

Rays from the Rose-Cross



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

September/October 1997—\$5.00

LAWS OF INCARNATION—PART 2
SYMBOLISM AND PRACTICAL MAGIC
THE OCCULT BASIS OF FOLK STORIES
CHRISTIANITY AND DEMOCRACY

A CHRISTIAN ESOTERIC MAGAZINE



The Call of the Christian



Not always as the whirlwind's rush
On Horeb's mount of fear,
Not always as the burning bush
To Midian's shepherd seer,
Nor as the awful voice which came
To Israel's prophet bards,
Nor as the tongue of cloven flame,
Nor gift of fearful words—
Not always thus, with outward sign
Of fire or voice from Heaven,
The message of a truth divine,
The call of God is given!
Awaking in the human heart
Love for the true and right—
Zeal for the Christian's 'better part,'
Strength for the Christian's fight.
Gently, by a thousand things
Which o'er our spirits pass,
Like breezes o'er the harp's fine strings,
Or vapors o'er a glass,
Leaving their token strange and new
Of music or of shade,
The summons to the right and true
And merciful is made.
Oh, then, if gleams of truth and light
Flash o'er thy waiting mind,
Unfolding to thy mental sight
The wants of human kind;
If brooding over human grief,
The earnest wish is known
To soothe and gladden with relief
An anguish not thine own:
Though heralded with naught of fear,
Or outward sign, or show:
Though only to the inward ear
It whispers soft and low;
Though dropping, as the manna fell,
Unseen, yet from above,
Noiseless as dew-fall, heed it well—
Thy Father's call of love!

—John G. Whittier

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

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Three Friends

Of all the blessings which my life has known,
I value most, and praise God for three:

Want, Loneliness, and Pain, those comrades true,

Who masqueraded in the garb of foes
For many a year, and filled my heart with dread.

Yet fickle joys, like false, pretentious friends,
Have proved less worthy than this trio. First

Want taught me labor, and led me up the steep
And toilsome paths to hills of pure delight,
Trod only by the feet that know fatigue,
And yet press on until the heights appear.

Then Loneliness and hunger of the heart
Sent me upreaching to the realms of space,
Till all the silence grew eloquent,
And all their loving forces hailed me friend.

Last, Pain taught prayer! placed in my hand the staff
Of close communion with the over-soul,
That I might lean upon it to the end,
And find myself made strong for any strife.
And then these three who had pursued my



Created by Ariel Agemian exclusively for the Confraternity of the Precious Blood

steps
Like stern, relentless foes, year after year,
Unmasked, and turned their faces full on me,
And lo! they were divinely beautiful,
For through them shone the lustrous eyes of
Love.

—Ella Wheeler Wilcox

Dying and Becoming

THE AUTUMN SEASON can elicit that poignance which results from the tension between two sharply contrasting thoughts. 1) Physical life, God's created world, is stunningly beautiful. 2) All created beauty is impermanent.

The life force surging into manifestation in spring and the reign of its seemingly endless splendor in midsummer are, we gradually come to realize by fall, appearances, phases of what Goethe called "dying and becoming." And unless we ourselves take nature's cue and voluntarily die and become, we are captives on earth, prisoners of darkness, and dupes of mere seeming.

The nostalgia one feels as fall approaches echoes a mythic "Fall"—the waning of summer may engender a soul mood that senses a lost paradise of light and life. While nostalgia is backward hearkening, a specifically preChristian soul state, the autumn equinox as a Christian season identifies the remedy for that mythic Fall and is forward looking; for at this time of the year the Christ, the Light of the world, is entering the earth to regenerate the fund of life energies expended during the preceding nine months. Fall is the time of spiritual quickening on both planetary and individual levels.

The seasonal melancholy one may now experience is belied by an occasion for thanksgiving and joy. For now man's true ego more readily gains ascendancy over the magnetism of the sensory world. We remember that we are spiritual beings in physical bodies, not physical beings with occasional spiritual experiences.

While a Ray of the cosmic Christ now dies to the heaven worlds and enters the sphere of the earth, the individual Christ is released from the body's tomb-like detention and is better able to inform our



Painting, Jan de Heem, 1648, Kunsthistorisches Museum, Vienna

Eucharist in Fruit Wreath

conscious thoughts and deeds, making spontaneous appearances to the disciple consciousness and visiting the Magdalen soul steeped in ardent devotion.

Fall reminds us that the visible world is a temporal (temporary) show, and that if we would see in truth, we must die to the lust of the eyes, the pride of life, and the shallow, self-indulgent living they may prompt.

Since Christ became man, the seasons of the year teach us of cosmic love and sacrifice. The material fruits now harvested from the earth for our physical well-being are an earnest of the fruits which the true Vine ripens in us—if we as branches drink the spiritual blood of His living Word.

Now, as outer forms contract and the life force draws to the core of things, soul forms rise and bloom before our mind's eye. Fall is the season when the student returns to school. In nature's school, fall teaches us not to be conformed to the world but to be transformed by Christ, Who renews and enlightens our hearts and minds. □

Laws of Incarnation Conclusion

THE FIRST of the crucial events in the progressive Incarnation of Christ in Jesus was the Baptism in the Jordan. Outwardly, nothing special happened. But for supersensible perception the flame of the Spirit flashed from Earth to Heaven. The self-surrender of the Ego of Jesus made way for the divine Christ-Ego, which entered into incarnation in place of the human ego. The heavens opened; the broken link between heaven and earth was forged anew. Those whose souls could see the flash experienced its immense power toned down to the tender image of the dove.

For over a year the life of Jesus followed its course quietly, for the most part, both before John's imprisonment and after his death, in conscious reserve or withdrawal. Then the fire of the Christ-Ego breaks through afresh. The second stage in becoming Man is accomplished: the Christ-Ego permeates the soul or astral body. It is before Passover of the year 32. The disciples, who have just been reunited after having travelled through the country for a while two by two, experience the healing force of the astral body of Jesus, now filled with the Christ, as extending prophetically over the whole of humanity.

In the picture of the Feeding of the Five Thousand the future of their apostolic mission stands before

The author's assertion that the incarnating Christ used the dense, vital, and desire bodies of Jesus during His three-year ministry is at variance with Max Heindel's teaching.



J. J. Tissot, Watercolor, Brooklyn Museum

The Miracle of the Loaves and the Fishes

With the permeation of the human desire body by the spirit of Christ, humanity receives transformative spiritual nourishment whose Source is inexhaustible.

them. They see that to them is entrusted the spiritual nourishment which humanity is to receive into the far distant future as food and drink. The basket, from which they can give the bread of life without its becoming empty, is there because now a human astral body has been permeated with spirit by Christ.

In the night that follows, the disciples are able to see directly the new stage of existence which the Christ-Being has now attained. They see Christ walking on the stormy waves of the lake. Christ's Walking on the Sea reveals the second main stage of Incarnation. This experience of the disciples is not a sensational physical phenomenon: it is not the physical form of Christ that meets them on the sea. It is the astral body of Jesus, completely filled by the Christ-Ego which now has such an intensity that it can reveal itself to the disciples as if it were a constituent part of the sense world. The human soul-nature, glowing and tranquil in the fire of the spirit, reveals its fullness of power: the storm of the elements is stilled.

The third theophanic event marking a stage is the Transfiguration on Mount Tabor. Even the

three most trusted disciples, Peter, James and John, could not have seen the Christ in this glowing, sunlike form at any other moment than when He showed Himself to them on the summit of the Holy Mountain. It was their tremendous privilege to witness a crucial point in the maturing of the Christ-Being. A further sphere of the human organism, the life or etheric body of Jesus of Nazareth was pervaded through and through by the fire of the Sun spirit.

There is a special secret connected with Christ's permeation of human life-forces; otherwise it would not have been only the three trusted disciples who were allowed to witness the Transfiguration. What came to fulfillment then was at the same time the incipience of a future event. The Transfiguration of Christ foreshadows His

Resurrection. The body in which later the Risen One will reveal Himself to His disciples is the etheric body, now filled by the Spirit. But after the Crucifixion this body will at the same time be filled with the quintessence of the physical body, permeated by Christ, and will thereby have an intensity which enables it to work right into the physical sphere. Then the whole circle of the disciples will be able to behold the Christ.

The fourth stage will be reached when the Ego of Christ presses fully through the human physical body of Jesus. This in the end is "incarnation" in the strict sense of the word. Literally, incarnation means "becoming flesh." When the Bible says "flesh," it means the physical body. Of course the Christ-Ego had been dwelling in the physical body ever since the Baptism, but He was only able to take the final and most advanced step into complete possession of it at the end of the three years.

Providence disposed that an external Entry was

to reflect the hidden entry of the Christ-Ego into the physical body. So the Entry of Jesus into Jerusalem becomes the theophanic picture of this last stage of incarnation. The city of Jerusalem seems to be the quintessence of all that is physical. Not for nothing is it in the center of Judea, whose

landscape is the expression of the physical and mineral world, whereas Galilee, where the Transfiguration took place, is a picture of the etheric world.

Looked at superficially, Jesus' riding into the city upon an ass was nothing remarkable; but the ecstatic cries of "Hosanna" from the crowd are the echo of the spiritual event with which it is associated. Once more the old clairvoyance is aroused, and the aura of spiritual fire. In human terms, this is the manifestation of the

final resolve which burns in His soul. It reveals the new and last stage of incarnation just attained. And yet the Entry into Jerusalem is only the beginning of this last fulfillment. Ultimate possession and permeation of the physical body is achieved only in the hour of Golgotha. As the process of incarnation is completed the physical life comes to an end. Incarnation turns into exarnation. The fire of the Christ-Ego has burnt to ashes the sheaths in which It has lived for three years. It is a profoundly moving truth...that the life of Christ would have come to an end then even if He had not been nailed to the cross.

The connection between the third and fourth stages is shown by mysterious symbols. When the disciples beheld the transfigured form of Christ upon Mount Tabor, they perceived at His left and at His right Moses and Elias. They sensed dimly the universally human significance of the event and felt stirred in their will-forces. They saw themselves called to a role which, however, they could



Mosaic, sixth century, apse in the Church of Saint Mary, St. Catherine's Monastery, Sinai

Transfiguration

In the earliest known representation of the Transfiguration (in Greek Metamorphosis), Christ appears in an aureole of light in the presence of Moses and Elijah. This event marks the full integration of Christ's radiant solar Ego into Jesus' vital body.

not yet clearly understand. Thus, when a little later James and John say to Jesus, “Let us sit on Thy right and on Thy left,” a kind of aftereffect of the appearance on Mount Tabor makes itself felt. But they do not know what they ask. When the fourth stage is accomplished a new triad will appear. This time Christ will be flanked by two crosses, one on each side of Him. Here is a solemn lesson for us. He who desires to share in the gracious effects of the Incarnation of Christ cannot be at His right or at His left hand on the mount of Transfiguration unless he is also ready to take his place on Golgotha and to accompany Him through death.

Of the four crucial events on the path of Incarnation the first and the last belong to Judea, and the two intervening ones to Galilee. The special conditions of the Christ-Being, first after the Baptism and at the end before the Death on Golgotha, correspond to the character of Judea. Both at the beginning and at the end we may imagine the form of Christ as sheathed in a flashing aura of overwhelming light.

The *status nascendi* after the Baptism has its counterpart in the *status moriendi* of the Passion. At the beginning the energy of the divinity becoming human is perceptible; at the end humanity becoming divine is revealed with fiery power. The *status nascendi* was the cause of the conscious reserve of the Christ-Being. The intensity of the *status moriendi*, however, comes about because the Christ has now become wholly Man. By taking possession of the depths of the human will He assumes the majesty required for decisive battle with all the powers of opposition.

The Crisis

The importance of the Entry into Jerusalem as incarnational stage is fundamental. The intensity of Christ’s will, at the attainment of the fourth stage of incarnation, sheds fresh light upon the passion and death of Christ. What might appear to be merely passive suffering and what has given rise to the widespread, popular picture of the “Man of



Fresco, 1304–6. Giotto di Bondone. Cappella Scrovegni (Arena Chapel), Padua

Entrance of Jesus into Jerusalem

A later stage in the Incarnational process of the Christ Ego is represented by the entry of Christ Jesus into Jerusalem (the dense physical world).

Sorrows” is in fact the most heroic deed ever performed on earth. Various events surrounding Palm Sunday emphasize this; the fact alone that the entry of Jesus into the city is repeated daily during Holy Week underlines the importance of this stage.

Jesus was staying not in Jerusalem but in Bethany, in the house of Lazarus. Thus the entry which on Palm Sunday had been accompanied by the ecstasy of the people was repeated in the quiet of each morning, as if the process of the final descent into the depths of the physical body had to be strengthened again and again. After the night of Maundy Thursday—the first night that Jesus passed not in Bethany but together with the disciples in the House of the Last Supper and in the Garden of Gethsemane—once more, for the last time, He made a special entry into the city. But this time the scene of ecstatic jubilation of the crowd had changed to one of distressing ignominy. Arrested in Gethsemane, He was led in chains towards Jerusalem.

The understanding of the Incarnation as a process in stages throws a new light on two events which follow Palm Sunday, the Cursing of the Fig Tree

and the second Purification of the Temple....St. John's Gospel speaks of a Purification of the Temple at the first Passover, not long after the Baptism. The Synoptists report a Purification as following the Entry into Jerusalem. On each occasion the majesty of the Being of Christ is such that all human degradation feels itself unmasked. Nevertheless the two purifications are not the same. They are rather revelations of those two exceptional and diametrically opposed conditions which represent the beginning and the end of Christ's incarnation. At the beginning, when Jesus is still holding Himself in conscious reserve, the stormy effect comes solely from the Being of Christ. There is no need for Jesus to do anything particular. The Christ-Being has not yet entered fully into incarnation, He is only just preparing to become human. Simply the presence of Jesus has the effect that the divine judgment of Christ comes to people's consciousness in terrifying and dramatic soul pictures.

On the second occasion the Christ-Ego is on the point of draining the cup of incarnation to its dregs, as it is described at Gethsemane. Now that the act of becoming Man is almost accomplished, the Christ as Man can perform a conscious deed of battle. Within the picture of the great Temple built of stone lives the picture of the smaller human temple. Man's physical body is indeed, as St. Paul says, also a temple of God. The incarnation of Christ in the human body of Jesus of Nazareth was at the same time a Temple-purification which He accomplished in order to implant the seed of healing into Man's body. This inner purification is twice reflected outwardly, once when the Christ-Ego has just entered incarnation, and again when He has penetrated the bodily nature to its very foundations.

Similarly, the apparent contradiction between the reference to the fig tree in the thirteenth Chapter of St. Luke and that on the day after the Entry into Jerusalem, resolves itself. The thirteenth chapter of St. Luke, verses 6-9, reads: "A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cum-



Eric Gill (1882-1940). Relief print, 1919. Tate Museum, London, England.

Christ and the Money-Changers

Driving out the merchants and money changers is a figure for the purification of the temple of the human body.

bereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it and dung it. And if it bear fruit, well: and if not, then after that thou shalt cut it down.”

How different is the mood of this parable from the severity with which Jesus cursed the fig tree! But for those who watch the gradual course of Christ's becoming Man the contradiction is not insoluble. Between the time that Jesus gives the parable of the fig tree and His Entry into Jerusalem there is still a year to go—just the amount of time that the vine-dresser begs for the fig-tree. By the time of the Entry into Jerusalem this time is over, and the final uselessness of the forces of the fig tree (which symbolize the ancient powers of instinctive clairvoyance, as described in Chapter Ten) justifies the stern attitude which Jesus adopts. □

—Emil Bock

No King but Caesar

A Tale of Rebirth

THE DEBATE was over and the great American public turned off their televisions with weary yawns. It hadn't been much of a program; only a lot of dull talk. Few grasped the enormity of it.

Only the intellectuals, or shall I say philosophers, realized that they had heard the age-old question that had been propounded by man down through time. They heard the earnest conviction of the young son of Israel and the red hot scorn of the hardened agnostic, but the great American family was not impressed. They were not greatly concerned with the origin of man, biblical or organic. They were more interested in the latest film at the Cineplex or wondering if the family van would hold up for a trip to Tahoe this summer. What did they care whether man evolved from a blindly formed single cell or if he was created from a Divine Spark of God's imponderable majesty. It was more to the point that there was a cold bottle of brew in the refrigerator on a hot night like this.

Leaving the television studio the two debaters hailed a taxi with a few of their companions and were taken to the penthouse apartment of Doctor Hoffmeyer, scientist, inventor, and writer of note. Doctor Hoffmeyer had invited the two speakers and their party tonight to witness an experiment which, he said, would be particularly interesting to them. And due to the doctor's prestige and name they had accepted with alacrity.

The party was ushered into the doctor's laboratory by a young assistant and there the doctor introduced himself and asked them to be seated. Upon a dais in the center of the room reposed a dynamo-like object about the size of a computer. It was a singularly beautiful object, bright and shining like pol-



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

The Confession of St. Longinus

ished silver and jeweled like a Swiss watch.

"Gentlemen," said the doctor, "what I have to say before the experiment, as I shall call it, though it is by no means that, will probably sound like an after dinner speech to you, but in order that you will understand what you are about to witness, I hope that you will bear with me."

He looked into the dark eyes of the young Rabbi and then into those of Billings, the agnostic. Billings' eyebrows grew straight across the space between his eyes, giving him a look of intensity, even ferocity, until one looked deeper into his eyes.

"You observe here," said the doctor, waving a hand toward the mechanism, "nothing more or less than a radio. Nothing awe-inspiring about it. I shall

explain the process of it later.”

“All of you who are present are thinking men. Rabbi Stoneman and Professor Billings are considered our leading intellectual lights.” He bowed to the two and they smiled their thanks. “Yet I shall presume to remind you of a few facts with which you are doubtless familiar but which I would like you to keep in mind. First, that photographic vision or telescopes can project sight into space not only billions of miles but millions of light years.

Science has found ways to measure distances so great that they cease to be meaningful to us. That was all I had to go on in the beginning of my experiment. Of course we know that no sound is ever lost. Theoretically, any sound produced anywhere at any time can be heard if the means existed to receive it. Sound travels through the cold, anoxic upper regions of the earth’s atmosphere even though man cannot. But, gentlemen,” he said, waving a hand toward his instrument, “here we have the means of tuning in upon sound that has been lost several thousand years!”

Rabbi Stoneman leaned forward eagerly in his chair and Professor Billings pulled down his heavy brows in a frown of concentration. The doctor continued. “The troposphere penetrated by Professor Piccard is about thirty miles thick and acts as an air cushion about the earth. Meteorites cannot penetrate it without being melted by combustion and having their speed checked. However, sound is carried on and on, as I said, and with supersensitive high-frequency radio receptors, we may and shall tune in upon any sound event we choose.

“Here,” he pointed with a pencil to a part of the device on the dais, “is what we shall call, for want of a better name, an electro-audioscope, because it measures multiple vibratory frequencies. Now, gentlemen, will you step up to the projector?”

The party grouped about an aperture with a lens at the back, and watched as the professor rotated several dials. The lens clouded and then became a milky, nondescript tint with clouds moving across the surface. The doctor again claimed their attention. “A cinema, gentlemen,” he said jestingly to the group bent over the projector. “It is the intensified process of depositing the photographic events which produced the sounds you are about to hear. Listen”

A babble of voices came to them, spoken in a

medley of strange tongues which the group could not distinguish. The lens cleared and a scene in an imposing Roman council room appeared. A ruler in toga and crown stood upon huge carved stairs preparing to speak to the holiday crowd below. He held up a hand for silence. Then his Latin speech was easily understood by the listeners. He gestured to a prisoner awaiting his verdict.

“Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ?” The confusion of voices again arose and the group around the lens could distinguish cries of “Barabbas! Barabbas!”

“What then shall I do with Jesus which is called Christ?”

And the mob cried: “Let him be crucified!” Peering into the lens, the listeners saw anxiousness upon the potentate’s brow. “Shall I crucify your king?”

The crowd shouted: “We have no king but Caesar!” A servitor appeared with a bowl in which the sovereign immersed his hands.

The lens clouded again and when it cleared the group saw a motley procession crowding along a dusty road. They were jostling and pushing, and their shouts came to the listeners clearly. Above the heads of the throng bobbed the heavy rough frame of a cross; its progress was hindered by the closely packed crowd and the bearer could not be seen.

Suddenly the cross disappeared as though pulled to earth by an unseen force. A captain of the soldiery clenched his spear and cleared a path through the mob. His spear shot upward and downward and the cross rose and then sank again as though weary of the effort. “Onward!” the captain shouted, “Onward to Calvary!”

Rabbi Stoneman leaned over and gazed into the aperture intently. A riveting thought. No. Could it be? Was it his fancy that this captain of the soldiery was a tiny effigy of himself? He looked up at the doctor questioningly, and Doctor Hoffmeyer nodded sagely as if to verify what he had seen.

