

# Rays from the Rose Cross



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

*January/February 1996—\$3.00*

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**THE SPIRITUAL PATH  
ORIGIN OF THE SCRIPTURES  
THE MYSTIC MARRIAGE  
THE OCCULT EFFECT OF CERTAIN FOODS**

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**A CHRISTIAN ESOTERIC MAGAZINE**



# BEGINNINGS

We are at the beginning of a new year, a new start...We must become more faithful, more earnest, more devoted to the ideals that have been given by the Elder Brothers .... We must live the life not only in the outside world but right in the home.—*Max Heindel*

The beginnings of all things are small.—*Cicero*

Of a good beginning cometh a good end.—*Heywood*

Behold how great a matter a little fire kindleth.—*James 3:5*

The principal part of everything is the beginning.—*Law Maxim*

Love is ever the beginning of knowledge as fire is of light.—*Thomas Carlyle*

Many a time from a bad beginning great friendships have sprung up.—*Terence*

All great actions the wish'd course do run,  
That are, with their allowance, well begun.—*Massinger*

Begin whatever you have to do: the beginning of a work stands for the whole.—*Ausonius*

In the beginning was the Word, and the Word was with God, and the Word was God.—*John 1:1*

Thy word is true from the beginning: and every one of thy righteous judgments endureth forever.—*Psalms 119:160*

Beware of the beginnings of vice. Do not delude yourself with the belief that it can be argued against in the presence of the exciting cause. Nothing but actual flight can save you.—*Haydon*

We must be watchful, especially in the beginning of temptation, because then the enemy is easier overcome, if he is not suffered to come in at all at the door of the soul, but is kept out and resisted at his first knock.—*Thomas à Kempis*

I am Alpha and Omega, the beginning and the end.—*Revelations 21:6*

**Back cover** shows representation of an Invisible Helper. Original painting, by Mary Hanscom, completed in 1937, is displayed in the Healing Department at Mount Ecclesia. The cherub faces indicate unborn Egos and thus symbolize the doctrine of Rebirth. The New Moon signifies a time when the aspirant can best advance into Invisible Helpship. The white rose is symbolical of the heart of the Invisible Helper whose peach-colored aura indicates an advanced Ego who has gained a measure of self-mastery through pure living and service to others.

**Errata:** the last line to "The Mystic Midnight Sun," omitted in the Nov/Dec '95 Rays, should read, "the Christ is King of kings and Lord of lords."

# Rays from the Rose Cross

A  
*Christian Esoteric  
Magazine*

*Established by  
Max Heindel  
June 1913*

*Volume 88  
No. 1*

*January/February  
1996*

USPS 47080  
ISSN 0744-432X

Subscription in U.S.: one year, \$15.00; two years, \$28.00. California residents add applicable sales tax to all orders. Canada, Mexico and all other countries: one year, \$20.00; two years, \$38.00. Prices are in U.S. dollars and include postage. Foreign subscribers: please check current exchange rates for proper amount. Current single copies: \$3.00. Second class postage paid at Oceanside, California, 92049-0713, U.S.A. Postmaster: Send address change to *Rays from the Rose Cross*, P.O. Box 713, Oceanside, CA 92049-0713, U.S.A.

Writers of published articles are alone responsible for statements made. Manuscripts needed for all departments of the *Rays*.

Issued bi-monthly. Change of address must reach us by the 1st of month preceding any issue. Address ALL correspondence and make ALL remittances payable to The Rosicrucian Fellowship.

PRINTED AND PUBLISHED BY  
THE ROSICRUCIAN FELLOWSHIP  
P.O. Box 713, Oceanside, California  
92049-0713 U.S.A.  
2222 Mission Avenue  
Oceanside, CA 92054 U.S.A.

Telephone: (619) 757-6600  
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*“A Sane Mind,  
A Soft Heart,  
A Sound Body”*

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## FEATURE

### Another Year is Dawning

Another year is dawning!  
Dear Master, let it be  
In working or in waiting,  
Another year with Thee.

Another year of mercies,  
Of faithfulness and grace;  
Another year of gladness  
In the shining of Thy face.

Another year of service,  
Of witness to Thy love:  
Another year of training  
For holier work above.

Another year is dawning,  
Dear Master, let it be,  
On earth, or else in heaven,  
Another year for Thee.

—Frances Ridley Havergal

## EDITORIAL

### *Take It and Eat It Up*

—*Revelation 10:9*

**B**ACK TO BASICS. What is the Christian mission? To teach the Gospel and to heal the sick. The Gospel: that Good News. What version do we use? Roman, Orthodox, precanonical, Revised, New Revised, Protestant, Postmodern? The recent pronouncement of “informed” Bible “experts” (the Jesus Seminar), using all the tools available to modern scholarship, is that only ten per cent of the sayings attributed to Jesus are authentic. A tithe of text remains.

We’re living in the age of the autodidact, the self-taught, where each is a self-styled authority. The conservators of doctrinal Christianity see great peril massing at their doorstep. To some, the whole Christian superstructure seems to be on the verge of becoming a mausoleum or museum, or hopelessly anatomized into a myriad of sects. Ecclesiastics see authority being wrested from their auspices and claimed by individual laity. They see Christianity being pressed to serve a multicultural agenda that relativizes all religion and even admits enlightened humanism as equal partner to its democratic ranks.

Nor is this disrupting trend likely to subside. On the contrary, the collapse or deconstruction of traditional systems will accelerate in these predawn hours of the emerging Aquarian dispensation. Max Heindel’s relevant analogy is of the breaking down of a building to its discrete units so that they may be reconstituted according to the needs of the new structure. The need to believe, the power of belief, remain. What is believed changes, is amplified, modified. The credal core of Christianity abides. Christ is the cornerstone of the belief system. But



Monogram, Albrecht Durer, State Gallery, Karlsruhe

*John, swallow this Book*

what structure is built on that foundation? The edifice of Christianity is founded on the Incarnation of Christ in Jesus, the Crucifixion of the personality, and the Resurrection of the Christ Spirit. All obvious and occult truths are implicit in these three facts.

Our concern, as students of the truths given by the Brothers of the Rose Cross, is that what we espouse not be a stumbling block, but a stepping stone. We must cast our net out of the “right” side

of the boat if we are to encounter a “school” of fish. We can “fish” haphazardly or follow the direction of the One Who knows (ICHTHYS). As we propose and promote “new” concepts, it is vital that we be seen as exemplars of the (old) law, not as mere anarchists or self-styled cultists, for then our privileged knowing scares and scandalizes.

A delicate balance exists between self-reliance and personal responsibility for proving the truth of the Teachings and demonstrating universal fellowship and interdependence in Christ, which has been the Church’s function. All too easily can self-responsibility be perceived as anti-authoritarianism and egotism. We want to exercise great care not to mislead potential beneficiaries of the Teachings by seeming to advocate proud un-Christian autonomy. So we take pains to distinguish between the personal self and the Christ-instilled transpersonal Self.

While Aquarian energies already are taking an apparently negative form, impelling many to “do their own thing,” be a law unto themselves, proclaim unlimited rights for their persons, repudiate the value of historical experience (including all formal religions), it is especially incumbent upon us who are in possession of potentially unsettling information that we be judicious and circumspect in our personal affairs and genuinely attentive to the needs of any who impinge on our lives. Knowing the easy confusion that may arise in the minds of others who, out of fear of what is new (and therefore threatening), may rush to judgment, we want to be sensitive to what in our conduct might be seen as abrasive or contentious or self-seeking. Especially as we are called to cultivate greater reliance on the inner truth, the Christ within, are we under constraints not to have that fealty construed as pride and unneighborliness.

We must first personally receive the Good News in substance, even as Holy Communion, for that is really what it is. The crux of the gospels, the Bread of Truth, is the gift and giving of the Being of Christ. As He says, “I am the resurrection and the life.” If we ingest and digest this Good News (Christ resurrected), we become membered into It (Him), as both exponents and exemplars, as both

## THE CHILDREN’S SONG

Father in heaven, who lovest all,  
Oh help Thy children when they call;  
That they may build from age to age,  
An undefiled heritage.

Teach us to bear Thy yoke in youth,  
With steadiness and careful truth;  
That, in our time, Thy grace may give  
The truth whereby the nations live.

Teach us to rule ourselves alway  
Controlled and cleanly, night and day,  
That we may bring, if need arise,  
No maimed or worthless sacrifice.

Teach us to look in all our ends  
On Thee for judge, and not our friends  
That we, with Thee, may walk uncowed  
By fear or favor of the crowd.

Teach us the strength that cannot seek,  
By deed or thought to hurt the weak;  
That under Thee we may possess  
Thy strength, to succor man’s distress.

Teach us delight in simple things,  
And mirth that has no bitter stings;  
Forgiveness free of evil done,  
And love to all men ’neath the sun.

(excerpts)—Rudyard Kipling

apostles and disciples. This membership in Christ constitutes healing. We are healed and can share healing in and through our persons. As we receive, so we give. The messenger (angel) becomes testimony for the message (evangel). *Living* the life, we shall not only know the doctrine, we shall show it. This is the ultimate form of teaching, and makes for the surest healing. □

## *The Spiritual Path*

**E**VERY HUMAN is a free agent. Each has free choice. He can revel in unbridled passion; he can elect to live, as do the majority, by drawing to himself indiscriminate amounts of both high and low desire substance—or he can follow the spiritual path.

Since the time of Atlantis, when he received the link of mind, man has had the opportunity to focus the powers of spirit. But unfortunately he used it for gratifying his desire nature. Mind is a creative agent. Wherever it is focused, there will its powers manifest. Early humanity proved this to be true when, by closing his mind to spirit and opening it to sensual desire, man became adept in evil magic that eventually destroyed the entire Atlantean civilization, including the very continent itself.

God is Spirit, eternal, all good. He can be reached and known through spiritual attainment. Man was created in the image and likeness of God. But by linking his mind with desire instead of uniting it with spirit, he fell from his high estate. He may rise again, however, by following the teachings of wisdom and striving against evil—the existence of which has been permitted that man may exercise free will and thus cultivate discrimination. Sorrow, pain and evil are part of a beneficent plan, the ultimate goal of which is perfection.

Inherently, man is a free, intelligent being. That he may become fully conscious of his divine creative power, he must learn to discriminate between right and wrong, good and evil, and exercise his indwelling Godhood by right choices. His present heritage of disease, poverty, and death is the result of his having violated cosmic law. As he brings his life into conformity with that law he will rise above these limitations.

It is no longer considered an indication of spirituality to be weak and ailing, to be poverty-stricken or miserable. “All that the Father hath is mine,” declared the Christ, and in these words He revealed the plenitude that is man’s when he lives true to Divine Law.

***While fear of the Lord is the beginning of wisdom, it is also the chief deterrent to an aspirant’s ability to serve on the inner planes as a conscious Invisible Helper.***

We have all known fear in some form. Fear is a powerful negative emotion that acts adversely on the entire human organism. Fear has a primeval origin. “Fear came into the world with the dawn of life, and man, as well as every other living creature, has inherited it down through all the ages of existence,” writes the psychologist Stanley G. Hall.

“The brain of man is divided into two parts, the old and the new, the cerebellum and the cerebrum. The latter, the seat of intellect, is the new brain. The former, the cerebellum, is the old brain. Here are stored all of man’s primitive and animal instincts, of which fear is one. Fear paralyzes the



Ink and water color, c. 1805. William Blake. National Galleries of Scotland

***The Finger of God Writing***

*Moses prostrates in dread before the fiery formulation of the Law.*

intellect and awakens and unleashes all the dormant powers of the old brain, which explains why it is not possible to tell what a person may do when he is thoroughly frightened. This accounts for the animal-like action under fear—sometimes, in excesses, he becomes insane and sometimes even dies.”

While their desire natures were strong and their minds were weak, men could only be governed by fear. The Ten Commandments was their foremost manual of religion, whose keynote was expressed in the motto “The fear of the Lord is the beginning of wisdom,” for

separateness from which evil can come. Contemplation of positive qualities of character, together with a persistent cultivation of confidence and courage, will ultimately lead to the conquest of all fear.

Soul attributes of faith and love are represented by John and Peter, the two foremost disciples. The noblest healing recorded in the New Testament is accomplished in their presence. Cultivation of faith and love is of the utmost importance. If we persist in our efforts to develop these virtues in the face of fear and discouragement, the day will come when we will know beyond all question that “perfect love casts out fear,” and reveals the secret door opening upon liberation.

Conscience may be defined as the voice of the soul; and soul is the product of evolution, the fruitage of an ego’s journey assimilating experience through many incarnations. Primitive man was virtually void of conscience. The growth of conscience is continuous from incarnation to incarnation. The older and richer the soul development of an individual, the clearer the voice of conscience and the more readily he listens and acts upon its guidance. Knowing this, occultists look with compassion rather than censure on younger and less evolved individuals.

Conscience is acquired through suffering incident to purgatorial

the word fear, as used in the Bible, also implies awe. By this time, however, humanity should have completed the religious fear cycle but many have not done so.

Fear is the chief deterrent to an aspirant’s ability to serve on the inner planes as a conscious Invisible Helper. Not infrequently it bars entrance to the place or person most in need of help, and tends to draw a serving ego back into its body. In treading the upward path, every spirit must pass through the lowest regions of the desire world (Purgatory), where human and subhuman spirits of the most undesirable nature are congregated to await cleansing and correction prior to liberation. They include the earthbound, the suicides whose natural term of life has not yet expired, and elementals of various types. Only the fearless can enter this realm and remain immune to all its influences.

Fear arises from a false sense of separateness. To the degree that we realize our essential unity with God—of whom we are a part and in whom we literally live, and move and have our being—are we free from fear. Being one in consciousness with God (good) identifies us with the whole, thus leaving nothing in



processes following physical death. The deeper the impress of sin, the more severe must be the cleansing measures. Hence, the stronger and clearer will be the conscience related thereto; and the more insistent will be its warning voice when, in future lives, the individual is tempted to repeat the wrongdoing. For this reason, St. Paul declared that "the greater the sinner the greater the saint."

Mind is the most important servant of spirit. When man learns to disengage it from the shackles of desire and to unite it wholly with the spirit, then will he have the key to the Kingdom and will realize the fulfillment of the Master's promise: "Whatsoever ye shall ask of the Father in My name, He will give to you."

It was by the power of His name (mind linked with spirit) that the disciples were able to accomplish so-called miracles. For this reason Paul taught his followers that the first step toward

spiritual development is the Christing of the mind: "Let this mind be in you, which was also in Christ Jesus."

The brain-based mind is a comparatively recent acquisition and, when highly trained, tends toward egotism. It is prone to be puffed up in its own conceit. When it becomes wedded to spirit, the mind will not be materially constrained and will demonstrate powers far beyond anything known to academic logicians.

The supreme evolutionary task of humanity is the spiritualization or Christing of the mind. When this occurs the mind will reflect the eternal spirit instead of the transitory outer world as at present. As a consequence, cosmic wisdom will irradiate human consciousness and man will be not mere man, but superman.

The intellect represents the chief development of the conscious mind; memory, of the subconscious; intuition, of the superconscious. Intuition is the voice of the superconscious or spiritualized mind.

This faculty is being developed increasingly as mind becomes a more perfect channel for the working of spirit. Intuition is sometimes referred to as the voice of the soul, and also as man's sixth sense. This faculty will come into full expression during the Aquarian Age.

The deepest esoteric instructions are never given either by word or in writing, but are projected mentally by the Great Ones and are received in the silence by intuitional perceptions of the neophyte who is sufficiently sensitized to make the contact. The subconscious mind or memory correlates with the inner forces of the earth and may be said to relate to earth life cycles of the immediate past and

present. The conscious mind correlates with the moon and is related to present earth experience only. The superconscious mind correlates with the sun and produces the spiritual illumination known as Initiation, which

gives the ability to read the cosmic records dealing with the past, present, and future.

There is a definite path of evolution for the mind and another for the soul; nevertheless, the two lines develop simultaneously and harmoniously. The more completely the mind becomes a channel for the expression of spirit, the more soulful the individual becomes. Though a person study every book dealing with spiritual subjects, knowledge as such will but mentally stimulate him. Knowledge in itself never produces soul growth. While a developed mentality is necessary to soul growth, it is not of itself sufficient.

When we live a life of loving service to others, we attract into our vital body a glorious flaming golden ether of the nature of the Christ force. This is the spiritualized light ether. Though we already possess a nucleus of it through the love that flows out in service, we can attract such an abundance from the aura of the Cosmic Christ that it is as if we breathed a golden atmosphere pouring down

***We can attract such an abundance of light ether from the aura of the Cosmic Christ that it is as if we breathed a golden atmosphere pouring down from cosmic space.***

from cosmic space. Within this fiery ether a celestial blue aura appears which does not usually show outside the physical body except in great saints and initiates. With these it may be seen in the form of a blue sun shining around and through the human figure at its center. This is the spiritualized reflecting ether, the ether reflecting the Good, the True, and the Beautiful.

The mind plays a most important part in the evolution of the soul since it is the link between spirit and body. This link enables the spirit to work in the three-fold body and extract essence for the three-fold soul. This soul work, therefore, can only be accomplished through the mind. It is for this reason that many occult textbooks refer to the mind as "The Path," and it also accounts for Paul's statement that "To be carnally minded is death, but to be spiritually minded is life everlasting."

### STEPS OF PREPARATION

That the mind may become a channel for spirit and nothing but spirit necessitates prolonged and careful training. In this connection the Rosicrucian School enumerates seven steps of special importance.

*Concentration* is fundamental and therefore first. Concentration is a strictly mental exercise which aims to make the mind one-pointed, to shut out all outer distractions at will and to hold the mind firmly fixed upon the subject under consideration. The arduous practice required causes many students to abandon further effort in mental discipline.

Consequently, *persistence* of effort is the next requisite. This is a quality sadly lacking in the majority of aspirants, despite the fact that without it nothing of real value in any line of endeavor can be accomplished. Mastery of any subject can be achieved only by continued patience and effort.

The third quality necessary for development is *discrimination*. Absence of this mental attitude has led to more disillusionment and failure on the path than any other. Its cultivation is of paramount importance, and yet the majority of occult students pay but little heed to its attainment. Perhaps the most fitting definition of discrimination is to be found in the ancient occult admonition: Learn to

know the false from the true, the real from the unreal, the ephemeral from the eternal.

The first three steps in self-development are mental in nature; they are tools by which the work-

***Adoration is the final step by which the student gains at-one-ment with the subject under consideration. Adoration can lift the spirit to the very throne of God.***

man changes the rough ashlar (of the mind) into the Master's perfect cube.

The four higher steps belong to the realm of spirit and are developed after the mind has been thoroughly disciplined. The first of these is *devotion*, which centers in the heart. Mind and spirit can be united only by way of the heart, when the necessary devotion has been awakened.

*Meditation* is the chief means of further renewing of the mind. This is a spiritual process and supercedes the mental activity of concentration. Here, less mental effort is required as the mind has now been trained to obey the slightest impulse of spirit. Through concentration one comes into contact with the form aspect of matter; meditation transcends form to arrive at the soul of things.

*Contemplation* is a step beyond meditation. Here mind and heart are *en rapport*. Nothing relative to a subject is concealed. Past, present, and future are as an open book.

