

# Rays from the Rose Cross



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

*May/June 2004—\$5.00*

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DARK MATTER—THE PHYSICAL BASIS FOR MYSTICISM

THE FATHER OF THE GODS

MEDIUMISM—CAUSES AND CONSEQUENCES

FIGHTING THE NOONDAY DEVIL

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A CHRISTIAN ESOTERIC MAGAZINE



## *A Letter from a Mother to Her Child*

*I gave you the precious gift of life, but I cannot live it for you.*

*I can teach you things, but I cannot make you learn.*

*I can give you directions, but I cannot be there to lead you.*

*I can allow you freedom, but I cannot account for it.*

*I can take you to church, but I cannot make you believe.*

*I can teach you right from wrong, but I cannot always decide for you.*

*I can buy you beautiful clothes, but I cannot make you beautiful inside.*

*I can offer you advice, but I cannot accept it for you.*

*I can give you love, but I cannot force it upon you.*

*I can teach you to share, but I cannot make you unselfish.*

*I can teach you respect, but I cannot force you to show honour.*

*I can advise you about friends, but I cannot choose them for you.*

*I can warn you about drugs, but I cannot prevent you from using them.*

*I can tell you about lofty goals, but I cannot achieve them for you.*

*I can teach you about kindness, but I cannot force you to be gracious.*

*I can warn you about sins, but I cannot make your morals.*

*I can love you as a child, but I cannot place you in God's family.*

*I can pray for you, but I cannot make you walk with God.*

*All the above I can, I will, and I must do. And even more.*

*I will surely point Jesus Christ out to you, but only you,  
if you really want to, can reach out to touch Him.*

*And if you do, and I hope and pray you do,  
then my life's work will have been done!*

*And, in my heart, I will always thank you, and bless you!*

*For then I will rest assured that even as my hand lets go of yours,  
as one day it must, His hand will have reached out,  
with love and understanding, to take firm hold of your outstretched hand.*

*And He will gently lead you on, as your life unfolds to touch the future;*

*Just as a long time ago, His hand reached out  
and grasped the hand of a shy little girl  
who was trusting and faithful, though hesitant and fearful,  
And helped her become—your proud mother!*

# Rays from the Rose Cross

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## This Issue...

### Feature

The Invisible Helpers...Ella Wheeler Wilcox.....2

### Editorial

Communication—New Devices May Prove Divisive .....3

### Mystic Light

Goethe's *The Mysteries*—An Interpretation (Part 3)...Ann Barkhurst .....4

Dark Matter—the Physical Basis for Mysticism (Part 1)...Deno Kazanis, Ph.D....9

Mediumism—Causes and Consequences...Harold Percival .....14

The Father of the Gods...Manly P. Hall .....18

On Odin/Wotan...Max Heindel.....20

A Modern Magician (Part 2)...Kitty Cowen and Max Heindel .....22

Shakespeare—the Lay Bible...Rosicrucian Fellowship Staff Members .....26

Shakespeare a Rosicrucian?...Ben Finger, Jr.....28

Creative Power...F. J. Haarhoff .....31

### From Max Heindel's Writings

On Prayer.....33

### Readers' Questions

Biblical Proof of the Law of Consequence .....35

The Approaching Demise of Christianity?.....35

Bible Teachings Concerning Meat Eatings .....36

### Western Wisdom Bible Study

Samuel and the Power of Initiation...Gene Sande .....37

### Astrology

God's Message Through Gemini...Rosicrucian Fellowship Staff Members.....39

Astrology—A Window on the Future...Rick Manoff.....43

### Religion and the Public Realm

Fighting the Noonday Devil...R. R. Reno.....46

### Book Reviews

The Personal Recollections of Joan of Arc...Mark Twain .....52

Reunions...Dr. Raymond Moody.....53

### Nutrition and Health

Let's Eat Right...Harry O'Connell.....56

### Healing

Observation as a Factor in Health.....58

### For Children

The Coral Necklace...Florence Barr.....59

### Miscellaneous

On Chaos (text excerpts)...Max Heindel.....13

The Order of Pure Intuition (poem)...Edward Caswall.....32

The Morality of the Lost Word (poem)...Arthur Edward Waite .....45

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

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## *The Invisible Helpers*

There are, there are  
Invisible Great Helpers of the race.  
Across unatlased continents of space,  
From star to star,  
In answer to some soul's imperious need,  
They speed, they speed.

When the earth-loving young  
are forced to stand  
Upon the border of the Unknown Land,  
They come, they come—  
those angels who have trod  
The altitudes of God,  
And to the trembling heart  
Their strength impart.  
Have you not seen the delicate young maid,  
Filled with the joy of life in her fair dawn,  
Look in the face of death, all unafraid,  
And smilingly pass on?

This is not human strength; not even faith  
Has such large confidence in such an hour.  
It is a power  
Supplied by beings  
who have conquered death.  
Floating from sphere to sphere  
They hover near  
The souls that need  
the courage they can give.

This is no vision of a dreamer's mind.  
Though we are blind  
They live, they live,  
Filling all space—  
Invisible Great Helpers of the race.

—Ella Wheeler Wilcox



Illustration by Ethelwynne M. Quail for Geoffrey Hodson's *The Kingdom of the Gods*, © the Theosophical Publishing Co. Adyar, Madras, India

*Invisible Helpers are both human and angelic. This is a Rose Angel, about twelve feet tall. It may be thought of as an etheric incarnation "of divine wisdom and love," even as an Elder Brother, one who has "conquered death." The human ability to speak truly healing words, to have healing in one's "wings," and to project healing light might be so depicted.*

## EDITORIAL

### *Communication—New Devices May Prove Divisive*

**S**OCIOLOGISTS and family counselors have learned, by survey and interview, that the most frequent cause of divorce is not financial problems. Neither is it children nor sex. It is lack of or poor communication, as in "we don't talk enough," or "you don't listen to me." Astrology confirms this finding.

The third house of the horoscope is the house of communication. The third house is in a trine relationship with the seventh house, the house of marriage and partnership. Since the trine is an aspect of perfecting, it is easy to see that the perfecting of communication facilitates marital success. This same kind of reasoning carries through to the eleventh house and completes this triad of houses. The triad of the third, the seventh and the eleventh houses is the triad of opportunities to interact with others as equals. Marriage is not a consanguineous relationship like the sibling relationship of the third house. Both are houses of give-and-take, but marriage is bound by law, religious and secular, which is a less strong bond than the bond of blood. Success in the give-and-take of partnership under the law facilitates success in the altruism and universal friendship of the eleventh house which is bound exclusively by love. The third, seventh and eleventh houses are derivatives of Gemini, Libra and Aquarius, respectively. Those signs are associated with the element of air.

All signs have virtues and, because we are imperfect, fallen humans; they also have faults when we misuse their principles. One of the faults of the misapplied air signs is aloofness, distance. This is important because it can undermine the very communications of which we are speaking. For example, no one seems to like maneuvering through one of those prerecorded, automated phone systems when it is so much more efficient and satisfying to speak with a living person. This is especially important as we approach the Aquarian Age, during which technology will become more pervasive in society. Some say we will eventually have etheric machines. Because we have fallen under the influence of the Lucifer Spirits, the danger in aloofness and indirectness in communication is magnified. We can see it already. Some people sit before television sets for hours

as though hypnotized and they don't converse much. Some send almost cryptically short messages by various electronic devices that disallow communication and discussion. We seem to be becoming more separate than united. The irony is that though we have more means to communicate, we seem to communicate less.

There is a remedy for this and it can be found in the astrological mandala about which Elman Bacher wrote so magnificently. The astrological mandala is a marvel in the many forms of balance and complementation within its structure. In the astrological mandala, Aquarius is balanced and complemented by Leo. As Mr. Heindel so beautifully demonstrated, the constellation opposite to the constellation occupied by the vernal equinox in its precession indicates the esoteric side of things. For example, he tells us that in the Age of Taurus the exoteric religion was the religion of the bull, while the esoteric priesthood was associated with Scorpio, the sign of the serpent. This carried into the time of Christ, who told us to be as wise as serpents (Scorpio) and gentle as doves (Taurus). Therefore, if we, as esoteric aspirants, want to counter the aloof tendencies of Aquarius, we must look to Leo.

Leo rules the heart. Stated as directly as possible and without any astrology, the time is ripe, and becoming more so, to speak from the heart, to have heart-to-heart communications about things which matter spiritually. There is obviously a place in the world to call someone from a mobile phone to ask them to bring something left off of the grocery list, but impersonal, electronic messaging must not be allowed to usurp time from true, direct communication about things which are important. We, the readers of this periodical, are aspirants to the higher life. We know from the Rosicrucian philosophy that such aspirations can only be fulfilled through service. Taking time to have meaningful communication about matters of spiritual importance, and encouraging others to do so, is such a service, and it is timely. Moreover, this counters the tendency to shallow, unsatisfying, pseudo-communication via trendy electronic devices.

Heart-to-heart and spirit-to-spirit.

## Goethe's The Mysteries— An Interpretation Part 3



Saint Mary of the Presentation Catholic Church, Geneva, Indiana, stained glass

*At last he knocked. Overhead, the stars already  
Looked down with shining eyes.  
The gate swung open. The brothers welcomed  
Him with open arms and ready hands.  
The traveler spoke of whence he came, from  
what distant place  
The command of high Beings had sent him here.  
They listened amazed. They knew to treat a stranger  
As a guest, but now they honored the one who had been sent.*

STANZAS 11-32, INCLUSIVE.

BROTHER MARK IS RECEIVED BY THE BROTHERHOOD  
AND HEARS THE LEGEND OF C.R.C.

**B**ROTHER MARK stands lost in contemplation of the Mystery symbol for so long a time that the high stars are already bending their bright eyes down upon him when at last he knocks at the door of the monastery. The door opens and one receives him gladly, with open arms and ready hands. The Brothers press around him, full of interest for this stranger who has found his way to their door, and he tells them who he is, and from what far country he has come, sent at the decree of higher Beings. They hearken and marvel. They had received the unknown one indeed as an honored guest, in the centuries-old custom of the monastery, to which every stranger is Christ Himself knocking at the door, since, "If ye have done it unto the least of these my brethren, ye have done it unto me." Now they honor him as *the one who was sent*, the envoy, we would say in common speech; but here something more is plainly intended. The Brothers hang upon his every word, stirred by a heavenly power, scarcely breathing lest they intrude upon the unusual guest. The sound of his voice, every word that he speaks, seems to echo again within their hearts. What he relates has the effect of a deep wisdom teaching, resounding as from the lips of a child. In the openness, in the innocence, of his countenance and bearing, he seems a being from another world.

*"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Rev. 3:20  
The door is the heart; the knocking is the spiritual heartbeat, the tapping of intuition. The dwelling is the human body, of high estate or humble, for Christ is no respecter of a person's station in life, only the state of their soul, their readiness to welcome and share love's supper.*

"Welcome!" an old man cries at last. "Welcome! if thy mission bears consolation and hope! Thou seeest us, we all stand oppressed, although thy aspect stirs our souls. Alas, our greatest joy will be taken from us. By sorrow are we moved, and by dread. In a momentous hour thou comest as a stranger within our walls to share an important time of sadness and mourning. For oh, the Man who binds all here together, whom

we as Father, Friend, and Leader know, who enkindles the light and strength of our lives, will in but a little while separate himself from us. He has himself predicted it. Yet he will not tell us how or when: And so his certain parting is full of mystery to all, and fuller still of bitter pain.

“Thou seest all here with grey hair, such as Nature herself would give to the ways of peace. We do not admit anyone here who, young in years, desires to flee from worldly joy and zest. Only after we have voyaged with the lust for life and carried the burdens of experience, when the wind no more blows in our sail, then one has been permitted to land here with these honored ones, confident that we have found here a safe haven.

“The noble Man who led us here, the peace of God dwells in his breast. I have walked with him on the path of life, and each period of his life is well known to me. But now the hours that he prepares himself in solitude announce to us the approaching loss. What is a human being? Why cannot a lesser one give his life so that a greater one may live? This is now my single deepest longing. Why must I deny myself this wish? How many have already gone before me! But of him I must deplore the bitter loss! With what friendship he would have received you! It was he who gave this House to us. No one can appoint himself successor—and yet, he is already in the spirit, parted from us.

“He comes to us now for one little hour each day; he talks, and is more than usually moved; we hear from his own mouth how wonderfully he has been guided by Providence. We take note of each new item of knowledge so that it shall not be lost to posterity. We are anxious that every word should be written down and his recollections remain pure and true.

“Although there are many things I would myself love to relate, I remain still, only to listen, so that the smallest circumstances shall not be missed by me. Still do I hold all lively in my soul; I listen, and am barely able to conceal that I am not always satisfied with what he says. One day I will speak of all these things. Oh they shall ring magnificently in my mouth.

“First I would relate more freely and fully how

an angel promised his coming to his mother; and how a star shone in the evening skies at his baptismal feast; and how a vulture, with wide wings, settled in the courtyard among the doves, not raging as usual to harm or injure, but gentle and mild, as if a harbinger of harmony and peace.

“He has never told how, as a child, he found his sister fast asleep, with an adder coiled around her arm. The nurse fled, and left the nursling lying, but the boy killed the serpent with his hands. The mother came and saw, trembling with joy, her son’s deed and the daughter alive.

“And also he never told how, when he struck a rock with his sword, a fountain of water sprang forth, which flowed with rippling waves down the mountain side; the companions who saw the marvel dared not venture to slake their thirst from its miraculous stream gushing forth so silverbright.

“When a man is raised above nature (as by divine grace or favor), it is no wonder that he accomplishes marvelous things. We must praise in him the Creator’s power that brings such honor to human weakness. But when a man has, through trials, with much effort, overcome himself, then can one point to him with gladness and say, ‘This is he, this is his very own.’

“One presses forward with all one’s force into the wide world, to live and to labor and be effective here and there; while the stream of the world hampers and hinders us on every side and would drag us away with it. Amid this inner storm and outer struggle our spirit hears a word it can scarce comprehend: From that power which binds all beings, the man frees himself who overcomes himself.” In other words, we recognize the old familiar quotation:

*From every power that holds the world in chains  
Man frees himself when self-control he gains.*

In *Faust* Goethe has Faust say, “Then up and seek the broad free land!”—meaning the world of Spirit. The same image is used in Greek philosophical writings, applied to the wanderings of Odysseus, and in modern esoteric Masonry the phrase “to travel in foreign countries” is used with a like connotation. We struggle to advance into the wide spaces of the infinite, which is Spirit, but we

are dragged back, or off our course, by the stream of the world-consciousness.

The old man continues: “How early his heart taught him what, in him, I may hardly even call virtues: He revered his stern father, and was obedient. For when his father spoke to him roughly and sharply, and burdened the youth’s free time with duties, the son submitted to all this with gladness, as would a parentless lost waif receive a little gift tendered him out of pity.

“In storm and sunshine he valiantly attended on foot the mounted warriors on the battlefield. He cared for the horses; he armed the knights; he prepared the table. By day or night he would zealously speed through the woods as messenger. Accustomed thus to live only for others, weariness itself became to him a joy.

“And in the strife of battle, he was bold and cheerful; he collected the arrows from the field, and afterward hastened to gather healing herbs and to dress the wounds of the fallen knights with his own hands. His very touch seemed to bring healing; all were alike restored to health. There was no one who did not regard him with joy and pride. Only his father seemed dissatisfied.

“Light as a sailing ship that goes from port to port, feeling not the heaviness of its cargo, he bore the burden of his parent’s trials and was obedient to their every word. And as pleasure is to boys, and to youths reputation, for him his father’s will was all prevailing: Whatever he demanded, each task he soon fulfilled, each trial he stood.

“At last the father yielded and acknowledged openly his son’s worth. The old man’s roughness disappeared. He granted to his son a costly steed, and excused him from menial services; and the youth was given a sword to carry instead of the short dagger. And so, having acquitted himself well [as Knave, and Page, and Esquire], he was received into an Order to which he was entitled by virtue of his noble birth.

“I could continue for days setting out tales that would astonish every hearer. His life would be deemed the most precious of all fine histories. For

what seems unbelievable in fables and poetry, though still highly entertaining, may here be questioned yet enjoyed in comfort; it pleases doubly because it can be taken as true.

“I cannot praise enough the many unbelievable things that have happened.

“And askest thou me how the wondrous one, the man of destiny (selected by Providence) is called? *Humanus* is the Holy One called, the wise one, the best man that ever mine eyes saw. But his origin thou shouldst know, how it is to be named among Princes, together with his ancestors.”

Thus the old man, eldest of the Brothers, speaks, and would have spoken more, full of the wonders that he knew; and he will entertain us for many a week (the poet promises parenthetically) with all that he has to tell. But then his speech is interrupted—as the poem is now—as he pours out his heart to the guest in a strong flow; for the others, who had been quietly coming and going, busy with hospitable duties on their guest’s behalf, now take the words out of his mouth, stopping him in full spate.

But let us see what the old Brother has revealed to us, discreetly abbreviated as it is.

All the Brothers here are men of middle age or more. Only the oldest has known the Founder from the very beginning, from earliest childhood. He knows all the circumstances of his birth and youth. The Founder’s infancy was attended by miracles, like those recorded in scripture (and mythology). A star shone at his baptismal feast, and a vulture settled peaceably among doves in the courtyard of the ancestral castle; which was interpreted by all who saw it to promise peace to the Kingdom under the regime of the new-born Prince. As a boy he killed a serpent with his bare hands, saving his baby sister’s life. But his noble father had no intention of spoiling the marvelous child, who went through the rigors of training for knighthood at his father’s court, under his stern eye, and who demanded far more of him than any other Preceptor-Knight would have done. He laid upon the Prince, both as Knave and Page, menial tasks and onerous duties beyond what was the custom.

*And askest thou me how the wondrous one, the man of destiny (selected by Providence) is called? Humanus is the Holy One called, the wise one, the best man that ever mine eyes saw.*

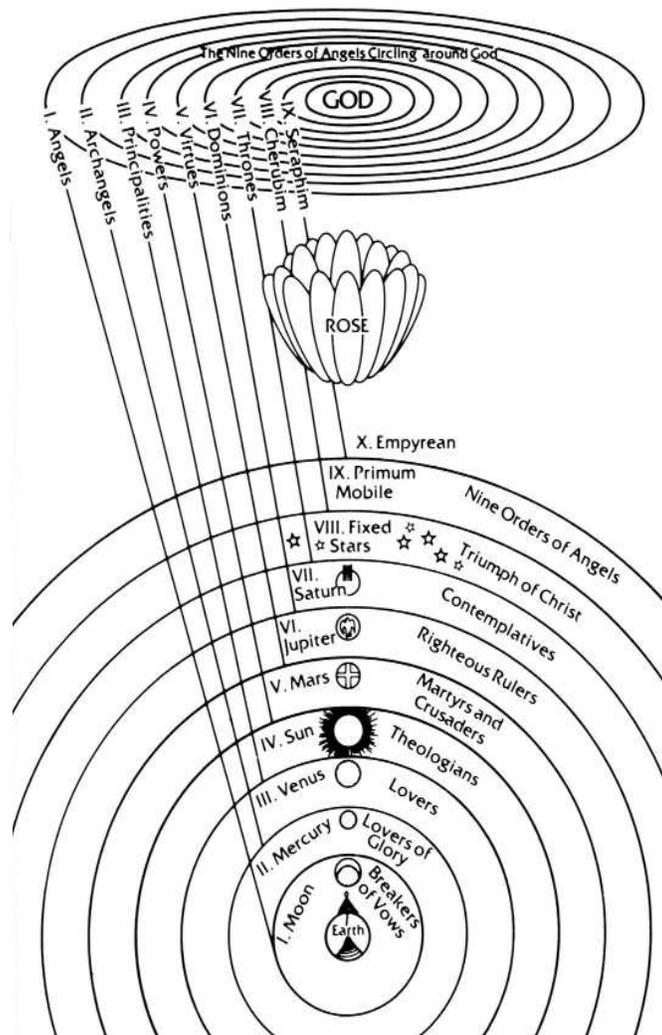
At an early age the youth showed a flair for medicine and healing. Not only was he courageous, daring, and perspicacious on the field of battle, he knew which herbs to lay on the wounds of fallen knights, and his successes were counted miraculous; he never lost a patient. His very presence seemed to heal, sufferers loved the touch of his hands, and would have no one else for their physician.

At last even his father felt that the youth had shown himself worthy of his high position and of the destiny to which he was called; and he was admitted to an Order to which his birth entitled him. He entered that Order, having fully proved himself not merely the equal but the superior of every knight in the Order. He was not merely a Prince by birth, he was a Prince by proof of deed.

One may guess that the Order referred to is some form of the Order of Teutonic Knights, or one of its immediate forerunners; for the personal emblem of Christian Rosenkreutz is a black cross, entwined with the rose plant; and the black cross was also the emblem of the Teutonic Order, which is the German branch of the Templars, worn on a white mantle.

It was after this that, when leading his band of knights through the mountains, he struck a great rock with his sword, and water gushed forth in a stream. The men were awe-struck at the miracle and dared not drink of the silver-bright water. The stream of water did not dry up; it continued to flow down the mountainside and through the valley, where it could still be seen to this day, the old man intimates.

Who is this man? The Brother refuses to give his name. He says, *Humanus* the Founder is called, and adds that he is the best man his eyes ever saw—the best, the wisest, the holiest. He does have another name, which is to be found among the great and noble families of Europe, and this very House was given by him to the Brotherhood. We are to understand that he is called *Humanus* because he is the picture of the ideal human race. This is what mankind is destined to be. The powers he has attained are one day to be attained by all humankind. He is the “all-round man” known as



### The Universe of Dante

While a heliocentric universe obtains in the physical world, in the Desire World the earth is the center. The Rosicrucian teachings confirm Dante's conception, as Max Heindel writes, "The Ptolemaic system is correct from the standpoint of the Desire World—Cosmo, pg. 514. In Dante's geocentric universe the planetary spheres are arranged as petals in a rose blossom, each sphere being associated with a rank of angels. There is something of a nether reflection of this pattern in the nine circles of hell.

the “the Renaissance Man.” Leonardo da Vinci was such a man, though a lesser one. The ancient Greeks had felt that it was not enough to be merely intellectual, or to be wholly spiritual, but held that a man must be perfect in every aspect of his being. The ideal is embodied in the motto, “A sane mind in a sound body.” To which is added “A soft heart,” in the Christian connotation.

Christian Rosenkreutz, therefore, is a type of the Renaissance Man, par excellence, but he belongs

to the early dawn of the Renaissance, since it is said that he appeared (as C.R.C.) in the thirteenth century and founded the Order of the Rose Cross in the year 1313. Popular histories give the founding of the Order of the Rose Cross as 1413, and the Comte de St. Germain seems in his stories to follow this dating. Max Heindel, however, has in every instance followed the earlier dating. It is significant, and supports Max Heindel's dating, that the Order of the Knights of the Temple was suppressed in 1312; and that this was the era when the great Italian poet Dante, who has embodied so much of Rosicrucianism in the *Divine Comedy*, lived and wrote. Dante even visited Paris around this time and is on record as deeply deploring the persecution of the Knights Templars and the death of Jacques de Molay. One notes also that the Order of Teutonic Knights—the German associate-branch of the Templars—escaped severe persecution. In a short time, Edward III of England organized his Order of the Garter (1344), which sheltered a certain number of “poor knights”; and historians recognize that these “poor knights” were in all likelihood impoverished Knights of the Temple whom he took under his protection; for this Edward was not one of the persecutors of the Temple. Many Templars fled to Germany for refuge, as well as to England. Wolfram Von Eschenbach, curiously enough, had affiliations with the Spanish Templars, yet writes reverently of the English Crusader King, Richard Lion-Heart.