Then on the surface of the lens, a spearman forced his way from the ranks and kneeling, lifted the base of the cross. Compassion softened his features and the thick brows that grew straight across his forehead were drawn into a pucker of tenderest pity as he uttered a low sound of pain, “Master, Master!” he cried. □

—Gussie Ross Jobe

MYSTIC LIGHT

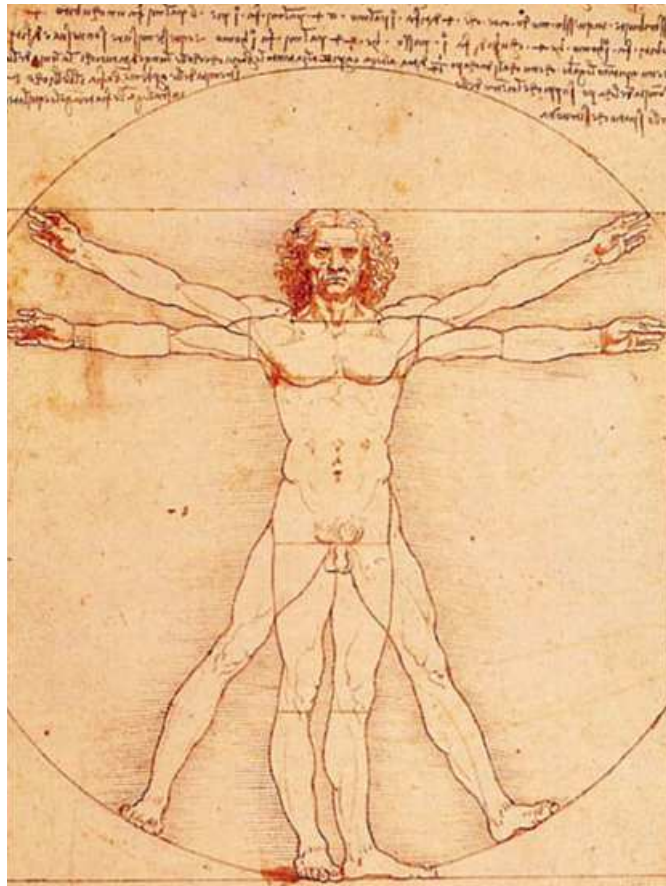
Symbolism and Practical Magic

“There is only one force, but it may be used for good or evil; and according to the motive behind it and the use that is made of it, it becomes either black or white.”—Max Heindel, Teachings of an Initiate

THERE IS NO SCHOOL as valuable as the school of experience. Here you find all those engaged men and women who are substantively helping the world. It is from this school that the Teachers choose their disciples, from among those who are interested in the history of the life of the planet and not merely in the concerns of one small society or brotherhood. When you enter the school of the Teachers you begin to look at the life of mankind in terms of the whole. You are concerned with the great events behind the discrete movements of mankind. You begin to direct your energies and interests impersonally in relation to planetary life.

Whether you look at life from the point of view of the artist, the scientist, or the mystic, when you enter the field of practical magic you are of necessity bound to exercise one great function, the faculty of the Will. The man or woman who wants to achieve something along the path of inner development must regard as sin anything which misdirects energy or draws the mind away from the object in view. Whatever you have made up your mind to do in relation to your spiritual growth and development, it can only be necessary for you if it is necessary for collective humanity. Therefore you will regard in yourself as sin or weakness anything which turns you from that self-appointed goal.

Symbols are the outer expression of inner prin-



Drawing, Leonardo da Vinci (1452-1519), Academy of Fine Arts, Venice

Canon of Proportions

Fourfold (the cross) and fivefold (the pentagram or star) man is inscribed in a circle. The pentagram is the figure of the microcosm. It denotes the spirit rising out of bondage to the animal nature to become the “bright and morning star.” It marks the location of five etheric centers of force whose separation from their physical counterparts liberates the soul body.

ciples. The writer assumes that he is addressing persons who are interested in achieving something, not merely in reading about spiritual growth. Also, we acknowledge the presence of an eternal principle overshadowing our various bodies. Furthermore, we believe it is possible to achieve what any occultist or mystic has already achieved, if we will undertake to tread the thorny path of wisdom step by step. Now in this connection the **Circle**, the first

symbol we shall consider, indicates the definition of your task. You are not to stray outside of the circle you have made for yourself. All encroaching influences must be vigorously excluded. Nothing must interfere with the circle, which is indicative of the limits of the work you have in view. You stand at the centre, and as the centre is at equal dis-

At the center of the circle is to be found the Altar, which each of us must erect for ourselves; for the external altars are only symbolic of certain states of consciousness.

tance from any part of the circumference, this position is symbolical of the fact that you have become, for the time being, perfectly poised and balanced, a difficult but necessary task. In the moments of meditation which precede action you are one-pointed and you intend to maintain the perfect balance.

Picture yourself entering an inner room. Create an imaginary circle. You have put a definition before you. You are in the centre of the magic circle, across the threshold of which you will allow nothing that can overcome you.

If you are to be successful in your task, you have to surround the circle with those necessary elements which in all ceremonial magic have been found essential for accomplishment. Around the magic circle are placed lighted candles, sometimes nine, and sometimes seven, nine (with yourself in the middle as the tenth) being the most complete. Consider the striking symbolism employed here. The material of which the candles were composed (tallow from fat) required the slaying of an animal. Likewise, the light you will use derives from the substance of the “animals” you have slain—your thoughts of selfishness and pride, all the undesirable elements in your personality. When you ‘sacrifice’ these desire and thought forms, you extract their energies and they become the very light which protects you, for this light stands as witness

to the world that you are engaged upon some task of a spiritual nature.

The light is at the same time your service to humanity and that which you erect for the helping of mankind is likewise your protection. The particular arrangement of the light is symbolical of the fact that certain conquests have been made over elements within yourself.

At the center of the circle is to be found the **Altar**, which each of us must erect for ourselves; for the external altars are only symbolic of certain states of consciousness. As aspirants we are members of that mystical Church which forms the Christ-body in humanity, and every Church, whether mystical or physical, centers around this Altar. The altar you erect in your meditation has to conform to certain rules and regulations. Its height will vary in accordance with your height—the height you have attained in spiritual evolution, the point of consciousness you have reached on the path.

On and within this altar is kept everything that you are to use in your magical operations. There, permanently before you, will be your obligation to the Highest you can conceive, so that when you look upon the altar you will be reminded of that obligation which you have voluntarily undertaken,

In the Christ drama the nails take the place of the Chain, but the symbolism is identical. You will chain yourself to your obligation as the Christ was nailed to the Cross

perhaps in ages gone, to commit your life and energies to the service of humanity in some way or another. It is probable that at the present stage of development there is no one who takes an interest in this subject who has not, recently or long ago, in some form or another pledged himself to the service of the human race.

On the Altar are three important elements, symbolized by certain instruments which will have to be used in your progress—the **Scourge**, the

Dagger and the **Chain**. The Scourge is used for a specific purpose and is symbolical of the fact that you have at some time or another deserted your aspiration, you have wandered away in pursuit of some personal interest and you are consciously aware of it. You use the scourge to bring yourself back to the centre and also to eliminate from your magic circle those elements which you know deflect and deter from the realization of your purpose.

The Dagger symbolizes the fact that you will, if necessary, sacrifice your personal life in the cause which you consider paramount. It is indicative of your willingness to remove all personal considerations which hinder the carrying out of your obligation. This does not of course mean your physical life, but those personal considerations which limit your attention to your primary aim and interferes from the globally human perspective you have adopted.

In the Christ drama the nails take the place of the Chain, but the symbolism is identical. You will chain yourself to your obligation as the Christ was nailed to the Cross.

Also on the Altar is **Oil**, usually compounded of myrrh, olive, cinnamon and galangal. These oils have the peculiar and significant characteristic of not homogeneously combining unless they are all perfectly pure. The oil is a symbol of aspiration and it is to be sprinkled over everything you do. Every work must be anointed with this oil and if it is not so anointed then you may know that it has to do with your personal aspirations only and not with the larger plan of mankind.

Another very important instrument is the wand, symbolizing Will, and it is of no use if it wavers. There must be established in the centre of your being a certain polarity which is undeviating in every circumstance of life. Remember, too, in this connection, that the most dangerous obstacles which the practical magician has to face are never the most obvious ones. Humanity imposes ordinary conventions; moralities change and vary in different countries. These are not the things about which you have to take great care. It is the subtle dangers which become more powerful as the aspirant becomes more effective and confident. And pride can indeed be subtle. You perhaps succeed in



Created by Ariel Agemian exclusively for the Confraternity of the Precious Blood

A number of articles in Catholic liturgy are used for focusing energy and organizing consciousness. At the altar the elements are consecrated using the cup, book, and candles. Oil (not shown), as chrism, is used in baptism, confirmation, and ordination. Incense (symbolizing both prayers of power and purging fire), bell (Holy Spirit), priestly robes (aura), bishop's 8miter (corona, spiritual attainment) are also employed.

certain directions where others fail, and you feel self-satisfied and pleased with yourself. In order that the will may be effective it must be rigid, and if it has to “touch the stars” it must be firm and stable at the base. Everything must be subordinate to the spiritual will.

There is only one Will in the universe and we in our ignorance pit our personal will against the Universal Will. That Will is only concerned with universal principles. We all know it. If we withdraw from personal considerations great peace falls over us like a garment of beauty. When you take every personal interest you can conceive of, and lay it on the altar and say in that moment “Thy will not mine be done,” then it is that the whole universe is yours. Egoity is obliterated and Death

itself is obliterated. We feel the pain of death because we have the fear of the loss of “my and mine.” Cultivate the habit of overcoming obstacles all the time. Nurture a strong and fixed determination to accomplish that which you have set out to do, and fan the little ember of will within you until it becomes a great energy able to carry you through every difficulty.

Many people have strong impulses today and cancel them out tomorrow. Strength and weakness alternate in us and that is why we are so ineffective. Do not adopt any formula which suggests that you aim to accomplish the task of becoming a magician at once, but say to yourself, “I will establish a current which will last through the ages so long as consciousness requires a form to sustain it.” At the moment when nothing in life matters a bit to you, there will awaken that slumbering will which you have established when the chasm seemed almost impassable. Even an elementary acquaintance with the occult path will show this.

The **Cup** is a symbol which suggests various interpretations. To the artistic imagination it evokes many ideas of beauty. Perhaps most significant is the cup in which the blood, and therefore the very Person of the Christ, is presented to the communicant. There is also the cup of intoxication which when drunk by the mystic opens the gateway to the eternal glory and beauty. At the hour of supreme initiation when the lifeblood of the initiate is spilled in order that the essence of that lifeblood may penetrate through the life of the planet and make the world in which the inhabitants of the planet are engaged a little lighter. There is the Cup of the Holy Grail, full of the blood of many lives spent in the service of man.

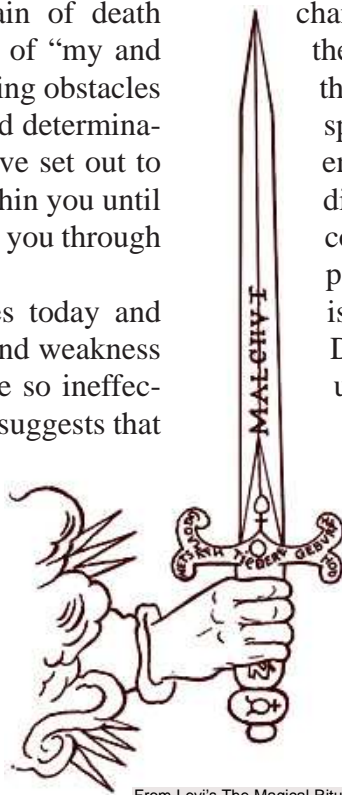
The cups are to be found at every centre of the body; for instance, the cup at the heart which receives those great energies which can be transformed into spiritual vitality in the body. There is a legend to the effect that the old Venetian glass worker made cups of glass so skillfully that they

changed colour if poison were put into them. This is wonderfully suggestive of the nature of the mystic cup of which we speak, for you have to see that no poison enters because it is sacrosanct. When the disciple is able to drink the cup which contains the full understanding of life, his personal life is no more. This mystic Cup is constantly being replenished by the Dew of Immortality, but man more often uses these waters to feed his animal nature than to refresh his soul.

There is also the **Sword**, but this is a novice’s instrument to be by-and-by laid aside, for it is not required in the marriage-chamber. It is an instrument of magic which you are allowed to use only in the name of the King; to use it effectively you must wear the **Crown**—that is, be initiated. It has its uses, however; it is the symbol of logic and reason and analysis, and if you are to understand complexity you must use analysis. But “those who live by the sword shall perish by the sword.” The **Pentacle** is the body, the result of past causes. It represents the field of action.

The **Lamp** is always hung in the centre of the circle from the roof, above all the instruments, lighting the whole field of operations, and if you look at it everything else is obliterated. Your consciousness is focussed on the light “which lighteth every man coming into the world,” which shines equally in every particle of substance through which consciousness has been operating.

The **Oil** in the lamp is the oil which was in the widow’s cruse and which replenished itself miraculously. Suppose that in the conflict of life you are overcome in some form or another and forget your aspiration and obligation. Perhaps you have been forgetting for years and years and you are inclined to think that you are so depraved that it is no use making any more attempts. Just at the moment when you are inclined to give up altogether the oil of aspiration will bubble up in the lamp and the



From Levi's The Magical Ritual

The sword of the spirit is the word. Thus out of the mouth of “one like unto the Son of man” proceeds a sharp two-edge sword. This same sword of truth severs old loyalties that the relationship with Christ may have primacy.

light will become bright again.

The **Cross** is the symbol of completion and is worn by the King, the man who has attained. When you have trodden the weary path to the very end, you finally realize that those joys which come to you through the avenue of the senses are evanescent and that the initiate is the only man who knows what real joy is, for real joy can only be understood and realized by the man who has conquered himself. The crown rests on a piece of red silk. This colour is a symbol of the glory of life. The crown rests upon the life; it is impossible to pretend you have the crown if you have it not. You cannot pretend to be a king, that is, to have entered the circle of Initiates who understand Life and its principles fully. The crown of thorns is a crown of radiance; the rays of light appear as thorns to the uninitiated.

The **Robe** which the Initiate wears is symbolical of the aura, and also of the silence and mystery in which his real work is enveloped, of the isolation of every mystical life. The true communion always takes place in the inner chamber and there that seamless robe of glory is worn which is the garment of the true initiate.

Then there is the **Lamen**, the breast plate of righteousness. It is worn over the heart as protection and is inset with many jewels which are called "perfections." The lamen indicates your work and also the stage you have reached in your inner life.

The **Book of Life** represents your destiny for this life. Everything you do, every struggle, every aspiration has a cumulative effect, and the writing in that book goes on unflinchingly up to the very last page.

The **Bell** rings at important points in the struggle and is a symbol of hope. In deep meditation, when you have attained to any point of real concentration, a bell-like sound gives forth a wonderfully harmonious vibration of peace. The bell may be taken as indicative of a certain state of consciousness attained when "the song in the heart" sounds forth. It signifies peace and power over all the disturbing elements.

The **Magic Fire** is symbolized by the incense which is burnt in a censer on three legs which are emblematic of the triple flame, the three higher



Created by Ariel Agemian exclusively for the Confraternity of the Precious Blood

The crown of thorns, "coronating" the aspirant's earthly pilgrimage, is exchanged for a spiritual corona of stars upon release from the kingdom of tribulation, to which all flesh is heir.

principles in man. Everything you have acquired, all the powers for which you have fought, have to be burnt up at the end, and only then will the imperfect elements which were put into the censer at the beginning be transformed into the perfect.

Remember that if you seek to retain one single power for personal ends the struggle has to begin all over again.

We have briefly magic's principal symbols and may now ask, why should men and women become practical magicians? It is absolutely necessary if the world is to be transformed, the chemical elements transmuted. I am no pessimist in regard to man and his possibilities. I have had glimpses of a deeper vision and I know that if we are faithful to these enduring principles of life and consciousness the golden age will dawn for mankind, the Earth will marry the Heavens and humanity's purpose on this planet will be accomplished. □

—C.R.T.

The Occult Basis of Folk Stories Including the Fairy Story

WHAT GROWN-UP cannot look back to the keen enjoyment of folk stories and fairy stories in the days of childhood? And many are glad even in mature years of the excuse of a juvenile audience to once again live through the thrills of climbing with the hero up the glass mountain, finding the hidden jewels at the bottom of the lake, or awakening the sleeping princess. Why have these tales persisted through the centuries, becoming classics that appear in every country, clothed often in differing verbiage and with trimmings according to the customs of the country in which they are told, but always having at the heart the same idea?

To the student of occult truths the answer is evident. To him these truths project themselves out of many of the classics of all the arts: the Wagner operas; some of the Shakespeare plays; the Bible; the Hindu Puranas; the Vedas; the Greek myths; the poems of Milton, Dante, Goethe, and others; statuary, paintings, architecture, carvings; ancient hieroglyphs of Egypt; the round towers of Ireland; Druid ruins and mounds. All these are as an open book in simple language to the earnest student of the teachings as given by the Elder Brothers of the race.

Of them all the fairy story, perhaps, demands first attention, because it reaches the mind in its formative years. The fairy story, as we have it today in America, is based on remnants of folklore that



Detail. Courtesy of the artist, Annie Lauro

Radiance

While animals in folk tales and fables frequently personify specific human qualities, the horse is often representative of intelligence due to the extension of its vital body well beyond the dense physical in the head region. The unicorn is emblematic of both sublimity and the marvelous and extraordinary in nature by virtue of its horn or clairvoyant "third eye."

can be found in every nation, civilized or barbaric. The brothers Grimm, Hans Christian Anderson, and Andrew Lang have handed down to us precious truths hidden in glittering spangles that ever attract and fascinate. These writers should early have a place in the growing library of every child, and at a suitable age it should be pointed out to the child what such stories really are: not mere figments of the imagination designed solely to entertain, but caches for vital truths. This will make it easier for the child to be attracted later to the deeper

philosophical teachings of mystic wisdom. It will help safeguard it against any wave of materialism or skepticism that may come later.

Folk and fairy stories were not concocted for physical children but for mental children: children of the race; humanity when it was young. They were originally given by great spiritual leaders, who stayed close to humanity at the daybreak of mental life so that when humanity returned at sunset to its Father's house after journeying afar, it would not have found the way too hard. As these spiritual leaders retired more and more from active involvement in human affairs, the esoteric basis for folk stories was forgotten and humanity retained some fetching remnants of fantasy, for

"fairy tale" is now synonymous with what is fanciful and "make believe." Yet the sweet kernels of nourishing truth remain in the folk narrative awaiting discovery, for there are still child minds in adult bodies all over the globe, and there are adult minds in child bodies which these stories can greatly benefit by awakening and nurturing the imaginative faculty and by painting word pictures of the forgotten whole man.

"It is perpetually a truth," says Herbert Spencer, "that accumulated facts lying in disorder begin to assume some order if an hypothesis be thrown among them." This principle is followed by scientists when they have no antecedents from which to work and they wish to find a base or an underlying law. Therefore we shall be strictly scientific in applying an hypothesis to the seemingly disordered facts of folk and fairy stories to see if we can make some order out of them. In fact, we shall "throw among them" two hypotheses. Note then that they immediately begin to assume definite forms, much as do pieces of colored glass when turned in a kaleidoscope. When we have finished, we shall have a beautiful pattern, and it will order and find common terms for all these tales.

The first hypothesis is that there is a path of initiation into the spiritual mysteries of life which



Oil on canvas (c. 1862) by Gustave Doré (1833-1883) to illustrate *Little Red Riding Hood* in Perrault's *Fairy Realm*.
A muted version of the demonic or evil is embodied in the wolf whose wiles (posing as grandmother or sheep or even guardian angel) may deceive the ignorant.

every human may tread, nay, must sooner or later seek, or be left behind; that the treading of this path from the very entrance is fraught with tests and disciplines and overcomings and glorious renunciations and sacrifices—with growth as reward at every successful step of the way. It is the Father's way of bringing His children home to Him, rich in understanding of others because of their own experiences, so that they may help the backward ones.

This hypothesis of initiation runs through all folk stories, no matter in what country or language they appear, regardless of minor interpolations and additions. In the tales we clearly see an outline of a traveler on this path of initiation and the vicissitudes that beset him on that path; the temptations; the struggles in darkness with the goal at times indiscernible or seemingly forgotten; the illusions of the lower mind and the senses, which beckon as traitorous wills-o'-the-wisp to deflect the traveler from the narrow and rugged path of his choice.

The soul itself is this traveler. True, all will in time reach the Father's house and journey on with Him to other lands, but it ordinarily takes aeons of time. Those who elect to complete the journey in a very much shorter time are said to be traveling the path of initiation. They are able to reach out a hand

and help those who may be lost on the longer, darker journey. Some who start on this “straight and narrow path,” as Jesus called it, grow weak and fall back; but those who persist past a certain point begin to see afar off a dim, shadowy radiance that presages a brilliance, an effulgence, that they must at all hazards reach. Many of us have taken some of the minor initiations, returning again and again to continue the journey after the rest between efforts when we paused to assimilate our successes and make provisions for overcoming the failures.

