

# Rays from the Rose Cross



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

JANUARY/FEBRUARY 2000—\$5.00

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THE HIGHER STAGES OF THE PASSION—ENTOMBMENT AND RESURRECTION  
FAITH AND THERAPY  
MEDITATIONS; I AM THE DOOR, I AM THE GOOD SHEPHERD  
THE STAR WE LIVE BY

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A CHRISTIAN ESOTERIC MAGAZINE





Saint Augustine! well hast thou said,  
That of our vices we can frame  
A ladder, if we will but tread  
Beneath our feet each deed of shame!

All common things, each day's events,  
That with the hour begin and end,  
Our pleasures and our discontents,  
Are rounds by which we may ascend.

The low desire, the base design,  
That makes another's virtues less;  
The revel of the ruddy wine,  
And all occasions of excess;

The longing for ignoble things;  
The strife for triumph more than truth;  
The hardening of the heart, that brings  
Irreverence for the dreams of youth;

All thoughts of ill; all evil deeds,  
That have their root in thoughts of ill;  
Whatever hinders or impedes  
The action of the nobler will;--

All these must first be trampled down  
Beneath our feet, if we would gain  
In the bright fields of fair renown  
The right of eminent domain.



We have not wings, we cannot soar;  
But we have feet to scale and climb  
By slow degrees, by more and more,  
The cloudy summits of our time.

The mighty pyramids of stone  
That wedge-like cleave the desert airs,  
When nearer seen, and better known,  
Are but gigantic flights of stairs.

The distant mountains, that uprear  
Their solid bastions to the skies,  
Are crossed by pathways, that appear  
As we to higher levels rise.

The heights by great men reached and kept  
Were not attained by sudden flight,  
But they, while their companions slept,  
Were toiling upward in the night.

Standing on what too long we bore  
With shoulders bent and downcast eyes,  
We may discern--unseen before--  
A path to higher destinies.

Nor deem the irrevocable Past,  
As wholly wasted, wholly vain,  
If, rising on its wrecks, at last  
To something nobler we attain.

# Rays from the Rose Cross

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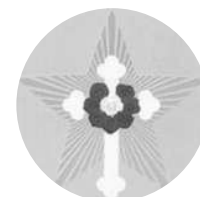
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*“A Sane Mind,  
A Soft Heart,  
A Sound Body”*

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# FEATURE



The Sun in total eclipse



Orion nebula

© European Southern Observatory

## APOCALYPSE

The first of the seals was opened;  
the gold of the dawn unsealed.  
The last of the seals was opened,  
the red day tottered and reeled.  
The clouds that are bridled like dragons,  
the stars that are shaken like swords,  
Daily they come and nightly:  
are they not great and the Lord's?

But the people behold them always,  
They pass them and cry without fear,  
"If the sun be dark we will listen,  
If the moon be blood we will hear."  
But the pomp of the suns goes onward  
And the race of the moons goes by:  
And we stand in the heart of a marvel,  
You and the earth and I.

The hands of the Lord still fashion,  
with fire, with blood and with earth.  
And measureless wheels go even  
in the twilight house of birth.  
And the life comes fair as sunrise,  
and the lives roll in like a sea.  
A babe, O Lord, from thy palace:  
is not each a prophet of thee?

But the people receive them always,  
They pass them and cry without fear,  
"If one come in the cloud, we will listen,  
If one rise from the dead we will hear."  
And, like star on star, they are rising.  
Bright clouds in the night drift by.  
And we dwell in the thick of a gospel,  
Thou and the world and I.

—Gilbert Keith Chesterton

### *The Time is at Hand*

**S**UPERNATURAL PRODIGIES and natural calamities were expected by many Western people living at the end of the first Christian millennium—seen by some as a just heavenly chastening for earthly waywardness.

Today's humanity prides itself on being smarter—though not necessarily kinder—than our predecessors. We have outgrown the need to inject traces of our collective guilt and fear into an insentient cosmos to invoke retribution. We say we are beyond such primitive projections. Global warming, maybe. But earthquakes and volcanic eruptions are out of our hands entirely. They are solely material matters—geologic stresses and tectonic abductions and the like.

As we hurtle across the psychologically stressed time line into the third millennium, it would seem that our foremost concern is that our global electronic network will go haywire and disrupt commerce and communication—anything from a brief inconvenience to a return to the dark ages.

And what do we bring with us into this brave new world? An overweening sense of our progressiveness. We are going somewhere, and fast. But where? Toward greater fiber-optic connectedness. But does that mean a greater sense of community? We are getting more of what we seem to want, but seem to be enjoying it less. The getting itself becomes our goal, be it material comforts, information, personal rights to do as we please, to sue and pursue what and who we want, to have more years on earth to live the acquisitive life. And what is the real benefit of it all? Do more goods make for more good? The emphasis is on the horizontal and quantity rather than the vertical and quality.

At the far threshold of immediacy, the just-about-to-be promises something definitive, some kind of deliverance from the perpetual search and pursuit, a boon that will answer our unformulated questions, which will bring us a staying security, that will exfoliate a fully satisfying vision that is rooted in our heart and brightly crowned in our consciousness—something complete, vital, and transcendently centered where we are. Here. Not breathlessly in front of us, just out of reach, in the ever-breaking future.

What is this we make efforts to articulate, that we both need to define and personalize? Isn't it what has been from the beginning of our era, or roughly 33 years into it? A divine hope that was given structure and sealed in history, an eschatological perspective that was brought right into the living present and anchored here by unfathomable love, by a sacrifice meant to make us whole—as in I in Thou and Thou in me, where eternal God is speaking to God (Christ) in mortal man?

The progress we need to affirm is an ingress into a profounder sense of now, a now whose truth is the living word of eternity's heartbeat infusing our soul with spiritual blood.

What human consciousness, cruxed in the crosshair of space and time, experiences as a "going forward" is a figure for our spirit moving inward and upward toward the "in the beginning," into the mind of Him Who is Alpha and Omega. With respect to our material pursuits, we come to realize that more is less. We want to prove what it means to become poor in spirit so we may inherit and live in Love's kingdom. And there is no better time to commit to this all-providing Christian poverty than right now—ever and ever, now. □

## *The Higher Stages of the Passion— Crucifixion*

**T**O UNDERSTAND THE STAGE of Crucifixion as a fundamental principle of Christian Rosicrucian Initiation, we must start, in the first place, from things which have apparently nothing to do with it. For instance, the phenomena of the law of metamorphoses must be studied, insofar as they may be observed in human existence. For such phenomena may be observed in the sphere of Man's inner life, as well as in that of the structure of bodily organs. In both spheres the rule holds good that metamorphosis occurs through the alternation of restriction and freedom.

Speech, for example, is a metamorphosis of the faculty of movement by an enhancement of this faculty. The enhancement, however, could not have taken place unless a limit had been set to the outer movement. Suppressed external movements became the concentrated movements of speech. Similarly, the faculty of thought is a further stage of the metamorphosis of the faculty of movement. Thinking is an enhancement of the faculty of speaking when the latter is checked by suppression. In silence, a man learns to think, as in the bridling of the urge to movement he learns to speak.

But this metamorphosis can be carried further. Thinking can be enhanced into a new, a higher faculty. This may result from the thought-movement being consciously brought to a stand-still, when it is not a question of passivity or of deficiency of thought but of the whole thinking-force being concentrated on one point. Through this concentration, thinking is enhanced and transformed into the



Mond Altarpiece, c. 1502, oil on panel, Raphael (1483-1520), National Gallery, London

*Christ on the Cross with the Virgin, St. Jerome, St. Mary Magdalene and St. John*

faculty of spiritual seeing. This metamorphosis is brought about through the practice of Meditation. There, one moves from thinking to thought, and from thought to seeing. But this progress will depend on efforts of curbing, of self-limitation. For thinking must pass through the "needle's eye" of completely calm concentration in order to ascend into the "heavenly kingdom" of seeing as a force of

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perception. It must pass through a condition of complete restraint, of perfect immobility, before it can cross the threshold separating the kingdom of visual experience from the kingdom of reflection.

This law of curbing the lower force in order that it may be transformed into a higher is the principle of Crucifixion (or Initiation) in the Christian Rosicrucian school. It is the principle of ascent in Meditation; but it is also the principle of the whole path of karmic evolution leading to a karmically determined Initiation. Hence, on the karmic path of Initiation the soul must pass through an inner, and also often an outer, situation in which all its basic forces of feeling and willing\* are *bound*, a situation in which the soul manifests a very strong desire and a very keen aspiration, but in which, nevertheless, there is not the remotest possibility of satisfying the desire, or of realizing the aspiration.

Thus, the man's longing and wishing are held motionless in the iron grip of necessity, until they are concentrated to a point and pass through the "needle's eye" of the "mystic death." A "rich man" can never pass through that "needle's eye," but only one who is as poor as every man is who, on his death-bed, is at the point of passing through the gate of death.

The principle of curbing the lower with intent to metamorphose it into a higher is called in the Gospels, the "narrow way," as distinct from the "broad way" in which many walk. These expressions are not used "poetically" in the Gospels; they are "occult technical terms" coined from a profound knowledge of occult facts. The "narrow way" is a "technical term" of this kind: it describes the path on which the "narrowing," the concentration of the soul-forces, takes place so that they may be changed, in accordance with the law of metamorphoses, into higher forces.

This "narrowing" of the soul-forces culminates in that situation which is called "Crucifixion." "Crucifixion" appears when "Cross-bearing" has reached the point where the two Crosses—the bright Spirit-cross and the dark Earth-cross—become one. When the two Crosses interpenetrate,

*\*There is no more to be said at this stage about thinking, because thinking must already have passed through corresponding stages. At this stage it is really willing which is specially important.*



Fresco, 1513, Gaudenzio Ferrari, Santa Maria delle Grazie, Varallo Sesia, Italy

### **Crucifixion**

*In this synoptic, inclusive image of the crucifixion, the penitent and impenitent thieves, attended by good and evil spirits, respectively, flank the Guiltless One, the World Savior.*

so that, for the personal consciousness of the man, there exists no space at all between the two, then this personal consciousness becomes a single point in which its whole force is collected, and from which it is poured forth into the Cross. It dies by becoming, itself, a Cross. It carries the Cross no farther but becomes one with the human spirit and body. Then its "spiritual duty," the "higher man," becomes flesh and blood, and the human blood system becomes the organ of spiritual truth.

Thus, the higher becomes, as it were, the lower and the inner, the outer. But this conversion which represents no longer merely a harmony of body, soul, and spirit as at the stage of Cross-bearing, but a complete unity of body, soul, and spirit This conversion is, precisely, the actual process of Initiation. True, the process may be experienced in different

degrees of intensity, and on these degrees the different grades of Initiation depend. For the process may be experienced in the Ego (and the Ego-organization), it may be experienced in the astral, the ether-body, even, to a certain extent, in the physical body. Christ Jesus alone experienced it completely in the physical body. Those who have had partial experience of it in the physical body are the Masters of the *Great Initiates*. Those who have experienced "Crucifixion" in the ether-body are called the *Great Initiates*; while those who have had the experience of "Crucifixion" in the astral body and the ego come under the category of *Initiates* and Experts in *Occultism*.

At the stage of Crucifixion occurs the meeting with the Greater Guardian of the Threshold, just as the stage of the Thorn-crowning is preceded by the encounter with the lesser Guardian of the Threshold. This meeting is the experience of the spiritual crucifixion of the world, known already to Plato, who spoke of the "crucified world soul." Only here there is not merely ideational knowledge of the fact, but experience of the World Conscience in the figure of Christ Jesus.

Then indeed Man experiences the fulfillment of the promise: "Today shalt thou be with Me in Paradise." He feels himself to be, spiritually and morally, in the position of the malefactor crucified on the left, and now in "Paradise"; that is, in the higher, spiritual world, experiencing "today" as the time in which the World Conscience is present with him. He experiences for the first time the true present, the "today in Paradise," not merely the earthly moment linking together past and future, but a reality with which he is confronted.

Man awakes to the apprehension of the cosmic reality of the present when he passes on Earth through the experience of intense concentration on the moment of "mystic death"—of "Crucifixion." But he passes through this experience in the same

way as the malefactor on the left did—as one who is guilty looking on the Guiltless. And this "looking on the Guiltless" is the essence of the meeting with the Greater Guardian of the Threshold as the crucified Conscience of the World. This meeting is, at the same time, the experience of the Reality of the Present, of the "today in Paradise."

The "today," as it is experienced in Paradise, is the awaking of conscience in the present to a sense of the responsibility of Man for the whole past and the whole future. The con-science, as the knowing together of the tasks of the past and the future in the present, is the "great secret of Initiation" which

***The Indian "guru," who obtrudes his influence into the inner life of the "chela," and the master who regulates by precepts all the details of his pupil's life, are both far from the Christian Rosicrucian relationship of teacher and student.***

can never be betrayed. It can never be betrayed because it is inexpressible; that is to say, it is absolutely incommunicable, whether in the language of human words, or in that of supersensible thought-transference, or by means of signs and symbols. It can only rise as an experience in the soul. It cannot be imparted by any teacher in any

way at all. For this reason, the task of the teacher in the Christian Rosicrucian school is confined to helping his pupil to find the direction which leads to that experience. But the actual experience and the progression towards it must be left to the pupil himself. He must live through this experience alone, just as he must pass through the gate of death alone.

This, again, is one of the fundamental principles of the whole Christian Rosicrucian spiritual training: namely, that the relationship between teacher and pupil is based upon the complete freedom of the latter. The Indian "guru," who obtrudes his influence into the inner life of the "chela," and the master who regulates by precepts all the details of his pupil's life, are both far from the Christian Rosicrucian relationship of teacher and student. For in this relationship the teacher is neither a mentor nor a guardian, but an experienced friend who does not withhold advice when he is asked for it.



The reason why this relationship differs so much from the other methods indicated here is that these methods belong to the "broad ways," as they are called; that is, to the ways wherein it is not the metamorphosis of the consciously checked, lower forces into higher which is striven after; the goal in mind is, rather, the development and utilization of existent forces as they are, so that either the forces temporarily associated with the human being are emancipated, or existent faculties are strengthened and intensified. Either atavistic forces of the past are re-animated, or existent forces of will and reason are strengthened and sharpened to a degree which makes it possible to use them in a way that is equivalent to "magic" practices. For the "broad way," that is, the way of expansion of the development of what is already present, leads either to some form of mediumism or egoistic magic.

There are many, however, who walk "the broad way that leadeth to perdition"; that is, into the karmic community of the future Ahrimanic humanity. But this Ahrimanic section of humanity is likewise faced in the future with a certain kind of Crucifixion—the crucifixion of the malefactor on the right. By this Crucifixion, Ahrimanic humanity will lose the faculty of movement in the Seventh Period. They will be fixed to the earth like the plants are. And the men who have to bear the karma of mediumism in this way—as passivity victims—yearn for emancipation, while those who have been placed in this unhappy situation by their black magic karma will hurl reproaches and hatred against heaven. Yet even in that situation there will still be a possibility of delivering many of those men—liberating them in the literal-physical sense from their bondage to earth. The yearning of those who have become victims of passivity will help to form a starting-point.

Thus, in the last hour of Earth's history, white magic—that is to say, the force of love—will find a wide field of activity to loosen the bonds which bind human beings to earth. This effect of white magic will then be possible because "white humanity" will also have experienced a kind of Crucifixion, as has been already explained. In effect, it will then proclaim, with magic might, the message to the other section of humanity : "Dost



J. James Tissot, Brooklyn Museum of Art

### ***The Pardon of the Good Thief***

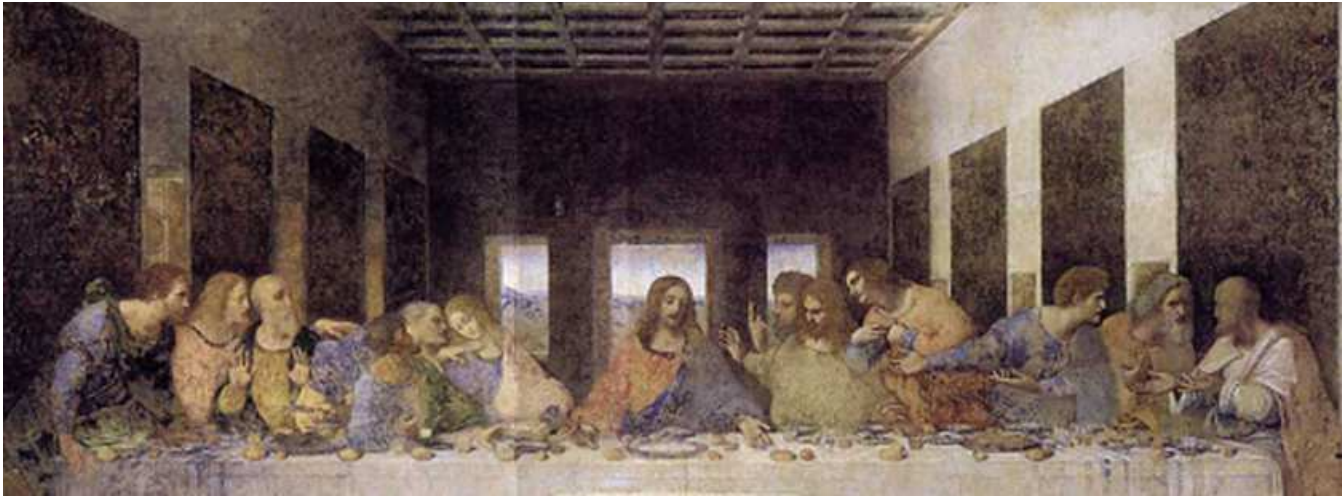
*Placement at the right hand designates the traditional position of preferment, but, as the previous study on Scourging makes clear, the human left side is particularly subject to Luciferic and the right side to Ahrimanic influences (See Zechariah 3:1 where Satan is standing at Joshua's right hand to resist him). Both the individualized and the cosmic Lucifer will be the first to be redeemed, followed by some of the Ahrimanic powers, which manifest as materialism and lifeless thinking.*

not thou fear God, seeing thou art in the same condemnation?" And it will be fear—fear of the judgment of God—which will be the last guarantee of the possibility of deliverance at the twelfth hour—even for that section of mankind whose fate has been determined by the action of black magic.

Thus, the karmic picture of the future of mankind, in conjunction with the spiritual law of Crucifixion, shows, on the one hand, fearful abysses of misfortune, and, on the other, the immensity of the possibilities of help and deliverance which the providence of God has vouchsafed to Man. (Continued) □

—Valentin Tomberg

## MYSTIC LIGHT



The Last Supper, oils on wall, Leonardo Da Vinci (1452-1519), Convent of S. Maria delle Grazie, Milan.

### *Meditation and the Bread of Life*

**W**HAT DOES ONE LEARN of these central miracles from the usual interpretation of John's Gospel? For most men it is certainly not possible without further preparation to gaze into the light of this "I." They may therefore be pleased with the following description of how one may be absorbed in one "I am" after another, and look at the most intimate thing which we are able to perceive—Christ's being.

The first saying is, "I am the Bread of Life" (John 6:35 and 48). Through this saying we can perceive the importance which the great religious pictures of the past may have in the training of our inward life. We think of Leonardo's "Last Supper." It is not only a beautiful artistic idea, it is a real revelation to see how in the painting, Christ, with His left hand opened in a gesture of giving, is pushing the bread across the table. If we take this into ourselves, then, in depths of our soul which we ourselves cannot

fathom, a mode of being forms itself which is like to that of Christ. Through the picture Christ works sacramentally upon us. He lets His powers pass over to us and dispenses to us a communion.

This leads us to ask whether the powers of the adversary also do not often use means which, like the above, act within the unconscious and unperceived in order to destroy men unawares. Fighting against Christ, in Leonardo's picture, we see Judas, not opening his hand which is nearest Christ's outstretched hand, but clenching it tightly, clutching not bread but stone, the rigid metal. \* These are the outward hands. But the inward hands also speak with one another and fight with one another in different ways. Two different spirits call to us to make our choice and decision.

Stone and bread—the opposition of these two echoes significantly again and again from the background of the Gospel. When the tempter said to

*\*Judas' right hand (denoting his first interest) clutches a bag of coins; his left advances toward the portion of bread which Christ's palm-down right hand will bless and give him. With His upturned left hand (a sacrificial gesture) Christ offers the bread of His body. Judas shall, indirectly, spill Christ's blood: Note the wine cup overturned by his retracted, bag-clutching arm.*

*This is the third in a series of articles taken from Friedrich Rittelmeyer's Meditation, Guidance of the Inner Life, published by Floris Books, Edinburgh. Reprinted with permission.*

Christ: "If Thou be the Son of God command that these stones be made bread," Christ answered him, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." We ourselves shall learn that temptations overcome always bring corresponding manifestations of grace. Because Christ when tempted spoke these words and lived in accordance with them, he can afterwards, upon the Mount of the Feeding, give to men something higher than bread. He Himself is "the word that proceedeth out of the mouth of God," by which man can live. "Man cannot live by bread alone"; that re-echoes sublimely from Heaven as Christ passes along the rows of men and feeds them out of His divine life.

And so we come near to the meaning which the pictures in the Gospels themselves have for meditation. We must, especially in the pictures of John's Gospel, look through the outward happening into the history of the world itself. It is humanity which is testing there upon the mountain. Christ goes with all His living power through the ranks. His disciples are significant only as His helpers. From Christ the power goes forth which feeds men. The great feeling of the giving of thanks spreads itself over the picture and penetrates all in a wonderful way.

If we are able so to receive Himself and so to experience His words that we can say with the Act of Consecration of Man, \* "Through Thy word my soul becomes whole," -if we are able out of our own experience to assent to the confession of Peter, "Lord to whom shall we go? Thou hast the words of eternal life," then we are upon the path on which the saying about the bread of life is fulfilled.

In this way we may learn to enter into Christ and to feed upon Him. For He has come to feed us. The first "I am" tells us that. It leads us into a more vital Christianity than is commonly to be found. When we strengthen our experience by observing how the lives of good and great men can feed and nourish us, how there is an innermost part of us which lives solely by such food, the meaning of Christ for our lives will become ever greater and more powerful. He is really the food. Our very inmost part lives

only from Him. This part remains always hungry if it is not fed by Him.

