

Rays from the Rose Cross

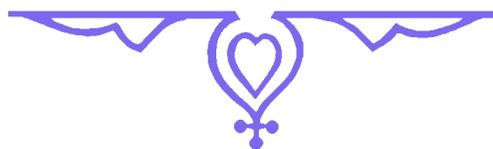


"A Sane Mind, A Soft Heart, A Sound Body"

July/August 2004—\$5.00

DARK MATTER—THE PHYSICAL BASIS FOR MYSTICISM
HE WHO WOULD BE THE GREATEST
AN ESOTERIC VIEW OF NOAH AND HIS ARK
BLOOD AND THE HEART—PROTOCOLS FOR HEALTH

A CHRISTIAN ESOTERIC MAGAZINE

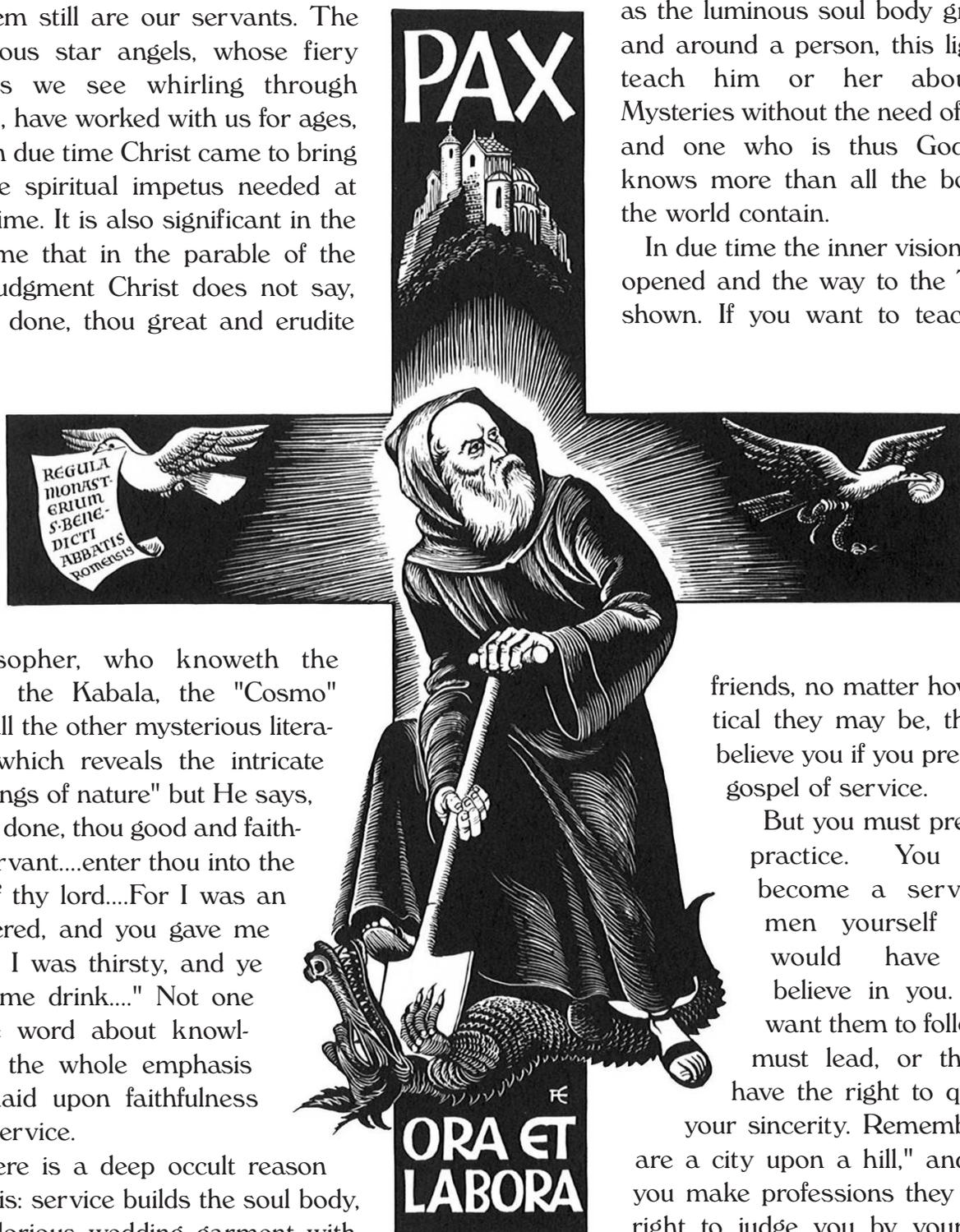


“The Great and Essential Teaching”

For our sakes Deity manifested the universe. The great creative Hierarchies have all been and some of them still are our servants. The luminous star angels, whose fiery bodies we see whirling through space, have worked with us for ages, and in due time Christ came to bring us the spiritual impetus needed at that time. It is also significant in the extreme that in the parable of the last judgment Christ does not say, "Well done, thou great and erudite

does not matter whether we are aware of what is going on, so long as we accomplish the work. Moreover, as the luminous soul body grows in and around a person, this light will teach him or her about the Mysteries without the need of books, and one who is thus God-taught knows more than all the books in the world contain.

In due time the inner vision will be opened and the way to the Temple shown. If you want to teach your



philosopher, who knoweth the Bible, the Kabala, the "Cosmo" and all the other mysterious literature which reveals the intricate workings of nature" but He says, "Well done, thou good and faithful servant...enter thou into the joy of thy lord...For I was an hungered, and you gave me meat: I was thirsty, and ye gave me drink..." Not one single word about knowledge; the whole emphasis was laid upon faithfulness and service.

There is a deep occult reason for this: service builds the soul body, the glorious wedding garment without which no man can enter into the kingdom of the heavens, occultly termed "The New Galilee," and it

friends, no matter how skeptical they may be, they will believe you if you preach the gospel of service.

But you must preach by practice. You must become a servant of men yourself if you would have them believe in you. If you want them to follow, you must lead, or they will have the right to question your sincerity. Remember, "ye are a city upon a hill," and when you make professions they have a right to judge you by your fruits; therefore say little, serve much.

—Max Heindel
Gleanings of a Mystic

Rays from the Rose Cross

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

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Christ and Our Selves



Photo by Vladimir Shelgunov

Icon of Christ at the home of Mary and Martha from the Russian Ecclesiastical Mission in Jerusalem

Mary Hath Chosen the Better Part

Martha is busy with chores and wants assistance. Mary is no less busy—with attentiveness to the Word. Mary hath chosen the better part, yet it is still a part of the whole person, which is fractured and feeble until it wholly acts in and lives through Christ.

I wish a greater knowledge than to attain
 The knowledge of my self; a greater gain
 Than to augment my self; a greater treasure
 Than to enjoy my self; a greater pleasure
 Than to content my self. How slight, and vain
 Is all self-knowledge, pleasure, treasure, gain—
 Unless my better knowledge could retrieve
 My Christ; unless my better gain could thrive
 In Christ; unless my better wealth grow rich
 In Christ; unless my better pleasure pitch
 On Christ. Or else my knowledge will proclaim

To my own heart how ignorant I am;
 Or else my gain, so ill improved, will shame
 My trade, and show how much declined I am;
 Or else my treasure will but blur my name
 With *bankrupt*, and divulge how poor I am;
 Or else my pleasures, that so much inflame
 My thoughts, will blab how full of sores I am.

Lord, keep me from my self; it's best for me
 Never to own my self, if not in Thee.

—Frances Quarles

“I Came Not to Bring Peace But a Sword”

IT MAY BE HARD FOR US to reconcile ourselves with the words, “I came not to bring peace but a sword,” spoken by our blessed Savior, Christ Jesus. However, there is an explanation of this passage which enables us to know its true meaning, and only as we truly understand these challenging words can peace reign on our Earth. In John’s Gospel, 10:16, we read, “And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.” There is no question as to what Christ means—that all peoples must eventually join in a state of unity under His rulership.

The historical record, from Adam and Eve onward, is replete with instances of disobedience, conflict, and hatred, resulting in suffering and war, the pretext for which are the differences in ideals, religions, cultures, governments, languages, and even physical characteristics. These differences threaten a person’s sense of identity, when not rooted in Christ, and prompt feelings of separateness between peoples, and, due to the selfishness of unperfected man, have resulted in continual competition and turmoil to our present day. How may this perpetual strife and discord be permanently overcome and enduring peace be established?

The solution is to be confirmed in the vital knowledge that the Immutable laws of Cause and Effect and Rebirth bring to each person exactly what he has earned and needs. The Recording Angels, custodians of our life’s deeds, do not make mistakes—we must reap what we have sown. Only then can there be peace in the world. Every individual has created that which has come to him, and only he can change or redeem it. This applies to nations also. Unless we face life with a full knowl-

edge of these facts, we cannot bring peace to our world.

The summons of Christ Jesus is radical; it strikes at the roots of blood bonds, which prioritize family relationships at the expense of denying all others comparable consideration. Thus, to universalize the love and respect due all humans, does Christ Jesus assert that a man’s enemies will be the members of his own household, because custom mandates preferential treatment based on propinquity. Yes, honor your father and mother. But extend that “commandment” to include the father and mother in each person, who may fairly deserve that rapport and honoring. Likewise, all relationships may be predicated on the reality of the term “the family of man,” conditioning all our interactions with others, so that each is familiar and embraced as a brother or a sister, warranting the affection and intimacy that the second person singular pronouns (*thou, thee* and *thine*) confer, but today, excepting Quakers and a few other other sects, is rarely employed or heard.

Here then is how the sword of radical love serves the Aquarian ideal: It severs old allegiances and recognizes all persons as brothers and sisters in Christ, as Friends, be they strangers or foreigners, of whatever skin color, religious persuasion, ethnicity, and the myriad other extrinsic differences that characterize each unique human being.

Guiding and inspiring us are the unifying energies of Light and Love. “Whosoever will” may open his heart to this divine inflow and then radiate it as spiritual sunlight to all humanity. The wise will look on the life of Christ Jesus and take heart. His was the perfectly positive life. He lived regeneratively. He embodied love. He taught love. His love healed. And today He provides the power and points the way toward the unification of all men in concord and love. His way is the only way to permanent peace. □

MYSTIC LIGHT

Goethe's The Mysteries—An Interpretation

Part 4

STANZAS 33-40, INCLUSIVE. BROTHER MARK IS SHOWN CERTAIN MYSTERIOUS SYMBOLS.

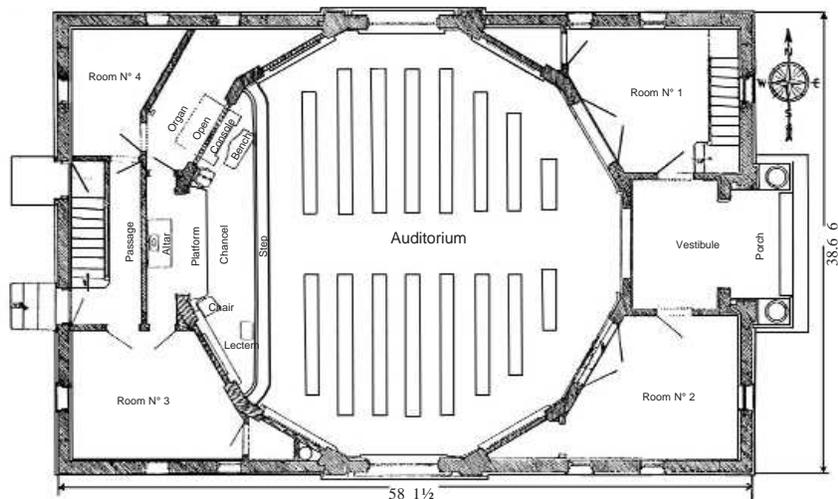
THE HOSPITABLE Brothers put food before their guest, and after Mark has bowed to his hosts and given thanks for his meal, he asks for a bowl of clear water, which they bring to him with friendly zeal. Afterward they lead him to the great hall, where an unusual sight meets his eyes. "What he saw there," says the narrator, "shall not be concealed. I will describe it with scrupulous care."

No ornaments are here to confuse the eye; a body cross-vault rises steeply aloft. Thirteen chairs he sees ranged against the wall like a pious choir, delicately carved by flying hands. A small desk (prie-dieu) stands before each chair. The atmosphere of the room is full of a concentrated devotion, in which the guest feels himself surrendering to an overwhelming sense of peace and fellowship. He noted particularly thirteen shields hanging over the thirteen chairs.

Yet these do not convey arrogance or worldly pride; each one shines with emblems full of meaning and authority. Brother Mark is on fire with longing to know what these symbols conceal; above all, that strangely rich and mysterious symbol which now he beholds for the second time: the Cross with roses entwined, which stands in prominent place among the twelve.

We are not told the shape of the room. In the

Chemical Wedding of Christian Rosenkreuz, the room in which C.R.C.'s tomb is found is heptagonal—that is, seven-sided. The modern Temple of the Rose Cross, which stands on its hill overlooking the San Luis Rey Valley in Oceanside, California, is twelve-sided. The implication is that the room represents the universe of stars, as the



Ground Floor Plan for the Rosicrucian Fellowship's Ecclesia (Healing Temple)
Its twelve-sided interior relates the Temple's central space (auditorium) to the twelve constellations by which humanity is evolving under the dome of heaven. A chancel (common in traditional churches), the last vestige of the iconostasis, was never installed before the altar, because whosoever wills may come: The veil has been rent.

Castle of the Holy Grail also did.

The poet comments: The soul can draw forth from symbols much background or inspiration for thought.

Helmets hang over many of the shields, and here and there Mark sees a sword or lance. Here is the final resting place for many a weapon that has seen hard use on a battlefield. Banners and spears from foreign lands show that the men are not all of one race. Chains and fetters reveal fugitives from dungeons and enslavement.

Each Brother sinks down before his own chair. He strikes his breast and is enwrapped in quiet prayer. Then from their lips are intoned brief songs, such as goodness and devout joy might suggest. They sign themselves (with the sign of the Cross), each true and sworn Brother, and depart for a short sleep, which will be marred by no fantasy of dreaming. The Thirteenth chair remains vacant. The Founder does not appear.

Their orisons completed, most of the Brothers depart, but Mark remains, with a few to view the hall as he had been longing to do. So weary he is, yet still he wants to stay awake, stimulated by the sight of many mystic symbols: Here stands a fire-breathing dragon, whose thirst is quenched in wild flames; here an arm caught in a bear's mouth from which the blood wells in a hot stream. These two emblems are on shields equidistant, right and left, from a shield on which the Rose Cross is emblazoned.

The Brother who is Mark's self-appointed guide now speaks to him again in his friendly way. "The paths were wonderful that led thee here," he says. "Let these symbols charge thee to remain, until we have shown thee what these many heroes have accomplished. What is concealed here is not to be guessed; we will reveal it to thee privately in due time. Thou seest well how many have alighted here, wandering forlorn, how they once lived, and what triumphs won.

"But," he cautions, "never believe that these stories bear only on times gone by. Here, wonders never fail; more and ever more you shall behold, until the shrouding veil is withdrawn. By what thou hast seen thou mayest prepare thyself. Thou hast come, O Friend, only through the first gate. Thou art named in the fellowship of the forecourt, but thou showest thyself worthy to gain entrance to the inmost core."

One recalls again that Goethe has said that there are many meanings to be drawn from his poem on *The Mysteries*. This had been a popular practice in the Middle Ages—to superimpose one meaning upon another throughout a long poem, which was thus meat for meditation for days, weeks, months, years. Dante himself has said that he interwove four completely independent strands in the *Divine*

Comedy. Much the same was true of such Mystery romances as *Romaunt de la Rose*, *Romaunt de la Violette*, the Grail Cycles, the Arthurian Epics, and the Kabbalistic interpretation of Scriptures.

We have mentioned hitherto that Dante wrote his great poem at the age of thirty-five or thirty-six, "midway of this our mortal life." In a letter to Frau von Stern dated June 28, 1786, Goethe mentions reading *The Chemical Wedding of Christian Rosenkreutz*, which made a profound impression upon him. Since Goethe was born 1749, in August, this means that he was in fact thirty-six years old when he read *The Chemical Wedding*. What his age was when he wrote *The Mysteries*, however, we have not yet discovered.

In this narrative the Brother does not explain any of the symbols to Mark, since, as he says, the symbols will gradually unfold their meaning as they are meditated upon. Indeed, the best part of any symbol is wholly unexplainable, but must be intuited by the soul. Only the three symbols are described at this point, and, since the poem remains in fragment, we never do know what the other ten symbols are which are depicted on the shields hanging over the chairs in the great hall. Is this a chapel, or is it a hall where work is done? The unfinished poem manages to convey that it is in fact both.

One of Goethe's many enthusiastic interpreters has suggested that the Dragon and the Bear represent the constellations Ursa Major, north of the equator, and Scorpio in southern latitudes.

No doubt the astronomical is one legitimate interpretation, in view of the poet's opening injunction that each reader should seek for his own meaning in the poem; but let us take note that the twelve Knights (exclusive of the Founder) represented here are, in actual fact, twelve noble Princes, some from foreign lands, and we may guess that the emblems are those of royal houses. We may guess that these twelve Princes represent a certain historic episode, as well as the twelve great religions of the world which the modern esotericist has suggested. The work of the Founder, whose emblem is the Rosy Cross, is not only to harmonize in Christianity the twelve great religions of the world, but also to harmonize

the governments of the world into one planetary polity. Call to mind also that in the English tales, King Arthur's shield bore thirteen crowns.

Do we have any sort of historical justification for this concept? Assuredly we have.

The Kingdom of God on earth is a concept basic to Christianity: the Archetype of all later ideal states conceived by political visionaries, and anticipated in Plato's *Republic*. What is this "Kingdom Come" but the New Jerusalem?—not a heavenly but an earthly ideal state. Consider here that the *Fama [Fraternitatis]* was first published as an appendix to Boccalini's *Universal Reformation of Mankind*. Boccalini's sketch is addressed to "the Few," just as the Christ said that His few followers were the leaven which should leaven the whole lump of humanity. Not that humanity at large was to be "abandoned to its own devices" as hopeless and impossible of salvation—by no means. The dry staff of society would blossom; the cross would put forth roses.

The Templars unquestionably meant to shift the world's capital, both religious and political, from Europe to Jerusalem; and the Crusade of the Kings was the last effort to achieve this. The effort failed, for the time being; but Von Eschenbach's *Parzival* still speaks of loyalty to Richard Lion Heart and his cause. Now it is well known that Richard was more deeply loyal to the Kingdom of Jerusalem than to the Kingdom of England, and that until his death he hoped still to retake the Holy Land from the Saracens, though not by force of arms alone. He had married a Princess in the East. He was the crowned King of Jerusalem; and we know that the insignia of this most holy of royalisms was continued in English heraldry down even to modern times.

The Dragon to the right hand of the Rose Cross suggests at once St. George and England. In the apocryphal *Martyrdom of St. George of Lydda: Narrative of Pasicrates*, we read: "Now this Man Giyorgis [George], the son of righteousness, the star of glory, the star of the morning who (hung) between heaven and earth, was by race a native of Cappadocia, and he held the rank of officer in the army..." The same titles are applied to Percivale and Galahad in the Grail cycles.

And again we read that in the Middle Ages the



Oil on Canvas, Darko Topalski, after Guido Reni's Archangel Michael trampling Satan 1636

The Archangel Michael

Michael is endowed with the active might of God to subdue the powers of darkness. He is the prototype for St. George, Arthurian knights, and the power of Christ in each person to overcome the forces of evil that ever seek to waylay the human soul.

Bosporus was called "the Arm of St. George," which explains why the bloody arm is gripped in the teeth of the Bear of the North. Sir E. A. Willis Budge has written: "The cult of St. George attained its greatest height as a result of the conquests of the Crusaders. These caused him to be regarded as the Patron Saint of Christendom, the champion of the weak and oppressed, the invincible Knight of Christ, and the incarnation of chivalry. Western Christendom with one consent accepted him as their tutelary Saint..."

But this scholar does not tell us what is, perhaps, the true key to the whole mystery. St. George was also venerated by the Moslem world, and the Church of St. George at Lydda, where the head of George was thought to lie as a talisman or sacred

relic under the altar, consisted of two wings: the one for Christian, the other for Moslem use, with the Head of George in the center. The implication is plain that the Crusaders had come to recognize in Islam a spiritual kinship. The red rose and the red cross in fact symbolize the five Patriarchates (five petals) of the Church and the four quarters of the world. The astrological symbol for earth and the alchemical symbol for salt is an even-armed cross inclosed in a circle; i.e. a quartered circle. Even the Incas of South America, used the cross in this way as a symbol of the four quarters of their empire, or earth.

Again, the connection of red rose with red cross is shown in the fact that the symbol for secrecy hung over the tables in taverns in Germany was a garland of roses in the form of a cross. It is Goethe, then who asks: Who added to the cross the wreath of roses?—a new form of the ancient emblem, with new implications of secrecy and revelation.

As for the Dragon slain by St. George, historians know very well that the “Dragon” symbolized the Roman Emperor—not the least being Diocletian, under whose reign the Christian-sympathizer was beheaded—whose tyranny evoked persecutions, not only of Christians but of many other cults and parties in the Empire. Henceforth, any enemy was a Dragon. The old documents show this very clearly. The Protestant Reform continued the usage by referring to the Church of Rome as the Dragon, with the dominant and tyrannical Pope substituted for the Roman Emperor Emperor of the early persecutions.

Between the Dragon and the Bear in the hall of the monastery, stands the Rose Cross, symbol of the New World Order dreamed of by the Bohemian rebels, who were the first to challenge the might of Rome. The unparalleled horrors of the Inquisition in Germany were the direct reflection of the equally unparalleled burgeoning of all sorts of cults and philosophies antipathetic to Rome, under the protection of liberal Princes. But the horror failed of its objective. The wiping out of whole communities of German and Bohemian mystics aroused so much hatred of the Church of Rome and the Princes who supported it that it was inevitable that the Reformation should come to flower here and

not elsewhere. The dream of the world state with its capital at Jerusalem was important to this movement.

Has Rosicrucianism ever, at any time, renounced its Utopian and revolutionary principles? It has never done so.

Von Eschenbach tells us that Parzival’s half brother in the East, Fierfies, was half black and half white, like the black and white banner Beauceant of the Templars. The black and white represent East and West, as well as Night and Day, Chaos and Cosmos. Had the Crusaders realized that the earth is a sphere and that when it is day on one side of the globe it is night on the other?

However this may be, the legend is that when Parzival disappeared with the Grail (or Galahad, in the English version), it was into the Orient that he went, the term *Orient* to the Middle Ages including the Holy Land and Egypt, as well as the farther East and sometime even Moorish Spain.

It is again in line with these developments that when the German Emperor Frederick II crowned himself King of Jerusalem, he leaned heavily on the support of the German Order of Templars, the Teutonic Knights, whose emblem was the black cross on a white mantle—unlike the Templars proper, who wore the red cross and so, after the destruction of the Red Cross Templars, it would seem inevitable that the Rose would be added to the Black Cross of the surviving Order of Teutonic Knights. And indeed, when Philip Le Bel, the traitorous King of France, enticed Jacques de Molay to Paris to his destruction, one of the matters proposed for discussion was precisely this, the merging of the two branches of Templars, Red Cross with the Black.

Observe further that Philip Le Bel had tried at one time to get himself elected Grand Master of the Order’s bitter enemy, joining forces with the Pope—and even compelling the Pope—to suppress it.

Moreover, we note that when the scourge fell, it fell upon the backs of the Knights proper of the Order, upon the warriors, the heroes. The large multitude of *Priest-Templars* escaped unscathed, almost without exception. The Pope of Rome and the King of France moved together to retain power

in and over Europe, now that Jerusalem was fallen once more to the heretic Moslems.

Not yet would the World State of Christ be established with its capital, religious and civil, at Jerusalem.

As the red-cross showed forth the World Empire of Christ, so the Grail talisman—whether Cup or Stone, whether Emerald or Ruby—represents the esoteric teachings of the universalist Savior: the lively gnosis of the resurrected Christ, handed down from generation to generation in secret, and despite persecution. This is shown in Malory's romance, based on earlier accounts to the same effect, where it is said that at the Castle of the Grail the Christ rises up out of the Cup to instruct the Knights assembled together at the table with Galahad—three from Arthur's court, three from Ireland, three from Gaul, and three from Denmark.