*Adoration* is the final step by which the student gains at-one-ment with the subject under consideration. In fact, adoration can lift the spirit to the very throne of God

These four higher steps are attainable only after the student has learned to rise in consciousness to specific degrees of development. In adoration, an entire octave of consciousness is spanned, and Christed consciousness, the ultimate goal of human evolution, is attained. As each person progresses through the successive grades in life's school of evolution, he learns his lessons via one of

two cosmic streams of consciousness—that of the head and of the heart. Increasingly, however, he must balance the two. This is an arduous task, requiring many lives for its completion. Nevertheless, much may be accomplished in a single incarnation if the student is willing to devote himself to the fulfillment of exalted ideals.

The mind is a comparatively recent acquisition of the ego, whose juvenile pride may tend toward arrogance and conceit. These are characteristics that distinguish a young, inexperienced soul from an “old” soul ripe in wisdom. Reason is the principal faculty to be evolved during the present fifth race cycle. It is evident that in this era man’s mind is in the ascendant and his heart has been relegated to a subsidiary status.

When the aspirant begins to live the spiritual life in earnest, the spinal essence gradually awakens and ascends toward the head. If the individual is temperamentally a mental type, this force will be predominantly positive in the brain and negative in the heart. If, on the other hand, he is a mystical or emotional type, the reverse will be true: positive polarity in the heart, negative in the head. The positive center represents the dynamic force of either mind or heart and works to the detriment of the opposite function. Thus, when a person who is centered mentally begins occult study, he is apt to cultivate intellectual power at the expense of his devotional nature, unless a special effort is made to



Julius Schnorr von Carolsfeld

### *Return of the Prodigal Son*

*For this my son was dead and is alive again; he was lost, and is found—Luke 15.*

counterbalance this tendency.

The mind is separative, divisional, and disruptive in its working. Many who have followed the mental path to the exclusion of the heart path become coldly analytical, unable to discover the soul wisdom which animated them for a moment at the beginning of their quest. They become disillusioned and may turn back to materialistic pursuits. Those who follow the heart path exclusively all too often lack persistence, steadfastness, and discrimination to pilot themselves along higher reaches of the path. So they too may turn back to the ways of the world in discouragement, sometimes in despair.

The safe way is to work toward effecting a true balance between the two. The mentalist must learn to still his mind and listen to the dictates of his heart. The mystic must learn to control his emotions and heed the voice of clear reason. As this procedure is followed, spiritual currents ascending in the body will effect a balance of power between heart and head, and further development of the weaker of the two will become easier to accomplish.

God is the first and Eternal Flame. Virgin Spirits (our present humanity) are sparks of that flame. The purpose of repeated cycles of rebirth is to fan these sparks until they become like unto their parent flame. After being so long engrossed in the illusion of matter, the spirit’s memory of its celestial origin has become dim. Through suffering and sorrow it rends the veil of illusion and discovers its inherent divinity: then commences the long and arduous journey back to

its heavenly home. Once the spirit is fully awakened no obstacle can long impede its progress. The parable of the prodigal son becomes an actual spiritual experience. Weary of having so long partaken of husks with the swine (living entirely in the outer or objective world), the “spark” returns home, where reunion with the father occasions great rejoicing, as recounted in the parable—a parable that is applicable not only to a single individual but to the human race as a whole.

Every activity of man sets its impress upon the psychic envelope of the earth. This applies to thought, the spoken word, and the physical deed. If these activities are constructive, their emanations are absorbed by, and become a component part of, the world soul. If, on the contrary, these activities are negative and destructive, their emanations become dark and sinister currents that remain in the astral realms until the ego responsible for their creation accomplishes the task of liquidation.

It is only as we realize the full import of the preceding statement that we begin to understand the real meaning of transmutation and its far-reaching significance in relation to our well-being. We are individually responsible for the reaction upon earth of our every thought, word, and deed. Biblically, this truth is given in Matthew’s Gospel: “By thy words thou shalt be justified, and by thy words thou shalt be condemned.”

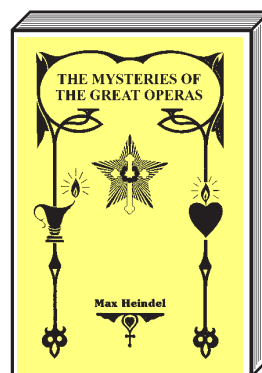
The transmutative power within man centers in the forces of imagination, inspiration, and intuition. It is by the constructive use of the image-building faculty united with the breath of intuition through the voice (power) of spirit that the miracle of transmutation may be effected—a miracle which clears our karmic sheet and thus immeasurably accelerates our spiritual evolution.

Endowed with these powers, we make gradual progress along the spiritual path. We learn to transform evil into good, hatred into love, darkness into light. Transmutation is the wonder key that opens the door to at-one-ment with that Light which is the Light of the world. Through transmutation we reach that height that is the supreme goal of earthly life: To “WALK IN THE LIGHT AS HE IS IN THE LIGHT, AND HAVE FELLOWSHIP ONE WITH ANOTHER.” □

—Barbara Joiner

## Mysteries of the Great Operas

By Max Heindel



**T**HE Great Myths and Legends conceal deep Spiritual Teachings about the plan of evolution for Humanity and methods of Spiritual unfoldment.

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**Tannhauser**  
**Lohengrin**

**M***ysteries of the Great Operas* is enlightening reading for all spiritual aspirants, especially those who are music lovers.

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176 Pages. Indexed. Paper. Published by  
 The Rosicrucian Fellowship.

### *The Silver Cord and the Seed Atoms*

**WE ARE TOLD** in the *Cosmo-Conception* (p. 10) that the Silver Cord grows anew in each life: “Other new and important discoveries have been made:

for instance, we know now that the Silver Cord is grown anew in each life (i.e., during the uterine period), that one part sprouts from the seed atom of the desire body in the great vortex of the liver, that the other part grows out of the seed atom of the dense body in the heart, that both parts meet in the seed atom of the vital body in the solar plexus, and that this union of the higher and lower vehicles causes the quickening.

“Further development of the cord between the heart and solar plexus during the first seven years has an important bearing on the mystery of child-life, likewise its fuller growth from the liver to the solar plexus, which takes place during the second septenary period (seven to fourteen), is a contributory cause of adolescence. Completion of the Silver Cord marks the end of child-life, and from that time the solar energy, which enters through the spleen and is tinted by refraction through the prismatic seed atom of the vital body located in the solar plexus, commences to give a distinctive and individual coloring to the aura which we observe in adults.”

In notes first published January, 1928, in *Rays from the Rose Cross*, Max Heindel says: “It is the Silver Cord which binds the higher and lower vehicles together. During the first twenty days of the gestation period the blood of the foetus is nucleated by the life of the mother, and she regulates the process of body building. Then the Ego begins to work on the foetus from outside, similarly to the way a Group Spirit works with his charges. At this time some corpuscles are nucleated, and cell life is dominant in a measure. The Ego is in the uterus, but has not yet permeated its vehicles. Then the lower part of the Silver Cord begins to grow out of the seed atom in the heart and stretches upward,

and the upper part grows out of the central vortex in the desire body in which the Ego is clothed.

“As the Spirit commenced to draw into its vehicles in the fourth or Atlantean Epoch and gradually interpenetrated them and became dynamically active, so the individual Spirit commences to permeate the foetus in the fourth month and gradually takes possession of the forming organism. When the lower and higher parts of the Silver Cord unite, sentient life begins, and we have the period of quickening. As the physical seed atom is at the pointed end of the heart, called the apex, so the seed atom of the desire body is at the bottom

***The prismatic seed atom of the vital body, located in the solar plexus, commences to give a distinctive and individual coloring to the aura which we observe in adults.***

of the great central vortex of that vehicle, which vortex is located in the liver.

“The seed atom of the vital body during the daytime is located in the vulnerable spot called the solar plexus. This seed atom is formed of the two lower ethers, and is the root of that part of the vital body which dies after each embodiment, sometimes confused with the soul. The vital body seed atom gathers around it the two lower ethers from which the matrix of the new vital body is formed. Then the Ego descends to birth. There is no seed atom of the two higher ethers; they are the immortal part, or the part capable of becoming immortal.”

We may say in passing that as the Ego works more efficiently to spiritualize the body, these two “immortal” ethers gradually take the place of the two lower ethers. In various places in Max Heindel’s writings we find statements which show that each of the vehicles is enclosed in a kind of sheath, like the “caul” in which a child is enclosed during intrauterine life.

As in physical birth, during which the physical infant body emerges from its uterine sheath, so the vital body emerges from an etheric sheath at the age of seven (approximately); the desire body emerges from an astral sheath at the age of fourteen (again approximately) and the mental body from a planetary mental sheath at about the age of twenty-one. The individual vehicles are, of course, living and working more or less passively within the sheath, guided and protected by the planetary forces in which every human being

lives and evolves.

It may be inferred, however, that the Silver Cord is something more than a mere “link” between the Ego and its vehicles. It is also the channel for special forces which emanate from the threefold Spirit itself, and without which the vehicles would neither develop in the first place, nor grow.

Take note that the two lower segments of the

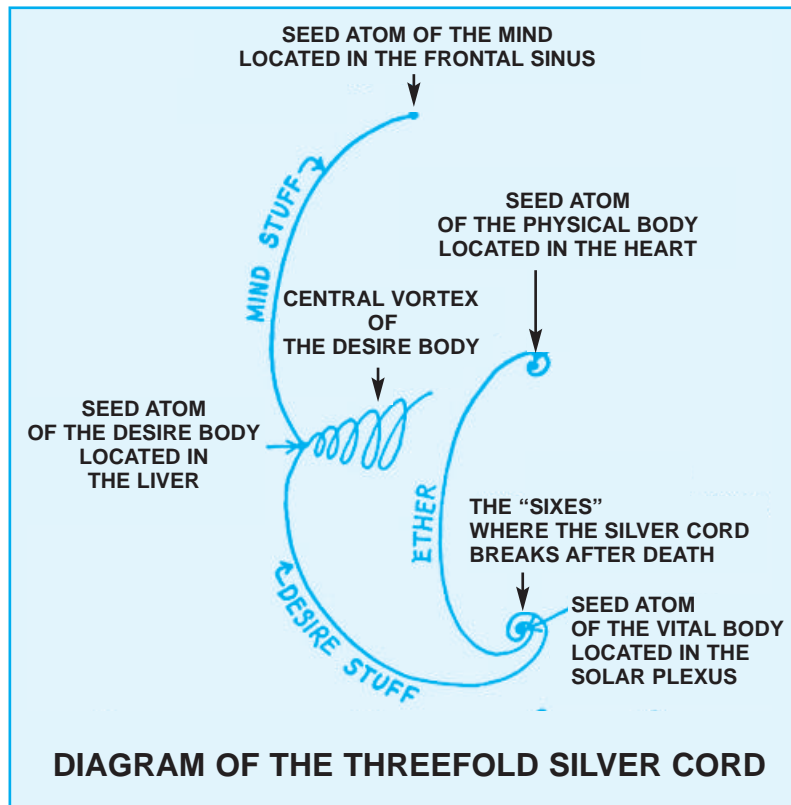
Cord must be present before birth from the womb, but that they undergo fuller development during the three septenary periods which lead to physical adulthood in the body.

In another context (*IQ&A*, p. 428), Mr. Heindel describes the third segment of the Cord, the part made of mind-stuff, which grows down from the seed atom of the mind in the frontal sinus to join the

seed atom of the desire body in the liver. It is not present in intrauterine life, nor at birth. The path it will take is, however, shown in the archetype, and it exists with, or in, the seed atom of the mind as a root, or sprout—a potential, as we shall see later.

The child has the link of mind but little individual thought activity; it lacks control over its body (unlike animals, which can take care of themselves very soon after birth, due to the link with the Group Spirit).

The third segment of the Cord develops from the root in the seed atom of the mind, in mind-stuff, during the third septenary period. There is reason to believe that it has been growing slowly during the entire period of childhood and adolescence, but its growth is especially



noted during the third septenary period, from fourteen to twenty-one, and its juncture with the astral cord in the great vortex of the desire body marks the beginning of adulthood. At the age of twenty-one we say that “the mind is born,” in the same way that the desire body is born at the age of fourteen and the vital body is born at the age of seven. Max Heindel also describes this occurrence as a kind of quickening, like that of the infant in the womb. The mind, he says, is quickened at the age of twenty-one.

This birth or quickening signals a special act of the Ego in connection with its incarnational vehicles. The emergence of the vital body at the age of seven from its sheath marks the end of babyhood. During the next seven years the segment of the Cord between desire body and vital body continues to develop, and at fourteen the desire body emerges from its sheath. During the next seven years, while the third or mental segment of the Cord is maturing, which connects the seed atom of the desire body in the liver with the seed atom of the mind in the frontal sinus, the mind itself is growing strong enough to cast off its sheath at the age of twenty-one. It is only incidental that the juncture is in the liver, as viewed from the physical body. The two segments are joined in the great astral vortex even when the Ego takes its desire body out of the physical body in sleep, initiation, astral journeys, or death.

The diagram accompanying this article is a simplification. The third segment actually follows a complicated path in its growth. The overall picture is as follows: the Silver Cord is composed of ether, desire-stuff, and mind-stuff. It is shaped much like two figure sixes reversed, one of which is upright and the other horizontally placed, the two being connected at the extremity of the hooks in the solar plexus. The mind-stuff or third part of the Cord grows from the seed atom of the mind located in the mind-stuff which interpenetrates the frontal sinus area, and from this point it passes downward between the pituitary and pineal

glands, touching upon the thyroid and thymus glands, turns left to connect with the spleen and crosses back right to the adrenals, and finally joins the second part of the Cord, which is made of desire stuff and is rooted in the great astral vortex interpenetrating the liver.

From here the astral cord goes to the solar plexus, where it joins the etheric cord coming from the seed atom of the heart. But, as Heindel’s subsequent investigations on this subject revealed, the etheric portion of the Silver Cord was rooted in intrauterine life, and then a secondary development takes place after birth, during the time from birth to twenty-eight years of age. The union of the first and second segments marks the quickening in the womb, but twenty-one years (and as much as twenty-eight) are required for the full maturation of the mental segment and its permanent juncture with the seed atom of the desire body in the great astral vortex permeating the liver.

***Resembling  
a captive balloon,  
the ovoid desire body  
usually floats above  
or near the sleep-  
ing body.***

Let the student take note here of a point often misunderstood: the before-birth panorama, which the Ego sees reflected in the etheric body as a preview of the coming life, is seen at the time when it first contacts the foetus, at the end of twenty days, and not at the quickening, which occurs in the fourth month. Max Heindel informs us that of the four points where the Cord is attached—heart, solar plexus, liver, and frontal sinus—only the end of the Cord in the seed atom in the heart is immovable; the other parts with their seed atoms are movable. During the daytime when we are awake in the body, the threefold Silver Cord is coiled in a spiral within the dense body, principally about the solar plexus or epigastrium; but at night when the Ego withdraws from its dense and vital bodies, leaving them on the bed to recuperate after the labors of the day, the Silver Cord protrudes from the skull. The ovoid desire body usually floats above, or near, the sleeping body, resembling a captive balloon. (To be continued.) □

## *The Rosicrucian Way*

**I**N THE WORLD TODAY there are six movements that are battling for the life of men. First of all there is communism, a view of life that seems to have had its day. The tentacles of this atheistic monster have been severed in many countries. Second, there is fundamentalism, which is an effort to revive some of the older beliefs, some of the older concepts, using nationalism as an organizing vehicle. The result is a rebirth of Buddhism, Confucianism, Islam, and in this country, some of the fundamentalist ideas from the turn of the century. Third, there is the human rights movement. This addresses the relatively new democratic concept of civil rights coupled with “extras,” whereby persons are not only claimants to equal treatment under the law, but to every kind of concession and exemption from the consequences of their own actions.

Fourth, there is nationalism, which aggressively, even belligerently, promotes geographical independence and tends to advocate violent means to secure its goals. Fifth, there is secularism, whose God is technology. Sixth, and finally, there is scientism, which is the basis of research, often under the auspices of commercial interests, and tends to credit science with a magical and unlimited potential to solve all human problems and needs.

The surge of these movements may, on the

surface, suggest that some sort of revival of culture is taking place. But in the interior is decay, and at the core is great emptiness. And it is the Rosicrucian Way that has the information and vision that the world now so desperately needs to fill this emptiness. The world turns and returns in a large ascending circle of evolution, and each person who turns and evolves with it is a prodigal son.

***To the Disciple the Voice of  
the Rose speaks of purity,  
the ability to awaken and lift  
the divine spirit fire.  
Here we enter the Garden of  
Gethsemane.***

Yet so few know this fundamental fact. And they suffer accordingly. They bring to mind the teacher in Sunday School who was being very dramatic with her little charge, telling him the story of the Prodigal Son, saying, “You know,

after this young man made his journey back home, the father was glad to see him. And he welcomed him. But who do you suppose was not glad to see this young man?” And the boy raised his hand and he asked “Was it the fatted calf?”

Nevertheless, in the midst of all of these movements and the turbulence they generate, there are some soft souls who say, “There has to be more to it than this.” And then there are a few, a very few, souls, who, from across the centuries, hear the Voice of the Rose, and these people knock on the door of the Rosicrucian Fellowship and become students. They intensely and deeply desire to know. And that desire is gratified. They come to realize that to know their outward self is knowledge, but to know their soul is wisdom. Who can calcu-





Heinrich Hofmann (1824-1911), Riverside Church, New York

### *Jesus in the Temple*

late the orbit of his soul?

The Bible says “Study to show thyself approved unto God. A workman that needeth not to be ashamed, rightly dividing the Word of Truth.” And so the Student begins a life of visible service whose effect is also demonstrable. We see the difference between the uncalled person and the Student, because he begins to reach out to his brother in service. The Rosicrucian Fellowship has a gift for the Student. It says, “My child, here is a priceless gift for you. It is the Student’s Prayer.” This prayer is a mantram of great power. It is the perfect prayer for the Student. Listen to the words, the words that we should repeat daily the rest of our lives to our eternal benefit: “Let the words of my mouth, and the meditations of my heart, be acceptable in Thy sight, O Lord, my strength and my redeemer.” Then at some time, in some life, we move on and we call ourselves a Probationer.

A Probationer is one who is on trial, someone who is preparing the self to be ensouled by the Christ. And as a Probationer, we assume the responsibility of being discriminating in our diet, our garment, and our lifestyle. Being a Probationer does not mean that we have shortcuts available to us. It simply means that we take a shorter time to accomplish the evolutionary journey.

Paul admonishes us, “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect, will of God” (Rom. 12:1-2).

The Voice of the Rose comes to us in even greater service. The parting words in the morning Chapel service are renewed in our hearts: “May we

live a life of service today, that will bring us closer to God.” From the evening service comes the prayer and reminder: “Tonight, while our bodies are peacefully resting in sleep, may we be found

***Beyond the Garden lies the Cross of the Initiate, the Resurrection of the Adept, and the Ascension of the Master.***

faithfully working in the vineyard of Christ.” As a Probationer, we may become an Invisible Helper in Christ’s vineyard.

