

Rays from the Rose Cross



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

November/December 2004—\$5.00

DYING AND BECOMING
TRUTHS AND RIGHTS—MORTAL AND DIVINE
OMNIPLANETARY MAN
THE GOSPEL IN PICTURES

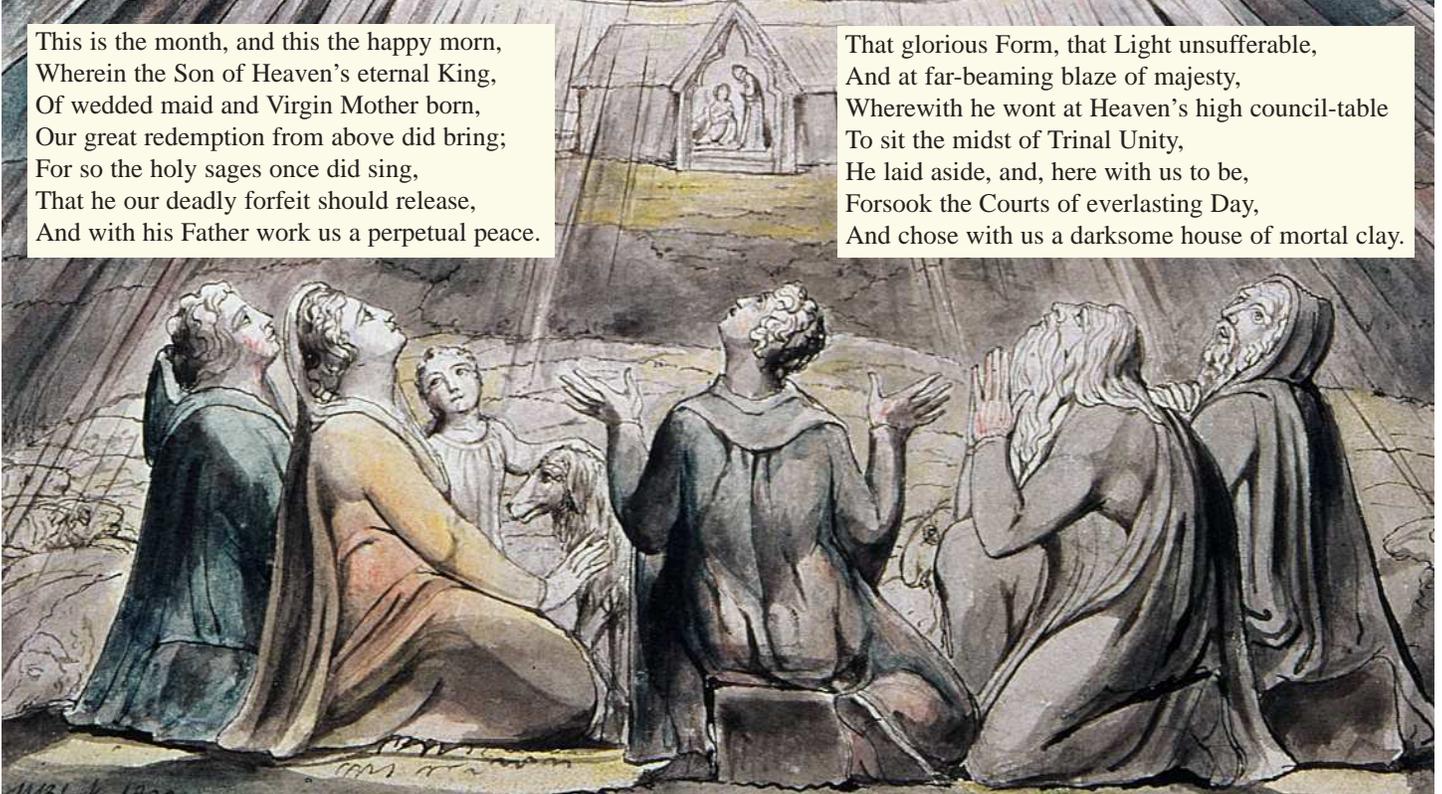
A CHRISTIAN ESOTERIC MAGAZINE





This is the morn, and this the happy morn,
 Wherein the Son of Heaven's eternal King,
 Of wedded maid and Virgin Mother born,
 Our great redemption from above did bring;
 For so the holy sages once did sing,
 That he our deadly forfeit should release,
 And with his Father work us a perpetual peace.

That glorious Form, that Light unsufferable,
 And at far-beaming blaze of majesty,
 Wherewith he went at Heaven's high council-table
 To sit the midst of Trinal Unity,
 He laid aside, and here with us to be,
 Forsook the Courts of everlasting Day,
 And chose with us a darksome house of mortal clay.



Front Cover: Journey of the Magi, J. J. Tissot, 1886-1894, Brooklyn Museum. Above: William Blake: "The Annunciation to the Shepherds" (1809). Watercolor illustration to Milton's "On the Morning of Christ's Nativity", two stanzas of which are cited. Back Cover: Painting by a Probationer.

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

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

E-mail:

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

This Issue...

Feature

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

Editorial

Embracing and Transcending the Physical3

Mystic Light

Dying and Becoming...Kristin Paxton5

Goethe's *The Mysteries*—An Interpretation (Part 6)...Ann Barkhurst9

Birth into the Next Life (Part 2)...Z. Z. Zain14

Spiritual Self-Sacrifice...Dagmar Fragme20

Truths and Rights—Mortal and Divine...C.W.....24

The Life of Christ Jesus—Physiologically Interpreted...Corinne Heline28

From Max Heindel's Writings

The Truth Shall Set You Free32

Readers' Questions

The Transfiguration and the Memory of Nature33

Astrology

The Children of Scorpio...Thomas Hanson.....34

Omniplanetary Man...Carl Swan.....35

Astrology in History...Paul Freiwirth39

Relativity in Astrology...S.B.....42

Religion and Art

The Gospel in Pictures...Albert Edward Bailey43

News Perspectives

Visionary Dogs48

Book Reviews

Blavatsky and *The Secret Doctrine* (Part 2)...Max Heindel49

From Lightning to Light...C.W.....55

More Light on the Light...C.W.....56

The Writings of George MacDonald...R.K.58

Healing

The Key to All Cures...Max Heindel59

For Children

In the Orphan Home...Unknown60

Miscellaneous

On the Morning of Christ's Nativity (poem excerpt)...John Milton.....inside front cover

Creed to Be (poem)...Ella Wheeler Wilcox23

Peace (poem)...Henry Vaughan38

His Power Bounded (poem)...Thomas Traherne.....41

The Temper (poem)...George Herbert54

Toward Faith (poem)...Helen Lawson.....57

*“A Sane Mind,
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A Sound Body”*

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FEATURE

On the Morning of Christ's Nativity



Attributed to Zanobi Strozzi, 1412-1468. Tempera and gold on wood, Metropolitan Museum of Art

It was the winter wild,
While the Heav'n-born child,
All meanly wrapt in the rude manger lies;
Nature in awe to him
Had doff'd her gaudy trim,
With her great Master so to sympathize:
It was no season then for her
To wanton with the Sun, her lusty paramour....

Ring out ye crystal spheres!
Once bless our human ears
(If ye have power to touch our senses so)
And let your silver chime
Move in melodious time,
And let the bass of Heav'n's deep organ blow;
And with your ninefold harmony
Make up full consort to th'angelic symphony....

Yea, Truth and Justice then
Will down return to men,
Orb'd in a rainbow; and, like glories wearing,
Mercy will sit between,
Thron'd in celestial sheen,
With radiant feet the tissu'd clouds down steering;
And Heav'n, as at some festival,
Will open wide the gates of her high palace hall.

But wisest Fate says no:
This must not yet be so;
The Babe lies yet in smiling infancy,
That on the bitter cross
Must redeem our loss,
So both himself and us to glorify:
Yet first to those ychain'd in sleep,
The wakeful trump of doom must thunder through the deep.

So when the Sun in bed,
Curtain'd with cloudy red,
Pillows his chin upon an orient wave,
The flocking shadows pale
Troop to th'infernal jail,
Each fetter'd ghost slips to his several grave,
And the yellow-skirted fays
Fly after the night-steeds, leaving their moon-lov'd maze.

But see, the Virgin blest
Hath laid her Babe to rest:
Time is our tedious song should here have ending.
Heav'n's youngest-teemed star,
Hath fix'd her polish'd car,
Her sleeping Lord with handmaid lamp attending;
And all about the courtly stable,
Bright-harness'd Angels sit in order serviceable.

"On the Morning of Christ's Nativity", John Milton, selected stanzas.

Embracing and Transcending the Physical

ONE NEED NOT BE a student of the the Science of Spirit to know that we receive exactly in proportion to what we give. The more we apply ourselves to enhancing the life around us, the more we, in the fullest sense, live.

To one kind of mentality, this attitude may appear questionable, perhaps foolish. A strictly secular approach to existence is to strike out into the world to find and to get. Ultimately, however, one gets weary and perplexed; ultimately, one finds suffering and vanity, because the motive for action has been personal and selfish. That is, the motive, be it desire for knowledge, name, approbation, power, or wealth, has been prompted by the small "i" and designed to gratify the "me."

This thirst for physical gratification is a force more potent than we may care to appreciate. It is not only ingrained by the habit of many lifetimes, having been a legitimate impulse by which man has unfolded his individual self-consciousness; it is also continuously encouraged and reinforced by certain spiritual beings. Thus, in contending with the desire to have and hold more of what the material world seems to be able to offer, we are waging a metaphysical war against "principalities, powers, rulers of the Darkness of this world, spiritual wickedness in high places." (Eph. 6:12)

Christ Jesus triumphed over these Powers of Darkness: "Be of good cheer, I have overcome the world." The motto which describes this planetary achievement is: "Not my will but Thine be done." The victory is not attained through rooting out desire, however, but in the *depersonalizing* or *transpersonalizing* of the desire energies. We redirect and transmute them. The life vector rises off the temporal-horizontal and vitalizes the spiritual-vertical dimension of being. We use basic desire force to serve our True Selves, our permanent spiritual beings. Some of the first steps along the path of spiritual attainment

concern the mastering of the desire nature—the harnessing and transmuting of basic desire energies, the purging and purifying of the impulsive self that would be gratified from moment to moment. How can we expect to receive intuitions and revelations of higher worlds when our bodies jingle and jangle to the myriad coarse stimuli around us? We cannot receive the high until we constantly resonate at those same high frequencies; and to be able to do so is, in large measure, to have sloughed off and died to the low, the heavy, and the sensual.

This transmutation of desire energies may well involve a dying to all that one holds near and dear, in order that all the intimate energies of personal attachment may be released from their objects, liquified, as it were, pooled, and rendered up in oblation to the Most High. This immolation of the lower, this upgiving, engenders a new life; the consecrated energies are ignited and spiritualized. One comes into a living awareness of his spiritual being and sees the physical body as a garment, even as the material Earth is the visible temporary vesture of the Christ Spirit.

As long as we yearn for and seek ultimate answers in and through the material plane, so long shall we be miserable. This truth is experiential in nature, however, and is discovered and confirmed by each of us only through trial and error. If we would have security, peace, and light, surely reason itself informs us that these lie not with the physical, which today is and tomorrow is not. We seek to bind ourselves to what is enduring and not subject to the mutabilities of the temporal scheme of tangible objects and overt events.

Along the way, we begin to understand that all we need for our spiritual unfoldment is already given us. It is dormant, even germinating, within, awaiting our conscious tending. When we rampantly forage about in the world of sense perception for answers and requital to our every whim, we incur all manner of trouble. Our actions then indicate an absence of

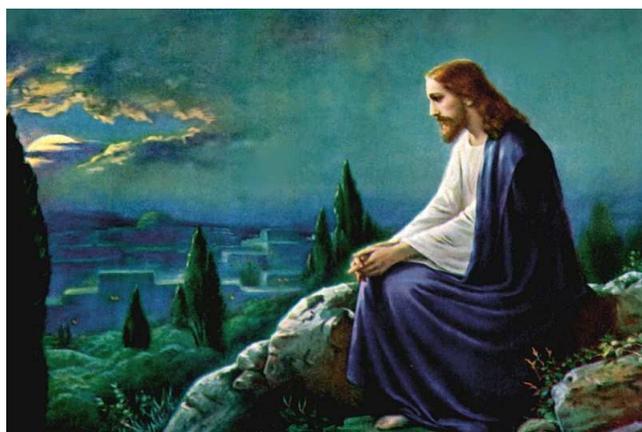
insight into the orderly (trace the etymology of the word *cosmos*) scheme of creation.

Sufficiency and fulfillment describe the harmonious working of Natural Law. The one thing we most need to do is to live each day with love, patience, gratitude, and constant readiness to be of use, to assist and uplift. Why should and how could the Forces of Light entrust us with wisdom and power when we are not fit to recognize or constructively employ our present endowments? We first must establish our worthiness, prove our readiness, temper our metals, work with what we have, and master the small things.

Public fanfare and political banners attend the masquerade of the living dead. The Holy Ones are not conspicuous. Recall the numerous occasions in the Gospels when those healed by Christ Jesus are enjoined to tell no one of their cure, by Whom or how effected. Recall the frequency with which Christ Jesus absents Himself from crowds and His own Disciples to seek restorative solitude. World servers are not in hot pursuit of the material world, yet their actions demonstrate their selfless efforts to redeem it. They are in the world but not of it. The principal work of the spiritual aspirant is interior; the heroism shows on the inner planes; the rewards are invisible.

Our Spirits languish in the midnight of the physical dimension. In a very real sense, only our individual Selves can "save" us, notwithstanding the esoteric fact that, without the cosmic sacrifice of many "great ones," most crucially the Christ Spirit, most of us would be consigned to awareness solely of the physical dimension. Yet, when it comes to the attainment of spiritual faculties and consciousness of spiritual realities, we must marshal and deploy our own powers of will. This attribute itself draws upon the first aspect of triune Deity.

Each of us eventually wearies of the outward courtship, the romancing of the world, the pursuit of the pleasures of sensory experience. A force becomes increasingly prominent in the total dynamism of our consciousness; we might call it spiritual greed. Having exhausted the possibilities of the material plane, we have the intimation of vast worlds looming at the rim of our conscious comprehension. We so vehemently yearn for light that we wake to the transforming realization that our orphaned Spirits are calling us. They are detained, captive in the Light, bereft of our love for them, even as our Creator longs for



Christ Jesus in Solitude

our coming unto Him, that we may partake of His Glory and know it to be our very true Being.

All earthly enterprise is preparation for this fully conscious re-entry into the spirit worlds. Ultimately, we learn to step up out of our earthly wrappings, our mortal sheaths, and identify ourselves as Children of Light.

This path of attainment is no great highway, easy to travel or decked out with worldly accolades. Therefore, it is shunned, for most people want mundane consolations, company, and reassurances. Yet we gradually understand that all we need comes from on high. Our Heavenly Father seeks us more persistently than we seek Him. He ever has been waiting for us to look up and acknowledge our spiritual Patrimony. But He attends upon our exercising our initiative, since free will and free choice are gifts so precious as to defy intrusion by any divine Powers, however lofty.

We suffer from the failure to think large—to dare to know the God within, to summon and sustain the will to liberate Him from bondage to the mortal, the mutable, the trivial, and the abject.

Here we are, then. God takes care of us. We must dare to take care of God. We may organize for ourselves a daily regimen of integrated activity, performing service, gratefully greeting whatever may be visited upon us. We need not strike out to remote fields, deeming them more promising or more fertile. Optimum fertility is where we are, here and now. Here is where we grow. Constant transplanting saps strength. Once settled in disposition and intention (a transcendently simple, but not easy, operation), we attend to the holy calling of building the house not made with hands, that we may be born into self-conscious and permanent higher Being. □

Dying and Becoming

In this article the writer backtracks somewhat from a blithe assumption of Western Wisdom Teachings and takes up a midpoint position that may be more accessible and encouraging to the doctrinally mainstream Christian. It is hoped that this mediation might also fortify the New Age believer who knows his own convictions but may have some difficulty in rationalizing them.

When does the revelation of Christ-centered truth cease? Was it once and for all time delivered, and now, in the fallow, post-Golgotha aftermath, do the semantic shards from that glorious fallout glint in the reliquary of gospel scripture as the sole bequest of Christian truth? But what about the Holy Spirit, the Spirit of Truth, which the Christ sends to teach us all things, and bring all things to our remembrance (John 14:16-17; 15:26)?

"I have many things to say unto you, but ye can not bear them now" (John 16:12). Pray, when? "Now" was two thousand years ago. If, in 30 A.D. Jerusalem, there were more things to know than were dreamed of in the current philosophies, when does one awaken from the dream and know these "things"? I submit that one major "thing" was intimated while the Christ Being was still living in the body of Jesus, and this revelation has, for approximately one century, been threatening to unravel the synthetic garment of canonical Christian cloth.

"Whom do men say that I the Son of man am? And they said, some say that thou art John the Baptist; some Elias; and others, Jeremias, or one of the prophets" (Matt 16:13-14). On what assumption does the question, and, far more, His disciples' response, draw if not an implicit familiarization with the law of successive lives? Of course this text



Pietro Perugino, fresco (1496-1500), fresco, Collegio del Cambio, Perugia

The Transfiguration

The transfigured Christ Jesus is flanked by two previous embodiments (Moses and Elijah) of the Spirit who later took the form and person known as John the Baptist.

can be ingeniously explained as meaning other than what it truly signifies, vindicating the dogma that repudiates such an heretical thought. But heretical to whom? To the Teacher Himself? As incarnate Truth, did He not have an obligation to clearly dispatch such nonsense? That He could have pre-existed as one of the earlier prophets? He let pass their response because it was founded on an accepted and real metaphysical dynamic.

After the Baptist was imprisoned, the same occult truth is intimated: Who is John the Baptist? What a silly question, right? He's John the Baptist, a prophet. But when did he first prophesy? Hundreds of years before the Incarnation—as Elijah. "Behold, I send my messenger before thy face, which shall prepare thy way before thee.... And if ye will

receive it, this is Elias, which was for to come." Elias? The individuality that later invested the Baptist's body? Surely this can be explained without invoking the dread concept of reincarnation (cf. Luke 1:17). And you may be sure many worthy wits have been pressed into this service. But then what is to be made of the deeply telling statement immediately following Christ Jesus' disclosure: "He that has ears to hear, let him hear" (Matt 11:7-15)? This is the formulaic challenge for what the listener may find obscure, offensive, or threatening. As it is said in another context, "This is an hard saying; who can hear it?" (John 6:60)

Coming down from the Mount of Transfiguration, His three disciples ask Jesus about the Baptist, who has just appeared as Elijah: "Why then say the scribes that Elias must first come? [Jesus answers:] I say unto you that Elias is come already, and they knew him not [naturally!], but have done unto him whatsoever they listed.... Then the disciples understood that he spake unto them of John the Baptist" (Matt 17:10-13).

Again, "his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?" (John 9:2) When had this man time and place to sin if he was born blind? Did he sin in his mother's womb? His congenital blindness was the consequence of a prior moral obliquity. In rush the alarmed exegetes to work interpretative wonders, seeking to obviate the obvious: For here is a direct allusion to an extension of the law "as ye sow, so shall ye reap." The field for the working out of the law of cause and effect now encompasses successive lives. Oh, perish the thought!

So do we further burden the intelligent soul already oppressed by a faith freighted with a mandated nescience because it is disabused of the opportunity to exercise its God-given power of reason. Heaven forbid that it might then better account for the myriad inequities of birth and circumstance, which apparent injustices, finding no satisfactory explanation, lead many persons to postulate a punishing God, or none at all. Is this a matter of spiritual blindness? That having eyes for the evident, we are prejudiced against the hidden (spiritual) truth and see not? Christ Jesus called the Pharisees "blind guides" (Matt 23:16). We pray with Paul that the

eyes of our understanding may be enlightened (Eph 1:18), that our minds be no longer blinded, since the veil to the Holy of Holies is rent (Matt 27:51), done away in Christ (II Cor 3:14), and we are enabled to understand. We are able to enter into the innermost sanctum, where the Holy Spirit speaks to "whomsoever will." God wills to be known by His sons. He has given them the means to discern His ways: "God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God" (II Cor 2:10).

Man, made in the image and likeness of his Creator, is, like Him, a Spirit, and becomes transformed by the renewing of his mind, which opens to spiritual worlds, where he lives and moves and experiences his real being. Our quandaries are self-imposed. Our Kingdom is not of this world. To make tawdry kingdoms here, in the belief that this is all we have got, is dis-heartening, dis-spiriting, and mindless. We are here to learn how not to be here, to use the lessons provided by material existence in order to transcend it.

Christ Jesus had a tough time among the pundits of His day. And the prodigious apparatus of two millenia of accumulated dogma stands no less opaque and implacable. Truth? What is truth? asks Pilate. No answer. "If I told you, you would not understand" is Christ's tacit response. But He does tell *us*. Do we understand? It does not call for faith. It calls for common sense. And the overcoming of a profound fear. And the dismissal of a false humility unbecoming a son of God. And it calls for the desire to confirm the Reality of a just and ineffably beneficent God. For else one faces inscrutable conundrums that require the scholastic contortions of well-meaning sophistry and a despairing capitulation to an abused faith. A painful irony is at work here. A primary law of physics, regarded as inviolable in the material world, becomes tentative or inapplicable in the superphysical domain: No cause without effect; no action without reaction. Such an extension would make for a wonderful demonstration of theodicy.

Under the law of cause and effect, extended for the duration of our earthly pilgrimage, life becomes scrupulously fair. Each is his own judge and jury. Talk about liberation theology! What could be more

liberating? One's every thought, word and deed is its own verdict. We sow wheat or weed, to corruption or salvation. Actually, Scripture sets up the rules, but is construed as limiting their application and logical inferences: To each shall be rendered according to his rendering (Rom 2:6). With what measure you mete, so shall it be meted unto you (Matt 7:1). By thy words thou shalt be justified and by thy words thou shalt be condemned—by thy own person (Matt 12:36-37). A just criticism of our current penal policy is that we merely incarcerate, we do not rehabilitate. How about the prison of the physical body, the hell of an unregenerate life? Does God just jail us in our worldly forms and deeds, or does He offer a program for rehabilitation? The program is called the development of Christ consciousness. Does this not exonerate God from an imputation of unseemly vengeance? Vengeance comes to us because we initiate it, and we must experience life as what we are. We punish ourselves with our mistakes. We also learn. Live by the sword and perish by it. Love without ceasing and Christ irradiates the soul with peace and joy.

Does this antiquate Grace? God forbid(s) it). Rather are we no longer servants of the flesh but sons and heirs of God (Gal 4:7). Is Christ any less the Way, the Truth, and the Life now that man is more accountable for being what he is? More so. More approachable, emulable, liveable. We are to participate more consciously and concertedly in our salvation, because we consent to it, choose it, and daily plant and reap toward the consummation of a mystic wedding. If we walk in the Way, then we too shall know the Immaculate Conception, wherein the Christed consciousness shall be born of the virgin soul fructified by the spiritualized mind. As Angelus Silesius expresses the mystic birth, "Though Christ a thousand times in Bethlehem be born,/ And not within thyself, thy soul will be forlorn." This mystery is the crux of Paul's message, "The mystery which has been withheld from ages and from generations, but now is made manifest to his saints...which is Christ in you, the hope of glory...that we may present every man perfect in Christ Jesus" (Col 1:26-28).

If the Church's shepherds cannot lead their flocks to green pasture and still water, the lambs will go to

the wolves (Acts 20:29), or get smart fast. What is it to "be renewed in the spirit of your mind" (Eph 4:23)? What is it to no longer have "the understanding darkened" (Eph 4:18)? "The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God and joint heirs with Christ" (Rom 8:16-17). This being so, our duty is to "Put on the Lord Jesus Christ (Rom 13:14) and "Let this mind be in you which was also in Christ Jesus" (Phil 2:5). That was the mind that then said, Ye can not bear these things now. Can we now? Bold, treacherous, unfounded, you say? Rather arrogant not to: Belligerent resistance flouting demonstrable evidence and intuitive urging (action of the Holy Spirit).

