

# Rays from the Rose Cross



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

*September/October 2000—\$5.00*

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MEDITATION: THE PURIFICATION OF LOVE, FROM THE “GROUND UP”  
THE VIRGIN MARY AND THE EVANGELION  
FOUNDATIONS OF COSMIC CHRISTIANITY: RECURRING ASPECTS  
OCCULT KNOWLEDGE IN RAPHAEL’S PAINTINGS

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A CHRISTIAN ESOTERIC MAGAZINE





## The Law

It is a truth, old as the soul of things—  
Whatever ye sow, ye reap.  
It's the cosmic law that forever springs  
From the unimagined deep.  
It's shown in the manifold sorrowings  
Of the race; in remorse with its secret sting,  
That he who grief to his brother brings,  
In his turn shall some day weep.

To the man who hears his victim cry  
And hardens his heart at the sound,  
At last a nemesis dread shall rise  
From out of the world profound.

Who sows in selfishness and hate  
Shall gain his deserts in the years that wait,  
For slow and remorseless wheels of Fate  
Forever turn round and round.

If ye give of mercy and love and light,  
The same shall return to you;  
For the standards of right are infinite  
And the scales of God are true.  
By its good or evil each life is weighed;  
In motives and deeds is its record made,  
When your wages at last fall due.

—Unknown

# Rays from the Rose Cross

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

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## FEATURE

### *Leaving the Flowers for the Crown*

#### OBEDIENCE

I said, "Let me walk in the field."  
He said, "No, walk in the town."  
I said, "There are no flowers there."  
He said, "No flowers, but a crown."

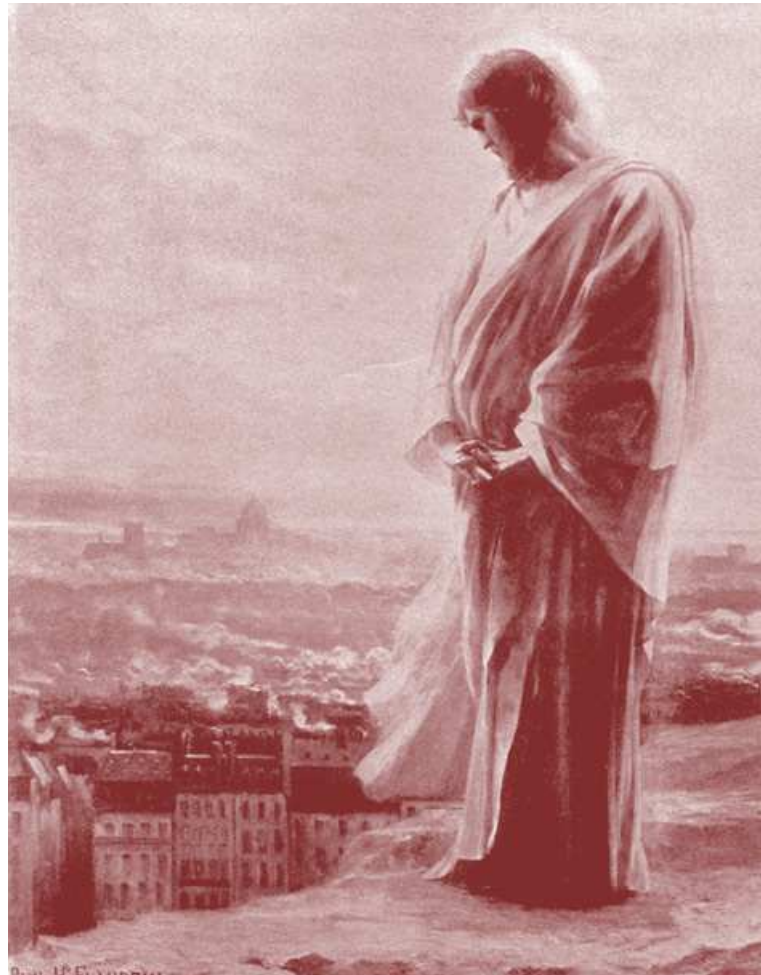
I said, "But the skies are black,  
There is nothing but noise and din."  
And He wept as He sent me back.  
"There is more," He said; "there is sin."

I said, "But the air is thick  
And fogs are veiling the sun."  
He answered, "Yet souls are sick,  
And souls in the dark undone."

I said, "I shall miss the light,  
And friends will miss me, they say."  
He answered, "Choose tonight  
If I am to miss you, or they."

I pleaded for time to be given.  
He said, "Is it hard to decide?  
It will not seem hard in Heaven  
To have followed the steps of your Guide."

I cast one look at the fields,  
Then set my face to the town;  
He said: My child, do you yield?  
Will you leave the flowers for the crown?



Oil on canvas, Paul Hippolyte Flandrin, (1856-?)

*Christ Mourns Over the City*

Then into His hand went mine;  
And into my heart came He;  
And I walk in a light divine,  
The path I had feared to see.

—George MacDonald

### *Meditation: The Purification of Love from the “Ground up”*

**I**N THE EVENING at all events you must take a portion of Holy Scripture with you in your thoughts to bed, which you may ruminate like a clean animal, and go softly to sleep. But it ought not to be much, but rather quite a small portion, thoroughly well-pondered and understood; and when you rise in the morning you shall find it as a bequest from yesterday.”

How many readers will recognize that we have here before us a saying of Luther about meditation? He writes it to the pastor in his “*ratio vivendi sacrorum*” (how priests ought to live). In this saying, as often in Luther’s writings, two periods of time meet. From his Catholic past he had still a connection with meditation, which was practiced very earnestly in the monasteries. But in this saying a comfortable bourgeois Christianity also reveals itself, which afterwards became the danger of Protestantism. Not much can be felt in it of the heroic effort, which distinguishes every real meditation. Luther indeed knew this heroic effort especially in prayer. But still, it is quite obvious that something else pushes its way in.

And yet the figure of rumination is noteworthy, although the sphere from which it is taken is lowly. In meditation a saying or a picture is actually permeated with the substance of our own human being, and permeates us with the substance of its own being. The more strongly we are able to meditate, the more does the latter permeation occur. A spiritual process of taking in takes place.

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



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

*“In meditation a saying or a picture is actually permeated with the substance of our own human being, and permeates us with the substance of its own being. The more strongly we are able to meditate, the more does the latter permeation occur.”*

It is the same process as in Luther’s picture, only upon a higher plane. Therefore many a figure like this can reveal exactly the right way to meditate. And when one adds “thoroughly well-pondered and understood,” that also is something which belongs to true meditation.

Luther’s summons was not, certainly, the impulse to a new age of meditation. But many a one who has loved, and who still loves, evangelical Christianity in its best form may be helped by the indication that we in this place see a new religious age growing out of Luther, which Luther himself could not bring in, but to which there was an approach in him. With the phrase “ruminating like a clean animal,” Luther

calls already to the far-off Darwin. Instead of it one must say “penetrated with being, like an angel” and one would then call up a new age.

Here let us go into the question which a young reader of these letters who has power in meditation asks, namely, whether meditation immediately on awakening from sleep is not dangerous, because man in a horizontal position is quite different from man in an upright position. Being more in a state of metabolism, of change and repair in his system, in this position he may indeed easily have spiritual experiences, but they come in a dreamlike way out of his lower life system. This danger is certainly there, and it is good to be aware of it. In ancient India this would have been still more clearly felt. But the result of European [occidental] development is such that man becomes to a high degree independent of outward things, and also of his bodily position. The question is simply *if one is able* to meditate strongly in a spiritual way when lying down. And it is a fact of experience that it is possible to do so, though in most cases not without practice and effort. One will notice oneself that it is a help if one at least lays one’s head higher, without bringing oneself out of the spiritual mood of the night. Especially, in so far as one wants to bring the deeper experiences of the night into one’s consciousness, it will be well not to change the bodily position too much. Let each seek to find out what is possible for him. In any case, the right thing is that the meditation should take place, not in a consciousness below the level of the daily consciousness, but in a stronger, more awakened, clearer consciousness than the everyday consciousness, or that it should lead into such a consciousness. And to what degree the human consciousness can become clear and spiritual, one has at first no idea.

This is above all true for the meditations to which we are now coming. If the seven “I ams” were above all a sanctifying of thought, we now turn especially to the sanctifying of feeling. What is taking place today to ennoble human feeling? Much is done unconsciously by art. And it would be possible, from the great works of art to build up a system of self-training similar to that which we have just built up out of John’s Gospel. He who would daily allow the Sistine Madonna of Raphael, in color if

possible, to work upon him for five minutes, would be completely changed in three years. The pure divine-humanity of this picture—one can call it nothing else—would pour its essence into him.

If pictures have a very strong action upon the life of feeling, yet the strongest pictures, those that act most powerfully, are the occurrences which the gospels afford us in the form of the acts of Christ. No master in the world has ever painted them worthily. We shall have clearly recognized this at the end of our studies. But it is perhaps good that we must ourselves inwardly picture these scenes. They thus become freer, more stirring, more personal and still richer in mystery than if a master had first passed them through his soul for us.

By nothing can our life of feeling be more cleansed, changed, made divine, than when we go the old well-trod way through the seven last stations of Christ’s perfecting. But we go this way quite differently from the medieval monks. In the cloisters, before one plunged into the sorrows and resurrection of Christ, one had first for twelve weeks to allow the twelve preceding chapters of John’s Gospel to act upon one. In them, the first five “I ams” were contained. But it is something different when one has first conquered the “I” for oneself, as we have sought to do. One remains then more protected against what is merely feeling, and enters much more into what is spiritual.

Simply because free thinking was still dulled, Christian feeling in the Middle Ages was developed to a height which was marvelously great and pure. That was exactly the task of this period of history. If we wish not to lose this, but to win it anew, it can only proceed today from the awake, conscious, strong “I,” which the new age has made possible. In this way the whole life of feeling receives another character, a greater spirituality and an inclusiveness of the world.

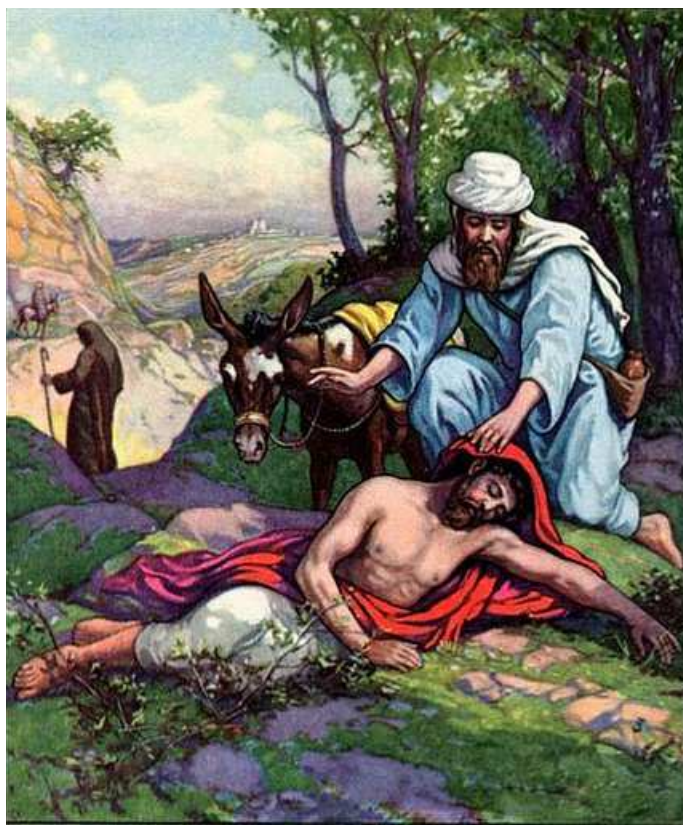
If we look at our life of feeling, we soon see clearly that it is very much in need of cleansing and of self-training. And out of the feeling proceeds the will. Although the life of feeling seems to be very much our own individual possession, entirely shut up in ourselves, yet it is just as much the mother earth from which our whole life grows up. A soul which is filled with noble feeling, if these feelings

are healthy and strong, does not need to trouble about leading a good life.

Now a man might train his inner life by taking one feeling after another and to some extent visualizing it. But it is much more profitable and surer to guide powerful new feelings into the soul, and let them wash away or wash through what is already there. Even to him, to whom Christ is not yet what he is to us, the passion of Christ will bring that reverence which makes it possible to go with Christ in some wise.

The new feeling which has come into the world through Christianity is called *Love*. Let one only read writings of pre-Christian times and notice that his sun had simply not yet risen. Even in Buddhism, in its benevolent kindness to all creatures, there is only the first red of the morning. But love has entered into the souls of men in such a way that it has intermingled with everything which was already there. And so it has itself become clouded, so that it is scarcely recognizable. That is true of very much which is called "Christian Love." Often enough to-day one has the impression that it is not Christian love which has changed hearts, but that hearts have changed Christian love. Often it is a false zeal for proselytizing which takes no heed of another's freedom, and so neither sees nor reaches his real ego; often a sentimental feeling which only spoils the word "love" for men. Sometimes it is a new kind of occupation, in which a man is really escaping from himself; sometimes, also, an evil curiosity which pushes itself into everything. Not seldom it is a slavish losing of one's self, which one then calls "selfless devotion"; not seldom also an assertion of one's self, in which, under the name of Christlikeness, one wishes to have all men the same as oneself. It is sad to observe how, under the mask of Christian love, the most hateful egotism spreads itself abroad, and never thinks of putting itself into other men's place, much less of dying into them. Nothing today more requires thorough cleansing than Christian love itself.

The high, pure spirit of the love of Christ has as yet been scarcely seen or felt. And yet, just in respect of love, Christ has most deliberately and most clearly given definite teaching, as if he had



La Viesa Church of Christ

#### *The Good Samaritan*

*Love is a doing, a demonstrating. The parable of the Good Samaritan contains "a whole catechism of love," which is told not in the form of teaching, but as a picture, as an action.*

foreseen all the dangers of which we are speaking. We need only think of how seldom He takes the word *love* into His mouth, and in what connection He then uses it. How, when love is the subject of the talk, He at once tells the parable of the Good Samaritan, the parable in which is contained a whole catechism of love, but tells it not in the form of teaching, but as a picture, as an action. Or how He Himself, at the end of His life, before He speaks of love itself as of a new commandment for His disciples, gives as practical instruction to His disciples themselves the *Washing of the Feet*.

All this may help us to draw near with right attention to the first station of Christ's way. Here again, as we have done up till now, we shall not enter too much into the details of the building up of the meditation, but will only give hints. Thus the individual is left free to build up meditation as he chooses. And he will have his own experiences and find his personal way. If, as some would like, we carried out

the suggestions into their exact details, the reader would have difficulty in getting away from the details, would experience a kind of stereotyping of the pictures, and would not so easily make them entirely his own, so that they can develop further in a living way. The reader cannot be spared the trouble of doing this. But this advice may be given: that one should first place the story of the Washing of the Feet (John 13:1-35) before one's soul in a living way and take it into oneself. It is given to us for this purpose. With all its details, the narrator has stamped it upon his own soul: Jesus rose, laid aside His upper garment, took a towel and girded Himself. So was the Master dressed like a slave. All these details have gradually become significant and transparent for the evangelist.

But all the details ought only to lead on to the great chief event, to the wonderful spirit of service, which there reveals itself in Christ. If one has penetrated to a lively feeling of this spirit, one may represent to oneself that one is breathing this spirit in, as one drinks in the air when one breathes deeply. According to the investigations of spiritual science, feeling is most nearly connected with the so-called "middle man," with the man who lives above all in the "rhythmic" system of the lungs and heart. One can indeed with this very meditation on feeling go actually through all the five senses, raising them all to a higher plane. In the Jesuit exercise, the *exercitia spiritualia* of Ignatius Loyola, hell is experienced in all the senses successively, as one first sees in imagination the torment of the damned, then hears their crying, then smells the smoke, and so on. But here, in such meditations as the foot-washing, one can really perceive heaven as with higher senses. And one is not obliged to think that one must have first passed separately through hell if one is to become fully capable of receiving heaven, but with heaven one experiences a hell at the same time, as far as one carries it within oneself, the being in which evil rages, the being which is certainly not heaven.

When one has first made the picture of the Washing of the Feet clear for the spiritual eye, then one may seek to receive the being of Christ with the spiritual ear as a marvellous sound, then to breath in the smell of the sacrifice, then—as in the biblical

saying: "Taste and see how gracious the Lord is"—to experience the taste of such an action as if with the tongue, and lastly, to touch the act quite concretely and spiritually and pass into the warm feeling of its life. All this requires practice. But then it gives to man a living impression of a higher world, in which his senses also change. We say this here as being applicable to all meditations on pictures, and now turn again to the picture before which we are standing.

As a motto beneath the Washing of the Feet stands the saying in the Bible: "The princes of this world exercise dominion—but the Son of Man is come not to be ministered unto but to minister and to give His life a ransom for many"; only that in the place of "Son of Man" in Matthew's Gospel, in the sense of John's Gospel the word "I" might be placed, "I am come not to be ministered unto but to minister."

In such a word as this, Christ places Himself over against Caesar, who, at the same point of time in the world's history, appeared in the world to rule it. If we think of this coincidence in time, we begin to see that the ego, as it has to develop in the world, sees before itself two ways—either the way through warfare to power, or the way through freedom to love. Christ and Caesar are opposed to each other until the end of the days and fight for the ego of man. This historic warfare is waged on our behalf also. The saying of Christ just quoted contains a final historic decision and a challenge to Caesar which could not be more evident. In this decisive opposition we have in a sublime way the same thing which, perhaps out of the mysteries, was represented to men as the opposition between heavenly and earthly love. And one can find this struggle nowhere more impressively than in the history of Rome itself!

Christ has driven Caesar from his throne in Rome, but in spite of this, Caesar has again and again fallen upon Christ in Rome and driven Him away. The papacy is a battle between Caesar and Christ. Caesar, the household tyrant, the terror to subordinates, the self-asserter and self-avenger, must be rooted out of every corner of our lives. After ascending the throne, princes issue a proclamation to their peoples. Also, after Christ has ascended the throne a royal message follows to all



who are willing to belong to Him, “a new commandment give I to you, that ye love one another, as I have loved you. By this shall all men know that ye are my disciples, if ye have love one to another.” If one actively places oneself before this decision, one has the same decision to make with the world as the Jesuits have in their placing King Lucifer in Babylon over against King Christ in Jerusalem. In its connection with the Gospels this decision is more inward and has greater content.

We do not wish to give here an exposition of the Bible, but only to create a mood as background for the meditation upon the Washing of the Feet. One ought to feel very strongly the kingliness of this love. Then love will lose the smallness, the pettiness, the slavishness which it still has in the Christian world. Christ was anxious that this kingliness should be felt, “Ye call me master and lord, and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye ought also to wash one another’s feet.” Only he who feels this kingliness, this divineness of *Love itself*, will become quite free from that secret desire for recognition and gratitude. He knows that such love is the only possible divine attitude towards all beings. For the highest God has nothing above him, but everything under him. His life can only consist in this—that he turns to those who are under him. One has not yet any real divine life within one if one does not feel that God seeks in us also those who need help. Only in the kingdom of love does one find that God is really in us.

If through this a new kind of pride could be aroused in man as he is, a pride which would be by reason of this the more horrible, Christ does away with this pride by setting about the most humble action with this royal love, yes, by first doing this



J. James Tissot, Oil on canvas, Brooklyn Museum of Art

***Jesus Washes the Disciples' Feet***

*“The highest God has nothing above him, but everything under him. His life can only consist in this—that he turns to those who are under him.”*

most humble act before he speaks. He does not first say: “Ye ought to love one another,” but “Ye ought to wash one another’s feet.” As if to guard for ever against all pride, He sets His example before the disciples: “That ye do as I have done to you.” In just such fine traits one feels the spirit of Christ.

“As I have done to you”—the words sound so full of meaning. Can one perhaps grasp the meaning of the whole of Christ’s deed for humanity under the figure of the Washing of the Feet? This can best be done by calling in the help of certain concepts of spiritual science. Man, through his fall, has sunk down to earth, having before been much less developed but much more spiritual. The earth, upon which he now wanders, is the place of sin. From beneath, from the earth, which has become the sphere of his life, man as a spiritual being soils himself ever more and more—even if evil did not assail him, even if it were not present in himself. And in this way also it comes about that the state of a man’s will expresses itself especially in his feet, as well as in his hands. If a man is angry, he clenches his fists and stamps his feet. In a man’s walk the state of his will is more clearly visible than he

commonly observes. For example, there is the short, masterful step, and the weak, shambling shuffle. It is not without significance that one speaks of an “impure walk.” But Christ came to earth to help men from the very bottom upward. He heals the ground on which man goes. He heals also the feet with which he goes. Follow me! I am the Way!