One should not misunderstand the significance of the “grey hair” of the Brothers. In Wolfram von Eschenbach's *Parzival* the holy talisman is a “Stone,” a flat stone used as a table, upon which food is served, food miraculously provided by the Stone itself. It is described as being in color like garnet and hyacinth (reminiscent of the Philosopher's Ruby).

The Knights who dwelt at von Eschenbach's Grail Castle were not made young by the Talisman, but they remained at whatever age they were when first coming there. A middle-aged man with grey hair would remain a middle-aged man with grey hair; but he would grow no older. Max Heindel says that the Brothers of the Rose Cross whom he met had the appearance of middle-age or being

about 40 (2Q&A, p. 249).

Like the Castle of the Holy Grail, the House of the Holy Spirit which shelters the Brothers of the Rose Cross is a mountain castle—one of those beautiful castles for which Germany is famous. Its architecture is Gothic, but not ecclesiastical. It is a “beautiful building,” we are told, when Brother Mark first sees it. It does have a chapel of some sort hidden away in its interior; but for the rest it is a typical medieval castle, sheltered, indeed, in a gently rolling valley in the shadow of a high peak; but one assumes that it had the usual features and characteristics of a fortress-castle, such as one would expect of the gift of a great Prince. It seems, indeed, to resemble the “Castle Goth” of the Grail and Arthurian tales, which belonged to Galahad's kinsman (not to Galahad himself).

As for the rest of the Brotherhood, we are to learn that they are not religious recluses, mystics who have sought seclusion from the world. They, like the Founder, are heroes, every one. Shields and coats-of-arms hang over their chairs in the great hall; lances, swords, battle axes, even chains and fetters, attest to what these men achieved and suffered before coming to this House.

Here, then, we have an early form of the tradition that C.R.C. does not work with the Church, but only with the governments of the world. Goethe evidently believes that C.R.C.'s traditional showing to the world was in the guise of a Prince, a medieval Prince who renounced his throne and kingdom to retire to a monastery (or “college”) on a remote mountain top, there to continue his researches in secret. For he was an alchemist; specifically, a Christian alchemist.

Now after a long time, how long we do not really know, the Founder has intimated that he will be departing. The Brothers do not know when, they do not know how; he has not actually said that he will die. His mind is soaring into heavenly regions, he speaks to the Brothers for but one hour each day, and his every word is carefully noted, to be handed on to those who come in later times. He has not named a successor. He seems to be waiting for a certain hour. And in that hour Brother Mark arrives at the door of the House. (Continued) □

—Anne Barkhurst

# MYSTIC LIGHT

## *Dark Matter—the Physical Basis for Mysticism Part 1*



Optical View Of Supernova 1987a & Tarantula Nebula

**T**HE RECENTLY formulated scientific concept of dark matter suggests that we should seriously reconsider the timeless mystical perception of the physical universe. This paper will show that the traditional physical description provided by mystics for subtle bodies and subtle matter would today be categorized as dark matter and that by taking these mystical concepts literally, we can utilize this excellent mystical model as a physical basis for the understanding of numerous mystical and psychic phenomena.

### INTRODUCTION

Serious scientific investigations have been put forth in an effort to study phenomena such as subtle energies (qi or prana), psychic healing, clairvoyance, hands on healing, healing through prayer, near-death experiences, and out-of-body experiences to name a few. The accumulating scientific evidence has generated various models in an effort to account for each phenomenon independently. However, these modern scientists have overlooked the traditional comprehensive physical explanation which mysticism has provided for these and other related phenomena. Traditional mystical teachings assert that the creation of the universe is divided

*This two-part article, even in its title, retains a physiocentric view of invisible "matter," whereas only etheric substance is part of the physical world. We recall that the seed atoms of the dense and vital bodies are composed of forces, not material substance. Moreover, due to its extreme density, scientists describe dark matter as having strong gravitational properties, while the nature of etheric substance is to separate and disperse. Nevertheless, this study is helpful in envisioning levels of invisible "matter" that can account for the many facets of existence that are mysteries to conventional thinking.*

into several major planes of matter or consciousness, and that man, in addition to his visible body, has interpenetrating subtle bodies which are made up from each of these planes of matter. Most, if not all, of the spiritual writings and teachings that have emerged from every culture contain this concept. Although the concepts of subtle matters and subtle bodies have been dismissed and ignored by scientists, mystics have persisted in this knowledge. Against this background we now have the recent scientific discovery of dark matter in the universe. Western scientists do not know what dark matter is, because we cannot readily detect it or see it, and yet it produces significant gravitational interactions. Theories fall into two broad categories: (A) large objects which do not emit light, such as the remnants of burnt out stars, like black holes and white dwarfs, and (B) small objects which are not composed of charged particles and are therefore not visible. Dark matter is not a rare or insignificant ingredient, but makes up at least 90% of the mass in the universe....

[T]he known properties of the uncharged form of dark matter would be consistent with the physical properties associated with mystical matter from other "planes," the matter that also constitutes the subtle bodies of humankind. We will show the role of dark matter subtle bodies in phenomena such as qi (or prana, or ki [*these terms may be considered*

*synonymous with life ether—Ed.*]), clairvoyance, out-of-body experiences, near-death experiences, psychic healing, the power of prayer, and other extraordinary phenomena and will propose that this type of dark matter was present before (and therefore responsible for) the Big Bang which created visible matter.

### DARK MATTER

Our scientific understanding of physical phenomena in general has grown enormously in the past two centuries. During the 19th century our understanding of electromagnetic phenomena was pioneered, and the knowledge that electricity and magnetism are related phenomena and that light is a form of electromagnetic energy was established.

The periodic table of the elements had been developed and essentially completed, and as we entered the 20th century, science understood that the elements were composed of atoms, but believed those atoms to be the smallest "pieces" of solid matter. The valences of atoms were known, and therefore the chemical properties of atoms were thought to be

understood, even though it was not known why atoms had certain valences or what basic force was responsible for chemical reactions.

With the discovery of the electron and the understanding that it was a part of the atom, and after a hard-fought battle with classical mechanics, a new picture of matter and the atom emerged in quantum mechanics. Amazingly, the chemical properties of matter became attributable to electrical charge (the same electrical charge found to be responsible for light in the previous century). The atom was found to be made up of low-mass, negatively-charged electrons moving about a small but highly-massive, positively-charged nucleus. From the point of view of the electric field, the atom appears solid, but from the point of view of mass, the atom appears very empty. Quantum mechanics showed

that not only do we see objects because of electrical charge (and not because of the properties of mass) but we can hold and feel objects because of the properties of charge (and not because of the properties of mass).

Presently, scientists with highly sophisticated instruments have explored distant galaxies, and have discovered and verified the existence of dark matter. The detection of dark matter has to be made indirectly, through the observation of its gravitational effect. Because it has mass, dark matter can exert a gravitational pull on visible matter. So, looking into outer space with our most sophisticated instruments we can observe gravitational influences on distant stars, gas clouds, nebulae, galaxies and

other celestial phenomena, but we cannot see the matter which produces the influences....

[T]here are two broad categories for the explanation of dark matter. It can be burnt out stars—white dwarfs or black holes—or, more relevant to this paper, it can be matter which is not composed of electrically charged particles. This simple property makes



Genesis

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this matter invisible to our normal vision, and also would give dark matter the ability to interpenetrate with visible matter, i.e., it could pass right through visible matter. Although the existence of uncharged particles is not new, the discovery of dark matter seems different from what is known to date in that it makes up at least 90% of the universe, and is apparently stable. This huge mass of stable matter, possibly void of charged particles, presents a universe very different from that envisioned by scientists just a few years ago, and suggests something very new (or perhaps very old). The property of interpenetrability of this type of dark matter with visible matter strikes a cord with the subtle matter of the mystical traditions. To clarify this let us explore the doctrine of subtle matter and the subtle bodies.

## **MYSTICISM**

Mysticism is a discipline involved with knowledge and techniques which are of value in assisting the individual toward spiritual growth. It is a very pragmatic discipline, concerned with direct experience, or awareness of spiritual truth, of ultimate reality, etc., which can be attained through immediate intuition, insight, or illumination. Mystical methodology is not based on external experimentation, but internal observation....Mysticism regards intellectual knowledge as an aid to the direct experience of ultimate "truths", but not as an end in itself. This can be contrasted with modern science which is primarily an intellectual process, quite suspicious and skeptical of direct knowledge through experience.

As an age-old tradition which continues to develop, mysticism is expansive, covering numerous concepts and doctrines. Exemplary among mystical teachings are those of India and Tibet, and of particular interest to this paper are those beliefs related to the subtle bodies of man (which form the physical basis of mysticism). According to this knowledge, man is composed of several interpenetrating sheaths or subtle bodies called kosas, which are made up of matter from different planes, each of different relative density. The densest of these sheaths is what we normally regard as our physical body, the body that is visible to our normal vision, and which western science has explored in great detail. The other sheaths are not visible to our every day vision....These sheaths are not separate layers forming around a center, but are mutually penetrating forms of matter, from the finest matter down to the densest form of matter, which appears before us as our visible body....In mysticism, the finest matters appear to be associated with the deepest truths, or spiritual understandings.

Along with these sheaths or mystical bodies are the energy centers or chakras, which are also not visible to our normal vision. The chakras collect, transform and distribute the forces flowing through them....[A]ll these bodies and chakras interact with each other to form the whole human being. To function as a human being, we are constantly using these subtle bodies, even though we are not conscious of them. To the true practitioner

of mysticism, these truths are as real to them as scientific truths are to the scientist. By turning inward, mysticism has concentrated its exploration of the universe on those concepts which are of value to spiritual growth.

## **EAST MEETS WEST**

The dark matter of interest to this paper can be defined as matter which is void of charged particles and therefore cannot be seen with our normal vision and can interpenetrate with visible matter. For example, if the universe contained "atoms" which were held together by a "force" other than the electromagnetic force, these "atoms" would not be visible to our normal vision and could interpenetrate with visible atoms. Interpenetration with visible matter is a property of dark matter which is void of charged particles. What the mystics were describing was a type of dark matter long before scientists discovered dark matter. How could they have known that such a matter could exist? In our everyday life we are unaware of the existence of these subtle bodies, but the true mystics have developed techniques which makes it possible for them to experience the universe from the perspective of their subtle bodies....

Through our visible body we are able to experience the visible world, and through the different unique types of subtle matter of which we consist, man can experience the corresponding outer world when he becomes conscious of that respective subtle body....To the mystic who has acquired awareness of his subtle bodies, dark matter is not dark. Furthermore, looking at the accounts of individuals who have experienced these other planes of matter (such as during near-death experiences or in mystical states), it would appear that the sense of time and space associated with these various forms of subtle matter are different from that associated with visible matter. Each subtle body seems to have a unique sense of time and space, and this suggests that time-space relationships are dependent upon the type of matter one is conscious of or experiencing. Clearly this would make it very difficult to communicate these experiences to those familiar with only our usual sense of time and space....

## **COSMOLOGY**

We need to consider where subtle dark matter

came from. Our scientific understanding of the Big Bang as a single energy event which presumably created simultaneously all matter and time and space, is, interestingly enough, not the likely source of the dark matter we are discussing. The traditional view of mysticism is that the more dense forms of matter were born out of the finer forms of matter, a Creation which "is divided into seven major planes of consciousness or matter." Our present scientific understanding of the origins of the Universe indicate that matter was created out of the Big Bang about 15 billion years ago. Our understanding of this event is sufficient that these unique types of subtle dark matter were not very likely formed in that event. Subtle dark matter, however, could have existed before the Big Bang, because our comprehension of the Big Bang is based on the behavior of visible (luminous) matter. The microwave background radiation of the universe (the "echo" of the Big Bang), and primordial nucleosynthesis (Big Bang atomic nuclear production) are the two quantitative tests supporting the hot Big Bang Theory. Of course both of these phenomena are based on radiation, producing luminous matter and observation, as is also the red shift, which originally indicated an expanding universe.

We can no longer assume that all matter was created at the Big Bang, even though luminous matter clearly was. Some form of dark matter may have existed before the Big Bang....The cosmological value of this possibility will be in its ability to resolve any anomalies which presently exist in our understanding of the universe....

The existence of subtle dark matter before the Big Bang may explain the cosmological issue concerning why matter is not spread evenly through the universe, as cosmologists would expect. Instead, the stars are gathered into galaxies, galaxies are gathered into groups and clusters, and these,

in turn, are gathered into superclusters. Until about 300,000 years after the Big Bang, the visible matter in the Universe was a hot, turbulent plasma. According to J. Trefil, writing in the *Smithsonian*:

*If any clumping had started, the intense pressure of the radiation in the plasma would have blown it apart. Only after 300,000 years or so, when the Universe had cooled off to the point that those nuclei could capture electrons (and thus become the atoms we are familiar with), could gravitational collecting get started. Unfortunately for cosmologists, by then it was*

*too late—not only was matter too thinly spread to form superclusters, clusters and groups, it was too diffuse even to make the kinds of galaxies we see all around us.*

What is needed to account for this is dark matter, which is unaffected by light or this intense radiation; i.e. matter not composed of

charged particles, an example of which is subtle dark matter. Intense radiation would pass through this dark matter and so it would not experience the intense pressure. Thus the formation of clumps early on would be possible.

It is known today that man is composed of matter created by the Big Bang and aged in the stars, but this new understanding of subtle dark matter makes, as Ajit Mookerjee says, "The individual manifestation...like a spark of the cosmos, as the human organism, the microcosm, parallels everything in the macrocosm. The complete drama of the universe is repeated here, in this very body."

Mysticism would say that we are composed of sheaths of matter, matter which was created at each major event in the universe, when different types of matter were "condensed" or formed, and the last of these "events" was the Big Bang, which was the beginning of our visible matter. The seven days of



*Conceptual Artwork Of A Star Birth In A Nebula*

© Joe Tucciarone

Creation may refer to the seven stages or events in the Creation of the Universe. This can be viewed from the point of view of consciousness or matter, since the sense of time and space appears to be associated with the type of matter involved. Instead of the universe going from no time-space-matter to our present sense of time-space-matter, the universe was created in different stages of time-space-matter.

So time and space are dependent upon the form of matter one is dealing with or conscious of. It would appear then that consciousness on the subjective level equates to matter and the time-space associated with it on the objective level. One cannot say which causes which, or which is more fundamental, and, therefore, ultimately, consciousness and matter are the same thing. This suggests that the physics of subtle dark matter is incomparable. This would suggest a universe composed of various "unique" types of matter with unique properties, a unique force to interact with, and a unique sense of time-space....

We can further state that each unique type of dark matter can strongly interact with its own type in a way analogous to how visible matter interacts with visible matter. Each type of dark matter can generate its own unique form of energy, in a manner perhaps analogous to how charge generates electromagnetic energy. Long-range interactions can then occur between corresponding forms of subtle dark matter. This is not readily visible or detectable by electromagnetic seeking devices (including our eyes), but could be observed when one experiences one's corresponding subtle body and sees the world through it. The existence of the subtle bodies and chakras provides a strong theoretical basis for the explanation of numerous phenomena, such as qi (ki, prana), out of body experiences, near death experiences, clairvoyance, energy healing through touch and prayer, reincarnation, and other related phenomena. And exploration of these phenomena provides very convincing evidence for the existence of subtle bodies, and that the universe includes enormously more than comes within the range of ordinary vision and present day science. (Continued) □

—Deno Kazanis, Ph.D

## CHAOS

To the Rosicrucians, as to any occult school, there is no such thing as empty or void space. To them space is Spirit in its attenuated form; while matter is crystallized space or Spirit. Spirit in manifestation is dual; that which we see as Form is the negative manifestation of Spirit—crystallized and inert. The positive pole of Spirit manifests as Life, galvanizing the negative Form into action, but both Life and Form originated in Spirit, Space, Chaos!...

Chaos is not a state which has existed in the past and has now entirely disappeared. It is all around us at the present moment. Were it not that old forms—having outlived their usefulness—are constantly being resolved back into that Chaos, which is also as constantly giving birth to new forms, there could be no progress; the work of evolution would cease and stagnation would prevent the possibility of advancement....

In his *Physica*, Commenius, the Rosicrucian, wrote: "*Ad huc spiritum incognitum Gas voco*," i.e., "This hitherto unknown Spirit I call Gas." Further on in the same work he says: "This vapor which I have called Gas is not far removed from the Chaos the ancients spoke of."

We must learn to think of Chaos as the Spirit of God, which pervades every part of infinity; it will then be seen in its true light, as the occult maxim puts it: "Chaos is the seed-ground of the Cosmos," and we shall no longer wonder how "something can come out of nothing," because Space is not synonymous with "nothing." It holds within itself the germs of all that exists during a physical manifestation, yet not quite all; for by the wedding of Chaos with Cosmos there is something new brought forth each time, which did not exist before; something that was not foreshown and latent. The name of that something is Genius—the cause of Epigenesis.

It appears in all kingdoms. It is the expression of progressive spirit in man, animal and plant. Chaos is therefore a holy name; a name that signifies the Cause of all we see in Nature and inspires a feeling of devotion in every tried, true and trained occultist. He regards the visible sense world as a revelation of the hidden potentialities of the Chaos. □

—Max Heindel, *Cosmo*, pp. 247-252 (selected)

### *Mediumism—Causes and Consequences*

**M**EDIUMS RADIATE a peculiar and subtle odor in their physical atmosphere, as a flower emits a perfume which attracts insects. Elementals, spooks, shells, dwellers and vampires seek the physical atmosphere of a medium and through his body as a channel to reach the physical plane in order to satisfy themselves. Such a medium is one who has in the past or in the present life desired the inner use of his senses, principally sight and hearing. Nearly every medium thinks that he is specially favored by the “spirits,” who tell him that he, the medium, has some special and important mission in the world.

One who desires to develop mediumship frequents seance rooms and desires apparitions; or, sitting in the dark in a negative condition, waits for impressions, the appearance of colored lights or spectral forms. Or he gazes at a bright spot so as to become negative and unconscious in order to induce control. He may sit as one of a circle where all desire communication of some kind with the “spirit world”; or he may use a planchette or Ouija board to get into such communication, or hold a pencil and yearn to have something push it. He may gaze into a crystal to throw the vision into focus with astral pictures. Or he may take narcotics to have his nerves affected and put in touch with the radiant-solid, or astral, state of the physical plane.

The psychic destiny of all who trespass upon this state is the same, whether these practices are followed or whether one chooses to be hypnotized and so forced into the astral state by the will of another. They become slaves of irresponsible

beings of that state. The known history of some of those who kept open house for unknown beings, which have then obsessed and controlled them, should be a lesson to others who want to be mediums and to all those who desire to develop their senses astrally

It is hardly possible for one in a thousand to escape the clutches of the inimical creatures which are likely to obsess the unprotected on the form plane or on the astral plane. At seances, public or private, there may be present elementals of the four elements, or mere astral forms, or wraiths of dead men and desire ghosts of dead men, called spooks, shells, monsters, cloaks of vices or elementaries, which may be either feeble and innocuous or strong and malignant. Desire ghosts of still living men may be there too, but this happens rarely. All these entities crave sensation through the activities of living beings. They want to bathe in and absorb the feelings and force of the living, which they cannot do in their own state but only through a human body. The desire ghosts of living men want more power to add to their own. If the moral nature of the medium is strong, the unseen entities that may enter are either of a better class or are too cunning to oppose at once his moral standards. As the astral body of the medium is used by these entities, it loses its force and its power of resistance until there is no opposition to the controlling influence, which is seldom the same for any length of time.

When the astral counterparts of organs are weakened and broken down, the entities which have used them discard the medium’s body for other bodies furnished by new persons longing to be mediums. So that even if a medium is at first controlled by an entity which seems above the usual inane beings which are called controls, this entity

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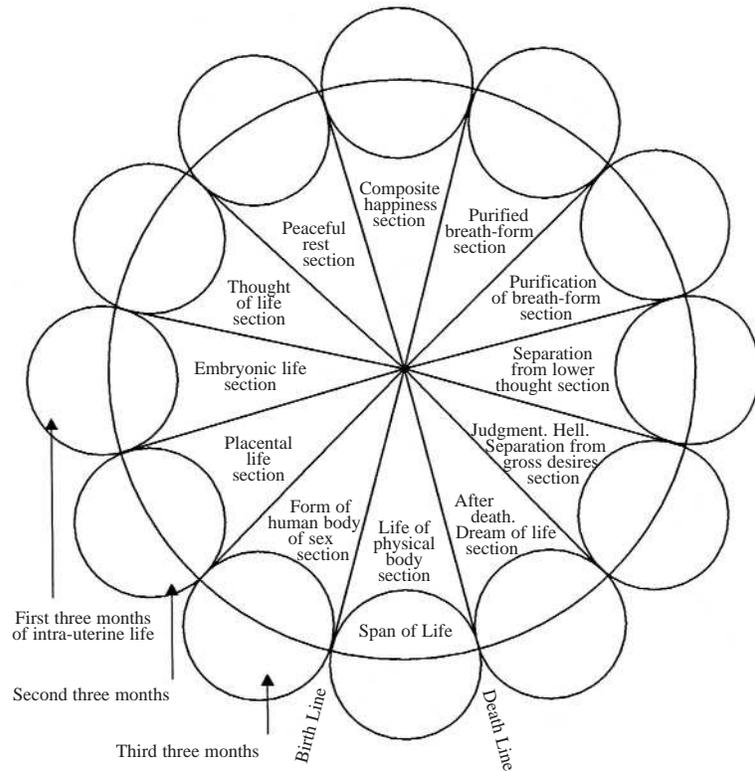
will discard the medium when he is run down. Then creatures of still lower orders will in turn obsess the medium. Finally there is the sorry spectacle of a human ridden by creatures less than human, which goad him in various directions, as a monkey astride a pig will bite and drive it. The medium and the control both desire sensation, and both get it.

The entities that come from the other side of death are exceptions to the multitude of doers [*approximately, Ego*] who have passed on. Death is followed by a coma from which some doers do not recover for a long time. After the coma, some dream, and some live over events of the past life. But all awaken at some time, become conscious that they have passed through death, and after a time they are judged; then they go through purifications, and then into a state called heaven, or rest (*see figure at right*). While they are being judged and while they are being purified, they cannot return to earth. But before their judgment, some of them may, on rare occasions, return to the radiant-solid state of the physical plane.

Sometimes, if the departed doer dreams of one of those present, it may drift into the physical atmosphere of the medium. But then its whisperings and breathings will be only the vaporings of the dreamer. After waking from the dream and before going to its judgment, the departed doer may, on rare occasions, come or be drawn into the atmosphere of the medium to communicate with one of the living, either to give some information or to express regret; it appears when its breathform [*approximately, vital body*] is clothed with matter taken from the medium's astral body.

Another class, few in number, of doers that may return, are doers who, when overtaken by death, know that they have left undone something which they had wished to do. Another class are suicides, drunkards, murderers, misers, and those with whom money was almighty; their dreams bind them closely to the earth. Another class are doers who have thought little in life, and will not have much of an afterdeath state. All these are at least

## A RE-EXISTING DOER PORTION AND ITS STATES AFTER DEATH



doers. Also, doers that are in a coma or in a dream may be awakened by the strong desires of the living who would hold converse with them. So a husband would disturb the doer of his wife, or a mother that of her child. If they come into contact with a medium, they, because of their strong desires, can, through the atmosphere of the medium, reach and pull on the departed doer and bring it back to the radiant-solid [reflecting ether] state.

There the doer is like one suddenly awakened from a dream—confused, uncertain and unfamiliar with its surroundings—and so can give little information as to its condition, though it may be able to answer some questions. Such doers are ignorant of their own status and of their future. They do not know any more than they did in life—they do not know as much. The doers of the restless and the worried, who have left something undone and therefore seek the earth, are sometimes allowed to come back to have what they wished carried out. The great majority, however, are the earth-bound doers, those of the hard-hearted, inhuman, and fiendish and with them suicides and drunkards. These often seek the earth through the atmosphere

of a medium. After a while they are taken away and so deprived of the means of satisfying their greed, lust, and cruelty. No doer can return after the judgment.

