

Rays from the Rose Cross



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

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MEDITATION: I AM THE RESURRECTION
EARLY ROSICRUCIAN AND OCCULT SYMBOLISM
THE MYSTERY OF GOLGOTHA: EVOLUTION OF THE COSMOS OF LOVE
HOW TO THINK ABOUT SECULARISM

A CHRISTIAN ESOTERIC MAGAZINE





From Cycle to Cycle

The Sun may be clouded yet ever the Sun
Will sweep on its course till the cycle is run,
And when into chaos the systems are hurled,
Again shall the Builder reshape a new world.

Your path may be clouded, uncertain your goal;
Move on, for the orbit is fixed in your soul;
And though it may lead into darkness of night
The Torch of the Builder shall furnish new light.

You were and you will be; know this while you are;
Your Spirit has traveled long and afar.
It came from the Source, to the Source it returns;
The spark that was lighted eternally burns.

It slept in a jewel, it leaped in the wave;
It roamed in the forest, it rose from the grave;
It took on strange garbs for long eons of years,
And now in the soul of yourself it appears.

From body to body your Spirit speeds on;
It seeks a new form when the old one is gone;
And the form that it finds is the fabric you wrought
On the loom of the mind with the fiber of thought.

As dew is drawn upward, in rain to descend,
Your thoughts drift away and in destiny blend.
You cannot escape them, for petty or great,
Or evil, or noble, they fashion your fate.

Somewhere in the future, sometime and somehow,
Your life will reflect all the thoughts of your now.
The law is unerring; no blood can atone;
The structure you rear you must live in alone.

From cycle to cycle, through time and through space,
Your lives with your longings will ever keep pace.
All that you ask for, and all you desire,
Must come at your bidding, as flames out of fire.

You are your own devil, you are your own god,
You fashioned the paths that your footsteps have trod,
And no one can save you from error or sin,
Until you shall hark to the Spirit Within.

Once list to that voice and all tumult is done,
Your life is the life of the Infinite One,
In the hurrying race you are conscious of pause,
With Love for the purpose, and Love for the cause.

Author unknown

Above right: Giant Redwoods, American National Parks, Corel

Front cover: Spectacular Landscapes, Corel

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

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FEATURE

A Psalm of Life

WHAT THE HEART OF
THE YOUNG MAN
SAID TO THE PSALMIST

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

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

Not enjoyment, and not
sorrow,
Is our destined end or way;
But to act, that each
tomorrow
Find us farther than to-day.



American Progress (detail), by J. Gast, 1872, U.S. Library of Congress

Art is long, and Time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.

In the world's broad field of battle,
In the bivouac of Life,
Be not like dumb, driven cattle!
Be a hero in the strife!

Trust no Future, howe'er pleasant!
Let the dead Past bury its dead!
Act—act in the living Present!
Heart within, and God o'erhead

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

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

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

—Henry Wadsworth Longfellow

Toward the Summer of the Spirit

EVERY YEAR the intersecting cycles of the earth, moon and stars weave our sensory experience in subtle and dramatic ways. The world of the physical senses draws us out and up towards the sun's solstitial enthronement, where noon is like Jericho and dusk is a stately pageant, where half the wide heaven flowers in opulent colors and the light lingers as if reluctant to leave.

At this time of the year, we can almost forget that there is something else, something behind and above such largesse of light, a quality that is never visible. In midsummer, forms are so perfectly filled out and nature's slow crescendo of myriad unfoldment is so vital and prodigal that the process itself can seem a sort of fulfillment—so that we are in the world and of it. The physical world has us, requites us—almost.

For modern humanity, even in high summer there can be disconnect. The sun's manifest splendor does not so easily penetrate and fill the inner spaces. This is understandable. We seek a yet brighter sun and the dimensions that give rise to nature's forms and vitality. We intuit worlds immediately within us, before the outward eyes can see, closer than night's enveloping darkness.

And our intuition is true. Our spirit has intimations of the invisible country of its origin. As exquisite as is the rose's fragrance, it is ephemeral, elusive, and but grazes the margins of our inwardness. We seek a life of which we are a more integral part, something far more intimately interfused with our consciousness. And this longing, this seeking, increases the more we become confirmed in and conformed to the supersensible presence of the causative worlds—worlds even above the sphere

of numinous ideas that generate thoughts. It is the fountainhead of love that draws us, stills and renews us. It is the homestar of our highest consciousness.

As students of esoteric Christianity, we have awakened to the reality of spirit's perpetual summer, from whence Christ radiates His Glory, for which the earth's bright abundance is like the floral witness at a hidden wedding. Intermediate is life in the First Heaven, the upper Desire World, the Spiritualists' Summerland. Lovely, to be sure, but still "out there." With respect to the World of Life Spirit, it is as winter to summer.

Do you catch glimpses of rare thought-wings? Do you hear ineffable callings from Wholebeing? Invite them back, seek whence they came, nurture the disposition that received them. Know them as apprehensions of life-giving truth come to bless and uplift you. Where they touch down is the solarium of your consciousness. Go there and keep its space bright with impulses of love and praise. It is your sanctuary. Wherever you go, it goes with you. And light may appear there at any time, from the Shekinah of your Spirit. The wordless Voice too, in the unlikeliest of places in your day's wilderness, may assure you: you are my beloved son; you are my beloved daughter.

The Kingdom of Heaven of each Ego is first as a mustard seed—and yet nothing less than the womb of a cosmos, an embryonic sun of the Spirit. We each are that seed dropped down into the fields of matter by the Divine Sower. As we yearly move toward the high tide of outward light, may it be a token of our drawing closer to the realms of inner light though light-gathering, light-giving service in the name of the Sun of Righteousness, the true Light of the world. □

Meditation: *I Am the Resurrection*

CHRIST'S WALKING on this earth must have been a marvellous self-recognition. He looked up to the light, and in the innermost being of light He found Himself—I am the Light of the world. He looked down to the earth, took up the bread and said again “That, I am.” Nothing greater than this recognition had ever happened in a man’s soul.

Christ expressed that which He now felt to be His own innermost being in the parable of the good shepherd. In it, without mentioning the word love, He spoke of devotion even unto death. To this corresponds the saying about the door to other men which can only be found in selfless love. According to His own saying, Christ spoke no word “of Himself,” but announced “that which the Father had given Him.” And so He has revealed to men the “Name of God.” In the Old Testament the greatest moment is that in which Jehovah met Moses in the loneliness of the desert, and in answer to the question, “What is thy name?” replied, “I am the I am; that is My name; by it shall I be thought of for ever and ever.” This “I am” is taken up by Christ and filled with all its rich content. The name of God is “revealed.”

All that we have discussed hitherto is nothing but an exposition of the first request in the Lord’s Prayer : “Hallowed be Thy name”—an exposition such as is given by the Gospels. Despite the countless times that the Lord’s Prayer has been prayed, this first request has hardly been at all living or

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



Auct. D. inf. 2.11, folio 40, verso, Bodleian Library, Oxford

St. John the Evangelist

The Beloved of Christ, author of the Fourth Gospel and Revelations, is shown in this medieval illumination with his iconic eagle and the cup whose poison did not harm him.

concrete to men. They scarcely get beyond a very ordinary feeling of holiness or reverence. Here the way is shown by which life may become the fulfillment of this request, as we become able everywhere, above and below, without and within, to read the name of God and to hallow it. By it man raises himself at the same time to the last and highest knowledge which is possible. All knowledge is ultimately knowledge of God. But knowledge of God is, in the sense of John’s Gospel, the true

“blessedness.” “This is life eternal, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent.” And thus all human knowledge becomes deeper and truer the more it becomes like to the self-knowledge of Christ which we have described above.

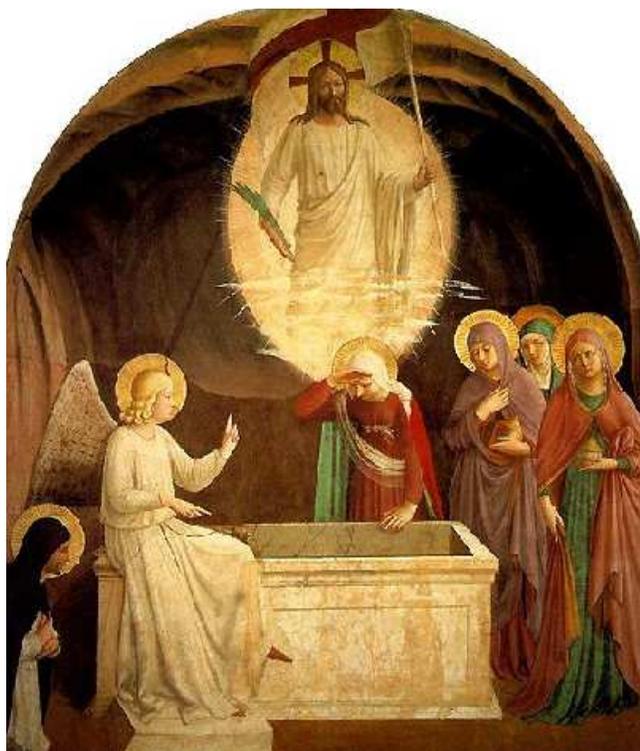
In our time, when life, belying itself, has set itself strongly to the acquisition of knowledge, it does not help to redeem men to call them away from knowledge to that which, with grand words and confused thinking, one calls “Faith,” but it does help to redeem them if one carries knowledge itself onwards, raising it to its Johannine height, which is today still the utmost height, a far-off height, above all our present knowledge. For all physical and chemical knowledge, all biological and mathematical-astronomical knowledge leads only to a richer and deeper revelation of the “I am” which lives behind all phenomena. It is therefore the hallowing of the life of thought, of the striving of our present age for knowledge, towards which we are developing through these meditations on the “I am’s”—in full harmony with the Gospel.

Up till now we have been looking into a new world of space with its four directions: upward, downward, outward, inward. The last three “I am’s” help us similarly to build up a new time.¹

At the present time men have a strong feeling for the costliness of time, for its value in money, but little feeling for the holiness of time. For example, they do not know what it means to sit in the sacred stream of time and bathe in it as the Indians bathe in the Ganges. It was in old Persia that men first became clearly awake to space and time. While the Indians built themselves up and rejoiced and feared in the infiniteness of space and time, we find in Zarathustra sublime words about the god who reveals himself in space and time. We must win back these experiences in a new way.”

1. Note: incidentally, I hear that there are not seven but eight “I am’s.” The saying, “Thou sayest that I am a king” (John 18:37) is added; but this saying, or rather, this answer belongs, as may be easily seen, to a different order of confession, and along with the answer, “I am the Messiah” (John 4: 26) and the answer “I am the Son of God” (Luke 22: 70), forms a group of confessions.

2. 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.



Fresco, Fra Angelico and Benozzo Gozzoli, Convento di San Marco, Florence

The Resurrection

All that we see around us is a grave out of which Christ is willing to arise. Men can come to a new Easter faith by the help of this saying: “I am the resurrection and the life.”

“Weaving in the widths of space and in the depths of time,” says the Act of Consecration of Man.²

The first thing which we allow to bring us a new future may be the saying, “I am the resurrection and the life” (John 11:25). In this saying we may once and for all immerse our future, as it were, baptizing it in it. Everywhere that future is precious in which Christ’s ego arises and guides a new life. All that we see around us is a grave out of which Christ is willing to arise. The men of today have no real future. If they think of the future of the earth, they represent to themselves an endless development to which, however, an end is appointed by the relentless approach of destruction by heat. And concerning themselves, men believe that death may well be the end of all, and that the only brave, honorable, and modest thing is to desire no further life; but if it should continue they hope to be a fair average representative of the majority, if they have behaved themselves fairly decently here upon earth.

Now that the old Easter faith has collapsed, men

will never come to a new Easter faith except by the help of this saying: "I am the resurrection and the life." They may make all sorts of spiritualistic guesses perhaps. But a belief in what lies beyond this life, which can endure and which in the fullest sense makes life fruitful, must be built up today from within, out of the ego in man, which through Christ experiences its resurrection from the dead.

It is of the greatest importance just here that we should work at ourselves in exactly the right way. With each "I am" we may represent to ourselves that we are wrapped in the greater Ego of Christ. It surrounds us like a cloak of light, full of purity and goodness. And our meditation consists in this, that we are ever saying yes to this ego. To say "yes" to Christ means in the Biblical sense "to believe." And our meditation is an active acquiring of this "belief."

We do not need to think of details about Christ—we may also do that, so long as by it we do not get away from that which is central. But we may also bring to activity a continuous assent in our soul for this Ego of Christ, as we first find it. Perhaps we shall be able at first to think only of the "historical Jesus," or of divinity in general. Then let us remain there in that until something more arises for us. But by experience we know that it is not at all good simply to assent to this higher ego. That easily becomes numb and wearisome. But one may take pains to assent ever more strongly, in an ever more living and exclusive way to experience this ego with one's whole person, and to let oneself be more and more penetrated by it.

One will thus gradually learn that there are degrees of this penetration of which one had not even a distant idea. So awake, so sure, so enduring, so spiritual, so living can the presence of a higher ego be in the soul, as if really a spirit were filling its temple. The power of meditation, or we might also say the power of reverence, awakes in us undreamed of things, when we practice them. This fact alone throws a remarkable light upon the talk of those who say that from pure reverence to God we ought not to "practice" in the religious sphere. At the very least this is the talk of inexperience. But in such talk there lies an unconscious crime against humanity.

If we exert ourselves, we need have no anxiety if

at first we do not seem to succeed in holding fast throughout our daily life the mood of meditation. Rudolf Steiner, who had most experience in this sphere, even advised that one should not try to hold fast the mood of meditation throughout our daily life....The clear, calm view of everyday events must on no account be lost, if a man would undertake his "higher development." Otherwise he would become an unskilled dreamer.

For the religious exercises also, which we here advise, it would be an error to imagine that one can hold fast throughout the whole day the high mood of the quarter-of-an-hour's meditation, that one should feel unhappy if one does not succeed, and that one should long for the quiet quarter-of-an-hour. It is much more important to meditate as strongly as possible, but then, after one has recapitulated it once more, and driven home the result of the meditation, to let it drop and give oneself up wholeheartedly to daily life—with the "I" which now lives in us. One thus delivers the meditation up to death—but also experiences its resurrection.

This does not mean that we could not often in the course of the day recall the highest that was alive in us. On the contrary, one might propose, at least every time the clock strikes the hour, consciously to recall to life the highest that was contained in our meditation. But this purpose is difficult to carry out. It is still better to return into the temple before every new piece of work which we begin, and to pass out to this work from thence. But even this can scarcely be done. We are not yet so strong and so well-trained inwardly that we are able to do that which will be a matter of course to men of later times. Our inner life is weak in comparison with the outer life which constantly oppresses us. We shall learn only gradually to live consciously out of the higher ego, which is formed in meditation.

It ought not even to vex us if we are disturbed in meditation itself, perhaps at its best moment. It is a proof of our inner training if we are always able to come calmly and peacefully out of our meditation when a summons from the outer world reaches us. If we cannot do this, then something in our meditation is not in order. Soon there develops in us ourselves the feeling that we are spoiling again the best that has come or shall come to us if at this

moment we do not remain quiet and joyful. Even when we stand before the door which leads to a higher experience, the calm of spirit which we have acquired by meditation, and which we ought to bring out of our meditation into daily life, should be more important and stronger for us than any particular thing which we were about to acquire. If we succeed in this, then our fellow men will receive only good through our meditation.

Here now we may answer the question: Can one meditate *too much*? Certainly one can. If so much time is devoted to meditation that one neglects one's duty for it, or if one thereby becomes a stranger to ordinary life, or falls into a dozing state, then there is no longer any profit in meditation, but it may become harmful to ourselves and others.

No one can be excused from guarding himself against these dangers. We can give no more than general hints here. One can only say: See whether you become more capable; see whether your mind becomes clearer and stronger. Life itself will tell you clearly enough whether you are upon the right way. In the physical life one cannot tell anyone how much he may eat, or how much he ought to eat; one can only advise him to develop such a keen perception of his bodily condition that this itself will tell him, and it will tell him clearly enough. So it is in the life of the soul.

Having made this restriction, we shall continue to say much more about meditation. And we are of the opinion that as long as thousands of people have still so much time to solve crossword puzzles; i.e., to meditate upon them, so long will there be hundreds to meditate upon an "I am." And as long as there are hundreds of thousands willing to hear that "all is quiet on the western front," so long will there be thousands willing to hear that new truth is coming from the Gospel.

When we meditate upon the saying about the resurrection, we are in the happy case of finding



Tempera on wood, Fra Angelico (c. 1400-1455), Museo di San Marco, Florence

The Raising of Lazarus

In meditation we can experience fully and really that out of the Ego of Christ flow resurrection and life. Out of this "I" a new world is born.

that the gospel itself offers us a complete meditation in the story of the raising of Lazarus. We ourselves are resting in the grave of the earth. We may feel our skeleton to be the vault in which we are entombed. We are he who is sick; but we are also he "whom the Lord loves," and Martha and Mary also are in our own soul. Doubt and sorrow—truly out of these two forces in the soul the two earthly philosophies of death, skepticism and pessimism, have arisen. Even the more conventional lament which adapts itself to the sorrowful circumstances without rightly feeling their meaning, is present in the story. It is represented by the weeping Jews.

One may become conscious of this saying of Christ, "I am the resurrection," in the morning as one awakes. And there may come to be people who will make it a law of their lives to awake at this saying of Christ as Lazarus awoke in the grave at Bethany—Christ passes us, calls to us and awakes us. If we experience this, the result is an indescribable sanctification of our awakening. The word which was first spoken to Martha: "I am the resurrection and

the life,” built itself like a new world around Lazarus, who lay there in the grave before the redeeming call came. So can the Ego of Christ enwrap us in meditation before the awakening word itself is spoken.

We then experience fully and really that out of this “I” resurrection and life flow. We feel most decidedly that out of this “I” a new world is born, which is different, quite different, from the world of death in which we live. This world is much brighter, more living, more spiritual, more irradiated by this “I.” It is not presumption, it is the real acceptance of this saying of Christ, of this deed of Christ, when we try to experience for ourselves this miracle of Lazarus in the very elementary way in which it is possible to experience it at first. Christ does not actually say only at Lazarus’ grave: “I am the resurrection and the life,” but He always says so; this is always said out of His personality when we have His living presence with us. It is *He*, not one of His sayings.

If we feel this, then we also know where our future lies. *He* is the future of humanity and the future of the world. Now for the first time we recognize clearly that men think quite wrongly of the future. They *hope* for the future or they *fear* the future. We ought to create the future, in all our thinking about the future the story of Lazarus can help us. Everywhere we see the grave, and the sickness unto death, in the world of nations as well as the physical world, in the fate of individuals as well as in a general survey of our times. Everywhere, in front of the grave, stands Christ. And we need only enter into His “I” with our hearing and our feeling, and then the new world comes forth from Him. This world does not come of itself, it comes out of the “I am” of Christ. But this “I am” desires to break into our “I am,” to break through it. And it can break into the old world only through our “I.” Thus our relationship to the future will become different—will become active and heroic.

Now we see how we must work, so that we may gain the right view of the future, in details, and also as a whole. It does not come of itself. And our

strongest inward impressions are not strong enough to do everything. We must bring our will into activity, for we can resolve to do so. But then we are only at the beginning. A woman once said to me: “If Christianity demands of me love of my enemy, then I give up Christianity on the spot.” But one gets an ever finer feeling for the fact that, as a Christian, one must never and in no way think of the future “as the heathen do,” that Christianity must be in our glance when we look at the world. Not that we should quote texts from the Bible on every occasion; not that we should “simply

commit the future to God” (that is Mohammedanism, but not Christianity), but that in us is present the *will of Christ who stood at the grave of Lazarus*. And the earth itself is everywhere the grave.

It is a very sacred feeling when in us a piece of the world is redeemed, because the light of Christ shines into the darkness of our future. One feels immediately how

much the “penetration by Christ” is advanced. Let one but notice constantly how a mighty new world springs up—there is no better way of putting it—out of the “I” of Christ, out of the inner center of His life, and one will experience concretely what the “New Jerusalem” is, and how the “New Jerusalem” comes into being. As in the atom there is the whole system of suns, so in our “I” the “New Jerusalem” is there.

Then two kinds of Christianity are no longer possible: A Christianity which looks for a world catastrophe, whereas in the inward parts, in the “I,” the great catastrophe, the great revolution is going on; and a Christianity which waits for a beyond, whereas this beyond is breaking into the here and now. But just as impossible for us, when we look again to the East and to the West, is a view of the world such as we find in the East, which desires to redeem men out of this world of death, whereas Christ is the resurrection within the “I,” and a view of the world such as we find in the West, which looks for the end of life in the destruction of the world by fire, whereas Christ is life proceeding out of the “I.” (Continued) □

**As
in the atom
there is the whole
system of suns, so
in our “I” the “New
Jerusalem” is
there.**

The Mystery of Golgotha *The Evolution of* *the Cosmos of Love*

WE HAVE CONSIDERED the stages of the Passion as fundamental principles and stages of the path of Christian Initiation.* Now it would be of value to study the Mystery of Golgotha itself as a spiritual-historical and cosmic event. In doing so we shall come again upon the events of the Passion, though from another angle. We shall no longer consider them as stages of Initiation, but in their spiritual and cosmic scope as the sacrifice of Christ Jesus.