We now begin to understand clearly many sayings of the Gospel about those who hunger. One may even receive the impression that that in us which lives from Christ becomes ever more important, and that which lives from "bread alone" ever more unessential. The people who fasted in order to be better able to devote themselves to Christ guessed this secret. And tales are even told of saints who lived only on the host. They are a prophecy.

The sacrament of the altar also is shown to us in a new light. It prepares us for a new kind of feeding. In Paradise there stood a tree of which it was said: "In the day that thou eatest thereof thou shalt surely die." Now there stands upon earth a tree of which it is true that "in the day that thou eatest thereof thou shalt learn what life means." And the whole of the sixth chapter of John's Gospel, which contains the saying about the bread of life, is filled with such harmonies, culminating in the music of the resurrection. "I will raise him up at the last day." It is just this resurrection experience of the bread of life that one would wish for man. When we can once enter into Christ and feed on Him in the higher sense, we shall first truly learn what food is and nourishment, what life is and resurrection. Christ is the bread.

When we thus begin to learn to know the inward feeding, then we shall soon notice how the outward feeding becomes for us something different. The bodily process becomes transparent for a happening which becomes always more spiritual. We learn ever more sacramentally that here is something which gives itself to us and offers itself for us. We hear ever more clearly an "I" in the bread which lies upon the table. We see ever more reverently the same process going on in the daily food, and in what occurred when Christ offered Himself upon the cross for us. It is the same "I" which says both here and there, "I am the Bread." This is much more than Luther said, when he spoke of the "dear daily bread." Luther spoke out of his warmhearted nature, but here we gaze into a sublime world of spiritual revelation. The same God who led Christ to sacrifice Himself upon the cross speaks to us from every piece of bread which offers its divine

*\*The Act of the Consecration of Man is the Communion Service of the Christian Community, a movement for the renewal of religious life through a living experience of Christ.*

sacrifice upon our table. The grace at table gains another meaning. We understand why eating for men of past ages was connected with the cult [of Holy Communion]. And we shall soon find that our eating is redeemed from a terrible barbarism if even a breath of this feeling is mingled with it. Yes, we shall even observe that our food feeds us in quite a different way when we thus receive and enjoy it with giving of thanks.

But from the bread there now goes out a process which lays hold of the rest of the world also. Through our "enjoyment" of the food upon the table, the word "enjoy" becomes different for us. We begin to feel that we are at a divine table. We begin to return into Paradise; ye shall eat of all the trees of the garden! The flowers become for us not only a joy, but really a food, and so do the stars. The bread of life is in the sunbeams which come to us, and also in the majesty of the mountains. This is only touched upon. Let only one thing be pointed out. The tempter once asked Christ to turn stones into bread. When we get so far as to be able to see the great rocky mountains spiritually, and eat them like bread, then Christ has wrought that miracle in us. He has changed stones into bread; but conversely, His adherents often did the opposite and changed the bread of life into stone.

Men often speak today of their view of the world. But they do not know that they cannot simply read up a view of the world, or think it out, but must work it out with the whole self. This will be revealed ever more clearly in the future. Men stare into the world like children. But they do not know that there is also an inner training of one's ordinary sight, and that the world itself then looks quite different. On the other hand this work at one's own spiritual nature will take the place of the earlier believing acceptance of dogma. More active, more "dynamic" as people like to say today, will one's view of the world as well as one's faith become. One will not simply be able to take over Christianity as a systematic organism of thought, but one will be obliged personally to work it out inwardly, step by step, as a new world, as a quite new spirituality in the Holy Ghost, who comes to us through Christ.

The Christian picture of the world is the great Last Supper. In all things around us we hear the



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

*"Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you....I am the bread of life."—John 6:27, 35*

divine word in an ever more living way. And this divine word makes itself known to us as the same word which became flesh in Christ. But this word does not speak to us, it feeds us. Everywhere, deep within us we hear the same voice: "I am the Bread of Life." We are at the Lord's Table. Christ and Judas are opposite to one another. All this cannot be achieved without hard work on our own. Christ says in the 27th verse of this 6th chapter of John's Gospel: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you." What does it mean when it says that we ourselves must labor for the food which is to feed us? And when Christ then continues, "for him hath God the Father sealed," we may say that in meditation we unseal this seal.

We must, therefore, through this meditation gradually come to penetrating Christ until He is still only bread, and then penetrating this bread until it

is only Christ. Then this meditation will unfold its full meaning for our view of the world, as well as for our daily life.

But it is necessary to raise this task, which is set us, as much as possible above what is narrow and personal, and to see it in its greatness, in its relation to the cosmos. In the West, mankind has thought only of the word "bread." One "earns one's daily bread." One struggles for "daily bread." But that is not the "bread of life." And indeed, the outward bread is beginning to lose its food value through the artificial manures which are meant to increase it. It is becoming dead. In the East, on the contrary, humanity has concentrated upon a life which is above the earth, which is losing its relation to daily bread and its duty, a life which they often seek also to reach through fasting-while over the earth, which they have not taken seriously enough, famine breaks out as is constantly happening in India and China.

Christ leads us into a life which is bread: and to a bread which is life. He calls us to a royal banquet. We shall understand, in an ever more living way, that the church service which is most Christlike, is not that in which one merely hears the word of Christ, as in the Protestant service, but the Christlike service is that in which Christ is the meal—still more immediately than can ever happen in words. Because Christ is the bread, He is proclaimed to us through a meal. The Act of Consecration of Man also is not intended only to be heard and to be celebrated, but in all its details to be received as a food for the soul.

If in this saying "I am the Bread of life," we have looked down, in the second "I am" we look up. "I am the Light of the world" (John 8:12). And with this word also we must change our accustomed world. Just this spiritual working upon the world is necessary if man is to become new. Just this saying of Christ about light can gradually become for us a real temple in which we spend our time with great joy. So as to get out again of the narrow personal Christianity into a Christianity as great as the world, we may remember in spirit all those who have ever worshiped in the temples of light.

In silent vanished centuries our brother men have sent up their souls in prayer to the light. We think of

the old holy Rishis, how they through long ages taught their pupils to pray: "We would receive into us the love-awaking light of the great sun- being, which gives life, that it may help our spirit onwards." We think of royal Zarathustra, how he brought to his Persians reverence of the spirit-ruling majesty of the golden sun. We hear the sacred song of the sun echoing from the Egyptian temples in Thebes, in Memphis, in Heliopolis.

We may also think of later times: of how, in the Middle Ages, Francis walked under the glowing sun of Italy:

*Praised be Thou, O Lord, with all Thy creatures,  
And especially our brother the sun,  
He makes the day, and we are lighted by him,  
And he is beautiful, and shines with great  
splendor,  
And of Thee O most high he is the symbol.*

Of how in misty Holland, Rembrandt, hungry for light, conceived of his whole art as a feeling after the wonders of light, as a priest's service of light. Of how, at the summit of German history, Goethe reverently gazed into the "deeds and sorrows of light"; of how, in the colors, he recognized the revelation of the Elohim; of how, in his last confession, he revered the sun, along with Christ, as the most mighty divine revelation, "which it is granted to us men on earth to see."

All this we may bring to mind within us. Then we may think of the first divine word of the Bible: "Let there be light," and of the last one about the new world to come: "They need no candle, neither light of the sun, for the Lord God giveth them light." (Rev. 22:5) Between these two words let us place the word of Christ, "I am the Light of the world," a new "Let there be light." But let it come from within that it may shine through all that is outward. Today many meditations are given and carried out which are concerned with light. It is in the deepest sense wholesome and it brings deliverance if we seek through Christ's being till we experience Him only as light, and penetrate this light until it is Christ Himself. We can best do this if we allow ourselves to be guided by the seven great acts of Christ upon earth, as recorded in John's Gospel. They are like a working of light in a higher sphere.



Watercolor, 1803-1805, William Blake, Victoria and Albert Museum, London

***Healing the Woman with an Issue of Blood***

***Inconspicuous but determined, the afflicted woman, her faith so strong, need but touch the hem of Christ's fortifying aura to be restored to health.***

First let us represent the outward light before us in spirit, as a sea of waves of life, and let us dive deep into this light as into a healing spring. We feel how our whole being breathes in health in the light. We feel how powers of healing stream forth from the light. And let us seek to experience Christ in this way. Let us think not only of His words, but let us think that the power of healing proceeds from His words, as when the woman became whole by touching the hem of His garment, or the son of the nobleman was healed from a distance (John 4:51). Then let us seek to experience how the light has something still more inward to give our souls, how they must be pure if they are to live in light, how purity flows forth from the worlds of light.

This purifying power of light lives in unimagined fullness in Christ. "Ye are clean through the word which I have spoken unto you," says Christ to His disciples. That is the healing of sins in the light of Christ (John 15:3). Then let us seek to listen to the

divine harmonies of light, to the deep tranquillity and contentment which makes us part of the divine working. And let us look from there to Christ as He says, "The peace be with you."

The gates of Paradise open through His words, and the harmonies of heaven spread themselves around. So may the disciples have been encouraged when He met them upon the water: "It is I, be not afraid." (John 6:20) Then let us seek to become wholly light in this light. As in the sunlight, when we give ourselves to it, we seem to become light, through and through, as if we should think in sunbeams, so let us seek to fill ourselves from Christ with divine light in every corner of our being. Let us seek to illuminate with Christ, the Light, first, our own being, then the world in which we live, then the great world beyond. We are one light with Him. We seek to perceive in this light, even if it is only a vague perception. Christ makes the blind see. (John 9:39)

But a food also comes from the sunlight. It is as if a starving man within us had waited for this food of light, as if he

wanted to eat his fill at the table of light. And so the light of Christ is for the light within us "the bread that comes down from heaven and gives life to the world." (John 6:33) Again a great power that can change the world lives in the light, as if with the light the whole world of creation would enter into us, as if we could not remain as we are if we gave ourselves up to the power of this light.

So also is Christ's being. Every word from Him moulds us anew. In each word of His there is plenary power, as in the beginning of the world. In each word of His lies sleeping the new man, to which we shall awake after God's likeness. So Christ "reveals His glory," as at the marriage of Cana (John 2:11). Now we have reached the last and greatest. In the light there is Easter, a morning song of joy sung by all spirits, a "day of the Lord" which will break in us also. And in the saying of Christ the resurrection is present with power. He stands ever before us and rolls away the stone from



Watercolor, 1805, William Blake, Aberdeen Art Gallery and Museums, Grampian, Scotland.

***The Raising of Lazarus***

*In His first public initiation, Christ Jesus illuminated the soul of Lazarus, subsequently known as John the Evangelist.*

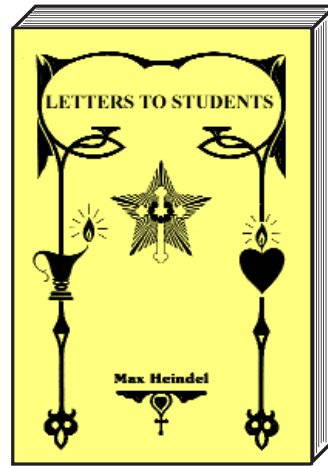
the grave's mouth: "Lazarus, come forth!" (John 11 :43) The radiance of day has come. It is called: "Christ."

All these are only suggestions. They lead us upon a sure path into the world of the "I" which is light, in which the daily sunlight and the highest divine revelation are one in Christ. This is the act of serving God in the temple of the sun.

Again we may turn our glance to the east and to the west. In the west men have achieved their ego. But there is no light in this ego. In the east men have honored the light. But they have not found their ego in the light. But we are going towards a new world, where we with Christ shall "shine as the same light." "Then shall the righteous shine as the sun in the kingdom of the Father." As Christ says of Himself, "I am the Light of the world!" so would He say of His disciples, "Ye are the Light of the world!" (Continued) □

# Letters To Students

*By Max Heindel*



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

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**Unnatural Means of Attainment**

**“Lost Souls” and Stragglers**

**The Vital Body of Jesus**

Please order on page 64

237 Pages. Paper

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### *The Blind Shall See and the Deaf Shall Hear*

**W**HILE THE PHYSICAL disability of blindness is without doubt a great affliction, there is a blindness which has a more detrimental effect upon those who are suffering therefrom: blindness of heart.

An old proverb says: "None is so blind as he who will not see." Every great religion has brought to the people to whom it was given certain vital truths necessary for their unfoldment, and the Christ Himself told us that the truth should make us free.

Many of the sublime truths contained in the Christian teachings have, however, been obscured by creeds and dogmas wherewith the various sects and denominations have contented themselves. They hire a minister, and charge him with the duty of expounding to them the truth of the Bible, but his tongue is tied by the creed of his particular denomination; he is prohibited on pain of public disgrace and dismissal from publishing or preaching anything not in strict agreement with this particular brand of religion desired by those who pay him his salary.

Each minister is given a pair of glasses, colored according to the particular creed which he represents, and woe betide him if ever he dares to look at the Bible save with those spectacles upon his nose; to do so means financial ruin and social ostracism which very few are brave enough to face. So long as the minister keeps his denominational



Frontispiece of John Bunyan's *The Pilgrim's Progress*, The Mansell Collection, London

*Bunyan envisions the pilgrim, laden with sin, setting out from the City of Destruction, rife with churches, for the distant City of God. It is a solitary, because inward, journey.*

spectacles on there is no danger. But sometimes it happens that one of them takes the denominational glasses off, either by design or by accident. He may be of a venturesome nature and somehow has a feeling that there is something outside his particular sphere of vision, or he may have accidentally mislaid his glasses. But, in either case, if he stumbles upon the naked truth in God's word, he becomes unhappy.

*This article appeared in the October 1915 issue of the Rays, but has not yet been retained in any bound edition of Max Heindel's writings, so even students thoroughly familiar with them will welcome this addition to Heindel's published opus.*



The writer has spoken to a number of ministers who have confessed that they had become aware of certain truths but dared not preach them because to do so would call down the wrath of their congregation upon them by disturbing established conditions. And this is not to be wondered at, even King James, who was a monarch and an autocrat, cautioned the translators of the Bible not to translate in such a manner that the new version would disturb established ideas; because he knew that the moment new points were introduced there would be a controversy between the defenders of the old and the new religious views, which would probably result in civil war.

The great majority are always ready to sacrifice truth for the sake of peace; therefore we are bound today' despite our boasted freedom, and no matter how keen may be our physical eyesight, vast numbers among us are blinded by a scale so opaque that it almost entirely obscures their spiritual vision. But in spite of everything the truth crops out, sometimes in the most unexpected places, as the following clipping will show. This sounds more like the musings of a Mystic than the writings of a Presbyterian minister bound to the dreadful doctrine of predestination and commitment of souls to everlasting hell-fire, where dreadful tortures are endured for eternity, even by babes a span long, which have been thus foreordained to suffer for eternity by their creator.

It was written by J. R. Miller, a well known Philadelphia Divine, and is only another indication of the fact that a sixth sense is slowly developing, often, as said, in the most unexpected places, crushing creed with mystic facts and knowledge. The Rev. Miller says:

*Every one of us casts a shadow. There hangs about us a sort of penumbra—a strange, indefinable something—which we call personal influence, which has its effect on every other life on which it falls. It goes with us wherever we go. It is not something we can have when we will as we lay aside a garment. It is something that always pours out from our life, like light from a lamp, like heat from a flame, like perfume from a flower.*

Once when the Christ was alone with his disciples, he asked them: Whom do men say that I, the Son of man, am?" And they answered and said, Some say one of the prophets." And Christ answered and said, "But whom do ye say I am?" and Peter said in answer to this question, "Thou art the Christ, the Son of the Living God." He had discovered the truth, had seen the Christ.

And the answer of Christ came quickly: "Blessed art thou, Simon Barjona, for flesh and blood has not revealed this to thee, but my Father which is in heaven, and to thee will I give the keys to the kingdom of heaven and hell."

Here materialistic religion, which has so often debased Art in its service, can see only a material key, and therefore we find pictures where Peter stands with an enormous key in his hand. But the mystic finds in this incident, that the disciples were taught a great truth in Nature, the truth of Rebirth. By the key of initiation, this mystery was unlocked and the doors of heaven and hell were opened to show them the immortality of the Spirit and that we return to this sphere of action to learn new and greater lessons life after life, just as a child learns its lessons at school day after day.

If rebirth were not a fact in nature, the return of departed spirits such as Jeremiah, Elijah, and others, in the body of the then living Jesus, would have been an absurdity, and it would have been the duty of Jesus as Teacher of his disciples to have explained to them that such ideas were ridiculous. Instead He pursues the subject to discover the depth of their discernment and asks "who then do ye say I am?" And when the answer comes showing that they discern in Him someone above the prophets, above the human race—the Christ, the Son of the living God—He perceives that they are ready for the initiation which settles the question of rebirth beyond all dispute in the mind of the disciple.

No amount of reading in books, of conversations or explanations, can ever settle that point beyond all possibility of doubt. The candidate must know for himself. Therefore, in the Mystery schools of today, after the first initiation has opened the invisible world, he is given the opportunity to satisfy himself concerning rebirth, he is shown a child that has recently passed out of the body. On account of

its tender years it takes birth quickly, probably within a year after death. The new initiate watches this child until finally it enters the mother's womb to emerge as a new-born babe again.

The reason he watches a child in preference to an adult is that the latter stays out of physical life approximately one thousand years, while a babe has a new embodiment inside of a very few years; some even find a new environment after a few months and are born within a year.

During this time the new initiate also has opportunities to study the life and actions of those who are in purgatory and the First Heaven, which are the heaven and hell referred to in the Bible. This was what Christ helped his disciples to do: to see and to know. Upon the rock of this truth the Church is founded, for if there were no rebirth there could be no evolutionary progress and consequently all advancement would be an impossibility.

But what then is the way to realization? is the great question and to this there is and can be only one answer—the unfoldment of the sixth sense by means of which the Mystic discovers this immortal shadow that the Rev. Miller speaks about. Heaven and Hell are all about us. Our own past lives and the lives of our contemporaries have been thrown upon the screen of time and are there ready to be read at any time when we shall build our senses so that we may read them.

The electric light focused through a stereopticon lens projects a brilliant image of a suitable slide when there is darkness, but leaves no visible imprint whatever when the Sun's rays strike the screen. We also, if we would read the Mystic scroll of our past, must learn to still our senses so that the world without disappears in darkness. Then, by the light of the spirit, we shall see the pictures of the past take the place of the present.

This shadow seen by Pastor Miller around the body is analogous to the photosphere, or aura, of the Sun and the planets. Each of those great bodies has such an invisible shadow, that is to say, invisible under ordinary conditions. We see the photosphere of the Sun when the physical orb is obscured during an eclipse, but at no other time; so also with this shadow or photosphere of man: when we learn to control our sense of sight so that we may look at

LORD of all being, throned afar,  
Thy glory flames from sun and star;  
Center and soul of every sphere,  
Yet to each loving heart how near!

Sun of our life, thy quickening ray  
Sheds on our path the glow of day;  
Star of our hope, thy softened light  
Cheers the long watches of the night.

Our midnight is thy smile withdrawn;  
Our noontide is thy gracious dawn;  
Our rainbow arch thy mercy's sign;  
All, save the clouds of sin, are thine.

Lord of all life, below, above,  
Whose light is truth, whose warmth is love,  
Before thy ever-blazing throne  
We ask no luster of our own.

Grant us thy truth to make us free,  
And kindling hearts that burn for thee  
Till all thy living altars claim  
One holy light, one heavenly flame!

—Unknown

a man without seeing his physical form, then this photosphere or aura may be seen in all its splendor, for the colors of earth are dull in comparison with those spiritual living fires which surround and emanate from each human being.

The fantastic coruscating play of the Aurora borealis gives us an idea of how this photosphere or shadow acts: it is in incessant motion, darts of force and flame are constantly shooting out from every part thereof, but particularly active around the head; and the colors and hues of this auric atmosphere change with every thought or movement.

This shadow is only observable to those who close their eyes to all the sights of earth, who have ceased to care for the praise or blame of men, but are looking only to their heavenly father; who are ready and willing to uphold truth and truth alone; who see with the heart and see into the hearts of men that they may discover therein the Christ, the Son of the living God.

Nor is that thing which thus surrounds us a shadow,

that fades when the sun of life has ceased to shine in the physical body. Far from it. It is the resplendent garment of the human spirit, obscured during physical existence by the opaque garment of flesh and blood. When John L. McCreery writes about the friends who have passed over, that

*They have but dropped their robe of clay*

*To put a shining raiment on*

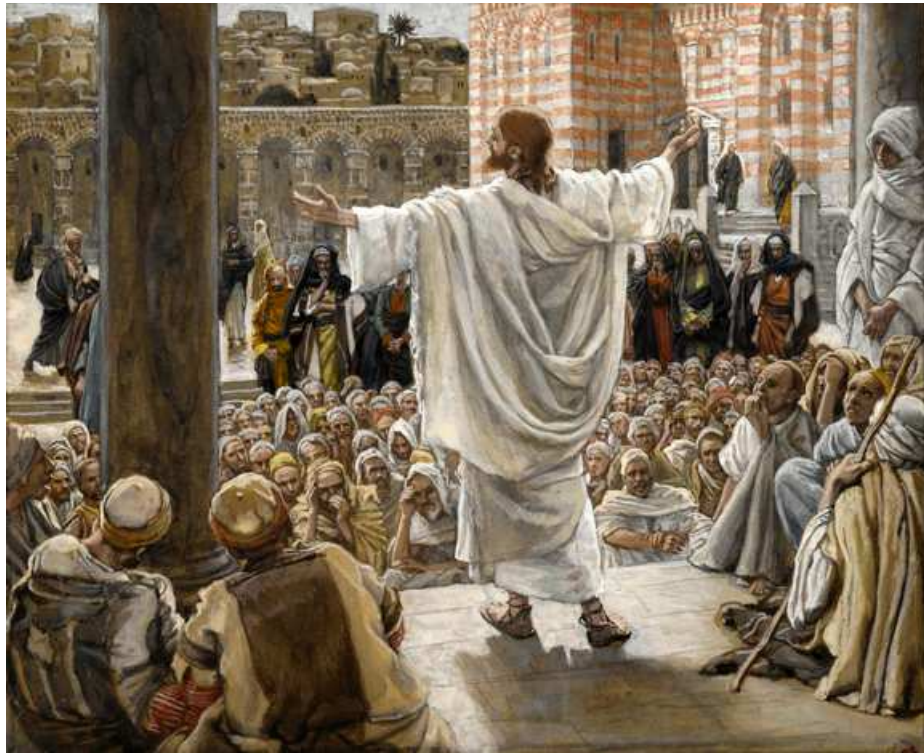
he is incorrect. Their raiment is truly "shining," but they do not put it on at death. It would be more correct to conceive of ourselves as wearing a garment of intensely brilliant soul-substance which is hidden by a dark and lusterless "coat of skin," a physical body. When

we drop that, the magnificent house from heaven spoken of by Paul (2 Cor 5) becomes our normal habitation of Light. It is the *soma psuchicon* or soul body (mistranslated *natural body* in 1 Cor. 15:44) in which we shall meet the Lord at His Coming, for "flesh and blood," such as we use at present, "cannot inherit the Kingdom of God. "

There is a great deal of difference in these auric emanations observed by the Rev. Miller, in fact, there are as many different auric types as there are people. The play of colors is never the same. If we were to watch the sunrise and sunset for a lifetime, we would never find two exactly alike as to color, cloud effect, etc. Similarly, when we watch the play of human emotions as revealed in the aura, there is an infinite variety even in the same person when placed in identical positions and conditions at different times.