The desires that were shaken off are nothing more than cloaks of vices, without conscience and without a form, but are venom, lust, and greed. These are again earth-bound, but they are not doers; they are writhing, shapeless, or monstrous things, which seek the earth to fasten on a human and obsess him. They are sometimes called elementaries, or “soulless” beings. They seek the atmosphere of a medium so that they can fasten on it or on some other human through it. If they get a human, they lay hold of him at the sex part or the solar plexus, like a poultice or a crab, and ooze in, or they jump on the neck like a cat and eat into it and disappear, sinking into the body.

What is called materialization takes place through the preparation of an atmosphere and a channel through which the creatures which manifest pass from the radiant-solid to the solid-solid [*dense physical*] state. The atmosphere is made by the audience; the friendlier its attitude, the more complete and easy will be the materialization. These persons think: “What will come?”—“I want to see my husband.”—“I want Black Hawk, the control.”—“Will my investment in Blue Sky Petroleum shares pay?”—“Is my lover faithful?”—“Shall I make the voyage to Brazil?”—“Will Bright Eyes tell me if I have a tumor?”—“Who stole the silk from Weaver’s store?”—“Was Mabel murdered or has she eloped?”—“Is Johnny safe in Heaven?”—“What do the spirits do in Summerland?”—“Where do we go when we die?”—“Have the spirits any message for me?”

These thoughts—selfish, inquisitive, emotional, and silly—are so many currents in the room. They revolve around the medium and they may interfere with each other. Sometimes it is asked that a melody be sung. A melody produces a magnetic bath and arranges the currents so as to prevent their crossing. The thoughts roll around the medium, and soon create a whirl which is drawn into the medium as a center. Then the conditions are ready for a materialization. The atmosphere has been created and the channel is ready.



Photo Public Domain

*A table levitates in front of witnesses during a séance with medium Eusapia Palladino at the home of astronomer Camille Flammarion in France on November 25, 1898.*

Like a mob no longer restrained by gates, swarms of spooks and elementals are ready to rush in. But there is a law that too many cannot come at once, else they would destroy the medium. Usually the medium has a so-called control which protects him after a fashion against the onrush.

Then there issues, usually from the side of the medium, a soft, bluish, phosphorescent, plastic stream, which is matter withdrawn from the fourfold physical body, and visible because of the radiant matter. This stream gives body to the materializing spook or elemental, then called a “spirit.” This may have an entire human form, or only a head or a hand or other part. One or two or even more forms may be manifested at the same time, depending upon the vitality furnished by the medium and the audience. Not only human bodies, but fabrics, flowers, musical instruments, bells, tables or other things may be manifested. These bodies and things are hard or flexible to the touch. They can be examined. The “spirits” may lift someone in the audience, or they may be lifted themselves. All these manifestations are made of the material furnished by the medium, and reinforced by effluvia drawn off from the fourfold physical bodies of the sitters through their physical and psychic atmospheres.

The manifestations may last for a few seconds or for hours, depending upon the vitality of the medium and audience and upon the harmonious wish to have that particular form remain. Skepticism,

ridicule, disbelief, and opposition to the manifestation will interfere with or dissipate it. The manifestations cannot usually be done by daylight, any more than a photographic negative can be satisfactorily developed in sunlight. Sunlight and strong artificial light interfere because such lights are harsh in their action on this finer matter, preventing its expansion and formation. The manifestations are easier and better in the dark, or by soft moonlight or low artificial light and in a cloudy or moist air. Such air furnishes a better magnetic condition.

A seance is like a play in which the actors converse with the audience. The medium furnishes the costumes in which the actors appear, and the audience, though unknowingly, decides what characters the spooks shall assume. Sometimes the characters represented are genuine spooks; then, if anyone in the audience will help them, they can tell about their own past experiences and present condition. They can do this, however, only because of the Light available through the thinking of the audience. Most frequently the spooks or elementals masquerade as the person desired by the audience. Frequently, thoughts are in the atmospheres of people in the audience, of which they themselves are not conscious. But the spooks and elementals sense these thoughts and impersonate them. So the ordinary Bills and Janes, the many Napoleons, Shakespeares, Cleopatras and Queen Marys, appear. The spooks have no intelligence, nor have the elementals. Whatever reasonable information is given is developed from such intelligence as the audience may furnish. In rare instances a disembodied doer may impart information of moral value. It is possible that information of a higher order may be given at certain periods. It is possible, but actually has been so rare as to be negligible.

Everyone taking part in such materializations gives something and gets something. The sitters, be they one or many, give a portion of their finer bodies and vitality, whether they will or not; and they get the entertainment, such as it is, and the experience; but they get no information except such as may be brought out from the other sitters; no new information is given. The elementals and spooks give amusement and pretend to give what-

ever the sitters desire, and get the sensations afforded them by direct association with human beings. At seances the admonition is given to believe in "spiritualism," in order to excite the curiosity of the sitters, to hold their thoughts and to get them to think of the departed as also living but in the "summerland," another world connected with the earth. The purpose is to raise recruits for mediumship, and to open the partition between the physical and form planes and let the ghosts of dead men partake of the desires of the living. The medium gives his personality for exploitation by the spooks, and they give to the medium thrills and stimulation. This is at the seance; when the medium is later alone, the body may be simply obsessed and the elementals and spooks do with it what they want, to get sensation.

At seances another class of entities may appear; they are nature elementals. There are hosts of them, too numerous to classify, but one category will illustrate. In one of the after-death states, during the purification of the doer, the scenes which were lived through and which are made up of elementals are separated and thrown off by the doer. Other nature elementals seeking sensation and fun will coalesce with these ejected bits of scenery and will appear at a seance to enact them through the finer bodies of the medium.

A danger that faces the present race as its possible psychic destiny is that, like many older races, it may adopt a new form of ancestor worship, which is a worship either of the shades, that is, the astral bodies or of the desire bodies of the disembodied doers. In the growth of human races there is a tendency to leave the normal path of progress and to branch off towards the worship of ghosts of the dead. Such worship has always been disastrous to a race; not only would it stop civilization, as it did with those who worshipped the spirits of ancestors in China and parts of India, but it would shut out the light of knowledge. This condition, however impossible it may seem, might be brought about by the increase of what is called communication with the dead or the "dear departed." Fortunately, the great majority are against the ghastly and ghoulish practices at materialization seances. □

## MYSTIC LIGHT

### *The Father*

**F**IRST MET ERIC somewhere among the fjords and cliffs of Norway. He was one of those strange characters sometimes met within foreign countries of today, that take you back hundreds of years and seem to belong to some past civilization now lost beneath the dust of time. Eric Oleson was a true Norseman, if ever there was one; rough, with the strength of a giant, and yet with the tender heart of a child. His long, sandy hair, flowing beard, and eyes like those of a hawk seemed to speak of days when the great dragons with sails set skimmed the sea, and the gods silently filing down the rainbow bridge fought and loved with men.

Eric seemed to feel this also, for like some phantom of the past came back to haunt the places that had been dear to him, he climbed the lofty crags and wandered among the hills, a stranger in the land of his birth. In many of the towns and villages which I have since passed through I have asked the history of this lonely man, but no one knew whence he had come or where he had gone.

I was a young author, with considerable money and some talent, traveling through Norway in search of material for a book that I had a hazy idea of writing at some future time, and seeing in this outcast a possible character, I made it my special business to cultivate his acquaintance. I was



#### *Asgard*

*From two Icelandic words meaning "god enclosure," Asgard, in Nordic mythology, is the abode or citadel of the gods, situated at the zenith and reached only by the rainbow bridge, Bifrost. Asgard contains twelve glittering mansions. The seven regions of the mind (seven-fold rainbow) connect the world of pure spirit, or the clear light of the twelve creative hierarchies, with the lower worlds.*

### *of the Gods*

certainly well rewarded for my time. He was a master story teller, and it was from him that I learned the strange, sad stories of the gods of the Northern Lands. The skald and the poet still lived in him, and as he looked with longing eyes to the snowclad mountain tops and told of the castles of the Immortals built of the spears of heroes, it seemed as though Asgard rose from its ruin before our eyes, and Hlidskialf, the great throne of Odin, still stood towering over the world, where the gods stood and judged of the works of men.

One day we were standing on the edge of a fjord, whose rough and stony sides still showed where the hammer of Thor had struck

and broken them when he was fighting with the giants of Chaos. The path by which we had come wound in and out and was speedily lost to view among the rocks. It was a grand and imposing view: far above us the glaciers looked down, their summits bathed in golden sunlight. Below, in the deep shades of the canyon, a tiny mountain stream wound like a serpent among the rocks. Opposite us a great pillar of granite, carved by nature into the form of a massive tower, seemed to rise from the very bowels of the earth. It was one of those grand, rugged scenes that tell better than words the mystic tragedy of the northern

myths.

“Yes,” explained Eric as we sat down, “in the days when the earth was young, the flame giants and the frost giants fought among these mountains, and their footprints have left great hills and valleys all through Norway and Sweden. “

I could not help smiling at the idea, but with all the seriousness possible I asked: “Do you really believe these strange legends?” “They are all true, my son, but like all great truths they must be understood to be believed,” answered the Norwegian, a strange far-away look in his eyes.

“But these Gods never really lived, did they?”

“Would you like to hear the true story of the gods?” he asked in reply.

“Yes,” I answered, and prepared to take notes of the legends that he told, but for some strange reason I never put anything on paper.

“Well,” he began, “many centuries ago a great one—shall we call him a god or a Master? it makes little difference—came to our land, the same as the Christ came to your people, and brought with him a great religion. Far off in the heart of Asia there is a place called by many names in many lands, from which all religions came, and it was thence that Odin came—a master initiate of the Mysteries. He came in the long-forgotten past and brought into these mountains the Wisdom Religion. There lived here then only a strange, wild people. It was among them that He founded the Odinic Mysteries, around which have been woven the legends which you know.

“These are the stories of the development of the soul, of the battles of the elements, and the chaining of the wolf of passion. Far up on the top of the mountains is the city of the gods, and all of us are climbing these heights as we lift our lives upward

towards the light of truth.” Eric pointed to his forehead. “Here is the seat of the gods, and here Odin, the All-Father, sits and with his queen judges the lives of men. The rainbow bridge is but the mind, that great link which connects the spirit above with the bodies below. My son, it is true, every word, and All-Father still walks the earth as he did before the days of Ragnarok and the times of fire and lava.”

“What does Odin look like?” I asked, impressed in spite of myself.

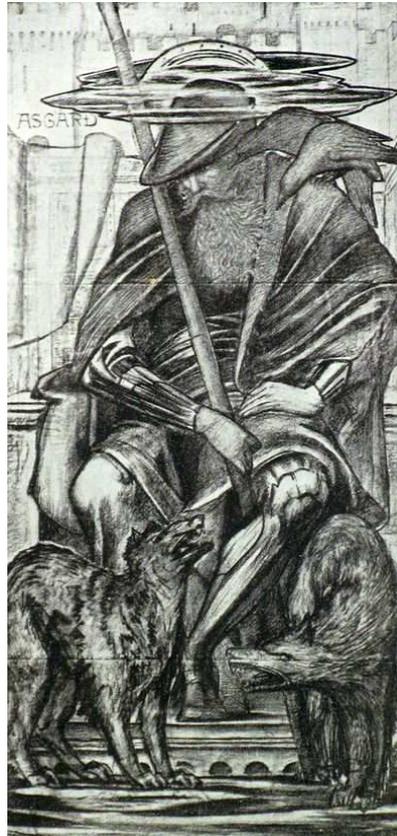
“He is a strange and wonderful being,” answered Eric, “and when he walks the earth, he disguises himself that no one shall know he is a great one. He lives with the people and teaches them the mysteries of life. He is all wise, for he gave one eye to Mimir that he might have knowledge. All of us must do the same, for he that has two eyes can never see the oneness of all life.

I remained silent for several minutes after Eric had finished speaking, for the words that I had heard awakened within myself a feeling that I cannot express, but it seemed as though somewhere, sometime, I had heard them before.

Suddenly the Norwegian rose to his feet and taking his staff said, pointing to the great granite shaft that rose from the canyon, “I am going over on that rock,” and without offering any other explanation he walked away.

I lay for several minutes with eyes half closed, thinking of the strange tales I had been listening to, when suddenly I saw Eric standing on the very top of the tower-shaped boulder. He had thrown his blue cape over his shoulder and had his broad-brimmed felt hat drawn down over his eyes.

“Mr. Martin,” he called, his voice sounding clearly on the still air, “you came to Norway to write a book, and you shall write the wonder book of the ages, the history of the gods. The world knows little of those who labored and died for mankind in the



*Often appearing in disguise among men, as the Ego is clothed and concealed in its lower bodies, Odin (the Nordic Mercury) is typically pictured with two (mental) ravens and two wolves (desire body). His head generates an amorphous solar system and a rainbow-like halo. Odin (Wotan, Woden) is believed to be a variant of Buddha, indicating that this Initiate came from the cradle of the Aryan Epoch in central Asia.*

E: Burne-Jones, 1870

dim ages that are gone. It little knows of the Great Ones that today walk the earth and live and love with men. You ask if the gods really live. Look!" He pointed to the mountain tops, and as I watched I rubbed my eyes in amazement, for high in the sky the walls and towers of a mighty temple were forming themselves out of the mist.

From across the void came a voice, "Behold Valhalla, the city of the slain!"

A strange light began to fill the valley with tiny particles of dancing color, which slowly drew themselves together and formed a wondrous arched bridge of rainbow tints, one end resting on the steps of Asgard and the other on the shoulder of rock where Eric stood. There also stood Heimdall with his mighty horn, his white clothing shining like the mountain snow.

As I watched, Eric turned and walked slowly up the Bifrost Bridge, his blue cape with its flecks of grey swaying in the gentle breeze.

"Who are you?" I cried, as the figure reached the temple steps and turned to wave its hand.

"I am Odin, the All-Father, the creator of the gods," came back the voice from above.

At the same instant Heimdall, the one of the mighty horn, blew a thundering blast. Long before the echoes of its last notes had died away in space, the city of the gods had melted away and the rainbow drifted into nothingness, a seething mass of fairy lights.

I sat alone on the slab of rock, amazement and awe fighting for control. "No, no," I cried, "this cannot be, I must be dreaming."

"Eric, Eric," I called with all the strength I possessed, but the only answer that came back was the wailing screech of an eagle which soared above and circled around its nest among the crags. □

—Manly P. Hall

## *Max Heindel on Odin/Wotan*

**W**otan is the chief of the gods, who are always at war with the giants. They built a fortress called Valhalla where the Valkyries, daughters of Wotan, bring the faithful who have fallen in battle defending the faith. Truth lost its universal aspect when its warders walled it in and limited it. But Wotan has other children who love truth so

dearly that they flee from Valhalla to be free. They are armed with a sword called "child of distress" (representing the courage of despair), wherewith the rebel against creed and dogma ever arms himself, casts conventionality to the wind, and seeks truth. Wotan sends his minions after the fugitives, and bids Brunhilde, the Valkyrie, who represents the Spirit of Truth, to help slay them. She refuses, and Wotan, who has made himself invisible, parries the sword thrusts of his valiant son, Siegmund, who is killed in the unequal fight.

The dominant church does not view with complacency the secession of its children. It would even prostitute the Spirit of Truth to do its bidding, and when that fails, it uses subtle means to accomplish its ends. Its intentions were good, but it has degenerated. As Wotan puts Brunhilde from him in tears, to sleep on a fire-girt rock, he tells her that she shall not wake till one appears more free than he himself. Truth cannot be found in creed-bound religion; who seeks it must be untrammelled by allegiance to any one.

Such is Siegfried (translated, he who through victory gains peace), the son of the slain Siegmund and his sister-wife Sieglinda. The latter died after giving birth to him. He is thus free from father, mother, and all earthly ties; his only heirloom is a broken sword, the "Child of Distress." Fostered among the Niebelungen (ordinary mankind), he feels his divinity, and chafes at the limitations of his sphere. His foster father, Mimir, is a cunning smith, but every sword forged by him is shattered by the young giant at the first blow. Oft had Mimir tried to forge the "Child of Distress," and failed; for no coward can do that. So long as we fear the church, public opinion, or anything else, we cannot free ourselves.

The courage of despair overcomes fear, and Siegfried finally forges the sword himself. With it he slays Fafner, the dragon of desire, which broods over the treasures of the earth, and Mimir, his foster father, the lower nature. He is then absolutely free. A bird, the voice of intuition, tells him of Brunhilde, the beautiful Spirit of Truth, who may be awakened by one who is fearless and free. Siegfried follows the bird of intuition on his quest; but Wotan, his ancestor, seeks to bar him with his spear, representing the power of creed upon which the sword in Siegfried's hand was once broken. That



Alan Lee, 1984

### ***Odin and Two Ravens***

*A more Jehovistic rendering of Odin/Wotan shows the god with forbidding visage, one eye open, which, contrary to the foregoing interpretation that views this as a symbol for unitary vision, may be construed as the inability to see into the depth or hiddenness of reality, confined to a flat surface or the fixity of formulated truth, resulting in creed and fundamentalism.*

sword is stronger since Siegfried forged it, and Wotan's spear is weaker since the first blow, for creed always weakens when assailed. Siegfried, the free and fearless one, shatters Wotan's spear, and pursuing his way through the fire to the rock of the Valkyrie, he enfolds the beautiful Spirit of Truth in a loving embrace and wakens her with a kiss.

Thus, the ancient myth told the truth seeker what was required to find truth. We must leave father and mother, creed, dogma, conventionalities, preconceived opinions, and worldly desires behind; we must never fear conflict with established authorities, but we must follow the inner voice through fire if need be; then, and then only, can we find truth.

Therefore the Rosicrucians insist that all who come to them for deeper teachings must be free from allegiance to any school, and the candidate is not bound by oaths at any stage. Whatever promises he makes are made to himself, for liberty is the most precious possession of the soul, and there is no greater crime than to fetter a fellow-being in any manner. May we all remain true to the great heritage, and valiantly resist any infringement of this sacred right. —*Letters to Students*

There is in northern mythology a reference to the still earlier cult [than Wotan, Freya, Loge, Thor, etc.] wherein the deities of the water were worshiped; but the gods we mentioned superseded them, and are said to ride to the judgment seat every day over a rainbow bridge, Bifrost. Thus, we see that this religion dates from the dawn of the present epoch, when mankind had emerged from the waters of Atlantis into the clear atmosphere of Aryana—in which we are now living—and where they saw the rainbow for the first time.

It was said to Noah, when he led primitive mankind out of the Flood, that so long as the sign of the rainbow remained in the clouds, the alternating cycles of summer and winter, night and day, should not cease; and the northern myth also shows us the gods gathered at the rainbow bridge in the beginning of this era. It and the gods remain until the moment when this phase of our evolution is ended, an event which will be shown to be identical with the description given in the Christian Apocalypse, which the Scandinavian myth will materially help to explain.

Truth is universal, and unlimited. It knows no boundaries, but when the Ego enveloped itself in a ring of separate vehicles which segregated it from others, this limitation made it incapable of understanding absolute truth.

Therefore, a religion embodying the fullness of pure truth would have been incomprehensible to mankind and unsuited to help them. Hence, as a child who goes to school and learns a few elementary lessons the first year, to prepare it for more complicated problems later, so humanity were given religions of the most primitive nature to educate them to something higher by easy stages.

Thus, the warders of religion, the gods, are represented as desirous of building a walled fortress so that they may entrench themselves behind that wall and focalize their powers against the other faith....When that wall surrounds the gods, they have lost the universal light and knowledge; therefore, the myth tells us that part of their payment to the builders of Valhal was to be the Sun and Moon.

Furthermore, when religion has thus limited itself behind the wall of creed, the spirit of decay is introduced; it waxes old as a garment....

—*Mysteries of the Great Operas*

## *A Modern Magician*

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

#### *Part 2*

**C**APTAIN BENSON turned his eyes wonderingly on his companion.

“Brownleigh, cut that out! After all you have seen and accomplished, that is not worthy of you. There is no true happiness to be found in the ‘flesh pots.’ You know it as well as I. And not only is there no real happiness, but they are dangerous. The glitter and the glamour are false lights—will-o-the-wisps, worse. I am never forced to attend one of these functions without coming home filled with intense sadness. Look where those people are and think how far they will have to travel before they even begin to wake up to the realities of life, which sooner or later all must do.”

“Yes, it is pitiable, and the light that dazzles is not good for the sight at any time. Yet, somehow, the air of assurance and ease possessed by that man and his daughter for a moment stirred the old-time ambition in me for wealth and power.”

The Captain laughed. “You are not the only child who after he first puts his childish toys aside, in odd moments is tempted to turn back for just one more game. Those are the tests, and every one met bravely serves as a stepping stone to the higher life.”

Long after the two men parted for the night, Brownleigh’s mind was tormented by recurring thoughts of the pleasures and self-gratification which money in abundance was able to procure. But sleep, when it finally came, was peaceful and unbroken, and the following morning, sitting in his

office, he felt thankful indeed for the aspect which his outlook on life had so recently assumed. Just at this juncture a light tap sounded on his outer office door. Brownleigh was a real estate dealer and was at that moment expecting a man to look over several plats with a view to selecting a location. When he opened the door, his surprise certainly could not have been greater, for Margaret Cathcart stood there before him, looking up with eyes so wonderfully clear and blue that, for the moment, he forgot all else, even the ordinary conventional greeting.

“I—I think I must have lost my way up here. Father is in the office of Dr. Brown, the dentist, and I was to call for him. I know the office is on this floor and I thought it was four-six-nine.”

And then Brownleigh suddenly recovered his mental equilibrium. “Why certainly, the mistake is easy to make. The doctor’s number is four-seven-nine, and the next door to it is unmarked like my own. If you will pass on down the hall you will find it about five doors to your left. Shall I go with you to make sure?”

“No, thank you.” Margaret smiled frankly up into his eyes. “You have set me right on the number and the rest will be easy. I shall not forget again. Thank you.”

She was gone, and Brownleigh, seated in his chair, found his brain awl, his heart beating rapidly, and his nerves atingle with a sensation he did not even attempt to analyze. Was it fate, or what was it that had brought this wonderful creature to his very door? If she was beautiful the day before in auto coat and bonnet; she was exquisite, entrancing, adorable today in that gauzy waist, so

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

daintily concealing, yet so daringly revealing, and the wonderful hat with its upturned brim of blue. Great gods! what demons possessed him? He rose and perturbedly paced the floor, until finally interrupted by the arrival of his client.

A drive over the city and several hours in the open air brought on a saner, more sensible mood, and when once back at his office desk, he vowed with all the intensity of his highly tensioned being to forget Margaret Cathcart's face, and forever banish from his mind even the most incipient desire for wealth and power the moment such thoughts again attempted to assail him. He had asked for Truth and much had been given to him in sacred trust. He had chosen his path with open eyes, and he loved its narrow shining way, for he knew that the true light, steady, pure, all-cleansing, had signalled him to come up higher. He was through with deceptions, delusions, and fancied human greatness. And again his heart beat normally and his nerves held steady and true. A blessed peace enveloped him.

Several busy weeks followed. Real estate was active. His days were filled with clean, honest business affairs, his evenings with study, service, or congenial companionship. All unconsciously to him, his strong, clean personality, his keen, analytical mind were beginning to be noted by men of discernment. The city election was not far distant when one afternoon he was surprised by a telephone call from Judge Cathcart. Would it be convenient for Mr. Brownleigh to drop in at the Judge's home that evening? The Judge knew he drove about the city a great deal and he wished to consult him relative to a certain piece of property—wished his opinion, in fact, relative to its value.

