

Rays from the Rose Cross



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

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THE WAY OF THE PASSION—THE SCOURGING
THE SONG OF PRAYER—HEALING
BY WHAT AUTHORITY?
STARS, JEWELS, AND ANGELS

A CHRISTIAN ESOTERIC MAGAZINE





Planet Art

Tiziano Vecelli (Titian), oil on panel, 690 x 360 cm (272 x 142 in), 1516-1518, S. Maria dei Frari, Venice
Assumption of the Virgin

The Assumption

Who is she that ascends so high,
Next the Heavenly King,
Round about whom Angels fly
And her praises sing?

Who is she that, adorned with light,
Makes the sun her robe,
At whose feet the queen of night
Lays her changing globe?

To that crown direct thine eye,
Which her head attires;
There thou mayst her name descry
Writ in starry fires.

This is she in whose pure womb
Heaven's Prince remained;
Therefore in no earthly tomb
Can she be contained.

Heaven she was, which held that fire,
Whence the world took light,
And to Heaven doth now aspire
Flames with flames t'unite.

She that did so clearly shine
When our day begun,
See how bright her beams decline
Now she sits with the Sun.

—Sir John Beaumont

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

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FEATURE



Peace, Be Still

Our thoughts are turbulent,
they whirl
Like water over rocky shoals
Turning and lashing, never still,
They cause a tumult in our souls.
O Father God, who gave us minds
That should command these
thoughts of ours,
Grant us the wisdom to be still
And realize our precious powers.

These thoughts that often seem
to be
So wild, so passionate, so filled
With fear, resentment, grief and
pain,
Returning bring what we have
willed.
We strive with might, we fret
and strain
We may we will be masters—
Then we find thoughts breaking
through the bounds,
And we are humbled once again.

Dear Christ, O speak the word
of peace
To raging tempests of the heart,
As on the sea of Galilee
You bade the angry storm depart.
Let thoughts of Patience,
kindness, faith,
Forgiveness and Divine control
Rule in our minds that we may
know
In love the freedom of the soul.

—Della Adams Leitner

Image is an adaptation of the picture *Jesus Calms the Storm*, created by O. A. Stemler and Bess Bruce Cleaveland for the *Standard Bible Story Readers*

The Pearl of Great Price

UNDERSTANDING the parable of the Pearl of Great Price (Matt. 13:45-46) should not be difficult for contemporary economic man. A product of his time, he is market-driven, consumption-goaled, and trained to diagnose divine discontent as a health problem or as evidence of some material lack.

At least the pearl part of this parable is clear. It refers to something valuable, a material good worth possessing. But the pearl is the parable's predicate. The subject is the Kingdom of Heaven. What is that? Evidently something so valuable that all one has must be sold if one wants to obtain it.

In fact, the Kingdom of Heaven is literally priceless and no amount of material gain can secure it. Rather do material pursuits tend to deflect one from such a "purchase." A contemporary take on the parable suggests that the commercial mind is incapable of comprehending such a transaction, of estimating the enormity of the stakes involved.

What must be sold are not articles the material mind values, but rather that mind-set itself and all its valuations. That seems a real sacrifice, an inordinate requirement for the rich young man, who asked what he must do to enter the Kingdom of Heaven. He had a greater stake in earthly possessions than in a promissory note from heaven. His mind could not rightly conceive of such a place, for the attitude and aptitude to do so had not been cultivated—that ability to correctly value what physical eyes cannot see and fleshly ears cannot hear.

As a commodity, a pearl is precious; spiritually, it is worthless. Spirit? That's another dimension entirely. So much so that, to the mercenary mind, the only approach to it can be by simile: We start with the known and valued and compare it to the

unfamiliar or unknown, in this case, to suggest incomparable spiritual riches.

Parents pay dearly for their children's college education to optimize their earning potential. Are like sacrifices being made to insure matriculation into the Kingdom of Heaven? How dearly are we willing to pay for a spiritual education?

The Rosicrucian teachings are free. They become valuable as they are put into practice and bring light to experience. They also point us in a direction that runs counter to the secular religion of capitalism. They affirm that being poor in spirit is an asset.

Understand, one can be an investor in the stock market of spiritual fads, a speculator with a portfolio of New Age mantras and formulae for self-esteem and prosperity, and God (however you conceive Him/Her/It) thrown in to boot. Excitement you may have, divine discernment is far less likely.

A pearl is the product of irritation, of wounding. If you desire the Kingdom of Heaven, expect a thorn in the side of self-seeking, expect to carry a cross on the shoulders of your aspiration. We could say that *the* Pearl is the crucified and risen Christ, Love's estate which the Father has willed to all His human children. We purchase shares in Christ's transformative suffering, the love that bears all things, that we might gain His victory over death and the alluring mammon of matter.

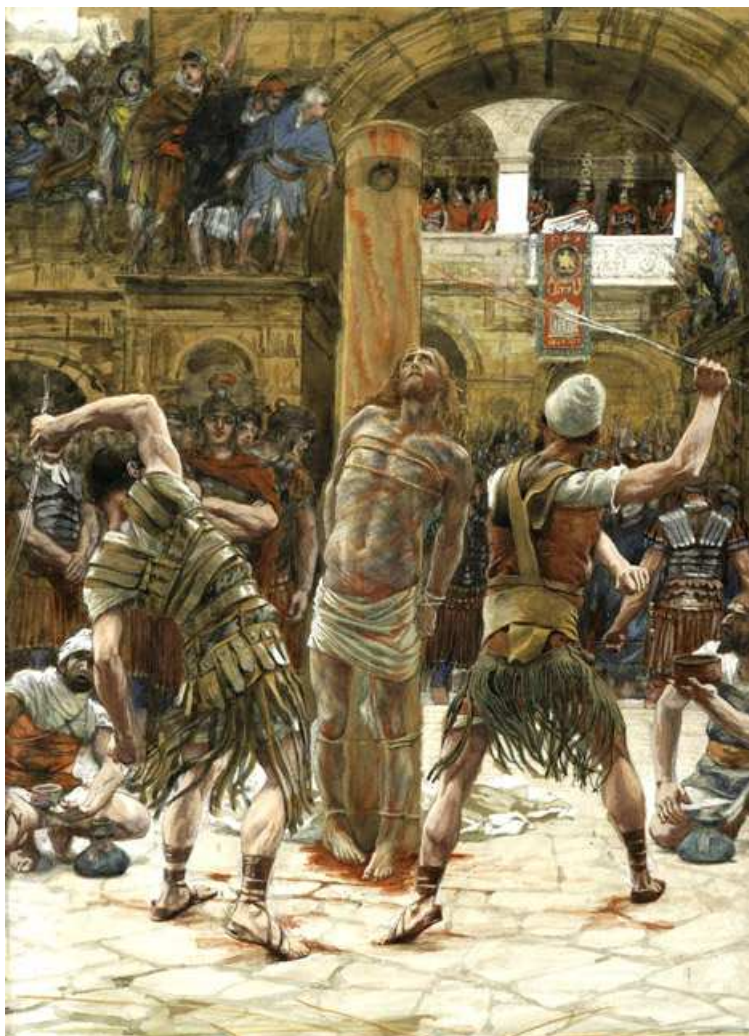
The Teachings we hold so dear will declare their value to others as we manifest the affluence of their effects. Truths of the spirit are in a condition of Holy Saturday burial until we live our total being into them and burst out of the grave of material consciousness in a sunrise of immortal comprehension. Then will our Christlight shine into this earthly sphere and attest to the reality and inestimable worth of the Kingdom of Heaven. □

The Way of the Passion— The Scourging

IF THE INNER MEETING with the spiritual “Foot-washing” (*Rays* May/June 1999) represents the recognition of a basic law of the Spiritual World and a principle of spiritual schooling according to the method of Christian Rosicrucianism, a similar meeting with the spiritual “Scourging” represents the recognition of a further law of the Spiritual World and another principle of Christian Rosicrucian training. And just as the Footwashing was concerned with the relationship between *above and below*, so is the Scourging a question of the relationship between *right and left*. For the true regulation—in accordance with divine will—of the relationship between right and left in human beings and affairs is a task of the very widest spiritual and moral scope and comprises in itself a long path of learning and discipline. In essentials, it involves the same kind of adjustment in this relationship as is indicated in the precept: “Let not thy left hand know what thy right hand doeth.”

In order to understand what is required by this precept, and therewith the meaning of the Scourging, we must recognize...that the human form in its symmetrical structure expresses the fact that the forces of Lucifer and Ahriman encroach from each side and maintain a balance within the man. The “man of the left”—that is the left eye, the

This is the second in a series of six articles on the Way of the Passion, drawn from Valentin Tomberg’s studies of the New Testament, copyright by Candeur Manuscripts (1985) and reprinted with the permission of the Anthroposophical Press.



Watercolor, J. James Tissot (1836-1902)

The Scourging of Christ Jesus

The scourging designates a variety of initiatory experiences, which include pseudo-dilemmas of mental choice and psychological/ moral ordeals in which one resolves to stand firm (tied to the pillar of will) while personalities and events flail consciousness “from both sides.”

left ear, the left hand and the left leg—is the Luciferic man, while the “man of the right” is Ahrimanic. *Between* the two lies a central septum which forms the arena for the Ego and for the spiritual and divine element working through the Ego.

In this sense, then, the “right hand” signifies the Ahrimanic in Man, and the “left hand” corresponds to the Luciferic. Thus the principle that the left hand should not know what the right hand does

acquires the meaning that the knowledge should be present in the third principle, the human-divine, but not in the left-side or the right-side man. Neither must it be in the men of *both* sides, for that would mean an alliance between the Luciferic and the Ahrimanic in Man: that is, the combining of a consciously calculated aim with passionate impulsiveness. Such a combination would be of the worst description; it would represent the opposite of the precept quoted, for then the left hand *would* know what the right hand was doing. That would mean that all uprightness and honesty would be impossible, for the whole *life* of the soul would be tainted with calculation.

The point is, that both the right and the left hand should take part in the accomplishment of deeds, but that they should not supply the *motive* for these deeds. The latter, that is the knowledge of what is being done, belongs to the *third* man whose consciousness is developed on the plane of contact between the left-side and the right-side man. Against this central man, however, onslaughts are launched from left and right to set up a vacillating movement, swinging to the right or to the left.

Within the human organism a perpetual struggle goes on consisting mainly of a reciprocal conflict between the Luciferic and the Ahrimanic elements which, however—after the spirit of Foot-washing has established the connection between above and below—is expressed in an attack from *both* sides on the central man. This onslaught from both sides on the upright “Son of Man,” who unites Heaven and Earth within the human being, is the essence of the inner experience of *Scourging*. The point of it is that the true man should learn to stand, and to “stand” in such a way that he swerves neither to left nor right from the position of the spiritual conscience.

This “standing” is, at the same time, the second spiritual-moral principle of the Western-Christian spiritual training. This training is based on the moral attitude—between “rights” and “duty”—in

which *moral imagination*, as the expression of the creative spiritual conscience, has the decisive word. For the Christ-impulse is neither a right nor a duty, but a free creation flowing from the cosmic fount of love. And this act of creating, is precisely what Rudolf Steiner in his *Philosophy of Spiritual Activity* has called “moral imagination”.

The moral attitude here indicated determines also the concrete method of spiritual discipline which demands that moral attitude as its condition. On this path the Meditation exercise must be so constructed that it becomes neither an ardent

absorption in prayer nor sober reflection, but a calm experience of consciousness, light, and life—clear in perception and strong in thought. Thus it is important that the living light-ray in the central man should not only shine out, but should stand firm in quiet steadfastness against the onslaughts from left and right. It is upon thoughtful,

quiet steadfastness during the time spent in the light of a true and lofty thought that the value of a Meditation exercise specially depends.

Now in other spiritual movements there are exercises which are radically different from those characterized above. There are, for instance, exercises whose task is to develop shrewdness, the gift of observation, and skill in dealing with the things of physical existence. These exercises are intended to give the pupil an advantage over others in the physical world.

Again, in another direction, exercises of mystical absorption, of ecstasy, are practiced. The purpose of these exercises is to make clairvoyant, supersensible experiences possible by elimination or suppression of the Ego-consciousness.

The first group of exercises is to train the consciousness to a higher estimate of the physical world, and also to be more bound up with it than would normally be the case; the second group of exercises, on the contrary, aims at suppressing the activity of reason and intellect in order to attain, in

It is upon thoughtful, quiet steadfastness during the time spent in the light of a true and lofty thought that the value of a Meditation exercise specially depends.

ecstatic absorption, to dreamlike experiences of the supersensible.

But on the Christian Rosicrucian path there is neither a strengthening of the physical consciousness and the physical reasoning power nor an extension of the dream-consciousness to the daytime, but a union of the waking consciousness with the Spiritual World, and a maintenance of this union without deviating towards the dream-like or the physical-sensory.

The maintaining of union with the Spiritual World by means of the light-ray of the spiritual conscience may become more and more a necessity of life, even in the destiny of a man who practices the maintenance of this union by means of the use of Meditation. Then it also happens that the inner difficulties which are overcome in the man's nature by the practice of Meditation come out, so to speak, and re-appear in the "destiny organism" of the man in question.

Onslaughts from right and left, which hitherto had been purely inner processes within him, now appear externally in his destiny. His destiny then assumes a character in which the man is constantly faced with a dilemma; but this dilemma is not one of *choice*, it is one in which the man must give proof of strength to be capable of *not* choosing. Then, like Scylla and Charybdis, possibilities of decision confront the man among other *real* dilemmas in which he is obliged to choose. What appears now before the man is a false dilemma against which he must hold his ground, because it is not the true dilemma of Good and Evil.*

Then destiny may exhibit a further metamorphosis. For it may happen that false dilemmas urging to this decision become real attacks and pressure from two sides. Calumny and need, hostility and worry may form the environment of the man, and blow after blow may fall upon him. Then his task is not to give way to resentment or anger nor to fear and discouragement, but to stand firm in loyalty to the Spirit. No abstract conviction will avail then, but only the consciousness that, being guilty,

It must, however, be again expressly pointed out that, together with the false dilemmas, true dilemmas may make their appearance, and that the man has not only to undergo the test in which he must **not choose, but stand firm; he has also to undergo the test of deciding when he **ought** to choose.*



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

Luciferic temptations and influences (shown above appealing to worldly vanity and ambition) assail human consciousness from one side, while from the other Ahriman prompts to "cold-blooded" logic and the emptiness of rational materialism.

Man must fulfill a karma borne by the Guiltless in incomparably greater measure. From this consciousness flows the strength of humility, which is the only power to be depended upon in this situation—for the power of pride is then broken.

What is experienced in this way as "Scouring", both inwardly as Meditation and also in individual destiny, can and must be experienced by that section of humanity which has decided for the Christ-impulse in the history of mankind. And that section of humanity *must* experience the historical "Scouring" in this way because the world with its peoples and races has no "room" to spare for Christianity. Other ideals and other paths will be accepted by the world, and the nations will do battle for those ideals and paths; but in the end they will all be of one mind—that Christianity is, to say the least, superfluous.

Just as within the human organism the true man has only the surface of the septum at his disposal in defending himself against the onslaughts from

left and right, so all the “room” within organized humanity will be appropriated by other forces, and spiritually active Christianity will be vouchsafed merely a “septum” *between* the right and left. The passage in St. Matthew’s Gospel (24:9): “Ye shall be hated of all nations for my name’s sake,” must be fulfilled for the very reason that Man has to bring about the same situation as that set up within the individual during his spiritual training. Just as all the organs of the right-side and the left-side man are in the possession of Lucifer and Ahriman, and all assaults on the organless spirit-man [divine spirit] proceed from them, so all the peoples constituting organized humanity will be hostile towards anything that does not fit into that organization and towards a Christianity which does not originate with themselves. For true Christianity is the conscience of mankind and has as little to do with the different races and organizations as the conscience of the individual has to do with his different organs.

But what will result from the fact of Christianity being accorded only the vertical surface between right and left? It will mean that in reality Christianity will be given no room at all; it will be crowded out of everything of the nature of an organization (and the world will belong to what is organizational), and will, therefore, be able to develop only in the consciousness of individuals and in conscious relationship between individuals. As its history proceeds, Christianity will become precisely “a Kingdom which is not of this world.” And then for the first time will it fully display its power, for then it will be true and definitively free of compromise. For the weakness of historic Christianity is that it is sullied by the spirit of compromise.

This tendency to compromise is mainly seen in the fact that Man pins his hopes to something other than the Spirit itself. He thinks to find allies in ideas, forces and expedients drawn from *other sources*. So long as these illusions persist, Christianity can never be fully developed as an active force in the souls of men. For the complete devotion of the soul is the indispensable condition upon which its full development depends. And this complete devotion can only be attained when the soul is subject to the test of Scourging. In this situation only do

the illusions of the spirit of compromise disappear—the compromise which desires to rely on something other than that flowing in through the gates of conscience as a living revelation of the Spirit.

Now this test is at the same time an experience: in it the reality of the Christ-impulse is experienced in a clearer and more striking manner than in any other situation. And the consequence of the experience is—this applies to the inner life of the individual as well as to the spiritual history of mankind—that the Christ-impulse, to which “room” has been denied, obtains room for itself. It obtains it within the human organism, not in any separate organ but in the *blood* flowing through all organs. And working from the blood, the Christ-impulse gradually alters the whole organism, the left side as well as the right. Then appears the condition referred to in the passage: “Let not thy left hand know what thy right hand doeth,” for knowledge will then belong not to the left-side man nor the right-side man, but to the man of conscience.

Similar will be the consequences in history for the historic Christianity which has undergone “Scourging.” For the Christianity experienced as “not of this world,” will become a spiritually etheric current, flowing, like the circulation of the blood, through the whole organism of humanity. Through “all nations” will this current flow—the stream of activity of the spiritual conscience, inwardly transforming and emancipating the world from the bonds of the group-spirit and the trammels of organization. And insofar as in all nations men and groups of men will react to it, to that extent will a new human culture-community gradually arise, that culture-community which in the Revelation of St. John is called “Philadelphia,” and which in the terminology of Spiritual Science is the sixth post-Atlantean Culture-epoch. In this epoch the culture will be that of the Christ-impulse flowing through all mankind, no longer only as a doctrine, but above all as a social force. And this culture will have settlements in “all nations” and will be a bond of brotherly unity among men, binding nations and lands together all round the Earth. For it will be the fruit of the adjustment of the relationship between right and left in the spirit of the experience resulting from the Trial by Scourging. (Continued) □

The Song of Prayer— Healing

The Cause of Sickness

Do not mistake effect for cause, nor think that sickness is apart and separate from what its cause must be. It is a sign, a shadow of an evil thought that seems to have reality and to be just, according to the usage of the world. It is external proof of inner “sins,” and witnesses to unforgiving thoughts that injure and would hurt the Son of God. Healing the body is impossible, and this is shown by the brief nature of the “cure.” The body yet must die, and so its healing but delays its turning back to dust, where it was born and will return.

The body’s cause is unforgiveness of the Son of God. It has not left its source, and in its pain and aging and the mark of death upon it this is clearly shown. Fearful and frail it seems to be to those who think their life is tied to its command and linked to its unstable, tiny breath. Death stares at them as every moment goes irrevocably past their grasping hands, which cannot hold them back. And they feel fear as bodies change and sicken. For they sense the heavy scent of death upon their hearts.

The body can be healed as an effect of true forgiveness. Only that can give remembrance of immortality, which is the gift of holiness and love. Forgiveness must be given by a mind which understands that it must overlook all shadows on the holy face of Christ, among which sickness should be seen as one. Nothing but that; the sign of judgment made by brother upon brother, and the Son of God

This is the third and concluding article on The Song of Prayer: Prayer, Forgiveness, Healing, “an extension of the principles of A Course in Miracles,” reprinted with permission of the Foundation for Inner Peace P.O. Box 635, Tiburon, CA 94920.



Oil on canvas. Carl Heinrich Bloch (1834-1890). Royal Museum of Fine Arts, Copenhagen

Jesus with Crown of Thorns

Judgment based on Old Testament Law is superseded by the law of Love incarnate, Who came not into the world to judge it but to save it, nullifying death’s power to bind human consciousness to the physical body and the material dimension.

upon himself. For he has damned his body as his prison, and forgot that it is he who gave this role to it.

What he has done now must God’s Son undo. But not alone. For he has thrown away the prison’s key—his holy sinlessness and the remembrance of his Father’s Love. Yet help is given to him in the Voice his Father placed in him. The power to heal is now his Father’s gift, for through His Voice He still can reach His Son, reminding him the body

may become his chosen home, but it will never be his home in truth.

Distinctions therefore must be made between true healing and its faulty counterpart. The world of opposites is healing's place, for what in Heaven could there be to heal? As prayer within the world can ask amiss and seeming charity forgive to kill, so healing can be false as well as true; a witness to the power of the world or to the everlasting Love of God.

False versus True Healing

False healing merely makes a poor exchange of one illusion for a "nicer" one; a dream of sickness for a dream of health. This can occur at lower forms of prayer, combining with forgiveness kindly meant but not completely understood as yet. Only false healing can give way to fear, so sickness will be free to strike again. False healing can indeed remove a form of pain and sickness. But the cause remains, and will not lack effects. The cause is still the wish to die and overcome the Christ. And with this wish is death a certainty, for prayer is answered. Yet there is a kind of seeming death that has a different source. It does not come because of hurtful thoughts and raging anger at the universe. It merely signifies the end has come for usefulness of body functioning. And so it is discarded as a choice, as one lays by a garment now outworn.