Much that is oppressively obscure or overwrought in Christian theology reflects the insuperable difficulty of justifying God's wisdom and love in the absence of the twin laws of Consequence and Rebirth in which they are embodied. They make clear that each Ego's destiny is the product of all its "nows." Thoughts and deeds may assume far more purposefulness and effectuality with a full appreciation of their value and impact, knowing that there are no chances; that nothing is random; that the being and becoming of each of us is our own responsibility; that causality operates in our lives down to the last jot and tittle; that the mills of the gods grind slowly, and they also grind exceeding fine; that we are to be perfect, even as our Father in Heaven is perfect; that He has given us free will to choose our perfection and His Son to light the way and empower us to live like unto Him through the ministrations of the Holy Spirit, which, when sought, will guide us and illumine our minds. Most importantly, we are given time and occasion. Else how could we attain to such a sublime reality?

If we die not to the flesh before we die in the flesh, then we must be born again in the flesh to learn how, that we may be born in spirit and consciously enter the Kingdom of God (John 3:5). Physical death itself is no key to the Kingdom of Heaven. Christ is the key. Learning how to die in Christ is learning how to live Christ, to be Christ. Christ was not given to humanity prior to Golgotha. What then of them who preceded him? But for the saints resurrected between *consummatum est* and

Easter morning, are all lost? And if the law was their schoolmaster, teaching them a spiritual grammar, don't they return to school the next year (life) to employ that grammar in higher lessons, eventually graduating from bondage to the flesh's letter to walk with their Teacher in the liberty of the Spirit? And what of those coming after, who fail a single lifespan's death test? What of them? Many Adams continue to eat of the sensual tree with abandon, oblivious to both the consequences of their actions and the existence of the spiri-



An artist's portrayal of aging, dying, and rebirth, implying, with the lemniscate encircling the heads of personified death and life, that this cycle is eternal, rather than enduring until the embodied Ego has learned all earthly lessons and "overcome the world."

tual antidote for the sting of death. What of them? And those righteous by the law, who already have their reward, such as it is. Are they lost? Surely not.

If Christ is our Elder Brother, the firstfruits of them that slept (1Cor 15:23); if we are heirs of God and joint-heirs with Christ (Rom 8:16-17); if we are sons and heirs of God through Christ (Gal 4:7); if the works that Christ did, we shall do, and greater works than these shall we do (John 14:12); if we shall know even as we are known (1Cor 13:12); if Paul travails in birth until Christ be formed in us (Gal 4:6-7), until we come unto a perfect man, unto the measure of the stature of the fullness of Christ (Eph 4:13), until we may grow up into Him in all things, which is the head, even Christ (Eph 4:15), in Whom dwells all the fullness of the Godhead bodily (Col 2:9); if all these sayings be true, and the Word is true, it is also, and must be, true that the time and opportunity are provided whereby this supreme prospect and promise may be realized. For God "will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim 2:4). "For all shall know me, from the least to the greatest" (Heb 8:11), and be "partakers of the divine nature" (2 Pet 1:4), and the day star will arise in our hearts (2 Pet 1:19).

God so loves the world, that He has given His only begotten Son to it, that all may come to Him through Christ Jesus. This is His will, and all shall,

in time, sooner or later, choose Christ, repudiating all acts and thoughts of self-condemnation. Each, in his good time, wakes and wants to hear Him, learn Him, partake of Him, practice Him, become one with Him. Thank God for the Grace and suffering and Example and Power and Love enabling each soul to become wholly human, holy, complete, Christ perfected. Many "will not endure sound doctrine" (2 Tim 4:3). Yet, thank God, will they live long enough to be proof of it. The murdered and the murderer, the idiot and the stillborn, the atheist and the zealot—all will be brought to the Light and will choose it for their being.

Humanity need not be stultified and baffled by a careless and causeless creation, by inexplicable happenings. Rather is each created in God to become as Him. Each immortal spirit recapitulates the entire history of human experience: From prelapsarian innocence to the awareness of separateness, to an "Egyptian" captivity to the senses, to a wandering in the wilderness, to a seven-fold initiation in the mysteries of the Christ life (The Washing of the Feet, The Scourging, The Crowning with Thorns, The Bearing of the Cross, The Mystic Death, The Entombment, The Resurrection). Ultimately, we grow into the image and likeness of our Creator. We know this to be true. Now shall this truth, through Christ, make us free. □

—Kristen Paxton

Goethe's "The Mysteries" *An Interpretation—Part 6*

LET US OBSERVE what more Wilhelm Meister sees on the mountaintop, and which one must suppose that Brother Mark was also to see, if Goethe had finished his poem. For it often happens that a writer who is both poet and novelist will treat quite exhaustively of a theme in a prose version which he has formerly used in a poem; but if he uses the theme first in prose, he almost never puts it into poetry afterward. The web of the poetic impulse has been broken. It would seem that here also the material that would have gone into *The Mysteries* has been put instead into the prose works describing the adventures of Wilhelm Meister.

When Wilhelm Meister and his companion have reached the summit of the mountain, it seems to Wilhelm that "Hollow masses of rock move forward, as in a theater, and now reveal a gleaming interior to the eye of the delighted spectator."

In Hebrew esotericism—the *Book of Enoch*, for instance—there is a place where the "hollows" of things are seen. What are these hollows in the modern phrase? They are the "archetypes" of all created material things, as experienced, not merely viewed, in the mental plane where the archetypes exist. Max Heindel says that it is only when the seer views archetypes of objects or persons still in physical existence that they appear to be hollow. The archetype sings, it is a musical pattern, and its sounding pattern draws into place the atoms of matter which build the form, both here and hereafter. The keynote of the archetype of the human body sounds in the medulla oblongata of the human being. The little flames in the mass of rock

which comprise the mountaintop are singing flames; they form the crystals of which the rock is made, chanting in consonance with the giant diapason from earth's center.

The hollow mass of the mountain seems to move forward toward the spectator, which means that he has concentrated or focused his vision into the hollows, or singing archetypes, of the mountain. As his consciousness penetrates the hollows, these seem to move forward toward him, an experience often commented upon by occultists and mystics when viewing inner plane phenomena—etheric, astral, or mental.

Wilhelm has risen from the lower, or sensuous astral world, into the archetypal world of the mental plane, and so Brother Mark would have done. He has reached the development symbolized in the Uraeus serpent on the brow of the Initiate, which presses forward into fifth-dimensional space. The four-dimensional space spoken of by modern physics includes the "astral" world of the occultist, which suffers under the illusions of time and the hallucinations of sense and emotion. In the mental plane proper, however, as entered by the Initiate (or as experienced in preliminary glimpses by any neophyte), all is order and clarity, functioning in the crystal lucidity of the cosmic mind. It is here that the "hollow" archetypes of the objective world are known, "cavities" in which the singing, sounding musical keynote is heard, like the buzzing flame of the medulla oblongata, which becomes, to the Initiate, a real tone-pattern of which the physical tone is a sort of base note. The sound of the living universe thus heard in mental space is called by Boehme the *Intelligible Sound*, for it reveals itself

intelligibly to the Initiate-consciousness.

The archetype as known in the mental world will reveal to the Initiate all there is to know about the object or being whose archetype it is. Such knowledge is experienced as an instantaneous flash of light in which all is seen, known, and felt at the single point of consciousness, simultaneously, not in successive moments of time. When, however, the Initiate once more descends into his physical body, with its conventions of time and space, he must perforce sort out his knowledge, separate it into its logical parts, and arrange these parts in chronological order in terms of earth speech and understanding. It has been said that the seer scarcely knows where to start in this work, which is like unravelling a ball of yarn with many loose ends and interknotted threads.

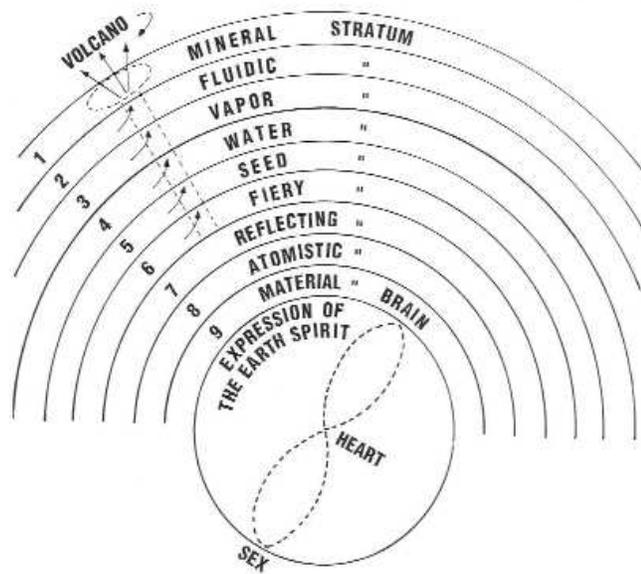
But if the archetype is that of a being or object which is *not* in physical formation or embodiment, then, as we have said, the seer discovers a complete figure. It is not a hollow, for the hollow, or cavity, is filled in with the likeness of the figure or object. For this reason also the astral body assumes the likeness of the physical body which the Ego has thrown off in death.

The "hollow" mountain of legend is particularly well represented in Glastonbury Tor, as described in English tradition, whose interior forms a continuous passageway down to the center of the earth, to the Foundation, which is marked with a Rosy Cross. For there the planetary Logos abides, intoning the Sacred Name *Jah-Hawwa*, Father-Mother God, "a mysterious union." The proximity of the mountain peak in *The Mysteries* shows that something of this sort was to be described later in the poem.

But why the Garden of Temptation, if the youths are in fact harmless spiritual creatures from the depth of the heart of Nature? All Nature forces are ambivalent in character. They are morally neutral relative to the human being, and therefore their forces can be used for good or for evil.

Hence the alchemical maxim that the Elixir Vitae, the Medicine of Immortality, may also be the Water of Death, a bitter poison. Here we have reference to another kabbalistic doctrine, as old as the Essenes, and older. This is the Redemption of Lucifer and his restoration to his throne before

CONSTITUTION OF THE EARTH



Rosicrucian mystics claim that, from the time of Golgotha, the Christ resides in the center of the earth, though not continuously, since for part of the year He ascends as an Archangel into the sphere of the Sun. As indwelling Spirit, He gives impulse to the redemption of Lucifer

God, as supreme Archangel of the universe. In the day when Messiah comes, said the kabbalists, even the Archangel of evil, Samael himself, called the Venomous Beast, will be restored to his pristine nature which he had in the dawn of creation. The first part of his name, which signifies venom, will be dropped, and he will keep only the latter part "El," which means "God," and which is common to all angelic names. Now to orthodox Jews who did not believe that Messiah had come, Samael was still the Venomous Beast; but to many Gnostic Christians who believed that the Messiah had come in the days of the Roman Empire, Lucifer was already restored to his ancient and primeval throne, and it was therefore permitted to the devout and "saved" Christian to revere, and even to adore, Lucifer, not as the Venomous Beast, but as the redeemed and glorious Archangel of God. It was St. Augustine who led the orthodox Church to the stand that evil, or error, can never be redeemed, and that Satan will be forever Satan, until annihilated; while other Christians, seeing that Christ's coming had not brought an end to evil, contended that it was the Second Coming that should accom-

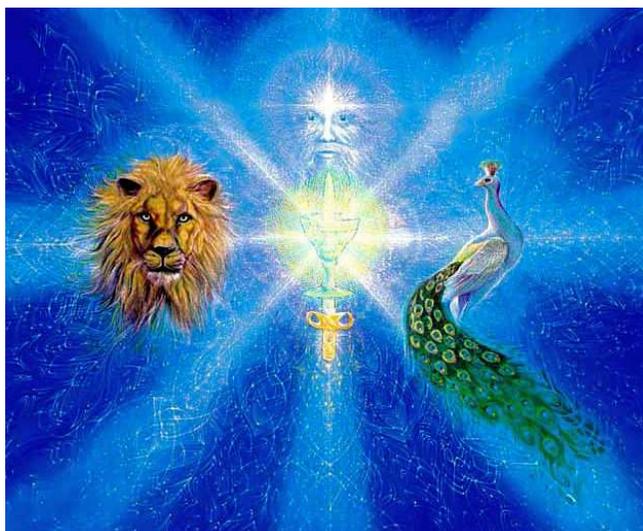
plish this. Dante's Lucifer, in the heart of the world—the “world” not the “earth”!—which is Hell, remains a “Venomous Beast.”

Hidden references to the Redemption of Lucifer occur many times throughout medieval literature. We may note, in passing, the symbolism of Peacock and Lion [See illustration at right—Ed.], which occur together in some instances, and which may be taken to signify Lucifer redeemed and the Christ, respectively, although other religious meanings may also be read into them—again, “a mysterious union.” For if Dante thought that Lucifer was in the center of the earth, Rosicrucian mystics claim that the Christ resides there, from the time of Golgotha, though not continuously, since for part of the year, says the legend, He ascends as an Archangel (i.e. god) into the sphere of the Sun.

This gives the clue to the alchemical symbolism of peacock feathers of which Paracelsus wrote: “It is necessary that you persevere in the Work until the peacock's tail is quite consumed....and the vessel attains its degree of perfection.” And again, “when the dryness begins to act upon the humidity, various flowers of different colors appear in the glass, just as they appear in the tail of the peacock, and such as no one has ever seen before.” This is a perfectly obvious reference to the brilliant colors of the astral or “soul world” as known to mystics and occultists; for in that world the Spirit is brought face to face with Lucifer, to stand or to fall in the alchemy of temptation. Thus Lucifer is to the unregenerate the tempter as of yore; only to the redeemed is he the Light Bearer and Genius of Cosmic Beauty.

John's Revelation, strange to say, also shows something of the Gnostic view, closely concealed under intricate symbolism. We have reference to the “emerald rainbow” round about the throne of God, for this is no other than the primeval serpent who has left his skin, or shell, behind him and risen up into the heavens, couching at the feet of the Christ, or Man Standing in the Sun.

When we read of the legend of St. John blessing a little winged serpent which rises up in a cup or goblet, we know what is meant. But whether the elixir in the cup means life or death depends entirely on whether or not the Christ has awakened with-



Legends tells us that when Lucifer fell from heaven, Archangel Michael swung his sword at Lucifer's crown and an emerald fell out and hit the Earth. This legendary emerald was symbolic of the fall of humanity, and also the key to humanity's redemption. In Legend this emerald was the Holy Grail itself, which worked “an alchemy of transmutation.”

in the individual soul. In the familiar words of Angelus Silesius: “The cross on Golgotha thou lookest to in vain, unless within thyself it be set up again.”

The Lucifer Archangel is symbolical of the principle in Nature, which can be either good or evil, according to the use made of it. In oriental science it is called “the emerald prana,” or life force, which Max Heindel says courses through the Desire World. The Kabbala says that the whole creation swims in a green light from which, as from an ocean, all life proceeds. Here we learn something of the significance of the emerald serpent of Goethe's alchemical fairy tale “The Green Snake and the Beautiful Lily.”

Note that the “emerald serpent” of prana is astral life force, belonging to what is generally known as the Soul World. It is not to be confused with the life force of the etheric region and etheric body, which is described as of “peach-blossom” color, as Goethe called it. The Emerald Grail represents this same astral principle, symbolized in the calyx of the rose.

The Ruby Grail is the Rose itself, or again the crystal vase reddened by the blood of Christ which it holds. In medieval times, the color red was not symbolic of lust or passion, but of the purified blood, as it still is in Rosicrucian mysticism. It sig-

thrones of Europe and the world.

Max Heindel has written that when he visited the Temple of the Rose Cross, the midnight service did not begin until, by some unseen but potent “sign,” which was sensed by all present, they knew that the Thirteenth had entered the chamber and had taken his seat in the Thirteenth Chair.

To those whose vision could be lifted so high, something indeed was there—an aureole, or *glory*, as it is called in sacred art, within which was a cavity or hollow where a body would otherwise be. For he would not allow the image of his bodily self to become visible.

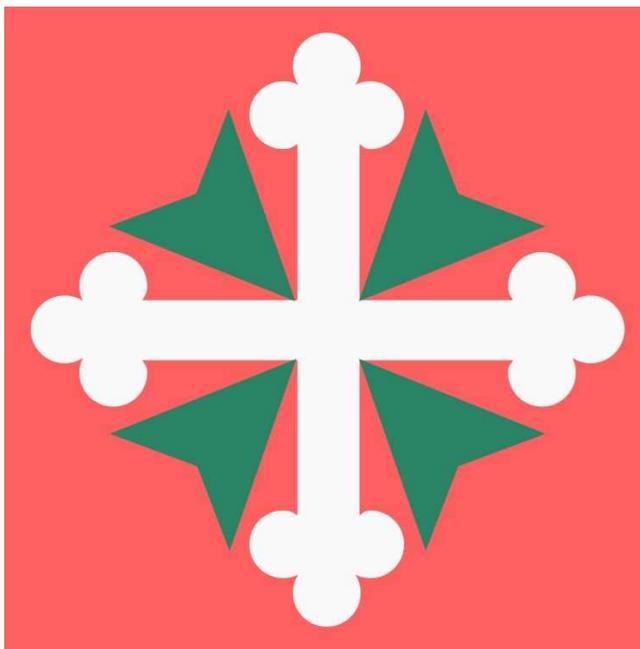
In the same way, when one of the Elder Brothers of the Rose Cross has appeared in mental space to various persons in our own time, it has happened on occasion that he chose not to be seen, but showed to the disciple only the radiating aureole surrounding a human-shaped hollow.

Brother Mark, the emissary of the Red Cross, has found sanctuary for himself and his “Treasure,” which is only in part transferred to Scotland and England.

The Red Cross had been the insignia of Christian esotericism long before the days of the Crusades. Now the Red Cross of the Knights Templars reverts and is transformed into the Red Rose, which is added to the Black Cross of the Teutonic Knights as the *personal emblem* of Father C.R.C.

In later times we find a White Rose added to the Cross, symbolical of the Great White Work of the alchemists; so that the basic alchemical colors—Red, Green, Black, and White—are all united in the one emblem common to the whole of Christian esotericism.

And we note further that whereas C.R.C.’s personal emblem is shown with the climbing rose plant, Goethe made of this a Wreath or Crown of Roses, and relates a legend which differs somewhat from the earliest stories of Christian Rosenkreuz. We have therefore to consider that Goethe’s story concerns “another” C.R.C.; that is, a new incarnation, just as Max Heindel believed that Count St. Germain was a later incarnation of the individual known by that symbolical name. We note also a legend handed down from early



Cross of St Lazarus

Lazarus, raised (initiated) by Christ, became the founder of the Rosicrucian Order. The green arrows signify regeneration.

Fellowship times that “that Brother who is lovingly called the Brother St. George” “is the same who worked with Max Heindel on the *Rosicrucian Cosmo-Conception* and stood behind him when he first began the work which later took the form of The Rosicrucian Fellowship at Mt. Ecclesia.

And it is a curious commentary on the strange intuitions of the human Spirit to observe that when, in 1936, The Rosicrucian Fellowship removed the last trace of black from their emblem and used thereafter, on all occasions, the pure white cross, they were reverting, quite without realizing this, to the White Cross of the Hospital and of St. Lazarus, for such was his emblem in the Middle Ages. In his writings Max Heindel did not mention this; the reversion to the Cross of Lazarus was a spontaneous manifestation. For such is the tradition of modern Rosicrucianism—that it was no other than this Lazarus, raised from the tomb by the Christ, who in later centuries adopted the symbolical name of Christian Rosenkreuz and founded the Order of the Rose Cross—somewhere in Germany, on a mountaintop, overlooking a valley and a silver-sparkling river that leaps from living rock. □

—Ann Barkhurst

Birth into the Next Life

Part 2

Surgical Birth

BUT BEFORE SPEAKING further of the surroundings of this new birth, we should take some consideration of those who pass by means of the surgical method; that is, the more common method of so-called death.

No two deaths, of course, are exactly alike and, therefore, no two births on the inner plane. Ordinarily, however, the person who passes out by illness or old age lies in bed. Usually the astral form moves toward, and gradually out of, the top of the head. Thus, the feet and hands become cold first, and then the coldness moves upward to the knees. Then, as the astral body gradually moves out through the head, the coldness extends to the stomach, chest and vital organs, and finally to the throat.

Because, in such separation of the astral from the physical, the last remnant of the connection between the two bodies is in the region of the brain, which may remain clear to the end. Even when there has been unconsciousness, just before the complete departure of the last remnant, the person, now occupying the astral form which hovers over the physical, may vitalize the physical brain for a moment to permit one last glance in full consciousness at friends in the flesh, the saying of farewell to dear ones, or the delivery of some last message. Then the cord snaps, and the person is no longer a denizen of the flesh.

But so strong is habit that the one so released, while quite capable of moving from the room

through the walls or through the ceiling and roof, not infrequently awaits the opening of a door through which he now passes to the outside world, where he is met, if they do not already accompany him, by those who guide him to a place of rest.

Concrete examples are usually better than generalizations. So I will relate very briefly, not the actual death, but a scene that occurred immediately following physical death, that I witnessed as a youngster.

A Lady Who Drowned

A young man, with his fiance and his fiance's mother, went up river in a motor boat. The river was swollen with recent rains, the current very swift, and partly or wholly submerged trees were occasionally to be encountered as they were carried down by the water. In the afternoon the motor boat struck one of these snags and upset, throwing all three into the water. Neither of the women could swim, but the young man was an excellent swimmer. Probably trying to save the mother, both he and the mother were drowned, but the girl, in spite of being unable to swim, and without knowing exactly how, got ashore.

She was so exhausted that by the time she regained consciousness, night was at hand. And it was around nine o'clock before she, in her wandering search for help, reached a farmhouse about a mile from the accident. There they immediately telephoned to town for help, and a search party was quickly organized.

It was decided, and subsequently verified, that the young man was lodged in an exceptionally deep hole close below the scene of the accident. And it was the opinion of those familiar with the

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river that the body of the lady was also there; that, in fact, he had been drawn down in the locked embrace of the drowning woman, otherwise so good a swimmer would have saved himself.

The leader of the search party, who was the most experienced in river-work, had some experience with my "hunches," as he called them. Therefore, when just about midnight I informed them the body of the woman was half a mile below, lodged against a sand-bar, he asked no questions, but commanded two other men to follow in a rowboat, and in the only launch at our disposal, we set off to the designated sand-bar with every confidence we should find the body.

The body was at the designated spot and, by the light of the lanterns we carried, was easily located in the shallow water. It was then decided to put it in the skiff, and that one of us should row this skiff down to the village, some two and a half miles below; while the launch should return with the others and the lanterns to try to locate the young man's body. I was the one chosen to take the body to the village.

There was no moon, but the night was cloudless, and the stars shone clearly; so that I had no difficulty, without artificial light, in keeping the channel and locating the familiar landing. The body lay in the bottom of the skiff, but although the silver cord apparently was severed—at least I did not notice it—the astral form of the woman, standing erect as in life, floated immediately above her head. This astral body accompanied the skiff thus until after I had made the landing.

Although, in physical life, I had not known her well, yet we had been acquainted; and the young man who had also drowned had attended the same school while I was there. I also had a speaking acquaintance with the daughter, who thus had lost her mother and her sweetheart.

It was this daughter about whom the mother was now so concerned. She realized the nature of the accident, and she had the impression that the young man had drowned. This latter distressed her greatly; but the thing that was dominant in her mind was her daughter. She was as yet dazed by the occurrence, and had made no adjustment to her new condition. She feared that the daughter also

had been drowned, and was worrying about this, because of the cutting short of the life of one so dear to her who had every bright prospect. And if the daughter had not drowned, the loss of mother and sweetheart, as she thought, would be too much for her to bear.