Brownleigh's astonishment was so great that he could scarcely keep his voice under control while he promised to make the call as requested in the early part of the evening. His better judgment told him that he should not have accepted the Judge's invitation so readily, if at all, but a wild hope that he might once more meet the Judge's daughter put wisdom, discretion, everything to flight, and promptly at the appointed hour he arrived.

The Judge was waiting for him in the library and

very soon made known his desire to have annexed to the city a certain piece of ground lying adjacent to "Terrace Heights," which certain topographical conditions rendered undesirable and comparatively worthless. Brownleigh pointed out this fact, stating that his position as a real estate dealer, whose word went far with his clients, would not permit him to give a favorable report on the project.

The Judge dropped the subject for the time, rang a bell, and ordered a servant to bring refreshments and ask his daughter to join him, as he had a guest in the library. Then while they waited the Judge adroitly led the conversation to a discussion of the coming city election and an opinion as to the merits of the various candidates. And then Margaret Cathcart and the refreshments simultaneously arrived.

Margaret was charmed to meet all of papa's friends and Mr. Brownleigh in particular, for she was quite sure he was the same gentleman who so kindly came to her rescue a few weeks before when she had been lost in the mazes of a Fifth Avenue office building.

Did Mr. Brownleigh like music? she questioned, when the glasses had been removed. Somehow she just knew he did. She could always tell from the way people looked, and she had purchased such a really exquisite little song only that afternoon which she would sing for him if he would please be kind enough to turn the pages for her. Papa always turned them too quickly or else not soon enough. Then she sang in a clear, true soprano, not one but several tender little homey selections. Suddenly, she turned and looking up straight and frankly into her companion's eyes, as if a sudden recollection had entered her mind, bringing with it an idea all her own.

"Why, Mr. Brownleigh, you are the Mr. Brownleigh, the real estate man I hear so much about everywhere, aren't you? And, papa, why do you not try to interest Mr. Brownleigh in that property of ours that I am so much interested in? It is just west of our place, Mr. Brownleigh, and if it were annexed to the city it would treble in value."

Brownleigh felt his heart suddenly thud. To be forced to speak the truth while gazing into those

clear, blue pools, to dim their bright sparkle with shadows of disappointment—why had he been called upon at this moment of all others to perform so unpleasant a task?

“I have been talking with your father about that land, Miss Cathcart, and I certainly am sorry to tell you the thing that my honest judgment forces me to do, but—”

“Ah, bother being sorry and honest judgments and all that. Of course you are sorry if you say so, and daddy, I am sure, banks on your judgment if he mentioned any kind of property to you; but before you say another word more about it one way or the other, just suppose you and papa and I drive out there tomorrow and look the tract over, and then, of course, we abide by your decision. You will do that won’t you—for me?” She softly qualified as she saw him hesitate.

“Certainly, he will,” the Judge said, rising and joining the two at the piano. “It will be a pleasant drive, land or no land, annex or no annex. Brownleigh, I know we have already detained you longer than we should, and as I saw you dismiss your taxi when you arrived, my daughter and I will be pleased to drive you over to your club. No, really, it is no inconvenience at all, as I wish to see a man there and ought to do so yet tonight.”

Alone in his room Brownleigh never closed his eyes that night. The former temptation assailed him, the same old fight was on. If Benson were only there, or if he could but flee to the safe haven of Mrs. Boyington’s home. But both were out of the city. The fight was his and he must make his stand alone. Morning found the battle still drawn. Breakfastless, he went to his office, but efficient work was impossible. In his heart he knew he waited—lived—only for the moment when Margaret Cathcart should arrive to take him for the promised drive, and yet he knew equally well that that drive ought never to be taken.

When she came, her father was not with her. Business had detained him at the very last moment, but business was business and the chauffeur as often drove her out alone as with her father; now they would have no need to hurry and there was so much to talk over anyway. Brownleigh forgot all about his own affairs, clients waiting,

grounds to be platted, property listed. He was conscious only of the luxurious car, the perfectly liveried chauffeur, a pair of wide open, intelligent blue eyes, a cheek soft and velvety, and scarlet, smiling lips.

Margaret Cathcart was intelligent, witty, entertaining and a diplomat to the ends of her finger tips, and when she finally left Brownleigh on the curb before his office building, she had won from him not only a promise to assist her in the city election campaign, but an expressed opinion that the tract of land adjacent to “Terrace Heights” could be easily converted into a condition which would render it a valuable addition to the city.

Alone in his room that night, he again took up the old battle between the higher and the lower self. On the one side were his initiation vows—vows of an unselfish use of the great occult power entrusted to his keeping—vows which would keep him poor and unknown, so far as the world and its glamour were concerned, but vows which, if faithfully kept, would serve him as a steady, white flame, lighting the pathway which would lead to the unfoldment of the higher self, the God within. Only too well the white light pointed out the way that he not only loved but knew himself in honor bound to tread. But that was not the way Margaret Cathcart, bewitching, alluring, desirable, trod. For sweet and adorable though she was, she was, alas, of the earth most earthy. On the one side, angels with fair, ethereal hands beckoned, beseeched, implored; on the other, bewitching creatures with siren graces and seductive arts lured him on. The man’s brain became a seething cauldron in which the two contending forces battled and struggled, stormed and surged. Morning found him still hopelessly at sea, and breakfastless again he went to his office, hoping that by plunging diligently into work he might for a time at least gain surcease from the conflict of the two contending forces that warred so ceaselessly within. Scarcely had he begun when a decisive rap sounded on his outer door, which opened before he reached it to admit Judge Cathcart and his daughter.

“So this is where you work, is it, Brownleigh?” the Judge questioned, extending his hand in greeting. “Margaret piloted me here.”

“And you see I did not get lost this time, Mr. Brownleigh,” she said, smiling frankly up into his face.

After some moments spent in friendly conversation, the Judge made known the object of his visit. He had two or three pieces of property he wished to dispose of and wanted to put them in the hands of a live, wide-awake real estate man. He liked Brownleigh’s methods and had decided to ask him to do the work. He had friends who would follow his example, he was sure, if Brownleigh was successful with this commission. A little later the Judge and his daughter withdrew.

Brownleigh was not slow to realize what Judge Cathcart’s patronage meant. It spelled success to him, and success in large letters. Buoyed up on the wings of desire for great achievement, he dared to dream the wildest dreams in relation to himself and the Judge’s talented daughter. For an hour or more he sat steeped in the ecstasy of that delirious, intoxicating illusion. Judge Cathcart’s son-in-law! Margaret, whose hand he had not as yet dared presume to touch, Margaret his wife! His breath came quickly in little excited gasps. Margaret, the warmth, the nearness, the clearness of her! The white light, the peaceful, consecrated way. Wild, delirious, maddening happiness, the pursuit of one’s mate! The chaste, pure, holy life of the celibate. God! Why continue the struggle? It was Margaret he wanted, Margaret, life, and the present moment. With his knowledge of occult powers—if he betrayed his vows, of course—he needed the help of no man. He had only to stifle the voice of conscience, plunge in boldly, and win.

The decision once made, he did not hesitate. His first move was to change offices to more pretentious ones, and the possession of money was his first aim. Money he must have, for proud, ambitious Margaret Cathcart could be won in no other way. Here he was not for a moment at a loss to know just how to proceed. With his occult power the stock market was to him simply a playground, for invisibly he could attend the most secret meetings of those who knew the trend of stocks and use the knowledge thus gained to further his own purposes.

As a matter of course his success was phenomenal. He went about much with Judge Cathcart and

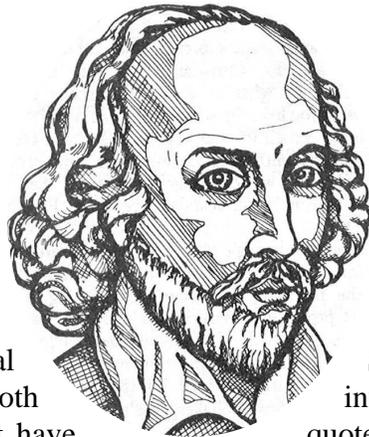
his daughter, and to the Judge he became, as he took care to accomplish this, a close friend and confidential adviser. Judge Cathcart had first sought him out because he had discovered in him a man endowed with a keen intellect and unbounded energy, two attributes the combination of which in one person is so rare and valuable an asset. Later he came to depend, if not actually lean on him.

It was when Brownleigh felt quite sure of this that he asked Margaret Cathcart for her hand in marriage. Had Margaret been free to choose, there was no doubt what her answer would have been. But some four years previous, while away at school, she had secretly given her hand in marriage to a young man. The whole affair had been a delightful, romantic experience, until rudely terminated in less than a week by the young husband being called home to accompany his father on a trip to Africa in the interest of some valuable mining property. It was then that the two had decided to keep the marriage a secret until the father and son returned. Many unforeseen difficulties were encountered by the two while abroad, but success had smiled upon them at last, and now they were returning amply repaid in a monetary sense for all the time spent and hardships endured.

While the girl listened to Brownleigh’s passionate pleading, she thrilled alternately with ecstasy and despair. The man was wonderful. He had exceeded her wildest ambition for the mate she would have selected as her own, and he had done much, very much, for both herself and her father. And yet there was something about him she could not quite comprehend—something that almost repelled, even while it attracted. It gave her a sense of the nearness of a thing that was evil, close in the very atmosphere, separating her from him; a thing which, if absent, would have left him almost as a saint to be adored. She became nervous, frightened, as he gazed into her eyes, his own growing larger, glowing, luminous. For a moment he clasped her gently, possessively, to his heart, pressing her lips in consuming, unifying love. Her being almost melted into his, when suddenly, remembering, desperately she caught her last shred of self-possession and dropping her head on his shoulder burst into an agony of tears. (Continued) □

## MYSTIC LIGHT

*Shakespeare—*



*the Lay Bible*

**T**HE WORKS of Shakespeare and the Bible are closely related treasures in the cultural and spiritual life of western peoples. Both stand pre-eminent among forces that have built up the finest and most lasting features of our present civilization. Embodying all the great fundamental principles lying at the very heart of life, they have been interwoven in the fabric of our daily thought and aspiration. Countless expressions that have been given to those principles in art and literature have been directly inspired by sacred scriptures on the one hand and the lay bible of Shakespeare on the other.

There appears to be ample justification for regarding Shakespeare as a lay (Greek *laos*, people; therefore, nonecclesiastical) bible, when considering its many correspondences, inner and outer, with those of the Holy Bible. Both are best-sellers. Both comprise a collection of books, the Holy Scriptures having sixty-six and Shakespeare thirty-seven. Both have their Apocrypha. Both have concordances cataloguing every word of the text. Both have called forth innumerable commentaries. Special libraries have been dedicated to their exclusive study. In dictionaries of quotations, the Bible and Shakespeare lead all other works. In Bartlett's volume of quotations, the New and Old Testament combined take up thirty-seven pages, whereas Shakespeare requires no less than one hundred and twenty-two.

Phrases from these master works have furnished authors with countless titles for books and articles. One single phrase from a soliloquy of Macbeth's—"tomorrow and tomorrow"—has served as the title

for as many as eleven books.

Many biblical phrases and quotations have been interwoven into Shakespearean texts. According to an inventory of this subject, Shakespeare quoted from no less than forty-two books of the Bible and the Apocrypha.

Shakespeare and the Bible are inexhaustible sources of inspiration. Every age discovers in them that which it most needs. Hence, the continuous flow of expository material ever since their first appearance. Reinterpretation becomes necessary as conditions change, as knowledge widens and as experience deepens. But whatever the changes, the Bible and Shakespeare live on. In every age the eternal verities hold good, and nowhere else can these be found in the fullness, beauty, and sublimity with which we meet them in both the Bible and Shakespeare. Barring scripture, Shakespeare's plays constitute mankind's greatest study of man. "After God," writes Alexander Pushkin, Russia's greatest poet, "Shakespeare is the greatest creator of living beings. He created an entire humanity."

These plays deal with man's outer and inner nature; with worlds visible and invisible. The two sides of life, the material and spiritual, are treated with equal certainty and consistency. The supernatural elements in the dramas are not incidental devices introduced for the purpose of theatrical effects. They are fundamental to the theme. Anyone possessing keys to their deeper import discerns an added wealth of wisdom. No one familiar with esoteric doctrines can have any question as to Shakespeare's familiarity with the wisdom of the Illuminati.

Occult studies of magic, black and white, are

given illuminating treatment in *Richard III* and *The Tempest*, respectively. The spiritual significances of the Winter and Summer Solstices are unfolded in *The Winter's Tale* and *Midsummer Night's Dream*. Under the veil of fancy and frolic, the latter is a virtual transcription of the mystic marriage ritual as enacted in the Eleusinian Mysteries—in keeping with which the locale of the drama is a wood near Athens. The Sonnets translate the Hermetic doctrines into poetry. While tragedies like *Hamlet* and *Macbeth* bring the beings and forces of the interpenetrating spiritual world into visibility. Each of the dramas treats of some occult law or spiritual principle. This constitutes its esoteric theme. Everything that finds expression in the unfolding plot arises inevitably in accordance with the nature of this central archetypal idea.

In considering the inner features common to Shakespeare and the Bible, it is to be observed that all literature may be divided into two classes, sacred and secular. Sacred literature is accredited with having come from a higher source of inspiration than the secular. Divine wisdom is accredited with having found expression in the bibles of the world in a more direct and immediate manner than any other literature. In other words, it is a part of the religious belief of all peoples that in sacred scriptures God establishes direct communication with man, revealing Himself therein in a special manner and imparting, to those willing to receive them, mysteries pertaining to inner spiritual life, and ways and means by which man progressively unfolds his latent divinity. With this general concept the esotericist is in full agreement.

There are, however, some who maintain that the distinction generally made between sacred and secular literature is purely arbitrary and that, while the classification serves a useful purpose, there does not exist factually such a sharp line of demarcation as many people believe. Those who hold to this view believe that the only difference between the two classes is one of degree, the one merging imperceptibly into the other. In support of this position, they point out that human elements have certainly crept into sacred scriptures and that sacred truths are often given superlative expression in secular literature.

At this point Swedenborg provides an answer by

saying that while it is true that the difference is only one of degree, it is a discrete degree. That is to say, there is a point on the rising scale of values at which a new factor enters and a new principle becomes operative, which results in bringing something new into being. For example, all life is one, but not all that lives is human. There is life in plant and animal. But when a plant takes on the faculty of feeling, sensing pain and pleasure, and becomes capable of locomotion, it becomes an animal; and when an animal takes on the rational faculties of mind it becomes human. Discrete degrees mark the distinction between the kingdoms of life and nature.

Applying this concept to literature, Swedenborg observed that such a discrete degree divides sacred from secular literature. Sacred literature is first of all purely religious. But not all religious works are sacred scriptures. In order to qualify as such, they must deal with spiritual matters and also possess a certain internal content. That is, concealed beneath the outer form and embodied within the history and biography, the fable and parable, there must needs be a spiritual structure, an esoteric content, clearly perceptible to those who have developed within themselves the necessary spiritual cognition, but unrecognized by those who see no more than "the fond eye doth teach." Sacred scriptures, moreover, are records of the life, works and/or teachings of great world Saviors. Consequently, they deal exclusively with the deepest spiritual mysteries within the grasp of man.

Summarizing the foregoing, we may say that literature which deals with spiritual life and is built around world Teachers and Saviors, and, in addition, embodies an internal structure based on the mysteries, becomes, by virtue of these several attributes and elements, sacred scriptures. All other literature takes a lesser rating.

Turning to the entire remaining body of non-sacred literature, it will be found that this, in turn, also falls into two major divisions. In the first division we have the literature that is possessed of an "internal" sense; in the second, the external only. The former, like sacred scriptures, is rooted in the Mysteries and contains within its outer form a veiled body of clearly organized arcane wisdom; whereas, in the latter class no such interwoven

esotericism is present. To the exotericist, therefore, no such distinction as that which we have made is accepted as valid, for the simple reason that the very existence of what we call the *divine gnosis* or *secret doctrine* is completely unrecognized. There are learned works about spiritual matters, religious experience, and even about the Mysteries themselves which do not possess this internal sense. They may be highly inspired works, yet only single-structured. On the other hand, we have works like the dramas of Shakespeare, which the world does not regard as "spiritual" literature but which, by virtue of their double structure, enshrine a compendium of initiate wisdom comparable only to that which informs sacred scriptures. Hence, the *lay bible*.

For true authorship of works bearing the name of Shakespeare, one must peer behind the veil that conceals the Guardians of the Mysteries. There are to be found the Illuminati of the race, the custodians of ageless wisdom, dispensers of the truth that sets men free. There, unrecognized and unknown to the multitude, is that company of exalted Beings we call our Elder Brothers, who release into the world, from time to time, through suitable and qualified human instrumentalities, revelations most needed for their development.

It is to them we must look for the mighty creative impulse that manifested in Europe as the Renaissance and found its primary English expression in the brilliant literary lights of the Elizabethan Era—the greatest of which was Shakespeare. Thus, Shakespeare becomes a link in a chain of inspired mediators through whom the race of men has come into possession of an ever-increasing knowledge of the divine Mysteries.

The works of Shakespeare, like the music-dramas of Wagner, Goethe's *Faust*, Dante's *Divine Comedy*, and a few other books of comparable rank, are designed for esoteric as well as exoteric reading. They are direct communications from planetary centers of divine wisdom. In the case of Shakespeare, the source was the Western Wisdom School of the Rosy Cross. To the esotericist, no other evidence of this provenance is required than the works themselves. But specific signatures, cryptically conveyed, are also present in the dramas. In *Love's Labour's Lost* a whole scene is

devoted to revealing the Rosicrucian connection; but it is so ingeniously involved in the banter of words that only those possessing the keys to its veiled meanings will read it aright. The scene closes with a remark addressed to Goodman Dull, representative of the unperceiving multitude, that during the entire scene he has not spoken a word. "No," comes his response, "nor understood none neither."

Shakespeare has been called "The Rosicrucian Mask." Max Heindel is authority for the statement that the works which bear the name of Shakespeare and those that bear the name of Bacon were influenced by the same Rosicrucian Initiate. Other occult writers point toward a similar conclusion.

In the class of literature we have here described, Shakespeare's dramas stand supreme. They are not religious works. They are not Christian, Buddhist, or Hindu Scriptures. They are what we call secular dramas, worldly plays if you like. But so transcendent is their beauty and so luminous is their internal content, that they have held countless millions enthralled during their uninterrupted performance on the world's stages ever since their first appearance four hundred years ago. People see and read the plays for pleasure and pastime. In doing so they expose themselves to a magic that, by its very nature, works upon their inner being, imparting to it basic patterns of the good and the true and the beautiful, charging it with impulses that propel it upward on its godward way. The magical influence which they so exercise derives from that element which flowed into them from super-human levels. These elements are purely spiritual. It is their presence in the dramas that truly makes of Shakespeare's plays humanity's lay bible. □

—Rosicrucian Fellowship Staff Members

### *Shakespeare a Rosicrucian?*

The unfortunate "Baconian theory" has still a number of followers, especially in the United States, where people are far away from the convincing atmosphere of Stratford-on Avon. This little town in the heart of England, where Shakespeare spent the greater part of his life, still dreams amongst its hedgerows and its roses as it dreamt in Shakespeare's time. All its dreams are now of him, whose great personality has left its

mighty imprint in the Memory of Nature.

Nobody in the least sensitive to the vibrations of such records can stand before the old church which tells of his baptism and burial, or walk among the flowers in his garden, or see the mists rise and fall over the river, without knowing not only that William Shakespeare was an inhabitant of Stratford, but also that a great Spirit lived and moved and had his being there. Not of William Shakespeare, an obscure actor, who is said to have sold his name to be used as a mask by Francis Bacon, an unscrupulous nobleman, does the hallowed atmosphere of Stratford tell, but of William Shakespeare, the immortal poet, himself a nobleman by virtue of his genius, and close friend of Francis Bacon, the great scientist and true aristocrat of the spirit.

The Baconian controversy was chiefly aroused by the presence of a certain keyword in Act 5, Scene 1, in Shakespeare's comedy, *Love's Labour's Lost*. This word, which is claimed by the Baconians as the strongest support of their theory, consists of twenty-seven letters and reads: "honorificabilitudinitatibus." The way in which it has been exploited so as to yield "proof" that Francis Bacon was the author of William Shakespeare's plays is a warning example of the fallacy of a method of investigation that ignores the existence of occultism and its guardians, the Initiates of the Mystery Schools.

The word, which the Baconians consider their exclusive property, was well known in medieval and Renaissance times—long before Bacon and Shakespeare—among mystics and alchemists connected with the Rosicrucian Order. When occurring in a book or manuscript, it disclosed the fact that the author was an Initiate of this Order, or at least a pupil of an Initiate. By the alteration of a letter or two, the degree of initiation could be indicated and valuable hints given which nobody but the Rosicrucian could understand. Only the Rosicrucian knew of the existence of the Rosicrucians. Their secret had to be carefully guarded because of the persecutions of the exoteric church, which punished, with torture and death at the stake, the "heretic" who believed in esoteric Christianity.

Even as late as Shakespeare's time, inquisition was rampant. Witches and sorcerers were burned, and poison and daggers lurked everywhere for one

who did not adhere to the letter of the church, whether Roman or Anglican, Papist, Puritan, or Protestant. The illustrious son of an Order much mightier than the church in spirit had to use secret script if he wished to disclose to contemporaries and posterity the fact of his sonship. To make the method doubly safe, he put identifying words into the mouths of jesters and clowns where, in the midst of apparently nonsensical puns, jugglings with bad Latin, and mutilated scraps from other languages, "honorificabilitudinitatibus" seems nothing but the bizarre product of a fool's fancy, a jingle of jester's bells.

For his brother Initiates, the presence of the word alone was sufficient because it was the accepted password. But the time was approaching when the power of the church should wane and the existence of the Order which guards the spiritual welfare of the Western Race should be made manifest. William Shakespeare wished posterity to be cognizant of his connection with this Guild of the Spirit, so that his dramas might be read and understood esoterically. Therefore he interspersed the talk of jesters with hints that call our attention to the word and enable us to read it, even if we do not know it to be the ancient password.

Those ignorant of the existence of the Mystery Schools can never decipher it. A Mr. Dull, who witnesses the conversation, is thus addressed at the end: "Good man, Dull, thou has not spoken a word." Whereupon he replies: "Nor understood none neither, Sir." This Mr. Dull is a constable. Thus, the poet's revelations to those who understand are yet perfectly safe under the very eyes of the law established by exoteric dullness. His sense of humor evidently delights in this fact, which is the pivot of the Comedy to us, the knowing. Exoteric critics unanimously pronounce *Love's Labour's Lost* as the weakest and "dullest" of Shakespeare's works.

The long word represents a cryptogram, and the words hidden within it are Latin, for this was the language of religion, science, and mysticism throughout the Middle Ages. But the classic Latin had degenerated. "Monk's Latin" had become proverbial, and the Latin of the alchemists, though well adapted to their purposes, was not of the best kind. Says Holofernes, the Pedagogue: "I smell

false Latin.” He also speaks of “rackers of orthography” who “abbreviate or introduce fanatical fantasies” into the spelling of words. This is a hint that we have to rearrange letters and restore abbreviations to the required length. He further mentions “the almsbasket of words” and “scraps” from the “feast of languages.” This means that fragments of words have been thrown together without order, and it is for us to join them and enjoy our find. Our attention is called to “good news” (*eu+angel*, translated as *good spell* or *gospel*), to tidings of the “new man,” to the “man of peace,” and to the “Christian.” The latter is constructed from “Priscian! a little scratched ‘twill serve”; and “Chirra,” instead of the usual salutation, “Sirra.”