This is what death should be; a quiet choice, made joyfully and with a sense of peace, because the body has been kindly used to help the Son of God along the way he goes to God. We thank the body, then, for all the service it has given us. But we are thankful, too, the need is done to walk the world of limits, and to reach the Christ in hidden form and clearly seen at most in lovely flashes. Now we can behold Him without blinders, in the light that we have earned to look upon again.

We call it death, but it is liberty. It does not come in forms that seem to be thrust down in pain upon unwilling flesh, but as a gentle welcome to release. If there has been true healing, this can be the form in which death comes when it is time to rest a while from labor gladly done and gladly ended. Now we go in peace to freer air and gentler climate, where it is not hard to see the gifts we gave were saved for us. For Christ is clearer now; His vision more

sustained in us; His Voice, the Word of God, more certainly our own.

This gentle passage to a higher prayer, a kind forgiveness of the ways of earth, can only be received with thankfulness. Yet first true healing must have come to bless the mind with loving pardon for the

This is what death should be; a quiet choice, made joyfully and with a sense of peace, because the body has been kindly used to help the Son of God along the way he goes to God.

sins it dreamed about and laid upon the world. Now are its dreams dispelled in quiet rest. Now its forgiveness comes to heal the world and it is ready to depart in peace, the journey over and the lessons learned.

This is not death according to the world, for death is cruel in its frightened eyes and takes the form of punishment for sin. How could it be a blessing, then? And how could it be welcome when it must be feared? What healing has occurred in such a view of what is merely opening the gate to higher prayer and kindly justice done? Death is reward and not a punishment. But such a viewpoint must be fostered by the healing that the world cannot conceive. There is no partial healing. What but shifts illusions has done nothing. What is false cannot be partly true. If you are healed your healing is complete. Forgiveness is the only gift you give and would receive.

False healing rests upon the body's cure, leaving the cause of illness still unchanged, ready to strike again until it brings a cruel death in seeming victory. It can be held at bay a little while, and there can be brief respite as it waits to take its vengeance on the Son of God. Yet it cannot be overcome until all faith in it has been laid by, and placed upon God's substitute for evil dreams; a world in which there is no veil of sin to keep it dark and comfortless. At last the gate of Heaven opens and God's Son is free to enter in the home that stands ready to welcome

him, and was prepared before time was and still but waits for him.

Separation versus Union

False healing heals the body in a part, but never as a whole. Its separate goals become quite clear in this, for it has not removed the curse of sin that lies on it. Therefore it still deceives. Nor is it made by one who understands the other is exactly like himself. For it is this that makes true healing possible. When false, there is some power that another has, not equally bestowed on both as one. Here is the

indeed a place for helpers. It is like the role that helps in prayer, and lets forgiveness be what it is meant to be. You do not make yourself the bearer of the special gift that brings the healing. You but recognize your oneness with the one who calls for help. For in this oneness is his separate sense dispelled, and it is this that made him sick. There is no point in giving remedy apart from where the source of sickness is, for never thus can it be truly healed.

Healers there are, for they are Sons of God who recognize their Source, and understand that all their

How holy are the healed! For in their sight their brothers share their healing and their love. Bringers of peace, the Holy Spirit's voice, through whom He speaks for God, Whose Voice He is, such are God's healers. They but speak for Him and never for themselves.

separation shown. And here the meaning of true healing has been lost, and idols have arisen to obscure the unity that is the Son of God.

Healing-to-separate may seem to be a strange idea. And yet it can be said of any form of healing that is based on inequality of any kind. These forms may heal the body, and indeed are generally limited to this. Someone knows better, has been better trained, or is perhaps more talented and wise. Therefore, he can give healing to the one who stands beneath him in his patronage. The healing of the body can be done by this because, in dreams, equality cannot be permanent. The shifts and change are what the dream is made of. To be healed appears to be to find a wiser one who, by his arts and learning, will succeed.

Someone knows better; this the magic phrase by which the body seems to be the aim of healing as the world conceives of it. And to this wiser one another goes to profit by his learning and his skill; to find in him the remedy for pain. How can that be? True healing cannot come from inequality assumed and then accepted as the truth, and used to help restore the wounded and to calm the mind that suffers from the agony of doubt.

Is there a role for healing, then, that one can use to offer help for someone else? In arrogance the answer must be "no." But in humility there is

Source creates is one with them. This is the remedy that brings relief which cannot fail. It will remain to bless for all eternity. It heals no part, but wholly and forever. Now the cause of every malady has been revealed exactly as it is. And in that place is written now the holy Word of God. Sickness and separation must be healed by love and union. Nothing else can heal as God established healing. Without Him there is no healing, for there is no love.

God's Voice alone can tell you how to heal. Listen, and you will never fail to bring His kindly remedy to those He sends to you, to let Him heal them, and to bless all those who serve with Him in healing's name. The body's healing will occur because its cause has gone. And now without a cause, it cannot come again in different form. Nor will death any more be feared because it has been understood. There is no fear in one who has been truly healed, for love has entered now where idols used to stand, and fear has given way at last to God.

The Holiness of Healing

How holy are the healed! For in their sight their brothers share their healing and their love. Bringers of peace, the Holy Spirit's voice, through whom He speaks for God, Whose Voice He is, such are God's healers. They but speak for Him and never for themselves. They have no gifts but those they

have from God. And these they share because they know that this is what He wills. They are not special. They are holy. They have chosen holiness, and given up all separate dreams of special attributes through which they can bestow unequal gifts on those less fortunate. Their healing has restored their wholeness so they can forgive, and join the song of prayer in which the healed sing of their union and their thanks to God.

As witness to forgiveness, aid to prayer, and the effect of mercy truly taught, healing is blessing. And the world responds in quickened chorus through the voice of prayer. Forgiveness shines its merciful reprieve upon each blade of grass and feathered wing and all the living things upon the earth. Fear has no haven here, for love has come in all its holy oneness. Time remains only to let the last embrace of prayer rest on the earth an instant, as the world is shined away. This instant is the goal of all true healers, whom the Christ has taught to see His likeness and to teach like Him.

Think what it means to help the Christ to heal! Can anything be holier than this? God thanks His healers, for He knows the Cause of healing is Himself, His Love, His Son, restored as His completion and returned to share with Him creation's holy joy. Do not ask partial healing, nor accept an idol for remembrance of Him Whose Love has never changed and never will. You are as dear to Him as is the whole of His creation, for it lies in you as His eternal gift. What need have you for shifting dreams within a sorry world? Do not forget the gratitude of God. Do not forget the holy grace of prayer. Do not forget forgiveness of God's Son.

You first forgive, then pray, and you are healed. Your prayer has risen up and called to God, Who hears and answers. You have understood that you forgive and pray but for yourself. And in this understanding you are healed. In prayer you have united with your Source, and understood that you



Oil on canvas, 1892. Léon-Augustin L'hermitte, 1844-1925. Museum of Fine Arts, Boston

Friend of the Humble Supper at Emmaus

Christ's summons, "Be ye holy, for I am holy," has its corollary: See each as holy, for each in Christ is a child of God. The artist's emphasis is on piety and humility.

have never left. This level cannot be attained until there is no hatred in your heart, and no desire to attack the Son of God.

Never forget this; it is you who are God's Son, and as you choose to be to Him so are you to yourself, and God to you. Nor will your judgment fail to reach to God, for you will give the role to Him you see in His creation. Do not choose amiss, or you will think that it is you who are creator in His place, and He is then no longer Cause but only an effect. Now healing is impossible, for He is blamed for your deception and your guilt. He Who is Love becomes the source of fear, for only fear can now be justified. Vengeance is His. His great destroyer, death. And sickness, suffering and grievous loss become the lot of everyone on earth, which He abandoned to the devil's care, swearing He will deliver it no more.

Come unto Me, My children, once again, without such twisted thoughts upon your hearts. You still are holy with the Holiness Which fathered you in perfect sinlessness, and still surrounds you with the arms of peace. Dream now of healing. Then arise and lay all dreaming down forever. You are he your Father loves, who never left his home, nor

wandered in a savage world with feet that bleed, and with a heavy heart made hard against the Love that is the truth in you. Give all your dreams to Christ and let Him be your Guide to healing, leading you in prayer beyond the sorry reaches of the world.

He comes for Me and speaks My Word to you. I would recall My weary Son to Me from dreams of malice to the sweet embrace of everlasting Love and perfect peace. My arms are open to the Son I love, who does not understand that he is healed, and that his prayers have never ceased to sing his joyful thanks in unison with all creation, in the holiness of Love. Be still an instant. Underneath the sounds of harsh and bitter striving and defeat there is a Voice That speaks to you of Me. Hear this an instant and you will be healed. Hear this an instant and you have been saved.

Help Me to wake My children from the dream of retribution and a little life beset with fear, that ends so soon it might as well have never been. Let Me instead remind you of eternity, in which your joy grows greater as your love extends along with Mine beyond infinity, where time and distance have no meaning. While you wait in sorrow Heaven's melody is incomplete, because your song is part of the eternal harmony of love. Without you is creation unfulfilled. Return to Me Who never left My Son. Listen, My Child, your Father calls to you. Do not refuse to hear the call of Love. Do not deny to Christ what is His Own. Heaven is here and Heaven is your home.

Creation leans across the bars of time to lift the heavy burden from the world. Lift up your hearts to greet its advent. See the shadows fade away in gentleness; the thorns fall softly from the bleeding brow of him who is the holy Son of God. How lovely are you, Child of Holiness! How like to Me! How lovingly I hold you in My heart and in My arms. How dear is every gift to Me that you have made, who healed My Son and took him from the cross. Arise and let My thanks be given you. And with My gratitude will come the gift first of forgiveness, then eternal peace.



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Oil on canvas, Robert O. Skemp

The Divine Mercy

"The universe is waiting your release because it is its own."

So now return your holy voice to Me. The song of prayer is silent without you. The universe is waiting your release because it is its own. Be kind to it and to yourself, and then be kind to Me. I ask but this: that you be comforted and live no more in terror and in pain. Do not abandon Love. Remember this: whatever you may think about yourself, whatever you may think about the world, your Father needs you and will call to you until you come to Him in peace at last. □

MYSTIC LIGHT

By What Authority?

THE EVOLUTION of humanity in the Fifth Post-Atlantean Epoch of the Earth Period can be characterized by the gradual transference of ruling power from the religious to the secular sphere, followed by the democratization or individualization of this authority, so that, poised on the cusp of the third Christian millennium, Western peoples are endowed with an unprecedented quota of personal rights and responsibilities for the conduct of their lives.

While many pioneering egos are eagerly developing their divine potential by taking full responsibility for their lives, many more are clamoring for the trappings of personal liberty while still dutifully and even unconsciously consigning their minds and deeds to the suasion of the reigning authoritative voices issuing from the medical, scientific, academic, religious, and political establishments.

All authority is contingent; that is, it derives from and exists by virtue of the unqualified Authority that is God. So-called “primitive” humanity laved in direct consciousness of divinity, but they lacked *self*-consciousness and were therefore unfree, because the impulse for their actions did not arise from their souls in full waking consciousness. To achieve this goal, contact with the worlds of spirit was gradually dimmed and all but lost as human consciousness awoke to the world of the physical senses, where the soul’s energies are directed to gain knowledge and selfhood.

Having received the instrument of mind in the Atlantean Epoch, the human soul is called to use the cognitive faculty to establish its individual identity (rightly construing the Cartesian motto, “I think,



Gustave Doré (1833-1883)

Christ in the Synagogue

In response to the astonished skepticism of his listeners, who resented the wisdom and “mighty works” of this carpenter’s son, Christ Jesus points to the source of His wisdom and authority.

therefore I am”) and with that identity to re-enter the supersensible worlds. While Western egos continue to invoke, rely on, and be confused by spiritual and temporal authorities for the ordering of their time, resources, and very soul, the movement towards increasing individualism necessitates that man become entirely free from dogma and evolve his own religious life of thought. This is a fundamental condition for the development of the consciousness soul. Religious life must become more and more permeated by individual understanding, which also requires increased openness to other individuals’ modes of belief. While the

intellectual soul was paramount during the Fourth Post-Atlantean Epoch, during which fixed belief systems were appropriate, in this era those systems are antithetical to the needs of the consciousness soul.

Today theocratic regimes (Islamic countries of the Middle East and North Africa, for instance) are atavisms, echoes of an era when priests, as channels of divine will, exercised autocratic control over all aspects of earthly life. Caesarism fused religious and secular authority in one leader, the god-man, with primary emphasis on worldly matters. Totalitarian regimes are purely secular, that is, atheistic, because the toleration of religious activities erodes the state's claim to absolute power.

The revolutionary movement initiated by Christ Jesus entails a radical transfer of authority from both priestcraft (Pharisees and Levites) and secular rulers (Caesar) to the God in the individual soul, as mediated by Christ Himself.

In common usage, the term *authority* designates a precept, power, or office, having its origin and duly constituted from either below (as in democracies, which elect their leaders and through them establish laws), or from above (as in the Ten Commandments and New Testament Gospels, or powers delegated by superior to subordinate ranks in civil and ecclesiastical hierarchies, as in the centurion "set under authority," who had soldiers under him).

The term *authoritarianism* signifies an abuse or unauthorized exercise of power which compels others to submit to rules and requirements against their will. The cosmic I AM that spoke to Moses and lived in the earthly vehicles of the man Jesus for three years is not only, as Logos, author of our being (John 1), He is also "author of our salvation" (Heb. 2:10), as beings gone astray. Where else does authority rest, if not with our Maker and our Savior, "the author and finisher of our faith" (Heb. 12:2). He is also the source of the individual authority that speaks in our souls as intuition issuing from the World of Life Spirit, and as the Holy Spirit that teaches us all things and brings all things, all past evolution, to our remembrance (John 14:26).

As far as the Pharisees were concerned, scripture was sacrosanct and literal, the authority of its law was incontestable. That made Christ Jesus a law breaker: He did not rest on Sundays, He healed,

and plucked ripe corn from the fields, and ate at the tables of publicans, and associated with sinners. Worse, He was a blasphemer, for He said "I and the Father are One." Understandably, he was asked what gave Him the right to act and speak as he did, by what, or by whose, authority (Matt. 21:23-27). If it was not through the recognized channel of Mosaic and Levitical law, then it was unauthorized, illegitimate. That He spoke as one having authority, not as the doctors of law (scribes), was alarmingly clear to those whose influential positions He seemed to challenge. It was troubling enough that He moved men with words of power, but "with authority commanded he even unclean spirits, and they obeyed him" (Mark 1:27).

Curiously, Christ Jesus did not exploit the power he clearly possessed, which was a cause for concern, even amongst his closest disciples, who wanted the Messiah to *act* like the anointed of God, not just to proclaim it. But Christ Jesus had no problem giving Caesar what belonged to Caesar, for the Kingdom of Christ the King was (is) not of Caesar's world, nor does it compel obedience or restrict personal freedom. Caesar's too was Christ's physical body, for that also was of the earth. Therefore, through Caesar's representative, Pilate, Christ Jesus did not contest his exterior person but offered it up, because "my kingdom is not of this world" (John 19:36).

Here is a wonder indeed, a complete inversion of the authority concept. For *this* king washes feet. The throne of this king is found in the hearts of those who truly hear him. The power of this king is in disavowing His power, giving all to the glory of the Father. Not I but "the Father within me, He doeth the works" (John 14:10). The power of this king is not used to do diabolical deeds with impunity, but to punish devils by His holy presence and cast them out with His imperative word. This king came "not to be ministered unto but to minister" (Mark 10:45).

He Who spoke as one having authority is the Shepherd of our souls, Whose voice the heart knows, as a child instantly recognizes the voice of its mother. If we, like sheep, have gone astray, we need but attune our inner ears to hear the voice of truth that will lead us into the heavenly fold of spiritual understanding and perfect peace.

Possessing no less than cosmic powers, but

refusing to employ them, Christ Jesus frustrated the expectations of His friends and confounded his enemies. Upon identifying himself in Gethsemane as the one they were seeking with the words, “I am he” (John 18:6), they fell backwards as if struck by lightning—scarcely surprising when we realize that the incarnate Solar Logos is identifying Himself. Earlier, before his outraged listeners, Christ proclaimed that “Before Abraham was, I am” (John 8:58). In this imperial declaration we discover the source of the authentic authority that Christ bestows upon humanity as its archetypal Ego. The ego is the focus of the human spirit’s consciousness. The Christing of the ego has its pale reflection in the coronation of a king. But with this difference:



Watercolor, J. James Tissot (1836-1902), Brooklyn Museum

One of the few recorded times in which He identifies himself with power, narrated only in John’s Gospel, Christ Jesus asks the band dispatched to arrest Him, “Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he... [whereupon] they went backward and fell to the ground” (18:46). The artist dramatizes the explosive effect on His hearers as spiritual shock waves issue from His Word.

Whereas a rightfully acceding king is authorized to rule others, the Christed ego is ruler of the kingdom of his human nature, the populace of capricious desires and passions that batten on egoistic behavior. So crowned, albeit with thorns, Christ Jesus could say, “be of good cheer; I have [the I AM has] overcome the world” (John 16:33)—the world and all the Luciferic, Ahrimanic, and Asuric spirits that contend therein for control of the human soul. Temporal rulers may have authority over one’s outward life, but, unlike Christ and his spiritual antagonists, they have no power to affect the soul.

The Christed Self is distinguished not by its power to control the lives of others, but by its ability to awaken others to their unclaimed spiritual patrimony. It is your Father’s good pleasure to give you the kingdom. This promise apparently does not suffice the ambitions of those who confuse earthly with heavenly things. James and John wanted to know (before the trial of the Passion had transpired!) who among all the disciples was to be the greatest in the Kingdom of God, who would sit

closest to the throne of their Master, the Footwasher, the Crucified. Christ’s answer was that “whosoever will be great among you shall be your servant” (Mark 10:44). Some of the apostles didn’t “get it.” Are you able to drink the cup that I drink? asks their master. The Sons of Thunder think they are. They do drink from the cup of tribulation, and the draught was bitter indeed. They realize that the desire for heavenly preferment is not compatible with spiritual advancement, whose bedrock is humility.

We see the complete turnaround of the temporal understanding of authority as the power to overtly affect the lives of others. The One most capable of so doing ever had to resist the impulse surging from His prodigious love to use his magnified powers, his legitimate authority as the Son of God, to aid His younger brothers. To have done so would have kept them subject to their errors and dependencies, still looking for miracles and magicians, rather than calling forth the Healer and High One in their own souls.

The student of Western Wisdom Teachings should expect to encounter ridicule and even hostility

from those skeptics who question and fear the individualizing of authority in the “inner tribunal,” as described by Max Heindel. For the more traditionally minded, this orientation will result in radical subjectivity, raw egoism, and anarchy. Their fear arises from a refusal to truly believe in the words and deeds of Christ Jesus and reflects the need to stay tied to outer authorities. Such skeptics, champions of orthodoxy, require the additional disillusionment that must come from placing their hopes and lives in the hands of those who know better—at least that is their claim. So shall misplaced trust make gospel of conventional medical judgments and engage life with pharmacological strategies that promise, if not a chemical heaven, at least anodynes for enduring hell on earth.

All pronouncements and actions based on purely human knowledge are predictably fallible, while at the same time modern media serve to magnify their authoritative impact. Here is a potent combination: The pride of ignorant certainty and the oracular voice of the print and electronic media, which are ever citing the “proper authorities”: the scientific experts, one close to the president, an insider, top brass in the Pentagon, a senior fellow in an elite think tank, a Nobel prize winner. How can we not believe these authorities? Easily. Even simple weather predictions are as often off the mark as on. Why? Weather is a function of the invisible etheric world, while only quantification of visible elements is available to the forecaster, elements whose behavior is the *effect* of unseen, because nonmaterial, causes.

And so it is with all phenomena, whose form and function are *consequences* of immaterial, and therefore unacknowledged, causes. Lacking knowledge of the causative worlds of spirit, truth regarding physical phenomenon can, at best, be partial; at worst, dangerously wrong.

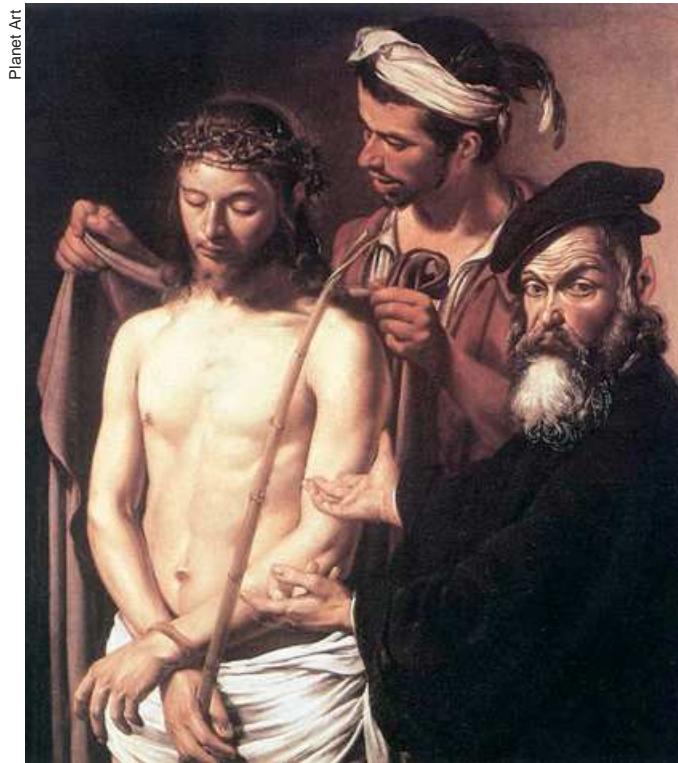
In time, each shall prove first hand that no authoritative text, including the Bible, and no authoritative voice, be it the Pope’s, is as unerring as the direct recourse to the memory of nature in the worlds of concrete thought and life spirit to obtain knowledge on any matter. In these metaphysical realms lies all the wisdom of the world, access to which is gained by the development of super-

sensible faculties slumbering in every human soul.