In a sense, all sunsets are alike; certain people see no differences, but to the artist the variegated color-play is sometimes actually painful in its intensity. Some may also view the luminous auric cloud with but a vague appreciation of its import.

But when a Christ beholds the Promethean strug-



*J. James Tissot, Brooklyn Museum of Art*

*"O Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but you would not!"— Matt 23:37*

gles of poor blind humanity, what wonder that he cries, "Jerusalem, Jerusalem, how oft would I have gathered you under my wings!"

Unless we are prepared to become "men of sorrows," we should not wish for the extension of sight which enables its possessor to penetrate the opacity of the body revealing thereby the soul, for from thenceforth we are bound to bear our brother's burdens in addition to our own. But whoso becomes a *servant* has with all the sorrow also a joy and a peace that passeth all understanding.

When we have had our spiritual eyes opened, and have learned to see this heavenly vision, the Christ within the hearts of men, there are other steps that take us further along the path. When we learn to close our ears to the clashing and clamoring throng, to the quarrels of men over this, that, and the other unessential thing, when we have learned that the creeds, dogmas, and all earthly opinions are of no value, that there is only one voice in the universe worth listening to, the voice of our Father that speaketh ever to them that seek His face, then we shall be able to hear the Song of the Spheres, spoken of in the immortal *Faust* in the inspired words:

*The Sun intones His ancient song  
Mid rival chant of Brother spheres,  
His predestined course He speeds along,  
In thunderous path throughout the years.*

As in the case of the photosphere of the Sun that is seen only during an eclipse when the physical orb has been obscured, so it is also with the Song of the Spheres—it is not heard till all other sounds have been silenced, for it is the Father's voice. And in this sublime harmony of the spheres the keynotes of Wisdom, Strength and Beauty reverberate through the whole Universe, and in these vibrations we live, move and have our being. Love divine pours out upon us in unstinted measure through each cosmic chord to cheer the despondent and urge the laggard.

"Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your father...ye are of more value than many sparrows."  
"Come unto me ye that are weak and heavy laden," rest upon the great cosmic heart of the Father. His voice shall comfort and strengthen the soul. Each year and age this great cosmic chant changes.

Each life we learn to sing a new song. God in all and through all works His miracles in nature and in man.

We are usually deaf to the magic wrought by the silent sound of the divine word, but if we can learn to hear, we shall sense the true nearness of Our Father, closer than hands and feet. We shall know that we are never alone, never out of His loving care.

As the Sun and planets give both light and sound, so man also has his keynote of light and sound. In the medulla burns a light like the flame of a candle, but it does not burn steadily, quietly, and silently; it pulsates, and at the same time it emits a sound which varies from birth to death and may be said never to be the same. As it changes, so do we change, for this sound is the keynote of the human being. In it expressed his hopes and his fears, his sorrows and his joys as they have been worked out in the physical world, for this fire is kindled by the

archetype of the physical body.

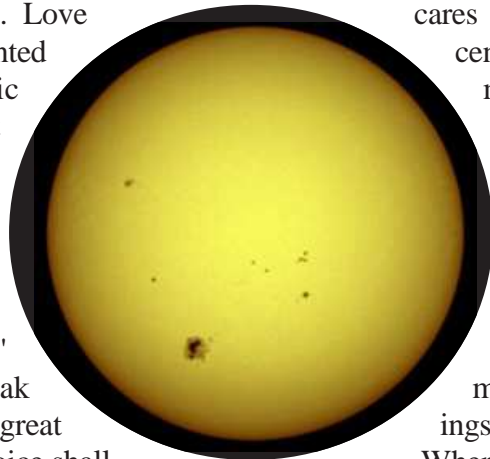
The archetype is a vacuous sphere, but by sounding a certain note it draws to itself all the physical concretions which we see here as its manifestation—the body which we call the man. In this sounding flame the greatest number of nerves in the human body have their root and origin. This place is the vital spot in man, the seat of life, the kernel of the shadow which Pastor Miller spoke about. When we find that point, we have almost reached the heart of the man. To reach that supreme point, other steps are necessary; however, we are usually so wrapped up in our

own interests, regardless of the interests and cares of other people, that we are self-centered. This must be overcome; we must learn to bury our own sorrows and joys, to stifle our own feelings, for just as the light of the Sun hides the photosphere, and the opaque physical body of man veils the beautiful auric atmosphere, so also our personal feelings and emotions and interests make us insensible to fellow feelings.

When we have learned to still the feeling of our own hearts, to think little of our own sorrows and joys, we begin to sense

the beating of the great Cosmic heart, which is now in travail to bring many sons to glory. The birth pangs of our Father-Mother in Heaven are sensed only by the Mystic in his highest and most sublime moments, when he has entirely stifled the selfish wailings of his own heart, for that is the strongest and most difficult enemy to overcome. But when that has been achieved he senses, as said, the Great Heart of our Father in Heaven. Thus step by step we approach the Light, even the Father of Lights in Whom there is "no shadow."

Let us make this very clear, that it may be a mark of some achievement to be able to see "the shadow"; it may mark a higher step in attainment to be able to hear "the voice in the silence"; but above everything, let us strive to feel the heart-beats of our fellows, to make their sorrows our own, to rejoice in their attainments and to guide them to our Father's bosom for peace and comfort. □



*Sun's Photosphere  
(with sunspots)*

NASEN

## READER'S QUESTIONS

### *How Are the 'Dead' Clothed?*

**Q**UESTION: *How do the so-called dead appear as to outer apparel? How are they clad? Does their thought mold the ethereal matter into garments or anything they desire to form? One would judge so from what is said in the Cosmo about the Desire World. Does the desire body take the shape of the dense body immediately after the silver cord is severed?*

**ANSWER:** Yes, it is possible for the so-called dead to form by their thoughts any article of clothing they desire. They usually think of themselves as being clothed in the conventional garb of the country in which they lived prior to their passing into the Desire World and therefore they appear so clothed without any particular effort of thought, but when they desire to obtain something new, or an unusual article of clothing, naturally they have to use their will power to bring that thing into existence; and such an article of clothing will last as long as the person thinks of himself as being in that apparel.

But this amenability of the desire stuff to the molding power of thought is also used in other directions. Generally speaking, when a person leaves the present world in consequence of an accident, he thinks of himself as being disfigured by that accident in a certain manner, perhaps minus a leg or arm or with a hole in the head. This would not inconvenience him at all; he can move about there of course just as easily without arms or legs; but it just shows the tendency of their thought to shape their desire body.

At the beginning of the war when such great numbers passed over into the Desire World with lesions of the most horrible nature, the Elder

Brothers and their pupils taught these people that by merely holding the thought that they were sound of limb and body they would at once be healed of their disfiguring lesions. This of course they immediately did. Now all newcomers, when they are able to understand matters over there, are at once healed of their wounds and amputations in that manner, so that to look at them nobody would think that they had passed over in consequence of an accident in the physical world.

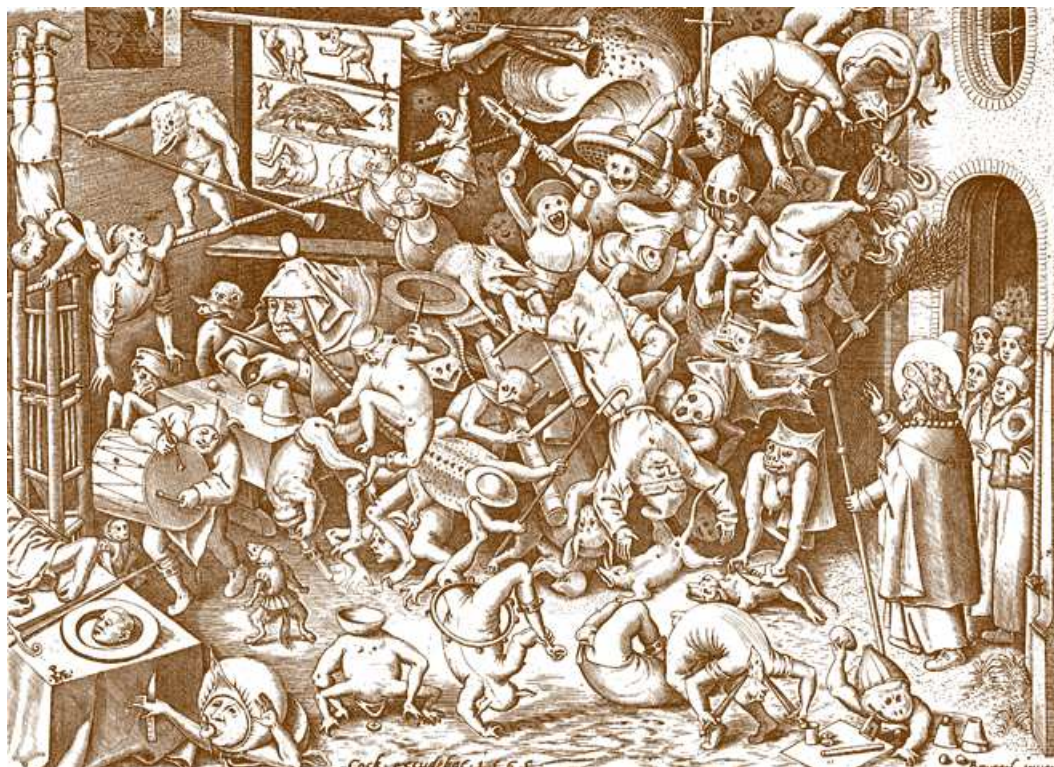
At the same time, however, this knowledge became so general that the people who have passed over since have availed themselves of this property of the desire stuff to be molded by thought in such a manner that they want to change their bodily appearance, so that perhaps those who are very corpulent want to appear more slim and, vice versa, those who are very thin want to appear as if they had more flesh. This change or transformation is not permanently successful, however, on account of the archetype, for it appears that the extra flesh put on a thin person or the quantity taken off one who is corpulent does not stay on or off permanently, but after a while the man who was originally thin becomes more slender and returns to his original stature while the person who tries to take off flesh finds himself putting it on by degrees, and then has to go through the process anew.

It is the same with people who attempt to mold their features and change them to an appearance that suits them better than their original one. However, changes affecting the features are less permanent, probably because the facial expression, there as here, is an indication of the nature of the soul. Therefore whatever is sham is quickly dispersed by the habitual thought of the person.

With regard to the second part of your question, we may say that during physical life the desire body is shaped more or less like an ovoid cloud surrounding the dense body and as soon as the person gains consciousness in the Desire World and begins to think of himself as having the shape of the dense body, then the desire body begins to assume that form. This transformation is facilitated by the fact that the soul body composed of the two upper ethers, the light ether and the reflecting ether, is still with the man, the Ego.

To put it more clearly and bring in a helpful comparison, we may remember that at the time when the Ego is coming down to rebirth the two lower ethers gathered around the seed-atom of the vital body are molded into a matrix by the Lords of Destiny—the Recording Angels and their agents—and this matrix is placed in the womb of the mother where the physical particles are embedded in it so that they gradually form the body of the child, which is then born.

At that time the child has no soul body. Whatever there may be of the two upper ethers is not assimilated until later in life and is built upon by deeds that are good and true. When this vehicle has reached a certain density, it is possible for the person to function in it as an Invisible Helper, and during soul flights the desire body molds itself readily into this prepared matrix. When he returns to the dense body the effort of will whereby he enters it automatically dissolves the intimate con-



Engraving, 1564, Peter Breugel the Elder (c. 1530-1569), Rijksmuseum, Amsterdam

#### **Fall of the Magician**

*Elementals in thrall to the magician Hermogenes have been freed by St. James ("the Greater"). Similar beings delight in terrifying egos who, released by death, are newly entered into the Desire World. Hermogenes (2 Tim. 1:16) opposed Paul's Christian ministry and sought to expose St. James as a fraud but found himself powerless against James' holy powers and repented of his black arts.*

nection between the desire body and the soul body. Later on, when the life in the physical world has been finished and the two lower ethers discarded with the dense body, the luminous soul body, or golden wedding garment, still remains with the higher vehicles, and into this matrix the desire body is molded at its birth into the invisible world.

So as the body of the child was made in conformity to the matrix of the two lower ethers before coming to physical birth, similarly the birth into the invisible world which follows death in the physical world is attended by an impregnation of the matrix formed of the two higher ethers with desire stuff to form the vehicle that may be used in that world.

But the so-called dead are not the only ones who have the power thus to mold desire stuff into any shape they please. This property is also shared by all the other denizens of that realm, even down to the elementals, and they very often use this faculty of transformation to frighten or mislead the new-

comer, as many a neophyte has found out to his consternation when he first enters the Desire World. For these little imps are quick to know when a person is a stranger and not conversant with the nature of things there and they seem to take a special delight in annoying newcomers by transforming themselves into the most grotesque and terrifying monsters. Then they may feign a ferocious attack on him and it seems to give them the keenest delight in the world if they are able to chase him into a corner and make him cringe with fear while they stand gnashing their teeth as if ready to devour him.

But the moment the neophyte learns that in reality there is nothing that can hurt him, that in his finer vehicles he is immune from all danger of being torn to pieces or devoured, and that a quiet laugh at the harmless creatures and a stern command to take themselves off is all that is needed to cause them to turn their attention elsewhere, they soon learn to leave him alone. He learns to force them to do his will, for in that world all creatures

who have not been individualized are compelled to do the bidding of higher intelligences, and man is among them.

Thus a man may take an elemental and form it into any shape he desires and use it to do his bidding. The beings thus created with his life and will power and given a certain mission to do will faithfully obey his orders, and according to the intensity which he puts into that work the thing will last for a longer or a shorter time. In this manner many so-called spooks have been created and given a mission lasting for centuries after the person who originally started the spell has gone into the higher Heaven World. That is probably the origin of the white lady who warns the Hohenzollerns of impending death. She and kindred apparitions which have given rise to so much speculation have been created by the superlative intensity of human desire launched into the Desire World under particularly painful or distressing circumstances, which wrought the required magic spell unbeknownst to the person himself. □

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## *Miscellaneous Interpretations*

### *Part 4*

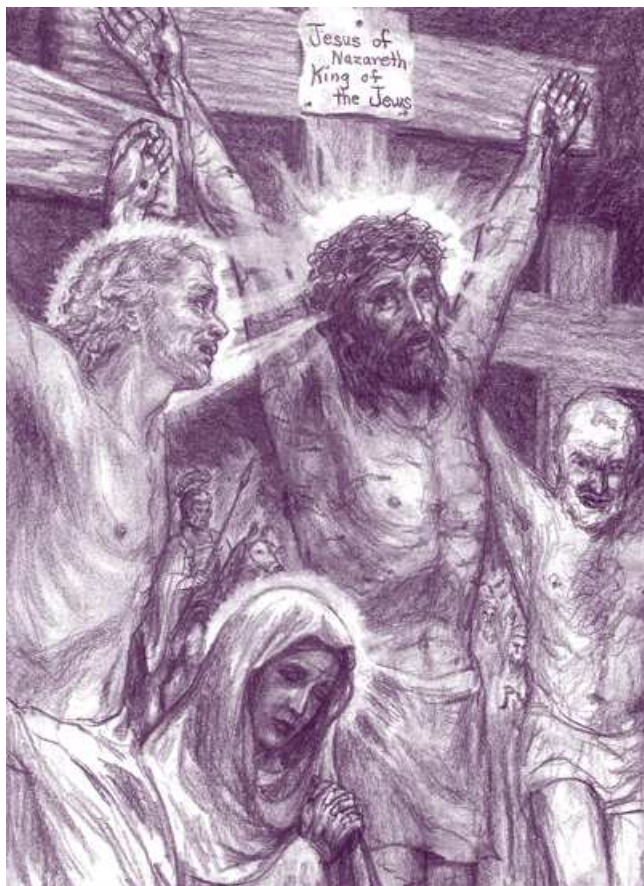
*"Today shalt thou be with me in Paradise."*—  
Luke 23:29-43

**T**HE NEW TESTAMENT was written in Greek, a language in which no punctuation marks are used. The punctuation marks in our Bible have been inserted by our later Bible translators, and punctuation often very radically changes the meaning of a sentence, as the following story will illustrate:

In a prayer meeting someone handed in a request which the pastor read thus: "A sailor going to sea, his mother-in-law desires the prayers of the congregation for his safe return to wife and child." The request was not punctuated at all, but would imply that the young man's mother-in-law was very solicitous to have him return safely to his wife and child and therefore desired the prayers of the congregation. Had the pastor read it without the comma, it would have implied that the sailor, going to see his mother-in-law desired the prayers of the congregation for his safe return to wife and child, and one would naturally think that the lady in question must be a Tartar when it was necessary for the young man to ask the prayers of the congregation before facing her.

In this case, if the words of the Christ are read thus: "Verily I say unto thee today, thou shalt be with me in paradise," they would imply that the thief would be with Christ at some future time not defined. But where the comma is placed before the word today, as in the Bible, it gives the the idea ordinarily held by people.

That this idea is absolutely wrong can be seen by the remark of the Christ just after His resurrection,



© Anna May McCallum

*The Crucifixion and the Good Thief*

when He said to the woman, "touch me not, for I have not yet ascended to my Father." If He promised the thief that he should be with Him in Paradise on the day of the crucifixion and three days later declared that He had not yet been there, the Christ would have been guilty of contradiction, which is, of course, an impossibility. Placing of the comma as suggested fully reconciles the meaning of the two passages; and besides, Peter [1 Peter 3: 19] tells us that in the interval He worked with the Spirits in Purgatory.

#### **The Two Crucified Thieves**

Contrary to the ordinarily accepted opinion, the four Gospels are not merely the biography of Jesus, the Christ. They are formulae of initiation of four different Mystery Schools, and in order to veil their esoteric meaning, the life and ministry of the Christ is



also intermingled. That could be done easily as all initiates, being cosmic characters, have similar experiences. It is truly said that unto the multitude the Christ spoke in parables, but the hidden meaning was given to His disciples in private. Paul also gave the milk to the weak and the meat to the strong ones. It was never intended at any time to give the hidden symbols to ordinary people, or to make the Bible "an open book of God," as people nowadays believe.

When reading in the Memory of Nature, we find that at the time of the crucifixion, there were not only two, but a number, who were crucified. The people at that time meted out capital punishment for the slightest offenses and there were always plenty to suffer those barbarous deaths. Thus, those who wanted to veil the hidden meaning of the Gospels were at no loss to find something wherewith to fill out the tale and obscure the points which are really vital in the crucifixion. The part of the story relating to the thieves, is, therefore, a true incident, without having anything to do with the esoteric meaning at all.

*"All that ever came before me are thieves and robbers."*—John 10:8

When man first came upon this Earth the dense body was built in the Polarian Epoch, and was vitalized by the interpenetration of a vital body in the Hyperborean Epoch. At that time man was like the Angels, male-female, a complete creative unit, able to create from himself by projecting his whole creative force—which is love. Later it became necessary for man to evolve a brain, and in order to accomplish that object one half of his creative force was turned inward in order to build the necessary organs. From that time on, man must seek the cooperation of someone having the other half of the sex force available for propagation. Now he loves selfishly to obtain the cooperation of another in propagation; the other half of the creative force wherewith he built his brain and larynx he also uses selfishly to think, because he desires to obtain knowledge.

Previously man had projected his whole creative force without reserve, unselfishly. Since the division of the sex force man has eventually become selfish and therefore by attraction a prey to others of like nature.

The Angels were the humanity of the Moon Period and have since attained to their present high development, but as in every great company there are

stragglers, so also in the case of the Angels there were some who did not attain—a class of beings which were behind the Angels but above humanity. They were in a sad state, for they could not follow the present development of the Angels and neither could they sink as low into matter as man. They could not, as the Angels, dispense with a brain, yet they were incapable of building one for themselves. So when humanity evolved the brain and spinal cord they saw an opportunity in woman, who expresses the negative pole of the creative force, imagination, the faculty which enables her to build a body in the womb. In order to gain access to her consciousness this intelligence took advantage of a perplexity then disturbing the woman on account of her exercise of the imaginative faculty.

At that time the eyes of humanity had not yet been opened; they were spiritual beings, not quite conscious of the possession of a physical body. The woman was the first to observe dimly that she and others possessed such an instrument, and she had observed that at certain times some of her friends whom she had previously perceived as having this physical appendage, had lost it, so she was troubled. From the Angels she could obtain no information, but this intelligence which appeared within herself in the serpentine spinal cord, enlightened her, and "the serpent said unto the woman, 'Hath God said, ye shall not eat of every Tree in the Garden?'" To which she answered that they had been forbidden "to eat of the Tree of Knowledge" under penalty of death. But the serpent said: "Ye shall not surely die, for God knows that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods, knowing good and evil."

The woman secured the cooperation of the man according to the instructions of Lucifer, the light giver, and since then their eyes have been opened; they have known good and evil. But prior to that time man had been unconscious of the possession of his body; it had fallen away from him at times, as the leaf falls from the tree, without inconveniencing him or disturbing him, for his consciousness had been focused in the Spiritual World at all times. But the Lucifer Spirits desired a power over him, a foothold in his brain and spinal cord. They incited him to break away from the yoke of the Angels and take the creative function into his own hands. By the oft

repeated and ignorant abuse of that faculty the consciousness of man was withdrawn from the Spiritual Worlds and focused in the Physical World. Then came death in all its present terrible aspects, for man now regards this Earth as the only real life. When that ends, he enters an existence of which he knows nothing and which he consequently fears.