And the Fellowship has another gift for the Probationer. It says, “My child, here is the gift of Concentration.” This is a mind exercise, and for those who perform it faithfully, the result is clairvoyance—the ability not only to see an object, but to see into and through it. When contact is made with the archetype of any form, its innermost nature becomes known as light and sound. As a Probationer, we eventually are able to transcend the three-dimensional world, and enter that of the fourth dimension.

Then further on, at some time, in some life, we are able to call ourselves a Disciple. To the Disciple the Voice of the Rose speaks of purity, the ability to awaken and lift the divine spirit fire. Here we enter the Garden of Gethsemane. There are many lessons to learn, but the two foremost ones are humility and forgiveness. During the chemical explosion in Bhopal, Mother Theresa was standing, looking at the dying and the dead. When a TV announcer approached and asked her if she had anything to say, those who were listening will never forget the spine-tingling feeling when they heard her say one word, “Forgive.” What a noble gesture. How it raised the spirit. Yet, the thought came to me, how quickly would I be able to respond in this Christ-like way? How would I deal with those who do me harm? I had to think through the one word of this noble lady. I came to the conclusion that in order to forgive, we have to

deal with life itself. We have to forgive with our whole being. First, we have to identify and acknowledge the hurt. This is the use of mind. Second, we cannot bottle up any of the feelings of the hurt. This is the emotion. Third, we have to express these feelings in some manner. This is the body. Fourth, we have to forgive from the heart. This is spirit. Forgiving is not forgetting. It is important for us to remember our lessons and learn from them so we may properly respond to future hurts. Christ’s words are ever our exalted example: “Father forgive them, for they know not what they do.”

The Fellowship has a gift for the Disciple. It says, “My child, here is the gift of Retrospection.” This is the gift for the evolving of soul. This is the great peace-giver—the peace that passeth all understanding. Retrospection is science applied to the spiritual. It was originated by the Elder Brothers to develop the latent soul power of wisdom. So we see that the Fellowship fosters the Student for preparation, the Probationer for purification, and the Disciple for perfection.

Beyond the Garden lies the Cross of the Initiate, the Resurrection of the Adept, and the Ascension

***The seven centers of the sympathetic nervous system become the roses on the cross. We learn to pull the nails in the hands, the feet, the liver, the pituitary body, and the pineal gland.***

of the Master. The Voice of the Rose calls us to this Way. To move along the Path, we need to work on the nine Lesser Mysteries, which are called the Lunar Mysteries. The seven centers of the sympathetic nervous system become the roses on the cross. We learn to pull the nails in the hands, the feet, the liver, the pituitary body, and the pineal gland. The result of this work is extrasensory perception or ESP.

At the completion of this work we begin on the Greater Mysteries, of which there are four. These are called the Solar Mysteries. We work on the five centers of the cerebral spinal nervous system, and pull the nails of the sex organs, the heart, the larynx, and the knee. Did you ever wonder why there has never been a picture of Christ in the Garden of Gethsemane where He was not depicted on His knees? Learning the meaning of spiritual development as it pertains to the knees is a very important step along the way. The result of this work is Christ-consciousness, polarity, the ability to speak the Word, and the ability to do astral or out-of-the-body traveling.

The Fellowship looks at you and says “My child, there is one more special gift that we have for you. It is this jewel of a Chapel.” The two pictures on this west wall indicate the three initial steps of the Rosicrucian Way: for the Student, the Probationer, and the Disciple. It may appear that these pictures were put here by accident, but this is not so. The picture on the left shows the boy Jesus in the Temple. The original measures 60 inches x 80 inches. It was painted by Heinrich Hoffman in 1882, and only the head shows here. The rest of the picture shows five scholars grouped around the boy. This is considered one of the five greatest paintings in the world. The boy Jesus has finished his Studentship. He is able to go to the Temple and spread the teachings. From the time of this picture he faces eighteen years of Probationership. His eyes are fixed upon the upper world. His soul body is pictured by the aura, which is a star of light, the result of his period of Studentship.

The eighteen years of Probationership are the hidden years, the silent years. Those who can access the memory of nature can read what happened. Many legends tell us of a young man in Egypt, in India, in China, spreading the coming of the New Age and learning how to heal. When He returned at the age of 30, He was baptized by John, and He became a Disciple. He was son and servant to the Father. His mission was to spread the teachings and to heal the sick. For our legacy, He left the Garden of Gethsemane, where we too must kneel in prayer. Not for self, but for a world vision, such as we hear in the Voice of the Rose.

These pictures have tremendous meaning for us. As we come into the Chapel, they should speak to our heart. Everything that we need to know along the Rosicrucian Way is between these two pictures. Henry Wadsworth Longfellow left us with a beautiful thought:

#### A PSALM OF LIFE

Tell me not in mournful numbers,  
Life is but an empty dream,  
For the soul is dead that slumbers,  
And things are not what they seem.

Life is real, life is earnest,  
And the grave is not its goal.  
Dust thou art, to dust returneth,  
Was not spoken of the soul....

In the world's great field of battle,  
In the bivouac of life,  
Be not like dumb, driven cattle.  
Be a hero in the strife.

Trust no future howe'er pleasant.  
Let the dead past bury its dead.  
Act—act in the living present,  
Heart within, and God o'erhead.

Lives of great men all remind us  
We can make our life sublime,  
And departing, leave behind us  
Footprints on the sands of time—

Footprints that perhaps another,  
Sailing o'er life's solemn main,  
A forlorn and shipwrecked brother,  
Seeing may take heart again.

Let us then be up and doing,  
With a heart for any fate;  
Still achieving, still pursuing,  
Learn to labor and to wait.

We have heard the Voice of the Rose. Now is the time to go out and live it. □

—Beryl Hamilton

## *How to Have a Peaceful Death*

**T**HERE ARE MANY THINGS which, if done wrongly, bring pain and suffering, but if done rightly can bring peace and even pleasure. Dying is one such thing. It is the purpose of this article to indicate what must be done in order to have a peaceful death.

Prior to a person's birth, the Recording Angels create in the Region of Concrete Thought an archetype for that person, which eventually draws to itself physical materials which it shapes according to the form of the vital body. This archetype from the very beginning is set to continue in operation for a certain amount of time. The natural death of an individual occurs when his archetype ceases to function.

Natural death is not painful and need not be preceded by sickness, if one takes proper care of the dense body so that it does not wear out before the archetype ceases to function. The suicide, who intentionally makes his dense body uninhabitable, experiences much pain after death, because the archetype still tries to draw physical matter in but is no longer able to do so. This gives the suicide an aching feeling akin to that of intense hunger, which continues until the time when death naturally would have occurred. We thus may write the first rule for a peaceful death.

*Rule 1. Take good care of the dense body during life.*

Prior to birth, when the Recording Angels are building the archetype for a person's life, they plan various learning and serving opportunities for that individual. If, during life, that person neglects to take advantage of the learning and serving opportunities given and turns onto a path which is of little value to his or other people's soul growth, the



Detail from *The Last Judgment*, Fra Angelico (1387-1455), Museum of San Marco, Florence

*Angel Conducting a Soul to Heaven*

Recording Angels may shorten the life of the archetype, so that the person may die at a relatively young age, earlier than originally had been planned. It is difficult to die in the midst of life, when one still has many earthly interests. Thus we arrive at the second rule for a peaceful death.

*Rule 2. Take as full advantage of learning and serving opportunities during life as possible.*

(Note: Some people's archetypes may have been constructed for a short life, so we should not

conclude that everyone who dies young did not take advantage of their learning and serving opportunities. Also, the fact that following Rule 2 promotes a more peaceful death is not the only reason why Rule 2 should be followed; the other reasons are not a part of this discussion.)

When a person approaches the point of death, the Spirit and its higher vehicles may start to leave the dense body. This, as mentioned earlier, is not painful. It is, however, painful to the dying to be given stimulants which force the higher vehicles back into the dense body with a jerk, thus imparting a great shock to the individual. This may generate feeling similar to that produced when a loud noise is made every time one “drops off” when trying to fall asleep. Thus we have the third rule for a peaceful death.

*Rule 3. Avoid giving stimulants to the dying.*

When natural death occurs, the heart stops beating. For up to three and one-half days after the heart stops beating, the Spirit is engaged in reviewing the scenes of its past life and transmitting the record of the scenes from the lower to the higher vehicles of the Spirit. This review of the scenes has no feeling associated with it, so this interval of time should be peaceful for the Spirit. During this time, however, the Spirit still has a connection with the dense body and still can feel, in a measure, anything which is done to the dense body. Post-mortem examinations, organ removal, embalming, cremation, and loud noises can cause pain and disturb the Spirit. Thus we have:

*Rule 4. For three and one-half days after the heart stops beating, the body should be in as peaceful an environment as possible and should be disturbed as little as possible.*

Subsequent to the three and one-half days after the heart stops beating, a multitude of feelings become possible. So-called “dead” people still can

see what happens and hear what is said on Earth when they turn their attention in that direction. It can cause the dead person grief to see his family and friends grieving. It can cause a dead person frustration to want to complete unfinished “business” on Earth and to not be able to do so. Thus we have:

*Rule 5. Those who still are living on Earth should adopt an attitude of calmness and prayer when a loved one dies.*

They should try to take care of any business which the dead person left undone, and should try to do it in a way which would satisfy the dead person

(within reason). Since there is a limit as to how much “business” friends and relatives can be expected to take care of after one dies, we also have:

*Rule 6. One should keep one’s affairs in order so that one is pre-*

*pared to die at (almost) any moment.*

Death does not remove earthly desire. Those who were addicted to smoking, alcohol, or drugs prior to death still feel the same cravings after death, but these cravings cannot be satisfied by the disembodied Spirit. Suffering results until the cravings can be overcome. Thus, if the after-death state is to be peaceful, we must follow:

*Rule 7. One should avoid becoming addicted to anything during Earth life. If addiction is present it should be overcome prior to death.*

When the attention of the dead person in time becomes focused in the higher worlds, the scenes of the past life again are reviewed. During this second review, that person begins to feel the effects of all his or her evil actions on Earth. When a scene is reached in which he hurt someone else, he now will feel the hurt himself. We can minimize the suffering which we will feel in this stage if we minimize the suffering which we cause others during Earth life. Due to insensitivity and ignorance,

***Death does not remove earthly desire. Those who were addicted to smoking, alcohol, or drugs prior to death still feel the same cravings after death, but these cravings cannot be satisfied by the disembodied Spirit.***

we may sometimes unintentionally cause others to suffer. We may retrospect such events during Earth life, however, and try to feel the full effects of such actions while we still are embodied. If we succeed in this, the record is wiped clean and we correspondingly will be freed from suffering after death. We thus have:

*Rule 8. During life, one should try to retrospect what one has done and should try to feel the full effects of one's actions.*

After the stage in which we feel the effects of our evil action, we pass into the heaven worlds. In these worlds there is no longer pain or suffering, regardless of what we did or did not do in the previous stages. There is much activity in the heaven worlds, and there is much we can do during Earth life to prepare ourselves to obtain maximum benefit from our stay in these worlds, but such considerations are beyond the scope of this article.

If we were taking a trip into an unknown and potentially hazardous country, we might be full of apprehension. If, however, we knew what the hazards were to be and could make sufficient preparation so that they could be avoided or overcome, we could set out with confidence. If we keep the rules of this article in mind, we can avoid the 'hazards' associated with dying and can approach death with confidence, whenever it may come. We then truly can say, along with the poet Nancy Byrd Turner:

Death is only an old door  
Set in a garden wall;  
On gentle hinges it gives,  
At dusk when the thrushes call.

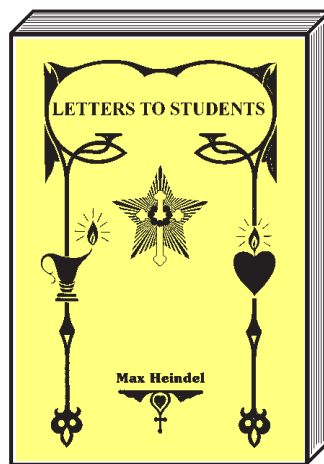
Along the lintel are green leaves,  
Beyond the light lies still;  
Very willing and weary feet  
Easily move across that sill.

There is nothing to trouble any heart;  
Nothing to hurt at all.  
Death is only a quiet door  
In an old wall. □

—Elsa Glover

# Letters To Students

*By Max Heindel*



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

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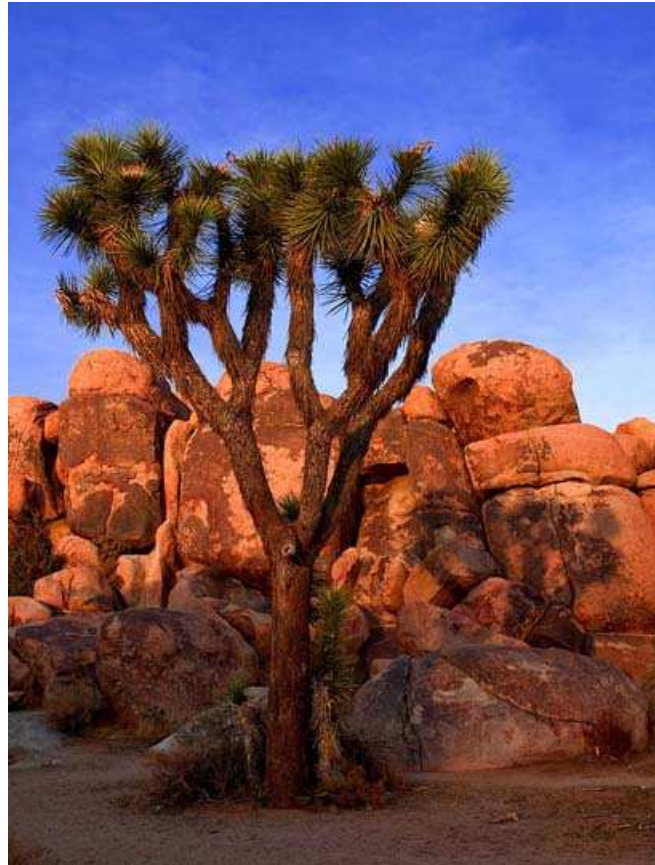
## *Under the Shadow of the Almighty*

**D**ESERTS HAVE ALWAYS HELD a strange sort of fascination for me! I used to look at pictures and read stories about deserts; and yet I had never been in one until I came to America. On some Sundays I accompanied a friend to Anza Borego Desert, and later on she bought a house in another desert and went to live there, and I was able to spend some weekends with her.

It was a real experience to rise early and walk into the brooding silence which seemed to envelop everything. It was also interesting to examine the plant life and to note their various methods of survival in those arid conditions. The cacti with their thorns were very forbidding, but another plant which had large hairy leaves, very rough to the touch, held my interest. These, my friend informed me, were called Joshua Trees and after breakfast she would drive me to see a whole forest of these in a nearby valley.

I was surprised to find that the desert was no means as flat as it always appeared to me to be, for now we drove into valleys and around mesas, or hillocks, which consisted of layer upon layer of coarse, beautifully colored gravel, or pebbly soil. It turned out to be a long drive to the Joshua Tree Valley; and the forest of Joshua Trees was nothing very spectacular, for if you have seen one, you have seen them all! What is more, the heat was becoming unbearable, and we had not thought to bring drinking water with us. Worse still, when we returned to the car we found it had sunk to the sump in sand! What now ?

The only solution we could come up with was to hunt around for flat rocks to put under the wheels while keeping a wary eye out for scorpions! But



William Wright

### ***Joshua Tree***

*Actually a member of the lily family (Yucca brevifolia), the Joshua tree is infinitely slow-growing, of unknown great age, its roots so amalgamating with the desert sand that it cannot be transplanted or raised elsewhere. It is one of the few trees that can grow in the desert.*

the harder we tried to accomplish this the lower the car seemed to sink! The burning question was—what now? The true meaning of utter helplessness was brought home to us in our isolation! We could have just as well been in another world except for the fact that we caught sight of several coyotes lurking behind shrubs, already licking their chops. How fear can fire the imagination!

We were in a desperate plight, to say the least. The vibrations coming from my companions were depressing, and I could think of no encouraging suggestions. The longer I stood there, the more overpowering the negativity became. Dangerous as it might be, I had to walk away! I climbed a hillock to my right so that I could be alone to pray positively in this situation. I had to call upon Heaven, for only God could help us now!

Such situations make us realize the difference between prayer from the heart and vain repetition! I could think of no better prayer than the one learned at Mother's knee: "gentle Jesus, meek and mild, look upon a little child." Only now the wording had to be changed to "look upon these Thy helpless children in their present plight." I had hardly finished praying when I became aware of a presence beside me, and in astonishment I looked up into a pair of the bluest eyes I had ever beheld!

I can tell you nothing more about this person, whether male or female, or what they wore, for

my gaze was riveted on those eyes! I had to look up, therefore the being was tall. "Gather stones," was the command given. I remember nothing of the activity that followed: I cannot recall looking for or lifting a single stone, but I must have helped. All I recall was being back in our vehicle and driving along the tracks made in the sand by the vehicle in front of us, a vehicle out of nowhere, and then suddenly realizing that the car was no longer in sight, even though the countryside was flat for miles around.

I still thank God that His Angels are mechanically-minded when they have to be! It is through these wilderness experiences that we learn to become conquerors, and they do not have to occur in a desert. He died for us, so we are no longer under the sentence of death but UNDER THE SHADOW OF THE ALMIGHTY. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty"—Psalm 91:1. □

—May Miles

## ***THE ROSICRUCIAN COSMO-CONCEPTION***

*By Max Heindel*

**T**his book gives a complete outline of the Western Wisdom Teachings as far as it may be made public at the present time. It contains a comprehensive outline of the evolutionary processes of man and the universe, correlating science with religion. The author received this Teaching personally from the Rosicrucian Brotherhood.

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### *Christian Mystic Initiation*



**B**ESIDES THE ROSICRUCIAN SYSTEM of Initiation, fitted for those who must walk the way by the light of reason, there is also a path for people who walk by faith alone, and while there are great advantages in knowledge and the deliberate conscious process of the Rosicrucian Initiation, the Christian Mystic Initiation is touching and beautiful. Only those who are free from the domination of the intellect, who can forbear asking questions and take everything in simple, childlike faith, can go this way.

The whole Bible is a book containing different systems of Initiation and illumination from different phases of development. There is no doubt that Christ Jesus lived and went through experiences recounted in the four gospels, but it is also true that these gospels are formulae of Initiation, and that the Christian Mystic follows Christ Jesus upon that path though he is always unconscious that he is undergoing occult development.

The foundation laid in former lives brings him into the world by parents of pure natures; thus, his body is immaculately conceived.

When mankind rose from the waters of Atlantis they lost the spirit of Love and Brotherhood, they became egotistical and self-seeking. The spirit of Love and Universal Brotherhood descends anew upon the Christian Mystic when he goes under the water of Baptism and he feels the throb of the Great Heart of God beating in his bosom.

Egotism and selfishness drew a veil between God and man, and when restored, love lights the way to the secret places. On the Mount of Transfiguration, the Mystic sees the continuity of life by rebirth in different bodies. Moses, Elijah, and John the Baptist, are expressions of the same immortal spirit.

Forms are used as stepping stones for the evolving life. The mineral is disorganized to nourish the plants, therefore the plant owes a debt of gratitude to the mineral. Plants are destroyed to feed animal and man, hence we are obligated to them. As the lower serves the higher, there must be a return; to restore the balance, the higher beings must serve the lower as teachers. To inculcate the lesson that the pupils have a claim to their service, the mystic washes his pupil's feet. To him nothing is menial; if a disagreeable task is to be per-

formed, he does it greedily to save others.