Max Heindel clears the air of any authoritative pretense on his part: “You will never find truth by studying my own or any other books” (*Letters to Students*, p. 98). We may assimilate ideas from various sources, but they are worthless to us until we take them into our inner being and “work them over carefully and prayerfully”, so that they come alive as “nearer the truth than anything we can get from anyone else or in any other way” (*LS*, p. 204-205). Only insofar as ideas and precepts, wherever encountered, are made part of one’s inner self through the unrelenting practice of heart-based meditation and strong-willed concentration, will we gain the certitude of living truth.

If the “inner tribunal” of each individual is the forum where truth is adjudicated and confirmed, then it becomes clear that no attempt at persuasion will be made by the author of the *Rosicrucian Cosmo-Conception*, who writes in its preface, “What is said in this work is to be accepted or rejected by the reader according to his discretion” (p. 9). It “is not dogmatic, neither does it appeal to any other authority than the reason of the student” (p.7). Thus the “emphatic insistence [by its founder] on absolute personal freedom in the Rosicrucian Fellowship” (*LS*, p.51). The honoring of individual freedom conditions the thoughts and deeds of the Elder Brothers of the Rosicrucian Order and has been characterized by another eminent occultist in these words: “The less belief there is in any personal authority, the greater is the understanding of Christian Rosenkreutz.”

The essence of the matter is that truth is its own authority. It will commend itself to the truth seeker by virtue of what it is. To influence another in any way other than by gentle suggestion and general support is to intrude on the sanctity of their free will. In applying this principle in the affairs of The Rosicrucian Fellowship, Max Heindel enunciates the following guidelines: (1) The Fellowship should work “for a common purpose, without leadership” (*LS*, p. 53). (2) The Fellowship would better be described as an *association* rather than an *organization*, “for there is a vast difference between an association, that is entirely voluntary, and an organization, which binds its members by



Oil on canvas (1605-6), attributed to Caravaggio (1571-1610), Palazzo Rosso, Genoa, Italy

Ecce Homo

Little did Pilate realize the archetypal weight of his words in presenting Christ Jesus to the angry crowd (“Behold, the man!”), for if Christ (I AM) is the way, the noncombative acceptance of maximum world insult is part of that way. But only because the Christed Ego’s Kingdom is not of this world. Moreover, no worldly authority has “power at all against me except it were given thee from above.” —John 18:36, 19:11

oaths, pledges, etc.” (3) “[I]n the measure that the free will of members is interfered with, the object of the Rosicrucian Order, to foster individuality and self-reliance, is defeated. Laws and by-laws are limitations, and for that reason there should be as few as possible. The Teacher even thought that it would be possible to get along without any at all” (*Teachings of an Initiate*, p. 150).

A most sobering and cautionary statement was made by Max Heindel in connection with violations of the principles of human freedom and autonomy: that “the day must come when the Rosicrucian Fellowship will go the way of all other movements; it will bind itself by laws, and usurpation of power will cause it to crystallize and disintegrate” (*T.I.*, p. 152).

The knowledge of what constitutes the proper use of authority, as exemplified by Christ Jesus, the author and finisher of our faith, is diametrically

opposed to the way of the world, that tends toward a proliferation of laws and restrictions that have a chilling effect on the free-flowing, grace-giving action of the Holy Spirit. How was it that Paul, in his own defense before Festus, almost converted the governor by his impassioned sanity? The Holy Spirit was invested in him, bringing to life the truth of Christ. True authority, always imaging its source, is trinitarian: The Father manifests in the dignity and regality of human physical bearing, in the upright spine of incarnate will, in the noble reserve that bespeaks holy purpose; the Son manifests in the love that bears all, gives all, forgives all, and maintains equipoise amidst the most trying circumstances; the Holy Spirit shines through a purified desire nature and discloses the concepts that ring with truth and certitude.

It is a primary aim of the science of spirit to promote individual freedom by developing in humans a real connection with the spiritual worlds and by strengthening in them a living relationship with the central reality of Earth evolution—the Christ Impulse; for this Impulse is the source of the still Voice, the loving Presence, and the holy Ideal which is the authority for all our thoughts, words, and deeds.

The One most able to overcome and overwhelm his adversaries chose rather to suffer, forbear, and forgive them, giving them unto the end the freedom to amend their behavior. How petty and self-serving are many of our actions in light of this radiant sacrifice, this heroic generosity, this refusal to respond in kind. Christlike authority is a concomitant of soul growth. It is the ultimate fruit of self-abnegation and humility. One who has attained to great spiritual heights remarks, “The heights of the spirit can only be climbed by passing through the portal of humility.”

The test and rule of real Christian authority is that the more completely one is in possession of the Christ power, the more perfectly will one utterly forego using it to satisfy *any* personal need or desire, be it to quench one’s thirst or to save one’s life. The Author of our being has written in His blood the will and testament for our redemption. He alone is the authority for what we can do and the power by which we will do it. □

—C.W.

The Power of the Word

EMIL LUDWIG says of Napoleon: “Half of what he accomplished was achieved by the power of words.” Napoleon knew the simple art of saying the right thing, of using the power of the word.

Words and magic were once more or less identical, and even today words retain much of their magical power. Words can cure, as in psychoanalytic treatments where nothing happens but an exchange of words between patient and physician. “He sent forth his word and healed them.”

Each race and nation receives its immediate divine guidance from an archangelic Race Spirit. This is still the chief source of inner guidance in the life of nearly all the races and nations of the earth, the only exception being the pioneering people of the United States.

This Race Spirit broods over its people like a psychic cloud, impregnating them with the consciousness of the goals they are intended to collectively serve, and controlling them by means of the breath and the power of the spoken word. Language and music are the media by which we come into touch with the Race Spirit of a people.

The Word is the divine means by which God creates, and wise men, following in the footsteps of God, use the same means, words, to bring into manifestation what God has already created. Spiritual magicians can decree a thing and it will manifest unto them. “Thou shalt also decree a thing, and it shall be established unto thee: and the



God the Holy Spirit as Paraclete

Shown as the Dove, who proceedeth from the Father and the Son, the Holy Spirit both inspired the Scriptures and inspires their interpretation. Multiple concentric Glories are surrounded by the iconic glyphs of the four Gospels and holy elders and disciples from both Old and New Testaments

light shall shine upon thy ways.” (Job 22:28)

We are continually speaking words, but not always aloud, for there are silent or mental words as well as audible. These words are forming and reforming and deforming all the conditions and circumstances in and around us. If our silent or audible words dwell upon evil, then evil conditions show forth; if upon good, then, good manifests. “But I say unto you, that every idle word that men shall speak, they shall give an account thereof...for by thy words thou shalt be justified [established in good], and by thy words thou shalt be condemned” [continue in ignorance and misery].

If you say, “I will fear no evil, for thou art with

me,” when faced by danger; or “I love you,” before the hater and persecutor; or “The child of God knows no failure or discouragement,” you will be established in fearlessness, in omnipotent love, in success, in the measure that you realize the truth of the words you utter.

The coming age will witness a remarkable development in the powers of the speech center. The centers located in the head, the heart, and the throat constitute the highest trinity of spiritual powers in man. When they become harmoniously active, they are a protection against the destruction wrought by those unaware of the tremendous power of the psychic forces in-forming murderous thoughts and malicious words.

Nothing comes forth without the Word. “All things were made by him [the Word]; and without him was not anything made that was made.” (John 1:3). Words are the expression of mind. Words are thoughts made visible, and thought has creative power. In the coming better age all men shall work after the manner of Christ, who did all things by the Word—healing the sick, raising the dead, stilling the storm, feeding the multitudes.

Some animals, as the starling, raven, parrot, are able, because of the possession of a vertical larynx, to utter words, but they cannot use them understandingly. The use of words to express thought is the highest human privilege, and can be exercised only by a reasoning, thinking entity like man.

Man can change his conditions by changing his words, which means changing his understanding and his thoughts. Any man who does not know the power of the word knows neither Scripture nor his own divine potential. “Death and life are in the power of the tongue.” (Proverbs 18:21) We know now that words and thought carry a tremendous vibratory force, ever molding man’s body and destiny. Owing to the vibratory power of words, whatever we voice we begin to attract. People who continually speak of disease often attract it. If you would win the other person to your way of thinking, remember, clothe your appeal in invisible language.

Origen, a most wise man and versed in occult lore, teaches that the Scriptures are threefold, consisting of body, soul and spirit. He declares that the body of the Scriptures is made up of the outer



A. Kircher, from *Musurgia universalis*, Rome, 1650, Universitätsbibliothek Heidelberg

Trinitarian God, through the nine celestial hierarchies, represented as choiring angels, creates the zodiac-encircled earth, ordered by Musica, who holds Apollo's lyre, thus imaging the formative reality of "the music of the spheres," whose mathematical vibrations, described by Pythagoras, has its earthly counterpart in the hammering blacksmiths.

words used in its histories and stories, and he does not hesitate to say that often these are literally not true, but only symbolical. He says that so long as men are ignorant, the body of the Scriptures is enough for them: it conveys teaching, it gives instruction, and they do not see the self-contradictions involved in the literal statements and therefore are not disturbed by them. As the mind grows, as the intellect develops, these contradictions strike the attention and bewilder the student; then he is stirred to seek a deeper meaning, and he begins to find the soul of the Scriptures. The soul is the reward of the intelligent seeker, and he escapes from the bonds of the letter that killeth. The spirit of the Scriptures may only be seen by the spiritu-

ally enlightened man; only those in whom the Spirit is unfolded can understand the spiritual meaning.

The power center in the throat controls most of the vibratory energies of the human organism. It is the open door between the formless and the formed world of vibration brought into being by sound. Every word that goes forth receives its specific character from the Spirit. When Jesus said, "The words that I have spoken unto you are spirit, and are life," He meant that through the spoken word He conveyed an inner spiritual quickening power that would enter the mind of the recipient and awaken it to life. When the voice has united with the life of the soul, it takes on a sweetness and depth that one feels and remembers.

We know that every word that man utters makes an imprint upon the ethers, and that when there is consciousness of God's life in the mind of the speaker, all his words become living entities and are perpetuated. If you and I develop enough spiritual power we can open the Book of Life within the Cosmic Mind and read from its pages. Learn to depend upon your own power of knowing Truth and interpreting life. "Stand upright on thy feet." He who turns to the secret place in his own nature for all knowledge will walk with God and not be lame or halt in his mental progress.

One of the forms of "speaking the Word" is prayer. Prayer is a most important means of making connection with universal Spirit. A law of communion is fulfilled by right prayer, as exact as the one governing the transmission of electric force, or the centralizing of energy through any mechanical device. In order that prayer may be realized it must be backed by belief, as Christ said: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." (Mark 11:24)

The easiest way to bring the body under subjection to Spirit is to put a guard upon the lips, that no word be other than positive, peaceful, harmless, and purged in loving thought. "I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me" (Psalm 39:1).

Our spoken words are the result of our silent

words, or thoughts. Therefore our thoughts must be watched continuously. Do not criticize in secret, and cease from mentally finding fault with another. Put away all sarcasm from your speech. Never complain. Do not prophesy evil; the Greeks called that blasphemy or "speaking injury" to another, and they avoided a grumbler or one who foretold misfortune because they believed he brought them bad luck.

Very intellectual people frequently fail to connect with the substance, life and love centers in the body, and their words, although brilliant, lack what we term soul. The thought creations of this type rarely live long. But where the thought form and soul are evenly balanced, the projected idea endures indefinitely.

We should hardly expect to converse with a friend on the understanding that he was to do all the listening and we all the talking. If that is true of any ordinary friend, it is supremely true of God. If we are to meet daily with Him and grow to know Him better, we must not only speak, we must listen. For surely God's plans for us are far more important than our plans for Him. Listening is at least half of prayer, and the harder half, for it demands time and practice and patience. It does not look for sudden, vivid calls that we can literally hear. It means to shut out all noise and distraction, to relax and be still in the presence of God, to let His nearness fill our minds and color our thoughts. In the quiet of these moments God can help us to see things as He sees them. Truly, He will then share with us His calmness and peace, and if we will let Him have His way with us, He can slowly make His will our will; and that, dear friends, is the final aim of all true prayer.

Prayer, utilizing the power of the Word, puts us into the proper orbit of our lives and steadies us in our movement through that orbit. In prayer we are dealing with a law and force of the spiritual realm. Rightly conceived and used, prayer gives us the "long sight" on life and a good sense of values. It becomes not the means by which we harness God to the temporary cause, but ourselves to the eternal plan. "More things are wrought by prayer than this world dreams of." □

—Wesley D. Jamieson

FROM MAX HEINDEL'S WRITINGS

Success vs. *Generosity*

IT IS A MATTER of actual fact, "The earth is the Lord's, and the fullness thereof." We may think we "own" a ship, but in one minute a tidal wave can swallow it, return it to God's storehouse, and leave us destitute. We may dig a hole in the ground and extract gold or other minerals under the delusion that we "own" a mine; but suddenly salamanders light the hidden fires, an explosion takes place, and our wealth has vanished. God has taken His own.

We may melt the iron ore in the mountains, making pillars and girders for a towering structure; we may mix cement for its walls, and place our names over its portals to signify our proud ownership; but an earthquake can undo in minutes the work of months, and when it does, the twisted pillars are taken to the scrap heap to disintegrate, for God has taken His own.

As a matter of fact, we do not and cannot own any material thing. "The earth is the Lord's, and the fullness thereof." Whatever we appropriate and accumulate is at the best a loan. God is not always consulted regarding His willingness to lend either, and the debt may be called in at any moment.

Thus the man whose only aim is accumulation is a fool. Many whose whole heart and soul are set upon the acquisition of wealth realize this subconsciously, and they therefore try to further deceive themselves with the idea that the possession of



Opaque watercolor over graphite on gray wove paper. J. James Tissot, 1836-1902. Brooklyn Museum

The Widow's Mite

The poor widow who cast two mites into the treasury gave more than the rich, for they gave of their abundance, "but she of her want did cast in all that she had, even all her living."

wealth is not their ultimate aim, but only a means to an end. This imagined object is always altruistic in a certain measure because it makes them feel good and righteous. It is pleasant for a boy to dream of wealth wherewith to bring comfort to his aged parents; it flatters his vanity to think of himself as their benefactor, and he enjoys in anticipation their expressions of praise and gratitude. He may withdraw his present support and justify his neglect on the plea that he wants to be unhampered while "making his pile." Then he will make up for it.

But he that is not faithful or helpful when he has little does not become generous when he has amassed much, any more than the leopard changes its spots; therefore, at the door of death, if not before, God demands all that such a one borrowed, and interest too in sorrow and suffering when the pictures in purgatory make him feel his hardness of heart.

It is literally true that "he that gives to the poor lends to the Lord, "that he lays up "treasure in heaven," for in the post-mortem existence the

benevolence which prompted his kind acts and the gratitude of those' who were helped by him react upon him and give him added soul power.

It is bad business to be stingy, but indiscriminate generosity brings success here and hereafter.

Nor should we defer the cultivation of this virtue until we have acquired an abundance. Christ eulogized "the widow" because her gift, though small, probably involved a great sacrifice and denial of some necessity. Therefore it was truly greater than the gifts of those who lived in affluence, and did not feel poorer in the world's goods by reason of their offering.

We have no quarrel with the man who wants to acquire wealth that he may help more, but we reiterate that while wealth opens up an avenue of expression of character, it will not change a man's nature. The man who is stingy when poor actually becomes more grasping when wealthy; the man who is generous while in poor circumstances becomes more munificent when fortune favors.

In every instance it is true that "what is bred in

The Infinite always is silent;
It is only the finite speaks.
Our words are the idle wave-caps
On the deep that never breaks.

We may question with wand of science,
Explain, decide, and discuss;
But only in meditation
The Mystery speaks to us.

—John Boyle O'Reilly

the bone comes out in the flesh," and it is just as important to cultivate the virtue of generosity as any other, even from the selfish point of view. As Ella Wheeler Wilcox says:

*Gold rusts and shrivels in the hand that keeps it,
It grows in one that opens wide and free.
Give of thy gold though small thy portion be,
Who sows his harvest is the one who reaps it. □*

THE ROSICRUCIAN COSMO-CONCEPTION

By Max Heindel

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READERS' QUESTIONS

Mystery Schools, Clairaudience, Angels, The Lost Word

THE SEVEN MYSTERY SCHOOLS

QUESTION: MAX HEINDEL says that the Mystery Schools are split up into seven rays and that each ego must seek the path of Initiation through the ray to which it belongs. Where are the seven schools, corresponding to the seven rays, located and how is one to know to which ray he belongs? For instance, how is one to know that the Rosicrucian Fellowship is the ray that one should seek?

Answer: There are seven Mystery Schools teaching the nine Lesser Mysteries and five Mystery Schools teaching the four Greater Mysteries. These Mystery Schools are on the etheric plane and not on the physical. One is not eligible to enter them until he has progressed in his development to the point where he can consciously leave his physical body in his finer vehicles. Then he is able to attend the sessions of the school with which he is affiliated, held in its etheric temple. There are, in the world, however, certain exoteric organizations affiliated with the Mystery Schools. The Rosicrucian Fellowship is such an organization, and it is affiliated with the Rosicrucian Order on the invisible planes. Each individual has three rays or has affinity with three rays: First, the horoscopolical ray, indicated by his ruling planet in the horoscope of birth. Second, his individual ray, which is revealed to him at the time of taking up discipleship work in the Rosicrucian Order. Third, his Father Star, which is not revealed to him until his last Initiation into the Mysteries.

ANGEL WINGS

QUESTION: Have Angels wings as shown in pictures?



From Doré's *Illustrations of the Crusades*, Gustave Doré (1833-1883)

The Road to Jerusalem

A luminous angel fortifies the hearts of Crusaders.

Answer: No; none of them have such bird wings as they are shown to have in pictures, but there are some classes of Beings in the Spirit World which have wing-like appendages. These, however, are not for the purpose of flying or moving through space, but are currents of outwelling force that may be hurled in one direction or another, as we use our arms and limbs. Thus an Archangel who is impelling the armies of two nations to battle may send out a current of spiritual force in one direction, numbing the soldiers of one army with fear, and may send another force to imbue the opposing, army with added courage, thus influencing the battle in a manner little dreamed of by the contestants.

CLAIRAUDIENCE

Question: Will you please explain the "voices"

that come from the Great Silence?

Answer: In general, hearing voices that are not of physical origin is an indication of some degree of clairaudience, that is, the ability to receive vibrations from the desire world or the world of thought, or from entities on those planes. Clairaudience may be either positive or negative, that is, it may come through the pineal gland and the pituitary body, in which case it is subject to the will of the person in question, or it may come through the solar plexus and involuntary nervous system, in which case it is not subject to his control. The majority of people who hear voices at present belong in the second class, and communications which they receive in this way are of a negative, mediumistic character. Mediumship in all forms is dangerous to the welfare and progress of the ego; therefore a person who hears voices should endeavor to keep himself in a very positive mental condition at all times so that the mediumistic phase will not be developed and so that, if possible, positive clairaudience may be established.

THE LOST WORD

Question: In occult literature we find mention of the Temple at Lhassa, Tibet. Of what Brotherhood or Order is this Temple, and is it true, as reported, that it is guarded?

Answer: According to all reports, and so far as the writer himself knows from contact with the members of that community in the invisible world, the spiritual attainment of some of the brothers comprising this Order is of a very high grade. They are doing a noble work with their people in the East, but like any other institution in the physical world which is perceived by the senses and open to visitors, however great the restrictions, it is not a mystery school. The mystery schools are all etheric and are only visited by initiates who have learned to leave their physical bodies behind. With respect to the part of the question which asks, "Is it true that there the Lost Word is known and carefully guarded," we may say that in all probability it is. However, it is also known and carefully guarded in many other places in the world outside the mystery schools, and to make this matter thoroughly clear it is necessary that we should understand what constitutes the different grades of spiritual gift and power possessed by various classes of humani-

ty and marking their stage in evolution.

There are, in the first place, the *involuntary clairvoyants*, who have at times the power to perceive things and events in the invisible world. When the power is on, they see whatever comes before their vision regardless of whether they like it or not, and they are unable to shut off these sights and scenes. The next higher class is the *voluntary clairvoyant*, who is able to see whenever he wishes, anything he desires, and he also has the power to shut off the view at any moment he chooses and return to his normal physical consciousness. Next above him in the scale of attainment stands the *Initiate*, who has learned by an act of will to leave his physical body and to enter as a free Spirit into the invisible world. There he functions as normally as he does in this realm of nature. He sees and hears everything he wishes to, but more than that, he has been initiated into the mysteries of the invisible world. He not only sees and hears but *he knows* what things are and what they mean.