Where, then, would the secret of the Rosy Cross be hidden? Obviously in the Bible text: first, in the Hebrew and Aramaic; then in the Greek and Latin; then in the German and English; and always in a cipher, the key to which would be most likely found in the various forms of the sacred Names substituted for the "Lost Word" or true name of Good. We suggest that this would be some form of kabbalistic cipher which could be transliterated into another language, but this we must leave for future research. We may, however, mention in passing that some adaptation of the Atbash cipher to the Greek alphabet seems to have been used, among others. Here we are more interested in the Thirteen Kings, led by Three, and their spiritual heirs in later centuries.

As for the purpose of the cipher, it laid the bridge not only between East and West, but also between Alchemy and Masonry, binding into the living doctrine of Christianity the Secret Books of the Thrice-Great Hermes, whose revelations constituted the Third Testament, or canon, of Rosicrucianism, and continues thus to this day, for the Caduceus of Hermes is still the hallmark of the Initiate of the Rose Cross in the twentieth century, the planet Mercury standing as the star of the philosophic initiation and the Mercurians our Initiators. (Continued) □

—Ann Barkhurst

THE MASTERY

At last I saw Satan appear before me—magnificent, fully formed.

Feet first, with shining limbs, he glanced down from above among the bushes,

And stood there erect, dark skinned, with nostrils dilated with passion—

(In the burning intolerable sunlight he stood, and I in the shade of the bushes)—

Fierce and scathing the effluence of his eyes, and scornful of dreams and dreamers—(he touched a rock hard by and it split with a sound like thunder)—

Fierce the magnetic influence of his dusky flesh; his great foot, well formed, was planted firm in the sand—with spreading toes—

"Come out," he said with a taunt, "Art thou afraid to meet me?"

And I answered not, but sprang upon him and smote him.

And he smote me a thousand times, and brushed and scorched and slew me as with hands of flame;

And I was glad, for my body lay there dead; and I sprang upon him again with another body;

And he turned upon me and smote me a thousand times and slew that body;

And I was glad and sprang upon him again with another body—

And with another and another and again another;

And the bodies which I took on yielded before him, and were like cinctures of flame upon me, but I flung them aside;

And the pains which I endured in one body were powers which I wielded in the next; and I grew in strength, till at last I stood before him complete, with a body like his own and equal in might—exultant in pride and joy.

Then he ceased, and said, "I love thee."

And lo! his form changed, and he leaned backwards and drew me upon him.

And he bore me up into the air, and floated me over the topmost trees and the ocean, and round the curve of the earth under the moon—

Till we stood again in Paradise.

—Edward Carpenter
from *The Secret of Time and Satan*

MYSTIC LIGHT

He Who Would Be the Greatest



Of the twelve zodiacal murals in the Healing Ecclesia, only Virgo, the sign of service, has words—a quote from Luke 22:26.

Today, we are going to talk about service and what characterizes the true server. This topic has such relevance and importance that we concentrate on it during each Sunday service that is not a healing day. On healing Sundays, when the Moon moves into a cardinal sign—Aries, Libra, Cancer, Capricorn—we concentrate on "divine love and healing" and we read the Healing Service rather than the Temple Service.

There is a passage in the Healing Service which reads: "One coal will not make a fire, but where a number of coals are heaped together, the heat, which is latent in each, may be kindled into a flame."

We endeavor to mass our spiritual aspirations to ignite and increase that flame and, by the ardor and intensity of our prayerful concentration, to generate the healing panacea used by the Invisible Helpers in their beneficent work for humanity.

The power of numbers is insignificant in the world of physical existence, compared with the power of numbers in the spiritual realm. In the physical world, each addition to the members of a community counts as one, two, three, four, etc., but in the spirit world, the power increases exponentially—for instance, as the square: two, four, eight, sixteen, etc.—for the first twelve who attend a spiritual service. The thirteenth then raises the

combined effect to a higher power and to higher Powers. "My soul doth magnify the Lord," said Mary to the Angel of the Annunciation. And when two or three are gathered together, the effect of their combined devotion and unified appeal is geometrically magnified. For the sake of illustration, we may calculate the increase of the thirteenth by the power of three: three, nine, twenty-seven, and so on.

Thus you will see how important even the very weakest one among us may become when it is a question of massing our spiritual aspirations. Nor can there be any question of the powerful influence this massing of spiritual coals in healing prayer will have on the sick.

To secure the help of all earnest students and give them the privilege of helping to heal the sick, we distribute a card bearing the dates on which the healing services are held. At these times anyone, wherever they are, may relax, close their eyes, and make a mental picture of the white rose in the center of the Rosicrucian Emblem on the west walls of our Chapel and Temple and concentrate on *Divine Love and Healing*. Since the white rose, in this context, symbolizes the heart of the Invisible Helper, they may be greatly assisted in their work by any one who offers to serve in this way. Their dedication and devotion will awaken an attunement and a spiritual sensitivity that they may never have thought possible. And this is just the side-effect, the often unexpected gift of their serving by generating the healing force.

This article has been revised from a talk given in the Rosicrucian Fellowship Chapel on August 24, 2003.

In both the Fellowship's Temple Service and its Sunday Devotional Service, where the theme of this service is obviously Love, why do we concentrate on Service? Why are we not asked to concentrate on *Love*?

Robert Browning, 19th century English poet, wrote, "All service is the same with God." (*All service?*)

The 17th century poet John Milton became blind during his lifetime and wrote a sonnet on his blindness, ending with the line, "They also serve who only stand and wait." (only stand and wait?)

Sarah Patton Boyle, a civil rights activist and author, defines service as love in action, love "made flesh." She said that service is the body, the incarnation of love. Love is the impetus. Service is the act and creativity, with its many bi-products, is the result.

Webster's Dictionary has 15 different definitions of *service* and, except for one archaic definition, it never mentions the word *love*. The closest is the fourth: "the serving of God, as through good works, prayer, etc.," and the twelfth, an archaic usage: "devotion, as of a lover to his lady."

We say that any activity, if it is permeated with love, is service. And since God is Love, when activity is permeated with God, it is action from the Ego, which is the Higher Self. So, indeed, we agree with Browning. Since service is not service unless it is permeated with love, then all service is the same with God—all that is truly service. If it is not motivated by love, then it is not truly service as here signified.

Then there is the word *stint*, which is an assigned task or quantity of work, or a specified period of time spent doing something. This word appears in one of Emily Dickinson's poems :

The Service without Hope—
Is tenderest, I think—
Because 'tis unsustainable
By stint—Rewarded Work—

Has impetus of Gain—
And impetus of Goal—
There is no Diligence like that
That knows not an Until—

This poem is a sweet sentiment, but is it true? Does the love-laborer ever tire of his labors? Do you ever look at the clock anticipating the moment of relief?

I have a friend who visited a woman that he had known for a long time. He observed this woman caring for her children—from a new perspective, evidently, because he returned to the city where he lived with a new realization and thoughts to be shared: A mother with children is not a woman with a project. She has a way of life. It has no beginning and no end. It continues, like breathing.

Do you remember your mother? I do hope that you have or had a mother like my mother. She was a perfect mother. Perfect.

She did, however, say that a woman's work is never done. At least I think that's where I heard it first. She also said, "No rest for the wicked." She said that more than once, and I think she even sighed when she said it, yet she was a perfect mother.

Love, you see, is not an emotion. It is a commitment. Do not confuse it with desire. Love will go the distance—any distance, because it is not a project. It is a way of life. Desire will not go the distance. Desire is today's flash in the pan, whereas Love endures all things.

Astrology never fails to give us insight into matters. Saturn is the planet of chastity and perseverance. It is exalted in the sign Libra, which governs partnerships and our relationships with others. Venus, the planet of personal love, is exalted in the sign of sacrifice (!)—Pisces, the fishes, a symbol of Christianity opposite from and on the same pole with Virgo, the sign of the Virgin.

Could there be a more perfect illustration of love and service? The heavenly archetype in the constellations—archived with a celestial template to reveal, announce, and ever remind illiterate generations, literate generations, all generations until the end of time.

When Saturn and Venus are in Virgo and Pisces in a person's natal chart, and are favorably aspected, there can be no doubt that the individual has earned his virtues in a former life and it marks him as one who has served well.

Is not Emily Dickinson also saying that there is

no end to service because it is a way of life? It is a way of being in life, a way of living. It is unceasing diligence and resolution—and it requires a soft and a tender heart.

When we have not love, we have no identification with the universe and with eternal values— which alone makes it possible for us to lay our lives on the altar of what we believe and know to be true. Or as Shakespeare's King Lear says,

*That sir which serves and seeks for gain
And follows but for form,
Will pack when it begins to rain
And leave thee in the storm.*

Plato's view of service is that the "The gods' service is tolerable, man's intolerable." But in serving man we serve God. If we love not our brother who we see, how can we love God, who we do not see?

When King David, as narrated in the Old Testament, wanted to build a temple for the Lord, he was denied the privilege because he had been a man of war. There are organizations today that are always fighting with other organizations, or the individuals within these organizations are constantly warring with each other, always finding fault and trying to tear each other down, thus battling as much as David did in his time.

It may therefore be expedient to know definitely, "what is spirituality?" How do we determine whether one genuinely has this Christly attribute, whether they are, in another word, *holy*? In order to do this we must dismiss any preconceived ideas. We commonly believe that spirituality manifests through prayer and meditation; but if we look at the life of Christ Jesus, we shall find that it was not an idle one. He was not a recluse. He did not withdraw and hide Himself from the profane world. He moved among people, particularly the neediest, even the most unsavory. He ministered to their daily needs. He fed them when it was necessary. He healed them whenever He had the opportunity. And He taught them. He was, in the truest sense of the word, a servant of humanity.

We, in our present time, have experienced the



Watercolor, J.J. Tissot

Jesus Walking in Solomon's Porch

Christ Jesus was not a recluse. His was not an idle life. He did not withdraw and hide Himself from the profane world. He moved among people.

ebbing of our "industrial revolution," which began in the nineteenth century and provided jobs for millions of people in manufacturing and industrial occupations. By the 1950's and 1960's jobs were available in the manufacturing sector and more opportunities became available in service sector. There is a divine purpose in this development.

Max Heindel was fond of recounting Longfellow's poem, "The Legend Beautiful," in which a monk had a vision of Christ when he was engaged in prayer, rapt in spiritual ecstasy. But just then, at that glorious moment, the convent bell struck the hour of twelve, and it was his duty at that time to imitate the Christ by feeding the poor who had gathered around the convent gate. Great indeed was the temptation to stay, to bathe in the heavenly vibrations, but a voice spoke to him:

*Do thy duty, that is best;
Leave unto the Lord the rest.*

How could he have adored the Savior, whom he saw feeding the poor and healing the sick, while at the same time leaving the hungry poor to stand unrequited outside the convent gate? It would have been positively wicked for him to have remained there; and so the Vision said to him upon his return: "Hadst thou stayed, I must have fled."

Such self-indulgence would have been absolutely

destructive to his purpose. If he had not been faithful in little things pertaining to earthly duties, how could he be trusted to be faithful in the greater spiritual work? Naturally, unless one is able to stand the test, one can not be given greater powers.

There are many people who seek spiritual powers, wandering from one so-called occult center to another; who enter monasteries and such places, hoping to get away from the world's clamor and to cultivate their spiritual nature. They bask in the sunshine of prayer and meditation from morning till night—while the world is moaning in agony.

Then they wonder why they do not progress, why they do not get further upon the path of spiritual development. Truly, prayer and meditation are necessary, absolutely essential to soul growth. But to obtain results we must live in such a manner that our whole life becomes a prayer. It is not the words we speak, but the life we live that counts.

What is the use of praying for peace on earth on Sunday when we are making bullets all week? And loading our pistols. And even taking aim? How can we ask God to forgive us our trespasses when we carry hate in our hearts?

There is only one way to show our faith, and that is by our works. It does not matter in what department of life we've been placed, whether we are high or low, rich or poor. It is immaterial whether we have the job of stringing electric lights to save our fellows from a fall, or whether it is our privilege to stand on the platform to give out the spiritual light. It is, in itself, of no consequence whether our hands are grimy with the most menial form of labor, from digging a sewer, or whether they are soft and white from nursing the sick.

What is relevant in our work is our attitude in the matter. The man who strings the electric lights may be far more spiritual than the one who stands on the platform tickling the ears of his congregation with fine oratory.

We agree with Heindel when he says, "It is much more noble work to clean out the clogged sewer, as did the despised brother in Kennedy's play *The Servant in the House*, than it is to live falsely in the dignity of a teacher's office, implying a spirituality that is not actually there." Whoever tries to cultivate this rare quality of spirituality must always

begin by doing everything to the glory of God; for when we do all things for the Lord, it does not matter what kind of work we do. Digging a sewer, inventing a labor-saving device, preaching a sermon, or anything else—when they are done in His Name, all are equally valuable in His sight.

Astrologically, service is a sixth house matter. Virgo is the astrological sign, and Mercury the ruling planet. Other Virgo qualities are discrimination and analysis—serving discriminately.

You remember the story told in Matthew 26:6-13:

Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster box of very precious ointment, and poured it on His head as He sat eating. But when his disciples saw it, they had indignation, saying, To what purpose is this waste? For the ointment might have been sold for much, and given to the poor. When Jesus understood it, He said unto them, Why trouble ye the woman? For she hath wrought a good work unto me. For ye have the poor always with you; but Me ye have not always. For in that she hath poured this ointment on My body, she did it for my burial. Verily, I say unto you, wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

Christ said: "The poor are with us always." We may not be able to bring them from poverty to riches, and that may not be best for them, but we can encourage them to learn the lesson that is to be learned in poverty; we can help them to a better view of life.

Realize also, that the pouring out or anointing symbolizes an operation of the Holy Spirit. As in the baptism. As in Aquarius, where the hermaphrodite, the water bearer, pours out the vivifying creative force, the spirit-fire—for healing, for raising consciousness, and for achieving everlasting life. And this precious ointment comes at a high cost, at least in the view of the lower self.

Bear in mind that the power of giving is not vested chiefly in one who has money. Indiscriminate giving of money may even be evil. It is good to

give money for a purpose that we are convinced is good, but service is a thousandfold better. As Whitman says,

*Behold! I do not give lectures, or a little charity;
When I give, I give myself.*

A kind look, an expression of confidence, a sympathetic and loving helpfulness—these can be given by all regardless of wealth. Moreover, we should particularly endeavor to help the needy one to help himself, whether physically, financially, morally, or mentally, and not encourage him to become dependent upon us or others.

Has it ever occurred to you to ask, what binds you to the Fellowship? There are no outward bonds, we take no oath of allegiance, we haven't been entrusted with any secrets. What then constitutes the Fellowship?

It can't be the teachings, for they are open to the whole world and many agree with them, but haven't become students. Nor is it enrollment as a student that creates the bond, for many study only to improve themselves and have no fellowship with the rest of us.

It's the service which we perform and the earnest diligence by which we practice the Teachings and become living examples to the world of that brotherly love which Christ spoke of as the fulfillment of all commandments.

When faith flowers into work, we reach the highest ideal of expression and reveal a beauty of soul never discernible in those who soar in cloudland, but fear to get their hands dirty by actual work. And I paraphrase Heindel: Only true temple-builders could be inspired by the sight of that wonderful temple described by Manson in *The Servant in the House*. The author calls him *Man-son*. This may mean that he sees him as the Son of Man, but it may also be that he meant Mason, for the Servant in the House was also a temple-builder. What wonderful insight the author of the play must have had when he planned the scene where his servant, the workman who was in love with his work, tells the worldly-minded Churchman, who is full

of platitudes and as vile as a whited sepulcher, of the temple that is helping to build. This description is a mystic gem:

I am afraid you may not consider it an altogether substantial concern. It has to be seen in a certain way, under certain conditions. Some people never see it at all. You must understand this is no dead pile of stones and unmeaning timber; it is a living thing.

When you enter it you hear a sound—a sound as of some mighty poem chanted. Listen long enough and you will hear that it is made up of the beating of human hearts, of the nameless music of men's souls; that is, if you have ears. If you have eyes you will presently see the church itself, a looming mystery of many shapes and shadows leaping sheer from floor to dome, the work of no ordinary builder.

The pillars of it go up like the brawny trunks of heroes; the sweet human flesh of men and women is molded about its bulwarks, strong, impregnable. The faces of little children laugh out from every cornerstone; the terrible spans and arches of it are the joined hands of comrades; and up in the heights and spaces are inscribed the numberless musings of all the dreamers in the world.

It is yet building, building, and built upon. Sometimes the work goes forward in deep darkness, sometimes in blinding light, now beneath the burden of unutterable anguish, now to the tune of great laughter and heroic shoutings like the cry of thunder. Sometimes in the silence of the night time one may hear the tiny hammerings of the comrades at work in the dome—the comrades that have gone aloft.

O Lord God, be you now and forever blessed.
Let your servant rejoice in you.
You alone are my hope and my crown,
My goodness and my honor. Amen. □

—Elizabeth Ray

**When
faith flowers into
active service, we
reach the highest ideal
of expression and
reveal a beauty
of soul.**

An Esoteric View of Noah and His Ark

EVERY PASSAGE in the Bible has many interpretations, for the book was written as the key to all things and not merely as the explanation of a single mystery. Therefore, when we study that part of it which takes up the story of Noah's Ark, we are dealing with a twelvefold allegory. Many of its mysteries are as yet unknown to even the most advanced students, and it can never be understood in its fullness until man's mind reaches cosmic proportions. The Bible is a sealed book, and it will remain sealed until man himself, by the purification of his bodies and the balancing of his mind, has given the sword of his spirit the power to cut the Gordian Knot, and which the lay brother must spend years and perhaps lives in trying to untie.

True occult work is not secret; no one is forbidden to study and master the laws of Nature. But until we have prepared ourselves by service and altruism, we are unable to comprehend the grandeur, purity and justice of the Universal Plan. The reason that the Bible is a sealed book is that the student can see nothing in the world without, or in the sacred books, unless he has evolved eyes within himself with which to see and appreciate it. Ingersoll was perfectly correct when he said, "An honest God is the noblest work of man." For while God is unchanged by our concepts of Him, still to us He is limited by our own ideals, and the mysteries in His sacred books are veiled from the eyes of him who looks only with the physical sense.

Now let us turn to the Book of Genesis which contains the story of the Ark and the Flood and read the sixth, seventh, eighth, and ninth chapters. If the student will read these before he goes on with this article, it may make some of the points clearer.

First, let us consider the Flood. In every religion

of the world we find reference to this event, and all agree approximately as to the time when it occurred. The student of comparative religions will, of course, remember the great flood that sank the last of the continent of Atlantis about nine thousands years B.C. All earlier floods covered only a part of the earth, and the searcher is forced to look elsewhere for the Great Flood or Oblivion that is spoken of in the Bible. We find that the ancient word used for *flood* does not mean water necessarily but rather oblivion.

One of the great laws of Nature is that of periodicity, in other words, the law of action and repose. We know that it is necessary for man to go to sleep every night to make up for his great expenditure of energy during the day. We know that every giving forth must be balanced by a taking in. It is the same with the universe as it is with man. There comes a time when the world must rest after each great day of manifestation. This is called the Night of the Gods. At this time all of the planets and suns return into the universal All. We can see this process taking place in the great nebulae in the sky. It is then that God, the Creator, ceases to manifest for a certain length of time before again sending out globes on which the development of man may proceed. It is then that Noah, representing the God of our solar system, and his three sons, who represent the threefold trinity—the Father, Son, and Holy Spirit—float over Oblivion, carrying with them the germs of all created things which have been drawn back into the Infinite.

When the worlds are sent out again, these beings are drawn to the globes to whose rate of vibration they are attuned. The process is the same as that used by the Ego, which contains within it the seed atoms of the lower bodies. The Ego and the spiritual substance with which it is clothed consti-

tute the Ark; the three sons of Noah are the seed atoms of the lower bodies, and their wives are the negative poles of these atoms. Noah is the mind. The Ark with the seed atoms floats in mind stuff before the descent of the atoms again into matter through rebirth. In Masonic stories there is mentioned a cable tow that connects the Ark with the earth. This the student knows to be the silver cord, which connects the spirit and the body.

We know that spirit cannot die. The animals which are driven into the Ark represent the life of all the kingdoms that is withdrawn into God and remains there until planes of consciousness are evolved for it to manifest upon.

Then again, the story of the Ark is the story of the Ego building the bodies which when completed will give him consciousness on all planes of nature. The three sons of Noah are the three lower bodies. In order for man to function on any plane of nature he must have a body attuned to that plane. The loss of consciousness means that the vehicle which attunes the spirit to that plane has been withdrawn. When the three lower bodies have been built, the Ego always has a vehicle of expression and never loses consciousness on any plane of nature.

The animals in the Ark thus represent the various powers in man that are carried with him from life to life in the living ark of his own being. The one window in the Ark represents the spiritual eye through which the higher man watches the bodies below him.

When the world (the bodies) again comes into being, the Ark comes to rest on the top of Mt. Ararat. This is the head of man, or the high place in the body. There in the frontal sinus the Ego takes its place, and the forces coming down from it again people the body.

When the dove, the messenger, brings the sprig of acacia back to the higher man, then he knows that the lower bodies have come to life again, and that it will be possible to come down from the Ark and labor with them. It shows that the higher ideals and the transmuted animal forces can again go to all parts of the earth and proceed with their work.

The first thing that Noah did when he left the Ark was to build an altar unto the Lord, and upon



Gouache on board, J.J. Tissot, Jewish Museum, New York

Noah's Sacrifice

The Ark of the threefold Spirit (Ego) has set down on earth in a new embodiment with its mind (Noah) and three lower instruments: the physical, vital, and desire bodies, shown as man and wife, representing the polar expression of each vehicle. The paired animals (not shown) embody the polar desires.

this altar he built afire, and upon this altar he made sacrifices to God. Each of us who would follow in his footsteps must do the same. The altar that he built to God was his own purified body, and before it he and all of his children bowed. The fire upon the altar was the spirit fire within himself which he had kindled by his own actions and thoughts. The sacrifice that he made upon that altar was that of the lower passions and emotions of his life.

Then the rainbow appeared in the sky, and the promise was made by the Almighty to Noah that as long as that bow remained, there would never be another flood. This is a wonderful allegory, especially when we remember that the rainbow is made of the three primary colors: the blue of the spirit, the yellow of the mind, and the red of the body. These are the colors of the trinity in man: the Father, Son, and Holy Spirit.

As long as these three principles are balanced in man, forming in their combinations all the other colors, there will never be another Oblivion. While the heart, the mind, and the body are united, all is well. But if even one of those colors disappears, darkness falls over the Ego in whose temple that mistake is made. The threefold path that leads to God is one. If you love with all your being and allow your mind or body to go unused, you are taking your rainbow from the sky. If you know all things and have not love, you have gained nothing.

If you have both knowledge and love and yet the action of daily working with the hands and body is neglected, there is nothing gained.

In this rainbow we see the threefold silver cord, and when it is broken the body is dead. Death is the result of crystallization, when the body becomes too heavy to be carried by the spirit. Then it is discarded and another taken. It is the same with the thoughts and emotions. They must be high and ethereal, yet ever practical. If they are not, the rainbow is broken and the oblivion of discord and uncertainty surrounds the Ego and makes the path of life much harder than it would otherwise be.

Analogy is the key that unlocks many secrets. In worlds and individuals Nature works in the same way. As it is with the smallest, so it is with the greatest. If we want to be the ones to rise above the flood of oblivion and in the ark of our own souls float over chaos, it will be necessary for us to build this ark as nature builds the great cosmic ark; namely, by the lifting of consciousness and the perfecting of ever higher vehicles of expression. This is done by daily living the life of service, thoughtfulness and love, each in an equal measure, and always with the one ideal of keeping alight the altar fire of God. □

—Manly P. Hall

A Standard of Character

To touch the esoteric side of religion, and thereby to reach the greatest heights and the greatest depths of the Unseen, is a very serious undertaking. Experience has shown again and again that if we do it without a guide, we lose ourselves. The guide or example for all Christian aspirants, including students of the Western Wisdom School, is Christ Jesus, the Way-Shower.