Feeling, rather than actually hearing, these thoughts, as they revolved over and over confusedly in her mind, I spent the time while we were moving down stream to the village in explaining the whole situation to her, as I understood it, and in reassuring her that everything possible was being done for her daughter, and that worrying over the occurrence would only help to distress her daughter, as well as make her own new condition harder.

I do not know whether or not there were others present from the astral plane, as I rowed down the stream through the night, talking to this astral form of a departed mother. But I do know that when I tied the boat at the landing and went into the village to find the undertaker, that two other faint forms were with her. To me then they seemed spirits from some higher world, come to guide this good woman to her celestial home. And through our conversations she apparently had become reconciled, so that she now also could perceive them. They were talking to her, and she was listening, and as I climbed the bank and left them, I had the impression that very quickly she would relinquish the attractions of the physical body and go whithersoever they should guide her.

I relate this very vivid experience of my youth not because it is in any way remarkable, but because it illustrates two things very clearly. It indicates that those who have just passed from the flesh have an unusually strong power to impress those remaining behind. This woman showed me where her body was. It happened that I was the one most easy thus to impress. And it illustrates the confusion people may be under who pass out amid unusual circumstances, and how talking to them earnestly, by someone who can contact them, may relieve the worry and bring a speedy adjustment to the new condition.

Perhaps a still more recent experience will be useful in indicating these same principles, and also how those just passed over may still do things for

those remaining in the flesh.

A Man Who Had Heart Failure

This was following 1929, during a year of great financial depression and unusual lack of employment. The head of a family, who are close neighbors of ours, passed out suddenly in the night of heart failure.

This man, who had a wife and two children, was a carpenter. We knew that he had not had steady work, but as he had been working some, and the family always previously had seemed well-to-do, we had no thought that they might be very hard pressed for money.

Yet about four o'clock of the second morning after his passing, my wife was awakened out of a sound sleep.

This man stood before her, and when she spoke to him he said, "I want you to do me a favor. I want you to see that and the kids have money to eat."

He not only seemed anxious, but worried. So my wife at once replied, "I will go over to your house the first thing in the morning, and we will see they do not want for anything."

Upon hearing this, he seemed both relieved and pleased, and without saying more, disappeared.

Next morning, as promised, she went over to his home. His wife, when informed of what had transpired, said when he died they had only fifty cents; but that her father, receiving a telegram announcing the death, had thought she might need funds, and had at once telegraphed her money, so that she was really not at all in need.

There is no doubt that this man's thoughts of the evening preceding his sudden passing were largely occupied by how, with the meagre sum at his disposal, he was going to provide for his family's welfare. He awakened in the night, in distress, and passed out in his wife's arms before help could be summoned.

After passing, he continued to worry about the circumstances of his family. Evidently he had been unable to get close enough to his wife, perhaps because of her grief, to know she had received financial assistance from her father...

The Actual Astral Birth

Yet the incidents here related cannot be consid-



William Blake, ink and watercolor on paper, Tate Museum, London

The House of Death

Image illustrating a scene described in Book XI of Milton's Paradise Lost. While disturbing, one could read it as the comatose state some newly deceased souls experience prior to awakening in the desire world, also to the purgation that ensues.

ered actual births into the next life. As far as related, they were deliveries, but full birth was not accomplished until somewhat later. For commonly, except in the natural method where consciousness is retained throughout, the individual, after passing from the physical body, falls asleep. In the case of the earth-bound soul, this sleep does not take place until after the binding condition has been broken. With some the sleep may be of long duration, and with others of short duration. It may be only a momentary loss of consciousness. But in any case, the individual moves in his astral form to the level and place where his new birth is to occur. This is not his later level and environment, but a point somewhere toward it, in a transitional region somewhat influenced by physical necessity vibrations and his still strong physical desires.

The moment when he awakens into consciousness after this sleep, or, if sleep has not intervened, the moment when, as a result of a conscious realization of what has happened, the vibratory rates of his astral form cease their sympathetic response to physical conditions and adjust themselves to the astral world, is the moment of his birth into the new life.

This birth into the next life is under astrological law, quite as much so as the birth into physical life. He does not awaken into this consciousness of the

new plane, and does not accomplish that complete adjustment to it which constitutes this birth, until the astrological vibratory rates correspond in their quality, harmony, and discord with the various energies of the astral form he has built in human life. That is, even as at birth into the physical form, the planets map by their positions the organizations of energy of his total previous experiences that constitute his character at physical birth, so also other astrological forces map quite as fully his character, as organized within his finer form, as it has been constructed up to the time of his physical demise. He will not be born completely into the new life until this astrological relationship obtains.

Now I do not wish to imply that a map of the heavens set up for the moment of the person's physical death tells anything about his condition in the after-life; for, in the first place, this moment is not, as a rule, the same as his birth on the inner plane. Nor do I wish to imply that the progressed aspects as calculated from physical birth still continue to influence the individual even after he has passed to the next life. Nor is the birth-chart of the next-life such as can be calculated using the surface of the earth as a center, and the revolution of the earth on its axis as the measure of progressions, as we do in calculating progressions as influencing us on the physical plane,

As soon as we get any considerable distance from the earth plane, we are uninfluenced by the rotation of the earth, and while throughout nature there are alternate periods of activity and rest, day and night as known on earth do not there exist.

Astrological Energies

What I mean is that astrological forces continue to influence us in the next life just about as they do here. Only those who are astrological students know anything about this on the levels close to earth, just as only astrological students know anything about it on the earth. Nevertheless, on the entrance to the next life, the astral form undergoes an adjustment in which whatever experiences and thoughts have been added to it since physical birth are more markedly discernible in that form.

The person, according to the thoughts he has held and the deeds he has performed, may, imme-



William Blake, watercolored etching c. 1795, Metropolitan Museum of Art

Pity

Blake's powerful iconography contrasts a hurtling horse and rider with the tender gathering in of the soul of a deceased child. But, in fact, the child is a personification of pity as the artist illustrates a passage in Shakespeare's Macbeth, Act 1, Scene 7.

diately after his new birth, appear much younger or much older, better proportioned or worse proportioned, more beautiful or more ugly, larger or smaller, nicely attired or merely wrapped in rags. These manifestations of his outward appearance represent his character as developed to date and are mapped by the astrological conditions at the time of his new birth.

Furthermore, because astrological energies carry the throb of cosmic forces urging all toward evolution and progress, other energies of an astrological nature that correspond in their effect to the influence of progressed aspects in a physical birth-chart, are operative as environmental forces, and thus influence his life on the inner plane quite as much as the more familiar progressed aspects do on the physical plane.

This does not mean that they bring to him events such as are brought to him by progressed aspects on earth. On the higher levels the discords do not manifest in the sordid way they do on earth. They do not bring the loss, illness, and sorrow, because these conditions have been left behind. But they do exert a pressure at times that is discordant. It is one of the great lessons both here and there to learn how to transmute discords into harmony. Discords do not have the same effect on the inner plane; but throughout nature there are both harmonies and

discords as alternating influences. Yet they manifest differently on different levels.

For instance, what corresponds to a very adverse progressed planetary aspect in the astral birth-chart of a rather highly evolved soul may cause him to consider it his duty to descend on missionary work into the hells that are even below the level of the ordinary earth plane. He does not permit his sympathies to cause him suffering; but nevertheless, he contacts, of his own free desire, sordid and to him repulsive conditions, that he may lift others to a happier state.

Conditions of Next-Life Birth

Nowadays it is very seldom a child is born into physical life without there being someone present besides the mother to give assistance. Nor is the next plane less well provided in this respect. There are those whose occupation it is to assist in the birth of those who pass into that life, and who also assist the newborn individual to get his proper bearings. There are large organizations for doing this work, with well-developed resources. There are other individuals who are free-lance workers. And there are some who travel unfrequented paths, go into the slums or into the wilderness, and give aid to those who enter this life there. Because of these various ones who engage in this work, it is really less likely for anyone to be born into the next life without attendance than it is into this one.

And the environments in which such births take place are quite as varied as those possible to imagine on earth. Whether high or low in the vertical scale depends largely upon the dominant vibration of the individual; and the kind of environment is largely determined by the stronger thoughts and desires. Yet when, as in the case of some great disaster, many individuals of varied tastes and moral qualities pass to the next plane together, or in the case of a whole company of soldiers wiped out at once in a war, it sometimes happens that the hospital corps, or emergency relief, of the other side, is able to use the collective vibratory rates and energy of the whole group to keep them together for awhile and usher them all to certain quarters that are prepared for them.

In such a case, these quarters with their appointments are on a level close to that of physical neces-

sity, which is usually referred to as being close to earth, and the group vibration sustains all of them until after their birth, and until after they have grown somewhat accustomed to the changed conditions. Then each gravitates to his own level and the environment where his thoughts take him. That is, he moves as guided by his desires.

But the birth of those of mean disposition may not be in a nicely furnished sanatorium with fine buildings and elegant grounds and everything provided for the relaxation, comfort, and amusement of those becoming adjusted to the new life. Instead, it may take place in the corner of a hovel, on a pile of rags. It may even take place in a forest, or out on barren slopes of rock. Such environments have an affinity for certain types of sordid thoughts. The individual is not compelled by anyone to be born in such a place, he determines the place of his birth by his own character. This law of affinity and correspondences is apparent even on the physical plane, and is inexorable on the inner ones.

Furthermore, in obedience to this same law, his features, his form, and even the garb in which he is thus born, express his inward characteristics. If he has, on earth, developed miserly traits, he will probably be smaller and shriveled. If he has been very licentious, this will show in the hideous leer of his countenance. If he has been vicious enough, he may even be crippled. But if his character as developed on earth is fine, his body will appear beautifully proportioned and his face may have the radiance ascribed commonly to an angel. If his thoughts have been somewhat sour, he may appear older than when last seen on earth; but if his thoughts have retained elasticity and enthusiastic expectancy, even though the physical body was aged, he will have the appearance of being much younger than when he passed out.

Children, when born into astral life, are of the same size and usually not much changed in appearance, as when on earth. But they grow to maturity after their astral birth, and then present a mature form which corresponds in its lineaments with the inward character. On the inner plane the character shines through the outward form in a way that is unmistakable.

But wherever and whenever the individual is

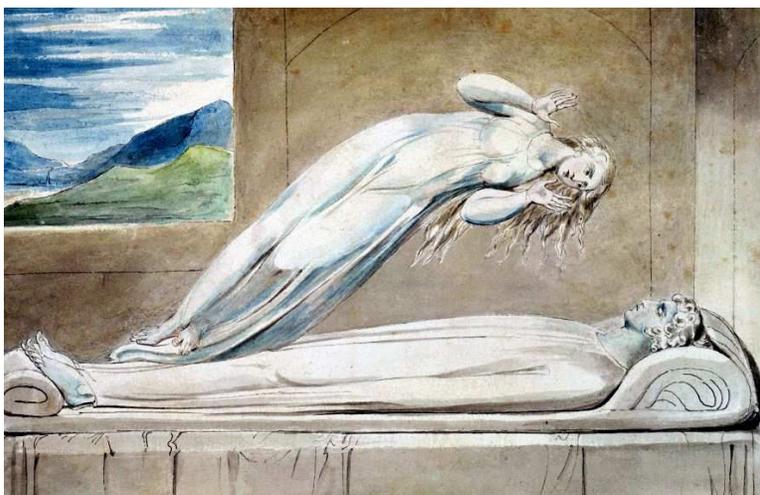
born into astral life, it is usually but a short time until someone comes along, if not already there, who is willing to help him. Not that anyone can bear his burdens for him, or make a vicarious spiritual progress. Each is the arbiter of his own destiny. But there are those on the inner plane who make it their business to act as guides and to give advice to the newly arrived. Usually such are present at the new birth to assist in it and in the subsequent adjustment.

The individual who thus awakens into astral life may, or may not, be willing to take the advice, or even listen to, these guides. If he has a fixed idea that he is going to a heaven paved with gold, about as soon as he is born on the inner plane he moves in search of such a place and is quickly attracted to such a thought-form environment built by others of like faith. Here he may reside for a long time, if his faith is unwavering, before some missionary of the real truth is able to reach his consciousness and jar him into a realization that this is merely an artificially created erroneous environment. Then his real advancement begins.

Those without such fixed convictions of how things must be, start their progression sooner. But this progression, if they have been very wicked in the real sense of finding joy in the suffering of others, and being viciously selfish, must begin at a basic level, even below the common level of earth, and in environments that are distressing, indeed.

After birth on the next plane and the transitory period of adjustment has been finished in a temporary realm, rest home, or other environment, the individual is pulled down by the grossness of his essential vibratory rates to a level below, or is lifted up by them to a spiritual level above. He finds his own real moral level as surely as the surface of water seeks its level on the face of the earth.

Furthermore, strong thoughts and desires attract him to an environment corresponding to their nature. If they are warlike, he is attracted to a place where there is strife. If they are greedy, he moves among greedy companions, where the weight of his body and possessions seem unbearable. The



William Blake, watercolor. Illustration for Robert Blair's *The Grave*

The Soul Hovering Over the Body Reluctantly Parting With Life

By happenstance or acute intuition, Blake conceives the soul as female, separating from its physical male body, in accordance with occult fact.

after-life is quite dissimilar to earth life in that those of like tastes herd together, and those of different inclinations do not intermingle.

Nothing other than his own inclinations keeps the individual on the level where he thus finds himself, or amid the surroundings. He is not ordered to go there by any person, or by any supernatural being. He goes there because of the law of affinity. And he can move himself to any environment that he can cultivate a strong enough desire for, that will offset the desires and thoughts already organized that hold him where he now is.

Nor does he have to remain on the level, or plane, where he now finds himself. But he cannot ascend to any level that has a vibratory rate higher than his own. If he would live on a spiritual level, he must cultivate spiritual qualities, so that his dominant vibratory rates will be spiritual. And there are ministers, or teachers, who visit all realms, more than willing to instruct the inhabitants how to raise their vibratory rates, how to live better lives, and rise into better conditions.

But even as on earth, teachers of spiritual things cannot force their great truths down the unwilling throats of all they meet. They are ever ready to dispense wisdom; but they cannot compel others to accept it. Advancement in the astral realm, after death of the physical body, even as here, depends upon willingness and effort. □

—Z. Z. Zain

Spiritual Self-Sacrifice

THE WORD "SACRIFICE" usually implies a loss of something much desired or cherished. It represents a giving up of something useful, pleasurable, or otherwise valuable to the individual concerned. It has to do with things, with conditions, with privileges with commodities or items which are external to that individual and without which he may feel himself in some way deprived.

Spiritual sacrifice, however, involves far more than giving up some cherished belonging or condition. It is intrinsically an internal matter and only incidentally concerned with externals. Spiritual sacrifice is the giving of self, completely and unconditionally, day in and day out, in loving service to others, and in devotion to sublime principles and to God Himself. It is, in other words, practical dedication to a life of selfless service, spiritual humility, and consecration. Certainly this includes the renunciation of things and conditions, but it involves much more that is of a positive rather than a negative nature. More than the giving up of treasures, spiritual sacrifice involves the taking on of duties. More than the denial of desire, spiritual sacrifice involves the acknowledgment of responsibility to others and to the Christ within. It involves much more that is of a positive rather than a negative nature. More than deprivation, spiritual sacrifice involves acquisition of spiritual qualities and soul power which blossom in exact proportion to the degree of sacrifice. More than loss of pleasure and of free time idly spent, self-sacrifice involves building the soul body, without which we will be unable to meet the Christ in the ethers when He comes again.



James Tissot, opaque watercolor, c. 1886 to 1894, Brooklyn Museum

The Rich Young Man Went Away Sorrowful

He who made the ultimate self-sacrifice says to those who would join him, "Follow me," that is, direct your heart and mind on things above, not on ephemeral earthly things. "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? (Matt. 16:25-26)

Looked at in this light, sacrifice becomes, not a burden, but a blessing. By spiritual sacrifice we purify ourselves, we cause the Christ within to awaken and manifest, we hasten the progress of our own evolution and, through service, help others to better their conditions, and draw closer to our eventual union with God. In this context, the word "sacrifice," defined in the usual way, is a misnomer. We gain far more than the temporal, ephemeral things

that we might lose, and although the worldly deprivation might be large in material terms, the permanent and ultimate rewards are immeasurably greater.

If we still cannot rid ourselves of the notion of sacrifice as bereavement, let us think of self-sacrifice as delivering up that which is detrimental to spiritual progress. Again, we find the positive emphasized over the negative, and in this context, too, self- or spiritual sacrifice works to our ultimate benefit. We are not asked to give up anything of permanent value. We are asked to give up things which will do us no spiritual good whatever, no matter how much we desire them or how tenaciously we may try to cling to them. We are asked to give up things of this world: selfish pleasures; sometimes material possessions by which we set great store but without which we can get along just as well; idle hours which we might have once dreamed away or filled with meaningless so-called "amusements." We are asked, more and more as we advance on the Path, to surrender time which heretofore has been wasted or idled away, and things which have only material worth. We are asked to give up attitudes which place attainment of personal desires as the paramount aim in life and the fulfillment of ambitions to fame and fortune as overriding all consideration of the conditions of others. All these things, although perhaps once essential to us while we were still in process of mastering the physical world, are detrimental to spiritual progress and, therefore, it is ultimately a blessing to us to be rid of them.

We are asked to exchange these things, conditions, and attitudes which have outlived their usefulness for a new state of mind and of being—one which will impel us more and more into loving, self-forgetting service, engaged in willingly and cheerfully in spite of the pressure of outside temptations that might seek to draw us, back into our former patterns of life. Eventually the inclination toward selfless service and the accompanying feelings of brotherly love toward one's fellow men become so strong and dominant that what once were temptations no longer arouse even the vaguest longings. The desires to serve God and man and to develop fully the Christ within become the overriding facets of life. This spiritual, evolutionary progress constitutes all that is of permanent value, and this is what

all the so-called sacrifices have been building toward. This development no one can take from us, and it is the essence of growth and progress—the one thing that we never are asked to sacrifice.

Some will argue that a sincere attempt to live the life of service on a continuing basis, with no regressions or departures from the Path, will result in the giving up of friends, of affectionate family relationships, and of time once devoted to intellectual self-improvement or meditation. They will say that such surrender does constitute sacrifice of something which is of permanent value to us. At first glance, it does seem as though they are right. The joy experienced between true friends or close family members certainly is of more worth and lasting sate than are possessions or other trappings of the material world. Likewise, time spent on intellectual and spiritual self-improvement also is of more permanent benefit. Nevertheless, the surrender of even these things, at the right times, also represents the giving up of something that impedes spiritual progress. If we must give up friends or family in order to follow Christ—if they are not yet ready to accept the Teachings we believe in and we are 'forced into a choice of, in a sense, leaving them behind or remaining behind with them—we do not lose them for good. They do not now understand why we must do what we do, but eventually they will and will, themselves, follow suit. They, too, are evolving; they, too, are moving toward the truth, in their own way. Some day, perhaps in this lifetime, but surely in another, we will be reunited with them in harmony and in even greater joy. Thus, even the surrender of close ties with people—one of the most painful of the so-called "sacrifices" which we are called on to make—is not a permanent loss. Some day we will be at one, not only with these who presently are near and dear to us, but also with all mankind. The joys of friendship as we know them now then will be dwarfed by the even greater blessings of universal brotherhood.

As far as self-improvement—intellectual or spiritual—is concerned, if we truly are to follow Christ we must recognize at the outset that even this condition must not be gained at the expense of our service to others. Indeed, quite the contrary: the more we do serve, the more we will follow Christ. If we can refuse to perform an act of service and excuse

ourselves by saying that we are too busy engaging in our own projects of self-development, we have not yet learned the meaning of "loving, self-forgetting service." It is nothing but sheer callousness to attend to private tasks when there is someone who needs help that we can give. Of course this does not mean that we must continually chase about looking for service projects in the manner of some well-meaning but ineffective "do-gooders." Once we are spiritually astute enough to have become aspirants, however, we become more skilled in determining when an act of service is required for which a personal undertaking should be set aside. If we listen then to our inner voice and do give up the personal undertaking, we again are sacrificing only that which impedes our spiritual development. Once more—we are giving up nothing of permanent value.

Thus we see that sacrifice, in the content of spiritual advancement, does not mean the relinquishing of anything that is of lasting value, or of anything that, in and of itself, is necessary to our continuing evolution. On the contrary, it means the relinquishing of only that which stands in the way of our spiritual progress, that which obstructs our road back to God. Therefore, spiritual sacrifice means nothing more than the surrender of everything that we basically do not want, that clutters our lives, that is unnecessary, undesirable, evil, useless, or diverting from the objectives of our evolution.

As aspirants, we know, intuitively if not through common sense and reason, exactly what these things are. Conscience tells us what must be given up and when, and we will do well heed it. Of course there will be many things and many comforting and comfortable attitudes that, at first, we will want to cling to. It is anathema to our lower, selfish, nature suddenly to be deprived of those things which have nurtured and developed it. With the lower nature struggling to survive, we will, at the outset, have to exercise considerable will power to still the selfish urgings within.

Part of the process of spiritual sacrifice might be likened to cleaning out an attic. After the initial regret of having thrown away a once-favored article has passed, there usually is a sense of relief at having disposed of useless clutter. Likewise, as we grow stronger in spiritual aspiration, our old habits and ideas of what is important are brought into play

less often and eventually are relegated to the attic of our personalities, to be pulled out only in moments of backsliding. When they are thus pulled out and used, we find they are not nearly as satisfying as they once had been. The new attitudes and habits we have substituted become us in a way that the old never did, and we grow uncomfortable with the old. Then we finally are convinced that there is more satisfaction to be gained from throwing them out completely, once and for all, than from retaining them in our private attics to be used only in our less watchful or less diligent moments.

Spiritual sacrifice, then, is a positive rather than a negative condition. In no respect does it connote the surrender of anything which we—or at least our Higher Selves—need or can usefully employ for our or other human evolutionary betterment. It does connote, of course, anguish to our lower natures. Once the lower nature has been subdued, however, the surrender of the trappings of materialism, selfish indulgence, and egoism, leaves the Higher Self with a sensation of relief and renewed ability to forge ahead unhindered by that which had obstructed it in the past.

What is probably even more difficult than the giving up of things and attitudes is the acceptance of ever-increasing responsibility for our actions and, in one sense, the actions of others. Self-sacrifice is not merely a passive state in which we surrender. It is a highly active state in which we must force ourselves to think and act positively, constructively, responsibly, and compassionately in even the smallest details of our lives. That is, we must force ourselves to do so as long as our Higher Selves are not yet strongly developed. After a time, however, fasting becomes less necessary and we find it easier, even automatic, to think and act in a way conducive to spiritual advancement. As we continue to gain strength, we find that we want to do that which conscience tells us is evocative of right and truth.

It is at this point, when we find ourselves wanting to do what is right, that we find that the concept of spiritual sacrifice is most completely at variance with the common definition of "sacrifice." We now begin to regard spiritual sacrifice as a joy. We know we would be ill at ease if we did not renounce that which must be renounced, and therefore we

renounce it gladly. We know that we would be conscience-stricken if we resumed one of our former bad habits or indulged in the gratification of a former desire. We know that during Retrospection we would suffer pangs of contrition for having thus slipped up, and therefore we try hard not to do so. Furthermore, our growing awareness of things that need doing keeps us from wasting time in self-indulgence. Therefore we voluntarily avoid self-indulgence in order that we may have more time in which to serve. The sensation resulting from our self-restraint no longer is resentment, as it once might have been, nor even the self-congratulatory one experienced by many a person who has given up something he thinks he really wants. It becomes instead one of satisfaction, resulting from the fact that we now want to do what we know is right.