The voluntary clairvoyant, who is able simply to see and hear, is very much subject to illusion regarding the things that come before his vision. Elementals, which have the power to clothe themselves in the mobile desire stuff, take a particular delight in deceiving and even frightening clairvoyants of both the voluntary and involuntary class. They may ensoul themselves in the shell of departed friends of these people and are responsible for a great deal of nonsense and misinformation given out at spiritualistic meetings. For these entities to deceive the initiate is impossible, because he has been taught in the mystery schools concerning such matters. Higher still in the scale of spiritual attainment stands the *Adept*, who not only is able to see and to know, but also has a *power* over the things in the invisible world. He is a graduate of the mystery school and has learned to use the Creative Word, the word of power, which was lost by humanity in its descent into matter. There may be one or more of these Adepts at the Temple of Lhassa in Tibet as well as in other places in the world. If so, these people naturally have the word of power and they carefully guard it, for it is a dangerous secret, a two-edged sword, which would certainly be suicidal in the hands of one not evolved to the point where he is spiritually fitted to have it. □

WESTERN WISDOM BIBLE STUDY

Miscellaneous Interpretations

THE FORGIVENESS OF SINS

THE INABILITY TO BELIEVE in the forgiveness of sins has caused many to believe exclusively in the Law of Cause and Effect, as taught in eastern countries under the name of Karma. There are also many who think that because eastern religions teach that law and the Law of Rebirth more clearly than the western religion, Christianity, these eastern religions are better and more scientific than the western religion, which teaches, as popularly interpreted, that the Christ died for our sins and that, in consequence, belief in Him will bring us forgiveness.

As a matter of fact, however, the Christian teaching also enunciates the doctrine that “as we sow so shall we also reap,” and thus it teaches both the Law of Cause and Effect and the forgiveness of sins. Both of these laws are vitally operative in the unfoldment of humanity and there are good reasons why the earlier eastern religions have only one part of the complete teaching which is found in the Christian religion.

In those early days when the religions of the east were given to humanity, mankind was still more spiritual in nature than the material beings of the present-day Western World. They knew that we live many lives in different shapes and forms here upon this Earth. In the East today they are yet thoroughly imbued with that idea, and as a consequence they are exceedingly indolent. They are more concerned with thoughts of Nirvana—the invisible world—where they may rest in peace and joy, than with taking advantage of their present



Watercolor, J. James Tissot (1836-1902)

Jesus Writing on the Ground

Like a terrestrial recording angel, Christ Jesus gestures an occult fact: the earth bears record and is affected by all our deeds, the very earth that has become His body through Golgotha. Humanity has a collective karma borne by the earth.

material resources for advancement. As a consequence, their country is arid and waste, their crops are small and often destroyed by a scorching Sun and devastating floods. They suffer famine, they die by millions, but although they teach the Law of Cause and Effect, they seem to be unaware that their miserable conditions are brought about by indolence and indifference to material things. For naturally, when they have not worked here they have nothing to assimilate in the heaven life between death and a new birth, and as an organ or limb that is disused gradually atrophies, so a country that is not developed by the Spirits incarnating

therein gradually atrophies and becomes useless as a habitation for mankind. It was necessary to the evolution of humanity to enter this material world and develop all its resources.

Therefore, the Great Leaders have taken various means to cause us to forget temporarily the spiritual side of our nature. In the West, where the pioneers of the human race are found, they commanded marriage outside the family. They gave to the West a religion that did not definitely teach the doctrine of rebirth and the Law of Cause and Effect as means of advancement. They also originated the use of alcohol, with its paralyzing effect upon the spiritual sensibilities of man. By these means we have in the West temporarily forgotten that there is more than this one life on Earth, and in consequence we apply ourselves with the utmost diligence to making the fullest possible use of what we believe to be our only opportunity here. Therefore, we have developed the West into a veritable garden; we have made for ourselves, *between incarnations*, a land that is exceedingly fertile and rich in the minerals which we need in our various industries and thus we are conquering the visible material world.

It is evident, however, that the religious side of man's nature must not be entirely neglected. Since Christ, the great Ideal of the Christian religion has been set before us for imitation, and since we could not possibly hope to become Christ-like in one life, which is all that we now have any knowledge of, there must be given to us a compensatory doctrine, otherwise we should in despair cease to strive, knowing that it would be futile. Therefore the Western World was taught the doctrine of the forgiveness of sins through the righteousness of Christ Jesus.

It is equally certain, however, that no doctrine which is not a truth in nature could have any uplifting power, and, therefore, there must also be a sound basis behind the doctrine of the forgiveness of sins, which seems to vitiate the Law of Causation. It is as follows.

When we look about us in the material world, we observe the different phenomena of nature, we meet other people and have various transactions with them, and all these sights, sounds, and scenes

are observed by means of our sense organs. Yet not all, for we are usually exceedingly unobservant of details. It is exasperatingly true when it is said that "we have eyes and see not and ears that hear not." We lose a great deal of experience on that account. Beside, our memory is woefully lacking. While we are able to recall a little, most of our experiences are lost to us because we forget them. Our conscious memory is weak. There is another memory, however. As the ether and the air carry to the photographic plate in a camera the impression of the landscape without omitting the slightest detail, so also do the air and the ether which carry impressions from the outside to our sense organs carry into the lungs, and thence to the blood, an actual picture and a record of everything with which we come in contact. Those pictures are stored in the minute seed atom resting in the left ventricle of the heart, and that little atom may be considered the Book of the Recording Angels, where all our deeds are inscribed. Thence it is mirrored in the Reflecting Ether of our vital body.

In the ordinary course of life, man passes into Purgatory at death and expiates the sins inscribed upon that atom. Later he assimilates all the good stored there in the First Heaven, working upon his future environment in the Second Heaven. But a devout person realizes each day his shortcomings and failings. He examines the events of this life daily and prays from a devout heart to be forgiven for sins he has committed. Then the pictures which have recorded the sins of omission and commission fade, and are wiped out of life's record from day to day. For it is not the aim of God or nature to "get even" as it would seem under the Law of Causation, which decrees an exact retribution for every transgression, as well as a reward or compensation for every good act. It is the aim of God that we should learn by experience here to do justly and well. When we have realized that we have done wrong and determine to do better, we have learned the lesson, and there is no necessity for punishing us.

Thus the doctrine of the forgiveness of sins is an actual fact in nature. If we repent, make restitution and reform, the sins we have repented of are forgiven and wiped out of life's record. Otherwise

they are eradicated by corresponding pains in Purgatory after death. Thus the doctrine of Karma, or the Law of Cause and Effect as taught in the East, does not fully meet human needs. The Christian teaching, which embodies *both* the Law of Causation and the doctrine of the forgiveness of sins, gives a more complete teaching concerning the method employed by the Great Leaders to instruct us.

EVERLASTING SALVATION AND DAMNATION

The orthodox religions say that those who have done well in this life are saved, that is to say, they will go to a heaven not very clearly defined, and those who fail to reach this salvation are plunged into a hell of which not very much is known save that it is a place of misery. The good and the bad stay in their respective places once they have been judged; there is no redemption for lost souls, and no danger of a fall for those once saved.

Such an interpretation is radically wrong, if the Greek dictionary is taken as authority, for obviously the meaning hinges upon the word translated "everlasting." That word is *aionian*, and in the dictionary it is translated to mean "an age, an indefinite period, a lifetime," etc. What, then, is the true meaning of the passage quoted, we may ask ourselves, and in order to find that meaning it will be necessary to take a comprehensive view of life.

In the beginning of manifestation, God, a Great Flame, differentiates a vast number of incipient flames or sparks *within* Himself, not *from* Himself, for it is an actual fact that "in Him we live and move and have our being." Nothing can exist outside God. So within Himself, God differentiates these countless Spirits. Each of them is *potentially* divine, each enfolds all His powers as the seed enfolds the plant. But as the seed must be buried in the ground to bring forth the plant, so it is necessary that these divine sparks should be immersed in material vehicles in order that they may learn lessons that can be mastered only in such a separative existence as there is in the world.

The world may be regarded as a training school for the evolving Spirits. Some of them started early and applied themselves diligently to the task before them; consequently they progressed rapidly. Others

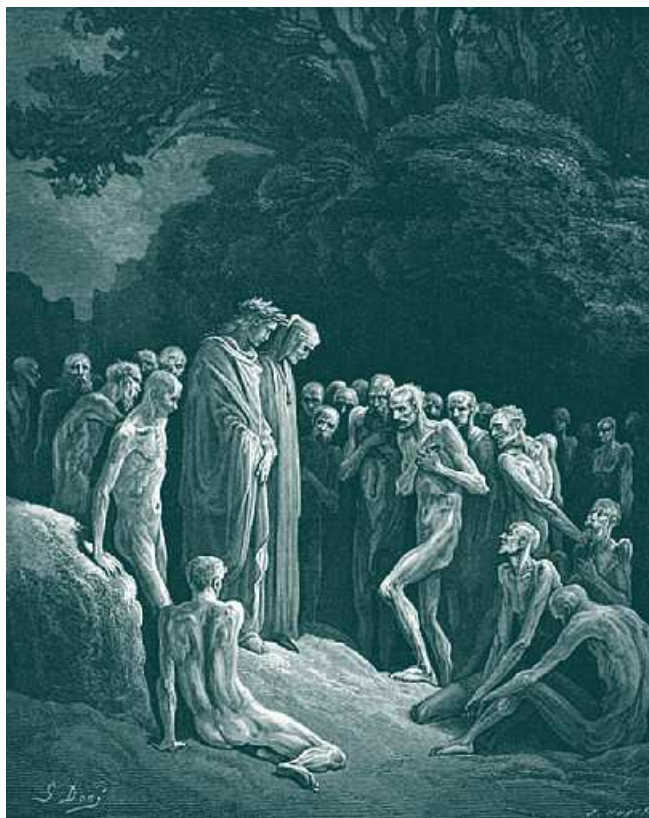


Illustration from the *Purgatorio* of Dante's *Divine Comedy*, by Gustave Doré (1833-1883)

The Gluttons

Though one's sins be as scarlet, they shall, after purgation, be white as the driven snow. Purgatory only seems endless! The soul can convene purgatory each night by retrospection.

started later and are laggards. They are therefore left behind in the race; but all will ultimately attain the goal of perfection. In consequence of the foregoing fact there are a number of classes of these pilgrim Spirits, and before one set or class of Spirits can be moved up another step in evolution, it is necessary that they should have attained a certain standard of proficiency. They are saved from a lower condition which they have outgrown. Once this measure of efficiency has been acquired, they are promoted into another race, another epoch. But among a large number there are always laggards, and these are condemned to stay in the class where they were until they have arrived at the stage of growth required for advancement. The plan is similar to the method in which children in a school are promoted into the next higher class at the yearly examination if they have attained a certain standard of knowledge; if not, they are condemned to stay behind—not forever, but only until another

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year's examination proves that they have qualified.

The forgoing is not a distorted or a wrong representation of the meaning of the word *aionian*. It has been used in other places in the Bible in a manner which bears out our contention. For instance, in Paul's letter to Philemon, where he returns to him the slave Onesimus with the words, "Perhaps it was well that you should lose him for a while that he might be given back to you forever." The word "forever" is the same word *aionian* which is translated "everlasting" in connection with damnation and salvation, and it will readily be seen that in this case it can only mean a part of a lifetime, for neither Paul or Philemon, as such, would live forever.

Conversion

There are conversions and conversions. There is the conversion which takes place in a revival meeting to the beating of drums, the clapping of hands, the singing of gospel hymns, and the insistent calling of the revivalist to "come before it is too late." All these aids to conversion produce an intense hypnotic influence which works upon the emotional nature of many people in such a way that these "sinners," so called, can no longer remain in their seats, but are forced in the most literal sense to obey the command and come forward to "the mourner's bench." That kind of conversion is usually of very little worth. Revivalists find that it is extremely easy to convert people in this manner. The exasperatingly difficult problem is, as one of them expressed it, "to make it stick," for when the victim of the hypnotic revivalist leaves the meeting, the influence gradually wears off, and sooner or later he relapses into his original attitude. And though these "backsliders" may feel no pang at all when backsliding, the next revival meeting draws them to the mourner's bench again as surely as a magnet draws a needle. They are converted repeatedly and backslide regularly every time there is a revival meeting, to the disgust of the revivalist and



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

David, the Psalmist—Repentance

The Archangel Michael holds the scales of karmic balance in one hand and the sword of God's perfect will in the other. The word repentance translates the term metanoia, to change the mind. Deeply regretting his transgressions, David prays: "Create in me a clean heart, O God; and renew a right spirit within me....a broken and a contrite heart, O God, thou wilt not despise."

the amusement of the community, who are unaware that it is a simple case of mild hypnotism.

There is another conversion, however, always accompanied by planetary influences, and, according to the strength of these influences, the conversion, or change in the life, will be more or less radical. It then shows that the soul has reached a certain point in its pilgrimage where it feels attraction to the higher life. The immediate cause of conversion may be a sermon, a lecture, a book, a verse in the Bible, or something in nature, but that is only the physical cause of something which had already taken place spiritually. From that moment the man or woman will commence to take a new view of life, will lay aside the old vices, will follow new lines of thought and endeavor. It may change his whole attitude toward life and also his environment. In fact, very often a journey has brought him out of the usual environment for the time being, to give the proper condition for sowing the new seed. □

—Max Heindel

Reading a Horoscope—Progressions

IN COMMENCING this course of instruction in the method of reading a horoscope* from the spiritual point of view, it is necessary to give some general advice regarding the attitude of mind which students must cultivate in order to achieve success; namely: Compassion.

It is an excellent practice for young students to study their own figure and those of their nearest friends, because that gives them a good idea of how celestial aspects are the precursors with which they are already familiar. Thus they gain valuable knowledge and a confidence not to be obtained by mere book study, and all is well if they soon branch out and become interested in the horoscopes of others to such an extent that they almost forget their own.

Right at this point in their path, however, there is a death-trap and many, alas, all too many, fall by the wayside and allow personal interests to rule. They pore over their own figure every spare minute; they tabulate aspects daily; they cast a horary figure for every move, even to the smallest affairs of life. Thus they prostitute the most sublime science extant, and nip in the bud what might have become a wonderful factor in developing soul power; namely, the faculty of *spiritual* delineation. I hope and pray that you may escape that dreadful quagmire. Always remember your promise *to help others* according to your ability.

Another serious responsibility will confront you and require great discretion when you see illness or

trouble ahead of a client. Never under any circumstances tell him bluntly of impending trouble or ill health, for he will surely lose his stamina by brooding, and the blow will be twice as heavy owing to your indiscretion. You must first learn discrimination.

To many people even a hint of trouble is disastrous, although that class usually questions the astrologer very closely, and professes profound ability to preserve perfect equanimity, even in the face of impending death. Be careful as to what you tell them, for you will be held accountable. Neither should you mind if your ability is questioned when events come to pass which you have seen in a life and kept silent about, rather than discourage a soul that is weak or heavy-laden.

Once, jealous of my beloved science, I told a mother that if we could only get her sick daughter past a certain day, she would recover. The mother repeated my words to her daughter. She died on the day designated, and I have always felt responsible. On another occasion a lady asked: "Would you advise divorce?" I saw her husband's death was imminent, but kept silent. I magnified her faults and his good points, and prevailed upon her to bear and forbear for a while longer. When a fatal accident severed the tie, she had no self-reproach; she blessed me for my advice, though she might not have regarded my ability to predict very highly.

In the one case I gave the prediction that I might be able to say, "I told you so," and incurred a serious responsibility. In the other I withheld information and earned blessings. The lesson is obvious: *Use 99 per cent discretion to 1 per cent blunt truth, and always encourage.*

*The text for this article is based on material in the first four lessons of the *Senior Astrology Course*. Readers may take this course after they have completed the 26 lessons of the *Junior Astrology Course*.

In the next lesson we shall commence reading a horoscope. That is a study of absorbing interest, but remember, do not love it for the knowledge or the power it will give you; love it for the good you can do with it, and your treasure will be great in heaven. May God bless your efforts.

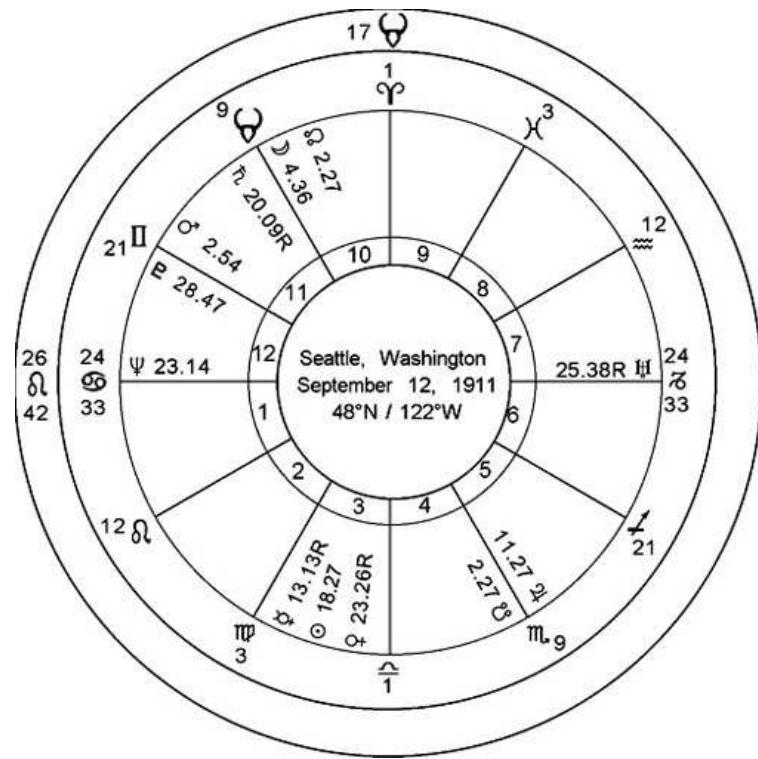
To read a horoscope correctly, it is essential to know whether material or spiritual advancement is intended for the soul during this embodiment, and to what extent one phase is expected to predominate. This is denoted by the progression of the angles.

When the Midheaven moves faster, opportunities for intellectual and spiritual endeavor present themselves and bring success, if grasped. When the Ascendant moves faster, material affairs will claim expression.

Were this understood and acted upon, there would be fewer failures in life, for the right opportunity knocks at every door. Satisfaction and success always result if we embrace it. If we miss our chance, there will be an undercurrent of regret despite any seeming success; the soul feels the resulting lack.

The greatest danger of missing our chance is by a preconceived, mistaken idea of what constitutes opportunity, and an astrologer ignorant of this inner teaching may be a dangerous guide. Suppose he is asked to indicate the life work of a young man with Mars elevated in Scorpio. In the light of common knowledge he can say that the young man will excel in surgery. Passing years may bring him fame and fortune; apparent success may seem to justify the astrologer beyond cavil. Yet, had he known that the young man's Ascendant progressed much faster than his Midheaven and stamped him as too materialistic to make a good doctor (for the first qualification of a good doctor is a heart too big for his body), he might have realized that the world had lost a good ironworker and become afflicted with a fiend who reveled in the bloody work of surgery for scientific satisfaction and who did not waste a thought of pity on his hapless victims.

Therefore it behooves the spiritual astrologer to first ascertain the relative progression of the



Horoscope's inner circle shows natal house cusp angles; outer circle shows the angles (MC and ASC) progressed forty-five years from time of birth.

angles, and make all delineations subsidiary to that cardinal point.

In the last letter you set up a horoscope and progressed the angles for 45 years [see above]. You then found that the MC had moved three degrees to every two traveled by the ASC. This shows that opportunities for soul growth will abound, irrespective of whether the person profits by them or not, and judgment of this figure should point out how the finer faculties may be cultivated, put to maximum use, and made to yield abundant treasure in heaven. Had the ASC moved more rapidly than the MC it would indicate that this soul requires a material life work during this embodiment. Hints to promote material pursuits would then be more helpful and indirectly productive of soul growth.

To justify this rule it is not required that the person whose MC is speedier than his ASC becomes a great spiritual light. He may even commit a crime and languish in prison through years of sorrow and suffering. But whatever the circumstances, his experiences will produce great soul growth. The soul never blooms until watered abundantly with tears. As Goethe says:

*Who never ate his bread in sorrow,
Who never spend the midnight hours,
Weeping, watching for the morrow,
He knows ye not, ye heavenly powers.*

The rose does not yield its full fragrance till its petals have been crushed; the well of true sympathy springs only from a broken heart. All who really advance spiritually are men of sorrow and acquainted with grief. Paul mentions as the principal qualification of Christ Jesus that He had suffered as we suffer, hence is able to feel for all who are weak and heavy laden as no one could feel who had not thus suffered. What a pathos lies in the words of Faust! What an anguish of soul is revealed when he says:

*Two souls, alas! are housed within my breast,
And struggle therefor undivided reign;
One, to the earth with passionate desire,
And closely clinging organs still adheres,
Above the mists the other doth aspire
With sacred ardor unto purer spheres.*

Also, in our horoscope is foreshown a bitter war between the higher nature and lower appetites. Saturn in elevation, sextile Neptune, on the ASC, trine Sun and Uranus, will give such wonderful perception in mystical matters that it will isolate this soul from his fellow man because his ideas will be beyond their comprehension. That will be a trial and will cause regret. Saturn in Taurus, the sign which rules the tongue, gives a thoughtful, sometimes stubborn disposition. He will be slow of speech and because Saturn is in the 11th house it tends to limit friendships. Mars in Gemini gives a keen, active and alert mentality, but in the 11th house tends to friction in friendship through bluntness of speech. Though Saturn in Taurus denies vocal expression, Sun, Venus, and Mercury in Virgo will give unusual facility for writing in a most beautiful manner.