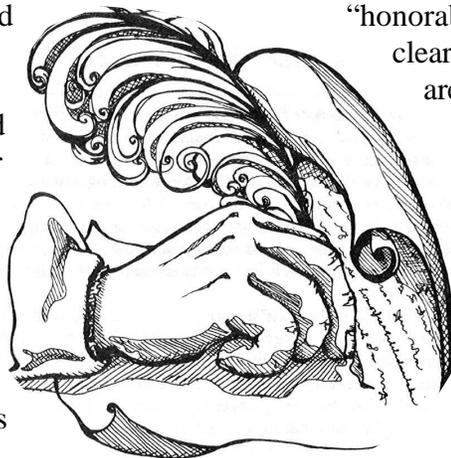
Furthermore, a “consonant” and a “vowel” are brought to our notice. The vowel is “I”, the consonant is “S”. The two letters symbolize initiation and constitute the Caduceus, or staff of the Initiate. In Holofernes, the Pedagogue (or teacher), an Initiate speaks to us, for he “teaches from the horn-book,” which is the book of initiation, and those who receive these teachings are said to be “singled out from the barbarous.”

Michelangelo, in his sublime statue of Moses, depicts the lawgiver with the attribute of rams’ horns. From time immemorial, these have been symbolic of the Initiation of the Lamb—of the New Dispensation beginning with the coming of the Lamb as the Sun by precession went through the sign Aries. The jesters refer to the Lamb and to Aries by mentioning the “sheep” and the “horns” in the form of which the new sign Aries is shaped: (♈). They also speak of the “sheep” (the sign Aries), with a horn added. *Horn* in Latin is *corn* (as in *cornucopia*, or horn of plenty). If we add the word *corn* (or a penstroke representing it) to ♈, the symbol for Aries, we obtain ⚊, the symbol for Capricorn, which is the sign of the gate to the Castle of the Grail, or to the Temple on the Mountain Top (*mons*) where initiation is given.

Furthermore, we hear of the “Nine Worthies,” the nine initiations into the Lesser Mysteries, then

of the “Princess” to whom the “Nine Worthies” are to be presented in the “posterior of the day”; that is, in the late afternoon, presided over by the sign Libra, the natural sign of the seventh house. The princess who lives in the seventh house is Venus, the ruler of Libra, in which sign the great initiator, Saturn, the ruler of Capricorn is also exalted.

This is an allusion to the Venus Initiation, the third of the four Greater Initiations, for which the Lesser Initiations prepare. With the assistance of the allusions which precede and succeed the big word, it is not difficult to find the seven words which it contains. The first and last of these seven, “honorabili” and “initiatus,” are almost clear, also “ordoni.” “Filius,” and “bis” are easily found, especially if we arrange the letters in couples. We were told that we should find “Christian.”



*Shakespeare writes for all ages of man and many levels of understanding.*

Finally, in case we have not found “Rosicrucis” while grouping the letters, our attention is guardedly called to it as containing the vowels “o” and “u” besides the “repeated” “I”, and the “S”, which has to be repeated also, to represent the spiral path of involution and evolution, in contrast with the straight path of initiation.

The staff of the Initiate is alluded to when we hear of Hercules’ “enter” (involution), “exit” (evolution), and his “crushing the snake” (initiation). Through initiation, the spiral or serpent’s path is changed into the straight and narrow way, “though few have the grace to do it.”

Three of the seven words end on “I”, four on “S”, in correspondence with the three higher and four lower vehicles of man, and we read: *Honorabili Ordoni Christiani Rosicrucis Filius Initiatus*, which means: a twice initiated son of the honorable (or honored) Order of Christian Rosenkreuz.

The seven words contain fifty-four letters, twice the number of those forming the big word, but the value of fifty-four is the same as twenty-seven, namely, nine, of which it is said in the Rosicrucian Philosophy that it is “the root-number of our present stage of evolution.” □

—Ben Finger, Jr.

# MYSTIC LIGHT

## *Creative*

**A**T the mystic ninth hour of the day I retired to my room, as usual, to enter into the silence and to pray. After some time spent in meditation, I began to pray for more freedom, more power, greater vision. I asked for more freedom from all earthly care or worldly bondage so as to serve my Master with greater power. I yearned and pleaded that I might be able to conquer all bodily weakness, to overcome all fleshly desires, to be enabled to consecrate all my gifts and talents to the service of my God in ministration to my fellow creatures.

My thoughts became stilled. A curious lightness stole over my very sense of being. My spirit seemed to rise above my body. A wonderful sense of peace, of love, of power entered into my consciousness. The spirit was free of the body! All was light. I could *see-see* into the infinity of all space. Space and time had ceased to be.

I was perfectly calm and conscious.

A light began to form before my sight, gradually increasing in magnitude and in power. Then I saw that this concentrated brilliance of light began to revolve, emitting rays of light and of power. It was a *sun*! Then by the omniscient power of the spirit I knew that that brilliant, shining sun, emitting rays of light, life, and power in all directions was myself! I knew that all the truth, all the wisdom and knowledge, the experiences of my life, all the love and good that were in me, were concentrated in the



*The Pleiades Star Cluster,  
or the Seven Sisters*

## *Power*

composition of that brilliantly shining sun!

Then I saw other suns, some less brilliant, some infinitely more brilliant than my own—galaxy upon galaxy of resplendent, revolving suns! I knew that these other suns contained the Truth, the good comprised in other beings, other servants of the Master.

Then my spirit soared, expanded, and seemed to view the whole universe of worlds, of suns revolving in the immensity of space: this one was more brilliant, more beautiful than

the others.

Then I became aware that tremendous power went forth out of every sun. Vibrating, life-giving power pulsated from sun to sun in rhythmic harmony which was most wonderful, most glorious to behold! I understood by the Wisdom of the Spirit, that this pulsating power was creative, ever creating new suns, more suns by power of the harmony, the creative vibration issuing from the universe of existing suns.

I looked again at my own sun and the suns of other beings, servants of the Master, and I saw that my own sun and the other suns, representing the good, and the truth of my fellow servants, were also creating other suns! It was all harmony.

Then a voice seemed to say: "Behold the mystery of your God's creation! Good creates good. Truth creates Truth. Love creates Love. And this is the Law of Love Divine, that the Good must ever grow, ever progress, and create more Good; this is Love!"

I was enraptured by the marvel of my vision, the

Captured by Greg Hogan in Kathleen, Georgia

beauty and the brilliance of the suns. The sight was dazzling.

I continued to look in calm study at the scene, and I beheld and saw that as each sun gave forth creative power, creating new suns, more truth, greater love, vaster power, instead of decreasing in power, in brilliancy, it increased in glory, in dazzling light and power, in proportion to the power it gave forth.

As I looked I knew that I was receiving the answer to my prayer. The very inmost mystery of Creation was being revealed to me, to show me how to serve, to show me that there was no limit to our power of service to our fellow creatures, and that the more we give, the more we receive. What in former days had appeared to me to be an empty platitude was now most gloriously illustrated to me as a great cosmic Law.

As I looked and wondered, I yearned and longed to penetrate all the mystery of the vision. The mystic power of the glory of the myriad suns seemed to draw the very spirit out of the soul to me, to soar to the uttermost vastness of illimitable space—to seek to penetrate to the very source of the power, the ABSOLUTE. All limitations had ceased to be, but even the eyes of the spirit became dazzled to blindness. As I reached out to see further, higher, to search into the very inmost heart of the mystery, my mind began to reel; fear entered into my soul—fear that I would lose my senses, my very consciousness, in the outdrawing power of the glory, the vastness of the vision! Fear compelled me to withdraw my consciousness, to wake from the stupendous splendor of the vision. The vastness of the glory had become more than I could endure.

And this, whispered the Voice, was another lesson to me. I am daily praying for more Light, more sight.

God gives us as much light as we can endure. It is a merciful Providence which limits our spiritual sight. We may not see more than we can endure. It is for us so to live, to think, to do, that our rate of vibration may be raised to the higher measure. When our rate of vibration is raised to such heights that we become attuned to the harmony of the spiritual vibrations, then we shall see, see as much as we can endure.

We must be attuned to the higher vibrations else the splendor and the power of the truth will overcome us; it might shatter our very souls to suddenly

## The Order of Pure Intuition

Hail, sacred Order of eternal Truth!  
That deep within the soul,  
In axiomatic majesty sublime,  
One undivided whole—

Up from the underdepth unsearchable  
Of primal Being springs,  
An inner world of thought, co-ordinate  
With that of outward things!

Hail, Intuition pure! whose essences  
The central core supply  
Of conscience, language, science, certitude,  
Art, beauty, harmony!

Great God! I thank Thy majesty supreme,  
Whose all-creative grace  
Not in the sentient faculties alone  
Has laid my reason's base;

Not in abstractions thin by slow degrees  
From grosser forms refin'd;  
Not in tradition, nor the broad consent  
Of conscious humankind—

But in the essential Presence of Thyself,  
Within the soul's abyss;  
Thyself, alike of her intelligence  
The fount, as of her bliss;

Thyself, by nurture, meditation, grace,  
Reflexively revealed;  
Yet ever acting on the springs of thought,  
Even when from thought concealed!

—Edward Caswall

enter into the tremendous vibrations of the higher realms of the kingdom of God before we become attuned. By the experience of this vision, I now understood better than ever before that the Spirit of Love is raising my vibration every day, every moment, so as to enable me to receive greater love, more light, vaster power.

*Gods moves in a mysterious way,  
His wonders to perform.* □

—F. J. Haarhoff

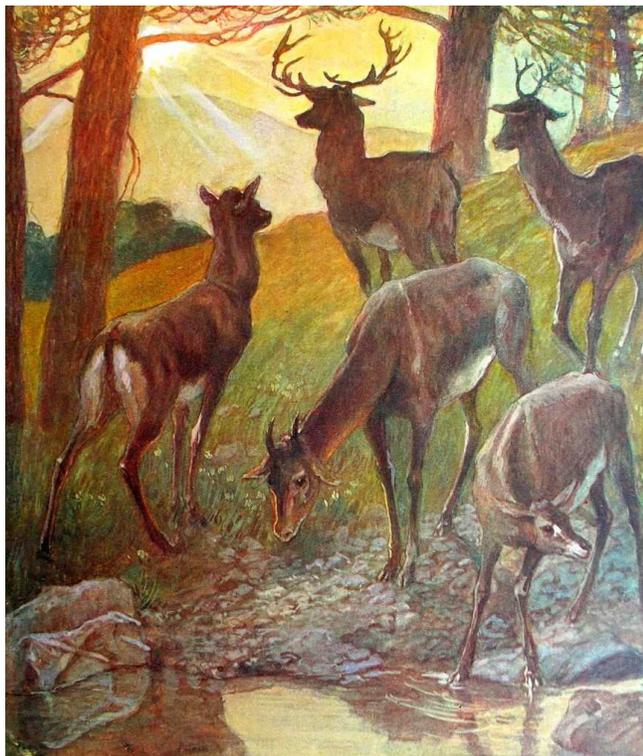
## FROM MAX HEINDEL'S WRITINGS

### *On Prayer*

**I**T IS A MYSTIC MAXIM that "all spiritual development begins with the vital body." This is next in density to our dense body, its key-note is repetition, and it is the vehicle of habits, hence somewhat difficult to change or influence; but once a change has been effected and a habit acquired by repetition, its performance becomes automatic to a certain extent. This characteristic is both good and bad in respect to prayer, for the impression registered in the ethers of this vehicle will impel the aspirant to faithful performance of his devotions at stated times, even though he may have lost interest in the exercise and his prayers are mere forms. If it were not for this habit-forming tendency of the vital body, aspirants would wake up their danger as soon as the real love began to wane, and it would then be easier to retrieve the loss and keep on the Path. Therefore, the aspirant should carefully examine himself from time to time to see if he still has wings and power wherewith swiftly and surely to lift himself to his Father in Heaven. The wings are two in number; love and aspiration are their names, and the irresistible power which propels them is intense earnestness. Without these and an intelligent understanding to direct the invocation, prayer is only a babble; properly performed, it is the most powerful method of soul growth known.

#### **THE POSITION OF THE BODY**

The position of the body matters little in solitary prayer; that is best which is most conducive to concentration of purpose; but in collective praying, it is the practice of accomplished occultists to stand with bowed heads and hands folded in a peculiar manner. This makes a magnetic circuit which unites them spiritually from the very commencement of



Watercolor, J. James Tissot, Based on Psalm 42:1 (KJV)

#### *As the Hart Panteth*

the exercises. In communities not so advanced, the singing of a hymn so standing has been found of great benefit, provided all take part.

#### **THE INVOCATION**

Prayer is a word which has been so abused that it really does not describe the spiritual exercise to which we have reference. As already said, when we go to our sanctuary, we must go as the lover who hastens to his beloved; our spirit must fly ahead of our slow-moving body in eager anticipation of the delights in store for us, and we must forget all else in the thoughts of adoration which fill us on the way. This is literally true; the feeling required for success resembles nothing in the world so much as that which draws the lover to his beloved; it is even more ardent and intense. "As the hind panteth for the water brook, so thirsteth my soul after Thee," is an actual experience of the true lover of God. If we have not this spirit, it can be cultivated by prayer,

and one of the most constant of the legitimate prayers for self should be, "O God, increase my love for Thee so that I may serve Thee better from day to day." "Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, My strength and my Redeemer."

Invocations for temporal things are black magic; we have the promise "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." The Christ indicated the limit in The Lord's Prayer when He taught His disciples to say: "Give us this day our daily bread."

Whether for ourselves or others we must beware of going father in scientific invocation. But even in praying for spiritual blessings we should beware lest a selfishness develop and destroy our soul growth. All the saints testify to the days of darkness, when the divine Lover hides His face and the consequent depression. Then it depends upon the nature and the strength of our affection: Do we love God for Himself, or do we love Him for the delights we experience in the sweet communion with Him? If the latter, our affection is essentially as selfish as the feelings of the multitude which followed Him because He had fed them; and now as then it is necessary for Him to hide from us in such cases, a mark of His tender love and solicitude, which should bring us to our knees in shame and remorse. Happy are we if we right the defect in our characters and learn the lesson of unflinching faithfulness from the magnetic needle, which points to the pole without wavering, despite rain or storm clouds that hide its beloved star.

It has been said that we must not pray for temporal things, and that we ought to be careful even in our prayers for spiritual gifts; it is therefore a legitimate question: What then shall be the burden of our invocation? And the answer is, generally, praise and adoration. We must get away from the idea that every time we approach our Father in Heaven we must ask for something. Would it not annoy us if our children were always asking for something from us? We cannot of course imagine our Father in

Heaven being annoyed at our importunities, but neither can we expect Him to grant what would often do us harm. On the other hand, when we offer thanksgiving and praise we put ourselves in a favorable position to the law of attraction, a receptive state where we may receive a new down-pouring of the Spirit of Love and Light, and which thus brings us nearer to our adored ideal.

#### THE FINAL CLIMAX

Nor is it necessary that the audible or inaudible invocation should continue during the whole time of prayer. When upon the wings of Love and Aspiration, propelled by the intensity of our earnestness, we have soared to the Throne of our Father, there may come a time of sweet but silent communion more delightful than any other state or stage; it is analogous to the contentment of lovers who may sit for hours in unbroken silence, too full of love for utterance, a state which far transcends the stage where they depend upon



*Prayer clears the path to the Water of Life*

speech for entertainment. So it is also in the final climax when the soul rests in God, all desires satisfied by that feeling of at-one-ment expressed in the words of Christ, "My Father and I are One." When that climax has been reached, the soul has tasted the quintessence of joy, and no matter how sordid the world may seem or what dark fate it may have to face, the love of God which passeth all understanding is a panacea for all.

It should be said, however, that that final climax is only attainable in all its fullness at rare intervals. It presupposes not only the intensity of purpose to soar to the divine, but a reserve fund to remain poised in that position, which most of us have not always at hand. It is a well known fact that nothing worth while comes without effort. What man has done, man can do, and if we start to cultivate the power of invocation along the scientific lines here laid down, we shall in time reap results of which we little dream.

And may our Father in Heaven bless our every effort. □

## READERS' QUESTIONS

### *Biblical Proof of the Law of Consequence The Expiration of Christianity? Bible Teaching Concerning Meat Eating*

**Q**UESTION: WHAT IS YOUR interpretation of this scripture quotation? “And as Jesus passed by he saw a man which was blind from his birth. And his disciples asked him, saying, Master who did sin, this man or his parents, that he was born blind? Jesus answered, Neither hath this man sinned or his parents but that the works of God should be manifest in him.”

**Answer:** An interpretation of this passage is given in *The Rosicrucian Cosmo-Conception*, pages 170-171, as follows: “That Christ taught Rebirth and also the Law of Consequence is shown perhaps in no other place as in the case of the man who had been born blind, where His disciples asked, ‘Who did sin, this man or his parents, that he was born blind?’ (John 9:2)

“Had Christ not taught Rebirth and the Law of Consequence, the natural answer would have been, ‘Nonsense! How could a man have sinned before he was born, and have brought blindness upon himself as a result?’ But Christ does not answer in that way. He is not surprised at the question, nor does He treat it as being unusual, showing that it was quite in harmony with His teachings. He explains, ‘Neither hath this man sinned, nor his parents: but that the works of [the] God should be made manifest in him!’

“Christ differentiates between the physically blind body of the man and the God within, which is the Higher Self.

“The dense body has committed no sin. The God within has done some deed which manifests in the



Duccio, from the Maestà Predella Panels, egg tempera on wood, National Gallery, Wash, D.C.

*The Healing of the Man born Blind*

particular affliction from which he is suffering. It is not stretching a point to call a man a God. Paul says, ‘know ye not that ye are Gods?’ and he refers to the human body as the ‘temple of God,’ the indwelling Spirit.”

#### *How Long Will the Christian Religion Last?*

**Question:** When the coming New Age arrives will Christianity have served its purpose?

**Answer:** No. Christianity will not have “served its purpose” for a very long time to come. In fact, it has barely begun, and only a small proportion of the world’s population now consider it their religion.

The coming New Age, the Aquarian Age, will bring in a higher phase of Christianity than the

present popular concept, but it will not fully flower until the Sixth Epoch, the New Galilee, when Christ will return to the Earth in an etheric body and take charge of those who have chosen to follow Him.

In *The Rosicrucian Cosmo-Conception*, we find the following information concerning the purpose and destiny of Christianity: “All race religions are of the Holy Spirit. They are insufficient, because based on law, which makes for sin, pain, sorrow, and death.

“All race spirits know this, and realize that their religions are merely steps to something better. This is shown by the fact that all race religions, without exception, point to One who is to come. The religion of the Persians pointed to Mithras; of the Chaldeans to Tammuz. The old Norse gods foresaw the approach of ‘The Twilight of the Gods,’ when Surt, the bright Sun Spirit, shall supersede them and a new and fairer order be established on ‘Gimle’, the regenerated earth. The Egyptians waited for Horus, the newborn Sun. Mithras and Tammuz are also symbolized as solar orbs and all the principal Temples were built facing the East, that the rays of the rising Sun might shine directly through the open doors.... All these facts show that it was generally known that the One who was to come was a Sun Spirit and was to save humanity from the separative influences necessarily contained in all race religions.

“These religions were steps which it was necessary for mankind to take to prepare for the advent of Christ. Man must first cultivate a ‘self’ before he can become really unselfish and understand the higher phase of Universal Brotherhood—unity of purpose and interest—for which Christ laid the foundation at His first coming, and which He will make living realities when He returns.”

“Law must give place to Love, and the separate races and nations be united in the one Universal Brotherhood, with Christ as the Eldest Brother.

“The Christian religion has not yet had time to accomplish this great object. Man is still in the hands of the dominant Race Spirits, and the ideals of Christianity are yet too high for him.... We must bear in mind that the time which has elapsed since the coming of Christ Jesus is but little more than a

moment in comparison with the duration of even one Day of Manifestation.... In the Sixth Epoch, the New Galilee... the unifying Christian religion will open the hearts of men, as their understanding is being opened now.”

### ***Bible Teaching Concerning Meat Eating***

**Question:** Where in the Bible are we told not to eat meat?

**Answer:** Probably the best reference is in the command: “Thou shalt not kill.” However, this subject is covered more by implication than by direct admonition.

In the first place, it should be remembered that the Old Testament teachings refer to the regime of Jehovah, while the New Testament teachings refer to the regime of the Christ, when higher standards would be required. Consideration should also be given to the fact that the word “meat” is often used in the Bible to refer to food in general, anything eaten for nourishment, as the dictionary defines it.

The Christ taught the harmless life, as is plainly evidenced in the Sermon on the Mount. How can we be called harmless if we kill our younger brothers for food? Max Heindel states:

“God’s life animates everything that is, and we therefore naturally understand that as soon as we take life we are destroying the form built by God for His manifestation. The animals are evolving Spirits and have sensibilities. It is their desire for experience that causes them to build their various forms, and when we take their forms away from them we deprive them of their opportunities for gaining experience.... When we cry to the Bible for authority for flesh eating we should also... follow its injunctions and stop eating pork... the most horrible food of all.

“The most evolved people at all times have abstained from flesh foods. We see, for instance, Daniel, who was a holy man and a wise man, beg that he might not be forced to eat meat, but that he and his companions be given pulse [legumes]. The children of Israel in the wilderness are spoken of as ‘lusting after flesh,’ and their God is angry with them in consequence.... It was only as a concession to the before-mentioned lust for flesh that the practice was tolerated at all.” □

## *Samuel and the Power of Intuition*

**E**SP—Extrasensory Perception—is perception that extends beyond the five senses. It designates a sixth “sense,” intuition. One writer has defined intuition as “direct inner perception; swift instant understanding. Mind asks why; intuition knows. Mind sees Form; intuition sees Reality.”

An esoteric interpretation of the Bible discovers patterns and truths that apply to every man. The tales of the patriarchs of the Old Testament are not only stories of great men; they are also symbolically applicable to the problems and achievements of every man.

After Noah survived the great Flood, the pattern for the new race was developed. Noah, type-study of the new physical body, had the added capacity for inner communion with the Divine Self, who counseled Noah about building the ark which was to survive the great Flood. The previous race did not have this power. Abraham, who heard the “still small voice,” went to a new land, a new state of consciousness, and became the symbol of the new emotional body. He had qualities of reverence and devotion; he was dedicated to the Inner Self—to the Most High. Moses communed with that Divine Self. He led his people out of Egypt, known as the “land of the fleshpots,” meaning lower desires. He wrote the new laws which were designed to give every man guidance in doing his own corrective thinking. This would eventually make all men self-reliant—independent. It was preparation for spiritualizing the mind. Moses became the type pattern for the new mind, which would prove to be the link between the personality and Spirit.



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

*The faculty of intuition, in the Bible often described as the voice of God, here delivered by angels (messengers), requires a state of inward attentiveness, poise, and tranquillity—reflected in Samuel’s words: “Speak Lord, for your servant heareth.”*

It is important to remember all type studies are based on the evolving facets of our own composite nature and should not be thought of as separate and apart from the Self of each human Ego.

Samuel, the first great prophet of Israel, is representative of the new intuitive power which is capable of bringing wisdom from the world of Spirit without the use of the reasoning mind. Samuel was dedicated by his mother, Hannah, to temple service before he was born; and when he was three years old, she took him to the temple to begin serving under the priest, Eli.

Understood symbolically, Hannah is the feminine devotional power within every man. It was this power that made the dedication. She knew of the sanctuary of the Divine Presence and communed with this Presence in the temple within, according to the Scripture: “Ye are the temple of the living God.” She made Samuel a coat, a garment of consciousness, in which the new power—intuition—could be active, and took him to the temple to begin his service—his training—as she had promised herself.