The Masters or Adepts always incarnate for the purpose of revealing human character. Their teachings, of course, could be given to the clairaudient consciousness without any need of incarnation. Not so, however, the character training, for it is upon character that all spiritual regeneration is based.

We are so liable to forget this when disputing over points of theology and aspiring after some mystical experience. It is in character alone that

the fruits of salvation are seen, and character alone can raise us to the heights of the Spirit. Observation and experience have shown that a man can be a very great psychic and a very great rascal at the same time. We have all seen this demonstrated time and again, and the more we see of occultism, the more we know this to be true.

If we accept the divine life lived by Jesus in Galilee as an expression of God on the physical plane, we have therein a definite standard of character and conduct from which we cannot get away. There, in the life of Jesus, is something against which a man can be measured and moral judgment formed. It is this transcendent moral character that stands out like a rock in the weltering seas of ethics and theology.

It is especially necessary for the occult student to have this external standard by which to adjust his life, for he of all men is most exposed to the temptations of Unseen Forces. Spiritual wickedness in high places is no idle phrase. It is very easy to allow ourselves to believe that we may do evil that good may come out of it, whether it is greed, spite, or lust; that we may use power for personal ends, and to believe ourselves above the Law and therefore immune from commonplace temptations and the Ten Commandments.

It is so satisfactory to be able to justify certain actions by the explanation that “the soul needs experience.” Then, because the reaction may cause a revulsion of feeling against evil, we conclude that it is right and necessary to undergo that experience, and declare that the Law of Destiny requires it, backing the assertion by the reputed revelations of psychics, who are better at reading the subconscious mind than reading the Memory of Nature.

These ideas, placed alongside the Master Jesus’ life, show up in all their deformity, for they are out of tune, and the standards of absolute rightness reveal the fact. Christ Jesus did not live with a Magdalene in order to redeem her, nor drink with the publicans in order to win their confidence, nor did He ever pander to anyone’s lower self. He lived, as it was His nature to live, and thereby made an irresistible appeal to the Higher Self in man. □

—W. A.

A Modern Magician

A Story of the World's Greatest War—Soul Versus Self *Part 3*

AND THEN WHEN SHE was calmer, she told him the whole truth. How her father, having seen him and recognized in him a man of unusual ability, had counseled with her, and they had deliberately set about to use him. Even the apparently accidental meeting at his office door had all been a part of a deliberate scheme, and now it was she who had fallen into the cleverly devised trap. For with the meeting of their lips she knew the truth of what she had long since been only partially aware. She did love him and had done so from the very first, yet there was something about him which she could not understand, and which at times filled her with a terrible alarm. Last of all was her college girl mad escapade, her marriage to the son of her father's best friend.

"I can not do it," she told him finally. "Frederick Knowlton's steamer docks in this very city one week from today, and his father, who is with him, already knows of the marriage. There is no other way. I shall have to accept the consequence of a school girl's folly."

For some moments after she ceased speaking, Brownleigh, still holding her in his arms, remained deep in thought.

"You will simply have to divorce him, Margaret," he finally said.

"I can not do it, Oscar. You would not ask it if you understood. No, my dear, as long as Frederick Knowlton lives, I have no other choice. Of my own free will I gave my pledge to him, and I must keep

my vow."

"But you are mine, Margaret, soul and body."

Margaret shook her head sadly. "My soul, yes; but my body belongs to Frederick Knowlton 'until death do us part.' That was what I promised, Oscar, to the son of the best and oldest friend my father has. I simply can not, will not, break that oath taken of my own free will before the altar of God."

Oscar Brownleigh's face went white, and pressing his cheek to the girl's dark hair, he groaned aloud.

"Don't," she pleaded, "it is killing me. Please leave me, won't you? I must be alone. No! no! great God, don't kiss me again! I can't bear it," and quickly breaking from his encircling arms she ran from the room.

All that night Brownleigh walked the floor. Great heavens! was it never to end? Since the day he yielded to the lure of gold, he had never known one single moment of real peace. His broken vows! Oh, heavenly Father, *why* had he yielded? He, the Initiate—the trusted servant of the Messengers of God! Money and the physical possession of a woman—he had dared to weigh them in the balance with his God.

Always deep down in his subconscious mind he had possessed a sure knowledge that he would win Margaret Cathcart's heart—that already, in fact, it was his own, and only waited the time when she became awakened to his mastery. Yet to make sure of his possession, he had sacrificed his very soul. And now at last, when her soul had stirred to the call of his own, to find her already bound to another! It was worse than madness. And she had meant exactly what she said when she told him she would

**The plot for this story, written by Kittie Cowen, was provided by Max Heindel. Continued from May/June '04 Rays.*

not break her vows taken before the altar of God. *Vows taken before God's altar!* Forty million wriggling imps of darkness danced and twittered round him in gurgling, fiendish glee. Vows—God's altar! They chanted it, mocked it, shrieked it shrilly, until he fancied that the very stones must waken and give heed; then a sudden lull, while one of them, miraculously transformed into a being of alluring, translucent beauty, gracefully approached and swaying near whispered seductively in his ear, "Until death do us part. Ha, ha, ha, ha!"

Swiftly, with etheric grace and beauty, the charming entity passed on, leaving the whispered intonation to bear its own insidious fruit. A week later Frederick Knowlton and his father arrived in the city, and while checking their baggage, a stranger touched the young man on the shoulder saying, "Mr. Knowlton, just this way for a moment, please. Miss Cathcart is over here in a car and wishes to speak to you."

Knowlton followed the stranger to the waiting limousine, the door opened and he stepped inside, only to have it sharply closed, a sponge placed quickly over his nostrils, and then oblivion.

The sudden disappearance of Frederick Knowlton was a mystery that baffled the shrewdest skill of a large detective force. Some there were among his friends who suggested a loss of identity. The police believed him dead.

Six months passed by, and when a certain noted criminal and murderer was executed within prison walls, there was just one man left in all the city who actually knew that the secret of Frederick Knowlton's disappearance had passed into the keeping of the Great Beyond.

Margaret Cathcart was obdurate. Knowing herself bound to the man, if he were living, she steadfastly refused to listen to reason or to let the matter rest. As others' interest in the case waned, she became more persistent and even hired several detectives of her own to continue with increased vigor the search for the missing man or positive evidence of his death.

She had begun to see Oscar Brownleigh with more frequency, and they often talked over the mystery which had so suddenly and sadly affected their lives.

"I must know positively that he is dead, Oscar," she told him one day, "else how could I ever for an instant feel free to consider the possibility of forming other ties."

"But the law will soon free you on the ground of desertion," he told her. "Besides, there is not the shadow of a doubt but that the man is dead, Margaret."

"Why do you say so? People have before been known to disappear and later have been found alive," she persisted.

"Why, everything points so positively to it. It was one of the most notorious gentleman crooks in the city who lured him into that waiting auto and so mysteriously spirited him away. He was first drugged and then killed while yet in the stupor. In order to prevent all possibility of discovery his body was literally eaten up by an acid, the composition of which is unknown to the chemists of today. That is the reason the police can find no trace. There simply was no trace left to be found."

Neither of the two was aware that one of Margaret's paid detectives was in close hiding until he suddenly appeared and boldly arrested Oscar Brownleigh as an accomplice if not the real murderer of Frederick Knowlton.

Oscar, in his intensity of purpose, had not realized until the appearance of the detective and his own arrest how minutely he was describing the actual facts concerning Knowlton's murder, which he had witnessed while out of his body.

Weeks followed weeks and even months dragged by. Time after time, through the influence of money and the skill of lawyers, the trial was postponed. Once the case came into court, the jury hung by a single man.

Oscar Brownleigh had not in physical deed committed the murder of Frederick Knowlton. He had simply incited another to perform the act. His body had been locked in his apartments while he in his invisible vehicles supervised the entire procedure. Therefore, to prove an alibi and at once free himself was utterly impossible. Money and legal talent struggled vainly against justice and right.

Gradually the man's once superb physical organization began to succumb. Under the severe mental strain, his dark, abundant hair became streaked with gray, then changed to snowy white. Ill, worn,

disheartened, goaded to desperation by the still small voice within, the voice that had never for a single instant abandoned him, he finally sent for Captain Benson and confessed to him the pitiful story of his temptations, his struggles, his final surrender to the black forces, and the resultant crime, requesting that a hasty execution follow with none save the required officials being informed or admitted to his presence.

It was the third night following the execution. Margaret Cathcart Knowlton paced the floor in her room alone. Since Oscar Brownleigh's passing she had scarcely tasted food, and it seemed to her that she never would again enjoy the sweet repose of sleep. With bent head and clasped hands, back and forth wearily yet ceaselessly she passed from window to door, from door to window, when suddenly a hand fell lightly on her shoulder and a voice vibrant with power yet throbbing with tenderest affection requested that she be seated on the couch before the open fire which smoldered in the grate. Surprised, wondering, she obeyed, and scarcely had she done so when quite distinctly in the semi-gloom she beheld the kneeling, shadowy form of Oscar Brownleigh, his wonderful eyes, eyes no longer fearful, but gentle, subdued and tender, gazing steadily into her own.

"Do not fear me, dearest," she heard his voice saying, his never-to-be-forgotten voice, so ineffably tender, so soothingly caressing that, like a benediction, it calmed, encircled, and enfolded her. "Do not fear me but listen closely to what I have to say, for your future happiness and my own as well will depend largely upon your mode of conduct."

Then hastily he reviewed for her the past, his meeting Captain Benson, their acquaintance, and its result. How he had taken his vows and become an Initiate. His meeting her and his struggle between the higher and lower selves; his failure to meet the test, and how later, after having sacrificed so much to win her, the voices from the underworld had tempted him to plan the murder of Frederick Knowlton. And how the real murderer, hypnotized by him, had perpetrated the deed.

"Had I remained true to my vows," he told her, "all would have been well, for now I know that I had the stronger will of the two, and ultimately I

would have brought you into the higher work with me to become my personal co-helper. Frederick Knowlton's term of life was limited for this embodiment, and he would have passed out as the result of a fever within a few weeks after his return. But I failed, and in my failure I kept you down as well by stimulating your ambition and desire for gold and power instead of lifting you up. So it was I who must pay the debt, and I have voluntarily done so with my life. Now I come to you, my beloved, to ask you to seek Captain Benson, tell him of our interview, and prepare yourself with his assistance to take up my broken vows and perform the work of selflessness which I should have done. It is the only way in which we can pay the debt I still owe to the world. Only one of us can pay it, and having passed out I can only count on you. Are you willing to take up the burden, to make the sacrifice, to serve for both?"

"Yes, yes," the stricken woman moaned. "Oh, my love, my love, forgive me! I was the woman, and I tempted you like Eve of old. But now I know, I see. And purified, regenerated, tomorrow I shall put my personal grief aside and begin our work of expiation here while you are serving there."

"Ah, Margaret, brave, true, wonder woman, how little I really knew you when I so foolishly weighed your beautiful soul in the balance with gold and thereby lost to us both all chance of earthly happiness. Now for a time I must leave you, for oh, dear heart, I have so much to work out here. But when the debt is lifted, paid with our own hearts' blood on the altar of self-sacrifice, then purified, refined, regenerated, we shall meet again. And now, my love, for a time—farewell. Into the care of our heavenly Father do I commend your beautiful, precious soul. Farewell—farewell—farewell—yes, for—a—time, a time, a—a—time—"

Margaret Cathcart's head sank slowly, gently upon the cushioned pillow as though loving hands had placed it there. Her eyes closed peacefully and she sank into a calm repose. The faithful servant on guard without the door tiptoed softly down the stairs a moment later to report to the father and Mr. Knowlton, who anxiously waited there, that Miss Margaret had finally quieted down and fallen fast asleep. □

MYSTIC LIGHT

Dark Matter—the Physical Basis for Mysticism

Part 2

SUBTLE ENERGIES

THE CONCEPT of a subtle energy, or qi, appears to be universal. It is regarded as the primordial life force itself, and is given different names by different cultures (*qi* in China, *prana* in India, *ankh* in Ancient Egypt, *arunquiltha* by the Australian Aborigine, *mana* in Polynesia, *pneuma* in Ancient Greece, *tane* in Hawaii, *orenda* by the Iroquois, *ki* in Japan, etc.).

In the west, one finds, as Larry Dossey writes in *Energy and Consciousness: Subtle Energies*, “many published reports of experiments in which persons were able to influence a variety of cellular and other biological systems through mental means. The target for these investigations have included bacteria, yeast, fungi, mobile algae, plants, protozoa, larvae, insects, chicks, mice, rats, gerbils, cats, dogs, and well as cellular preparations (blood cells, neurons, cancer cells) and enzyme activities. In human ‘target persons,’ eye movements, muscular movements, electrodermal activity, plethysmographic activity, respiration and brain rhythms have been affected through direct mental influence.” However, western science can't precisely say what subtle energies are, can't specify the mechanism of subtle energies, can't credit a given therapeutic



Echoes © Joe Tucciarone

It may be that the author's “dark matter” is closer to “chaos” or primal substance (arche), before it is given archetypal form by the creative Word, which is an organizing vibration from mental tones or keynotes.

result to subtle energies with certainty, and can't say who is a legitimate subtle energy practitioner.

Subtle energy, or qi, has both local and nonlocal effects and is associated with prevention of disease, healing, the martial arts, as well as spiritual growth. In Esoteric Taoism, circulation of qi along pathways inside the “body” is capable of producing improvements in health and life, and there are many methods of circulating qi, from acupuncture/acupressure, to specialized movements (qi-gong), to meditation. Through Taoist meditation techniques one can attract external qi in through the chakras. In Kriya Yoga, prana can be developed through asanas (postures), mudras (gestures), mantras (seed-sound syllables), and bandhas (muscular contractions).

Qi or prana has properties that are not explainable in terms of physical matter as we know it. Although some have suggested that qi is a form of electromagnetic energy, it would have been all too easily detectable if this were so. Furthermore, it would require an entire electromagnetic information transmitting system, and a complete information receiving and interpreting system, which living systems do not seem to have....

ALTERNATIVE METHODS OF HEALING

There is a large body of research which has been

See May/June 2004 Rays for the first of this two-part study. The student familiar the Rosicrucian teachings understands that ether, usually life ether, or thought working through the reflecting ether, is being designated when alternate terms are used, such as qi, prana, and biofeedback. As previously noted, this presentation is simplistic and still tends toward a materialist viewpoint, seeing dark matter as an explanation for the totally supersensible. Yet, it has its merits.

performed that supports both local and nonlocal energy-based alternative therapies, such as the power of prayer, spiritual and psychic healing, hands-on healing techniques (biofield), and oriental medicine. Numerous models have been proposed to explain these phenomena. In view of our understanding of subtle dark matter and the knowledge of the subtle bodies of mysticism, let us see what insights the combining of science and mysticism shed on the process by which these alternative therapies operate.

The very ancient alternative therapy of Traditional Oriental Medicine contains the basic feature of this therapy, which is the qi (or prana). This concept has already been discussed. Qi energy can affect the subtle bodies through the meridians or the chakras. The visible physical body can in turn be easily affected. This dark matter subtle body explanation for qi can also implement a basis for essentially all biofield therapies and therefore provide and satisfy the desired scientific basis.

Energy healing or the laying-on of hands is an ageless tradition of therapy. It is believed to operate directly by transferring healing energy from one person to another. Most practitioners believe that this biofield extends outward from the body, so actual touching is unnecessary. They also believe that it is energized by an energy source which they mediate.

Clearly we are dealing here with the dark matter etheric and/or astral subtle bodies. The role of the etheric body, as D.V. Tansley writes in *The Subtle Body* (Thames and Hudson), is to "act as a receiver, assimilator, and transmitter of prana". Thus the subtle bodies may supply a simple and direct way for healing via the prana-maya-kosa....

Even healing techniques where there is physical manipulation of the body, such as massage and others, there can be balancing of the energy fields through the nadis or meridians. And because the major chakras are located along the spine and in the cranium, they can be significantly affected by spinal manipulation and cranial-sacral therapies—even when the manipulation is very gentle, since the hands are immersed in the pranic/etheric or astral body of the client.

THE POWER OF PRAYER

There is considerable scientific evidence for the

healing power of prayer and its effectiveness in medicine, as shown by Dr. Larry Dossey. However, Dossey also points out that "We simply don't know how the mind of one person can engage in 'action at a distance' to bring about the healthful changes....Conventional forms of energy are an insufficient explanation for what we observe in spiritual healing experiments. In them the 'energy' does not fade away with increasing distance, and it cannot be shielded, as we would expect if ordinary forms of energy were involved."

Clearly dark matter and subtle body theory could present a simple explanation, since dark matter not composed of charged particles is essentially unaffected by visible matter....[The] mental body is capable of transmitting thoughts from one mental body to another....The energy transmitted on this level of fine matter would not only be unaffected by visible matter, but the space-time relationships associated with the matter of the mental body or mind are so different that our normal sense of distance would be irrelevant. These thoughts (energy) received by the mind could in turn affect the gray matter of the brain or organs and stimulate action on the psychoneuroendocrine pathway or the psychoneuro-immunological pathways. Psychic energy can enter through the chakras as well. This type of model elegantly accounts for nonlocal spiritual and psychic healing.

CLAIRVOYANCE

Mankind has invariably been intrigued with clairvoyance, but its status has always been in question, even though convincing evidence has been presented. The subtle body doctrine of mysticism has offered a simple explanation for clairvoyance. As mentioned, the mental body is capable of transmitting thoughts from one mental body to another. If we have physical* [*as noted in the first part of this article, the "substance" need not be physical in order for these phenomena to occur—Ed.*] and subtle dark matter minds, clairvoyance is a distinct possibility.

ASTROLOGY

Astrology is routinely dismissed by the scientific community because it cannot be explained in a causal way in terms of our present understanding of the physical universe. It is often suggested that only ancient or so-called "primitive" cultures, that didn't

know better, could believe such things. Typical arguments state that the ancients thought that celestial objects were only a short distance overhead, but modern man knows that the stars and the planets are enormously remote. However, this knowledge did not deter Sir Isaac Newton from finding value in astrology, or in this century Carl Jung, who attempted to explain phenomena such as astrology through a concept referred to as "synchronicity", an idea related to Swedenborg's Law of Correspondence. However, in dealing with "dark matters," which have a different sense of time and space, astrology could also be explained causally as well. If astrology is based upon causal effects on our subtle bodies (and it is traditionally regarded as such) produced by dark matter energy (qi), then indeed, the dark matter energies directed at us from "distant" parts of the universe (say in the directions of constellations and planets), which seem so distant in terms of our visible matter, may not be so distant in terms of dark matter time-space. These energies could, therefore, have a causal effect upon our subtle bodies. What we might see with our dark matter subtle body vision as we look out upon the Universe would be quite different. In the time-space of dark matter, perhaps celestial objects are only a short distance overhead.

ANCIENT EGYPTIANS

When it comes to other people's beliefs, be it so-called primitive cultures or ancient cultures, the western world with its scientific perspective often regards those views as superstitious, and seldom suspects that there is anything of significance (particularly of scientific significance) that these cultures have to teach us. The tendency has been to disregard all mythic concepts as superstitious. We

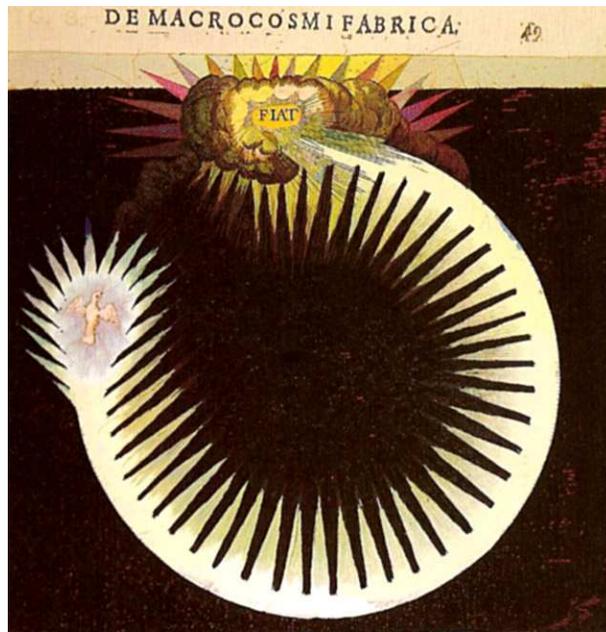
have "taught" other cultures to suppress their beliefs or understandings of the universe in our presence, and they obligingly do so. As a result, we shut the door on some valuable concepts, knowledge, and wisdom. We always (and naturally so) try to analyze their lives in terms of our present understandings of the universe; i.e. in terms of what we presently "know." To do so is to ignore the great potential for mystery and may lead us far from our present limited understandings.

The ancient Egyptians had a system of knowledge which accommodated the world we can see with our normal vision, but also included matter not visible to our ordinary vision. To them subtle dark matter was apparently as visible and as much a part of their world as visible matter, and they lived accordingly. They were aware of numerous subtle bodies and prepared well for the life they would live after death. This was paramount to their think-

ing, and how they lived, and how they died. A highly evolved culture, they knew that there were ways to affect the subtle matter through meaningful actions, such as spiritual ritual. The mummies of Egypt were symbols of transformation—preparation and assistance for the dying in the after death existence. They apparently had a better sense of the totality of their being than it seems we have today.

ALCHEMY

Carl Jung has written considerably on the subject of alchemy, exploring the incredible images presented to the world through this system. As an Analyst he found great value in the structure and source of these rich symbols and utilized them accordingly. Alchemy seems to hold such contradictory information that logic and common



Engraving, Robert Fludd, *Utriusque Cosmi*, Oppenheim, 1617

The Creation of the World

"From a cloud concealing the ever-secret Essence of the Father God springs the cosmic Word of the Son, expressing the creative Will, manifest in the Dove of the Holy Spirit, which girdles the cosmos, at the same time setting bounds to the dark world of chaos in its luminous flight."

sense are of limited value. It is a journey, a path. All of our present day sciences grew out of Alchemy—our chemistry, physics, medicine, astronomy, etc., had their birth in Alchemy. Newton himself was a great explorer of alchemy and spent much more time in these subjects than he did in the traditional western sciences. The words and images utilized by the alchemists are easily misunderstood. One might mock the idea of 5 "elements" in this system, but the use of "elements" is not at all the way we use the term "elements" today in science. The term is used to represent the 5 basic constituents of both the objective and subjective universe. That is, the 5 "element" theory needs to be understood through Swedenborg's Law of Correspondence, and not from physical science.

In the system of subtle bodies, we find that the chakras are related to each phase of energy represented by an "element". In ascending order they are named earth, water, fire, air, ether. The root center (Muladhara chakra) is "associated with the 'element' earth, [whose] 'quality' is cohesiveness and inertia. This level is one in which one may remain content, experiencing no desire to change or expand into any other state." The Svadhithana chakra is connected with the water "element" (an energy that tends to flow downward); the Manipura chakra with the fire "element" (an upward, consuming movement like flames); the Anahat chakra with the air "element" (characterized by a tendency to revolve in different directions and to relate itself to other possibilities); and the Visuddha chakra with the "element" ether (like a vessel in which all the "elements" mingle).

The 5 "element" theory applies to both the objective world and the subjective world of personality and consciousness. The idea here is not one of manipulation, but to simply see or experience the world from the 5 "element" perspective, which is a great spiritual exercise.

NEAR DEATH AND REINCARNATION

The knowledge of the subtle bodies makes an existence after death comprehensible. The subtle body doctrine provides a vehicle (the soul) for our existence after the death of our visible body. It makes it easy to believe and understand, and is consistent with human experiences.