Symbols, the visible figures for invisible facts, occur again and again in folk and fairy stories, just as they do in the Bible and the Scriptures of all other root religions. They constitute a regular code, so that the reader with the key may open the inner, secret meaning. Material objects frequently used in a symbolic sense include water, symbolical of the desire nature; material riches, denoting the physical nature; the stepmother and sometimes the witch (the latter even occurring in the Bible), who hamper and restrict the neophyte until he overcomes them. They designate the restrictions of destiny, the debt under natural law, the debit account which must be balanced, whether the account was opened in this incarnation or a past one.

The good fairy is benefic destiny, although we know that even our so-called malefic destiny is, after all, merely a prod to push us on to the right way and so is really benefic. But the good fairy is our credit side of the account, and appears often to get us out of a tight place, just as she does in the fairy stories. Then there are the three and sometimes seven brothers (or sisters). These symbolize the (three) physical, desire, and mental natures or bodies, and the seven sheaths of the ego or the seven planes which it must master. The marriage with the prince or princess describes the union of the lower with the higher self.

Recall in Christian scriptures the account of the marriage of Cana and the turning of water into wine. Recall also Aladdin’s lamp and the statement of the Christ that if the eye be single, the whole body will be full of light. Truly, when the single eye in the center of the head is lighted with the oil of transmuted sex force, one can be transported where he will, and great riches are his—soul riches.



Illustration for *The Sleeping Beauty* in Perrault's *Fairy Realm*, Gustave Doré (1833-1883)

The old woman (witch), the folk form of a recording angel, weaves a record of our acts which bind us to a self-created destiny (karma) from which we awake through self-overcoming.

Many tales recount the three or seven difficult tasks to be performed before the candidate can receive the reward. These appear to symbolize certain stages on the path of initiation. There is also frequent mention of shoes and boots and feet and footsteps, as Hop O’ My Thumb’s seven league boots and Cinderella’s slipper. In the Bible we find Jesus washing the feet of the disciples, an act of lowly service, also the caution to remove the sandals when on holy ground. The astrological student and the Mason should both readily recognize this symbol but, alas, they seldom do. This foot and shoe symbol is an intensely interesting and important one. In one sense it may be taken as the symbol of service; lowly offerings to humankind without material return. Service is the first step on the path; it opens the door to it.

In this brief catalogue of symbols let us not forget the tree which appears in so many wonder tales, also in the Bible. There is the tree from which Cinderella asked her father to bring her a

sprig, to which she prayed in secret three times a day. Other tree symbols are the great forest which swallowed up Hansel and Gretel, the Babes in the Wood; the marvelous bean stalk up which Jack climbed to slay the giant (his lower nature); the single tree that sang to the orphaned girl; the vineyard mentioned by the Christ; the tree in the garden of Eden; the tree of life; the tree of wisdom—wisdom culled from the experiences of many lives stored in the tree of the physical body, whose trunk is the spine and whose branches are the brain and nervous system.

Consider the fish, birds, and serpents that appear again and again in both the religious and secular

When we experience difficulties, seemingly through the acts of another, it is because we have earned it, and that other is simply the means by which we receive our due.

allusions to the human body. We find the bird symbol in the cultural imaginations of all peoples, from the Aztec and Toltec ruins of South and Central America, among native North Americans as far as Alaska, as well as in Europe, Asia, Africa and Australia. The form varies from the crudest rock carving to the skilled artistry on the effigy of the Egyptian initiate, which bears the serpent, symbol of the creative or sex force, and the falcon, whose soaring flight indicates that the wearer had soared above the limitations of the serpent; in other words, he had raised the creative force up and used its oil to light the lamp in the upper chamber, thus producing true or positive clairvoyance.

The story of Cinderella and the Glass Slipper clearly presents the initiation story and will serve to illustrate our first hypothesis. Cinderella, the soul on the path, is relegated to a lowly position of servitude and abuse by the stepmother, necessity, while the two sisters, the physical and desire natures, torment her. Her father, the source of the soul, promises her a gift as he leaves for a journey. While the two sisters crave material riches,

Cinderella asks that her father bring her a sprig from the first tree that brushes his head. Thus she prays for wisdom to guide her rather than for material riches for the lower nature. She chooses the more permanent riches of the higher life, enduring the taunts and derision of her sisters for so doing. On receiving the bough she visits it in secret three times a day and asks it to rain down on her the necessary patience and wisdom; the latter being the wisdom from many past lives stored-up in the treasure house of the soul.

Here are shown the three stages on the path, and note that they are secret, as are ever the journeying and promotions of a candidate. He does not proclaim his mission to the world except in very rare instances when he has been chosen to carry to the world a light from the Elder Brothers, but he stands out in an unmistakable way and bears every evidence of having support back of him. He seeks no glory or power. He is in the world, patient and tolerant and understanding of it, but not of it. He has a goal and he knows it, while others do not. This would be symbolized by Cinderella's secret comings and goings to the ball, made possible by her fairy godmother, her benefic destiny.

Then we see the setback. On the third night she disobeys and overstays her time (many a candidate on the path has stumbled at the third initiation, through disobedience to his own higher self). But it was the slipper, the symbol of service, that eventually united her to the prince, the higher self. Service heaped high balanced the mistake of a later time. The slipper would fit none other than its owner, because one cannot possibly reap the reward of another, be that reward painful or pleasant. When we experience difficulties, seemingly through the acts of another, it is because we have earned it, and that other is simply the means by which we receive our due.

Over the centuries of telling this tale, like many others, has been embellished by accounts of the activities of nature spirits or elementals. Their antics add zest and virility to the tale, insuring its longevity. This brings us to our second hypothesis, namely, that the invisible world around us is peopled with invisible creatures, most commonly called fairies. Accounts of the pranks and aid ren-

dered by these invisible creatures appear in the myths, tales, and fables of all nations. We know them by many names, the most familiar being elves, trolls, fays, goblins, nixies, banshees, moss people, and little people. They have even crept into American literature in the very popular form of Palmer Cox's *brownies* and Rose O'Neill's *kewpies*. In the Jewish Kabala nature spirits were known under the general name of *shedin* and *klipthoth*, and were divided into four classes. The Persians called them *devs*, the Greeks *demons*, and the Egyptians *afrites*.

Iamblichus, the great theurgist of the Neoplatonic school, taught that nature spirits appear to us in reality. Many poets mention them, including: Longfellow, the initiate who wrote the Shakespeare plays, and William Bulter Yeats. Yeats divides them into three classes: the evil forces or dark folk; the elementals, who have no sense of right or wrong—no moral nature as we would say; and the angels or devas. Many of the Irish see them quite commonly; the man in the throes of delirium tremens sees the most terrible of them as his alcohol exhalations attract the lowest; and many children see them, but are soon ridiculed into dismissing and forgetting them.

Many are quick to deny what they do not understand and maintain there can be no such thing, while with the next breath they speak of the handiwork or grandeur of nature. But what do we mean when we say nature? We mean the myriad manifestations of God working in His universe. And how is that work accomplished? The God of all has below Him a vast graded hierarchy to execute His law: cherubim and seraphim, elohim, archangels, and angels; hosts of shining ones, grade upon grade of messengers, from lofty and inconceivably glorious Beings down to tiny nature spirits that organize the elements around us. All live and advance their evolution through taking part in the execution of cosmic tasks and the administration of divine justice. They obey our thoughts, whether constructive or destructive, for it is a law that man is the ruler of his own destiny. Thus when he thinks destructively, he summons these elemental forces of destruction and they obligingly destroy his health, success, happiness, and hope, until the very agony of their



Painted by J. Augustus Knapp for Manly Hall's *The Secret Teachings of All Ages*.

Magician Invoking Elementals

Standing in his four-tiered magic circle, the magician summons the fashioners of nature's forms from their respective four elemental habitats: gnomes from the earth (chemical ether), undines from water (life ether), sylphs from the air (light ether) and salamanders from fire (reflecting ether).

summoned torments goads him to change his mental patterns and call by thoughts of kindness, amity, patience and forgiveness the agents of constructive forces. Thus does even destruction clear the way for mighty building, and all is good after all.

These elemental forces gather up our unuttered prayers, which all acts of service are, and carry them to the Throne of Grace, whence they return to us as showers of blessings. Or, as the result of thoughts of anger, unkind criticism, or injurious actions, these beings return our expressions in kind and we are plunged into the depths of sorrow. They are the keepers of life's records; it is they who write our names in the *Great Book*; they guide us

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to the nation, race, and family of our earning; they stir up cyclones and floods, build mighty oaks and design velvety pansies. They translate our negativity into pests and vermin which prey upon us—all strictly upon our own orders.

The fairies in the Cinderella tale are of a lesser order, evolving creatures with a definite place in the economy of the universe with a definite goal ahead of them. They never become human, although in the exquisitely beautiful story called “Undine” that does happen. This classic from the German was filmed some years ago, and the wonder is that more of the fairy stories of this sort are not shown instead of repugnant sex dramas. But people get what they ask for.

Nature spirits may be divided into four classes, one assigned to each of the four *elements*. Gnomes work in the earth or soil, forming rocks, alloying metals, and crafting precious stones. They shape mountains and plains, shore lines and deserts. Undines live in every drop of water and account for all watery phenomena, be it a tidal

wave, rain, or dew. Sylphs, said to be the most powerful nature spirits, disport themselves in a gentle, cooling zephyr or a sudden devastating tornado. They are sculptors of air, be it jet stream or ephemeral puff. Salamanders are custodians and builders of flame and fire, be it lightning or Vulcan’s furnace. Each of these classes is presided over by devas or angels. It is to these beings that one addresses requests for rain or an abatement of the wind.

Materialism and skepticism have blunted modern sensibilities to the finer vibrations of the etheric dimension and its denizens. It is impossible to satisfy the demand of the “prove-it-to-me” mentality, since it lacks and scorns the existence of the perceptual refinement that makes the elemental world and the higher worlds evident. Patience, poise, and a turning of the consciousness inward will prove these things to each in their time, as they elect. On the occult path all proof is personal only. □

—Amelia Brooks Chase

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MAX HEINDEL'S MESSAGE



Why the Truth Seeker Must Live in the World

harmony of the spheres, and to view the wonderful colorplay which accompanies the music, is likewise loath to leave. Were it not that we seem to lose our form and personality and encompass this whole realm within ourselves, we should probably not have the strength to return to earth, but this feeling that we retain "heaven within" fortifies us when it is time to again turn our gaze outward and attend to the work in the world.

Objects in the physical world always hide their inward nature or construction; we see only the surface. In the Desire World we see objects outside ourselves, inside and out, but they tell nothing of themselves or the life that ensouls them. In the Archetypal Region there seems to be no circumference, but wherever we direct our attention, there is the center of all, and our consciousness is at once filled with knowledge concerning the being or thing at which we are looking. It is easier to catch in a phonograph the tone which comes to us from heaven than to set down the experiences we encounter in that realm, for there are no words adequate to express them; all we can do is to try to live them.

But to live them, however imperfectly, we must be in the world; we have no right to remain secluded with the truth we have found. That is the great lesson taught when Siegfried leaves his beloved. He must not remain. Life is a constant flux; stagnation is the cardinal sin, for new experiences are the very life breath of progress. If we have found truth, it is our bounden duty to seek also a field where it may be of use. And according to our judgment in that matter, and the diligence wherewith we plant and water, will be our harvest.

This is a matter we should each carefully consider: "What use am I making of the teachings I receive?" We may be off in the mountain in dreamland, though we live in a city, and as deaf to the cry for light which sounds in our very ears as if the seeker were thousands of miles away. Unless we give out by our lives—which speak louder than words—the truth we have found, we incur a heavy responsibility, "for unto whom much is given, of him shall much be required." Let us remember that "Knowledge puffeth up, but love edifieth," and that service is the standard of true greatness. □

A**FTER THE** transfiguration scene, when the Christ and His disciples were making ready to descend from the Mount, the latter would fain have stayed and suggested making dwelling places so that they might remain. This was not permitted, however, for there was work to do in the world which would have remained undone had their plan been carried out.

The Mount of Transfiguration is the "Rock of Truth," where the freed spirit may behold the eternal realities. There in the *great now* (the past symbolized by Moses and Elijah) the prophets of the ancient dispensation met Christ, the ruler of the Kingdom which was to come. Every spirit who is permitted to behold the supernal splendors of this celestial realm, to hear the sublime strains of the

READERS' QUESTIONS

The Tree of Life, Earthbound Spirits, Proof of the Master, Co-Inherence, Deformities

THE "TREE OF LIFE"

Question: In the Bible mention is made of a *Tree of Life*, but the meaning of the term is not made clear. Will you please tell me just what the Tree of Life is?

Answer: An etheric organ is being built in the spine, throat, and head of each individual by the unused sex force and by service. To the spiritual sight this organ appears like the stem of a flower ascending from the lower part of the trunk, the blossom beginning in the throat and unfolding in the head. The function of this organ is the generation of vital force; and this force will renew the vital body, which sustains the physical organism, and thereby overcome death. Therefore this organ is symbolically called the Tree of Life, and when humanity is taught how to use it there will be no death. It is truly a creative organ, capable of speaking the word of life and power. The fruit of the Tree of Life therefore is immortality.

HELPING EARTHBOUND SPIRITS

Question: Please tell me if there is any way in which one can help earthbound spirits.

Answer: All we can do for earthbound spirits is to send them thoughts of love. It is for them to learn the lesson which it is meant they should learn in purgatory, but if they are refusing to learn it and consequently remain earthbound, there is nothing we can do except to pray for them and love them. Those who are conscious out of the body are in a position to help by reasoning with these earthbound individuals, but most of us must be content with the method of prayer and trust to the Elder

Brothers to allow us to help with this work at night when we are out of our bodies in sleep.

However, we do not think we should worry about earthbound spirits while there is so much suffering with us right here in the physical world to be alleviated. If we do our full share in reducing the sorrow, suffering, and evil of this world, we shall by so doing save many souls from being earthbound after death, for it is usually the destructive emotions of hate and bitterness which hold a spirit earthbound.

PROOF OF THE MASTER

Question: In one of Max Heindel's lessons he mentions that nothing can equal the joy of a pupil when first he hears the voice of the Master who comes to help him, and that once heard there is nothing the pupil will not do in his efforts to obey the commands of that voice. Will you please tell me if it is possible for an evil entity to imitate the Master's voice and control a person through the attraction that voice has for him?

Answer: No, it is not possible for an evil entity to imitate the voice of the Master, but it is possible that a too-eager individual, overanxious to contact the Master, may think that the voice of an evil entity is the voice of the Master, never having heard the latter, and being therefore unable to judge. There is, however, no chance for mistaking the identity of the Teacher when he comes, if we heed the warnings given us by that great Initiate, Max Heindel. The Teacher never appears to the great majority of students until they are on the threshold of Initiation. When he appears he gives

unquestionable proof to the neophyte that he is indeed the Teacher, for he demonstrates his identity and authority through arousing the Jupiterian picture consciousness in the aspirant, which is so convincing that it dispels all doubt from his mind.

DIFFERENT SUBSTANCES OCCUPY THE SAME SPACE AT THE SAME TIME

Question: According to your literature I get the idea that ether, desire stuff, and mind stuff can all occupy the same space as physical substance. Will you please explain how this is possible?

Answer: Your idea is correct, with one exception to be noted later. The difference between these grades of substance and physical matter, as you will note from the *Cosmo-Conception*, consists in a difference of inclination of the axes of atoms and a different rate of vibration. The result is that the vibrations of these higher substances and those of higher physical matter do not interfere with each other in the slightest degree and therefore these things may occupy the same physical space at the same time.

Another way of looking at it is that on the higher planes time and space do not exist, or are practically nonexistent. Therefore the peculiarities of physical matter which require it to have physical space in which to manifest, do not apply to the higher grades of substance. The exception mentioned above is that of glass in connection with ether. Ether cannot pass through glass, and an entity clothed with a body of ether cannot pass through glass. The reason is that ether is in reality a finer grade of physical matter although extremely rarified. This means that the inclination of the axes of its atoms is sufficiently near that of physical atoms so that they conflict and prevent interpenetration. Another illustration of the above is that glass is used for insulators on telegraph poles and electrical transmission lines. Electricity is a vibration in the ether; and since ether cannot travel through glass, insulators made of glass effectually keep the electricity traveling along the wire and prevent it from escaping to nearby conducting media.

THE REASON FOR DEFORMITIES

Question: The Rosicrucian Philosophy teaches

Approaches

When thou turn'st away from ill,
Christ is this side of thy hill.

When thou turnest toward good,
Christ is walking in thy wood.

When thy heart says, "Father, pardon!"
Then the Lord is in thy garden.

When stern Duty wakes to watch,
Then His hand is on the latch.

But when Hope thy song doth rouse,
Then the Lord is in the house.

When to love is all thy wit,
Christ doth at thy table sit.

When God's will is thy heart's pole,
Then is Christ thy very soul.

—George MacDonald

that with the assistance of the angels we build the archetype of our physical body in the Region of Concrete Thought, and according to that archetype our physical body grows. If this be true, why are so many children deformed? Surely no one wants a misshapen body.

Answer: Life is a succession of days in God's great school, during each of which the individual is continually reaping according to the acts done in previous lives. During each life many karmic debts are contracted, and in succeeding lives they must all be paid. Ordinarily each individual inhabits as good a physical body as he is able to build. If a child has a deformed body it is due to the fact that the mistakes of the preceding life prevented the construction of a perfect archetype, and that archetype therefore had lines of weakness which produced the physical deformity. Physical indulgences of passion in one life react on the mental state in later existences, and abuse of the mental powers in one life leads to physical disabilities, such as deformity and impairment of speech, in later existences. □

CREATION

Part 5—Conclusion

FROM OUR STUDY of previous lessons we find that the two Creation stories harmonize very well. One deals with Form, which was built up through mineral, plant, and animal and reached the human last. The other tells us that the Life which now ensouls human forms was manifested anterior to the Life which ensouls the forms of the other kingdoms.

One of these accounts of Creation would not have been sufficient. There are important particulars hidden behind the narrative of man's creation in the second chapter. The seventh verse reads: "Then Jehovah formed man from the dust of the Earth, and blew into his nostrils the breath (*nephesh*), and man became a breathing creature (*nephesh chayim*)."

In other places in the King James version *nephesh* is translated "life," but in this particular instance (Gen. 2:17) it is rendered "living soul," thus conveying the idea that there was a distinction made between the life that ensouled the human form and that which ensouled inferior creations. There is no authority whatever for this difference in translation, which is purely arbitrary. The life-breath (*nephesh*) is the same in man and beast. This can be shown even to those who stand firmly upon the Bible as authority, for even the King James version distinctly states (Eccles. 3:19, 20): "... as the one dieth, so dieth the other; yea, they all have one breath (*nephesh*); so that man hath no pre-eminence above a beast...All go unto one place."

The animals are but our "younger brothers," and though they are now so finely organized, they will eventually reach a state as high as our own, and we shall then have ascended still higher.

If it is contended that man received his soul in the



Folio 4 verso, in Latin, manuscript 193, Borghese Collection, Vatican Library, Rome

The Creation of Eve

Humanity, originally hermaphrodite, was physically separated into two genders, freeing one half of the creative force for specializing a brain for sense-based thinking and a larynx.

way described in this seventh verse of the second chapter of Genesis, and that he could have received it in no other way, it is pertinent to ask where and how woman received her soul.

The meaning of the chapter, and of the inspiration of the breath of life by Jehovah, is very plain and clear when we use the occult key. It has the further

and immense advantage of being logical. The fact that the regent of the Moon (Jehovah), with His angels and archangels, was the principal in this action fixes the time when this creation occurred. It was between the early and the middle parts of the Lemurian Epoch, and must have been after the Moon was thrown out from the Earth, because Jehovah had nothing to do with the generation of bodies before the Moon was thrown off. The forms were then more ethereal. There were no dense and concrete bodies. It is possible to make such bodies only by means of the hardening and crystallizing Moon-forces. It must have been in the first half of the Lemurian Epoch, because the separation of the sexes, which is recorded later, took place in the middle of that Epoch.

At that time man-in-the-making had not yet commenced to breathe by means of lungs. He had the gill-like apparatus still present in the human embryo while passing through the stage of antenatal life corresponding to that Epoch. He had no warm, red blood, for at that stage there was no indwelling individual Spirit. The entire form was soft and pliable and the skeleton was soft like cartilage. By the time the skeleton had grown firm and solid, it became necessary to separate humanity into sexes. The work done by Jehovah was to build dense, hard bone substance into the soft bodies already existing. Before this time, i.e., during the Polarian and Hyperborean Epochs, neither animal nor man had bones.