Once again, then, we are doing what we want to do, just as we did before starting to tread the spiritual path. The nature of what we want to do, however, has radically changed. Instead of being that which gratifies the lower self, it has become that which enhances spiritual progress and develops the Christ within. It is just as satisfying as it was before; in fact, it is far more satisfying. Self-indulgence always is accompanied or followed by some degree of trouble. At worst, it results in addiction or in the commission of crimes. At best, it results in a vague feeling of emptiness, dissatisfaction, or boredom. The wish has been granted, the pleasure has been enjoyed—but now what?

Assumption of the responsibilities of spiritual growth and constant rejection of impediments to that growth, however, have no such objectionable side-effects. That which does have them has been sacrificed by the aspirant. As a result, he knows only the rewards of days spent in self-less service, the satisfaction of worthwhile work, and the pleasure of realizing that he is ever more conforming to the ideals brought to all humanity in the Teachings of Christ Jesus. What he wants to do now equates with what he should do. He wants to make the so-called sacrifices necessary to spiritual growth, and by making them he achieves far greater contentment than his former indulgences ever afforded.

Let us, therefore, look upon spiritual sacrifice not as a burden, a chore, or a hardship. Let us instead regard it as an avenue to evolutionary progress

THE CREED TO BE

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

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

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

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

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

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

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

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

—Ella Wheeler Wilcox

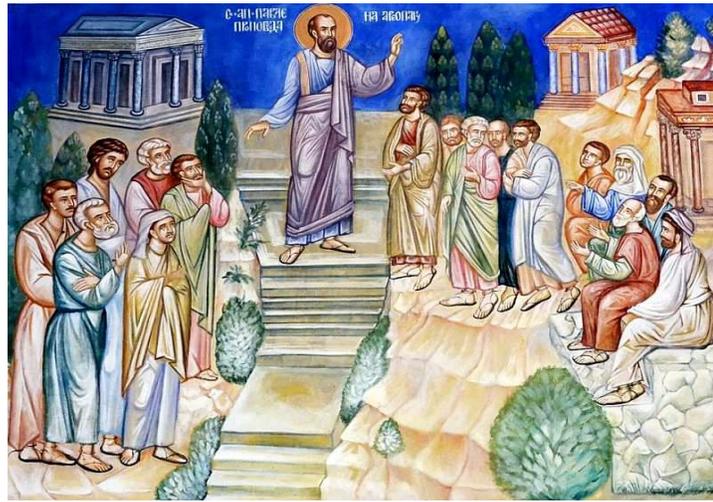
which, in its own right, eventually brings about the complete contentment sought by everyone who struggles with the burdens of materialism and which, when it is faithfully, devoutly, and lovingly made, hastens our ultimate development and the perfection of our Golden Wedding Garments. □

—Dagmar Fragme

Truths and Rights— Mortal and Divine

OUR MOST RECENT TIMES are witnessing a fever of moral and intellectual liberalism that is raging through the ranks of “emancipated” peoples, demonstrating, they suppose, their freedom from arbitrary and coercive ideologies and belief systems, imposed on a formerly credulous populace by paternalistic, self-serving ecclesiarchs. Now, goes this line of “reasoning,” one is able to think for himself and can put in perspective, or dispense with, puerile religious notions. As likely, though, in so thinking for himself, this “liberated” person is *un*thinking, his self-styled intellectual liberalism being but camouflage for the impulse to mere self-interest and libertinism, in which the pleasure principle and personal idiosyncrasy determine the content and use of thought. Open-mindedness and tolerance are simply the blank checks one writes to oneself to do as he pleases.

What occasions this rampant fever of liberalism which feigns a generosity of spirit by allowing each to “do his own thing” and to “be his own person,” an attitude we currently call being politically correct (p.c.)? What is behind this tolerance of human behavior which condones license and refuses to hold others accountable for their actions? This relativizing of God, the withdrawal from God as the urgent and primary Referent for one’s life and actions? In part, this withdrawal is a result of the convergence of many religious systems, confounding the potential believer. Well, he reasons, they can’t *all* be right. Yet each claims absolute authority. Each purports to be the “true”



Fresco, Sts. Peter and Paul Monastery in Herzegovina

Apostle Paul preaching to the Areopagus

Paul censured the Stoics and Epicures, members of Athens’ high court, the Areopagus, for asserting they were (ignorantly) worshipping an “unknown god,” whereas, “in him we live, and move, and have our being” (Acts 17:28); therefore, it is that God, Who resurrects the dead and “will judge the world in righteousness,” and not our self-styled idolatries, that only deserves our faith and devotions.

religion. Solution to the dilemma? They must be equally right, right for whom they are right; that is, they must have relative or limited authority and truth. Relativizing God must relativize truth. The relativist blithely says, I can pick the truth that suits me and select the God that fits my view of things. Professing an understanding of many “takes” on truth, the p.c. relativist defers to diplomacy and appeasement at truth’s expense, notwithstanding the fact that truth is really tamperproof. It has mandates and strictures. It is not a wash, a Rorschach image on which we may impose our private readings, our favorite fallacies. Relative truth is easily acquired and negotiable. It requires taking no stand that might offend proponents of other views. Did the prospect of encountering contending or variant beliefs deter St. Paul? Does one value bland conciliation above the dictates of truth?

In the attempt to avoid unseemly theological conflict and multicultural barbarism, by being

Photo by Hieromark Ignaty (Shestakov)

politically correct, many contemporary truth seekers are simply shopping at a religious supermarket, selecting appealing items from the abundant display of international offerings for their spiritual cuisine. Choice is made as much on the basis of aesthetics, convenience, and novelty, as on the intrinsic value of the “product.” They “purchase” or appropriate what they want to hear (Consider the idiom, “I can buy that.”) rather than what is appropriate and incumbent upon them to hear.

In our obsessively buying economy, the “packaging” (as in dust jacket) of truth is often deceptive, the relationship between the cover and the contents being inverse: the flashier the wrappings, the emptier of substance what is wrapped. Ours is an aggressively consumer culture; we are out to get and again to get, and we may develop a kind of mental consumption by which we are hollowed out or consumed by our tantalean hunger ill-directed and ill-fed. We may be sure that “truth’s” manufacturers will concoct and confect sweet and appealing articles for our consumption, but a spiritual indigestion or malnutrition may well result. What is purveyed requires considerable inspection before we invest in it and take it into our persons.

Neither the shopper nor the merchant in the bazaar of world religions makes truth, but God, Who *is* Truth. Man’s calling and function is to discover and live truth. And truth is one, just as all numbers are based on unity and arise out of it. Truth is not a matter of what I want to believe. It is not a statement of personal convenience or predilection. Nor is it my lifestyle’s alibi, an imprimatur for warranting my way of looking at life, to make me comfortable with my delusions or to protect my ideological property from incursions of new or foreign ideas. My belief does not posit truth. Truth is its own and by virtue of itself commands from the clear-minded rational soul a willing assent.

Truth frees because it ratifies the proper use of the mind, confirms the mind’s own enlightened functioning. It provides a kind of intellectual déjà vu, somewhat akin to Platonic reminiscence, whereby the seeking mind is ineluctably led to the living creative archetypes in whose presence the pre-carnate spirit is conceived and intellectually

baptized. One reminisces or remembers, is remembered into again, in a flash of re-cognition, the formative living truths of being.

Human unrest, implicit in the search for truth, is divine in nature. It is a heavenly nostalgia, the yearning for one’s celestial home. In this case, this paradigmatic nostalgia, the home is God in Whom we have our being, out from Whom we have journeyed, and with Whom we seek reunion. But the reunion seems conditioned on nothing less than trying all the options of being which are *not* God, transcending our finite selves only as a last resort. By a process of cosmic elimination, a kind of exhaustive inventory, we sift through and identify with myriad thought systems and modes of being before we learn to eliminate all partial answers and commit ourselves to the transfinite All-Being in which our mind and spirit once nascently dwelled.

If God is dead, all is permitted. If God is dead (and a relative God is a dead God), we each can play God and hurl down our private decalogues and laser forth fiats and thunder in the heavens of our cloudy empyreans when we disapprove of what mere mortals do to incur our terrible displeasure. The apparent hyperbole is not as excessive as it seems. Our learned civility can so well mask a raw passional and selfish lower nature that we are incredulous and insulted should another even suggest forces in us antipathetic to our demonstrated goodness. Yet the mind can only be whole and God-centered when it has acknowledged all the darkness that is in and under the world, has plumbed to its depths its own selfish motives to thought and action and has summoned the God-given power to overcome the beings and forces that feed on and populate this darkness, even the spiritual wickedness in high places referred to by the apostle Paul, who sees the soul of man as a cosmic battleground where the very Powers of creation contend for control. By experiencing this contention as his own struggle and destiny, man learns to know his adversaries and benefactors and to acquire the wisdom and will that can enable him to live as a free, enlightened being, having assimilated to his Self nothing less than the power and identities of hierarchies of celestial beings.

This is the universal view. More to the immedi-

ate point, we are to practice vigilance and discrimination, that we may clearly perceive what is taking place around and especially within us, and to act and respond in accordance with our constantly evolving sense of right, as it is informed by all the testimony we can bring to bear upon it. We strive to make rational and compassionate decisions, particularly being ever mindful to leave ourselves open to the guiding influences of grace and mercy and revelation, divine provisions waiting like manna to feed our spiritual hunger and relieve our soul's poverty.

Denial or ignorance of truth does not affect the existence of truth. It is not subject to the lame strategy that if you don't think of it, it will go away. I can bury what I don't want to acknowledge so deeply that I may be oblivious of its very existence. It continues, however, to exist, thriving the better for being on its own. It is but myself I have buried in a grave of illusions. For God has planted in me, has woven me out of, and has constituted my eternal being with Truth, the living Truth which is Christ, His Son. This is a holy, a prodigious, realization, which, should I fail to reverently and repeatedly meditate on it, may all too easily, it and the Rosicrucian Teachings generally, suffer trivialization, sublimities reduced to code words and neat notions to lend a smart veneer to a life little different than any frankly secular enterprise. Truth has its explicit and rigorous demands, which are ignored or denied at one's peril.

God, as Paul states, has inscribed His truths in our hearts. And though the mind may forget, the heart remembers. Here is the intimate relation between truth and love. Love awakens truth. Love discovers truth. It levels all the impressive structures a cold logic may rear to monument pride. It clears consciousness of the self-justifications and militant postures that guilt and fear spawn as honorable public guises. Love doesn't flout wisdom. It is wisdom. Pride cares not a fig for truth. The self-created person regards truth as a purely individual, that is, subjective, matter. But a human does not determine truth. Truth determines the human. If truth is subject to manipulation, to the barter system, or can be dressed up or dressed down, then it isn't truth but chimera, pretense, fiction. Lucifer

couldn't abide Reality as he saw it. He balked. He threw a cosmic tantrum, sulked mightily, repudiated Truth and was repudiated, cast into a smoldering pit of solipsistic subjectivity and self-seeking. In the far nether regions of egoistic darkness (and close by our human souls!), he persists in his contention that mind's thinking a thing makes it so. He has it only partly right. He may believe his fabrication is fact, but at heart (be he heartless) he knows differently. What agony this is—to contend to the marrow of one's being that what isn't is! This is insanity and it requires enormous energy and will power to maintain in the face of Reality.

The mind, to contradict the magnificently perverse words put into the fallen Angel's mouth by Milton, is *not* its own place. It cannot, in truth, make a hell of heaven or a heaven of hell; it can only think it can. It can only seal itself off in an imaginary arcade of substanceless shows and "make believe." The world of mind is objective and universal. A mind can try to convince itself that its erroneous conceptions have reality, but the phantasmagoria of dreams, however powerful and "real" they may seem while dreaming, upon waking prove to be but a flux of pseudo forms, vacuity. However much we may infuse truth with belief, it has its own life as an emanation of the living God. It is impersonal. The truth I seek to understand I stand under, in the sense that it is outside and above my personal self and draws my allegiance, my submission—as in, I stand beneath (under) the Cross of Jesus; but also as in, I joyously stand beneath and look up to the resurrected Christ.

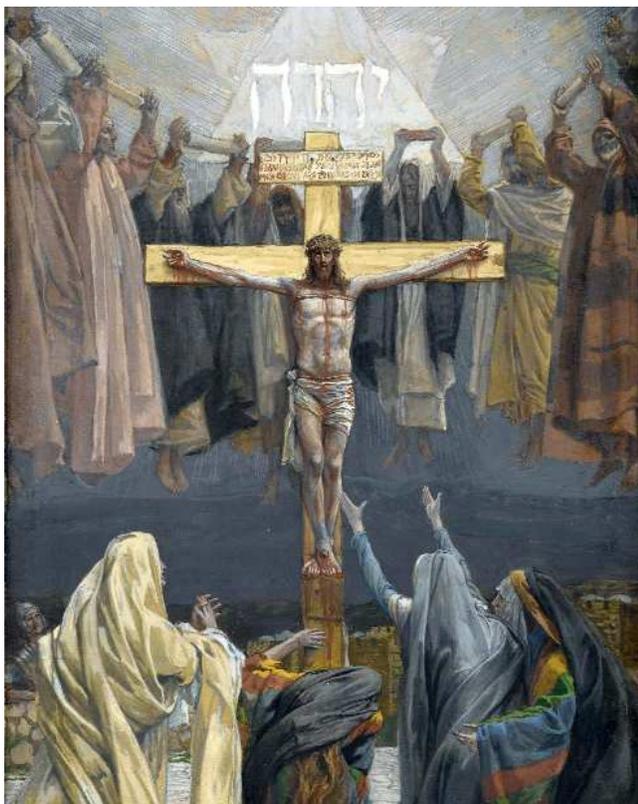
What has all this to do with us directly? Perhaps never in the history of "Christian" culture has there been such a godless clamor for personal rights and a brash hawking of private truth (the world according to _ _ _ _). The evident loosening of the moral code (not Moses' but God's through Moses), the skeletal system that supports and makes straight (orthodox) the body of religious belief and promotes a coherent and peaceful society, has released individuals to make strident claims of being autonomous, laws unto themselves. The disease of moral relativism, the making of truth a commodity, allows for seeing euthanasia as permissible

under certain conditions, sanctions abortion if the mother is adult and so elects, justifies homicide when matters get bad enough. This moral latitudinarianism recognizes no such thing as sexual aberration: do what makes you feel good—or bad. Your truth may not be my truth. No problem. Truth is a singular business, one’s separate affair. I’ll tolerate your truth, you tolerate mine. The end result of this moral laxity and relativizing of truth is social disintegration, moral degeneration, and intellectual nihilism. Absent God and welcome anarchy.

God is the Cause and Basis for being. Being God, He is not subject to revision and improvement by self-appointed, truth-artificing god-men. God’s revealed Being, the Logos, is the logic of Creation, outside or other than which is madness and fatuity. The Son has deposited truth in our spiritual accounts. It is already given, is in place to be drawn upon, intuited, cognized, heeded, and lived. It is our sure prescription for self-transcendence. It is the map that discloses the way through and out of this mundane wilderness. It continues to include the Old Testament decalogue (ten words, laws, ideas, keys to soul growth) and the New Testament duologue (love God and every other), which is the law’s fulfillment, because love satisfies all the law’s requirements with a generosity of spirit and a gladness of assent that issues from knowledge and execution of God’s will for and in us.

Rights? I’m most likely wrong when I make concerted (conceited) claims for my personal rights. To repeat: all has already been given. I need not wrest from government, the rich, a paternalistic power class, the herd-riding, dominant race, the gender tyrants, the culture kings, the ecclesiastical procrustes, my withheld share of life’s provisions, my rightful due. These finite agencies and what they have or purvey can’t provide what I truly need, though the material world is bent on persuading me that its “goods” suffice my heart’s desires. St. Paul’s admonition to us is not to be conformed to these presumed lacks. So perceiving, I’m too much in the world. Let me be transformed by the renewing of my mind.

Rights? What rights did He claim on Golgotha? A worldly king claims rights. This heavenly King was rejected by some of His own disciples because



James Tissot, Opaque watercolor over graphite on gray wove paper, Brooklyn Museum

It Is Finished (Consummatus Est)

Hovering Old Testament prophets, holding scriptural scrolls above their heads, rejoice that their prophecies are accomplished. Truth incarnate is crucified, enabling, through His shed blood, the Holy Spirit, the spirit of Truth, to teach all men.

He refused earthly kingship and lording it over His fellows. While rights advocates press for their due, they evidently are not informed by the power and example of Him Who exhorted us to be the servants of all, to relinquish power for the sake of others. “What can you do for me?” was supplanted by “What can I do for you?” “I come not for myself but for Him Who sends me.” When one does the Father’s will, one *lives* the truth, fleshes the truth. When one is in right relation to God (which is an absolute, not a relative, relation), demands of rights are seen as the peevish complaints of proud persons who seek substitutes for Him Who withholds nothing, is in Himself all things, and Who has already wholly given Himself for our eternal glory.

Lord, awaken us to thy Presence, Thy living Truth, Thy limitless Love. For when we truly love, we live truly in God through Christ. □

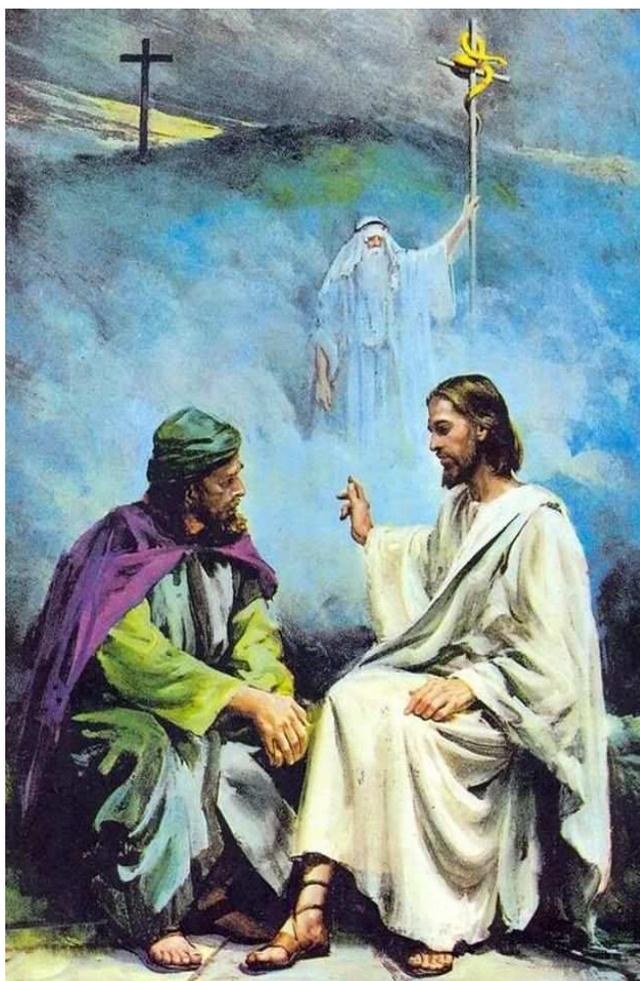
—C.W.

The Life of Christ Jesus Physiologically Interpreted

THERE WAS A MAN of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. —John 3:1-3

The third chapter of John's Gospel contains one of the most profound teachings given to the world in connection with new birth through regeneration. Paracelsus phrases it epigrammatically thus: "We dissolve the living body with Apollo's Fire, so that what was before a stone may become spirit. From the innermost parts of this we extract Gold." Physiologically interpreted, the life of the Christ details the lifting of the "liquid gold" by means of the awakened Spirit Fire from its slumbering place in the sacral plexus. Gold is soluble in mercury, and it is the mercurial principle which is most important in this alchemical work, the Fire in the sacral center supplying the heat by which the gold is retrieved from the mercury.

In certain mining operations where gold is found in minute quantities, mercury is used to "pick up" the gold in the dross. The gold-bearing mercury is then heated, which causes the mercury to evaporate and leave the gold free. Familiar to all are the expansive properties of mercury in thermometers, where heat causes the metal to rise in a tube marked off to indicate temperatures. A phase of the alchemical allegory thus becomes clear: that mercury "picks up" the gold in the dross; then, as the



Jesus tells Nicodemus that "just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up." So also does the aspirant raise the serpent Spirit Fire in his body's wilderness on his cross of matter—to be born of spirit.

"mercury" rises from the action of the spinal Spirit Fire, the pure "gold" is deposited (precipitated) in the various centers or receptacles of the head. The sacred Fire that burns beneath the crucible is the Christ Love Power in man, which asserts that, "And I, if I be lifted up . . . will draw all men unto me." Or according to Paul, he that ascends is the same as he that descends. The pure and holy teaching of regeneration is centered in this alchemical process. Heaven and Earth meet in the alchemist's laboratory. Said Hermes, "Separate the subtile from the gross. Draw the internal fire from the

lowest depth of Saturn [sacral plexus] and lift it to the house of Aries [head]. Let Mercury [reason] be the interval and your signal the Doves of Diana [Venus or Love]."

While the pure gold is being extracted, with the aid of mercury (intelligence, meditation) from gross matter, the sacred Fire must be continually fed, until it, too, rises upward to the head, where it vivifies the spiritual centers latent there. Man himself is thus the work and the laboratory.

"All the earth contains not so great a mystery and excellence as man reformed by God into His image and likeness." Thomas Vaughn, the famous Rosicrucian alchemist, writes: "The great secret Fire is the center of all things, visible and invisible. It lives in water, air, and earth, and in minerals, herbs, and beasts, in men, stars, and angels—and originally in God Himself." This Fire is, in fact, that which Moses saw in the Burning Bush, and which still burns in all the kingdoms of Nature.

Every open-minded student of alchemy comes to the conclusion that Christ Jesus is the true Philosopher's Stone; and if the alchemist seeks to "make" that Stone, it means only that he is creating within himself "this mind which was also in Christ Jesus," as Paul instructed; for only as we repeat in our lives the way which Christ demonstrated for us can we come to Illumination and, ultimately, to Liberation. Through that mind (Mercury) which was in Christ Jesus, the transmutation of matter into spirit is brought about, and this is the meaning of new birth through regeneration as Rosicrucians comprehend it.

Each organ in the body corresponds to some soul power or mental faculty, and the awakening and lifting of the Christ Fire (the Brazen Serpent) impinges upon the nerve centers ruling these organs and effects their transmutation, and through them that of the entire body organism. The steps in the life of Christ Jesus may be correlated to these alchemical stages.

THE NATIVITY

The birth of the Master Jesus took place in a manger located in a stable under an inn where, the Bible expressly states, there was no room for his parents. The manger where beasts feed has reference to the desire body, the forces of which have



Stained glass image by Burne-Jones, Jesus College, Cambridge

Moses Before the Burning Bush

"The great secret Fire" that Thomas Vaughn saw in the center of all things is "that which Moses saw in the Burning Bush, and which still burns in all the kingdoms of Nature."

for so long gone to feed the selfish desires of humankind, lusts of one kind or another. This lowly place must first be cleansed and illumined by the Christ Fire. It has most aptly been termed "the Alchemist's kitchen."