For the significance of the Mystery of Golgotha is not limited to the metamorphoses of human consciousness as they occur in Initiation and also in the karmic course of history; it is an event which concerns the whole Earth organism, the Planetary System, and the Spiritual Hierarchies of Good and Evil. It concerns the universe; no group of beings in the universe is unaffected by the Mystery of Golgotha. And it concerns every being in the world because it is the germ of a new Cosmos. For the Cosmos, as it exists at present, and as it has evolved through the Saturn, Sun, Moon, and Earth periods up to the Mystery of Golgotha, is a Cosmos of Wisdom which is to become a Cosmos of Love.

The statement that the present Cosmos of Wisdom is to become a Cosmos of Love contains a whole world of occult facts. But at the center of this throng of facts stands the Mystery of



Watercolor (50.1 cm by 38.1 cm). Illustration for John Milton's *Paradise Lost*, William Blake (1757-1827). Gift by Subscription, Courtesy, Museum of Fine Arts, Boston

Michael Foretelling the Crucifixion to Adam

The Archangel, winged and attired in the military garb of a Cherubim, mediates a vision of the Crucified Son Who shall redeem fallen humanity and its world. Vanquished will be the demonic trinity of Death, Sin (and Cerberus, all prostrate at the foot of the cross), and the Devil (Serpent). Death's appearance as the Father signifies that the Son's sacrifice ends the tyranny of the retributive Old Testament Father-God Jehovah.

Golgotha. For all other facts pertain either to the preparations for this Mystery or to its after-effects. The Mystery of Golgotha itself is the decisive factor; and it is the object of this study to show both that it is so, and to what extent it is so.

The present Cosmos, as it is perceived by the senses, may be experienced as "frozen wisdom." The great moral impression made upon Man by the whole world-structure is essentially a formation of wisdom congealed, as it were, into ice. Immense

*See the last six issues of the Rays for articles on the Passion. This is the first of three articles on the cosmic consequences of the Mystery of Golgotha. It is drawn from Valentin Tomberg's studies of the New Testament and is reprinted with permission of the Anthroposophic Press, Hudson NY 12534.

masses of wisdom have flowed into the world and have congealed to the Copernican *machina coelestis*.

Wisdom is everywhere in the world; the world is drenched through and through with wisdom. Every plant, every organism, all movements of the heavenly bodies bear witness to this; but the world is stark and chill and hollow to the souls of men. The words of Nietzsche, “The world—a door to thousand wildernesses dumb and cold,” will find an echo in every human soul that inquires, not only concerning facts and laws in the universe, but also concerning the soul itself. For *soul* is not revealed in the universe; the laws of the universe bear witness to a wonderful wisdom—wisdom in whose presence human reason feels itself a dwarf, a tiny creature—but the rigid lines of these laws form only the *coffin* of the soul.

It is not a dull opaque coffin, it is transparent as crystal, but it is rigid and mute. At the same time, however, it bears witness to what is lacking in it. For as cold bears witness to warmth and rigidity to movement, so does the cosmic coffin bear witness to the soul. In this sense the crystal coffin “contains” the soul and demonstrates—through the media of its coldness and rigidity—what the soul would necessarily be if it lived in the world; it shows the figure of the *dead* soul.

Thus there arises before the soul of him who perceives the universe as a “moral impression” the immensely significant fairy tale of *Snow-white*: the crystal tomb with the dead maiden guarded by dwarfs. This image gives expression to the fact that the present Cosmos is a Cosmos of Wisdom in which Love is lacking.

This is the essential result of contemplation of the universe from the outside—as it appears to the consciousness between birth and death. But Man can also learn to know the universe from the other—that is, from the inside. He learns to know the inside of the universe either on the path of

Initiation or in the state of consciousness between death and a new birth. In either state, Man no longer experiences the universe only as rigidified Wisdom—as the *expression* of Wisdom—he feels himself submerged in a surging sea of flooding Wisdom.

This flooding, streaming Wisdom encircles the soul of man in overwhelming measure, so that for the soul it is not, as in the state of earthly consciousness, a question of making an entrance for Wisdom; rather is it important that in this sea of purposeful Wisdom she should assert herself as a

soul, with the content of a soul. For the welter of flooding content in which the soul is plunged threatens to make the soul appear devoid of content and insignificant. The soul’s environment is so full of light that she can only feel herself as a shadow within the encircling radiance. And she would

actually be condemned to a shadow-existence if it were not that she brings with her from the Earth a force, a content, which makes it possible for her not to lose her being. This is the force she has learned on the Earth, which becomes in the soul the faculty of Love.

The faculty of Love is received by the soul after death as a force which has the virtue of subsisting side by side with Cosmic Wisdom. It was earlier, especially at the period immediately preceding the Mystery of Golgotha, that the soul actually became more and more a shadow after death. The “realm of shades” of the ancient Greeks was a reality, not in the sense, of course, that the realm itself was dark, but that the souls of the dead were condemned to a shadow-existence. They could bring with them out of their earthly existence into the Spiritual World nothing which was as significant as the light of that world’s Wisdom. For life on Earth could only give a reflection of the Wisdom of the Spiritual World; hence, what the soul could bring with it into the Spiritual World was also only

In the fairy-tale of Snow-white the image of the crystal tomb with the dead maiden guarded by dwarfs gives expression to the fact that the present Cosmos is a Cosmos of Wisdom in which Love is lacking.

a reflection or shadow of that World. And the soul bringing this shadow with her could only feel herself to be “the shadow of a shadow,” “the semblance of a semblance.”

But the destiny of the human soul has altered since the Mystery of Golgotha; for now the human soul entering the Spiritual World through the gate of death can bring with it from the Earth something which is not reflection and shadow, but is, on the contrary, of essential value—something which bears within itself the germ of a new world-order. For if the old world-order, the order of Wisdom, is expressed in the rule of Measure, Weight and Number, since the Mystery of Golgotha, a fourth element flows through the human soul into the cosmic order, a new element which delivers the other three from rigidity and, at the same time, restores to them their original purpose. For the original content of Weight, Measure and Number was not heaviness, limitation and quantity. The celestial archetypes of Number, Measure and Weight are different from the congealed expression of them in the lower world.

That which, today, has become Weight was originally the primal force of *sacrifice* in the descent to the Incarnation. But this true Weight was “betrayed” during the first Post-Atlantean Culture-epoch—the Ancient Indian epoch. In that period originated the bent towards “weightlessness”; that is, the endeavor to be disloyal to the Earth, to be emancipated from her. The karmic consequence of the fact that Ancient India “left her first love” was that “Weight” forfeited its meaning as the “first love” (Apocalypse 11: 4) and under Ahriman’s* influence became the “spirit of heaviness.”

Similarly, the original purpose of Measure was not the limitation or restriction for which it stands today, but the power of fulfilling the spiritual mission on Earth, the force of patience in the created being. If Weight originally signified the force of descent in the vertical direction of Incarnation, so also Measure signified the horizontal direction of the path of life on which is to be reached that relationship between Heaven and Earth which is the

*All that prompts humanity to believe that material creation is the only reality ultimately derives from the influence of Ahriman. This spirit has a contracting, rigidifying effect on the vital body and promotes cold, abstract, earth-bound logic.



Coffin and Mummy Case of Paankhenamun (c. 945-715 B.C.), Art Institute of Chicago

The cult of the physical body and the valuation of the material world was promoted in ancient Egypt with the practices of embalming, mummification, and opulent burials, which had the effect of keeping the human spirit earthbound.

mission on Earth of Incarnation.

But just as Weight in its original significance was betrayed by the Ancient Indian civilization and fell a victim to Ahrimanizing, so during the Ancient Persian Culture-epoch was Measure betrayed when that civilization refused to follow to the end the pure path pointed out by the great Zarathustra, but chose to enter into relations of compromise with the Turanian element. The consequence of that compromise was that, in the karma of mankind, Measure became restriction, a principle of confinement; it became, indeed, the “prison” into which “the tempter shall cast you . . . for ten days.” (Revelation 2:10)

The principle of “Number,” too, became purely quantitative as the result of the betrayal perpetrated against its original meaning. This occurred during the Egypto-Chaldaic Culture-epoch, when the original significance of Number as the force of the essential structure of immortal beings was changed into its opposite—into an assemblage of perishable bodily units. The celestial archetype—that is, the truth of Number—is, however, the fact that there

are many individualities within the world. And the very reason why there are many of them is that each has a qualitative significance for the world which no other can have. If any one individuality in the world were nonexistent, the world as a whole would be imperfect, just as a symphony would be with one note lacking.

The uniqueness of each individuality and his immense value, just because of his unique character—this is the original significance of Number as intended in the Heavens. But the application of Number was diverted from the eternally individual to the bodily, and thence arose the materialism of which one expression was mummification in Ancient Egypt. The Apocalypse describes materialism in its original form as “the doctrine of the Nicolaitanes, which thing I hate” (Revelation 2:15)—a doctrine which is as clearly the karma of the “betrayal” of Number as the “prison” and the “loss of the first love” are karmic consequences of the betrayal of Measure and Weight.

But now every human soul which, during its earthly existence, has received, at least into its life of ideation, the Christ-impulse brings into the Spiritual World something which it there changes into resurrectional forces of original Number, Measure and Weight. Through the Christ-impulse the soul experiences the resurrection of Number, Measure and Weight—first in the Spiritual World, but later, with the next incarnation, the power of the experience flows into the earthly existence, and there becomes the effective germ of a new world order—a new world order in which the Wisdom-tomb of the soul formed from the frozen Number, Measure and Weight will be melted, and the soul in Number, Measure and Weight will become living. Then the human soul will experience, even during its earthly existence—as it can be experienced today in the Spiritual World after death, or on the path of Initiation—that true Weight, for example, is contained in Foot-washing; that true Measure is contained in the words, *not seven times, but*



Engraving, c. 1624, from *Life of Augustine*, contained in *The Life of the Brethren*, Schelte à Boswert

Augustine Washes the Feet of the Pilgrim Christ

The initiatory emblem for the humble mind dedicated to serving the world and all its creatures is footwashing. A soul so imbued with Christlike humility offsets the materializing effect of the fall and conquers egoic heaviness.

seventy times seven must forgiveness be granted; and that true Number is expressed, for instance, in the Parable of the one Lost Sheep at whose recovery there was more joy among the Angels than for the other ninety and nine.

For the Gospel, read in the light of Spiritual Science, contains ensouled concepts of Number, Measure and Weight. The concepts become experiences in the Spiritual World, and the experiences become forces with which a new world can be built in accordance with the New Testament significance of Weight, Measure and Number.

When Number, Measure and Weight in the world are ensouled, then is the new Cosmos there—the Cosmos of Love, which is to follow on the dying Cosmos of Wisdom. The future Cosmos will, however, come into existence in stages: And the Jupiter-existence, which will follow immediately on the Earth-existence, will be the stage of the conquered spirit of heaviness—the resurrection of true Weight. The subsequent Venus-phase will be the cosmic stage of the ensouling of all Measure in the universe. And the Vulcan existence will be the stage of the resurrection of Number in its true significance of a community of immortal individualities. (Continued) □

MYSTIC LIGHT

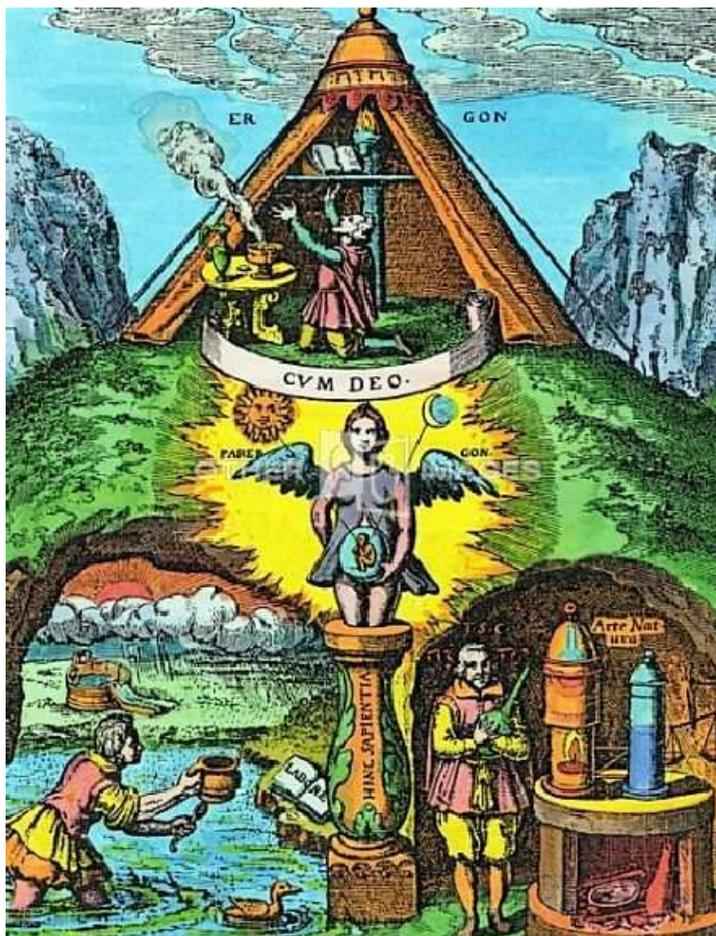
Service and Intuition

THE PURPOSE OF THE Western Wisdom Teachings “is to satisfy the mind by intellectually explaining the world mystery, so that the devotional side of the student’s nature may be allowed to develop along lines which the intellect has approved.” If the Rosicrucian Philosophy does not give the student an earnest desire to transcend the path of knowledge and pursue the path of devotion, the Teachings, in Max Heindel’s view, have not achieved their purpose.

The Path of Knowledge

It is absolutely necessary for the student to transcend the intellectual conception of the teachings because to pursue the path of knowledge for the sake of knowledge and not for *service* ends in black magic. We have received our mind from the Lords of Mind. In the Bible, they are called “Powers of Darkness” by Paul and are considered evil on account of the separative tendency appertaining to the plane of reason. [Sense-based] reason is the product of selfishness. Therefore our mind is naturally separative and prone to resent authority. It loves more to rule the lower than to obey the higher and it added cunning to desire, enabling passion and wickedness to infiltrate thinking.

As the occultist unfolds along intellectual lines, he must learn to feel his knowledge else he cannot live it. In that way, devotion safely guides the intellect. Thus, the safe path develops both head (through observation and discrimination) and heart (through devotion and adoration).



Theophilus Schweighart (born Daniel Mögling), *Speculum Sopicum Rhodostauroticum*, 1604, Staatsbibliothek zu Berlin—Preussischer Kulturbesitz—Handschriftenabteilung

For Schweighart, a Rosicrucian, prayer (ora) and acts of devotion informed by Holy Scripture are the major work (Ergon) of the aspirant to spiritual development, while preparation of the Philosopher’s Stone, shown above maturing in the womb-retort of nature, and physical labor (labora) are contributory, but subsidiary Works (Paregon).

The Path of Devotion

Intense dedication to high ideals, the imitation of Christ Jesus in our daily life, and the faithful practice of the morning (concentration) and evening (retrospection) exercises initiates an alchemical process that takes place within the temple of the living God. It is firstly a process of *purification*. Two of the keywords of the sign Virgo are *service* and *purity*. As we know, it is always from a Virgin that saviors are born. If we want the Christ to be born within us, it is necessary

to purify ourselves through loving service, which “may be defined as the best use of our talents—the putting of our talents to the best use in each case of immediate need regardless of like or dislike.” Through devotion to the higher life, the student eliminates undesirable habits or traits of character by superseding mere desire.

A Practical Way of Living

If we want to make some shewbread and extract from it the aroma of service, we must be faithful workers in the vineyard of Christ. It matters less what we believe and more how we live; it is less a question of faith and more a matter of showing our faith by our works. Our life is the reflection of our inner being. What do we want to show and what do we show to the world? If we want to be able to extract the aroma of service during the evening exercise, we must do our utmost to cultivate the opportunities that are offered us. Without producing this quintessential aroma, the Golden Wedding Garment cannot be made.

INTUITION

It is our responsibility to carry on the transformation of our personality through regeneration, so that the Life Spirit (Christ), the seat of divine love, may shine in our heart and be our guide.

Intuition (teaching from within) is a faculty of the Life Spirit. If we practice our ideals faithfully, we shall find ourselves greatly advanced upon the path of soul growth.

We know that the Life Spirit is the true Christ principle in man and that it is the particular work of the Western World to evolve this Christ principle, to form the Christ within that it may shine through the material darkness of the present time. We also know that Intuition is a faculty of the Life Spirit as well. Therefore we should strive to fully understand intuition and learn how to develop it.

While speaking about the superconscious memory Max Heindel tells us that “in the World of Life Spirit the life spirit sees much more clearly than it can in the denser Worlds. In its high home it is in touch with the Cosmic Wisdom and in any situation it knows at once what to do and flashes the message of guidance and proper action back to the

heart, which as instantaneously flashes to the brain through the medium of the pneumogastric nerve, resulting in ‘first impression’—the intuitional impulse, which is always good, because it is drawn directly from the fountain of Cosmic Wisdom and Love.” (*Cosmo*, p. 398)

The unifying Life Spirit is the seat of divine love and the vital body is its lower counterpart. The Life Spirit has its seat primarily in the pituitary body and secondarily in the heart. The pituitary body is ruled by Uranus, the planet of altruism. Therefore intuition is a Uranian quality. Following upon these considerations it is obvious that we should strive by all means to develop our responsiveness to these “messages of guidance.”

From the fact that intuitions impress themselves directly upon the reflecting ether of the vital body, we can draw two conclusions:

(1) The more we develop our soul body (made of the two higher ethers), the more we will be able to respond to intuition;

(2) The more readily we learn to recognize an intuition and follow its dictates, the more frequently it will inform us, to our eternal welfare.

Brain-based reason is the product of selfishness. And reason must give way to something higher—to intuition.

However we look at the matter, we always return to the same point—“*ora et labora.*” We must learn to do what is right and true so that the Christ may grow within. And as we evolve the Christ-principle within, we will act according to the dictates of the Spirit through Intuition, and all we do will be done in love. This is the only way to emancipate the mind from its bondage to desire.

Max Heindel tells us that in the Sixth Post-Atlantean Epoch the “Life Spirit will implant and ripen the faculties of Intuition and Love. Those who aspire to become the pioneers of the coming race must therefore strive to cultivate these faculties within themselves.”

It is only by complete emancipation through Love (vital body/Christ) that man can rise above the law (desire body/Jehovah) and become a law unto himself. Having conquered himself, he will have conquered the World. □

—A Probationer

The Crucible

In the May 1916 issue of the Rays magazine, the editor, Max Heindel, ran the following notice:

CONTEST IN SYMBOLISM

On our inside cover you will find an ancient Rosicrucian Symbol which the Elder Brothers call 'The Crucible.' If you use it in your meditation it will reveal itself to you, and you will never be able to tell anyone what you learn, for no human tongue can ever tell the deepest and most beautiful experiences of the soul, and it would be sacrilege to even try to tell.

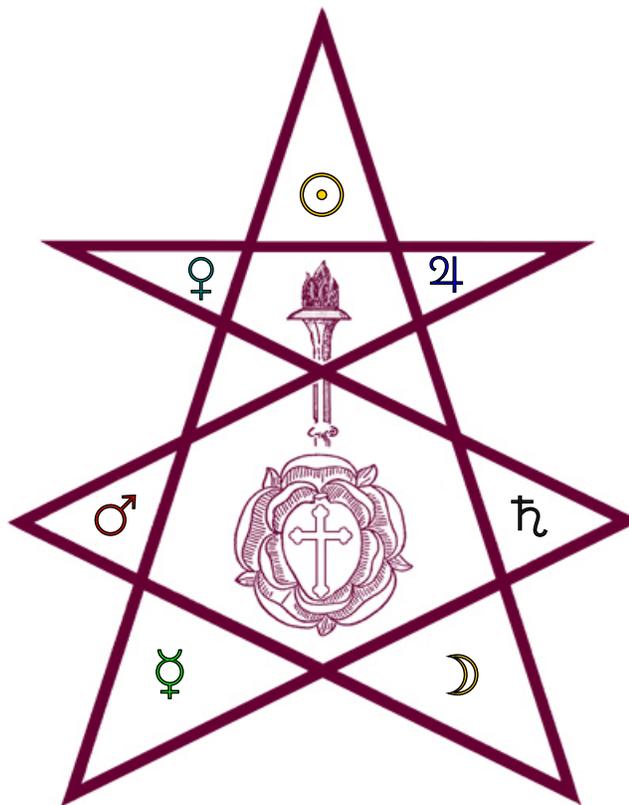
But there is a cosmic significance that is as a key to unlock the door to the spiritual treasures hidden behind the symbol, and we will give a year's subscription to each of three yearly subscribers who send in the best explanation before August 1st. When the prize-winning essays have been published the editor will write on the subject.

Below we reprint "the most worthy attempt at explanation [of the crucible symbolism] received to date. We trust it may stimulate others to dig into this mine of mystery and extract some of the gems of spiritual wisdom there hidden."

To our knowledge, Heindel never did write on the subject.

THE INTERPRETATIVE ESSENCE of "The Crucible"—a veritable melting pot—seems to dwell in the words of the old maxim *Per Ignem ad Lucem* (through fire to light). The significance of this ancient Rosicrucian symbol is both microcosmic and macrocosmic as shown in the fusion of the five- and six-pointed stars. The association of the five and six connotes the eleventh zodiacal sign representing the Aquarian Age, which in the United States indicates a merging that prefigures an epochal transition.