Thus, on account of listening to Lucifer, the false light giver, man has become subject to sorrow, pain, and death. He has been robbed of his innocence and peace. The Christ came into the world to save humanity from sin, sorrow, and death. Therefore He called Himself the true light, and the others, who came before, He characterized as thieves and robbers, for they had robbed man of the spiritual sight though they had enlightened him in the physical sense.

*"Whosoever shall not receive the Kingdom of God as a little child shall not enter therein."*—Luke 18: 17

In the world around us we see the kingdom of men, where everyone is endeavoring to maintain his own position and depends upon his own ideas and his own self-assertion to hold that position against all comers. When anything new is presented to him, his mental attitude is usually tinged with skepticism. He fears to be deceived.

The attitude of a little child with regard to what it sees or hears is exactly the reverse of the position of its elders. The little child has no overwhelming sense of its own superior knowledge, but is frankly ignorant and therefore eminently teachable, and it was to this trait that the Savior referred in the passage quoted.

When we enter the higher life, we must first forget everything that we knew in the world. We must commence to look at things in an entirely different way, and when a new teaching is brought before us we must endeavor to receive it regardless of other facts previously observed. This is in order that we may be perfectly unbiased. Of course, we are not supposed to believe offhand that "black is white," but if someone seriously asserts that an object which we have



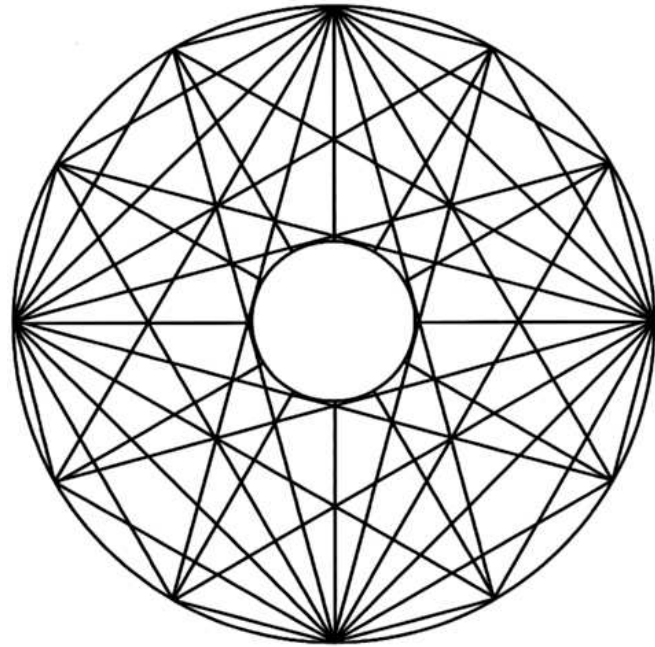
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hitherto regarded as black is really white, our mind should be sufficiently open to prevent us from passing judgment at once and saying, "Why, I know that that object is black." We should be willing to re-examine the object to see if there may not be a point of view whence that thing which we have thought black appears to be white. Only when we have made thorough examination and have found that the thing is really black from whatever point of view may we return to our previous opinion.

There is nothing so remarkable about a child as the flexible attitude of its mind which renders it so teachable, and the pupil who endeavors to live the higher life should always aim to keep his mind in that fluidic state, for as soon as our ideas have become set and incapable of being changed, our progress ceases. That was the great truth which the Christ was endeavoring to present to His hearers when He made the remark mentioned. □

—Max Heindel

## *Creative Astrological Analysis— Aspects*



**A**LL OF THE ASPECTS in use in astrology today can be obtained by dividing the circle of 360 degrees by an integer and taking either the result or its supplement. Let us review all the currently used aspects and see how this works out: conjunction ( $0^\circ$ ), the circle divided by 1; opposition ( $180^\circ$ ), the circle divided by 2; trine ( $120^\circ$ ), the circle divided by 3; square ( $90^\circ$ ), the circle divided by 4; quintile ( $72^\circ$ ), the circle divided by 5; sextile ( $60^\circ$ ), the circle divided by 6; septile ( $51.5^\circ$ ), the circle divided by 7; semisquare ( $45^\circ$ ), the circle divided by 8; nonagon ( $40^\circ$ ), the circle divided by 9; decile ( $36^\circ$ ), the circle divided by 10; semisextile ( $30^\circ$ ), the circle divided by 12; quindecile ( $24^\circ$ ), the circle divided by 15; vigintile ( $18^\circ$ ), the circle divided by 20; tridecile ( $108^\circ$ ), the supplement\* of the circle divided by 5 ( $72^\circ$ ); sesquare ( $135^\circ$ ), the supplement of the angle produced when a circle is divided by 8 ( $45^\circ$ ); biquintile ( $144^\circ$ ), the supplement of the angle produced when a circle is divided by 10 ( $36^\circ$ ); quincunx (150 degrees), the supplement of the angle produced when a circle is divided by 12 ( $30^\circ$ ). The parallel is not obtained by a division of the circle, but occurs when two planets are the same distance from the celestial equator.

divide the circle by increasingly larger integers, the resultant aspects are closer and closer together.

Below lists the results of dividing a circle by the numbers one through twelve and the number of degrees each aspect is separated from the next one.

1.	conjunction	$360^\circ$	$180^\circ$
2.	opposition	$180^\circ$	$60^\circ$
3.	trine	$120^\circ$	$30^\circ$
4.	square	$90^\circ$	$18^\circ$
5.	quintile	$72^\circ$	$12^\circ$
6.	sextile	$60^\circ$	$8.5^\circ$
7.	septile	$51.5^\circ$	$6.5^\circ$
8.	semisquare	$45^\circ$	$5^\circ$
9.	nonagon	$40^\circ$	$4^\circ$
10.	decile	$36^\circ$	$3.3^\circ$
11.	no name	$32.7^\circ$	$2.7^\circ$
12.	semisextile	$30^\circ$	$0^\circ$

From the galaxy of possible aspects, we must determine which ones are useful in astrological work. Otherwise, we shall find that it is possible to have an aspect from each planet in the horoscope to every other one, making analysis a hopelessly complicated mess. It is logical to suspect that the aspects obtained by using smaller integers are

The above method of obtaining aspects theoretically can yield an infinite number of aspects, for there are an infinite number of integers with which to divide the circle. But we can see that as we

\*A supplement is the quantity by which an arc or an angle falls short of  $180^\circ$  or a semicircle. If angle A in the diagram at left is  $45^\circ$ , then the supplement B is  $135^\circ$ .



more potent in their net effects than those obtained by using larger ones. It is further reasonable to assume that there must be a point beyond which the potency of an aspect becomes quite secondary in relationship to free will, other more powerful aspects to a planet, and the house and sign position of a planet. This renders the use of such an aspect relatively meaningless, because it would be subject to so much qualification. But we need to find some method whereby we can discover where this cutoff point should be placed.

As it is true that aspects become less potent as they are obtained from larger integers, so it is also true that each aspect in itself is more or less potent in its individual effect according to how far it is from exact. That is, each aspect has an "orb" within which it is considered to produce a valid effect when two planets are so placed. The closer to the exact degree of an aspect two such planets are, the more powerful is the effect of that aspect, while the closer to the outside limit of the orb they are, the less powerful the effect of that aspect. Once again, there is a point beyond which the effect of an aspect becomes so weak that it is negligible. And once again, there is the question of establishing what the outside limit of an orb should be.

By using both of these considerations together, we will find the solution to both problems.

If we used only the conjunction in a horoscope, we would be considering only the most powerful astrological configuration. To be consistent with such a practice, we also would have to allow only a very narrow orb of influence. If we allowed a wider orb, we would be admitting weaker influences and then would be justified in also allowing aspects that were weaker in net effect. Considering that the conjunction derives from the integer, we should also allow an orb of only one degree. If we used conjunctions and oppositions in the horoscope we could allow an orb of two degrees; using conjunctions, oppositions, and trines we could

allow a three degree orb, and so on,

It is obvious that we will soon reach a point where our orbs will begin to be so large they will start overlapping one another, making it possible for a planet to be in more than one aspect relationship to another planet due to overly wide orbs. If we can find the point where this begins to happen, we will have the solutions we want.

The point we are looking for lies between the sextile and quintile. Allowing as far as the sextile aspect, we would use a six degree orb. The distance between the sextile and quintile is

twelve degrees, so that a six degree orb from each aspect would just meet but not overlap. To demonstrate that this is the point we want, let us examine the case of the next higher aspect—the septile. In this case we would use a seven degree orb. Such a situation would give an overlapping area of about 5.5 degrees between the septile and sextile and two degrees between the sextile and quintile. Therefore, the highest aspect that we should use is the sextile, and the widest orb should be six degrees.

Let us state this as follows: the highest aspect whose net effect can be considered without undue qualification is the sextile, and the widest orb within which the *net effect* of each aspect from the sextile on down can be considered without undue uncertainty is 6 degrees.

However, despite this theorem, we are going to have to make somewhat of an exception for the conjunction and opposition. Diagram 1 shows the different aspect configurations possible for a single planet. We observe that there are two possible aspect positions for the sextile, quintile, square, and trine but only one each for the conjunction and opposition. It is as if the conjunction and opposition each combined two aspects into one. As a consequence, they extend their orb of influence beyond the usual six degrees. It does not seem proper to double the orb for these aspects, as the process is not necessarily additive. An orb of eight

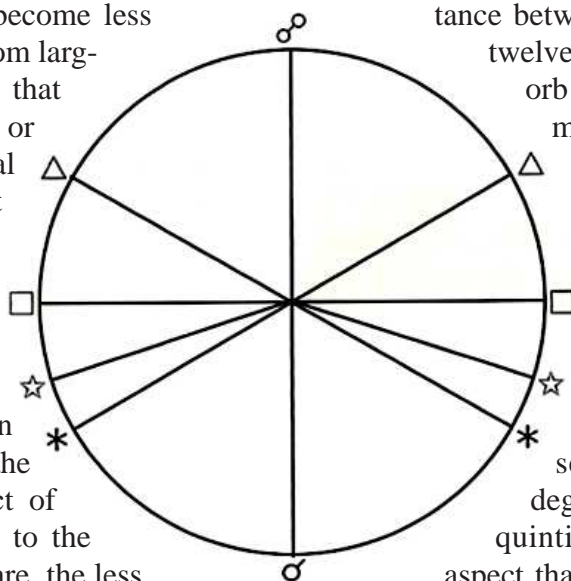


Diagram 1

degrees is suggested.

It seems quite reasonable that those aspects which are obtained by the use of supplementary angles are very secondary in nature.

We recall that personal planets indicate forces which are internal in man; thus, aspects between them indicate how these several internal forces relate together harmoniously or dissonantly in one's daily life.

Aspects from personal to impersonal planets indicate how one's individual qualities are helped or hindered by, or themselves help or hinder, the generational consciousness that one is born into, and by other forces that originate externally.

Aspects between impersonal planets of themselves do not have much importance in the personal chart since they indicate the working together of nonindigenous forces. This is not to say that such aspects have no influence over an individual, but when an individual reacts to such an aspect he is not doing so as an individual, but as a participant in a collective consciousness.

However, the above case alters when, in addition, a personal planet conjuncts one of the impersonal planets and makes the same aspect to the second impersonal planet as the first one does. In this case, the person has identified with and allied himself in some way, depending on the planet, to the external pattern. He is then more sensitive and responsive to that pattern.

Aspects from planets to the ASC, MC, and Part of Fortune are "one way" aspects. This is because these three points are not planets but abstract points in space. Consequently, they can be influenced by other forces but cannot themselves influence anything. For example, an aspect between the Sun and the Ascendent is an avenue of expression for the forces of the Sun, but the Ascendent does not act directly back on the Sun; the Sun is not an avenue of expression for the "forces" of the Ascendent. Of course, the Ascendent influences the Sun indirectly by virtue of the fact that it gives the latter an outlet for expression. Mutual aspects among the ASC, MC, and Part of Fortune are of no consequence.

We have six different aspects to consider, three of which obtain from odd integers and three from

even. The conjunction, trine, and quintile obtain from the integers 1, 3, and 5, while the opposition, square, and sextile obtain from the integers 2, 4, and 6. The difference between these two sets of aspects can be compared to the difference between harmony and dissonance in music. The former set is the one which represents harmony, and the latter, dissonance.

We must try to stay away from the idea of "good" or "bad" in dealing with aspects. In examining music we find that both harmony and dissonance have their place, and each have their good and bad points. Harmony is pleasant to the ear and restful to the mind, but at the same time, it does not have any forward impetus or tendency to lead anywhere. It is satisfied with where it is. Dissonance is "incomplete" to the ear and agitating to the mind, but it also demands further development and as a consequence it leads somewhere.

Similarly, harmonious aspects in a horoscope lead to experiences and situations that a person generally would consider to be "comfortable" and which do not require any great effort on his part. Since these aspects are not generally stimulating in nature, the person must himself supply the incentive which is necessary to reap the full benefit therefrom.

If a horoscope is overbalanced with harmonious aspects as compared to dissonant ones, the life tends to be vapid and devoid of fruits produced through individual efforts. Such a person may find life easy, but then again he may be led into very undesirable paths due to his tendency to want to take things easy and desire to attain results without having to struggle for them. There is a tendency to strive for desired goals through intense, sporadic, but short-lived efforts rather than through patient, persistent, sustained efforts.

Dissonant aspects in a horoscope lead to experiences and situations that a person would generally interpret to be unpleasant, and they therefore draw a great deal of attention. Since these aspects are not very restful, the person himself must supply the peace and equipoise that are necessary to derive the full benefit therefrom. These aspects generally produce results of some definite kind through individual initiative, either good or bad, depending on how the person has chosen to handle

the indicated dissonance.

A horoscope that has an overabundance of dissonant aspects in relation to harmonious ones tends toward a life of constant stress and strain, which may lead to many undesirable results due to continual frustration, tension, and strife. On the other hand, continual struggle may also lead to a highly productive life due to the power and insight gained in overcoming dissonance.

To summarize: harmonious aspects are passive while dissonant aspects are progressive. Harmonious aspects need initiative and expressiveness to operate to best advantage, while dissonant aspects need calmness and equipoise to operate to best advantage.

It would be most desirable to have at least one of each kind of aspect in a horoscope. A lack of any one type of aspect leads to a corresponding lack in the person's life, which can be determined from the nature of the aspects as given further on.

There is a tendency in astrology to regard a planet having few aspects as being "weak," while a planet having many aspects is considered "strong." It is true that such a situation may render a planet more or less prominent or influential, since many aspects would indicate that a planet is involved in the affairs of many other planets, while this would not occur with a planet having few aspects. But that has nothing to do with how strong or important a planet in itself may be. Every planet in the horoscope has its part to play and that makes each one important. A planet having no aspects becomes important by that very fact, for it shows a lack of integration which must be corrected if the person is to live a balanced life.

Strength or weakness is more a function of sign and house position than it is of aspects. Mars in Aries and the 10th house is a strong Mars regardless of aspects or their lack. A lack of aspects would indicate, instead, that a strong, energetic, initiative impulse exercised in positions of authority needs to be integrated with other areas of the person's life. It would show that this impulse does not tend to carryover into other types of situations or work with other forces.

Thus we may say that aspects indicate the degree of prominence or influence a planet has due to its integration and relationship with other plan-



A. Kircher, *Iter exstaticum* (Ed. Caspar Schott), Würzburg, 1671, Stadtbibliothek Mainz

*Kircher, holding a compass, receives instruction from the angel Cosmiel, who is guiding him on an extended dream journey through the competing astronomical systems existing in his day (middle seventeenth century). Kircher favored the cosmology of the Danish astronomer Tycho Brahe, since he wanted to do justice to the fundamental experience of geocentricity, while, at the same time desiring to give an appropriate status to the sun (and the still novel, and in some quarters heretical, Copernican system) which, in the hermetic view, represents the divine in the cosmos. While the sun is the center of our physical cosmos, astrology is a geocentric science in that it studies extraterrestrial influences as they impact upon Earth. This Earth-centered perspective actually accords with cosmic reality in the Desire World.*

ets, that every planet is important in its own way, and that strength is a function of essential and accidental dignity.

**Conjunction**—A conjunction indicates two planets in simultaneous expression. Activation of the forces of the planet automatically activates the forces of the other. If the natures of the two planets are agreeable the expression will tend to be positive; but if the natures of the planets are antagonistic there will be a tendency toward negative

expression. There may be a need to learn to use the forces of the two planets individually—to be able to utilize the forces of one without letting those of the other get in the way.

**Opposition**—This aspect is the corollary of the conjunction in that planets in opposition work on an either/or basis: the expression of the forces of one planet tends to shut off the expression of those of the other. Thus, there is a tendency to swing from one extreme to the other, to express first one and then the other in an exclusive manner. This obviously indicates a need to balance the two forces and be able to work with both of them together without sacrificing the one for the other.

**Trine**—This aspect indicates mutual support. Two planets in trine contribute to each other without dominating or overwhelming one another. Each planet primarily expresses its own nature and yet receives an undercurrent of support from the other. The need here is to make use of the support that is offered in a constructive way rather than to let it go to waste by neglecting its development.

**Square**—The square indicates a struggle for domination. In one sense this is a corollary of the trine, because here each planet wishes to take control of the other and assert its nature to the detriment of the other. Each tries to subvert the other to its own ends. The need here is to manipulate the escalating forces to mutually support, rather than inhibit, each other.

**Quintile**—Two planets in quintile aspect form a symbiotic relationship. Each works with purposeful intent to help advantageously the other. Each willingly sacrifices its interests to the needs of the other. We could say that each planet helps itself by helping the other. Sometimes, it even happens that the two planets seem to exchange places in the horoscope for a while. As with the trine, the need with the quintile is to make use of the symbiosis. Otherwise, there develops a feeling of a lack of fulfillment and a disappointment of expectations.

**Sextile**—Two planets in sextile aspect form a parasitic relationship, which is the negative form of symbiosis. Here each planet helps itself by taking from the other, and although there may be no intention purposely to hurt the other, still, neither is there any concern as to whether the other is

being helped or hindered. Each planet has its own interests at heart and takes advantage accordingly of what the other has to offer.

This aspect has traditionally been considered a "good" aspect, and, unfortunately, this is perhaps an unfavorable reflection upon many people's idea of how to "get ahead" in the world. It is true that something is usually gained through the sextile, but at a cost in most cases. The need shown by a sextile is for less self-seeking and more consideration between the two principles involved.

**Parallel**—This aspect tends to intensify whatever other aspect may be in effect between two planets, and thus make that aspect more influential. When there is a parallel between two planets that have no other relationship, the parallel does not count for a great deal.

Although the parallel is not too significant in the natal chart, it does have its role in progressions, for in progressions one is concerned with which influences are most active in a person's life at a particular time. A parallel will indicate when the forces of a planet are more intense than usual, and, therefore more apt to be noticed.

Some astrology texts make a case for applying and separating, waxing and waning aspects. These are refinements in aspect theory and no doubt have some import. Generally, they are considered to operate as follows: applying aspects are building toward a climax and tend to increase their potency with time, while separating aspects are toning down from a climax and tend to decrease in potency with time. *Waxing aspects* are those in which the faster moving planet is moving away from the slower, toward an opposition, and have a more personal tinge that looks toward inner or self-development. *Waning aspects* are those in which the faster planet is moving toward the slower, toward a conjunction, and have a more social tinge which looks toward outer development through sharing.

However, it would seem that these concepts are more applicable to progressions and transits than they are to the natal chart. The natal chart is like a character print which shows the possibilities for a life, while progressions and transits are like a timetable that shows when the indicated possibilities will have a chance to become manifest. Thus, the

natal chart is static while progressions and transits are in motion, and the concepts of applying and separating, waxing and waning, are concepts that apply to planets in motion. Of course, this is not to say that the above mentioned concepts have no application to the natal chart.

Let us look at midpoints since they have been prominently in the astrological news. A planet is at a midpoint when it is half-way between two other planets, regardless of whether or not there are any aspects involved. A planet so placed is said to be "activated," and to influence a person according to its own nature and the combined natures of the planets which are activating it. The theoretical significance of midpoints cannot be denied, but once again, they seem to be one of those factors that do more to confuse the issue than clarity it.

The nature of midpoints is similar to the nature of parallels. They have the effect of intensifying the force of a planet and making it more prominent. They are also similar to the parallel in that,

unless there is an aspect involved, they do not count for much.

It turns out that traditional astrology already takes account of those midpoint situations that are important by recognizing aspect patterns. In Grand-Trines and Grand-Crosses, each planet falls at the midpoint of two others; in a Grand-Sextile, each planet falls at the midpoint of two other pairs of planets; in a T-Cross, the squared planet falls at the midpoint of the two that are in opposition. There are similar situations in which a planet makes sextiles or quintiles to two planets on either side of itself.

In situations such as the above, the symmetry of the pattern and the intensification caused by midpoints set up a resonant condition in which the usual aspect orbs can be widened, sometimes to as much as 10 degrees. It is recognized that such patterns are significantly more potent than the average aspect. □

—Karl Kleinstick

## Astro-Diagnosis— A Guide to Healing

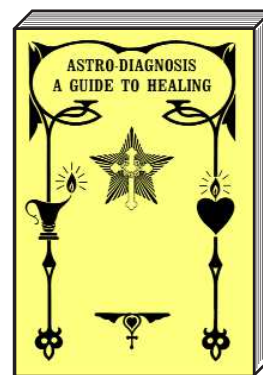
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## *Evolution as Shown in the Zodiac*

### *Part 2*

**W**HEN WE CONSIDER the zodiac in its religious as well as its evolutionary aspects by means of the six pairs of opposite signs into which the twelve may be divided, we also commence with Cancer and Capricorn for the reason given in the previous article [November/December 1998 *Rays*]; namely, that these are the solstitial points where the Sun reaches its highest and lowest declination.

Considered in this manner we find that there are two sets of three pairs of signs, the first being Cancer and Capricorn, Gemini and Sagittarius, Taurus and Scorpio. In these three pairs of signs we may read the history of human evolution and religion in the early, middle, and latter third of the Atlantean Epoch. In the other three pairs of signs—Aries and Libra, Pisces and Virgo, Aquarius and Leo—we find the key to man's development during the Aryan Epoch.