The grotesque and impossible manner in which the separation of the sexes is said to have been accomplished (as described in the common versions of the Bible and, in this particular case, in the Masoretic text also) is another example of what may be done by changing vowels in the old Hebrew text. Read in one way, the word is "rib" (*tsad*); but in another, which has at least as good a claim to consideration, with the additional advantage of being common sense, it reads "side" (*tsela*). If we interpret this to mean that man was male-female and that Jehovah caused one side or sex in each being to remain latent, we shall not be doing violence to our reason, as we would by accepting the "rib" story.

When this alteration is made, the occult teaching as previously given harmonizes with that of the



Pen and watercolor, Illustration for Milton's *Paradise Lost*, 1805, William Blake, Museum of Fine Art, Boston

The Creation of Woman

Bible and both agree with the teaching of modern science that man was bisexual at one time, before he developed one sex at the expense of the other. In corroboration of this, it is pointed out that the foetus is bisexual up to a certain point; thereafter one sex predominates, while the other remains in abeyance, so that each person still has the opposite sex organs in rudimentary form and therefore is really bisexual, as was primitive man.

Apparently the Bible narrator does not wish to give, in this second creation account, an accurate picture of the whole of evolution, but rather to particularize a little more what was said in the first chapter. He tells us that man did not always breathe as he does now; that there was a time when he was not separated into sexes; and that it was Jehovah who effected the change, thus fixing the time of the occurrence. As we proceed, it will be found that much further information is given.

During the earlier Epochs and Periods the great creative Hierarchies had worked upon humanity as it was unconsciously evolving. There had been only

one common consciousness among ALL human beings; one Group Spirit for all mankind, as it were.

In the Lemurian Epoch a new step was taken. Bodies had been definitely formed, but they must have warm, red blood before they could be ensouled and become the abode of indwelling Spirits. In nature no process is sudden. We would get a wrong idea were we to imagine that air blown into the nostrils could put a soul into an image of clay and galvanize it into life as a sentient, thinking being.

The individual Spirit was very weak and impotent and quite unfitted for the task of guiding its dense vehicle. In that respect it is not yet very strong. To any qualified observer, it is evident that the desire body rules the personality more than does the Spirit, even at our present stage of advancement. But in the middle of the Lemurian Epoch, when the lower personality—the threefold body—was to be endowed with the light of the Ego, the latter, if left to itself, would have been absolutely powerless to guide its instrument. Therefore it was necessary for someone much more highly evolved to help the individual Spirit and gradually prepare the way for its complete union with its instruments. It was analogous to a new nation, over which, until it becomes capable of forming a stable government for itself, some stronger power establishes a protectorate, guarding it alike from external dangers and internal indiscretions. Such a protectorate was exercised over evolving humanity by the Race Spirit, and is exercised over the animals by the Group Spirit, in a somewhat different way

Jehovah is the Most High. He is Race-God, as one might express it, having dominion over all form. He is the Chief Ruler and the highest Power in maintaining the form and exercising an orderly government over it. The Archangels are the Race Spirits, each having dominion over a certain group of people. They also have dominion over animals, while the Angels have dominion over the plants.

In the tenth and eleventh chapters of Daniel we are given an insight into the workings of the invisible government of the Race Spirits, the powers behind the throne. Daniel is much disturbed in Spirit; he fasts, for fully three weeks, praying for light, and at the end of that time an Archangel, a Race Spirit, appears before him and addresses him:



Icon, 14th century, 14-1/4 x 32-1/8", Byzantine Museum, Athens

The Archangel Michael

This bust of the archangel includes his symbolic attributes: the messenger's staff and the transparent orb surmounted by a cross. The inscription to either side of the head states that Michael is "the Great Leader of the Celestial Cohorts."

"Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia."

After he explains to Daniel what is to happen, the Archangel says: "Knowest thou wherefore I came unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come...and there is none that holdeth with me in these things, but Michael your prince." The Archangel also says: "In the first year of Darius the Mede, even I stood to confirm and to strengthen him."

The Archangels have dominion over races or groups of people and also over the animals, for these two kingdoms have desire bodies and the

Archangels are expert architects of desire matter, because in the Sun Period the densest globe was composed of that material, and the humanity of that Period, who are now Archangels, learned to build their densest vehicles of desire stuff as we are now learning to build our bodies of the chemical elements whereof our Earth-globe is composed. Thus it will be readily understood that the Archangels are peculiarly qualified to help later life waves through the stage where they learn to build and control a desire body.

For analogous reasons the Angels work in the vital bodies of man, animal, and plant. Their densest bodies are composed of ether and so was the Globe D in the Moon Period when they were human.

Jehovah and his Archangels, therefore, hold a similar relation to Races that the Group Spirit does to animals. When individual members of a Race have evolved entire self-control and government, they are emancipated from the influence of the Race Spirit and kindred beings. The Ego works directly through the blood. The Race Spirit guides the Races by working in the blood, as the Group Spirit guides the animals of its species through the blood. So also does the Ego control its own vehicles, but with a difference.

The Ego operates by means of the *heat* of the blood, while the Race (i.e., tribal, or family) Spirit works by means of the air, as it is drawn into the lungs. That is why Jehovah, or His Messengers, “breathed into man’s nostrils,” thereby securing admission of the Race Spirit, community-spirits, etc.

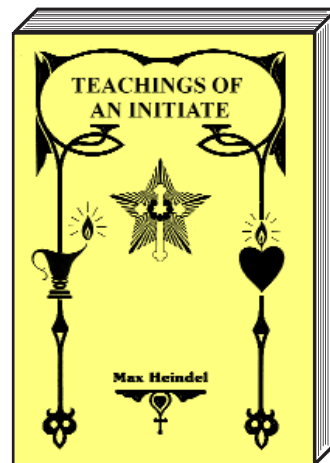
Before the advent of Jehovah, when the Earth was yet a part of the Sun, there was one common Group Spirit, composed of all the creative Hierarchies, which controlled the entire human family. But it was intended that each body should be the temple and pliable instrument of an indwelling Spirit, and that means an infinite division of rulership.

Jehovah came with His Angels and Archangels and made the first great division into Races, giving to each group the guiding influence of a Race Spirit—an Archangel. For each Ego He appointed one of the Angels to act as guardian until the individual Spirit had grown strong enough to become emancipated from all outside influence. This occurred in the Atlantean Epoch. □

—Max Heindel

Teachings of an Initiate

by Max Heindel



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The Way of Wisdom

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As an Initiate of the Rosicrucian Order, Max Heindel was well qualified to impart esoteric knowledge.

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The Autumn Equinox

Its Spiritual Significance

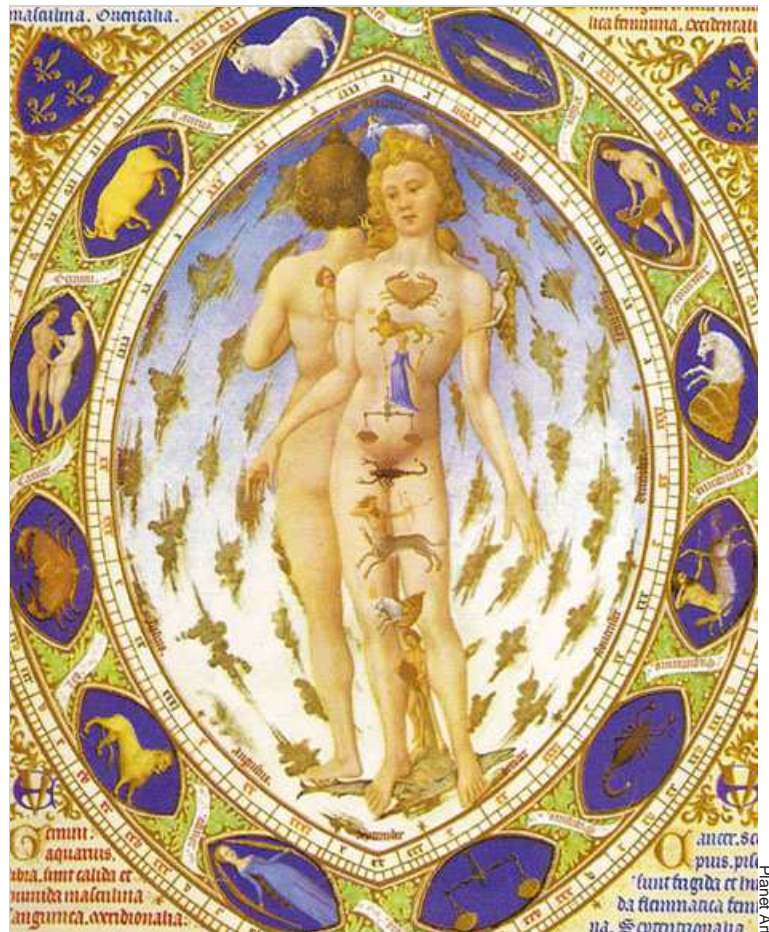
IN ALL ANCIENT RELIGIONS the four solar festivals marking the sun's equinoctial and solstitial points in the zodiac have always been considered holy seasons. In approaching this study therefore we are not learning a new faith, but only relearning a very old one.

In early Egypt these festivals were celebrated with great pomp and pageantry and in the impressive processions the priests carried the holy books of astrology. These priests taught that both Libra and Scorpio were signs of the autumn equinox. Souls, according to their belief, descended through the serpent, to be regenerated at the vernal equinox by the power of the Lamb, which is a close approximation, we note, to our present Christian teaching.

In Egypt, the origin of evil was also ascribed to the autumn equinox. It was held that as this season ushered in the cold and darkness of the winter, so it also brought temptation and sin unto man.

All peoples have worshiped a god whose strength and weakness they looked upon as symbolized by the light and darkness, and by alternating warmth and the cold as marked by the passage of the sun through the twelve signs of the zodiac. Hercules was revered for hundreds of years before the establishment of the Grecian Empire, his twelve labors describing accurately the passing of the sun through the twelve signs of the zodiac. So also does the work of Jacob and his twelve sons as presented in the Bible.

The autumn equinox was celebrated by the early Hebrews and is referred to in the Old Testament as the Feast of Tabernacles or the Festival of Ingathering. In



From the *Très Riches Heures* of Jean, duc de Berry (1340-1416), Musée Condé, Chantilly, France

Anatomical Man

Zodiacal Man is circumscribed by a mandorla of signs for the solar year. Corresponding to and ruling parts of the human anatomy, these whimsically-placed sun symbols include the lamb/ram nesting on the head, the bull behind the neck, the Gemini twins peeping out from behind both shoulders, and two fish underfoot.

our Christian Scriptures we also note Ezekiel's reference to the maidens of Israel weeping and looking toward the north for the return of Thammuz who was the Syrian sun god. Astrologically, the murder of Hiram Abiff is also a story of the autumn equinox. The three murderers are Libra, Scorpio, and Sagittarius. Hiram is the sun who is raised up at the vernal equinox by the Master's word, or the sun in Aries.

Many occult stories of these writers have given the solar festivals from the purely astronomical viewpoint. To interpret their spiritual and Christian meaning

becomes the task of our School of Christian Mysticism.

The Christ is a cosmic character and His life is outlined in these solar festivals. Initiation is a cosmic process of development. Man is an epitome of God. As above, so below.

Every man is a Christ in the making and the stars contain an anticipated biography of our own lives. The awakening of the Christ within constitutes the perfect consummation of our present stage of evolution.

At the time of the vernal equinox which the Christian church celebrates as Easter, the sun crosses the equator from the southern into the northern latitudes. This event the Rosicrucians recognize as the time of the Great Liberation, when the sun Spirit, the Christ, is set free from his bondage in the earth.

At the summer solstice, when the sun enters the highest point of its northern declination, it is in Cancer, the great feminine or water sign. It is then that the Christ Spirit reaches the throne of the Father and bathes in the ecstasy of His vibration. The sun then passes into Leo, the great masculine and fiery sign. For mystic Christians this is indeed a holy season.

During the months of July and August, or as the sun passes from Cancer into Leo, the Christ Spirit is blending the principles of fire and water in the renewed, radiant, and glorious life spirit body which He is building as His gift to the earth on Holy Night, or the time of the winter solstice. It is upon this great body of light, furnished by the Christ, that all the life waves evolving upon this planet—mineral, plant, animal and man—are sustained during the year. St. Paul stated a deep occult truth when he said, “In Him we live and move and have our being.

As the sun enters Virgo this great descending Ray of life touches the upper realms of the earth. Mystics and sensitives are conscious of a tender, brooding compassion, a divine, ethereal beauty that envelops all nature, as the sun enters this the divine mother sign. In this season all nature is suffused with the overwhelming love and the sublime glory of His great annual sacrifice for humanity.

In the words of Longfellow it is the time when the air is filled “with a dreamy and magical light” and when the great sun looks down “with the eye of love through the golden vapors around him.”

Many other poets have responded unconsciously to these occult truths and given us lovely tributes to the glory and the brooding sadness of autumn time.

“Divinest autumn! who can paint thee best,



Rogier van der Weyden. Oil on oak, c. 1450. Musée de l'Hôtel Dieu, Beaune, France

The Last Judgment

As Christ reenters the physical earth-sphere at the autumn equinox, He cleanses and purifies the astral envelope of the planet, assisted by Michael and His archangelic hosts. Michaelmas is celebrated on September 29. This balance point of the year (Libra) is also associated with Michael in his eschatological capacity as judge who weighs the merit of souls.

*Who guess thy certain crown, thy favorite crest”,
sings one.*

And Lucy Larcom in her poem entitled Indian

Summer has given voice to something of this inner glory in the beautiful lines:

*To her bier
Comes the year
Not with weeping and distress as mortals do,
But, to guide her way to it,
All the trees have torches lit.*

In the orthodox church we lament, we pray, and we praise Him because He once died for us upon the cross. In that wider conception of Christianity which we are here considering we come to realize that He sacrifices Himself for us annually and that He must continue to do so until we have learned to evolve the powers of the Christ within ourselves. Only in this way may we aid in His final and complete liberation. When the sun enters Libra, this ray of the Christ life definitely touches the surface of the earth. It is this great inflow that the mystic Christian observes so reverently at the autumn equinox.

Important events in the life of Christ are in perfect harmony with the spiritual meanings of these great turning points of the seasons. In the holy joys of the Annunciation we find a parallel to the secrets of the new life of the vernal equinox. In the holy mystery of the Immaculate Conception the sun touches the atmosphere of the earth at the autumn equinox, and at the winter solstice we celebrate the Holy Birth, or the Christmas season.

Libra is the testing place or balance wheel. Saturn, exalted in Libra, brings the earth under the sway of darkness, and also causes man to be tested to the uttermost. But as Venus, the planet of love, also governs Libra, we find that in the divine providence of God's infinite mercy and wisdom there is also provided a means of escape from every temptation brought us by the Great Tester.

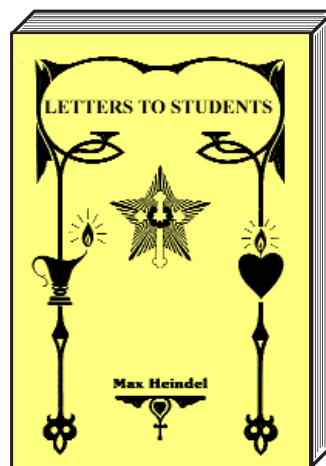
As the sun passes from the vernal to the autumn equinox, or from Aries to Libra, the Christ Life is working through the higher envelopes of the earth. As the sun passes from the autumn to the vernal equinox, or from Libra to Aries, the Christ Life is working through the physical or material layers of the planet.

As we meditate prayerfully upon these sublime, spiritual truths, we find a new, a deeper, and holier meaning in Christ's final benediction given just before the ascension when He said, "Lo, I am with you always even unto the end of the world." □

—Corinne S. Dunklee

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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- “Lost Souls” and Stragglers**
- The Vital Body of Jesus**

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The Fixed Signs

Part Four

IN THE COSMIC DAWN when the human physical form was in a very elementary stage and the angels worked to make it a more complete vehicle of expression for the Virgin Spirits which had left the heavenly Father and unity, seeking concrete embodiment and separate existence, they turned the creative force from the generative organs ruled by Scorpio into a new center, which became the larynx and is ruled by the sign opposite Scorpio, Taurus. Then the purely animal instinct, which impels every creature to perpetuate its kind, was partially diverted into a higher channel; intercourse was not limited to a union of bodies, but communion of souls by the spoken word became a possibility. Thus the first step towards At-one-ment was taken when both arms of the fixed cross were energized.

To further bind humanity together, cosmic agencies generated the ardent affection commonly called love, and focused it upon the heart through the second fixed sign, Leo, which rules that vital organ. But though the brutal, animalistic force originally focused in Scorpio has been elevated and refined by the rays of Taurus, it is still contaminated with selfish desire. Nor is this eradicated in the still higher expression of affection through Leo. We love our fathers, mothers, husbands, wives, our children, and our country; we love them even if they are not all we would wish, simply because they are our kin and our country. But our hearts do not beat high for the relatives of other people or for



Oil on canvas, 1518, Raphael (1483-1520), Pitti Gallery, Florence

Ezekiel's Vision

Raphael has simplified the vision of the Old Testament seer (Ezekiel 1) to emphasize that the "four living creatures...had the likeness of a man," represented by the four Beings associated with the fixed signs of the zodiac—Taurus (Bull), Leo (Lion), Scorpio (Eagle), and Aquarius (Man, here a youth). In Christian esotericism these four Beings are known as the Recording Angels (Helene); they are also called the Lords of Destiny. The Creator, Who gives Man His image, is flanked by cherubs.

the people of other countries.

Neither are we satisfied to love our kindred and unselfishly help them, but we demand a return of love from those near and dear to us; the closer they are to our hearts, the more we exact from them. We do not really seek their happiness, but feel that because we love them they are in duty bound to defer to our wishes in every respect, regardless of

Planet Art

their own inclinations. If they refuse to conform, we may consider it the acme of heartlessness, and feel abused to the limit of human endurance or beyond.

The generative force focused in Scorpio imprisons the human spirit in a body and makes it the slave of matter from the cradle to the grave. Taurus, the opposite pole, is the focus of forces which vitalize the larynx. Through that organ the imprisoned spirit may voice its hopes and fears, its love and its longing to be free, free as the viewless air it resembles in nature.

In Leo the primal passion has a higher potency and a greater power to further fetter or to free the spirit, for in Leo this force functions on a loftier level. Focused through Scorpio it can only bind the spirit to a body, and as such a vehicle lasts only a few score years, the binding power of the primal passion in the physical world is comparatively insignificant; but when transmuted to ardent affection in Leo it operates in the spiritual spheres where neither birth nor death serves to abrogate or release from its influence. There it binds spirit to spirit, and the tie may last for many lives. It often furthers progress, but also often hinders whom it binds, both here and hereafter. Therefore Christ said that unless we are ready to leave father and mother, we cannot be His disciples.

He did not mean that we must leave our relatives physically or neglect them, but the inordinate Leo affection which excludes all but our relations from our love must cease. We must learn to love unselfishly so that our love may help and not hinder those upon whom we bestow it, and that it may emancipate and not enslave. We must learn to give our love regardless of whether it is returned or not.

This superlative emotion comes through the fourth of the fixed signs, Aquarius. This is the 11th sign of the zodiac, correlated to the 11th house, which deals with the department of friends in life, also hopes and aspirations. What wonder, then, that Christ designated friendship as the highest expression of the emotion we usually call love, when He said: Greater love has no man than that he lay down his life for his friends.

The old folk stories which tell of the Niebelungen, or "Children of the Mist," refer to infant humanity during the stage in evolution when we lived in the

SATURN

The real functions of Saturn are constructive: that is, they include the qualities which constitute sound character, create success, and put the person on the constructive side of Nature through application and continued effort. These qualities are as follows:

First, mental: concentration and power of analysis when working through Mercury.

Second, business: method, system, mechanical ability, capacity for detail, patience, persistence, caution.

Third, social: justice, faithfulness, tact.

Saturn gives us the building qualities—that is the qualities by which we can build an edifice to withstand the storms of evolution. Saturn is pre-eminently a builder. The other planets bring success more through inspiration, by which a person is led to do the successful thing at the proper time, but Saturn goes to work and builds success, little by little, patiently, persistently, and carefully.

However, when a person works for self to the exclusion of others, Saturn's constuctiveness builds a shell around him and puts obstruction in his way. This results in limitation and sorrow is the result. As humanity is still very selfish, this aspect of Saturn is to be seen on every side. Under the influence of selfishness Saturn contracts and crystallizes the vehicles of the Ego, which automatically shuts out good.

The person then encounters opposition from others because he is demonstrating that he is, at least subconsciously, an enemy to them. If we abuse Saturn, we get bad results from him, but as a matter of fact he is the initiator. He presents conditions which appear to be temptations, but when the individual has progressed to the point where he refuses to be tempted, then he has developed the power through which he may be initiated into the higher realms.

[Before the discovery of Uranus in 1781, Saturn was the designated ruler of Aquarius.]

dense, foggy atmosphere of ancient Atlantis. Ruled by Jehovah, whose forces were focused through the Moon and the Moon's watery sign Cancer, humanity was guileless and easily swayed by the angels. They were also obedient to the Lords of Venus, who fostered their calm and innocent affections. Thus Luna, the heavenly body which has greatest influence on the water of our globe, and the cardinal sign of the watery triplicity, Cancer (Scorpio and Pisces are the others), cradled our emotions, and to this day water remains the esoteric symbol of the emotional nature.