THE DEDICATION

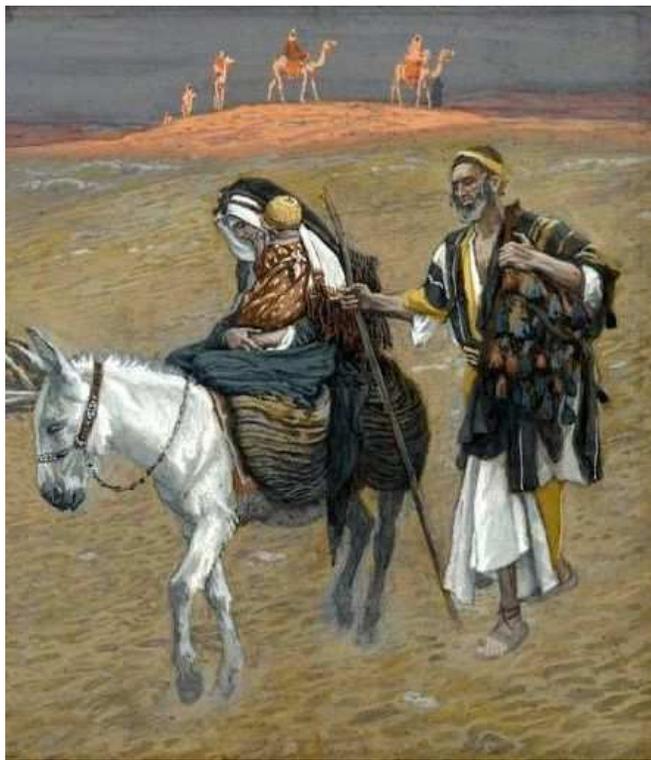
The Rite of Dedication follows shortly after the birth. Alchemically, the Christ Fire, newly sprung to life in the "kitchen," ascends to the second great nerve plexus and radiates its golden stream of light through the nerves. The spleen is also vivified. This experience is accompanied by ability to retain consciousness unbroken from the night to the day, from sleep to waking. As a consequence of its conscious astral journeying, the aspirant's threefold body is dedicated upon the shrine of spirit. The spinal cord, which has been called by modern mystics the laboratory of the alchemist, plays a most vital part in the process of regeneration. It connects the generative organs in the lower part of the body with the head, locale of the regenerative organs. The spinal cord extends from the coccyx to the upper border of the atlas, just below the cerebel-

lum, passing through the medulla and opening into the fourth ventricle of the brain. The portion of the cord below the second lumbar vertebrae tapers to a point, the *fibrum terminale*. Recent microscopic investigations have shown that this fibrum terminale, formerly thought to be merely a fibrous cord, is filled with highly sensitive grey nerve matter. The minute canal that runs through the center of the cord is the channel for the ascent of the spinal spirit Fire, or Kundalini, termed symbolically the Great Mother in man. This is the great Mother who commanded that the cord be lowered seven times so that all who were imprisoned in the dark abyss might have an opportunity to ascend into the upper light, as recounted in the mystic marriage of C.R.C. It has been said that so long as Kundalini sleeps, man's interest is focussed in the outer objective world, but as soon as She is awakened, his consciousness reaches out toward the ecstasy of the subjective Realities. The Fire, when in ascent, glows along the spinal cord like a chain of shimmering light. (Here is the origin of the rosary for those who can understand it [The Anglican rosary has 33 beads; the spine has 33 bones.—Ed.]). With the Nativity comes the beginning of the awakening of Kundalini and the first faint glow of the light within the sacral center; at the Dedication, the light has already begun to rise in the spinal canal.

THE FLIGHT INTO EGYPT

The flight of Mary and Joseph with the Child Jesus into Egypt was necessitated by Herod's persecution of the innocents. The persecution and flight symbolize the recrudescence of dormant failings. To quote H. P. Blavatsky: "As soon as one pledges himself a probationer, certain occult effects ensue. The first is throwing outward of everything latent in the nature—faults, habits, qualities or subdued desires, whether good, bad or indifferent. If a man is vain or sensual or ambitious, whether by atavism or by karmic heirloom, all those vices are sure to break out, even if he has hitherto successfully concealed and repressed them. They will come to the front irrepressibly and he will have to fight a hundred times harder than before until he kills all such tendencies in himself."

All negative tendencies of the desire body act as deterrents upon the ascending spinal Spirit Fire,



James Tissot. Opaque watercolor on gray wove paper (1886-1894). Brooklyn Museum

Flight into Egypt

With this journey the infant Jesus recapitulates, albeit subconsciously, his people's bondage to the "fleshpots" of Egypt.

and so hold the aspirant for a longer time within the material darkness of Egypt.

TEACHING IN THE TEMPLE

Later, as the creative force is still further augmented by spiritual living, the Christ Child within "waxes in stature and in wisdom." When the creative Fire touches upon the powerful Sun center of the sympathetic nervous system, the solar plexus, the doors of the psychic realms begin to open. The neophyte speaks a new language of joy and delight as visions of inner worlds are revealed to him. The illumined Christ Child begins to teach in the brain Temple, bewildering and confusing the material reason which for so long has been focussed in outer or concrete knowing.

THE BAPTISM

In the Hermetic Baptismal Rite the two great nervous systems, the sympathetic (Water feminine) and the cerebro-spinal (Fire, masculine), are more definitely linked together by certain psychic energies. This union of Fire and Water in the baptism (not Water alone) is shown in the secret legend about balls of fire which floated on the

waters of the Jordan at the time of Jesus' baptism. Infant humanity was negatively clairvoyant; that is, it possessed the power of extended vision, but not under control of its will. This vision was in the nature of the dream-life of children—the waking dream of an imaginative child, which is often so astonishingly vivid and realistic. At that early time the pineal and pituitary glands in the head were connected with the involuntary or sympathetic system, and the psychic vortices (centers) spun counterclockwise, following negatively the motion of the Earth's axis—from right to left within the aura.

The next work of evolving man was formation of the cerebro-spinal system and brain. The modern aspirant is learning to awaken and develop psychic centers belonging to this system and to rotate them clockwise—from left to right within his own aura.

There are many of these centers awaiting vivification. For this reason the silver cord has been called the "relaxed string whose pitch must be raised by the exaltation of the element of Fire."

In the Rite of the Baptism positive centers of the body are awakened; the bridge between the Pineal and the Pituitary is formed; the bird of spirit is freed from its prison cage of the body; the conscious Invisible Helper is born. The Dove of the baptism represents completion of this phase of the Great Work. The Christ Fire in the baptism ascends to the heart center. In the words of the Ancient Wisdom, "This attainment and our material nature comes near to non-material essences."

The early Church called the Degree of Baptism "The Rite of Bringing to Sight"—namely, the development of clairvoyance. It was directly connected with the heart center. A statement of Paracelsus is significant in this relation: "The heart is man and the heart is an entire star out of which he is built up. If, therefore, a man is perfect in his heart nothing in the whole light of nature can be hidden from him."

THE TEMPTATION

The high Rite of the Baptism is necessarily followed by the temptation in the wilderness, for with the acquisition of supernormal powers comes the



Renata Sedmakova, fresco, St. George Church, Antwerp, Belgium

Temptation of Jesus

Complete mastery of the lower desire nature and self-centered thinking is tested and demonstrated by Christ in the temple of Jesus' body.

opportunity of using them for personal aggrandizement, for executing revenge upon enemies, and so forth. When a neophyte is in a wilderness of doubt or possible despair, and is suffering because of many lacks, the Prince of this world appears to tempt him according to his necessities. Such temptations are threefold, pertaining to the physical, emotional, and mental levels. At this point many seekers turn back, to walk with Christ no more.

Physiologically, the three temptations correlate to the three power centers of the Spinal Fire: (1) The sacral plexus, home of the creative Fire, is ruled by Sagittarius. The first temptation is the suggestion to misuse this divine Fire for personal necessities on the sense plane. (2) The heart center is under Leo. The second temptation is the desire to misuse the magnetic life impulses. (3) The third or head center is under Aries; its corresponding temptation is personal ambition and misuse of awakening spiritual powers to dominate others.

There are certain minute nerves in the center near the end of the spine which, as the Fire is drawn upward, become vitalized to act as channels for the spiritual (not material) rays of the Sun. Biblically, this is signified in the knot of small cords with which Christ Jesus is portrayed as driving the money lenders from the Temple, saying, "This is the house of prayer, but ye have made it a den of thieves." (Continued) □

—Corinne Heline

The Truth Shall Set You Free



PILATE asked "What is Truth?" but no answer is recorded. We are incapable of cognizing truth in the abstract while we live in the phenomenal world, for the inherent nature of matter is illusion and delusion and we are constantly making allowances and corrections, whether we are conscious of the fact or not....

"The truth shall set you free," said Christ and the more we turn our aspirations from material acquisitiveness and seek to lay up treasure above, the more we aim to rise, the oftener we "get in the spirit", the more readily we "shall know truth" and reach liberation from the fetter of flesh which binds us to a limited environment and attain to a sphere of greater usefulness.

Study of philosophy and science has a tendency to further perception of truth, and as science has progressed, it has gradually receded from its erstwhile crude materialism. The day is not far off when it will be more reverently religious than the church itself. Mathematics is said to be "dry", for it does not stir the emotions. When it is taught that "the sum of the angles of a triangle is 180 degrees," the dictum is at once accepted, because its truth is self-evident and no feeling is involved in the matter. But when a doctrine such as the Immaculate Conception is promulgated and our emotions are stirred, bloody war or heated argument may result and still leave the matter in doubt. Pythagoras demanded that his pupils study mathematics because he knew the elevating effect of raising their minds above the sphere of feeling, where it is subject to delusion, and elevating it towards the Region of Abstract Thought, which is the prime reality....

We have now seen that the Earth is composed of three worlds which interpenetrate one another, so that it is perfectly true when Christ said that "heaven is within you" or, as the translation should rather have been, among you. We have also seen that of these three realms two are subdivided. It has also been explained that each division serves a great purpose in the unfoldment of various forms of life which dwell in each of these worlds and we may note in conclusion that the

lower regions of the Desire World constitute what the Catholic religion calls Purgatory, a place where the evil of a past life is transmuted to good, usable by the Spirit as conscience in later lives. The higher regions of the Desire World are the First Heaven, where all the good a man has done is assimilated by the Spirit as soul power. The Region of Concrete Thought is the Second Heaven, where, as already said, the Spirit prepares its future environment on Earth, and the Region of Abstract Thought is the Third Heaven, but as Paul said, it is scarcely lawful to speak about that.

Some will ask: Is there then no hell? No! The mercy of God tends as greatly towards the principle of GOOD as the inhumanity of man towards cruelty, so that he would consign his brother men to flames of hell during eternity for the puerile mistakes committed during a few years or perhaps for a slight difference in belief. The writer has heard of a minister who wished to impress his "flock" with the reality of an eternity of hell flames and to demonstrate the fallacy of a heretical notion entertained by some of his parishioners: that when sinners go to hell they burn to ashes and that is the end.

He took with him an alcohol lamp and some asbestos into the pulpit and told his audience that God would turn their souls into a substance resembling asbestos. He showed them that though the asbestos were heated red hot, it did not decompose into ashes. Fortunately, the day of the hell preacher has gone by, and if we believe the Bible, which says that "in God we live and move and have our being," we can readily understand that a lost soul would be an impossibility, for were one single soul (Spirit) lost, then logically a part of God Himself would be lost. No matter what our color, our race or our creed, we are all equally the children of God and in our various ways we shall obtain satisfaction. Let us therefore rather look to Christ and forget creed. □

READERS' QUESTIONS

The Transfiguration and the Memory of Nature

QUESTION: (1) Christ died to redeem the stragglers—the lost. But not all are in need of salvation. Why? Was the remaining group already saved? If so, by whom? We have learned earlier in the Christian teaching that Christ died to cleanse original sin for all human beings. How true is the story? What is the actual benefit to humanity in Christ's death, resurrection and ascension into heaven? (2) Lesson 16 of the Western Wisdom Bible Teachings says that Moses was reborn Elijah and Elijah returned as John the Baptist. But both Moses and Elijah were together with Jesus at the period of Jesus' transfiguration (Matt. 17:3). Would it be possible that Moses could sit together with his reincarnated form of Elijah? (3) John the Baptist (Elijah reincarnate) was in prison at the same time Elijah and Moses appeared with Jesus at transfiguration. After reincarnation is it possible that the old body can be seen or still exist in the spiritual world?

Answer: 1) If you will reread the *Cosmo* passage from which you quote—"Christ knew that there is a very large class who do not require salvation"—you will see that Max Heindel added the important qualifying phrase "in this way," which refers to a saving Christ-impulse intended specifically for those human spirits that were "lost"—the one sheep out of the fold of one hundred, in the language of the parable. This sentence does not negate the fact that the Christ influence has affected the planet globally, at all levels, as a result of the inoculation of His spiritual energies into its etheric (through the Jesus vehicle), desire, and mental "envelopes," thereby providing finer quality of "substances" with which humans may specialize their individual vehicles. Those Egos who were not "lost" are still subject to the effects of original sin, the effects of Lucifer's intrusion and man's ongoing destructive passions and selfishness. Christ's sacrifice offsets this effect on the global level by renovating the degraded quality of the planetary ether, desire and mental substance. However, it

is up to the individual to "save himself," in the sense of making adjustments for his own wrongdoings.

Secondly, the Christ is the original (what occultism calls Adam Kadmon) as well as the new planetary man. He was the prototype for prelapsarian Adam, prior to assimilation of the Lucifer element, and He is, as Paul states, the living Image of the New Adam, total man. This Image is available to all developing humans who live lives that make possible the "putting on" of this Christ Self, while retaining the individual qualities of the Ego.

2) The Memory of Nature contains a complete record of all earthly occurrences. It was not the individual Egos of Moses and Elijah that appeared at the transfiguration—since they were embodiments of the same Ego—but the personalities of those two prior incarnations of the Spirit that later embodied in John the Baptist. It is this sequence of prior embodiments that Christ Jesus unveiled before the three select disciples, *select* since they had advanced to the point where they could view the earthly antecedents of the Forerunner to Christ, in the fourth region of the World of Thought. Additionally, in the atomic (eighth) stratum of the earth are copies of all the bodies of humans, which may be replicated. This multiplying power enables the achievements of spiritually evolved Egos, such as Buddha, Hermes, and Zarathustra, to aid other seekers in the attainment of certain aptitudes and powers, by sharing as a kind of template, through sympathetic vibration, their highly evolved etheric, desire, and mental bodies.

3) The foregoing explanation also answers this part of your question: Yes it is "possible that the old [etheric] body can be seen or still exist in the spiritual world." It has been suggested that "the Way" is represented by Elijah, "the Truth" by Moses, and "the Life" by Christ Himself, although He is the pattern and essence of the way and truth that humans may imitate and manifest. □

The Children of Scorpio

SCORPIO IS A FIXED water sign whose physical analogies are lakes, seas, oceans, or other bodies of water. When we look at a large body of water we generally see the surface thereof and a little way below it. The rest is hidden from our sight. The influence of Scorpio is similar to this in that it reveals some but hides much. That which we see on the surface is seldom a sure indicator of what lies beneath.

Traditionally, Scorpio is the sign of the hidden processes and secret forces of nature. Scorpio individuals dislike bringing everything out into the open for all to see and are often the repositories of obscure and unusual information.

The positive influence of Scorpio gives an intense, determined nature that strives after complete self-mastery, and there is no quarter given or asked in this struggle. Such an individual aims toward the controlled direction of emotional energies into morally uplifting and constructive channels. In the process, a penetrating insight into the causes behind effects is often obtained. The above qualities have made Scorpio the traditional sign of the healer.

The negative influence of Scorpio gives a harsh, sulking nature, that is so wrapped in its own ambitions and problems that it has no time for the consideration of others. It also tends to give a headstrong manner that is determined to have its own way, regardless of opposition or consequences. Such an individual tends to be a loner, holding a grudge against society for its failure to see things his way.

In the positive Scorpio, intensity of feeling is turned outward in cooperation with others, but in the negative Scorpio this same intensity is turned inward in self-centeredness. It is said that one cannot truly appreciate the value of selflessness until he has first experienced the deep bitterness that selfishness brings.

Turning back to Scorpio in general, both types have a tendency to put things that are disagreeable to their natures below the surface of consciousness, without



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Scorpio and its Evolutionary Symbols

allowing them to come to a reasonable solution. Thus, there tends to be a build-up of psychological pressures created in the course of time which, if it goes too far, can result in undesirable neurotic and psychotic complexes. Thus, the exercise of Retrospection is particularly advisable for those people, to help them resolve each day's pressures as they are created.

Scorpio is ruled by Pluto, which is represented in Greek mythology by Hades, god of the underworld and of hidden wealth. Pluto rules the group consciousness of individuals who come together in cooperation for a common purpose. This is not to be confused with social groups or indistinct aggregates of people, which are ruled by Aquarius. In a negative sense, Pluto indicates a loss of the sense of participating and an obsession with self.

In the esoteric anatomy of man, Scorpio represents the emotional soul. This aspect of the soul is developed by right feeling—a feeling for that which is esthetically uplifting and aversion for that which is morally downgrading.

As the Sun passes through Scorpio, the Christ works upon man to develop in him an awareness of his responsibility to his fellow man and a spirit of mutual helpfulness and cooperation. □

—Thomas Hanson

ASTROLOGY

Omniplanetary Man

MANKIND'S earthly history narrates the control, guidance and, not infrequently, subjugation and exploitation by priests and kings as they exercised their authority in the religious and secular life of each person.

As humans evolve they internalize and elaborate the functions and powers of these two offices; they individualize their royal and priestly archetypes.

Have you ever thought that you might once have exercised authority over people, but that today you are a dim king on a diminished throne? No doubt we are all once and future kings and priests. In fact, it is our destiny. The kingdom we rule is our personal self, which enlightened control makes possible the awakening of our transpersonal Self and discloses its true home, the Kingdom of Heaven

Occult traditions of many cultures have drawn on two forms of the septenary to characterize the total human entity. One form is abstract and static, the other kinetic and, at least in part, demonstrable. The former characterizes sevenfold man as a trinity and a quaternity. The latter draws on circularity and progressive cycles. Its hologram is the hermetic caduceus (emblem of helical development), which is a compendium of esoteric truths concerning anthropogenesis and occult physiology. The morphology of the human psyche is subjected to tortuosities of complexity, in part because materialistic science requires that it be anchored in and owe its existence to an anterior and primary biology.

Archetypes are not caused by specific genetic



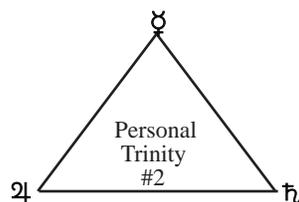
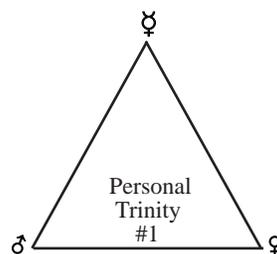
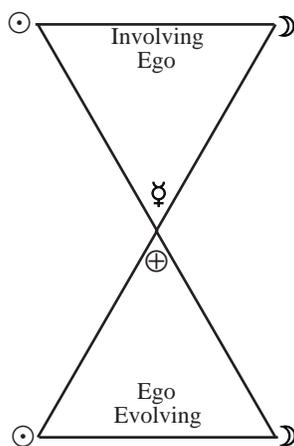
Diagram 15, from *The Rosicrucian Cosmo-Conception*

encodings. They do not arise out of physical matter. They are wholly independent of brain structures, though they may stimulate brain sites and associated biochemistry. There is a formative cosmic archetype that identifies septenary man, with a "profane" or worldly fourfold base of double polarities that project ascending sides of a

tetrahedron, whose apex contacts a descending trinitarian Divinity—as Michel-angelo paints it in the Creation of Adam, fingertip to fingertip. The Star of David shows the two triangles of Divinity and humanity (involution and evolution of the Ego), their mutual center being the undenominated seventh power or archetype. (See diagram at right and on p 40.)

What more intrinsic and germane coding could one employ to designate the totality of human structures than the signs of the sevenfold planetary system? Science invokes a septenary vibration to explain refracted light and sound whose octaves initiate the next sequence of seven. Indeed, the entire electro-magnetic spectrum can be regarded as a graduated series of octaves (see Diagram 11A in *The Rosicrucian Cosmo-Conception*, which lists 62 octaves of increasing vibratory activity). The organizing principle for the Periodic Table of Elements is seven (the eighth family is stable, nonreactive). Seven planets are occultly related to seven etheric (vital) and astral body centers, seven ductless glands being physiological counterparts of the former. The same seven planets are known as, inform, or give rise to the Christian Seven Spirits before the Throne, the Hebrew seven-branched candlestick, the Hindu Seven Rishis, the Parsi Seven Ameshaspentas, and the Mohammedan Seven Archangels. These planets vibrationally (not gratuitously as a quaint archaism) baptise the seven days of the week: Sunday—Sun's day; Monday, *Lundi* in French, from Latin *luna* Tuesday—Tyr, Norse Mars; *Mardi* in French; Wed-nesday—Wotan, Norse Mercury, *Mercredi* in French; Thursday—Thor, Norse Jupiter, *Jeudi* in French, Zeus in Greek; Friday—Freia, Norse Venus, *Vendredi* in French;

*The authors of *The King Within*, Robert L. Moore and Douglas Gillette, propose that these four archetypes, when fully integrated, constitute the mature human ego. Lacking in this book is any consideration of the spiritual dimension.



Saturday—Saturn's day. The King-Magician-Warrior-Lover* quaternary has its planetary analogue in Jupiter-Saturn-Mars-Venus, whose very notations are inversions (polarities) of each other.

More instructive yet, these signs are compounded from the trinitarian symbols that designate the other three cosmic bodies: Sun (☉), Spirit; Moon (☾), Soul; Earth (⊕) Physical Body. Where, you ask, is Mercury? Nowhere and everywhere. Mercury is your *deus absconditus* in the sense of being the fallen God, fallen into matter or manifestation. Spirit (☉) incarnating (⊕) and developing its soul (☾) through the assimilation into egoic consciousness of archetypal experiences is the human Ego evolving from nescience (*Geo*, ⊕, Adam—"red earth") to omniscience, which, optimally, is Mercury (♀). It symbolizes the spark of

Divinity (☉) ensouled (☾) in matter (⊕). Among the seven inner planets, only Mercury (B) comprises the cipher for all three formative media.

But this holds true only for the personal sphere.

In the transpersonal sphere the signs of two of the three outer planets are triply compounded. One is wary of overloading what are, after all, but notations. Yet the set of planetary signs is illuminating. The octave expression of the personal ego—the

trans-personal ego—is comprised of:

1. Pluto (♇) is Mars exponentially energized, as gunpowder contrasts with a plutonium bomb, is the interior warrior, id-based, chthonic, volcanic (Vulcan/Hephaestus), criminal in the literal sense of common parlance "underworld." Pluto also indicates the Christlike power to liberate from Hell, to subdue the earth and the human core's darkest potencies.

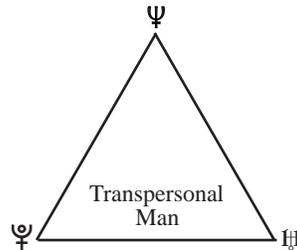
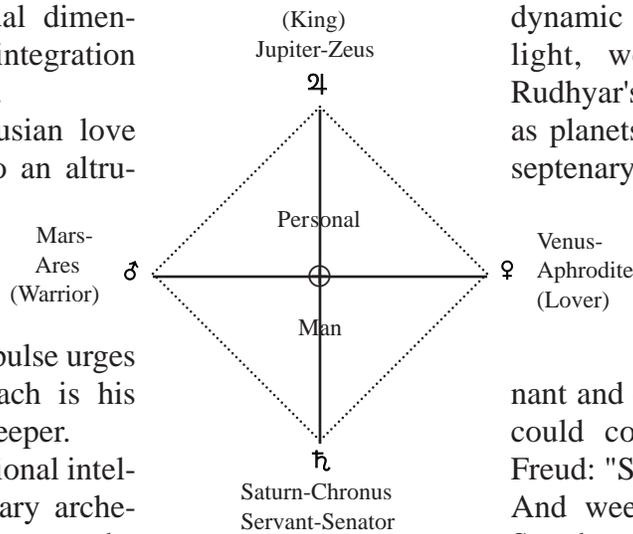
2. Neptune's (♆) domain includes demonic possession and black magic, mass deception and psychopharmacologic addiction on the shadow side and Divine inspiration, visionary experience,

and translation to spiritual dimensions, with the positive integration of the Neptunian energies.