As if for a sign that here are deep secrets, two quite different kinds of feet are placed in opposition to one another in the story of the Washing of the Feet. “He that eateth bread with me hath lifted up his heel against me.” One need only take this word in the most obvious sense of the words in the Hebrew original: “He who is my guest lifts his heel against me.” It is also a picture of Caesar. He sits at the divine table, a guest, like all the others, but in his self-exaltation he at the same time spurns the earth upon which he lives, and thus insults the spirit of the earth.

From this we understand the remarkable fact, which Rudolf Steiner mentions in his lectures on John’s Gospel, that the mystics of the Middle Ages, when they entered fully into the experience of the Washing of the Feet, really believed that they felt water poured around their feet. The modern psychologist will here have no hesitation in talking about suggestion. It may have occurred here and there. In reality, another process, which is entirely holy, is often at the bottom of this. When a man unites himself entirely to Christ, he loses this egotistical spurning of the mother earth upon which he stands. He plunges, particularly with his feet also, into an active spirituality. For only for a purely external way of thinking are the feet so unspiritual and merely corporeal, as one today considers them. In them man is united to strong earth forces which he can feel especially in them.

Since Christ has been present in earthly being, these earth forces can be entirely Christianized, can entirely become agents through which the spirit of Christ can work. The picture of this is given in the vision of Christ in the Revelation of John. Christ

Himself appears there with feet like molten brass: the strongest of earth forces with the fire of love glowing through them. These mystics experienced the beginning of this; and the men of today can experience it. Then one has the experience of purification from the “ground up.”

Some will at first be able only to listen to such evidence. They may, indeed, guess from it that such Biblical pictures contain nothing that is accidental, even in their details. If one surrenders oneself to them, one has not only religious moral experiences in the heart, but goes towards a new world.

But first of all everyone can hear out of the story itself the voice of Christ—Love means to wash the feet, to take man in his earthly circumstances, and through this deed to help him upwards from beneath. It is still child-like to imitate Christ’s example outwardly, as the kings of Bavaria on Holy Tuesday collected some old men in

***When a man unites himself entirely to Christ, he loses this egotistical spurning of the mother earth upon which he stands. He plunges, particularly with his feet also, into an active spirituality.***

the royal palace, and poured water over their feet—which had been thoroughly cleansed beforehand. It was better when in the Middle Ages certain communities really celebrated the washing of the feet as a sacrament. It is best of all if we, at moments when we have an opportunity of showing love, let this picture arise before our souls: Washing of the Feet—that is the great act of Christ Himself. That is His divine example. We shall then come to have quite other thoughts than if we were wishing to have love as a pleasing feeling in our hearts. From below upwards, to sanctify men from the ground upwards through the act of service: that is Christian love. Many orders of monks in the past had exercises in humility. But the wonderful word *humility* has many stains on it today. We must win it back as a royal will to serve.

If this will lives in us, then we may always strengthen and inspire it again from the picture of Christ, from the example of the Washing of the Feet. Let us then, after we have brought about a right feeling inwardly from a study of the details,

look solely at the principal feature, Christ as, in this divine will to serve, He washes men's feet—*men's* feet. Let us drink into ourselves this will, this frame of mind, till we are filled with it—if possible so strongly that we think that now through all eternity nothing else could live in us.

During this exercise and the following exercises of this second group, we may feel our ego, as we have gained it from the first group of exercises, to be at last exactly like the vessel of the Grail, which lets itself be filled from above with the noblest content, with the life-blood of Christ himself. It is not that we should outwardly enter a fellowship of the Grail and play with thoughts of the Grail, but that we should inwardly gain the experience of the Grail. The ego can, like an inverted



vessel, shut itself off from above, and overshadow others below; then it becomes a Caesar. Whether a greater Caesar or a less, depends upon its gifts. The ego can also open itself towards what is above, and give itself as an offering to what is beneath; then it becomes a disciple of Christ. John the Baptist stood at the door to new things; the ego felt itself lonely and empty and called for content. Then came Christ and said, "I am," and now we take into ourselves the essential content of this "I am." That is the experience of the Grail.

Here one sees clearly indeed that this has nothing to do with "mystical" feeling, as one understands mysticism today, but is a fundamental form of training for man as man requires it today. □

Engraving, detail, *The Last Supper*, Marvin Hayes, © Oxmoor House, Inc.

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

*By Max Heindel*

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

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### *The Mystery of Golgotha— The Defeat of the Ahrimanic; The Risen One*

**A**HRIMAN'S "HOPE"<sup>†</sup> (or, more correctly, what Ahriman reckoned on—for he has no soul-life) before the Mystery of Golgotha was that he might karmically "inherit" the whole Luciferic territory. For all that is Luciferic necessarily leads, if it is carried through to a certain degree, to what is Ahrimanic. The hatred of the Luciferic for all that is Ahrimanic is essentially the hatred of its own karmic future. But such a hatred constitutes one of the strongest of bonds. And this does not apply to spiritual beings only, but to mankind and the nations of Earth. Even on Earth, those men and groups of men are the most hated who serve to illustrate what the karmic future of the others will be.

And this bond grows ever closer and closer, until the Luciferic has slipped over into the realm of the Ahrimanic and has been swallowed up by it. Devouring of all that is or has become Luciferic would mean not only the success of Ahriman's plan, but also the fulfillment of that towards which his nature urges him. For Ahriman would be only a kind of spiritual machine if he could not constantly devour other beings and forces as a sort of substitute for the soul-life which he lacks. That Ahriman can have any kind of living experience at all—to fill the void within him—he owes to his ability to exercise that devouring activity.

But now, by reason of Lucifer's inward conversion, not only has a limit been set to this activity of Ahriman's, but also the boundaries of the region in which he can practice the devouring have begun to

<sup>†</sup> This is the third and final part of Valentin Tomberg's study of the Mystery of Golgotha. Reprinted with permission of the Anthroposophic Press, Hudson NY 12534. Refer to the July/August '00 Rays for an explanation of Ahriman.

contract. For new Luciferic beings continually attach themselves to the standpoint of Lucifer and thus diminish the effective sphere of Ahriman's activity. Hence, it is a fact that *cosmically* Ahriman is already conquered in principle. But seen from the terrestrial point of view, it is otherwise. There the decision does not lie with the Luciferic spirits, but with Man, on whose freedom it now depends whether or not Ahriman will be overcome in the terrestrial (that is, the physical-elemental) sphere also.

Ahriman, however, cannot be overcome by *attacking* the Ahrimanic element, nor by endeavoring to convert it inwardly. The Ahrimanic influence can neither be coerced by force nor inwardly transformed. The point is, to recognize the Ahrimanic element as such, and not to be afraid of it. A courageous glance of recognition is the spear which keeps Ahriman within bounds in the outer world, and the courage of self-knowledge is the force which renders the Ahrimanic Double powerless in the human subconsciousness. For as regards Ahriman, the point is that he should not be granted power over the soul, and that all his attacks are, with the weapon of recognition, ruined through the uncompromising courage of Man.

Stability, rocklike firmness, is what is needed—neither to attack, nor to wish to flee from the Ahrimanic onslaught. For the Ahrimanic element is powerless unless it can influence Man, either by fear or by bribery. And in this condition of powerlessness, it receives no nourishment and disappears from the region whence it cannot exercise its power. Ahriman will be defeated because he will not be given nourishment. His power in the universe looks overwhelming, enormously great, but it is a mere illusion, designed either to buy or to frighten. It is an *objective* illusion—that is, an

illusion made up of real external phenomena—but one which immediately shows itself as such when it is confronted with courageous recognition and incorruptibility (that is, refusal to compromise, for all compromise is a consequence of bribery).

This has been shown as a fact of cosmic experience in that spiritual event belonging to the Mystery of Golgotha which is traditionally called Christ Jesus' "Descent into Hell". For just as the agony on the Cross resulted in the inward conversion of Lucifer, so the *kind* of death which Christ Jesus suffered brought about the disclosure of the secret of Ahriman. It was, as it were, an unmasking, a laying bare of the disguise, of Ahriman's power, both for the Spiritual World and for those men who stand in a right relationship to the Spiritual World. And this was so because Christ Jesus died in a different way from any other man. For when a man dies he has before him, for about three days, his life-tableau. This is what he sees during that period, and it hides from his eyes the *abyss*, the Kingdom of Ahriman in the Subterranean Spheres.

As, by the goodness of the Gods, the man was protected from seeing before his birth the Luciferic sphere, so at the moment of death he is protected by the same divine goodness from seeing the sphere of Ahriman. And as before birth the Luciferic temptation to remain in the Spiritual World is warded off by the sight of the karmic tableau of the man's upcoming life, so is the soul preserved from the confusion and perplexity which the vision of the Ahrimanic sphere would call forth by the tableau of the past life unfolded before it like a screen.

But Christ Jesus at His death *renounced* the vision of the tableau; He gave it up to humanity, and it became the content of what the disciples later "remembered" in the light of the Pentecost-flame. It was also that which the Evangelists contemplated from different points of view, the vision from which they wrote their records. The normal life-tableau is given over to the Gods, the Angels, Archangels and Archai, by the man who has beheld it. The life-tableau of Christ Jesus was given over not to the Gods, but to *humanity*—in the first place to the Apostles, the "eye-witnesses and ministers of the word," and the Initiates. Since then it has



Jacobello Albergno, polyptych of the Apocalypse (central panel), 1360-90, Tempera on panel, Gallerie dell'Accademia, Venice

*The life-tableau of Christ Jesus was given to humanity—first to the Apostles and Evangelists, the “eye-witnesses and ministers of the word,” and the Initiates. Since then it has been the common karmic property of mankind; it is the unwritten “fifth Gospel” which may be read in the aura of the Earth. The four gospels narrating Christ’s life are indicated above by their traditional emblems—bull, lion, eagle, and angel/man.*

been the common karmic property of mankind; it is the unwritten “fifth Gospel” which may be read in the aura of the Earth. A time will come, however, and it will be on the day on which death comes to the Earth, when the whole of mankind will have the vision of this tableau; and the contemplation of it will be the beginning of the “Last judgment.”

Thus, Christ Jesus, as representative of mankind, presented humanity with the tableau of His life as showing the path of Man to the Spirit. But in doing so, He renounced for Himself the screen which conceals the Subterranean Spheres, the spheres of “hell.” It is recorded that at the hour

of His death “the veil of the temple was rent in twain.” This is an expression of the fact that a new karmic balance was established between Good and Evil. When the curtain was lifted from “Hell,” then also the curtain (the “veil”) was lifted from the “Holy of Holies.” But now the consequence of this new karmic relationship is that when the mystery of Good and the secret of Evil have both become accessible to the experiential knowledge of mankind, Goodness gains by being known, but Evil loses when it is recognized as such. For this is the essential difference between Good and Evil: *Good gains by being recognized, but Evil loses when it is recognized.*

That Christ Jesus should renounce the “Veil of Hell” and, instead of beholding the life-tableau, should descend with his whole being into the darkness of the Subterranean Spheres, was the most sublime act of cognitive courage. That “Descent into Hell” was an event that no human speech can characterize. There is nothing more unsettling than the disappearance of Christ Jesus into the darkness of the Lower Spheres, out of sight of the Beings who were watching from the Spiritual World. A breathless expectation was maintained in the Spiritual World. The World of the Hierarchies became silent and breathless in expectation of either the most triumphant victory, or the most disastrous catastrophe ....During those days only one thought, only one question filled the whole World of the Hierarchies: Will He come back? Will He emerge from the abyss?

And, again, all human speech is powerless to reproduce even the faintest reflection of cosmic exultation when the risen Christ appeared out of the darkness of the abyss in the sphere of twilight....Then was the cosmic Easter celebrated in the spheres of Heaven, and that cosmic festival is, and will continue to be for all time, the archetype



Oil on panel, c.1482, French School, Musée des Beaux-Arts

***Descent of Christ into Limbo***

*When Christ descended into the Earth He liberated captive souls in limbo (Adam and Eve and Old Testament patriarchs are usually represented in Eastern Orthodox iconography) and “harrowed hell”—overcoming Death and Hades, associated with the numbing materializing powers of Ahriman.*

and model of all human festivals on Earth.

By that event it was proved, cosmically and historically, that, even in his own kingdom, Ahriman is powerless in face of the cognizant courage of Christ—the courage which He pours into the souls of those who are in spiritual union with Him and His work. By the same means, too, the road has been laid and trodden for the cognizance of the secrets of the Subterranean Spheres. From that time the Ahrimanic secret of the Interior of the Earth has been accessible to experiential knowledge. But not only to knowledge did the Earth’s Interior becomes accessible; it had become accessible also to the influence of the forces of the Christ-impulse. The “Gardener,” who appeared to the woman made clairvoyant by grief, was not a “gardener” from *her* point of view only. He was, in a deeper sense, *really* a Gardener. For He now acquired the power to make the soil of Earth productive for the fruits of Goodness. And from that time forth the highest Initiates of mankind have likewise become “gar-

deners”; that is, they carry out a work for the well-being of humanity which not only concerns mankind directly, but also reaches indirectly by way of Nature and the soil of Earth.

Christ Jesus’ “Descent into Hell” was the deed which overcame Ahriman—not by superiority of power (that was not the question), but by exposing the extent of Ahriman’s *real* power over the alert and uncompromising consciousness. Since the time Christ Jesus trod that path, it has been a proven fact that Ahriman’s work in the world is hopeless—so long as men are willing to recognize and resist it.

Such an attitude will exist in the future among those beings who do not fall prey to Ahriman, and by it Ahriman will be “shackled”; he will no longer have a point of attack for his activity and will thus become ineffective—passive. There will no longer be a motive for the kindling of activity, even in his consciousness, and (during the future Venus-existence) it will sink into a kind of sleep. True, this will not be the end of Ahriman’s destiny; but, for the purpose of this Study, his “falling asleep” may be regarded as the last stage of man’s conflict with him. For then Ahriman enters the realm of the karma which is fulfilled in him; he who has always tried to lull the consciousness of Man into a spiritual sleep, and whose whole work was based on the hope that Man would not be on the alert, will now himself succumb to a sleep during which the things that happen to him will be the karmic counterpart of what he had intended to do with the beings who became his prey.

Thus the fate of the Ahrimanic element is, in principle, already sealed through the Descent into Hell and the Resurrection: the Prince of this World is defeated.

### **The Risen One**

The Risen One was a Being who united in Himself experience of the Heavens, of life and suf-



J. James Tissot, Brooklyn Museum of Art

### ***Jesus Appears to the Holy Women***

*The artist depicts what only Matthew describes (28:1-10). Christ first appeared to Mary Magdalene, who thought he was the gardener (John 20:11-17). The Garden of the etheric world is made more accessible and the garden of the earth has been made more fruitful for good works through the revivifying blood of Christ Jesus.*

fering on Earth, and of the Subterranean Spheres. These three experiences represented in Him what is present in us as the nerve-system, the rhythmic system, and the metabolic system. But with us they are “systems”; that is, they contain an unconscious, automatic element, whereas the “body” of the risen Christ consisted solely of moral, conscious currents. His risen body had nothing mechanical, nothing automatic in it, for the Ahrimanic element was overcome in it. Yet his body had not become merely soul and thus alien in nature to the sphere of earthly activity, for the Luciferic element was transformed in it. It was at least as capable of activity and influence as the physical body of a living man, and likewise, at least as full of moral soul life as the spirit-body of a dead man in the devachan [mental world] state. For in the risen body, the gulf between life and death is definitely bridged; it is death become life. It bears within itself the “tree of life” of which the Paradise legend speaks; and those who “eat of its fruit” will have overcome the antithesis between life and death.

There is no other way of approaching to an understanding of the resurrection-body than by

continuous and profound Meditation. For it is impossible to obtain an inwardly clear and correct knowledge of the resurrection-body with concepts and concept-relationships drawn from “ordinary” experience; that is, from experience within the sphere which lies on *this* side of the threshold of resurrection. Therefore, the path of intimate spiritual concentration must be adopted, a path which may have to be trodden for many years before an inward comprehension of the resurrection-body shines forth. And a

beginning may be made from a passage which occurs in definite connection with it in the Revelation of St. John: “These things saith the Amen, the faithful and true witness, the beginning of the creation of God.” (Rev. 3:14)

In repeated meditative concentration, this sentence may do more for the understanding of the resurrection-body than many abstract definitions. And the passage will be found especially fruitful if it is concentrated into the word *AMEN*. Then a start may be made from the human Saturn

body, consisting entirely of warmth of will, which is “the beginning of the creation of God.” Again, the object of concentration may be the fact that this Saturnine body alone has been, from the very beginning of the world, a witness of the whole cosmic evolution. Finally, after having studied it with respect to *space* and *time*, its nature may be considered in detail in relation to the word *AMEN*, which gives expression to its being. Here the special point is the moral concentration in the phonetic sound of the word. For the individual sounds of which it consists can lead to the inner recognition of the individual currents of the resurrection-body. Thus, the *A* sound leads to the understanding of the “risen head”—that is, of the current of relationship

to the cosmic heights. The *M* sound reveals the “risen hands”—that is, the current in cosmic space. The *E* sound leads to the inner life of the resurrection body; and the *N* sound reveals the force of its denial of Evil, the strength of its resistance to Evil, as shown in the Descent into Hell.

The individual forces indicated by the individual sounds manifest with special power in particular situations of the life and work of Christ Jesus: as the *N* force was specially revealed in the

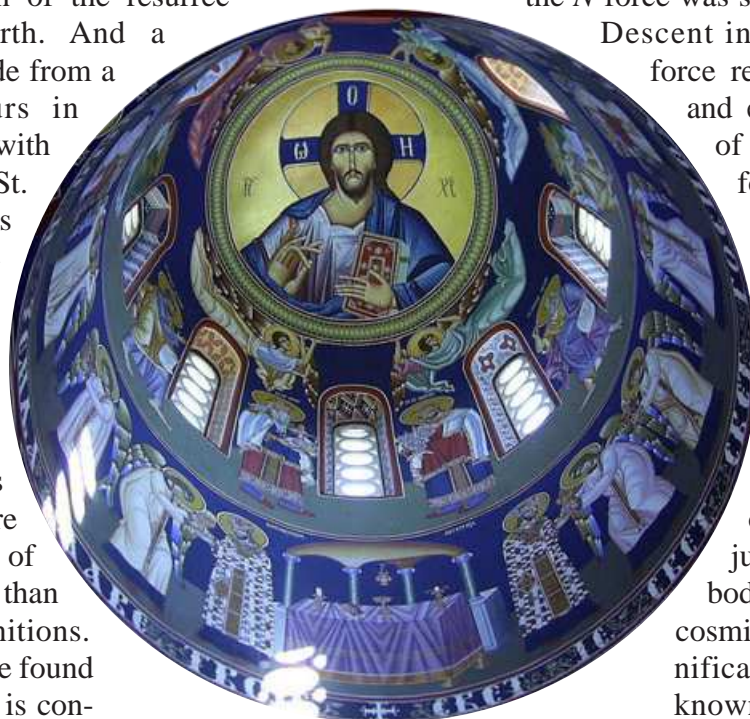
Descent into Hell, so was the *E* force revealed in the Passion, and especially on the night of Gethsemane. The *M* force showed itself particularly in the healings and miracles; and the particular point at which the *A* force is clearly perceptible, is the Jordan Baptism.

Thus the word *AMEN* is the epitome of the work of Christ, just as the resurrection-body is the epitome of the cosmic evolution. This significance of *AMEN* was known to the Evangelists, and St. John summarizes his Gospel by concluding with this word, which comprises

the contents of all those books which must still be written in order to give a complete description of the work of Christ—books, which, however, never have been written because “even the world itself could not contain them.”

This word, therefore, forms a link in the chain of epitome with what has been offered in these Studies of the New Testament as a contribution to Christology. For the next, and last, chapter\* will be devoted to the Pentecost-event, an event which is not only the fruit of the happenings recorded in the Gospels, but also forms an introduction to the future events of the Apocalypse. □

\*Tomberg’s study of the Pentecost will constitute a series of three articles beginning with the next issue of the Rays.



*A pantocratic Christ crowns the summit of the believer’s sight and consciousness—in glory, in power and in prospective judgment.*

Fresco, Monastery Kaona, Serbia



## MYSTIC LIGHT

### *The Virgin Mary*



### *and the Evangelion*

**T**HE VIRGIN MARY may get short shrift from students of the occult, seekers on the “head path” of spiritual development. For Mary, what we know of her, seems to exemplify the path of the mystic. In fact, she was all heart. Hers was the way of luminous obedience, high devotion, and eloquent silence.