The seven terminals of the Crucible may be emblematic of the seven world periods; the septenary constitution of man; the visible color spec-



trum; the musical scale; and the seven Creative Hierarchies, which we learn in the *Rosicrucian Cosmo-Conception* (diagram 9) were active at the beginning of our Earth Period.

If to these seven (7) pyramidal terminals we add the remaining two (2) triangular spaces (commemorative of the nameless Hierarchies) we have the number nine, or the Apocalyptic "measure of a man (144 cubits) "which is of an angel"—typifying in the Hebrew language ADM or Adam, and in the Greek rendering of the Old Testament Septuagint, from the 12x6 tribal translators and the 72 days required to complete this version. The number of humanity is also contained in the total of separate lines produced by segmentation.

A good name for the Crucible, numerically considered, would be "God's Acre." A glance at the figures comprising this surface measured in square

rods (160) and square feet (43560) discloses the extracts 7 and 9. And the title is not buried in the earth to achieve its palingenesis.

Like the pentagram the Crucible is human in outline, the crossed arms and legs here manifesting the Androgyne, a reconciliation of opposing laws, or peace in at-one-ment. Note its place in the celestial circle with the head in Aries, the left and right shoulders in Taurus-Pisces, the hands in Cancer-Capricorn, and the feet in Virgo-Scorpio. As a whole, it is keyed to Aquarius as indicated by its serrated structure.

The fragrant wild rose with its magical potencies replaces the Flaming Sword of the Garden of Eden. This bloom might betoken the Christmas Rose (*Helleborus niger*) sometimes called Christ's herb, which later gives way to the Pasque Flower, or the liliaceous Star of Bethlehem—plant forms that are not only significantly named, but whose disposition of floral parts follow the five-six order.

Or, if you prefer, let the open flower with its face sunward, symbolize the mystic marriage blossom on the Tree of Life (harbinger of golden fruit) not unlike that emblem of purity, the orange blossom, a cousin of the rose.

Referring to the enclosure bounded by the hexagon, in the center of which is placed the cross-striped calyx heart, does not its faveolate form recall one of the group cells of the honeycomb fashioned by that Hymenopterous [referring to that order of insects which includes bees, wasps and ants] creature, Apismellifica? These classical appellations of the domestic bee will be found interesting in connection with the orientation of the ruler of Taurus and the Moon or "Eighth Sphere" in Scorpio, marking phases of past and present conditions to be superseded by the Mercury-Jupiter service ideals intuitively perceived by many.

Within the area of the perfect number six the carbonized [carbon has an atomic number of six] elements become the blue-tinged crystal, or rose diamond, and the baser metals undergo a similar sublimation. The desire nature's conflicting emotions are transmuted into the unifying Christ Love, and the upright torch is the Labarum signifying the empyrean trend of the flame.

When studying this symbol, one is reminded of the Caduceus in its electro-magnetic polarity, and we may further identify the torch or staff with Aaron's Rod that budded.

Now for a moment turn the figure upside-down and you will discern the goat-like head of the Satyr and his attribute the Thyrsus. In this position the plant is inverted, the torch over-turned, revealing man in his unregenerate state—a fallen god.

Upright again, from sundry angles, the Crucible presents several reflecting surfaces or specula, as exemplified when the Bird of Jove wills to see his image in the looking glass; Mars as a backward reflection and lower phase of Venus, with the Saturn ideal mirrored in Jupiter, a planet in turn that raises the crude dynamic energy of Mars into the higher volition as Venus elevates and illumines the adumbrations of Saturn. The inchoate mind (Saturn) and the light of reason (Mercury) bear a relationship as do the generative symbols Mars and the Moon.

Mars-Mercury point to that division of the Earth Period more definitely denoted in the Caduceus—an emancipatory process from the animal to the intellectual soul, from servitude to self mastery, as explained in the Rosicrucian philosophy. Mercury and the Moon (significators of the mind) are in proximity, and the Moon (the lower instinctual mind) stands for a Revolution of the same Name, in the latter part of which, the humanity of the Saturn Period endowed the higher part of the desire body of man-in-the-making with the nucleus of a separate personality. The Moon reflects the rays of the Sun (its octave) and Mercury performs a similar service, being designated as the physical Sun's light bearer.

Besides the planets in view, Uranus and Neptune are respectively symbolized by the crucified earth heart (altruistic affection) and the lighted torch (cosmic consciousness) or Divinity. The war god, discordant sower in *space*, and the grim reaper Cronos or *time*, are the *casus belli* on either side of the steel chamber of this alchemical vessel, otherwise the hexagonal field of sympathy and antipathy correlated to the Sixth or Fiery Stratum of the Earth (see *Cosmo* page 504).

The messenger of the gods, Mercury, and our

A CREED

I hold that when a person dies
His soul returns again to earth
Arrayed in some new flesh-disguise;
Another mother gives him birth;
With sturdier limbs and brighter brain
The old soul takes the road again.

Such is my own belief and trust;
This hand, this hand that holds the pen,
Has many a hundred times been dust,
And turned as dust to dust again.
These eyes of mine have blinked and shone
In Thebes, in Troy, and Babylon.

All that I rightly think or do,
Or make, or spoil, or bless, or blast,
Is curse or blessing justly due
For sloth or effort in the past.
My life's a statement of the sum
Of vice indulged or overcome.

I know that in my lives to be
My sorry heart will ache and burn
And worship unavailingly
The woman whom I used to spurn,

And shake to see another have
The love I spurned, the love she gave.

And I shall know, in angry words,
In gibes and mocks, and many a tear,
A carrion flock of homing birds,
The gibes and scorns I uttered here.
The brave word that I failed to speak
Will brand me dastard on the cheek.

And as I wander on the roads
I shall be helped, and healed, and blessed;
Kind words shall cheer and be as goads
To urge to heights before unguessed,
My road shall be the road I made,
All that I gave shall be repaid.

So shall I fight, so shall I tread,
In this long war beneath the stars;
So shall a glory wreath my head,
So shall I faint and show the scars,
Until this case, this clogging mould,
Is smithied all to kingly gold.

—John Masefield

wandering satellite Luna, are appropriately posited in the instruments of motion, the feet. The fallen lights in the figure are obviously Lucifer's planet (Mars) and the Eighth Sphere (Moon), while the most exalted reflector is Mercury despite its servient position.

Mixing auras in this ensanguined atmo (or breath) sphere, we see the martial Lucifer Spirits (reinforced by the Powers of Darkness) arrayed against the Lunar Legions under the Jehovistic Race God, and within the orb of influence, the Mercurians (Initiators) lending most important aid to enable the Ego to ally itself to its higher nature and thus maintain the balance of power.

The planets diffusing the most sunshine into our being, Love (Venus) and Benevolence (Jupiter), are close to the throne of the Day Star. The names

of radiant Venus and generously proportioned Jupiter are given to succeeding evolutionary Periods, Jupiter following that of the Earth. As foci they transmit to receptive humanity the radioactive wisdom waves and are librated facing a pentagon (the brazier of the Crucible) corresponding in Rosicrucian terminology to the Fifth or Seed Stratum of the Earth (the region of abstract thought) within which burns the flame of the creative human spirit—a flame that is fed and vitalized by the attar, or essential oil, of the plant.

Pre-eminent over all is the Sun, a physical expression of the triune God in our solar system, speeding in its spiral course, itself evolving and an emanation (the Mystics tell us) of V-U-L-C-A-N, the invisible source of Life—and LIGHT. □

—A Student

MAX HEINDEL'S MESSAGE

Why Trials Beset



the Occult Student

FROM TIME TO TIME we receive letters from students complaining that since they have taken up the higher teachings, and are trying to live in conformity with them, everything seems to go wrong with their affairs. Some feel a determined opposition in their homes, others suffer in business, and some are even affected in health. Some, according to temperament, are ready to give up, and others grit their teeth in determination to follow Paul's method of "patient persistence in well-doing," despite the trials. But all are unanimous in asking why this marked change in their affairs. Each receives the best help we can give to solve his individual problems, but as we feel that there are many among the students who have been similarly tried, it seems appropriate to state the reason for this condition.

In the first place, the aspiring soul should realize that the adverse conditions happen for good according to a firmly established law of nature whereby God aims to aid him in the quest. Trials are a sign of progress and a cause for great rejoicing.

This is how the law acts: During all our past lives we have made ties and have incurred debts under the Law of Causation. These debts continue to increase so long as we live the usual selfish, haphazard lives, and we may liken each debt to a drop of vinegar. When the turning point comes and we cease to make vinegar, the law of justice requires that we take our medicine. But we are allowed to determine whether we will take it in

large doses and have it over with quickly or whether we prefer to take it in very small sips and string it out over a number of lives. This choice is not made by words but by acts. If we take up the work of self-improvement with enthusiasm, if we cut our vices out by the roots and live the life we profess, the Great Beings whom we know as the Recording Angels give us a stronger dose of vinegar than they would if we merely talked about the beauties of the higher life. They do that to help us toward the day of liberation from our self-made bonds and not to harm or hinder us. In view of these facts we can understand the Christ's exhortation to rejoice when men revile us and accuse us falsely for His sake.

Boys pass a barren tree with indifference, but as soon as the tree bears fruit, they are ready to throw stones and rob it. So it is with men also: while we walk with the crowd and do as they do, we are unmolested, but the moment we do what they know in their hearts to be right, we become a living reproach to them even if we never utter a word of censure, and in order to justify themselves in their own eyes they begin to find fault with us.

In this respect those who are most closely associated with us in the home or in business are more prominent than strangers who have no connection with us. But whatever the form or the source of such trouble, it is a cause for congratulation, for it shows that we are doing something effectively progressive. So let us keep on undismayed and with unflagging zeal. □

READERS' QUESTIONS

Suggestion to Children During Sleep Is Christ to Supplant Jehovah? Clairvoyance and Childhood

QUESTION: We have just been told of a method by which children may be helped to overcome undesirable habits by suggestion during sleep. Does the Rosicrucian Fellowship approve of this method?

Answer: Max Heindel writes as follows on this subject in *Questions and Answers*, Vol. 1, page 69: "This method of suggestion during sleep is something which mothers will find extremely beneficial in treating refractory children, for if the mother will sit by the bed of the sleeping child, hold its hand, speak to it as she would speak when it is awake, instill into its brain ideas of such a nature as she would wish it to entertain, she will find that in the waking state many of these ideas will have taken root. Also in dealing with a person who is sick or is addicted to drink, if the mother, nurse, or others use this method, they will find it possible to instill hope and healing, materially furthering recovery or aiding in self-mastery. This method may of course be used for evil, but we cannot refrain from publishing it, as we believe that the good which can be done in this way will much more than offset the few cases where some misguided person may use it for wrong purposes."

The Rosicrucians do not advocate hypnotism in any form, nor control of another's will, but sanction the suggestion of a certain mode of action, leaving the ego entirely free as to the course he adopts. But even in following this method great care must be used not to use force so as to substitute the will of the suggester for that of the one to whom the suggestion is given, for this is a form of

hypnotism. It weakens the will of the latter and any apparent benefit will be only temporary, the person relapsing later into a condition worse than the original.

The education of a child is a holy task and should be undertaken in a spirit of prayer. Within that little body a beautiful spirit is concealed, a part of God Himself. It is struggling for expression and trying to get control of its newly acquired vehicles. The child resents the restrictions which you place upon him. He is but lately from his Father's home, and may know more than you do upon certain subjects. You endeavor to force him to do thus and so. He resists. Gradually temper and passion are developed. Secrecy, lying, and many other qualities that you would not expect your child to possess make their appearance. What is to be done? How can we correct the fault without strengthening it by antagonism? The tendency to the faults may have been brought over from other lives and therefore grows quickly.

There is one infallible way to overcome evil: It is by love. If you really love your child, are not merely "attached" to him, you will deem no sacrifice too great to be made for his sake. Love suffereth long and is kind.

Perfect confidence between parents and child will smooth the way. If your child has already contracted some undesirable habits and refuses to accept your suggestions call on the Father for aid. Ask him to lead you, to guide you, to teach you, to make you more fit to have the care of an evolving soul; and night after night pray earnestly by the bedside of your child that he may be led aright and

guarded, and that to yourself may be given the wisdom necessary to help him. "Ask and ye shall receive," but you must watch as well as pray. Trust your child, love him, pray for him.

JEHOVAH AND CHRIST

Question: What has been the special work of the Lord God Jehovah since the creation of the world? Is He to be supplanted by the Christ?

Answer: Jehovah was and is one of the Elohim. He is the leader and ruler of the angels, who were the humanity of the Moon Period, and He is the regent of our present moon. As regent of the moon He has charge of the degenerate and evil beings there. With Him are some of the archangels, who were the humanity of the Sun Period. They are called race spirits.

It is the work of Jehovah to build concrete bodies or forms by means of the hardening, crystallizing moon forces. Therefore He is the giver of children, and the angels are his messengers in this work. Jehovah also takes special care of the "seed race" in which are to be inculcated the embryonic faculties of the humanity of a new epoch. For that reason He was particularly concerned with the original Semites. They were His "chosen people," chosen to be the seed for a new race which was to inherit the "Promised Land"—not merely insignificant Palestine but the entire earth as it is at present.

It was Jehovah who caused the separation of the sexes. He is the highest power in maintaining form and exercising an orderly government over it. Therefore He is the God of Cosmic law.

Jehovah is to be supplanted by Christ only in so far as law is to be supplanted by love. This does not mean that law is to become inoperative, but that love will eventually do away with the violation of law. Moreover, Jehovah will always have jurisdiction over form and the function of body building.

The supplanting of Jehovah by the Christ as indicated above must take place individually. As each one evolves to the point where he can love humanity as a whole, irrespective of race, color, or caste, and where he can do right through love of right and not through fear of consequences, to that

extent he has put Christ in the place of Jehovah.

Clairvoyance in Childhood

Question: A few months ago my little boy startled me by telling me about "that man over there." We were in the kitchen.

"What man, son?"

"There he is, muddie. Don't you see him?"

"Well, what does he look like?"

"He's a soldier, muddie, a big soldier—has on a big hat and big, yellow shoes."

"Well, whom was he looking at, son—you?"

"No, muddie, he was looking at you."

"Do you see him often?"

"Yes, I do."

He has never seen him since. I never spoke to my baby about him again, as he was then only three years old. Do you think it is only the child's imagination?

Answer: This is a very clear case of clairvoyance in a child. It is perfectly natural for all young children to be clairvoyant, at least during the first years of their lives, but the extent of the power depends upon the spirituality of the child. The length of time the faculty continues is helped or hindered by the attitude of those around the child. If friends and parents will listen carefully to his prattle, they will often hear him talking to playmates that are invisible to older people.

It is a dreadful thing to ridicule the little ones for this. Frequently by careful and encouraging questions we may gain a better understanding of conditions around us. Max Heindel has given us a most interesting account (*I Questions and Answers*, p. 276) of the clairvoyance of a little girl of three years and also her memory of her past life. This child had in a previous life lived only a few years. Having passed out before the birth of the vital or desire body, the ego remains in the heaven world from one to twenty years, and returning with the same desire body is apt to remember what happened in the recent earth life, and even to recognize its former parents.

Children possessing this wonderful gift, being spiritually advanced, are very sensitive, and should be carefully protected from all mediumistic and spiritualistic conditions. □

WESTERN WISDOM BIBLE STUDY

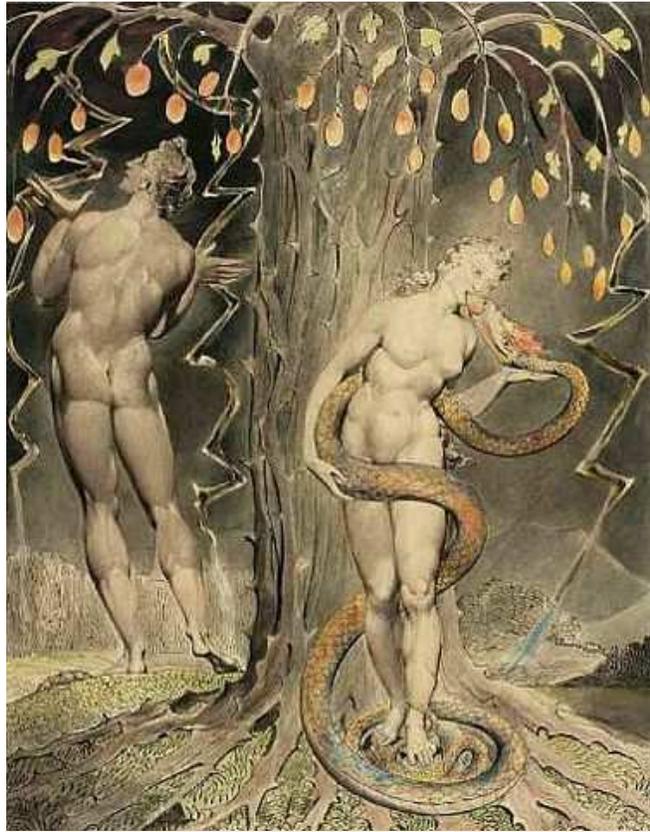
Babylon and the New Jerusalem

AS STATED in previous lessons, the Lucifers are a class of Beings who attained to a stage of evolution far beyond that of humanity in the Moon Period, but fell short of the development of the Angels. They are demigods, and could not take a dense body like man. But neither could they gather experience as the Angels are doing. They needed a brain and spinal cord, and so, when man had built such an instrument, it was to their advantage to prompt him in the use of it.

At that time the opening consciousness of man was turned *inward*, and he saw his inner organs and built them with the same force that he now turns *outward* to build houses and ships, etc., and the outside muscles of his body; so the woman, who was most advanced in that direction because of having her Imagination trained, saw the intelligence embodied in her serpentine spinal cord, and at a later stage, when man came to record this experience, the serpent appealed to him as the nearest likeness to that which he wanted to tell about.

This idea is carried out right through the Bible. In Isaiah 14 he called Lucifer (day-star) king of Babel-On (gate of the Sun), a city located upon seven hills, and having dominion over the world. There mankind ceased to act in unison and became separated into warring nations. It is the seed ground of all the ills imaginable, and is called a “harlot” in Revelation, where her fall is described.

In supreme antithesis we hear of another “Light of the World,” a “bright and morning star,” a true light, who shall arise after the fall of Babylon and reign forever in a city of peace: *Jer-u-salem*, that is



Pen and water color on paper, 1808, William Blake (1757-1827), illustration to Milton's *Paradise Lost*, Museum of Fine Arts, Boston

The Temptation and Fall of Eve

Some portrayals of the Temptation in Eden show Lucifer assuming a beautiful human head, appealing to Eve's esthetic sense, if not her vanity—seeing a flattering interior mirror image of herself. Likewise does the apostle Paul fear for his fellow Christians, “lest, by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.”

called the “bride.” It comes down from heaven, and has twelve gates, but they are never closed, although the precious tree of life is within. There is no outside illumination. The light is within and there is no night.

Truly this is a wonderful city, and the greatest imaginable antithesis to the other, as literal interpretation is out of the question in both cases. What does it mean? Allowing that a city of Babylon has existed, it was not literally as described, and the future “New Jerusalem” is contrary to all laws of nature as we know them. These two cities must

therefore be symbols.

In order to unravel the meaning, let us consider that these cities are located upon seven hills or mountains, a position offering special advantages for observation. Moses went “into the mountain” and “saw” and “heard,” so did those on “the mount” of transfiguration. Daniel likens Babylon to the head of the image Nebuchadnezzar saw in a dream (Daniel 2), and on the human head there are seven places of observation: two eyes, two ears, two nostrils, and a mouth. Man is also tenfold, having a threefold Spirit, a threefold soul, and a threefold body, linked together by the mind. Upon

cipally but one of these cerebral hemispheres—the left. The right half of our brain is only partially active. The heart also is on the left side of our body, but is beginning to move towards “the right” place. The “right” brain, which is ruled by Mercury, will also become more and more active, and in consequence of these two physiological changes man’s whole character will appear different. The left side is under the sway of the Lucifers and is given over to selfishness, but the Ego will gain more and more control as the right side of the brain is invested with power to act upon the body as right judgment.

That there is a change going on in the heart

The right use of the sex force builds an organ which will give man the key to the inner worlds. It is built within the head and throat. To the spiritual sight it appears as the stem of a flower ascending from the lower part of the trunk. This calyx, or seed-cup, is truly a creative organ, capable of speaking the word of life and power, to infuse vitality in substances that were hitherto inert.

these sits the brain, where the “Light-giver,” reason, rules the little world, the microcosm, as the Great Light-giver, God, rules the macrocosm.

Reason is the product of selfishness. It is generated by the mind given by the “Powers of Darkness” (The Lords of Mind) in a brain built by selfishly keeping half the sex force, and prompted by the selfish Lucifers. Hence, it is “the seed of the serpent,” and although transmuted to wisdom through pain and sorrow, it must give way to something higher: *intuition*, which means teaching from *within*. That is a spiritual faculty, equally present in all Spirits, whether functioning for the time being as man or woman, but it expresses itself most prominently in those incarnated in a female organism, for there the counterpart of the Life Spirit—the vital body—is male, positive, and *intuition*, the faculty of the Life Spirit, may therefore properly be called “the woman’s seed,” whence all altruistic tendencies spring, and whereby all nations are being slowly but surely drawn together in a Universal Brotherhood of *Love*, regardless of race, sex, or color.

This brain of ours is not a homogeneous whole, however. It is divided into two halves, and it is a fact well known to physiologists that we use prin-

which makes it an anomaly, a puzzle, is not news to physiologists. We have two sets of muscles, one set under the control of the will, as, for instance, the muscles of the arm and hand. They are striped both lengthwise and crosswise. The involuntary muscles, which cannot be moved by desire, are striped lengthwise only. The heart is the only exception. It is not under the control of desire, and yet it is beginning to show cross-stripes like a voluntary muscle.