As we may see ourselves in the silvery surface of a lake on a calm day, so also the spirit most readily mirrors itself in the personality when we are serene and unruffled. In those ancient days infant man, pure and innocent (but not virtuous), saw the gods face to face. Later the Lucifer spirits from Mars, working through the cardinal sign of the fiery triplicity, Aries (Leo and Sagittarius are the others), made men headstrong (Aries rules the head) and rebellious against their rulers, the angels. They also fostered the sex passion; therefore Mars and Scorpio rule the generative organs. Thus the calm of the emotional nature was fundamentally disturbed, and it has by degrees become as a seething cauldron, astir with strife and struggle. Therefore it can no longer reflect the spirit any more than a windswept sea can mirror a man or a ship afloat thereon.

Thus mankind destroyed its spiritual sight and lost touch with the gods when the turbulent emotions were generated under the ray of Scorpio. These emotions hid the beyond from us, and until we learn to subdue and control our passions and cultivate the peace of God in our breasts, we cannot penetrate the veil of the hereafter, nor hear "the still small voice" which speaks in the silence after the winds, the fires, and other earthly disturbances have ceased.

The way of attainment is symbolically engraved in the pictorial zodiac. Aquarius appears as a man in the act of pouring water from an urn. By a slight motion he may tip the urn a little more or a little less to regulate the flow; it is perfectly balanced. Therefore he represents the enlightened soul who has obtained control of his passions, emotions, and appetites. They are contained in his urn, hence they



Watercolor (1895), J. James Tissot (1836-1902)

The Man Bearing a Pitcher

Christ Jesus instructs His disciples to find and follow a man bearing a pitcher of water (the symbol of Aquarius) to his house (of Aquarius) where the Son of Man (Aquarius) shall eat the passover and give unto his followers the waters of life.

no longer blind, befog or obscure his vision as in the Atlantean Epoch; hence also Aquarius is not a watery but an airy sign. Neither is it emotional like Cancer, but intuitional, for the true Aquarian knows without reasoning. The human sympathy, the fellow feeling, the friendship signified by the 11th sign and the 11th house are the true essence of the Christ Spirit which will eventually abrogate the primal separateness, accomplish the atonement, transform the world, and make the new heaven and the new earth a reality.

The keyword of Aquarius is therefore altruism, and this is also the keyword of Uranus, its ruler. This planet was at home from 1913 to 1920 [and reentered Aquarius in 1995], and it is significant that though war and strife have been rampant, the effort to bring "peace on earth" is gaining in

strength with amazing rapidity. Advocates of amity among nations are hailed as saviors with universal acclamation. The Sun by precession is also nearing Aquarius, and will remain there for 2100 years. Thus all cosmic forces are working for altruism and a loftier expression of the Christian Religion—Universal Friendship.

The keyword of the Sun is life. While we are under the Moon and Cancer, family is first and the individual last; but the Sun in Aquarius has a tendency to exalt the self somewhat unduly. Therefore egoism is a fault to be guarded against by those who have the Sun in Aquarius.

The keyword of the Moon is fecundation. It is restless, and therefore the Moon in Aquarius or the 11th house causes a restless seeking for truth and light. People with this position should endeavor to settle down to sustained effort in the occupation nearest at hand. Sir Launfal found the Grail at his castle gate when returning from a life spent in vain search for it all over the world. Christ is formed

from within; He is not found exteriorly.

As the keyword of Mercury is reason, and altruism is contrary to ordinary reason, Mercury in Aquarius is critical and cynical; it sharpens the intellect, however, and gives a good flow of language.

The keyword of Venus is coalition, and in the 11th sign or the 11th house it causes friends to flock around us; it makes us loving and lovable.

The keynote of Mars is dynamic energy. It lends force and provokes action wherever placed. When in Aquarius or the 11th house it makes us rough and blunt towards friends; though we may mean well, we seem invariably to ruffle those we really like, and much suffering results.

The keywords of Jupiter are benevolence and idealism. This planet is therefore in particular agreement with Aquarius and the 11th house. Happy the soul who has earned a well aspected Jupiter in either, for he is sure to have a great influence for good in a wide circle. □

—Max Heindel

Astro-Diagnosis— A Guide to Healing

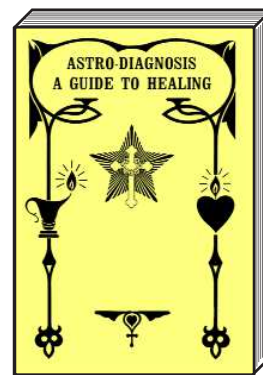
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Icons and the Icon Controversy Part 2

ICONS, WHATEVER the medium used to make them, have three aspects: the intention and input of its maker; the icon proper, which will have elements lying outside the conscious control and deliberations of the artist (such as inspiration); and the use made of the icon, that is, the totality of light, focus, devotion and understanding brought to it by the observer. An icon can be abused, misunderstood, even deemed blasphemous, as was the man Jesus who bore the Sun's regent Christ. Its intrinsic nature and its value remain.

The charge of idolatry brought against iconophiles is without merit. Idolatry is the worship of a physical object as *in itself* possessing magical or potent properties. The *proper* use of icons always recognizes their mediating function, designating what they, in themselves, are not. They serve as windows through which the worshipper can see beyond physical creation (the depicted image) to the Creator, whose light makes possible the shadow which the image portrays.

More generally, the relationship of spirit to the myriads of its physical manifestations has its prototype in Christ Jesus, in Whom "dwelleth all the fullness of the Godhead bodily" (Col. 2:19), "Who is the image of the invisible God, the firstborn of every creature" (Col. 1:15), in Whose body is membered all humanity (I Cor. 12). Consecrating his talents to the work of the Holy Spirit, the iconographer gives expression to and glorifies God's creative power by materializing idea to visible image.

An important philosophical consideration bears



Brother Claude Lane, 1993, © Benedictine Press, Mount Angel Abbey, St. Benedict, OR

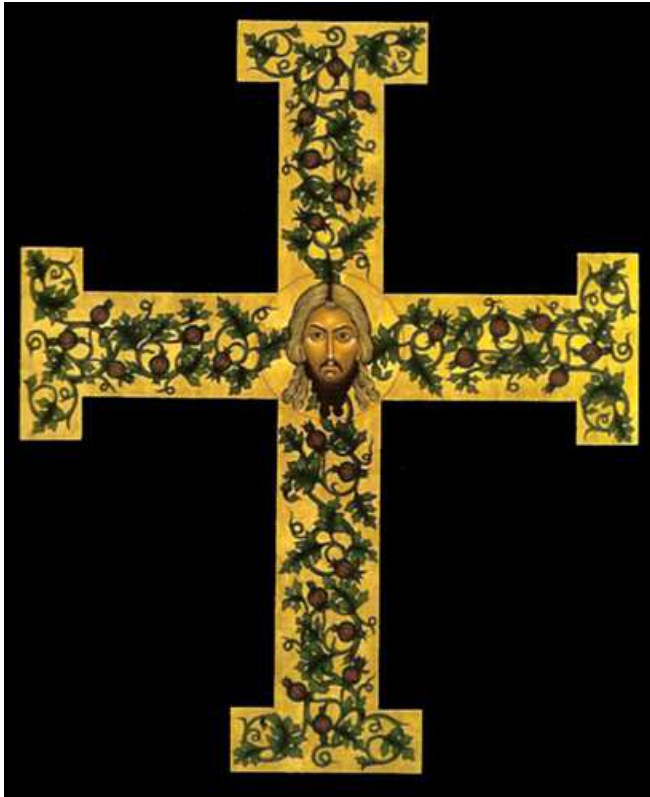
Sacred Heart of Jesus

Contemporary painting in the traditional iconographic style shows the Sacred Heart with nails, spear, sponge, crown of thorns, and cup bearing the Precious Blood from the wound.

upon the issue of making images. As we have seen, the iconoclasts argued that Christ's divinity cannot be portrayed and thus the painter wrongfully separates the divinity and the humanity in Christ. But in point of fact, any created thing has its concept, its spiritual form, inhering in the mind, to which the percept, the sense-derived image, correlates. Concepts (thought forms) themselves, as Max Heindel explains (*Cosmo-Conception*, pp. 48-55), are images of living ideas or archetypes. While the aggregate of material attributes of a thing, its

quantitative nature, is apprehended by the physical senses, these data as percepts have no meaning until the mind registers and processes them, thereby re-creating or intuiting their nonphysical components: plant life discloses the vital or etheric element; animals their soul reality; and humans their life, emotional, and mental components.

These understandings, these knowings of created things, is a function of memory and intuition, which is the silent speech of archetypal reality asserting the significance of the invisible world over and above its purely formal or quantitative



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Tree of Life

Only the head of Jesus is portrayed in the familiar iconic style. He is represented as the Tree of Life, life's source and the center of creation, radiating in the four sacred directions. He is the true vine (Jn. 15:1). He is the World Tree, Yggdrasil.

aspect, which, alone, as sensory images, would be meaningless, chaotic.

Iconic images are *re-minders*. They direct the mind to the remembrance of the hidden in the visible, of the supersensible inhering in the dense physical. As such, icons are souvenirs of the spirit world, according to the meaning of the French verb



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Mother of the Disappeared

The artist paints the Mother of Sorrows in traditional iconic style, but the image is desecrated by the graffiti hand, the signature of El Salvador death squads. This new icon of the Madre Dolorosa is violated, as is every "icon of God" when a human being is abducted and tortured—a modern crucifixion.

souvenir, to remember, and is based on the Latin (*subvenire*, to come to mind). The memory process that is instantly activated with every seeing is just that, a coming into the mind, or consciousness, of the spirit to add to and construe perceptual data.

The imagination (image-forming capability) is one of the powers of the soul. It is not something negative or a mere dabbler in fantasies. Rather is it an organ or instrument of higher perception. It may be purified by being focused on pure and holy matters. Should the use of icons be restricted to primitive people? St. Theodore answers that rejection of images is rejection of the humility of God who has taken on the form of a servant and was made in the likeness of man.

The upshot of the first seven ecumenical councils (from the First Council of Nicea, 325 A.D., to the Second Council of Nicea, 787 A.D., in which

the veneration of images was reinstated) is that those who in principle reject the icon, ultimately also reject the mystery of the Incarnation. The icon controversy was primarily not a dispute about esthetic ideas but about theological and Christological fundamentals. The Byzantine iconoclasts, and many of their descendents, tried to relegate art to the secular field; art in the religious sphere was to be only decorative, at most narrative, but not sacred as such. The arts were considered too pagan to be successfully Christianized.

As Christoph Schönborn writes in *God's Human Face—The Christ Icon* (Ignatius Press, 1994), "If Christ appeared on earth in order to renew man in his total being, to form man after his own image, then we may also say that the artist's eyes, his sensitivity, and his creative powers are included in this recreation as well...The affirmation of the intimate connection between art and religious ritual, between image and faith, turns out to be an affirmation of the mystery of the Incarnation. For both art and ritual flow from an encounter between heaven and earth, between divine and human realities, and represent this encounter ever anew." The iconographic art of the Eastern Church leads us to behold in an image "what is divine in man and what is human in God."

Artistic creation is a type of incarnation. When the subject of artistic creation is the incarnate One, Christ, or Christ-sanctified holy persons, is not the image doubly hallowed? The icon of Christ Jesus is both a sign of man's divine creativity and an image of the Divinity Who, as Creator, chose to be sculpted as human, painted as human, fleshed as

human, Who otherwise would have been uncircumscribable and unmanifestable.

Iconography has primarily been a feature of the (Eastern) Orthodox Church, formalized in the use of the iconostasis, a partition bearing images which separates the worshiper from the sanctuary, as the veil separated the Holy Room from the Holy of Holies in the Jewish tabernacle and Solomon's Temple. In some Western churches the chancel rail or bar is the last vestige of the iconostasis and marks the beginning of the choir or upper arm of the cross in cruciform churches.

The iconostasis signifies that worship moves on two distinct planes—the heavenly and the earthly, the veiled and the revealed. It gives to the altar an esoteric character so that what is enacted there is regarded as a "mystery" in the full and original meaning of the term. It turns towards the worshippers its icons, the visible and sensible tokens of the invisible realities of the heavenly world. The altar rail in the Roman Church no longer emphasizes the difference between the esoteric and the exoteric but rather, between the priests and the lay congregation.

The chief icons on this picture-screen have doctrinal and liturgical significance and are always arranged in the same

order. Those of the Lord and the Blessed Virgin, as the human and divine instruments of the Incarnation, are placed on each side of the central or Royal Door, through which communion is brought to the people. The Royal Door itself, symbolizing the path by which the eternal Logos enters time, bears an icon of the Annunciation and generally those of the four Evangelists.



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Brother Claude Lane, Benedictine Press, St. Benedict, OR
The Vision of Lourdes
In 1858 St. Bernadette was blessed by 18 apparitions of "the Immaculate Conception." Water possessing curative properties began to flow in the grotto where the Virgin Mary appeared. This modern occurrence is portrayed in the traditional iconic style.



Brother Simeon, 1996, Reprinted with permission of Monastery Icons

The Immaculate Heart*

In place of the Christ Child of the earlier icons, the Madonna bears the Sacred Heart. As a spear was thrust into the side of her son, “Yea, a sword shall pierce through thy own soul also” (Luke 2:35). As seven red roses on the cross of the Rosicrucian emblem symbolize the purified blood (and the seven etheric centers), so the four pink roses symbolize the immaculate heart (the fourth vital center) of the Virgin.

On the far side of this mystical barrier, as within the spiritual worlds, the holy Mysteries go forward. At certain high points of the service, the doors are opened that the Lord (priest) may come forth to his people in an act of Self-giving or revelation. A wonderful precedent for the use of the iconostasis as a symbol of the veil between the physical world and the invisible inner worlds can be found in the account of the questioning of Christ Jesus by Pilate as this incident is related in the Gospel of St. John. Emil Bock describes the setting and action in *The Three Years*:

“The scene in front of the palace of Pilate is thus a sacramental ritual taking place openly in the world of external events. The Roman Procurator assumes the function of the celebrating priest. When he con-



19th century, Moscow Ecclesiastical Academy, Zagorsk

The Virgin of the Don

Based on an original picture (14th century) of alleged “wonder-working” power, including its favorable use in battle, this icon’s subject matter remains intact, but the inset jewels and overlaying of decorative metals indicate a decline in the icon-maker’s art. Only the face and hands are painted.

ducts Jesus, crowned with thorns and robed in purple, through the central gate and presents to the people archetypal ‘Man,’ one is reminded of the moment in the Eastern Eucharistic Service when the priest, after the Transubstantiation, appears through the Royal Gate and lifts up the body and blood of Christ before the congregation. Three times the action is continued by Pilate behind the curtain.”

The regeneration of church ritual calls for a living understanding of the esoteric *mystery* enacted by Christ Jesus in the arena of public life. “If we recognize in the scenes of Good Friday the mystery drama revealed and placed on the stage of human history by the great invisible Producer, the Divine Services of Christianity will resume again their character as genuine sacraments, i.e., valid ‘mystery.’”

Not only the veneration but the actual making of the icon itself is regarded by the Orthodox as an act of worship. The true painter of icons prepares himself

for his work by prayer, and considers it to be in the nature of a religious vocation. The Orthodox regard with horror the commercial production of crucifixes and sacred images, and are accustomed to say that Fra Angelico is the only true maker of icons in the history of the Western Church.

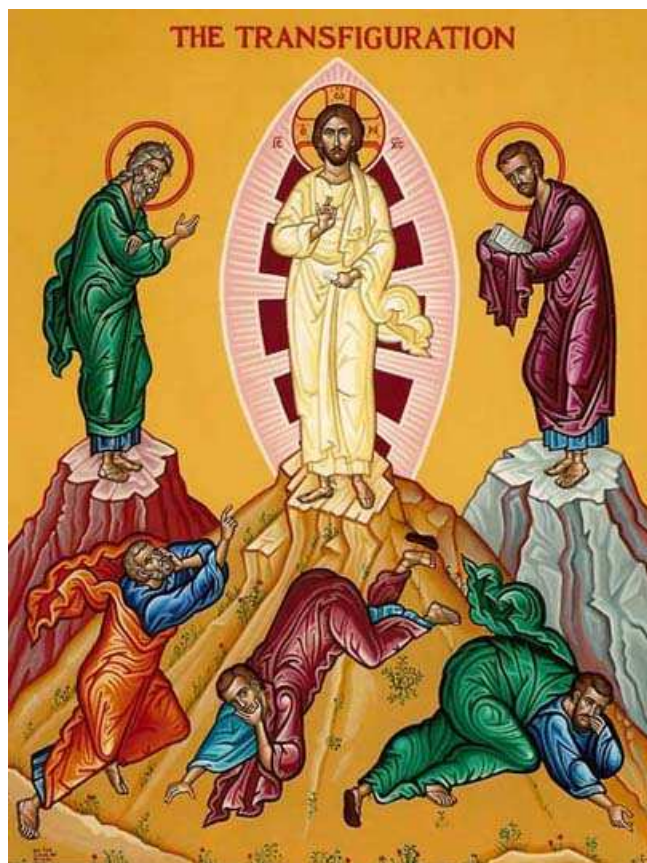
A popular criticism of the use of images, statues, and icons is that they actually detract from the spiritualizing or abstracting effect that many worshippers want or expect upon entering a church. They want the discarnate, the nonvisible world to be emphasized. The Protestant religion arose in part, from just such a concern—the practice of drawing too strongly on the senses through elaborate ceremony and ritual accessories—and some of its more “purist” sects, such as Quakers, employ no images at all in their services (meetings).

It is clear to an esoteric student that desire world realities are in a sense imagistic, living pictures which Anthroposophy calls Imaginations. Therefore, physical images will have their nonmaterial counterparts and are entirely appropriate for leading one to that superphysical reality. But the image is always symbolic. That is, the material depiction of the invisible reality is not a recognizable earthly form. The Holy Grail is an instance of such a symbolic image. It may be represented as a chalice and paten, or an increscent moon receiving a dove. Its spiritual reality can only be understood in spiritual, not worldly, terms.

The icon, like a sacrament, can sanctify, not by an inherent property of holiness, but through the spiritual relationship it fosters to the person depicted. The icon as visible reality is an aggregate of physical materials (glue, paint, wood, gold). But its image relates or refers to the holy one’s image. One only knows this if the icon is named, for the name evokes the correct identifying response.

Icons continue to be highly popular in Orthodox churches. But for the student of Rosicrucian teachings this may be viewed as a feature of conventional liturgy. At the same time, we are reminded of both the ideal and eventual reality that Max Heindel posits for Aquarian religion in the synthetic expression of the true, the good and the beautiful.

Though some Eastern icons may not be estheti-



Brother Simeon, 1995, Reprinted with permission of Monastery Icons

The Transfiguration*

Subject matter and style has changed little from the original conception. The flat frontal plane has an enamel-like veneer. Only Peter can endure the light of the transfigured Jesus.

“The icon never strives to stir the emotions of the faithful ...but to guide every emotion as well as the reason and all other faculties of human nature on the way toward transfiguration.”—Leonid Ouspensky, The Meaning of Icons

cally appealing to a Westerner’s eye, perhaps the very woodenness and severity of the images induce a heightened sense of the “other” worlds than would a Bernini sculpture in its masterful depiction of sensuous form or a Michelangelo figure earthbound by its massive physicality. Classically executed icons are not intended to be expressionistic demonstrations of their creator’s feelings or virtuosity. All personal attributes are sacrificed or subsumed by the holy subject depicted and a sense of permanence is imputed to the image through the elimination of pictorial “accidents” and the ephemera of emotions. The imaged one is not subject to the powers of this world. It has won its victory and is above, though here, essentialized, immutable.

*Free Catalogue showing *Immaculate Heart*, *Transfiguration*, and other original icons is available from Holy Protection Gnostic Monastery, Rt. 1, Box 75, Geneva NE

The mind that has received some spiritual understanding regards a depiction of Christ Jesus no less problematic than the portrayal of the whole human being. Since only the physical form can be perceived by material sight, a visual code for representing the existence of spiritual bodies was adopted that roughly accords with the facts: a halo of light around the head indicates the mental or spiritual development of the subject and an aureole or nimbus of light around the entire physical form designates the status of the soul. Thus the book of Revelation describes “a woman clothed with sun, and the moon [desire nature] under her feet, and upon her head a crown of twelve stars.”

The Russians became the true inheritors of the Byzantine iconic tradition when Constantinople fell to the Turks in 1453. While Western artists tend to emphasize the compassion and humanity of Christ, Orthodox versions portray Him as a stern, forbidding judge.