Yet how unintelligent was the mother of one of the most advanced members of the human life wave? The strongly patriarchal emphasis to the last three millennia of Western culture is currently undergoing some revision. The popular imagination has always intuited an imbalance in the exclusively masculine Christian Trinity and has sought to rectify the error through devotion to and elevation of the Virgin, most notably in Roman and Eastern Catholicism. Long before it was fashionable Corinne Heline, a student of Max Heindel, sought to dignify the whole human by rehabilitating the divine feminine, and while Heindel personally rejected the relative passivity of the the Catholic path, he increasingly emphasized the importance of the heart nature in spiritual development.

If all occult development begins with the vital body, we must conclude that strengthening that vehicle is our primary objective and we note that in women the vital body is positive, making them

*This study of the Virgin Mary is in two parts and will be concluded in the November/December 2000 issue of the Rays.*

naturally more readily disposed to spiritual pursuits and attainments, and frequently becoming better examples of Christian faith and charity.

The cult of the Virgin began to pervade Christian piety in the middle of the first millennium. She was addressed by myriad honorifics, including Mother of Truth, Mother and Daughter of Humility, Mother of Christians, Mother of Peace, and

City of God. Since she was “the one by whom the Savior came,” she increasingly came to be regarded as the one “through whom we ascend to Him,” that is, as Mediatrix—for both the Incarnation and the Redemption.

The universal esteem in which the Virgin Mary is held has its roots in Scripture. To better appreciate her appeal to large numbers of the world’s humanity we will consider Mary’s Immaculate Conception, the Annunciation and Virgin Birth, and briefly review the understanding of Mary by Church fathers, saints, and clairvoyants.

For centuries the Jewish people were expecting the Messiah, God’s Anointed. Isaiah prophesied how he would come: “Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.” (7:14. This passage is also quoted by Matthew in 1:22-23.) The Virgin *did* conceive and bear a son, to whom the Angel of the Annunciation gave the three names of Jesus, “the Son of the Most High,” and “the Son of God.” He, Mary’s son, was to “reign over the house of Jacob for ever;

Pieta (detail), Michelangelo, Vatican, photo Scala

and of his kingdom there shall be no end.”

This was good news, was it not? Yes, literally. As is well known, the word “gospel” (from AS. *godspell*, good story) is a translation of the Greek *euangelion*, or good tidings. Though the Angel Gabriel certainly spoke to Mary in Aramaic and not Greek, the New Testament was written in Greek. The Greek word for “Annunciation,” *euangelismos*, is the same root for the word “gospel.” And what is this gospel, this good news? The Angel salutes Mary: “Hail, thou that are highly favored, the Lord is with thee: blessed art thou among women” (Luke 1:28). The good news is that through Mary, a Savior, Christ the Lord, will be given to the world. When the Angel says, “the Lord is with thee,” it is Jehovah, the Holy Spirit, Who is signified, Who, by “overshadowing” Mary, initiates conception. This “overshadowing,” however, is not a unique event. Rosicrucian philosophy teaches that the Holy Spirit rules the creative principle in nature, the life ether, and has the power to fructify the human ovum. As the bearer of this vital body or etheric matrix, which is a body of formative forces that organize atomic matter and imbue it with life, Mary is the mother of God on earth. So, potentially are all mothers. The esoteric perspective requires that all truth have a personal or individual application. The Gospels themselves are formula of initiation, and, indeed, as the entire Bible portrays the account of human genesis in, separation from, and eventual reunion with God, all biblical characters and events describe specific facets of this entire process of human involution and evolution *in the single individual*.

The Virgin Mary is both the paragon of chastity *and* the Blessed Mother. The believing lay public has no problem with this oxymoron. They accept it on faith. The significance of chastity (as distinguished from virginity), has been fully expounded by Max Heindel. It is a requisite for attainment in the higher stages of initiation, for it is by the retention and transmutation of the holy creative force that the soul body can serve as an independent vehicle for the soul and spirit. Philo of Alexandria, a theologian and contemporary of Jesus and Paul, wrote about the Therapeutae, Jewish ascetics who lived in monastic communities in Egypt. They

included women who were “virgins in respect of their purity...out of an admiration for and love of wisdom...indifferent to the pleasures of the body, desiring not a mortal but an immortal offspring.”

Esoterically, this is how Mary is identified. She represents our purified soul nature whereby the Christ, our immortal Self, is conceived and nurtured in us. As Heindel has also made clear, it is possible to be a virgin and *unchaste*, and chaste as a mother or father. In other words, true virginity or chastity is a condition of the soul. It designates a purity of heart and mind which are not sullied by the act of generation when it is dispassionately performed as a sacrament.

There is a distinction, often overlooked, between two Marian dogmas affirmed by orthodox Roman Catholics. *Virgin Birth* refers to how Jesus was conceived, while the *Immaculate Conception* refers to how Mary was conceived. As Max Heindel writes, “purity of purpose” (*AMI*, p. 72) in the preparation for and act of procreation preserves the parent’s virginity, for true virginity is of the heart and mind. The dogma of the Immaculate Conception states that Mary was not tainted by the original sin bequeathed to all humanity through willful and ignorant abuse of the generative force by Adam and Eve. Again, esoteric science explains that Mary’s exemption from the stain of original sin was not unique, though it is rare, for it required that her parents, Anna and Joachim, be celibate and chaste and perform the generative act as a sacrament.

Giving virgin birth to Jesus was in part a function of Mary’s age (14), a time when her chaste vital body, which produces the life-giving forces, had fully matured and her individual desire body had just been born, which, though sinless and pure, should have been tainted by the intrusion of the luciferic element through Eve into the planetary desire substance, from which human desire bodies are specialized. It is this passional element which is the perpetual cause of degeneration and deterioration of the human race, while it is through Christ that purification of the planetary desire substance is effected, making possible the building of purer desire bodies. In Catholic theology Mary’s Immaculate Conception in her mother Anna exempted her from this “guilt” of Original Sin.

While Mary's birth by immaculate conception was well established in the popular mind by medieval times, it did not become dogma until 1854. Less than four years later, in the French village of Lourdes in the Pyrenees, a "lovely lady" appeared to a peasant girl, Bernadette Soubiroux, and announced, in the vernacular dialect, "I am the Immaculate Conception."

As to why Mary is called the *Blessed Virgin*, the prescription is given in Luke's account of the Magnificat: "For, behold, from hence forth all generations shall call me blessed" (1:48).

At the time of the Annunciation, according to the Austrian clairvoyant Anne Catherine Emmerich, Mary was "a little over fourteen years old." The seer's vision of this event is memorable: After the Angel Gabriel appeared bearing his momentous tidings and Mary uttered the words "May it be done unto me according to thy word," Emmerich

*saw an apparition and the whole apparition environed by dazzling splendor, as if surrounded by wings. From the breast and hands, I saw issuing three streams of light. They penetrated the right side of the Blessed Virgin and united into one under her heart. At that instant Mary became perfectly transparent and luminous. It was as if opacity disappeared like darkness before that flood of light.*

*While the angel and with him the streams of glory vanished, I saw down the path of light that led up to heaven, showers of half-blown roses and tiny green leaves falling upon Mary. She, entirely absorbed in self, saw in herself the Incarnate Son of God, a tiny, human form of light with all the members, even to the little fingers perfect. It was about midnight that I saw this mystery.*

As Eve is the mother of all living on a downward involutionary path, Mary is the *new* mother of all living, those on the upward evolutionary path, those born again in Christ. Mary as the chaste soul conceives and gives birth to the Christ within. If Christ Jesus is the second or new Adam, Mary is the second or new Eve. Although the term *atonement* is usually applied to the deed of Christ that offsets human transgressions, Mary's life of



© Anna May McCallum

*The Annunciation*

sacrificial purity could also be called vicarious atonement. Moreover, she suffered crucifixion vicariously with her Son, becoming the first and foremost instance of Christian overcoming through her Son's and Savior's example.

Eve used the generative principle for self-centered motives. Mary's creative power was used for God-centered and God-directed purposes. Irenaeus, in his second century treatise *Against Heresies*, extended this parallel: "Eve [had necessarily to be restored] in Mary, that a Virgin, by becoming the advocate of a virgin, should undo and destroy virginal disobedience by virginal obedience." As Eve "was led astray by the word of an angel [Lucifer], so that she fled from God when she had transgressed His word," so did Mary "by an angelic communication, receive the glad tidings that she would be a bearer of God, being obedient to His word"—perfectly obedient: "Behold, the

handmaid of the Lord; be it unto me according to thy word” (Luke 1:38). As expressed by Irenaeus, the second century Bishop of Lyons, “the knot of Eve’s disobedience was untied by Mary’s obedience. What Even bound through her unbelief, Mary loosed by her faith.”

We recall that as a result of the Fall, Eve and all subsequent women were destined to bring forth children in pain. The “curse,” as that proclamation has sometimes incorrectly been called, is also a slang term for a woman’s monthly flow of blood, a usage which retains an insight of folk wisdom. Upon conception or fertilization, a woman’s monthly flow stops and the blood is used to give substance and nourishment the growing embryo.

The relation of female menses to the Grail legend, specifically to Amfortas, the Grail king, is highly instructive. Amfortas, the guardian of the Grail, suffered from a wound that would not stop bleeding, resulting from using the creative force (represented by the holy spear) for selfish purposes. Amfortas waited for one holier than he to reconsecrate the Grail and to confer spiritual healing. The esoteric significance of woman’s menstrual flow tells her that she has not yet spiritually conceived, just as the wounded Grail king continued to bleed until he could be redeemed by Parsifal, who, by subduing his desire nature, had mastered the creative force. It is this Christ-evoking power of chastity that inspired the troubadours to call Mary the “Grail of the World.”

In Grail symbolism the chalice is emblematic of the calyx (cup) or seed pod of the flower which contains the ovary that is chastely fertilized by male pollen. It represents the transmuted life ether.

While the Holy Grail was a vessel that contained some of the divinity of God, it is also the womb of Mary and by extension emblematic of the marvel of human formation. In the great medieval *Litany of Loretta*, Mary is praised as the “spiritual vessel, vessel of honor, singular vessel of devotion.” Further, it calls the Virgin “Cause of our Joy, Ark of the Covenant, Tower of David, Tower of Ivory, House of Gold, Seat of Wisdom, Mirror of Justice, Queen of Prophets.”

The pure soul, the forming Mary of each aspirant, seeks to bring forth the inner Christ. The

Elder Brothers of the Rose Cross, through their own attainments, preview the recovered state of an hermaphrodite humanity that can generate their own physical bodies by transmuting their etheric life energies. When humanity has collectively attained to this ability, the “curse” will have been lifted, the flow of blood shall cease, the stigmatic wounds shall bleed no more, for the sidereal vehicle, the soul body, formerly locked at five points (plus a sixth), will be liberated from the cross of the physical body. Then shall the planetary Christ be given birth *from* the Earth as humanity itself assumes the power and responsibility for its upliftment.

Mary’s supreme symbol is the rose. It figures in many of her honorifics, including Rose of the World, Rosa Alchemica, and Queen of the Most Holy Rose Garden, in which the Grail lies hidden. The mysteries of Mary are represented in Catholic tradition by the rosary. Following a devotional practice that appeared in Hinduism, Buddhism, and Islam, the rosary is a string of beads used as a mnemonic aid for the recitation of prayers. The very word “bead” comes from the German word for “to pray,” and is retained in the English “bid.” It was transferred from “prayer” to the beads themselves, used for counting prayers or “telling beads.” Prayers of the rosary consist of fifteen recitations of *The Lord’s Prayer*, fifteen sets of ten recitations of the *Ave Maria* (Hail Mary, etc.), and fifteen recitations of the *Gloria Patria*, each of the fifteen sets of prayers being concentrated on one of the fifteen Mysteries of redemption, which are divided into the Five Joyful, Five Sorrowful, and Five Glorious Mysteries. Here is a potent method for focusing the mind, strengthening the memory, and deepening the devotional nature.

Esoterically, the rosary, a chain of fifty beads, represents the circuit of blood in the body, which devotional meditation calms and purifies, leading to the blooming of the roses on the cross of the body and the filling of the chalice of the heart with light and love. Prayer’s beaded path leads to a state of recollectedness that builds an etheric tabernacle of security and draws down the power to achieve objective peace.

For Dante, Mary was “the Rose in which the Word of God became flesh,” thus identifying her

with the occult aspirant's goal—to so purify the blood (which is “the highest expression of the vital body” and “the seat of the soul”) and desire nature that the roses of spiritual sensing will bloom or become active and usable by the indwelling Spirit, the Ego. In the Protestant hymn by Matthew Bridges, Christ is saluted as “Fruit of the mystic Rose,/ As of that Rose the Stem”; that is, Christ as God is Creator (Stem or Vine), but as the creature Jesus, he is the fruit of creation, the child of Mary (Rose). Five is the number of Marian devotion and the number associated with the vital body. As symbol the rose is usually depicted with five petals.

The Greek for “rose,” *rhodon*, as in rhododendron, or rose tree, derives from *rheein*, meaning to flow. In this context the relation between the rose and blood becomes clear. It is possible, indeed essential, that one becomes a virgin, in order to give birth to Christ. This requirement is symbolized by the “soft heart” of the Rosicrucian motto. It is the sacred heart of Jesus whose pericardium was pierced by the lance of Longinus, enabling Christ's purified blood to flow into the heart of the earth bearing His Ego. The white rose in the Rosicrucian Emblem represents the purified heart of the Invisible Helper.

The creative imagination, the image-shaping capability which is every female's in special measure, is reflected in the creative role of the mother in forming her child, even if at present it be largely unconscious. Mary is the esoteric paradigm for the conception and birth of the individual Christ through the twin forces of will and imagination. We form images of God's will for us and we resolve, we will, to realize that will.

Red roses in the Rosicrucian emblem symbolize purity. The Rose Cross and Star symbolize the path of spiritual attainment, just as orthodox Catholics regard the Virgin Mary as the vestibule, as it were, through which one may come into Christ's presence. The occult student is in the process of interiorizing Mary. She is the precondition for the conception of Christ consciousness. As Heindel states



Oil on canvas, 1922, Joseph Stella (1877-1946), The Brooklyn Museum of Art. Gift of Adolph Lewisohn

#### *The Virgin*

*The artist beautifully captures the simultaneous purity and fruitfulness of the Blessed Virgin and her Cosmic counterpart, the celestial Virgo.*

it, “purity is the key by which alone he [the aspirant] can hope to unlock the gate to God” (*AMI*, p. 52). Mary possesses the positive vital body of the female whose life, light, and reflecting ethers are stronger and more readily serve the developing Ego. Evolved Egos who take a male body also tend toward a more positive vital body.

The abundance of Mary's services to her son Jesus and her Lord Christ Jesus evoke her paradigmatic role as Virgo (Latin for Virgin), the Server, she who harvests the staff of life. As mother Mary bore the Bread of Life and, as *mater dolorosa*, she held yet again the deposed body of the Bread of Life in her lap.

The words *stabat mater dolorosa*, “there stands the mother of sorrows,” which has inspired much sacred music during the Christian era, arose anonymously during the twelfth and thirteenth centuries, a time characterized as the Age of the Virgin, so prominently did Mary figure in the arts and consciousness of this period. If she experienced vicarious crucifixion, she also knew exaltation and

became, through the Assumption and Coronation (roughly paralleling her Son's Resurrection and Ascension to the right hand of His enthroned Father) the *mater glorioso*.

A more esoteric insight into the *mater dolorosa* is found in an earlier classical threnody, the *Kontakion* of Romanos Melodos, in which Christ from the Cross instructs Mary: "Lay aside your grief, mother, lay it aside./ Lamentation does not befit you who have been called 'blessed.' Do not obscure your calling with weeping. Do not liken yourself to those who lack understanding, all-wise maiden./ You are in the midst of my bridal chamber."

The gold of wisdom is crystallized pain. Saint Birgitta of Sweden hears Jesus say to his mother: "You are like the precious gold that has been beaten on the iron anvil, for you have been tried with countless tribulations. Through my suffering, you have suffered more than anyone else"—and, we may add, that suffering has gained for Mary the gold of wisdom wrought in the crucible of her heart.

Mary has been sought as an intercessor or mediatrix to Christ and the Father precisely because she was, in the words of the Angel of the Annunciation, "full of grace." She possessed God's grace in its fullness and was therefore authorized to act as its dispenser—between man and God. After all, if she gave Jesus to the world, how could she not give lesser graces, being so favored, being, as the Eastern Church calls Mary, the Mother of God, *Theotokos*, a designation canonically established at the Council of Ephesus in 431.

Supporting testimony for Mary's intercessory role is given in the words John the Evangelist records as spoken by Christ Jesus on the Cross to Mary: "Woman, behold thy son! Behold thy mother." This is the charter pronouncement for entrust-

ing into Mary's maternal care not only the one whom Jesus loved, but the whole ecclesia of Christian believers.

Iconoclasts in the last three centuries of the first millennium objected to the veneration of icons of Mary. Defenders of the practice distinguished between adoration (*latría*), proper devotion to the Trinitarian God, and reverence (*dulia*), which was directed to the spirit of the holy person depicted, a distinction first made by Augustine in the sixth

century. Aquinas amended this distinction by stating that Mary deserved more than the reverence due the saints, which he termed *hyperdulia*. This qualification served to deflect accusations of Mariolatry advanced by Protestants.

Fellowship students who favor a less visual or iconic devotional environment may be reminded of the picture of the child Jesus, son of Mary, that graces the wall behind the reader's lectern in the Pro-Ecclesia, Mt. Ecclesia's Chapel. He is preparing, as are we, to make his person fit to receive the Christ. This picture has iconic significance for some

of us. And rightly so. Marian icons carry no less significance for thousands of Christians.

Possibly the most dramatic portrayal of the Virgin Mary in Byzantine art was the *Deesis*, the Greek word for entreaty or intercession. As an art form the *deesis* was divided into three sections or panels. Christ is in the center, flanked by John the Baptist and the Mother of God, both of whom are pleading with Christ on behalf of sinners.

According to Jaroslav Pelikan in his balanced study, *Mary Through the Centuries* (Yale University Press), "devotion to Mary found its supreme expression in the Byzantine liturgy," and early Church fathers transmitted Greek Mariology to the Latin Church. (Continued) □

—C.W.



detail, Rogier van der Weyden (1400-1464), Beaune Hospice, France

#### *The Virgin as Intcessor*

*Mary is invoked in the Catholic Church as Advocate, Helper, Benefactress, and Mediatrix.*

## *The Language of Flowers*

### *Peace: A Legend of the Golden Rod*

*“My soul, there is a countrie  
Afar beyond the stars  
Where stands a winged sentrie  
All skillful in the wars.  
There above noise and danger,  
Sweet peace sits crowned with smiles  
And One born in a manger  
Commands the beauteous files.”*  
—Henry Vaughn

**A**S MAN IS LEARNING to understand and commemorate the mystery of the changing seasons, so also the angels know and keep sacred vigil at these holy times. We must ever remember, however, that the angelic life wave touches a much higher plane of spiritual consciousness than that of the human. Consequently the angels know a deeper meaning and receive a greater inflow of spiritual ecstasy at the time of the four seasonal solar festivals.

As man worked in ages past with the animal kingdom, and helped in the formation of animal bodies, so are the angels giving their ministrations to the kingdom of plants.

One of their most joyous tasks has been to embody within the flower kingdom the highest ideals and noblest conceptions of man. Joyously they have woven all the fragrance and beauty of his highest thoughts and deeds into flower-symbols of tender loveliness.

How gladsome is their rejoicing when they dis-



Oil on canvas, 1809-10, Philipp Otto Runge, Kunsthalle, Hamburg

#### *The Great Morning*

*“Our joy in flowers is derived from paradise. Thus every flower has for us a special significance, assuming human features which we associate with our joy.”*—Philipp Runge

cover one who, though still wearing a garment of flesh, is able to see and understand their work with the flowers, and to interpret the mystic messages which are inscribed upon each colorful petal.

There is a time of the year which the scientists term the autumn equinox and which the mystic knows as the season of the great spiritual inflow. The angels, too, reverently observe this sacred festival, for they are privileged to see from their high place in the etheric realms that great Ray of Light which gradually descends upon the earth, enveloping and suffusing the planet until, to eyes not blinded with the veil of mortality, it appears to

become a body of radiant, vibrant gold.