In time those cross-stripes will develop fully and the heart will be under our control. When that time comes we will be able to direct the blood where we will to send it. Then we may refuse to send it to the left brain, and Babylon, the city of Lucifer, will fall.

When the blood is sent into the right brain we shall be building the New Jerusalem, and we are now preparing for that time by building the cross-stripes of the heart by altruistic ideals, or, in the case of the pupil of a Mystery School, by sending the sex current through the right-hand path of the heart.

We remember that the Cherubim awakened the Life Spirit, the seat of divine love, whose shadow is the vital body, the medium of propagation, and when man was exiled from the Etheric Region, the Garden of Eden, with its four streams of ether, for

the misuse of the sex force, the Cherubim were placed before it with a flaming sword. The right use of the sex force builds an organ which will give man the key to the inner worlds and help him to create by thought. This organ is the new wine cup, the ideal for the future epoch, the New Galilee, or New Jerusalem, and is built within the head and throat. To the spiritual sight it appears as the stem of a flower ascending from the lower part of the trunk. This calyx, or seed-cup, is truly a creative organ, capable of speaking the word of life and power, to infuse vitality in substances that were hitherto inert.

Service is also an important factor in building this organ, and when it is built, sorrow and pain will cease and we will have entered the path to the city of peace, the New Jerusalem.

Lemuria perished by fire; terrible cataclysms destroyed the greater part of the Lemurian continent and in its stead rose the Atlantean continent, where the Atlantic Ocean now is. In time that was buried beneath waves and gave way to Aryana, the Earth as we see it at present in the Aryan Epoch, but that is soon past. The salamanders are beginning to stir the fires in the forge to make "a new Heaven and new Earth," which the Western School of Occultism calls the "New Galilee."

In the New Galilee humanity will be transparent also, and as a result those bodies will be more easily responsive to the spiritual impacts of *Intuition*. While we lived in ancient Atlantis in the basins of the Earth, pressure of the moisture-laden mist was very heavy. This hardened the dense body, and as a further result the vibrations of the interpenetrating finer vehicles were considerably slowed down. This was especially true of the vital body, which is made of ether, a grade of matter belonging to the physical world and subject to some of the physical laws. The solar force did not penetrate the dense mist in the same abundance as is present in the clear atmosphere of today. Add to this the fact that the vital bodies of that day were almost entirely composed of the two lower ethers, which further assimilation and reproduction, and we shall understand that progress was very slow. Man led mainly a vegetative existence, and his main exertions were devoted to the purpose of obtaining food and reproducing his kind.

Had such a man been removed to our atmospheric conditions, the lack of exterior pressure would have resulted in the outflowing of the vital body, which means death. Gradually the physical body grew less dense and the amount of the two higher ethers increased, so that man became fitted to live in a clear atmosphere under a decreased pressure such as we have enjoyed since the historical event known as the "Flood," when the mist condensed—when the Sun by precession entered the watery sign of Cancer about ten thousand years ago, as told Plato by the Egyptian Priests. Since that time we have also been able to specialize more of the solar life force. The larger proportion of the two higher ethers now found in our vital bodies enables us to express the higher human attributes appropriate to the development of this age.

Let it now be remembered that the qualifications necessary for our emancipation from the conditions prevailing in Atlantis were partly physiological; we had to evolve lungs to breathe the pure air in which we are now immersed and which allows the vital body to vibrate at a more rapid rate than did the heavy moisture. With this in mind we shall readily see that further advancement lies in freeing the vital body from the trammels of the dense body and letting it vibrate in pure air.

Such bodies will not get tired either, hence there is no night, and the twelve cranial nerves, which are the gates to the seat of consciousness, then as now, are consequently never closed. Besides, New Galilee will be formed of luminous ether and transmit sunlight. It will be like unto "clear glass." Everywhere the pure and beautiful symbol of transparency has been given to designate the power of purity. We remember the Temple of Solomon that was "built without sound of hammer." The most beautiful ornament there was the molten sea. Hiram Abiff, the master workman, as his final achievement, succeeded in smelting all the metals of the Earth into an alloy as transparent as glass. This is of course the luminous soul body which we have already described, and which everyone will have to possess to function in the New Jerusalem.

The present Christianity is not even a shadow of the true religion of Christ. That will remain in abeyance until all race feeling shall have been overcome. In the Sixth Epoch, or New Galilee,



Alonso Cano (1601-1667), the Wallace Collection, London

The Vision of St. John the Evangelist

The four-square New Jerusalem with twelve gates, symbolizing the regenerate mind, is shown above.

those who are even now being taken out as forebears for the humanity of that coming epoch. “Flesh and blood cannot inherit the kingdom” (I Cor. 15:50) for it would interfere with the spiritual progress of that day, so when Christ appears we must be prepared with a soul body and thus be ready to part from our dense body to be “caught up and meet Him in the air.” (I Thes. 4:17)

“When shall these things be?” asked the disciples. If we believe Christ’s words: “My kingdom is not of this world” (*kosmos*, the Greek word used for “world,” meaning “order of things,” rather than our planet, the Earth, which is called *Ge*) we shall know better than to look for Christ today. When the heavenly time marker came into Aries by precession, a new cycle commenced, and the “glad tidings” were preached by Christ. He said by implication that the new Heaven and Earth were not ready then, when He told His disciples: “Whither I go you cannot now follow, but you shall follow afterwards. I go to prepare a place for you and will come again and receive you.” It is perhaps presumptuous to even guess at the approximate time of the Second Advent, but as the precessional cycles, so far as they are connected with the evolution of man, seem to commence with the Sun’s entrance into Capricorn, there may be a development at that time.

It is said that the Lord will appear with a mighty sound like the voice of an Archangel. We read of thunder and the blasts of trumpets in connection with the event. A sound is an atmospheric disturbance, and since the passage of a projectile made by man can lift the vital bodies of soldiers out of their dense bodies (as was observed in the [first] World War), it needs no argument to prove that the shout of a superhuman voice could accomplish similar results more effi-

ciently—“in the twinkling of an eye.”

there will be but one Universal Brotherhood, under the leadership of the Returned Christ. Love will be unselfish and reason will approve its dictates. Each will work for the good of all, because self-seeking will be a thing of the past. Universal Brotherhood will bind all beings of the Earth together in Love. There can be no death, for the tree of life, the faculty of generating vital force, is made possible by means of the ethereal organ in the head already mentioned, which will be evolved in

In the Day of Christ, when His voice sounds the Call, as the Atlanteans whose lungs were undeveloped in the flood, so will also the new age find some without the “wedding garment” and therefore not fit to enter until they shall have qualified at a later time. Others will find themselves with a properly organized soul body, able to ascend above the discarded dense bodies, to meet Him and be with Him for the Age. Paul speaks of this advent as the “Christ being formed in you,” and until Christ has been formed in us we are not yet ready for the Second Coming. As Angelus Silesius tells us:

*Though Christ a thousand times in Bethlehem be born,
And not within thyself, thy soul will be forlorn.
The cross on Golgotha thou lookest to in vain,
Unless within thyself it be set up again.*

□

—Max Heindel

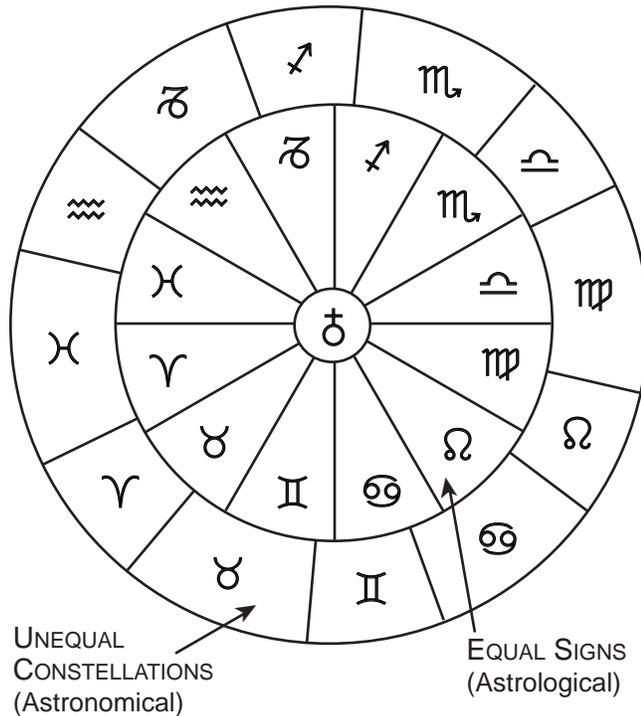
ASTROLOGY

A Brief Outline of Basic Astronomy

WHEN WE LOOK out into the heavens, be it day or night, there is movement and change. The Sun rises in the east and sets in the west each day. The stars likewise follow in this daily arc and change in terms of their visibility over the course of the year. Far slower is the annual west to east migration of the “traveling stars,” the planets. To help us understand these movements better, we can imagine, as our ancestors did, that the globe of our Earth is nested inside a *celestial globe* or *sphere* upon which are etched the stars, and around which the planets travel. This heavenly sphere has a *North* and *South Pole* as well as an *equator*, taking their positions from the same locations on the Earth, projected out into space.

The celestial sphere makes one complete rotation on its poles every 24 hours, carrying with it all the stars, the Sun, Moon and planets, giving us night and day. As the Sun moves across this sphere, it rises 4 minutes later than the stars which accompanied it the previous day. The Sun, Moon, and planets have their own independent movement from west to east. The path of the Sun across the celestial sphere is called the *ecliptic* (because on it, eclipses can occur). The Moon and all the planets closely follow this path.

When we observe the progression of the seasons, we may notice that the point where the Sun



rises moves north of east in the summer, and south of east in the winter. When the Sun reaches that part of the ecliptic which crosses the celestial equator, sunrise is due east and sunset due west, and day and night are of equal length. This takes place twice a year: around Easter, about March 21st, and around Michaelmas, about September 21st. Because of the equal night all over the world, this event is called *equinox*. In between these dates, the Sun moves above the celestial equator, giving the Northern Hemisphere summer, then back to the equinox in autumn and below the celestial equator, giving the Northern Hemisphere winter.

At the furthest extremes of its northerly and southerly movement, the Sun seems to stand still before moving back to the celestial equator for the equinoxes. These moments occur around St. John's time, about June 21st and around Christmastime, about December 21st. Because the Sun appears to stand still on these days, each day is called the *solstice* (*sol*=Sun, *stice*=make stand). At the summer solstice, the day is longer than the night. In winter,

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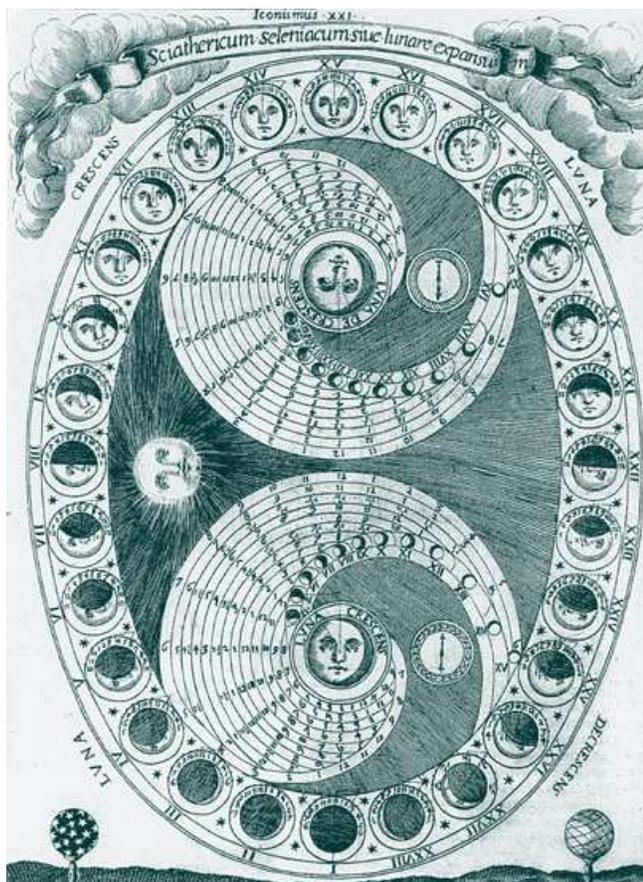
the day is short and the night long.

As the Sun moves across the sky, it travels through the 12 traditional zodiacal constellations. A *constellation* is a grouping of stars usually identified with a being or attribute recognized by our ancestors. They didn't "connect the dots" to form a picture as we often do, but experienced the presence of the being standing behind the stars. The stars were viewed as markers to indicate that place where Orion or Hercules, etc., dwelt. Twelve of these dwelling places are spread out along the ecliptic and form the zodiac—the circle of living things (since all but one of these constellations, Libra, represent living things.)

The traditional visible zodiac constellations vary in size and mark the place through which the Sun passes during the course of the year. At the present time the Sun enters Pisces in mid-March so that this is the constellation in which the Sun stands on March 21st. However this position is not permanently fixed, for the Sun moves backwards through the zodiac 1° every 72 years. This movement is called the *precession of the equinox*. By the year 2375, the Sun will enter the constellation Aquarius at the equinox [the current sidereal vernal point is $5^\circ 15' 35''$ ♋].

The astrological *signs* of the zodiac have the same names as the constellations but are an ideal arrangement in which each takes up 30° of the ecliptic. The signs are based on the passage of the Sun through the year as recorded by the early Greeks, always beginning with 0° Aries at the point where the Sun stands at the spring equinox, continuing with Taurus on about April 21st, and so on. Thus it is that the signs do not coincide with the visible constellations.

The constellations of the zodiac appear in the heavens at different heights from the southern horizon of the Earth. Each constellation appears to follow an arc as it passes across the southern sky. Gemini, for example, traverses the highest arc. At the middle of its crossing, the *meridian*, it is high in the south for those of us living in the northern hemisphere. Sagittarius makes the lowest arc. When the Sun is shining in front of the constellation of Gemini it is June and the Sun is high in the south, shining almost directly down on us, giving



From *Ars magna lucis*, A. Kirchner, Amsterdam, 1671, Universitätsbibliothek Heidelberg

This chart assists in calculating the daily rising and setting of the moon and the degree of its waxing and waning. The outer circle illustrates the lunar cycle of twenty-eight days.

us the warmth of summer. When the Sun passes in front of Sagittarius, it is December and the Sun appears low on the horizon, shining with slanted rays, giving us the cold of winter.

Accordingly, if we see the Moon high in the sky we say that it is *running high*. We can also know from this observation that it must be in Gemini. If the Moon appears to skim across the horizon, we say it is *running low*. It is then in Sagittarius, imitating the Sun's winter activity. (♊ ♋)

Among the other movements in the heavens are those made by the Moon and planets as they relate to the Sun, the Earth and one another. All of these movements and their variations reoccur at rhythmic intervals ranging from days to centuries. The repetition of these events over the years can be observed as established patterns which can be calculated in advance with a great degree of accuracy. The time it takes the Sun, Moon and planets to

make one complete circuit around the celestial sphere as seen from the Earth is known. This period, different for each, is its geocentric *sidereal period* since it is measured from the time it takes the Sun, Moon, or planet to come back to the same star (*sider*) in the zodiac where it began.

It takes the Sun 1 year to make its full circuit of the celestial sphere. The same journey takes the Moon 27-1/3 days, Mercury 88 days, Venus 225 days, Mars 1.9 years, Jupiter 11.9 years, Saturn 29.1 years, Uranus 84.01 years, Neptune 164.79 years, and Pluto 247.69 years.

Another period is marked when the planet returns to the same relationship it had with the Sun; e.g., full moon to full moon. This is called the *synodic period* (*syn*=with). The Moon runs ahead of the Sun around the zodiac spending about 2.5 days in each constellation, while the Sun spends about 1 month in each. As the Moon moves and its relation to the Sun changes, our perception of the Moon also changes.

When it is *new*, the Moon stands in front of the Sun, whose brightness conceals the Moon from our view. A few days later, the Moon has moved ahead of the Sun along the zodiac. As the Sun sets, a thin sliver of the Moon appears in the west, then slips out of view as night approaches. One week after the new Moon, the Moon has moved to its next phase. It is growing larger, *waxing*, and now half of its disk is illuminated. This *first quarter* [half “full”] Moon rises about midday and sets about midnight. One week later [second quarter], the Moon stands opposite the Sun, having gone about half way around the zodiac. Its disk fully lit, the *full Moon* rises when the Sun sets and sets when the Sun rises—the kingdom of the full Moon is the night sky.

After another week the Moon loses some of its light, *waning* as it approaches the Sun. It is in its *last quarter*, and rises around midnight to set around midday. Its illuminated side always faces toward the Sun. In another week, the Moon meets the Sun and is lost to view as a new Moon again after its 29.5 day synodic journey.

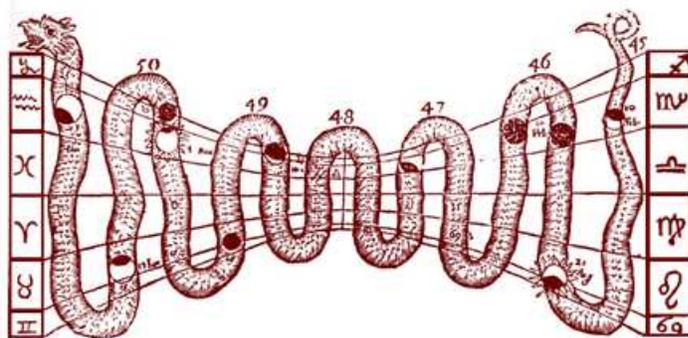
The Moon’s orbit around the Earth is elliptical, causing it to be nearer to Earth at some times and farther away at others. This can be compared with the Sun’s apparent passage around the Earth, drawing nearer in winter and farther away in summer. When the Moon reaches its nearest point, it is *perigee* (*peri*=near, *geo*=earth). Likewise, when the Moon is most distant, it is *apogee* (*ap*=away from).

The path of the Moon and each of the planets around the celestial sphere intersects the path of the Sun at different points. These points are called *nodes*, and there are two nodes for each orbit. The point at which the planet’s orbit crosses the ecliptic and moves northward is called its *ascending node* (♈), and the crossing point head-

ing southward is called its *descending node* (♉). When the Sun meets the Moon at one of the Moon’s nodes, an *eclipse* can occur.

Similarly, other planets or stars can have all or part of their light covered by the Moon or another planet. This is called an *occultation* (*occult*=hidden). When two or more planets occupy the same degree [astrology allows an orb between 6° and 8°] along the ecliptic (e.g., the Sun and the New Moon) they are in *conjunction* (♌) (*con*=with, *junctio*=join). When two planets are 180° [± 6-8°] apart from each other in the zodiac (e.g., the Sun and the full Moon) it is called an *opposition* (♍). □

—Richard Moeschl and Sherry Wildflower



A. Kircher, *Ars magna lucis*, Amsterdam, 1671, personal archives of Alexander Roob

Eclipses and the Lunar Dragon

Diagram for the calculation of solar and lunar eclipses. According to ancient legends, these eclipses were due to a dragon swallowing the heavenly bodies and spewing them out again. A lunar nodal cycle occurs every 19 years. Chart is reversed, for the Moon’s most northern and southern points are in Cancer and Capricorn, respectively.

Astrology and National Holidays



Franklin D. Roosevelt Photo Archives

Franklin Delano Roosevelt

The first American president to be inaugurated on January 20, FDR was strongly Aquarian, by birth sign and by policy. He encouraged individual participation in the political process through "fireside chats" by radio and open press conferences.

EVERYBODY KNOWS why we celebrate our nation's birthday July 4, but not everybody knows why we elect our federal officials the first week in November and why, until 1933, our presidents were inaugurated March 4. It's because of astrology! Our founding fathers knew that in the stellar science the trine (120 degrees) is a most fortunate aspect; so, if the three most important political events in the nation's calendar would be four months, or approximately 120 days, apart, this would bring prosperity, success.

During the 1920's it came to be believed that the time interval between the creation of a new president and his taking office was too long. The Twentieth Amendment (popularly called the Lame Duck Amendment) was passed, and when FDR took the oath of office the second time, in 1937, it was on January 20, and has been thus ever since. Some have claimed that this change is the reason why the 1930's marked a turning-point in American history, the start of decline.¹

Is it wise to hold elections in early November? The usual argument in favor is that harvest is over and the real cold weather hasn't set in yet. Be that as it may, there's an interesting astrological side-light: How often have you heard that people generally vote *against* a candidate, rather than *for*, with no little vengeance! That is typically Scorpio—the sign the Sun transits early November.

And what difference has the transfer of Inauguration Day from March 4 to January 20 made? On March 4 the Sun transits Pisces, ruled (on the exoteric level) by Jupiter, which is said to

be traditional, orthodox. On January 20, though, the Sun transits Aquarius, ruled by Uranus, the planet of the new. And it was during the 1930's that the greatest innovations to date in U.S. history were started.