A. Near-Death and Out-of-Body Experiences

We cannot give adequate attention to this subject here, but briefly, people having near-death experiences report experience of: leaving their visible body and observing themselves from a distance; having a form which varied from an amorphous cloud to energy patterns, or pure consciousness, or having a body, but one that was permeable, invisible, and inaudible to those in the phenomenal world; having feelings in some cases of confusion, in other cases ecstatic feelings of timelessness, weightlessness, serenity and tranquillity; passing through a dark enclosed space such as a cave or tunnel; encountering other beings, such as dead relatives or friends, "guardian spirits", "spirit guides" or a "light being" who shows qualities of love, warmth, compassion and a sense of humor; communication through thought; a life review, self-judgment or divine judgment in which they describe an understanding of the consequences of their past actions and thoughts during their life. They frequently have knowledge of events which occurred at some distance away.

Near-death and out-of-body experiences, from the point of view of the subtle bodies and "dark-matter," are the spontaneous awareness and identification with the subtle bodies, and the separation of these bodies from the visible body. It is not clear at what level this separation occurs, which may vary depending upon the experience. Generally, for out-of-body experiences, the subtle bodies could separate at the level of the astral body, but for the near-death experiences, the separation would probably occur at the mental body.

B. After Death

It may seem difficult to believe that knowledge of after death could be obtained, but if we have a physical soul composed of a very fine form of dark matter, then it becomes more possible to accept that some knowledge of after death could be acquired. The after death events appear to be very similar to near-death experiences. Discussions of the experiences which take place after death can be found in such books as Rudolf Steiner's *Life Between Death and Rebirth*, the *Tibetan Book of the Dead*, the *Egyptian Book of the Dead*, and Sogyal Rinpoche's book the *Tibetan Book of Living and Dying*.

Although there appear to be differences in the specifics of the after death happenings, one must remember that the experiences of these states have a very different time-space relationship associated with them and far beyond our ability to comprehend from our present state of consciousness. Symbolic and representational art are therefore utilized to convey these after death events, as is some iconographical art of Tibetan Buddhism and shamanism.

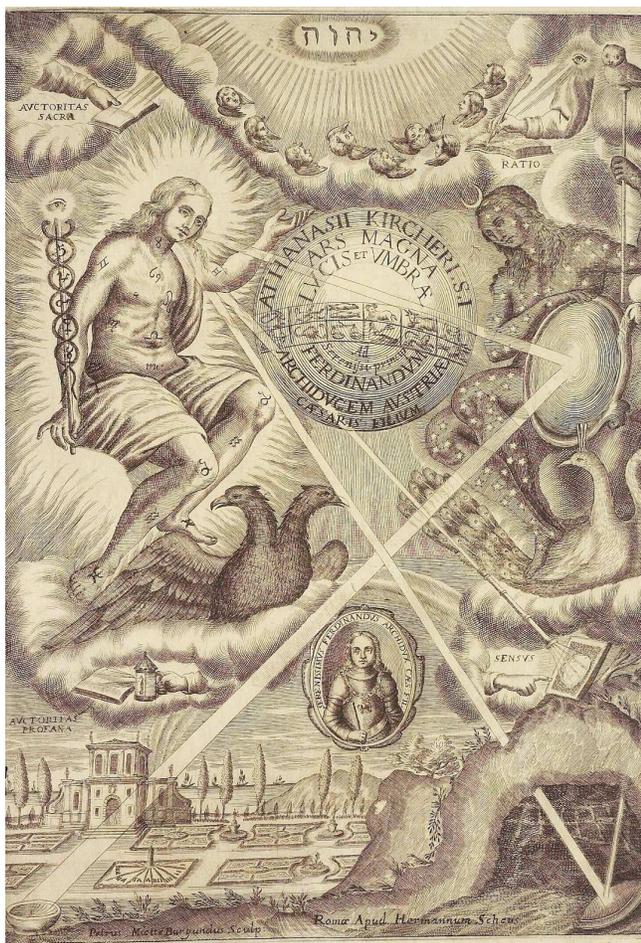
The death experience has been examined physically as well. Over the years, various researchers have attempted to show a loss of weight of the human body upon death. The most explicit research of this phenomena occurred at the Technical University of Berlin which reported that after weighing over 200 terminally ill patients just before and immediately after death, there was a weight loss of 1/3,000th of an ounce [cf., *Cosmo*, p. 90—Ed).

REINCARNATION

Another common belief in mysticism and also numerous cultures throughout the world is reincarnation. In many cultures it is not unusual for individuals to recall a previous existence, and to know about the people who lived in the village of this previous existence. It is believed by mysticism, that upon death the causal body (made from part of the mental body,) the soul, and the more subtle bodies, have a relatively longer existence....With a dark matter subtle body which does not die at death (the soul), then reincarnation is clearly a possibility. It is generally believed that the kind of rebirth a person has is determined by the nature of our actions in this one. However, those who master the laws of karma and achieve realization can choose to return in life after life to help others.

CONCLUSION

One hundred years ago atoms were thought to be solid, indivisible particles and therefore could not interpenetrate with other atoms, but mysticism still maintained that the subtle interpenetrating bodies made of "matter from other planes," did exist. With the development of Quantum Mechanics, the atom was no longer viewed as solid in terms of mass, but did have a solid appearance from the point of view of the electric field. This means that if there were "atoms" held together by some force other than the



Engraving, Athanasius Kirchner, *Ars Magna Lucis et Umbrae*, 1665, Rome

This elaborate visual diagram for creation makes clear that earthly forms have their spiritual prototypes and causes, both in the Father of Lights, and His Son, whose anatomy is the created heavens (note the twelve zodiacal signs, and His caduceus-scepter bearing the planetary symbols). Spiritual light is condensed to its physical counterpart through the desire/etheric worlds (Luna holds a reflecting panel), and mirrored in the sublunar world through the senses. Something like the Platonic cave suggests the illusoriness of sense perception. Nine creative hierarchies are pictured (as cherubs or seraphs) below the Source of all, including ratio or reason, shown with an owl and the all-seeing eye, and sacred authority, which is inspiration captured as holy writ.

electromagnetic force, these "atoms" would be invisible to our normal vision and could interpenetrate with our visible atoms. These "atoms" could interact with each other through their own respective binding force, much like visible atoms interact with visible atoms through their binding electromagnetic force. In some ways it is surprising that such an idea has never been suggested by modern scientist.

If humankind was indeed composed of subtle

bodies made up of different types of subtle dark matter and if we were capable of "shifting" our consciousness to these other subtle bodies, then we would indeed experience the world of that type of matter, much like mysticism states.

This type of subtle matter would fall into the broad category of dark matter because it would not be visible to our ordinary vision, but could produce gravitational effects. We could be immersed in it and would not know it. It seems, therefore, that we cannot rule out the physical description of the universe which the mystics provide. As evidence for the existence of such subtle dark matter, we need only look at the growing scientific evidence for phenomena such as qi or prana, the power of prayer, psychic phenomena such as clairvoyance and other paranormal phenomena, out-of-body experiences, near-death experiences, reincarnation, etc.

The subtle body doctrine of mysticism has passed the test of time, being a part of our most ancient to modern cultures, throughout the world. It provides an excellent foundation for the explanation of numerous phenomena (as included in this article) so that, even without a physical basis, it is a valuable system well worth exploring and utilizing. Its success in mystical traditions and the scientific verification of much of the phenomena mentioned here are sufficient to warrant subtle body theory as a valuable doctrine. Truly, it needs no further proof. However, the recent scientific concept of dark matter provides a new understanding of what the mystics refer to as subtle matter, and so the possibility for a connection between mysticism and western science is quite real and could be of great benefit. This would suggest that we have a soul, and it is physical, even though it is a very fine form of physical dark matter. But we must be aware that intellectual understanding of this doctrine will not enlighten mankind; we must obtain an experiential awareness of the subtle bodies in order to truly benefit from these teachings. In so doing, we will be able to live our lives from a deeper understanding of the nature of man and of our position in the universe. We will better understand the repercussions of our actions and decisions on a personal level, a social level, and a global level.

Science seems to be in a perpetual state of believing it has the truth, despite its history of conceptual

revolutions. This failure to accept the idea of "mysterium" is surprising, because there will always be a great mystery out there waiting to be discovered. The Universe is not so small, nor so comprehensible as to lend itself to total analysis by a logical science. This does not diminish the value of science, but simply places it in an appropriate perspective. Science provides one type of insight into the workings of the universe, but not the only insight. The Arts certainly provide another experiential route to knowledge, and mysticism provides yet another. Perhaps this overlap between science, art and mysticism will help us to understand our role in the universe, and to appreciate the universe as the extraordinary multifaceted phenomena it is. If we can equate the subtle bodies and subtle energies with the concept of dark matter, this will give us a conceptual basis from which to work.

Dark matter is just as real as visible matter, albeit a subtler form of matter. With dark matter science will have many new frontiers to explore. The impact that dark matter will have on science in the 21st Century may be greater than the impact of quantum mechanics and DNA in the 20th Century. We will be exploring a subtle matter and a subtle human anatomy and physiology. Although there have been significant explorations of subtle energies, further explorations of the subtle energies may be more successful and expansive in view of this new understanding. We can better approach this problem perhaps by using meditative techniques to shift our consciousness to the subtle bodies and observe the world objectively from that perspective. This may aid western scientists to better understand the interactions which dark matter has, particularly with visible matter.

Mainstream scientist are not presently looking for dark matter in man. They need to. The details of how the subtle bodies and chakras interact with the world around them and the visible body need to be better understood, although we have a great legacy of mysticism to aid us. I suspect that we will not be able to apply western scientific methodology effectively until we can experience subtle matter directly. Even then, science and medicine will undergo a significant revolution in its thinking and its methodology. □

—Deno Dazanis, Ph.D.

MYSTIC LIGHT

Out of the Unseen

A SOUL'S DESPAIR

IT WAS DURING the small, dark hours of the night, while stillness reigned unbroken throughout the entire house, that I found myself standing beside the bed where my physical form lay motionless in sleep. From the two great windows on the southeast, the moon rays came pouring into the room, flooding its central portion in a pool of light, while behind, and to one side from where I stood, darkness stretched away in a forbidding, impenetrable mantle of infernal mystery and black gloom to descending regions of the Nether Spheres, the while I gazed beyond the walls of the room, with unhindered vision as through an unreal veil of sheer illusion, mocking tangibility.

But of all this I took no thought then, for out of that terrible, all-enveloping darkness, one called to me in accents compelling, sonorous, hypnotically resistless.

“Come! Come out into the darkness with ME! Wrapped in each other’s arms, we will drift on forever to the farthest verge of endless night, lost to all beside each other, utterly! *Come! I claim you as MINE!*”

As I heard that well known voice, I felt projected upon my being an overpowering thought wave which swamped me with a well-nigh resistless impulse of unreckoning, blind self-abandonment. As I dimly perceived that tall, imposing presence, the flowing outlines of his oriental robe, his many folded turban, where he stood half revealed within those menacing shadows of hell; as I felt the basiliscine gaze of those great eyes which were like inky pools of mirroring blackness, darkly

glowing, fired upon me with concentrated, diabolical power, despair took possession of my spirit.

Lifting my hands I wrung them together while a force that seemed greater than I sought to draw me backwards and downwards into the depths—the unimaginable depths—of the Spheres of Night.

“Alas!” I cried, heartbroken, brought to my knees, conquered it seemed, at last, “have I come thus far, fought, struggled, suffered, but to meet defeat? Lost, *lost*, forever! For others, a heaven may be. For them, God exists. But for me, there is no hope, no heaven, no God! All, all is at an end!”

Even as thus I spoke, even as thus the crisis of the conflict came, even as I was toppling on the edge of the abyss, about to fall captive into the waiting arms of him who sought to draw me with all the fell might of his awful will down and down with him to a doom unknown, unnamed—beyond, above me, a voice rang out, stern yet sweet, like a clarion battle note 1

“*Until YOU, yourself admit defeat,*” it said, “*you are not conquered! For the soul who fights to the death, hope is NEVER lost!*”

Lifting my eyes, I glanced in the direction whence came the voice, and saw—an angel! A shape of majestic beauty, features half concealed behind a sheer veil of glowing silvery light, he was poised where the moonlight fell brightest through the air, gazing down upon me with an expression at once set and centered, yet serene in its uncompromising invincibility.

As I heard those words, saw that celestial being, like an electric elixir hope thrilled through me anew! Determination possessed me afresh, and I girded myself for battle—aye, war to the death, eternally, if need be, in this conflict of souls, this



Illustration for Dante's *Divine Comedy*, Canto 9.1, Gustave Doré

The Angel

Even in infernal regions angels of light appear to guide and guard those who merit and seek help. The merely curious, who, unprepared, court familiarity with unseen entities, are inviting serious psychic dislocation.

test of the supremacy of right and wrong. Within myself I became suddenly aware that with the aid of God, within as without one's soul, enthroned, omnipresent, omniscient, omnipotent, encompassing good and evil alike, *there can be no defeat for that spirit whose desires, whose hopes, whose aspirations are toward the LIGHT.* Yea, to that soul is given power to endure forever, for heaven is stronger than hell. The soul beset and in its extremity is not forgotten of God, even when most it deems the Powers of Light deaf, dumb, blind, to its anguished voice, its overwhelming peril.

Over me swept the realization that we are each and all the captains of our ultimate fate, and that with heaven always near, even when we seem most alone, there is no such word as "lost." Nay, not even when we seem enveloped by the giant specter of soul-paralyzing despair.

As this constructive, inspiring wave of thought and emotion flowed in upon my being, carrying fresh courage and strength with it, the demon spirit of him who, erring greatly, thought also to overpower another, vanished. Gone, too, was the shining angel, but—*it was enough!* The tide of battle turned just when I, like many another hard-pressed

soldier, not knowing that victory was about to crown the day, deeming all lost, utterly and forever, was about to give way before the foe, forgetting that the last stand is often the shortest, sharpest, hardest, ere the enemy's strength collapses absolutely, leaving the field in possession of the victor.

IN SUBTERRANEAN CAVERNS

Slate gray, dreary light everywhere! A region all unfamiliar to me, but earth, it seems nevertheless, wherever it may be that I am straying the while my body lies tenantless. Green trees, dust-white roads, houses modest or more pretentious—the straggling, half-unkept atmosphere of some wayside village—half country, half town. And ever that depressingly sunless, mirthless gloom over all. A cheerless place indeed, to say the least, this to which for some obscure reason I seem to have been drawn.

As I pace slowly along, taking in the scene around, ahead of me and a little to one side of the road I perceive a wide cavern mouth in the side of a low hill, which excites my curiosity. Directing my steps toward it, I reach its broad opening and enter therein with the intent of exploring its unknown recesses. Even as I do so, a sense of lurking danger, of hidden evil presences, descends upon me strongly enough to deter a spirit less adventurous of daring than my own from going further. But my desire to see whatever there may be to see outweighs all other considerations, and so I proceed, but with every faculty alert, wary for what I may encounter on the way.

With an instinct to avoid making myself conspicuous to those dark creatures whose constantly traveled highway something tells me this is, I draw closer to the shadowed sides of the cavern walls as I pass along. And now I perceive that the cavern floor is beginning to slope as it curls in and around, spiraling downward into darkness, while the whole place seems more and more to seethe with danger and evil. Truly, I am out of my element here!

Hist! Who is approaching? I do not see, I do not hear, but I feel a presence I would prefer not to

meet more closely. I shrink into a pocket-like niche in the cavern side just as a lusterless gray-black form that to me seems nearly ten feet tall, comes into view, gliding along as though it were some hideous, living automaton, projected by the evil will of its creator. Human, yet not human, with long, tapering lines to its slender, stony shape, a terrible vitality, a seemingly tough indestructibility inherent in its every atom, is the impression flashed upon me as my glance takes in the entire appearance of the demoniac creature coming towards me, his head encased in a snugly fitting, hood-like helmet, the visor-like lid of which serves to conceal in partial shadow the face beneath. A shadow fiend from out of the shadows! One with them and of them!

It did not see me, as with eyes directed straight ahead, looking neither to right nor to left, one thought only appearing to possess it, stealthily, noiselessly gliding, it went forth to do the bidding of the sin-steeped soul whose living thought form and messenger it was, wherever its destination led.

As it vanishes into the upper air beyond the cavern archway, I draw a breath of relief and once more resume my perilous exploration. Soon I find myself approaching another and a lower opening, as the passage again widens out and the dense darkness through which I have but just passed grows less black. Increasing my pace, glad to leave behind the forbidding corridor of the winding cave, despite what may yet confront me, I emerge into a subterranean landscape, skies of midnight hue, an atmosphere that seems electric with storm and of blue-black, flamelike quality.

I look about me—not a living thing in sight, for some strange reason, yet I know this region is filled with inhabitants of the nether plane and their living thought-companions born of their sinning minds, and I also know that here, too, are other things nonhuman and subhuman.

The weird light, the oppressive sense of ever-present menace, of nameless danger, come down

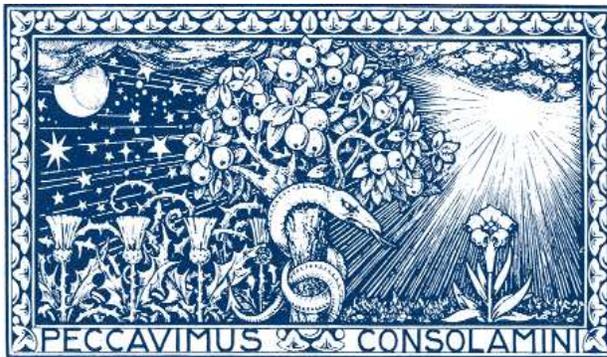
on me like a pall. A strong prompting urges me not to delay longer but to make my escape while yet I am undiscovered. Ah, but to leave I must return the way I came, if I leave at all! With a sense of dread I turn and re-enter the cavernous night, making my way with all possible speed until I once more strike the gray upper world, thankful that on my outward path I have not encountered a single creature of any description.

For once I feel that my inquisitive spirit has, for a time at least, seen quite enough, and more than enough, of such a sphere as the one just left behind, and something tells me that I may consider myself fortunate indeed that, had not higher powers guided me, I might have known a less pleasant ending to my recent visit below. For, like fools who rush in where angels fear to tread, I had most rashly ventured.

But *this* knowledge I brought back with me: that such spheres, such beings, would not be did humans and other creatures, visible and invisible, serve God with as much zeal as they serve themselves; did they love light as well as they do the darkness of selfishness; did they value righteousness for its own sake as highly as they exhibit self-indulgence, both mental and physical; and did they lift their souls to higher things as much as they inclines them to what is low and tawdry. For by evil thought, unenlightened desire, and the deeds resulting from them, and naught else, is created and sustained the very life upon which the existence of these spheres depend.

When shall the day come that this is universally known and recognized? When shall collective humanity resolve to destroy forever these horrible planes by substituting good for evil, peace for violence, love for hate, purity for lust, ideal, selfless aspiration for unholy, unreckoning desire? Answer, O World. For upon your answer hinges all your future destiny of weal or woe. This is your test, your problem. Which choose you, CHRIST or Barabbas? As your heart, so be it unto you. □

—Vivian V. McCollum Frisbee



Human Evolution and the Seven Planetary Rays

THERE ARE TWO SETS of people in the world, spoken of in the Masonic Legend as the Sons of Seth and the Sons of Cain, and represented in our modern times by Freemasonry and Catholicism, statecraft and priestcraft—those who listen to the voice of intellect and follow the head, and those who obey the voice of the heart and follow their emotions and feelings. The Sons of Seth, people who go along the devotional path and follow their religion in whatever country they may be, do not come in touch with any Mystery School at any time of their existence. They have followed their spiritual teachers, docile as lambs, as water flows gently in an artificial canal, and among their leaders, from the time of Abel, the shepherd, we find great lights like Solomon, who was later reborn as Jesus, and is now the invisible spiritual pillar of the Church, which he will eventually guide into the haven of the Kingdom of Christ. These people are the divine prototypes, Adam and Eve, created by Jehovah, the regent of Luna, the Queen of the waters of the world and the emotions of men. Our emotions are as unstable as water, which is governed in its periodical ebb and flow by the Moon.

The other stream of humanity, called the Sons of Cain, is that class in whom the divine essence, the Ego, makes itself felt as a burning fire. The original creative instinct is keen within them, for when humanity was in its cradle, they listened to the voice of the Lucifer Spirits and ate of the Tree of Knowledge; hence they became enlightened. The mind prospered at the expense of the heart, and from Cain, Tubal-Cain, and Methuselah have come all the craftsmen of the world. They were the ones who built Solomon's Temple under the leadership of Hiram Abiff, the Master Mason, who was later reborn as the Widow's Son of Naim, raised by the strong grip of the Lion of Judah, and is now working through industry and statecraft under the name of Christian Rosenkreuz to

bring his kindred into the kingdom of Christ.

In every vast company of men there are always some behind and some in advance, and we may find individuals, belonging to each of these two streams of humanity among the lowest types as well as among the most highly civilized people on earth. All along the path of evolution, there are, as we might say, gates which lead to the path of initiation and which may be unlocked by anyone who has the proper key. The locks are different at different points on the path of evolution, and they are becoming more complicated, for we are all by evolution now learning lessons which were in by-gone ages taught in the process of initiation in the Mystery Schools.

In each life we are born with a new horoscope. Our Ascendant and planets will be very different in each life according to the lessons we have to learn and the liabilities we are to liquidate from the past. In one life we may have Mars as ruler, another life may be ruled by Venus, or any one of the planets. It is designed that the Spirit should learn all things in order to become perfect, and it must therefore evolve under the influence of all the planets in order that everything in its nature may be evenly balanced. Nevertheless, the stamp of our Father Star or Father Fire, is always there, and this makes one who is inherently a martial spirit different from one who comes from the Jupiter Ray, though their horoscopes may be quite similar, perhaps, as in the case of twins.

Children born with the same Greenwich Mean Time in Madrid, New York, or Honolulu would be of widely different types, stamped by their national and racial peculiarities, and yet their horoscopes would be much alike. This illustrates that it is not the horoscope itself that counts, but the invisible influence that is due to the identity of the Father Fire or Father Star; and when a man or woman is ready to enter the gate or path which leads up to the Mystery School, he or she will feel the right spiritual attraction

through the basic color vibration of the aura. If this attraction is followed, it is sure to guide him to the right place, where he will not be refused.

Generally speaking, it may be said that all the people of the Western World belong to the Western Wisdom School of the Rosicrucians, and that they make a mistake when they endeavor to enter a school belonging to or teaching the Eastern philosophy. When Moses led the Israelites out of Egypt, the land of the Bull, where the animal was worshiped when the Sun by precession was in the sign Taurus, Then came Christ, the Lamb of God, so-called, to inaugurate a new religion; and we hear of a judgment when He shall come again under the sign Libra, the scales, which is opposite Aries, to judge all of the world.

Later, by precession, the Sun passed through the sign Pisces, the fishes, and for two thousand years we have been abstaining from meat on certain days and eating fish, while we worshiped the opposite sign Virgo, the immaculate Virgin. Now the Sun is entering, by precession, within orb of the celestial sign Aquarius, the Son of Man, and in the coming Aquarian Age we shall have an entirely different standard from what we have had before. As a matter of fact, we must learn to worship the Christ within, and this Christ is not the same for each one of us. This is the savior that is to lead us out of our present condition. The difference is the basic planetary ray that is in each and every one of us. So there is the horoscopic ray, governed by the planet which is ruler of our horoscope in each life; there is the individual ray, which is governed by the sub-ray of our Father Fire or Father Star, under which we originated; and, finally, there is the Father Fire or Ray itself. It is this latter which is not revealed until the last initiation. Our individual ray is discovered unto us at the time we receive the discipleship instruction, and the horoscopic ray is evident as soon as we cast the figure and know how to read it.

To clear up this point from another angle, let us illustrate by colors. There are seven colors in the spectrum: red, orange, yellow, etc. But within the red we shall also find seven sub-rays, which are red-red, red-orange, red-yellow, etc. The same with the yellow ray—we shall find there yellow-red, yellow-yellow, etc. Similarly under the ray of Mars there are some who are Mars-Saturn, others who are Mars-Sun, others again who are Mars-Venus, and so on. Mars is then the Father Star, while the name of the

other planet designates the individual Ray, and therefore we find in the Mystery Schools, all over the world, people who are born with any one of the twelve signs rising and any one of the planets ruling. Also people with individual rays of the Sun, Venus, Mars, Mercury, etc., are found in both the Eastern and Western Mystery Schools. But the Mystery School itself is colored by the deep, overpowering planetary influence of the Father Fire, the Father Star, under which it originated.