Awe, reverence, and pure devotion characterize the soul climate in which contemporary icon creation can offer new images. And such work is in evidence. But the current relationship between the arts and the Church is tense and controversial. That most religious of all subjects, where all humanness and aspiration and character is focused, the human face—the face through whose eyes we were seen by God, through whose mouth we were spoken to by God, who listened to us with human hearing and revealed His Divinity in a human countenance—this face is being abstracted or disfigured (defaced?) into unrecognizable shapes. For what purpose? To what end? Does it reflect a perception of the fracturing of the human psyche, the collapse

of fundamental certainties as symbolized by the breakdown of what is visually familiar? In a positive light, this disfiguring may be seen as the erosion of old structures prior to the birth of new forms and new ways of perceiving.

In the age of “virtual reality,” where simulations of material things are based on electronic impulses organized according to the simplest binary language (+, –), the icon enters a new dimension.

Does the new medium’s arbitrary nature, its impalpability, its machine-dependence, make it, from a theological point of view, more problematic? Is this even a concern in our contemporary society, where the concept of the sacred may simply be baffling, an unknown or dubious quantity?

Today, icons are not theologically scandalous. Christ Jesus and holy persons continue to be depicted as aids to devotion and as sources of inspiration. What is cause for concern is the attitude of skeptical materialism that questions whether anything visible is holy or can be the ground of God—and more, questions whether anything but the material dimension exists.

As an antidote to this attitude, current iconic art may work powerfully on a dull or doubting sensibility that cannot be reached by dogma and argument. For such persons, a variation on the words to Thomas may be given: “Place the mind of your seeking here, contemplate with your heart and learn of me. For I am living and I am present, even as you view this image. Commune with it and what you view before you shall give place to the shrine in your soul. And there will you find me, there will I appear.”

□
—C.W.



The Holy Face*

The face imprinted on the Turin Shroud, itself a relic, may well be the oldest and truest icon of Christ Jesus—a self-portrait. The countenance has majesty, profundity, and a gravity that suffering has only ennobled: An image for reverent contemplation.

© Anna May McCallum

*From *A Holy Card Prayer Book*, A Compilation of Saints and Holy People, Leaflet Missal Co., 976 W. Minnehaha Ave., Saint Paul, MN 55104

RELIGION AND THE PUBLIC REALM

Christianity and Democracy

JESUS CHRIST IS LORD. That is the first and final assertion Christians make about all of reality, including politics. Believers now assert by faith what one day will be manifest to the sight of all: every earthly sovereignty is subordinate to the sovereignty of Jesus Christ.

The Church, the community of believers, is the bearer of that claim. Because the Church is pledged to the Kingdom proclaimed by Jesus, it must maintain a critical distance from all the kingdoms of the world, whether actual or proposed. Christians betray their Lord if, in theory or practice, they equate the Kingdom of God with any political, social, or economic order of this passing time. At best, such orders permit the proclamation of the Gospel of the Kingdom and approximate, in small part, the freedom, peace, and justice for which we hope. At worst, such orders attempt to suppress the good news of the Kingdom and oppress human beings who are the object of divine love and promise.

The first political task of the Church is to be the Church. That is, Christians must proclaim and demonstrate the Gospel to all people, embracing them in a sustaining community of faith and discipline under the Lordship of Christ. In obedience to this biblical mandate, Christians give urgent priority to all who are in need, especially the poor, the oppressed, the despised, and the marginal. The Church

We reprint, largely intact, the October, 1981 statement issued by the Washington-based Institute on Religion and Democracy. Although not of the world, we are in it, as both Christians and citizens of our respective countries. We are best served by that form of government which most fully honors our spiritual rights and promotes our material welfare. A Christian democracy best meets these criteria because it is we ourselves, collectively, who establish and implement them. This article explores what we need to do to make democracy work for us.



Oil on canvas, 1889. Ramon de Elorriaga. Federal Hall National Memorial.

Inaugurated as the first president of the United States on April 30, 1789, George Washington established the protocol for taking the oath of office by raising his right hand while his left hand is placed upon an open Bible. Washington added the unscripted words, "So help me God!" and kissed the Bible. The painting poetically, albeit anomalously, shows his left hand on his heart while his right is on the Bible.

is called to be a community of diversity, including people of every race, nation, class, and political viewpoint. As a universal community, the Church witnesses to the limits of the national and ideological loyalties that divide mankind. Communal allegiance to Christ and his Kingdom is the indispensable check upon the pretensions of the modern state. Because Christ is Lord, Caesar is not Lord. By humbling all secular claims to sovereignty, the Church makes its most important political contribution by being, fully and unapologetically, the Church.

While our first allegiance is to the community of faith and its mission in the world, Christians do not withdraw from participation in other communities. To the contrary, we are called to be leaven and light in movements of cultural, political, and economic change. History is the arena in which Christians exercise their discipleship. Because our hope is eternal and transcendent, Christians can participate in society without despair or delusion. We do not despair of the meaning of history, nor do we delude ourselves that our efforts are to be equated with establishing the Kingdom of God. The fulfillment of history's travail is the promised Rule of God, not the establishment of

our human programs and designs.

God has given us no one pattern for the ordering of societies or of the world. For almost two millennia Christians have pursued their mission within a variety of social, political, and economic systems. Among Christians today, as in times past, there are significant disagreements. Today disagreements are especially sharp on how best to advance freedom, justice, and peace in the world. That Christians are to pursue these goals should be beyond dispute. Disagreements about how they are to be pursued need be neither surprising nor destructive.

Also in making political decisions, we are all subject to error. With prayer, we decide in the courage of our uncertainties. We strive to credit the intelligence and good intentions of those who decide differently. Especially within the believing community we must, in the words of Reinhold Niebuhr, avoid portraying our conflicts as a war between “the children of light and the children of darkness.” Our unity in Christ is greater than whatever may divide us.

Within our several churches disagreement about the meaning of social justice should not merely be tolerated; it should be cherished. We are pledged to the goal that our churches be open churches. An open church engages sympathetically the diversity of Christian views both within and outside denominational structures. An open church welcomes dissent for the strengthening of truth and the correction of error. An open church makes decisions in the light of day, not in the shadowed corners of bureaucratic power. An open church has leaders who are not afraid but eager to engage in the fullest consultation with all its members. An open church addresses social issues not so much to advance a particular position as to inform and empower people to make their own decisions responsibly. An open church understands that the church speaks most effectively when the people who are the church do the speaking, and leaders speak most believably when they speak with the informed consent of those whom they would lead.

Sometimes leaders can and should disagree with

the views of the majority. To disagree, however, is not to disregard the views of others. Leadership in an open church is marked by candor and never by contempt for the convictions of those with whom we differ. In these ways, an open church becomes a zone of truth-telling in a world of mendacity.

In this century of Hitler and Stalin and their lesser imitators, the most urgent truth to be told about secular politics is the threat of totalitarianism. That truth was told eloquently by John Courtney Murray, whose understanding of religious and civil freedom was ratified by Vatican Council II. Many political theories of our time, Father Murray wrote, are marked by a

Democratic government understands itself to be accountable to values and to truths which transcend any regime or party. Thus in the United States of America we declare ours to be a nation “under God.”

“thoroughgoing monism—political, social, juridical, religious: there is only one Sovereign, one society, one law, one faith. And the cardinal denial is of the Christian dualism of powers, societies, and laws—spiritual and temporal, divine and human. Upon this denial follows the absorption of the community in the state, the absorption of the state in the party, and the asser-

tion that the party-state is the supreme spiritual and moral, as well as political, authority.”

The religious term for political monism or totalitarianism is idolatry. The party-state declares itself to be absolute, and therefore not accountable to any transcendent judgment. Regimes that subscribe to this dogma assert that they themselves embody the final meaning of history and are therefore not answerable to any higher authority or morality....

An alternative to totalitarianism is democracy. There are different and sometimes confused theories about democratic governance. Indeed the idea of democracy is so attractive in our day that even totalitarian regimes attempt to claim it as their own. The understanding of democratic governance espoused here, however, is neither novel nor complicated. Democracy’s marks are obvious to all who have eyes to see. Democratic government is limited government. It is limited in the claims it makes and in the power it seeks to exercise. Democratic government understands itself to be accountable to values and to truths which transcend any regime or party. Thus,

in the United States of America, we declare ours to be a nation “under God,” which means, first of all, a nation under judgment. In addition, limited government means that a clear distinction is made between the state and the society. The state is not the whole of the society, but is one important actor in the society. Other institutions—notably the family, the church, educational, economic, and cultural enterprises—are at least equally important actors in the society. They do not exist or act by sufferance of the state. Rather, these spheres have their own peculiar sovereignty which must be respected by the state.

Democratic governance is pluralistic governance and thus the opposite of political monism. By protecting the roles of many institutional and individual actors within the social order, democracy keeps society open to the future. It resists the act of historical closure which is the consequence of the totalitarian impulse. Because it cherishes criticism and change, democracy is a progressive movement invoking the promise of the future. Totalitarianism, which would freeze and consolidate power relations, is essentially reactive and fearful. It represses diversity and dissent in a fearful denial of the human capacity for growth and the human need for criticism.

As democracy keeps society open to the future it also keeps the future open. That is, the democratic posture is not one of merely passive receptivity to whatever may happen. Rather, it is one of protecting and nurturing the individual and institutional visions of alternative futures. Democratic society is not a terminal enterprise. The intention is not that at some point in the near or distant future all questions will be answered and all conflicts resolved. The chief goal of democratic governance is to sustain the process of democratic governance. Toward that end, constitutional provisions do not provide all the answers to society’s problems but protect the process by which various answers are debated and adopted, always subject to change. Democratic government is contingent, modest in its claims, and open-ended.

What we perceive as the virtues of democratic governance others condemn as its weakness. There is a deep human hunger for a monistic world, for authority, control, and definitive meaning which can cut



St. Peter's Basilica and Bernini Colonnade

The historic seat of Christendom, its second largest church, and site of the Holy Catholic See, St. Peters, as the focus of Vatican City, was designed by Bramante, but Michelangelo substituted for the intended Pantheon dome a much higher structure inspired by the Brunelleschi dome at Florence.

through the ambiguities and uncertainties of our existence. From this hunger emerges the totalitarian impulse. This hunger is essentially religious in character and is dangerously misplaced when it seeks satisfaction in the politics of the present time. This hunger cannot and should not be satisfied short of the coming of the Kingdom of God. To mistake any existing or proposed social order for the Kingdom of God is the great crime against humanity.

We readily acknowledge that democratic governance is unsatisfactory. Everything short of the consummation of the rule of Christ is unsatisfactory. For Christians, it is precisely the merit of democracy that it reminds us of this truth and sustains the possibility of humane government in a necessarily unsatisfactory world. There are tensions and contradictions within democratic theory and practice. Especially problematic are relationships between the individual and the community, between formal process and substantive purpose, between popular participation and power elites. We do not deny these and other problems. Rather, believing that democratic theory and practice is still developing, we would encourage in the churches a lively examination of the problems and their possible resolutions. Such an examination only begins with the basic outline of democratic governance set forth in this statement and should be informed by the maxim framed by Reinhold Niebuhr: “Man’s capacity for justice makes democracy possible, but man’s inclination to injustice makes democ-

racy necessary.”

Democratic governance is based upon a morality of respect and fairness for all. It is responsive to the diverse moral judgments and meanings affirmed by individuals and institutions within society. It not only tolerates but rigorously protects those spheres within which people find meaning for their lives and share that meaning with others. Most importantly, democratic government does not seek to control or restrict the sphere of religion in which people affirm, exercise, and share their ultimate beliefs about the world and their place in it....

Finally, and perhaps most profoundly, democratic governance subscribes to a distinctive understanding of human rights. That understanding is that human rights are prior rights. That is, human rights are not established by the state. The state is bound to acknowledge and respect those rights which have their source in the transcendent dignity of the human person created by God.

Valid distinctions are made between categories of human rights—personal, civil, political, economic, and social. Individual and communal freedom from terror and coercion is essential to the protection of all human rights. Repressive regimes of both the left and the right frequently and falsely pit social and economic rights against the rights of freedom. But without freedom persons cannot pursue their economic and social well-being as they deem best. And without freedom the economic and social advances which regimes claim for the poor cannot be examined and verified. As a matter of empirical fact, those societies which give priority to freedom generally secure social and economic rights more successfully than do those societies which attempt social and economic advance at the cost of freedom.

The most fundamental of all human rights is the freedom of religious faith and practice. Religion is both freedom's shield and central sphere of action. "For religion," Pope John Paul II has declared, "consists in the free adherence of the human mind to God, which is in all respects personal and conscientious; it arises from the desire for truth and in this relation the secular arm may not interfere, because religion itself by its nature transcends all things secular." Religious freedom consists of many parts: the freedom to believe, to worship, to teach, to evangelize, to collaborate in works of mercy, and to witness to the public good. Where religious freedom is violated, all other human rights are assaulted at their source.

The churches should be relentless in protesting



Brent Cornors

The United States Capitol

Legislative seat of the world's longest-standing and most effective democracy, the Capitol in Washington, D. C. rises almost 300 feet, including the 19-1/2 foot bronze Statue of Freedom standing on top of the dome. It has an architectural affinity with its more sculpted antecedent, St. Peter's in Rome.

every infringement of freedom, especially of the freedom of conscience and association, and most especially of religious freedom. In protesting human rights' violations, governments will of necessity take into account many considerations—political, diplomatic, military, and economic. The ethics of the Church, however, are not the ethics of Caesar. In witnessing to the transcendent dignity of the human person, the churches are bound not by reasons of state but by obedience to Christ. Therefore the witness of the churches should reflect an unwavering adherence to a single standard in the judgment of human rights.

Whether the regime in question is repressive only in order to maintain itself in power or whether it aspires to totalitarian control over its people, whether it fashions itself as rightist or leftist, whether it is friend or foe or neutral toward whatever great power, to the extent that it violates the rights of people to be the artisans of their own destiny it blasphemes against the divine intent for human life. The churches dare never be apologists for such blasphemy in the name of some higher social good. Because every person is

called to the fullness of humanity revealed in our Lord Jesus Christ, there is no higher good than the human person. With particular respect to the weakest and most vulnerable members of the human community, Christians insist that no human being is expendable.

In our radically imperfect world, the democracy and freedom which we affirm is always imperiled. As faith-filled realists, we reject the sentimental illusion that democracy is a natural product of the progress of an essentially good humanity. We likewise reject the determinist dogma that freedom is produced by the denial of freedom in a process of inevitable revolutionary change. Wherever it exists, democracy—which is both the product and protector of freedom—is a human enterprise and a divine gift. It does not exist in most of the nations of the world, and nowhere does it exist securely. Those of us who are blessed to live under relatively democratic governments are stewards of a possibility that is to be preserved for the whole world. Democracy is not an achievement secured but an

experiment to be advanced. It is both gift and task. In helping to sustain the democratic experiment, the churches act not only in their own interest but in the interest of humankind.

In our dangerously divided world, choices must be made. Among the nations and social systems of our time, the choice is never between absolute good and absolute evil. No nation perfectly embodies the democracy we would affirm, and no nation totally represses freedom from which democracy springs. Tragically, the great majority of our sisters and brothers throughout the world live under varying degrees of repression. Certain distinctions can and must be made, however. To all but the willfully blind, it is obvious that some nations aspire to the democratic ideal we have described, while others condemn both the ideal and the fact of democracy as enslaving illusion....

Ideals do not make their way in history except they be carried by persons and institutions. The carriers inescapably fall short of the ideals to which they witness. This is most dramatically true of the Church as

the bearer of the Gospel. It is also true in the realm of social and political change. Although it is the primary bearer of the democratic ideal today, America is far from having fully actualized that ideal in its own life. To say that America has a singular responsibility in this world-historical moment does not mean that America is God's chosen nation, as for instance, Israel was chosen by God. God has made no special covenant with America as such. God's covenant is with his creation, with Israel, and with his Church. However, because America is a large and influential part of his creation, because America is the home of

most of the heirs of Israel of old, and because this is a land in which his Church is vibrantly free to live and proclaim the Gospel to the world, we believe that America has a peculiar place in God's promises and purposes. This is not a statement of nationalistic hubris but an acknowledgment that we bear a particular and grave responsibility....

Apology for oppression is sometimes passionately anti-Communist. It excuses

and rationalizes any injustice if it is perpetrated in the name of defeating Communism. Such an approach is morally odious and antithetical to our understanding of religion and democracy. We emphatically reject it.

Much more respectable, influential, and common, however, is apology for oppression that excuses injustice as necessary for the eventual creation of a new and, it is claimed, more equitable social order. The apology for oppression declares that liberal democracy is decadent and dying. It claims that we should welcome, or at least resign ourselves to, inevitable revolutionary change under totalitarian auspices.

We declare, however, that history is not the sphere of the inevitable but the sphere of freedom. Within the limits of a life that is bounded by death, free men and women strive for what should be, they do not surrender to what others say must be. Moreover, the results of the revolutions that have denied freedom are now coming in; the record is one of grim failure. In the long struggle of history it is the idea of democracy that is the new, the progressive, the audacious experiment toward the future. We refuse to terminate

Democracy is not an achievement secured but an experiment to be advanced. It is both gift and task. In helping to sustain the democratic experiment, the churches act not only in their own interest but in the interest of humankind.

this promising venture by returning to the false securities of an oppressive past that now advertises itself as the inevitable future.

Another form of apology for oppression asserts that we have no right to impose our values upon others. It is said that other people must choose their own form of government. It is said that other people do not share our concern for democratic governance and human rights. This combination of lies and half-truths conceals a host of cultural and, more often than not, racial prejudices. It is monstrous to assert on behalf of others that they do not feel about their basic human rights as keenly as we feel about ours. It is disingenuous to say that other people must be free to choose their own form of government and, at the same time, to support precisely those forces that would deny them their freedom to choose....

Wherever the churches can influence situations of oppression, and whenever the churches address themselves to American foreign policy, we beg our leaders to heed and support the forces for democratic change. Whether we approve or disapprove of such influence, in many places American power and opinion can be decisive. Those Christian leaders who collaborate in the denial of freedom and justice to others bear an ominous moral responsibility....

The issues are not simple. Our answers are not infallible. We are prone to err and we live by forgiveness. The debate is not between liberals and conservatives, between left and right. The debate is between those who do believe and those who do not believe that there is a necessary linkage between Christian faith and human freedom. The debate is between those who do and those who do not believe that in this moment of history democracy is the necessary product and protector of freedom. And the debate is between those who do and those who do not believe that freedom, an end in itself, is also the surest way to a greater measure of that peace and justice which we are to seek.

We do not know whether democracy is the wave of the future. We do know that the future will be darker if the democratic idea is extinguished. We do know that the victims of freedom's denial already number in the many millions. And we do know that one day, before the judgment throne of God, those who were voiceless will ask what we said on their behalf. What we say or do may seem to be of little moment. But in the face of every discouragement we will persist in hope because finally, as we said at the start, Jesus Christ is Lord. □

The Kingdom of God

O world invisible, we view thee,
O world intangible, we touch thee,
O world unknowable, we know thee,
Inapprehensible, we clutch thee!

Does the fish soar to find the ocean,
The eagle plunge to find the air—
That we ask of the stars in motion
If they have rumor of thee there?

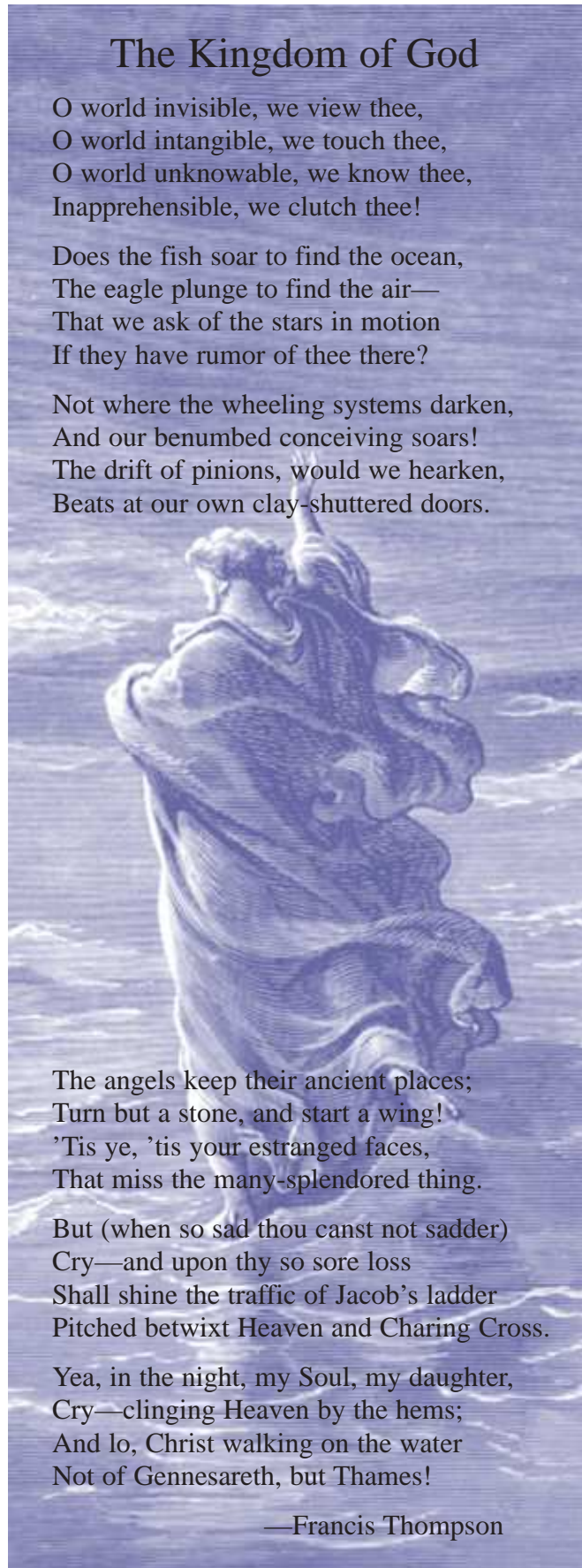
Not where the wheeling systems darken,
And our benumbed conceiving soars!
The drift of pinions, would we hearken,
Beats at our own clay-shuttered doors.