The spokesman for a conservative group was asked why there were no conservative movements in this country before the Thirties. His reply was, "There was no need for them!" Absolutely true in light of astrology: *all* administrations of *all* parties, being Jupiter-ruled, had been traditional, conservative.²

A little less than a month after Inauguration Day comes Lincoln's Birthday, also called President's Day.³ It is noteworthy that it is the birthday of a president born under Aquarius that should be observed as President's Day. Is it to remind us that the U.S. is an Aquarian nation? We have a further reminder: so far, only one Aquarian president has left the White House alive and retired after his term expired. There's a fateful tie between our

Aquarian presidents and our Aquarian nation.⁴

Well might we observe Washington's birthday, born Feb. 22, 1732, for not only was he our first president,⁵ he was also a shining example of the best Piscean traits. Mental genius he wasn't; his great talent consisted of being able to inspire and keep his men together in retreat. It's easy to lead *after* victory, but Washington was retreating most of the time—he literally retreated *to* victory!

And just how did he achieve victory at Yorktown in October 1781? A few weeks before, he received a routine dispatch from an allied commander, Admiral de Grasse, in the French West Indies. Others might have given this note little attention or study, but Washington saw in it a blueprint for victory. Truly, he was an inspiring leader of vision—he saw the future; he reached for it; he made it his.

March 17, St. Patrick's Day, is the only day in the American public calendar dedicated to a saint. The noteworthy fact is that the sun is still in Pisces, the sign of saints and martyrs and those of high spiritual ideals.

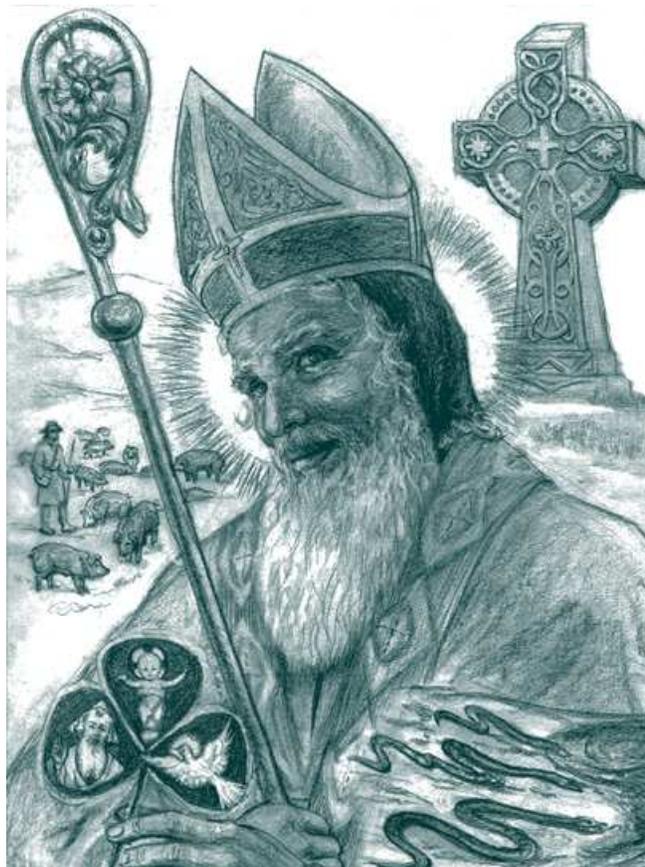
Sometimes in March, sometimes in April, but always while the Sun transits Aries, is Easter. One symbol of Aries is a sprig of wheat, symbolic of the Resurrection, which Easter celebrates.

The second Sunday in May, when the sun is in Taurus, is Mother's Day. The Moon is the planet of motherhood. The Moon is exalted in Taurus, the sign of stability and security. At her exalted best, that's the role of motherhood—to provide a Taurean influence for the home.

Decoration Day, or Memorial Day, originally was always on May 30. At that time we honor those who have given their lives in the nation's conflicts. And on that day the Sun transits Uranus in the U.S. natal chart. All our major wars were at least in part due to our responding to the Uranian ray.

The first Monday in September is Labor Day, when the Sun is in Virgo, the sign of labor and service. All true labor should be regarded as service.

Though not always celebrated on October 12, that is considered the real Columbus Day.⁶ Of course we know Columbus didn't discover America, but it was after his voyages that a *relationship* developed between the Old World and the New. On October 12 the Sun is transiting Libra, the sign



St. Patrick

St. Patrick survives the divisive church-state turf battle as the only saint for whom a day in the American public calendar is dedicated. The shamrock is a symbol of the Trinity.

of relationships.

Libra is also the sign of scales, balances—thus of judgment (Daniel 5:27). This is interesting since the Day of Atonement, Yom Kippur, really a day of judgment, and instituted in Old Testament times (Leviticus 16), is observed by American and other Jews while the Sun transits Libra.

For many years we observed Armistice Day on November 11. Now, on a Monday close to or on the same calendar date we observe Veteran's Day. At this time the Sun is in Scorpio, ruled in exoteric matters by Mars, the planet of wars. Also at that time the Sun is opposite the fixed star Algol, called the "most dangerous star in the heavens"⁷—and what's most dangerous, if not war?

On the last Thursday in November the nation pauses for Thanksgiving. Sadly, food and football preempt faith and family. In most people's minds the "T" stands for turkey rather than thanks. But

that's understandable; then the Sun is transiting Sagittarius, which is associated with exalted ideals as well as excessive pursuit of pleasure.

Capricorn (discipline) has the distinction of "hosting" three holidays. Christmas marks the birth of the Master. The person who truly follows Him takes up the discipline of self-mastery. On New Year's Day it is well to remember that to make the most of the year ahead requires discipline. And on January 15, when we think about human rights and dignity, we need to remember they must be deserved, based on the discipline of responsibility:

"No government, no people, no open-end check-book can give them [the American people]....self-respect self-esteem, a sense of *personal* worth and *personal* achievement....This cannot be legislated. It cannot be handed down by the courts. It must come from within the minds and hearts."⁸

The discerning reader will have noticed that no festival or holiday is identified with Leo, the sign of the Sun. Why might this be? Without the solar

orb, physical life would not be possible. But the Sun also symbolizes Him in whom we live and move and have our being. And Him we should praise and worship and adore not just one day a year, or even just one day a week, but every day and moment of our lives. □

—A Probationer

1. It is noteworthy that Uranus was transiting the Twelfth House of the U.S. chart, in the money sign Taurus; it was then that the U.S. embarked on a new fiscal policy which has produced the biggest debt of any nation in history.
2. 1936 was the first year that an avowedly conservative party, the Union Party, appeared on the ballot. Its purpose was to terminate the new policies being started by the U.S. government.
3. Lincoln's Birthday is not a federal holiday. See *Time*, January 27, 1986, p. 24.
4. Wm. H. Harrison died of "pneumonia and bilious pleurisy" April 4, 1841 (*Horoscopes of the U.S. Presidents*, Doris Chase Doane, p. 51); Lincoln was assassinated April 14, 1865; McKinley was shot September 6, 1901 and died September 14; FDR died of cerebral hemorrhage April 12, 1945.
5. Washington was the first president of our country after it adopted the Constitution in 1788; previously, our nation had functioned under the Articles of Confederation and George Hanson of Maryland was the first president under that system.
6. Some believe that Columbus actually "discovered" America on October 13 1492. See *America's Destiny*, by Theodore Heline, p. 32
- 7 *Astrology, the Divine Science*, Moore and Douglas, p. 736.
8. *House Divided*, Lionel Lokos, p. 476.

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ASTROLOGY

Astrological Anecdotes

From Scoffing Skeptic to Ardent Advocate

IT IS SURPRISING how many people sneer at that which they do not understand. The writer himself was no exception to that rule in respect of astrology when that subject was first presented to him a number of years ago while he was still in the orthodox belief and had no knowledge whatever of occultism.

A friend who lived in the same house as the writer read an advertisement of an astrologer, so called, who offered to tell the fortune of anyone for the magnificent sum of ten cents. No one was louder in his denunciation of this fraud, superstition, and foolishness called astrology than the writer. It was preposterous to think that the stars had anything to do with us. However, our friend sent one dollar with ten names of persons who were then present, and in due time the so called horoscopes came back.

We still remember the curious feeling wherewith we opened the package and started to read the mystic scroll: Half defiant, half frightened, but sure, very sure, that it was all humbug, the whole lot of it, and that reading this horoscope would vindicate our cocksure assertions. But then, statement after statement in this outline read true, and gradually all the blood in our body seemed to surge toward the head. Could there really be something to this foolishness? We were puzzled, mystified, and also somewhat frightened at the thought.

Later the rest of the friends came in and each took up his horoscope. Some admitted it was true to a certain degree, others said it was not, but no one seemed deeply impressed.

Then someone asked the writer. "Well how did yours come out?" And that was the hardest part of

it, to have to admit that after all our scoffing, everything tallied. They were all curious and wanted to see the thing, so we showed it reluctantly. Then someone said, why this is not yours at all, it belongs to so and so, (who had not yet come.) What? Our sense of relief was almost indescribable. The other horoscope, so called, intended for us, was produced and did not fit at all. And, naturally, we railed louder than before over the fallacy, superstition, and foolishness of this so called science—astrology.

Having gone through this experience ourselves, we do not wonder that others are skeptical when confronted with the idea of stellar influence; moreover, there are so many charlatans who desecrate the sacred science for even a paltry penny that it is no wonder that astrology is in ill repute.

THE USE AND ABUSE OF ASTROLOGY

Genethical astrology, the science of judging events in the life of a person from a figure of the heavens erected for the hour of birth, is often degraded by being made the basis of fortune telling. Horary astrology, which judges the outcome of a certain matter from a figure erected for the time when the event transpired, or when a definite question was asked regarding the outcome, is nearly always a degradation of the sacred science, and one who studies and guides his life according to planetary hours, as some do, is certainly dragging the stars into the gutters.

It is nothing short of a crime against selfhood to consult the horoscope every other day, or to cast a horary figure for every move we make, or to look up the planetary hour for a favorable influence on

every slightest occasion.

There are times, however, when it is right to use the “logic of the stars” to ascertain the outcome of an event. Each must use his judgment in the matter, for abuse of the sacred science will bring retribution as certain as contravention of any other law of nature.

In the following instances where the writer used it he had, and has, misgivings, and therefore wishes to warn others not to do it because “Mr. H. did it.”

QUELCHING A SCOFFER

Once we were invited to a picnic where there was considerable discussion of occult subjects and astrology also came in for its share. A certain Mr. X, who was president of an occult society, was particularly vehement in his denunciation of astrology, though he admitted that he knew nothing whatever of it, never having studied the subject. We were very much surprised at this attitude of mind on the part of a man who by virtue of his position, ought to be open minded, and we sought in the presence of a number of others to show him that his position was altogether untenable, but without effect; he continued to scoff.

A few weeks later the writer happened to enter his place of business and was at once greeted with a sarcastic request for information concerning some mining stock in which Mr. X had just invested. Would he win or lose? A number of people were present, and we were much nettled at this manner of interrogation, so we answered: Well, Mr. X, it is dragging the stars into the gutters to consult them on such subjects, but there are occasions when the end justifies the means. Your position is so unwarranted and it may do much to influence adversely a considerable number of people; therefore perhaps it may be well to let you know what the stars can do. Pulling out our watch, we took the time, stating that we would give him the result of our investigation in a few days.

Having cast the horoscope, we found that the money was going through the hands of the directors at an exceedingly rapid rate and it was also manifest that there would be no returns. We therefore so stated on a small slip of paper which we handed to Mr. X about a week later. When he had



Mosaic pavement, sixth century, Beth Alpha Synagogue, northern Israel

Hellenistic Zodiac

The Sun, personified as the Greek god Helios, is surrounded by the twelve zodiacal signs (with Hebrew names). The four figures at the corners personify the four seasons at their midpoint.

read our message he laughed and sneered. Ha! Ha! Ha! Mr. Heindel, You don't know anything about it, or the stars either. I have another oracle, and it tells me that this stock is exceedingly good, that it is going to be a fine investment, and I can sell it now for a great deal more than what I paid. To this we remarked that it would be to his interest to do so at once for it would not be very long until developments would prove the truth of the stars.

There were others present on that occasion who had also invested in the same concern. One lady had invested all she had. She became frightened and sold her stock, making a good profit thereon, but Mr. X kept his. He was not going to be fooled by such nonsense as the stars.

About a week or two later, the writer had occasion to visit Mr. X's place again, and that gentleman met him with a somewhat more serious face, stating that “there are indications that you may be right, Mr. Heindel.” We told him we knew the stars were true, and that eventually our judgment would be vindicated, A few weeks later the soap bubble burst, and Mr. X admitted that “it seems as

if the stars are right, but that was probably a coincidence.”

This is always the impregnable stronghold of the scoffer, or the skeptic. When anything happens that they cannot explain, it is handy to have the word coincidence to juggle with.

CONVINCED

Sometime later we had again occasion to visit Mr. X at his place of business. He then said, “Mr. Heindel, I am very anxious about a certain matter. I am executor of a large estate and have been administrator for eight years. During that time I have sold a number of valuable parcels of land to private people, banks and institutions. Now comes a claimant and I want to know what is back of him, they have entered suit. How will it come out?”

Though loath to again degrade the sacred science of the stars, we felt that if this gentleman could be converted it might do a great deal of good for astrology on account of his position, and we therefore pulled out our watch, looked at the time, and told him that we would let him know. After about a week we went down to his store again with a letter stating that there was nothing back of the claimant at the present time, that the case would be immediately thrown out of court, but that it would be to his interest to arbitrate, for as a matter of fact there were grounds for the claim. Later it would come up and cause trouble and the judgment would be reversed in another court.

On our arrival at Mr. X's place of business, we found it closed, but as we knew that he rarely stayed long away, we waited, and he came after a while. We then handed him the letter, which he read, and then he said, “Mr. Heindel you have struck it just right, as far as I know. I was called away from my store just now by order of the court because this claim clouds about fifty valuable titles, and the judge wanted it settled at once. When I arrived in court, we found that the attorneys for the claimant had not even proper authority, and the court at once nol-prossed [from *nolle-prosequi*, to be unwilling to prosecute-Ed.] the case.”

THE OTHER EXTREME

A few months later we happened to enter Mr.

X's store one Saturday night and were greeted with the words, “I have been telephoning for you all afternoon. The claimant has come back again, and I want to know what the outcome is going to be?” At once we pulled out our watch and told him that later on we would let him know, for we saw that now the iron was becoming hot and here was a chance to get the skeptic thoroughly converted.

Upon casting the horoscope it developed that if the writer had entered the store at an earlier hour than he did, a certain prediction which he made from the position of the Moon could not have been made. It is one of the most remarkable facts about horary astrology, this method of divination by taking the time by the watch when a question is asked, that the question always reaches its destination, the astrologer, at the time when the stars are ready to answer.

We have had letters come to us delayed for weeks and marked by the stains of water, having been submerged, or in railway accidents, etc. Sometimes they have been missent and then forwarded after the writer had left his previous address, yet the writer has never failed by taking the time when reading the question, to give the correct answer, showing that whatever delay there had been certainly was the outcome of design. So also in this case, the time to tell the tale was when we entered the door of Mr. X, and the fact revealed by the position of the Moon at the moment was that the opposite party had made overtures for a settlement to Mr. X and his advisors, which they had refused.

This he admitted, and we then told him that the stars of the claimant were in the ascendant, that his stars were in the descendent, that this case would go from the Judge, who now had it in hand, and was favorable, to another judge who would reverse the judgment and take the estate away from him, giving it to the claimant.

Several years elapsed and we had forgotten all about the case, having traveled to Germany, written the *Cosmo-Conception*, etc. But upon our return to the city where Mr. X lived, we were told by mutual friends that Mr. X now swore by astrology. He knew that it was an absolute truth, if properly interpreted. He knew that Mr. H. could tell the

truth, and asserted that if Mr. H. would tell him that his house would be destroyed by an earthquake the next day, he would endeavor to sell it if he could only get ten dollars for it, for he knew that the event would happen.

Later on, when speaking to the gentleman about the case, he said that he was only sorry that affidavits had not been made at the time when the predictions were given, for they were so absolutely true to the smallest details. "Why," he said, "Mr. H. the first judge was very friendly, as you said, the second Judge was the very opposite. He was antagonistic in the extreme, and we had absolutely no show. I tried to get my lawyers to arbitrate the case, because I believed in your prediction, but they absolutely refused and pooh-poohed the idea that we could lose.

Thus the sneering cynic became a sincere advocate and is now as anxious to get people converted to the truth of astrology as he previously was to tear down that which he knew not how to appreciate. □

—Max Heindel

DOING IT

Somebody said that it couldn't be done
But he with a chuckle replied
That "maybe it couldn't," but he would be one
Who wouldn't say so till he'd tried.
So he buckled right in with the trace of grin
On his face. If he worried, he hid it.
He started to sing as he tackled the thing
That couldn't be done—and he did it!

There are thousands to tell you it can't be done,
There are thousands to prophesy failure;
There are thousands to point out one by one
The dangers that wait to assail you.
But just buckle in with a bit of a grin,
Just take off your coat and go to it;
Just start in to sing as you tackle the thing
That "cannot be done," and you'll do it.

—Edgar A. Guest

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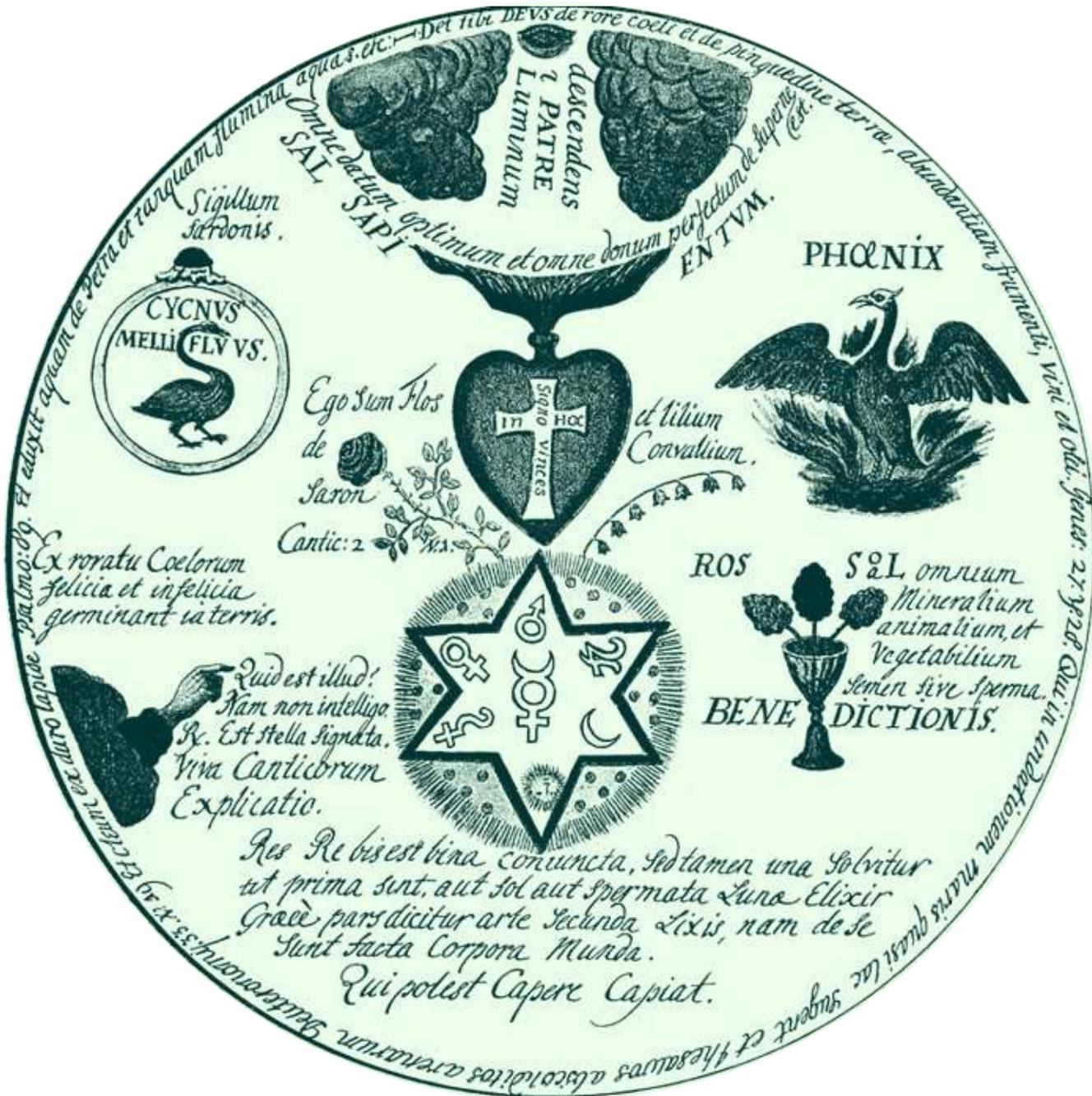
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SPIRITUAL SCIENCE AND ART

Early Rosicrucian and Occult Symbolism



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Figure 1



Figure 2

From the Staatsbibliothek of Berlin, Preussischer Kulturbesitz



Figure 3

From the personal archives of Alexander Roob



Figure 4

BEFORE the twentieth century, information pertaining to the Rosicrucian Order had been shrouded in secrecy, if not obscurity. Max Heindel was able to disclose more details relating to this Brotherhood, its composition, purpose, and methods of operation, but anonymity continues to best serve the needs of the Elder Brothers of the Rose Cross, Hierophants of the lesser Mysteries and “a spiritual Power more potent in the life of the Western World than any of the visible governments” (*Cosmo*, p. 520). Christian Rosenkreutz appeared in Europe in the thirteenth century to commence his work. He labored with the alchemists and inspired the healing practices and metaphysical investigations of many of God’s and humanity’s servants.