You will understand that as the Father Fire is not revealed until the last initiation, the basic nature of any Mystery School cannot be told openly in public. But you must differentiate between the Mystery School and such an association as The Rosicrucian Fellowship and other kindred societies, which are only preparatory schools for their respective occult orders. Such schools as The Rosicrucian Fellowship and kindred organizations would naturally be dominated by the planetary influence from the fountain head. This therefore cannot be given.

There are plenty of people who claim that they know all and who will smile mysteriously, or give out misinformation which cannot be controverted and proven false, because it concerns the secrets of initiation. The writer has always made it a rule to say honestly and without hesitation whenever a question was asked to which he could not give an answer: "I do not know." To profess omniscience is equivalent to a profession of divinity. Though the writer has met quite a number of "professors," he has met very few, if any, "possessors," and you will have to wait for the answer to that question until you come to the proper point in initiation.

Even in the case of the individual ray, which is given to the disciples at the time they enter the path of discipleship, it has been found that people under the sign Gemini, for instance, which would be supposed to be ruled by Mercury, had in their individual ray all the different other planets; and the same with every one of the other signs. The writer has given time and study, endeavoring to find a rule, but it has proven absolutely futile. There is only the one explanation, given by the Elder Brothers, that the individual ray is retained by the Spirit throughout its whole series of lives, and perfectly independent of the horoscopic rays which change according to its birth, environment, and the lessons to be learned in each life.—2Q&A #158, "The Governing Ray" □

READERS' QUESTIONS

Testing of Faith; Receiving the Holy Spirit; Max Heindel's Preferred Bible; Universe as a Rose; Extraterrestrials

QUESTION: I haven't sent the report in for several months because I have been having faith problems with the core beliefs. I have concerns that astrology is not at all true and that he [Max Heindel] borrowed almost all his writings from others. I don't know if this is a trial of probationer-ship to be exposed to this or not. I thought that I would send this email for advice.

Answer: The desire to know the truth is a fundamental human need. It was implanted by God because, ultimately, God is the Truth we seek, and we do not truly know until we know God. Knowing more of his Creation—particularly in its spiritual aspect, in terms of the living Archetypes, which are spirit Beings, members of creative hierarchies who partake more fully of the divine creativity—is the way we approach God and progress in becoming Who in essence we are. St. Paul enjoins us to try the spirits and also to be ever ready to give a reason for our faith. If you read (or reread) the introduction to the *Cosmo*—"A Word to the Wise"—you will see Heindel's objectives, appreciate his appeal to reason and fair-mindedness, and get a sense of his candor and honesty.

While it is true that much in the *Cosmo* can be found in other sources, you will find much in Heindel's entire opus that is found nowhere else: His crucial emphasis on and detailed study of the soul body; his scientific discussion of the difference between voluntary and involuntary clairvoyance (which Blavatsky never mentions, she being largely involuntary); information on the the description of the four-part silver cord, its gradual

formation and multiple functions; the cause of the relatively high incidence of infant death. In regard to the latter, in Heindel's *Letters to Probationers*, to which only Probationers have access, the writer speaks of his being directed by the Brother to retrospect the lives of several hundred Egos who died as infants, in order to come up with a common theme. Heindel's allusion to his Teacher (who guided or pointed out direction rather than taught, as understood in the common sense) in many contexts is highly persuasive, sewn into the fabric of his writings in such an organic, natural way as to virtually preclude fabrication or creative license.

It is healthy to call things into question, but it is self-defeating to approach esoteric teachings in a negative frame of mind, rather than being receptive and neutral.

If you read a good amount of Heindel's writings, it is difficult not to be impressed by his clarity, rigor, and intellectual integrity. In the final analysis, whether Heindel is the first to make public a particular occult truth is beside the point. If you seek such truths, who gives them is far less important than that they are being given. Persons like Heindel are messengers. We esteem them for the message they can deliver. If they are virtuous persons, as Heindel clearly was (moral development is his overriding concern), we are all the more appreciative and inspired. Heindel was such a person.

All he asks for is a fair reading—not being interpreted through the lens of preconception or prejudice.

The following quote from Heindel's Letter No. 83 to students directly addresses your concerns, and also reflects on the character and trustworthi-

ness of the one you are calling into question:

What, then, is the way to the heights of religious realization, and where may one find it? This seems to be the next logical question. The answer to it is that it is not found in books, either my own or anyone else's. Books are useful in so far as they give us food for thought on the subjects dealt with. We may or may not come to the same conclusions as the writer of the books, but so long as we take the ideas presented into our inner being and there work over them carefully and prayerfully, whatever comes out of the process is our own, nearer the truth than anything we can get from anyone else or in any other way.

The within then is the only worthy tribunal of truth. If we consistently and persistently take our problems before that tribunal, we shall in the course of time evolve such a superior sense of truth that, instinctively, whenever we hear an idea advanced, we shall know whether it is sound and true or not. The Bible in a number of places exhorts us to beware of all kinds of doctrines floating about in the air because many are dangerous and unsettle the mind. Books are launched on the market which advance this, that, or the other system of philosophy. Unless we have established, or have started to establish, this inner tribunal of truth, we may be like the lady referred to above—wandering about from place to place, mentally speaking, all our lives and finding no rest, knowing little more at the end than in the beginning and perhaps even less.

Therefore, my advice to the student would be never to accept or reject or follow blindly any authority, but to strive to establish the tribunal of truth within. Refer all matters to that tribunal, proving all things, and holding fast to that which is good.

Receiving the Holy Spirit

Question: According to the several religious groups who are highly moral, God-loving people, and exceptionally dedicated to unselfish service, they teach that receiving the Holy Spirit is a necessary experience of the regenerate Christian—with attending gifts of healing, etc. Do the

Rosicrucian teachings have anything to say on this matter?

Answer: Receiving the Holy Spirit (Ghost), or gaining union with the Holy Spirit, represents a very advanced stage of evolution and one which is not attained until many initiations have been received. Anyone who has reached such a high stage of spiritual unfoldment has the ability to speak all languages, since the Holy Spirit (or Jehovah) is the Lord of the Race Spirits, the authors of the race languages.

Max Heindel has stated that

The moral laws given by Jehovah upon Mt. Sinai...were designed to bring us to Christ, and when Christ is born within, the law of the Holy Spirit also enters in. Man thus is symbolized by the ark that stood in the Holy of Holies and had within it the tables of the law. You will notice that the Comforter who came to the men of old was not an outside Comforter, but one who worked within, one who entered into them and became a part of them. When the Spirit of Law, the Holy Spirit, enters into us, He is the Comforter, because we do willingly the things which are prompted by this inner urge; while we resented and begrudged doing the bidding of the exterior taskmaster.

In other words, as we conquer the desire body, we obey the inner urge of the Higher Self, regardless of what the outer law may be. Jehovah, or the Holy Spirit, has a direct correlation to the desire body, as well as to the outer law through which man learns to master the lower desires. When we have conquered the desire body (and there are only too few people who have yet done so), we do right for right's sake, as dictated by the Ego or Spirit within.

In St. Paul's day, the Holy Ghost was received by the "laying on of hands." This is merely saying that those who thus received the Holy Ghost had arrived at the point where they were eligible for the necessary initiation into the Mysteries, and they thereby received the Holy Ghost, together with the powers which it conferred.

Now, there are many people who are mediumistic—people in whom the currents of the desire body turn counter-clockwise—and they are subject to

use by discarnate Spirits. This accounts for the fact that they "speak in tongues," and such a state is of course most undesirable. Some mediums are lovely, harmless characters, but they are, nevertheless, negatively developed and not emotionally grounded. They may be used for certain types of healing, but it is always dangerous to allow oneself to be dominated and used by another entity, no matter how benevolent the purpose may seem to be. We are to be self-conscious channels, in full possession of our will and faculties.

Max Heindel's Preferred Version of the Bible

Question: It surprises me, in view of the many criticisms he gives regarding the translation, that Max Heindel recommends using the King James Version. Can you comment why?

Answer: While transcription and translation errors do exist in the King James Version, it retains what later and allegedly more correct versions do not have—a spirit of holiness and a poetical and noble language. The King James Version may not get the academic seal of approval, but it is inspired and generates piety and adoration. Be assured that more than bodily translators were involved in that estimable project. As the writers of the Old Testament and the four Gospel writers and the Apostle Paul themselves were imbued with wisdom and insight from the Holy Spirit, so the seminal document of the Christian faith received some divine assistance when it was translated into the English language. This invisible help has been distressingly absent from "modern" politically correct versions, which have been altered to satisfy secular and parochial agendas.

The Universe as a Rose

Question: Does the universe unfoldeth like a rose? It's a beautiful image but is it just image?

Answer: The beautiful image is the image of a reality, as near to truth as physical world phenomenon can represent invisible occurrences. In this case, visualize the potential rose as the pregnant bud or idea and then the opening up (into visibility) with one layer or periphery of petals raying outward, followed by successive layers. Something of this sequence can be applied to the progressive manifestation of the Word becoming flesh, or the

Spirit gaining layers of "substance" from the worlds it descends through on its path of involution into increasingly denser forms. The rose's unfoldment is somewhat analogous, each circlet of petals correlating with a different dimension and density of cosmic matter.

Extraterrestrials

Question: Is there anything in the Rosicrucian material that addresses extraterrestrials? Specifically, "the greys"? Space or time travel?

Answer: There is no reference in the Rosicrucian Fellowship literature on the extraterrestrial beings known as "the greys." The information available on the internet describes these hypothetical beings as the most commonly identified alien race in UFOlogy. There are many different views, stories, and theories regarding them, ranging from the different New Age views to the different scientific, and conspiracy views.

What Max Heindel does say in his seminal text, *The Rosicrucian Cosmo-Conception*, is that the seventh or lowest of the seven Cosmic planes constituting the created universe is "immeasurably vast, far beyond the utmost power of the human mind to conceive, comprising within its limits millions of Solar Systems similar to our own, which are the fields for the evolution of *many grades of beings of approximately our own status*" (italics added).

This being so, it is not unreasonable to hypothesize the existence of many solar systems in which human-like beings exist. But for interstellar and intergalactic travel one would require the conscious command of, minimally, the Life Spirit, which is now being developed by work on its corresponding lower vehicle, the vital body. The Rosicrucian literature states that the being known as the Christ normally works out of the life spirit as His lowest occult member. The deeds and splendor of this Being do not accord with the tenor of the stories connected with "the greys," as told by their victims, which relate to abduction.

Space is virtually nonexistent in the higher spirit worlds and therefore the notion of space travel is primarily a condition of beings whose consciousness is centered in their physical and vital (etheric) bodies. □

The Divine Drama of Human Development

THE OLD TESTAMENT has had harsh criticism because of the constant warfare and battles. In fact, all these conflicts depict struggles within as the true Self strives to gain control of the personality, the outer self, for, occultly read, the Old Testament is the drama of every man, of each of us as we are being prepared for the incarnation of Christ, the Spirit of Divine Love.

From this we conclude that the heart or love theme is the dominant purpose of Bible study. The greatest commandment is: "Love God, love one another." Love is often mistaken for sex. Sex is based wholly on physical attraction. Love, in its highest and greatest expression, is not focussed in the little self and its personal demands, but rather is seated in the Great Self, which expresses qualities of goodness, truth and humility and is guided by the highest integrity and motive.

To this point, the Bible narrative has set forth the structure of the new bodies of the present race—the physical, emotional and mental bodies. Now all have an added power that had not been developed in previous races. Samuel is the prototype of the new power of intuition, which is still in the early stages of development. Intuition and the heart quality of love are closely related. Intuition, a flash of wisdom from Spirit, bypasses the reasoning mind as it goes directly to the heart. Here is a clue to understanding those famous words: "As a man thinketh in his heart, so is he." When Israel rejected Samuel and asked for a king to replace him, they rejected the new power of intuition.

Samuel, personifying intuition, found Saul, who



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

David Slays Goliath

Or, the spirit Self subdues the self-centered personality.

had a strongly developed reasoning mind and was described as "head and shoulders above his fellow man." At the request of Israel, Samuel anointed Saul king. Anointing is an outer symbol of the quickening of spiritual centers which, when allowed to develop normally, extend vision, hearing and feeling to clairvoyance, clairaudience and clairsentience. Saul was the best available at that time, but he proved to be unequal to the challenges of his authority as king. His failure as king was not the fault of the reasoning mind, but rather that of an uncontrolled personality focussed in self-interest. His decisions were beneficial to himself personally, rather than to his people; this clogged the channel between the high spiritual forces and the five senses.

Samuel had to look for another ruler for Israel. Guided by the Spirit (the inner God-Presence), Samuel found Jesse and his eight sons. He examined each and knew David was the chosen one. Samuel anointed him king but did not crown him at that time, for Saul still claimed the throne.

David, symbolizing the heart qualities, was a shepherd who tended his father's sheep. He was a poet and musician, skilled in playing the 7-stringed

harp. While out in the pastures he sang a Psalm of Healing: “The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures, He leadeth me beside still water, He restoreth my soul.”

There was another Song of Healing:

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust.

Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler.

One Psalm was to the Adoration of the Most High:

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou has ordained;

What is man, that thou are mindful of him? and the son of man that thou visitest him?

For thou has made him a little lower than the angels, and has crowned him with glory and honor.

Thou madest him to have dominion over the works of thy hands; thou has put all things under his feet....

O Lord, our Lord, how excellent is thy name in all the earth!

David was a fearless warrior. A giant, Goliath, representing the powerful personality, threatened Israel and challenged the people to battle. Saul, the reasoning mind, was filled with fear. David offered to meet Goliath on the battlefield. Saul permitted this because he felt inadequate to meet such an opponent. He offered David his armor (meaning outer knowledge), but David refused. He was going to depend on the Inner Presence with its spiritual power. He called to Goliath: “I come in the name of the Lord of Hosts....the battle is the Lord’s and He will deliver you into our hands.” This placed the test on a higher level of understanding.

David selected five stones, one for each of the

five senses. The stones were symbolic of truth. He directed them at Goliath’s forehead—the center of spiritual consciousness. The five physical senses were spiritualized under the impact of truth, and Goliath was defeated. David took his head, the understanding gained from this experience.

With the passing of Saul, David was crowned king. He had established his kingship through conquering enemies within and without. Then came another test which was even greater. He saw a lovely shining power (Bathsheba), signifying a high state of consciousness, and, blinded by desire, he impulsively took that power by violence. He made Bathsheba a concubine. The fruit of that type of union could not survive. It was without vitality because of the lack of integrity. His priest, Nathan, David’s conscience and counselor, brought this great error to his attention—the error of impulsively forcing the development of spiritual powers without the necessary qualities of character.

David, symbolic of the heart quality of love, looked at himself, faced himself and his foolish act. In deep humility, he was filled with repentance. He resolved to right the wrong he had done. In sincere prayer and remorse he sought to purify himself. Devotion is a heart quality. Later, David took Bathsheba in reverence and made her his queen. From that union, Solomon (wisdom) was born; this was the wisdom David longed for.

This story of the training of the heart laid the foundation in the Old Testament for the elements of grace and forgiveness which is developed in the New Testament. Both Saul and David represent the first efforts of man to master the personality and blend the powers of mind and heart. This effort was consummated in Solomon, who wanted wisdom and understanding above riches and glory. Solomon finally became king; and he built the temple which David aspired to build.

Esoteric Bible study sees in this drama the pattern for world redemption through love-wisdom, a flash of intuition from Spirit. As each of the new bodies of the present race was formed, the seed of brotherhood and universality was implanted. This was the potential for the Spirit of Christ to be developed in every man. □

—Gene Sande

The Prenatal Epoch

THE STUDENT of astrology does not read very far before encountering references to the “epoch,” and at once alertly wonders what the term may signify. In a general way it can be regarded as one more basis of calculation—a check upon accuracy in placing the ascending degree at birth. Brought down to its simplest expression, it declares an intimate and exact correspondence between lunar conditions at birth and at the epoch, which is the moment of conception or fusion of the male and female cells into the one new cell which in time produces the body of the child.

The degree held by the moon at epoch proves to be the degree (or its opposite) ascending at birth, while the degree ascending at epoch (or its opposite) will be that of the moon at birth. The variants to the foundation rule are clearly due to the law which seems to fix the sex of the body before conception, and to which the rest of the planetary adjustments seem to bow. This brings in the doctrine of rebirth and the Law of Cause and Effect, called variously “ripe destiny” or “karma.”

The observant student finds primarily a definite indication in parental charts as to children—whether they are likely to come or not. The conditions most favorable to their coming are clearly identified with the parents’ radical or progressed aspects, usually both, and the conditions are further reflected in sympathetic planetary aspects ruling the time near conception.



Victoria and Albert Museum, London

This Indian zodiac from Sri Lanka refers the same constellations and, with the exception of Virgo and Capricorn, share similar imagery.

Objection to this statement may be expressed, for many parents find the family augmented only too easily while others invite the little ones yet go on with disappointed hopes and lonely hearts. If you cannot examine the horoscopes, look closely at the parents of big families. You will find bodily evidence of strong physical natures. Mars is sometimes the evident cause, since conception is easy under a Scorpio influence—almost as easy as under the Venus vibration through Taurus. Another indication is the essentially motherly type of body due to the moon in Cancer or in another congenial sign.

If you look carefully at the charts of the disap-

pointed ones, you will see traces of Saturn, Mercury, or Uranus powerful in them—intellectual and nervous types that have few children, if any. I have read that women with Aquarius on the fifth house cusp have a male pelvic bone and consequently difficulty in childbirth. I know that this difficulty is present in one such case, but have no other data.

The conditions ruling childbirth can be traced very easily in any set of family charts, and if this point is established, it is not difficult to prove the reasonableness of the fact that the conditions at epoch agree with the conditions at birth. An astrologer, provided with the data usually given the physician, can estimate with accuracy the probable birth date; in fact, I once fixed it within twenty-four hours of the actual birth time, two weeks nearer than the doctor's guess.

For ease of statement, let us assume that you accept rebirth as a fact, and further believe that certain laws of evolution in general, and cause and effect in particular, decide the environment, parentage, and general associations of the ego coming to rebirth. The more advanced the ego, the more definitely suitable conditions must be found. If these include the strain of so-called bad planetary aspects, it is because an older soul is strong enough in soul quality to meet more problems and greater strain than is the young soul, who struggles with less developed qualities to learn the cruder, earlier lessons.

In symbolic astrology we find the sun described as an indicator of the spiritual quality of the ego, while the moon indicates the human quality. They are frequently contrasted as the individuality and the personality. Leaving the moon's influence for later attention, let us look at the sun's position at epoch with its relation to the sun at birth, as a clue to the classification of the spiritual quality of the ego.

II

Nine calendar or solar months fix the usual term of prenatal life. It is easy to see that a cardinal sign at the epoch for the sun means that a cardinal sign will hold it at birth. The same is true of fixed and common signs so far as the sun's position goes, and the sun just between two signs at epoch will be

in the same general relation at birth.

Mercury and Jupiter share the rulership of the four common signs. A child born with the sun in Gemini would have the sun in Virgo at epoch, a double Mercury influence, but a progressive trend from an earthy sign to a mental or airy one.

A child with the sun in Sagittarius at birth has the sun in Pisces at epoch, a double Jupiter influence and again a progression, since for earth life the twelfth sign, Pisces, is not usually a fortunate sign, and the ninth sign, Sagittarius, is generally indicative of the religious, philosophic, and intellectual interests.

A child born with the sun in Pisces will have the sun in Gemini at epoch, a combined Mercury and Jupiter influence; whether an advance or not would be shown by the aspects of the other planets.

As Neptune is said to influence the sign Pisces, we find here an evidential fact that supports Max Heindel's statement that Neptune is the octave of Mercury, namely, that a conception under the sun in Gemini, ruled by Mercury, comes to birth under the sun in Pisces, the sign in which Neptune has at present most influence.

A child with the sun at birth in Mercury's earthy sign of Virgo will have the sun at epoch in Jupiter's sign of Sagittarius. So Mercury and Jupiter, as you see, rule all the combinations of the sun in the common signs.

Taking the fixed signs, we find that those with the sun in Taurus at birth have the sun in Leo at epoch, a combined Venus-Sun influence expressing a sort of double emphasis on the love quality.

Those born with the sun in Leo have the sun at epoch in Scorpio, the sign opposite Taurus. It is small wonder that Leo people are full of purpose and strength, the Mars influence at epoch mounting to the sun influence at birth.

Scorpio holding the sun at birth gives us the sun in Aquarius at epoch, the sign opposite Leo. Aquarius is co-ruled by Saturn and Uranus. The fact that Uranus is said to be exalted in Scorpio makes the above combination more significant, and impels the thoughtful student to look closely at a chart with the sun in Scorpio at birth, to ascertain the position and strength of the sign Aquarius and

the planets Saturn and Uranus, as well as their relations to Mars.

We find in the Rosicrucian literature Max Heindel's statement that Uranus is the higher octave of Venus. Definite support is given this assertion by the fact that those born with the sun in Aquarius, ruled by Saturn and Uranus, have the Sun at epoch in Venus's earthy sign of Taurus. Venus and Saturn are related closely in the deeper side of astrology, and here we find the Uranus-Saturn sun sign individual going back to Venus for his initial impulse in the plunge into form.

The fixed signs in this relation are ruled by Venus, Sun, Saturn and Mars, four powerful and significant forces. Taking the cardinal signs, we find Venus and Saturn again joined in the Libra-Capricorn bond, Venus ruling the sun in Libra at birth and Saturn ruling the sun in Capricorn at epoch, an earthy sign coming into the airy.

The sun in Aries at birth is balanced by the sun in Cancer at epoch, a Mars and moon combination, in a way an example of the most direct male-female polarity we can find.

Contrast the people born of this solar combination with those born while the sun is in Cancer. The sun of the latter at epoch is in Libra, and it is small wonder that Cancer gives us gentle, kindly people, ideal mothers, and fine tender hearted men, the two ruling planets, moon and Venus, both indicating gentleness.

The sun at birth in Capricorn gives us the epoch sun in Aries. Mars rules Aries and is exalted in the sign of Capricorn, so we see dimly why the tenth sign, ruling the radical tenth house, gives us leaders, Saturn's cool judgment using the energy of Mars.

Taking only the side of the epoch's relation to birth and looking at these combinations of influence through the nature of the signs, we get a hint of the life purpose and of the texture of the higher vehicles to be used by the ego.

We find Venus and Saturn ruling two combinations and in each case earthy and airy signs, Libra-Capricorn and Aquarius-Taurus—two airy signs rooted in two earthy signs; while Mercury and Jupiter rule all the combinations of the common signs with the four elements in different relations.

Mars and the moon in the Aries-Cancer relation,

fire and water, give us steam, which is usually a characteristic of the Aries people; while Mars and Saturn in the Scorpio-Aquarius bond give us the less friendly elements of water and air—very difficult to combine unless the intense heat of the spiritual sun draws the watery element into a finer form that can at least partially adapt itself to the air, as we see in the clouds above us in the sky. One point is clear: there is more hope of this transmutation being accomplished under the fixed signs of Scorpio and Aquarius than under the common signs where the Jupiter-Pisces influence is linked with the Mercury-Gemini. Scorpio is often described as an undesirable sign, but it has strength, and once awakened to a vision of the right use of that strength, it is easy to see the possibilities ahead.

III

As the sun indicates the spiritual or the individual quality, so the moon is symbolic of the varying aspects of the personality, the human soul. Her lunations and aspects to other potent birth influences, her position in certain signs, all have a very direct bearing upon conception, and students of the wonderful Star Science have found after patient investigation that rules can be given for finding the moment of epoch, if there is any reasonable certainty of the approximate birth hour. If that is not known or cannot be fixed with any degree of confidence, the effort to set the chart of epoch is wasted time. You may produce an interesting bit of guesswork, but you have nothing of real value.