This epoch is also divisible into three distinct periods: the Aryan Age, from Moses to Christ, which comes under Aries-Libra; the Piscean Age which takes in the last two thousand years under Pisces-Virgo Catholicism; and the two thousand years which are ahead of us, called the Aquarian Age, where the signs Aquarius and Leo are illuminated and vivified by the solar precession for the upliftment of the Son of Man (Aquarius) by the Christ within, the Lion of Judah (Leo), to the estate of Superman.



Denderah Zodiac, based on drawing by artists of the Napoleonic expedition, ca. 1799

*The Zodiac was on the ceiling of the Temple of Isis at Denderah. It is said to represent midnight of the summer solstice 700 B. C, when Sirius rose at dawn with the sun. The scarab or beetle may be seen (above the Lion treading on a uraeus-like serpent) as the symbol for Cancer.*

It must not be thought however, that the Atlantean Epoch only lasted while the Sun by precession went through Cancer, Gemini, and Taurus a period of only six thousand and a few hundred years; far from it. But there are spirals within spirals and recapitulation takes place in the epochs and races, so that we may know what is the general destiny by looking at the Sun's passage through these signs and therewith taking this import and symbolism into consideration.

It may also be said that the further we advance the smaller do the spirals become, the shorter the time in which a given improvement is made, because of the proficiency we attained in former ages, and therefore it is extremely probable that this present is the last lap, that the coming Aquarian Age is the final preparatory school day which will

Studio 31

fit us for the new age, the Sixth Epoch, and that this will begin when the Sun by precession enters Capricorn.

This, of course, would mean that the Second Advent must take place just before that time, and though it seems to us that so many signs point that way, this is a mere surmise and may not have any truth in it at all. Thousands of people have been misled, during all the ages that we know of, to think that Christ would soon be here; it is, however, better that we are looking forward to it than if we should say with some that it will never take place. In that case the Great Day will find us unprepared and we should find ourselves among the stragglers who are unfit to attend the wedding feast of the higher Self to the lower because lacking the "soul body" which is the "wedding garment" that enfolds them.

The Sun's passage by precession through the sphere of Cancer with its opposite sign Capricorn, designates the early third of the Atlantean period, which was intensely watery, as the whole earth was surrounded by a dense drenching fog, and the Nibelung, or "Children of the Mist," lived then in the basins of the Earth. Cancer was not then represented by the same symbol as today; in ancient times, it was pictorially figured as a beetle or scarab. This was the signature of the soul, for then mankind was much less body than soul.

The sign Cancer is watery in its nature, and the fish part of Capricorn in the opposite sign also helps to symbolize this state of life under water when the Sun went through the watery sign Cancer by precession. The Moon, the planet of fecundation, points mystically to this period of germination, when mankind first commenced to exercise the creative function at the dictates of desire inculcated by the Lucifer Spirits. Thus they opened the Gate of physical Life through Cancer, and strayed into the terrestrial sphere; but opposite stood Saturn, the ruler of Capricorn, ready to slay them with his scythe, and usher them through the Gate of Death back into the spiritual realms where they are at home.

### **GEMINI-SAGITTARIUS**

Our condition during the middle third of the Atlantean Epoch is illustrated in the Sun's passage

through the sign Gemini, the Twins, which aptly represent infant humanity. During this age the division of soul from soul by the veil of flesh, which we call the body, became more noticeable, for the atmosphere had already cleared to a considerable extent, and the faculties of the spirit had become more focused in its physical instrument.

With this delusion of the personal self there came at once the idea of 'me' and 'thee,' 'mine' and 'thine.' Our individual interests commenced to clash with those of others, so that a tragedy such as that recorded between Cain and Abel became possible. Nor was the shedding of blood confined to human beings, for we learn from the Bible that "Nimrod was a mighty hunter." This savage ideal was expressed in the Celestial Centaur, with his bow and arrow.

But both of these pairs of opposites—Cancer-Capricorn and Gemini-Sagittarius—may be considered pre-historic hieroglyphics of a development accomplished in sidereal years, long past, though none the less important on that account. Our own times, with the development prescribed for them, are symbolically represented in the two pairs of signs within the fixed cross: the Bull, the Lion, the Serpent and the Man.

For that reason the two pairs of opposites comprising the fixed signs, Taurus-Scorpio, and Leo-Aquarius, are mentioned in the Bible, and we shall find that our modern systems of religion are full of allusions to the three pairs of opposites, Aries-Libra, Pisces-Virgo, and Aquarius-Leo. These three pairs of opposites are, as already stated, emblematic of the development in the entire Aryan Epoch. In the first third of this epoch the Sun by precession went through the sign Aries, the middle third of the Aryan Epoch finds the Sun by precession in Pisces, and during the last third of this epoch the Sun will go through the sign Aquarius. Then the solstitial point Capricorn will see the inauguration of a new cycle or age.

The spiritual preparation for this development commenced about thirteen thousand B.C. when the Sun by precession was in the sign Libra, the Balance, the last time. Different phases of this germinal impregnation of the people then living were carried on during the precessional travel of the Sun

through Virgo, Leo, and culminated in Cancer about eight thousand B.c. when the last of Atlantis was destroyed by water, substantially as related by the Egyptian priests to Plato. We shall see presently how those germinal ideals, given to humanity in those far, by-gone days have grown and flowered into factors of human development and spiritual standards of the greatest importance.

### TAURUS - SCORPIO

In the latter third of Atlantis, egoism had developed to a far greater degree than before, the spiritual sight had been lost by the larger majority of the people who then lived entirely on the material plane and gloried particularly in their material possessions.

The Bull was very properly worshiped by them, being an emblem of strength necessary to conquer the material world. It was on account of its prodigious strength an invaluable aid in all their work. The proverb about "the flesh pots of Egypt" has remained illustrative to the present day to show how abundantly that animal supplied their physical need for food, the milk of the female being also an important article of diet. The possession of many cattle was therefore ardently desired by the ancient infant nations and the worship of the Bull was inaugurated under the solar precession through Taurus during earlier great sidereal years, and was continued to the comparatively modern times, when the Sun by precession went through the sign of the celestial Bull for the last time.

At that point when the Sun entered the sign of the Lamb, Aries, the Aryan religions were inaugurated. The religion of the Lamb is to hold sway for the next sidereal year, while the Sun by precession passes around the twelve signs of the zodiac, as the religion of the Bull has held dominion during the previous celestial year from the time the Sun entered Taurus, until it left the same sign on its next passage.

New religions, however, are not revealed in their fullness at the beginning; they are started and go



Oil on canvas, 1860-65, Robert Walter Weir, Smithsonian American Art Museum, Washington, D.C.

#### *Moses Viewing the Promised Land*

*As the Manu or Leader of the Atlantean pioneers guided his charges out of the flood-doomed continent and was given the vision of post-Atlantean earth from Himalayan heights, so Moses led his people out of Egypt, across the Red Sea, into the land promised them by the Jehovah.*

through a period of gestation long before the religion which they are to succeed comes into material existence. Similarly, an ancient religion about to be abrogated survives long after the religion which succeeds it has become the official source for upliftment of humanity. The original Semites, chosen to inaugurate the worship of the Lamb, Aries, during Aryan Epoch, were taken from Egypt, the home, of the Bull, "Taurus." Not our modern Egypt however. The story of Pharaoh who endeavored to prevent their emigration and was drowned has reference to Atlantis, which was submerged thousands of years before Moses is supposed to have made his escape with the Israelites through the "Red Sea."

The facts underlying the story are that a multitude of people left the land where the bull "Taurus" was worshiped (Atlantis or Egypt), whose inhabitants drowned, to seek a "promised land" beyond the water which had engulfed an "ungodly nation." There they were dedicated to the worship of the "Lamb" Aries, which had been slain in "Egypt" (Atlantis). Through its blood these pioneers had

been preserved from death, and it was thus "the Lamb slain from the foundation of the [present] world," which we call the Aryan Epoch.

Noah's escape presents another phase of the same occurrence relating that the mists which had enveloped Atlantis condensed to rain, flooding the basins of the earth and leaving clear atmosphere in which the rainbow was seen for the first time at the opening of the New Age, the Aryan Epoch, where a new Covenant was made with the pioneers of the polity then ushered in.

Atlantis was the home of the Bull, Taurus, and when the Sun by precession was leaving that sign the last time, the religion of the Lamb, Aries, was definitely ushered in. Thenceforth, the worship of the Bull was abrogated, and when any of the pioneer race, brought out from the ancient Atlantean dispensation by the blood the Lamb, Aries, backslid and worshiped the Taurean "Calf," they acted contrary to the law of progress and were therefore "idolaters" and an abomination to the divine hierarchs whose task it was to guide them during the ages preceding the advent of Christ. On account of repeated transgressions many were "lost," and they are the Jews of today who still retain their Atlantean traits (see *Cosmo-Conception*).

Apart from the astrological key, the Bible is truly a closed book; but with this key, the matter is different. In the Old Testament reference is made to two classes of animals: bulls, which were Taurean, and sheep and goats which were Arian. These alone were used as sacrifices. (Turtle-doves were permitted as a concession to poverty). All the principal characters of the old dispensation were shepherds (Arian) and Christ also announces Himself as the Good Shepherd.

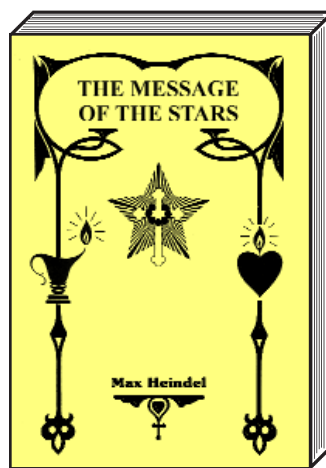
In the New Testament we find another animal, the fish, attaining great prominence, and the apostles were called to be "Fishers of Men," for then the sun by precession was nearing the cusp of Pisces, the Fish, and Christ spoke of the time when the Son of Man (Aquarius) shall come. Thus our evolutionary journey is mapped out in the hidden astrological allusions of the Bible.

The student now has a line on the march of events, which it is well to keep in mind. □

—Max Heindel

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## *Occult Signs and Symbols*

**T**HESE ARE NOT ARBITRARY symbols\*, to be interpreted by reason, but written "characters" of spiritual science. The latter does not invent such "signs" with the intellect or arbitrary imagination, but merely reproduces in them what actually lies before the spiritual faculty of sight in supersensible worlds. All speculations and intellectual explanations, however able, are out of place in dealing with such signs, since they are not arrived at by thought, but are purely a description of what the so-called "seer" perceives in unseen worlds. The signs reproduced here are a description of experiences in the astral [Desire] and "spiritual" (Devachanic) [Thought] worlds. The seals of the first seven plates represent actual facts of the astral world, and the seven columns facts of the spiritual world.

But whereas the seals reproduce directly the experiences of spiritual sight, this is not the case with the seven columns. For perceptions in the spiritual world, as distinct from the astral world, are rather to be compared with spiritual hearing than with sight. But spiritual hearing should not be considered as similar to hearing in the physical world, although it may be compared with it. Experiences of spiritual hearing can only be expressed in a picture, by being translated from "sounds" into form.

\* This article is a translation of the German text, Introduction to Pictures of Occult Seals and Columns (GA 284-85, Rudolf Steiner Verlag, Dornach, 1977), delivered by Rudolf Steiner at the Theosophical Congress in Munich, May 1907, for which the seven occult seals herein described were prepared and where they were first exhibited. The seals were painted by C. Rettich based on sketches provided by Steiner.



*Seal I*

This has been done in the case of the columns, the nature of which is only intelligible when the forms are thought of as plastic, not pictorial.

According to spiritual science, the causes of the things in the physical world are situated in the supersensible or unseen. What is manifested physically has its archetypes or primeval pictures in the astral worlds and its spiritual original forces (primal tones or sounds) in the spiritual world. The seven seals give the astral archetypes of human evolution on earth, in accordance with spiritual science. When the seer on the astral plane traces that evolution back into the remote past and on into the distant future, these periods are displayed to him in the seven seals now given. He has not to invent anything, but merely to understand the facts he spiritually perceives.

**Seal I** represents comprehensively the entire earthly evolution of man. This and other seals of the series may in a certain sense be also found described in the *Revelation of St. John*, or the *Apocalypse*. One who is able to understand that book as interpreted by spiritual science, sees in it nothing else than a description in words of what the

seer perceives as human evolution on the astral plane in archetypes. He then understands the first words of the book, which, in an approximately accurate reproduction, runs thus: "The revelation of Jesus Christ, which God gave him, to show unto his servants that shortly necessary things will come to pass; this was sent in signs by God's angel unto his servant John: who bare witness of the Word of God and of its revelation through Jesus Christ, as he beheld it." The "signs" which he beheld have been described by the recorder of the "hidden revelation." It will be found that in many respects the following seals are similar to what is described in the *Apocalypse*, yet not exactly so. For behind our pictures there lies a method of spiritual science which, though in harmony with all traditions, has yet been developed in its own form, corresponding to the modern spiritual needs of mankind, since the 14th century, in the circles whose mission it is to cherish these things. Here however, when necessary, the description is given with reference to the *Revelation of St. John*. It must be expressly stated that many things in the seven seals have already been published in various works of recent times; but one who is initiated in such matters may find that other reproductions deviate in many points from the form here given, which is intended to represent the genuine basis existing in spiritual science.

With the first seal may be compared its description in the *Apocalypse*: "And I turned to hear the sounds which reached me; and then I saw seven golden lamps, and in the midst of the lamps one like unto the Son of Man, in a long garment and with a golden girdle about his loins; and his head and hair were shining white like wool or snow, and his eyes were as a flame of fire. And his feet were of living fire as though burning in a furnace, and his voice was like the sound of many waters. And in his right hand were seven stars, and out of his mouth came a sharp two-edged sword and his countenance was as the sun shineth in his strength." Here, in general images, most far-reaching mysteries of human evolution are indicated. If we were to describe fully what the seer can behold in these pictures, a large book would have to be written. We will only give a few indications.

Every sign and form in the seals is significant, and what is said here can only be a portion of the



*Seal II*

whole. Amongst human organs and means of expression are some which in their present shape represent the declining stages of development of earlier forms, and which have therefore passed their climax of perfection; but others represent early stages of a development which is on the upward grade. These parts are as yet imperfect in man, and will in the future have quite different and higher tasks to fulfill. An organ which will be much higher and more perfect in the future than it is now is the organ of speech, with everything connected with it. In indicating this we are touching upon a great mystery of existence, which is also called the "Mystery of the Creative Word." The future functions of this organ, when man is spiritualized, will be those of production or generation.

In myths and religious narratives this future spiritualized manner of production is indicated by the image, which is synonymous with the truth, of a fiery "sword" coming out of the mouth. The first stages of man's earthly development ran their course at a period when the earth was still "fiery"; and the first human incarnations were formed out of the element of fire. At the end of his earthly career man will himself radiate his inner being outward creatively by the force of the element of fire. This continuous development from the beginning to the end of the earth reveals itself to the seer when he



*Seal III*



*Seal IV*

sees on the astral plane the archetype of evolving man, as it is reproduced in the first seal.

The beginning of earthly evolution stands forth in the fiery feet, its end in the fiery countenance, and the complete power of the creative word, to be finally won, is seen in the fiery sword coming out of the mouth. While this evolution is in progress, man's development and the powers he unfolds in the course of it are under the successive influence of forces which are expressed in the seven stars in the right hand. Every line and point in the picture represents in some way what is connected with the comprehensive mystery of human development.

**Seal II** represents one of the first evolutionary states of earthly humanity, with all that belongs to it. In the remote past, earth-man had in him what now is possessed by animals which were left behind at an earlier stage of human development—the group-soul. When imaginative clairvoyance, looking back on past ages, traces human group-souls on the astral plane, their various forms may be reduced to four fundamental types. And these are reproduced in the four Apocalyptic animals of the second seal: the lion, ox, eagle and that form which as a group-soul approximates to the individual soul of contemporary man, and which is therefore called man. This touches on the truth of what is elsewhere often interpreted as a barren allegory.

**Seal III** represents the mysteries of the so-called harmony of the spheres. Man experiences these mysteries in the interval between death and a new birth (in spirit-land)...But it must be borne in mind, with regard to all these seals, that they only depict the experiences of the astral world. There are other worlds than the astral world itself which may be contemplated within that world. Our physical world may be observed in its archetypes on the astral plane. And the spiritual world is to be beheld on that plane in its copies. Thus the third seal represents the astral copies of spirit-land. The angels blowing trumpets represents the spiritual primordial essences of world-phenomena; the trumpet sounds themselves [are] the forces flowing out into the world from those primordial essences, and by means of which beings and things are built up and maintained in their growth and activity.

The "Apocalyptic riders" represent the main points of development through which a human individuality passes in the course of many incarnations and which are represented on the astral plane in the riders on horses: a shining white horse expressing a very early stage of soul-development; a flame-colored horse indicating the warrior stage of the soul's development; a black horse corresponding to the stage when only the soul's outer physical perception is developed; and a gleaming green horse, the pic-



*Seal V*



*Seal VI*

ture of the ripe soul, which has gained the mastery over the body (hence the green color, which appears as the expression of vital forces working from within outward).

**Seal IV** represents, among other things, two pillars, one of which rises out of the sea, the other out of the land. In these pillars is indicated the mystery of the part played in human evolution by red, or oxygenated, blood, and blue, or carbonated, blood. The human ego passes through its evolution in the earth's cycle by bringing its life to physical expression in the action and reaction upon each other of red blood, without which there would be no life, and blue blood, without which there would be no knowledge. Blue blood is the physical expression of the knowledge-giving forces, which however by themselves in their human form are connected with death; and red blood is the expression of life, which in itself in the human form could give no knowledge. Both when cooperating represent the tree of knowledge and the tree of life, or the two pillars on which the ego's life and knowledge progress onwards to that degree of perfection where man will become one with the universal earth-forces. This latter future state comes into view on the seals in the half-figure consisting of clouds, and the face which has acquired the sun's spiritual forces. Man will then no longer acquire knowledge from with-

out, but will have "devoured" it, as is indicated by the book in the midst of the seal. Not until it is thus "devoured" on a higher stage of existence are the seven seals of the book shown in Seal III opened. In the Revelation of St. John are found the significant words, "And I took the little book out of the angel's hand, and ate it up."

**Seal V** represents a higher stage of human evolution, as it will take place when the earth will have once more united with the sun, and man will no longer work merely with earth-forces but with sun forces. The "woman whom the sun brings forth" relates to this human being of the future. Certain forces of a lower kind, which now live within man and hinder the complete unfolding of his higher spirituality, he will then have put quite away from him. These forces are represented in the seal—on the one hand, in the dragon with the "seven heads and ten horns"; on the other hand, in the moon under the feet of sun-humanity. In spiritual science the moon is the center of certain lower forces which are still active in human nature today, and which future humanity will put under its feet.

**Seal VI** represents the purified human being, not only spiritualized but grown strong in spirituality, who has not only subdued the lower forces, but so transformed them that, changed for the better, they are at the service of man. The tamed dragon





Seal VII

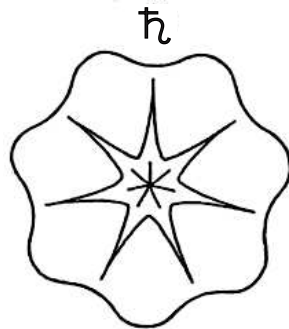
expresses this. In reference to it we read in the *Revelation of St. John*, "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold of the dragon, that old serpent, which is the devil, Satan, and bound him a thousand years."

**Seal VII** is a reproduction of the Mystery of the Holy Grail. It is that astral experience which renders the universal meaning of human evolution. The cube represents the world of space, not yet mingled with any physical being or event. In the eyes of spiritual science, space is not merely a void, but the vehicle in which the germs of everything physical are invisibly hidden. Out of it the whole physical world is, as it were, precipitated, as a salt is deposited from a transparent solution. And, as regards man, that which is developed out of space passes through evolution from what is low to what is higher. Out of the three space-dimensions, expressed by the cube, grow first of all the lower human powers, illustrated by the two serpents; these again bring forth out of themselves the purified higher spiritual nature represented in the world spirals. The upward growth of these higher powers makes it possible for man

to become the recipient, or chalice, of purely spiritual cosmic being, expressed in the dove. Thereby man becomes the ruler of spiritual cosmic forces, portrayed in the rainbow.

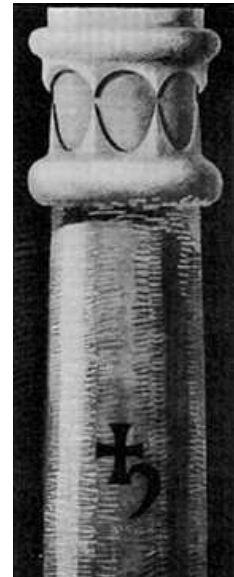
This is only a superficial description of this seal, in which unfathomable depths lie hidden, ready to be revealed to one who allows it to work upon him in devotional meditation. Round this seal is inscribed the truth which serves as the motto of modern spiritual science: *Ex deo nascimur, in Christo morimur, per spiritum sanctum reviviscimus* ("I am born out of the Godhead; I die in Christ; I am born again through the Holy Spirit"). The meaning of human evolution is completely suggested in this motto.

Between every two of these seals should stand one of the columns, which are reproduced in the second series of pictures. As has been said above, the capitals of these columns represent experiences of the seer (no longer a suitable name in this connection) in the spiritual world. They deal with the perception of the primal forces which consist in spiritual sounds. The plastic forms of the capitals are renderings of what the seer hears. Yet these forms are by no means arbitrary, but such as quite naturally result when the



Saturn Sign

result when the "seeing human being" allows the "spiritual music," or harmony of the spheres, which is streaming through his whole being, to work on his shaping hand. The plastic forms are really a kind of "frozen music," expressing cosmic mysteries.



Saturn Column

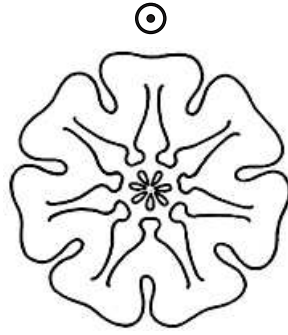
To one who realizes what is involved it seems a matter of course that the forms should appear as the capitals of columns. The basis of the physical development of earth-beings is in the spiritual world. From that world they are "supported."