The first public document that purports to be Rosicrucian is the *Fama Fraternalitatis Rosae Crucis*, a manifesto which appeared in 1614. There followed the *Confessio Fraternalitatis* (1615), and *The Chymical Wedding of Christian Rosenkreutz, Anno 1459*, written by Johann Valentin Andreae in the beginning of the seventeenth century, though it appeared in print only in 1616. Most simply, the highly symbolic texts and illustrations that appeared in these and later documents refer to phases in the process of self-transformation and initiation, often described as the search for the Philosopher’s Stone. These texts and pictures are highly allusive, drawing on alchemical, cabalistic, hermetic, numerological, and Christian esoteric knowledge. A brief commentary on four representative illustrations appearing on the preceding pages follows below. No claim is here made for these figures as being of genuine Rosicrucian provenance.

Figure 1

The central part of this figure from an unpublished manuscript of the eighteenth century represents the three spheres or planes of body, soul, and spirit. The descending light of the Father issues from the eye of God in the spiritual world. The soul world is represented by a heart containing a cross, symbolizing the purification of the human emotions. The Latin words on the cross, “by this sign you will conquer,” appeared to Constantine,

with a celestial vision of a flaming Cross, prior to the battle of Milvian Bridge (312 A.D.), signifying by what Power he would achieve victory.

The astrological notations for the seven-fold planetary energies are inscribed in the involutionary and evolutionary triangles whose composite Star of David signifies the course of man’s descent to and progress through the material world. From that world rise the rose of Sharon and the lily of the valley, alluded to in the Song of Solomon and referring to the diamond and ruby souls evolved by following the mystic and occult paths of development, respectively. The swan is a symbol of an Initiate and the phoenix illustrates the Gospel text “except a corn of wheat [material consciousness] fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit [spiritual consciousness] (John 12:24); or “as in Adam all die, even so in Christ shall all be made alive” (1 Cor. 15:22); or “that which thou sowest is not quickened except it die” (1 Cor. 15:36).

The path of regeneration through death is indicated by the Latin motto *Ex Deo Nascimur, in Jesu Morimur, per Spiritum Sanctum Reviviscimus* (in God we are born, in Christ we die, in the Holy Spirit we are reborn), given by the early Rosicrucians. The initials of these words appeared on the monument erected over the grave of Jacob Boehme (who was inspired by Christian Rosenkreutz, see *Cosmo* p. 518) at Goerlitz in 1624.

Figure 2

This illustration bears the caption, “The Temple of the Rosy Cross, a Symbolical Figure Designed by Theophilus Schwieghardt Constantiens by the Grace of God and Nature, Unchangeable Forever.” The Rosicrucian Daniel Mögling, from Constance (a.k.a. Schwieghardt), depicts a temple not made with hands, because it exists on the etheric plane. Thus it is given wings, wheels, and is suspended by a cord from the hand of God. In other words, the college or fraternity of Rosicrucian Brothers is a spiritual community and can only be accessed by those who can consciously function in spirit. As the *Fama Fraternalitatis* explains, “Our building shall remain inaccessible to the godless world.”

Schweighart advises the searcher to watch

patiently like Noah's doves, to hope quietly in God, and to pray tirelessly. Then a Brother will announce himself, for they are able to read thoughts. The tetragram IHVH within the sunburst denotes the Hebrew God. In the illustration's lower foreground some people are concerned solely with their worldly affairs, while others are guided by divine influence and seek to enter the Brotherhood. Above the door to their "College" is the caption "Enter the worthy." A rose and a cross describe the means by which entry to this etheric structure is made. As the first precept of the Rosicrucian Fellowship student is "Christ Jesus shall be our ideal," so above the windows appear the words "Jesus is our all." The pen is mightier than the sword and harmlessness is a signature of the evolved soul. Thus, as enlightened disciples of the Word, Brothers brandish gigantic quills and carry shields bearing the name of their informing God. The initials of the designer (T. S.) of this "symbolical figure" are written on the outbound wings at right. Rough translations for other Latin words or phrases include: Beware! (*Cavete!*); That we may see (*Videamini*); Move quickly with caution (*Festina Lente*); and Discern among the many (*Permulta discrimina rerum*).

Figure 3

"The Mountain of the Adepts," or "The Holy Mountain of Initiation," is an engraving by Raphael Custodis in *Cabala, Spiegel der Kunst und Nature* (Cabala, Mirror of Art and Nature), by Steffan Michaelspache, 1616. The German edition of this work was published the same year as the *Chymical Wedding*. The Latin edition, in 1654, contained a dedication to the Brotherhood of the Rosy Cross. The temple of the wise men is depicted standing upon a foundation of seven steps. The temple is concealed within a mountain, meaning that it is not materially visible—therefore one is as if blindfolded to its existence until the hare of intuition suggests an interior landscape, the world of the esoteric.

In the center of the Mountain is the Royal Bridal Chamber in which sit the king and queen. The steps leading to the chamber of royal consciousness designate the alchemical stages of the Work. In the inner chamber the principles of Sol and Luna, pictured in the domed roof, unite to form the

lapis, the "philosophical mercury," which crowns the dome in the form of a phoenix. The work of transmuting mundane ignorance to cosmic (Christ) consciousness proceeds as the full range of planetary and zodiacal energies are brought to bear on man's four-fold lower nature. The consummation of the work is shown both by the phoenix and the figure of mercury upon the mountain's summit. In alchemy, Christ always represents the mediator, or Mercury, the planet that is nearest the sun. Christ as the Redeemer of mankind is the personification of the universal medicine. It is for this reason that the love of Christ is the beginning of the medicine. Mercury is variously referred to: As the messengers of the gods (Christ bore witness of the Father); as the solvent (Christ was the Savior and rejuvenator, He who made all things new); as the purifier of dross (Christ overcame evil).

The stone of the philosophers took three forms: The first was the gold-transformer. The second was the panacea or universal medicine. The third bestowed eternal life. Christ embodies these three properties: He transmutes natures; He heals the sick; and He is the resurrection and the life.

Figure 4

Entitled "Unity of the Microcosm and Macrocosm," this illustration derives from *Opus Medico-Chymicum, Basilica Chymica*, Frankfurt, 1618, by Johann Daniel Mylius, a physician. The engraving was made by Jean Baptiste Mérian. Below it was printed a Latin text from Psalm 33: "By the word of the Lord were the heavens made...." At left and right the archetypal Adam and Eve, in the regenerated Garden, are linked by golden chains to the macrocosmic world, the celestial sphere of trinitarian God—the Tetragrammaton, the divine Name, indicating the Father; the Lamb, representing the Son; and the Holy Spirit, shown as a dove—and the angelic hierarchies, whose rank is indicated by the number and placement of their wings.

Beneath this empyrean is the world of the Zodiac which is mediated by the seven planets. In certain instances, Mercury can represent the sun as the spiritual center of our Cosmos. The three component glyphs of the mercurial sign also signify the material (+), soul (☽), and spirit (☉) dimensions

of creation. The five planets are correlated with five animals which figure prominently in alchemy: the crow with Saturn (♄), whose metal is lead; the swan with Jupiter (♃) and tin; the rooster with Mars (♂) and iron; the pelican with Venus (♀) and copper; and the phoenix with Mercury (☿) and quicksilver, or mercury.

Inside the zodiacal band appear the Latin words: "The solar year, the stellar year, and the year of the winds." The next three inner bands describe three grades of the three alchemical elements: "the mercury of the sages, corporeal mercury, and common, or visible, mercury"; "combustible sulphur, fixed sulphur, and volatile, or ethereal, sulphur"; and "elementary salt, earthly salt, and central salt." In the next inner band are the words "four kinds of fire are requisite for the work." Solar Mercury occupies the central triangle, which is positioned above a hexagram (one involution, one evolution triangle).

The slightly darker lower right side of the illustration depicts a nocturnal, the left side a diurnal,

scene. The four elements in their sublunar aspect are again represented as globes of fire and air under the phoenix' wings and water (Triton is blowing his conch) and earth under the eagle's (Aquila) wings. The solar and lunar spheres held by the male and female figures symbolize the two creative forces in humans and their divine counterparts. Spirit and will are represented by the rampant lion while soul and intuition are symbolized by the deer whose antlers bear twelve stars and who displays a trifoliate leaf indicating the three-fold division of the natural world.

In the picture's lower center is the alchemical adept, the philosopher who has achieved the reconciliation of opposites in his person, and therefore in the three worlds. He is the divine androgyne who has tamed, unified, and transmuted all diverse and chaotic elements in the created world, which is symbolized by the double-bodied lion. In him, the Christ initiate, the macrocosm is glorified. □

—C.W.

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How to Think About Secularism

WHATEVER IS MEANT BY secularization, few will dispute that in this century the public culture has become less religious. This is not, as some suggest, simply the result of the separation of church and state that first happened some two centuries earlier. Such separation did not then entail the alienation of culture from its religious roots. In America, for instance, the end of state-established religion did not mean the end of the predominantly Christian and Protestant character of American culture. In other Western societies, the linkage between the state and one or another Christian church continued to be effective well into this century. Yet in these societies, too, we see evidence of secularization, typically much further advanced than in the United States. Secularization is not caused by the separation of church and state. The roots of the process of secularization, resulting in the present alienation of public culture from religion, and especially from Christianity, are planted in the seventeenth century.

A public climate of secularism undermines the confidence of Christians in the truth of what they believe. In *A Rumor of Angels* (1969), Peter L. Berger describes believers as a “cognitive minority” whose standards of knowledge deviate from what is publicly taken for granted. Berger wrote about “plausibility structures.” People need social

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Oil on canvas, 1870, Carl Bloch, Chapel, Frederiksborg Castle, Denmark

The Baptism of Jesus

Living in a secular society, the student of Rosicrucian teachings meets with the indifference of agnostic or atheistic relativists as well as with the impatience, if not anger, of orthodox Christians who find many esoteric truths unsettling—for instance, that at the Baptism by John the Archangel Christ, Regent of the Sun, entered the body of the man Jesus.

support in holding that a given account of reality is plausible. When such support is weakened, people need to muster a strong personal determination in order to maintain beliefs that are out of line with the beliefs of others around them. Berger's is a social and psychological analysis of the situation in which people find themselves, quite apart from the truth of what they may believe. “It is, of course, possible to go against the social consensus that surrounds us,” Berger notes, “but there are

powerful pressures (which manifest themselves as psychological pressures within our own consciousness) to conform to the views and beliefs of our fellow men.” This is precisely the experience of Christians living in a dominantly secular culture.

In a secular milieu, even an elementary knowledge of Christianity—its history, teachings, sacred texts, and formative figures—dwindles. It is no longer a matter of rejecting Christian teachings; large numbers of people have not the vaguest knowledge of what those teachings are. This is a remarkable development when one considers how foundational Christianity is to the entire story of Western culture. The more widespread the ignorance of Christianity, the greater the prejudice against Christianity. Thus people who do not know the difference between Saul of Tarsus and John Calvin are quite certain that Christianity has been tried and convicted as a religion of oppression. When such people do get interested in religion or “spirituality”—their interest being a natural reaction to the shallowness of a secularist culture—they frequently turn not to Christianity but to “alternative religions.”

In this cultural circumstance, it is not easy to communicate the Christian message. The difficulty is exacerbated by the cultural relativizing of the very idea of truth. This is a very significant change from the secularism of the Enlightenment. The secularist thinkers of the Enlightenment challenged Christians to justify their truth claims by rational argument rather than by simple appeal to religious authority. But both Christians and their opponents assumed that there was a truth about the matters in dispute. That cannot be assumed today. In the view of many, including many Christians, Christian doctrines are merely opinions that may or may not be affirmed according to individual preference, or depending on whether they speak to personally felt needs.

The dissolution of the idea of truth—of truth that does not need my approval in order to be true—severely undercuts the Christian understanding of evangelization or mission. Missionary proclamation was once understood as bringing the truth to others, and was therefore both legitimate and extremely important. For many today, the missionary enterprise is a matter of imposing our personal

preferences and culturally conditioned prejudices upon others, and is therefore not only illegitimate but morally offensive. Beyond the question of missions, we might ask ourselves why people should embrace the Christian faith unless they think that the apostolic teaching is true. More precisely, today the question is whether it is even meaningful to claim that Christian teaching is true. The idea of truth is absolutely vital for the Christian faith. The destruction of that idea is key to legitimating a secularist culture, since the idea of truth touches on secularism’s greatest vulnerability

Secularism and, more comprehensively, modernity itself have sometimes been depicted as the consequence of apostasy from the Christian faith. That was the view of, for instance, the great Swiss Protestant theologian Karl Barth. According to Barth, modern culture has been a revolt against the Christian faith aimed at putting the human being in the place of God. There is much to be said for that interpretation, for the human reality has indeed become basic in modern culture in a manner comparable to the religious foundation of earlier cultures. The concern for human rights is but one aspect, although the politically most important aspect, of modernity’s preoccupation with man. Thus it came about that the human individual was seen as the highest value and criterion of good.

It is doubtful, however, that this development should be dismissed in its entirety as an instance of apostasy. It may well be argued that the strong emphasis on the human person has a distinctly Christian origin. In this respect, Christianity has a great deal in common with the modern spirit. One may even suggest that the modern spirit contributed to liberating Christian consciousness from the distortion of intolerance. In other words, the relationship between the Christian faith and modernity is ambivalent, and does not permit Christians to reject modernity in an unqualified manner. Although modern culture in its secularist turn no doubt contributed to alienating many people from the Christian faith, it is necessary for Christians to learn and remember the lesson taught by the rise of modernity, and to incorporate that lesson in the Christian consciousness.

The distinction between the secular realm and the realm called religious or spiritual is nothing

new in Christian history. In earlier centuries, however, that distinction did not amount to a separation of the secular—politics, economics, law, education, arts—from the spiritual influence of the Church. To the contrary, the very distinction between the secular and religious had a Christian basis. That Christian basis was the awareness that the existing social order was imperfect and provisional; it was not yet the kingdom of God. With respect to any existing social order, Christianity provided an eschatological modesty. This set Christian societies apart from other religiously imbued cultures such as Islam. It distinguished the Byzantine Empire from the empire of pre-Christian Rome. In the post-Constantinian period there was a balance between the authority of the bishops and that of the emperor, while in ancient Rome the emperor himself was the highest priest, *pontifex maximus*.

The distinction between the religious and the secular changed again as a result of the sixteenth-century Reformation or, more precisely, as a result of the religious wars that followed the breakup of the medieval Church. When in a number of countries no religious party could successfully impose its faith upon the entire society, the unity of the social order had to be based on a foundation other than religion. Moreover, religious conflict had proved to be destructive of the social order. In the second half of the seventeenth century, therefore, thoughtful people decided that, if social peace was to be restored, religion and the controversies associated with religion would have to be bracketed. In that decision was the birth of modern secular culture. It would in time lead to secularism and a culture that is properly described as secularist.

In earlier centuries, the bracketing of religion would have been unimaginable. Even in the sixteenth century, Reformers and Catholics alike assumed that religious unity was indispensable to the unity of society. Although they emphasized the decisive importance of the individual conscience in matters of faith, neither Luther nor Calvin conceived of the possibility of religious toleration. The step toward religious freedom and toleration was first taken in the Netherlands, near the end of the sixteenth century, in order to restore peace between Catholic and Protestant sectors of the



Oil on canvas, Hans Holbein the Younger (1497-15430)

John Calvin

While John Calvin sought to make moral virtues and biblical precepts as influential in the lives of secular communities as they were in religious orders, his doctrines of election and predestination promoted a capitalism and materialism that could exist independently of any religious persuasion.

population. When William of Orange proclaimed the principle of religious toleration, he thought he was acting in line with Luther's teaching about the appeal to conscience and the liberty of the Christian. In fact, William had taken a decisive step toward a thorough reconstruction of the social order and of culture itself.

The older assumption that the unity of society requires the unity of religion was not unsupported by good reasons. If citizens are to obey the law and respect the authority of civil government, they must believe that it is morally right to do so, that they are not simply submitting to the caprice of those in power. If power is to be deemed legitimate, it must be exercised in the name of some authority that is beyond human arbitrariness and manipulation. Religion obliged and constrained those in power as well as those over whom power is exercised. In such an order, the subject and the

ruler sense that they are united in their responsibility to an authority that is above both.

Today such a view of moral legitimacy and the social order seems antique. That older view, however, was not rejected because it had been refuted by argument. Rather, it was abandoned for pragmatic reasons: the urgent need to restore social peace in the face of bloody religious conflicts overrode other considerations. In the absence of religious ways of legitimating government, alternative theories were developed. Most important among these is the idea of representative government. Still today, however, the plausibility of these theories of legitimation rests more upon pragmatic considerations than upon convincing argument.

After the wars of religion, the religious foundation of society, law, and culture was replaced by another, and that new foundation was called human nature. Thus there arose systems of natural law, natural morality, and even natural religion. And, of course, there was a natural theory of government, presented in the form of social contract theories. Such theories demonstrated the need for civil government in order to secure individual survival at the price of the natural freedom of individuals (e.g., Hobbes), or in order to secure individual freedom within the limits of reason and law (e.g., Locke). Theories using human nature as the foundation of the political, legal, and cultural order made it possible for European nations to put an end to the period of religious warfare. They also made possible, perhaps inevitable, the autonomy of a secular society and culture determinedly independent from the influence of church and religious tradition.

The foregoing account of the rise of the secular social order is associated with Wilhelm Dilthey. There are other theories of course. Perhaps best known is Max Weber's account of the origins of modern capitalism. According to Weber, modern capitalism was not produced by purely economic factors but arose from the Calvinist doctrine of predestination and its influence on human conduct. Calvin taught that, although God's eternal decree ordaining the election or repudiation of the individual remains mysterious, whether a particular person is elect can be surmised from his conduct. If he does the works of regeneration, it is likely

such a person belongs to the chosen. For the Calvinist, then, there was a powerful motivation to live in a manner befitting the regenerate. In one's worldly vocation, in conscientious observation of the duties to which one is called, one bore witness to regeneration. And so it was, Weber argued, that the rational asceticism of the early capitalists had its source in the otherworldly hope of Calvinist spirituality. That spirituality was secularized, however, when the dedication it engendered was put in the service of the multiplication of capital. Eventually, according to Weber, this produced a capitalist system that functions in a manner quite independent of the religious motivation that gave it birth....

In these and other theories, a religious content is transformed into something immanent and this-worldly. Hans Blumenberg is among those who have objected to such theories because they put modern culture under obligation to its Christian past; they suggest that the real substance of modern culture belongs originally and most truly to Christianity. Against that view, Blumenberg argued that modernity had emancipated itself from the oppressive claims of the Christian religion. Not Christian vestiges but human autonomy formed the core of the modern mind. In fact, however, this position is not so far removed from the theorists of secularization discussed above. They, too, believed that the religious legacy had been transformed into something radically new—as radically new as one might expect when humanity replaces God at the center.

There is however, a fateful flaw in both positions. The one side claims that processes of secularization are responsible for the transition from medieval to modern culture. The other explains that transition in terms of emancipation from a religiously dominated culture. Both view the rise of modern culture as a primarily ideological process. The reality, I am arguing, is that the transition in question was not, or at least not chiefly, ideologically driven. It was religious civil war and the destruction of social peace that made it necessary to abandon the older idea that public culture must be based upon religious unity. Every effort to settle the conflicts between religious parties had been in vain. Those who tried to cope with this circumstance did not think that they were turning away

from the Christian faith in their effort to find a more stable basis for the social order. With relatively few exceptions, they understood themselves to be devout Christians, and would have been scandalized by the thought that they were depriving Christian truth claims and morality of public influence.

Put differently, the modern emancipation from religion was not the intention but the long-term result of reconstituting society on a foundation other than religious faith. No break with Christianity was intended by those who based public culture on conceptions of human nature rather than religion. In fact, Christian ideas continued to be socially effective, although they were gradually transmogrified into secularized beliefs, and it is not surprising that, in time, many people forgot where the ideas came from in the first place.

In thinking about the relationship between Christianity and modern culture, it is important to keep these factors in mind: first, modernity at the outset was not opposed to the Christian faith; second, the lack of tolerance among Christians in the post-Reformation period was directly responsible for the rise of a secularist culture. What Christians should learn from this is the urgency of overcoming their inherited controversies and of restoring some form of unity among themselves. In addition, the idea and practice of tolerance must be incorporated into the Christian understanding not only of freedom but of truth itself. Without these changes—changes that only Christians can bring about—it is quite unreasonable to expect modern culture to reconsider the exclusion of religion from the public square. The memory of the role of religion in the origins of modernity powerfully reinforces the contemporary prejudice that religion in the public square is divisive, intolerant, and destructive of civil society.

Very much at the heart of modern culture we

find ambiguities that result from a sometimes curious admixture of Christian and non-Christian ideas. The most important example is the modern idea of freedom. There is a clearly Christian root in the belief that all human persons are born to be free and that such freedom should be respected. There is the biblical teaching that human beings are created in the image of God and created to enjoy communion with God. In fact, it is only communion with God that actually makes us free, according to Jesus (John 8:36) and Paul (Corinthians 3:17). While every human being is created to enjoy the freedom that comes from communion with God, it

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The prevailing idea of freedom in our societies today, of course, is the idea that each person has the right to do as he pleases.

Freedom is not connected to any notion of the good as constitutive of freedom itself. Because of the incompleteness of human existence in history, any idea of freedom involves the risk of abuse. But it does make a very big difference whether the distinction between the use and abuse of freedom is observed. When it is observed, it is possible to challenge the equation of freedom with license. The ambiguity built into the modern idea of freedom helps us understand secular culture's ambivalence when it comes to values in general, and our cultural nervousness about affirming the contents and standards by which the culture itself is defined. With respect to values and cultural traditions, as with truth claims, a consumerist attitude prevails. Each chooses according to his preferences or perceived needs. The disengagement of the idea of freedom from an idea of the true and the good is the great weakness of secularist societies.