The method of arriving at the moment of epoch, of proving the epoch chart by the known facts, especially by the sex identity of the person is all given with clearness in Sepharial's *Manual of Astrology*. There are some errors in the sex assigned to certain critical degrees, which the student can easily check up and correct for himself, as the correct method is given. There is another author, E. H. Bailey, former editor of the *British Journal of Astrology*, whose book called "*The Prenatal Epoch*" is entirely given to this subject. It is a painstaking and careful work, minute in its calculations and methods, and is based upon Sepharial's original work. The older work was based upon careful data supplied by a sympathetic

physician, and the later book by Mr. Bailey is a valuable aid to any one willing to spend a little real effort in this branch of astrology. Mr. Bailey's epoch delineations in the *British Journal of Astrology* are interesting and carefully done.

The matter of sex at birth agreeing perfectly with the correct epoch is one of the things which I regard as proof of the theory that the ego coming to rebirth has already had his or her sex determined, thus refuting the theory that sex is latent until half the period of gestation is accomplished. We find critical degrees very prominent in the study, and most investigators conclude that the more advanced ego finds under the special influence of a critical degree the vibration he peculiarly needs.

The anomalies of masculine attributes in women or the feminine in men are made clear in the epoch chart, where the powerful positive polarities are adjusted to the negative conditions, and in the study of this the open-minded student is made aware of new mysteries and alluring new visions of the evolution of man. That so vast a plan includes a decision before birth as to sex, health, environment, and opportunity is only reasonable. The chart of epoch is declared to be a causal or root chart, the picture of the man and a statement of his achievement up to that point, while his birth chart is the plan for the one life about to begin.

In this connection it may be interesting to consider for a moment the fact that alternate births, or at least a series of births in different sex and bodies, are the only reasonable explanation of the mental development of women, for with few exceptions, and most of these dating back only a few thousand years, women have had little chance to develop a brain. The Masters today are almost all men; the great Initiates all were and are today supposed to be men, and women were not (so the writer's reading goes) admitted to the mystery schools except in the Society of the Essenes. So women would be universally child-minded today unless during some period some of them at least had lived as men and had secured the opportunity to study in the mystery schools of bygone ages. Nor could men have intellect, born of mindless mothers. Somewhere women had to grow to be the

mothers of the men who became leaders.

The use of the chart of epoch is frequently a help in estimating character and in looking ahead for favorable conditions for study or work. The writer has been able through its use to trace the bond that united a family when the war of personality in the birth charts showed the conditions but gave no clue to the cause. Its story is often more helpful than that of the chart at birth.

In these days we see many fine men and women devoting themselves to work for the race, either as social welfare workers, students of philosophy and religion, or in other lines of unselfish endeavor. Frequently their charts of birth are appalling in squares and oppositions. It is a time when strong souls coming back seem to have said: "Put in all the old debts—let me pay them and be ready to meet the New Age with clean hands." And the chart at epoch will frequently show such ones to be of fine and high attainment, while the chart at birth is heavy with afflictions. Judge with critical deliberation; see both charts and estimate more fairly the real nature of the man or woman. The birth chart alone gives only the road map for one journey; the epoch chart shows the sum of attainment up to that point and gives a hint of the preceding life.

Astrology is the key to all the mystery of man's slow climb up to his present status. It gives to the earnest student the answers to all his questions; light comes to the ones who seek with real earnestness. Among its answers the epoch stands, waiting to be studied and understood. If we reject it as a picture of man's spiritual quality at the time he enters earth life, at least it is a clue to his fundamental physical and intellectual qualities, showing his trend by the relation of the chart of birth to the epoch. It is not essential to an understanding of practical astrology, but it is essential, in the author's opinion, to a real understanding of real astrology. □

—Eleanor Jennings

Reflect upon your present blessings, of which every man has many, not on your past misfortunes, of which all men have some.

—Charles Dickens

ASTROLOGY

God's Message through the Zodiacal Sign Leo

THE SIGN LEO is the fifth Sign of the Zodiac and is, according to our Rosicrucian Philosophy, the Fifth Great Creative Hierarchy. According to *The Rosicrucian Cosmo-Conception*, this Creative Hierarchy bears the name of *Lords of Flame* because of their brilliant luminosity. In the Saturn Period, they aroused the germ of the divine spirit and gave the germ of the dense body. Now they have passed to liberation. In the Bible, they are called *Thrones* (Col 1:16).

Leo is the kingly sign, the sign of rulership, because it is the home sign of the Sun, the ruler of our solar system. So, the keyword *dominion* is appropriate.

The physical Sun, the great fiery globe which can be examined and measured by the scientists, however, is only the physical body through which God sends His mighty power to feed and sustain every part of the solar system. Without the continuous outpouring of this stream of Life and Light from the invisible Sun that is behind the visible Sun, our Earth and the other planets would become dead worlds falling through space and breaking up, just as our physical bodies disintegrate when the Life Spark, the Higher Self upholding it, is withdrawn.

The material scientists see how perfectly every part of the solar system appears to be controlled by the visible Sun, but most of them know nothing about the marvelous Invisible Government working through the visible Sun, and nothing of the Divine Plan behind it all.

Another important keyword for the sign Leo is *loyalty*—loyalty to the Higher Self is a very



Fifteenth century high-relief sculpture, Doges Palace, Venice
A personification of the Sun seated on a lion, emblematic of the zodiacal sign Leo, where the sun is dignified.

necessary part of self-mastery. It means being true always to the best we know, in little things as well as great ones. Those who do this will soon find that people trust them to carry out the responsibilities placed upon them.

With the idea of self-mastery in mind, let us make a survey of the powers we are developing and the tools we have to work with. We begin with the dense (physical) body, because the Hierarchy of Leo gave us the germ of this body at the very beginning of our long journey from the higher planes down to this Physical World. Those great Beings, after sending out from themselves the thought germ of the dense body, worked upon it for a long long time to put life and the sense organs into it. When this had been done, they worked on the Divine Spirit to awaken and start it on its first stage of development. So we see that those great beings helped us to develop both our highest and lowest vehicles—the Divine Spirit and the dense (physical) body.

In the millions of years since that time, a wonderful degree of perfection has been developed, so

that the dense body now stands ready to become a truly efficient tool for the highest part of our being. To do our utmost in carrying out that purpose, we can start this week by checking ourselves in our loyalty to the Higher Self—loyalty to the Right wherever we find it—and loyalty to the responsibilities placed upon us. That is a very high and lofty ideal, requiring great strength of mind and heart to live up to it always. Let us seek God's guidance and help each and every day in our efforts to do.

In Leo, the home-sign of the Sun and ruler of the heart in man, we find the love principle of the triune God raised to the throne of power where it reigns supreme over all departments of the solar universe.

As Christ Jesus, in the fulfillment of His mission, functions in the power of the Father, so the Leo Ray, which is the Christ Fire, is permeated and directed by the Will Principle, the Father Fire of Aries.

Thus, the Mind of God and the Heart of God are united to form a central governing power over all phases of evolving life within the radius of His being.

It is significant that the first known service performed for the human life wave, at the dawn of manifestation, was performed by the Lords of Leo, who radiated to us from their own being the thought germ of the physical body and stirred to its first faint activity the Divine Spirit, the Father Fire within us.

We are told that the Sun, ruler of Leo, is the nearest approach we have to a symbol of God, yet it is but a veil for That which is behind. When we seek, therefore, to understand something of the Solar Mysteries in connection with the Leo Ray, we are seeking an understanding of God Himself, as ruler of the Universe.

John, the beloved disciple, has given us the simplest, deepest, and most comprehensive definitions of God to be found in the whole range of sacred literature:

GOD IS LIGHT, GOD IS LOVE.

In his description of the Cosmic Christ, the Word, we find this sentence: "In Him was life; and the life was the light of men." Meditation on these statements reveals to us that the Light, the radiant energy of divine Intelligence, poured forth in the radiant power of divine Love, circulates through all the

universe as Life. This Life, which is God, flows like a stream of living fire through every plane of Nature. It fills all higher orders of beings with His Light and Love. It uses them and is used by them to further the glorious ends of evolution. It permeates the planets and holds them in their appointed orbits. It vibrates in every atom of the mineral, in every seed of plant, animal, and man. It glows in every cell of our physical bodies and circulates with our blood through every artery and vein.

Indeed, the heart of man with its circulatory system is a miniature replica of the spiritual heart of God, from which the life stream flows to nourish every portion of His universe. This divine stream of Life pours into our vital bodies to energize every nerve, and forms a shining armor about the physical body to protect it.

The very substance of which our vehicles are made is God-substance, since it is permeated and held in form by that radiant essence which is God. The life that flows through these vehicles is His Life—there is no other life but His.

John, in continuing his description of the Word, says:

*The life was the light of men.
And the light shineth in darkness:
and the darkness comprehended it not.*

The "darkness" that comprehends not is the darkness of the concrete mind that binds our consciousness to the world of Form by busying itself continually with effects—with persons and things, rather than with principles and causes, or with the Life that is in and through and behind all these.

Christ Jesus, the great Sun-Spirit, has taken upon Himself the task of leading us into a realization of the Light that is God and the Life that is God by awakening the Love Principle within us, for without love there can be no realization.

Reason can carry our consciousness to the very gates of the Kingdom of God within us, but only the magic touch of Love can make these gates swing open.

"I am the Light of the world," said Christ Jesus. "He that followeth Me shall not walk in darkness, but shall have the Light of Life." To those who would follow Him, He gives but one commandment: "That ye love one another, as I have loved you."

To the neophyte, then, there can be no more important work in life than learning to love as Christ Jesus loves—not the persons of men, but that hidden essence of God within them which, when recognized by them and enthroned in their hearts, will liberate them from the bondage of darkness, and from the discord, pain, and confusion that have been bred by that darkness.

This experience can be ours only when the Will Principle operating in the mind has been united to the Love Principle operating in the heart to become the governing power in our lives. When this has been accomplished, the Light will reign in the center of our being as the Sun reigns in the center of the solar system, as God reigns in the center of the universe.

The establishment within us of this rulership of the Spirit is the great step toward which all lesser steps are leading and upon which all subsequent steps depend. Let us therefore work for it with intelligence and devotion during the solar month of Leo. Let us hold our mental conception of truth in the heart that, touched by the power of love, they may become living factors in the conduct of our affairs; and let us turn the light of Reason upon our heart life to find out if we are loyal, in our emotional reactions, to the conceptions of truth we hold in our minds.

Thus, mind and heart may be trained to work together for the one ideal—the enthronement of God "in the midst" of us as Lord and Ruler of our being.

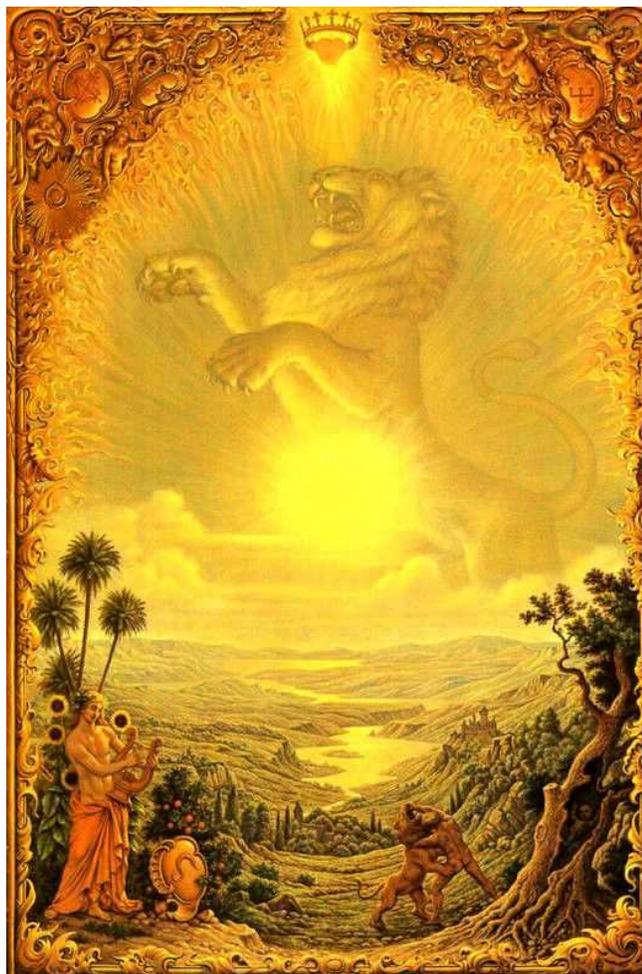
Let us now enjoy together a wonderful poem whose author is unknown.

THE PRESENCE

*When we can fully realize Thy presence,
Filling our beings full of love and light,
We shall be changed from glory unto glory
And like the stars shed radiance on earth's night.*

*The more we conscious grow of Thine
indwelling,
All in the soul that is not of the best
Will pass away to keep the temple holy,
A fit abode for Thee, Beloved Guest.*

*Angels will come and sing their sweetest
anthems,*



Johfra, courtesy of Ellen Lorien

Leo

Love ascendant, the heart enlightened by wisdom, is here given apt representation with the diadem crowning the heart.

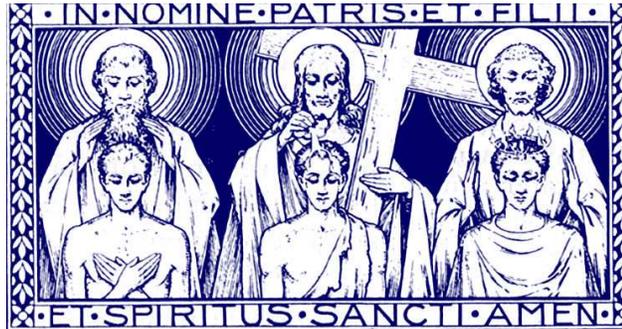
*The fairest spirit-flowers will burst in bloom
In Love's white light, until its very chamber
Is filled with melody and rare perfume.*

*Thus shall we be illumined by the Spirit,
Like Jesus know that with Thee we are one;
No more the soul need face alone the darkness,
For it has found within itself—a Sun.*

And as the Christ said, "I go to my Father," when He was about to be crucified, so also the Servant of the Cross, who has made the most of his opportunities in the visible world, is allowed to enter the glory of his Father Fire, the invisible Shekinah Glory. He ceases then to see through the dark glass of the body, and beholds his Father face to face in the invisible realms of nature. □

—Rosicrucian Fellowship Staff Members

The Spiritual Significance of the New Moon



Trinitarian God baptizing with spirit, water and fire; or, Divine Spirit the physical body, Life Spirit the vital body, and the Holy Spirit the desire body.

THE EARLIEST Temple teachings were given almost with the dawn of civilization. None are lost, but have descended through the ages in the care of the Mystery Schools, and they are still available to “the few” who are ready to receive them. Many of the beautiful symbolic ceremonials belonging to the ancient Mystery Temples have been incorporated into the various world religions. Perhaps the two most important of these ceremonials, which were taken into the early Christian church, are the ceremonial of Baptism and the ceremonial of the Mystic Love Feast, which in church terminology is called the Eucharist or Holy Communion.

These two ceremonials, as observed in the ancient Mystery Temples, were generally commemorated on the nights of the New and Full Moon. The Temple neophytes were taught that these are the spiritual high points of each month, because on the nights of the New and Full Moon there is an added release of spiritual energies both upon and within the entire Earth planet.

It is significant that in some books of the Old Testament the reader is warned against taking part in Moon festivals, and they are the object of many vehement rebukes by various prophets. The reason for this is that religious ceremonials belonging to the Taurian Age, while beautiful and pure in their original conceptions, had in Old Testament times degenerated into sorcery and sensualism of the most degrading kind. The assemblies of the New Moon had become dark, sinister conclaves, under the aegis of the gods and goddesses of witchcraft,

while the Full Moon feasts were times of licentious revelry, described in the Old Testament as the worship of the golden calf. Apart from these degenerative festivals, however, there were true Moon Mysteries celebrated within the innermost sanctuaries of the Temple, which have always been a type of the highest and most sacred heavenly order.

To the aspirant in the Mystery Temple, the New Moon is a time of new beginnings. It is a time of consecration and dedication to the most exalted ideals to which he aspires. At the end of each lunar month, therefore, he carefully surveys in retrospect all the works of the month just ending, and notes wherein he has failed to live true to those ideals and tries to discover the reason for those failures.

One of the most noted of modern seers has said that the only real failure any one can ever know is *ceasing to try*, and so the disciple of the Mystery Temple has the opportunity to review his failures. Lamentable as they may be, he knows they are not irretrievable, because he has not ceased to try.

Shortly after the New Moon festival each month, the disciple is instructed to give of himself to some individual or some movement that will contribute, in however small a way, to the upliftment of mankind and the betterment of the world. This is done in order to prove his entire and unstinting selflessness, in harmony, with the beautiful Rosicrucian mantram: “Loving, self-forgetting

service is the shortest, the safest, and the most joyful road to God.”

In the Temple teachings, the baptismal ceremonial was generally observed on the nights of the New Moon, and the Mystic Love Feast, or Eucharist, on the nights of the Full Moon.

A baptismal service arranged to harmonize with esoteric law is available today. Simple in form, it is yet rich in spiritual substance, and powerfully invokes the cosmic downpouring.

The Four Elements are used in this ceremonial, and each one is dedicated to the service of the aspirant. They are Salt, Oil, Water, and Fire (Light). The sign of the Cross is also used, as in the church. The Cross is a symbol belonging to the earliest Temple teaching, and the signing of, or with, the Cross is a liturgical act of spiritual “magic” which seals man’s unity with the cosmos. It is a cosmic symbol in action. It calls forth the blessings of Cancer, the Hierarch in the North; of Capricorn, the Hierarch in the South; of Leo, the Hierarch in the East; and of Aquarius, the Hierarch in the West. Cancer represents the Element of Water, Capricorn the Element of Earth, Leo of Fire, and Aquarius of Air.

A blessing is asked of the four great Beings who operate through the Four Cosmic Elements that are so important in the evolutionary work of our Earth planet and the beings resident upon it.

In the blessing of the Four Elements, the sign of the Cross is made first upon the heart and then upon the forehead, the heart being the love center of the body and the head the mind center. The crux of the Temple teaching has always been the unification of the forces of mind and heart. The Bible shows us that we must learn to think with the heart as well as to love with the mind. When these two forces are established in equilibrium within the human being, he is “born” as an Initiate. The union of the two cosmic forces the Bible portrays symbolically as a Mystic Marriage Feast. It is with a Feast of the Mystic Marriage that the Gospel of John begins. Saint John was the most advanced of the disciples of Christ, and so it is his Gospel which contains the most exalted Temple teachings ever given to the world.

One by one the Four Sacred Elements are



Oil on wood, c. 1489, Pietro Perugino, Kunsthistorische Museum, Vienna

Baptism of Christ

The notable events in the life of Christ Jesus make public and historicize the initiatory way. The Baptism of the candidate into the spirit worlds is prepared for at the feasts of the New Moon, when the two higher ethers of the vital body can most easily separate from the dense physical body.

blessed to the service of the aspirant. First, the Element of Salt, symbolic of purity: the purity of the food which sustains and nourishes the physical body; the purity of the love which awakens the heart; the purity of thought which illuminates the mind; the purity of the deed which embellishes the life. The one performing the baptismal rite places his hands over the Salt in blessing, and then makes the sign of the Cross upon the heart of the aspirant, saying: “Christ teaches that only the pure in heart shall see God.” Next, the sign of the Cross is made upon the forehead, with the words: “When purity is attained within the consciousness of man, it is

known as great spiritual power. Of the servant of God it is said that his strength is as the strength of ten, whose heart is pure.”

Then the hands are placed in blessing upon the Oil, which is the symbol of harmony, unity, cooperation; of healing, fellowship, brotherhood. Again, the sign of the Cross is made upon the heart, with the words: “If we walk in the Light as He is in the Light, we shall have fellowship one with another.” And again the sign of the Cross is made upon the forehead, with the words: “May the aspiration of your thought lift you always into harmonious attainment with the ideal of the Fatherhood of God and the Brotherhood of Man.”

Next, the hands are placed in blessing above the lighted candle, for Water is the symbol of faith, and faith has its center in the heart. The sign of the Cross is made upon the heart, and the words pronounced: “May the beautiful faith of a little child live always and blossom within your heart.” The sign of the Cross is then made upon the forehead, with the words: “Christ said, ‘If ye have faith as a grain of mustard seed, all that ye ask shall be done unto you.’”

Next, the hands are placed in blessing above the lighted candle. Saint John gave the one perfect description of Light when he said, “God is Light,” and added that “God is Love.” Again the sign of the cross is made above the heart, with the prayer: “May this celestial Love-Light always shine in your heart and illumine your life and the life of all whom you meet.” And again the sign of the cross is made upon the forehead, and the words of Saint Paul are spoken: “May that mind be in you which was also in Christ Jesus.”

Now the hands are placed in the water; once more it is blessed, and a few drops placed upon the head of the aspirant in closing benediction: “May you walk always in the Light as He is in the Light, and may you always live and move and have your being in Him. Amen.”

The ceremonial of Baptism occupied a most prominent place in the life of the early Christian community. It was observed in many seasons, perhaps the most important of them being the Holy Saturday night just preceding Easter dawn. It was at that time that the newly baptized were found

IMMANENCE

I come in the little things,
Saith the Lord:
Not borne on morning wings
Of majesty, but I have set My Feet
Amidst the delicate and bladed wheat
That springs triumphant in the furrowed sod.
There do I dwell, in weakness and in power;
Not broken or divided, saith our God!
In your strait garden plot I come to flower:
About your porch My Vine
Meek, fruitful, doth entwine;
Waits, at the threshold, Love’s appointed hour.

I come in the little things,
Saith the Lord:
Yea! on the glancing wings
Of eager birds, the softly pattering feet
Of furred and gentle beasts, I come to meet
Your hard and wayward heart.
In brown bright eyes
That peep from out the brake, I stand confest.
On every nest
Where feathery Patience is content to brood
And leaves her pleasure for the high emprise
Of motherhood—

There doth My Godhead rest.

I come in the little things,
Saith the Lord:
My starry wings I do forsake,
Love’s highway of humility to take:
Meekly I fit My stature to your need.
In beggar’s part
About your gates I shall not cease to plead—
As man, to speak with man—
Till by such art I shall achieve
My Immemorial Plan,
Pass the low lintel of the human heart.

—Evelyn Underhill

waiting to take part in that glorious Easter procession which occurs in high spiritual realms, and which is lead by our blessed Lord the Christ. □

—Corinne Heline

SPIRITUAL SCIENCE AND ART

The Spiritual Being of Art

LET'S IMAGINE a broad, snow-covered expanse spread out in front of us, dotted with frozen rivers and lakes. Most of the nearby beach is also covered with ice, and massive blocks of ice are floating in the ocean. Here and there, low trees and thickets are totally covered with icicles and masses of snow. It is evening. The sun has already gone down, leaving behind the golden glow of sunset.

There are two female figures in view. Then, out of the sunset a messenger is born—sent forth, we might say, from higher worlds. He stands before the two women and listens intently to what they say about their innermost feelings and experiences.

One of the women stands there pressing her arms close to her body. Holding herself aloof, she speaks the words, "I'm freezing!" The other woman gazes out over the snow-covered expanse, the icy waters, and the trees covered with icicles. The words spill from her lips, "How wonderfully beautiful this countryside is!" She completely forgets her own feelings and is oblivious to the sensations of cold caused by the outer physical landscape. We feel warmth streaming into her heart, for she forgets everything that the physical influence



of the cold could make her feel. She is inwardly overwhelmed by the incredible beauty of this very frosty landscape.

The sun sinks still lower, the glow of the sunset fades, and the two female figures fall into a deep sleep. The one who had felt the cold so strongly in her own bodily Self sinks into a sleep that could easily become the sleep of death; the other sinks into a sleep in which we see that the aftereffects of the sensation expressed in the words, "Oh, how beautiful!" are

still resonating, thoroughly warming and revitalizing her limbs, even in sleep. And this female figure hears the youth who was born out of sunset's glow say to her, "You are Art!" And she falls asleep, taking with her into her slumber all the results of the impressions she had of the landscape that has been described.