The angels keep their ancient places;
Turn but a stone, and start a wing!
'Tis ye, 'tis your estranged faces,
That miss the many-splendored thing.

But (when so sad thou canst not sadder)
Cry—and upon thy so sore loss
Shall shine the traffic of Jacob's ladder
Pitched betwixt Heaven and Charing Cross.

Yea, in the night, my Soul, my daughter,
Cry—clinging Heaven by the hems;
And lo, Christ walking on the water
Not of Gennesareth, but Thames!

—Francis Thompson



The Bible— Whose Word?

THE CHRISTIAN BIBLE shows no signs of relinquishing its undisputed claim to being the world's all-time, best-selling book. Shoring up that distinction, a spate of recent versions of the book (Greek, *biblos*) has been tailored to modern tastes and (il)literacy, since, in their most arrant form, they can only be described as “dumbed down.”

The first English Protestant translation, the King James version of 1611, benefitted from the linguistic largesse of Elizabethan fluency at its zenith. The diction is noble and poetic, an entirely suitable medium for its lofty content. The Catholic Douay/Rheims translation first appeared in 1609 and was revised in the 18th century to benefit from the King James literary phrasings and cadences.

As *Time* magazine's book editor, Paul Gray, writes (Sept 9, 1966), “For some two centuries readers of either of these Bibles could feel that the word they sought was the Word, that they had access to the linguistic unity enjoyed by humankind before the Tower of Bable. No longer.”

In 1952 the Revised Standard Version was released through the auspices of the National Council of Churches of Christ in the United States. Drawing upon three centuries of archeological and philological discoveries, its text could claim greater accuracy to the original documents, but it fell considerably short in felicity of expression.

That release was followed by a torrent of Bibles. According to *Publisher's Weekly*, some 450 English translations, paraphrases, or retellings of all or parts of the Old and New Testaments are currently in print, including the New King James Version, a New Revised Standard Version, the



Michelangelo Amerigi, known as Caravaggio (1569-1609)

The Inspiration of St. Mathew

The “word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you” (1 Peter 1:25).

New American Standard, the New American Bible, the New Jerusalem Bible, Today's English Version (also known as the Good News Bible), and the Contemporary English Version.

Newest on the scene, contending for a share of the estimated \$400 million that Americans annually spend on Bibles, is the New Living Translation (Tyndale House), which is a reworking of the Living Bible (1972) that was designed for those

who found the traditional scriptural renderings too taxing. The update is an eye offender and a verbal backhand. More than sublimity has been lost, the narrative has become trite, tepid, silly. Consider the following collations:

King James—“And the Lord God said unto the woman, What is this that thou hast done?” (Genesis 3:13)

N. L. T.—“Then the Lord God asked the woman, ‘How could you do such a thing!’”

Is this **GOD** talking or an irate mother scolding and attempting to humiliate her child for spilling her milk?

King James—“The Lord is my shepherd; I shall not want” (Psalm 23).

N. L. T.—“The Lord is my shepherd; I have every thing I need.”

The sense of the passage is altered here by obscuring the less common meaning of *want* as *lack*.

The treatment given the shortest Biblical sentence is a synecdoche for the entire debacle in translation:

King James—“Jesus wept.”

L. B. T.—“Tears came to Jesus eyes.”

Is it body-wracked pain and profound sorrow that is being described at this point or a misty sentiment? Sad it is that in deference to the intention to make this Bible accessible to a seventh grade student that Jesus cannot weep but only become teary-eyed.

Algebra can only be taught in its own language, else it isn't algebra. A student is trained to gradually become able to understand this language. So too with Scripture. The ruling aim of getting the Bible to young people, laudable in principle, fails if what it delivers is biblical in name only, the words and meaning having been changed as a concession to ignorance.

Children learn by reaching upward, by receiving the unknown with encouragement and the expectation of self-enrichment. True, the Bible has something for all ages. But if it is paraphrased and pruned so they can “get it [all] at age 13,” they

don't have it. And if they think they've got it, because it has been watered down and worded down to accommodate their level of preparedness, what then remains to pursue later? “The Bible? Oh, I've done that.” The depth and resonance of poetic language imparts, is part of, meaning. Connotation and figurative language are the life and spirit of the literal, denotative word.

Companion to this literary reduction is creedal dilution. Of course people are free to believe what they want to believe, but belief is made doubly difficult or rendered meaningless when language becomes so general and diffuse that its power cannot be exercised or focused. Consider the Nicene Creed after having been reworked by the Catholic break-away group Call to Action: “I believe in people and in a world in which it is good to live for all mankind.” Who doesn't? But what is religious, theistic, or binding about this? This pseudo-creed concludes: “And I believe in the resurrection—whatever it may mean.”

Sounds like satire, no? The group is for real, including among its members three bishops.

We understand that each person is entitled to, and finally must, choose his truth. But we also know that truth is like Christ, begotten, not made. It is. Truth finds us or not. But it remains itself, whole and intact, however filtered or obfuscated by human tinkering and misunderstanding. It would be helpful that those who disseminate it first have it. Then they would take care to preserve it in appropriate linguistic forms.

What we decry is a practice characteristic of these times, the equation of truth with what is convenient, or personally desirable, or easy. These pretensions to truth, like the vicious dog of our selfish nature, will turn on us and rend us. Authentic truth draws us up and out of our littleness and separateness. It makes difficult demands of us by requiring that we be conformed to it. Then is creation lit up from within, and we are confirmed in our Origin—ever-sourcing, living Truth. □



Folio 105 verso, in Latin manuscript 613, Barderini Collection, Vatican Library

**Moses Receiving the two
Tables of Law on Mount Sinai**

BOOK REVIEWS

The Divine Mercy in Her Soul

THE SPIRITUAL autobiography of Sister Faustina Kowalska (Marian Helpers Press, Stockbridge, MA, 1987, 697 pages, translated from the Polish) may prove problematic for some, as it addresses the role of suffering in atonement and salvation. Mind you, this is not theology. The author is no scholar. Her formal education ceased at age sixteen. But she instinctively knew the inestimable value of self-sacrifice, the oblation of self in love to the Life and Light of creation.

Born Helen Kowalska in a small Polish town in 1905, at age seven she heard a voice in her soul calling her to a more perfect way of life. At age twenty she was received into the Congregation of the Sisters of Our Lady of Mercy, and five years later she took her perpetual vows and was given the name Faustina. She was Jesus' chosen instrument to promulgate knowledge of His mercy through dictated prayers (chapel and novena) and an interior vision which he directed be made into a painting. The purpose of these new devotional elements was to promote understanding of His love for sinners.

The human vessel appointed for this mission was sanctified by extraordinary ordeals. And they came as much by Faustina's own insistence. While her capacity to bear the suffering of others made her especially dear to her Lord, so that He would say, "I have need of your sufferings to rescue souls," the vehemence of her devotion and intercessory ardor also moved him to confide, "If you did not tie my hands, I would send down many punishments upon the earth. My daughter, your look disarms my anger. Although your lips are silent, you call out so mightily that all heaven is



Drawing by Anna May McCallum, reproduced with the artist's permission

Blessed Faustina Kowalska

The Sister stands before a representation of the Divine Mercy, which Jesus vouchsafed her in visionary form with the instructions that it be painted to inspire devotion and hope.

moved. I cannot escape from your requests [for mercy and relief for sinners] because you pursue me, not from afar but within your own heart."

Do these words jar the sensibilities? An angry Jesus? Punishment for earth? Well, what is the source of planetary upheavals (volcanic eruptions, fires, floods, drought, plagues, earthquakes), individual "accidents" (fallings, maimings, drownings, electrocution), the birth of disfigured, impaired children, inexplicable deaths? Anger is the motive humans attribute to a God Who seems to hurt them

with suffering. But universal law requires a closed circle, connecting actions with their necessary reactions, and needs no anthropocentrizing warrant.

The law of consequence is strictly impartial. To the material scientist consequence following upon cause is an ineluctable law. On the soul level the same law applies, only here it is called justice, by which moral equilibrium is maintained. Here is the basis for purgatory (soul cleansing) and hell (longer-term suffering based on free choice).

What Christ Jesus and Sister Kowalska desire and demonstrate is partiality for the sinner—mercy. They seek to modify the operation of moral law by substituting their own persons to absorb the effects that produce suffering. Christ Jesus became sin for us, all of us. And He suffered and suffers for all of us. Saints do likewise. It is called vicarious or supererogatory suffering. Does this not subvert the reformatory process by which suffering can effect a change of heart and mind? Suffering need not be perpetual to chasten and transform, which actions are a function of divine grace. The same question was asked in the parable of the laborers in the Master's fields: Shouldn't the man working all day be paid more than he who arrives at the eleventh hour? Nor are restitution and reform canceled because a person has been relieved of suffering. But one can be blessed with a reprieve and their sins can be forgiven—by those who are merciful.

Be assured, mercy is a power, a power compounded of love, light, obedience, and prodigious will. Mercy sets aside the Old Testament *quid pro quo* in the name and through the power of love. In doing this love suffers. The Cross of Christ Jesus most fully represents love's freely chosen sacrifice.

Consider the Elder Brothers of the Rose Cross. Every midnight they draw all the evil that has been generated during the preceding day to the crucible of their souls where they suffer its effects and ren-

der it harmless; indeed, in the fire of their consuming love they transmute destructive forces into positive energies, at the same time depriving evil entities of their own kind of soul food. What sacrifice, what love, what self-mastery is entailed in this salvific activity! The mind is awed and abased at the thought of it.

Sister Faustina was about the same business, though, perhaps, at a less embracing level. Nevertheless, the power for good effected by such an intensely focused soul might well surpass that of a million lukewarm materialists who spiritually sleepwalk through life.

Mercy sets aside the Old Testament quid pro quo in the name and through the power of love. In doing this love suffers. The Cross of Christ Jesus most fully represents love's freely chosen sacrifice.

One assumes that she had individual destiny to liquidate, as indicated by her grand cross in mutable signs (though, too, she may have chosen challenging aspects to galvanize her earthly efforts): Sun opposition Saturn conjunct Dragon's Tail bisected by a Mars-Jupiter opposition. Her Virgo Sun fostered her attunement to the Virgin Mother with Whom she held frequent converse and from

Whom she received special favors due to the extraordinary devotion given Her Son.

Faustina's major work in the world was actualizing the practice of appealing to the divine mercy of Jesus (through specific prayers He gave her) and initiating the sacramental means for channeling devotion to this mercy that it might be released. This involved securing an artist who could paint the image of the Divine Mercy as it appeared to her: "I saw the Lord Jesus clothed in a white garment. One hand [was] raised in the gesture of blessing, the other was touching the garment at the breast...[from which] were emanating two large rays, one red, the other pale." Jesus said to her, "I desire that this image be venerated, first in your chapel, and [then] throughout the world."

In explanation Jesus told her, "I desire that priests proclaim this great mercy of Mine towards souls of sinners. Let the sinner not be afraid to

approach Me. The flames of mercy are burning in Me—clamoring to be spent; I want to pour them out upon these souls.”

The pale ray issuing from the heart of Jesus stands for the water which makes souls righteous, and the red ray stands for the Blood which is the life of souls. They who approach “this Fount of Life” and trust in Jesus’ mercy shall have their sins remitted. Since the image was first painted in 1934, many other images of the Divine Mercy have been painted based on either existing representations or on Sister Faustina’s diary.

The second objective work demanded of Faustina was to write a diary of her spiritual life. Jesus called her “secretary of my most profound mystery” and charged her to devote all her free moments to writing down everything He made known to her about His mercy so those who read will have the courage to approach Him. The diary, however, includes much more than the transcriptions of Jesus’ direct words. In addition to numerous visions, many of her directives and insights are wordings of intuitions that are not assigned a specific source and could feasibly be designated as coming from her higher Self.

Jesus articulates a law of spiritual economy to Faustina: “I am and will be for you such as you praise me for being.” For her part, she vows, “I will not stop in glorifying your goodness and mercy. With every drop of my blood, with every beat of my heart, I glorify your mercy. I long to be entirely transformed into a hymn of your glory. When I find myself on my deathbed, may the last beat of my heart be a loving hymn in praise of your unfathomable mercy.”

While she was made to know that it is God’s delight to look into a pure and free heart, “such hearts are knightly hearts; their life is a constant battle.” Yet it is largely a silent, an inner battle. “The sword of silence will cut off everything that

would like to cling to the soul.”

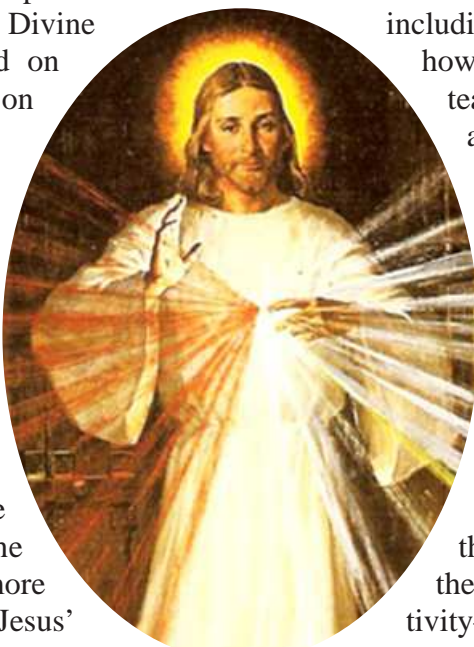
If Faustina knew seventh heaven, she also knew the pit of hell. And even in her later years she was not totally free from experiencing “a hatred for all that is holy and divine.” But increasingly she came to know that such moments or even extended periods were the work of the devil who God permitted her to know that her spiritual will might be fortified. She meets the devil in many guises,

including “a pack of huge black dogs, howling and jumping and trying to tear me to pieces,” and even posing as her guardian angel. Also he would hurl flower pots in her room and shake her bed in frustrated rage. He ever sought to dissuade her from her self-imposed rigors, and appealed to her self-pity, since she endured the ravages of terminal tuberculosis. He would tell her to ask for death to end her pain (an alert proponents of euthanasia should think hard on). Faustina identifies the real origin of much mental negativity—the spirit of negation, here posing as common sense: “To live as a good nun, it is sufficient to live like all the others. Why expose yourself

to so many difficulties.” As for sinners, “they deserve a just punishment.” Sound familiar? But Sister Faustina became adept at exposing the False One and would dismiss him with the sign of the cross (even mentally made) and the name of Jesus (silently uttered).

She remarks, “How terribly ugly Satan is! The poor damned souls that have to keep him company! Just the sight of him is more disgusting than all the torments of hell.” Jesus Himself tells Faustina that Satan burns with a particular hatred for her because she has snatched so many souls from his dominion.

Faustina achieves such sanctity and her power for conferring graces becomes so great that she is frequently drawn as an invisible helper to the deathbed throes of unknown persons who are writhing in torment, beset by demons who flee



Oil on canvas, Robert Kemp
The Divine Mercy

from her in terror as they would from the Archangel Michael, for her purity and spiritual brilliance were in themselves weapons that inflicted wounds.

She comes to regard suffering as “the greatest treasure on earth; it purifies the soul. In suffering we learn Who our true friend is.” Suffering feeds on flames of self. As love becomes purer, “suffering will cease to be a suffering for us; it will become a delight!” In her last days she writes, “If the angels were capable of envy, they would envy us for two things: one is the receiving of Holy Communion, and the other is suffering.” For Faustina, Communion is actual incorporation of the living Lord, spiritual food enabling her to commune heart to heart, soul to soul with her Beloved.

The nightly retrospection that Rosicrucian students perform is practiced by Catholics as confession, though the emphasis is on one’s sins and errors rather than the more balanced assessment advocated for the day’s review. But each of Faustina’s confessions is a radical surgery. She cauterizes her soul with honesty, sincerity, and humility, for she seeks the immaculate heart and the God-infused consciousness.

Faustina did not live to see the inauguration of devotion to the Divine Mercy. In fact, for a time it was proscribed by the Office of the Holy See. But in 1965 an Information Process relating to the life and virtues of Sister Faustina was opened by the Archbishop of Krakow, thereby meriting her the title Servant of God. Two years later, the same archbishop, now become a cardinal, closed the Process and submitted its findings to Rome, where the Process of Beatification was duly initiated. The archbishop who had become cardinal was Karol Wojtyla. And it was he who, as Pope John Paul II, in April, 1993,

announced that the Servant of God was beatified and thereafter would be known as Blessed Faustina.

Legend relates that a woman applied a kerchief to the blood-stained face of Jesus as he bore his cross toward Calvary (depicted in the sixth station of the cross). The cloth received an imprint of His countenance and became a holy relic, called the veronica, meaning “true image” (*vera icon*). This woman’s name was Faustina. Blessed Faustina’s great compassion for her Saviour, like that

of her namesake, marked her as the one who the Lord chose to have the image of His merciful person conceived in her soul, that it might be born to the world as a vehicle for its upliftment. While Helen became Faustina, Biblical Faustina was subsequently known as Veronica. Whereas the veronica has been credited with many remarkable healings, the image of the Divine Mercy has also served as a catalyst for miraculous cures, conversions, and spiritual renewals.

The writer of *Divine Mercy in My Soul* was told, “I am giving you a share in the redemption of mankind.” This diary may play a part in that redemption. Both have their source in love, which, for Blessed Faustina, is most

potently, most effectually expressed in prayer, a form of spiritual action. This love “does not consist in words or feelings but in deeds. It is an act of will; it is a gift; that is to say, a giving. The reason, the will, the heart—these three faculties must be exercised during prayer. I will rise from the dead in Jesus, but first I must live in Him,” live in Him unto death. Now through loving obedience does the Servant of God further glorify His Name. □

—C.W.



Saint Veronica

Blessed Faustina’s early Christian namesake, Saint Veronica (originally Faustina) was given her name after her compassionate action resulted in obtaining an imprint (vera icon) of the Lord’s face on her proffered cloth.

The Continuity of Life And the Nature of Sleep

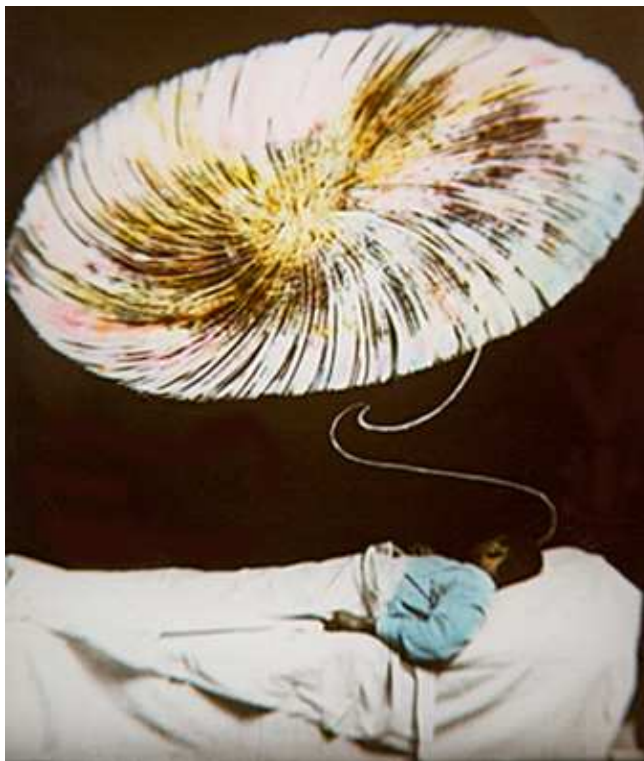
SLEEP IS A MINIATURE cosmic night. It is the period between two days, whether it be measured by plant, animal, time, or by zodiacal periods. As all the dimensions of space are concentric, and as the superphysical planes of existence are in our immediate presence, “sleep” conveys to us the condition of the dense body after the soul has withdrawn while leaving some form of connection with it unsevered.