Under the influence of thinkers such as Max Weber, the dominant assumption of modernity has

been that secularization will continue to pervade all aspects of social and individual behavior, with religion increasingly pushed to the margins. In the last two or three decades, however, it has become evident that secularization (or, as some prefer, progressive modernization) faces severe problems. The thoroughly secularized social order gives rise to a feeling of meaninglessness: there is a vacuum in the public square of political and cultural life, and this invites violent outbreaks of dissatisfaction. As a consequence, it is hard to predict the future of the secularist society. It depends in part on how long most people will be willing to pay the price of meaninglessness in exchange for the license to do what they want. So long as people feel sure of the comforts of affluence, they may be willing to tolerate these tensions indefinitely. On the other hand, irrational reactions are unpredictable, especially when there is a sense that the institutions of society are not legitimate. The circumstance of modern secular society is more precarious than we may want to recognize. Those who recognize the danger call for a reaffirmation of the traditions by which the culture is defined, and most specifically for the reaffirmation of the religious roots of those traditions.

Such a call is no doubt in the self-interest of the secularist society. Religion as such, however, has little stake in whether that call is heeded. Contrary to anxieties widely expressed a few decades ago by people of religious faith, it is now obvious that the future of religion is less precarious than the future of secularist society. Secularization is far from being an unstoppable juggernaut. The more secularization and what is called progressive modernization advance, the more they produce a need for something else that can bestow meaning upon human life. Such meaning, if it is to be effective, must be perceived as given; not given to our lives by ourselves but by some authority beyond our contrivance. The resurgence of religion and quasi-religious movements that started a few decades ago took secularist intellectuals by surprise, but it could have been predicted (and was predicted by some) as an inevitable result of secularism.

This renewed interest in religion, however, has not always turned to Christianity. In some societies, and in sectors of all modern societies, the



Oil on canvas, c. 1530, Jacopo da Pontormo (1494-1556), Uffizi Gallery, Florence

The Meal in Emmaus

If we think it is necessary to protect divinely revealed truth from critical inquiry (as opposed to negative criticism), we are in fact displaying our unbelief. Such inquiry, while it may at times pose difficulties, will finally enhance the splendor of the truth of God. Confidence in that truth is the only adequate and worthy response to the challenge of secularism.

turn to Christianity seems to be the exception. One reason for this is the prejudice against Christianity as “conventional religion” in the public consciousness of the secularist culture. This helps explain the widespread enthusiasm for “alternative religions.” Another reason why many people are interested in any religion but Christianity is found in the way that the churches have responded to the challenge of secularism. And that brings me to my final point: How should churches respond to the secularist culture?

The absolutely worst way to respond to the challenge of secularism is to adapt to secular standards in language, thought, and way of life. If members of a secularist society turn to religion at all, they do so because they are looking for something other than what that culture already provides. It is coun-

terproductive to offer them religion in a secular mode that is carefully trimmed in order not to offend their secular sensibilities. In this connection, it seems that mainline churches in America have yet to internalize the message of Dean Kelley in his book of a quarter century ago, *Why Conservative Churches Are Growing*. What people look for in religion is a plausible alternative, or at least a complement, to life in a secularist society. Religion that is “more of the same” is not likely to be very interesting.

I hasten to add that this is not an argument for dead traditionalism. The old-fashioned ways of doing things in the churches may include elements that are insufferably boring and empty of meaning. Christianity proposed as an alternative or complement to life in a secularist society must be both vibrant and plausible.

Above all, it must be substantively different and propose a difference in how people live. When message and ritual are accommodated, when the offend-

ing edges are removed, people are invited to suspect that the clergy do not really believe anything so very distinctive. The plausible and persuasive presentation of Christian distinctives is not a matter of marketing. It is a matter of what the churches owe to people in our secularist societies: the proclamation of the risen Christ, the joyful evidence of new life in Christ, of life that overcomes death.

As this is not an argument for traditionalism (keeping in mind Jaroslav Pelikan’s useful observation that tradition is the living faith of the dead, while tradition is the dead faith of the living), so it is not an argument for fundamentalism. Admittedly, the term “fundamentalist” is loosely used today to condemn any religion that seriously offends secular sensibilities. But by fundamentalism I mean religion that, in an unwarranted claim to certitude, refuses to engage the human capacity of reason. The opposition of Christian proclamation to the spirit of secularism must always seek an alliance with reason. This is in keeping with the classical Christian tradition that, since the time of the early Church, forged an alliance with reason and true philosophy in order to contend for the

universal validity of the Christian teaching.

Secularists are right to expose irrationality, fanaticism, and intolerance when they appear in the name of religion, even if the secularists sometimes do so in order to discredit religion as such. Authentic Christian teaching appropriates all that is valid in the secularist culture, while laying claim to, and focusing attention upon, the truth that the secularist spirit no longer deems worthy of attention. Christians can confidently do this because they know that, just as Christian doctrines were once challenged in the name of reason and a rational approach to truth, so today secularism itself has become irrational. In our contemporary circumstance, there is high promise in renewing the classical alliance between Christian faith and reason.

Christians who lay claim to reason, however, must be ready to accept criticism, and to cultivate an

ethos of self-criticism within their own communities.

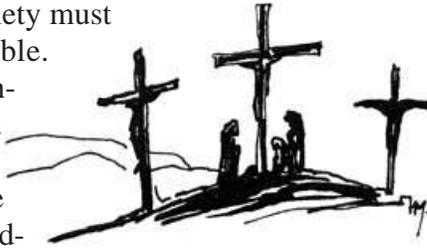
Traditional doctrines and forms of spirituality, along with the

Bible itself, are not exempt from critical inquiry. Such inquiry is required

by the alliance of faith and reason. Christian confidence in the truth of God and His revelation should be vigorous enough to assume that truth will not succumb to any findings of critical inquiry. Of course, there are prejudiced and distorted forms of criticism that presuppose a secularist worldview that is inescapably hostile to Christian faith. For critical inquiry to flourish, such false criticisms must be firmly exposed and resisted.

How to distinguish between critical inquiry and criticism that has been poisoned by the presuppositions of secularism is a subject for another essay. Suffice it to say that it can be done, and it must be done. My argument is that, if we think it is necessary to protect divinely revealed truth from critical inquiry, we are in fact displaying our unbelief. Such inquiry, while it may at times pose difficulties, will finally enhance the splendor of the truth of God. Confidence in that truth—a confidence exhibited in proclamation and life—is the only adequate and worthy response to the challenge of secularism. □

—Wolfhart Pannenberg



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Chemistry and Self-Consciousness

SOME COMMENTATORS have dubbed the last one hundred years “the Biotech Century” (*Time* 1/11/99). The twenty-first century promises yet more advanced and astonishing revelations from the chemical modification of behavior and the genetic manipulation of physiology.

The concern most people have with these intrusions is that they seem like a rude and blind poking into the heart of life, a tampering with forms and functions that for some are still regarded as holy, off limits. The unspoken assumption is, “This is God’s province.” People are born and develop as they do for a reason. We may not know what that reason is, but we have a general feeling, strong if inarticulate, that what happens, when it happens, and how it happens, is intentional, has a purpose, has a meta-physical cause. It is supposed to be because it is. This intuition is confirmed in principle by the science of spirit, which discloses the spiritual causes for material events, and shows the part humans play in that causation.

As trying as a hyperkinetic child may be, is it appropriate to medicate him by, say, putting him on ritalin? Wanting to save parents stress and children confusion is understandable. And apparent improvements are often immediately evident. But perhaps the parent is supposed to feel stress and the child is meant to experience confusion, in order that, through trial, suffering, and soul growth, a *human* and permanent, and not merely a chemical and temporary, solution can be achieved. Is evolution being thwarted or sidetracked by drugging humans into docility, conformity, and mere competence?

And what about the effect of the chemical itself? “Let’s not deny Ritalin works,” says a family therapist, “but why does it work and what are the long-term effects of taking the substance?” Will the

body’s genotype be subtly altered or degraded? More importantly, will life’s intended lessons be subverted, thereby becoming more dire and demanding at a later time?

Dr. Lawrence Diller, author of *Running on Ritalin* (*Time* 11/30/98), asks, “What if Tom Sawyer or Huckleberry Finn were to walk into my office tomorrow? Tom’s indifference to schooling and Huck’s oppositional behavior would surely have been cause for concern. Would I prescribe Ritalin for them too?”

From an occult viewpoint, no earthly occurrences are random or accidental. If we try to change or suppress them without acknowledging their likely paternity in prior behavior, we reduce our consciousness to duller, more restricted, and more automatic forms of thinking and feeling.

It is not helpful for persons familiar with esoteric teachings to simply decry the life-styles of those ignorant of these teachings, making them prey to market-driven drugs designed to tailor behavior and moods to demand. This is merely condescending. Knowledge carries responsibility. We can and must share what we know, for giving this information dispenses effective prescriptions for a host of social and personal ills.

While people may enhance their performance, over the short term, with drugs like Prozac, Viagra, Ritalin, and the like, the artificial adjustment may aggravate matters over the long term, because *there are no chemical solutions for spiritual problems*.

We believe that medicines have their proper place, particularly those that derive from natural sources. But they do not relieve us of our responsibility to confront our self-made destiny and to come to terms, naturally and in full consciousness, with the lives we have inherited from ourselves—so that we may learn and, by learning, grow. □

BOOK REVIEWS

To Know As We Are Known

IT SHOULD COME as no surprise that modern education emphasizes the assimilation of “objective” facts, encourages amoral curiosity, and inculcates an ability to control and manipulate data. There is some pragmatic merit in these practices, but they are symptomatic of an imbalance in learning wherein the knower does not really know life because he remains largely unknown to himself, taken for granted, an unexplored assumption.

Parker Palmer, a master teacher, proposes a system of learning that is based on dynamic and caring relations between beings—beings who are made in the image of God. Palmer is a Christian.

The title of his short but densely written book describes what he believes to be the object of education, and the object of life: *To Know As We Are Known: Education As a Spiritual Journey* (Harper Books, San Francisco, 1993). The book’s title is drawn from the well-known passage on love in St. Paul’s first letter to the Corinthians.

For Palmer knowing is a profoundly communal act. Objectivity is a myth if it denies that to truly know something is to have a living relationship with it—not only to know it but to be changed by it. Knowledge is transformative. In the absence of communal virtues, the intellectual rigor of knowing too easily turns into intellectual *rigor mortis*.

In a passage reminiscent of one of Max Heindel’s concerns, Palmer writes that “when institutional conditions create more combat than community, when the life of the mind alienates more than it connects, the heart goes out of things, and there is little left to sustain us.”

Palmer contends that it is fear, not ignorance per se, that is the enemy of learning. Fear gives ignorance its power. “An authentic spirituality of edu-

cation” will try to root out our fear of having our ignorance exposed and our orthodoxies challenged. It will do so by teaching obedience, that is, the ability to listen to what we would know so that as much as identifying it (the to-be-known) “out there,” we open ourselves, we listen to what the known can teach us, can tell us, ultimately, about ourselves, because what is “out there” is already in us and when we risk *unknowing* who we think we are, we begin to know who we really are.

Palmer wants to find “a common focus for my spirit-seeking heart and my knowledge-seeking mind that embraces reality in all its amazing dimensions.” While the mind’s vision excludes the heart, the heart’s vision can include the mind.

This book is for teachers and learners—speakers and hearers of the Word. It challenges us to see how we manipulate and attempt to dominate truth rather than letting it inform and transform us. Perhaps the book’s key idea is that since the incarnation of Christ, truth has become a personal and a relational experience. It involves “a vulnerable, faithful, and risk-filled interpretation of the knower and the known.” And if truth is personal, then creeds and institutions are only the objectified shells of the truth—seeking life that pulses in every human heart. “We will find truth not in the fine points of our theologies or in our organizational allegiances but in the qualities of our relationships.” To search for truth is to reach out with our whole person for relationships which can reform us and the world in the original image of love—to know as we are known. Love, then, is both the means to and the essence of vital knowledge—or rather, it is perfect knowing, as reflected in the words, “I and the Father are one.” □

—Carl Swan

Simply Heavenly *The Vegetarian Diet—* *Reflections and Recipes*

ORIGINALLY, CHRISTIANS, like their Jewish spiritual antecedents, the Essenes, were vegetarians, but in time the insistence on a vegetarian diet became confined to the monasteries. One of the most interesting monastic “relics” of the early Christian era is a letter written by a monk of Egypt to one of his disciples who had gone to Alexandria on some project and there had begun to eat meat. Learning of this, the monk immediately wrote to him, exhorting him to return to his vegetarian ways, reminding him that in Paradise Adam and Eve had been told: “Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat” (Gen. 1:29). This being so, the monk wrote, those who aspire to return to that pristine state of purity and communion with God must eat the diet of Paradise while on the earth in order to prepare themselves to regain that lost blessedness.

Although at times, especially in the West, this ideal was forgotten, whenever there was a resurgence of spiritual consciousness and reform among the monastics, the absolute first principle would be that of total abstinence from animal flesh (including eggs) in all forms. Usually this abstinence would be extended to dairy products as well. In the Eastern and Oriental Orthodox Churches this principle is still evident in the requirement for



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all Orthodox Christians—lay as well as monastic—to totally abstain from meat, fish, eggs, and dairy products on nearly all Wednesdays and Fridays, as well as all days in the seasons of abstinence, such as the forty days of Lent and Advent. In the Oriental Orthodox Churches these days of abstinence comprise more than half of the calendar year.

But many of the Eastern Christian monastics—and some non-monastics as well—prefer to observe this abstinence all the time. This is because in the Eastern Church such abstinence is not regarded as penitential self-denial or “mortification of the flesh,” but rather as an aid to interior prayer (*Hesychia*-The Silence). The Fathers of the East taught that diet had a formative influence on the mind—which they saw as a field of energy, not merely the physical brain, which they considered to be only the organ of the mind. They observed that some foods made the mental processes (movements of noetic energies) heavy, whereas other foods made the mind light and quick in movement. Topping the list of “heavy” foods were all animal proteins, including dairy. In contrast, vegetables, grains, and fruits—the food of Paradise—were seen to make the mind fluid and able to grasp the subtleties of spiritual thought and experience

*This article draws upon the wise and wry words of Abbot George Burke in his book *Simply Heavenly!*, the Monastery Vegetarian Cookbook. It is available from St. George Press, 1482 Rango Way, Borrego Springs, CA 92004*

(*theoria*).

In this approach to vegetarianism they were maintaining the principle to be found in the Aramaic text of the *Evangelion Da-Mepharreshe*, the oldest text of the Gospels known to exist. There, in the Gospel of Luke (21:3 4), Jesus says most forthrightly: “See that you do not make your minds heavy, by never eating meat or drinking wine.” In our own century, Saint John of Kronstadt (+1908) wrote that the more we live in the spirit the less will we live on animal flesh—the implication being that those who live fully in the spirit abstain completely from animal food. Saint John, a non-monastic parish priest, insisted that his spiritual children abstain at all times from animal foods, thus keeping a perpetual lent. Those priests who were under his spiritual aegis did the same in relation to those under their spiritual care.

Now that more detailed—and honest—research and information regarding diet and health are becoming widely spread, many clergy and laity of the Orthodox Church who had previously held an indifferent attitude toward observance of the traditional rules of abstinence are realizing the wisdom of the ancient ways.

So much excellent material has been written on the material and spiritual “why” of vegetarianism that I will not add any more here. (I would, though, like to recommend four publications: *What’s Wrong With Eating Meat*, by Vistara Parham, *Diet For A New America*, by John Robbins, and my two booklets—*The Four Soul Killers*, and *Spiritual Vegetarianism*.)

But I do want to say a word about the quality of vegetarian food—at least what I think it should be.

From the first day I became a vegetarian I have been convinced that vegetarian food should not just be healthy in a theoretical sense and eaten like medicine, but that it should be really good food—in taste and appearance. In fact, since it is better for us than non-vegetarian food, it should taste even better than non-vegetarian food. Accomplishing that is not so simple. This cookbook [*Simply Heavenly!*] is a result of more than twenty years’ endeavor to do so.

One of the best ways to motivate others to consider becoming vegetarian is to feed them good

vegetarian food. I am glad to say that by means of the recipes in this book our monastery [Light of Christ Monastery, Borrego Springs, CA] has done so for many years. And so can you. Every recipe in this book has been put to the ultimate test: eating! We always eat together with those who attend our Sunday church service, so we cook several experimental dishes for the Sunday lunch. Then we vote on whether or not to pass them on to you. This way I can make sure that each recipe that goes into this book is one that produces really good food, and not just some mediocre mess that can get by merely because it does not nauseate the eaters. That may seem strong language, but I am increasingly unhappy with the low quality of the recipes that usually appear in vegan publications. Why a vegan should be subsisting on fare that would have been dished up in the Cro-Magnon era when dad’s spear missed the bison is beyond me.

When I quit eating meat the quality of my food got better—not just from the health aspect, but from the flavor aspect as well. No longer relying on a main dish of death to distract the attention of the diners from the insipidity of the vegetables, I had to get competitive with the carnivore cooks—of which I had been one. And I easily surpassed them, much to their and my surprise. Things went along quite well for years until it became evident that a vegetarian had to be just that—and dairy needed to be eliminated. The result was that we “ate better” than ever before.

So much has been written on the subject of vegetarian and vegan diet that there is no need for it here. The proof is in the eating and in the resulting health benefits.

Flour

Most recipes in this book call for unbleached white flour. This may be surprising to some, but whole wheat flour is often simply too strong in its taste and interferes with the desired flavor. Although unbleached white flour does not contain all the nutrients of whole wheat flour, it is not devoid of food value. Bleached flour, however, is both worthless and poisonous.

Gluten

Gluten is the protein of wheat (flour) that

remains when the starch is washed away in water. Gluten is sometimes referred to as “seitan,” although that is a Japanese term properly applied only to gluten that has been flavored with soy sauce.

Gluten can be made into a variety of meat substitutes that are an ideal means of supplying healthy protein to the diet—something all vegetarians need just as much as non-vegetarians. Two-thirds of a cup of raw gluten supplies 56 grams of protein—a little more than the recommended daily allowance for a 167-pound man. Also they are a boon for those of us who are frustrated with the way so many commercial meat substitutes contain egg albumen. And they are much, much less in cost than the commercial substitutes, too!

Gluten is usually to be preferred to Textured Vegetable Protein (TVP), because TVP is made using a chemical process to separate the soy flour from the soybeans. I was told by the owner of a health food store (who refused to sell TVP) that Hexane, a poison, is used in the process. Organic TVP made in a non-chemical manner is available from: The Farm, Summertown, Tennessee, 38483.

Many vegetarians who feel an aversion for meat dislike the idea of eating non-meat substitutes that look or taste like meat. This is quite understandable, yet meat substitutes can be of great value. For one thing they can demonstrate to meat-eaters that there is an alternative to animal flesh. They also make it very easy for people to make the transition to vegetarianism, since they can keep on eating the kind of dishes they have been used to for much of their life.

Meat substitutes are often the only tactic a person has to convince spouse or children that vegetarianism does not mean grazing out in the back yard. For no matter how delicious and creative vegetarian dishes can be, there are some who just cannot believe they are eating “real food” if it does not include meat—or something very like it. I am not theorizing. Through the years we have helped many individuals and families to become vegetarian by means of these meat substitutes. Although our personal motives for diet are based on what we feel are bed-rock principles of health and spiritual development, not many share those ideals—at first. But serve them up a “meat” dish that is even

better than “the real thing” and you have them more than halfway to taking what a friend of ours; called “the first step to wisdom”: a vegetarian diet. It is results that count.

With these recipes vegetarians can continue using the dishes they liked when they ate meat. As I have said, they are also excellent means of convincing non-vegetarians that they can “live” without meat, and they can help beginning vegetarians make the transition to a non-meat diet.

By using these meat substitutes the family cooks can also keep right on using the same recipes and the same cookbooks they have all along. When meat is called for—no problem!

Raw gluten, unflavored and uncooked, will keep only one day. It should not be frozen.

Once gluten is cooked, any that is not going to be used right away should be frozen. It will keep indefinitely and can also be refrozen.

Unfrozen cooked gluten can be kept, refrigerated, for up to one week.

Dishes containing gluten can only be kept as long as the “life” of the other ingredients.

Gluten should be stored in airtight containers.

Those who have trouble with gluten can make just about all of the meat substitutes given in this book by using an equal amount of tofu that has been frozen, thawed, pressed, and cut into slices or pieces and then cooked in the flavoring broth.

[Of the over one thousand recipes contained in *Simply Heavenly!*—which includes an extensive twenty-two page index—including salads, unmeat dishes, broths, casseroles, tofu dishes, gravies, sauces, pasta, and desserts, we have selected the directions for preparing gluten and two unmeat recipes, since these may be of particular interest to the reader—Ed.]

Basic Gluten

Don't let this intimidate you. It is easy after you have done it once.

Do not use pastry flour in this because it does not have enough gluten to work.

8 c. Whole wheat flour

8 c. White flour

6 c. Cold (not chilled) water

Mix the flour and water together and knead it for

about 10 to 15 minutes, adding water or flour as (if) needed, until you have a very smooth ball of dough with no cracks in it. Kneading is what develops the gluten. It should bounce back when you punch it.