But though he serves others gladly, he must learn to bear his burdens alone. When he goes through Gethsemane, even those who are closest to him sleep. When he is ostracized and condemned by the world, they also deny him. Thus, he is taught to look to no one else, but to rely solely on the spirit.

He thus realizes that he is a spirit and the body a cross which he must patiently bear. The vortices evolved by his spiritual acts and exercises slowly but surely sever the vital body from the dense and the crucified soars into the higher spheres with the gladsome cry: "Consummatum est" (it has been accomplished). He is then a citizen of the visible and invisible worlds as much as the aspirant who pursues the Rosicrucian path of attainment, for both schools meet at "the Cross."—"Echoes from Mt. Ecclesia," August 10, 1913 □

# STUDIES IN THE COSMO-CONCEPTION

## *The Purpose of Initiation*

Q. Does reviewing the past complete the candidate's first degree initiation?

A. No, there is a further step taken in each degree; the pupil sees in addition to the work done in each Revolution also the work accomplished in the corresponding Epoch during our present stay upon globe D, the Earth.

Q. How would these be classified?

A. During the first degree he follows the work of the Saturn Revolution and its latest consummation in the Polarian Epoch. In the second degree he follows the work of the Sun Revolution and its replica, the Hyperborean Epoch. During the third degree he watches the work as performed in the Moon Revolution and sees how that was the basis of life in the Lemurian Epoch.

Q. What does he see in relation to our Earth?

A. During the fourth degree he sees the evolution of the last half Revolution with its corresponding period of time in our present stay on Earth; the first half of the Atlantean Epoch which ended when the dense foggy atmosphere subsided, and the Sun first shone upon land and sea. Then the night of unconsciousness was over, the eyes of the indwelling Ego were fully opened, and he was able to turn the Light of Reason upon the problem of conquering the world.

Q. What stage in evolution had man then reached?

A. That was the time when man as we now know him was first born.

Q. Were not candidates entranced for three and one-half days in earlier times?

A. When in the olden systems of initiation we hear that the candidate was entranced for a period of three and one-half days, reference is made to the part of initiation just described. The three and one-half days refer to the stages gone through; they are

not by any means days of twenty-four hours.

Q. How long a time is required for such initiation?

A. The actual time varies with each candidate but in all cases he is taken through the unconscious development of mankind during the past revolutions.

Q. Is it not said that he is awakened on the fourth day?

A. When it is said that he is awakened at the time of sunrise on the fourth day, that is the mystical way of expressing that his initiation into the work of the involutory career of man ceases at the time when the Sun rose above the clear atmosphere of Atlantis. Then the candidate is also hailed as a "first-born."

Q. What does the fifth degree reveal?

A. Having become familiar with the road we have traveled in the past, the fifth degree takes a candidate to the very end of the Earth Period, when a glorious humanity is gathering the fruits of this Period and taking it away from the seven globes upon which we evolve during each day of manifestation into the first of the five dark globes which are our habitation during the Cosmic Nights.

Q. What does this teach the candidate?

A. After being shown the end in the fifth degree, the candidate is made acquainted with the means whereby that end is to be attained during the remaining three and one-half Revolutions of the Earth Period, the four remaining degrees being devoted to his enlightenment in that respect.

Q. What advantages does this give the candidate?

A. By the insight he has thus acquired he is able to co-operate intelligently with the Powers that work for Good, and thus he will help to hasten the day of our emancipation. □

—Ref. *Cosmo*, pp. 526-528

## READER'S QUESTIONS

### *Spiritual vs. Psychic Development*

**Question:** I have seen people perform feats of psychic ability, such as bending spoons by thought control. Are psychic and spiritual development the same thing?

**Answer:** Psychic and positive spiritual development, although in a way related, designate two different processes which lead the individuals concerned essentially in two different directions. Psychism involves a sensitivity to the inner planes that is not necessarily one of understanding. Neither is it necessarily under the control of the will of the psychic individual. Positive spiritual development also indicates sensitivity, but of an affirmative sort. It represents an active, knowing, willful endeavor by the person to increase his abilities to function in and comprehend the higher worlds—as well as the physical world.

Spiritual development requires strengthening of the individual's soul power, which manifests as love, kindness, and an exacting moral sense in which ideals such as goodness and honesty are refined far beyond the average person's conception. It requires inner purity, a continuing endeavor to live strictly within the bounds of natural Law, and an intense, earnest devotion to God and to the principles of selfless service that shows itself in every facet of the person's being, thought, and activity. Only on the basis of such an affirmative—indeed, noble—code of conduct and life style can anyone expect eventually to penetrate fully the mysteries of the inner Worlds and become a creative participant in them.

Spiritual development, in other words, demands hard and unrelenting work on one's character. Psychism, on the other hand, is largely a negative state in which the individual, although perhaps

able to perform feats that excite the wonder and admiration of his fellow men, rarely operates entirely under his own volition. Psychics can come under the control of earthbound spirits who constitute themselves as “spirit guides” and are, in many cases, unscrupulous entities seeking to coerce human victims for their own nefarious purposes. Rarely, too, does psychism promote concern with one's overall inner development.

A psychic who, for instance, can bend spoons by thought control, does of course attract attention to himself and perhaps does perform a useful function by demonstrating to a still skeptical public the power of thought. Unless at the same time, however, he endeavors in a positive way to develop himself spiritually, along pure, selfless lines and with selfless service as his object, he is to some degree “missing the boat” as far as his own evolution is concerned.

Eventually the entire human race is destined to attain a spiritual development by which they will be conformed to the image of Christ. Those who now perform feats of psychic legerdemain solely for the worldly glory in which, consequently, they bask, probably will find it much more difficult in future lives to engage their interest and enlist their will power along positive lines of progress—which, eventually, they will have to do.

#### PRE-BIRTH PANORAMAS

**Question:** We are told that, before an Ego comes to re-birth on Earth, he is shown panoramas of several possible forthcoming lives and allowed to make his choice. This sounds much like a replay—as though we have been through these experiences before, played our parts incor-

rectly, and now will have to play the scene again. Is this a correct appraisal?

**A**nswer: In a limited sense, it is. Certainly each of the prospective lives, from among which the Ego is allowed to choose one, has its portion of debts of destiny and lessons to learn left over from former lives. In this sense, the panorama could be viewed in the nature of a replay. That is, because the Ego made specific mistakes or omissions in the past, he may expect to find himself in certain situations in a future life that will require either a repetition of former circumstances (although probably in different guise or on a different level) or, at least, renewed involvement with other Egos with whom he has maintained contact in the past.

We must bear in mind, however, that the pre-birth panoramas can appear in outline form only. General, overall situations are indicated to the Ego, but not the details. It will be the Ego's task to furnish these details in the life he chooses to live; that is, the attitude, conduct, practical measures, and degree of understanding, compassion, etc., that he will elect to manifest as he (hopefully) learns the lessons of his new life. There is no way in which a pre-birth panorama could show this, since the Ego determines the details for himself only after he encounters the "hard material realities" of earthly life.

While still in the heaven worlds, spiritually astute and unfettered by physical clogs, the Ego is much wiser than when on Earth. He readily understands the need to satisfy the Law of Cause and Effect as well and as quickly as possible in order to get on with his evolution, and he is likely to be quite willing to accept a "hard" life if it is pictured to him. Once born, however, enmeshed in material surroundings and somewhat removed from the cushioning of the spiritual worlds, he will find the going difficult. The degree of determination,

persistence, and spiritual understanding which he then commands will determine how well he fills in the details of his new Earth life.

### PERFECTION OF GOD; IMPERFECTION OF MAN

**Q**uestion: Since we are not perfect, but are a part of God, does it not follow that God Himself is not perfect, and that He is still in the making of Himself?

**A**nswer: At first glance, it indeed may seem that God is imperfect since we, as components of His Being, are imperfect. Closer examination of the facts, however, will show that this is not so.

The primary reason for human imperfection is selfishness, which causes most of the difficulties we experience. The personality is selfish, however, not because God Himself is imperfect, therefore being unable to stop us, but because He allows us to be so. He gives us the choice of being selfish or unselfish, that we may learn from our own

***God knows that even our wrongs eventually will lead us back to Him, because He is the Source of all in our solar system. Perfection is able to allow imperfection to manifest without compromising its own integrity.***

actions. When, in consequence, we do choose to think only of ourselves, God is able to turn this to good, both because other people learn from what we do and because we ourselves eventually will have to face and transmute the deeds done.

To be able to turn evil into good while at the same time allowing the development of free will, which encompasses both good and evil, shows, we believe, a great deal of perfection. God knows that even our wrongs eventually will lead us back to Him, because He is the Source of all in our solar system. We see, then, that Perfection is able to allow imperfection to manifest without compromising its own integrity. Blessed is he who is such a friend to humanity that he sees the good in every man, for his own Spirit shall be constantly enriched by the Christ Spirit. □

## *Origin of the Scriptures*

*[Editor's note: During modern times there has been much argument concerning the authenticity of the Bible. Material science has been taught in our high schools and colleges, and there has arisen in the minds of inquiring students a demand for some correlation between orthodox Biblical teachings and the discoveries of science. The casual observer can find no satisfactory reconciliation, but to the deeper student, there is possible a logical correlation between the findings of science and the Holy Scriptures. This is the first of a series of articles in which the Rays will present such a correlation. The information has been compiled from the writings of Max Heindel, a trained clairvoyant and investigator of the invisible worlds. He did not claim to give all of the truth concerning any of the subjects treated, it being generally accepted that there are seven valid interpretations for every universal truth. He simply offered certain explanations and interpretations which will stand the test of logic and unbiased investigation, as well as provide a basis for a broader understanding and deeper appreciation of the Scriptures. It is incumbent on us to present them to the public, believing that they will fill a real need in bridging the gap between science and religion. This information is available in a more extended format, including questions and answers, through a correspondence course, which is available to anyone who desires it. Simply contact the Fellowship's Education Department to enroll and receive lessons.]*

**T**HERE WAS A TIME, even as late as Greece, when Religion, Art, and Science were taught together in the Mystery Temples, but it was necessary to the better development of each that they should separate for a time.

Religion held sole sway in the so-called "dark ages." During that time it bound both Science and Art hand and foot. Then came the period of the Renaissance and Art came to the fore in all its branches. Religion was strong as yet, however, and Art was only too often confined solely to the ser-

vice of Religion. Last came the wave of modern Science, and with an iron hand it subjugated Religion.

It was a detriment to the world when Religion shackled Science. Ignorance and superstition caused untold woe; nevertheless, man then cher-

***Those who originally wrote the Bible did not intend to give out the truth in such plain form that he who ran might read. Nothing was farther from their thoughts than to write an "open Book of God."***

ished a lofty spiritual ideal. He hoped for a higher and better life. Therefore, a state of agnosticism and materialism could not continue. Reaction must set in, for if it should not, anarchy would rend the Cosmos. To avert such a calamity, Religion, Science, and Art must reunite in a higher expression of the Good, the True, and the Beautiful than had been achieved before the separation.

A spiritual religion, however, cannot blend with a materialistic science any more than oil can mix with water. Therefore, Science must be spiritualized and Religion made scientific.

In order to study the Bible intelligently, it is essential that one approach it with an open mind. Fixed, preconceived views of the Scriptures in their generally accepted versions as being the only



Oil on panel (1526), Lucas Cranach, Warburg-Stiftung, Eisenach, Germany

### **Martin Luther**

*Luther's translation of the Bible into German, a literary masterpiece, did more than any other single force to create the modern German language. His hymns opened a new era in music. Before a diet in Worms he defended himself by giving voice to the esoteric credo: "My conscience is captive to the Word of God. I cannot and I will not retract anything, since it is neither safe nor right to go against conscience. I cannot do otherwise."*

true and inspired Word of God, infallible, etc., are clouds which at the outset blind one to the real illumination that may come from careful, unprejudiced study. There are, however, hidden beneath the interpolations, mistranslations, and other errors, pearls of truth for which it behooves every earnest student of life and being to seek, and if certain important facts are kept in mind as one studies, new light and understanding will be the reward.

In the first place let us remember that the words of the Hebrew language, particularly the old style, run into one another and are not divided as are those of our language. Add to this that there is a custom of leaving out vowels from the writing, so that in reading much depends upon where and how they are inserted, and it will be seen how great were the difficulties to be surmounted in ascertaining the original meaning. A slight change may entirely

alter the significance of almost any sentence.

In addition to these great difficulties, we must also bear in mind that of the forty-seven translators of the King James version (that most commonly used in England and America), only three were Hebrew scholars, and of those three, two died before the Psalms had been translated! We must still further take into consideration that the Act which authorized the translation prohibited the translators from any rendition that would greatly deviate from or tend to disturb the already existing belief. It is evident, therefore, that the chances of getting a correct translation were very small indeed.

Nor were conditions much more favorable in Germany, for there Martin Luther was the chief translator and even he did not translate from the original Hebrew, but mainly from a Latin text. Many of the versions used in Continental Protestant countries today are simply translations, into different languages, of Luther's translation.

True, there have been revisions, but they have not greatly improved matters. Moreover, there are a large number of people in this country who insist that the *English* text of the King James version is absolutely correct from cover to cover, as though the Bible had been originally written in English, and the King James version was a certified copy of the original manuscript. So the old mistakes are still there, in spite of the efforts which have been made to eradicate them.

It must also be noted that those who originally wrote the Bible did not intend to give out the truth in such plain form that he who ran might read. Nothing was farther from their thoughts than to write an "open Book of God." The great seers who wrote the Zohar\* are very emphatic upon this point. The secrets of the Torah were not to be understood by all, as the following quotation will show:

"Woe to the man who sees in the Torah [the law]

---

\*Zohar: A Jewish cabalistic book introduced into Spain in the 13th century by the cabalistic writer, Moses de Leon, who attributed it to Simeon ben Yohai, a second century Jewish teacher. Under the form of a commentary on the Pentateuch, it contains a complete cabalistic theosophy, treating of God, the cosmogony and cosmology of the universe, the soul, sin, redemption, etc. Its contents indicate that it is the work of many authors, periods, and civilizations.



Mount Gerizim Samaritan synagogue, Mount Gerizim

### **Samaritan Torah (Pentateuch) Scrolls**

*The five books of Moses, called Torah (meaning "the Law") by the Jews. The division of the whole work into five parts (literally, five vessels) was probably made by the Greek translators, the titles as well being of Greek origin. The manuscripts of the Torah form a single roll or volume. Most recent scholarship indicates that the Samaritan Torah was created c. 122 B.C.*

only simple recitals and ordinary words! Because, if in truth it contained only these, we would even today be able to compose a Torah much more worthy of admiration. But it is not so. Each word of the Torah contains an elevated meaning and a sublime mystery. ...The recitals of the Torah are the vestments of the Torah. Woe to him who takes this vestment of the

Torah for the Torah itself!...The simple take notice of the garments and recitals of the Torah alone. They know no other thing. They see not that which is concealed under the vestment. *The more instructed men do not pay attention to the vestment, but to the body which it envelops.*"

In the preceding words the allegorical meanings are plainly implied. Paul also unequivocally says that the story of Abraham and the two sons whom he had by Sarah and Hagar is purely allegorical (Gal. 4:22-26). Many passages are veiled; others are to be taken verbatim. As in a field sown with potatoes there are not only these vegetables, but also the soil in which they are hidden, so in the Bible the pearls of occult truth are hidden in what are often hideous garments.

The occultist who has fitted himself to possess these pearls has received the key, and sees them plainly. To others they remain obscure until they also have worked for that key. Thus, while the story of the wanderings of the children of Israel and the dealings of a certain God with them is partially true, there is also a spiritual significance that is far more important than that material history. Even though the Gospels contain the great outlines of the life of an individual called Jesus, they are formulae of initiation showing the experiences which everyone must eventually pass through on the way to the truth and the life.

The secrecy regarding these deep matters and the invariable use of allegories where the mass of the people were permitted to come in contact with occult truths will also be apparent from the practice of Christ, who always spoke to the multitude in parables, afterward privately explaining to His disciples the deeper meaning contained therein. On several occasions He imposed secrecy upon them in regard to such private teachings.

Paul's methods are also in harmony with this, for he gives "milk," or the more elementary teachings, to the "babes" in the faith, reserving the "meat," or deeper teachings, for the "strong"—those who had qualified themselves to understand and receive them (1 Cor. 3:1-3)

The Jewish Bible was originally written in Hebrew, but we do not possess one single line of the original writings. As early as 280 B.C. the Septuagint, a translation into Greek, was brought forth. Even in the time of Christ there was already the utmost confusion and diversity of opinion regarding what was to be admitted as original and what had been interpolated.

It was not until the return from the Babylonian exile that the scribes began to piece together the different writings, and not until about 500 A.D. did the Talmud appear, giving the first text resembling the present one, which, in view of the foregoing facts, cannot be perfect.

The Talmud was then taken in hand by the Masoretic School, which from 590 to about 800 A.D. was principally in Tiberias. With great and painstaking labor, a Hebrew Old Testament was produced which is the nearest to the original we have at the present time.

Thus, though we may not contend for the divinity of the Bible, or hold that it is the Word of God from cover to cover, we recognize the fact that it is a poor translation of the originals and that there are many interpolations which have been inserted at different times to support various ideas; nevertheless, the very fact that so much truth has been massed into such a small volume is a source of constant wonder to the occultist, who knows what the Book really is and has the key to its meaning. Let us then remember that truth is many-sided and

eternal; the quest for truth must also be all-embracing and never-ending.

We may liken truth to a mountain, and the various interpretations of that truth to different paths leading up to the summit. Many people are traveling along all of these paths and every one, while he is at the bottom, thinks his path is the only one; he sees only a small part of the mountain, and may therefore be justified in crying to his brothers, "You are wrong! Come over to my path; this is the only one that leads to the top." But as all these people progress upward, they will see that the paths converge at the top and that they are all one in the ultimate.

It may be said most emphatically that no system of thought which has ever been able to attract and hold the attention of a large number of people for a considerable time has been without its truth; and whether we perceive it or not, there is in every sect the kernel of divine teachings which is gradually bringing them upward toward the top of the mountain. Therefore we should practice the utmost tolerance for every belief. (To be continued.) □

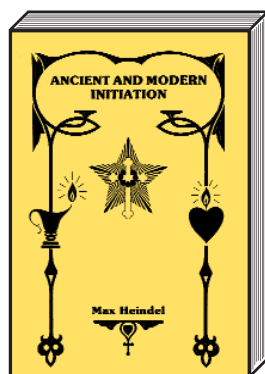
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## *The Ninth Commandment*

**T**HOU SHALT NOT BEAR false witness against thy neighbor. As generally considered, this Commandment means, simply, "Do not lie." The number nine signifies the closing of all cycles in evolution. During the ninth month of the prenatal period the work then done comes under the kindly influence of the great benefic Jupiter, who prepares the foetus for the shock of life in the objective world.