Misunderstood and criticized, denied the companionship of others, he will be driven back upon his own devices for enjoyment. He may become a glutton, for the Moon, ruler of the ASC, is in Taurus, which has dominion over the palate, and serious illness would follow gastronomic excess. The astrologer sees these tendencies, but is, of course,



Cover of Sir John de Mandeville's *Travels*, Bohemia, 1410-1420, British Library, London

Astrologers and Geomancers

"Nature itself has illustrated...the rays of the stars in stones, in plants and...animals." —Agrippa von Nettesheim, 1510

too tactful to tell. He will not name disease, but rather seek to prescribe a preventive or a remedy.

By progressing the angles of our horoscope for 20, 30, and 40 years, we found that the MC did not gain over the ASC more than one degree in three during any epoch. Thus opportunities for spiritual growth will be about the same in all divisions of life. But mark this: they will be more likely to bring results when the progressed Midheaven aspects a radical planet. The nature and character of the experience will depend upon the nature of the planet aspected, the character of the aspect (sextile, square, or trine), and the house where the aspected planet is located.

The same rule would apply in regard to the influence of the Ascendant upon material affairs. Its aspects by progression promote changes which affect our physical existence. The effects of its aspects are not invalidated even though the tendency of the life is towards the spiritual; and in a life

where the speed of the Ascendant foreshadows the preponderance of material activities, the progressed Midheaven may wake the slumbering soul and a beginning of spiritual activity may be inaugurated.

Right here is one of the most important and fruitful opportunities for service which the spiritual astrologer can find, and although this whole subject of "progression" should *follow* instruction on reading of the natal figure instead of preceding it, I feel that knowledge of the effect of progression of the Ascendant and Midheaven is of such vast practical value that I have decided to violate that precedent and stay with this subject till it has been made as clear as I can make it. Then you will be able to help others at crises in their lives which may have been unsuspected even by those most anxious to aid.

Have you ever met a mother anxiously seeking advice concerning a wayward girl or a drunken son? Would they mend? How could she best help them? Or was it a wife with a flock of little ones, suffering through the neglect of husband or father? Alas! The world is full of such cases, and any spiritually minded astrologer, actuated by compassion for all concerned, must often have sorrowed when he searched vainly for an aspect of the planets that would give a ray of hope. Had he known the elevating potency of aspects to the radical and from the progressed Midheaven, had he known how these aspects produce opportunities to retrieve mistakes and make a new start in life, he might have pointed out the auspicious time when judicious persuasion would have been the most effective in turning the wayward child or weaning the father from the curse of drink; a time when they would have been more amenable to reason than usual. Opportunities must be caught on the wing or they are lost, and lack of astrological knowledge has wrecked many a life.

Therefore, students are advised to always look carefully for aspects of the progressed Midheaven to radical planets, or of progressed planets to the radical Midheaven. Aspects of Sun, Jupiter, and Venus to the Midheaven are of course most powerful, but good aspects of Saturn sometimes accomplish identical results by appeal to the delinquent's manhood and self-respect. □

—Max Heindel

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ASTROLOGY

Stars, Jewels, and Angels

MUCH has been written on talismans of one kind or another, jewels figuring preeminently among them. In order to convert a jewel into a talisman, it must be correlated with zodiacal signs and their planetary rulers; set in specially selected metals of a nature to harmonize with the stellar influences; given astrological baptisms according to ancient formulae; after which, it is believed to be the focus of magical

powers—a talisman. However, quite aside from their use as talismans, some jewels were anciently valued in witchcraft and sorcery because it was thought that a genie or spirit dwelt in the jewel as in a house, and might be invoked.

In *The Message of the Stars* Max Heindel gives a brief discussion of the talismanic art. A study of the table on page 64 shows us at once that each planet represented, Sun and Moon excepted, rules over two signs of the zodiac, and that therefore there are two signs to which the same color and metal are assigned, although the stones attributed to them differ. We shall have a good understanding of this dual rulership if we think of each planet as expressing polarity, according to place and circumstance, for each planet rules one positive and one negative sign. Thus, Mars rules the positive Aries and the negative Scorpio; Mercury rules the positive Gemini, the negative Virgo, and so on—in each case the positive being masculine and the negative feminine. All fire and air signs are positive, all earth and water signs are negative.



Oil on Canvas. Title in French: *Le Joyau*. Courtesy of Annie Lauro
The Jewel

The planetary Spirit, therefore, expresses Itself masculinely in the masculine signs and femininely in the feminine signs.

Only in the case of the Sun and Moon do we find a single rulership—the Sun ruling the masculine, fiery Leo, and the Moon ruling the feminine, watery Cancer. Here we must think of the Moon and Sun, Cancer and Leo, as polarities. Together they constitute the keystones of the Arch.

To simplify our discussion, we rearrange Max Heindel's diagram thusly:

- The Sun: rules Leo—gold; orange; ruby and diamond.
- Mercury: rules Gemini and Virgo—mercury; violet; crystal, aquamarine, pink jasper, hyacinth.
- Venus: rules Taurus and Libra—copper; yellow; moss agate, emerald, diamond, opal.
- Moon: rules Cancer—silver; green; emerald, black onyx.
- Mars: rules Aries and Scorpio—iron; red; amethyst, diamond, topaz, malachite.
- Jupiter: rules Sagittarius and Pisces—tin; blue; carbuncle, turquoise, chrysolite, moonstone.
- Saturn: rules Capricorn and Aquarius—lead; indigo; white onyx, moonstone, sapphire opal:

To the neophyte of the Rose Cross, the chief interest in all this is not in the talisman as such but in the spiritual reality which it represents. It is not for nothing that the Desire World (also the Light Ether) has been called the starry or astral world. More fascinating by far than the talismanic art is the celestial craftsmanship of the glittering world which we may fittingly call the Cosmic Diamond, the source and prototype of every jewel.

The upper Desire World, or, specifically, the First Heaven, is in fact the home world of all pictorial art. It is the world of beauty of form and color; vibrant with energy, scintillating, fiery. Music, of course, is also present there, but as an ephemeron of a higher world.

To really understand the spiritual nature of the talismanic principle, it is necessary to digress briefly into the field of alchemy. Although it is possible to do the work of spiritual alchemy without a knowledge of astrology, there is no question but that it does have, and always has had, an astrological equivalence. For example, it is stated in a medieval text that iron can be transmuted into gold only when the Sun passes through Scorpio. The signs of the planets, of the constellations, and of the seasons figure again and again in alchemical literature; and interwoven with all this is the Great Work, the making of the Philosopher's Stone, which is variously designated as a Ruby or Diamond.

Astrology, as well as alchemy, owes much to Arabic culture, for the alchemy of the Middle Ages came to Europe from the Arabs, the word "alchemy" being of Arabic derivation. One might almost say that Arabia is the holy land of Rosicrucianism or alchemy, for in the legend of Christian Rose Cross we read that he tarried not at Jerusalem but traveled to Damascus and over into Arabia and that he translated his master work, *The Book M* (on the secret forces of nature), from the Arabic.

Both Roger Bacon and Paracelsus (among others) named by Max Heindel as Rosicrucian Initiates, refer to Arabic sources of their knowledge. Moreover, Damascus, where C.R.C. tarried, was the home of the world-famed school of alchemy founded by Geber, whose name is important in medieval alchemy. Research has shown (what the esotericist immediately intuit) that the works



Detail, Ripley Scroll, 15th century, Beinecke Library, Yale University

The enigmatic eighteen-foot long Ripley scroll is an alchemical treatise, consisting primarily of symbolic illustrations, on the making of the Philosopher's Stone. Above, the Bird of Hermes (mind) rules over the seven-fold transmutation process (initiation) whereby the lead of material consciousness is transformed by solar energies into the gold of consciously living in spirit.

attributed to Geber are not by any means the fruit of one man's labor, but rather of a school operating in his name. At Damascus also dwelt the great Arabian mystic Ibn Arabi, whose mystical journey through the seven heavens of Ptolemaic astrology, under the guidance of a feminine "angel," is curiously similar to Dante's "travels" in the Paradiso; even including the ultimate vision of the Celestial Rose. (Dante also is considered by many to be a Rosicrucian Initiate.)

Now it is a significant fact that the alchemists were profoundly interested in the manufacture of glass and artificial gems; which throws considerable light on the genesis of the Philosopher's

Stone, which the alchemist sought to create from certain subtle essences. The earliest made glass was green, but transparent, or at least translucent, and so is gold leaf. Therefore the biblical “sea of glass” is likened to “gold,” since gold leaf, if rolled thin enough, transmits a green light.

Alchemical records show that the basic substance in the Great Work is green—which in the glass-making allegory must refer to primitive green glass; called the Green Lion by alchemists. From this, by the addition of suitable substances, all gems were to be created. The great effort was directed, of course, toward producing the Diamond or Ruby. (This process is not to be confused with the production of artificial gems from a white sapphire basis, which, however, easily lends itself to alchemical interpretation.)

Max Heindel also speaks of the Ruby and Diamond as signifying the beautiful soul jewels of the occultist and mystic (not the ordinary Desire Body). Again, he speaks of the Mystic Emerald, the glory of Lucifer’s Crown, which fell into the abyss of materiality. Lucifer’s Emerald is the Green Lion of alchemy.

Now note that the Arabian mystics not only called stars *jewels*, but they also called angels *jewels* (also *Birds of God*). Why call the angels *jewels of God*? Obviously because of the jewel-like scintillance of the angelic aura, which is often all that is visible to the rudimentary clairvoyant vision. Clairvoyants frequently mention the fact that from a distance a group of angels have the appearance of a starry cluster, which, upon approaching closer (in mental space), is cognized as consisting of humanlike beings radiating streams of color and magnetism, or having a starry light burning on the forehead, or above the head as in Fra Angelico paintings. The effect in the latter instance is very like that of tall candles. Ovoid auras of light and color are also seen.

Again, the various “astral” and etheric centers are jewel-like when awakened in the aura of the trained clairvoyant; the Crown of Thorns being a crown of diamond light, emitting thorns of fire. An angel of a particular hierarchy may appear under certain conditions as a gigantic fiery Ruby flashing through the mental air, its glory shining in the

upper portion of the aura corresponding to chest and head,

The alchemist is warned not to allow his mixture (soul body) to set and become vitreous and brittle; the fire must be neither too hot nor too cold, or the work fails, and neither Diamond nor Ruby is achieved.

As the fire burns under the crucible, the auric forces rise upward from their root center in a fountainlike structure, reminiscent of the vital forces ascending in a tree, the jewel-like vortices representing the fruit or flowers. Incidentally, the sacred evergreen, or Tree of Life, was lovingly called the Prince of Emeralds by the Chaldeans, and was as holy to them as the Christmas Tree is to us. The lights on the Tree are alchemical fires

All of which leads to the inevitable conclusion that the true value of the jewel talisman is not to promote material success, but to purify the imagination, rendering clear and transparent what was before opaque, so that the imagination itself becomes the House of Glass, the Pure Crystal, in which the Angelic World is reflected.

To achieve this result through meditation, we take the precious stone as a symbol of an angelic hierarchy, and follow through to the archetypal idea in which planet, angel, and jewel have their beginnings. These can be correlated by using diagram 9 on page 221 of *The Rosicrucian Cosmo-Conception* and the diagram on page 64 in *The Message of the Stars*. Note that no hierarchy is attributed to Aries; but Max Heindel states that, in his opinion, the Lucifer angels are destined to aid us in the work of regeneration, as figured in Scorpio and Aries (page 46, *Letters to Students*). Spiritually, therefore, their symbol is properly the amethyst or diamond—the amethyst as a type of spiritual (poetic) love between the sexes; the diamond, hardest of precious stones, as a type of both the Spiritual Will and the fiery auric envelope with its prismatic spears and shafts of light.

Similarly, we may meditated on the other stones with their zodiacal and angelical correlatives. When the imagination is sufficiently clear, when it has become the House of Glass, we shall “know, even as we are known.” □

—Ann Barkhurst

Horoscope Interpretation

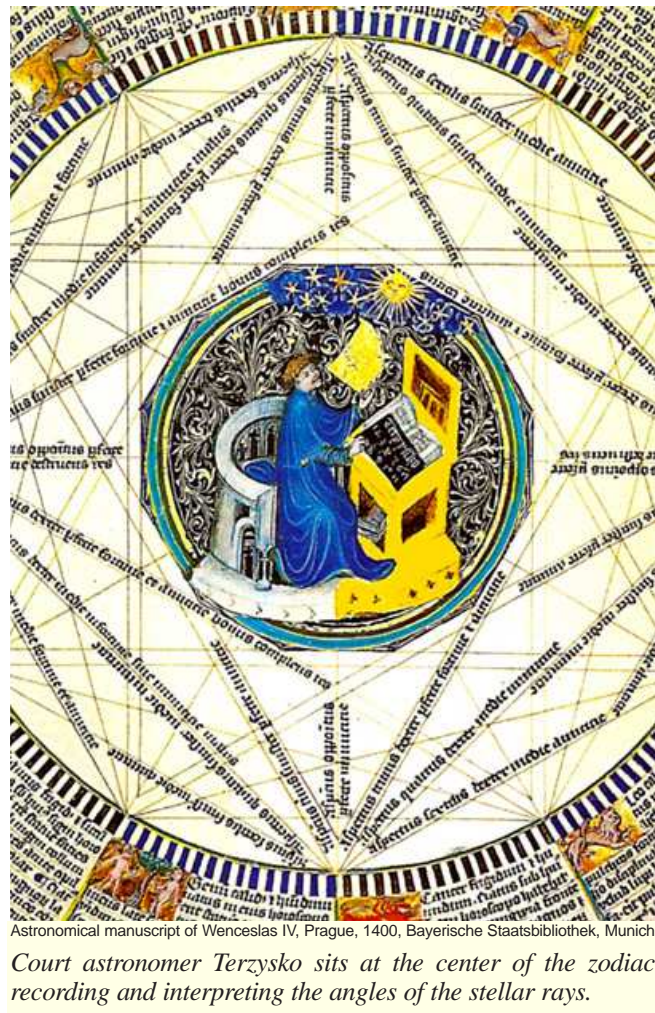
Part 1- Preliminary Considerations

LET NO ONE TAKE the reading of a horoscope lightly, for it is a serious matter. A horoscope is the key to another person's character, and whether we recognize it or not, it has a great deal of power to influence that person. An interpretation executed in an improper spirit can do much damage, from misleading a person to disillusioning him, and from giving him unfounded hopes and confidence to investing him with disappointment, despair, and depression. Rendered in the proper spirit—that of loving, self-forgetting service that asks nothing in return—a horoscope interpretation has tremendous power to help a person understand the patterns of his life and on that basis to be able to live a more meaningful, purposeful, and productive life.

When a person gives his birth data to an astrologer he is expressing his faith in the astrologer's ability to be of help. Woe to the astrologer who betrays such a trust!

Some who criticize astrology claim that any degree of accuracy that astrology may seem to have is due, not to any inherent validity of its own, but to the power of suggestion. Such a claim is only half-truth and the product of one-sided thinking. It is quite true that the trust which an individual places in an astrologer makes him susceptible to suggestion, but there are different kinds of suggestion.

From the esoteric point of view, we understand that nothing that is not in harmony with a person's nature can have any real power to affect him. That is, unless he surrenders his will to it. Such a situation would be similar to hypnosis, wherein the subject (victim) surrenders his will to that of the hypnotist. (Hypnosis is very harmful and not to be thought of as beneficial in any way. Any benefits that may seem to accrue from hypnosis result from the fact that the hypnotist



imposes his will on his subject.)

Spiritual evolution demands greater and greater self-mastery, which requires development and discipline of the will. Free will, the spiritual birthright of man, is not to be equated with "strength of desire," as so many people do. Rather, free will is the power to choose and decide what path one will follow. Of course, one must also accept the consequences of his choices. Free will does imply the power to choose to give up one's will to another, but the consequence of this is a retardation of spiritual development due to the failure to develop one's own will.

At worst, hypnosis ranges from unconscious to malicious black magic, which is the subversion of the free will of another either unwittingly or purposefully.

(Contrary to what some people may say, a person can be hypnotized to do anything within the limit of his power. All that is necessary is the proper suggestion technique.) Such is the danger of surrendering one's will. At best, hypnosis is extremely questionable grey magic.

Generally, however, one is not susceptible to hypnotic suggestion unless he is already weak-willed, or unless the imaginative faculty is overdeveloped in relation to the will. Also, the more one is striving for self-mastery and trying to pull his own weight in life rather than trying to "have a good time" and get by with as little individual effort as possible, the less susceptible to suggestion he is.

May this be a warning to all aspiring astrologers. It is not our role to make people's decisions for them or to tell them what they should or should not do on the basis of their horoscopes. This is an infringement of their free will and borders dangerously close to black magic. The role of the astrologer is to help people understand what choices lie before them and then let them do their own choosing.

It is best for the astrologer to inform a person of this intention at the outset of an interpretation, for many people, conditioned as they are by a materialistic, self-seeking world, expect to have their whole life, from the cradle to the grave, laid out for them on a silver platter. They expect the astrologer to do all the work and resent it when this is not forthcoming; they are irritated when they discover that they are expected to make an effort to understand and make use of the interpretation. It is not to be denied that pulp astrology and money-seeking astrologers have done much to foster such an attitude toward astrology. It should be the aim of the astrologer to strengthen the will of others. This is done by enabling them to choose more intelligently and understandingly due to a more enlightened outlook on their lives. The power that an accurate horoscope interpretation has to affect people is not due to any "hypnotic suggestion," then, but to the fact that the astrologer is waking them up to what already exists in themselves and in their relationship to things around them. Sometimes people will even become quite agitated when something inaccurate is said relative to their horoscopes, because it clashes with their inner makeup and creates a very uncomfortable feeling.

Thus, like any other truly meaningful and potent symbol, the horoscope accurately reflects a reality and can lead to a better understanding thereof through

study, and to power over it through application of such knowledge. This does away with a lot of wasteful experimentation and groping in the dark. It can lead right to the heart of a matter without so much beating around the bush. And so it is that when dealing with a natal chart, the astrologer can reach right to the heart of a person much more effectively than many other people can. Hopefully, the astrologer will learn how to use this power wisely, compassionately, and discriminately.

There are many types of people who come to the astrologer for information, advice, or assistance, and since the astrologer's time is usually quite limited, it becomes necessary for him to decide what kinds of situations he will train himself to deal with. The spiritually-minded astrologer takes astrology very seriously and, consequently, does not care to deal with people who are only superficially curious about their horoscopes, especially when there are so many other people with a real need who are crying for help. For the curiosity-seeker, there are the pulp astrology books and magazines, the computerized horoscope interpretations, the materialistically-minded astrologers who are in it for the money, and so on, which cater to such tastes. These people are usually the passive ones who want every step of their lives plotted out for them and are most susceptible to "suggestions."

It is a good practice for the astrologer to request that those who ask him for help write out their reasons for wanting a horoscope interpretation. In addition, he should ask them to write out any particular questions or problems that may be bothering them and on which they would like some insight. These requests serve two purposes: first, they help the person asking for assistance to be more clear in his own mind as to exactly why he wants a horoscope interpretation; second, they help the astrologer to know how best to approach the person and what particular points should be given special attention.

It is important that the person be required to write these things out and not just communicate them orally. The effort to write things down will make him stop and think more seriously about his reasons for wanting a horoscope interpretation. Sometimes, when he discovers that he really does not have any good solid reasons for wanting one, he will drop the matter because it would be "too much bother." This helps to weed out some of the curiosity-seekers. In addition, people who really do need help sometimes find it easier to write down their problems than to tell them to

the astrologer. Writing them down forms an “ice-breaker,” so to speak, which can lead to a more open and relaxed discussion.

The more vague a person’s reasons are for wanting his horoscope interpreted, the more vague and unsatisfactory will be the results that he is likely to get. The more clearly he understands his reasons, the more satisfying and helpful his encounter with an astrologer is likely to be.

As to the form and scope this written information should take, it is not necessary to ask for a complete autobiography as some astrologers do. The person should be asked to state his case clearly and concisely; it should be neither oversimplified nor cluttered with unnecessary details. Furthermore, he should be asked to take at least a day to think things over before writing them down. If more information is found to be needed later, it can be brought out in the course of the interpretation itself.

It is not possible to set down any hard and fast rules as to what to accept as good reasons for an interpretation and what to reject. That must be left to the discretion of each individual astrologer and his evaluation of each particular situation. In some cases, the astrologer may feel it desirable to ask for more information or more detail on the information given. In other cases, he may feel it necessary to decline to give an interpretation. It is his prerogative to do so when he is not asking a price for his services.

The astrologer may have several reasons for declining to do an interpretation. He may feel that the person is not serious enough about the matter or that his reasons are too superficial or vague. Sometimes the astrologer just gets a feeling that he should not do an interpretation when he looks at the chart. If this feeling is reasonably distinct, it can usually be trusted. It may be that the person is not ready to receive the kind of information the astrologer would give him.

If people are too self-centered they will hear only what they want to hear, in which case the interpretation accomplishes nothing and the astrologer is wasting his time. If such people hear anything they don’t like, they either ignore it or argue with it until they convince themselves they are right. Such people are only looking for self-justification and for an excuse to continue what they are already doing. They have no true interest in self-improvement since they are already convinced in that what they are doing is right.

People who are worry-prone or emotionally unbalanced are apt to pay attention only to the



Erasmus Franciscus, *Das eröffnete Lust-Haus der Ober-und Niederwelt*, 1676, Nuremberg
In this illustration the conjunction of the sun and moon serves as an allegory for the marriage of the macrocosm and microcosm by alchemy and astronomy. The reflecting water in the tub symbolizes the astronomer’s telescopic lens.

negative things that are said, and as a consequence, a horoscope interpretation is likely to make them even more despondent than they already are. Such people are so wrapped up in self-pity that they do not want to be helped. They are looking for sympathy and for some kind of justification of their behavior. “I can’t help it, my horoscope says...” etc.