This light grows brighter and more powerful until it penetrates into the very heart of the earth. It is then that the angels can no longer contain their great joy for the work of redemption which they know is being accomplished both for man and the planet upon which he dwells. And so they fill all the world with their songs of rejoicing.

Sometimes there are those who are pure enough to glimpse this great Light and to catch an echo of this angelic chorus, and have called this time of spiritual ecstasy the Holy Night.

The angels labored long and reverently in the work of transmitting a bit of the essence of this Divine Light into its spiritual prototype, the flowers. At last their work was complete and in soft, feathery plumes of golden radiance there blooms each year in the autumn time the flower that symbolizes the Great Impulse. Gleaming in the yellow tones of the Christ's own color, the golden rod breathes forth a reflection of the rays from the Sun.

An ancient Gaelic legend gives to September the synonym of peace because this was the month of the Immaculate Conception of Him whose name is Peace. To commemorate this truth in flowers the angels have given to the earth a preponderance of golden blossoms in the autumn time.

A poet has caught this message and sings: "Oh, Peace! the fairest child of heaven,/ To whom the sylvan reign was given."

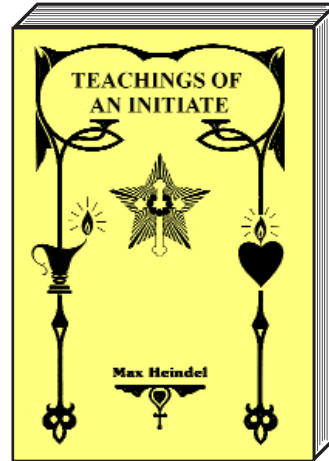
During the months in which the golden light of the Christ is suffusing the earth, the angels have wreathed it in blossoms of the same lovely hue. Chief among these is the golden rod which carries the message of the new ingress of Life and Light, when "peace is on the earth and in the air."

These brilliant blossoms, woven by the angels to bear the message of the annual sacrifice of the Christ, were aptly chosen as the national flower by a great pioneering people of the new world whose ideal is Peace and whose dream is Fellowship. And so it is that during the sacred months of the ingress, this lovely symbol of its coming gives forth the glad tidings in showers of blossoms, and heralds in its beauty that angelic chorus so soon to be sounding: "Peace on earth and good will among men." □

—Corinne S. Dunklee

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by Max Heindel



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### *The Spiritual Aspect of Birth Control*

**A** FEW WORDS, first, about the morality of birth control, for, ignorantly and unfortunately, the idea of birth control has been associated with immorality.

Theodore Roosevelt emphasized the important duty to one's country of keeping up the number of its population, and this duty he puts on the shoulders of those able to produce and care for sound, healthy, offspring. Obviously it is the duty of the race to humanity to keep the population regulated in a normal, healthy and progressive manner. When the wealthy, educated and ecclesiastical members of society neglect to reproduce the adequate number of offspring for the good of the society of which they form a part, they are immoral. They are neglecting a spiritual duty. They are putting selfish indulgence ahead of community welfare. Such people, in my opinion, are immoral and are practicing immoral birth control, no matter how religiously they are living up to all the conventions of society and the church.

On the other hand, the poor families who are breeding diseased offspring or more children than they can support in a healthy, normal, sanitary manner are immoral. Theirs is the immorality of ignorance—ignorance of the laws of birth control. Any institution encouraging such over-production of offspring is immoral.

The State itself is not free from blame regarding

*The two statements in this article first appeared in the February 1918 Rays. Currently, the subject of birth control is a controversial, if not polemical, issue. We include the first author's somewhat dated opinions with the balanced and instructive comments of the Rays' first editor, Max Heindel.*



Oil on canvas. Philippe de Champaigne (1602-1674). The Wallace Collection, London

#### *The Annunciation*

*As this painting makes clear, conception and birth are as much spiritual events as material and mundane occurrences.*

these things. A State that allows its citizens already born to suffer privations and become exposed to unhealthful and criminal environments is immoral. A State that does not protect the rights of the helpless baby citizens is immoral, even brutal. Would it not increase and improve the population enormously if the State snatched every infant out of diseased and sordid environments and supplied it with everything a normal, healthy, growing baby citizen needed: nursing, education, comforts, recreation up to the time he or she could be self-supporting?

Thus, the State itself, the wealthy, the educated,

the unmarried ecclesiastics are all, generally speaking, shrinking from their duty to humanity in respect to producing, and rearing healthy, desirable citizens. They are all immoral and most of them are indulging in the immoral use of birth control.

Roosevelt calls the poorer and more unfortunate members of our population the "Submerged Tenth," perhaps because they are unable to rise above the depressing clouds of fear, ignorance and poverty settled about them. Workers for the welfare of humanity should ever be on the alert to send rays of light through these heavy clouds. Even Roosevelt admits that to this class, perhaps, birth control would be a benefit. Indeed, teaching these people the knowledge of the laws of birth control is not only advisable and moral, but necessary to the welfare of the race. A new-born babe has rights which defective parents would be unable to give him. And if we knew a little more about the laws of Causation and Rebirth, we could plainly see that children born into unfortunate environments would often be better had they not been born at all.

This brings us to the deeper spiritual aspect of the matter. It is a mistake to think that when parents give birth to a child they are creating a new soul. The soul, or spirit, of the newborn babe is a divine spark, divinely created. It is blasphemy to suppose that mere human beings could do anything so wonderful as give birth to spirit. Parents can only initiate the process whereby a child's body—its physical abode during this particular earth life—is produced. The parents could not even do this were not the seed atom supplied by the incoming soul itself. Actually the parents supply the soil in which, or out of which the seed atom develops into a human physical form. This seed atom is the unique possession of the incarnating Ego. It is entirely independent of the parents. But before the child can begin an earth life, its seed atom must take root and grow in the body of its mother. The mother, therefore, is the gate through which an individual enters a new life on earth.

When a mother refuses to help build a body for an individual desiring to enter earth life through her, she is depriving that individual of her assistance in the matter. She is by no means killing that individual, who may gain a body through the help

of some other mother. If a mother refuses admittance to an undesirable being, she is right in so doing and benefits humanity thereby. There are all classes of individuals clamoring to be received by a woman's body. It is for the mother to stand on guard lest the unworthy enter.

A mother can determine what sort of child she will give birth to. A woman whose thoughts are pure and noble and whose life is devoted to the upliftment of humanity would, by the law of attraction, draw to her a child with similar inclinations. The attitude of a mother's mind just prior to the reception of the seed atom is all important in determining what sort of child she will bring into the world. A fit of temper or violent passion at this sacred moment leaves the gateway unguarded and invites the wrong sort of entity to enter. Prospective mothers shoulder a tremendous responsibility, and the sooner they learn all there is to know about the laws of generation, the better it will be for humanity.

Before a human being is reborn into an earth life, he or she is permitted to choose certain parents. No one can choose an environment which is not deserved or previously earned in former lives. We are told that there are many highly evolved people who are unable to enter into earthly existence because no worthy parents will supply bodies for them. On the other hand, less evolved individuals are entering the bodies of ignorant women and then into lives of crime, disease, imprisonment or insanity. It is wrong to give birth to such children.

How can the afflicted woman in poverty and darkness guard against this? That she should be on guard is beyond question. She should be instructed regarding the laws of birth control. She should learn that she has absolute control over her own body irrespective of adverse conditions. She must know that no child can come through her portals of life without her consent. The laws of birth control prevent involuntary motherhood which, to the sensitive, is always immoral.

If guarding the gateway of life against undesirable intruders is a woman's duty, how much greater is it her duty and privilege to open the doorway to the child who will be a worthy and helpful member of society. The prospective mother, realizing her

sacred duty, will guard her every thought, word and deed prior to receiving the sacred seed atom which will eventually develop into the body of her child. By prayer she will strive to make her gift to humanity a blessed one. Willingly, joyously, and with protecting mother love, she will help the baby to grow and flourish. In this way motherhood fulfills the highest ideals of morality.

Until all women are in a position to realize the above ideal, it is well, for the good of humanity and themselves, that they learn to bar their gateways of life. Human progress is accelerated as man learns to control the forces of nature. They thus become his servants rather than his dark masters. It is the same with birth control. The proper use of this knowledge will always bless and benefit. It is always the abuse, not the proper use, of power that is immoral.

—Maude Durand Edgren

#### MAX HEINDEL'S REMARKS

The foregoing article on birth control has prompted us to add a few facts to Mrs. Edgren's illuminating remarks, so that our readers may understand this subject from the Cosmic viewpoint. In the first place we should remember that there are about sixty billions of spirits in our life wave, going through the cycle of life and death, living part of the time in the visible and part in the invisible worlds. At the present time there are only fifteen hundred millions of people in physical existence. This is about the lowest ebb and that usually happens at the end of an Age. During the million years or more since we came out of Atlantis the average has been fifty to sixty millions of people. It may also be stated that the Western people are the cream of this evolution and therefore it has fallen to our lot to grapple with the great problems which are always incidental to a transition stage.

Woman has been the arbiter of the world's destinies in past civilizations, while man has had his sway in others, as is now the case, and we are upon the eve of a transition to a new Age where woman will again wield the scepter of power and man will have to submit to her dictates. But before that comes to pass an era of equality will come. This is called the Aquarian Age by occultists, and we have begun to feel its effects since the middle of the last

century when the Sun by precession came within orb of the cusp of Aquarius. It is however, at the present time, still in ten degrees of Pisces. So at the slow rate of travel of the Equinox the Sun will not reach the last degree of Aquarius until about six hundred years have passed. But during that time there will of course be so many wonderful changes in our physical, moral and mental status that we are unable at the present time to conceive what we shall be like then.

We who are now in the body will be followed by groups of spirits still more evolved than we, who will bring about great reforms, and by the time the people on earth at the present time are reborn about four hundred years of the Aquarian Age will be past, so that the world will be well started on the line of development peculiar to that time, and the backward spirits who are born into that atmosphere of great intellectual attainment will thereby gain an immense uplift, on the same principle that an electric conductor which is brought into close proximity to a highly charged wire will automatically receive a charge of a lower voltage. Thus each class or group which rises helps also to raise those who are below it in the scale of evolution.

The matter of population, then, is not entirely governed by individuals or by man-made laws, but the Divine Hierarchs who guide our evolution arrange the matter as required for the highest good for all concerned and the number of the population is in their hands rather than in our own. This does not mean that we cannot or should not exercise birth control in some degree as suggested by those who are responsible for that movement. It is also true that one must help people where they are and not where they ought to be.

The Rosicrucian teachings have always emphasized the fact quoted by Mrs. Edgren that like attracts like, and therefore it is a duty upon the part of those who are well developed physically, morally and mentally to provide an environment for as many incoming spirits as their physical and financial circumstances will permit. This duty is still more binding upon those who are also spiritually developed, for a high spiritual entity cannot enter into physical existence through a vile parentage. But when a couple has reached the point where it is

deemed either dangerous to the health of the mother to bear more children, or where the financial burden would be above their means, *then they should live a life of continence*, not indulging the passionate nature, seeking by artificial means to bar the way for incoming Egos to take advantage of the opportunity for rebirth offered them by the sexual indulgence of such a couple.

This naturally requires considerable spiritual advancement and self-control. There are few who are capable of living such a life, and one might as well preach continence to a stone wall as to the average specimen of humanity. He cannot understand that it is necessary; he even believes that it would interfere with his health, for false statements about the necessity of exercising this natural function have led to many deplorable results. Even if he could be persuaded that he ought to deny himself for the good of his mate and the children he has already brought into the world, he would probably be utterly unable to restrain himself, particularly because people in such moderate circumstances can not usually afford to have separate sleeping quarters.

Therefore it may be necessary to teach these people birth control by scientific means. But we submit that though they are unable to understand the reason why continence should be practiced and unable to practice it because of lack of self-control, the spiritual teachings should be given repeatedly so that as the steady drop wears the stone, in time the coming generations will learn to depend upon their own will power to accomplish the object of keeping their lower nature in check. Without this educational feature looking towards a spiritual emancipation, information concerning physical methods of limiting the birth rate in families that are overburdened is dangerous in the extreme.

There is another phase of the matter which deserves elucidation. Mrs. Edgren says truly, "the attitude of the mother's mind just prior to the recep-

tion of the seed-atom is all-important in determining what sort of child she will bring into the world. A fit of temper or violent passion at this sacred moment leaves the gateway unguarded and invites the wrong sort of entity to enter."

Besides the people in the world we see, the whole atmosphere about us teems with different other entities who are attracted to beings of a like nature. Just as musicians congregate in music halls, sportsmen in yacht clubs and on race tracks, etc., so do

these entities gather around people of a nature similar to their own. As drunkards and gangsters gather around our physical saloons, as immoral men and women meet in so-called redlight districts, so also immoral spirits gather around a home where the passions of the lower nature are indulged perhaps many times during the day or night. There is a certain class of beings, male and female demons living in the ether, who were

called by the ancient alchemists *incubi* and *succubi*, which feed upon the passions of others. What chance has a prospective mother in such an environment of attracting a desirable spirit to take rebirth through her?

And although conception is almost never synchronous with the union of the parents but may take place at any moment within two weeks or more of that event, a mother surrounded by such influences in the home is never free from them. Some of the religions of some of the people we call savages require to this day that the generative act be performed in the temple, and that is what it ought to be. There is no more important act in life, and instead of being condemned as a shame it ought to be exalted to the dignity of a sacrament and performed under the holiest and most inspiring circumstances possible.

Were this done today, as in the so-called Golden Age, we should find an upliftment and an improvement in the conditions of the world as we would not deem possible to accomplish in centuries. □



Oil on canvas, lunette painting in the Rosicrucian Fellowship's Pro-Ecclasia by Mary Hanscom

## *The Nobility of All Labor*

**A** CORRESPONDENT enthusiastic over the beauty, grandeur, and soul-satisfying nature of the Rosicrucian teachings bemoans the fate which has fettered her to a cook stove, a dishpan, the care of children, and the drudgery of housework; were she only free to take this new-found gospel, she would go into the wide world with the glad tidings for which she knows untold thousands are praying and seeking.

That would be well for our friend and those thousands, but what about the little children deprived of their mother's care? Do not forget the very important point that all who were hired to work in the Master's vineyard were standing idle in the market place. They had no hampering ties to hinder them from working there the whole day, and no one who is not free from former obligations may take up a life work of teaching others. If we aspire to that work by being faithful in the performance of our present duties, the way will open sometime and give us the legitimate call.

But about "drudgery"; the use of that word is all too common. The teacher talks of the drudgery of drumming the same lessons into the heads of children year after year; the mother talks of the drudgery of housework; the father complains of the drudgery of office or shop work; and so on down the line. Each thinks that if he or she were in the shoes of some one else, life would at once change to a grand, sweet song.

This is a fallacy. "Man that is born of woman is of few days and full of trouble." No matter where he is placed, there is only one method of relief,

one way to overcome, and that is by adoption of the right attitude of mind.

A great gas engine going at full speed might defy an army of strong men to stop it, but a tiny speck of carbon deposited on the ignition point, or a small cam working loose, would quickly quell its energy. Thus a little soot, which we despise as dirt, can under certain circumstances accomplish more than many men. Therefore we should not extravagantly eulogize some as heroes and despise others as drudges. There are as noble souls mending stockings as ever graced presidential chairs. It all depends upon whether they put love into their work or not.

But what many really mean when they say "drudgery" is monotony. All work is routine more or less, and the constant performance of the same tasks often becomes monotonous. There is a very good reason why the present phase of our development includes this principle of routine. We are now getting ready for the fast approaching Aquarian Age with its great intellectual and spiritual development. This requires an awakening of the dormant vital body, whose keyword is repetition. The routine of our daily work furnishes this. If we rebel, it breeds monotony and retards progress. But if we leaven our labor with love, we shall advance ourselves greatly in evolution and reap the reward of contentment. □



## READERS' QUESTIONS

### *Miscellaneous Questions*

#### SICKNESS AND PAIN VS. COSMIC LAW

**Q**UESTION: If it is true that sickness and pain are the result of our own misdeeds, then is it not interfering with cosmic law to try to heal the sick and remove pain?

**Answer:** In reply to a similar question Max Heindel gave this paraphrased reply: Such a question reveals an attitude of mind that is extremely deplorable. One might as well ask if it is right to try to save one's self if drowning, for falling in the water is also an effect of some self-generated cause. Certainly it is our duty to call for qualified help when in sickness or distress, or to attempt to cure the ills from which we suffer. We should be doing decidedly wrong if we allowed our physical instrument to suffer or deteriorate for lack of proper care or attention. It is the most valuable instrument that we possess and unless we use it circumspectly and care for it to the best of our ability, we are amenable to the law of cause and effect for that neglect.

Such a question as this reveals an altogether erroneous conception of the law of cause and effect. It is our duty to try to rise above adverse conditions instead of allowing them to dominate our lives. If we endeavor to direct our lives aright, we shall always be able to modify, if not to altogether change, conditions and make them what we will instead of sitting down and supinely waiting for adverse circumstances to pass by, simply because we ourselves have brought them into being. The very fact that we have made them ought to fire us with courage and energy to unmake them, or to overcome them as quickly as possible.

#### THE BARREN FIG TREE

**Question:** I do not understand why Christ Jesus destroyed the barren fig tree, an account of which is given in the Bible. Will you please explain?

**Answer:** The fig is a symbol of generation. The Christ was teaching His disciples the dire results of the misuse of the creative force and illustrated its withering, degrading effect on mankind in the destruction of the physical form of the fig tree, which symbolizes the human body. What the Christ really did was to release the life force in the tree, whereupon its physical form began to wither—to disintegrate. In so doing he gave a concrete example of the way in which the misuse of the creative force (life force) ultimately brings on some kind of disease which in time releases the spirit (life force) from the body that then disintegrates (withers).

#### CHANGES IN RELIGION

**Question:** Why have there been changes in the religions of the world? If one religion were true, why should it not be satisfactory for all ages?

**Answer:** In Paul's First Epistle to the Corinthians (13:11), he says: "When I was a child, I spoke as a child, I understood as a child, I thought as a child, but when I became a man, I put away childish things," and his message is so plain and clear that it cannot be misconstrued when applied to the individual. Yet there is a broader application implied, the application to all mankind in the process of its evolution. One often speaks of the childhood of a race or the infancy of a people, meaning in its early stages of growth.

In one of His last meetings with His disciples before His betrayal and subsequent crucifixion and resurrection Christ says, "I have yet many things

to say unto you but ye cannot bear them now.” Who will venture to deny that He has been giving us the message from that time to this through the multitudinous voices of nature, yet, “We have eyes and see not, ears and hear not, neither do we understand.” Sometimes we have to be knocked down, so to speak, by the truth before we see it and recognize it as such.

Literature, art, music, invention, and religion have evolved side by side with the development of man. They are all expressions of his inner consciousness, and by a careful analysis of any representative of its period, its time in the world’s history may be determined.

So religion has evolved side by side with man and thus it must ever continue to do or it will be cast aside as the out-grown garments of a growing child.

#### POWER OVER THE ANIMAL KINGDOM

**Question:** How is it that some men, as mentioned in the Bible, are able to control the various members of the animal kingdom? Also what was the source of the power of St. Francis, who was able to communicate with the birds?

**Answer:** Man possesses power over the animals in exactly the same degree that he possesses mastery over his own inner nature, that is, over his desire body and mind.

There is a certain correlation between the desire body of the animal and that of man, the lower phases of man’s desire body being symbolized by savage beasts. When man has mastered his desire body (spiritualized it) he has mastered fear within himself, and likewise he has mastered fear of things without. Then the group spirit of the animal recognizes man’s power for good, that he is no longer inimical to its charges. Hence, through the power of instinct it instructs them to obey.

The ability to commune with birds, and other

animals as well, comes through spiritual development. This alone enables man to contact the group spirit of the animal, and by this contact to hold communication with its charges.

#### MANNER OF BAPTISM

**Question:** To be baptized right should one be sprinkled with water while he is a babe or be immersed completely in water when grown up, as Christ and His Apostles received it?

**Answer:** The rite of baptism is symbolical, and therefore it does not actually matter whether a person be sprinkled or immersed. In *Gleanings of a Mystic* Max Heindel writes the following:



*St Francis Preaching to the Birds*

“When a person is admitted to the church, which is a *spiritual* institution where love and brotherhood are the main-springs of action, it is appropriate to carry him *under the waters* of baptism in symbol of the beautiful condition of childlike innocence and love which prevailed when mankind dwelt *under the mist* in that bygone period. At that time eyes of infant man had not yet been opened to the *material* advantages of this world. The little child which is brought up into the church has not yet become aware of the allurements of life either, and others obligate themselves to guide it to lead a holy life according to the best of their

ability, because experience gained since the Flood has taught us that the broad way of the world is strewn with pain, sorrow, and disappointment; that only by following the straight and narrow way can we escape death and enter into life everlasting.