Anatomically, the number nine and the zodiacal sign Sagittarius rule the hips and thighs. The femur, the thigh-bone, which is the largest bone in the body, together with powerful muscles, forms the pillar of the body. Esoterically, the pillar-like beauty of the thighs is the symbol of integrity, and, conversely, people of integrity constitute the pillars of society, for integrity cements Heaven and Earth.

Sagittarius erects another such connecting bridge. Through the beneficent work of Jupiter the sacral fire of the spine begins to glow like liquid gold and gradually rises toward its ultimate goal, the brain. Here it unites with the pituitary body and pineal gland. There takes place, according to an occult writer, the esoteric baptism of the Holy Child by the Holy Spirit in tongues of flame. With flashes of inspiration its clear flame lights the

innermost recesses of the mind. This fire raises both desire and the mind to lofty levels.

In previous Commandments, we have received from our Heavenly Father everything our hearts could desire. There is illumination that draws us upward, love that binds, wisdom that gives us the balm of understanding, truth that differentiates, justice that lends courage, peace, and equipoise. The Eighth Commandment gives us the talisman of power, but there is the inevitable injunction.

The injunction of the Ninth Commandment

***Esoterically, the pillar-like beauty of the thighs is the symbol of integrity, and, conversely, people of integrity constitute the pillars of society, for integrity cements Heaven and Earth.***

reads: Today thou shalt be tested for thy integrity. The Ninth Commandment is the "or else" Commandment. If we do not use the talisman properly, it will not work for us, and, as in fairy stories, it is given to us to see what happened to those who

did not heed the warning. We are left alone, entirely to our own resources, on a seemingly difficult road.

With the Eighth Commandment talisman we dare anything, we challenge the stars; with the Sagittarian arrow we aim high, recklessly high. We do not stop to think about what happened to those who, before us, aimed equally high and failed. The Ninth Commandment, the corresponding ninth house and the sign Sagittarius, furnish the qualifying condition for the search for hidden treasure.

The qualifying condition is integrity. Sagittarius is the injunction, the *if* that accompanies us on our search. Though Sagittarius symbolizes effort and enthusiasm, it is not these, but integrity, which carries us through the task set.

The word “sincere” stems from two Latin words: *sine* + *cere*, which mean, without wax. In ancient Rome, when new temples and palaces were being built, unscrupulous contractors cemented broken slabs of marble with wax which, after the blocks had already been put in place, melted in the hot sun. Eventually, in consequence, all contracts for new buildings included the clause: Sin Cere (without wax).

The person of integrity is sincere. He uses no wax; he does not deviate from the truth; he does not bear false witness. God is eternal truth. In this truth the divine fiat went forth, and this fiat is the Word of God. This Divine Word created man. Man, therefore, must be true to the divinity of his origin, and every word that he utters and every deed he performs must testify to that divinity. If this is not done, man separates himself from his divine origin and destroys his own life. This is the result of bearing false witness.

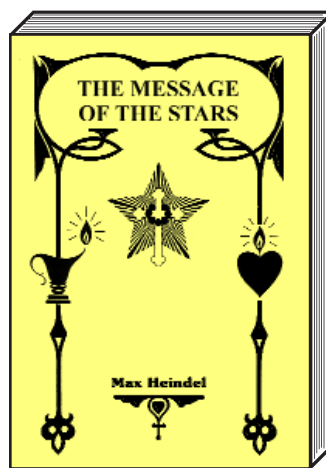
The interpretation of integrity for the occultist is: living identity with the innermost source of being. Any deviation from that center is a foundation of failure. Any deviation from that center is “bearing false witness.” “To thine own self be true; thou canst not then be false to any man.” One misstep of dishonesty, of bearing false witness, of lack of integrity, can ruin a whole life. Insofar as we have deviated from the pivotal point within us, so far have we failed in life.

The New Testament decree for the Ninth Commandment is: only believe. Faith is the bridge leading back to the point where we first strayed. Faith leads back to the substance of things lost. Faith, under proper conditions, re-establishes the contact with our inner divine Source. Faith brings together the parts that belong together. We are integral parts, worthy of integration in the world of God.

The Ninth Commandment may be restated: Aspirant, before it is too late, see to it that thou art an integrated part of the Kingdom of God. □

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Addenda on Pluto and Planetary Hours

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Nineteenth Edition. First printing. 728 Pages. Extensively indexed. Paper. Published by The Rosicrucian Fellowship.

## *Introduction to Spiritual Astrology—Part IV*

**T**HE SUN IS IN CAPRICORN from December 21st to January 21st, approximately. Winter's sleep has finally come. The nights of the Northern Hemisphere are as long as they will ever be. Man's energy is now turned completely inward in its search for self-expression. During the solemnity of this season man has time to think about his plans for the coming spring when he will once again burst forth. While winter brings an outer stillness, the inner restlessness expressive of the desire to live and survive is ever present.

Capricorn is represented by the two variations of the the Mountain-Goat and the Sea-Goat. Its glyph is more symbolic of the Sea-Goat. The top of the glyph represents the horns and the head of the animal while the curvature of the lower half of the figure can be seen as the curving fishtail.

The knee is the part of the human body which the Capricorn emblem represents. It is that important joint which enables man to be agile on his upward climb, for only limited locomotion can be

generated when the legs are stiff and unbending. In the higher type of Capricorn the knee yields in order to allow man to kneel in front of the Divinity so that through his humility may come inspiration.

Capricorn faces calculated risks in his climb to heights with patient persistence. Capricorn people

can exemplify the highest or the lowest qualities of which human nature is capable. They are capable of great strength and have a strong sense of purpose. How they use that strength and what that purpose will be is the critical issue. "How can I use this?" differs from "How can this be of use to others?"

Materialism is very strong in the people of Capricorn. Money is extremely important to them, not for the money itself, but for the power it wields in the outer world.

They fear being dependent on others when they are old and this need for security may cause them to be frugal, if not penurious. Respect and reward have to be earned in the sign of Capricorn.

The positive qualities of the Capricorn people are leadership, patience, persistence, efficiency and practicality. They are ambitious and willing to



Hevelius, 1690, New York Public Library

*The above print shows the ecliptic (the Sun's apparent path) horizontally bisecting the constellation Capricorn. The Tropic of Capricorn, marking the southernmost declination of the Sun's ray, intersects the plane of the ecliptic at an angle of twenty-three and one-half degrees.*



Planet Art

*The water in which one foot stands, the transformed contents of the cup from which it pours, and the angel itself are representative of the etheric world and the waters of life which shall be the inheritance of Aquarian Age humanity.*

work and to work hard for what they want. There is strength and integrity in the higher type of Capricorns. They are dependable and are the disciplinarians of the zodiac. "Do it because I say so" is what they say because they do not easily or readily understand the other fellow's feelings.

They have great faith in their own power and never voluntarily step backward. They move up by alternating security and ambition as their goals. They are old when they are young and young when they are old. Because Saturn rules Capricorn, the natives have a tendency to be melancholic and, at times, lonely. But they have sensitive personalities and want very much to be appreciated.

## AQUARIUS

The Sun is in the sign Aquarius from approximately January 20th to February 19th. Although, in the Northern Hemisphere, there is an abundance of snow and rain during the period of the Water

Bearer's influence, the waxing of the day becomes increasingly apparent. One feels the growing movement toward spring and is certain that warmer and more pleasant weather is on its way. The babe born in Capricorn develops, and with its growth, humanity's hopes, wishes, and plans for a renewed and better life will also come to pass.

The glyph on the physical plane stands for the motion of the ankles, the part of the body ruled by this sign. On another, symbolic, level the two lines are the serpents of wisdom. The one above is the intuitional mind which reflects great concepts onto the rational serpent below. The symbol is the Water-Bearer who signifies the consciousness which is being dispensed from his urn. He pours out to mankind the life-force of spiritual energy. It awakens the understanding that all men are brothers, a concept which can be understood intellectually but only "seen" intuitively.

Aquarians are the mental pioneers, the forward-thinking individuals who live in the future and not in the past. They are outgoing and impersonally friendly and appear to have a great deal of confidence. Their fixed nature is not apparent on the surface, but Aquarians are inflexible in their ideas and cannot be pushed into anything they do not want to do.

There is a detachment in their personality which can be maddening to those immersed in their emotions. Aquarians approach life through their intellects and it is difficult for them to understand those who respond to life emotionally. Aquarians function exceptionally well in the scientific fields or in research work of any kind.

When Aquarians are evolved and their emotions are tenderized, no sign is more magnanimous or as monumental. When they "feel" love instead of "think" it they are great souls. No one can "think" love; one has to "feel" it.

Aquarians usually have two types of friends, and never the twain do meet. They have the conservative, traditional type (Saturn) and the unconventional type (Uranus).

Aquarians do their best work with others or with organizations that attempt to bring about some ideal. In such pursuits, their excellent memory, creativity, knowledge, love of freedom, and

humanitarianism find their outlet. Aquarians are involved with people; humanity is “their thing.” To them there are no boundaries between countries: down with passports and visas they say. To them there are no real differences between the races and no such thing as bosses. It is vital for them that all people be treated alike and that all people work together, for the individual goal must reside within the group’s efforts.

What they have to do in order to balance their desires and visions with reality is to understand that although all men are created equal, they are not all born equal, nor do they all share the Aquarian’s conceptions and ideals. Each person is not capable of performing all of the tasks necessary to human life, nor has everyone evolved to the same level of consciousness.

## PISCES

The Sun is in Pisces from approximately February 20 to March 20. Late February and March are times of atmospheric turbulence as torrents of rain and gale winds descend upon the land. There is a great purpose for those activities, since the rain and the warmer temperatures which accompany them will serve to wash away winter’s snow and ice. The land will become moist and fertile as the earth absorbs the heavenly water. It will become receptive to the spring planting and allow the seeds and buds of Aries to blossom forth with life. Humanity is now in full anticipation of the coming of the warmer months. It is anxious to finish and put aside his current tasks in order to activate new thoughts and projects. This is a period of restlessness, for while it is not quite spring, it is definitely not winter.

The part of the body under the influence of Pisces is the feet. The glyph represents the two

heels tied together, signifying limitation of movement, the paying of one’s dues, one’s karma, to the earth. The feet are the only part of the body which are in constant physical contact with the Earth and they therefore absorb the vibrations of our mother planet. The feet support the weight of the entire body, so it is little wonder that Pisceans often feel wholly responsible for the well-being of those they love or for all aspects of any project in which they involve themselves.

Pisces is the last sign of the zodiac and the inner

self is preparing to retreat from the world. It is cleaning up the odds and ends that have not been cleared in the other eleven signs. In Pisces, one fish swims downstream representing the personality, the other fish swimming upstream represents the soul. Either the soul captures the personality and it becomes the servant, or the soul is bound and made captive by the personality. This can bring suffering to the

people born in Pisces. The spiritual motto of Pisces is “serve or suffer.” The choice is there and it is one or the other.

Pisces is the most sensitive sign of the zodiac and emotions run strong and deep, and they may manifest as moodiness. The world is not their habitat and the need to escape from it is very great. Pisceans need to be alone and do need to retreat from contact with the world in order to retain their equilibrium. For renewal everything must return to its source. When Pisceans are not connected with the inner source of their Being, they may try to escape through alcohol or drugs.

Pisceans have a deep love of music and are fine musicians when they pursue music as a lifework. They make wonderful doctors and in any area of



Armenian manuscript, number 3884, 1461 A.D., Madenataran Erevan, Armenia

### Pisces

*Mastery of the energies of this mutable sign is indicated in the above depiction.*

the medical field do excellent work.

Pisceans are unselfish, lovable, devoted, and eager to sacrifice themselves for those who surround them. They are in fact blind to all defects in those they love and trust.

Pisceans feel disoriented if they do not recognize and confront all complexities within their own lives. Once they have done so, the self becomes absorbed in service and the whole world is transformed into a radiant sphere where even commonplace things seem to glow. □

—Barbara Joiner

## AN ESSAY ON MAN

All are but parts of one stupendous whole,  
Whose body nature is, and God the soul;  
That, changed through all, and yet in all the same;  
Great in the earth, as in the ethereal frame;  
Warms in the sun, refreshes in the breeze,  
Glow in the stars, and blossoms in the trees,  
Lives through all life, extends through all extent,  
Spreads undivided, operates unspent;  
Breathes in our soul, informs our mortal part,  
As full, as perfect, in a hair as heart;  
As full, as perfect, in vile man that mourns,  
As the rapt seraph, that adores and burns:  
To Him no high, no low, no great, no small;  
He fills, He bounds, connects, and equals all.

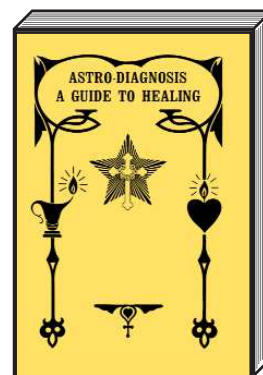
—from *Epistle I*, Alexander Pope

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# ASTROLOGY

## Texas at 150

**E**VER WONDER which state has the strongest chart? Consider that of Texas:

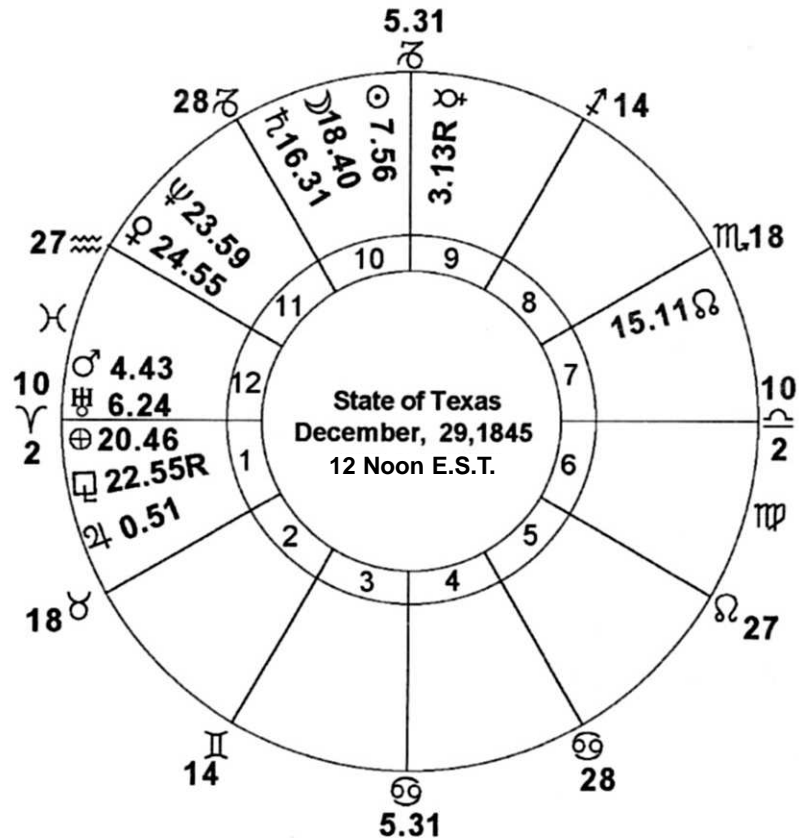
1. All the planets are in the eastern hemisphere. Admittedly, Mercury is 2 degrees and 18 minutes west of the M.C., but hence its principal influence is actually in the eastern half of the chart.

2. It has three clusters of three planets each. Emerson, the New Age sage of Concord, said, "Concentration is the essence of genius." Genius is mental strength; concentration in any activity produces strength.

3. All ten planets are within less than 118 degrees of each other—another pillar of power.

4. It has Pluto on the Ascendant, in the same sign, conjunct the Part of Fortune.<sup>1</sup>

5. The two lights are in the same sign at the dominant top of the map, with the increscent Moon ahead of the Sun, involved in several applying aspects: a strong New Moon chart. Mississippi also has both lights near the M.C., but the waning Moon is behind the Sun. Also Nevada has Sun and Moon



on top, but the lunar orb does not make any regular planetary applying aspects.

6. Three planets as well as the Part of Fortune straddle the Ascendant.<sup>2</sup> Quality is as important as quantity: all planets are fiery in a fiery sign. Unfortunately, there's a negative side. They're all malefics: a great deal of the violence we refer to as the old "Wild West" has occurred in Texas, and not all in the "old days." Will America ever forget the "cult standoff" in Waco of 1993? No doubt all this "fire" is also responsible for its great summer heat.<sup>3</sup> No doubt this is exacerbated by the strength of the earth signs, and the absence of water signs may contribute to droughts. Texas faces the "likeli-

hood of a water crisis before the end of the 20th century.”<sup>4</sup>

But Texas became what it is because of its positives. Aries is the sign of the pioneers on the mundane level; Texas was built by the very toughest of them. After Mexico was freed from Spain in 1821, Americans drifted in, lured not only by the abundance of land but also by the belief that there would be absence of law enforcement. Mexico City is far away and Aries loves liberty. But eventually Mexican magistrates appeared and in 1835 war broke out between them and the Americans. Texas became a republic for about a decade; its seal featured a branch of an oak tree—symbol of strength!

Texas’ chart has something to say about how it joined the Union. The Moon’s previous transit was over the Sun in the 10th house, symbolic of the head of state. He, John Tyler at the time, wanted credit for adding Texas to the Union, so he did all he could to achieve this, and succeeded, despite much opposition.

Entry into the Union did not end Texas’ pioneer activities. When it joined the U.S., its people lived in the eastern part of the state; then their pioneer spirit drove them west. When the late President Kennedy was asked why he wanted the U.S. to go to the Moon, he replied, “Because it is there.” That’s the true pioneer spirit—the joy of a challenge!<sup>5</sup> The early Texans didn’t head west because of gold or glory; West Texas seemed less than inviting. But the Texas pioneers “stuck it out” and “made a go of it”: Texas’ chart is a bundle pattern, all planets being within 120 degrees; natives of this configuration can go a long way on limited resources.

But life is good to those who are good to it and love it. The pioneers’ payoff came when the rewards-bringing Jupiter-Saturn conjunction transited its M.C. on January 10, 1901: oil—“Texas Tea”—was struck at Spindletop, and eventually in 240 of its 254 counties.<sup>6</sup> Ah, the great law of compensation: those parts of earth not especially blessed with beauty are blessed with bounty; is it mere coincidence that so much of earth’s oil comes from the barren Middle East?<sup>7</sup>

No, we don’t know how much Texas’ early pioneers knew about the cosmic law of compensation,

but we know that they helped fulfill destiny. *E Pluribus Unum*, out of many, one, the motto on the Great Seal of the U.S., calls for this nation to become a nation of nations. As long as Texas and the rest of the young nation hugged the East Coast, this would not be. There had to be a move west. In doing so, Texas absorbed the Latin, or Hispanic, culture and also that of the Indians. The amalgam of the three produced the Texas of today and pioneered the way for the nation’s regeneration as a whole.

In the U.S. chart, Pluto of regeneration is in the 9th house. Geographically, that is the southwestern part of the country; it is singled out as the center of regeneration. History has vindicated this. As the famous U.S. historian Frederick Jackson Turner stated in his famous lecture, “The Significance of the Frontier in American History,” delivered in 1893, “The frontier made America!”<sup>8</sup>

We find also this: Texas’ 8th house of destiny is ruled by Pluto of regeneration, the benign North Node conjunct its cusp. The 4th house in a chart has to do with endings; the 4th from the 8th is the 11th. And in Texas’ chart that sector is tenanted by three planets in the New Age sign Aquarius. The end, or purpose, of Texas’ destiny is to be New Age! In moving toward this, it is also helping the nation as a whole to move in this direction. Surely by fulfilling its own destiny, the Lone Star State is helping the other states’ stars on the U.S. flag shine more brightly!