It is advisable to stay clear of people who want their horoscope interpreted in order to “see if astrology works.” The astrologer should not feel obligated to “prove” astrology to anyone other than himself, though he may voluntarily choose to assist others in their endeavors to understand its mechanism. He would not be in astrology if he did not recognize some truth and value in it. That is to say, the *spiritually*-minded astrologer would not. He is too busy trying to improve himself and help others with his astrological

knowledge and has no time to be trying to prove his art and science to skeptics who are already convinced he is wrong. Ultimately, truth resides within, and people must have some inner perception of truth before they can respond to any outward expressions of it.

Generally speaking, if the astrologer is of a serious and spiritual demeanor, he will not attract many of the curious, self-centered, or skeptical people. If he does, he may politely inform them that he is not prepared to deal with their situations. There are plenty of other sources that cater to the jaded tastes of such people, so the astrologer need have no qualms about having refused them. He can be confident that, eventually, most such people will grow weary of a superficial, spiritually empty way of life and be ready for something of a higher, more satisfying nature.

To summarize, then, the astrologer should be careful to see that the people he endeavors to help are reasonably open-minded, mature, stable, willing to cooperate with him, and have some serious faith in astrology. If this is done, it will save much time and effort that would otherwise be wasted for little or nothing.

The procedure recommended above is for astrologers of some experience. For the beginning astrologer, it may be beneficial to gather many horoscopes of friends, family, and acquaintances, in order to acquire the basic knowledge and experience needed to get a good grasp on interpretation. In this case, it is not necessary to be so picky, because the astrologer is just "practicing." Of course, he should inform people accordingly. As more competence is gained, the astrologer can afford to be more choosy and concentrate his attention in a more useful manner.

The beginning astrologer should understand that he can never learn how to be a good astrologer from reading books and articles alone. Only as he gains experience through applying and refining his book knowledge will he gain competence. Too much indiscriminate reading and haphazard experimentation lead to confusion rather than competence.

Astrology is like any other true science in that a person can never learn so much about it that there is nothing left to learn. The astrologer should be able to learn something from every horoscope he interprets. The lessons learned from each interpretation should contribute to a better understanding of the next. When the astrologer ceases to learn from the horoscopes he interprets, which is more likely to happen

when money is one of the primary motivations, he ceases to be a good astrologer.

One of the obstacles to learning how to interpret horoscopes accurately is the inability to see beyond oneself. We are usually so indoctrinated with a self-seeking attitude that it is well nigh impossible for us to see another person as he really is. Instead, we tend to judge other people according to our own values, which we naturally assume to be correct.

As a consequence, there is a danger that the astrologer may tend to project his own beliefs and inadequacies on another when doing an interpretation. It is, perhaps, impossible to get away entirely from this, but in order to minimize the danger, the astrologer first and foremost should strive to face his own horoscope honestly.

Does someone object that this is no easy thing to do? No, it is not easy. When looking at our own horoscopes, we like to over-emphasize the pleasant things and gloss over that which is unpleasant. But it is only when we are able to be honest with ourselves that we can hope to see other people honestly. We must not only be able to see the proper indications in our own horoscopes, but we must also be able to admit their truth to ourselves.

Another safeguard is to encourage feedback. Generally speaking, older or more mature people tend to give more meaningful feedback, while younger or less mature people just tend to listen and not say very much during an interpretation. The astrologer should encourage people to feel free to comment on anything he says, to re-enforce the things which seem to be right and to question when something seems to be wrong. The astrologer is as likely to make mistakes as anyone else, and it is best to admit the fact from the very beginning. That way, when mistakes are made, people will not be afraid to point them out and the astrologer will not be embarrassed by his human fallibility. Furthermore, it will help to prevent the astrologer from getting off on a wrong tangent and never discovering it, and, thus, prevent him from making the same error again.

Sometimes, however, what appears to be an error in interpretation is actually a lack of mutual understanding. When the astrologer says something, he may have a certain meaning in mind, but another person may infer quite a different meaning from those same words. In such a case, a little discussion and clarification are all that is needed. (To be continued) □

—Karl Kleinstick

The Ring of the Niebelung

THE VALKUERIE

&

SIEGFRIED, THE TRUTH SEEKER

THE VALKYRIE” is the name of the second part of Wagner’s great musical drama, founded upon the northern myth of the Niebelungs, and the bearers of the name were children of Wotan, as were also the Walsungs.

The appropriateness of this name will be at once apparent when we understand that the mission of the Valkyrie was to go to battles whether fought between two or more, take the slain upon their horses, and carry them to Valhal. Therefore, a battle field or a place of combat was called *Valplads*, the place where Wotan, the god, chose the valiant ones who died fighting the battle for truth (as they saw it), to be his companions in the realm of bliss (as they conceived it). Brunhilde, the spirit of truth, was therefore chief among the Valkyrie, the leader of her sisters, the other virtues. She was the favorite

But when the gods had limited themselves and shut away the universality of truth by the Ring of Creed and dogma—symbolized by Valhal—the Walsungs, who are truth seekers first and foremost, rebelled. They manifest under different aspects as shown by the names given them in the northern myth. The root of their name is *Sieg*, a German word which means victory, and it is highly appropriate, for no matter what odds are against it, truth will win in the end.

Siegmund, the courageous one, who is impelled to seek truth no matter what the consequences, may be slain as the result of his audacity. We shall hear how and why, presently. Sieglinda, his sister and later his wife, who has the same inward urge but dares not openly follow it, may die in despair.



Artist unknown.

Valkyrie Ascend to Valhal

As Wotan’s messengers, the Valkyrie, “choosers of the slain,” bear to Valhal those courageous souls who died fighting for the orthodox truth that affirms Wotan’s regime and power.

She transmits the hunger for the truth to their offspring Siegfried, he, who through victory gains peace, so that what one generation of truth seekers fails to accomplish, will eventually be achieved by their descendants, and in the end truth will triumph over creed and stand supreme.

We are taking time by the forelock when relating or hinting at events which will be unfolded in the beautiful tale before us, but we cannot refrain from iterating and reiterating that glorious thought, “For

now we see through a glass darkly.” Though the walls and limitations of physical existence are about us in every direction, the time is coming when “we shall see and know even as we are known.”

When Siegmund, impelled by the uncontrollable desire for truth, leaves Valhal, Wotan is enraged. In order to put a check on the independent spirit of the Walsungs, he orders the marriage of Sieglind to Hunding, who is the spirit of convention. She swoons despairingly in his arms, for she has not the courage to leave her ancestors as her brother had done. Thus she is a fit symbol of those who, though they rebel in their innermost natures, are married to the conventions of the world and are afraid to make radical change from the established code of the church for fear of what people will think of them. Thus, though outraged in their innermost nature and thwarted in their holiest ambitions, they continue to bear the yoke of conventionality and go through the established church services for the sake of appearance

In the course of time, Siegmund comes by chance to the house of Hunding and finds his sister whom at first he does not know. When they have recognize each other, he induces her to flee with him. They both know that this act of theirs, this outrage against Hunding, the spirit of convention, will not be condoned by the gods. To fortify themselves in the battle which they know is before them, they take with them a magical sword called *Nothung*. *Noth* is need or distress, and *ung*, as we have already seen, means child. Thus the sword is the child of distress, the courage of despair. This sword had been buried to the hilt in Yggdrasil by no less a person than Wotan, himself, against just such an emergency as this. In order that we may thoroughly understand this beautiful symbol and the seemingly paradoxical conduct of Wotan, it will be necessary to elucidate the meaning of Yggdrasil, the World Ash, the tree of life and being, as explained in the Scandinavian mythology.

According to their concept, this wonderful tree reached from Earth to heaven. One of its roots was in the underworld with Hel, a terrible hag who ruled over those who had died of disease and were not, therefore, qualified to dwell with Wotan in Valhal. They represent the class of people who are



Watercolor, 1910, from Rackham's *Color Illustrations for Wagner's Ring*, Arthur Rackham

Fortified with the sword of truth, Nothung (the courage of despair), provided by Wotan to defend against the god's own errors (!), Siegmund and Sieglinda leave the house of Hunding, the spirit of convention, to seek truth in the wide world.

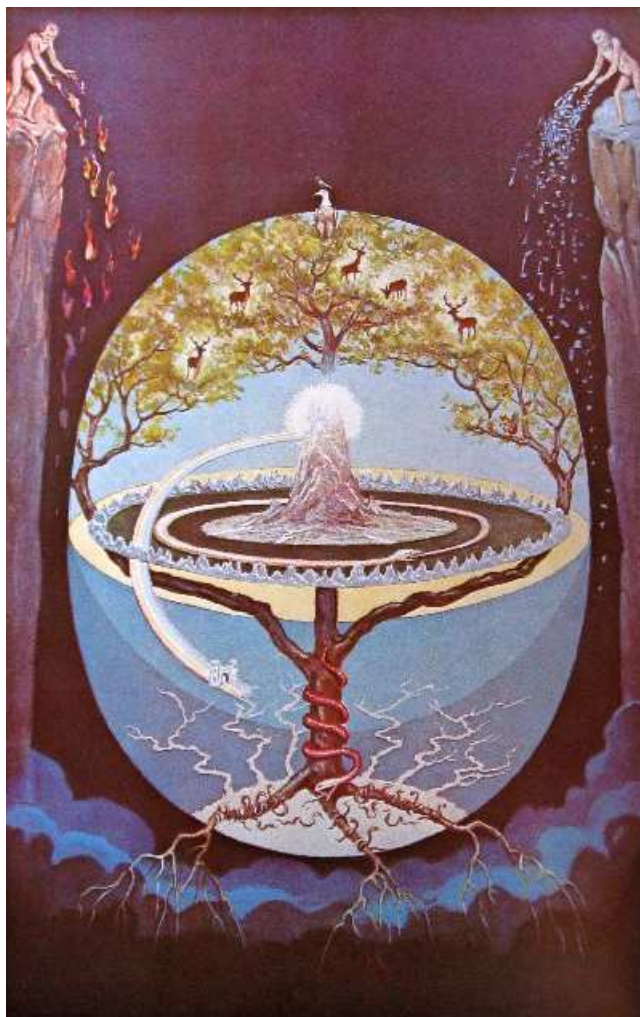
indolent and neglect to fight the battle of life to the last. Hel has three children, who are closely akin to her and are always fighting the gods, who have the welfare of man at heart. They are symbols of the elements which make up the material world where death alone reigns. One is the Midgaard Serpent, a prodigious monster encircling the Earth and biting its own tail: it is the ocean. The other is the wolf Fenris, which is so subtle, yet so strong, that nothing can hold him: he represents the atmosphere surrounding the Earth and the winds which cannot be controlled. Loge, with whom we have already become acquainted, is the spirit of fire, deceit, and illusion. A second root of Yggdrasil is with the Frost Giants in chaos, whence this whole universe originated. The third root is with the gods.

Under the root which is with Hel, the serpent Nidhog lies gnawing. It is the spirit of envy and malice which is subversive of good: *Nid* means

envy, and *hog*, to fell. Because Yggdrasil, the tree of life in manifestation, lives by love, envy and malice would fell the tree and bring it down to death and Hel. But under the root that is with the gods, is the fountain, Urd, whence the three Norns, or Fates, fetch the water of life—the spiritual impetus wherewith to water the tree and keep its leaves fresh and green. The names of these three Norns are Urd, Skuld, and Verdande. Urd is from the German, *Ur*, the past, primordial, or virgin state in relation to man and the universe. She spins upon her wheel the thread of fate generated by us in the past. Skuld, a name signifying debt, is the second Norn, who represents the present. To her Urd delivers the thread of fate of past lives which we must expiate in this embodiment. It is then given to Verdande, the third Norn, whose name is a derivation of *werdende*, the German word for becoming. She represents the future, and when the thread of fate symbolizing the debt paid at the present time is handed to her, she breaks it off piece by piece. Thus this wonderful symbol tells us that when the causation generated in past lives has worked itself into effects in this life, the debt is cancelled for all time to come.

The northern mythology further tells us that besides these three chief Norns, there were many others, and that one officiated at each birth and took charge of the destiny of the child then born. We are also told that these Norns, or Fates, did not work according to their own will but were subject to the dictates of the invisible Orlog. The name is a corruption of the word *Ur*, meaning primordial, and *log*, law. Thus we see the northern symbol teaches that the Norns were not subject to the gods, and that our destiny is not ruled by caprice but by an inexorable law of Nature, the Law of Cause and Effect.

Under the third root, which was with the Frost Giants, was the well of Mime. The Frost Giants, or nature forces, had existed prior to the establishment of the Earth. They had helped in its formation and therefore knew many things which were hidden from the gods. Even Wotan, the god of wisdom, was wont to go to the well of Mime to drink therefrom, that he might receive a knowledge of the past. He also had to drink from the fountain of Urd that he might renew his life.



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from *The Secret Teaching of All Ages*

The Yggdrasil Tree

In the abyss of space is the World Ash, the tree of life and being. It has three roots: A spiritual root in Asgard, the home of the gods; a terrestrial root in Midgaard, the abode of humanity; and an infernal root in Niflheim, the domain of the dead. The Bifrost bridge connects the home of the gods with Midgaard and the region of Hel. Primordial giants cast ice and fire into the abyss overlooked by the falcon perched on the eagle's head.

Thus we see that the Hierarchies, who help us to evolve, are themselves living to learn. The very fact that they are learning shows both their liability to err and the reason why Wotan, their chief, should provide the sword, Nothung—the courage of despair—so that in an emergency those against whom he erred might have a weapon wherewith to defend themselves. Much more might be said about this wonderful World Ash, the Yggdrasil, but the student has now sufficient information to enable him to understand the relation of the sword to that which follows.

When Siegmund and Sieglinda, fortified with the magic sword (the courage of despair) leave the house of Hunding (the spirit of convention) to seek truth in the wide world, the outraged Hunding needs not the command of Wotan to pursue them with intent to kill. Wotan bids Brunhilde (the Valkyrie) to be invisibly present at the expected battle and fight for Hunding. But the spirit of truth cannot fight against the truth seeker, so Brunhilde sorrowfully refuses to comply with Wotan's orders. When Siegmund meets Hunding in deadly combat and is about to vanquish him, Wotan interposes his spear, and upon that the sword (Nothung) is shattered and Siegmund, now defenseless, is killed by a blow from Hunding.

Thus truth is ever upon the side of the truth seeker in his battle against the conventionalities of the church and social customs. But when the power of religion, which furnishes him the courage of despair necessary to stand up for his convictions, is pitted against the power of creed, symbolized by the spear of Wotan, many an earnest soul has been vanquished, though not convinced. Siegmund may die, and Sieglinda may follow him to the grave, broken-hearted—but only after she has given birth (assisted by Brunhilde) to Siegfried, the victor; for, as already said, the thirst for truth once felt can never be quenched until it has gained satisfaction.

In the meantime, Wotan powerless to abandon Valhal, the Ring of Creed, is forced to put away from himself Brunhilde, the spirit of truth, who has disobeyed him; for it is a condition of creed that it be autocratic and brook no gainsaying. But as all religions are inherently imbued by a spirit of love and a sincere desire to benefit and uplift mankind, Wotan feels an overwhelming sorrow at the step which is necessary for the continuance of the policy he has adopted and which he adheres to despite the heart-rending pleadings of Brunhilde. It is a terrible thing to part company with truth, and both



Watercolor, 1910, from Rackham's *Color Illustrations for Wagner's Ring*, Arthur Rackham (1867-1939)

Captive of his own creed, Wotan is bound to deny Brunhilde's implorings to spare Siegmund, the seeker of truth and, as his own son, Wotan's best or ideal nature.

beings feel this more keenly than words can express, when the poor creed-bound Wotan must perforce put Brunhilde to sleep, "Never [as he says] to be wakened, until one shall come who is more free than I"

And in that saying he discloses the principal requirement in the quest of truth. "Unless a man leave father and mother," said Christ, "he cannot become my disciple." All limitations must have been swept away before we can hope for success in the quest of truth.

SIEGFRIED, THE TRUTH SEEKER

WE have seen that it is necessary to set aside all limitations of religion, family, environment, and whatever else hinders in order to be able to grasp truth, but there is still another great requirement, or one which perhaps is comprehended in the first. We cling to our religion, our friends, and our families through fear of standing alone. We obey conventions because we fear to follow the dictates of the inner voice that urges us on toward the higher things which are incomprehensible to the majority; and therefore in reality, fear is the chief obstacle which prevents us from getting at truth and living it.

This is also shown in the Ring of the Niebelung. Wotan decrees that Brunhilde, the spirit of truth, be put to sleep because he fears the loss of his power if he retain her after she has rebelled against his limitations and refused to shield Hunding, the spirit of convention. He pronounces her doom in sorrow, saying that she must remain asleep until one more free than he, the god, shall waken her. "Perfect love casteth out all fear," and only the fearless are free to love and to live truth. Therefore, Brunhilde is put to sleep on a desolate rock and around her burns forever a circle of flame kindled by Loge, the spirit of delusion. No one but the free, the unfettered and fearless soul, can ever hope to penetrate that circle of hallucination (conventionality) and live to love the reawakened spirit of truth, ever lovely and young.

Thus the second part of the mystic drama ends with the abandonment of truth and the triumph of convention. Creed is firmly established on Earth. Siegmund the truth seeker lies vanquished and dead. His sister-wife, Sieglinda, also has paid with her life for entering the quest, and it would seem as if Brunhilde must sleep forever. Now the Walsungs have only one representative, the orphan child Siegfried, who was left in the cave of Mime the Niebelung by his dying mother, Sieglinda.

In time, however, the child grows up in youthful vigor, developing the strength of a giant. Beautiful as a god, he is a strange contrast to Mime, the ugly Niebelung, a dwarf who claims to be his father. This Siegfried can scarcely believe, for when he looks about him in the forest, he sees that the nestlings resemble their parents, that the young of all animals have the same characteristics which are found in their parents. He alone is different from the one who claims him as a son.

When with prodigious strength he has caught a bear and leads it into the cave of Mime, the latter is almost paralyzed with fear, an emotion utterly unknown to Siegfried. Mime, one of the most cunning smiths among the Niebelung, has forged sword after sword for the use of this young giant, but each in turn has been shattered by the powerful arm that wielded it. Mime has indeed tried to weld the sword Nothung, the child of distress, which was shattered upon the spear of Wotan in the fatal



Watercolor, 1910, from Rackham's *Color Illustrations for Wagner's Ring*, Arthur Rackham
Convention (Wotan) commits the spirit of truth (Brunhilde) to sleep and invokes Loge to encircle her in a seemingly impassible barrier of fire until one freer than the god awakens her.

fray between Siegmund and Hunding. The fragments of this sword were brought by Sieglinda to the cave of Mime. But no one who is a coward can either forge or wield the sword Nothung, the courage of despair. Therefore Mime, despite all his skill, has failed every time he has tried.

One day when Siegfried taunts him because of his inability to make a sword that will stand, Mime brings out the fragments of Nothung and tells him that if he can weld it, it will serve him well. Possessing that cardinal qualification of the truth seeker, fearlessness, Siegfried accomplishes with unskilled hand what Mime has failed to do. He forges anew the magic sword and is thus prepared for the quest of truth and knowledge.

Though ages have passed since Alberich, the Niebelung, was forced to part with the Ring as ransom to the gods, neither he nor his tribe have forgotten the power wielded by its possessor. And the longing to regain the lost treasure is still rife among all of them. For mankind, being inherently

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spiritual and free, will never be reconciled to the loss of individuality insisted upon under the regime of the church. Though, like Mime, they may be imbued with an uncontrollable fear; though they may cringe and fawn before the higher powers, as Alberich fawned before Wotan, they always, whether subconsciously or otherwise, remember their spiritual heritage and seek to recover their estate as free agents, unbound by creed or other limitations.

To this end they scheme and plot in the most subtle manner, as symbolized by the aid Mime gives Siegfried to forge anew the sword once shattered by Wotan. He sees that the young truth seeker is fearless. He knows that Fafner, one of the giants who obtained the Ring from the gods, broods over his treasure in the form of a huge dragon, awe-inspiring in the extreme. He can scarcely believe it possible for anyone to vanquish this monster, but he believes that if it can be done, this fearless young giant, Siegfried, is the only one able to accomplish the feat. It has, indeed, been said that the one who forges Nothung will slay him. Mime trusts to his cunning and hopes that if Siegfried kills the dragon, he, Mime, may be able to obtain possession of the Ring of the Niebelung and become the master of the world.

There is a very deep spiritual significance in this tale—namely, that of the lower nature plotting to use the higher self for its own vile purposes. Siegfried (he who through victory gains peace) is the higher self at that stage of its pilgrimage where it has been left all alone, without kith or kin; where it sees that the shape of clay symbolized by Mime is not part of it, but of an entirely different race and breed; where it is ready to continue its march for truth, begun in previous lives by Siegmund and Sieglinda, from whom the indomitable courage that knows neither fear nor defeat has been inherited.

But though the seeking soul may forsake the world, as did Hertzleide, the mother of Parsifal, who gave birth to the truth seeker in a dense forest, and as Sieglinda who bore the child Siegfried in the cave of Mime, the lower nature follows, scheming to use the power of spirit for worldly ends. Alas! how many have left the churches in despair because of creed, as Siegmund left Wotan; who have gained a certain knowledge of higher



Watercolor, 1910, from *Rackham's Color Illustrations for Wagner's Ring*, Arthur Rackham

In slaying the dragon Fafner, Siegfried follows the example of the Archangel Michael, Perseus, Herakles, and St. George.