A dream of a sort mingled with her sleep, and yet it was no dream. In a certain respect, it was reality, a unique reality whose form alone, was related to dreaming. Until now, this woman's soul had barely been able to have a premonition of the reality that was now revealed to her. What she was experiencing was not a dream; it merely resembled one. She was experiencing what is known as "astral Imagination." And if we try to express her experience, we can only clothe it in the word-images of imaginative perception. In this moment,

This is the first of two consecutive articles comprising a lecture given in Berlin on October 28, 1909 by the Austrian occultist Rudolf Steiner. The illustrations in this lecture are by Assia Turgenieff (c 1890-1966), a Russian artist who developed the technique of shaded drawing. Reprinted with permission of the Anthroposophic Press, Hudson, NY 12534

the woman's soul became aware that we can only speak in depth about the young man's characterization of her as Art if we clothe the experiences of imaginative perception in words. So let us now clothe in verbal pictures the impressions of imaginative perception in this woman's soul.

DANCE

When her inner senses had awakened and she began to be able to distinguish things, she perceived a remarkable shape, a figure that was completely different in appearance from any spiritual figure our mere physical understanding can imagine. This figure lacked anything that might still recall the physical, sense-perceptible world. It reminded her of the physical world only in that it resembled three interconnected circles. These circles stood at right angles to each other as if one were horizontal, with the second running from front to back and the third from right to left. And what could be perceived flowing through these circles was something that reminded her not of a physical, sense-perceptible impression, but rather of something purely of the soul, something that can only be compared to the soul's sensations and feelings. But from this figure there also streamed forth something that could only be described as a deeply repressed and intimate sorrow at something. And when this woman's soul saw that, she decided to ask, "What is the reason for your sorrow?"

And then the answer was communicated to her by this spirit-like figure, "I have a particular reason for displaying this disposition, for I come from a lofty spiritual line. I appear before you now just as a human soul would do, but you must ascend high up into the kingdoms of the hierarchies if you want to discover my origin. I have descended here from higher hierarchies of existence. And because of this, the human beings on life's other side, in the physical world where we are not at present, have robbed me of the last of my offspring; they have taken away the last of my descendants and have chained it to a rock-like structure, after having first made it as small as possible!"

And the woman's soul came to ask, "Who are you, really? I can describe things only with words that remain in my memory from life on

the physical plane. How can you make me comprehend your nature and that of your offspring, whom human beings have enchained?"

"Yonder in the physical world, people describe me as one of their senses, a very minor sense they call the sense of balance, which has become very small and consists of three not quite complete circles that are attached to each other in the ear. This is my last offspring. They have torn it away from me and taken it into the other world; they have taken away what it possessed here, namely the ability to move freely in every direction. They have broken each of the circles and have fastened each end securely to a base. As you see me here, I am not tied down. No matter which way you look at me, I display perfect circles; I am complete on all sides. For the first time, you are seeing my real form!"

And the woman's soul brought itself to ask, "What can I do to help you?"

And the spirit-like figure said, "You can help me only by uniting your soul with mine, by transmitting to me here everything that people in life on the other side experience through the sense of balance."

"Then you will grow into me and become as large as I am myself. You will liberate your sense of balance; as a spiritually free being, you will raise yourself above attachment to the Earth."

And the woman's soul did this. She became one with that spirit-like figure, and in doing so, she sensed that there was something that she had to do. So she put one foot in front of the other, changed repose into movement and movement into a dance and closed the circle of its form.

"Now you have transformed me!" said the spirit-like figure. "Now I have become what I only could become as a result of these actions of yours. Now I have become a part of you, and what I have become in this way is something that human beings can only suspect. Now I have become the art of dance. Because it was your will to remain soul and not to unite with physical matter, you were able to free me. And at the same time, your ordered steps have led me up to the spiritual hierarchies to which I belong, to the Spirits of Movement [the Hierarchy of Libra]; and by completing the circle of the dance, you have led me to the Spirits of Form [the Hierarchy of Scorpio]."

Now, however, you may go no further, for if you were to take even one more step than you have taken for me, then everything you have done would be in vain. For the Spirits of Form are the ones who are charged with bringing about everything in the course of earthly time. If you were to intervene in their task, you would negate everything you have just accomplished, for you would necessarily fall into the region of 'burning desire,' as the astral [desire] world is described by those who are beyond and telling you of the kingdoms of the spirit. If people act on what little they know of me in doing their dances, your spiritual dance would be transformed into one that springs from wild desire. However, if you stop short at what you have just done, then in closing the circle of your dance you reproduce in form those mighty dances that are performed in heavenly space by the planets and suns in order to enable the physical, sense-perceptible world to come about!"

ACTING

The woman's soul continued to dwell in this state, and another spiritual figure approached her. It too was very, very different from what people with their physical, sensory understanding imagine the form of spirits to be. Something appeared in front of her that was actually like a figure enclosed in a plane without three dimensions. But there was something very distinctive about this figure. In spite of the fact that the figure was restricted to a plane, the woman's soul in its imaginative state could always see it from two sides, and it showed two very different aspects, one from one side and one from the other.

Once again the woman's soul asked this figure, "Who are you?"

And the figure said, "I come from higher

regions. I have descended to the region that you call the region of the spirit. Here it is called the region of the archangels. I was obliged to descend to this level in order to come into contact with the physical, sense-perceptible realm of Earth. But human beings have robbed me of my last offspring. They took it away and imprisoned it over

there in their own physical, sense-perceptible bodies, where they call it one of their senses.

They describe it as the sense of self-movement, as what is alive in them when they move their own limbs and other body parts."

And the woman's soul asked, "What can I do for you?"

And this figure also said, "Unite your own being with mine, so that your being becomes one with mine!"

The woman's soul did so. She became one with this spiritual figure; she slipped completely inside it. Once again she grew in stature and her soul became great and beautiful. And

the spiritual figure said to her, "Now that you have done this, you have won the possibility of endowing human souls on the physical plane with a particular faculty—a faculty that is exercised in one portion of the youth's characterization of you, for you have become what is known as the art of mime, the art of expression through mimicry."

Because she had fallen asleep only a short time ago, the woman's soul still remembered her earthly figure, and so she was able to pour everything that was now in it into form. And she became the prototype of acting.

"You may only take this to a certain point, however," said the spirit-like figure. "You may only go so far as to pour the movements you execute into form. If you were to pour your own wishes into it, in that very instant you would distort the form into a grimace, and the destiny of your art would be cut



short. That is what the people yonder have been doing—they inserted their wishes and desires into their facial expressions in order to express the personal self. You, however, are to allow only selflessness to come to expression, and then you can be the archetype of acting.”

SCULPTURE

The woman’s soul continued to dwell in this state, and another spiritual figure approached, one that revealed itself only in a line and moved only in a line. This spiritual form moving in a line was also sorrowful, and when the woman’s soul noticed this, she asked, “What can I do for you?” The figure said, “I come from higher regions, from higher spheres. But I descended through the kingdoms of the hierarchies to the kingdom known to you who practice spiritual science as the region of the Spirits of Personality [Hierarchy of Sagittarius], of which human beings possess only a copy.” And this figure also had to admit that it had lost its last offspring through its contact with human beings. It continued, “People over there on Earth call the last of my offspring their vital sense, their sense of life. It is what allows them to feel their own temperament, to feel what permeates them as the mood of the moment, the well-being of the moment. They experience it within themselves as what strengthens and consolidates their personal form. But human beings have enchained this sense within themselves.”

“What can I do for you?” asked the woman’s soul. And again the spiritual figure demanded, “Dissolve into my own being! Leave behind everything that comes from human selfhood, and dissolve into my form, flow together with me and become one with me!”

And the woman’s soul did this. And she noticed that in spite of the fact that the figure extended only in one line, she herself was filled with strength on all sides. She now completely filled the body she had on Earth, which she still remembered and which now reappeared to her, but with new radiance and beauty. And then the spiritual figure said, “Through this deed of yours you have accomplished something that once again makes you unique in the great realm after which you have



been named. In this moment you have, become something that people yonder possess, though only as a possibility: You have become the prototype of the art of sculpture!”

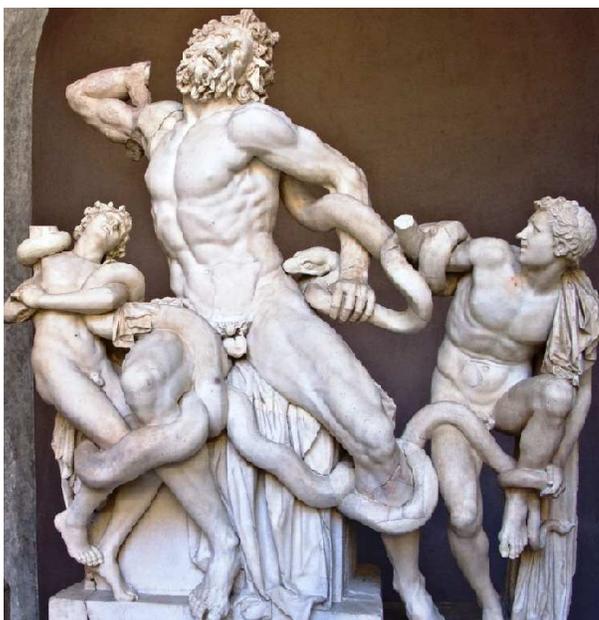
The woman’s soul had become the prototype of sculpture. As such, through what she had taken in, and through that Spirit of Personality, she was now able to pour an ability into human souls, and thus she gave to human beings on Earth the ability to create in sculptural images, the capacity of sculptural imagination.

“However, you may not go one step further than you have already gone! You must remain completely in the form, for what is in you may only be led up as far as the spirits of form and their regions. If you go beyond that, you will function as the realm that stimulates human desires. If you do not stay within the limits of noble form, then nothing good can possibly be produced in your field. However, if you remain within the noble structure of form, then you will be allowed to pour into that form something that will only be possible in the distant future. And then, although human beings

are still far from achieving the form that will allow them to fulfill in purity what today is given over to completely different powers within them, you will be allowed to show them what human beings will become in a purified state on the Venus planet [Earth in the Venus Period] of the future, when their bodily form will have become a quite different one. You may show them how pure and chaste the human form will be in the future, in comparison to the human form of today.”

And out of the changing sea of figures in the imaginative realm there appeared something like the prototype of the Venus de Milo.

“In shaping form you must stay within a certain limit. In the very instant that you go even a little



Sculpture by Agesander, Athenodorus, and Polydorus, Vatican

The Laocöon

A conception in which the form of the human figure “repudiates the personality’s coherence.”

even one step further. The image that emerged from all the astral images was the figure of Laocöon. □

beyond form and destroy the strong personality that must hold the human form together, you have reached the very limit of what is the beautiful in art.”

Once again a figure appeared out of the changing, surging sea of the astral imaginative world. It was evident that its content had brought the outer human figure to the very edge where form repudiates the personality’s coherence, where the personality would be lost if it were taken

THE CREED TO BE

OUR thoughts are molding unmade spheres,
And, like a blessing or a curse,
They thunder down the formless years,
And ring throughout the universe.

We build our futures by the shape
Of our desires, and not by acts.
There is no pathway of escape;
No priest-made creeds can alter facts.

Salvation is not begged or bought;
Too long this selfish hope sufficed;
Too long man reeked with lawless thought,
And leaned upon a tortured Christ.

Like shriveled leaves, these worn out creeds
Are dropping from Religion's tree;
The world begins to know its needs,
And souls are crying to be free.

And clearer, sweeter, day by day,
Its mandate echoes from the skies,
"Go roll the stone of self away,
And let the Christ within thee rise."

Free from the load of fear and grief,
Man fashioned in an ignorant age;
Free from the ache of unbelief
He fled to in rebellious rage.

No church can bind him to the things
That fed the first crude souls, evolved;
For, mounting up on daring wings,
He questions mysteries all unsolved.

Above the chant of priests, above
The blatant voice of braying doubt,
He hears the still, small voice of Love,
Which sends its simple message out.

—Ella Wheeler Wilcox

Blood and the Heart—Protocols for Health

WHO DOESN'T KNOW that cholesterol is bad for you, right? Wrong. We could not live without it. That's why the liver, and to a lesser degree the small intestine and body cells, produce this vital waxy substance—between 1,500 to 1,800 mg a day. Cholesterol is used by every cell to construct protective membranes, making them selectively permeable to certain fluids. Without cholesterol, it is estimated that the body would lose four to five gallons of water a day through evaporation, rather than the normal 10 to 12 ounces. Cholesterol helps make vitamin D, and it is a precursor from which all steroid hormones are formed, including progesterone, estrogen, and testosterone. In fact, the pharmacological reduction of cholesterol by the use of synthetic statins, the standard medical recourse, may lead to cognitive decline, the loss of memory, depression, an increase in the rates of suicide, homicide, and accidents, and reduced immune capability. In Japan, one group found that while high levels of cholesterol are associated with cardiovascular disease, *low cholesterol levels are associated with increased incidence of stroke.*

So what is the truth about cholesterol? Is it bad for you or not? Anything consumed in excess is harmful. As Max Heindel writes in *Occult Principles of Health and Healing*, if “water...[is taken] in excess, it becomes a poison.”

INCUBATING THE EGG MYTH

When the cholesterol scare was peaking a few years ago, eggs were considered taboo because they contain more cholesterol than nearly any other food. But definitive studies conducted in the 1990s by the University of California-Berkeley and Rockefeller University both

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disproved the assumption that raising dietary cholesterol raises blood cholesterol and that people with high dietary cholesterol have a high incidence of heart disease. Moreover, three other studies found no rise in blood cholesterol when two additional eggs were eaten each day for four weeks. Finally, a British government advisory panel “found no evidence that relates the number of eggs consumed to heart disease.” Eggs contain DHA, an essential fatty acid that helps neutralize their cholesterol.

Egg yolks are one of the richest sources of choline, a component of lecithin. Choline is a fat and a cholesterol dissolver. Lecithin breaks fats into small droplets, improves digestion, and keeps cholesterol soluble, preventing clotting. The nail in the coffin of the dietary cholesterol hypothesis is given by the Eskimos, who have one of the highest cholesterol diets, yet have one of the lowest incidences of cardiovascular disease.

What's going on here? What's fact, and what's fiction? More directly implicated in heart disease is the blood levels of high and low density lipoproteins (HDL and LDL), complexes of fat and protein. Since cholesterol doesn't dissolve well in the blood, LDL is used to transport it into the bloodstream, while the HDL takes the cholesterol out of the arteries and carries it back to the liver where it is filtered from the body or reprocessed. HDL is actually a cholesterol scavenger and removes it from the arterial wall. When the ideal HDL to LDL ratio (3:1) is reduced and more LDL, proportionately, is in the system, it is more likely to be deposited in the artery walls and, being less stable than HDL, it is more subject to oxidation by free radicals, whereupon they tend to form foam cells, which in turn attract blood clotting components like fibrin, platelets, and white blood cells. These foam cells become pro-inflammatory. They swell up and multiply, creating a buildup called plaque. This eventually leads to hardened arteries, atherosclerotic blockages, angina, and, finally, heart attacks.

So, taking measures to minimize the oxidation of LDL in the bloodstream may be one of the most important things we can do to protect against heart disease.

“Clot-busting” drugs, antibiotics, statins, blood thinners, diuretics, beta blockers (which slow the heart rate), even aspirin, are not the way to do this, except in dire emergencies. Aspirin gives no cardiovascular protection and, its use, according to the *New England Journal of Medicine* (NEJM, 99;340 (24):1888-99), is responsible, in a conservative estimate, for as many deaths in the U.S. as AIDS. The “shotgun” approach to cholesterol control of using statins produces the aforementioned problems and doesn’t address the more fundamental causes of cardiovascular disease, which include the high consumption of plaque-producing foods such as sugars, trans fatty acids, polyunsaturated oils, and fried foods.

PLAQUE

Plaque is a scarlike fibrous tissue, usually the body’s response to cellular inflammation (itself caused either by bacteria or free radical damage) that forms on the lumen or inner wall of arteries, reducing their elasticity. Plaque restricts blood flow, increases blood pressure, requires the heart to beat more strenuously and more frequently, reduces the amount of oxygen available to the cells and body tissues, and contributes to blood clotting by attracting blood lipids and calcium, which in turn may lead to stroke, a disruption of blood flow to the brain due to coronary occlusion.

Why do doctors routinely prescribe statins for lowering cholesterol levels? They have been told to do so. By whom? With the “help and guidance” of the pharmaceutical industry, the government has recently adjusted its guidelines for acceptable cholesterol consumption from 300 mg to 200 mg a day. This change translates into billions of dollars for the drug companies; for whereas 13 million people in the country “needed” to take cholesterol-lowering medications, with the new guidelines 36 million people will now “need” them, some of whom will “need” to experience the many problems resulting from their use.

THE CULPRIT—CHOLESTEROL VS HOMOCYSTEINE

What is ironic is that cholesterol not a particularly reliable marker for incidence of heart disease. Half of all people who have heart attacks have normal levels of cholesterol. Homocysteine levels are roughly 40 times more predictive of a heart attacks. *Homocysteine* is a toxic amino acid. In high levels it changes the lining of the blood vessel, creating the kind of surface that allows cholesterol plaques to form, followed by lipid and then calcium deposits. It will be found that persons with bad lipid (fat) profiles who don’t develop cardiovascular problems have normal homocysteine levels. Even the *Journal of the American Medical Association* has confirmed the homocysteine-heart risk connection, and the

July 24, 1997 issue of *NEJM* “found that the plasma total homocysteine was the strongest modifiable predictor of overall mortality due to cardiovascular causes...”

To determine homocysteine levels one must be tested. But this is not necessary if one simply presumes a need for homocysteine reduction and takes a natural supplement to achieve this intent. The process of methylation, adding a methyl group (CH₃—a molecule containing one carbon atom bound to three hydrogen atoms), converts homocysteine to methionine, a beneficial amino acid which is required for protein synthesis, fat metabolism, and the production of natural antidepressants in the body, including **S-adenosylmethionine (S-AMe)**, which substance also helps to detoxify the liver. Lowering homocysteine levels not only is a viable treatment for chemically-caused depression, it also greatly reduces the chances of developing heart disease and many other problems. While the body naturally methylates, it may lack sufficient methyl donors to do the complete job. Since more than 67% of the cases of elevated homocysteine levels are due to a dietary deficiency, changing the diet and appropriate supplementation can greatly reduce homocysteine levels.

A study in the *Journal of Nutrition* showed that prolonged supplementing with Vitamin B-6, B-12, folic acid, choline, (all components of the Vitamin B spectrum) and trimethylglycine (TMG, a powerful methyl donor), were able to normalize 95% of the people studied. Recent data shows a greater than 60% decrease in vascular disease in persons taking supplements that lower homocysteine levels. Multi-vitamin supplements may include homocysteine regulators in following amounts—15mg Vitamin B-2, 50 mg Vitamin B-6, 400 mcg Vitamin B-12, 800 mcg folic acid, 50 mg choline, 1 gram of TMG, and 15 mg of Zinc. Larger amounts of these compounds may be needed if homocysteine levels are very high.

A meta-analysis of 92 studies, published in the *British Medical Journal* (BMJ), found that for every 5-unit increase in homocysteine there was an a 32 percent increase in the risk for heart disease. Conversely, with every five-unit decrease in one’s H score, there is a significant reduction of risk of death, not only from heart disease, but a host of other diseases, including Alzheimer’s, cancer, anemia, schizophrenia, osteoporosis, diabetes, and Parkinson’s disease, among others. Dr. James Braly has extensively researched the role of homocysteine in health and disease and co-authored with Patrick Holford a book on the subject (*The H Factor*, Cygnus Books, 2003). He identified over 100 medical conditions associated with high homocysteine levels. He cites a recent Norwegian study that concluded that high

homocysteine is a major independent risk factor in premature death from all causes. Dr. Braly contends that most people can bring their homocysteine levels into safe range within 60 days.

FOOD AND FOOD FACTORS—OUR BEST MEDICINE

Let's consider some other solutions to heart problems—and they abound. While food is our best medicine, poor eating habits, eating too much of one kind of food, and improper food preparation can do us great harm. The healthy individual, in this day, must be informed about food—from its inception as a seed, whether animal or plant, including if that seed was genetically modified, to the time of its ingestion. This knowledge also includes: the quality of soil the seed was grown in, what was added to that soil, be it toxic substance in the water, pesticide, herbicide or fertilizer, or what was absent from that soil, (minerals and organic matter); how the plant or its fruit or seed was harvested, cleaned, processed, and packaged—what was added to it or extracted from it to facilitate processing, “enhance” visual appearance, taste, and shelf life.

FATS AND FATTY ACIDS

Firstly, we can intelligently adjust our fat intake, if we know what we are doing. Fatty acids, the building blocks of fat, come in three types: saturated, monounsaturated, and polyunsaturated. Almost all foods containing fat have some of all three forms. *Saturated fats* are solid at room temperature and less prone to oxidation than other fats. Their primary source is meat and meat byproducts. Since they cannot combine with other substances, they tend to accumulate in the body, clog arteries, and raise cholesterol levels. *Monounsaturated fats* are liquid at room temperature, but solid in the refrigerator. Found in olive oil, avocados, and many nuts, they support healthy cholesterol and triglyceride levels and help stabilize blood sugar levels. Greek and Italian studies have found that organic extra virgin olive oil *actually lowers cholesterol levels*. *Polyunsaturated fats* are liquid even when refrigerated. They are highly prone to oxidation, which means they can become rancid and therefore harmful. This type of fat is found in safflower, sunflower, corn, soy, canola, sesame, flax, and fish oils.

Polyunsaturated oils are of two kinds—**omega-3 and omega-6 fatty acids**. They are called **essential fatty acids** (EFAs) because they are essential to life, serving as the basis for all other fats used by the body. The omega-6 building block, **linoleic acid** is relatively easy to obtain. Omega-6 is high in sunflower, sesame, pumpkinseeds, borage oil and evening primrose oil. But omega-3s have few original sources. The richest is fish. Vegetarians can find relatively high amounts in flax

seed, hemp, and pumpkin seed oils, and dark leafy green vegetables. **Flax seed** has been touted as a near perfect food. It contains soluble and insoluble fiber, vitamins, magnesium and trace minerals, protein, phytonutrients, and significant amounts of omega-3 oils, which stabilize heart rhythm, reduce high blood pressure and elevated levels of cholesterol and triglycerides, and make blood platelets less sticky, thus helping to keep arteries clear. They also readily penetrate existing plaque and make it less resistant to rupture, which may cause embolism and stroke. Omega-3 fatty acids are also found in some nuts, particularly walnuts, soy (including tofu), and purslane, a wild form of lettuce. Several tablespoons of flax seed may be ground and sprinkled on cereal, or put in a blender and mixed with fruit juice or soy milk.

HYDROGENATED FOODS ARE HARMFUL

Fats that pose the greatest problem are man-created through *hydrogenation*, whereby hydrogen gas is bubbled into polyunsaturated oils to harden them into solid fat, like margarine and shortening. Hydrogenated fats are stable and therefore have a long shelf life. But they create *trans fatty acids*, which are associated with an increase in free radical damage to cell membranes, which marks the onset of inflammation and the formation of fatty and mineral plaques. Hydrogenated fat depletes they body's levels of essential fatty acids, leads to faulty cell-wall construction and aberrant nerve tissue formation, and causes cardiovascular damage. Wherever possible, avoid hydrogenated foods, which include most packaged baked goods, fried snacks, some frozen products such as french fries, some brands of peanut butter, microwave popcorn, many salad dressings, and pancake mixes. Researchers estimate that hydrogenated fats are in 75 percent of the foods consumed in the American diet.

In one of his newsletters, *Alternatives for the Health Conscious Individual* (www.dr davidwilliams.com), Dr. David Williams writes: “Though it isn't publicized anywhere, *sugar is a leading cause of heart disease*. It raises triglyceride and serum cholesterol levels, and causes the blood cells responsible for clotting (platelets) to become unusually sticky” [italics added]. Even moderate sugar intake has been shown to reduce the level of beneficial HDLs, and eliminating sugar from the diet can help lower cholesterol and triglycerides. Sugar is quickly converted to fat, which raises the level of blood fats. It also disrupts the production of beneficial bacterial, which can indirectly increase blood cholesterol levels. A plaque-reversing diet would include cutting down on fats, obtaining fats from unprocessed natural sources—nuts, grains, fruits, vegetables—avoiding fried foods and margarine, and disposing of older oils that

may have become rancid.