Source of Texas’ chart: *Horoscope of the U.S. States & Cities*, Carolyn R. Dodson, p. 154

1. The Part of Fortune on the Ascendant greatly enhances the power of initiative; conjunct Pluto encourages protest against the old; regeneration. *The Luration Cycle*, Dane Rudhyar, pp. 95, 116.
2. The Ascendant’s degree symbol: “The president of the country.” Who is the country’s strongest person if not the president? *The Sabian Symbols*, Marc Edmund Jones, p. 160.
3. Pluto on the Ascendant produces extremes. Texas’ highest recorded temperature was 120 degrees Fahrenheit, August 12, 1936, in Seymour; its lowest, 31 below zero, in Julia, February 12, 1899, *World Book Encyclopedia*, Volume 19, p. 186.
4. *Encyclopedia Americana*, Volume 26, p. 546.
5. It has been said that talent does what it can, genius what it must. Motivated by an irresistible inner urge, pioneers are like geniuses—at the cutting edge.
6. *Collier’s Encyclopedia*, Volume 22, p. 190.
7. Texas’ closest planetary tie to the U.S. natus is that of its Jupiter to the nation’s Venus and Jupiter in the latter’s 2nd house: Texas has added to U.S. wealth.
8. *The Concise Columbia Encyclopedia*, p. 865. □

—A Probationer



## *An Esoteric View of Capricorn*

*Janus am I; oldest of Potentates;  
Forward I look, and backward and below;  
I count, as god of avenues and gates,  
The years that through my portals come and go.*  
—Longfellow, from *Poet's Calender*

**I**N CAPRICORN THE SUN has reached the southern gate of heaven, from which it must ascend. It is the goat that begins his climb from the foot of the mountain. For most of January the sun transits the sign Capricorn. The word January comes from the Roman *Janus*, an ancient Italic god who presided over gateways and beginnings. It was through his archway that the armies of Rome went to war. The archway was in the Forum (replaced later with a Temple) and its double doors were closed only during periods of absolute peace. In Hebrew the word *Janum* means slumber.

We would do well to ferret out the secrets contained in the above. Saturn, as ruler of Capricorn, takes on in its negative manifestation the name of Satan, who stands in the doorway of the Temple. Satan would block entrance to those who seek the higher pathway. In a chemical or physiological sense, they who endeavor to ascend do not lack the *material* to produce the requisite higher vibrations. Satan has no power over them so long as they do not “look back.”

The god Janus is pictured as having two faces looking in opposite directions. One face is that of an old man; the other, that of a young man. Hence the double doors of the Temple: one leads to the future even as the other opens on the past. Each entrant must decide what he will do. If the lessons of the past have been sufficiently mastered, the prodigal son has power to move past Satan. When



*Janus, the porter of heaven, and the guardian deity of gates*

this is the case, one will look at the tempter with amazement, for he now appears as the Christ. Transmutation has taken place, and one has finally entered in at the *strait gate* which is straight: “Enter ye in at the strait gate, for wide is the gate that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it”—Matt. 7:13-14.

The strait gate opens into the “strait,” which is a narrow passage that connects two bodies of water. It appears to wind around itself (like the curves of a goat’s horn). Capricorn is the entrance just as Aries is the summit, or head. The body of fluid at

the bottom is that of procreation; the body of fluid at the top is that of re-creation. “And David said unto Gad, I am in a great strait; let us fall now into the hands of the Lord: for his mercies are great: and let me not fall into the hand of man”—2 Samuel 24:14. The one who desires to recreate him/herself seeks to fall into the Lord’s hands and not into the hands of common man.

According to an early Christian tradition, when the heavenly host announced the birth of Christ, a deep groan, which was heard throughout Greece, signaled the death of Pan (the goatman god) and the dethroning of the Olympian dynasty, for many deities were sent wandering in cold and darkness (Saturn).

Winter is a period of darkness and, as the actual meaning of hell is “to conceal,” it should be clear that the celestial *esse* or divine fire should not stay down (below the earth to those in the northern hemisphere). Winter is the season when the sun shines most obliquely. Thus a study of Capricorn reveals the true nature of man, and of a December-

## TRUTH

Truth is the trial of itself,  
And needs no other Touch;  
And purer than the purest gold,  
Refine it ne'er so much.

It is the life and light of love,  
The sun that ever shineth,  
And spirit of that special grace,  
That faith and love defineth.

It is the warrant of the word,  
That yields a scent so sweet,  
As gives a power to faith to tread  
All falsehood under feet.

—Ben Jonson

born savior who goes about His Father’s (Saturn’s) business separating the sheep from the goats. □

—Rick Manoff

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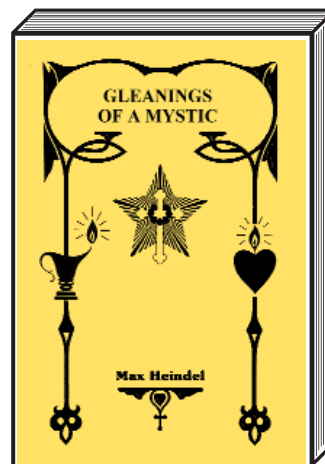
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## ART AND RELIGION

### *The Mystic Marriage*

*I am my Love's and he is mine,  
And this is his desire,  
That with his beauty I may shine  
In radiant attire.  
And this will be when all of me  
Is pruned and purged with fire.*

—Canticles 7:10



Watercolor with pen, 16 5/8 x 13 7/8 in. (42.2 x 35.3 cm.), B1977.14.6102. William Blake (1757-1827). Yale Center for British Art, Paul Mellon Collection

*The Wise and Foolish Virgins*

**H**UMANS HAVE ALWAYS BEEN spiritual hermaphrodites, the bisexual ego containing within itself both the faculties of masculine will, allied with the Sun forces, and the feminine imagination, always linked to the Moon forces. But due to evolutionary needs incident to incarnation, procreative autonomy was divided to enable half the available creative force to build and specialize a physical brain to comprehend and gain mastery over the material world, and a larynx to give expression to sense-related thinking.

Prior to the separation into physical genders during the Lemurian epoch, humans were physical hermaphrodites. But they were also “brainless” automatons perfectly reflecting the will and guidance of their spiritual supervisors. However, due to the ultimately beneficial influence of the class of angels collectively known as Lucifers, an impulse toward individualism and separatism was instilled in involving man.

Brain consciousness of the external world has thus been obtained at the cost of losing the ability to singly procreate, necessitating the cooperation of a mate who possesses the complementary spiritual force. The institution of marriage sanctifies the

male-female bond in which generation takes place.

Yet marriage is but an outward and visible sign of an inward, occult eventuality: the regaining of physical (etheric) wholeness. It is this prospect that is implicit in the term “mystic marriage,” which refers to the attainment of those who “neither marry nor are given in marriage, but are as the angels of God in heaven” (Matt. 22:30).

In the Christian tradition, an idea that has served as a particularly fertile subject for the artistic imagination is the mystic marriage, which, over time, became stylized as a depiction of the bride of Christ, named Catharine, meaning “the pure one,” proffer-

ing her hand to be ringed by the infant Christ (Jesus) Child. Such a popular representation conveyed more esoteric truth and profundity than most artists or viewers consciously realized.

The inspiration and material for this visual image has its authoritative source in both Christian gospels and Pauline epistles. The marriage is mystic because it is physically invisible. The bride of Christ is, variously, the chaste physical body, the purified desire body, or the composite soul. The groom is, also variously, the Christed (enhanced light and reflecting) ether—soul Life; the Christed desire body—soul Light; Christed thought—the mind of Christ; or Christed will—Christ Love.

In Matthew, chapter 25, the (etheric) Kingdom of Heaven is likened to ten virgins “which took their lamps and went forth to meet the bridegroom.” Five of them were wise, for they had oil (golden light ether) in their lamps (physical bodies), and five of them were foolish, for their lamps were empty, so they could not “go out” in their soul (etheric) bodies to see and meet the groom, the etheric Christ, for they had no light.

Again in Matthew, chapter 22, the (etheric) Kingdom of Heaven (the New Jerusalem) is likened unto a king (God the Father) who made a marriage for his son (Christ) and sent forth servants (prophets) to call them that were bid (at first, the original Semites). The new servants are those intuitions urging each Ego to make ready for the soul’s



Andrea Previtali (15th cent.), Church of San Giobbe, Venice

*The Mystic Marriage of St. Catherine*

wedding by preparing the wedding or etheric garment of light wherein only may they gain admission to the Kingdom of Light. Max Heindel translates this wedding parable into unambiguous language and a pointed message: “Unless we really *work* and *serve* humanity, we shall have nothing to bring, no bread to ‘shew’ at the Feast of the Full Moon; and at the mystic marriage of the higher to the lower self, we shall find ourselves minus the radiant golden soul body, the mystic wedding garment without which the union with Christ can never be consummated” (*Ancient and Modern Initiation*, p. 34).

The crux of the apostle Paul’s ministry was to make known the fruits of the mystic marriage, the attainment of spiritual wholeness, “a perfect man...the measure of the stature of the fullness of Christ” (Eph. 4:13). The means of attainment was the same as the goal: “Put ye on the Lord Jesus Christ” (Rom. 13:14), the incorruptible body of light (Paul’s *soma psuchicon*) which the aspirant weaves, thread by golden thread, deed by selfless deed. We groan in our earthly tent, “earnestly desiring to be clothed with our habitation which is from heaven” (2 Cor. 5:2).

Paul addresses fellow Christians by employing the metaphor of matrimony: “I have espoused you to one husband, that I may present you as a chaste virgin to Christ” (2 Cor. 2:2). Or, “my brethren, ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God” (Rom. 7:14). And Christ Jesus referred to Himself as the Bridegroom (Luke 5:34-5) Whose presence was to be celebrated by feasting, not fasting.

If Christ is the Bridegroom, who is the bride? Both the church or ecclesia of believers and the individual spiritualized soul, denomi-



Pierre-Francois Mignard (1612-1695), Oil on Canvas, 1669, Hermitage, St. Petersburg

***The Mystical Marriage of St. Catharine***

*Painter to the court of Louis XIV, Mignard has given his conception a sumptuous formality at the expense of compromising the sense of the sacred. The sword in the foreground is the saint's alternate symbol, being the instrument of her martyrdom.*



Giovanni Battista Salvi Sassoferato, 1650, The Wallace Collection, London

***The Mystical Marriage of St. Catharine***

*Similar to the Mignard but conveying a degree of sanctity.*

nating a macrocosmic and a microcosmic marriage, respectively. When a man is joined unto his wife, “they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the Church” (Eph. 5:31-2). Christ is “the head of the body, the Church” (Col. 1 :18), or, as Paul writes to the Corinthians, “you are the body of Christ and members individually” (1 Cor. 12:27).

Max Heindel refers to the golden wedding garment as a “luminous vesture of flame” “in which those who are ‘the bride’ will meet their Lord when He comes” (*IIQ&A*, p. 309). Angelus Silesius often used the same figure:

Child, be the bride of God,  
 And be thou His alone.  
 Thou shalt His sweetheart be,  
 As He’s thy lover grown.

By sacrifice and service the golden wedding

garment forms as an amalgamation of the golden substance “emanated from and by the Spirit of the Sun, the Cosmic Christ,” which, when of sufficient density, shall enable us “to imitate the Easter Sun and soar into the higher spheres” (*Gleanings of a Mystic*, p. 165). The wedding garment in Revelations is also called the white stone, the hidden manna, the tree of life, the morning star, white raiment, and gold tried in the fire.

“The mystic marriage of the lower self to the higher, the immaculate conception, and the divine motherhood which nourishes ‘the new born Christ’ deep in its bosom, unseen by a scoffing world, are actual experiences of a growing number of people”



Hans Memling (ca. 1433-1494), Central Panel, 1479, Hôpital Saint-Jean, Bruges.

### ***The Mystical Marriage of St. Catherine***

*The emblematic and signature wheel is present in most depictions of the martyred saint. The Virgin and Child-Groom are flanked by John the Baptist and John the Evangelist. St. Barbara is represented reading a book.*

(*Message of the Stars*, p. 10).

John the Baptist sees Jesus and says, "Behold the Lamb of God." In Revelations the voice of mighty thunderings says, "the marriage of the Lamb is come, and his wife hath made herself ready...Blessed are they which are called unto the marriage supper of the Lamb." Max Heindel explains, "There is that marriage in every soul's experience, and always under similar circumstances. One of the first requisites is that the soul must have been forsaken by everyone else: it must stand alone without a single friend in the world. When that point has been attained, when the soul sees no succor from any earthly source, when it turns with its whole heart to heaven and prays for deliverance, then comes the deliverer and also the offer of marriage. In other words, the true Teacher always comes in response to the earnest prayers of the aspirant" (*Mysteries of the Great Operas*, p. 163).

The spiritual and esoteric meaning of the mystic marriage became crystallized around the name of Catharine, as in the sense of *catharsis* (to purify) and *Cathari* (the religiously pure). St. Catharine of Alexandria was the original "bride of Christ," but the devout and rightly proud people of medieval Siena also made this claim for their Catharine, who did not fail to impress her contemporaries with her extraordinary powers as a saint. She joined the Dominican Order in which, solely because of her sanctity and in spite of her lack of culture, she played a prominent part in the historical events of her age. Popular belief naturally ascribed to her all the honors of her namesake of Alexandria, and her mystic marriage has been pictured by numerous Umbrian and other painters. Max Heindel writes (*A&MI*, p. 119) that both Dominicans and Franciscans attest to her having received the stigmata.

The near-formula portrayal of St. Catharine depicts the infant Christ placing the ring of betrothal on her finger. Once, she said, when she was fasting and praying, Christ Himself appeared to her and gave her His heart. This should come as no surprise. As Paul, an occultist, exhorts his fellows to cultivate the all-comprehending *mind* of Christ, so the Catholic church urges its charges on the mystic path to develop the soft, sensitive, all-embracing *heart* of Christ.

Ultimately, Catharine is a representation of the chaste soul which has both wedded the Christ Spirit and given mystic birth to the Christ Child. The original Catharine of Alexandria is a semihistorical figure who is revered by the church as the patron of philosophy, science, and language. She is the tutelary saint of the University of Paris. According to the Roman Breviary for November 25, the Saint's day, she was a noble maiden, distinguished in all virtue, especially wisdom and moral purity. She attained such a height of holiness and learning that by age eighteen none could best her in logic or persuasion. But when she protested the torture and death of Christians at the hand of King Maxentius, rebuking him for his cruelty, he sought the most learned men of the day to confute her and vindicate his practice of worshiping idols. These sages, however, were overcome by her keen intellect and piety, and the love of Jesus Christ was

kindled in them. Maxentius, outraged, had Catharine flailed with leaden whips and then bound to a wheel set with numerous sharp blades. But as she prayed, the wheel was shattered and so Maxentius had her beheaded. Tradition tells of her body being laid on Mount Sinai by angels. The wheel associates Catharine with the Solar Christ and she is frequently depicted wearing either a wheel brooch or star-wheel-patterned raiment.

The marriage of St. Catharine to Christ was the subject for a remarkably large number of painters, including Carlo Crivelli, Albrecht Durer, Jan Van Eyck, Pinturicchio, Raphael, Hans Memling, Fra

Angelico, Bernardino Luini, Andrea del Sarto, Ghirlandajo, Fra Bartolomeo, Borgognone, Paul Veronese, Parmigianino, Correggio, Murillo, and Tintoretto. Obviously, more was intimated in these representations than meets the eye. They satisfied the deep surmise in their viewer that a special union could and does take place between the Christ and the pure and devoted soul.

Max Heindel reminds us that the mystic wedding is neither a fantasy of sublimated eroticism nor a unique occurrence. "All who are upon the Path, whether the path of occultism or mysticism, are weaving the 'golden wedding garment'" by both



Julius Schnorr von Carolsfeld, 1808-1853

### *The Marriage of the Lamb*

*"Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready"—Revelations 19:7.*

inner alchemical work, as detailed in *The Chemical Wedding of Christian Rosenkreutz*, and by outer service, whereby they transmute the body into the ruby soul, the red Philosopher's Stone, or the white Philosopher's Stone, the diamond soul. Eventually, when the aspirant nears completion of the process of transfiguration, the body transfigured by the Christ Light will have the uniform color corresponding to the pink color seen by occultists as the Spiritual Sun, the vehicle of the Father (*A&MI* p. 101). How, then, do we prepare for and bring about the mystic marriage? Let one who knows tell us: "The sooner we learn to see in ourselves a whole creative unit, the more we preserve our own creative force, and send it upward for spiritual purposes, the sooner we shall find the man or woman within ourselves. The mystic marriage will then have been performed."

"Thus by degrees the man finds the finer feminine qualities in himself, and the woman finds the noblest traits of the man. When that point has come where there is a perfect balance, the mystic marriage takes place." (*IIQ&A*, p. 456-7).

"And the Spirit and the bride say, come. And let him who hears say, come...Even so, come, Lord Jesus." □

—C.W.

## RELIGION AND ART

### *The Divine Image*



Illustration to Milton's *Paradise Lost*, William Blake, 1808. Watercolor on paper, 50.5 x 40.2 cm. Gift by Subscription. Courtesy, Museum of Fine Arts, Boston

#### ***Christ Offers to Redeem Man***

*One of twelve watercolor with pen drawings, here Blake has brought out the theological centrality of Christ's sacrifice to redeem man. His ecstatic gesture of renunciation contrasts with the material and therefore despairing perceptions of Jehovah, who cannot understand the nature of this sacrifice. Christ's gesture of affirmation prefigures the crucifixion. Four angels offer crowns to the Light and Logos of Creation Who, as the Incarnation of Mercy, Pity, Love, and Peace, will adopt a human heart and show a human face to reclaim the divinity of the human form, made in the image and likeness of its Creator.*

To Mercy, Pity, Peace, and Love,  
All pray in their distress,  
And to these virtues of delight  
Return their thankfulness.

For Mercy, Pity, Peace, and Love,  
Is God our Father dear;  
And Mercy, Pity, Peace and Love,  
Is man, his child and care.

For Mercy has a human heart;  
Pity, a human face;  
And Love, the human form divine;  
And Peace, the human dress.

Then every man, of every clime,  
That prays in his distress,  
Prays to the human form divine:  
Love, Mercy, Pity, Peace.

And all must love the human form,  
In heathen, Turk, or Jew.  
Where Mercy, Love, and Pity dwell,  
There God is dwelling too.

—William Blake



### *Liberty and Personal Responsibility*

**O**NE PRINCIPLE that today's intellectuals most passionately disseminate is vulgar relativism, "nihilism with a happy face." For them it is certain that there is no truth, only opinion: *my* opinion, *your* opinion. They abandon the defense of intellect. There being no purchase of intellect upon reality, nothing else is left but preference, and will is everything. They retreat to the romance of will...

Vulgar relativism is an invisible gas, odorless, deadly, that is now polluting every free society on earth. It is a gas that attacks the central nervous system of moral striving. The most perilous threat to the free society today is, therefore, neither political nor economic. It is the poisonous, corrupting culture of relativism.