Dover Publications

things and have then misused their heavenly powers of hypnotism and mental suggestion to attract to themselves the goods of this world, seeking rather the things of earth which fetter than the treasures of heaven which free the soul.

There has never been an age on earth when this part of the great myth was so generally enacted as it is today. There are many thousands of people who represent in themselves Siegfried and Mime—Dr. Jekyll and Mr. Hyde. They are roused to a greater or lesser realization of the powers of the spirit, of their divine nature and attributes as Siegfried was, but the lower phase of their nature, Mime, keeps on scheming for material benefit.

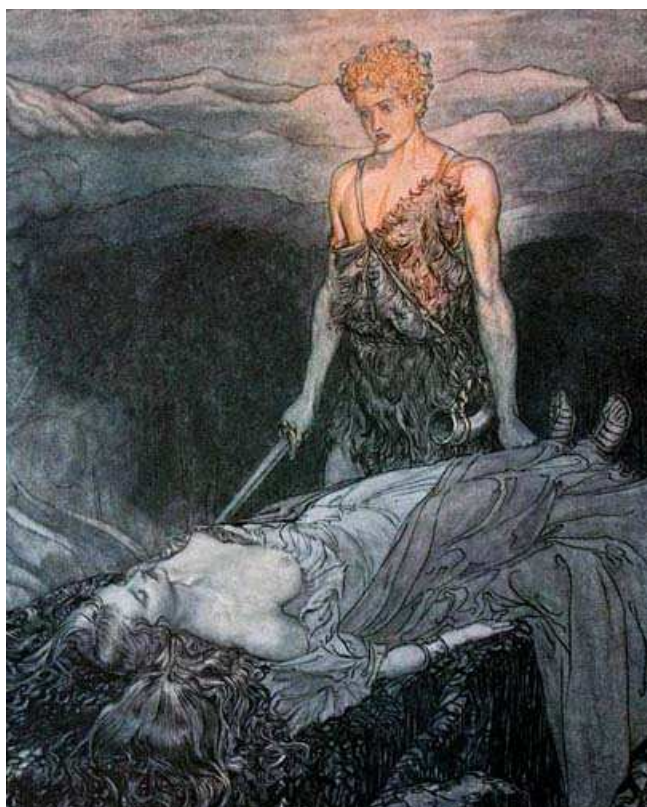
And whether we call this use of the divine powers *Christian*, or by an other name, it is not the science of the soul. We should be honest with ourselves and recognize the fact that He who had not a place whereon to lay His head and who was the very embodiment of the attracting Christ power, refused to use that power for His own benefit. Even at the point of death He refrained, and it was said of Him that others He saved, but Himself He

could not (would not) save because the Law of Sacrifice is greater than the Law of Self-preservation: "For what shall it profit a man if he shall gain the whole world and lose his own soul?"

The moment we set out upon the path in earnest, the lower nature is doomed despite all its efforts of cunning to save itself. And when Mime plans to send Siegfried against the dragon, Fafner, the spirit of desire, he has in fact sealed his own fate; for when our soul has conquered the desire for worldly possessions, we are dead to the world, even though we may still live and perform our work here. We are then in the world, but not of it.

Led by Mime, Siegfried finds the giant Fafner guarding the cave where he has hidden the hoard of the Niebelungs. The lower nature always urges the higher to seek the material wealth of the world, seeking, thereby, to obtain standing and power in society. It is, alas, all too common, this desire and thirst for wealth and power! We are all like Mime, ready to risk our lives in the quest of gold. And though Mime quakes at the very thought of being near the dreadful dragon, he keeps on plotting, for he knows that when the Ego, represented by the Ring of the Niebelung, is so enmeshed in the snares of materiality that the body may be said to own it, when all its energies are directed by the lower nature, there is no limit to the power it may attain. But Siegfried, the fearless truth seeker, when he has vanquished the dragon, representing the desire nature, also slays Mime who is emblematic of the dense body.

Freed from the mortal coil, the Spirit is able to understand the language of Nature. Intuitively it senses where truth, represented by Brunhilde, is hidden and following this intuition, represented in the myth by a bird, Siegfried starts for the fire girt rock, to wake and to woo the sleeping beauty. But though we may, by laying aside the physical body, enter the realm where truth is to be found, the pathway is not by any means clear; for Wotan, the warder of creed, stretches his spear across the path of Siegfried, endeavoring to the last to dissuade or discourage the independent searcher for truth. However, the power of creed, represented by the spear of Wotan, was weakened when he bargained with the giants; in other words, when it appealed to



Watercolor, 1910, from Rackham's *Color Illustrations for Wagner's Ring*, Arthur Rackham
Penetrating Loge's flames of illusion, Siegfried sees Brunhilde, the spirit of truth, as the realization of many lives of seeking.

the lower side of man's nature. And in token of this weakening, magic characters were cut upon the shaft of the spear. Therefore, it is easily broken in twain at the first blow from Nothung, the courage of despair.

When the truth seeker has come to the point here described, he will no longer allow himself to be thwarted in his quest, whether the opposing power be devils like Fafner or gods like Wotan. Every obstacle he removes with ruthless hand for he has only one desire in the world, an overweening craving to know truth. Therefore, after shattering the spear of Wotan, he presses onward, led by the bird of intuition, until he comes to the circle of flame hiding Brunhilde, the sleeping spirit of truth. Neither is he daunted at sight of Loge's flames of illusion and hallucination. He plunges boldly through, and behold! there lies that for which he has panted during many lives. He stoops, gathers Brunhilde in his strong, yet tender arms, and with a fervent kiss he awakens the spirit of truth from her age long sleep. (Continued) □

—Max Heindel

Begetting and Cloning

IHAVE BEEN INVITED, as I understand it, to speak today specifically as a Protestant theologian.* I have tried to take that charge seriously, and I have chosen my concerns accordingly. I do not suppose, therefore, that the issues I address are the only issues to which you ought to give your attention. Thus, for example, I will not address the question of whether we could rightly conduct the first experiments in human cloning, given the likelihood that such experiments would not at first fully succeed. That is an important moral question, but I will not take it up. Nor do I suppose that I can represent Protestants generally. There is no such beast. Indeed, Protestants are specialists in the art of fragmentation. In my own tradition, which is Lutheran, we commonly understand ourselves as quite content to be Catholic except when, on certain questions, we are compelled to disagree. Other Protestants might think of themselves differently.

More important, however, is this point: Attempting to take my charge seriously, I will speak theologically—not just in the standard language of bioethics or public policy. I do not think of this, however, simply as an opportunity for the “Protestant interest group” to weigh in at your deliberations. On the contrary, this theological language has sought to uncover what is universal and human. It begins epistemologically from a particular place, but it opens up ontologically a vision of the human. The unease about human cloning that I

will express is widely shared. I aim to get at some of the theological underpinnings of that unease in language that may seem unfamiliar or even unwelcome, but it is language that is grounded in important Christian affirmations that seek to understand the child as our equal—one who is a gift and not a product. In any case, I will do you the honor of assuming that you are interested in hearing what those who speak such a language have to say, and I will also suppose that a faith which seeks understanding may sometimes find it.

Lacking an accepted teaching office within the church, Protestants had to find some way to provide authoritative moral guidance. They turned from the authority of the church as Interpreter of Scripture to the biblical texts themselves. That characteristic Protestant move is not likely, of course, to provide any very immediate guidance on a subject such as human cloning. But it does teach something about the connection of marriage and parenthood. The creation story in the first chapter of Genesis depicts the creation of humankind as male and female, sexually differentiated and enjoined by God’s grace to sustain human life through procreation.

Hence, there is given in creation a connection between the differentiation of the sexes and the begetting of a child. We begin with that connection, making our way indirectly toward the subject of cloning. It is from the vantage point of this connection that our theological tradition has addressed two questions that are both profound and mysterious in their simplicity: What is the meaning of a child? And what is good for a child? These questions are, as you know, at the heart of many problems in our society today, and it is against the

**The following remarks were presented to the National Bioethics Advisory Commission on March 13, 1997 and appeared in the June/July 1997 issue of First Things, a monthly journal published by the Institute on Religion and Public Life.*

background of such questions that I want to reflect upon the significance of human cloning. What Protestants found in the Bible was a normative view: namely, that the sexual differentiation is ordered toward the creation of offspring, and children should be conceived within the marital union. By God's grace the child is a gift who springs from the giving and receiving of love. Marriage and parenthood are connected—held together in a basic form of humanity.

To this depiction of the connection between sexual differentiation and child-bearing as normative, it is, as Anglican theologian Oliver O'Donovan has argued, possible to respond in different ways. We may welcome the connection and find in it humane wisdom to guide our conduct. We may resent it as a limit to our freedom and seek to transcend it. We did not need modern scientific breakthroughs to know that it is possible—and sometimes seemingly desirable—to sever the connection between marriage and begetting children. The possibility of human

cloning is striking only because it breaks the connection so emphatically. It aims directly at the heart of the mystery that is a child. Part of the mystery here is that we will always be hard-pressed to explain why the connection of sexual differentiation and procreation should not be broken. Precisely to the degree that it is a basic form of humanity, it will be hard to give more fundamental reasons why the connection should be welcomed and honored when, in our freedom, we need not do so. But moral argument must begin somewhere. To



Oil on canvas, Burne-Jones, Lady Lever Art Gallery, Liverpool, England

The Annunciation

While the divine will makes possible all human births, birth by cloning issues from a usurping human will. The cloned body is made, not begotten; it is a (re)production not a procreation.

see through everything is, as C. S. Lewis once put it, the same as not to see at all.

If we cannot argue to this starting point, however, we can argue from it. If we cannot entirely explain the mystery, we can explicate it. And the explication comes from two angles. Maintaining the connection between procreation and the sexual relationship of a man and woman is good both for that relationship and for children.

It is good, first, for the relation of the man and woman. No doubt the motives of those who beget children coitally are often mixed, and they may be uncertain about the full significance of what they do. But if they are willing to shape their intentions in accord with the norm I have outlined, they may be freed from self-absorption. The act of love is not simply a personal project undertaken to satisfy one's own needs, and procreation, as the fruit of coitus, reminds us of that. Even when the relation of a man and woman does not or cannot give rise to offspring, they can understand their embrace as more than

their personal project in the world, as their participation in a form of life that carries its own inner meaning and has its telos established in the creation. The meaning of what we do then is not determined simply by our desire or will. As Oliver O'Donovan has noted, some understanding like this is needed if the sexual relation of a man and woman is to be more than "simply a profound form of play."

And when the sexual act becomes only a personal project, so does the child. No longer then is

the bearing and rearing of children thought of as a task we should take up or as a return we make for the gift of life; instead, it is a project we undertake if it promises to meet our needs and desires. Those people—both learned commentators and ordinary folk—who in recent days have described cloning as narcissistic or as replication of one’s self see something important. Even if we grant that a clone, reared in different circumstances than its immediate ancestor, might turn out to be quite a different person in some respects, the point of that person’s existence would be grounded in our will and desire.

Hence, retaining the tie that unites procreation with the sexual relation of a man and woman is also good for children. Even when a man and woman deeply desire a child, the act of love itself cannot take the child as its primary object. They must give themselves to each other, setting aside their projects, and the child becomes the natural fruition of their shared love—something quite different from a chosen project. The child is therefore always a gift—one like them who springs from their embrace, not a being whom they have made and whose destiny they should determine. This is light years away from the notion that we all have a right to have children—in whatever way we see fit, —whenever it serves our purposes.

Our children begin with a kind of genetic independence of us, their parents. They replicate neither their father nor their mother. That is a reminder of the independence that we must eventually grant to them and for which it is our duty to prepare them. To lose, even in principle, this sense of the child as a gift entrusted to us will not be good for children.

I will press this point still further by making one more theological move. When Christians tried to tell the story of Jesus as they found it in their Scriptures, they were driven to some rather complex formulations. They wanted to say that Jesus was truly one with that God whom he called Father, lest it should seem that what he had accomplished did not really overcome the gulf that separates us from God. Thus, while distinguishing the persons of Father and Son, they wanted to say that Jesus is truly God—of one being with the Father.

And the language in which they did this (in the fourth-century Nicene Creed, one of the two most important creeds that antedate the division of the church in the West at the Reformation) is language which describes the Son of the Father as “begotten, not made.” Oliver O’Donovan has noted that this distinction between making and begetting, crucial

We are not at each other’s disposal. If it is, in fact, human begetting that expresses our equal dignity, we should not lightly set it aside in a manner as decisive as cloning.

for Christians’ understanding of God, carries considerable moral significance.

What the language of the Nicene Creed wanted to say was that the Son is God just as the Father is God. It was intended to assert an equality of being. And for that what was needed was a language other than the language of making. What we beget is like ourselves. What we make is not; it is the product of our free decision and its destiny is ours to determine. Of course, on this Christian understanding human beings are not begotten in the absolute sense that the Son is said to be begotten of the Father. They are made—but made by God through human begetting. Hence, although we are not God’s equal, we are of equal dignity with each other. And we are not at each other’s disposal. If it is, in fact, human begetting that expresses our equal dignity, we should not lightly set it aside in a manner as decisive as cloning.

I am well aware, of course, that other advances in what we are pleased to call reproductive technology have already strained the connection between the sexual relationship of a man and woman and the birth of a child. Clearly, procreation has to some extent become reproduction, making rather than doing. I am far from thinking that all this has been done well or wisely, and sometimes we may only come to understand the nature of the road we are on when we have already

traveled fairly far along it. But whatever we say of that, surely human cloning would be a new and decisive turn on this road—far more emphatically a kind of production, far less a surrender to the mystery of the genetic lottery which is the mystery of the child who replicates neither father nor mother but incarnates their union, far more an understanding of the child as a product of human will.

I am also aware that we can all imagine circumstances in which we ourselves might—were the technology available—be tempted to turn to cloning: Parents who lose a young child in an accident and want to “replace” her; a seriously ill person in need of embryonic stem cells to repair damaged tissue; a person in need of organs for transplant; a person who is infertile and wants, in some sense, to reproduce. Once the child becomes a project or product, such temptations become almost irresistible. There is no end of good causes in the world, and they would sorely tempt us even if we did not live in a society for which the pursuit of health has become a god, justifying almost anything.

As theologian and bioethicist William F May has often noted, we are preoccupied with death and the destructive powers of our world. But without in any way glorifying suffering or pretending that it is not evil, Christians worship a God who wills to be with us in our dependence, teaching us “attentiveness before a good and nurturant God.” We learn therefore that what matters is how we live, not only how long—that we are responsible to do as much good as we can, but this means, as much as we can within the limits morality sets for us.

I am also aware, finally, that we might for now approve human cloning but only in restricted circumstances—as, for example, the cloning of preimplantation embryos (up to fourteen days) for experimental use. That would, of course, mean the creation solely for purposes of research of human embryos—human subjects who are not really best described as preimplantation embryos. They are

God's Grandeur

The world is charged with the grandeur of God.
It will flame out, like shining from shook foil;
It gathers to a greatness, like the ooze of oil
Crushed. Why do men then now not reckon his rod?
Generations have trod, have trod, have trod;
And all is seared with trade; bleared, smeared with toil;
And wears man's smudge and shares man's smell: the soil
Is bare now, nor can foot feel, being shod.

And for all this, nature is never spent;
There lives the dearest freshness deep down things;
And though the last lights off the black West went
Oh, morning, at the brown brink eastward, springs
Because the Holy Ghost over the bent
World broods with warm breast and with ah! bright wings.

—Gerard Manley Hopkins

unimplanted embryos—a locution that makes clear the extent to which their being and destiny are the product of human will alone. If we are genuinely baffled about how best to describe the moral status of that human subject who is the unimplanted embryo, we should not go forward in a way that peculiarly combines metaphysical bewilderment with practical certitude by approving even such limited cloning for experimental purposes.

Protestants are often pictured—erroneously in many respects—as stout defenders of human freedom. But whatever the accuracy of that depiction, they have not had in mind a freedom without limit, without even the limit that is God. They have not located the dignity of human beings in a self-modifying freedom that knows no limit and that need never respect a limit which it can, in principle, transgress. It is the meaning of the child-offspring of a man and woman, but a replication of neither; their offspring, but not their product whose meaning and destiny they might determine—that, I think, constitutes such a limit to our freedom to make and remake ourselves. In the face of that mystery I hope that your Commission will remember that “progress” is always an optional goal in which nothing of the sacred inheres. □

—Gilbert Meilander

Transgendering and Cosmic Law

GENDER TYPOLOGIES are fast losing their traditional profiles. So are the genders themselves, as a *Time* magazine article on transgendering (“Trans Across America,” July 20, 1998) makes evident.

Viewed from one vantage, this blurring of gender distinctions should come as no surprise to students of Western Wisdom Teachings, who know that the separation into sexes, in the long scheme of human evolution, is but a temporary phenomenon and that today’s unleashed human ego has simply taken to jockeying between the two physical genders on a purely self-willed basis.

But the current media prominence and the politicking for recognition and rights by the proponents and practitioners of transgendering (defined as the anatomical and/or chemical alteration of one’s given gender to simulate its “opposite”), gives cause for concern because even in those rare instances where it is *not* based on an ignorance of the law of rebirth, it must yet stem from ignorance of the Law of Cause and Effect in its humanly cosmic sense. For this law and its comprehension make clear several facts:

(1) God is the Creator of the world and all that is therein, and, as Creator, God makes no mistakes.

(2) Determination of gender by conception is, though now being challenged as optional by the blind probes of genetic manipulators, still the exclusive province of God’s Master Planners, the Recording Angels, who give to each and all *exactly what they need for their development*, including their physical gender.

(3) One’s native gender is thus intended, not

only by the creative Beings in charge of guiding human evolution but by the incarnating ego itself, which, in the heaven worlds, can see the plan and purpose for the terms of its forthcoming earthly embodiment and assents to the wisdom of those terms.

Causes for gender discomfort may well be karmic, and in that sense real. Prior life experiences (successive lives in the same gender, unfulfilled expectations in the opposite gender) may express in the present life as feeling alien to one’s anatomy or one’s gender role. But this discomfort is not the result of some congenital mistake, some biological aberration. On the contrary, the experience associated with confronting and resolving one’s gender difficulties must be viewed as part of the incarnating ego’s life objective.

Needless to say, efforts to subvert or reject one’s earthly assignment and, in this instance, to don gender blinders, will have its postmortem repercussions, making the same task more difficult and less negotiable in a subsequent life’s embodiment.

It would be especially helpful for persons with transsexual as well as homosexual tendencies to understand that the etheric body always expresses the opposite polarity. Female bodies are not as physically strong as male bodies, but female vital bodies are positive, accounting for longer life spans, emotional strength, and comparative superabundance of red blood. Sensitivity to a dominant etheric body, or reluctance to fully inhabit and utilize one’s physical body, may give rise to thoughts of dislocation and disharmony.

What is ironic about transsexualism is that it is founded, at least to some extent, on the strict

cultural stereotypes that define male and female behavior, and in a fully nonprejudicial society (an ideal, of course) lifestyle expectations would not dictate rigid gender-role conformity. As male/female, aggressive/passive correlations become culturally blurred and more dynamic, and as the ego increasingly asserts itself in its earthly vesture, we can expect to see a waning impact of one's given sexuality on the sense of identity and on the perception of one's ability to live a creative, fulfilling life. This cultural blurring itself comes about as the life of the mind becomes stronger, richer, and more deliberate and one discovers and inwardly confirms that the physical body does not intrinsically determine, excepting the procreative function, what one can do or become. The shift in emphasis is from life confined by the body to the body open to the infinite possibilities for expression in life.

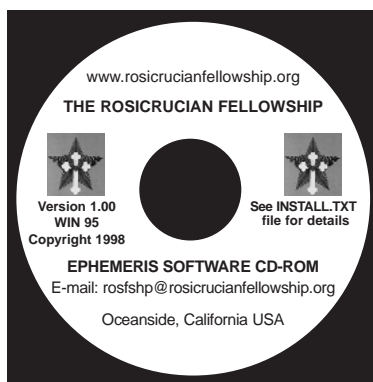
As the vital body of the successively incarnating ego becomes increasingly positive, and cultural models for gender roles overlap and even merge to

accommodate the fully manifesting individual ego, the male/female distinction shall be largely confined to the biological roles each assumes in providing the physical vehicles for incoming egos. We would expect that in time (1) education about the divine intentionality and wisdom of anatomical "givens" will increasingly deter pseudo-gender conversion, and (2) advanced spiritual awareness will emancipate humans from the negative effects of self-imposed and external physical typing.

We understand that the physical body is an instrument, a tool, wondrous in its construction and capabilities, but, for all that, still a tool by which we gain experience in the material world. It is we, as self-conscious egos, who use these tools, or, as some say, who carry these crosses. Only by correctly identifying them and using them accordingly can we best realize our earthly opportunities. They do not determine who we are. But through their right use they do assist us in identifying and bringing to conscious birth that Self that lives in direct communion with God. □

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Purity Makes the Heart Grow Stronger



Detail. Painted by and reprint permission courtesy of Annie Lauro

Elevation

“Blessed are thee pure in heart, for they shall see God.”