Thus we see that... the sacrament of baptism... is to remind us of the blessings attendant upon those who are members of a *brotherhood* where self-seeking is put into the background and where service to others is the keynote and mainspring of action.” □

Fresco (detail), Benozzo Gozzoli, Choir Chapel, Museo Comunale di San Francesco, Montefalco, Photo-Antonio Quattrone

### *Ritual, Repetition and the Soul Body*

**A**T THE PRESENT TIME all humanity has evolved so far that they are above law in some respects. Most people obey the law “Thou shalt not steal,” for instance.

Law is a curb on the desire nature, but where occult or rather spiritual advancement is contemplated, the spiritualization of the vital body must also be accomplished. And that is attained by means of art and religion, in oft-repeated impacts, for the keynote of the vital body is repetition, as we can see by looking at plants which have only a dense body and a vital body. There stem and leaf follow each other in upward succession; the plant keeps on growing them alternately. It was the vital body that built the vertebrae of the human spine one after another by constant repetition. And memory, for instance, which is one of the faculties of the vital body, is strengthened and developed by constant iteration and reiteration.

When the Protestants left the Catholic Church they truly left many of the abuses behind, but they also left almost everything of value. They abandoned the ritual which everyone may know and understand regardless of poor enunciation upon the part of the preacher. Knowing the ritual, the laity could send their thoughts in the same direction as the thought of the priest who was reading, and thus an enormous volume of identical spiritual thought was massed together and projected upon the community for good or evil. Nowadays the congregation in a Protestant church listens to the extemporaneous prayer or sermon of their minister, who usually does not think so much of the spiritual work before him as he does of how he may turn out the most euphonious phrases to tickle the ears of his congregation. They forget what he has said before they leave the church.

Those who go to a Catholic church understanding the ritual are still today able to unite their thoughts in spiritual conclave and keep within memory that which has been gone through. Thus they are every time adding a little to the spiritualization of their vital bodies, while the Protestant church members have been affected only in their emotional natures, and that effect is soon thrown out. The Bible tells us to pray without ceasing, and many have scoffed saying that if God is omniscient He knows whereof we have need without our prayer, and if He is not, He can most likely not be omnipotent, and therefore our prayers are not granted, so that it is useless to pray. But that command was indited from a knowledge of the nature of the vital body, which needs that repetition in order that it may be spiritualized.

So much for the ritual. As to the use of the Latin language, it is stated in the first chapter of John that in the beginning was the word and without it was nothing made that was made. Word is sound. Every sound produces a different form. Thus, if a certain sound produces a certain effect, we cannot change the sound without also changing the effect. If we say the word “Deum” then translate Deum and say “God,” the sound is very different, and as sound produces certain effects upon our invisible bodies, the effects that were produced by the original Latin ritual have been lost to the Protestant churches which changed it into English or dropped it altogether.

It is often a wonder to people how the Catholic Church retains its power over its people, and it may be said that were they to abandon the Latin ritual there would not be one of their followers left in ten years. Moreover, their truly occult rituals have not been transposed into English, and even among the Rosicrucians, Latin rituals, though not those used in the Catholic Church, are in vogue at the services. □

—Max Heindel



# ASTROLOGY

## *Foundations of Cosmic Christianity: Recurring Aspects*

**WE ARE NOW** approaching the beginning of a new millennium, and January 1, A.D. 2000, will be the 2,000th “cosmic” anniversary of the birth of the Nathan Jesus.<sup>†</sup> What depth this gives to our understanding of this turning point! Cosmic Christianity, as here developed—and we are only at the beginning of this work—will allow us to live more and more consciously with the very pulse of Christ’s heart. It is this heartbeat that connects our lives with that of Christ—a union that we have also begun to discern in the script of the stars, the visible emblems of Divine messengers, the choirs of angels.

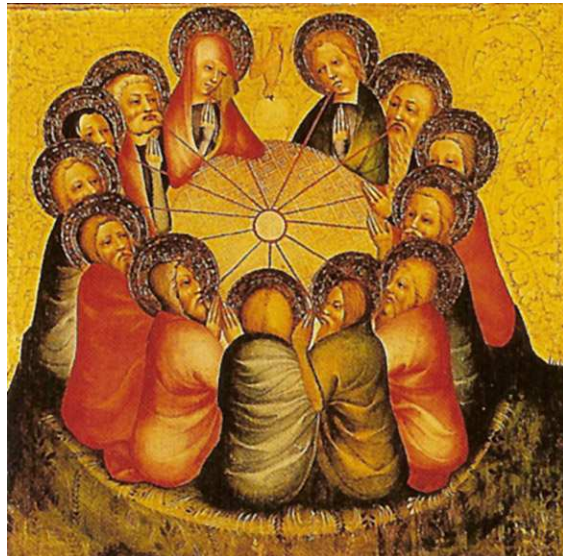
In speaking of Cosmic Christianity, it is only fitting at this juncture to mention Willi Sucher (1902-1985). Readers already familiar with his work will know how much this book owes to him. It is a kind of “white magic”: one looks into the future, becomes aware of certain approaching cosmic configurations, brings them into consciousness in connection with the corresponding Christ event, and tries to make oneself receptive to

the flowing in, from the etheric, of the Christ impulse—this was Willi Sucher’s concern. How opposed this is to certain degenerate forms of modern astrology, where some astrologers—under the influence of destructive, negative beings—project the most terrible doomsday predictions into the future, effectively paralyzing the human will! The practice of Christian star wisdom counteracts this

negative approach by forging a conscious connection to the new unfolding of the Christ impulse that has been taking place through the progressive incorporation of Christ’s etheric body since the year 1933. The aim of this star wisdom is to actively live with the events proceeding out of the current manifestation of this 33 1/3-year rhythm, with the resolve to participate, outwardly and inwardly, with all that this implies for the future of humanity. This path, which is ultimately a

true path of healing—for humanity, the Earth, and all Creation—entered a new phase through the trail-blazing work of Willi Sucher, and we render homage to him here—a true disciple of the Cosmic Christ.<sup>‡</sup>

Readers of Sucher’s work will know that, although he did work with traditional astrology, he also turned to the sidereal zodiac and worked with the movements of the planets through the zodiacal constellations (sidereal zodiac) in contradistinction



Westphalian altar, c. 1370/80, Rheinisches Bildarchiv, Cologne

*“The outer sun hungers for the inner one”*—J. Böhme

<sup>†</sup> This is the second article excerpted and reprinted with permission from Robert Powell’s *Chronicle of the Living Christ, The Life and Ministry of Jesus Christ: Foundations of Cosmic Christianity*, published by the Anthroposophic Press.

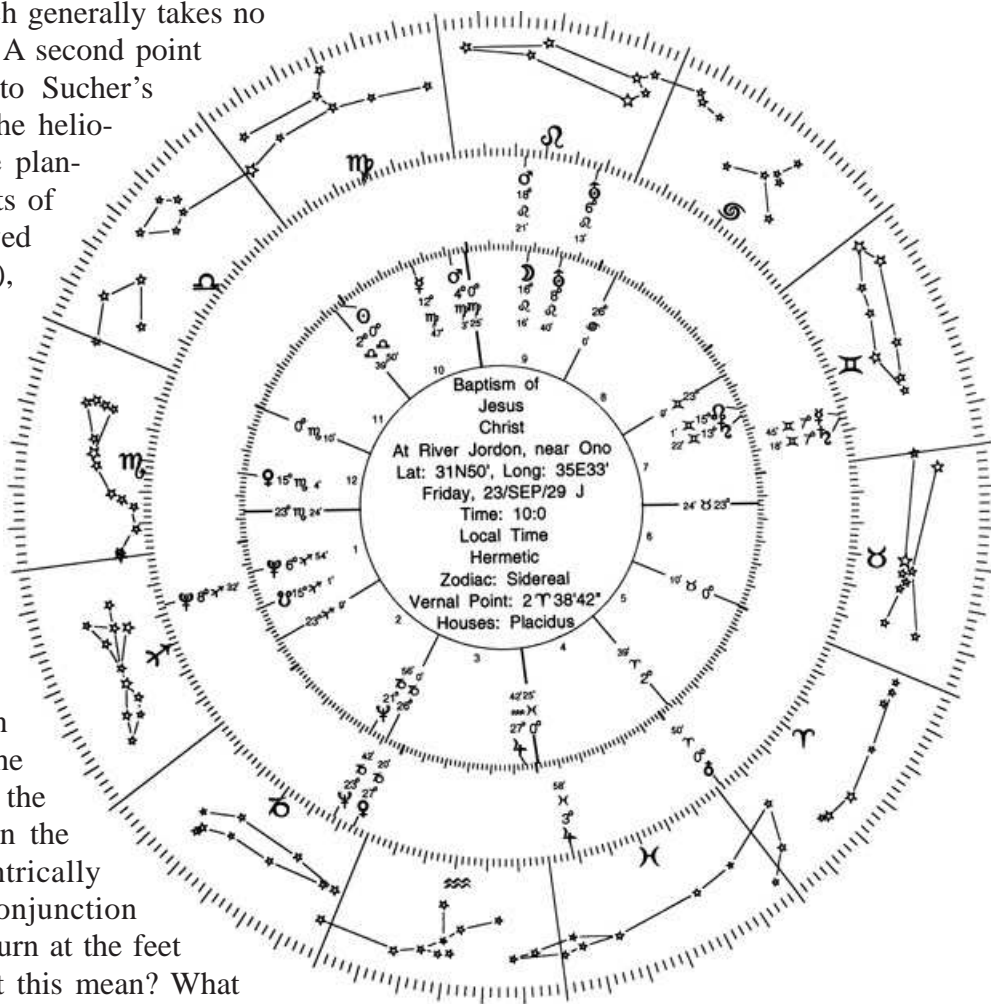
<sup>‡</sup> Willi Sucher, *Cosmic Christianity and the Changing Countenance of Cosmology*, Anthroposophic Press, 1993

to modern astrology, which generally takes no account of this approach. A second point to mention with regard to Sucher's work is his attention to the heliocentric movements of the planets; that is, the movements of the planets not as viewed from the Earth (geocentric), but from the Sun. It was a deep intuition that led Willi Sucher to this step.

When one looks at the correspondences between cosmic events and the life of Christ, the extraordinary fact emerges that it is above all the *heliocentric* planetary movements that are of significance. As an example, let us look at the cosmic configuration at the moment of the baptism in the Jordan, when heliocentrically there was an exact conjunction between Mercury and Saturn at the feet of the Twins. What might this mean? What could be the significance of this heavenly configuration? Saturn can be described as the "portal to the Kingdom of the Father," and Mercury, the planet closest to the Sun, as the "Messenger." Further, the Twins symbolize the linking of the heavenly Higher Self (Christ) and the Earth-self (Jesus).

The conjunction between Mercury and Saturn at the moment of the baptism came to expression in the opening of the cosmic portal: the will of the Father was then fulfilled in the words, "This is my beloved son whom today I have begotten" (Luke 3:22). This was the birth of Christ, the Son of the Father, in union with Jesus, to whom Christ came from heavenly realms as the Messenger of the Father. "The words that I say to you I do not speak on my own authority; but the Father who dwells in me does his works" (John 16: 10).

In a new, Christianized star wisdom not only will it be important to turn again, as the Magi did, to the zodiacal constellations, but it will also be



necessary to take account of the heliocentric movements of the planets. Further, account must be taken of the fact that, through the Mystery of Golgotha, the Earth has become, in a *moral-spiritual* sense, the center of the solar system and that therefore a heliocentric conception with the Sun at the physical center is—on a higher, moral-spiritual level—not really true. For Christ, the Spiritual Sun, is now united with the Earth. Certainly, the heliocentric system will still have a validity from the point of view of the physical relationships between the planets; but as we human beings incarnate again and again on the Earth, it is here that we may enter fully into a relationship with Christ, the Spirit-Sun.

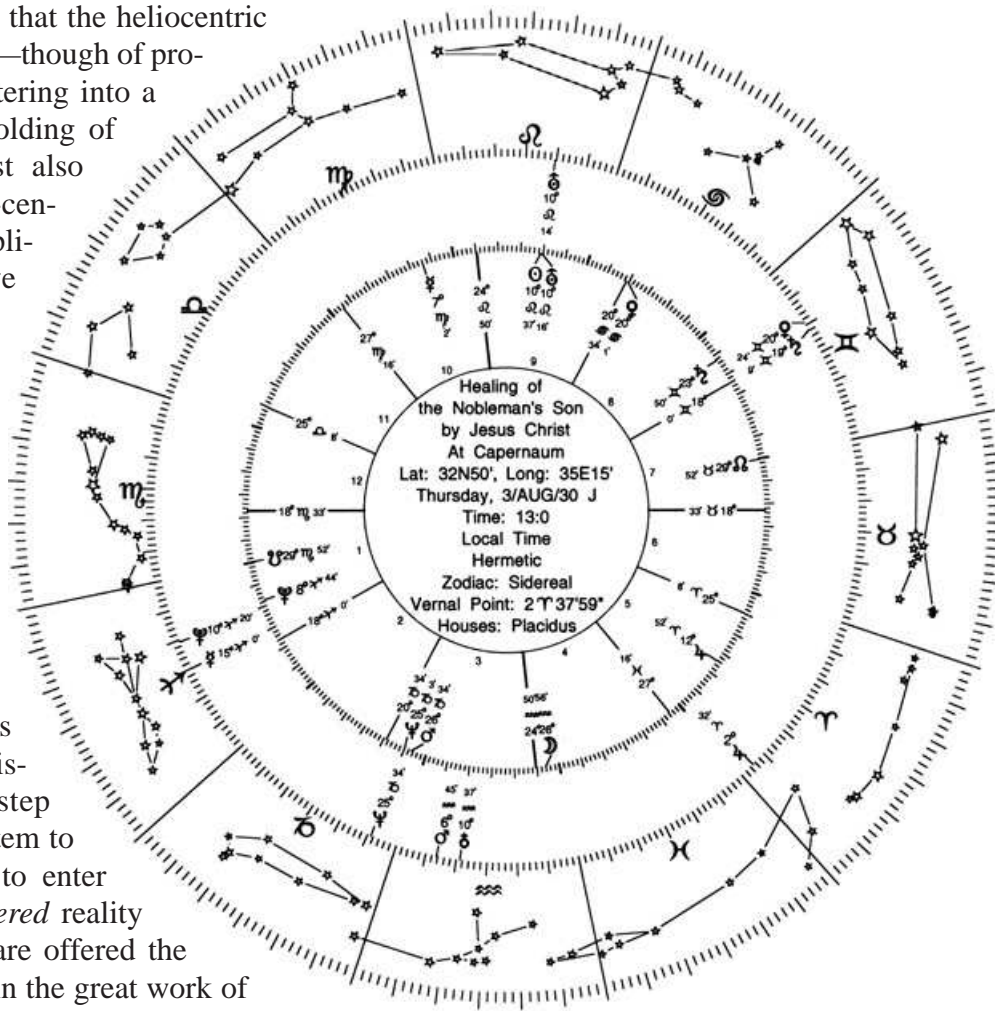
Indeed, in a profound sense, full of significance for the future, the Earth itself is becoming a *Sun*, so that, in a higher sense, "geocentrism" is only a new "heliocentrism." Therefore, we have the somewhat

complicated circumstance that the heliocentric movements of the planets—though of profound significance for entering into a relationship with the unfolding of the Christ impulse—must also be viewed from an Earth-centered perspective. The implications of this view have been systematically presented in Vol. I of the author's *Hermetic Astrology*, where attention is drawn to the astronomical system of Tycho Brahe, which, though heliocentric in one sense, also places the Earth at the *absolute center*. The Tychonic system thus helps provide a basis for a new Christian star wisdom....In taking this step [from the Copernican system to the Tychonic] we begin to enter fully into the *Christ-centered* reality of our solar system and are offered the privilege of participating in the great work of redemption.

Before giving some examples of the significance of the modified heliocentric (or Tychonic<sup>†</sup>) perspective, something else should be addressed. Mention was made earlier of the *negative* working of the planets Uranus, Neptune, and Pluto; but other, more positive, aspects should also be pointed out. And the fact that these planets were only discovered within the last 200 years or so does not preclude our investigating their influence prior to their "discovery." Nero, for example, was born at a conjunction between the Sun and Pluto; and the culmination of the temptation in the wilderness, looked at cosmically, also corresponded to a conjunction between the Sun and Pluto. In the case of Nero we clearly have an individual who had fallen

prey to the will to power, one aspect of Pluto; but this negative aspect was, for example, counterbalanced by the raising of the daughter of Jairus, which also took place during a conjunction of the Sun and Pluto. In fact, this raising occurred twice: on November 18, A.D. 30, and then again on December 1, A.D. 30....The second was the occasion on which the Sun was in conjunction with Pluto. Here we have a preliminary indication that the Christ Being worked also with impulses from the planet Pluto, but in a positive sense (and a similar case could be made for Uranus and Neptune).

Having alluded, at least briefly, to the importance of the three outer planets, let us now return to the modified heliocentric (or Tychonic) perspective, prepared to consider them also in relation to the more traditional inner planets. To give a better picture, let us look again at the configuration at the baptism in the Jordan from the perspective of the



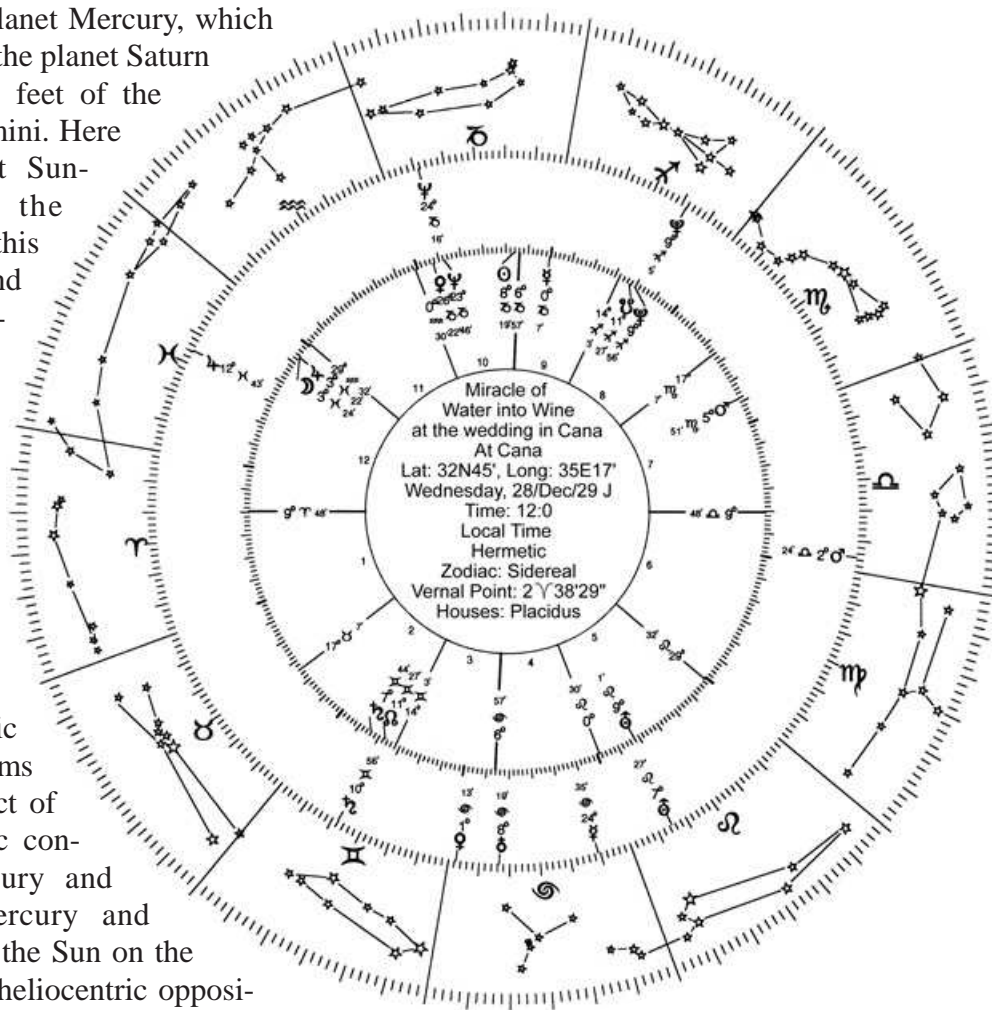
<sup>†</sup> Planet positions in these horoscopes are computed for both the heliocentric—Tychonic or hermetic—system (outer circle) and the geocentric system (inner circle). Dates are given in terms of the Julian calendar, in use at the time of Christ. The sidereal zodiac (not the tropical) is used for all longitudes.