Freedom cannot grow—it cannot even survive—in every atmosphere or clime. In the wearying journey of human history, free societies have been astonishingly rare. The ecology of liberty is more fragile than the biosphere of Earth. Freedom needs clean and healthful habits, sound families, common decencies, and the unafraid respect of one

human for another. Freedom needs entire rainforests of little acts of virtue, tangled loyalties, fierce loves, undying commitments. Freedom needs particular institutions and these, in turn, need peoples of particular habits of the heart.

Consider this. There are two types of liberty: one precritical, emotive, whimsical, proper to children; the other critical, sober, deliberate, responsible, proper to adults. Alexis de Tocqueville called

attention to this alternative early in Democracy in America, and at Cambridge, Lord Acton put it this way: Liberty is not the freedom to do what you wish; it is the freedom to do what you ought. Human beings are the only creatures on earth that do not blindly obey the laws of their nature, by instinct, but are free to choose to obey them with a loving

will. Only humans enjoy the liberty to do—or not to do—what we ought to do.

It is this second kind of liberty—critical, adult liberty—that lies at the living core of the free society. It is the liberty of self-command, a mastery over one's own passions, bigotry, ignorance, and self-deceit. It is the the liberty of self-government in one's own personal life. For how, James Madison once asked, can a people incapable of government in private life be capable of it in public? If they cannot practice self-government over

***For a society without inner policemen, self-governing consciences, there aren't enough policemen in the world to make society civil. Self-control is not authoritarianism but rather the alternative to it.***

*This article excerpts part of an address given in Westminster Abbey in May, 1994 by Robert Novak, as the twenty-fourth recipient of the Templeton Prize for Progress in Religion. A more complete text appears in the August/September issue of First Things, A Monthly Journal of Religion and Public Life.*

their private passions, how will they practice it over the institutions of the Republic?

There cannot be a free society among citizens who habitually lie, who malingers, who cheat, who do not meet their responsibilities, who cannot be counted on, who shirk difficulties, who flout the law—or who prefer to live as serfs or slaves, content in their dependency, so long as they are fed and entertained.

Freedom requires the exercise of conscience; it requires the practice of those virtues that, as Winston Churchill noted in his wartime speeches to the Commons, have long been practiced in these Isles: dutiful stout arms, ready hearts, courage, courtesy, ingenuity, respect for individual choice, a patient regard for hearing evidence on both sides of the story.

During the past hundred years, the question for those who loved liberty was whether, relying on the virtues of our peoples, we could survive powerful assaults from without (as, in the Battle of Britain, this city [London] nobly did). During the next hundred years, the question for those who love liberty is whether we can survive the most insidious and duplicitous attacks from within, from those who undermine the virtues of our people, doing in advance the work of the Father of Lies. “There is no such thing as truth,” they teach even the little ones. “Truth is bondage. Believe what seems right to you. There are as many truths as there are individuals. Follow your feelings. Do as you please. Get in touch with yourself. Do what feels comfortable.” Those who speak in this way prepare the jails of the twenty-first century. They do the work of tyrants.

You are, no doubt, familiar with the objection to this warning. Its central argument goes like this: to accept the idea of moral truth is to accept authoritarian control. But between moral relativism and political control there is a third alternative, well known to the common sense of the English-speaking peoples. It is called self-control. We do not want a government that coerces the free consciences of individuals; on the contrary, we want self-governing individuals to restrain immoral government. We want self-government, self-command, self-control.

If a people composed of 100 million citizens is guarded by 100 million inner policemen—that is, by 100 million self-governing consciences—then the number of policemen on its streets may be few. For a society without inner policemen, on the other hand, there aren’t enough policemen in the world to make society civil. Self-control is not authoritarianism but rather the alternative to it....

Liberty itself requires unprecedented virtues, rarely seen in simpler and more simply led societies. Special virtues are needed by self-governing peoples: calm, deliberate, dispassionate reflection; careful, responsible, consequence-accepting choice. In self-government, citizens are sovereigns, and must learn to exercise the virtues of sovereigns.

The free economy, too, demands more virtues than socialist or traditional economies: It demands active persons, self-starters, women and men of enterprise and risk. It requires the willingness to sacrifice present pleasures for rewards that will be enjoyed primarily by future generations. It requires vision, discovery, invention. Its dynamism is human creativity endowed in us by our Creator, Who made us in His image.

And so, too, the pluralist society calls for higher levels of civility, tolerance, and reasoned public argument than citizens in simpler times ever needed....

No one ever promised us that free societies will endure forever. Indeed, a cold view of history shows that submission to tyranny is the more frequent condition of the human race, and that free societies have been few in number and not often long-lived. Free societies such as our own, which have arisen rather late in the long evolution of the human race, may pass across the darkness of time like splendid little comets, burn into ashes, disappear.

Yet nothing in the entire universe, vast as it is, is as beautiful as the human person. The human person alone is shaped to the image of God. This God loves humans with a love most powerful. It is this God who draws us, erect and free, toward Himself, this God Who, in Dante’s words, is “the Love that moves the sun and all the stars.” □

—Robert Novak

## BOOK REVIEWS

### *Whose Truth? Who's a Heretic?*

**W**HY WOULD ANY forward thinking person, other than an academic, care to read a book on Christian heresies? Who cares what some ancient religious rebels misguidedly thought? Joan O'Grady advances some highly instructive answers to these and other relevant questions in her book *Early Christian Heresies* (Barnes & Noble, New York, 1985).

We are all familiar with the prerequisite for conferring sainthood upon individuals—they must be dead individuals. Humans seem constitutionally indisposed toward permitting the living to merit holiness. Being in a body is enough, in itself, to exclude membership in the ranks of the sanctified. Memory and imagination must work their dubious alchemy on the one who can no longer speak and act in a mortal, fallible, which is to say, human, manner.

This same human perversity, which posthumously accorded Divinity upon a crucified Nazarene, can operate at the group level, whereby a religious movement, viewed at its inception as radical and dangerous, so transforms prevailing belief and thought patterns that it becomes an institutional norm by which other new ideas and practices may be judged wayward and wrong.

Today a number of suspect sects are being

branded as cults by the Chicago-based Cult Awareness Network (CAN). CAN lists seven distinguishing characteristics which, they allege, constitute a cult profile: mind control, charisma, leadership, deception, exclusivity, alienation, exploitation, and totalitarian world view. It would be all too easy, by applying these criteria, to see how, from the vantage of the established Jewish religion of Jesus' time, he and his associates were a cult. In the eyes of the alarmed and outraged Pharisees and Sadducees, Jesus and his ilk were fanatics and troublemakers. In fact, for first-century Jews and

Romans (whose religion was both polytheistic and anthropomorphic), Christianity was not merely heresy, it was blasphemy. It did not subtly diverge from the status quo, it represented a radical departure.

*Early Christian Heresies* makes clear

that there can be no heresy without an orthodoxy. But it took half a millennia to posit and consolidate a Christian orthodoxy, so that "it was often due to the very heresies themselves that doctrines were formulated and reformulated." The body of Christian dogma came into being through the painful process of identifying its beliefs in fixed terms and then discriminating those beliefs from what did not accord with them. This was no easy task, as the doctrinal history of the catholic (universal) church makes patently clear.

For one thing, many church fathers thought that

***For first-century Jews, Christianity was not merely heresy, it was blasphemy. It did not subtly diverge from the status quo, it represented a radical departure.***

the very act of defining distorts the understanding of that which lies beyond logic. As St. Hilary, Gallic bishop of the fourth century, said, “The error of others compels us to err in daring to embody, in human terms, truths which ought to be hidden in the silent veneration of the heart.”

O’Grady wonders whether the inevitable distortion incident to doctrinal formulation was not the necessary price orthodox Christianity had to pay to become a world religion—which otherwise might have fractured into a myriad of divergent sects. Some of the earliest heresies were precisely those that were reacting against the increasing legalism and intellectualism of the Great Church as it inherited much that was practically useful from the law and administration of the Roman Empire. The Montanists, for instance, a powerful force among second-century Christians, rebelled against the increasing temporality of the Church and resented the diluting and mainstreaming of Christianity. Likewise, the Marcionites aimed at a simple, ascetic form of Christianity, emphasizing mercy and forgiveness. They opposed the surge of speculative ideas and Old Testament legalism.

Gnosticism especially advanced high truths which have seen no counterpart until the advent of Rosicrucian Teachings in modern times. Many schools of Gnostics believed that the heavenly Christ entered the man Jesus at the moment of his baptism by John and left him at the crucifixion. Valentinian Gnostics correctly (according to Western Wisdom Teachings), saw the God of the Old Testament (Jehovah—the Holy Spirit) as a lesser Power than the Father of All, Who did not create a universe from nothing (as per Genesis), but contained all within Himself.

In the most complete apocryphal gospel extant, the Gospel of Thomas, a 400 A.D. Coptic text based on a second-century Greek original, called by the Gnostics *The Secret Sayings of Jesus*, true religious experience is defined as “the recognition of one’s own identity” and knowing one’s Self as one of the “sons of the Living Father. But if you do not know yourself, then you are in poverty and you are poverty.” In this Gospel, the Kingdom of Heaven is never seen as future consummation but exclusively as a state within. O’Grady writes that



From an early Greek manuscript

***The Emperor Constantine Presenting the Labors of the Council of Nice to Christ for His Blessing.***

*The first ecumenical council was convoked in 325 A.D. at Nicea to resolve the Arian issue. Arianism (which denied Christ’s divinity) was condemned and the Nicene Creed was adopted as a formulary of basic Christian beliefs.*

“knowledge of where a man comes from, who he is, and where he is going is the kernel of Gnosticism.” Does this sound familiar?

Valentinus saw man as a spiritual spark come from God, going through cycles of rebirth, requiring for his salvation (“the redemption of the inner spiritual man”) “a Redeemer, who came to earth and found his way back to the Father of All,” thus becoming “a Way, a Gnosis, a Discovery, and a Confirmation.”

Experiential (not purely intellectual) knowledge, knowledge, as students of Rosicrucian philosophy would say, resulting from living the life, is Redemption. “If one has knowledge, he is from above...Having knowledge, he does the will of the One who called him...He who is to have knowledge in this manner knows where he comes from and where he is going.” So believed and understood many Gnostics, who were, nevertheless,

eventually marked as heretics by the “universal” church.

Early Christian Gnostics, like Clement of Alexandria (c. 150-215 A.D.) and his pupil Origen, managed to be retained in the expanding fold, though Clement wrote that “The true gnostic is the Lord’s brother and friend and son” because his wisdom derives from the continued practice of faith and love. For Clement, in fact, Christianity was essentially a philosophy in its original sense of “love of wisdom.”

Docetism and Manichaeism both grasped the truth that Christ was “a divine being clothed in the semblance of man.” Both repudiated the anthropomorphism (an angry, jealous God) of the Old Testament. But neither (at least in their exoteric form) could resolve the question of good and evil and were caught in an irresolvable dualism.

Fifth century Nestorianism, on the other hand, was able to resolve the problem Christ’s nature required by many believers. Two points were at issue: “If Christ were admitted not to be fully divine, there could be no doctrine of the Incarnation; if Christ were said not to be fully human, there would be no doctrine of Redemption.”

Nestorius taught that there was a human person, Jesus of Nazareth, and a divine Person, the Word—two persons or beings united by will. Therefore, the Son of God did not become a man, but was joined to a created man born of the Virgin. Nestorius apparently was not aware of human occult “anatomy.” Yet he closely approximates the Western Wisdom understanding of the composite nature of Christ Jesus. Nestorianism was condemned a heresy at the Council of Ephesus in 431. Nestorius himself was exiled. Such was the price one then paid for believing what one believed.

How well would a Fellowship student have fared at that time?

O’Grady points to the central irony of all fledgling religions that become adopted by entire peoples and nations: “A persecuted Church [*ecclesia*, a company of believers] turns persecutor.” In 313, the Roman Emperor Constantine, issued the Edict of Milan, which granted Christians freedom to openly practice their religion. The Christian community became a respectable body within secular

society. “This inevitably increased the amount of worldliness in the Church and the number of purely nominal Christians within it.” For many, the true Christian path of sacrifice became, paradoxically, less compelling upon its public acceptance. Reaction against this worldliness and ease was the strongest motive force in the fourth-century “flight to the desert” and the institution of monasticism, which began in the Egyptian desert and spread rapidly both east and west.

*Early Christian Heresies* covers the first five centuries of Christianity, during which most of the (most threatening) heresies arose. Generally, O’Grady

observes, heresies are likely to arise “when questions are posed which seem to lie beyond the logic of the human mind.” Whereas the earliest heresies grew up around the perennial problem of good and evil and how to explain it, fourth-century heresies were doctrinal—concerned with the meaning of the Trinity and the Nature of Christ.

At this juncture appear Arianism, Nestorianism, Monophysitism, and Apollinarianism. (This latter “heresy” exactly describes the Rosicrucian understanding of the Being *Christ Jesus*: Christ, the Logos, displaced Jesus’ Spirit. Jesus’ human nature



Panel from the Ghent Altar-Piece, 1427-30, Hubert and Jan Van Eyck, Ghent

### *The Holy Hermits*

was ruled by a “Divine Guide.” Apollinarius thought that he had resolved the problem of uniting the divine and the human in one person. But he

***Without constant vigilance and intellectual honesty, the spirit of truth tends to precipitate and get fixed into rigid formulations, verbal icons.***

was immediately attacked.) We see, for the first time, the introduction of purely theological definitions set forth as articles of belief, dogmas having no basis in Scripture but arising out of deduction and elucidation.

O’Grady traces the first critical stages of the growth of a body of belief, forced into being, as it were, by contending or variant beliefs; struggling to articulate itself as doctrine; and then assigning the onus of necessity as dogma, by which it becomes binding. No longer do we have admissible variant beliefs, heterodoxy. The increased worldly authority of the Church insists on one correct and explicit position on each question. What does not agree with this right belief (*ortho + doxa*) is heresy and anathema. The word (Gr. *herens*) that at first designated, variously, the act of choosing, the choice of philosophical principles, and those (party or sect) who professed them, came to signify a spiritual aberration disruptive of doctrinal unity.

Were the Teachings of the Rosicrucian Philosophy to be considered from the perspective of Christian orthodoxy in the less accommodating climate of its earlier era, they would be found heretical, and their proponents regarded as heretics, just as were many earnest, moral, highly intelligent, God-devoted Christians in earlier times. As students of esoteric Christianity, we may possibly think ourselves more enlightened than our conventional brethren. Yet with greater knowledge comes greater intellectual and moral responsibility. Might we at times be inclined to rush to judgment and be intolerant or dismissive of competing or

### **What to Forget**

If you would increase your happiness and prolong your life, forget your neighbor’s faults. Forget all the slander you have ever heard. Forget the temptations. Forget the fault finding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life; they will come, but will only grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday, start out with a clean sheet today, and write upon it for sweet memory’s sake only those things which are lovely and lovable.

—Clermont Herald

unsettling assertions made by other groups, which we defensively label cults or kooks or crazies (and maybe they are!)?

If O’Grady’s very approachable study of the doctrinal emergence of early Christianity teaches us anything, it is that without constant vigilance and intellectual honesty, the spirit of truth tends to precipitate and get fixed into rigid formulations, verbal icons. Without a countering influence, open-mindedness tends toward close-mindedness. Humans are prone to atavism: we tend to become proprietors of a point of view and possessed by a limited set of truths—to the exclusion of anything new or other. If we are to be enlightened by the Holy Spirit and inspired by the truths of living Christianity, we must ever return, in heart and mind, to the living Word that speaks through the Holy Spirit to remind us of what is true, who we are, and the One by and in Whom all is. □

—C.W.

### *The Occult Effect of Certain Foods*

**WE HAVE OBSERVED** in a recent *Rays* article that serious esoteric study brings about modifications in the four human vehicles (dense, vital, desire and mental bodies) and that these changes in turn determine our preferences for and heightened sensitivity to particular foods, including the pseudo-foods, coffee, tea, and alcohol.

A consideration of the origin and evolution of human bodies shows that nine celestial hierarchies actually rayed part of their being into inchoate man. Many of these hierarchies continue to influence human development, especially members of the third (Angels,

Archangels, Lords of Mind) and second (Lords or Spirits of Form, Motion, and Wisdom) orders. This influence filters down into matters as detailed and specific as the formation of protein (controlled by the Spirits of Form—associated with the constellation Scorpio) and the production of fat (the province of the Spirits of Motion—emanating from Libra).

Let us compare three kinds of food in relation to their cosmic significance as we become more sensible of their effects in ourselves through esoteric

training. First, milk and milk products. Milk is a unique substance. While it provides sustenance for living beings, linking individual members to the common human species and uniting them to terrestrial conditions, it does not prevent them at the same time from being citizens of the whole solar system.

We understand that as candidates for initiation it is important for us not to bind ourselves and be

weighed down by earth forces. At the same time, should a person develop a love solely for that which detaches him from the earth, he may lose the threads that unite him with human activities on earth. A fanatical enthusiasm for the spiritual could create an obstacle in the physical body that would divorce

him from all relationship to what is earthly and human. Milk, in this respect, is unique in that it provides the esoteric student with a kind of ballast, enabling him, as it were, to keep his feet on solid ground but not confining his activities solely to terrestrial affairs.

The consumption of flesh foods, on the other hand, has this binding effect. For not only do they stimulate the instinctive life of the will as it expresses, mostly unconsciously, in the passions as they relate to purely earthly affairs, but, since they

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are not, like milk products, obtained directly from the life processes of living creatures, human or animal, but from the already transformed part of animal substance, flesh foods deprive humans of the

***The consumption of sugar creates a kind of innocent egohood which may form a counterpoise to the necessary selflessness in the moral and spiritual sphere.***

forces that liberate them from the sphere of the earthly. A meat diet promotes a more complete adaptation to specifically material conditions. A determination to consume animal flesh signifies, usually unconsciously, a renunciation of the joys of heaven and a desire to be fully absorbed in an exclusively terrestrial existence.

A vegetarian diet, on the contrary, stimulates in the organism those forces which bring man into a kind of union with the whole solar system, so that his physical sheath participates in these solar forces. The lightness of the organism which results from a vegetarian diet lifts man above terrestrial heaviness and sensitizes him to extramundane influences; so that, for instance, with the elaboration of an inner taste, he can actually savor sunlight.

Let us briefly consider the effects of several articles of food. Firstly, sugar. We understand that a principal aim of psychic (soul) development is to become progressively more selfless. Yet, given that man, by virtue of his physical body, has an earthly task to fulfill, the consumption of sugar creates a kind of innocent egohood which may form a counterpoise to the necessary selflessness in the moral and spiritual sphere. The addition of a certain quantity of sugar to the diet helps anchor man to the earth, encouraging in him a healthy perspective that offsets the temptation to become a

dreamer and visionary and lose the capacity for sound judgment in mundane affairs.

Sugar facilitates the imprinting of one's character on the physical body. It may be observed that in countries where sugar consumption is low, the inhabitants have a less defined individuality, manifesting more the typical racial characteristics, than in countries where consumption is high and individuality shows in outward appearance.