Eli, the priest, symbolized the old form of temple service with its exoteric disciplines. This was to be replaced by a new form of inner training in preparation for the activation of intuition, which includes cultivating integrity, truth, and pure impersonal motive. Spirit cannot tolerate anything less than truth. The Bible text says, “there was no open vision in those days,” which means that people were not capable of exercising the intuitive faculty before this time.

After he had been in training for a time, Samuel heard the call of the “still small voice” within. He thought it was Eli who was calling him; but Eli recognized the call of the new power and counselled Samuel to listen carefully and to remember the wisdom that was going to be given. This was Samuel’s first disciplinary test. He had to tell Eli the truth that the old order was passing and the house of Eli was about to fall. It proved to be true as prophesied. The old order passed eventually and Samuel became known as the prophet of Israel. Response to the Inner Presence became active.

After being guided many years by Samuel’s faithful service, Israel, representing the new race, became restless. The personality began to demand its share of attention. Israel wanted a king like the other nations. Samuel (the new power of intuition) was not sufficiently developed to respond to such a call. While it is true that every man is destined to become his own priest, prophet, and king—a “law unto himself”—more preparation and experience were necessary before such an attainment could become a reality for the Israelites. Samuel warned Israel of the storm and strife that would result under the domination of the personality; that is, if it relied wholly on a king, symbolic of world-oriented reason and outer guidance.

A great storm arose. The people were afraid. They asked Samuel to pray for them. They lamented: “We have added unto all our sins this evil, to ask for a king.” Samuel, with deep compassion and understanding said: “Fear not...the Lord will not forsake his people...as for me, God forbid that I should sin against the Lord in ceasing to pray for you; but I will teach you the good and the right way, only fear [reverence] the Lord and serve Him in truth with all your heart.”

However, using the guidance of the Inner Self,

Samuel went to look for a king. He found Saul, who was described as “head and shoulders above all the rest.” He anointed Saul king over Israel. Anointing is an outer symbol for the quickening of spiritual centers related to intuition. Saul was a symbol of the highly developed reasoning mind. He had the valuable qualities of humility and aspiration. He was a valiant warrior and fought many battles (against assertive aspects of his own personality), but he always considered his own interests first. Because of this, he violated some of his higher virtues—truth, integrity, and selflessness. He could not live up to the rigid disciplines of intuition which had been activated at the time he was anointed.

Eventually, all the trouble Samuel had prophesied came true. As a result, Saul became mentally disturbed, and he finally resorted to lower psychism for guidance (symbolized by the Witch of Endor). This was because self-interest, instead of concern for the good of all his people, governed his decisions. Lower psychism had been used by the previous race, but could not be tolerated by the higher intuition (guidance by the Divine Presence within).

Every man is a temple of the living God, the Divine Self. Humanity is a group temple and every member of the human family adds strength to this inner structure as group development progresses.

The reasoning mind can be compared to a mirror which can be turned on the activities of the personality or used as a focus for transmitting wisdom from Spirit. This wisdom is the new intuitive power which every man will eventually develop. At present our assignment is to recognize this power and to discern correctly its counselling. Extrasensory perception and other related powers are beginning to be active in many persons.

Eventually, humanity will build a group temple—a temple “not made with hands and eternal in the heavens”—when mankind will have proven worthy of handling spiritual power. Then Earth will become a shining star, contributing its share of light to the solar family. This will be the “new heaven and the new earth,” as prophesied in Revelation. When Saul (representing the concrete and reasoning mind) could not live up to the demands of spiritual principles, Samuel was told to look for another king. He found David. □

—Gene Sande

### *God's Message Through the Sign Gemini*

**M**YTHOLOGICALLY Mercury is represented as a "Messenger of the Gods," and this is in line with the occult fact, for when infant humanity had been led astray by the martial Lucifer spirits and had fallen into generation, it became necessary for the other divine hierarchies to take steps looking to a future regeneration, and to further that object, the Lords of Venus were brought to the earth to educate humanity in such a manner that love might be substituted for lust and men might thus be induced to aspire to something higher. While the Lords of Venus dealt with mankind in general, the most precocious among them were taken in hand by the Lords of Mercury, whose wisdom-teaching is symbolically represented by the caduceus or "staff of Mercury," consisting of two serpents twining around a rod and indicating the solution of the riddle of life—"Whence have we come, why are we here, and whither are we bound?"—and showing the pupil the spiral path of involution, by which the divine spark has buried itself in matter, also the spiral path of evolution, by which humanity will eventually again reach the Father's bosom, and the short road of Initiation, represented by the central rod around which the serpents twine. But to understand these Mysteries requires mind and reason. Mercury, then, is the mental educator of men and its place and position in the horoscope shows the status of the person's mind for whom it is cast.

Being the Messenger of the Gods to the other planets, Mercury has no voice of its own and is even more dependent for expression upon the aspects of other planets than the Moon, which rules the instinctual mind. So Mercury is really a focus through which the faculty of reason finds

expression in the human being, to act as a brake upon the lower nature and assist in lifting us from the human to the divine.

Mercury rules the Sign of Gemini. To understand the help given to us by the Cosmic Ray of Gemini, we need to think about the mind and how it works, so that we may use our minds to the best advantage. The message of Mercury tells us plainly what we are meant to do with this finest vehicle of ours. "Look! God's truth is everywhere!" We are to look intelligently at what is going on in Nature and in the world of men, and try to understand the meaning of what we see.

The mind plays much the same part in our being as the mirror of a great telescope plays in its mechanism. In our mind, as in a mirror, is reflected all that goes on within our field of vision. Just as the astronomer uses the pictures reflected in the mirror of the telescope as the basis of his study of the laws of Nature, so the Ego, the Higher Self, uses the pictures of the outer world reflected in the mind as the basis of its study of the Cosmic laws, which are the laws of life.

If the astronomer lets the pictures of the heavens pass across the mirror day after day, making no effort to study or understand them, and if the scientists in other fields made no use of the material presented to them by their senses, science would soon come to a standstill and the world's progress would cease. In the same way, our evolutionary progress depends upon the effort we make to understand and use the facts of life which are continuously mirrored in our minds.

The keywords of Gemini have to do with ways of using the mind to the best advantage. One of the most important keywords is *perception*, which means seeing truly and clearly the pictures reflected in the

mind. If these are only half seen, the knowledge gained from them will be inaccurate and of little value.

*Reason*, another important keyword of Gemini, is the means by which we compare one fact with another and see the relationship between them. The study of mathematics is one of the best ways of training the mind to reason correctly, but we should be on the watch at all times to find the relationships between other things besides numbers. For example, there are the causes that lie behind the things that happen to us.

The good detective is one who has learned to see clearly everything he looks at, and to trace the hidden relationships between facts that seem, to the untrained mind, to have no connection whatever with each other. The whole life of the scientist is one given to discovering the reasons for what he sees all about him in Nature. The highest type of all is the Initiate, who points the light of the Spirit through the mind to find the true relationship between all things in heaven and earth.

And now, let us study together how we can improve our minds. In Luke 11:28, we are told: "Blessed are they that hear the Word of God, and keep it". This verse reminds us of the Parable of the Sower who throws seeds, swinging his arm in a wide circle, allowing the seeds to filter between his fingers and be cast over a wide area. Those seeds could very well fall into poor soil where they would not grow well. That is how seed was sown at the time of Christ Jesus' life on Earth. Today we have machines capable of sowing over vast areas in a short time, although seeds may still fall in unprepared soil.

Christ Jesus told that parable about the sower and the seeds, and it is important for us to know the hidden meaning of this parable. In this parable the sower stands for someone, such as Christ Jesus Himself, who teaches spiritual Truths. The seed stands for the great power of Truth, which is always waiting for humanity to receive it. The ground refers to the types of people who hear the Truth.

According to the parable, "As the sower sowed, some seed fell wayside, and the fowls of the air came and devoured it up." Here, Christ Jesus was talking about one particular category of people.



Orthodox Icon. Egg tempera and gold leaf on lime wood panel

### ***The Parable of the Sower***

*Seed ideas are sown by Spirit Beings, including, the Lords of Mind, Christ, the Elder Brothers, the Lucifers, and the human Ego. They may be germinal ideas of courage, godly suffering, purity, and charity. They may be impulses to self-undoing, to pride, greed, and promiscuity. These seeds of potential deeds may be for vice or for virtue. In the illustration, the devil is shown sowing seeds of selfishness and deviancy.*

These are the people who eagerly listen to spiritual Truths, immediately make enthusiastic promises that they will lead a spiritual life, and yearn to meet the hardest tests that spiritual life can give. When the tests come, however, these people are suddenly no longer so enthusiastic. They are eager to return to their old worldly ways of doing things.

Other seed, said Christ Jesus, "fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth; but when the sun was up, it was scorched; and because it had no root, it withered away." Here Christ Jesus spoke of the people who have very good minds, but little love in their hearts. They learn and understand spiritual truths easily and can

talk at great length about them and sound very intelligent. But when it comes to giving themselves in service and to sacrificing themselves for other people—which is the only real way to make lasting spiritual progress—they cannot bring themselves to do so.

Then, continued Christ Jesus, "some seed fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit." Here, the thorns represent the lower desire nature. This is our selfish side; this is the side that urges us to use our ingenuity, our imagination, and our creative ability—or what we call our creative force—solely for our own selfish purposes.

We all must learn someday to set aside all our selfish desires and to use our creative force for service and for the good of all. If a person misuses his creative force, he does not make anything of himself in the spiritual sense; that is, his life yields no fruit. His life is, so to speak, "choked up" with the thorns of his lower desire nature, which he has allowed to override the promptings of his Higher Self.

On the other hand, the fruit is the perfection of the tree, and the fruit trees are the most advanced members of the plant kingdom. In the same way, when our desire nature has been purified and we have learned to use our creative force selflessly, we become the "perfected fruit" of our own life-wave.

Finally, some of the seed "fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold." Here, the good ground stands for the people who have united their powers of the heart and the mind. When we know intellectually how to live the spiritual life, and when we, at the same time, are so loving and compassionate and selfless that deep within our hearts we want to live that kind of life and no other, then we shall reach our greatest potential, do our best work in God's kingdom, and cause nothing but good to come from everything we think, say, and do.

So, the ray of Gemini, transmitted to us by Mercury—the representative of mind in our solar system—offers us the opportunity for mental growth. Thus, during the solar month of Gemini, our energies should be directed intensively toward

the training of our minds.

In order to put this training on a logical basis, we should gain the clearest possible conception of the origin and development of the human mind and its position at the present stage of evolution. We know of no better way of gaining this comprehensive view of the mind's development than to trace the correlations of Truth that are grouped under the sign Gemini.

Our first recorded touch with the Lords of Gemini (the Seraphim) was in the fifth revolution of the Moon Period, when they awakened in us the germ of the Human Spirit—the third aspect of the divinity within us. In this first service to Man, we find the clue to the part that was to be played by the forces of Gemini in the development of the mind.

These forces have to do with dualism (the expression of the positive and negative poles of Spirit) and with differentiation. At that time the evolving life-wave was preparing to sweep downward to the lowest of the seven planes (the Physical), where dualism and differentiation were to reach their fullest expression in matter.

The Human Spirit in Man is the counterpart of the Activity Principle of God, which, during the Earth Period, was under the aegis of Jehovah, our teacher in form-building. With this point in mind, we pick up the thread again in the Moon Revolution of the Earth Period, where we find the Lords of Mind (Sagittarius) implanting the germ of mind in the upper part of Man's desire body, the vehicle of expression for the Human Spirit.

This tells us how completely the mind was tied up with the form-building power in Man, the power through which the duality of the Spirit within him was to be expressed on the physical plane.

The next significant correlation we find lies in the Gemini rulership of the lungs, for the development of the lungs, by increasing the oxidation of the blood, made it possible for the Ego to draw within its vehicles and begin to manifest individual self-hood.

It was at this stage of our evolution that Jehovah, who was to lead us into the mysteries of generation, "breathed" into our nostrils "the breath of Life", which is the Biblical way of telling us that He, as Race Spirit, established (and maintains) His contact with us through the air in our blood. The

Ego, on the other hand, controls its vehicles by means of the heat of the blood.

These are points which, if made the subject of meditation, contain a real message for the one who is endeavoring to "fulfill" the Jehovistic law within himself in order to establish there the kingdom of the Christ.

Under the regime of Jehovah, evolution reached the stage of greatest differentiation. "Be fruitful and multiply" was the command of the "Lord God of Hosts."

We have no way of knowing what the results would have been for Man had he learned the lesson of generation under the conditions provided for him by Jehovah. But the effect of his violent "fall" into generation was to focus his consciousness so completely in his outer self that to his newborn mind he appeared to be just a form among other forms. The stage of differentiation had become for him the stage of separateness.

Separateness has no reality in Nature. It exists only as an illusion in the mind of Man, but an illusion which has woven itself so deeply into the fibers of his being that it has become the greatest problem in his evolution.

If we could look at the universe with the eye of the Spirit within us, we should see the One Life flowing in magnificent rhythm and harmony from plane to plane, through countless channels of individualized Intelligence, to manifest at last on the physical plane in a myriad of forms, each one of which bears testimony to the glory of the Whole. But, in spite of the marvelous development of individual minds and the work which they have done to throw light upon the laws that govern matter, the great majority of humanity still look "as through a glass, darkly" upon this myriad of forms and see them as unrelated objects and entities traveling incomprehensible ways.

For each of us, the veil between heaven and earth grows thinner in direct proportion to the progress we make in the work of regeneration, or transmutation.

We develop the faculty of speech through the necessity of communicating with one another, and we develop the faculty of reason through our efforts to "put two and two together", to discover the hidden connection between one phenomenon

and another. But even the great minds which have penetrated the secrets of Nature to the extent of discovering the oneness of energy and matter, still lack the key to the plan and purpose of it all.

We who have been given that magical key are blessed beyond measure in its possession, but we may well ask ourselves "What are we doing with it?" Knowledge of the Plan is not an end in itself; it must be used and lived before it can become a factor in our development.

We are avowed seekers after truth, and Truth has been defined as "the divinely established relationship between all things."

The Cosmos, to us, is like a vast puzzle picture made up of countless separate factors which each of us must fit together for himself, as he climbs from step to step on the Path of Attainment. The Elder Brothers have given us an outline of this great picture, which is of immense value, as it gives us a definite pattern to follow. However, the work of fitting piece to piece is still to be done.

The mind is the tool to be used in accomplishing this absorbingly interesting task. Reason is the torch by whose light we find the bits of truth which belong together.

During the month of Gemini, while Mercury, the messenger of the gods, is calling us to mental growth, let us make an earnest survey of our mental activities, with a view to establishing such habits of thought as will tend to bring this precious instrument of mind to its highest possible efficiency—habits of observation, of truthfulness, and accuracy.

Accuracy of the concrete mind (Gemini) will be reflected in the higher mind (Sagittarius), as accuracy is the association of ideas.

Let us strive, too, for the Gemini quality of *adaptability*, which keeps the mind open to new aspects of truth and allows it to make, without delay, the frequent adjustments required for rapid growth.

Through the constant and devoted pursuit of truth, the mind at last attains to spiritual perception, which is seership.

In this regard, it is comforting to remember the words of Paul, "Now we know in part; but then we shall know even as we are known." □

—Rosicrucian Fellowship Staff Members

## *Astrology—A Window on the Future*

**O**NE OF THE MOST hotly debated, yet fascinating, facets of astrology is prognostication. Prognostication is deciphering the astrological information in order to make future predictions. In this article, I would like to discuss some tips on technique and methodology, as well as, hopefully, to provide some theoretical insight. Prognostication, like medicine, is at once an art and a science. It is scientific in its principles and procedures, and its practice should rely on empirical data. Yet at the same time, the accomplished astrologer is one who has cultivated his intuitive abilities. We, as students of the Rosicrucian Mysteries, strive to practice and teach esoteric astrology. We should never forget that we are the ones who put the "stars" where they are in our horoscopes. It is incumbent upon us to strive to give the highest expression to every planetary vibration, and to encourage others to do likewise.

The author should perhaps begin by making it clear that he does not consider himself to be an expert astrologer. The ideas I share in this article are humbly presented after years of research on topics presented largely by other, master astrologers. I welcome debate and the further sharing of ideas on this topic. I should as well inform the reader of my seasoned belief, which I cannot prove here, in both free will and in a self-generated fate. Fate is only possible within the context of free will only if one is confirmed in the reality of rebirth. Some planetary aspects bring external events to fruition as past life debts or rewards of destiny. Any planetary aspect can show, simultaneously, a trait of character, an event, and a bodily condition. Why? Because underpinning them all is one unifying reality. But fated events are, in my observational experience, not the usual manifestation. The ener-

gy released by an aspect must be expressed, and it is usually totally up to us, here and now, how it will manifest. Of course, we are the product of all that we have have been, and in that sense, character is destiny, as the saying goes. The so-called negative aspects are as necessary in life as the so-called positive ones. If life were only a bed of roses, there could be no growth. If there were no anabolic processes in the human body, we would perish because we could not tear down tissue in order to rebuild it. The fact that challenge builds muscle applies to both the terrestrial and spiritual domains.

Let us begin by naming the two most celebrated methods of horoscoped prognostication: transits and secondary progressions. Transits are basically aspects between the planets in the current sky and planets in the natal horoscope position. Transits would include the concept of *return* charts. So *lunar returns* are charts drawn up for the moment the sun or moon returns to its natal position. In any case, transits involve energies asserting themselves into the person's make-up (nativity). They often have the feel of being external, in the outside world, even though the effects can be wholly psychological. Not so with *progressions*. A progressed chart is the nativity (birth chart or "natal horoscope") progressed into the future at the rate of one year of life being equal to one day in the ephemeris. These aspects have a more internal feel about them, being based upon the natal planets themselves.

Transits are the most popular and easy-to-use method. I will focus on them for the remainder of the article. Many beginning students expect much more out of a single transit aspect than is actually warranted. They are frequently disappointed that ing Jupiter squared their natal moon on a given

day.\* I think part of the problem is that novice students fail to realize that transiting aspects usually produce something major in *their* lives only if the planets themselves are interrelated *in the nativity*. In addition, they have also been taught to rely too much on wide orbs. We quickly adjust to a transit after it starts, until it is near partile (exact). I use tight orbs of one degree approaching and 30' separating. Transits by the outer planets (Saturn to Pluto) are indeed much more significant, especially the dynamic aspects (conjunction, opposition and square) they make to the personal planets (the moon, Mercury, Venus, Mars and perhaps Jupiter). The very outer planets transit so slowly that they can be comparable to the slower progressions in importance. But experience dictates caution in singling out the importance of any transit from others, even minor ones, that are operating simultaneously. To summarize, an outer-planet transit is usually best timed by an inner-planet

(personal) transit that more or less coincides with it and reinforces the nature of the outer-planet transit. Remember to focus most on the conjunctions and oppositions, for properly speaking, these are the true definition of a transit.

To predict major events and crises, I recommend consistently checking the transit aspects of the personal planets, including the minor aspects, such as degrees of 30, 45, 72, 150. These can be easy to overlook if one uses aspect tables, so I use an aspectarian to check each outer transiting planet. Experience bears out the fact that the time of an

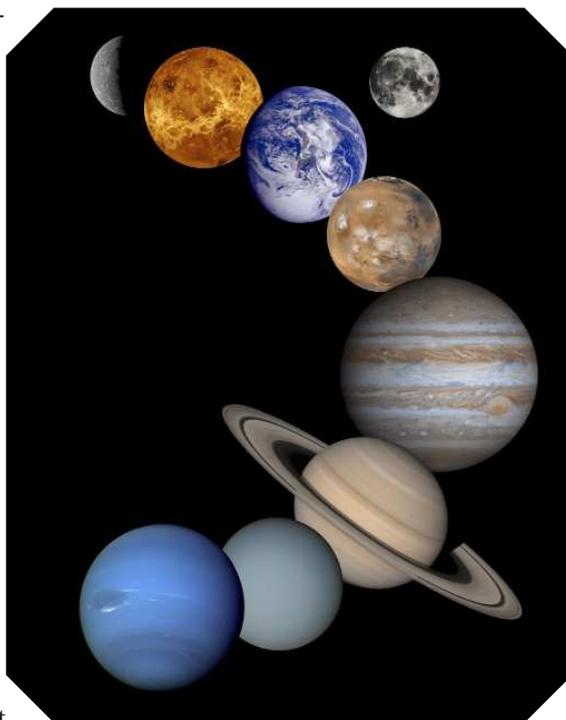
event will be closest to the time when the average orb of all the transiting involved planets approaches zero.

Another problem with accurate transit prediction is failure to coordinate transiting aspects with the current progressed chart. In his book *The Principles of Astrology*, the prominent astrologer Charles E. O. Carter stated his rule of excitation: If at the time that a progressed body is in aspect to another...[in the nativity] either of these bodies forms an aspect by TRANSIT with either of the two directional [progressed] bodies, then this transit will excite the direction into immediate operation. As previously mentioned, this means that one consider only the *same* two planets that are in natal aspect.

I tell students to always check the position, status, and aspects of the secondary progressed moon before forming a judgment about a transit or group of close transits. Let's say you notice a transit of

Jupiter conjoining natal MC. If this means inevitable success in business ventures to you, and you plan on opening a new store, you had best 1) determine whether such a prospect is indicated in the nativity and 2) locate the position and aspects of the progressed moon. If the progressed moon is afflicted in Pisces in the 12th natal house, you will hardly get noticed. In that case, Jupiter was showing your natural optimistic leanings. It would have been better in this case to have stayed in your current post, working diligently but unobtrusively to receive accolades. I would also check transiting aspects to progressed and natal midpoints, but that is beyond the scope of this article.

Another issue to consider is the matter of precession. The vernal equinox, also known as the



**Planetary Montage**

*From outermost planet, Neptune, in the foreground, the sequence is: Uranus, Saturn (with ring), Jupiter, Mars, Earth, Sun (largely covering Venus), with smaller Mercury off to the right. Pluto is not shown. This is a montage of planetary images taken by NASA managed spacecraft.*

Image courtesy Nasa, Jet Propulsion Laboratory

*\*Two possible exceptions: Saturn's dynamic or "hard" aspects always seems to get noticed, and Uranian aspects often coincide with an event on the last day of its exact transiting aspect.*

first point of the sign Aries, does not remain stationary with regard to the fixed stars. The fixed stars form the constellations of old, but our zodiacal "signs" of today no longer correspond to them. This shift is moving backward at the rate of 50.25 seconds per year, and is due to the effects of the gravitational pull of the moon and planets upon the rotational cycle of the Earth on its axis. So, in effect, we are left with two zodiacs, the common tropical one most astrologers in the West use today, and the ancient or original sidereal zodiac. The problem here is less which zodiac we should use as how do we calculate transit timing in doing predictive work. You see, as time elapses from the point of the coincidence of the two zodiacs, they move further and further apart, which makes the timing of transiting planets to natal positions significantly different. When you are 72 years old, the difference between the natal and current positions in the zodiac is 1 degree. There is a simple tropical correction which I shall mention further on.

Astrologers who strictly use only the sidereal zodiac in all horoscopy do not have this problem. However, the author does not personally recommend using the sidereal zodiac,<sup>1</sup> with one notable exception: In predictive work I use the sidereal zodiac for nativities when I cast sidereal return charts. A solar or lunar sidereal return, with Campanus houses in particular, cast for the locale of the native, and also compared to the sidereal nativity, is of unparalleled accuracy in prognostication. The author invites anyone to investigate this claim.<sup>2</sup> With today's computer programs, they are easy to run. Domification, or house system, is another controversial issue. I use Placidus houses, as did Max Heindel, except in return charts.