A BEAUTIFUL CALL to a beautiful life style by a beautiful soul—the reader of *Purity Makes the Heart Grow Stronger* (Julia Servant Publications, Ann Arbor, Michigan, 1988, 133 pages) cannot help be impressed that one so young holds such a mature grasp of things spiritual in an age when “chastity” has become worse than a byword. The author finds it sad that when some college students were asked to define the word, they couldn’t; all they knew was that a famous entertainer had a daughter by that name! Even worse, members of the medical and psychiatric professions have been urging that “chastity” be classified as an illness, *exactly* the way homosexuality had been until 1973. The AIDS epidemic, she notes, may have given way to a new Straight Age, but the path of purity is still generally only grudgingly acknowledged rather than eagerly embraced.

Miss Duin’s conviction and way of life are based not at all on pragmatic considerations, such as fear of AIDS, but on her radiant Christian faith. Though she cites actual cases of the emotional cost of unchastity as deterrents (premarital sex produces postmarital sorrow), the writer’s her own anchor is the fact that Christ Jesus, the most balanced Being who walked this earth, was chaste. She quotes the well-known TV personality, Ted Koppel, who reminds us that what Moses brought down from the Mount was not ten suggestions, but ten commandments. She also cites theologian Richard Neuhaus’ warning that a principal danger of American pluralism is that the cherished diversity

of views in the secular sphere is intruding into the moral domain, dissolving absolutes and producing ethical anarchy.

Miss Duin’s basic focus is Biblical. She refutes the widely held view that the *Song of Solomon* condones or even encourages passion. Quite the contrary, she asserts. For instance, the “wall” referred to in several passages (2:9; 8:9, 10) is a barrier, a form of restraint, meant to secure the very opposite of indulgence. She discusses the fact that members of the ancient Levitical priesthood were only allowed to marry those who had been chaste (Lev. 21:7, 13-18). She notes that when King David once made a request of a priest in the Temple, he was questioned regarding his chastity (I Sam. 21:4).

In these and other passages of Scripture Miss Duin discerns the message that purity is the *sine qua non* of the God-directed life. It is from the depths of this conviction that she has written. The persuasive power of her monologue comes from the testimony of having experienced the problems of young singles and being able, sympathetically, to describe how to handle them—by opening the

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heart to the love and leading grace of God. Hers is no detached lecture. She also includes a wealth of observations; as religion editor of “the largest daily newspaper in the Southwest outside of Los Angeles,” she has a prominent vantage for viewing the pleasures of the pure and the heartaches of the hedonists.

Repeatedly it has been suggested to her that she just might be letting life pass her by. She has a beautiful answer, which draws on the story of the woman in John 12:3, who used expensive perfume to anoint the feet of the Master. At least one bystander thought this gesture was a waste, but it was not. Nor is any life completely poured out before God. Being chaste is never a waste.

The life dedicated to chastity also offers what some might call a sort of “romance,” one on a far higher and more satisfying plane than what generally goes by this name, the kind experienced in devotion to a cause transcending oneself, as shown in the life lived by Apostle Paul. This, she is sure, can bring a fulfillment and self-realization that may be rare even in the very best of marriages, and utterly impossible in illicit relationships, which eventually only bring isolation, frustration and self-disgust.

The one factor the author credits most with steering her safely through the treacherous teens is positively applied activity—home, church, and school kept her so occupied with interesting and constructive pursuits that she never felt a desire for things questionable. Her book offers practical information as well as inspiration for students of Truth, but it is especially helpful for those seeking to encourage young singles, an ever increasing segment of contemporary society, to stay on the straight and narrow.

Miss Duin may be writing from a background of orthodoxy, but her theme of “pure living” is, as described by Corinne Heline (*New Age Bible Interpretation*, Old Testament, Vol. II, p. 306), “the great work of everyone who follows the Christ on the Way of Attainment—a process described in many ways in the book of Christian Initiation, the Bible, when one has eyes to see and a *heart prepared by pure living* to receive.” (See also *Letters to Students*, Max Heindel, p. 86.) □

—A Probationer

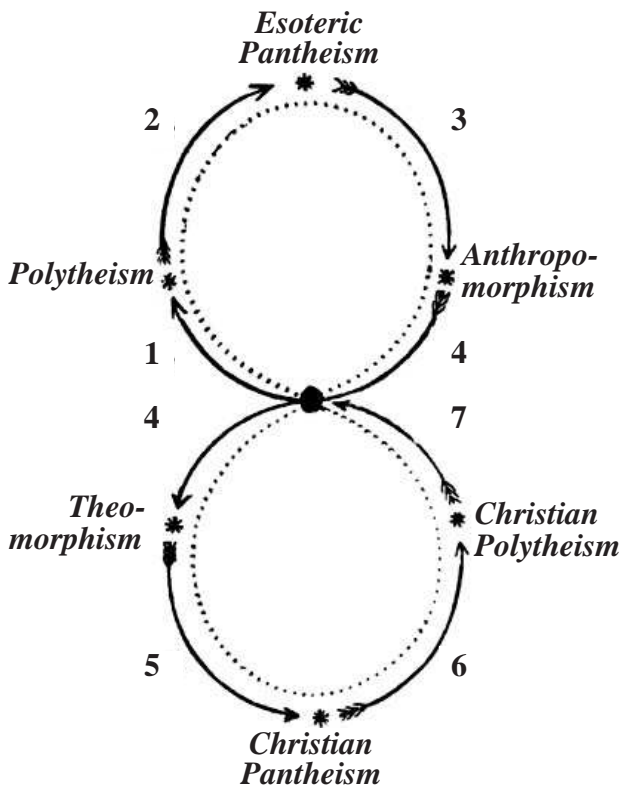
The Transcendental Universe

Casual readers of *The Rosicrucian Cosmo-Conception* might presume that the text of this monumental work is entirely the product of the the thought transference of an Elder Brother of the Rosicrucian Order to Max Heindel. A closer perusal of the book’s contents shows that this presumption is incorrect. Heindel deftly interweaves illustrative and anecdotal material into the wisdom teachings; as, for example, the story of Mr. Roberts (p. 172-174) testifying to the truth of rebirth; the reporting of the experiment by Dr. McDougall (p. 100) that purports to weigh the soul (actually the vital body); and the use of data compiled by the U.S. Department of Agriculture on the nutritional value of certain foods (p. 450-51).

The founder of the Rosicrucian Fellowship, a former theosophist, was also familiar with the work of the eminent English physicist, chemist, and theosophist, Sir William Crookes (1832-1919), discoverer of the element thallium, inventor of the radiometer and Crookes tube, and source of the table of electromagnetic frequencies which Heindel uses in the *Cosmo* (p. 254) to show that all physical phenomena are a function of energy vibrating at varying rates.

Was Heindel also familiar with the work of C.G. Harrison (born 1855), in particular *The Transcendental Universe* (Lindesfarne Press, 1993, Hudson, NY), six lectures on the occult delivered in 1893 and published the following year by a company partly owned by Arthur Waite, the mystic and scholar of esotericism? Harrison writes with considerable authority and intelligence and gives the kind of information that strongly suggest a direct access to super-sensible realms. He reports on the efforts of certain spiritual masters to break through the husk of 19th century materialism: first, in what proved to be the debacle of spirit(ual)ism—basically, communication with the dead through materializing mediums and other negative practices; and later, by the impulse working through Helena Blavatsky, the Russian seeress whose *Secret Doctrine* Max Heindel refers to in the *Cosmo* (p. 270) as a “valuable work.”

According to Harrison, Blavatsky, though strong willed, was, to a great extent, used and duped by



“Round the dotted figure of 8, which stands for the evolution of the God-Idea in the Fifth [original Semitic] Root Race, are seven arrows, representing the seven stages of progression, and corresponding roughly to the sub-races....The black disc in the middle of the figure represents the neutral center of ignorance, corresponding, in Mr. Crookes’ scheme, to the ‘point neutral as to electricity and chemical energy.’ The evolution of the God-Idea starts from this neutral center, arrives at the same point halfway in its evolutionary course, and touches it again at its finish. But ignorance is of two kinds, the ignorance of hope and of apathy; and it is the latter which characterizes the ignorance of the materialistic or fourth period. Intellectual materialism seeks to dignify it by calling it “agnosticism.” and even “scientific agnosticism,” which, if it means anything, means that ignorance of God is the beginning of Wisdom....The six asterisks indicate the prevailing religious tendencies of the respective periods.” (pp. 108-09)

certain powers behind both Western and Eastern occult societies. Her power, destiny, and independence posed a threat to the former, who were intent on preserving ignorance about rebirth. So they placed her in “occult imprisonment,” disabling her from imparting her received knowledge—until she was released by Eastern occultists, to whose occult perspective she subsequently bore allegiance.

While theosophy is non-Christian, Harrison, quoting from Christopher Bamford’s splendid and lengthy introduction to the book, “Christianizes and

dematerializes Theosophy in a great intellectual hymn to Love, unique in its theological speculation and esoteric knowledge.” Harrison knows that love is the highest form of cognition, for “It is not intellect but love which reveals the Father.”

Harrison’s purpose in these six lectures is to reconcile the truths brought to light by the Theosophical Society with the fundamental doctrines of Christianity, which includes an examination of facts pertaining to “man’s origin, destiny, and the problem of evil in the light of occult science.” He frankly claims a knowledge “acquired by the recognized occult methods, [granting him] the right to instruct in the intellectual or ‘Lower Mysteries’ all those who are willing to accept provisionally certain abstract propositions which are of the nature of general truths not in themselves difficult of comprehension.” The reader can bring to these propositions “the test of experience, by comparing and ascertaining their points of contact with the facts of modern science, and the light they throw on the history of mankind.”

Does this language seem familiar? We find echoes of it in Max Heindel’s Preface to the *Cosmo*.

We have previously mentioned Sir William Crookes because Harrison devotes considerable attention to Crookes’ conception of evolution as it can be illustrated by the ascending lemniscate (figure eight), which figure is reproduced in the *Cosmo* (p. 410) and is drawn from Crookes’ analysis of atomic structures as they relate to the genesis of elements and their position in the Periodic Table of Elements. By analogy, human evolution can be conceptualized in terms of this rising lemniscate, or, more dynamically, ascending “double vortex,” an elaboration of the staff of Mercury/ Hermes, or caduceus.

The Transcendental Universe places occultism in a Christian historical context and will richly reward the reader who truly seeks knowledge. A wealth of additional information is provided in extensive notes and appendices at the end of the book. Let the author have the last word—the last sentence of his Preface: “If ‘a little knowledge is a dangerous thing,’ the remedy is surely, not ignorance, but more knowledge.” □

—Carl Swan

What is Basic to Health?

IN THE MINDS OF MOST Americans the welfare of the human body is surrounded with large question marks. Why do humans succumb to illness? is a question on the lips of everyone.

The writer has heard it expressed ad nauseam by those who should know better that all we need do to restore ourselves to sound health is to change to a natural diet (preferably raw food), behave ourselves with decorum in matters sexual, with ambition in matters calisthenic, and with moderation in following all natural habits. Then our sicknesses and physical ailments will, presto, by the very laws inherent in our bodies will be expunged and we shall be restored to full health and strength. But this assumption is not even a half-truth.

These same presumptive minds (there are many in every field of knowledge) give the general public the further impression that food reform is basic to all other reform on the face of this earth. They claim that if we can only get enough people to follow a certain (usually the raw, vegetarian) diet, wars will cease, financial depressions will stop recurring, and spouses will refrain from beating their mates.

Now, let's keep the record straight. The writer himself is not only a vegetarian (and has been for many years) but is a firm believer in the wholesomeness of unfired, unrefined, natural food. However, he does not believe that food reform is basic to all other reforms on the face of the earth. He has yet to see any man or woman become more humane or kindly through the adoption of a more natural diet. Humans become more humane, gentle, and kindly only through sincere heart searching and mental purification brought about through

years of quiet suffering. The fiery furnace of mental and physical suffering consequent upon and necessary to wrong moral behavior (for this is a moral universe) must alone be credited with bringing about the change of heart and purification of the individual.

Briefly, the procedure is this: first, a man suffers; then he thinks and reasons; then comes a change of heart; then comes the adoption of better habits of living, including a more sensible dietary. The wisdom of the ages proclaims loudly down through the corridors of time that men do not adopt a pure dietary until they themselves have become at least partly purified through suffering, until they have been compelled by the moral power of Nature to cleanse and empty their minds and hearts of evil.

No man *once and forever* changes his diet until he has changed the condition of his soul. Does this sound like moral preachment? It is! Among others, James Allen makes it very clear that "change of diet will not help a man who will not change his thoughts. When a man makes his thoughts pure, he no longer desires impure food." He also says, "Clean thoughts make clean habits." Can you, dear reader, create clean habits out of any other "stuff"? If not, how do you expect a natural diet (from which you will deviate time and again) to reform your life?

This is merely a caution against expecting miracles in your life from a change of diet alone. It is also a warning that each and every one, especially those afflicted with severe pathology, do some real heart searching and thought cleansing if they expect to get well and remain so. A change in diet is all right if it is accompanied by a change of thought. Without a change of thought-habits the

patient will find that time and again his body will revert to its old tricks and ailments.

Not food reform but what is basic to food reform will reclaim this troubled world. Food reform is only another of the many changes which are logically destined to follow in the wake of mental, moral, and heart reform.

The experience of the writer has revealed to him that very few remain on a natural diet after they have left his care. Those who continue to live hygienically are usually the better thinkers among the "patient-mass." In their cases there has been the requisite change of heart necessary to thoroughgoing reform.

The better world to come will be increasingly peopled by such. Deprive the mind of its malice, hatred, envy, and sensuality and you are bound to gravitate by the pure inner law of your natural

being to all that is pure in the social, political, religious, and hygienic departments of human life.

There is a law of Nature which makes it impossible for the clean thinker to go downward or the sensual thinker to go upward. "The universe does not favor the greedy, the dishonest, the vicious, although on the mere surface it may sometimes appear to do so; it helps the honest, the magnanimous, the virtuous." "Man has but to persist in making himself more and more virtuous by lifting up his thoughts" to find himself gradually gravitating to food reform and a more humane and sensible dietary.

The law still holds that all reformation must start from within. Health and growth are always from within outward. Nothing can change this eternal order of things. □

—James Frank, N.D.

"There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man."—Mark 7:15

Occult Principles of Health and Healing

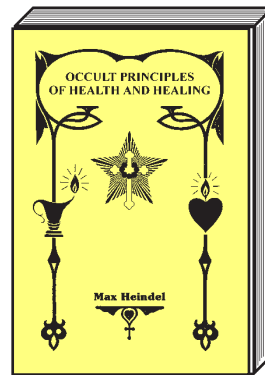
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HE WHO READS the “signs of the times” discerns spiritually that we are now in the midst of a race transition in which we are taking a very pronounced upward swing in the development of the ideal man implanted in us in the beginning. A new concept of God, man, and the universe is upon us. We must realize all this and go upward with the mighty urge for higher things. Will God take us up to an imaginary heaven in a chariot of fire, or do we use our mind to lift ourselves heavenward? “God helps those who help themselves” holds good in the heavens as in the earth. We begin right where we are to bring forth the kingdom of God within us. Every problem of life can be successfully solved if we begin with the use of the I AM on the various planes of mind. It is not we alone; it is when we realize that we can connect ourselves with the Father-Mind and prove what Jesus said—“The words that I say to you I do not speak on my own; but the Father who dwells in me does his works” (Jn. 14:10)—that our potential almightiness begins to appear.

If you are given to worry and anxiety, think about the fearless confidence and trust of the Spirit. This will at once relieve your mind of the thoughts that have stirred you, and the power of the Spirit will begin its work of straightening out your affairs. If you are overwhelmed with material work and the call of the outer world, stop and concentrate in the I AM and say: “I am Spirit. I do not believe in matter or material conditions. I have power because I know that all power is in Divine Mind. Divine Mind now sets my thoughts and all my affairs in divine order,

Reprinted from Atom-Smashing Power of Mind, by Charles Fillmore, published by Unity School of Christianity, Unity Village, MO64065

and I rest in the confidence and peace of the kingdom within.”

You can have a well body, but you must begin to build it with your word. Instead of laying up weak and sick words in your body, begin now to speak words of strength and health—and keep at it. Do not look at what has been. Lot’s wife tried that, and she never got beyond the past. Clear out of your mind all rubbish about disease, and you will find that none has any lodgment in your body. The thought makes the body and determines the condition it lives in. Thoughts of health are living, eternal things, and they work with the irresistible power of almightiness to tone up the organism to their own high state of harmony and capability. □

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It might still be today, if it hadn't been for a boy named Willie, who was born on a New England farm in 1819. From very early on, he knew he wanted to become a doctor. He enjoyed bandaging farm animals when they hurt themselves, and taking care of them. He also liked going with old Dr. Pierce on his rounds, carrying his supplies. But there was one thing he didn't enjoy: when Dr. Pierce had to operate, the patient always screamed. Little Willie, waiting outside, resolved he would find a way to end all that pain.

So he decided to study extra hard when he began medical school in Baltimore. His tuition was going to be paid from a farm a relative was going to leave to him. But alas, the farm was worthless; there was not enough money from it to see Willie through medical school.

But he still wanted to help people, and find a way to end their pain. So he decided to become a dentist; that would take only three months. That he *could* afford. So it wasn't very long before he opened his practice in Framingham, Massachusetts.

He didn't stay there very long. He, Dr. Morton, now got the chance to set up his practice in the big city, Boston, together with a wise teacher, Dr. Horace Wells. But folks in Boston were slow to accept strangers. They needed a good word, a rec-



Photo: Massachusetts General Hospital

A pioneer in the use of anesthetics, Dr. William Morton (holding the flask) demonstrates the first public use of ether in 1846.

ommendation, from someone they knew—like Dr. Charles Thomas Jackson, a brilliant scientist. This man not only recommended the dental practice of the two newcomers, he also let Dr. Morton study in his laboratory and library. Perhaps there, thought Dr. Morton, he might find the clue to doing away with pain.

Dr. Jackson suggested he use what he called “chloric ether,” a liquid that gives off fumes. If a wad of cotton were soaked in it, and applied to the body, it would be possible to take out teeth, put in fillings—all without pain. For it would make the body numb and put one to sleep.

But Dr. Morton also learned that the “chloric ether” was dangerous. He experimented on himself and animals. He didn’t like the results, so he gave upon it. He decided instead to take evening classes at Harvard University; perhaps that way he could find what he was after—a pain killer.

Help arrived from an unexpected source. His partner, Dr. Wells, came up with something that had to be inhaled, putting the person to sleep. Then one could operate on him or her. But, thought Dr. Morton, was it safe? How to find out? He would have to experiment on people. But who would volunteer for something risky?

A young man was found willing to have a tooth pulled by Dr. Wells by inhaling the new discovery. But it didn’t work; it was embarrassing; Dr. Wells ran away! But not Dr. Morton! He resolved to stay until he found a vapor that put one to sleep. He sent his three assistants all over Boston looking for a volunteer, but found none. So he prayed. “Lord, send me a subject.” And promptly a man came who had a swollen check and terrible pain, a Mr. Eben Frost. Dr. Morton pulled out the painful tooth, but Mr. Frost kept on sleeping a while longer. “A miracle!” he cried when, on waking up, he realized tooth and pain were gone. Next day a Boston newspaper did a story on this, but nobody paid any attention. to it.

So Dr. Morton had to do something to draw attention to his great discovery: He would perform an operation at the famous Harvard Medical School, in the presence of its leading instructors. He would remove a tumor without pain by getting the patient to inhale while a mysterious glass tube was held to his mouth. Eben Frost would be present to assure him that there was nothing to fear. A willing patient was found and put to sleep. Then his tumor was removed. On awakening he admitted having felt nothing. “I’ve seen something today which will go around the world,” declared one of the doctors present.

When, a few days latter, Dr. Morton again painlessly removed a tumor, more people took an interest. And in more ways than one. Some claimed that they, not Dr. Morton, were the real discoverers of the new “miracle substance,” which came to be called “anesthetic,” from the Greek word which

means “not to feel.” Dr. Wells, the former partner of Dr. Morton, whose experiment had actually failed, now claimed for a while that he was the true discoverer. So did Dr. Jackson.

It so happened that America was at war with Mexico, and the army was using anesthetic in its hospitals. So Dr. Morton asked the government to rule in his favor and grant him the patent to control the use of anesthetic. Many famous men in the Congress spoke up in his behalf, but the government didn’t act. So Dr. Morton asked the big Massachusetts General Hospital to hold a hearing and weigh the evidence as to who really discovered the anesthetic. Dr. Wells did not come. Dr. Jackson sent a spokesman to say that he, Dr. Jackson, had used anesthetic four years before Dr. Morton. but only on himself, which was why that fact was not generally known. There was no proof of this. Even had there been, it wouldn’t have been good enough for the Jury, for he had not shared anesthetic with the world.

They presented Dr. Morton with a small silver box. On the top of it were these two lines: “Testimonial in honor of the ether discoverer of September 30, 1846.” And “He has become poor in a cause which has made the world his debtor.” Along with the memorial box, they gave him \$1,000, which was a big sum in those days, but not nearly enough to cover Dr. Morton’s needs. For in order to do more work on his discovery, to secure full legal rights, he had been forced to close his practice and go very deeply into debt. The strain and worry also ruined his health. Yet he had been very happy to give his service to the world.

One hot summer day, driving his carriage through New York City, he collapsed, was rushed to a hospital, but it was too late. The doctor who tried to save his life said that he “had done more for humanity and the relief of suffering than any man who has ever lived.” Now, not even 50 years old, he died in poverty, but surely he was rich with God.

P. S. Adult readers, especially astrology buffs, will be interested to learn that the discovery of anesthetic came a week after the “discovery” of the planet Neptune, ruler of anesthetic. □

—A Probationer