Sun, at which time the planet Mercury, which is closest to the Sun, and the planet Saturn lined up together in the feet of the Twins, at 7° sidereal Gemini. Here we have the alignment Sun-Mercury-Saturn, and the remarkable thing is that this alignment occurs over and over again at other important events in Christ's life—for example, at the Adoration of the Magi.

At the Adoration of the Magi, on the evening of December 26, 6 B.C.,<sup>†</sup> there was a heliocentric conjunction between Mercury and Saturn in sidereal Aries. In studying these cosmic correspondences, what seems most important is the fact of *alignment*. A heliocentric conjunction between Mercury and Saturn means that Mercury and Saturn are in a line with the Sun on the same side of the Sun. A heliocentric opposition would take place if Mercury were on one side of the Sun and Saturn on the other: Mercury-Sun-Saturn. And in fact, at the healing of the nobleman's son, the second miracle in the Gospel of Saint John, precisely this Mercury-Sun-Saturn alignment occurred [see chart above]. In other words, at the time of this miracle, which took place at 1:00 P.M. on Saturday, August 3, A.D. 30...there was a heliocentric opposition between Mercury and Saturn. This same opposition occurred again at the feeding of the five thousand, which...took place between 4:00 and 6:00 P.M. on Monday, January 29, A.D. 31.

Another example: we know that the resurrection took place on the morning of Sunday, April 5, A.D. 33, and that the ascension followed forty days later. Adding these forty days, we arrive at

<sup>†</sup> This date is in relation to the birth of the Matthew Jesus. Refer to "The Luke Jesus and the Matthew Jesus" in the March/April 1998 Rays for information on the two Jesus children.

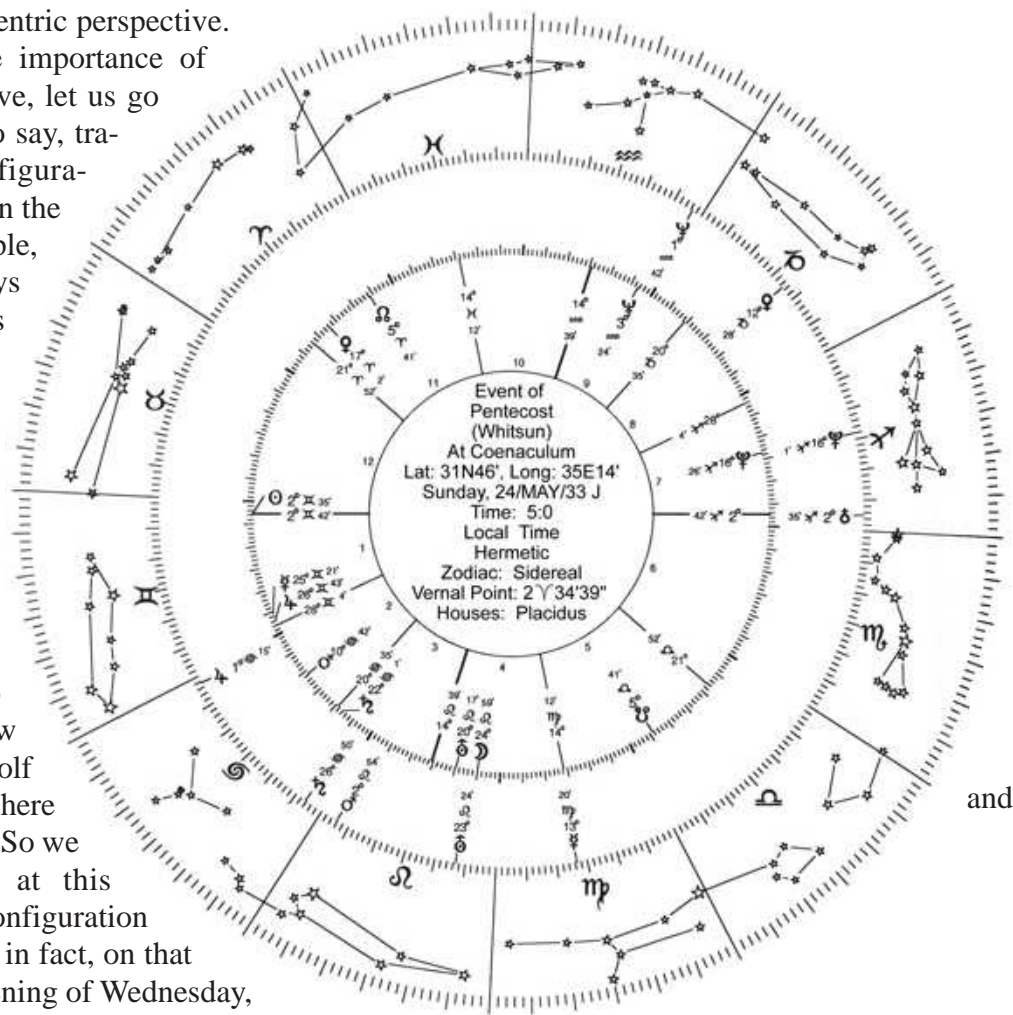


Thursday, May 14, A.D. 33. Looking at the cosmic configuration at this time, midday May 14, there was, heliocentrically, an opposition of Mercury and Neptune: that is, Mercury-Sun-Neptune. Neptune was at 1° sidereal Aquarius and Mercury at 1° sidereal Leo. Now, exactly the same cosmic configuration took place at the wedding at Cana [see chart above]. Again we have the alignment: Mercury-Sun-Neptune. The wedding at Cana took place on the morning of Wednesday, December 28, A.D. 29, at 9:00 A.M. Since the wedding meal directly followed, the time of the transformation of water into wine was about midday. At that time Mercury was, heliocentrically, at 24° Cancer and Neptune was opposite at 24° sidereal Capricorn. These few examples must suffice to illustrate the general point. Perhaps one day a more detailed study can be made of the close connection between Christ's life and astrological events as viewed

from the Tychonic-heliocentric perspective.

Having considered the importance of the heliocentric perspective, let us go a step further; needless to say, traditional geocentric configurations are also significant in the life of Christ. For example, at the end of the forty days in the wilderness, as described in the Gospel of Saint Matthew (4:11), “angels came and ministered unto him.” What is signified by these words? According to the spiritual tradition of the Knights of Malta, these were the angels of the twelve who were to become his apostles. Now we know—also from Rudolf Steiner—that the Moon sphere is the realm of the angels. So we would expect to find, at this moment, a planetary configuration involving the Moon; and, in fact, on that occasion—toward the evening of Wednesday, November 30, A.D. 29, at the end of the forty days in the wilderness—there was indeed a conjunction between the Moon and Jupiter. What took place? The angels poured out their blessing, signified cosmically by the alignment with Jupiter, planet of wisdom. They bestowed a cosmic benediction: a source of nourishment and sustenance radiated forth to fortify Christ Jesus at this moment just after he had met and overcome the three temptations.

One month later, Christ Jesus, together with about one hundred people, attended the wedding at Cana in Galilee. During the celebration following the wedding that morning, at which many of his own relatives were present, he performed his first public miracle—the transformation of water into wine. At that moment the Moon was again in conjunction with Jupiter, a fact that casts a remarkable light on this miracle. For what took place? The water—one could say the *water of wisdom*—is symbolized by the conjunction between the Moon



and

Jupiter. This *water* had flowed through the prophets of the people of Israel. Christ then came as the one who would fulfill this prophetic tradition. And what new thing did he bring to the water, the *wisdom*, the power of Yahveh that had flowed like a channel of inspiration since the time of Abraham and Melchizedek? He brought the *fire* of love. The water that was distributed to the wedding guests was mixed, not just with angelic blessing, as at the end of the temptation in the wilderness, but with the Being of Christ himself, the *power of love*, the *fire of love* that transforms water into wine. When the guests drank of this water, they were imbued with the inner fire of love and devotion to the Christ. Those present recognized him as the emissary of the Divine. And this his first public miracle was followed by its “octave,” the last miracle, when—at the Last Supper on the night of

Thursday, April 2, A.D. 33—with his twelve disciples he inaugurated the holy mystery of the sacrament of bread and wine; this spans the life of Christ.

In living with the movements of the planets, this fact can inspire us: every month there is a recurring aspect when the Moon comes into conjunction with Jupiter; this aspect allows an echoing or reawakening inwardly of the mystery of the transformation of water into wine. In living with the cosmic correspondences of the Christ events, we can find a completely new relationship with the heavenly configurations taking place each month.

There are many other examples that we could observe: for example, the descent of the Holy Spirit at Whitsun, which is celebrated ten days after the ascension. In the Hebrew calendar, the corresponding festival day is called the “Feast of Weeks.” This event takes place fifty days after the Passover, which begins on the 15th day of the month of Nisan, the first month in the Jewish calendar. Fifty days later comes Pentecost, on Sivan 6/7, in the third month in the Jewish calendar. Many people were gathered together in Jerusalem for this festival of the Feast of Weeks, fifty days after the Passover in the year 33. The apostles and disciples, the holy women, and the Virgin Mary were gathered together in the Coenaculum, the house of the Last Supper on Mount Zion in Jerusalem. They were gathered together to unite in prayer. On that night, May 23, A.D. 33, the start of the sixth day of Sivan, the Feast of Weeks began.

They met in the room of the Last Supper: the eleven apostles plus the newly chosen Matthias, who came in place of Judas Iscariot, together with the Blessed Virgin Mary. The other disciples and holy women were together in other parts of the house. During the night something very special began to take place—a mystery connected with the Blessed Virgin Mary. This then led to the descent of the Holy Spirit at dawn the next day, Sunday, May 24, A.D. 33—fifty days after Easter.

At the Whitsun event, the Moon and Uranus

were conjunct in the constellation of Leo. Each month there is a recurring aspect when the Moon again comes into conjunction with Uranus. When this aspect occurs, we can inwardly reawaken for ourselves this important event that actually signified the founding of the Church. We know that Peter and the apostles went down to the pool of Bethesda that day and baptized three thousand people (Acts 2:41).

Living with these cosmic configurations and correspondences to the time of the life of Christ can intensify our inner connection with the unfolding of the Christ impulse. In our *daily*

lives we can cultivate an intimate relationship with these events of *eternal* significance.

Christ said: “Heaven and Earth shall pass away, but my words will never pass away” (Matthew 24:35).

How much more is this true, not just for the *words* of Christ, but for his *deeds*.

These deeds were imprinted in the cosmic-etheric configuration of the universe; and through grace we can become attuned to them through the appropriate inner knowledge and orientation of will.

This modern spiritual path is a metamorphosis of the path followed by the Magi two thousand years ago, just as the Magi—fulfillers of the spiritual stream inaugurated by Zoroaster in Babylon in the sixth century B.C.—bore witness to the first coming of Christ, so there is today the need for a new path of the Magi leading to Cosmic Christianity, to a Christianized star wisdom, representing a metamorphosis of that ancient path.

A true spiritual star wisdom, a true astrology, is needed in our time to enable us to draw closer to the second coming of Christ—to the coming of Christ in the etheric realm—just as the path of the Magi led to the coming of Christ in the physical realm. This is the true significance of the Christian star wisdom arising in our time, for which the Chronicle of the life of Christ provides a secure foundation. May our efforts stimulate others to join in the quest. □

**Christ's  
earthly deeds were  
imprinted in the cosmic-  
etheric configuration of the  
universe; through grace  
and knowledge we can  
become attuned to  
them.**

## *Wake Up America— Stars Over the New Administration*

**T**HERE ARE TIDES in the affairs of men,” Shakespeare wrote, and some pertain to the U.S. For instance, seven times, starting in 1840, the men entering the White House every two decades did not depart alive. In 1980 Reagan, had the assassin’s bullet come a smidgen closer to his heart, may have become number eight. Let us hope the person taking over on January 20, 2001 can evade this pattern.

Another pattern seems to be that the first administration in a new century changes the nation’s course. In 1801 Jefferson’s accession marked the end of the Federalist Party and a move toward a more powerful government. The story of the Louisiana Purchase may be the chief example of this power surge from the center. On September 14, 1901, when Theodore Roosevelt took over after McKinley was assassinated, “Progressivism” became the new policy and the government’s sphere of activity was vastly expanded. Will there be a repetition of this expansion after 2001? Let’s see.

One of the 2001 Inauguration chart’s most obvious message is the fact that 2001-5 will not be a time of 100% peace. Mars is strong in its own sign and the 7th house of war. Another message that looms most visibly, and at the map’s very top, is the four-planet cluster in Aquarius. If merely the Sun and Mercury were there, and in the 11th sign, that wouldn’t mean much. Since inaugurations began to be held in 1937, the solar orb has always been in Aquarius, and Mercury is never more than 32 degrees distant. But this time two “heavies” are also there. Uranus takes approximately 84 years to

complete its circuit, and Neptune about 165 years, so they join up every 16-1/2 decades.

But the last time they were together, December 1834 to January 1836,<sup>1</sup> not only was there no presidential inauguration, but Neptune had not yet become visible to human eyes.<sup>2</sup> Hence its influence was far weaker than it is now. But we do know what was going on in the U.S. during the time of their conjunction—highly idealistic humanitarian reform movements inspired by sincere altruism, perhaps the best known being abolitionism and educational reform. This time witnessed the birth of Transcendentalism, America’s first major New Age movement. Aquarius and its ruler Uranus are identified with the New Age, so we can confidently expect New Age-type reforms at the start of the new millennium.

Anything wrong with that? Of course not. But all things earthly are in some way(s) imperfect. And as we view the 1/20/2001 chart, we find a very basic problem. Saturn is opposite Mars, both are in fixed signs and angular. Nativities with this configuration tend to “build...on a false premise, and it (what they build) collapses beneath them.”<sup>3</sup>

Also in the U.S. natus, during January 2001 Pluto is transiting opposite Uranus, calling for major regeneration of some sort.<sup>4</sup> And in the inaugural map, Uranus’ degree carries the danger of self-deception.<sup>5</sup>

What sort of regeneration is called for to avert self-deception? The M.C. in Capricorn 26 is in a degree “warning to re-evaluate plans before rushing ahead.”<sup>6</sup> We further note that this natus is a bowl, and its “house position...reveals a maximum

of self-emptying.”<sup>7</sup>

In a bowl, the cutting and trailing planets are significant. Here they are Pluto of intensity and Jupiter—especially if in detriment and retrograde, as here, which inclines to overdoing.<sup>8</sup> Overdoing is an intrinsic ingredient of the American way of life.<sup>9</sup> The Moon, planet of action, is conjunct intense Pluto. What all the above adds up to is this: the basic flaw of the 1/20/2001 chart is the strong tendency of overdoing a “good.”

Overdoing what and how? Neptune is the orb of inflation.<sup>10</sup> It “just naturally” expands all it touches.<sup>11</sup> And it is more powerful in this map than may be obvious.<sup>12</sup> It is a “master of illusions.”<sup>13</sup> It tends to “promise pie in the sky, reward without work.”<sup>14</sup> Doesn’t this sound like the welfare state?

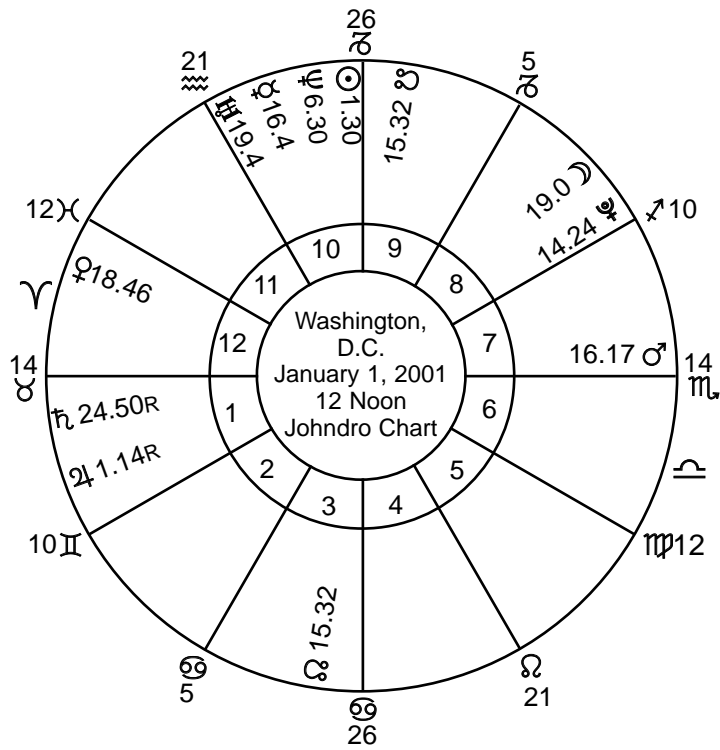
There’s also this: since the previous New Moon was not in Aquarius, this augments the Saturn-ruled Capricorn influence, especially with Saturn in the first house, in a compatible sign and its own decan, and lord of the M.C. And Saturn concentrates; on the mundane/political level, this applies to power.”<sup>15</sup> Concerning welfare states it has been said, the government that can give you everything can also take away everything. A welfare state by its very nature must be one that gathers/collects maximum power under its control.

One can’t object to government helping the truly needy, especially to help themselves. And Social Security, begun in the 1930’s while Neptune was transiting its natal place in the U.S. map, and hence the strongest, has undoubtedly done much good. But as things stand at this time, if it is to be saved from bankruptcy, are not taxpayers going to have to pay more, as the ratio between workers and retirees continues to widen?<sup>16</sup> Other nations, with welfare systems similar to the American, are facing similar problems.<sup>17</sup>

Neptune also rules slavery.<sup>18</sup> And the welfare state produces two kinds of “slaves”: those beholden/addicted to its hand-outs and those who toil extra hours to finance them.<sup>19</sup>

Neptune rules sleep.<sup>20</sup> Does this not lend impetus to the urgent clarion call, **Wake Up America?** □

—A Probationer



1. *Astrology, the Divine Science*, Marcia Moore and Mark Douglas, pp. 235, 278.
2. Neptune became visible in 1846. *The Compleat Astrologer*, Derek and Julia Parker, p. 417.
3. *Astrology for the Millions*, Grant Lewi, p. 36.
4. *Pluto*, Fritz Brunhubner, Chapter 6.
5. *The Sabian Symbols*, Marc Edmund Jones, p. 289.
6. *A Spiritual Approach to Astrology*, Myrna Lofthus, p. 251.
7. *The Guide to Horoscope Interpretation*, Marc Edmund Jones, p. 66.
8. *Predictive Astrology*, Frances Sakoian and Louis S. Acker, Chapter 10.
9. *The Washington Monthly*, Vol. 31, No. 3, March 1999, p. 18.
10. *A to Z Horoscope Maker and Delineator*, Llewellyn George, p. 562.
11. Neptune’s Sabian symbol, “A child born of an eggshell.” Mark Edmund Jones, *op. cit.*, p. 277. This is against nature!
12. It is conjunct a critical degree, closest the Sun, semi-sextile the Moon, in nonagen to Venus and Fortuna, in midpoint configuration with Sun and M.C., septile to Mars: small items, but they add up!
13. Marcia Moore and Mark Douglas, *op. cit.*, p. 700.
14. *Sex and the Outer Planets*, Barbara H. Watters, p. 96.
15. *Astrology: A Cosmic Science*, Isabel M. Hickey, p. 42.
16. A recent headline: “A Rising Din Over Social Security” had this subheading: “Fixing the System has Become No. 1 Issue. But no Consensus Exists on the Best Way.” *The Christian Science Monitor*, January 22, 1999, p. 23.
17. See *U.S. News and World Report* cover story for March 1, 1999, “The Global Aging Crisis.” Also *The Gray Dawn*, Peter G. Peterson.
18. Barbara H. Watters, *op. cit.*, p. 95.
19. No one will deny slavery is cruel, and Saturn, closest to the Ascendant, is conjunct the fixed star Algol, described as “evil.” Marcia More and Mark Douglas, *op. cit.*, p. 736.
20. Llewellyn George, *op. cit.*, p. 563.