Now all development depends on progress in seven stages. (The number seven should not be

looked upon as the result of superstition, but as the expression of spiritual law, as the seven colors of the rainbow are the expression of physical law.) The earth itself advances through seven conditions of evolution, which are called by the names of the seven planets: Saturn, Sun, Moon, Mars, Mercury, Jupiter, and Venus states....Not only does a celestial body advance in this way in its evolution, but every evolution passes through seven stages, to which, according to modern spiritual science, are given the names of the seven planetary states. As above Sun Sign described,

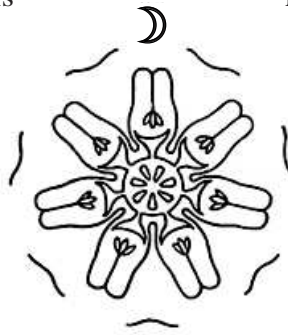
to feel this complicating of the forces in the same way that one feels in plants the "self-forming" process

from out of their living forces; and it is possible to feel how the line of force at first rises vertically in the column, and how it develops below in the plastic forms of the capitals, which



Sun Sign

the spiritual forces supporting those conditions are reproduced in the forms of the columns. But no real understanding of this matter will be arrived at if only the intellectual explanation is taken into account when examining the forms. We must look at the forms, identifying ourselves Moon Sign with them



Moon Sign

by artistic feeling, and allow the capitals to work upon us purely as form. One who neglects to do this will think he has before him merely allegories, or, at the best, symbols—in which case he will have misunderstood the whole matter.

The same motive passes through all the seven capitals: a force from above and one from below, first striving towards each other, then meeting and cooperating. These forces must be felt in their fullness and inner vitality, and then the soul itself will experience how, taking living shape, they expand, contract, are enclosed, intertwined, unfolded, and so forth. It is possible

open and unfold themselves to the forces coming to meet them from above, so that a supporting capital fraught with meaning is the result.

First the force develops from below in the simplest manner, and just as simply the force tends towards it from above (*Saturn column*).

Then the forms from above are filled out, they push themselves into the points from below and cause the lower forms to deviate sideways. At the same time these lower forms unfold into living organisms (*Sun column*).

In the next the upper part becomes more differentiated, a point which had pushed out grows as though into a

fertilizing principle, and the lower part is transformed into a fruit-bearer. The other motive of force, between the two, has become a carrying support, because the relation of the intervening members would

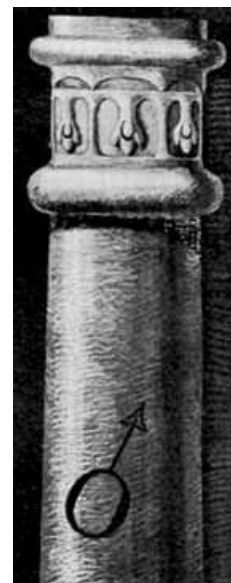
otherwise not be felt to be



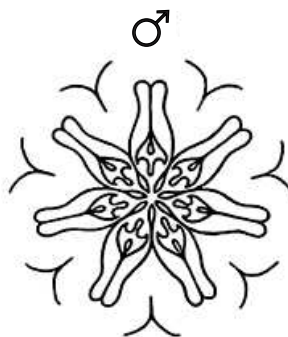
Sun Column



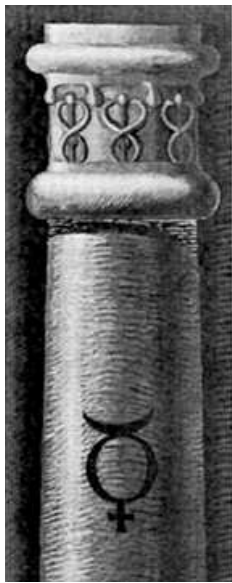
Moon Column



Mars Column



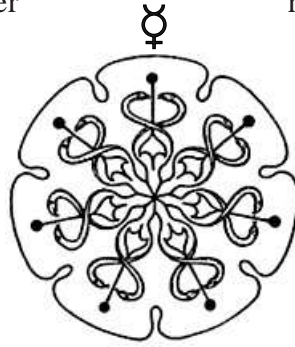
Mars Sign



Mercury Column

strong enough as supporting power (*Moon column*).

Further on a separation of upper and lower takes place, the strong supports of the Moon capital have themselves become pillars the upper and lower parts between them have grown together into one structure, and a new motive is indicated from above (*Mars column*).

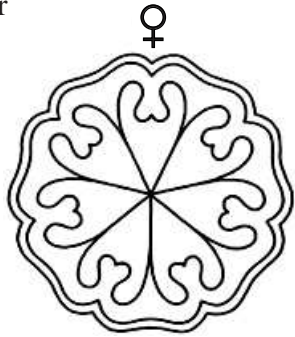


Mercury Sign

bearing form like a chalice (*Venus column*).

One who is able to feel all the cosmic happenings expressed in these columns feels far-reaching laws of existence, which solve the problems of life in a very different way from abstruse "laws of nature."

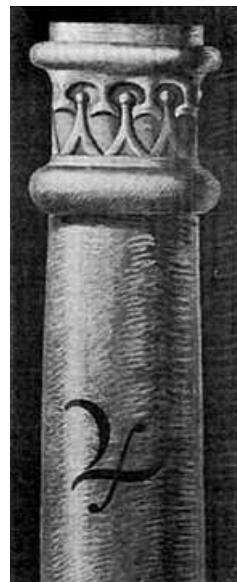
An example is given, in these illustrations, of the way in which spiritual intuitive vision may become form and life, and take artistic shape. It should be noted that the illustrations reproduce vital forces of existence, belonging to the higher worlds; and these higher spiritual forces have a deep effect on one who contemplates the pictures.



Venus Sign

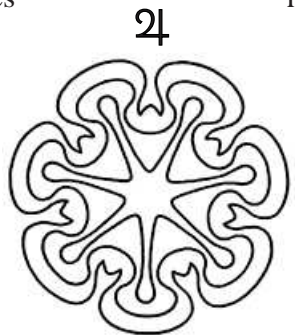
In the next the structures resulting from the union of upper and lower have received life, and hence appear as a staff entwined by serpents. We must feel how this motive organically grows out of the previous one. The middle structures of the Mars capital have disappeared; their force is absorbed by the supporting inner parts of the capital; the indications previously coming from above have become fuller (*Mercury column*).

In the next there is a tendency towards simplification again, which nevertheless bears within it the fruit of the previous elaboration. The upper part opens like a chalice, the lower simplifies life in a chaste form (*Jupiter column*).



Jupiter Column

The final condition shows this "inner fullness" combined with outer simplification, in the highest degree. The growth-transformations from below have called forth from above a fruit-



Jupiter Sign

One who [rightly] contemplates them...will receive from them something most sacred. One who hangs them up, or places them in any casual place where he would confront them with everyday thoughts and feelings, would become aware of an unfavorable effect, which may even influence physical life adversely.

This should be borne in mind, and the pictures only approached in a mood which is in harmony with devotion to spiritual worlds. Such pictures should serve to decorate a room devoted to the higher life; never should they be found or looked at in a place where people's thoughts are not in harmony with them. □



Venus Column

### *Bonhoeffer and the Sovereign State*

**T**HE DECISION TO ATTEMPT the assassination of Hitler, to "cut off the head of the snake," was difficult for many of the conspirators involved in the 1945 "July 20th Plot." But it was particularly tormenting for the Lutheran pastor Dietrich Bonhoeffer\* [martyred for his faith near the end of WWII], who had long felt the attraction of pacifism and who had planned a sojourn in India with Gandhi. Some of Bonhoeffer's later readers have looked to his writings for a general rationale for opposing tyrannical power even to the point of violence. But they have been disappointed, for Bonhoeffer never penned a full-fledged justification of his determination to resist.

In part, I think, Bonhoeffer refrained from writing such a justification because he feared that it might be taken as grounds for resistance in situations less dire than his own:

If hard cases make bad law, extreme political situations make bad precedents for everyday ones. And in part, of course, he could not write it because time was not given him by his Nazi executioners. But we may gain an understanding of just how desperate Bonhoeffer saw his situation to be if we examine certain key themes in his writings: his tantalizing and under-developed notion of responsibility, his concept of deputyship, and,



*Christian resister to the Nazi philosophy, Dietrich Bonhoeffer died a martyr. For him discipleship means a "final, radical renunciation of the self-willed life."*

especially, his historical analysis of the growth of modern adoration for sovereignty—of the entwining in the Enlightenment of sovereignty over the nation and the sovereignty of the self. We may even gain from such an examination a general understanding of what, for Bonhoeffer, we must render unto Caesar and what we must not.

Bonhoeffer saw himself as a faithful follower of Luther in his refusal of what Germans were asked to render to their terrible Caesar. Any reduction of Luther's doctrine of the "Two Kingdoms" to a notion that there are two spheres, "the one divine, holy, supernatural, and Christian, and the other worldly, profane, natural, and un-Christian," Bonhoeffer held to be a vulgarization. The modern reading of the Two Kingdoms—a reading shaped (Bonhoeffer would say deformed) by the Enlightenment—unwittingly finalized the separation of Christian concerns from the secular and profane. "On the Protestant side," he writes,

*\*This article first appeared in the August/September 1996 issue of First Things: A Monthly Journal of Religion and Public Life (for subscriber information call 1-800783-4903) and is reprinted here with permission. A review of Bonhoeffer's book The Cost of Discipleship appeared in the September/October 1995 Rays under the title "Paying the Ultimate Price."*

"Luther's doctrine of the Two Kingdoms was misinterpreted as implying the emancipation and sanctification of the world and of the natural. Government, reason, economics, and culture arrogate to themselves a right of autonomy, but do not in any way understand this autonomy as bringing them into opposition to Christianity." The Lutheran misunderstanding of Luther contributed over time to the Enlightenment cult of reason and the emergence of the self-mastering self.

With that triumph came an idolatrous faith in progress that could only result in nationalism—the

could not succeed in Nazi Germany. For such appeals depended for their success upon a culture upheld by the very Church that had been weakened and compromised. The uninhibited "Will to Power" that constitutes totalitarianism is born from sovereign and unlimited reason, but reason itself gets battered and bloodied when sovereignty goes too far—when it refuses to acknowledge a limit.

It is in the ironies of the French Revolution, especially, that Bonhoeffer sees the first joinings of freedom and terror, a terrible godlessness in human presumption of godlikeness. Man begins to

***In the "apostasy of the Western world from Jesus Christ," a massive defection from our collective recognition of finitude, we abandoned the knowledge that we are creatures as well as creators.***

"Western godlessness" that became in modern times its own religion. In the "apostasy of the Western world from Jesus Christ," a massive defection from our collective recognition of finitude, we abandoned the knowledge that we are creatures as well as creators. This for Bonhoeffer is the backdrop to twentieth-century totalitarianism, a terrible story of what happens when we presume we stand alone as Sovereign Selves within Sovereign States, a terrible story of what happens when individual hubris meets nationalism.

Bonhoeffer was no simplistic basher of modernity. He understood the impossibility of undoing the Enlightenment and recovering the premodern world. But he believed that we could tame and chasten modern profanations—including the notion that human beings are sovereign masters, unencumbered in their sway. The key seems to be a recognition of the ironic reversal that follows the enthronement of reason. The Enlightenment proclamation of man as the rational master and unlimited sovereign of his own fate contrasts oddly with Nazi invocations of "the irrational, of blood and instinct, of the beast of prey in man," but the Nazi invocations succeeded, in part, primarily because appeals to reason, human rights, culture, and humanity—appeals that "until very recently had served as battle slogans against the Church"—

adore himself. He denies the Cross, denies the Mediator and Reconciler. He is avid in his regicide, idolatrous in his deicide. The radical, Bonhoeffer declares, has fallen out with the created world and cannot forgive God His creation.

Thus it is that those who deify man actually despise him. God, who does not deify man, loves human beings and the world: "man as he is; not an ideal world, but the real world....He does not permit us to classify men and the world according to our own standards and to set ourselves up as judges over them." But this is precisely what the deifiers of human sovereignty do: they become their own standard, with the result that human beings devour themselves. Western godlessness underwrites the triumph of modern totalizing ideologies that recognize no limits.

The confluent forces of post-Enlightenment politics—the self-sovereignty of both the self and the state—deepened the overall quotient of "folly" in the human race. Demagogues found it all too easy to play to human weakness. Weak human beings are ripe for mobilization, ever susceptible to becoming tools in the hands of tyrants. "Any violent display of power, whether political or religious, produces an outburst of folly in a large part of mankind," writes Bonhoeffer. Exploiters and charlatans arise. Often they do only limited damage,

but when they triumph, as they had in Bonhoeffer's time and place, traditional ethical responses seem inadequate to oppose them.

A review of the history of modern sovereignty and the nationalism to which it gave rise may help us understand the virulent political idolatry Bonhoeffer faced. To the question of what makes a nation-state a state at all, the answer is a sovereignty self-proclaimed and duly recognized. The proclamation alone won't do; recognition must follow. Hegel's bloody-mindedness about war as the definitive test of a state's existence is a culmination of the state system that triumphed with the 1648 Treaty of Westphalia. As every first-year student of political history learns, Westphalia marks the codification of the nation-state precisely because it constitutes the recognition of such states. With sovereignty, rulers and states take unto themselves powers previously reserved to the Sovereign God. Too often, no longer seeing nations under God's judgment, they proclaim the state the final judge of its own affairs. Indeed, claims to state power as dominion, a notion essential to early modern theories of state sovereignty, were parasitic upon older proclamations of God's sovereign power.

That God is Sovereign, the Progenitor and Creator, is central to Hebrew and Christian metaphysics. From God's sovereignty comes the "right of dominion over his creatures, to dispose and determine them as seemeth him good," writes Elisha Coles in his 1835 *Practical Discourse of God's Sovereignty*. "There can be but one infinite; but one omnipotent; but one supreme; but one first cause; and He is the author of all." John Murray, speaking at the First American Calvinistic Conference in 1939, notes that "the moment we posit the existence of anything independent of God in its derivation of factual being, in that moment we have denied the divine sovereignty....The moment we allow the existence of anything outside of His fiat as its principle or origination and outside of His government as the principle of its continued existence, then we have eviscerated the absoluteness of the divine authority and rule."

God's right is coterminous with His power: it is a right of dominion, rule, and possession in which human beings are subject to the sovereignty of the

God who misses nothing and attends to everything. And yet, though this vision dominated "sovereignty talk" for centuries, it ironically helped establish the modern nation-state. Sovereignty migrated, so to speak, from God's domain—or a particular version of it—to a domain devised by man and arrogated unto himself. When modern man forgot he was not God, as Vaclav Havel recently put it, "sovereign mastery" was the name he gave this forgetfulness.

Consider Jean Bodin's claim that "Sovereignty is that absolute and perpetual power vested in a commonwealth which in Latin is termed *majestas*." Or consider the claim of Thomas Hobbes—one of the most canny, the most inventive of all sovereign-discourers—that:

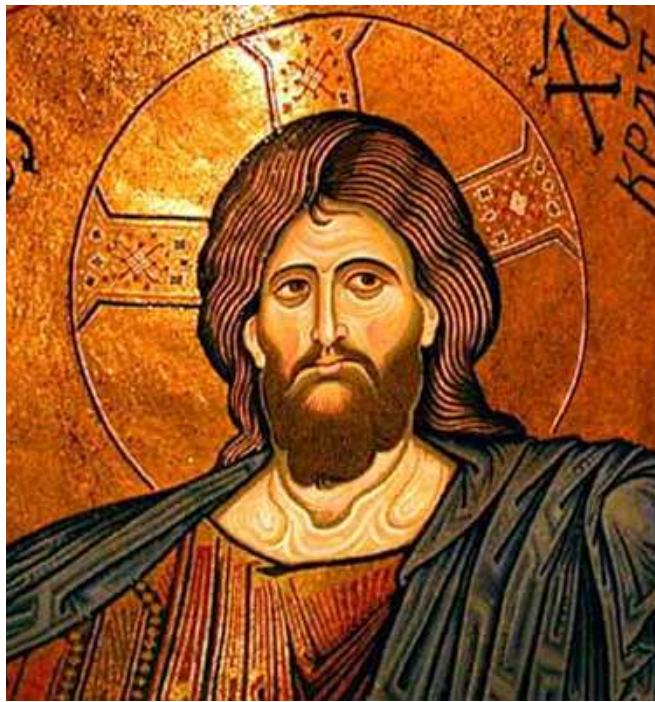
*the only way to erect such a Common Power ...is to conferre all their power and strength upon one Man, or upon one Assembly of men, that they may reduce all their Wills ... unto one Will ... as if every man should say to every man, "I Authorize and give up my Right of Governing my selfe, to this Man, or to this Assembly of men, on this condition, that thou give the Right to him, and Authorise all his Actions in like manner." ... This is the Generation of that great Leviathan, or rather (to speak more reverently) of that Mortall God, to which we owe under the Immortal God, our peace and defence....And he that carryeth this Person, is called soveraigne, and said to have soveraigne Power; and ever one besides, his Subject.*

Hobbes enumerates the sovereign's rights and powers: to judge all opinions, to name all names, to defend all as "a thing necessary to Peace, thereby to prevent Discord and Civill Warre." Hobbes, Bodin, and a small army of legalists helped to give the emerging centralized monarchies a basis in legal and political theory. But to do so, they also relied upon (and appropriated to their own purposes) a whole body of pre-statist sovereign theory, some of it indebted to elaborate defenses of the power of the papacy (under the Sovereign God, I must add). As historian Antony Black puts it:

*It now seems clear...that much of this was already created for them by papal theory. Certainly, long before this period, Roman imperial doctrine had been used by national kings and territorial princes to justify the overriding of positive laws and a centralized system of legislation and appointment. Papal doctrine both endorsed this...and also supplied something of the more abstract and more generally applicable notion of sovereignty which was to be fully developed in the works of Bodin.*

The difference between earthly powers and God is that the earthly sovereign, although untrammelled in his power in the temporal space that is History, is subject to God's grace or punishment. But having taken unto himself all the features of the deity—including, in some sense, the creating of a perpetual earthly domain—the sovereign finds precious little constraint on his sovereignty. "Absolute sovereignty," the twentieth-century political theorist Raymond Aron writes, "corresponded to the ambition of kings eager to free themselves from the restriction Church and Empire imposed upon them, medieval residues. At the same time it permitted condemning the privileges of intermediate bodies: feudal lords, regions, cities, guilds-privileges which no longer had any basis if the sovereign's will was the unique source of rights and duties."

In sum, then, the story goes like this: The Sovereign God gets displaced in the early modern theory of sovereignty, taking up residence at a much greater remove than He had for medieval Europeans, where God's sovereignty was incessantly enjoined as a brake on the king's designs. (The medieval history of the authority of the Church is another story. To say that the church was unhappy with the presuppositions codified at Westphalia is an understatement.) But a second displacement occurs when, after the Treaty of Westphalia, even kings begin to find their sovereignty usurped by the political body over which they rule. Sovereignty shifts from king to state, and the state "can no more alienate its sovereignty than a man can alienate his will and remain a man," as



detail, cupola, cathedral of Monreale (built 1174), Palermo, Sicily

***Christ Jesus Pantocrator***

*The Byzantine portrayal of Christ Jesus made abundantly clear that He reigns from on high as the universal Sovereign, the all powerful (pantocrator) Creator of Earth and creaturely man.*

Charles Merriam, a rather sober proponent of the classical theory, puts it. Jean-Jacques Rousseau protected sovereignty in this way through his postulation of the inalienability of the general will: the state and sovereignty are one. Popular sovereignty is, if anything, even more absolute and terrifying than that of the king, if the French Revolution and its aftermath is any indication.

After Westphalia, then, sovereignty signifies the freedom of a sovereign entity to regulate its own affairs without interference. In the words of Supreme Court justice George Sutherland, in the 1936 *U.S. v. Curtiss-Wright Export* decision, "Rulers come and go; governments end and forms of government change; but sovereignty survives. A political society cannot endure without a supreme will somewhere. Sovereignty is never held in suspense." All who speak of sovereignty seem to share a deep preoccupation with the notion of a unified will. As God's Will is singular, so must be the sovereign state's, whether as Hobbes' Leviathan or Rousseau's General Will.

This preoccupation with willing "the final say"

is but one point in the discourse of sovereignty, but it helps us understand Bonhoeffer's principled, theologically grounded refusal to obey an idolatrous state and its utter abandon to the singular will of the leader. Bonhoeffer joined a violent revolt in order to defeat idolaters who travestied Christian values and authentic German patriotism. The Nazi Caesar asked Bonhoeffer and others to render too much.

For Bonhoeffer, what constitutes legitimate state authority is a concept of deputyship. Parents act in behalf of the children, but what they can and should do occurs within the bounded order of the family. Similarly, what the state can and should do occurs within the bounded order of political government. Responsible action flowing from legitimate authority is always limited. Bonhoeffer reminds us that the term 'state' means an ordered community; government is the power which creates and maintains order....Government is divinely ordained authority to exercise worldly dominion by divine right. Government is deputyship for God on earth."

But modern Lutheranism—at least in Bonhoeffer's Germany—had acquired a notion of the "natural state through Hegel and romanticism" that makes of the state not so much the fulfillment of "the universally human and rational character of man, but of the creative will of God in the people. The state is essentially a nation-state." Thereby, the state becomes, as it was for Hegel, its own ground of being, "the actual subject or originator of...the people, the culture, the economy, or the religion. It is 'the real god' "—which makes it very difficult for the average citizen to see the state's coercive power directed against man.

The original Lutheran Reformation, however, in its return to Augustine, was a turn against such concepts of sovereignty, claims Bonhoeffer. Sin and the Fall are what make government necessary. As such, government is not that which helps the human person to flourish, and Luther insists on the restraints and limits of government. Government is indeed, Bonhoeffer declares, "independent of the manner of its coming into being." It is "of God," and an "ethical failure" on the part of government does not automatically deprive it of "its divine dignity." Thus, to say "my country, right or wrong,"

need not be an expression of political chauvinism so much as a tragic recognition that it is my country, right or wrong, and I am in some way responsible even as I am in some way beholden. Government's tasks are legitimate in certain limited ways, in Bonhoeffer's characterization. We owe obedience, under normal circumstances.