You can easily make a correction to the tropical positions of all natal planets before figuring transiting aspects. Then you can compare the two sys-

1. *I find that in general, I otherwise obtain better interpretive results (at least in genethliacal, that is, natal, astrology) using the tropical zodiac.*
2. *Recommended by author: Donald Bradley's Solar and Lunar Returns, 1948.*
3. *This is true, for instance, in primary vs. secondary progressions.*

## The Morality of the Lost Word

With a measure of light and a measure of shade,  
The world of old by the Word was made;  
By the shade and light was the Word conceal'd,  
And the Word in flesh to the world reveal'd  
Is by outward sense and its forms obscured;  
The spirit within is the long lost Word,  
Besought by the world of the soul in pain  
Through a world of words which are void and vain.  
O never while shadow and light are blended  
Shall the world's Word-Quest or its woe be ended,  
And never the world of its wounds made whole  
Till the Word made flesh be the Word made soul!

—Arthur Edward Waite

tems and see which works best for you. To make this correction, subtract the value from the tropical transiting positions; or add the same value to the tropical native positions. The value is determined by the native's age multiplied by the arc of precessional movement for one year, which is 50.2 seconds. Precessional movement for two years is  $2 \times 50.2''$  or  $1'40.4''$ . A person seventy-two years old would require an adjustment of 72 times  $50.2''$  or 3614 seconds which is  $1^{\circ}0'24''$  (one degree and 24 seconds). This figure is then added to the position of the natal planets to account for the sidereal change during the elapsed time ( the precessional movement), or subtracted from the transiting planets to correctly relate them to the natal planetary positions.

Alexander Marr of Germany believes that both precession corrected and uncorrected tropical positions are valid, but for different reasons.<sup>3</sup> Another way to make the correction for precession to tropical natal positions is to add the value determined by this rule: Take the age of the person at the time of the transit and multiply by 5, then divide by 6 and round off to the nearest minute. If you use the method of outer and inner transit comparisons for timing that I have outlined, I believe you will see the reason for my preference for corrected positions. □

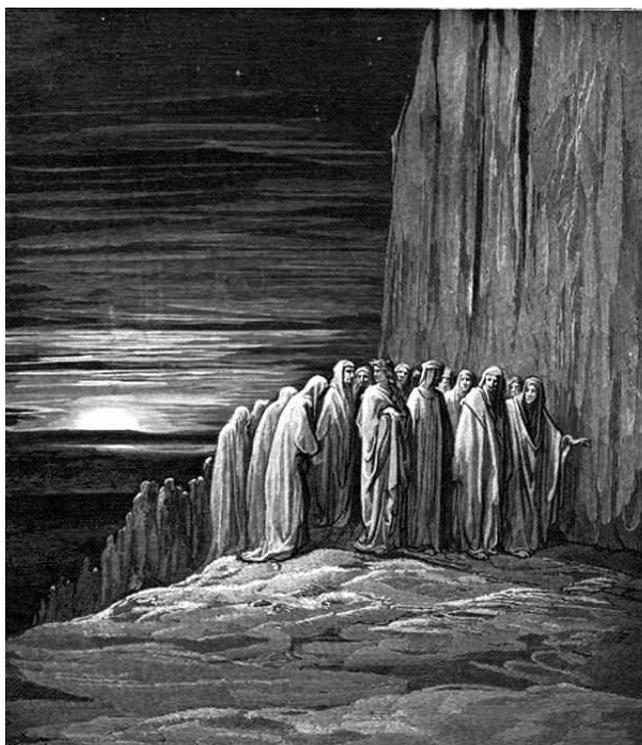
—Rick Manoff

### *Fighting the Noonday Devil*

**C**HRISTIANS have not always thought pride the deepest threat to faith. For the ancient spiritual writers of the monastic movement, spiritual apathy was far more dangerous. Recalling the sixth verse of Psalm 91, the desert fathers wished to guard against “the sickness that lays waste at mid-day” Evagrius of Pointus, a fourth-century monk, is one of the earliest sources of information about the desert monastic movement, and he reports that gluttony, avarice, anger, and other vices threaten monastic life. Yet, of all these afflictions, he reports, “the demon of acedia—also called the noonday demon—is the one that causes the most serious trouble of all.”

*Acedia* is a word of Greek origin that means, literally, “without care.” In the Latin tradition of the seven deadly sins, it comes down to us as *tristitia* or *otiositas*, sadness or idleness. But citing synonyms and translations will not do. For the monastic tradition, acedia or sloth is a complex spiritual state that defies simple definition. It describes a lassitude and despair that overwhelms spiritual striving. Sloth is not mere idleness or laziness; it involves a *torpor animi*, a dullness of the soul that can stem from restlessness just as easily as from indolence. Bernard of Clairvaux speaks of a *sterilitas animae*, a sterility, dryness, and barrenness of his soul that makes the sweet honey of Psalm-singing seem tasteless and turns vigils into empty trials. Medieval English writers often speak of acedia as *wanhope*, a waning of confidence in the efficacy and importance of prayer. For Dante, on the fourth ledge of purgatory, those afflicted by acedia are described as suffering from

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Engraving, Gustave Doré, Dante's *The Divine Comedy*, c.1868

#### *The Slothful*

*“Sloth is not mere idleness or laziness; it involves a torpor animi, a dullness of the soul that can stem from restlessness just as easily as from indolence.”*

*lento amore*, a slow love that cannot motivate and uplift, leaving the soul stagnant, unable to move under the heavy burden of sin.

Across these different descriptions, a common picture emerges. The noonday devil tempts us into a state of spiritual despair and sadness that drains us of our Christian hope. It makes the life of prayer and charity seem pointless and futile. In the heat of mid-day, as the monk tires and begins to feel that the commitment to desert solitude was a terrible miscalculation, the demon of acedia whispers despairing and exculpatory thoughts: “Did God intend for human beings to reach for the heavens?” “Does God really care whether we pray?” “Is it not unnatural to seek solitude and chastity?” According to another ancient writer in the Evagrian tradition, the noonday demon “stirs the monk also to long for different places in which he can find easily what is necessary

for his life and can carry on a much less toilsome and more expedient profession. It is not on account of locality, the demon suggests, that one pleases God. He can be worshiped anywhere .....Thus, the demon employs all his wiles so that the monk may leave his cell and flee to the race-course.”

Are these temptations that afflict the monk as strange or alien as the unfamiliar Greek word, *acedia*? I think not. Let me update the whispering voice of sloth: “All things are sanctified by the Lord, and one could just as well worship on the golf course as in a sanctuary made by human hands.” Or: “God is love, and love affirms; therefore, God accepts me just as I am. I need not exercise myself to change.” Or: “We should not want to put God in a box, so the Christian tradition must be seen as a resource for our spiritual journeys, not as a mandatory itinerary. I can pick and choose according to my own spiritual needs.”

In our day, these temptations seem far more dangerous than Emerson’s “trust thyself.” After all, how many people, believers or unbelievers, wish to reign any where, in heaven, hell, or even in their own souls? Few, I imagine. Most of us just want to be left alone so that we can get on with our lives. Most of us want to be safe. We want to find a cocoon, a spiritually, psychologically, economically, and physically gated community in which to live without danger and disturbance. The care-free life, a life *a-cedia*, is our cultural ideal. Pride may be the root of all evil, but in our day, the trunk, branches, and leaves of evil are characterized by a belief that moral responsibility, spiritual effort, and religious discipline are empty burdens, ineffective and archaic demands that cannot lead us forward, inaccessible ideals that, even if we believe in them, are beyond our capacity.

*Acedia*, then, is a real threat, a deadly sin doing its deadly work in the present age. Its presence can be detected rather clearly in two features of our intellectual and moral culture. The first is the intellectual spirit of dispassion and coolness that grows out of the ideal of “critical distance.” This ideal often contributes to the *torpor animi* that afflicts any who have entered into the habituating practices of our universities. For many of our professors, the drama

of education is to break the magic spell of immediacy. Just as the commonsense observation that the sun revolves around the earth is quite false and must be corrected, so, we are told, we must step back from the moral and social opinions we were taught as children. Nothing that is given should be accepted. We must step back from our initial assumptions and see them as being, at best, merely true-for-us, rather than being simply true.



Portrait of Michel de Montaigne, 1533-1592

In order to spur us toward critical thought, the dominant strategy of contemporary instruction is shock therapy. Anticipating the method, the early modern essayist Montaigne described his desires to “pile up here some ancient fashions that I have in my memory, some like ours, others different, to the end that we may strengthen and enlighten our judgment by reflection on the continual variation of human things.” Montaigne is confident that by “piling up” these examples, we will be

forced to stop thinking parochially and recognize that men and women have lived many different ways according to many different ideals and customs. We will be shocked by the diversity, and for just this reason, we will be levered away from an atavistic loyalty to our particular ways of viewing the world.

But the ancient fashions Montaigne catalogues are not simply diverse. He chooses very carefully, and in a way that also anticipates postmodern historiography and cultural study, his examples tend toward the prurient and base. Montaigne quotes ancient descriptions of how people wiped themselves after bowel movements, as well as peculiar postcoital practices. The shock, then, is redoubled, for not only do we see the diversity of cultures, but as Montaigne insinuates, we begin to worry that those beliefs and practices we think so decisive for human decency and moral rectitude will come to seem as silly and pointless as the ancient Roman expectation that men would pluck all the hairs off their chest, legs, and arms.

What Montaigne sought to achieve has become the very ideal of “critical thinking.” He wants us to step back from our loyalty to the immediate and seemingly self-evident truths of our inherited way of life. He wants us to separate ourselves from our

cultural context. To think responsibly about culture, morality, and religion, then, involves establishing critical distance. Just think about biblical criticism. In most cases, the basic strategy of instruction is to force pious students to step back from the immediacy of the canonical form of the text to see how what seems to be a doctrinally consistent and spiritually unified whole is, in fact, a text made up of heterogeneous sources and layers of editorial revision.

Or, more simply, consider the term “Hebrew Bible,” which is now replacing “Old Testament.” This terminological shift has many sources, including an anxiety about Christian supersessionism. However, among them is a pedagogical goal. We are not to engage these ancient writings as constituent elements of a unified witness to the crucified and risen Lord. Instead, we are to keep the prophetic power of the text at arm’s length and allow the text to speak to us only as a witness to a now dead thing called “Ancient Israelite Religion.” This pedagogical strategy distances us from living religious passions that might overwhelm the cool judgment of the historical scholar in the present and that have no doubt led to religious violence in the past.

I do not wish to condemn the pedagogy of critical distance in toto. How can we undertake historical, social, and cultural inquiry without, in some way, breaking the magic charm of immediacy, without stepping back from our inherited context and preconceptions? Furthermore, in the Socratic tradition of Western thought, the leverage of objection and counterargument forces a moment of reflective hesitation that can heighten rather than diminish our ardor for the truth. My point, then, is not to criticize the critics. Rather, I want to draw attention to the spiritual consequences of critical distance, consequences that now prevail, in spite of the best intentions of scholars and professors.

To learn that Muslims have many wives, that Hindus have many gods, and that Eskimos have many words for snow yields no insight other than the recognition of diversity. The effect is not to shift our loyalty from appearance to reality, as Plato portrayed the effect of the dialectic of Socrates. Nor does cultural study follow the pattern of modern science, where, for example, we move from the illusion of a moving sun that circles the earth to the accurate knowledge that the earth rotates on its axis. Quite the contrary. The now widespread effect of the modern

critical project is to undermine our confidence that any moral or cultural system should properly command our full loyalty. For this reason, as John Henry Newman observed, critical thinking has “a tendency to blunt the practical energy of the mind.” It loosens the bonds of commitment and distances us from the immediacy of truths we once thought unquestionable. Critical distance may free us from prejudice, but it can also undermine the hope that enduring truths might be found. It can engender a humility that sustains tolerance, but it can also so relax the passions of the intellect that our civility comes at the price of conviction.

The ways in which this leads to acedia are, I think, obvious. The very sentiments that the classical Christian authors feared are precisely the virtues modern educators seek to instill in their students. The *lento amore*, the slow love that Dante thinks must be purged from our souls, is the dispassionate heart that establishes critical distance and waits for compelling evidence. The *sterilitas animae* that so worries Bernard of Clairvaux describes quite well the ideal of a critical thinker who has purified himself of the corrupting parochialism that limits his larger, more universal vision. When someone prefaces a comment with the confession that he is speaking from a “white, male, upper-middle-class perspective,” it reveals either a competition for the upper-hand (“I am more critical than you are”) or a despair of ever saying anything worthwhile.

Critical distance is not the only ideal of our time. We can never achieve an entirely care-free approach to life. Commitment energizes our culture, even as critical inquiry encourages dispassionate analysis. Yet the very nobility of our commitments can create a distance that is as debilitating as critique. Since no actual society or movement lives up to that ideal, we can end up unengaged in fact and in action—pushing away evil rather than seeking the good. Controlled by what the old writers called *fastidium*, a fastidious conscience, we boil with outrage on the surface of our souls, while at a deeper level, we go slack. Thus, many so-called seekers do not seek at all; they wait for something worthy of their allegiance and the waiting becomes habitual and comfortable. Our society has far more of these “waiters” than “seekers.”

This fastidiousness is evident in our cultural response to suffering, the second feature of our

current intellectual and moral landscape that strikes me as emblematic. We recoil from cruelty, and this dominates our collective conscience as the *summum malum*. The taboos of traditional morality may evaporate as we cultivate critical distance, but no pure vacuum develops in their place. Instead, our sensitivity to suffering and our horror over cruelty increases. Just consider the case of my grandmother, who went to a public hanging at a county fair in Hannibal, Missouri, when she was a child. Today, we shudder at the thought. How, we ask ourselves, could our forebears have been so insensitive to suffering and cruelty?

Once again, I do not intend a blanket criticism of our present squeamishness. Most likely, we should be thankful that something of moral significance has filled the void created by critical consciousness. At least we cannot gaze upon torture and suffering with a dispassionate and care-free attitude. Nonetheless, we must recognize how contemporary moral sensibilities tempt us toward acedia. Our vague and general moral sentiments—"suffering is evil"—overwhelm our immediate duties and corrupt our ability to function within the complexities of ordinary moral relations. As Judith Shklar wrote, "To hate cruelty more than any other evil involves a radical rejection of both religious and political conventions. It dooms me to a life of skepticism, indecision, disgust, and often misanthropy"

Our misanthropy is swaddled in kindness, but it manifests the symptoms of acedia nonetheless. How many parents cannot muster the determination to discipline their children because they cannot bear inflicting the suffering it will require? How many educators have despaired of grading, not out of lassitude or neglect, but because they shrink from the thought of the hurt feelings of those who do poorly? The examples are but instances of a broad cultural trend. Demand and expectation are hurtful, and we turn away from zeal in order to soften the blows of discipline. Our general commitment to reduce suffering causes us to hesitate from inflicting the pain of shame. Thus, acedia, a languid disregard for moral and social standards, is now a virtue.

For this reason, I do not think our present culture of affirmation is based on an Emersonian conviction that each person is lit with genius. Rather, we hold our tongues and smile politely when people tell us of their divorces, abortions, infidelities, and transgres-

sions because we do not want to make anyone feel bad. We indulge and we trim, because the thought of suffering paralyzes. Fixed on the horror of cruelty, the fastidious conscience is brought to inaction by the very passion of its commitment. Fearing evil—why add to the grief of divorce by condemning it?—we withdraw from action.

How can we bridge the distances demanded by critical thought? How can we overcome the fastidious conscience that cannot countenance the "no" of discipline? First, we need to guard against the tendency of modern theology to turn the afflictions of acedia into enticements toward virtue. Consider Paul Tillich's formulation of the "Protestant Principle." It is the negation of all positive, finite, and worldly forms of faith and practice. In this way, Tillich makes critical distance into a form of faith. "What makes Protestantism Protestant," he writes, "is the fact that it transcends its own religious and confessional character, that it cannot be identified wholly with any of its particular historical forms." The stepping back that marks critical thought is, then, the essence of true religion.

"Protestantism," Tillich continues, "has a principle that stands beyond all its realizations." "It is not exhausted by any historical religion; it is not identical with the structure of the Reformation or of early Christianity or even with a religious form at all." Or still again, "The Protestant principle . . . contains the divine and human protest against any absolute claim made for a relative reality." Thus, Tillich draws a conclusion that is ubiquitous in modern progressive theologies: "Nobody can have the ultimate, nothing conditioned can possess the unconditional. And nobody can localize the divine that transcends space and time." Or to quote from a bumper sticker version of the same: My God is too big to fit into any one religion.

If Tillich's Protestant principle is true, then why in the world would anyone experience, let alone give in to, a burning desire to come to the Lord in baptism and worship? If nothing conditioned can possess the unconditional, if the finite is not capable of the infinite, then who would not despair of the religious life? Contrary to Tillich, we must stop pretending that the distance and dispassion of modern intellectual life are covert forms of faithfulness. Critical thought may produce what St. Paul, in 2 Corinthians 7, calls worldly grief, the sorrow that any honest

person must feel when he recognizes that sickness, disease, and death conquer finite flesh. But we must be crystal clear. Critical thought does not and cannot produce the godly grief that St. Paul commends. That comes from repentance and personal change, not critical insight.

This leads me to my second observation. In Dante's *Purgatorio*, the principle of sacramental penance holds sway. Vices are cured by their contrary, and thus, the slow and tepid love of the slothful is purged by a frenzied fervor. So, in a picturesque scene, just as Dante and Virgil doze off on the ledge of *lento amore*, they are awakened by a crowd of penitents rushing by, shouting and weeping with overwrought passion. "Sharp fervor," says

with the oil of gladness" so that they might be inflamed with desire for wisdom. If we are to fight the noonday devil of acedia, then the *lento amore* of critical distance needs to be counteracted by forms of intellectual life that hasten toward an embrace of truth. Desire for truth needs to gain the upper hand over fear of error.

Evagrius Ponticus offers a different remedy for sloth. For him, the single great weapon against acedia is stability. This seems to contradict Dante's rushing throng, but it does not. The penitent are hurrying away from their negligence. Evagrius, however, is not concerned with how to restore the fallen, but how to prevent the monk from falling in the first place. He writes, "The time of temptation is not the

***A great stratagem of the slothful is to hurry about from place to place to find a more congenial locale for their spiritual projects. The moment a postmodern seeker finds worship somewhat cold, off he goes to another church to try to find more "vitality."***

Virgil to those who run by, "makes up for negligence and delay which you perhaps used through lukewarmness in doing good."

Here we need to be careful not to moralize, for according to Dante, as for all premodern writers, the great work of charity is first and foremost the work of prayer. To the extent that we are brought to dispassion by critical thought, we must enter into the disciplines of daily prayer with all the greater fervor and commitment. The more we feel the torpor of critical distance, the more swiftly we must run toward the daily office, toward regular study of Scripture, toward the bread and the cup of the Eucharist. An intimacy with divine things is the proper way toward a passion for divine truth. We cannot enjoy that which we hold at a distance.

This insight also holds true for the intellectual life. Critical distance easily produces a *torpor animi*. We must resist the temptation to forever look behind or above or below. At some point, we must train our minds on some aspect of study, whether Wordsworth's *Prelude* or a puzzling question in topology. We must allow ourselves to be romanced and ravished by the promise of truth. As St. Bonaventure observes in the prologue to the *Itinerarium mentis in Deum* [*The Journey of the Mind into God*], those who study must be "anointed

time to leave one's cell, devising plausible pretexts. Rather, stand there firmly and be patient." When, a few centuries later, St. Benedict made stability the centerpiece of Western monasticism, he did so for the same reason.

A great stratagem of the slothful is to hurry about from place to place to find a more congenial locale for their spiritual projects. The moment a postmodern seeker finds worship somewhat cold, off he goes to another church to try to find more "vitality," or even more likely, he logs onto Amazon.com and orders a book on Buddhist spirituality. We demand immediate results, and should we experience the dryness and tepidness that comes from distance and alienation, we respond by distancing ourselves still further.

This agitated search for something higher, something more transparent "the pure gospel"—comes at a great cost. One can no more play games with separation and divorce in marriage and expect to enjoy the fruits of intimacy, than one can in one's union with the body of Christ. One can no more serve Christ by loyalty to theological abstractions than serve human beings by loyalty to sentience. Only a focused love can overcome distance. After all, Dante's rushing crowds on the ledge of sloth are not going hither and yon. They are all going the same

direction—toward Him in whom all will rest.

Knowing whether to follow Dante’s advice and rush toward intimacy or to heed Evagrius and remain in stable loyalty cannot be reduced to a formula or principle. There are no intellectual solutions to spiritual problems. Like each of the seven deadly sins, acedia must be fought with spiritual discipline. Such discipline is profoundly alien to our culture, not because we have alternatives, but because we entertain the fantasy of life without spiritual demands. This fantasy is the most important legacy of modernity. For the great innovation of modern culture was the promise of progress without spiritual discipline. All we need to do is adopt the experimental method, calculate utility, institute the rule of law, establish democracy, trust the market. In each instance, scientific knowledge, the machinery of proper procedure, the invisible hand of a well-designed process, will carry us forward. If we will but believe in this promise, we are told, then we will be free to neglect our souls. For according to this modern dream, our virtues and vices are inconsequential matters of private taste and personal judgment. Thus, although our society is increasingly willing to use economic incentives and legal sanctions to influence behavior (welfare reform and laws against smoking are signal examples), we insist that all discipline must remain on the surfaces of life. Once economic and legal requirements are met, we insist upon our right to live as we wish.

This fantasy of life without spiritual demands demonstrates the depth of our captivity to acedia. Pride has no role here, for even when vicious, ambition shapes the soul. Our ideal, by contrast, is shapelessness. We want to be free—to be ourselves. Our ambition is a tautology, empty of any will to shape or sharpen our lives. Even as we sculpt our bodies in the gyms, we cultivate a languid spiritual disposition, one aptly described by Chaucer: “Ye be like the tired cat that would fain have fish; but what think ye? He would not wet his claws!” [*Translated from Middle English.*] In our sloth, we will not wet our feet in the frightening water of any spiritual discipline, Christian or otherwise. For fear of wounding sensibilities, for fear of ethnocentric dogmatism, we abandon discipline, or we individualize discipline to the point that it is not discipline at all.

We must wet our claws. Neither Dante’s urgent



© Howard David Johnson

*A Seraphim Applies a Burning Coal to Isaiah’s Lips  
Whose heart yearns for God is cauterized by His holy Word. Divine caring inspires sacrifice and the courage to take principled stands.*

rush toward the truth nor Evagrius’ patient stability leads to an exhausted or desiccated existence. On the contrary, the spiritual disciplines they urge serve the end of intimacy. Their strategies awaken and tether, energize and focus. They wish us to become persons with distinct outlines and deep purposes. Only as such persons can we be partners in fellowship—with the truths we seek and with each other. One can no more desire the blessings of marriage with indifference or a wandering eye, than seek a lasting truth with languid disregard or lack of concentration. This holds true in our relation to God. We must desire holiness to allow the burning coal to touch our lips, and we must be attentive and focused to hear the still, small voice. We should rush toward our Lord, for we can never become too intimate, and we should wait patiently with Him, for He always has something more to give. To do so, we must place the pedagogy of critical distance and the dictates of conscience within a larger vision of journey toward the truth, a journey in which the warm and enduring embrace of love is to be cherished rather than mocked or feared. □

## BOOK REVIEWS

### *Favored by Angels*

**F**OR ALL HIS FAME as the creator of Tom Sawyer and Huck Finn, it may come as a surprise to many that Mark Twain (Samuel Clemens) was also the author of an imaginative, but historically accurate, biography of Joan of Arc. Indeed, Twain spent more time (twelve years and many months in France) researching and writing this book than any other in his oeuvre. He personally regarded *The Personal Recollections of Joan of Arc* (Ignatius Press, San Francisco, 1989) as both his most important and his best work.

It is presented as the reflections of Sieur Louis de Conte, a childhood playmate of Joan and later her page and secretary.