3. Uranus (♅) is Venusian love electrified, transformed to an altruism whose impersonal ideals may sanction bloody revolution in the name of fraternity and freedom. The uranian impulse urges a universal good will: each is his brother's (any brother's) keeper.

Mercury denotes the rational intellect as one of the septenary archetypal energies. But Mercury as the human Ego evolves from clod to God, from leaden (Saturnian) ignorance to golden (Solar) wisdom. As Hermeneut, Mercury initiates consciousness into the Thothic, Hermetic, Gnostic, Promethean (meaning "forethought") and Luciferic (light-bearing) comprehensions. Mercury as Ego represents the fixing and fusion of all the planetary attributes and energies. It domesticates the wild domain of id, whose shades are enabled to enter "the bright circle of his recognition" (Auden's memorable phrase in his poem "In Memory of Sigmund Freud"). Mercury is the agent, promoter and principle of dialectic transformation. As puerile, sophomoric mind, Mercury is prankster thief, jokester. As mercurial and elusive as quicksilver, the mutability of thinking may be personified as Proteus. In his/her mature aspect, Mercury partakes of Jupiter's hieratic, sacerdotal nature and merges with the wisdom (sophia) of the Holy Spirit (Neptune, Mercury's octave).

Mercury is the messenger (angel) of the Gods (planets) and their message (gospel), as Christ is the Logos incarnate. Mercury presides at the *hierosgamos*, as officiant, and as the holy pair are wholly paired, Sun and Moon in Earth are joined in an alchemical wedding. Such is Mercury-Ego, the philosopher's stone, mystagogue, the shower and the shown. Here then is a sevenfold energy whose pattern is posited in the very cosmos,



dynamic and dramatic. Seen in this light, we may appreciate Dane Rudhyar's characterization of people as planets, constellated syntheses of septenary energies, organized to the keynote of a principal planetary vibration. Greek myth personifies planetary energies in their multiform (dominant and deviant) aspects. So Auden could conclude his memoriam to Freud: "Sad is Eros, builder of cities, And weeping anarchic Aphrodite." So the Sun as Phaeton, Helios, Sisyphus, or Apollo evinces shadow elements of its constituent polarities, or blazes forth pure and plenipotent. In astrological terms, a planet is strongest when in the sign of its dignity or rulership (kingship), as distinguished from the sign of its rise, fall or nadir, which is equivalent to the sun in equinoctial or winter solstice positions, from which van-tages its influence is weakened or subject to distortion.

Astrology also is a science of angles (angels) and the triangulation of equilateral triangles describes the trine position which results in a harmonious flow of energy between elemental (earth, air, fire, water) triplicities (modes of energy distribution--cardinal, fixed, mutable). The horoscopic mandala depicts an individual's spiritual or egoic center generating a circle of boundless consciousness. In individual development, axial self-preoccupation, the personal self of each ego's earth turning on its self-involving axis, is displaced by or transcended to an orbital consciousness, in which the transpersonal life-giving Sun (Self) is the focus of one's activity.

Concentricity, relationship to a vital center, is a richly suggestive and dynamic organizing principle for mapping human occult anatomy and its development through cyclic transformations.

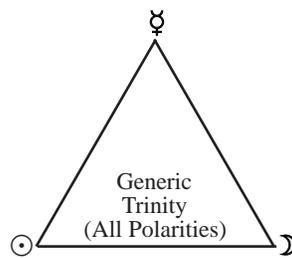
The lunar satellite is solar mediator (associated with the Hebrew's lunar God Yahweh), the Earth's private Mercury, archetypal Mother, Holy Spirit

(which internalized becomes the Comforter, the Spirit of Truth), step-down transformer of radiant cosmic energies, archetypal Arachne who weaves from a spool of seven planetary rays the fabric of human consciousness. Centricity, as map and metaphor, embraces the family of man. It is less susceptible to the readings of solipsism evoked by Shelley in the monuments erected to personal immortality, now but a pile of rubble:

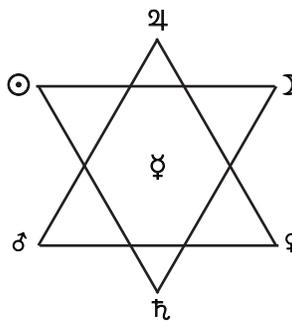
*My name is Ozymandias, king of kings:
Look on my works, ye Mighty, and
despair!...
Nothing beside remains. Round the
decay
Of that colossal wreck, boundless
and bare,
The lone and level sands stretch far
away.*

The Newtonian universe and its Euclidean spaces no longer adequately describe a reality whose matter the new physics is at pains to sharply distinguish from the God, Whose center is everywhere and Whose circumference is nowhere. As we individually convert from axial to orbital persons, we become aware of our larger function and opportunity.

From being the served (as children and as infant



Solomon's Seal - Seven Seals



humanity) and self-serving, turning in on ourselves, we jump orbits (quantum leaping) in consciousness, like energetic electrons. Our giddy joy in simply spinning, as a child delights in chasing the tails of its personal pleasures, gives way to a larger, solemn and ultimately glorious awareness of our participation in an ecospheric dance, in which we become servers, bearers and distributors of the light received by our nuclear person, stepped down from Deity, to be radiated abroad as a dissemination of solar seed. We each become sowers of the Logos, being each a syllable of the Cosmic Word.

As enlightened Servers (☸), we do not hide our light under a Saturnian bushel or retract to the dark fortress of punitive law. The King is in our history, part of our resume and a primary persona in our human theater. But the King may be Ulysses in rags. He becomes democratized in denim or drab. He may abdicate the accoutrements of royalty, but not the King's calling to be generous, benevolent, consistently just and fair-minded, world responsible. His office is subsumed by and dedicated to a higher calling, enlisting Mercury as pathfinder and Christ as the Path and the Goal. □

—C.W.

Peace

My Soul, there is a country
Afar beyond the stars,
Where stands a winged sentry
All skillful in the wars;
There, above noise and danger
Sweet Peace sits, crown'd with smiles,
And One born in a manger
Commands the beauteous files.
He is thy gracious friend
And (O my Soul awake!)



Did in pure love descend,
To die here for thy sake.
If thou canst get but thither,
There grows the flow'r of peace,
The rose that cannot wither,
Thy fortress, and thy ease.
Leave then thy foolish ranges,
For none can thee secure,
But One, who never changes,
Thy God, thy life, thy cure.

—Henry Vaughan

ASTROLOGY

Astrology

EGYPT

THE OLDEST CIVILIZATION in the West, Egypt devoted a tremendous amount of its energy to the study of the stars. We say purposely "the study of the stars," because in those days astronomy and astrology were not separate and divided, as they unfortunately are today.

The Egyptians, through their study of the Dog Star, Sothis, came exceedingly close to the actual time it takes the Earth to revolve around the Sun.

Another marvel of ancient Egypt is the Pyramids of Gizeh. The connection between the Pyramid of Gizeh and astrology is considerable.

Each side of the pyramid measures 9131.5 inches at the base; thus the sum of the four sides is 36,526 inches. Now, allowing 100 inches for each day of the year, this gives us 365 1/4 days in the year, including even the quarter day we save up for leap year every four years. The length of each diagonal of the base is 12,934 inches. Hence, the sum of both diagonals is 25,868 inches, or one inch for each year of the Great World Year, or Sidereal Year, or the time it takes for all the heavenly bodies connected with our solar system to be back at their starting place. The pyramid's height is 5,819 inches. Multiplied by a thousand million inches, this equals 91,840,000 miles — the number of miles the Earth is from the Sun.

In Isaiah 19:19, this pyramid is referred to as the altar in the midst of the land of Egypt. And it actu-



The pyramids have been called "oracles in stone."

in History

ally does stand not only exactly in the center of Egypt and directly on the borderline between upper and lower Egypt, but also in the exact center of all the land surface of the whole Earth. This is proven by the meridian and horizon circles dividing the globe into four equal sections, each of which contain the same amount of land. A careful study of the stars would have revealed this information to the ancient Egyptians.

When the famous French Egyptologist, J.B. Champollion, studied the tomb of Ramses II, who is said to have lived from 1292 to 1225 B.C., he found massive circles of wrought gold indicating the times of the rising and setting of the stars. That resembles an indispensable tool astrologers still use today, called the Ascendant Finder. One might expect that, after Egypt's collapse in 525 B.C., she might have turned her back on astrology, but such was not the case. When the city of Alexandria once more became a center of scholarship, after the death of her founder, astrology continued to be studied avidly. In fact, the so-called Alexandrian school produced one of the greatest astrologers of all time, Claudius Ptolemy. His book, *Tetrabiblos*, is still highly esteemed among astrologers today. We have no doubt that had the famous Alexandria Library not been destroyed in 640 A.D., we would have even more evidence than we do that astrology flourished for long ages on the banks of the Nile.

Astronomer-Priests of Ancient Egypt, Mary Evans Picture Library

THE GREEKS

There is probably no branch of learning studied by modern man which the ancient Greeks did not influence in some way. Astrology is no exception. It appears in connection with practically all the sages whose work added to the glory that was Greece. Hippocrates, the famous physician who lent his name to the oath medical practitioners still take today, said, "The man who does not understand astrology is to be called a fool." Hippocrates introduced the expression still used in the healing art — "critical days." Hippocrates, however, could and did predict the critical days of a patient ahead of time; his predictions were based on the movements of the planets. He is also known for other predictions. At one time he foretold the outbreak of a great plague and sent his medical students to combat it. Their combined efforts were credited with saving so many lives that the Greeks declared Hippocrates worthy of receiving special honors.

Another famous Greek scholar was Pythagoras, the mathematician. He became the founder of a school of thought called Pythagoreanism. That school became more and more devoted to astrology as time passed. Practically all the leading Pythagoreans, as also most of the leading Stoics, became astrologers.

The playwright Aeschylus, although not using astrological terms in his plays, did weave astrological philosophy into them. His fellow author, Euripides, tells us that his contemporary, Hippo, predicted the future from the "rising of the stars."

In 640 B.C., the ports of Greece were all thrown open to Egyptian vessels and astrology, of course, was one of the main exports of the land of the Nile. Interestingly enough, that very same year witnessed the birth of Thales, one of the famous band of Milesian philosophers. According to the Roman writer Seneca, Thales grew rich on olives. He foresaw through astrology that one year the olive crop would fail, but that the next year it would be plenteous. So, during the depression which came just as he predicted, he bought up all the olive presses, so that afterwards he alone had any with which to make oil.

Thales also predicted the total eclipse of the Sun in 609 B.C. and that it would bring an end to the war between the Medes and the Lydians—as it did.

Thales' friend Anaximander forecast the earthquake which caused the downfall of Lacedaemon.

When we speak of the great Greek astrologers, and we've only mentioned a few, we should include the work done in the medical school of Cos. There, under the guidance of Berosus, doctors and astrologers studied prenatal astrology. This branch of astrology investigates prenatal influences on a person's health.

THE ROMANS

In about 1830, one Thomas Dick wrote *The Improvement of Society by the Diffusion of Knowledge*. In it he stated that many Roman emperors had to issue numerous edicts against astrologers because the citizenry always protected their astrologers. Therefore the edicts could not be carried out and had to be repealed. This author was strongly against astrology. We wonder whether he ever stopped to consider why, if astrologers really were the frauds and criminals that he called them, the Romans would have protected such nefarious characters.

The fact is that many Roman emperors and rulers had their own astrologers, though they did not always heed their counsel. We're all familiar with the story of how Julius Caesar was murdered on the Ides of March in 44 B.C. Not so well known is the account of how Vestritius Spurinna, his personal astrologer, tried to warn him against setting foot in the Roman Senate on that day.

We also know that a bloody civil war followed Caesar's death, one of the victims of which was the famous orator, Cicero. After Cicero's death, Arellius Fuscus became the most renowned orator in Rome. In one of his speeches, he admonished his hearers, "Let us lift up our minds by means of astrology, which reveals to us the future."

Indeed, the Roman astrologers were expert at this. One of them, Cornelius Felix Sulla, predicted from the chart of Caligula that the latter would become emperor—and he did.

The Emperor Antoninus Pius, together with his troops, was surrounded by a horde of barbarians. One morning the enemy began to ascend the hill on which the Romans were, and destruction seemed imminent. So a certain astrologer, Julianus the Chaldean, requested an audience with the emperor. He urged him to hold out till noon, when

deliverance was sure to come, as it did. At the appointed time the sky darkened, there were volleys of thunder and a fury of hailstones; the barbarians fled, and the Romans were saved.

The Roman astrologers also foretold the exact time of death of the emperor Domitian. Domitian had banished them all for fear that, if they saw his horoscope, they would publicize his heinous character. So, from their exile, they notified Domitian that when the Moon reached a certain degree in Aquarius, death would come to him. As a result, Domitian retired to his chambers, intending to stay there secluded until the Moon was past the fatal degree. Shortly thereafter, one Stephanus knocked at the emperor's door. He assured him that the Moon had moved on. Domitian believed him and opened the door. But, alas, Stephanus had lied, and stabbed him at the exact moment when the Moon was in the fateful position.

THE AZTECS

Quetzlcoatl, Nezahualpilli, and Montezuma were the outstanding leaders of the ancient Aztecs, as well as renowned astrologers. Standard reference works, such as Prescott's *History of the Conquest of Mexico*, indicate that the study of the stars was an accepted part of Aztec culture. In fact, the instant a child was born, an astrologer was summoned to delineate its life tendencies.

Torquemada, the Spanish conqueror, in his second book of *The Indian Monarchy*, wrote of a local Indian ruler: "They say he was a great astrologer, and prided himself on his knowledge of the motions of the celestial bodies; and being attached to this study, that he caused inquiries to be made throughout the entire of his dominions, for all such persons as were at all conversant with it, whom he brought to his court, and imparted to them whatever he knew; and ascending by night on the terraced roof of his palace, he thence considered the stars, and disputed with them on all difficult questions concerned with them. When the famous Montezuma ascended the throne, an astrologer congratulated his people on the election of a kind of ruler whose deep knowledge of heavenly things insured to his subjects his comprehension of those of an earthly nature."

That is why the Aztecs knew of impending for-

His Power bounded, greater is in might,
Than if let loose, 'twere wholly infinite.
He could have made an endless sea by this,
But then it had not been a sea of bliss.
Did waters from the centre to the skies
Ascend, 'twould drown whatever else we prize.
The ocean bounded in a finite shore,
Is better far because it is no more.
No use nor glory would in that be seen,
His power made it endless in esteem.
Had not the Sun been bounded in its sphere,
Did all the world in one fair flame appear,
And were that flame a real Infinite
'Twould yield no profit, splendor, nor delight.
Its corps confined, and beams extended be
Effects of Wisdom in the Deity.
One star made infinite would all exclude,
An earth made infinite could ne'er be viewed:
But one being fashioned for the other's sake,
He, bounding all, did all most useful make
And which is best, in profit and delight,
Tho' not in bulk, they all are infinite.

—Thomas Traherne

eign conquest many years in advance, as historians such as Lord Kingsborough in *Antiquities of Mexico* and George Bancroft in *History of the Pacific States of North America* have pointed out. Many Spanish historians have corroborated their testimony. The record indicates that in 1507 an eclipse was followed by the appearance of an awesome comet a few years later. The description of this comet also fits that of another mysterious comet which hovered over Jerusalem before that city was destroyed by the Romans in 70 A.D. It also was similar to the comet seen over Europe before the Turkish incursions of the 16th century. Then, indeed, in 1516, the Spanish under Cortez took Mexico. Where did these Indians learn about astrology? We might also ask why many of the ruins of Mexico bear such striking resemblance to those of ancient Egypt. In Egypt, too, astrology was an integral part of civilization. It appears very likely that both civilizations had a common origin, which was the continent of Atlantis—the real cradle of astrology. □

—Paul Freiwirth

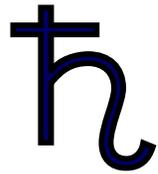
Relativity in Astrology

WE HAVE HEARD much about relativity as applied to astronomy, but astrologers, too, observe a certain phenomenon, a kind of relativity in the workings of progressed combinations.

Experience teaches the futility of trying to interpret the meaning of a direction in terms of itself alone, for no two people react to life's influences in exactly the same way. Often we see that the very direction which coincides with difficulty and hardship in one case (the shadow phase of the aspect) marks a time of opportunity and gain in another instance. It is seen, therefore, that it rightly cannot be judged as an independent influence, separate and distinct from the rest of the chart.

A direction must be analyzed in relation to other factors. Hence the dictum that a progression must be analyzed in terms of the radical chart. In other words, the question remains: "How will this type of person react to the progressed aspect?" The human receiver of planetary influences will interpret a planetary force in accordance with his mental, emotional, and physical makeup, and no two will play life's music in the same way.

For example, let us take Uranus, so generous with surprises, pleasant and otherwise. The student learns that Uranus signifies sudden, unexpected events, radical changes, and reversal of direction in which the affairs of life are moving. These changes may be welcomed or deplored, but they come under Uranus aspects whether or no. Uranus is the planet of progress, but we receive his offerings with glee or misery, depending on our own natures and



attitudes. Relative reaction is a big factor in astrology, because it is a big factor in human nature.

An explosive produces greatest effect in the direction of greatest resistance. Uranus, the "great awakener," sometimes plays the part of an explosive in our affairs, and the havoc wrought is in proportion to the tenacity with which we cling to the things of this Earth.

Fixity, rigidity, inertia, are the saturnian rocks which Uranus powders to dust. Fear, intolerance, stupidity, are the mountains of obstruction which Uranus disintegrates with his tremendous detonations. Of course, the foregoing does not paint Saturn's ideal picture. A good Saturn in the makeup is a blessing which cannot be overvalued, and may well be a rock of refuge when the



Neptune in one's makeup is misbehaving. Sometime, somewhere, however, every Spirit must experience the liberating ministrations of Uranus in some measure, through the discipline of Saturn's sorrow, and thus lay a foundation for a still better Saturn in a future life on Earth.

What does Uranus accomplish for the one who has exchanged the sublime faith of Neptune for the gloomy doubt of Saturn, the confident, hopeful gaze toward a shining future for the backward look which crystallizes? The elastic and fluidic Neptune blends better with Uranus than with Saturn, and cooperation with the forward march of life obtains, instead of rebellion and resistance. Saturn typifies the past; Uranus, the present; Neptune, the future. When Uranus beckons, it were better to be looking toward the future than to the past. □

—S.B.

The Gospel in Pictures

St. Mary Magdalene

THIS PICTURE* is based on a late legend that identifies Mary Magdalene with Mary of Bethany. When the persecution mentioned in Acts 8:1 arose, their enemies put Mary, Martha and Lazarus in an open boat, without oar, sail, rudder or provisions, expecting that they would speedily perish. But a kindly Providence blew them the whole length of the Mediterranean to Marseilles in France. They were rudely treated by the pagans at first, but Mary preached to them with such wondrous effect that Christianity was securely planted among them and Lazarus became the first Bishop of Marseilles. Mary thereupon retired to the wilderness, where she did penance for thirty years, and though never seen by mortals was nourished by angels and visions. It happened that a holy hermit wandered into the neighborhood of her cell just in time to see her soul carried to heaven by angels....

The church of the Madeleine, erected to her memory in Paris, is one of the finest shrines in Europe and the most costly memorial to her in the world. Mary Magdalene is the type and patron saint of the repentant sinner. Pictures like this of Viti first became popular in the sixteenth century and were at the height of favor in the seventeenth. Mary is always distinguished from the other saints by her alabaster vase, symbol of her deed of love, though she may have also a book to show her devotion to contemplation, a crucifix as an emblem of faith, a skull for mortality and a scourge for penance. Viti gives us the vase and the book. He pictures for us the cave in the rocks that for



Timoteo Viti. Oil on panel (c.1500s). Palazzo Ducale, Urbino.

St. Mary Magdalene

thirty years was her home. Mary is clad in a long robe, crimson in token of Jesus' statement that "she loved much." Her hair is quite unbound—as the Magdalene's hair always is for no reason but tradition and in this case it reaches to her feet beneath her mantle. Her hands are closed in prayer. Her pose and the look upon her face speak of meditation. She has an appearance almost of girlish innocence. It is hard to identify her with the passionate Mary of Scripture, or with the fiery preacher who converted the city of Marseilles. Surely her long penance has accomplished more than the salvation of her soul; it has transformed her very nature, put out the fires of youth, extinguished desire itself and left a pensive saint who waits in patience for whatever visions of bliss God may vouchsafe her.

* *Commentary attending the pictures in this article are excerpted from the book by Albert Edward Bailey entitled The Gospel in Art, copyright in 1916. It is now out of print.*

This is a conception of sainthood quite foreign to our thinking but very much in vogue in the middle age—as it is today in some parts of the world. Asceticism has always had its votaries. The great Indian epics that date a thousand years before Christ show us forests filled with hermits, who by their austerities were able to work miracles and even to control the gods. The Jews of our Lord's time had their sect of the Essenes in the region of the Dead Sea.

Asceticism became a passion in the early Christian centuries, so that the desert cliffs of Judea were honey-combed with caves by the tens of thousands, and the Thebaid in Egypt reckoned its hermits by the hundred thousand. Sometimes the austerities took unbelievable forms—as when St. Simeon Stylites lived for thirty-seven years on the top of a pillar a yard square, his neck loaded with an iron chain, his lips moving in continual prayer, his body wasted with continual fasting. The fame of his sanctity brought crowds to see him from the ends of the earth and made many converts.

The history of sainthood throughout the middle age is filled with similar examples. Such a life was thought to atone for the sins of the past; and privations and bodily sufferings were meritorious in the sight of God and often brought a direct vision of Him. It is no wonder that the logic of such beliefs should lead Mary to an anchorite's cell. As her body had been the home of seven demons, so now, purified by self-mortification, it should be the abode of angels. As she had sinned beyond others in the days of her youth, so beyond others should her declining years bear witness to the genuineness of her repentance. There is both logic and poetic justice here. Granted only the views of life that the middle age held and we could think of Mary in no other terms.

But has this picture any message for us?—for us pampered children of the steam-heated house, the full table and the upholstered church? for us who are so tolerant of other men's beliefs and sins that we have snuffed out hell and given the sinner a college education? Do we believe that sin is deadly and must be atoned for by somebody? That the love that cannot immolate itself is worthless? That

the plucking out of an eye may fill the whole body with light? Certainly we may hold these beliefs; indeed, we should hold them. But it will do no good to snuff out hell unless we strenuously win heaven. No atonement for sin was ever made by self-flagellation, but rather by trying to live the Christ-life. Self-sacrifice for its own sake is suicide, but losing one's life for Christ's sake and the gospel's is finding it.