***The individual's duty of obedience is binding until government directly compels him to offend against the divine commandment until it openly denies its divine commission and thereby forfeits its claims.***

We do not owe government our very selves, however, for it does not create us. It may curb, compel, and chastise us. Indeed, the individual's "duty of obedience is binding...until government directly compels him to offend against the divine commandment, that is to say, until government openly denies its divine commission and thereby forfeits its claims. In cases of doubt obedience is required; for the Christian does not bear the responsibility of government. But if government violates or exceeds its commission at any point, for example by making itself master over the belief of the congregation, then at this point, indeed, obedience is to be refused, for conscience's sake, for the Lord's sake."

But we must not generalize from this dire circumstance to a duty to disobey. Disobedience is always concrete and particular, while "generalizations lead to an apocalyptic diabolization of government. Even an anti-Christian government is still in a certain sense government....An apocalyptic view of a particular concrete government would necessarily have total disobedience as its consequence; for in that case every single act of obedience obviously involves a denial of Christ."

This is a very austere argument. Many will argue that Bonhoeffer unacceptably downplays the good



possibilities of states and that he sets up a too strenuous requirement once the threshold of disobedience is crossed. But it is very much in tune with Bonhoeffer's determination to explore the "in between" (in this instance, in between state idolatry and state diabolization). Action against an evil government, or a specific evil promulgated by government, is part of the realm of concrete responsibility, always undertaken in the midst of the needs, the conflicts, the decisions of the immediate world around us from which there is no escape into general ideals and principles."

Bonhoeffer could never have made his peace with any regime that promoted rabid nationalism or that eclipsed the space for the free exercise of human responsibility—for in a "world come of

There are no easy answers about what we must render, to whom, and under what circumstances. But we can at least banish the false pride that demands that we be "sovereign" in all things, even as we accept our real but limited responsibility.

In our tormented time, he writes from prison, the Church is an area of freedom, a repository of culture and quality and human decency. It can and should recover its links with the Middle Ages, Bonhoeffer tells us—but leaves tantalizingly under-developed (in the short time he had left) what that might entail. "Liberal theology" cannot help us here: "The weakness of liberal theology was that it conceded to the world the right to determine Christ's place in the world; in the conflict between the Church and the world it accepted the

***Bonhoeffer could never have made his peace with any regime that promoted rabid nationalism or that eclipsed the space for the free exercise of human responsibility—for in a "world come of age" human beings are called to account, and any system that demands the surrender of our identity to what Havel has called the "social-autotality" is an order whose claims on us are suspect.***

age" human beings are called to account, and any system that demands the surrender of our identity to what Havel has called the "social-autotality" is an order whose claims on us are suspect. Neither could he support a regime that served cynicism, collusion in evil deeds and human isolation, desolation, and terror, or that worshiped History and Power and accepted no brake by definition on its sovereign designs—for such a regime repudiates the Sovereign God who holds the nations under judgment.

For Bonhoeffer, I need not "wear myself out in impotent zeal against all wrong, all misery that is in the world." But neither am I "entitled self-satisfied security to let the wicked world run its course so long as I cannot myself do anything to change it and so long as I have done my own work. What is the place and what are the limits of my responsibility?" Bonhoeffer leaves us with this question.

comparatively easy terms of peace that the world dictated. Its strength was that it did not try to put the clock back, and that it genuinely accepted the battle, even though this ended with its defeat."

There is ground left for the Church, of course, but only in the light of the Christ who called human beings away from their weakness and to strength. To restore a rightful balance in the order of things, Bonhoeffer insists that we participate in the powerlessness of God in the world as a form of life even as we acknowledge God's sovereignty over all of life. I suppose this is what might be called Lutheran irony and it goes—as they say nowadays—all the way down. Our adoration of sovereignty makes us weak; we have rendered altogether too much and we have gotten the Caesars we deserve. That is the solemn lesson Dietrich Bonhoeffer leaves us. □

—Jean Bethke Elshtain

### *What's New Under the Sun?*

*To stay competitive, journalists must be at the breaking edge of the news, for quickly, so quickly, familiarity erodes the shock and startle most newsmakers aim for in their reporting. In response to this article's title question, we may immediately answer, love. Love is new, always new, and it is the good news, the gospel, as it is grounded in the lives of valiant souls often living lives of witness in lands where all the news seems to be bad, where minds are confused, hearts are hurt, and bodies are feeble or maimed. Acting out of self-interest is the world's oldest story. It is biblical news. The New Testament, particularly the Gospels, the "good news," has a new narrative. It is the story of Love incarnate. More bloodshed, more famine, and more poverty will arise. The names of places and peoples will change. But the same instant heart-breaking suffering will ensue, mostly brought about by persisting human folly, man's inhumanity to man. Christ came from the Spiritual Sun as the Light of the world, the Bread of Life, and the substance of our faith to show us a new way, the way of peace and reconciliation. Christ-infused ministers continue His work and find Him among the very people they serve. They serve in newness of spirit. Their lives embody the words spoken by the world's Servant: "Behold, I make all things new." They are building the New Jerusalem.*



*Sister Miriam Therese celebrates the liturgy of life in an Ethiopian refugee camp.*

Give us this day our daily bread. Deliver us from evil. How fragile the hope that holds us hostage. Another day. Another long, hard, exhausting, exasperating day, Well, better one day in your tent, a God, a suffering, saving, compassionate God, than a thousand in the security of my own home in Connecticut. It is time to celebrate the liturgy. I pull on my jeans and my thick-soled shoes. God, I believe; help my unbelief, Let all that I do praise you.

It is just after dawn and already the long, brown, deathly silent line snakes all around the perimeter of our camp and loses itself in the distance. People. Lined up for food, for work, for a handout of any kind. I don't work the camp, so it's not my job to sort out, select, and send them away. Oh, some will get work and grain for their families. Several hundred perhaps. But there must be a thousand already waiting and hundreds more on the way.

I drink a cup of hot tea and eat something "nourishing." A famine biscuit with a peanut butter spread. It hardly matters. It is an effort to swallow, seeing all those hungry people. I turn to avoid their eyes.

As I move out into and through the crowd, lines part and children rush to join me in procession. Together we head toward the intensive feeding center about a mile away, re-enacting the rite with the precision of routine, down to the river, across the bridge, up the long hill, but now in the morning sun, through elephant grass and the red clay

**T**HE FLICKERING CANDLE chants its litany of light into the darkness of the tiny dwelling, declaring the whole of it sacred space.\* Arising slowly from the ground and from a deep, hard sleep, I pause before my icon to pray. The small, square hole cut out of the canvas, my window to another world, holds a silhouette of the Ethiopian bush. How peaceful just before daybreak. Too dark to distinguish the impoverished hordes huddled in the hollows of the hillsides. Too early for the silence to be shattered by the howl of hunger and cacophony of despair.

*\*Excerpted from *The Singer and the Song*, by Miriam Therese Winter, Orbis Books, 1999 (ISBN 1-57075-279-6) Dept. F99, Box 302, Maryknoll, NY 10545-0302, Tel: 1-800-258-5838*

schoolyard to the tiny compound where I will spend all my energies again in rituals of hope and healing.

A woman chanting a Muslim prayer throws herself at my feet, and another, pleading, clings to my hand. Women hold out their babies, thin little things. Men shove small children into my path. People pull and push, they shout, they cry. Jesus, when you entered Jerusalem, when again and again you encountered a crowd, how did your heart survive?

I enter the sanctuary, our place of prayer, to the chant of the *populi Dei*. Their lament is loud and clear. Out of the depths of my pain arises my own miserere nobis. Forgive us, O God, our sins of insensitivity and indifference. For caring too little and possessing too much. For wasting our wealth on the trivial, while the world hangs on the cross. The night staff comes forward to make their report. Young, inexperienced Ethiopian villagers, desperate for work, are now our trusted aides and "nurses." It was a fairly quiet night, they say. Several fevers. Some distress. We are low on oil. We are out of sugar. There is no water for the powdered milk. Why can't we use river water? When will grain arrive from Addis? People are hungry. I know, I say. Night shift, go home and get some sleep. Biharu, Sultan, arrange the barrels and pray for rain. Tigiste, go borrow two tins of oil from the Swiss camp up the road. Now, let's dish up the 8 a.m. feed, then see to medications and morning rounds.

The entrance rite is over. We move on to our liturgy. It will last at least until the end of the day and perhaps on into the night.

Several hundred life stories line the thatched walls and cover the mud floors of the three tiny rooms on the compound. Each life is a proclamation of God's word, the suffering a preaching more eloquent than any I have ever heard. The broken bodies cradle a hope and a faith that never falter.

I can feel the strength all around me. I distribute food and medicines, but when it comes to the intangibles, they give and I receive. This deep, unspoken dialogue gives the message of hope its meaning. All who hunger are fed.

As I move around the crowded little room, greet-

ing, touching, responding to need in my awkward, limited way, I am greeted, touched and nurtured beyond all possible anticipation. The spirit of our incarnate God made manifest in these people caresses and calms my soul.

Our intensive feeding center for emaciated children is a temporary refuge. We set it up ourselves, Mary, Carolyn, Maureen and I. My three colleagues are nurses. I do whatever needs to be done. Daily, every two hours, what serves as bread is figuratively blessed, broken, and distributed under a variety of disguises: soybean porridge or hoe-cakes; high protein biscuits; thick, sweet powdered milk laced with oil and sugar; and once in a while, God be praised, a very, very small banana.

Seven times a day I take, break, bless, distribute, and all around give thanks, as the Author of life restores to life those physically diminished. Seven times a day, a miracle, when fully present to the Presence, I can see the shape of grace.

It is 10 a.m., time once again for me to fulfill my primary daily function, presiding over a liturgy of the eucharist, presiding over the distribution of desperately needed "daily bread." "When you see a hungry person and feed that person, you are feeding me," said Jesus. I look out at the beautiful brown faces of my sisters and brothers, broken bodies with unbroken spirits. "This is my body," said Jesus. Amen, say, Amen.

That was years ago, my sojourn in Ethiopia, but in the space my heart inhabits, a space/time continuum where past, present and future merge, the past is always with me. Somewhat like liturgical time, an empowering past is present and the celebration never ends.

I am still praying prayers of petition, still searching for reconciliation, still extending greetings of peace to a host of hostile forces, still saying, over and over, words of benediction. That liturgy is not over because it is the liturgy of life and there are lessons yet to learn.

I am still learning how to discern the incarnate Word in the dailyness all around me, still learning how to pray the perfect prayer of forgiveness, compassion, peace. I am still learning how to be a doer of the word and not a hearer only, how, in fact, to be the word so that the message lives in me. □

### *The Unmedical Miracle: Oxygen An Exorcist Tell His Story*

**H**AVE YOU EVER BEEN to your favorite health food store, viewed the long lines of shelves holding an unbelievable variety of supplements, and asked yourself which

ones are the very best? Probably, if you are among the 66 per cent of Americans who, according to Dr. Dean Edell, take health supplements.<sup>1</sup>

But do your life style and condition warrant such supplementation? If you ingest a lot of fresh fruit and vegetables, at least you won't need additional fiber. If you have low energy, you will not need what the person with weak eyesight should zero in on. Different strokes for different folks, as they say.

But perhaps your question is more basic: Is there some supplement that everybody should take, regardless of their condition? A substance that has no negative side effects, which can help just about everyone, even those with no apparent problems but are interested in optimum maintenance, keeping in mind the statement of Dr. Albert Szent-Gyorgi that we don't know the limits of human potential—in other words, there is always room for improvement?

Yes, there is a substance available as a supplement and capable of raising everyone to a higher sense of well-being. It is oxygen, and Elizabeth Baker, the author of *The Unmedical Miracle: Oxygen* (Drelwood Communications, Indianola, WA, 1991, 139 pages), makes a powerful factual argument in its behalf.

No doubt the reader has heard that one can go without food for days, liquid for hours, and air for just a few minutes. This is not quite correct. The air

must have sufficient oxygen. A dramatic proof of this qualification occurred during World War II when thousands of civilians were killed by means of bombs whose stated aim was to suck oxygen out of the air.<sup>2</sup>

It will not be denied that ours is an age and a society that worship youth—millions spend billions to prolong it and attempting to recapture it. The irony is that few realize that, to a large extent, aging is brought about simply by a decline in the body's ability to obtain, take in, or utilize oxygen.<sup>3</sup> Lack of oxygen hinders the assimilation of vitamin C, which causes a weakening of collagen, the "glue" that holds the cells together. Tissues grow flabby and veins and arteries harden. These are precursor conditions for brain deterioration and stroke (p. 83). An oxygen-deprived body also cannot fully utilize other nutrients.

There are warning signs of oxygen depletion, including fatigue, muscle aches, and feelings of hostility. Angina's pain is the body's protest against a lack of oxygen.<sup>4</sup> Other signs are memory loss, circulatory and digestive troubles, and lowered immunity to disease.

Before World War II Dr. Otto Warburg, the only person ever to receive two Nobel prizes in medicine and nominated for a third, discovered that cancer cells thrive in an oxygen-deficient (anoxic) environment, but when this area is perfused with the precious substance, these cancer cells stop proliferating, and even disappear. Oxygen treatment can make amputation unnecessary.<sup>5</sup>

Early man is believed to have enjoyed atmospheric oxygen levels of 38 per cent. Now the global average is half of that amount (roughly 19 per

cent); in industrial centers it is less, approaching the fateful 7 per cent, below which human life cannot be sustained. Technologies consume 20 times the amount of oxygen inspired by collective humanity!

Health problems are not only related to the depletion of environmental oxygen. Unwholesome life styles also contribute to impaired functioning. Junk foods, alcohol, many drugs, including caffeine, chlorinated water, the processing and denaturing of foods, and high levels of stress and negative thinking (which cause shallow and irregular breathing) also compromise health.

How do we obtain more oxygen? By leaving polluted areas; going outside during and after rain; shaking water in a bottle before drinking it; eating as much raw food as possible. Mrs. Baker suggests that a digestive system weakened by lifelong eating of cooked food may it difficult at first to do this, and suggests one chew each bite of food fifty times! She recommends ways of using hydrogen peroxide, but this reviewer has heard a nationally syndicated radio health talk show host warn against it.<sup>6</sup> The reader may want to investigate the matter on his own.

A simple and direct way to increase one's oxygen is to take supplements as capsules or decant from bottled liquid. The latter tastes exactly like water, and can be added to beverages without changing their taste. In purchasing liquid oxygen one should know that some persons attempt to sell tap water as oxygen!<sup>7</sup>

Having compared the two forms of oxygen, this reviewer recommends the bottled variety. After a half century of adventures in the land of supplements, he would also enthusiastically call oxygen's effect on health the very best. □

—P.F.

1. Radio health talk show, March 21, 1999

2. *The Atlantic Monthly*, April 1999, page 76. At higher altitudes, many climbing accidents are due to lack of oxygen. *Parade*, February 15, 1998, page 15. One in eight Chinese deaths is attributed to air pollution. *U.S. News & World Report*, December 1, 1997, page 58.

3. See also *Journal of Longevity*, Volume 3, number 12, page 9.

4. *Current Health*, Volume 24, number 5, page 10.

5. *The Fayetteville (North Carolina) Observer*, April 12, page 1 D. Polluted rivers and lakes act like "a cancer" in killing maritime life. *The Denver Post*, September 1, 1997, page 26 A.

6. Dr. Dean Edell, on his radio health talk show, March 20, 1999.

7. *CBS News*, March 19, 1999.

## An Exorcist Tells His Story

One day the Passionist priest Father Candido Amantini was expelling a demon. Toward the end of the exorcism he sarcastically commanded the possessing evil spirit, "Get out of here! The Lord has already prepared a nice well-heated house for you!" To this the demon answered, "You do not know anything! It wasn't he [God] who made hell. It was us."

Max Heindel makes a similar observation: "In the lowest region of the Desire World the forms are demonic creatures built by the coarsest passions of man and beast." (*Cosmo-Conception*, p. 43)

There are many atheists who yet believe in the existence of the devil. Let then these very devils teach the nonbeliever, for they know for an excruciating fact Who has the power, Whose love mortifies, Whose light is intolerable to bear. Demons' fear of God and goodness is the basis for the use and efficacy of exorcism—the casting out of devils. Exorcism? Surely this is the stuff of science fiction or, at least, of a bygone primitive era! The devil certainly encourages this belief, for then he is better able to carry on with his nefarious practices.

It is with a view toward exposing the activity of demons in modern life that Father Candido's pupil, Rome's chief exorcist, Gabriele Amorth, has written *An Exorcist Tells His Story* (Ignatius Press, 1999).

Very few scientists seriously believe in the possibility that unknown, intelligent, and incorporeal powers can cause certain phenomena. Even the majority of today's Catholic theologians consider it a duty and proof of wisdom to discredit physical diabolical influences. Father Amorth knows differently. He has exorcised over 3,000 people. For him the dearth of exorcists is a scandal. While he acknowledges the value of psychology, it is useless before instances of demonic influence. Moreover, according to Amorth, many who perform exorcisms are unqualified and don't know the Ritual book which defines norms to follow and prayers to recite.

While the Son of God appeared to destroy the works of the devil (1 Jn 3:8), the devil persists in what is ultimately a lost cause. He most affects human behavior when he is ignored or when his existence is denied.

Amorth's treatment of this subject is sober, earnest, and systematic. He identifies those who are the most likely "targets" of the evil one while admitting that saints themselves are not immune from diabolical attacks, since the devil hates to lose souls to God. The priest describes many instances of possession. His accounts of diabolical behavior under the effect of exorcism—which uses authoritative questioning, prayer, and the sacramentals of exorcised water, oil (olive), and salt—are riveting, even inspiring.

Demonic influence takes two forms: the "ordinary activity" of temptation and "extraordinary activity." The latter category is the focus for Amorth's study, and includes: (1) External pain, experienced by many saints; (2) demonic possession, "the gravest and most spectacular form of demonic affliction"; (3) demonic oppression (Job's ordeal is an example, as is Paul's thorn in the flesh, described in 2 Cor. 12:7); (4) diabolic obsession; (5) diabolic infestation of houses, things, and animals; (6) diabolic dependence—blood pacts and consecration to Satan.

Initial diagnosis is essential to distinguish between psychiatric and parapsychological phenomena and instances of true demonic influence. But "only through the exorcism itself can we determine with certainty whether there is satanic influence." The exorcist must be attentive to signs before, during, and after exorcism. The *Ritual* warns the exorcist against the many tricks Satan uses to disguise his presence. Amorth encountered cases that required years of exorcism before the sickness manifested all its seriousness.

The actual procedure of exorcism is instructive. The possessing demon must be directly confronted and commanded to answer questions, first and foremost, to identify itself by name.

Amorth lists certain practices that can expose one to Satanic influence, including witchcraft, spiritism, seances, and satanic rock music. More generally, there are four categories of possible exposure: (1) With God's permission—to instruct, fortify, and test; (2) when we are subject to an evil spell; (3) when a grave and hardened state of sin has developed, invariably caused by a lack of faith; (4) association with evil people and places.

As to the power of evil, Amorth quotes St.



Fresco, Benozzo Gozzoli (1421-1497), Museo Communal of San Francesco, Montefalco

***Expulsion of the Demons from Arezzo***

*Invoking the word and power of Christ, St. Francis, in the company of St. Dominic, cast demons out of an entire town.*

Theresa of Jesus: "I pay no more attention to them [devils] than flies. I think they are such cowards that when they observe they are esteemed but little, their strength leaves them."

Most significant, devils have an aversion to the pure, humble, holy, and sacred. The name of Christ causes them great torment.

Unfortunately, those who have the courage to seek out the few competent existing exorcists have usually tried every possible medical test and remedy and the less educated or more desperate have resorted to witchcraft and black magic to compound their problems.

After reading *An Exorcist Tells His Story*, the reader should be especially clear on one point: God is closer to us than hands and feet—and so may be the devil, but the latter is powerless, indeed flees in terror, when we consciously cultivate God's presence. As the seventy-two disciples returning from their brief ministry said to Christ; "Lord, even the demons are subject to us in your name!"

Of the exorcising priest who is afraid of the devil's reprisal, Amorth compares him to a shepherd who is afraid of the wolf: "It is a groundless fear."

We might well conclude our review with Max Heindel's statement: "If we love the good we shall keep and nourish as guardian angels all that is good about us; if the reverse, we shall people our path with demons of our own breeding." (CC, p. 47) □

—C.W.

### *Quality Non-Flesh Proteins*



**F**OOD constituents required in such a limited amount as that of protein is largely supplied by the various products of the vegetable kingdom. Hence there is not so much necessity for an abundance of proteins in the vegetarian diet as there is for a liberal supply of minerals and vitamins, abounding in our raw fruits and green, leafy vegetables. Those who adopt a fleshless regime generally look for meat substitutes as a source of protein. Such combinations as "roast vegetable turkey" or "vegetarian steak" seem to be the result of a belief that meat is a necessary food and must be replaced in some form. Indeed, vegetarians who live largely on foods in which the protoplasmic cells have been more or less disorganized by prolonged cooking have very little [nutritional] advantage over eaters of a mixed diet.

Assuredly many meat substitutes on the market from accredited sources do provide conspicuously inviting non-flesh dishes at a moment's notice—delectable meatless loaves, steaks, hamburgers, roasts, and spreads, rivaling the choicest cuts of meats in flavor, appearance, and in vital, nourishing properties. They avoid the danger of monotony in the vegetarian regime, contributing as they do countless sustaining and appetizing meatless dishes to menus and quick luncheons.

Such preparations may be consumed occasionally in moderate quantities for convenience and to lend variety, but they need not form a regular part

of our daily food supply. We must understand that the proteins of fruits and vegetables, supplemented by a small amount of those occurring in nuts, legumes, dairy products, whole grains, and seeds, are fully able to sustain health and efficiency.

**NUTS AND NUT BUTTERS**—Nuts are often used as a dessert after a heavy meal. In this case they are harmful, as they require the full action of the digestive juices. Combined with fruits or vegetable salads, nuts make a complete meal in themselves, and their indigestibility in most cases must be attributed to a lack of wisdom in the choice of food eaten with them. One or two heaping tablespoons of flaked nuts or nut butter will suffice for a meal according to climate and activity. If two ounces or over are consumed per person, no other protein or fat need be taken at the same time. If nuts are thoroughly masticated and used in the small quantities indicated and harmoniously combined, they are easily digested and utilized by the human body.