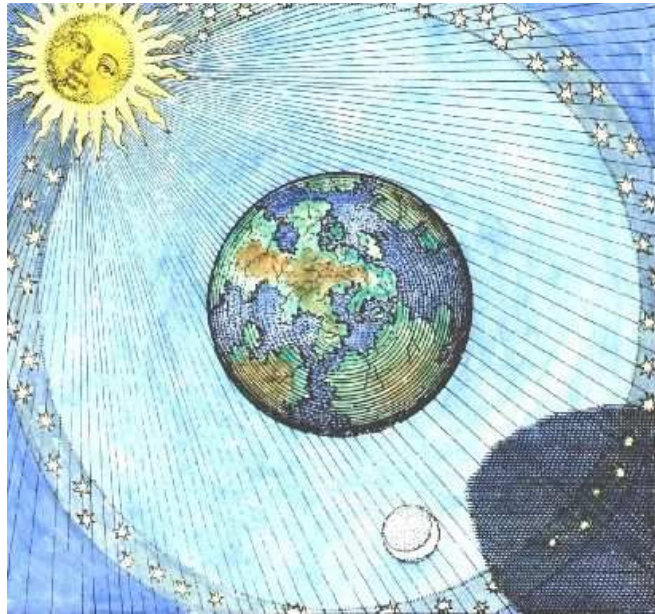


## *Cosmodynes— An Astrological Tool*

**H**AVE YOU EVER LOOKED at an astrological chart and wondered which planets were the strongest? Have you ever gazed at a wheel wanting a quick thumbnail sketch of just what this person was all about? Or what about the case where you have two charts displayed together in a bi-wheel, have you ever thought about having a quick way to gauge the compatibility between them? Well, as the saying goes, if you see a need, fill it. The author decided to do just that, to elaborate on a little known existing technique that can respond to these needs. The technique is called *cosmodynes*.

Cosmodynes, also called *astrodynes*, are an astrological measure of strength and harmony. The original techniques were developed in 1946 by Elbert Benjamine (aka C.C. Zain) of the Church of Light in Los Angeles and W.M.A. Drake. The methods used to calculate astrodynes have been published in several books (see references at end of article).

Cosmodynes are units of astrological power. Just as electric power is measured in watts and physical energy is measured in joules or ergs, astrologers use cosmodynes to measure astrological power. Each planet, sign, and house in any astrological chart has power associated with it. Cosmodynes quantify that power and give you numbers that can be related to the cosmodyne numbers of the other planets, signs, and houses. From a listing of these cosmodynes you can very quickly tell which planets, signs, and houses in your chart are more powerful and which are relatively weak.



Michael Maier, *Atalanta fugiens*, Oppenheim, 1618, Stadtbibliothek Mainz

The amount of power a planet has is determined by the house the planet resides in and the aspects the planet makes or receives. The Church of Light uses only the following ten aspects in their determination of planetary power: conjunction, semi-sextile, semi-square, sextile, square, trine, sesquiquadrate (135°), inconjunct (150°), opposition and the parallel of declination. The orb for the aspect varies depending on which planets are involved, from which houses the aspects originate, and what aspect is being considered. Complete details on the calculations for planetary power can be found in the referenced sources at the end of this article.

These calculations are not easy to do by hand and they are very time consuming. The author's first cosmodyne calculations took 8 or 9 hours to complete. Now, these calculations can be done by computer programs.

Cosmodynes can be either harmonious or discordant. All planets, signs, and houses have a harmony or discord component as well as a cosmodyne (or power) component. In other words, there is always a harmony or discord associated with the power of each planet, sign, or house.

Harmodynes measure the amount of harmony a planet, sign, or house has, while discordynes measure the amount of discord or inharmony. This is important information when reading a chart because you need to know how the energies of planets, signs, and houses are likely to work out. To the extent those energies are expressed harmoniously or inharmoniously will determine the degree to which they bring positive results or negative results, respectively.

The harmony or discord of a planet is determined by three factors: 1) the nature of the planet itself; 2) the nature of each of its aspects; and 3) its essential dignity, including mutual reception. House position does not affect harmony or discord, it only affects power. We shall not go into further detail here on how harmodynes and discordynes for the signs and houses are calculated. All this information is found in the cited references. The writer is mainly interested here in explaining how cosmodynes can be used, as well as presenting a new technique that he has not seen in any of the reference works up until this time and thinks the reader may find useful.

With the above basic background in place, let us consider some further points regarding cosmodynes. The planet with the most cosmodynes is the ruler of the chart, since it depicts the strongest energy potential. Why is power so important? According to Benjamine and Doane, the strongest planets in a chart indicate those energies that can be most easily cultivated into specific abilities. You can see that if this is true, it has powerful and immediate benefits for those who do vocational astrology.

What about harmony and discord? What practical use can be made of this distinction? Again, according to Benjamine and Doane, the most harmonious planets indicate the areas and activities through which the individual can most readily experience good fortune. Similarly, the most harmonious houses identify environments or areas of life where the person will find it easier to practice his vocation and the harmony or discord he may expect from that area. What about the signs? The signs give a picture of the natural, instinctive motivations (likes and dislikes, attitudes and reactions)

### Love's Horoscope

O soul! be still, be strong, have hope;  
The stars within thy horoscope  
Will answer to thy sovereign will  
When thou canst bid thy mind be still.

The Power that framed each heavenly world,  
And on their course the planets hurled,  
Is thine to use. Be still and know  
The mighty God ordained it so—  
That every star in heaven above  
Is subject to the Law of Love.

Blame not the heavens for thine ill,  
It lies within thine unused will.  
Within thy soul is power to know  
Dominion o'er the starlit show.

Then listen deep and thou wilt hear  
God's wondrous footsteps drawing near,  
And feel again thy heart grow strong.  
O soul! be still, oh, tarry long,  
In silence brooding o'er the deep,  
Where God's strong angels vigil keep,  
And hear them say, "Let Faith and Hope  
Work out for thee Love's Horoscope."

—Henry Victor Morgan

and enable one to judge whether or not a vocation, among other things, will bring personal satisfaction.

To give an example from Doane's book *Astrology—30 Years Research*, research has shown that in order for a person to be successful as a writer, that person should have a strong Mercury (the planet of communication and writing), a strong third house (the house of writing) and a strong 9th house (the house of publishing). Remember, strength in a chart is shown by the number of cosmodynes assigned to a planet, sign or house. In our example, it would also be helpful if Mercury and the 3rd and 9th houses had as many harmodynes (units of harmony) as possible. This, of course, would tend to make all efforts and actions work out along positive rather than negative lines. That is, there would be less resistance

from the environment. Going with the flow is easier than trying to go against it, right? Ms. Doane and the Church of Light have identified what they call birth-chart constants that need to appear in order for the things signified by them to work out along various lines. You can learn about these constants in the cited publications.

Now that we have a better idea of what we are considering (the power and harmony or discord of each planet, sign, or house in a chart), it might be instructive to look at some of the meanings of these cosmodynes in a natal horoscope. The writer will use his own chart here because he knows himself much better than he knows any other person. No doubt the first chart you will apply this concept to will be your own. Here is the writer's birth data from his birth certificate: 22 Sep 1949, 10:43 AM CST, 95W23, 29N45 (27 Scorpio 10 rising).

This data generates the following cosmodynes:

PLANET	POWER	%	HAR/DIS
MOON	61.68	13.9	-6.16
SUN	60.26	13.6	1.58
URANUS	41.88	9.4	-5.92
MC	39.06	8.8	0.74
ASC	36.63	8.3	5.65
MERCURY	36.15	8.1	2.88
PLUTO	33.85	7.6	1.94
NEPTUNE	30.32	6.8	1.43
JUPITER	28.75	6.5	7.62
VENUS	26.03	5.9	1.90
SATURN	25.05	5.6	7.17
MARS	23.98	5.4	-6.34

SIGN	POWER	%	HAR/DIS
VIRGO	142.44	21.7	10.92
LIBRA	141.16	21.5	-0.91
SCORPIO	91.58	13.9	5.35
SAGITTARIUS	87.96	13.4	-3.62
CAPRICORN	57.30	8.7	-7.46
AQUARIUS	35.02	5.3	9.42
PISCES	26.03	4.0	1.90
ARIES	18.08	2.7	1.44
TAURUS	16.73	2.5	0.31
GEMINI	14.77	2.2	2.26
CANCER	14.38	2.2	3.81
LEO	11.99	1.8	-3.17

HOUSE	POWER	%	HAR/DIS
10	204.12	31.0	4.76
9	87.96	13.4	-3.62
11	79.48	12.1	5.25
8	75.37	11.5	-6.02
1	51.09	7.8	-4.55
2	49.39	7.5	13.23
12	40.49	6.2	0.80
3	16.73	2.5	0.31
4	14.77	2.2	2.26
7	13.02	2.0	0.95
6	13.02	2.0	0.95
5	11.99	1.8	-3.17

By the way, you can also use cosmodynes to determine the power and harmony of your elements, quadruplicities, house combinations, angles, etc. The author's are given to suggest a range of numbers you might reasonably expect to see:

SIGNS	POWER	HAR/DIS
FIRE	114.33	-2.97
EARTH	203.49	22.24
AIR	175.97	0.84
WATER	163.65	0.15
CARDINAL	245.46	-2.12
FIXED	222.31	3.94
COMMON	189.66	18.43

HOUSES	POWER	HAR/DIS
PRIVATE	151.71	18.89
FRIENDSHIP	52.79	0.99
COMMUNITY	446.93	0.37
VITALITY	151.04	-224
SUCCESS	266.53	22.24
RELATIONSHIP	109.23	0.84
INTUITION	130.63	0.15

A positive number under Har/Dis indicates harmony and a negative number represents discord. The forgoing numbers are only valid for the chart to which they refer. Cosmodyne calculations for an individual chart cannot be compared with another's calculations, at least not by using the techniques described above. However *mutual*

cosmodynes can be generated whereby two people's charts can be compared using these principles.

Referring to the above information, which planets are strongest? Which are most harmonious? How about the signs and the houses? Attempt a quick delineation based on what the cosmodynes tell you. Take a moment and do some thinking.

Now the writer will tell you a few things about himself so that you get a better idea of the ways in which you can possibly use cosmodynes.

Let's look at the houses first. Where do you think the writer puts most of his energy? That's right, into working (career—10th house). In fact, that's all he ever seems to do! The reason for this is that his 10th house has much greater power than any other house. Now, where do you suppose he puts little energy, what area of his life gets very little attention? That's correct, the 5th house of fun and amusements. He rarely goes out for entertainment since the work he does is so much fun that it is almost not work at all. Do you see how

he channels things into the 10th house because it has all the power? You can imagine what other areas of life are important to him. Philosophy and outlook on life (9th house), doing things to help better the world (11th), ideas and attitudes toward death and dying (8th house). Well, you get the idea.

Now what about the signs? Can you tell why the writer tends to be an analytical fuss-budget? Yes, it's because his Virgo has more power than any other sign. But he can also be indecisive and tends to look for analogies when he thinks about things. Sound like Libra to you? Well, Libra is his second strongest sign. And why is he so intense, so unwilling to let go of things, so fanatical about the things he loves? Well, Scorpio is the 3rd strongest sign.

Perhaps you're thinking, Well, of course he's a Virgo, his Sun and Saturn are there and Virgo is on

WRITER	FIRST WIFE	Power	HARMONY
SUN	SUN	1.55	1.55
SUN	MERCURY	0.79	-0.79
SUN	VENUS	7.23	9.04
SUN	MARS	0.02	-0.03
SUN	JUPITER	4.12	-2.06
SUN	SATURN	5.12	-2.56
SUN	PLUTO	0.03	-0.03
SUN	MOON	0.61	-0.61
SUN	ASC	3.48	3.48

	WRITER		FIRST WIFE	
	POWER	HARMONY	POWER	HARMONY
SUN	28.64 (11)	7.22 ( 4)	28.64 (11)	7.22 ( 4)
MERCURY	33.48 ( 7)	-3.73 ( 8)	33.48 ( 7)	-3.73 ( 7)
VENUS	35.74 ( 6)	28.65 ( 2)	35.74 ( 6)	28.65 ( 1)
MARS	38.38 ( 3)	-6.33 (11)	38.38 ( 3)	-6.33 ( 8)
JUPITER	51.40 ( 2)	12.71 ( 1)	51.40 ( 2)	12.71 ( 2)
SATURN	32.87 ( 8)	-17.60 ( 5)	32.87 ( 8)	-17.60 (11)
URANUS	36.48 ( 4)	-10.87 ( 7)	36.48 ( 4)	-10.87 (10)
NEPTUNE	32.43 ( 1)	2.14 (10)	32.43 ( 1)	2.14 ( 5)
PLUTO	35.99 ( 5)	-3.59 ( 6)	35.99 ( 5)	-3.59 ( 6)
MOON	63.67 ( 9)	-8.59 ( 9)	63.67 ( 9)	-8.59 ( 9)
ASC	28.94 (10)	8.74 ( 3)	28.94 (10)	8.74 ( 3)
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TOTALS	417.92	8.75	417.92	8.75

MUTUAL RECEPTIONS	
WRITER	FIRST WIFE
SUN	MOON - add 5 points harmony to each planet
MOON	VENUS - add 5 points harmony to each planet

the MC. And of course, he's going to be Libran with all three mental planets in that sign. And yes, his scorpionic tendencies will always be there because he has Scorpio rising. All that is true, but sometimes a chart isn't as clear-cut to read as this one and that's where cosmodynes can really come in handy. Try it for yourself.

Now what about the planets? Well, as you can see, the Moon, the Sun and Uranus are the writer's strongest planets. This suggests that his natural aptitudes lie in those things ruled by these planets. What does this suggest to you? Do you see aptitude here for electronics, circuit design, astrology,

PLANETS ASPECTING EACH OTHER WITHIN 1 DEGREE

WRITER	FIRST WIFE	Power	HARMONY
SUN	VENUS	7.23	9.04
MERCURY	MERCURY	6.45	6.45
MERCURY	NEPTUNE	13.00	0.00
VENUS	SATURN	0.81	0.60
VENUS	MOON	14.54	3.64
MARS	SATURN	4.55	1.14
MARS	MOON	20.68	-16.46
JUPITER	SUN	14.48	7.24
URANUS	MERCURY	4.68	-4.68
URANUS	PLUTO	9.09	-3.56
NEPTUNE	URANUS	7.59	-7.59
MOON	JUPITER	5.31	-2.66

IMPORTANT FACTORS IN SYNASTRY (10 TOTAL)

WRITER	FIRST WIFE	Power	HARMONY
SUN	VENUS	7.12	9.04
SUN	MOON	0.61	-0.61
MERCURY	MERCURY	6.45	6.45
VENUS	MAR	19.00	0.00
VENUS	MOON	14.54	3.64
MARS	VENUS	0.90	0.00
MOON	VENUS	4.66	5.83
ASC	ASC	7.64	7.64

computer programming, umpiring, softball team manager, adult continuing education teacher of electronics, bridge, horary astrology and computers, mailman, grocery store clerk, wanting to be a policeman when he was younger? You get the idea.

The use of cosmodynes has real potential in the area of relationships and compatibility assessment. If cosmodynes can point to the real strength and

between the planets in one chart and how they affect the planets in another chart. Below is an excerpt of a sample listing of the dual cosmodynes between the writer and his first wife.

The first table (previous page) shows how the writer's Sun is affected (aspected) by his first wife's planets and what sort of power and harmony (or lack thereof) his Sun has because of her. This comparison is made with all the planets, but only the Sun is shown here in the interest of saving space.

The tables showing planetary comparisons (previous page and top right) is not really the meat of

the issue, although the information seen there can be quite interesting. The really interesting section is the summary where all the planets are listed, including the very important Ascendant. To tell the truth, the writer has not found much meaning in the power total. The harmony total is the one we are concerned with. This harmony total (+8.75) suggests that the writer and his first wife had pretty good harmony. For the

record, they got along relatively well. They are friends to this day even though they have both moved on. They simply got married when they were very young and were not mature enough at the time to make it through all the difficulties that every marriage poses.

Contrast that +8.75 harmony with the writer and

	WRITER		SECOND WIFE	
	POWER	HARMONY	POWER	HARMONY
SUN	43.46 ( 5)	-13.35 (10)	52.12 ( 1)	-25.03 (10)
MERCURY	51.86 ( 3)	10.10 ( 2)	46.40 ( 2)	-3.79 ( 9)
VENUS	16.01 (10)	9.37 ( 3)	37.72 ( 6)	6.48 ( 4)
MARS	10.98 (11)	-4.20 ( 7)	29.11 (10)	3.07 ( 5)
JUPITER	26.93 ( 8)	10.26 ( 1)	29.47 ( 9)	11.17 ( 1)
SATURN	21.84 ( 9)	4.16 ( 4)	45.22 ( 3)	-31.53 (11)
URANUS	71.13 ( 1)	-2.35 ( 6)	41.60 ( 4)	-2.50 ( 7)
NEPTUNE	27.16 ( 7)	-7.69 ( 8)	26.82 (11)	1.68 ( 6)
PLUTO	50.77 ( 4)	-1.06 ( 5)	35.64 ( 7)	-2.85 ( 8)
MOON	57.01 ( 2)	-21.83 (11)	35.21 ( 8)	9.71 ( 2)
ASC	42.18 ( 6)	-8.50 ( 9)	40.02 ( 5)	8.49 ( 3)
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TOTALS	419.33	-25.09	419.33	-25.09

harmony or discord in an individual chart, then why can't they show the strength and harmony and discord between two people? The writer set out to explore this area, having found nothing about it in the general literature. What he came up with is a technique he calls *dual cosmodynes*. The technique tries to gauge the strength and harmony or discord

	WRITER'S FATHER		WRITER'S MOTHER	
	POWER	HARMONY	POWER	HARMONY
SUN	77.41 ( 2)	6.22 (10)	116.43 ( 1)	16.35 ( 3)
MERCURY	71.65 ( 3)	-12.22 ( 2)	78.29 ( 2)	7.50 ( 6)
VENUS	66.26 ( 4)	12.31 ( 3)	25.57 (10)	13.15 ( 4)
MARS	18.61 (11)	3.88 ( 7)	63.45 ( 3)	8.15 ( 5)
JUPITER	93.91 ( 1)	52.40 ( 1)	21.93 (11)	16.90 ( 2)
SATURN	33.08 ( 9)	3.13 ( 4)	46.10 ( 5)	19.44 ( 1)
URANUS	41.16 ( 6)	-24.19 ( 6)	28.59 ( 8)	-1.29 ( 8)
NEPTUNE	41.26 ( 5)	4.04 ( 8)	26.33 ( 9)	-4.74 ( 9)
PLUTO	39.62 ( 8)	5.13 ( 5)	43.64 ( 7)	-8.45 (10)
MOON	40.89 ( 7)	9.25 (11)	48.13 ( 4)	-13.49 (11)
ASC	19.87 (10)	-2.91 ( 9)	45.23 ( 6)	3.49 ( 7)
-----	-----	-----	-----	-----
TOTALS	543.71	57.03	419.33	57.03

tive harmony for Venus and 49 years between them, there must have been quite a bit of love there as well as growth. And the writer's experience with them confirms that assessment.

This brief introduction gives you an idea of what cosmodynes are and how they might be very useful in helping you determine a couple's compatibility or lack thereof. Of course, no one technique, however promising or powerful,

his second wife's harmony (actually discord) of -25.09 (previous page).

They fought like cats and dogs, over everything. In the writer's experience these numbers mean something. Perhaps they don't mean everything (and that is why the other sections are included below the summary), but they seem to tell at least part of the story of the writer's life.

Just to share with you one more example before you go off and try all your charts and see the results, the writer's parents were married for 49 years before his mother passed away in 1995. Above is a summary of the dual cosmodynes between both parents. What do you think? Not bad for 49 years, eh? A +57.03 (harmony) confirms the writer's own experience of his parent's relationship.

One other item of possible interest. The above summary table also indicates which energies in one person are most likely to be set off positively or negatively by the energies in the other person. In other words, it would appear that the writer's father's Uranian energies tended to come out negatively because of his wife's presence. Likewise, it appears that her affection (Venus), self-expression (Sun) and sense of security (Saturn) find positive expression because of her husband's influence. The writer remembers his mother once telling him that when she married she didn't know whether or not she loved his father, but she absolutely knew she could grow with him. Well, with all that posi-

can give *all* the answers to every situation, but cosmodynes and dual cosmodynes can be very useful tools in our individual toolboxes to help us unravel the mystery and message of the stars.

For a final twist, the writer's initial investigation into composite chart cosmodynes does *not* show that cosmodynes calculated for a composite chart give much indication of compatibility, one way or the other. However more study needs to be done in this area before accepting that statement as gospel.