In his February 2003 *Wellness Advisor* health newsletter (www.patrickholford.com), Patrick Holford writes that in 1890 the incidence of heart attack per 100,000 people was zero. By 1970, 340 out of every 100,000 people had suffered from a heart attack. According to a 2003 issue of *Health News*, heart disease and or artery disease is now the chief cause of death and disability in the United States. Autopsies performed on soldiers killed in Vietnam (average age 22) found that half already had atherosclerosis (deposits in the arteries). It is estimated that 60 million Americans have high blood pressure (known medically as hypertension), which is the leading indicator for both stroke and heart attack. Obviously, something about our lifestyle, diet, and environment has changed radically in the last century to cause this epidemic: We have become more sedentary, our total ecosystem—air, water, and earth—had become polluted with poisons, and, most significantly, our diets have changed.

SUPPLEMENTING OF THE DIET

We live in an age where supplementation may become routinely necessary because plant foods have been grown in mineral-depleted soils and our environment is rife with toxic chemicals that cause free radical damage in the system, initiating a host of cellular and systemic aberrations. We have identified and proven the effectiveness of many remedial substances. They are food extracts, benign and health promoting in their effect, usually found in the body. We shall enumerate those substances which are helpful in establishing and maintaining a healthy heart and vascular system, realizing that, in most cases, the entire physiology benefits from these foods and supplements.

Health-conscious alternative medical practitioners prescribe the following (available at www.swansonvitamins.com or 800-437-4148, providing Swanson and many other reputable brand nutritional supplements):

A full-spectrum **vitamin B** supplement and vitamin B-rich foods, including nuts, grains, and wheat germ.

Since *free radicals* (ionized molecules that are hyper-reactive, causing inflammation, the beginning of arterial and other internal problems) are prevalent in our environment (second-hand smoke, industrial pollution) and are created by some of the processed foods we eat (fried foods), *antioxidants* are an important countermeasure, and they include vitamins A, C, and E. A Cambridge University study of 2000 patients found that heart attacks declined 75 percent in those taking **vitamin E** as compared to those taking a placebo. **Vitamin C** lowers blood (systolic) pressure and helps convert cholesterol to bile. In conjunction with the amino acid **lysine** (3

gm/day) vitamin C appears to reverse *atherosclerosis* (the formation of fatty deposits—*atheromas*—inside the arterial wall). Studies have shown that taking both Vitamins C and E reduce overall risk of death from any cause by 42 percent, and the risk of death from a heart attack by 52 percent. Patrick Holford recommends taking 400 mg of vitamin E and 2 grams of vitamin C daily. Best food sources of vitamin C are carrots, watercress, broccoli, cauliflower, lemons, peppers, strawberries, grapefruit, kiwi fruit, and oranges. Best sources of Vitamin E are sweet potatoes, seeds and nuts, wheat germ, beans (legumes) and peas. Other anti-oxidants include beta-carotene (and other carotenoids), lycopene, bioflavonoids, and the minerals selenium and zinc.

While minerals are more prevalent in leafy green vegetables, most Americans don't eat enough of them. The recommended ratio of calcium and **magnesium** is 2:1, but the average American diet provides just 200 mg of magnesium, compared to the optimal intake of 500 mg a day. Magnesium is involved in over 300 essential chemical processes in the body. One of its main roles is to control the contraction and relaxation of muscles, including arterial walls. Its removal from the blood vessel environment results in spasms and the reduction of the artery diameter by two-thirds. Increasing magnesium intake has the immediate effect of lowering blood pressure. Pumpkin seed is high in both magnesium and zinc, the latter mineral especially important for the immune system. Sunflower and sesame seed also are magnesium rich. A full spectrum supplement containing at least 300 mg, in chelated form, is readily available.

ROOT CAUSE OF HEART DISEASE?—INFLAMMATION

Dr. Stephen Sinatra, cardiologist and author of the monthly *Sinatra Health Report* (www.drstinatra.com), writes that "*inflammation, not cholesterol, is the root cause of most heart disease.*" Indeed, it is being recognized as the main culprit behind a wide range of other diseases, including Alzheimer's, allergies, colitis, cancer, and many other problems. What causes inflammation? An imbalanced diet that is lacking in omega-3 fats and an overabundance of hydrogenated, trans fatty acids are two dietary factors. Also environmental toxins, cigarette smoke, obesity, hormone replacement therapy (HRT) and birth control pills, viruses and infections, vaccinations, and stress, which releases an excess of cortisol, a hormone that suppresses anti-inflammatory reactions.

How is one to reduce or eliminate inflammation? Through exercise, meditation, supplements that contain *COX-2 inhibitors* (enzymes that inhibit the inflammatory response). These are found in **grapeseed extract** (100-200 mg/day), **curcuminoids** (the powerful antioxidant and main active ingredients of **turmeric**, which is

used in curry, 300-600 mg/day), **green tea** (three cups or three capsules of green tea extract/day), rosemary and oregano, and **quercetin**, which is found in apples, (red) onions, and black tea. **TOA-free cat's claw** (an herb from Peru) is also excellent. The digestive enzymes **bromelain** (from pineapple) and **papain** (from papaya) are also effective in reducing inflammation.

A high carbohydrate diet promotes inflammation, with "foods" such as sugar, doughnuts, and cake being the worst offenders.

One of the most popular cholesterol-lowering drugs, cholestyramine, is linked to a long list of problems, including gastrointestinal difficulties, constipation, nausea, and bloating. It binds and inhibits the absorption of various fat soluble vitamins like A, K, and D, which can lead to night blindness, prolonged and unusual bleeding and bruising, an increase in triglycerides, and osteoporosis. Like other statins, cholestyramine depletes coenzyme Q10, one the body's most important defenses against heart disease, cancer, and premature aging.

Why not use a natural substance that is far cheaper, less injurious, and which raises high density lipids (HDL—the good fats that protect the body)? The substance is **niacin**, a superficial *vasodilator*—it opens up blood vessels near the skin. It helps move cholesterol out of the arteries and into the liver, where it is either reused or eliminated from the body. Since niacin causes flushing and itching of the skin, a gradual buildup is suggested. Niacin should be taken with a complete B-complex vitamin. Dr. David Williams suggests 50 mg of each B. Niacin in the "no flush" form may be taken in amounts of 500-1,000 mg a day for high cholesterol reduction.

Other cholesterol lowering substances include **Coenzyme Q10** (CoQ10), called "the ultimate heart protector." It facilitates the production of cellular energy, is a powerful antioxidant, and regulates the oxidation of LDL—the pivotal step in artery clogging. CoQ10 works best in combination with the amino acid **L-carnitine**. The softgel is preferred since the liquid form of CoQ10 is up to three times more assimilable. Several doctors recommend between 15-60 mg a day.

Lecithin has been mentioned. The Canadian researcher F.A. Vanderhevel found that cholesterol becomes soluble in the bloodstream only when enough lecithin is present. Both HDL and LDL, which transport cholesterol, contain lecithin, but HDL has almost twice as much lecithin in the fat portion of its molecule.

HEALTH BENEFITS OF FIBER

Then there is dietary fiber. A six-year Harvard Medical School test of 43,000 middle-age males who had a daily 30 gram fiber intake, found a 41% reduction of myocardial infarction, regardless of cholesterol lev-

els. Significant reductions in colon cancer and diabetes were also noted. **Oats** and **oat bran** can rapidly reduce LDL levels. **Legumes** such as chickpeas and beans, apple and grapefruit **pectin**, **psyllium**, and **guar gum** have all shown the ability to lower LDL cholesterol levels. Soluble fiber soaks up cholesterol into a gelatin-like form that the body can't absorb, so it is eliminated. Studies have shown a stunning 29 percent reduction in heart disease for every 10-gram increase in fiber. 30 grams of fiber a day is a healthy minimum.

A summary of 38 studies reported in the *NEJM* indicated **soy's** impressive ability to lower LDL cholesterol while simultaneously increasing HDL cholesterol. **Isoflavones**, a phyto[plant]estrogen, in soy control oxidized LDL and the subsequent build-up of artery-clogging plaque. Soy milk, soy beans and tofu are all good sources of isoflavones.

Adding nuts to one's diet can dramatically lower the levels of LDL cholesterol, while increasing the beneficial (LDL) form. These include almonds, peanuts, pistachios, walnuts, and hazelnuts. As for weight gain, it appears that the body adapts to eating these energy-rich food sources by decreasing the desire and/or appetite for other foods.

HELPFUL AMINO ACIDS

Several other substances are helpful for heart problems. One is the amino acid **L-arginine**, a chemical precursor of nitric oxide, the compound that dilates the blood vessels, reducing the strain on the heart and increasing oxygen delivery to the cells. It also appears to inhibit aggregation, or stickiness, of blood platelet cells, as well as to improve immune function. It has been proven clinically effective in mitigating the symptoms of *angina*, the chest pains that signal constriction of coronary vessels and impeded blood flow. 2 to 7 grams in pill or tablet form taken at bedtime are suggested by Dr. Sinatra.

Another helpful substance is **L-carnitine**, an amino acid found primarily in meat and dairy products. (The vegetarian may supplement.) It is manufactured in the body from the amino acids lysine and methionine. L-carnitine improves muscle function (the heart *is* a muscle), helps convert fatty acids into energy, and prevents oxidative stress in the *mitochondria*, the power source for individual cells. The heart requires more energy and contains far more mitochondria than any other organ or body tissue. Each heart cell has about 5,000 mitochondria, as compared to about 200 per cell in the biceps. **L-carnitine fumarate** has greater bioavailability than other forms of L-carnitine. Doses range between 250-500 mg three to four times daily.

And how about the lowly **garlic**? It has been shown to

lower cholesterol and prevent it from accumulating in the walls of blood vessels. Garlic reduces blood pressure by promoting the elasticity of arteries and delaying the natural stiffening that comes with age. Even *one clove of garlic a day* can reduce a high cholesterol score by nine percent, according to studies made by Stephen Warshafsky at New York Medical School.

Cayenne pepper, with its active ingredient, **capsicum**, also reduces cholesterol and triglyceride levels, fights free radicals that damage cell membranes, and prevents platelet clumping. One to three capsules (50-75 mg) a day is a common dosage. **Gugulipid**, which comes from a thorny tree found in the Far and Middle East, is another herbal product that lowers cholesterol and triglyceride levels. One to two capsules after meals three times a day are standard recommendations. **Hawthorne** berry is used to prevent angina and lower blood pressure. It can be taken as a tea, a tincture, or in capsule or tablet form. 500 mg one to three times a day is a standard dose.

The newest anti-cholesterol nutraceutical is **policosanol**, a product derived from the wax of natural sugar cane, which lowers both total and LDL cholesterol levels, as well as the inflammatory hormone-like substances called *prostaglandins*, and, finally, platelet stickiness, thus preventing clotting occurrences

CHELATION THERAPY

Persons who have high blood pressure, previous history of heart problems, or genetic predisposition thereto, or who have reason to believe that they have above normal accumulation of heavy metals in their system (lead, iron, cadmium, mercury) may care to investigate the benefits of intravenous (in serious cases) or oral *chelation*. Deriving from *chela*, meaning claw, because it claws, pulls, and dissolves plaque in the arteries, chelation delivers compounds that remove toxic metals, calcium plaque buildup, and cholesterol deposits in the vascular system. Originally discovered in the 1930s, intravenous EDTA chelation was approved in 1948 by the FDA as a treatment for metal toxicity and first used as a treatment for industrial workers suffering from lead poisoning in a battery factory. Physicians observed at the time that adults getting chelation treatments, who had atherosclerosis, also experienced health improvements, diminished angina, and better memory.

The medical establishment never invested money in research of this modality, primarily due to the lack of the profit motive. Coronary bypasses, angioplasties, heart replacements—radical surgical intervention and the prescribing of hundreds of expensive drugs—creates a huge business. Chelation therapy is cheap by comparison. Oral chelation formulas are now available. Some deliv-

er EDTA with vitamins B-6, B-12 and C, folic acid, royal jelly extract, bee pollen extract, magnesium, bromelain, selenium and mixed **tocopherols** (Vitamin E family). One provider is Health Resources (1-800-471-4007). Others provide purely herbal formulas to achieve the same results, as Dr. Knolls "Heart Drops." For more information, call 330-533-1232, or write to Dr. Knoll Products Inc., 374 Newton St. P.O. Box 116, Canfield, OH.

THE MOUTH—ARTERY CONNECTION

Finally, it is well worth considering the relationship between the health of the mouth, particularly the gums and teeth, and the arteries. Researchers at the State University of New York analyzed the atherosclerotic plaque of 50 individuals and found all tested positive for high percentages of a number of bacteria. Almost half of the subjects tested positive for at least one known periodontal pathogen. The reasoning is that gum disease-causing bacteria enter the bloodstream and cause inflammation on the walls of arteries, which in turn leads to plaque formation, or arteriosclerosis. Researchers at the University of North Carolina have reported 85 percent of heart attack patients have periodontal disease, compared to only 25 percent of individuals without such problems. We may infer that *periodontal disease predisposes one to stroke or heart attack*, and it therefore behooves us to maintain oral cavity health, which includes proper hygiene, the frugal use of processed sugar and sugar-rich foods (excluding fruits), and a diet high in alkaline-promoting foods.

Since the typical medical doctor is well-meaning, but unwittingly in thrall to the pharmaceutical industry and its satellites—both government agencies and the invasive technologies that radically intervene in the human anatomy—and since these doctors have been trained to be more exercised by an overdose of vitamins and natural food factors than by the toxic and often mutagenic effects of virtually every drug they prescribe, it is incumbent on the individual to become his own doctor and discover what makes for a healthy mind and a sound body. Since students of the Rosicrucian philosophy are advised to become self-reliant, knowing that they alone are responsible for their lives and destiny, their bodily health surely is part of this personal responsibility.

In summary, heart problems and stroke are eminently preventable occurrences IF we: eat intelligently, including supplementation; exercise to reduce fat, keep our weight down, and help keep our vascular system open and minimize plaque buildup; drink sufficient fluids, especially pure water; meditate and continuously center our consciousness on what brings peace, harmony, and composure to our affairs. □

—C.W.

HEALING

The Key to all Cures

FOR SOME TIME I have been among the sick and many of those around me are seriously afflicted. One finds them talking every day about medicines, foods, climates and various treatments, to one or more of which they look for a cure. This is only natural; it would not seem reasonable for a sufferer to neglect the use of physical means in which he had faith. There are physical measures which will relieve every ailment and help effect a cure and if we do not employ them we are negligent in our duty. But is it right for a patient to place his faith entirely in something outside himself for a cure? We do not believe it is. We believe he is responsible for his condition and a cure must come principally as a result of his own efforts, either consciously or subconsciously put forth.

Sickness of any nature is evidence of discord—inharmony. It shows we have violated a Law of Nature—we have sinned. Very often we cannot recall a violation commensurate with the severity of our sickness. Medical Astrology will give us Light. We know it is possible to cast an infant's horoscope as soon as it is born and tell the weak parts of its body, its tendencies toward certain ailments. Heredity, alone, will not satisfactorily explain those tendencies. We do not believe a just God would permit any soul to be born with a predisposition to certain diseases unless it deserved them. The infant has not sinned or violated Nature's Laws in this life. There seems only one reasonable answer to what causes it to be born with those tendencies: It has sinned in a past life. In that former life it held certain false and distorted ideas, which it built into this body as it came to rebirth.

We build our own bodies and build them according to our previous thoughts and ideas. We learn to build right by building wrong. We only attract harmony—health—to the extent that we previously manifested them.

If sinning or violating Nature's Laws is the cause of disease, the remedy suggests itself. We must change our life. We must live in harmony with God—Good, Universal Law. We must earnestly seek to know wherein we have sinned. We must strive to control the weaknesses that brought discord into our body. And if we have grown to maturity, we know what those weaknesses are, for they have already manifested as temptations or violations in this life.

Christ taught the forgiveness of sins. He taught us that if we learned our lessons, the Law would not permit former violations—sins—to react upon us and cause us to suffer. He could forgive us and "wipe the deed off the slate"; that is, if we had changed our life and there was little chance of our committing the same offense again. In that teaching there lies a great hope for us.

We believe, in effecting a cure of any ailment, the most efficient means, aside from using all physical measures in which we have faith, is to earnestly and prayerfully seek out our weaknesses and eradicate them. For some of us this is not easy, as it necessitates changing our lives and requires time, patience, and perseverance. But by living in harmony with Universal Law, we make it possible for our Father, the Great Physician, to restore harmony in our bodies, and such a cure is a permanent cure. We have sought and are manifesting "the Kingdom of Heaven and its Righteousness and all things will be added unto us"—health included. □

Three Stories

Little Joseph's Letter

In France and some other countries, there are people who earn a living by writing letters for those who cannot write.

Among these letter-writers in Paris was one known as Sergeant Peter; he was an old soldier, and had a reputation for being "as rough as a bear."

One day, as Sergeant Peter was sitting at his desk, smoking his pipe and waiting for customers, a boy entered. He was a little fellow, about six years of age, with thick, curly hair, and big blue eyes that seemed used to tears. His trousers were worn at the knees, and his jacket was patched.

Going up to Sergeant Peter, he said politely: "Please, sir, I wish to have a letter written."

"All right," said the old man, picking up his pen, "it will cost you one cent."

"Then I am sorry that I troubled you, for I have not a cent," and the child turned to leave.

"Here! come back, come back," cried Sergeant Peter. "Are you a soldier's boy?"

"No, I am my mother's boy, and she is all alone."

"O, I understand. Neither of you has any money, and you want to write for some so as to buy something to eat. Well, I shall be no poorer for the few lines and the sheet of paper. To whom do you wish to write?"

The boy turned red. It was not easy for him to say to a stranger just what he wanted, but he took courage, and answered, "I wish to write to the Blessed Virgin."

Sergeant Peter laid down his pen, and looked up



to see whether the boy was joking. But the honest face of the child told how much he was in earnest.

"What is your name, my boy?" asked Sergeant Peter.

"Mother calls me her little Joseph."

"Well, little Joseph, what do you want to say to the Blessed Virgin?"

"I want to ask her to wake up my mother. She went to sleep yesterday, and I cannot rouse her."

Sergeant Peter felt tears coming to his eyes. He was afraid to understand little Joseph. "Why did you speak of something to eat, a moment ago?" he asked.

"Because we want something to eat. Before mother went to sleep, she gave me the last bit of bread in the house. For the last two days she would not eat any herself; she said she was not hungry."

"Ah! I see. How did you try to wake her?"

"As I always do; I kissed her."

"Did she breathe when you kissed her?"

The boy looked up and asked, "Do not people always breathe?"

Sergeant Peter turned away to hide the tears that were rolling down his cheeks.

"Was your mother warm when you kissed her?"

"No, she was cold! very cold! But it is always

cold now in our room.”

“Was your mother pale?”

“I do not know what that is, but she was beautiful, so beautiful! Her hands were crossed on her breast, and were very white. Her head was back on the pillow, and her eyes seemed looking into Heaven.”

“O, how ungrateful I am!” said Sergeant Peter. “I am in the best of health, with enough to eat and drink, and plenty of clothes to keep me warm, while this poor child’s mother starves to death, and yet I envy the rich.”

Sergeant Peter drew little Joseph toward him, and said gently: “Little man, your letter is written and delivered. Take me to your mother.”

While he was getting ready, the old man continued to talk. “I had a mother,” he said, “a long, long time ago. I can see her now as I saw her for the last time. ‘Be honest, my son,’ she said, ‘and be good, and you will be happy.’”

“Well, I have been honest, and now I mean to be a good Christian. Where my dear old mother is, there I wish to go, and I shall take you with me, my little man.”

Sergeant Peter saw that Joseph’s mother was buried like a Christian. Then he took the little boy home with him and adopted him. Years after, when Joseph had grown to be a man, he became a great writer, and, what is better, he always wrote on the side of truth and right.

Sergeant Peter still lives. He is a happy old man and a pious Christian, and is very proud of his little Joseph. When he tells the story of little Joseph’s letter, as he often does, he says, “I do not know who the postman is, but I know that those letters are delivered without fail.”

The Prize Winner

A king once ordered a trial of good deeds among his people, and offered to give the winner whatever he might select as a prize. There had often been trials of strength, trials of speed, and trials of skill; but in the first, the strong oppressed the weak, in the second, the swift did not help the slow, and in the third, one tried to cheat the other. This, therefore, was the first trial with a really good object.

A day was set for this new trial, and the follow-



ing morning the people were to meet at the palace, where, one by one, they were to be admitted to tell the king what good they had done.

When the time came, many were the strange stories told. One man said he had searched through the kingdom, but could not find any good deed to do.

“Hem!” said the king, “you might, at least, have mended your clothes. That would have been better than nothing.”

Another allowed that he had seen many little things to do, but had hurried on all day in search of some great thing worthy of a prize.

“How foolish!” cried the king; “do you not know that you can reach the great only by way of the little?”

A third declared he had given in charity half of all he owned.

“And if I award you the prize, what would you choose?” asked the king.

“May it please your majesty,” quickly answered the man, “I would like to have one of your palaces.”

“Any one of which, as you well know, is worth a hundred times all you have given,” said the king. “The prize is not yours.”

And so it went on, till at last the king regretted he had offered a prize, for he began to understand that good deeds are often done only for the sake of a reward.

Last of all came a little girl; she had on a plain,

clean, calico dress, her hair was neatly brushed, and her blue eyes had such an honest look that the king felt sure she had done better than any of the others. But she had come only to look on, and when the king asked what good deeds she had done, the child answered, "May it please your majesty, I had no time yesterday to do good deeds."

"No time for good deeds!" said the king; "pray, what were you doing?"

"Mother was busy," replied the child, "so I fed the chickens, picked up chips, swept the kitchen, set the table, and played with baby to keep him still."

"Good," said the king, "but did you not want to try for the prize?"

"O, yes, indeed," answered the little one, "because there is something I want very much—but I had to give it up, for I was too busy. I do not know how to do good deeds, anyhow."

"I think you do," said the king, "and I intend to give you the prize. So now, my child, tell me what you would like." The little one was surprised; she blushed and stammered, and it was only because she desired the prize so much that at last answered in a voice hardly louder than a whisper, "May it please your majesty, I would like a little wagon for baby to ride in." She received not only what she wished for but much more.

The Philosopher and the Boatman

A philosopher, who wished to cross a turbulent stream of water, engaged a boatman to row him over. While on the way, he asked the boatman if he understood algebra.

"Algebra!" exclaimed the boatman, "I never heard of it before. I know nothing about it."

"Then," said the philosopher, "one quarter of your life is lost. But perhaps you know something about metaphysics?"

"Met-a, met-a what?" asked the boatman. "Oh, you wish to know if I ever studied physics. Not



much, sir; I have no taste for such things."

"You don't understand me," said the philosopher. "I wished to know whether you have any knowledge of metaphysics—the science which explains the principles and causes of all things existing—psychology."

"I never heard that word before," replied the boatman. "My father was a ferryman, and I have followed the same business ever since I was strong enough to row a boat. I know nothing of Met-a—what do you call it?"

"Well, if you know nothing of metaphysics, then you have lost another quarter of your life. But perhaps you know something about astronomy?" asked the philosopher.

"I know nothing about those things," said the boatman. "I have had other business to attend to."

"Then I must inform you that another quarter of your life is lost. But what is the matter with this boat, and why are you taking off your coat?" asked the philosopher.

"Don't you see," said the boatman, "that the boat has sprung a leak, and is fast sinking? Can you swim?"

"Swim? No, indeed! You don't expect a philosopher like me to swim, do you?"

"Then," said the boatman, "if you can not swim the whole of your life is lost for the boat is rapidly sinking, and will soon go to the bottom."

"Ah me!" exclaimed the philosopher, "how willingly would I part with all my other knowledge, if by so doing, I could acquire the art of swimming!" □

In each duty
Lies a beauty
If your eyes
you do not shut,
Just as surely
And securely
As a kernel in a nut.
Trifles even
Lead to heaven;
Trifles make
the life of man:
So in all things,
Great and small things,
Be as thorough
as you can.