The effect of coffee and tea are intensified in the esoteric student. Both are stimulants. But their effects are different. Coffee has the effect of lifting the etheric body out of the physical body in such a way as the latter is felt as a solid foundation for the former. Coffee causes the perception of a differentiation of these two bodies, throwing the physical structure into sharp relief and promoting a physically logical consistency, thinking based on facts, and reinforcement of stability.

Tea produces an analogous effect in differentiating between the physical and etheric nature, but here the physical body is less clearly defined while the tendency of the etheric body is to fluctuate. As a result of drinking tea, thoughts become dissociated, unstable, less capable of adhering to the facts. Dreamy fantasy and a certain nonchalant insouciance are the result. Tea stimulates the imagination, but it does not make for fidelity to truth. It may be appropriate for social gatherings where it can promote flashes of wit and intellectual virtuosity, but it does not promote accommodation to the reality of circumstances and the solid demands of practical life.

If coffee promotes something like stability in the physical body and tea drinking favors a kind of charlatanism or blithe dismissal of the facts, chocolate promotes philistinism, since it curtails the sense of inner mobility and dulls the sensibility. The drinking or eating of chocolate at family gatherings helps to smooth emotional harshness and personalism.

Finally, we will make mention of alcohol, from one vantage only. For one who takes up the Rosicrucian teachings and makes them an integral part of his life, alcohol proves to be not only a dead



weight but acts directly as a counter force on the fermentation, when grape juice is transformed into

***We know Lucifer as the great deceiver and the false light. Alcohol is a false spirit. Under its influence self-deception knows no bounds.***

alcohol. Alcohol introduces something into the organism which from the outside acts like the Ego upon the blood. When alcohol is consumed a counter-ego is introduced, an ego which directly opposes the deeds of the spiritual Ego.

We know Lucifer as the great deceiver and the false light. Alcohol is a false spirit. Under its influence self-deception knows no bounds. Since alcohol works on the blood in the same way as the ego, an inner war is unleashed. It has been said that “we condemn to impotence everything that proceeds from the Ego when we consume alcohol, which is the antagonist of the Ego.” He who drinks alcohol behaves like someone who wishes to demolish a wall and hammers on one side, at the same time placing people on the other side who hammer in opposition to him. In the same way does the consumption of alcohol nullify the activity of the Ego on the blood.

The thrust of this brief study has been to identify the occult effect of certain substances when taken into the system of the person who has begun esoteric development. This development has the effect of separating and individualizing the internal organs, making them more independent of one another. Under such conditions the aspirant may experience some physical unsettlement. He will also be able to observe for himself the influences of the articles that have been mentioned herein. Always the rule is to prove for one’s self that which is true. What is here written is offered as an aid in making that proof. □

C.W.

## DOING AND BEING FOR OTHERS

How are we to *be* with others?

What are we to *do* for others?

Consider the following New Testament directions:

*Receive* one another as Christ received us—Rom. 15:7.

*Admonish* one another—Rom. 15:14.

*Bear* one another’s burdens—Gal. 6:2.

*Bear with* one another—Col. 3:13.

*Care for* one another—I Cor. 12:5.

*Comfort* one another—1 Thes. 4:18.

*Confess* faults one to another—James 5:16.

*Edify* one another—1 Thes. 5:11.

*Encourage* one another—1 Thes. 4:11.

*Esteem* others better than oneself  
—Phil. 2:3.

*Fellowship* with one another—1 John 1:7.

*Forbear* one another—Eph. 4:2.

*Forgive* one another—Eph. 4:32.

*Greet* one another—Rom. 16:16.

*Honor* one another—Rom. 17:10.

*Be hospitable* to one another—1 Pet. 4:9.

*Be humble* toward one another—1 Pet. 5:5.

*Be kind* one to another—Eph. 4:32.

*Love* one another—John 13:34.

*Be at peace* with one another—Mark 9:50.

*Pray* for one another—James 5:16.

*Be of the same mind* with one another  
—Rom. 15:5.

*Seek after that which is good* for one another—1 Thes. 5:15.

*Serve* one another—Gal. 5:13.

*Stimulate* one another to love and good deeds—Heb. 10:24.

*Be subject* to one another—Eph. 5:21.

*Teach* one another—Col. 3:16.

*Be tenderhearted* with one another  
—Eph. 4:32.

*Wait* for one another—1 Cor. 11:33.

# HEALING

## *Keepers of the Temple*

*Know ye not that ye are the temples of God, and that the spirit of God dwelleth in You?—1 Cor. 3:16.*

**WE ARE INDEED TEMPLES** of God, and it is our duty and privilege to keep the temple pure and holy—and healthy. We want no money changers in the form of greed, selfishness, and intolerance—and disease.

We know how important it is to keep ourselves from things which will coarsen and make us less sensitive and more susceptible to bodily ailments; therefore, we spend time every day in study and meditation to bring us closer to the things of the Spirit. But if we default from that practice and do and say things that are contrary to God’s laws, we are failing to develop the sensitivity and awareness we want and need. At the same time we create conditions for imbalances in one or more of our vehicles.

There are elements in our lives that are so common and pervasive that we scarcely notice their unwholesomeness. The violence on television, the appeal to sensationalism and crudeness in newspapers and magazines, the gossip we listen to and help to spread. All these things contaminate our bodily temple, making it less fit as a dwelling place for the Spirit. At the same time our resistance to various ailments is lessened by passively absorbing and even contributing to these negatives influences.

“Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap”—Galatians 6:7.

These verses Paul wrote to his friends in Galatia tell us plainly that if we sow to the flesh, we shall reap corruption; but if we sow to the Spirit we shall



Fresco, 1304-06. Giotto di Bondone. Cappella Scrovegni (Arena Chapel), Padua

*Jesus Clears the Temple*

reap rewards of a spiritual nature.

Is our temple shining with the light of purity and health, or has the mist of materialistic desire been allowed to occupy and enshroud it? The choice is ours—always. □

**VISIBLE HELPERS** are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30 and in the Pro-Ecclesia at 4:45 P.M. when the Moon is in a cardinal sign on the following dates:

January.....5—12—19—25  
February.....1—9—15—21—28

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

*The Adventures of Rex and Zendah  
in the Zodiac—Part I*

**INTRODUCTION**

The Ram comes rushing in the spring,  
**H**is exit is a quieter thing.

**N**ext comes the Bull with heavy tread;  
The earth he tosses with his head.

The Heavenly Twins dance through the air,  
Their joy or sorrow makes one stare.

The Crab crawls out of ocean wide,  
**B**ehind his rock he'll often hide.

**W**ith dignity the Lion stands;  
**S**o just and true he rules his lands.

The Virgin holds a sheaf of corn;  
**L**ook to your work when she is born,

**F**or next the Balance tried and true  
**W**ill weigh the things you ought to do.

**W**hat follows is a curious thing—  
The Scorpion with his cruel sting.

The Archer next, so wise and wild,  
**H**e seems both old man and a child.

The Sea Goat climbs the mountain high,  
**H**is motto, "I attain or die."

The Man with Waterpot on high  
**P**ours out his wisdom from the sky.

**L**astly two Fishes swim the sea;  
They should bring Peace and Unity.

**Y**OU HAVE ALL HEARD about the twelve signs of the Zodiac, those groups of stars that form a band around the earth, through which the Sun seems to pass during the year and the Moon, in her journey, every twenty-eight days.

Tales and legends about the signs of the Zodiac have been told for thousands of years, for they are very, very old, perhaps older than our earth. Children in China, Egypt, Babylon, Persia, and Arabia knew much about them, and looked up and found them in the sky as you may do now.

The names the ancient peoples gave them were not always the same as ours, but the stories they told about them were similar. In Babylon, the sign we call the Lion was the Great Dog, and the Twins had a shepherd to look after them, to see that they did not get into mischief, I suppose, as twins often do!

The Chinese picture the Zodiac much as we do, but they have Virgins sitting with their hands folded instead of one, and a Dragon instead of a Sea Goat, and sometimes all the signs are nicely seated on little stands like those you see on old Chinese vases in the shops. You can recognize the same signs too in the Egyptian pictures, where the Sea Goat is often depicted as a Crocodile, while in ancient Arabia the Ram, Bull, and Goat have a god riding on their backs, and the Fishes have a god seated between them.

The zodiacal New Year does not begin when ours does and perhaps you wonder why the Ram does not "rush in" on January first. The New Year does not start on January first for every nation, and many hundreds of years ago it was the custom to

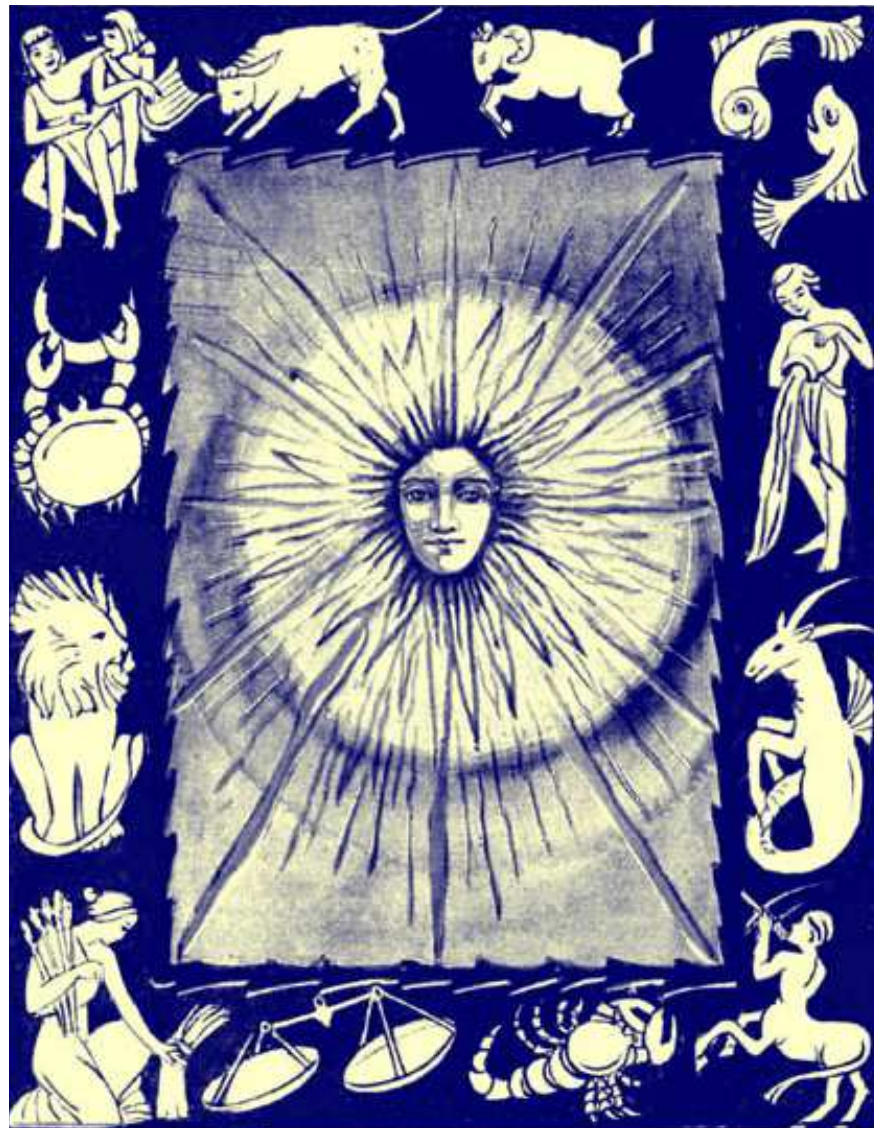
celebrate this at the proper Sun Time—that is, March twenty-first, for the Sun always says *that* is the beginning of the year, in spite of the laws that men make. The old Romans recognized this for a long time until one of the Emperors decided he would alter the calendar.

The Sun, Moon, and stars form a giant clock and calculate their time just the same, whatever we say, and it is not so very long ago that men in England counted their day, month, and year sums so badly that their time and the Sun's did not agree. When they tried to put it right, they had to lose eleven days to straighten things.

What happened to the children who had birthdays about that time I do not know. It is bad enough, you will say, to have one on February twenty-ninth in a Leap Year! However, just to show that the Sun knows better than grown-ups, he gives you a birthday just the same every year, even if you *are* born on the twenty-ninth, only it is not always on the same day.

The stars that make up the groups that are called the signs of the Zodiac can be observed if you will go out on a clear night. You will see them best before the Moon has risen. Perhaps the easiest to find are the Twins, for the two big stars that are supposed to be on their heads are easily seen, one below the other.

Not far off you will find a cluster of seven small stars called the Pleiades, and these are in the Sign of the Bull. They are sometimes termed the Seven Sisters. One was supposed to



have done something wrong and so was shy and hid behind the others. Unless your eyes are very keen you cannot see her.

“Is any of the tale true?” you may ask. Well, some of it is, but which part you must find out for yourself. If you have a birthday on the same day as either Rex's or Zendah's, you will find that some of their adventures will happen to you either asleep or awake, or you will want to do many of the things they loved to do. Now we must start the adventure.

#### PROLOGUE

Rex and Zendah lived in the country, on the side of a hill with great pine trees on the top, which Zendah always said sang the Sun to sleep at night. Rex thought they were the poles that carried the fairies' wireless messages to the star people.

Every morning from their bedroom they could see the Sun rise over the hill opposite, and at night they often watched the stars gradually light their lamps—that is if they happened to be awake! In the winter they sometimes crept out of bed to peep at the sparkling Dog Star that

comes up over the side of the sky to keep watch over the earth after Orion has drawn his sword and lighted up his belt for everyone to see.

Rex's birthday was on March twenty-seventh, just when the Sun has come into the Sign of the Ram. He was quick and merry with bright brown eyes and curly hair, the color of a ripe chestnut. Some of his boy friends said his hair was as hot as his temper, but he was never angry for long.

Zendah's birthday was on November twenty-sixth, when the Sun is in the Sign of the Archer. She was fair-haired, with big blue eyes, and thought it a great shame that her hair was only wavy and not curly like Rex's! Her greatest delight was to ride the little white pony given to her by her father on her twelfth birthday.

They both disliked being kept indoors, and they would rather spend all their time racing over the country in search of adventures of one kind or another. In the winter they liked sitting by the fire, when the wind was howling in the pine trees on the hilltop, and listening to the stories about birds and animals that mother told them, or looking through father's telescope and trying to learn all the names of the stars.

So that when the Great Adventure came—but there—you must read it for yourselves.

#### THE ADVENTURE

On this special night, the twentieth of March, Rex and Zendah had talked about the stars for a long time before going to sleep, so Zendah was not very surprised when she woke with a start to find a shining yellow figure standing beside her bed. "Rex," she cried, "wake up, Hermes, the messenger of the gods, is in the room! Do wake up before he goes away!"

Both children sat up in bed and gazed at the figure of the messenger. They noted the wings on his

feet and his staff with the two twisting serpents that father had told them about. Hermes smiled at them and said, "Do you really want to know all about the Zodiac? Father Time says you may come with me and travel to the lands of the Zodiac tonight, if you wish."

"But won't it take ever so long?" asked Zendah, "and what would mother say if she found us gone?"

***"Stop a minute," said Hermes with a smile. "You must use your 'star bodies'—those you have now are too heavy. You cannot go to the stars like this."***

"Those who pass through the golden entrance gates of the twelve signs just a second before midnight are able to have all their adventures before the clock strikes twelve—everyone knows at that moment there is no time at all."

"Oh, what fun!" cried both the children, jumping out of bed and dancing wildly around. "Do let us start at once."

"Stop a minute," said Hermes with a smile. "You must use your 'star bodies'—those you have now are too heavy. You cannot go to the stars like this."

Then he took them to the window and told them to gaze on the bright Dog Star, Sirius, and to wish with all their might to visit him.

As they did this, they felt a curious sensation of sinking and sinking, and getting smaller and smaller, and tighter and tighter, till suddenly—snap!—and there seemed to be two Rexes and two Zendahs, one asleep on the bed and the other very much awake indeed, with a shiny body and a curious cloud of many colors all around it.

"Now you are using your star bodies," said Hermes, "and you will be able to fly with me to the Golden Gates."

Off they went, flying through space—passing on the way the Moon and many strange things—until they came to the entrance of the lands of the Zodiac. The gates lie just between the Fishes and the Ram.



What wonderful gates they were! White, and yet shining with many colors! Sometimes they seemed to be made of golden fire, sometimes of silver fire; yet when you looked again they appeared quite different. Something of their color you will see on a cold night when there is a wood fire burning; sometimes you will catch a glimpse of their glitter when the Sun is just sinking to his rest at night.

At a word from Hermes, the gates rolled open and the wondering children entered. Thousands of beautiful forms surged to meet them. "The Angels!" whispered Zendah. Hermes led them toward a white marble temple, which had seven massive steps leading up to the entrance porch. Inside they found a great circular hall with twelve alcoves, in each of which was an angel. The angels were dressed in beautiful robes of different colors and with a shining star on their foreheads. The travelers could not see very much of their surroundings, for the light was too strong; it seemed to change and flash, first one color, then another.

Suddenly it became more dazzling and pure white, and at that moment a voice was heard saying: "What want these mortal children?"

"Oh, Great One, permit us to visit the Lands of the Twelve Signs," answered Hermes, "that these children may return to earth and tell others of the work of the Zodiac, as did the Wise Men of old."

"That is well chosen," said the voice. "Go, children, and lose not the magic talismans that the Guardians of each sign will give you."

Keeping their faces ever toward the light until they reached the entrance of the hall, Hermes led them out of the temple and brought them to the first gate. As they went toward this gate, they noticed doors at intervals in the cloudy walls surrounding the entire country. It was toward one of these doors on the left hand that Hermes took them. "Behold the entrance to the Sign of the Fishes," he said.

"But why," asked Rex and Zendah, "do we not start at the Sign of the Ram, for we were taught that the Ram came first on the list?"

"Because in Starland everything is reversed. If you want to see a beautiful view of the distant country on earth, you must start at the bottom of a mountain and climb to the top, and, having seen everything, you go down again into the valley and tell your friends all about your journey. Your earth

## SPENCER

Spencer stood by the boundary fence  
Observing the passing scene.  
His noble visage proudly shone,  
His profile classic, his bright eyes keen.

He gazed upon adjacent land  
With proprietary air,  
And silently observed the view  
Of events enacted there.

The wind caressed his tousled locks,  
His coat was damp, but clean,  
And only snow upon his feet  
Showed where he had been.

Keenly attuned to every sound  
Spencer kept his poise.  
He made no response, though he surely heard,  
Every far-off noise.

With dignity and perfect calm  
Etched on his regal face,  
He held himself apart from all  
The drama he saw taking place.

But his volatile neighbor across the way  
Took exception to cars being parked.  
He voiced his displeasure in strident tones,  
And then — Spencer barked.

—Dagmar Frahme

is like a mirror and in it is reflected the picture of all that happens in the stars, and you know in a mirror everything is reversed.

"When you return home and wish to use the talismans given you by the Guardians of the Signs, you will begin with the Sign of the Ram. Take this scroll and do not lose it, for on it are written the passwords for all the signs; the Keeper of each gate will demand them of you before you can obtain admittance."

Hermes bade them farewell and left them to continue their journey, but told them with his merry laugh that they would see him when they least expected him. (To be continued.) □

—Esme Swainson



1877 Hansen