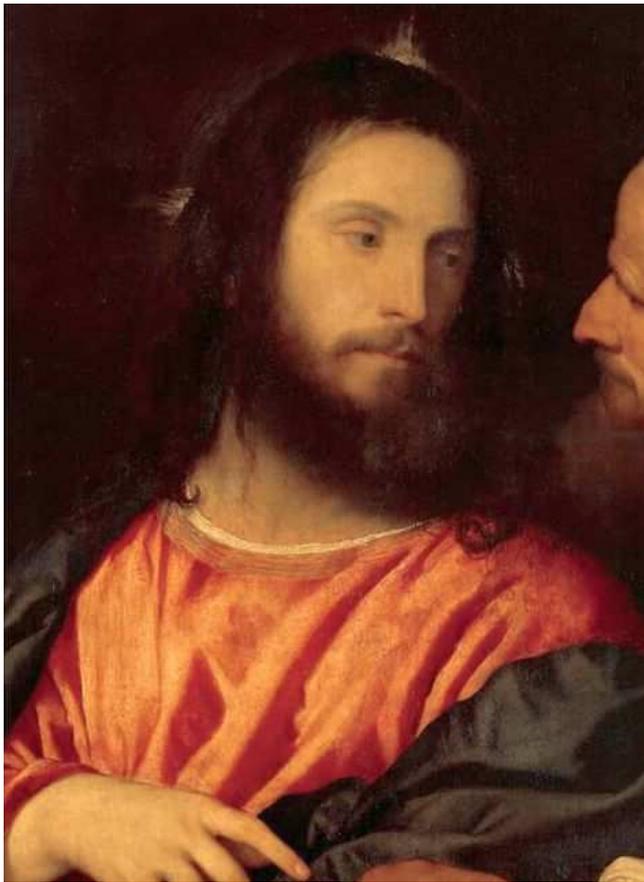
The nobly ascetic life is not necessarily a life of privations, but rather a life surcharged with positive interests. Given the dominance of an imperious ideal, all the lusts of the flesh and the pride of life will shrivel and die. Christ never denied himself—he was too busy; and the modern Christian can do no better than follow his Lord. We must therefore look upon Viti's picture as an allegory, or at best a half-truth that needs to be subsumed in a larger vision.

The Tribute Money

(Matt. 22:15-22; Mark 12:13-17; Luke 20:20-26)

This picture is a character-study. Two types are in close opposition: the wise Master-teacher and the cunning Pharisee, and Titian has taken pains to emphasize the contrast in all possible ways. Christ's tunic is of rich red cloth of loose texture and his outer mantle of fine blue broadcloth, while the other's clothes are rough and coarse. The general form of the Pharisee is burly—his face is tanned with weather, his arms are muscular and bronzed, his hand gnarled, his hair close-cropped. Christ is delicately modelled, with clear complexion, with hands that are full of nerve and grace, and with rich hair and beard—though this feature is lost in reproduction. The moment chosen by the artist is when Christ asks "Whose is the image and superscription?" for this moment better than any other brings to high light the characters of the two men.

Study the Pharisee first. He has a sly, sharp face, the face of one whose intellect is keen but whose morals are perverted. He has not brought this perplexing question to Christ because he wants light, but because he wants to entrap him. He knows perfectly well that paying taxes is a sore point with all Jews, since it is an acknowledgment of their polit-



Titian. Oil on panel, 1516. Gemäldegalerie Alte Meister, Dresden

The Tribute Money

ical subjection, and if Jesus advises the paying of taxes, the mob can easily be inflamed against him. He knows too that if Jesus says it is not lawful to give tribute to Caesar, the next move of the Pharisees will be to denounce him to the Roman authorities as a seditious demagogue. He is going to impale Jesus on one horn or the other of this dilemma, and there is no escape. All this comes out in the face of this fox—in the sharpness of the nose, the "bluffing wrinkles" on the forehead, the ready mouth, the insistent attitude that would hustle Jesus into an answer before he has time to think.

But Jesus is not to be hustled or bluffed. His face retains its serene and noble look; it turns full toward the inquisitor, though his body turns not an inch—which is a gesture of disdain. Without the quaver of an eyelid his eye returns the ferret-look, and the wise spirit fathoms at a glance all the guile that prompts both the flattery and the question.

"Whose image?—Caesar's! This heathen coin that you carry about on your persons is proof that

you are slaves. You are Caesar's already, in property and person. A denarius more or less counts for nothing. The vital question is, Do you render to God the things that are God's?"

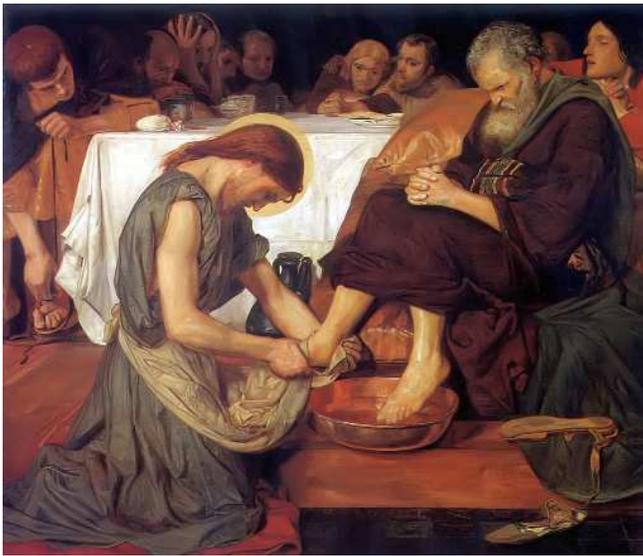
With such consummate skill he thrusts aside the casuistries of politics and holds before these hypocrites the burning question of Religion. And in so doing he is following out consistently the principles established long ago in the Wilderness temptation: he will have nothing to do with politics; he will propound no theory of State; his business is to rebuke sin and lead men to God. That business he will prosecute without rest and without equivocation till his enemies silence his voice forever. "Seek ye first the Kingdom of God and his righteousness" is thus the first and the last message of the Messiah to his people.

The Footwashing

(Luke 22:24-30; John 13:1-20)

The early church understood that the act of footwashing was obligatory upon Christians, like the celebration of the Eucharist. Just when the rite fell into disuse is not clear. Augustine says that it was observed on Maundy Thursday by the church of his day; St. Bernard recommends it as a "daily sacrament for the remission of sins." It is still sometimes performed, as by the Pope and the emperors of Austria and Russia. And at the Greek Easter every year at Jerusalem, the Patriarch, in the presence of a huge concourse of people, mounts a stand erected for the purpose in front of the Church of the Holy Sepulchre, and washes the feet of twelve carefully selected and previously bathed beggars. The performance is a travesty on the original act, but it serves to show that at least one portion of the Christian church recognizes the importance of Christ's lesson of humility and service. Since the Western Church never accepted the act as a sacrament, art has largely passed the incident by; its grand lesson has been lost as far as the painters are concerned.

Brown has given us the most helpful representation of the scene. The picture shows only nine of the disciples, and they are sitting in various attitudes of absorbed attention. The face of John, at the right, indicates a breathless interest. Toward the left is one who clutches his head in both his



Ford Madox Brown, oil on canvas, 1852–6. Tate Gallery, London

Jesus Washing Peter's Feet

hands, as if it were utterly impossible to comprehend an act so strange. Judas, at the end of the table, red-haired as tradition represents, is putting on his sandals again after washing. His look would indicate that Satan is "entering into him"; he will leave the company, for the words of Christ, "Now are ye clean, but not all," will make him feel very uncomfortable.

Peter is the center of interest. When Jesus began to perform this menial act, Peter's indignation flared up, as his vehement words show, "Thou shalt never wash my feet!" But when Jesus briefly explained that Peter could have no part with him if he had not the humility to let his Master's will be supreme, Peter's vehemence flew to the other pole: "Not my feet only, but my hands and my head!" indicates that nothing should stand in the way when it came to his being reckoned among Christ's friends.

This moment of the collapse of Peter's pride is the one Brown has indicated. Peter does not understand the meaning of the act yet; he only knows that it is his Master's will, and he accepts it; at the same time, he venerates the one whose character is so incomprehensible and lofty. See the folded hands, the head sunk on the breast, and yet the eye still burning and intensely fixed—as if the fire within were hot, though the will had submitted. True to the creed of Sincerity, which he shared with the Pre-Raphaelites, Brown has painted

Christ with absolute literalness. Jesus is here doing the work of a slave, and he looks the part. He has laid aside his outer mantle that lends such dignity to the human figure; he has girded himself with a towel, and with it he wipes Peter's foot, holding it over a copper basin that in the original is the most beautiful piece of color in the whole picture. Christ's head, like Peter's, has sunk upon his breast. But a spirit emanates from him that contrasts mightily with Peter's. Peter exemplifies suppressed pride, Christ is incarnate humility.

Jesus owned the rightfulness of the terms "Master" and "Lord," which the disciples had given him, but he knew that he was most notably their master in his contempt for personal dignity. Dignity Jesus had in superb measure, but the dignity came from the pro-found moral principle he was embodying; it had nothing to do with any comparative scale of desert, as between himself and his fellows. Yet his disciples had carried their jealousies over "chief seats" even into this solemn hour and place, and only this striking act-parable could teach them the futility—yes, the downright wickedness of it all. Jesus therefore assumed the garb and the spirit of a servant to teach that service is better than "place"; nay, that if one have not truly the spirit of service, he has no part nor lot with Christians. All of this is summed up in the attitude Brown has given to Jesus. It is his sermon on the text, "The Son of Man came not to be ministered unto but to minister, and to give his life a ransom for many."

Temptation in the Wilderness

(Matt. 4:1-11; Mark 1:12-13; Luke 4:1-13)

Is it not a marvellous thing that a painter with a few dabs of pigment can produce an emotional effect like this? Here is the whole mystery of the Temptation, not explained but portrayed; and that mystery lies behind those eyes that look not at you, and not through you, but past you to infinite abysses, while the mind within is weighing, pondering, seeking principles, testing conclusions. This great soul is not afraid—he only longs to find his duty; he is not struggling with a divided self, trying to bring the lusts of the flesh and the pride of life under the control of his spirit. He has been for years wholly committed to the performance of



Georg Cornicelius (1825-1898), oil on canvas, 1888, Berlin National Gallery

Christ Tempted by Satan

aths of action that used to run so clearly from duty to duty have been obliterated, as by some seismic convulsion; and his naked self stands alone, on the highest pinnacle of earth, with a vast continent of problem and of opportunity stretching below him, the infinite spaces overhead, and God within.

The intensity of the struggle is indicated here in subtle ways: his eyes (in the original) are red with lack of sleep, his hair has been blown into disorder by the wind—for days he has not thought of his personal appearance; his chin rests upon his right hand, as so often happens when one is thinking, but his other hand has gripped the wrist. This muscular tension is a pure reflex from the tensivity within.

And the problem? It was whether to trust, without further proofs, the new revelation that came to him at his baptism. If thou art the Messiah, prove it on these stones. If thou art the Messiah, let all the people see it after the pattern of their expectations. Since thou art the Messiah—rule! It took Jesus forty days to think himself clear of the entanglements involved in these suggestions; but he emerged with his future principles of action settled

forever. They are these: I am the Messiah and my work is to establish the Kingdom of God; I will never use my Messianic power for my own gratification; I will never make a spectacle of myself to gain popularity; I will never rule, but only love and help and teach. One has only to think what would have happened to the character of Jesus and to the history of the world had he transgressed one of these principles, to realize that the sublimest issues were involved in this wilderness struggle.

How does Satan come into this experience? Cornicelius has put him into this picture for our benefit, so that we may connect this experience with the scripture account. The tempter's form is a dim background, his face subtly suggestive of evil, and the crown a reminder of the last great struggle of the Master. He is, in fact, the thought of Jesus objectified for us, as if Christ's eyes were lenses through which we could see all the phantasmagoria of evil that is passing before his consciousness. Jesus does not see the devil; he feels him. The devil is an experience.

But the important question remains: did Jesus think of him as an experience, or as an external reality? Probably the latter. In a sense this struggle had an external origin, for the problems of the Messiahship were thrust upon him. In another sense also it was external, though spiritual, for Jesus like ourselves was an ethical dualism; within him was a higher self with which he felt himself completely identified, and a lower self that from childhood he had suppressed so completely that he had lost sight of it. How otherwise could he be in any sense human? To his consciousness, this solicitation of his lower self appeared to come from outside his personality; and explaining his struggle in the imagery of his day he called it Satan. But do not fail to observe that whether we use the mythological language of the first century or the psychological language of the twentieth, the truths are the same: temptation is a reality, and it is inward; yielding to temptation is sin, the choice of the lower alternative; sin works death to our spiritual life, and that "second death" is terrible. Jesus taught these eternal truths with all the intensity of full conviction. "Yea, fear him who hath power to cast both soul and body into Hell." □

Visionary Dogs

JOHN CARON'S DOG Jake is a kind of canine paramedic. He will both warn his master, by yelps and fixed stares, of an impending epileptic seizure and dive under Caron's body to break the impact of his fall. Caron calls his two dogs (the other is named Tibear) "my sanity." Nor is he alone. Seattle veterinarian Elizabeth Rudy has a seizure-alert dog, Raisen, who barks one or two minutes before her frequent seizures, permitting Rudy to "get safe." Prior to this animal alert, Rudy had plunged down stairs, crashed through a plate glass window, severing an artery, and toppled onto a hot stove, burning her arm. Barbara Bolling's husband believes she is alive today because her 90-pound dog, Tippy, jumped into her lap as she sat behind the wheel of her car, engine running, blocking her view and refusing to move. Consequently, Barbara's grand mal seizure took place in a parking lot and not while driving in traffic.

What's going on here? Evidently some dogs are capable of sensing the bio-electrical and subtle auric changes that take place in their owner's energy fields prior to the onset of a seizure. Max Heindel informs us that epilepsy involves a faulty connection or misalignment between the desire body and vital body (*Q&AII*, 121), particularly affecting the musculature. Apparently the transfer of impulse, manifested as nerve energy, from the desire body to the vital body is inhibited, causing a buildup of force similar to the gathering of electrical potential prior to the breaking of a storm, whose generation of lightning can be compared to the violent release of energy characteristic of epileptic seizures.

We understand that because the vital and desire bodies of horses, dogs, cats and other domesticated animals are not entirely within their dense bodies, especially in the head area, they can sense the desire world. And they are sensitive to the appearance of ghosts, which are the vital bodies (chemical and life ethers) of the recently departed (*Cosmo*, p. 77). Dogs that show an aptitude for this specific supraphysical perception are being trained to monitor the behavior

and energy fields of their prospective epileptic owners, and thus to save them from physical harm, as well as to provide comfort and reassurance.

Last year, Dr. Andrew Edney, a British veterinarian, published a survey in *The Veterinary Record* based on responses to a questionnaire that had been printed in an epilepsy newsletter in England. Of the 61 readers who replied, 37 claimed to have dogs that responded during their seizures, 21 of them before the fact, by barking, whining, howling, going for help, licking their owner's faces, or pushing them down and lying beside them. There were no false alarms. We are reminded that the intelligence of animals comes from their group spirit. "The trained clairvoyant, when functioning in the Desire World, can communicate with these [group] spirits of the animal species and finds them much more intelligent than a large percentage of human beings. He can see the marvelous insight they display in marshaling the animals, which are their physical bodies...[He sees] wisdom, wisdom everywhere! So grand, so great that one who looks with an observant eye is filled with amazement and reverence" (*Cosmo*, p. 79).

Certainly this group spirit wisdom is in evidence on the material plane in the remarkable conduct of pre-seizure-sensitive dogs. Though no hard and fast scientific "proof" is yet available to confirm the claims made by dog owners of epileptics, the student of Western Wisdom Teachings does not have reason to doubt the authenticity of the reports and of at least some dogs' ability to see into the etheric and even desire worlds and to respond in a wonderfully practical manner protective of their masters. If readers of this article (a) have epilepsy and (b) a dog or cat, regardless if the dog and/or cat has ever alerted, you may assist in the Epilepsy Institute's Seizure-Alert Dog Advisory Committee's scientific study by sending a self-addressed, stamped envelope to The Epilepsy Institute, 257 Park Avenue South, New York, NY 10010, Attention: Dr. Peter Borchett. A questionnaire will be mailed to you. □

Blavatsky and The Secret Doctrine

Part II

CHAPTER III



SOME time after Madame Blavatsky* arrived at Wurzburg she was joined by the Countess Wachmeister, who loyally and lovingly helped in the great work. The number of visitors caused H. P. B. in a letter to a friend to write that the city was becoming a philosophical Medina. Continuing, she wrote:

I am only in the middle of Part One, but shall in a month send you the first six sections. I take from Isis [Blavatsky's first book] only facts, leaving out everything in the shape of dissertations, attacks on Christianity and Science—in short, all the useless stuff, and all that has lost its interest. Only myths, symbols and dogmas, explained from the esoteric point of view. It is actually and de facto a new work entirely. Cycles are explained from the occult side.

Her insight into problems of philosophy, racial origins, fundamental bases of religions, and keys to old symbols was phenomenal; yet it was not the result of study, for never was a student more eccentric and restless. Of trained literary faculty she had none. She wrote under inspiration; thoughts flashed through her brain like meteors. Scenes often painted themselves before her mental vision and died out when only half caught. Because of her excessive use of parentheses, many

* Born into an aristocratic Russian-German family, Helena Petrovna Blavatsky was an occultist, philosopher, and author who co-founded the Theosophical Society in 1875. Her vast knowledge was received clairaudiently, not gained first-hand.

sentences were inordinately long. Like Shakespeare and other geniuses, she would take material where she found it, and work it into the mosaic upon which she put the stamp of her own individuality, and around which she wove the golden web of her own high powers.

In one of her letters she announced that the enormous volume of introductory stanzas, the first chapter on the Archaic Period and Cosmogony, was ready. "But how," she goes on,

how send them to Adyar? Suppose they are lost! I do not remember one word of them and so we would be cooked! Well — [person's name] has read them through twice and started the third time. He has not found one part to be corrected in the English, and he says he is amazed at the gigantic erudition and the soundness of it, showing the esotericism of the Bible and its incessant parallels with the Vedas and Brahmanas. This is a little more wonderful yet than Isis, that you corrected and Wilder suggested. Now I am absolutely alone with my armchair and inkstand and no books to speak of. In about four hours I wrote a whole section and the introduction of a whole Stanza (about forty pages) without any books around me. Simply listening—simply listening.

Can we realize what that means? She was merely writing what was transmitted to her clairaudiently, as Colonel Olcott and others had seen her do day by day. Herein lies the answer to the traducers who have accused her of plagiarism. I am satisfied that never in one instance was she guilty of having

consciously appropriated another's writings. She may, however, have drawn them direct spiritually, or having received them secondhand from that great store-house of human thought and mental products, the Akasha, where, as drops are merged in the ocean, personal begetters of thought are lost in the infinite Mind, save to those most advanced intelligences who can count the sand grains or the drops in the ocean and pick out the atoms in their vortices.

About December, 1886, Colonel Olcott received the first volume of *The Secret Doctrine* for revision by T. Subba Row and himself, but Mr. Row refused to do more than read it, saying that if he touched it he would have to rewrite it, as it was full of mistakes. This was mere pique, but it had its effect, for when his remark was reported to H. P. B., she was greatly distressed. She set to work revising the manuscript carefully, correcting many errors due to slipshod literary methods, and with the help of friends, especially Bertram and Archibald Keightley, put the book into the shape in which it was first published.

She was always eager to have her mistakes pointed out, and was also ready to correct them. The errors occurred especially in such of her writings as were not dictated to her psychically by the Master. Frequently she would ruthlessly destroy faulty pages. Often at a word from the Master she would consign to the flames reams of laboriously prepared and copied manuscript, to the intense grief of her friends. Countess Wachmeister related that one day when she went into Madame Blavatsky's writing room she found the floor strewn with discarded manuscript. To her question about it, H. P. B. replied, "Yes, I have tried twelve times to write this one page correctly and each time Master says it is wrong! I think I shall go mad writing it so often; but leave me alone; I will not pause until I have conquered it, even if I have to go on all night." The Countess brought her a cup of coffee to refresh her and then left her to pursue her weary task.

An hour later Madame Blavatsky called her and said the task had been accomplished. The labor had been prodigious and the result small, as was often the case when she had been annoyed. This is

apparent from her answer to the Countess' question as to how she could make mistakes in setting down what was given her. She replied,

Well, you see, it is like this. I make what I can only describe as a sort of a vacuum in the air before me and fix my sight and my will intently upon it, and soon scene after scene passes before me like the successive pictures of a diorama; or, if I need a reference, as information from some book, I fix my mind intently, and the astral counterpart of the book appears and from it I take what I need. The more perfectly my mind is freed from distraction, the more easily I can do this, but after the annoying letter I had this morning, I could not concentrate properly, and each time I tried I got the quotation all wrong. It is all right now, however, so Master says.

H. P. B. often asked her friends in various parts of the world to verify quotations from books which could be found in libraries where such friends resided. Thus, she would need verification of a passage from a book of which only one copy was extant and that in the Library of the Vatican. Again, a friend in London would be asked to verify a quotation from some document possessed only by the British Museum. It should be noted, however, that she needed only verification. The subject matter she already had.

Madame Blavatsky stated that she was only the mouthpiece of the Masters—writing, speaking, and acting, as directed by them. This has been ridiculed and she herself characterized as a rogue and an impostor. There are, however, certain incontrovertible facts to be taken into consideration by those who wish to form a fair and unbiased opinion. When she wrote *The Secret Doctrine*, she had around her only a handful of ordinary books. From such sources she could have obtained but little to help her. We cannot in this way account for the extraordinary and prodigious knowledge manifest in *The Secret Doctrine*. Most of the time during which the work was written, she was hundreds of miles from any library of consequence. Had she been able financially to travel from library to library she would have been physically unable to

seek out the passages she is accused of having plagiarised. She never said that she discovered the knowledge she gave the world. Her contention was that it came from the remote past, that it is in every scripture and in every philosophy.

The purpose of *The Secret Doctrine* is to quote from every scripture of every religion, from the writings of every people, in order to show the identity of the teachings and prove the antiquity of the subject matter. What is new in the book lies not in the nature of its facts or ideas, for these can be found scattered among the works of various Orientalists and in the numerous sacred books which have long existed. What is new is the selection by H. P. B. from all sources of facts which together form a single mighty concept of the evolution of the universe and of man—the coherent synthesis of the whole cosmogony. She qualifies as the greatest Teacher of the time because she had real knowledge and not mere book learning. She had that which enabled her to gather from many books in many places the truths which, fitted together, made one great whole. She held the clue which she was able to follow with unerring accuracy through the maze, and show that each individual material held within itself the possibility of becoming the single edifice.

Her work is the more extraordinary because she did it without being a scholar, without having had the education which would have fitted her to some extent for piecing together this knowledge; because she did what none of the Orientalists have done with all their learning, what not all of them together have done with all their knowledge of Eastern tongues and their study of Eastern literature. Not one of them out of such a motley of material was able to synthesize such a momentous work. Not one of them out of that chaos was able to build up a cosmos—but this Russian woman with little education did it. She who was no scholar and did not pretend to be one, somewhere gained a knowledge that enabled her to do what no one else, scholar or scoliast, has done. Somewhere she received that which made it possible for her to transform chaos to order and to produce a work which conveys to us an understanding of the universe and man. She said it was not hers. She fre-

quently spoke of her own lack of knowledge, and referred to Those who taught her. This brings us to the other part of the attacks made on Madame Blavatsky, or rather on the Masters, the existence of whom is regarded as a myth.

The learning and ability, which she herself disclaims, is not challenged by her enemies. They sometimes say that her knowledge is poorly digested, that she arranges her material badly, that her writings are misty, involved, self-contradictory.

But that she possessed an extraordinary fund of varied knowledge bearing on out-of-the-way topics and obscure philosophies is freely admitted. If she was a fraud, why was she such a fool as to invent imaginary Teachers? Why should she make them the fathers of her knowledge, and so become a target for abuse and slander, while she might have gained esteem, to say nothing of money, by the simple and easier course of taking the entire credit herself? Can anything more preposterous be imagined than for a Russian woman of noble family, married to a high official, to go out into the world on a wild goosechase after imaginary Teachers, and having acquired an immense mass of recondite knowledge at great cost and suffering, to throw away the credit of acquiring it, to ascribe it to nonexistent persons, to face slander, abuse and calumny, instead of utilizing it in the common way, to remain an exile from her own country, to be poor and despised when she might have been wealthy and honored? Looked at from any standpoint consistent with reason, the only tenable conclusion is that H. P. B. told the truth when she affirmed that her knowledge was received through the Masters of Wisdom.