Laboratory analyses have determined that all nuts, especially in the form of unroasted nut butter, furnish a relatively high amount of basic amino acids, and that nut proteins are of a high biological value. Nuts and nut butters, made from the unroasted whole nut, furnish us with the necessary proteins and fats combined with organic salts in the purest form. They are therefore superior to extracted or isolated fats, whether of animal or vegetable origin. They sometimes admirably substitute for mayonnaise and other free oil dressings

and lubricants.

Experiments have proved that the coefficient of digestibility is from five to ten per cent higher in nut butter than in whole nuts, even if well masticated. The digestibility of nuts in their natural state is impaired unless brought into a perfect state of emulsion by thorough mastication. Unbroken pieces of nuts may pass through the alimentary canal unabsorbed by the organism. Power nut butter mills pulverize and emulsify nut meats to a degree that completely fractures every particle of the nut cell, releasing all its valuable nutriment. Thus reduced to a delicious paste, nut butters easily absorb water, honey, fruit and vegetable juices, and lend themselves to the varied consistencies of delicious nut milk, sandwich spreads, fillings for dried fruits and candies, salad dressing, and as a shortening in baking. Nut cremes and nut milks are best when fresh; no more should be prepared than can be consumed comfortably at mealtime.

**LEGUMES**—Beans and peas are especially valuable when they are used at different stages of their growth, namely as tender pods (string beans and sugar peas) which can be gathered when the seeds are less than half grown. In this form, if eaten with the pods, they have an alkaline reaction, as they contain more lime and less phosphoric acid. A nourishing and very palatable food, green peas contain 9.50 per cent sugar and other carbohydrates, and 5.54 per cent protein, with a small amount of fat; the mineral matter consists of an abundance of magnesia and iron. Soy beans, when about three-quarters grown, make a most palatable and nutritious green vegetable, like the green pea or the lima bean.

Legumes in their dry state have a very high percentage of protein—about 20 per cent—resembling in this respect that of nuts; from 1.5 to 16 per cent fat and from 50 to 60 per cent carbohydrates, mostly starch. The soy bean ranks highest in protein, many varieties ranging as high as 35 per cent in this constituent; in fat content, the soy bean mounts to 16 to 18 per cent. Contrary to other members of the legume family which are highly acid forming, the soy bean yields many alkaline-reacting minerals in the end processes of metabolism.

It is advisable to soak lentils and beans over



*Legumes*

night in water in order to soften them. Experiments have shown that the digestibility of legumes is facilitated by using distilled water in cooking. If the water used for cooking is hard, due to the presence of calcium carbonate, one teaspoonful of baking soda per gallon may be added, and then boiled and cooled before using, in order that the calcium carbonate may precipitate.

All legumes in their dry state require prolonged, slow cooking to render them thoroughly digestible and to bring out their rich flavors. They may be ground to increase their digestibility and to reduce the time of cooking. They can be made still more palatable if served in the form of puree, which can be readily accomplished by pressing the boiled seeds through a sieve. The addition of some vegetable and savory herbs promotes their digestibility.

Legumes are not difficult to digest if properly prepared and consumed in moderate quantities, well combined and balanced with green, leafy vegetables. No starchy food should accompany the meal. With these precautions, legumes may admirably replace animal foods without the usual disagreeable symptoms occurring during the process of digestion. If eaten, on the other hand, often and to excess, they produce acidity of the blood on account of their large amount of nitrogenous matter and acid-forming elements. Outdoor workers can digest legumes better than can sedentary workers; the latter group should eat them not more often than once or twice a week.

**QUALITY HARD WHEAT**—The factors which are the most valuable in estimating the protein content of wheat are color, texture, and test weight. The



most important factor for estimating protein content of red wheat is the color of the grain. In hard, red winter wheat, for example, a deep red color practically always indicates a fairly high protein content; whereas, distinctly yellow or light colored wheat (yellow berry) indicates a low protein content. Ordinarily this is a reliable index when applied to varieties of wheat of the Turkey type.

A hard, vitreous wheat is invariably high in protein, whereas a soft, starchy wheat is always low in protein. A combination of hard, vitreous texture and deep red color is a more reliable indication of high protein content than either factor taken alone. A low test weight is likely to be associated with a high protein content and vice versa. This fact is usually explained on the assumption that the protein is deposited in the grain earlier than the carbohydrates, and if the filling of the grain is cut short by hot winds, dry weather, or by other climatic factors, the grain is left relatively high in protein.

Grain that is not filled completely will be low in test weight per bushel, while well filled grain is high in test weight. Consequently, low test weight is associated with the high protein content of prematurely ripened wheat, and high test weight with low protein content of plump, completely filled grain rich in starch.

The softer, lighter colored wheats are used in making biscuits, pastry flours, and breakfast foods. Durum, an extra hard spring wheat, amber in color, is used to make macaroni, spaghetti, and vermicelli. High protein Turkey wheat is primarily utilized in bread making. The term gluten is sometimes loosely used as a synonym for protein; it is the gluten in the wheat that insures a porous, well risen loaf.

**ST. JOHN'S BREAD**—Nature yields profusely an abundance of many excellent foods, but few stand

out so pre-eminently as a universal provider as carob or St. John's Bread, as history and chemical analysis demonstrate. The basic food of millions of people for centuries, it possesses in harmonious combination the choice elements of fruits, nuts, and cereals. As a breakfast food, carob is richer and carries more protein than does wheat. Well-balanced in its constituents, it compares favorably with cow's milk. The carob pod, meal, and flour require no cooking to be palatable; they are very nourishing and easily digested. Happily, carob flour is readily available.



*The fruit of the carob tree, the carob pod with its seeds, ripens from May to August and originates from red flowers. Native to the eastern Mediterranean area (the above is from Majorca), this evergreen can reach heights of 50 feet, with a trunk 6 feet in diameter. One carob tree can produce up to 800 pounds of pods a year. The carob seeds and pods are ground to make a substitute for cocoa.*

**SUN-DRIED OLIVES**—Only in the fully-ripened sun-dried olives are all the nutritive principles of the olive preserved, and although they still retain some of the bitter taste, which is very pronounced in the matured olives while on the tree, they are undoubtedly more wholesome than the pickled olives. Sun-dried olives contain as much as five per cent protein and fifty per cent fat and are equal to some nuts in nutritive value.

**AVOCADO**—In intact natural food products the fats are mingled with other nutrients and form an integral part of the whole. In this undisturbed condition fats enjoy a higher degree of alkalinity than do oils which have been isolated from their original constituents. That is why the oil abounding in the avocado and in the sun-dried olives achieve a digestibility that surpasses that enjoyed by oils existing in a free state. The avocado is richer in protein than most fruits and is comparable in protein content to some dried fruits. The best varieties of avocados have more than twenty per cent fat in a very palatable and digestible form, superior to butter fat. Hence the avocado affords an admirable replacement for meat by virtue of its abundance of protein and fat.

**FRUITS AND VEGETABLES**—It is undeniable that proteins occurring in fruits and vegetables are pre-

Nature Picture Library

sent in small quantities and lack one or more of the essential amino acids. Nevertheless, these proteins are associated with a greater amount of alkalinity and are of the highest biological value. Such amino acids as are available in fruits and vegetables occur in much better, cleaner, and purer form than those abounding in flesh foods.

Hence the inadequacy of amino acids in the incomplete proteins of many fruits and vegetables does not render their protein nutritive value of negligible consequence. When fruits and vegetables are consumed with nuts, nut butters, legumes—especially the soy bean—raw milk, eggs, cottage cheese, avocado, St. John's Bread, and sun-dried olives, their incomplete proteins are supplemented in such a way as to make them satisfactory nutrients. Among the few products of the vegetable kingdom that furnish proteins which are complete in amino acids and upon which the body can draw for its supply of tissue-building constituents may be mentioned nuts of all varieties, except the chestnut; soy beans are also notable in this respect.

Such remarks that all fruits and vegetables possess protein in negligible proportions are apparently at variance with facts. In the late Otto Carque's *Rational Diet* (now out of print), he indicates the average percentage of protein contained in water-free fruits, as follows:

Pears.....4.00	Oranges.....6.10
Prunes.....4.40	Peaches.....6.60
Pineapples...4.80	Figs.....7.40
Grapes.....6.00	Apricots.....8.70
Raspberries, black.....10.00	

Otto Carque's Table on Vegetables and Grains in *Rational Diet* correspondingly enumerates the average protein content incorporated in the water-free parts of vegetables and grains; viz:

Pumpkins.....11.00	Dandelions.....20.00
Corn.....11.20	Celery.....20.00
Oats.....11.90	Leeks.....22.60
Rutabagas...12.00	Mushrooms.....23.80
Green Corn..12.60	Cauliflower.....27.70
Barley.....12.70	Asparagus.....28.80
Beets.....12.80	Spinach.....30.00
Okra.....15.80	Turnips.....35.00
Eggplant.....17.00	Kohlrabi.....35.00

Whole Wheat.....15.70
Brussels Sprouts.....23.80
Savoy Cabbage.....26.00

**OILY SEEDS**—All natural seeds rank high in protein; viz:

Sunflower Seed.....14.20
Poppy Seed.....19.40
Caraway Seed.....19.84
Flaxseed.....12.60
Mustard Seed.....27.59
Sesame Seed.....35.99

Flaxseed is frequently used for medical purposes as an emollient and demulcent in irritations of the mucous membranes, also as an ingredient in many cereal preparations to give them a slightly laxative effect. In the Orient, sesame seed is mixed with honey and preserved with citron and sold as a luxury. Elsewhere it is used in confections and bakery goods. The oil obtained from the seeds resembles olive oil. Sunflower seeds are derived from the sunflower which is grown largely in Australia, southern Russia, India, the United States, and China for the purpose of making sunflower oil. The seeds of the poppy are also frequently used for the production of table oil.

**SPIRITUAL SIGNIFICANCE**—Occult facts support the contention that when the flesh of animals is assimilated by man as food, it imparts to him, physiologically, some of the characteristics of the animal from which it came. Occult science also teaches and confirms that the coarsening effect on man is greatest when the flesh of the larger animals is partaken of, and diminishes in the intensity of its sex-evoking influence in birds, next in fish and in other cold-blooded animals, exciting the animal propensities least of all when fruits and vegetables are consumed.

Thus the notorious moral laggard is afforded an effective safety valve to acquire a beautifying and strengthening discipline, until an erstwhile slumbering spiritual consciousness is allowed to place irretrievably under control his base, animal appetites and passions. □

—Lillian R. Carque

# HEALING

## *Love: The Realization of the Impossible*

**T**HOUGH I SPEAK with the tongues of men and of angels...and understand all mysteries, and all knowledge and though I have all faith...and have not love, I am nothing," says the apostle.

From the viewpoint of absolute morality Good is Love; Evil is Hate. Love must be loved. The gospels say that one single word of hate deserves hell, and consequently one word of love merits heaven twice over. Experience teaches that love rewards more liberally than hate punishes. St. Teresa pitied Satan with the following words: "The unhappy one—he can no longer love." To her hell was the condition resulting from complete lovelessness.

Love is the creative fire which no deluge can extinguish. It is the victor over death and the undoing of hell. True love is the apprehension of God in man; it is the essence of religion, of honor, of friendship, and of marriage.

On the physical plane love is the principle of life; on the spiritual or metaphysical plane it is the principle of immortality.

Likings and passing fancies, however, are not love. For to hate the heart that no longer loves us, is it not to punish it for having loved us? Love is the greatest power of man, while its selfish pretense is the most unworthy weakness.

True love is the omnipotence of the ideal. By the ideal the soul is exalted. It becomes greater than nature, more living than the world, loftier than science, more enduring than life itself. To love is to live, to love is to know, to love is to be able, to love is to pray, to love is to be the ManGod. War is love's fierce fever, the passions its diseases,



Oil on canvas, 1871, Ilya Repin, Christ Raising Jairus' Daughter, Russian Museum, St. Petersburg

wisdom its triumph and repose.

The grand arcanum of magic is the mystery of love. Heaven is a song of love fulfilled, hell a roar of love deceived. When the world shall have learned to love, the world will be saved.

*(From the works of Eliphas Levi)* □

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

January.....6-13-19-26

February.....2-9-16-22-29

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

### *America's Greatest President*

**O**F COURSE IT WAS Abraham Lincoln. He was born and lived a third of his life in a twenty-foot square log cabin that had one window and a floor of packed earth. The window wasn't open much because either cold winter air blew in, or summer bugs flew in!

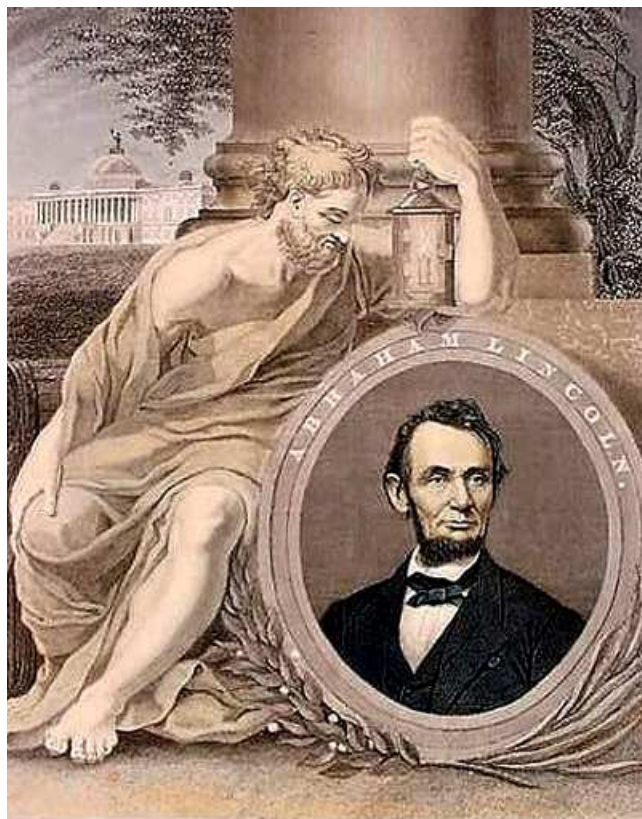
Almost as soon as little Abe was able to walk, he had to start helping his parents. He would carry water to the cabin—a mile each way. That was just a hop-skip-and-a-jump compared to the walk to his first school—four miles each way, in all kinds of weather; and he never knew what animals he'd meet on the road.

A few months after Abe started school, the Lincoln family moved from Kentucky to Indiana. Abe's dad loaded the family belongings on a flatboat he had built, which turned over when it hit something. They raised it, but of course most of their belongings were ruined.

In Indiana Abe and his sister had to walk nine miles to school, and then nine miles home. Abe studied hard, more than he was required to. He borrowed books from many people. Once he said he had read every book within fifty miles. His parents encouraged him by saying if he worked hard and studied hard and lived a clean, upright life, he could make something of himself.

One time he went hunting with some friends and shot a bird, but at once regretted it. He was kind to animals even when others scoffed at him. He grew to be very tall, six foot four, and because he was also very strong he was called "Prairie Panther," but he was also gentle and considerate to all.

The most exciting thing that happened to him



*An ancient Greek named Diogenes carried a light to help him find an honest man. He found one (above) in "Honest Abe."*

while living in Indiana was navigating down the Ohio and Mississippi rivers to New Orleans on a flatboat he had helped build. What impressed Abe most was something that caused him deep sadness—seeing people in the market being sold as slaves and their families being broken up. Young Abe, just nineteen, vowed then and there, "If I ever get a chance to hit that thing, I'll hit it hard." He did.

Shortly after his return from New Orleans, the Lincolns moved to Illinois. This time they traveled by wagon. Abe's little dog jumped or fell off, landing in an icy river. Without a thought for himself Abe dove in after him. He got cold and wet, but he didn't mind. He cared deeply for all living creatures and did what he could to help them.

Abe was about to turn twenty-one. That meant that legally he could be on his own. He had no trade, profession, formal education, or money,

having given all he earned to his parents. What he did have was strength, a desire to work and learn—and honesty. He wrapped all his belongings in a handkerchief, tied it to a stick which he propped against his shoulder, and set out for New Salem, Illinois, where he was to work in the general store of Mr. Denton Offutt. Trouble was the store hadn't yet been built, so when he arrived he helped build it.

Abe won many friends because of his honesty. Once he took 6 1/4 cents too much from a customer. That evening he walked three miles to give it back. Another time he discovered he had short-changed a customer by four ounces. Guess what he did that evening? Any wonder the "Prairie Panther" was now called "Honest Abe"? And he was still as studious as ever. Folks began to say he knew more facts about more things than anybody around.

So he began to think about public service. But war broke out on the frontier, whereupon he was elected captain in the army; he was that popular. The fighting ended before he got to the front. He was glad he didn't have to shoot anyone. The fact that he had been chosen captain strengthened his resolve to serve in the legislature, but he narrowly lost the election.

This wasn't his greatest loss. That was losing a lot of money due to business dealings with dishonest people. He found himself \$1,100 in debt; an amount worth maybe a hundred times then what it is today. Back then, on the frontier, when people owed money they often just ran away, changed their names, and left no forwarding address. But not Honest Abe. Though as a land surveyor he was making only \$3 a day, he went to all the people to whom he owed money and promised to pay them everything, plus interest—which would take fifteen years. But one man refused to wait; he wanted everything Abe owed him and he wanted it at once. Of course Abe couldn't pay. So the man went to court, which decided to take away Abe's horse, saddle, and surveying instruments.

Can you see what a mess Abe was in now? But a friend stepped in, bought back the horse and saddle and surveying instruments from the grumpy man for \$120 and gave it all to Abe. Don't you just know that Abe was extra glad now that he had always been honest and won so many good

friends? And mainly because of so many of them, and the noble way he had handled his debt, he was elected to the Illinois state legislature and moved to Springfield in 1834. He also studied law and became a lawyer, quickly earning a far-flung reputation for his honesty. They even called him "the most honest lawyer in all the West."

He would do things other lawyers didn't do. For instance, when he argued a case, and the lawyer who was working against him forgot to say something that would strengthen his case, Mr. Lincoln graciously reminded him of it. Of course that may have weakened his own position, but he didn't mind. More than all else, he wanted the truth to come out, regardless of the results. Can't you just guess what one result was going to be? That's right, he won even more friends!

But some things Abe did also made people laugh at him. Like the time he was traveling with a group of lawyers and stopped to put back some little birds who had fallen out of their nests. Abe didn't mind his companions' ridicule; he knew he had done what is right; that's all that mattered to him.

In 1835 Abe received a major shock. He had been engaged to marry a beautiful girl, Ann Rutledge. But there was an epidemic of what was called "bilious fever" and Ann died. Abe mourned for seven long years, then he married Mary Todd. They had four boys: Edward, who died in infancy; William, who died at eleven; Thomas, who died six years after his father at 18; and Robert, the oldest, who made it into ripe old age.

For about six years the Lincolns lived in Springfield. Then they moved to Washington, D. C. when Abe won a seat in the House of Representatives. But he was still a son of the frontier, where he'd lived all his life, and in a way this was a drawback. For as a Congressman he had to attend a great many social functions; much of the actual decision-making process of the Congress was done at banquets. And poor Abe—he just didn't know how to hold a knife, fork, and spoon and do all the other customary things one expects at social functions. But this time people didn't laugh at him. They respected him for his honesty. He always said and did what he sincerely believed was best for his country, not for himself

At this time Abe patented an invention that would help a great many people—how to lift ships

out of shoals. All in all, he enjoyed his term in Congress far more than he thought he would, even aside from the fact that he now was able to pay-off the last of his debt! So why didn't he make any effort at all to get re-elected to a second term, as so many of his peers were doing? You guessed it, because he was "Honest Abe"! When he had campaigned for his seat in the Congress, he had told people he felt it was proper to take only one two-year term. Now that he had served it, he believed, as he had all his life, in the principle: "turn about is fair play." This meant that someone else should now have the same opportunity he had been given; so the Lincolns moved back to Springfield.

The 1850s could have been a happy time for them raising a family, being respected members of the community and Abe a successful lawyer. But America was moving toward a crisis on slavery that threatened to break up the Union. So, in 1858, he was urged to run for the Senate, which he did. The people supported him in great numbers, but in those days senators were elected by state legislatures. And because Mr. Lincoln had been out of public service but his opponent had not, he had no supporters in the state legislature. But Mr. Lincoln kept on speaking out about his ideas every chance he got, even though he did not make it into the Senate.

Two years later, 1860, was a Presidential election year, and Lincoln's friends from all over America urged him to run for President, even though he had served only two years as a Congressman. Why? Though he had lost his 1858 bid to the Senate, in seven debates he had defeated the best orator of the time, Steven A. Douglas, called, at five foot six, the "Little Giant"—compared to Lincoln at six foot four. The nation now realized he was not only a giant in size, but also in spirit. They learned how he had come from a humble log cabin, had overcome hardships and handicaps with the firm belief such things are vital lessons for the future. They knew of his amazing honesty, love of people and all things living, and



Oil on canvas, Francis B. Carpenter, Capitol, Washington D.C.

*President Lincoln is shown holding the document he had written before members of his Cabinet in midsummer, 1862. It became, in 1863, the Emancipation Proclamation, which said that all persons held as slaves shall be forever free.*

his simple but yet profound wisdom. Could there possibly be a man better suited to save America in its hour of greatest peril than lawyer Lincoln from Illinois?

Perhaps at no other time in American history had a candidate for the White House seemed in every possible way the right man for the job at the right time!

In school you may have already learned how Abraham Lincoln led America during the terrible Civil War, and how he grieved when his son Willy died while many other things were also going badly. You may know that he spent much time on his knees in prayer because he knew of no other place to turn but to God.

But you may not have learned that President Lincoln was informed that Jimmy Smart was having big problems out in California after leaving Illinois. Who was Jimmy Smart? He was the friend who had retrieved Honest Abe's horse, saddle, and surveying equipment when impatient Mr. Van Berge wouldn't wait for his money. Lincoln never forgot a friend, especially one who had done him a favor, and despite all his other duties and burdens of office, he took time to help him. Can you now see why Abe Lincoln, who grew up a poor clodhopper from the beautiful Bluegrass State, became President of the United States of America? He had given the world his very best, and now it came back to him—abundantly, with interest! □

—A Probationer