Put this ball of dough in a bowl large enough to hold it and add enough cold water to cover the ball completely. Let it soak under water for one-half hour at least, preferably one to two hours.

Then begin kneading it under water, kneading out all the starch and being careful to hold the gluten together. Change the water when it gets quite milky from the starch, and keep changing it until the water stays almost clear. The last part of the kneading should be done in a colander (not a strainer) under running water.

If the dough disintegrates in the kneading-washing you must try another brand of flour.

Cook according to one of three methods [given in the book].

TAMALE PIE

- 2 c. UnBeef, ground [cooked gluten]
- 1 c. Onions, chopped
- 1 c. Bell pepper, chopped
- 1 T. Corn oil
- 2 1/2 Tomato sauce
- 1 1/2c. Corn
- 1/2 c. Black olives, chopped
- 1 1/2 tsp. Sucanat
- 1 tsp. Sea salt
- 4 tsp. Chili powder
- 1/2 tsp. Garlic, minced
- Dash Cayenne pepper
- 1 c. Yeast Cheez
- 3/4 c. Cornmeal (yellow)
- 1/2 tsp. Sea salt
- 2 c. Cold water
- 1 T. Non-dairy margarine

In a large skillet, sauté the gluten, onions, and bell pepper in the corn oil until tender. Stir in the tomato sauce, corn, olives, Sucanat, salt, chili powder, garlic, and pepper. Simmer 20 to 25 minutes, or until thick. Stir in the cheez and mix thoroughly. Put in an oiled 9x9x2 baking dish. Stir the cornmeal and salt into the cold water. Cook and stir until it is thick. Add the margarine and mix well.

Spoon this over the UnBeef the dish and bake at 375° about 40 minutes

UNCHICKEN POT PIE

- 1/4 tsp. Unbleached white flour
- 1/4 tsp. Sea salt
- 1/2 tsp. Black pepper
- 1/2 tsp. Garlic powder
- 3 c. UnChicken, cut into 1/2-inch cubes
- 2 T. Corn oil
- 1 1/2 c. Onion, chopped
- 1 c. Carrots, sliced
- 1 c. Celery, sliced
- 2 T. Water
- 1 c. Peas
- 3 T. Non-dairy margarine
- 4 c. Mushrooms, sliced
- 1/4 c. Unbleached white flour
- 1 tsp. Sea salt
- 1/4 tsp Sage, powdered
- 1 tsp. Garlic powder
- 1/4 tps. Thyme
- 1/2 tsp. Paprika
- 1/4 tsp. Black Pepper
- 3 1/2 c. UnChicken Broth [given elsewhere]
- 1 Unbaked pie crust shell, and a top crust (Convent Pie Crust recipe)

Combine the flour, salt, pepper, and garlic powder. Toss the gluten cubes in this and coat them well. Saute the gluten in the oil until golden. Stir in the onion and cook 3 more minutes. Add the carrots, celery, and water. Cover and cook, stirring frequently, until the carrots are just tender. Remove from the heat and stir in the peas. In a saucepan sauté the mushrooms, covered, in the margarine until they are soft. Stir in the flour, salt thyme paprika, and black pepper, and cook 3 minutes more. Whisk in the broth and simmer, uncovered, for 10 minutes or until thickened. Mix the gravy into the gluten and vegetable mixture and put the rest aside. Put the gluten vegetable mixture into the pie shell, put on the top crust, seal it, and cut several slits in it so the steam can escape. Bake at 400° for 20 minutes, reduce the heat to 350° and bake 20 to 30 more minutes until the crust is well browned. □

HEALING

The Healing Power of Forgiveness

BEFORE LEAVING this world, our Lord gave his disciples two recommendations: “Teach the Gospel and Heal the sick.” The second commandment, “heal the sick,” depends upon the first, “teach the Gospel.” It is only when we fail to apply the knowledge acquired that we lose our balance, are no longer at ease—that we become diseased. At this stage we need a healer.

For a successful healing to take place, certain principles must come into play, foremost among which is the doctrine of forgiveness. There is no disease that will not give way under the power of forgiveness. A good healer needs to develop within himself the inner power of forgiveness.

What is forgiveness? What are its different components? How does it work? Forgiveness is defined as the act of ceasing to feel resentment against someone on account of a wrong committed. Forgiveness is that act of giving up the claim to requital from or retribution upon another person. It is the act of absorbing, of pardoning.

Spiritually speaking, forgiveness is beyond ceasing to persecute the one who has wronged us, it is beyond mere pardoning. Forgiveness is the highest expression of love, it is love itself. Forgiveness is what makes the difference between the old Testament and the New Testament. Forgiveness is the central element in the fifth clause in the Lord’s Prayer: “Forgive us our trespasses as we forgive those who trespass against us.” The keynote of this fifth clause is love, Christ Love. This clause shows how important forgiveness is to our Lord. All the healings he carried out were always preceded by the



Oil on canvas. Bartolomé Esteban Murillo (1617-1682). National Gallery, London

Jesus Healing the Paralytic at the Pool of Bethesda

Implicit in Christ’s healing of the paralytic (John 5:5-15) was the forgiveness of his sins, for which remorse was the precondition: “Behold thou art made whole: sin no more lest a worse thing come unto thee.” In these words Christ cites the need for reformation.

act of forgiveness. He always forgives first, then heals: “Thy sins are forgiven thee, sin no more but arise, take up thy bed.”

There is a kind of forgiveness that is of a far lower caliber. There are some people who revile the one who has offended them, burn his fault into him and only when they have fully satisfied their own righteous indignation and shown the world clearly how wrong their opponent was do they make a great show of pardoning him for his offenses.

There is also the type of forgiveness that might be termed a surface forgiveness, the kind that offers outward pardon but retains inner resentment.

Forgiveness is not a static act, it is a process. For forgiveness to be complete it must go through three

stages: Repentance, Reformation, and Restitution. Repentance is a change of one's mind or one's heart with regard to intended action as a result of regret or dissatisfaction, or a feeling of contrition for what one has done or omitted to do. A change of attitude towards others has to occur, born out of sorrow or the awakening of a moral sense—the quality of compassion has touched the soul.

Reformation means to restore, renew, or rebuild, to change into a new and improved form or condition; it entails the removal of faults or abuses. Reformation is an active expression of an inner awakening; it implies a series of acts which can no longer be done, which are viewed as unconscionable.

Restitution is an act of restoring or an act of making good for loss or damage. If restitution cannot be made to the original person or persons involved, the sincerity of our regret will compensate to some extent, but by serving another in need, the restitution can be completed.

As long as we bear grudges, regardless of whether or not we are in the right about an injury done to us, we cannot attain to perfect health. The unrelenting attitude of mind which holds fast to grievances invites the crystallization that results in illness. If we refuse to forgive we harm ourselves. A passage from Max Heindel's *Letters To Students* (No. 82) illustrates this danger.

We have on Mt Ecclesia several swarms of bees. Some time ago the gardeners were endeavoring to move a swarm from one place to another. The bees because enraged at this interference with their life and work they stung their aggressors severely and painfully in a number of places. When this incident was reported to me and I thought it over; it struck me that there was in it a very important lesson. The bee loses its sting whenever it has stung, and then it dies. How strictly the law of justice deals with it! It automatically kills itself when harming anyone else. It is not an avenging God but its own act that brings the retributions.

Consider the case of a patient, suddenly contrite after nursing long-standing grievances, who simultaneously achieved almost 'miraculous' healing of an equally longstanding ailment. An osteopath relates

that for years the patient's hands had been twisted so badly that she could not open her fingers. The woman has steadfastly claimed that she bore no ill-will and could think of no mental or emotional reason for her illness. One day, however, at the doctor's relentless urging, the woman tearfully broke down and admitted to a grudge against her sister of many years duration. In sudden heartfelt repentance she began to sob and cry out, "I forgive her! I forgive her!" And as she did so, her fingers, long immobile, straightened out and she found that she could move them.

Our ability to forgive often underlies the state of our well-being. Saint Francis desired to be an instrument for God's peace. Therefore he prays, in his "Prayer For Peace," that "Where there is injury, let me sow pardon." Peter came to Jesus and asked, Lord how many times do I have to forgive my brother, seven times? "No, not seven times" answered Jesus, "but seventy times seven." Which means, as long as your brother offends you.

Of all the doctrines Christ brought to us the most demanding, the most difficult to practice, is the doctrine of forgiveness. It exacts the surpassing of oneself, it needs greater sacrifice, greater sympathy, greater love, hence greater mercy.

We cannot forgive our enemy if we do not have mercy. In his play *The Merchant of Venice* Shakespeare extols the greatness of mercy. He puts in the mouth of young Portia these beautiful words:

The quality of mercy is not strained;
It droppeth as the gentle rain from heaven
Upon the place beneath; it is twice blest;
It blesseth him that gives and him that takes. 'Tis
mightiest in the mightiest: it becomes
The throned monarch better than his crown;
His scepter shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings. But
mercy is above this sceptred sway;
It is enthroned in the hearts of kings,
It is an attribute to God himself;
And earthly power doth then show likest God's
When mercy seasons justice.

Mercy goes hand in hand with forgiveness. True forgiveness is a deed of mercy, a power that comes from the heart—*miserericordia* (*misereri*, to feel pity + *cor*, heart). Mercy is the soul of forgiveness. It is

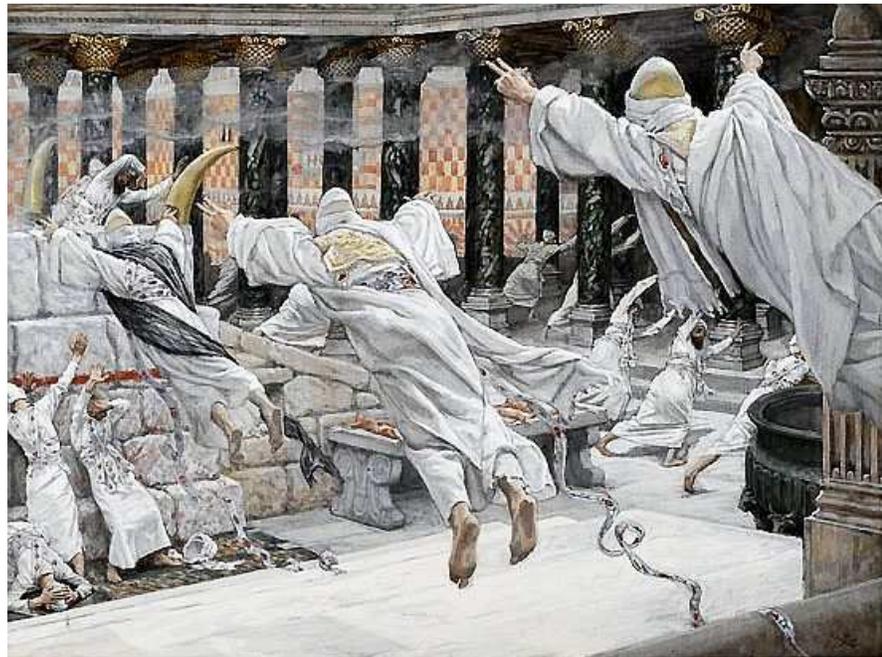
mercy that opens the way to healing. The healing sentence “Thy sins are forgiven thee” is always preceded by mercy. The Lord has always been moved with mercy for those he has healed.

The true act of forgiving is “degrading.” We need to develop spiritual humility if we really want to forgive. Spiritual humility and the ability fully to forgive go hand in hand. The healer needs to develop a childlike spirit to forgive. Only a healer spiritually humble can dive into the stinking subconscious mind of the offender to find the cause in order to nullify the effect that is the disease.

Forgiveness is an attribute to God. There is an adage which says: “to err is human, to forgive is divine.” It is not the personality but the Christ within that forgives. A man who forgives moves from manhood to Godhood. The more we forgive the more divine we become.

The noblest, the most redeeming and potent expression of forgiveness ever made was by Christ Jesus from the Cross. Pain-racked and looking out over the hostile crowd that had scourged and reviled Him, Christ Jesus reached out beyond himself in loving concern for them and said: “Father, forgive them for they know not what they do.” This powerful prayer reached unto the very throne of the Father Who answered it by immersing our planet in a most effectual healing balm.

A tremendous healing power is released when forgiveness is sincere. When the human race was forgiven on that Good Friday a miracle happened: “And, behold,



Watercolor, James Tissot (1836-1902)

The Dead Appear in the Temple

Christ's historic and ongoing deed of forgiveness rejuvenated Earth and its humanity. After His resurrection the bodies of the saints arose and appeared to many.

the veil of the temple was rent in twain from top to bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many”(Matt. 27:51-53).

A sincere forgiveness is always followed by a miracle. Forgiveness is something beautiful, wonderful, noble. Retrospection, which is a confession to oneself, is a very effective way of awakening the Spirit of forgiveness. The more we practice retrospection, the more forgiving we become.

May our Lord Christ Jesus through God's mercy help to awaken in each of us this blessed attribute of forgiveness. □

—Kwassi L. Djondo

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:

May.....2—8—15—22—29
 June.....5—12—19—26

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

The Beautiful White Prisoner

SOFT MOONLIGHT STREAMED in through the big window, flooding the nursery with its beams. The children snuggled down among the cushions on the low window seat and gazed up at the stars. They were waiting for Aunt Patty, who had promised them a bedtime story.

“I like the twinklers best,” said Fanny. “Why doesn’t God let them all twinkle? Wouldn’t the sky look pretty then?”

“Oh, I know,” Kenneth exclaimed, important with his seven years, “there are different kinds of stars. I heard Mother tell Aunt Patty that the twinklers are big burning suns, but the ones that shine steadily are planets where people live.”

“Yes,” came from thoughtful Billy, the suns give out heat to warm the planets, just as our Sun warms us. It seems to me that each sun takes care of a number of planets like Daddy cares for us.”

The children were so busy talking about the various stars they saw that they did not hear Aunt Patty enter the room. She stood listening, thinking what a lovely picture the little ones made in their white nightgowns, with earnest faces looking up to the sky.

“I wonder if our earth looks like a star to the people on the other stars,” chimed in Fanny, “and oh, I wonder how God lights the stars at night and puts them out in the day, and how He keeps them all moving. I wonder if—”

“I shall have to call you Fanny in Wonderland,” a quiet voice said just behind them; “and now, dears, since I know that you are interested in the stars, how would you like to hear a true star story?”



© Fratelli Bonella

“Oh, Auntie dear, how lovely!” they all cried, and at once began to settle down on the rug with chins propped on their hands, except little Billy, who thought he could hear better if held in Auntie’s arms. When they were all comfortable, Aunt Patty began her story.

“Once there lived a wonderful Prince. Everyone called him the White Prince because he always wore a pure white robe that shone like silver. He lived in a beautiful home with his father, a King so gentle and loving that it would be impossible to tell you how great his love was.

“Now the King had other sons who lived with him. They too were good and beautiful and loved their elder brother the White Prince very dearly. They always looked up to him for wise counsel and help in the work they did for their father.

“The King’s palace shone with wondrous brightness; there were no shadows at all because the King and his sons shed a golden light wherever they went.

“Why was that, Auntie?” asked Fanny in wonder.

“Because they loved everyone so dearly,” answered Aunt Patty softly, “for in that glorious country LIGHT is caused by LOVE

“Perhaps,” she continued, “it may seem strange to hear that this King of love had many other children, countless numbers of them, and he made good homes for them so that they might live happily and work for him. These homes were called Stars.

“The King’s bright palace was in the center of all these star-homes. This was done so that the King and his princely sons could watch over and guide the younger families, who were very dear to them. Every day the father shed long rays of his love-light on the star homes. This gave strength to the children, and helped them with their work.

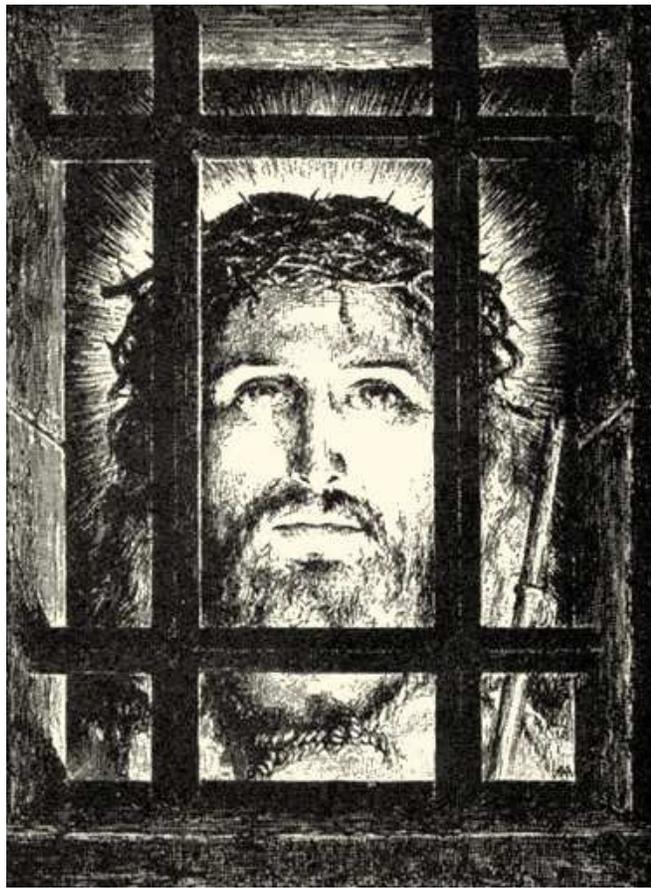
“The King always knew when the star children were good and tried to please him, for then the star-homes shone brightly; but if they were disobedient and selfish, the star-homes became dim.

“On one of these stars a certain family was given some important work to do. The King was most anxious that they should do it well and learn to love him dearly; he then would make Princes of them, and take them to live with him in his own beautiful palace.

“Well, one day the father and his sons were walking on the palace roof looking out upon the star-homes, and a troubled look passed over all their faces. The King with great calmness said: ‘Dear sons, I am afraid that all is not well; one of my star-homes is not shining so brightly today.’ A sad silence followed because it was the star where the important work for the King was being done.

“Each day they looked, oh, so anxiously, but each day the star grew dimmer and dimmer. Time passed on, the star-home did not brighten, and the faces of the King and his sons became very sad indeed when they looked at what they now called the Sorrowful Star.

“Something had to be done to show these children that they were not pleasing their father. The



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

“Dear children, our sins are the prison bars which keep this dear White Prisoner captive and prevent his return to his beautiful home and the father and brothers who love him so dearly.”

King and his sons pondered in their minds how help could be sent, because the exceeding dimness of the star showed that the children had indeed become very wicked, had even forgotten their Father-King, and had ceased to love him.

“One day the King and the Princes were sitting, thinking what could be done. The King after a while spoke: ‘Beloved sons, a messenger is needed to go to the Star of Sorrow to show these children how ungrateful and forgetful they are, and to teach them how to do their work to please me. Which of you, my sons, will do this for me?’ he asked sadly.

“Before anyone else could reply, the White Prince stood up; a lovely smile lit up his face. On his breast right over his heart was a white rose. In its purity it shone as a diamond in all directions, shedding such a wondrous light that the other Princes bowed their heads in love and adoration.

“Slowly he raised his arms, and as he did so his body gleamed like a cross of silver. He spoke in a sweet calm voice as he said, ‘Father, if it is thy will, I will go to help those erring children of the Sorrowful Star.’

“A shade of sadness rested for a moment on the King’s face, but it was immediately followed by a glorious smile of love light. ‘Beloved son,’ he replied, ‘it is my will that you shall go, but you will stay there a long, long time. That star will be your prison house. LOVE alone will set you free.’

“Now a very strange thing happened. While the King and the other Princes were gazing in admiration on that shining cross-like body, they saw a change come over it. The arms became two outstretched wings, and gradually there appeared before them a dove-like form of dazzling purity. Silently it floated out into space, taking its flight in the direction of the Star of Sorrow. Soft strains of wondrous music filled the air, falling upon the ears of the silent watchers as they gazed on the beloved son and brother until he became lost to sight on his pilgrimage of LOVE.

“He is still there. The children of the Sorrowful Star have treated him cruelly, yet he has never ceased to love and serve them. He will wait there in his sad prison until those star children have built enough love to measure his. Except the King, no one knows when his release will come.

“If all children would remember the beautiful White Prisoner when they are tempted to do naughty deeds, to speak angry words, or to think unkind thoughts, they would help so much to open the prison door. Dear children, our sins are the prison bars which keep this dear White Prisoner captive and prevent his return to his beautiful home and the father and brothers who love him so dearly.”

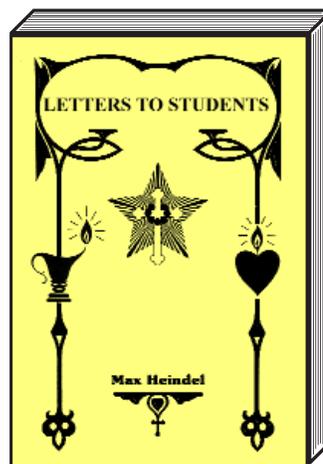
Aunt Patty ceased speaking, and for a while there was silence. When they said “Good-night,” Billy murmured, “Please, Auntie dear, may we have another star story soon?”

Listening to the children’s prayers that night she heard one of them say: “Dear Father, please help me to be good each day of my life. I want the beautiful White Prisoner to be set free.” □

—Mary Dorrington

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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Heart Development and Initiation

Spiritual Teachers—True and False

The Christ Spirit and the Spiritual Panacea

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