A curious fact in connection with images of books as seen in the astral light is that the text sometimes appears reversed, as if held before a mirror. With a little practice it becomes easy to read words, as the context and general sense prevent mistakes, but reading figures correctly is more difficult. Sometimes Madame Blavatsky forgot to reverse them, causing much trouble and annoyance to herself and others. For example, if she wrote to a friend asking him to verify a passage on page 341 of a certain book, the answer might come back that the passage could not be found

there, or that there were not that many pages in the book. Looking the matter up, it was invariably found in such cases that H. P. B. had forgotten to reverse the number. So (to take the same instance) it should have been 143 instead of 341. After a time, her correspondents discovered this, and then easily corrected such mistakes themselves.

Another noteworthy circumstance in connection with the writing of *The Secret Doctrine* was that if Madame Blavatsky ever wanted definite information on any subject, it was sure to reach her in some way, either in a letter from a friend, in a newspaper or a magazine, or in the course of casual reading of books. This happened with such frequency and appositeness that it could not be explained on the basis of coincidence. Whenever possible, she used normal means, so as not to exhaust her powers. In the early days of the society, she had not been prudent in this, and afterward she felt the effect.

One day there came a temptation in the offer of a large yearly salary if she would write for the Russian newspapers. She might write on any subject she chose, occultism included. Here was a promise of comfort and ease for the remainder of her days. Two hours a day would be ample to satisfy all demands on her time. But she said,

To write such a work as The Secret Doctrine, I must have all my thoughts in that direction, to keep in touch with the current. It is difficult enough as it is, hampered as I am with this sick and worn out old body, and it would be impossible to change the current back and forth from The Secret Doctrine to newspaper writing. I have no longer the energy left in me. Too much of it was exhausted in performing phenomena.

When asked why she did these things when she must have known that she was wasting her strength and it would have been much better if no phenomena had been connected with her work, she answered,

Because people were continually bothering me. It was always, "Oh, do materialize this," or "Do let me hear those astral bells" and so on, and then I did not like to disappoint people, so I acceded to their requests. Now I have to suffer for it, and moreover, at the time the Society was started, it

was necessary to draw people's attention, and phenomena did this more effectually than anything else could have done.

Granted, then, that phenomena were necessary at that time; the mischief lay in the fact that, once introduced, they were difficult to get rid of when they had served their purpose. All came eager to have their curiosity gratified, and if disappointed, went away in great wrath and indignation, ready to denounce the whole thing as a fraud. So in her anxiety for the welfare of the Society, poor H. P. B. continued the work, knowing that she was squandering her vitality. Thus, she almost literally gave her life blood for the good of the organization.

After the Society was fairly well established came the opportunity to have ease and comfort for the rest of her days. Can we realize what that meant? Picture Madame Blavatsky in her dingy little apartment with but one bedroom, which she shared with the Countess Wachmeister. In that obscure old German town she was virtually an exile among a foreign and unfamiliar people. Here she toiled at her desk twelve to fourteen hours a day, and was often in the most straitened circumstances. Then came the offer from the newspaper. She could write about anything she pleased, and receive a salary that would place her far beyond the pale of want—all for about two hours a day of her time. Seemingly it would involve only a small sacrifice of time; but H. P. B. knew better. She knew that she could not write for newspapers and write *The Secret Doctrine* also. Unflinchingly she wrote the letter declining the offer, and thus added another to the long list of sacrifices she had already laid on the altar of the Society and of humanity.

From Wurzburg, Madame Blavatsky went to Elberfeld, where she stayed with Madame Gebhard. Here it seems that little if any work was done on *The Secret Doctrine*, owing to the fact that she fell and sprained her ankle. Her kind friends nursed her tenderly, but recovery seemed to be slow. Her sister and niece were sent for, and with them she went to Ostend, from which place she wrote to the Countess Wachmeister:

Yes, I will try to settle once more at my Secret Doctrine but it is hard. I am very weak. I feel so poorly and legless, as I never did when you were

there to care for me. I feel I am ungrateful. But then gratitude has ever been shown in ancient symbology to reside in people's heels, and having lost my legs how can I be expected to have any?

Later she wrote:

My poor legs have parted company with my body. I am now as legless as any elemental can be, and I do not know a soul in Ostend; not a solitary Russian here but myself, who would rather be a Turk and go back to India, but I can't, for I have neither legs nor reputation, according to the infamous charges of the S. P. R. [Society for Psychological Research].

Soon afterwards, the Countess Wachmeister again joined H. P. B. They had a number of visitors from England, Germany, and France, Ostend being easy of access from these countries. Madame Blavatsky wrote steadily, though her health was very poor, and she frequently fretted, as evidenced by the following extract from one of her letters in which she says,

Because lies, hypocrisy and jesuitism reign supreme in this world, and I am not and cannot be either, therefore I seem doomed. Because I am tired of life and the struggles with that Stone of Sisyphus and the eternal work of the Danaides, and I am not permitted to get out of this misery and rest because I am one too many on this earth, I am doomed.

This state of mind was probably occasioned chiefly by the extremely poor health, which soon after came to a crisis when she was stricken with kidney trouble. The Belgian physician said that she could not live long, and in her despair the Countess telegraphed to Dr. Ashton Ellis, one of the London members of the Theosophical Society, who immediately came to Ostend. He held out no more hope than the Belgian doctor. Both were agreed that they had never known a person with kidneys so severely affected to live so long.

It seemed as if *The Secret Doctrine* would not be finished, at least not by H. P. B. Anxious and sorrowful were the hearts of those who surrounded her. The grief of the Countess Wachmeister became so great that she went into a swoon. She recovered, and continued to be almost constantly at the bedside of the sick woman. Awakening one morning after a short sleep, she was surprised to

see Madame Blavatsky sitting up in bed, looking calmly at her.

“Countess, come here!” The Countess obeyed, asking: “What is the matter, H. P. B.? You look so different.” She replied,

Yes. Master has been here. He gave me my choice—that I might die and be free if I would, or live and finish The Secret Doctrine. He told me how great would be my sufferings, and what a terrible time I would have before me in England (for I am to go there), but when I thought of those students to whom I shall be permitted to teach a few things and of the T. S., to which I have given my heart's blood already, I accepted the sacrifice.

She then called for some breakfast and to the surprise and joy of her friends, got up and went into the dining room, where later she received a lawyer and the American Consul, who had come to superintend the making of her will. One may imagine the change of expression which came over their faces when, instead of coming into the presence of a dying woman, they found Madame Blavatsky sitting in her armchair seemingly in the best of health. Thus, once more the specter of death was thrust away and H. P. B. had taken another lease on life.

The next visitors were Dr. Keightley and Mr. Bertram Keightley of London, who bore urgent invitations to Madame Blavatsky to come to London. To this she finally consented. The Countess left Ostend for Sweden, and shortly H. P. B. journeyed to London, where with the Keightleys she occupied a small cottage called Maycot. Here the manuscript of *The Secret Doctrine* was finished. It made a pile three feet high when it was given to the Keightleys for correction of syntax, punctuation, and spelling. The Keightleys found that it was not written in a consecutive manner, and outlined a plan of rearrangement which was approved by Madame Blavatsky. The entire manuscript was then typewritten.

Just before this work was finished, H. P. B. and her friends moved to 17 Lansdowne Road, Notting Hill, London, where they were joined by the Countess Wachmeister and others, and there was established the first Headquarters.

It was first arranged to have *The Secret Doctrine*

published by Mr. George Redway, who was publishing *Lucifer*, the magazine which had been founded a short time before by H. P. B., and which has since been called the *Theosophical Review*. But as his proposal was not financially satisfactory, and a friend of Madame Blavatsky's offered to furnish the money, an office was taken in Duke Street, London, the primary object being to enable the Theosophical Society to derive the utmost benefit from her writings.

Of the further history of the writing of *The Secret Doctrine* there is little to be said, though several months more of hard work were necessary before it was finally ready for the press. H. P. B. read and corrected two sets of galley proof, then a set of page proof and finally a revise in sheet, correcting, altering and adding until the last, with the result that the printers' bill for corrections alone amounted to \$1,500.

Such is the story of *The Secret Doctrine*, a story which, like the book itself, is derided by the majority of people, notwithstanding its authentication by many persons of sound reason and blameless life. As in the case of Copernicus and others, some day the world will wake up and find that this much abused woman was right. Will a monument be raised to her? Who knows? Whether it will be or not, the fact remains that in *The Secret Doctrine* itself and in the affection with which its author is regarded by every student who has been helped by her is a monument more lasting than marble or bronze. For, though the Masters were the actual authors of the work, let us not forget that it was the zeal and devotion of H. P. B. which so excellently qualified her as an instrument for their use; and but for that zeal and devotion we might not today possess the greatest of modern works on occultism—*The Secret Doctrine*. □

Editor's Note

In the foregoing account, the reader will note a number of biographical details that Max Heindel shared with Blavatsky: straitened financial circumstances; being accused of plagiarism; dedicating one's life to the enlightenment of humanity, severely taxing one's health in the process; and being able to contact more spiritually advanced humans.

The Temper

How should I praise thee, Lord!
how should my rhymes
Gladly engrave thy love in steel,
If what my soul doth feel sometimes
My soul might ever feel!

Although there were some forty heav'ns,
or more,
Sometimes I peer above them all;
Sometimes I hardly reach a score,
Sometimes to hell I fall.

O rack me not to such a vast extent;
Those distances belong to thee:
The world's too little for thy tent,
A grave too big for me.

Wilt thou meet arms with man,
that thou dost stretch
A crum of dust from heav'n to hell?
Will great God measure with a wretch?
Shall he thy stature spell?

O let me, when thy roof my soul hath hid,
O let me roost and nestle there:
Then of a sinner thou art rid,
And I of hope and fear.

Yet take thy way; for sure thy way is best:
Stretch or contract me, thy poor debtor:
This is but tuning of my breast,
To make the music better.

Whether I fly with angels, fall with dust,
Thy hands made both, and I am there:
Thy power and love, my love and trust
Make one place ev'ry where.

—George Herbert

From Lightning to Light

DANNION BRINKLEY was struck by lightning while he was talking on the telephone in 1975. The telephone liquefied, Dannion was catapulted toward the ceiling, his shoes remaining on the floor where they burned holes in the rug. His heart stopped beating and he was thrust from his body, at first hovering above it, while futile efforts were made to revive it. Then he entered a dark tunnel where he sped toward light at its far end. Quickly, he found himself "standing in a paradise of brilliant light," whereupon, as a Being of Light approached him, he began to feel "a deep sense of love that encompassed all of the meanings of the word. It was as though I were seeing a lover, mother, and best friend multiplied a thousandfold."

So begins the first of two extraordinary accounts of "dying" described in the book *Saved By the Light* (Villard Books, New York). Under the tutelage of this resplendent Being of Light, Brinkley, firstly, "began to experience my whole life, feeling and seeing everything that had ever happened to me....This life review was not pleasant." Why? Because he found himself living in the bodies of those whom he had injured, by thought, word, or deed, living with the pain he had caused them. "I was the receiver." "The depth of emotion I experienced during this life review was astonishing." He discovered that "it is not so much what you do that counts, but why you do it"—motives. His Instructor told him, "We are all a link in the great chain of humanity. What you do has an effect on the other links in that chain."

From the pain and anguish of his panoramic



One of four panels comprising the polyptych, *Visions of the Hereafter*. Hieronymus Bosch, Oil on wood (1505-1515), Gallerie dell'Accademia, Venice, Italy

Ascent to Heaven

His clairvoyance enabled Bosch to access certainly the lower regions of the Desire World, where imps and elementals delight in tormenting their victims. Pictured above, however, are those souls who merit entry into the higher Desire World.

review, Dannion "gained the knowledge that I could use to correct my life." Most people have to wait a thousand years before they are able to implement what they have learned in their post mortem retrospection. However, some persons who have had near death experiences [NDE], which often involve being pronounced clinically dead, have had the good fortune to learn to remedy their lives in their present embodiment.

Dannion is further instructed by the Being of Light: "Humans are powerful spiritual beings meant to create good on earth. This good isn't usu-

ally accomplished in bold actions but in singular acts of kindness between people. It's the little things that count, because they are more spontaneous and show who you truly are."

Dannion makes a critical discovery: "the amount of love and good feelings you have at the end of your life is equal to the love and good feelings you put out during your life."

Then he is conducted to a crystal city of cathedrals where he is telepathically instructed by thirteen Beings. "In human terms, it was as though each one represented a different sign of the zodiac. Each shows him a preview of what was to soon take place in world history. Ninety of the 117 events shown him have thus far come to pass. The most troubling pictures were shown him by the thirteenth Being, Who seemed to possess all the wisdom and power of the preceding twelve. (Students of the Rosicrucian Teachings immediately think of Christian Rose Cross, the Head of the twelve Brothers of the Order of the Rose Cross.) He said that these dire events will come to pass unless mankind reforms and learns better to love his fellows. Dannion was charged with a mission of his own to help reduce the stress of modern living and to promote out-of-the-body experiences so persons might have first-hand experience of spiritual dimensions.

Eventually, Dannion returns to his body, which has been ravaged by the lightning. It is completely paralyzed. He begins a long, slow, arduous period of convalescence. In wracking pain during the day, at night, when he is out of his body, he is in great peace as he learns the New Age technology he is to put into use to aid others

A signal change in his life occurs when Brinkley meets Dr. Raymond Moody, who had collected the accounts of many persons who had NDEs. His first book, *Life After Life*, recounts some of these experiences and lists factors common to most of them. After his encounter with Moody, Dannion realizes that he is not alone, nor is he mad. Rather, he is privileged to have perceived truths and realities foreign or unknown to much of humanity. Dannion also discovers that he is able to read minds. *Saved By the Light* contains a number of concepts advanced in spiritual science. The Law of Rebirth is not directly considered, but the existence of an

afterworld where experience and learning ensues is vividly described. The thirteenth Being delivers what is surely the book's most important message and certainly speak directly to the student of the Rosicrucian Teachings. Your purpose on earth, He tells us, is "to create spiritualistic capitalism...You are to engage this coming system by changing people's thought processes. Show people how to rely on their spiritual selves instead of the government and churches. Religions is fine, but don't let people be entirely controlled by it. Humans are mighty spiritual beings. All they need to realize is that love is treating others the way they themselves want to be treated." □

MORE LIGHT ON THE LIGHT

We have recently reviewed some of the pioneer research in near death experiences (NDE), as detailed in the writing of Dr. Raymond Moody (*Saved by the Light*). Now a second generation of investigators has joined the ranks, intent on quantifying and elaborating Moody's seminal contributions. Dr. Melvin Morse, a Washington state professor and pediatrician, has followed up on his best-selling *Closer to the Light*, a study of NDE's in children, with the results of an extensive, in-depth analysis of the long-term effects of childhood NDE's, published in the book *Transformed by the Light* (Ballantine Books).

Dr. Morse brings a considerable battery of certified assessment techniques and tests to his "raw" material, thus promoting a scientific validity, and even respectability, to what is certainly, for orthodox medicine, a highly suspect area of inquiry. Dr. Morse was challenged to reduce an amorphous and highly anecdotal body of information to a series of specific, statistically significant changes that characterize actions and attitudes of adults who have had NDE's as children.

The list of such documented changes is both intriguing and gratifyingly familiar to many of this review's readers. The keys to this research are given by the two words in the book's title—*transformed* and *light*. Firstly, all the individuals who, as children, had NDE's perceived or were enveloped in a supernal light, incandescent yet gentle, which gave them a sense of great peace and often profound,

unparalleled love. Most NDE's involved a specific awareness of being out of the physical body with little concern for its dire condition, since they, in pure detached consciousness, were experiencing serenity and utter sufficiency.

When these persons eventually returned to their bodies (usually with great reluctance), they began to regard and live their lives in a manner different from their former selves and their peers—they were transformed by the light. The adults studied represented a true cross section of American society. Even though some of them did not know they were different from a control group, selected for equivalence in all respects but the childhood NDE, they were indeed transformed, as the results of the tests proved. Analyses of their life styles elicited the following distinctions: They had far less anxiety about dying; had fewer psychosomatic complaints; missed less time from work; had fewer years of unemployment; exercised more; ate more fruits and vegetables; used fewer medications; had fewer hidden symptoms of depression and anxiety; spent more time alone in solitary pursuits or in meditation and quiet contemplation; did more community work; gravitated more frequently toward the helping (service) professions. Do not these characteristics give an astonishingly accurate, if partial, profile of the student who has embarked upon the path of Western Wisdom Teachings?

In attempting to "nail down" the cause(s) of this transformative experience, Dr. Morse proposes that the electromagnetic field of the respondents was altered by the light they experienced. He located its physical origin in the right temporal lobe of the brain (though making it clear that this site was not the light's initial source). Particularly convincing, he found that his subjects could not wear wrist watches; that invariably they stopped or malfunctioned, evidently rendered inoperable by the heightening of the electromagnetic vibration of the wearer. Morse reviews the literature on the medical applications of electromagnetism and finds that it has curative and regenerative properties. What a student of esoteric anatomy might describe as a purification, alignment, or strengthening of the ethers of the vital body, Dr. Morse calls "rewiring." Whether an NDEer is graced by the light and transformed by its salutary energy, or whether the eso-

Toward Faith

I cannot say that barren-black the trees
Quicken me less than diamond-bright with ice
Or shimmering with leaves; or that the breeze
Upon this gentle hill need sacrifice
To tempest wind at sea; or that I know,
When birds pursuing some mysterious wraith
Land north dead reckoning at end of snow,
More wonder than that mankind strives toward
faith.

Disorderly my life with fine strange things:
Each fluid drop of light within my cup
Recklessly treasured; nascent quiverings,
Dull in prenatal ball, transmuted up
To spinning worlds, wherein all force unbars,
And I live now by law that swings the stars!

—Helen Lawson

teric student deliberately and conscientiously initiates his/her own higher development by work on the vital body, both groups of people experience a change in their "I am," their inner sense of consciousness. "It shows in many ways: decreased death anxiety, less desire for material goods; greater spiritualism; an occasional ability to heal; and many more paranormal experiences" (telepathy, out-of-body experiences, precognition).

Dr. Morse has no desire to denigrate or deny mystical experience. But he does want to locate the physiological mechanisms that may be factored or implicated in them. He is pressing up against the threshold of the etheric body, and, in some instances, approaching the near reaches of the desire world, whence issues the light and wherein are found the departed spirits and God-like beings that figure in so many of the experiences of NDEers.

Transformed by the Light makes for instructive reading. We view with bemusement the earnest scientific speculations and inevitable stumbling associated with trying to explain "paranormal" phenomena purely from the material side, without the concepts and insights of Western Wisdom Teachings, which would shed their own transformative light on Dr. Morse and his studies. In time, without doubt, this will transpire.

—C.W.

BOOK REVIEW

The Wise Woman and *The Gifts of the Child Christ*

THERE COMES A TIME in the lives of us who love reading when we realize that we will not be able to read all of the things we would like to read. There is not enough time. Along the way there comes a second realization that it is more soul satisfying, to fill the indeterminate remaining time with quality rather than quantity.

In this awakening process, the third realization is that there is often more edification in rereading things of proven worth—things we would like to etch into our consciousness—than in seeking out new things.

For this reader, retrospective rereading runs quite deeply into the past, into literature for younger people. This is so because of one author: George MacDonald.

George MacDonald was a doughty, high principled Scotsman. It is rumored that he underwent surgery without an anesthetic. He was from a family of highly literate Celtic scholars and writers, some of whom were said to have second sight. George studied chemistry and other sciences but there was not enough money for him to go into medicine. He was deeply involved in religion and religious scholarship, some of it with tinges of Calvinism (which he eventually countered) and other theologies. However, his greatest gift to the world was in literature.

It is difficult to classify him because of the breadth of his work. He wrote for children in such works as the "Curdie" books. He wrote many books for young adults, and people of all ages love and appreciate his fantasy writings. In my opinion, almost everything he wrote is worth reading—an opinion also held by the "Inklings", including C.S. Lewis, Owen Barfield, J.R.R. Tolkien and Charles

Williams, who openly expressed gratitude for his influence. Even Mark Twain bemoaned the fact that his works were so little known.

It is by what are called his "fantasy stories" that this reader is most moved. These works are not mere escapist fantasy or flashy demonstrations of imagination. They are pithy with character and high values. In these fantasy writings two works stand out above all others. One is *The Wise Woman*, which is sometimes published under the title *The Lost Princess, A Double Story*. The other is *The Gifts of the Child Christ*, which ought to replace *A Christmas Carol* in our hearts for its edifying values. *The Wise Woman* is a story about the moral redemption of two thoroughly spoiled little girls. The wisdom and strength of character of their teacher fosters integrity in the reader as much as it does in its characters. Not much will be said about it for the same reason that not much can be said about a sunset—one cannot add to its beauty.

The Gifts of the Child Christ is a story about the unaffected purity and innocence of a little child through which love radiates without obstruction, and it blesses all around her.

Both stories are to be read, and reread, not merely written about. In attempting to write about them, one feels a little bit like what the Apostles must have felt when writing about Christ—utterly inadequate.

Fortunately, both stories are still in print from Wm. B. Eerdmans Publishing Company. *The Wise Woman and Other Fantasy Stories* for one title and *The Golden Key and Other Fantasy Stories* for the other.

If you are looking for edification, moral improvement and inspiration, you cannot go wrong with these masterpieces. □

—R.K.

Healing

The Key to all Cures

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

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

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

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

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

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

—Max Heindel

In The Orphan Home

They sat at supper on Christmas Eve,
The boys of the orphan school,
And the least of them all rose up to say
The quaint old grace in the old-time way,
Which had always been the rule:
“Lord Jesus Christ, be Thou our guest,
And share the bread which Thou hast blessed.”

The smallest scholar sat himself down,
And the spoons began to clink
In the pewter porringers one by one.
But one little fellow had scarce begun
When he stopped and said, “I think”—
And then he paused with a reddened cheek,
But the kindly master bade him “Speak!”

“Why does the Lord Christ never come?”
Asked the child in a soft, shy way.
“Time after time we have prayed that He
Would make one of our company,
Just as we did today;
But He never has come for all our prayer.
Do you think He would, if I set Him a chair?”

“Perhaps. Who knoweth?” the master said,
And he made the sign of the cross;
While the zealous little one gladly sped,
And drew a chair to the table’s head,
Beneath a great ivy boss,
Then turned to the door, as in sure quest
Of the entrance of the Holy Guest.

Even as he waited, the latch was raised,
The door swung wide, and lo!
A pale little beggar-boy stood there,
With shoeless feet and flying hair
All powdered white with snow.
“I have no food, I have no bed;
For Christ’s sake, take me in,” he said.

The startled scholars were silent all,
The master dumbly gazed.
The shivering beggar he stood still—
The snowflakes melting at their will,
Bewildered and amazed
At the strange hush; and nothing stirred,
And no one uttered a welcome word—

Till, glad and joyful, the same dear child
Upraised his voice and said,
“The Lord has heard us now, I know;
He could not Himself, and so
He sent this boy instead,
His chair to fill, His place to take,
For us to welcome for His sake.”

Then, quick and zealous, every one
Sprung from the table up.
The chair for Jesus ready set
Received the beggar cold and wet.
Each pressed his plate and cup.
“Take mine! take mine!” they urged and prayed.
The beggar thanked them, half dismayed.

And as he feasted, and quite forgot
His woe in the new content,
The ivy and holly garlanded
Round the old rafters overhead
Breathed forth a rich, strange scent;
And it seemed as if in the green-hung hall
Stood a Presence unseen which blessed them all.

O lovely legend of olden time,
Be thou as true today!
The Lord Christ stands by every door,
Veiled in the person of His poor,
And all our hearts can pray,
“Lord Jesus Christ, be Thou our guest,
And share the bread which Thou hast blessed.”

—Unknown