Joan of Arc had the briefest epoch-making military career known to history—thirteen months! It found France an English province, cowed and dispirited, and concluded with a virtual completion of the One Hundred Years War and the imminent return of France to sovereign self-rule.

Captured as a prisoner of war, Joan was held by the English for a (literal) prince's ransom. Neither the ingrate king nor the fickle French lifted a hand nor offered a penny. Rather, the Bishop of Beauvais bought Joan, ostensibly for the Church, but really for the English, who sought to disgrace and defame her, thereby nullifying her extraordinary power to rally French patriotism.

Consequently, she was shut up in the dungeons of the Castle of Rouen, chained by hands and feet to a pillar in a cage. It was a dreary and hideous captivity, but it could not break her invincible spirit. For three months, a solitary girl of nineteen, without advocate or advisor, she stood trial on trumped up charges against a formidable array of ecclesiastical judges, exhibiting an astonishing calm, clarity of speech, sharp memory, and a gentle



1854 painting by Jean Auguste Dominique Ingres, Louvre, Paris

*Joan of Arc at the Coronation of Charles VII*

but resolute refusal to be tricked into self-incrimination by these masters of innuendo and casuistry.

Her vicious adversaries used the sacrament of confession, long denied this devout soul, to gather information for their proceedings by planting a confederate to eavesdrop. For, at the bidding of her Voices, Joan had refused to divulge certain revelations vouchsafed her, not even (in her words) “if you tore the limbs from my body.”

Deception followed deception. Joan was finally persuaded to sign an innocuous document, which, by a subterfuge, was really a full confession of erroneous charges constituting heresy. Of course,

she repudiated the document when she knew of its real contents and went to her martyrdom with the peace of God in her heart and endearing words and loving prayers for the cur she had crowned and the nation of ingrates she had saved.

When the fires rose about her and she begged for a cross to kiss, it was an English soldier who answered her pathetic prayer.

Twenty-five years after her immolation, a Process of Rehabilitation was instituted. A cloud of witnesses came forth, made oath and testified. In that sworn testimony the beautiful history of Joan of Arc is laid bare, from her childhood to her martyrdom. From the verdict she rises stainlessly pure in mind and heart, in speech and deed and spirit.

As the book's author writes in a postscripted essay, Joan's mind, in several particulars a prodigy (legal sophistication, oratorical eloquence, diplomatic sagacity, military brilliance), is utterly singular in the history of genius in that, where other illustrious figures grew toward their excellence, she began as an exceptional general, an accomplished statesman, a self-possessed orator, and a shrewd lawyer. Furthermore, her prophetic powers know few parallels for the specificity with which the time, place, and precise nature of events predicted. These prophecies include the outcomes of various battles, her own wounding, the length of her military career, and her martyrdom.

How is all this to be explained? Quite simply, Joan was favored of God and of angels, including the Archangel Michael. Twain has a wonderfully evocative description of the Maid's encounter with this august Being. She had daily speech with angels, saw them face to face. They counseled her, comforted and heartened her, gave her foreknowledge of events, and prompted her important actions. No threat of any form of death could cause her to recant her Visions and Voices. They were emissaries of God and Joan conformed her will to their bidding, knowing it was God's. It was to His Tribunal that she must answer. "I have a good Master who is our Lord and to Him I will submit all."

There were striking contrasts in her character, including an unlikely blending of magnanimity and humility, keen intelligence and breathtaking simplicity, easy familiarity and spotless purity,



Painting (oil on canvas) by Eugène Thirion (1876), Church of Notre Dame, Chatou, France  
*Joan of Arc hears the counsel of the Archangel Michael*

dauntless courage coupled with compassion for any who suffered, sober piety and soaring optimism.

For a deeply moving account of a pure and noble spirit who was guided by the Race (Holy) Spirit; for splendid narrative writing, trenchant and, at times, humorous dialogue (this is Twain, after all!); for a vivid evocation of a time when religion was the overriding and unifying fact of common life; and, not least, for a sheer good "read," this book satisfies and inspires. □

—C.W

### *Meeting the Dead through Mirrors*

**M**IRROR GAZING? Advocated by a medical doctor who also has a Ph.D. and a teaching position at a university? Well, yes. But then, what about this: "The Rosicrucian Fellowship advocates the study of astrology and

palmistry by all its members” (*Teachings of an Initiate*, p.128). Palmistry? Heindel’s search for truth takes him sometimes to unlikely places, much to our benefit. So he might have been sympathetic to the work of Dr. Raymond Moody, who, like Heindel, is no stranger to controversy and skepticism. Moody has weathered both in popularizing near-death experiences (involving the separation of individual consciousness from the physical body), which he proves are far more prevalent than usually thought. Moody’s new field of investigation is really an extension of NDE study because many of his subjects, while out of the body, contacted deceased loved ones in a world of light.

It was primarily with a view toward providing solace for survivors of departed ones that Dr. Moody began to explore mirror gazing as a tool for contacting the spirits of the deceased. Nor was he so naive as not to anticipate an even more dubious, even hostile, response from a fearful and close-minded public. A psychologist, learning of Moody’s plans to conduct a study in this area, said, “There goes your career.” A physician attending to Moody’s thyroid problem said he had “gone off the deep end” and made a diagnosis of manic-depressive, prescribing lithium for him! So much for prophets and lesser types being without honor in their own country and community. Moody faces the resistance frankly, even with optimism. “I believe, in my own way, I have opened up Pandora’s jar. Yet from this modern jar will surely spring good things, such as hope and understanding.”

The immediate problem the student of Western Wisdom Teachings might have with mirror gazing is that it is mediumistic, right? Wrong. No intermediate agency is involved. But it involves passivity and dangerous suggestibility, does it not? Passivity? No. The subject is encouraged to be focused and alert. His mind is directed toward realizing a specific aim, and he is almost always impelled by a positive emotion ranging from warm appreciation to profound love. He is suggestible only in the sense that he is not rigidly close-minded or inhibited by predetermined ideas or by fear and agitation.

Specifically, what is involved? Dr. Moody describes his work as “visionary facilitation.” He



Oil on canvas, Henry Gillard Glendon (1852-1913), Wellcome Library, University of London

### **John Dee Performing an Experiment before Elizabeth I**

*An enigmatic figure, "considered one of the most learned men in Europe," Dee was a one-man 'think-tank' of his day, a religious hermeticist, and, some maintain, of early Rosicrucian persuasion.*

might not have pursued it did not he, like many pioneers of new techniques, apply the procedure on himself. He sought to contact a loved maternal grandmother and, to his astonishment, had a living encounter with his *paternal* grandmother, who came forth from the mirror and telepathically conversed with him—to their mutual benefit, particularly for Dr. Moody, who had found this person irascible and negative when he was a child. Her behavior was explained and his grievances were healed. Moody, no tyro in these matters, describes this encounter as “one of the most life-changing events I have ever experienced. What happened altered my concept of reality almost totally.”

On the basis of this meeting, Dr. Moody conducted a number of experiments, the first involving ten normal, healthy, intelligent people who had no occult ideologies. Each went through a preparation period and then entered the apparition chamber, or *psychomanteum*. Of the ten ushered through the process, five saw apparitions of their departed relation. Improvement of facilities and refinement of techniques enhanced the results of the visionary facilitation.

*Reunions* (Ballantine Books, 1993) puts the practice of mirror gazing in an historical context, tracing its royal ancestry to the mystery ceremonies of ancient Greek initiatory rites, notably in the Oracle of the Dead at Ephyra, where highly

polished, water-filled, metal cauldrons served as the “speculum” or mirror frame in which the candidate, having been deprived of sensory stimulation, enters the torchlit apparition chamber and confronts huge, mind-transforming apparitions.

Two millenia later, Queen Elizabeth’s private intelligence agent, John Dee, conjured on a daily basis, using an obsidian divination mirror previously used by the Aztecs. He meticulously recorded the revelation of wisdom and visitation of spirits in the face of considerable public outrage.

Other references to the phenomena of mirror gazing in historical, literary, and mythical sources include *Through the Looking Glass*, Aladdin and his lamp, Odysseus divining from a pool of blood, Joseph divining from his silver drinking cup, Abraham Lincoln viewing his double in a nearby mirror, ominously pale and ghostly (presaging his assassination).

Particular experiences vary considerably in content and apparitional disclosure. Usually the speculum first clouds over or mists, colors and lights appear, and out of this smoky substance a figure may emerge. But there are times when only the presence is felt, often coupled with an auditory vision. One might suppose that the visiting beings are, at most, ghostly or diaphanous. However, in one study 13% of the contacts with the dead were tactile.

Not infrequently, the subject does not meet their loved one in the psychomanteum (basically, a darkened chamber), but a day or more later, in their own residence, usually at night. Also, one may encounter not the intended departed but another close relative, and in so doing amending wrong attitudes and, through information provided by the visitant, gaining a new sense of freedom through understanding and forgiveness. In other words, one sees whom one needs to meet, who may not always be whom one wants to meet.

From an occult viewpoint, some subjects demonstrate an ability to leave their physical body and meet the departed “halfway.” Others have an

extension of their etheric consciousness, thus enabling subliminal perception. Clearly though, some departed are able to come the full distance and be discerned bodily as in any normal physical encounter. In many facilitated apparitions, Jupiter consciousness is activated in the subject, enabling them to read thoughts of the loved one even more clearly and intimately than if they were spoken.

It is Dr. Moody’s desire and intention to rehabilitate and legitimize the status and role of mirror gazing as a primary modality in grief therapy, a tool for studying altered states of consciousness, and a means for researching shamanism and, more generally, the hypnogogic state, which, as Thomas Edison knew, may be an especially fertile source of images, ideas, and associations.

Dr. Moody is sanguine about the potential and prospects for mirror gazing. He feels that parapsychology has become abstract and intellectualized and seems to have renounced its living connection to the soul (psyche). Its real subject matter is

the universe of consciousness. Under controlled conditions, not unlike those prevailing in pre-Christian Greek mysteries, the mind can have experiences that transcend traditional strictures of time and space, educing the emotions of awe, amazement, and profound, life-affirming gratitude.

For some, mirror gazing has provided a doorway to other dimensions of the mind, has enabled remarkable encounters with deceased loved ones, and thus has permitted healing and psychic closure. It is the author’s observation that mirror gazing exerts a transformative influence on personality comparable to a near-death experience, making the subject kinder, more understanding, and less fearful of death. Used in the gentle, guarded, and guided manner outlined by Dr. Moody in *Reunions*, it may serve a useful function in the evolution of consciousness; though, to remind the reader, “loving, self-forgetting service is the shortest, the safest, and the most joyful road to God.” □

—C.W



Museo de América, Madrid

*Black Obsidian (Volcanic Glass)*  
*Mirror Used for Divination*

## NUTRITION AND HEALTH



### *Let's Eat Right*



*And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.*

—Gen. 1:29

**I**N GENESIS 1:29 of the Holy Bible we are told what kind of food we should eat! Over the long course of his involution, mankind has been given different articles of food for his diet. Adamic man was only mineral in nature. He was followed by the Cain man, who was plant-like and was nourished on plant foods. Thus does Scripture record that Cain tilled the soil and planted grain. During the Lemurian epoch, when man was animal-like and passionate in nature, having an indwelling desire body that gave him soul experiences, it was permissible and proper for man to eat meat. The Bible designates this phase in man's development with the sentence, "Nimrod was a mighty hunter." During the middle and latter part of the Atlantean Epoch, mankind was given a mind, which linked his three-fold lower nature with his three-fold Spirit and made possible the indwelling of the Ego, or Human Spirit. This development is signified by the advent of Noachian man, who was given the article of wine (called by many a "spirit") to deaden the true Spirit dwelling in the body. Under the intoxicating influence of this pseudo spirit, man gradually forgot his divine origin and focused his whole attention upon the lessons to be learned in this world.

Man has now evolved to the Aryan Epoch and should be well on his way to becoming a vegetarian because he is called to build and use positively his latent organs of supersensible perception and

once again become aware of the spiritual worlds in which he lives and moves and has his being. This objective is thwarted when a person eats meat, which stimulates the instinctual nature and makes the person more responsive to lower fleshly impulses. Nutrition derived from the plant kingdom induces a more mild and temperate nature and facilitates the cultivation of spiritual attributes.

The food that we eat should consist of fruits, vegetables, grains, nuts, herbs, and, if elected, modest portions of organic milk products. These foods provide us with various forms and ample quantities of carbohydrates, proteins, and fats. It is important that we maintain balance in the selection and amount of the foods that we consume. In particular, we should try to select foods that yield an alkaline, rather than an acid, reaction when used by the body. The alkaline-forming foods will promote better health and thus help us to prevent many common diseases such as colds, influenza, gout, cancer, diabetes, and heart problems.

In general, the foods that produce an alkaline reaction in our stomach are the fruits and vegetables. All meats, including fish and poultry, produce an acid reaction. Meats are much more complex organisms than plant food and require a strong acid environment to break them down so that they can be assimilated. Serious students of the Rosicrucian teachings, for a variety of reasons, have voluntarily and gladly eliminated meat from their diet.

The total calorie content of our foods may be in these proportions: 60% to 70% from carbohydrates, 20% to 15% from protein, and 20% to 15% from fat.

In current America obesity has become epidemic, even among its children, caused by overeating,

making wrong food choices, and lack of exercise. Obesity can and does lead to diabetes. It has been recently stated in U.S.A. daily newspapers that one child in three born in the year 2000 will become diabetic unless they start eating less, eating more wisely, and exercising more. Diabetes leads to many health problems, including blindness, kidney failure, limb amputation and heart disease. Many medical doctors are well aware that a diabetic epidemic is currently underway and needs to be stopped! The top culprit in obesity is added sugar in so many food products. Experts say that people should get no more than 10% of their needed calories from sugar, though sugar intake has increased 28% since 1983.

We should also endeavor to eat in moderation. There are far too many men and women in our society that overeat. Obesity rates in the U.S. doubled in the 1990's. Overeating taxes the circulatory and digestive systems and contributes to reduced life span. Parents should constantly set a good example for their children, especially with regard to eating habits.

Memory loss in old age may have nothing to do with Alzheimer's disease but a lot to do with blood sugar level. A simple well-planned diet, with moderate exercise, may be all that is required to protect your brain. Eat less sugar and do more walking or running. If you don't use it you may lose it!

Another point regarding eating right is that we should always chew our food thoroughly, perhaps 10-15 times per mouthful. This will help us predigest our food by mixing it with enzymes and alkaline fluids secreted by the salivary glands, facilitating the assimilation of what we ingest. We might talk a little less at meals and concentrate more on incorporating the earth's bounty, Christ's body, to flesh out our etheric body.

We should also endeavor to drink plenty of pure water throughout the day, though somewhat less at meals in order that stomach acid secret for digestion is not made too dilute. Usually 8 glassfuls, more or less, are recommended each day. This promotes the movement of food stuffs through the alimentary canal, helps to cleanse the lymph system, encourages the elimination of toxic bi-products from cellular metabolism, and keeps the blood

serum, tissues, and organ cells fully hydrated. In fact, many diseases are caused by a protracted lack of pure water and therefore can be easily prevented by providing an adequate supply of it.

We should also endeavor to eat whole grains as much as possible! White bread and white rice have been stripped of much of their nutrient value, and all of their roughage, because the hull (bran) has been removed. Many important minerals required by our bodies are contained in the bran. Cattle that are fed the bran are generally very healthy. Disease can occur when the hull of the grain is stripped off, unless it is supplemented in some other manner. Beriberi, a painful nerve disease caused by a lack of vitamin B1, is quite common in oriental countries that serve polished rice; that is, rice with the hull removed. Sixty percent of the nutrient value of rice is contained in the bran.

Fresh citrus fruit are good for preventing scurvy, sometimes called scabies, which is caused by a lack of vitamin C, contained in all citrus fruit and many vegetables. Lack of vitamin C can cause fatigue, aching joints, compromised immune system, bleeding gums, prostration, bruises that won't heal, and weak heart. Many years ago the British Navy discovered that when their sailors went on long voyages with little or no citrus fruit, they developed the symptoms of scurvy. They corrected the problem by providing an adequate number of limes for the crew on all voyages, resulting in the term "limey" to describe the English sailor.

In conclusion, we might summarize our recommendations for eating right by tabulating a list of the following do's and don'ts:

- 1) Do eat a moderate amount of fruits, vegetables, grains, nuts, herbs and milk products.
- 2) Don't eat meat.
- 3) Don't eat refined sugar and limit sugar intake.
- 4) Do chew your food thoroughly.
- 5) Do eat a variety of raw foods frequently.
- 6) Don't eat overly processed food.
- 7) Do eat whole (not hulled) grains and seeds.
- 8) Don't eat too much fat.
- 9) Do eat a well balanced meal.
- 10) Do drink an adequate amount of water. □

—Harry O'Connell

# HEALING

## *Observation as a Factor in Health*



**T**O THOSE interested in improving and maintaining health, as well as in making spiritual progress, it is of prime importance to form the habit of careful and accurate observation. The reason for this is to be found in the fact that the welfare of the physical body is definitely affected by the degree to which the pictures of the conscious mind coincide with the records of the subconscious mind.

The subconscious memory or mind is made by images of our internal (thoughts, emotions, and will impulses) and external (three-dimensional sensory) environment carried by inspired air to the lungs, and thence to the blood and negative pole of the reflecting ether “atoms” of the vital body. Unless we observe the sights and sounds around us accurately, the pictures in the conscious mind do not coincide with the automatic subconscious records, and the rhythm and harmony of the dense body is disturbed in proportion to the inaccuracy of our observation during the day. This same process applies to self-observation and our ability to be honest in understanding our motives and in fairly expressing them in our relationships.

During sleep the Ego and the mind, clothed in the desire body, draw out from the vital body and the dense body, the two latter remaining on the bed, while the higher vehicles hover above or near the sleeping body. As the harmonies of the Desire World pervade the desire body, wisdom and truth replace error. The desire body regains its rhythm and tone, the time required to restore it varying according to how illusive, impulsive, and strenu-

ous the life has been during the day.

Thus, our activities during sleep partially restore harmon; but the warring vibrations from day to day and year to year are one of the causes which gradually harden and destroy our organism, until it becomes unfit for the use of the spirit and must be abandoned to give the spirit another opportunity for growth in a new and better body. In proportion as we learn to observe accurately, we shall gain in health and longevity, and we shall need less rest and sleep. □

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

May.....5—13—20—26  
June.....3—10—17—24—30

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

## *The Coral Necklace*

**Y**OU HAVE ALL HAD BIRTHDAYS and you know how it is to open mysterious little packages wrapped up daintily in soft white tissue paper and tied with bright ribbons. So, dear readers, you will all know just how Rosalie felt on her birthday and how eagerly she unwrapped her gifts, exclaiming over the surprise that each package held.

The last one to be opened was a little oblong box, different from the other packages. And when she opened it, you should have heard her exclaim, “Oh, how lovely!” for there resting on a tuft of soft white satin were three tiny roses carved out of the daintiest pink coral, and fastened on a slender gold chain.

“Oh, Grandpa, how beautiful! Where did you get it? Do tell me all about the pretty coral roses.”

So Grandpa lifted Rosalie onto his knee and all the children in the birthday party gathered round to hear the story of the coral necklace.

“Years and years ago—probably thousands of years,” said Grandpa, “away over in the warm blue waters of the Mediterranean Sea, floated some little creatures with soft, jelly-like bodies, quite like starfish only very tiny. They were looking for a new home, and finding firm rocks in the warm, deep sea, they fastened themselves there securely. They had no feet nor eyes, but through their mouths they drank in drops of sea water, taking in wee bits of lime, which helped to build their bodies into what looked like tiny limestone castles. More and more of this floating coral family—related to the famous polyp family—fastened themselves to the rocks. How firmly they held to the rocks and how patiently and steadily they went about their work of building, doing their part in

Mother Nature’s sea garden!

“The settlement grew and grew until after a while it had made quite a high wall. When the bodies of the first families were settled and turned to stone, then out of this stone seemed to grow little buds, almost like the tiny leaves seen in the spring-time. Now these were the coral children and quite like other children they were too, for some wandered away looking for a new, home, just as the first settlers had done. But other children never once tried to loosen themselves from the family, but stayed at home and helped to build. And so this living wall grew to be very beautiful. It reflected the blue of the sky, the gold of the sunshine, the rose glow of the sunset, and, yes, even the bright scarlet of the sunrise. After a while there grew up lovely forests of coral trees, dainty pink shrubs, and flowers of a deeper hue.

“Nestling within some of the coral walls were tiny lakes, where brilliantly colored fish sported and darted about, nibbling the soft green seaweed that caught on the coral branches.

“Sometimes other little sea dwellers teased the coral family, saying, ‘Come out of your houses and float with us.’ And the little coral builders would call back, ‘Float away and find your happiness. We can’t come out of our houses for our houses are ourselves. But we make play of our work and are happy builders for Mother Nature.’

“The little coral builders could not hear as we do, and of course they could not talk as we do, but the sea dwellers have a language all their own and understand quite well what the other sea families have to say to them,” explained Grandpa.

“And so, faithfully, hopefully, and lovingly they built a great coral strand. Of course, it took years and years to build this strand, for these little

builders were so very tiny. The earliest settlers had long since left their castle-like limestone houses, and their little life sparks had gone on. But they left their stone houses as a firm foundation for the other coral mites to build upon.

“Now these happy builders loved the dashing waves and the splashing spray. And sometimes the undines—the sea sprites—would whisper to them of other creatures of the sea, telling wonderful tales of Mother Nature’s sea treasures.

“The kind Nature Spirits who work with the great polyp family helped them with their coral wall and cheered them as they worked. For in Mother Nature’s school it is a rule that those who know how to do things must help those who are only learning and they must be patient with them until they have learned their lessons.

“Mother Nature is very wonderful and into her tender care the great Father has given the earth and sea children. And Mother Nature guides and watches over all her little children. She loves them with a great understanding love and always rewards their faithfulness.

“So the tiny coral builders did not in the least mind it when in an occasional sea storm the crushing waves would break off a great chunk of their wall. No, that was a part of the reward they hoped for as faithful builders. A new experience was theirs then, for kind fishermen carried away these broken pieces of the coral strand.

“And that brings me to your necklace, Rosalie,” continued Grandpa.

“One lovely bit of rare pink coral was taken to a jeweler, who with his caring hands carved these dainty roses. And through their faithful service in Mother Nature’s sea garden, the coral builders now bring happiness to a little girl on her birthday.”

Then grandpa clasped the slender gold chain around Rosalie’s soft white throat, saying: “These three pink roses will help you to remember three of the greatest things in life, Rosalie: faith, hope, and love. Faith in Mother Nature’s understanding heart; hope to be of service as you go through life’s school; and love, love for every living thing.

“As we love the sea creatures, the flowers and animals, and help them to progress in life, so the Angels and Archangels help us to grow strong so



Volodymyr Goinyk/Shutterstock

### Coral

*Corals are tiny plant-like animals that depend on clean, clear waters and sunlight to survive. Under these conditions, corals gradually build the coral skeleton that shapes the reef and transforms it into an elaborate structure that can live for thousands of years. The reef is home to thousands of fish, lobsters, sea turtles, and other marine species found nowhere else. U.S. coral reefs cover about 6,500 square miles. There may be as many as 9 million reef species, but only 1 million have been identified. Coral reefs have been called nature’s medicine cabinet because they contain many substances that can help to restore and maintain human health. Coral reefs are sensitive to changes in their environment and need human cooperation and minimal pollution if they are going to last.*

that we, too, may progress. LOVE is the means by which we grow into the likeness of the Father in the Land of Love.”

*The world is full of roses  
The roses full of dew,  
The dew is full of heavenly love  
That drips for me and you.* □

—Florence Barr