On divination Cicero observes: “When the soul of man is disengaged from corporeal impediments and set at freedom—in sleep—it beholds wonders which, when entangled beneath the veil of flesh it is unable to see.”

Sleep is the temporary withdrawal of the ego from the physical body, which then rests and recuperates. Its depleted energy is then restored for the morrow’s activity.

Based on the results of numerous tests and experiments, theosophical writers maintain that the ego leaves the body and hovers near during sleep, be it natural or produced by anaesthetic agents.

The Rosicrucian teaching on sleep states that the ego, clothed with the mind and desire body, draws outside the dense body and remains close while the vital body and dense (physical) body are resting upon the bed, all being connected by a silver-like thread; and that in disturbed sleep the ego is not wholly withdrawn. This description is not theory or speculation but is demonstrated to the initiate step by step as the mind and sympathetic ganglia of his organism are made to unfold under the practice of well-tried acts and formulae.



Attached by the silver cord extending from the head, the desire body and ego hover above the sleeper's dense and vital bodies.

Stoddart, of the Bethlehem Royal Hospital of London, says in one of his valuable editions that “Sleep is the condition of partial or complete unconsciousness which normally recurs once in twenty-four hours and typically endures for one-third of that time. Sleep abolishes fatigue; in other words, it helps to rid the organism of fatigue products.”

We all sleep, and most of us dream and travel in the desire world, whether it is remembered or not. Digestion can and does take place without your knowledge, and your failure to take cognizance of the event is no argument against it. Huntington, of the National Academy, is indebted to the desire world for the arrangement of his famous picture, “Mercy’s Dream.” Giovanni Dupré, the French sculptor, confessed that the ideas of his beautiful “Piétà” came to him in a dream. Dr. S. Weir Mitchell published two poems he composed while asleep. Professor Hilprecht, of the University of

Pennsylvania, deciphered certain characters by the aid of a prehistoric "helper" in the dream state. Daniel and Ezekiel knew life as it is, and Joseph, the great oneiroscopist of historical times, thoroughly understood the physiological act of sleep and the relationship of the human ego to the desire world, the next plane above the dense, and thus saved Egypt. Dreams and dreamers have saved and ruled the world.

Brain wave analysis and limbic system studies indicate that sleep is deepest about one and a half hours after its onset and from that time it drops to its lightest point between the seventh and eighth hour. By that time the dense body has been repaired and the vibrations of its revitalized molecular structures are at their maximum point, thus often enabling the waiting ego to stamp the brain with the impressions of higher planes. The heavier the food the lower the vibration of the dense body's atoms. Indeed, the vibratory action of ingested food may be so low that it actually has a toxic effect, not only from the excessive excretion of urea, carbon dioxide, and other catabolic products of digestion and cellular metabolism, but due to the very torpid action of the elemental substance itself. Highly vibrating atoms brought suddenly in contact with those of a significantly lower rate have a centrifugal or explosive effect.

Going to sleep is normally a physiological process brought on by auto-suggestion. While a lack of oxygen, an excessive amount of carbon dioxide, and the absence of various other stimuli may predispose to or invite sleep, the process of falling asleep is not pathological. Hallucinations, absurdities, and distorted dreams, manifestations of a condition known as the hypnagogic state, take place in shallow sleep when the ego is partly in the dense body and partly out. The dream under such conditions contains a mixture of elements or stimuli from the mental, desire, and dense worlds.

I will here state as a positive fact capable of personal demonstration that in the process of going to sleep the ego with the desire body actually withdraws from the dense (physical) body and this separation is accomplished by three distinct movements: First, a subtle but gradual withdrawal from the lower extremities; second, a slight hesitation

with a continued withdrawal to the shoulders and head; and last, with the final leap from the shoulders and head into the realm of the next plane. I would venture to estimate that not more than two persons out of a million are normally able to perceive this natural everyday process, although any intelligent person can be trained step by step until he is able to observe this natural phenomena. I knew one highly educated common-sense person who was so startled when he first beheld the act that he cried out in substance, "Oh, Lord, my God, is there no help for the widow's son?"

For the reader's rapid perusal I will omit as much as possible technical psychological terms in describing the onset of the sleep state. Two words familiar to most readers of medical and current literature are the subliminal and the supraliminal consciousness, One refers to the ego clothed with all its vehicles in wide-awake consciousness; the other designates the ego denuded of its dense body. In the act of going to sleep the ordinary person first hits a dark point or node when he leaves consciousness for unconsciousness. Between the vivid dream state and wakefulness this node or dark spot is so brief that it becomes a mere line or only a point. As predisposing factors such as muscular fatigue force themselves on the attention of the presiding soul or ego, it then commences the anabolic or restorative processes. To thoroughly repair a residence the owner must temporarily move out; so it is with the human dense body—the ego proceeds to move out with the higher vehicles first by an auto-suggestion to the harmonic whole that the body be placed in a comfortable position. Eyes are then closed and a few thoughts of going to sleep take place; then, as the process continues, the heart beat becomes slower, with a tendency to become periodic, the expirations are more audible and shorter, the excretions and the secretions of the mucous membrane diminish, the eyeballs roll upward and inward, the pupils contract, the knee-flex is lost, blood vessels dilate, the cerebrum is anemic and there is complete inactivation of the frontal brain as the ego makes its exit.

It is well to be thoroughly acquainted with these natural changes when administering an anesthetic in parturition or for a capital operation. To drive



From the painting by H. J. Stock (1853-1930), © Joseph Bibby, *Bibby's Annual*, 1921

He Giveth His Beloved Sleep

More correctly, He giveth to His beloved while he sleeps—physically and spiritually.

the ego completely out during labor may cause death from postpartum hemorrhage, and not to drive it out during a major operation may produce a fatality from fright, or what we choose to call surgical shock. In sleep induced by drug anesthesia or from natural causes the ego re-enters by the same pathway that it exited, ordinarily with great gentleness, as the vibrations of the desire body are an octave higher than those of the dense body. But if the ego, in response to some alarm or electric shock, re-enters with the force of a catapult, the very impact of the desire body's higher vibrations might wreck the anatomical mechanism of the dense body and become the main etiological factor in producing functional and organic changes, such as chorea, catalepsy, epilepsy, and a long list of phobias, most of which are due to a disharmony between the various vehicles of the ego.

The ego and the desire body are subject to the laws of levitation, and often in sleep the dense body will by force of habit attempt to follow them after they have withdrawn to travel in foreign countries, giving rise to that state bordering on the pathological called somnambulism or sleep-walking.

Thus the dense body may incidentally be following the ego across a roof and suffer from an accident when the correlated relationship is interfered with by an outside influence. The accident takes place simultaneously with the node or dark spot of the ego as it enters the dense body.

It is a self-demonstrable truth that the dense body can be brought to such a high state of atomic vibration by a system of right living, coupled with proper diet and certain physical and beneficial mental exercises, that the ego can remain in a state of unbroken conscious even while the dense body sleeps. Furthermore, as the ego reenters the dense body, it can impress on the brain memory

of its out-of body experiences occurring during the preceding eight hours of slumber. To those who have not given the subject thought, these observations may seem mere twaddle and preposterous; but do you think an economical nature is going to permit the human spirit, the ego, to waste one out of every three hours? Can you find anything in nature at a dead standstill? The higher the quality of a thing the greater its radio-activity or vibratory profile.

The attainment of this condition of continuous self-consciousness is within the reach of all healthy persons and is directly in opposition to its dangerous counterfeit, hypnosis. Sleep can no longer be considered a dissolution of the continuity of consciousness, for real life is continuous. Here is the portal of sublimity, and how quickly the counterfeiter and the quacks in their "absent treatment" seize the idea; but there are physicians with intrepid courage in every part of this land who have silently entered the gateway of the desire world and have added to their therapeutics a method of healing heretofore undreamed of by our forefathers. □

—W. Stuart Leech, M.D.

HEALING

The Great Certainty

FAITH WITHOUT WORKS is dead, and in every case where Christ healed anyone, this person had to do something; he had to cooperate actively with the great Healer before his cure could be accomplished. The requirements were simple, but such as they were they had to be complied with, so that the spirit of obedience could aid the Healer's work.

None of those who were healed by Christ Jesus would have been affected unless they had obeyed and done as they were bidden. It is disobedience that brings disease. Obedience, no matter whether it involves washing in the Jordan, or stretching forth a hand, shows a change of mind, and the man is therefore in a position to receive the healing balm, which may come through the Christ, or through a healer of one kind or another, as the case may be. Primarily, in all cases, the healing force comes from our heavenly Father, who is the Great Physician.

"These are the three great factors in healing: first, the power, from our Father in heaven; next, the healer; and third, the obedient mind of the patient upon which the power of the Father can act through the healer in such a way as to dispel all bodily ills.

"Let us now understand that the whole universe is pervaded with the power of the Father, always available to cure all ills of whatever nature; that is the great certainty.

"The healer is the focus, the vehicle through which the power is infused into the patient's body. If he is a proper instrument, consecrated, harmonious, really and truly in tune with the infinite, there is no limit to the wonderful works of the Father which may be performed through him when



© La Vista Church of Christ

Jesus Heals the Two Blind Men

The blind men followed Jesus, demonstrating their belief with actions, whereupon the Healer said, "According to your faith be it unto you."

opportunity presents a patient of a properly receptive and obedient mind"—Max Heindel. □

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

- September.....4—11—17—24
- October.....1—9—15—21—28

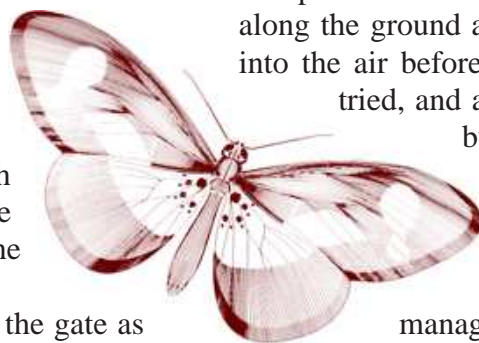
Relax, close your eyes, and make a mental picture of the pure white rose in the center of the Rosicrucian Emblem on the west wall of our Pro-Ecclesia, and concentrate on Divine Love and Healing.

Rex and Zendah in



THE GATE OF THE TWINS was so delicate and airy, almost as thin as a cobweb, that it seemed as if you could walk through it, but it barred your way just the same. The most bewildering thing about it was that it moved slightly all the time, so that you did not know at which part you were looking.

Right in the middle of the gate was a winged ? surrounded by butterflies, whose wings were so wonderfully enamelled, that they almost looked like real ones, yet they were only metal. The pillars of this gate were odd, one was dark and capped with the head of a frowning child, and the other was golden, capped with the head of a child with a smiling face.



Rex and Zendah peeped through the gate as well as they could because of its constant movement, and wondered how this was to be entered. They were very anxious to get in, for it seemed, even from the outside, such a merry land.

“I cannot see anything to use here,” said Rex, “so we had better look at the book of Hermes again.”

They opened the scroll, and by the symbol of the Land of the Twins they found written, “Look on the right-hand side of the gate and you will find a silver pipe; on the left-hand side you will find a golden bowl full of a liquid. Rex must blow a perfect bubble, and Zendah must waft it with her breath to a point just above the question mark on the gate; then the Wardens will see the sign and demand the password.”

“What fun!” exclaimed Rex. “We have to blow bubbles, that is easy.”

“I don’t expect it is quite as easy as it sounds,” replied Zendah, shaking her head.

They soon found the silver pipe and the golden bowl and Rex sat down on the ground near the gate, while Zendah stood near to try and blow the bubble in the right direction as soon as Rex was ready. It was not easy. At first none of the bubbles was perfect and then when Rex did get one, it ran along the ground and they could not get it to rise into the air before it burst. Time after time they tried, and at last a beauty flew swiftly up;

but it only rose to the left side of the gate. A second perfect one wafted suddenly to the right side of the gate, but it was not until the third one that Zendah managed to blow straight in the right direction. Up and up it went, shining with all the colors of the rainbow, both children watching anxiously until it reached the point above the question mark where it burst with a bang-bang. Immediately a laugh was heard and two voices cried, “Tell us the names of this gate.”

“Joy and Swiftness,” replied the children.

“Enter Zendah with joy and Rex with swiftness,” cried the voices.

The gate divided in the middle and flew open with a sudden swing. A crowd of boys and girls rushed at them and pulled them inside, all talking at once.

“Come with me.” “Where have you come from?” “What are your names?” “Let me show you our

school.” “No, let me take them to ours,” said another child. And they were pulled first one way and then another until they really did not know which way to go. Certainly none of these children was shy!

At last a tall, thin youth with a merry twinkle in his eye pushed the others on one side, and taking Rex and Zendah by the hands, cried, “For shame, children, you will bewilder our visitors and give them the impression that we do not know our own minds at all. Though it is true that anyone in this land does have some difficulty in making up his mind.”

Turning to Rex and Zendah he said, “Have you your wings yet?”

They shook their heads, “Which wings?”

“Oh I expect then you will have to wait until you see Hermes,” replied the youth, “but meantime I will get the butterflies to lend you some until you do see him.”

He held in his hand a hazel twig, and this he waved twice round his head, and at once hundreds of yellow and blue butterflies and dragonflies surrounded them. The largest of them all, as big as a bird, held in its mouth two spare pairs of dragonflies’ wings. The youth took these and fastened them somehow on to their feet. “Now you will be able to travel in the Land of the Twins and as fast backward as forward. What do you wish to know first?” he asked, for he could see that they both were greatly desiring to ask questions.

“Why, there do not seem to be any old people here,” said Rex.

The boy laughed. “For one reason, we do not worry, and are all so merry that we always remain young, but also because everyone who comes to live here, even for a short time, bathes in the pool of the waters of youth. Come and see.

Swiftly through the air they went, passing beautiful forests where bluebells and cowslips grew, and over them all hovered thousands of butterflies of all colors. At last they came to a thicket of hazel trees, within which was a pool of some liquid that shone like silver. It was moving slowly backward and forward in heavy ripples, though there was no breeze here. The air was perfectly still within the hazel thicket yet everywhere else there had been a



wind all the time.

The guide motioned them to sit down and watch. Presently two children flew up with an old woman, who had no wings on her feet, and put her gently down at the side of the pool, and held her hands as she stepped in. Then, to their great surprise, the further she went in the younger she became, until when she reached the other side she was old no longer and wings had grown on her feet. When she realized what had happened, she rose in the air with a cry of joy, and joined the other young people who were waiting for her on the farther side of the pool.

“There are no really old people here,” said their guide as he arose and they started forward on their travels. “All inhabitants pass through the pool of youth, and so long as they live here, they are always young. Only they often forget when they go to live in other lands.”

From the forest they flew to the City of Hermes, where they saw the inhabitants occupied in different ways, always busy with their brains or their

hands. As in the Land of the Water Carrier, they found some who were clever sculptors; many were painting pictures or playing with skill on musical instruments. There were others writing, or illuminating manuscripts, or engraving on copper. But whichever thing they were doing, they all seemed able to leave their own work to go and do someone else's work as well as their own. Everywhere different work was being done.

In one hall a young man was speaking about his travels all over the stars. The children were told this was a land of many lecturers and everyone wanted to be able to speak well, though people from the other lands sometimes said they talked too much.

Everywhere they went they noticed hundreds of tiny bubbles floating about in the air. In the lecture hall they saw colored lights and queer-shaped forms, some, triangles, some, cubes, and their guide explained that these were thoughts and that they were easier to see here than in other places because everything here was so swift, and the air so clear.

At last they came to the palace of Hermes. It was indeed well that they had some special wings on their feet, for otherwise they could never have reached it. It consisted of two circular towers, very tall and narrow, joined by a wonderful span-bridge which swayed with every breeze that blew. In the middle of the bridge was built the main hall.

The whole castle was poised on a sea of quicksilver and was moving about this sea incessantly. Only at exactly midday and exactly midnight was it where one would expect it to be—in the middle, and that was the only time you could fly up to the entrance. Never could you walk there.

"Now," said their guide, "watch carefully, and follow me the moment the castle is in the centre, otherwise you will not be able to see Hermes while you are in this land."

A peal was heard from bells that hung in the top of the left-hand tower, to be answered at its finish by two deep notes from the bells in the right-hand tower; and the moment had arrived.

They had to fly to the entrance with the quickness of thought, and were quite out of breath as they reached the steps. The castle had started mov-

ing again; but from where they stood on the steps, it seemed as if the country was moving and not the castle.

On the porch two pages drew back the curtains—a boy and a girl, so much alike that the children exclaimed, "Why you must be twins!" They looked at each other and smiled.

"Only twins are employed in the Quicksilver Palace."

Everything was in pairs, even the walls were hung with mirrors so that if you stood still for a moment, you saw two of yourself.

Passing over the swaying bridge and climbing to the top of one of the towers, they entered the throne room, which was hung with yellow curtains attached to rods high up on the walls. The pages told them that these curtains were constantly changed, and had a different design for each day, for who in this land would want to see the same thing all the time? In between, there were mirrors, as in the corridors, and statues of running or flying men. Above hung rows and rows of silvery bells.

At the end of the hall were two raised platforms and a throne on each, a yellow and a purple one.

Hermes was seated on the yellow one. He smiled and greeted them.

"You wonder, I suppose, why I have two thrones. When everyone in this land does the right thing, I use this yellow throne, but when I have to find fault, which I must sometimes do, then I use the purple throne.

"Ring the joy bells of welcome," he cried, raising his wand in the air, and the bells above rang a merry tune.

"Everything here is youth, activity, and pleasure, but there is a lesson to be learned too."

He took them into a small room at the side of the hall, where they saw a casket on a table surrounded by curious instruments. On the walls themselves were painted the words,

"Speak no slander, no, nor listen to it."

"The casket is Pandora's. Long ago the gods gave a casket to men, which they told them would bring luck so long as it never was opened. But Pandora was too curious and opened it, when out came all the troubles and illnesses that the gods had shut

up in the box, and only hope was left behind.

“So when my children get too restless, or too curious, or too talkative, as they do sometimes, they come here to be reminded of the old story.

See these instruments? Men made these on Earth to cover up people’s mouths when they talked too much. We keep copies here also, as a warning against too much talking.”

Back again in the hall, pages were constantly coming to Hermes with letters and messages, so it was difficult to understand how he ever managed to attend to them all.

At last a page brought two beautiful pairs of wings such as Hermes himself wore on his feet, and he gave these to the children instead of the wings of the dragonflies that they were wearing.

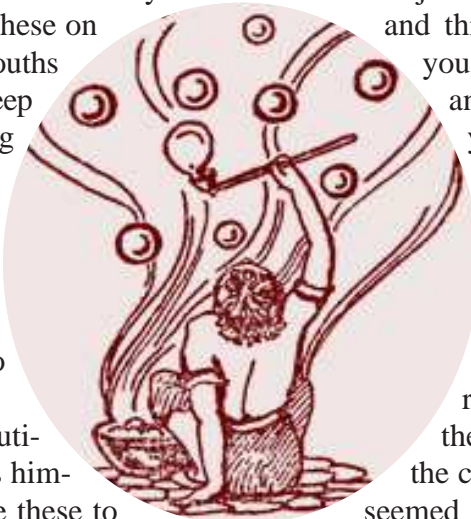
“Now, you have the shoes of swiftness. They will answer many purposes as you will find out, but always use them in the service of other people.

The butterflies’ wings would be of no use for hard work, though many of my children think they are enough, and then they find they cannot fly far.

“The jewel I give to you is the chalcedony; and this and the password will remind you to be true messengers of the gods and take hope and joy everywhere you go. At the last gate I shall meet you and take you home, but now I cannot wait any longer, for our Lord the Sun has sent for me.”

Over the swinging bridge, by way of the quicksilver lake, they returned to the entrance, and past the City of Hermes where some of the children were on their way to what seemed to be their schools. Through the butterfly woods, past the pool of youth, and so to the entrance gate, the same group of children saw them off, shouting to them as the gates closed, “Don’t forget how to blow Joy bubbles.” □

—Esme Swainson



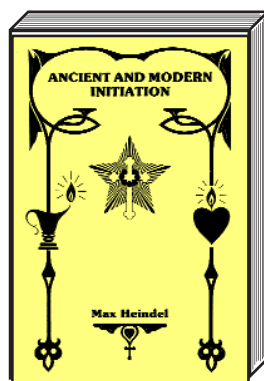
ANCIENT AND MODERN INITIATION

by Max Heindel

This volume on the Atlantean/Ancient Hebrew and Christian forms of Initiation contains the results of spiritual investigations conducted by Max Heindel, himself an Initiate. The formulae of Initiation for humanity under the New Covenant are herein described.

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THE BRAZEN ALTAR AND LAVER
EAST ROOM OF THE TEMPLE
THE ARK OF THE COVENANT
THE SACRED SHEKINAH GLORY
THE NEW MOON AND INITIATION



PART TWO

THE IMMACULATE CONCEPTION
MYSTIC RITE OF BAPTISM
THE TEMPTATION
THE TRANSFIGURATION
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THE FOOTWASHING
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