—Allen Edwall

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Ken Stone's *Delineation with Astrodynes* gives perhaps more interpretation of the various astrodynes than any of the other books mentioned.

If you have access to the internet, you can download a copy of the writer's cosmodyne program for yourself (it does all of the calculations!). Web address is:

[http://ourworld.comuserve.com/homepages/allen\\_edwall](http://ourworld.comuserve.com/homepages/allen_edwall)

Look for the files called ASTROWIN.ZIP or MATCHMKR.ZIP. Download the file and try cosmodynes for yourself.

### *Occult Knowledge in Raphael's Paintings*

**M**UCH IS SAID in certain classes of the Western World about Initiation. This in the minds of most people seems usually to be associated with the occultism taught in the religions of the far East; something that is peculiar to the devotees of Buddhism, Hinduism, and kindred systems of faith, and which in nowise appertains to the religion of the Western World, particularly to the Christian religion.

We have shown in the preceding series on "Symbols of Ancient and Modern Initiation"<sup>†</sup> that this idea is entirely gratuitous, and that the ancient Tabernacle in the Wilderness pictures in its symbolism the path of progression from childlike ignorance to superhuman knowledge. As the *Vedas* brought light to the devotees who worshiped in faith and fervor on the banks of the Ganges in the sunny South, so the *Eddas* were a guiding star to the sons of the rugged Northland, who sought the Light of life in ancient Iceland where the sturdy Vikings steered their ships in frozen seas. "Arjuna," who fights the noble fight in the "Mahabharata," or "Great War," constantly being waged between the higher and the lower self, differs in nowise from the hero of the northern soul myth, "Siegfried," which means, "He who through victory gains peace."

Both are representative of the candidate undergoing Initiation. And though their experiences in this great adventure vary in certain respects called



Oil on panel, Raphael (Raffaello Sanzio), 1483-1520, Gemäldegalerie, Dresden

#### *The Sistine Madonna*

*Also known as the Madonna of St. Sixtus, the Virgin and Child are shown with St. Barbara and the former Pope Sixtus, later canonized.*

for by the temperamental differences of the northern and southern peoples, and provided for in the respective schools to which they are referred for soul growth, the main features are identical, and the end, which is enlightenment, is the same. Aspiring souls have walked to the Light in the brilliantly illuminated Persian temples where the sun god in his blazing chariot was the symbol of Light, as well as under the mystic magnificence of the iridescence shed abroad by the aurora borealis of the frozen North. That the true Light of the deepest esoteric

<sup>†</sup> The first segment of this article's text is excerpted from Max Heindel's *Ancient and Modern Initiation*, pp. 63-66

knowledge has always been present in all ages, even the darkest of the so-called dark, there is ample evidence to

Raphael used his wonderful skill with the brush to embody it in two of his great paintings, *The Sistine Madonna* and *The Marriage of the Virgin*, which we would advise the interested reader to examine for himself. Copies of these paintings are procurable in almost any art store. In the original there is a peculiar tint of golden haze behind the Madonna and Child, which, though exceedingly crude to one gifted with spiritual sight, is nevertheless as close an imitation of the basic color of the first-heaven world as it is possible to make with the pigments of earth. Close inspection of this background [detailed above] will reveal the fact that it is composed of a multitude of what we are used to call "angel" heads and wings.

[“In the lower regions of the Desire World the whole body of each being may be seen, but in the highest regions only the head seems to remain. Raphael, who like many other people in the Middle Ages, was gifted with a so-called *second sight*, pictured that condition for us in his Sistine Madonna, now in the Dresden Art Gallery, where the Madonna and the Christ-child are represented as floating in a golden atmosphere and surrounded by a host of genie-heads: conditions which the occult investigator knows to be in harmony with the facts.”—*The Rosicrucian Mysteries*, p. 54]

This again is as literal a pictorial representation of facts concerning the inhabitants of that world as could be given, for during the process of purgation which takes place in the lower regions of the Desire World the lower parts of the body are actually disintegrated so that only the head, containing the intelligence of the man, remains

show.

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*The Sistine*

*The Marriage of*

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*Mysteries*, p. 54]

This again is as literal a pictorial representation of facts concerning the inhabitants of that world as could be given, for during the process of purgation which takes place in the lower regions of the Desire World the lower parts of the body are actually disintegrated so that only the head, containing the intelligence of the man, remains



Detail, The Sistine Madonna, showing the Pope's six fingers, symbolizing his clairvoyance.

when he enters the first heaven, a fact which has puzzled many who have happened to see the souls there. The wings of course have no reality outside the



Oil on panel, Raphael, 1504, Pinacoteca di Brera, Milan

*The Marriage of the Virgin (Il Sposalizio)*

picture, but were placed there to show ability to move swiftly, which is inherent in all beings in the invisible worlds. The Pope is represented as pointing to the Madonna and the Christ Child, and a close examination of the hand [at left] wherewith he points will show that it has six fingers. There is no historical evidence to show that the Pontiff actually had such a deformity, neither can that fact be an accident; the six fingers in the painting must therefore have been due to design on the part of the painter.

Planet Art



What its purpose was we shall learn by examination of the *Marriage of the Virgin*, where a similar anomaly may be noted. In that picture Mary and Joseph are represented together with the Christ Child under such conditions that it is evident they are just on the eve of departure for Egypt, and a Rabbi is in the act of joining them in wedlock. The left foot of Joseph [right] is the foremost object in the picture, and if we count we shall find it represented as having six toes. By the six fingers in the Pope's picture and the six toes of Joseph, Raphael wants to show us that both pos-



Detail, *Marriage of the Virgin*, showing six toes on Joseph's foot, indicating Initiate powers.

upon the so-called throne of Peter have had the spiritual sight in a greater or lesser degree. (End of first quote)

Raphael employed the same pictorial device for indicating the possession of spiritual sight in what was probably his first fresco painted in the Vatican, the monumental *Disputa* (*The Disputation on the Holy Sacrament*), commissioned by Pope Julius II, who is also depicted (at left and below) with a hand bearing six fingers.

#### THE PROBLEM OF LIFE†

Among all the vicissitudes of life, which vary in each individual's experience, there is one event which sooner or later comes to everyone—Death! No matter what our station in life: whether the life lived has been a laudable one or the reverse; whether great achievements have marked our path among men; whether health or sickness has been our lot; whether we have been famous and surrounded by a host of admiring friends or have wandered unknown through the years of our life; at some time there comes a moment when we stand alone before the portal of death and are forced to take the leap into the dark.

The thought of this leap and of what lies beyond must inevitably force itself upon every thinking person. In the years of youth and health, when the bark of our life sails upon seas of prosperity, when all appears beautiful and bright, we may put the thought behind us, but there will surely come a time in the life of every thinking person when the problem of life and death forces itself upon his consciousness and

refuses to be set aside. Neither will it help him to accept the ready-made solution of anyone else without thought and in blind belief, for this is a basic problem which everyone must solve for himself or herself in order to obtain satisfaction.

Upon the eastern edge of the Desert of Sahara there stands the world-famous Sphinx with its inscrutable face turned toward the East, ever greeting the Sun as its rising rays herald the newborn day. It was said in

† Text is from Heindel's *The Rosicrucian Mysteries*, pp. 16-18.

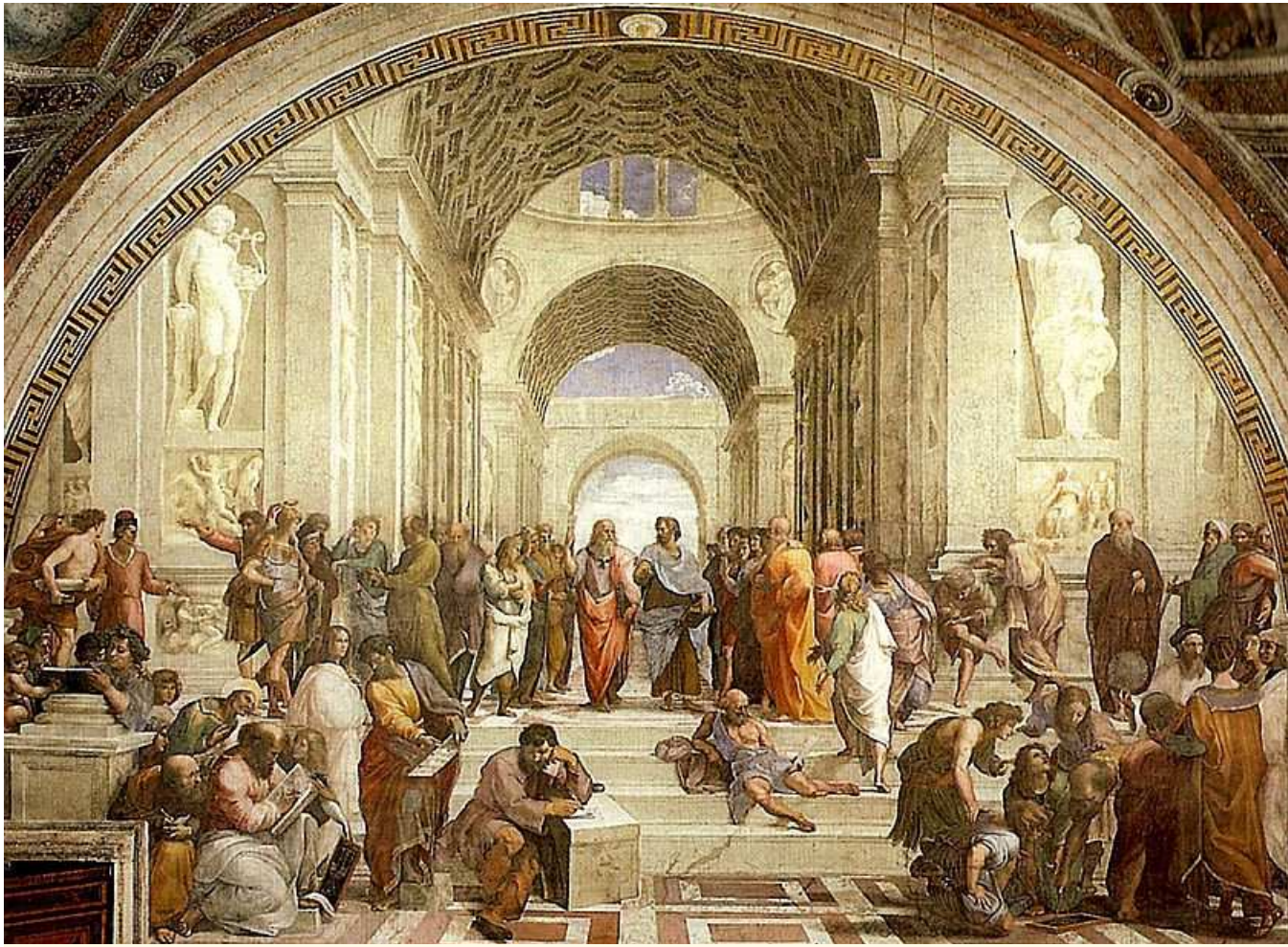


Fresco, detail, Raphael, *La Disputa*, Stanza della Segnatura, Vatican

*Speaking ex cathedra, Pope Julius II dictates canonical church doctrine which has been informed by spiritual vision.*

sessed a sixth sense such as is awakened by Initiation. By this subtle sense the foot of Joseph was guided in its flight to keep secure that sacred thing which had been entrusted to his care. To the other was given a sixth sense that he might not be a blind leader of the blind but might have the "seeing eye" required to point out the Way, the Truth, and the Life. And it is a fact, though not commonly known, that with one or two exceptions when political power was strong enough to corrupt the College of Cardinals, all who have sat





Planet Art

Fresco, Raphael, 1510, Stanza della Segnatura, Vatican

### **The School of Athens**

Raphael painted four frescoes in the library of Pope Julius II to show the four aspects of human culture—philosophy, theology, law, and poetry, all inspired by their ideal of the true, the good, or the beautiful. The truth is shown in two manifestations: revealed truth, in the theology of the **Dispute of the Holy Sacrament**, and rational truth in the philosophy of the **School of Athens**.

the Greek myth that it was the wont of this monster to ask a riddle of each traveler. She devoured those who could not answer, but when Oedipus solved the riddle she destroyed herself.

The riddle which she asked of men was the riddle of life and death, a query which is as relevant today as ever, and which each one must answer or be devoured in the jaws of death. But when once a person has found the solution to the problem, it will appear that in reality there is no death, that what appears so, is but a change from one state of *existence* to another. Thus, for the man who finds the true solution to the riddle of life, the sphinx of death has ceased to exist, and he can lift his voice in the triumphant cry, “O death, where is thy sting? O grave, where is thy victory?” Various theories of life have been advocated to solve this problem of

life. We may divide them into two classes, namely the *monistic theory*, which holds that all the facts of life can be explained by reference to this visible world wherein we live, and the *dualistic theory*, which refers part of the phenomenon of life to another world which is now invisible to us.

Raphael in his famous painting, *The School of Athens*, has most aptly pictured to us the attitude of these two schools of thought. We see upon that marvelous painting a Greek Court such as those wherein philosophers were once wont to congregate. Upon the various steps which lead into the building a large number of men are engaged in deep conversation, but in the center at the top of the steps stand two figures, supposedly of Plato and Aristotle, one pointing upwards, the other towards the earth, each looking the other in the face, mutely, but with



*Plato, the metaphysician, points to the sky (his Timaeus is held vertically); Aristotle, the "realist," directs his flat hand toward the earth (his Ethics is held in a horizontal position). In one simple gesture each illustrates the essence of his philosophy.*

deeply concentrated will; each seeking to convince the other that his attitude is right, for each bears the conviction in his heart. One holds that he is of the earth earthy, that he has come from the dust and that thereto he will return, the other firmly advocates the position that there is a higher something which has always existed and will continue regardless of whether the body wherein it now dwells holds together or not.

The question who is right is still an open one with the majority of mankind. Millions of tons of paper and printer's ink have been used in futile attempts to settle it by argument, but it will always remain, open to all who have not solved the riddle themselves, for it is a basic problem, a part of the life experience of every human being to settle that question, and therefore no one can give us the solution ready-made for our acceptance. All that can be done by those who have really solved the problem, is to show to others the line along which they have found the solution, and thus direct the inquirer how he also, by his own efforts, may arrive at a conclusion. □

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### *Animal vs Human “Intelligence”*

**I**N AN ARTICLE ENTITLED “Can Animals think?” *Time Magazine* (9/06/99) quoted an excerpt from Eugene Linden’s book *Parrot’s Lament* (Dutton), in which the author describes how animals demonstrate aspects of intelligence that enable them to escape from, cheat, and outfox humans.

For instance, Fu Manchu, an orangutan in the Omaha Zoo, climbed down some air-vent louvers into a dry moat where, by brute force, he pulled back a furnace door far enough to slide a wire into the gap, slip a latch, and pop the door open. To avoid detection, he shaped the wire like a tooth brace and fit it between his lip and gum, ready to use for his next zoological gambit. A female chimp named Washoe learned more than 130 words by sign language.

The foregoing feats might not be too surprising if one is in possession of the occult knowledge that the anthropoids are actually laggard members of the human life wave who inhabit bodies that have degenerated from the animal-like forms today’s humanity used in Lemuria. The ape’s prowess is thus actually regressive rather than progressive.

Most animals belong to a later life wave and thus, as spirits, are truly the younger brother of humanity. Yet they display remarkable abilities which would seem to involve cognitive powers. While esoteric science recognizes that the higher animals do possess consciousness (because they have desire bodies), they lack both the individualized mind and Ego that enable self-consciousness.

A bee may be brainless, but its actions are far from unintelligent. When scientists fooled bee

scouts by taking them to flowers in a boat in the middle of a lake, few bees flew out over the water after the scouts performed their direction-encoded dance.

And what actuates the migration of birds and enables many species to return to the same haunt of previous years after having flown over thousands of miles?

While animals cannot think, they behave as if they were directed by thought. In their case, however, the “thoughts” come from their Group Spirit, which is directing, from the Desire World, the species under its charge.

As the human mind and will can control the movements of its physical body, so the archangelic Group Spirit transmits impulses to its “members” whose actions material scientists attribute to “instinct” or memory in the blood.

In fact, for that very reason, animals may often demonstrate more “intelligence” than humans, causing the beaver to excel in feats of structural engineering and the honey bee to fashion its hexagonally-shaped honey reservoirs with wonderful precision.

Humans must think and choose for themselves. They are not as open to the cosmic wisdom that informs the animal world.

The universal Spirit has become individualized as an indwelling Ego, and the light of wisdom is obscured, due to the dulling effect of matter. But when, through trial and error, logic, and intuition, we have “found the light,” wisdom will shine forth in human action and far surpass the wisdom expressed by the animal Group Spirit. □

### *Metaphysical Healing of the Physical*

**T**HE NAME OF LOUISE HAY may be familiar to some of the *Rays* readers. She has been a Science of Mind minister since 1981. She has written over twenty books on healing and positive living. Perhaps her best known book is *Heal Your Body: The Mental Causes of Physical Illness and the Metaphysical Way to Overcome Them* (Hay House, Inc., Carlsbad, CA 92018).

By “metaphysical” Ms. Hay means “mental.” Her approach to healing is direct and simple—some might say simplistic. But what she propounds is the product of first-hand experience, both as a recovered self-“treated” cancer patient and as a therapist who has assisted thousands of people in discovering and actualizing the full potential of their own creative powers for personal growth and self-healing.

The book’s dedication (to her clients, friends, teachers, and “the Divine Infinite Intelligence for channeling through me that which others need to hear”) gives the basis for her observations and healing prescriptions: “I have long believed the following: ‘Everything I need comes to me.’ ‘All is well in my life.’” Some readers might take exception to one or both of these statements. Put bluntly, they are but metaphysical whistling in the dark. In fact, these affirmations are grounded in both biblical and esoteric tradition.

The question that must follow is, if these statements are true, how can we explain our perception of personal ignorance, lack, sickness and suffering? In so many words, Hay would say, “As a man thinks in his heart, so is he.” We think ourselves to where and what we are. In her own case, she had held on to deep and unacknowledged resentments

for being raped when she was five and for being a battered child. In her adult life she was diagnosed with vaginal cancer. If she wanted healing, Hay intuitively knew that a “lot of forgiveness work was in order.” So was its physical counterpart—detoxification. Six months after intensive “metaphysical” work on herself, a lab report confirmed what she already knew: “I no longer had any form of cancer.”

Hay had empirical warrant for generalizing from her personal recovery: “I KNOW if they [others] are WILLING to do the mental work of releasing and forgiving, almost anything can be healed.” The word “incurable” is for Hays a misnomer. Conventionally interpreted, it describes a hopeless condition, in some cases tantamount to a death sentence. For Hays it “really only means that the particular condition cannot be cured by ‘outer’ methods and that we must GO WITHIN to effect the healing.”

We can assent to this assertion with two important qualifications. A person must be capable of both willing and thinking; which means that young people—perhaps from infancy to middle adolescence, are not likely to avail themselves of this healing recourse. Also, persons who are mentally deficient or indolent, or who have no understanding of or faith in their own God-conferred healing powers, are likewise unable to initiate inner changes.

The second point we would make is that although we may be able to (actually, must) heal ourselves, it will be in God’s time, not ours. The metaphysical cause of our illness may be annulled or liquidated, but the somatic effects might not be realized in *this* life.

When do we begin healing? “Right here and now.” Where do we begin? “In our own minds.” As a brief chapter title in the book puts it: “Power is in the Present Moment.” It does not matter how long we have had negative patterns, we can begin to make a change today. A dynamic with which we are familiar is invoked by Hay: “We have learned that for every effect in our lives, there is a thought pattern that precedes and maintains it. Our consistent thinking pattern creates our experiences. Therefore, by changing our thinking patterns, we can change our experience. What a joy it was when I first discovered the words *metaphysical causation*.”

Students of Rosicrucian Fellowship teachings will view health and healing through an even wider lens, to include multiple lives. Therefore, some illnesses are the result of a prior life’s thinking, while present negative thinking may not manifest in impaired function or illness until a later embodiment. For all that, the principle is the same: thought is the architect of matter. For all the cruelty, suffering, and apparent injustice we see in the world, there are no mistakes.

Hay implies an ordering Omni-Intelligence, without naming or personalizing It. And she posits the invincible power of love, again without citing *Who* Love is. But the results are the same: “I have learned that for every condition in our lives, there is a NEED FOR IT. Otherwise, we would not have it.” Here is a liberating thought. Furthermore, the condition is but the symptom of a mental cause, which must be addressed and undone if the symptom is to permanently disappear. So we do not try to get rid of the symptom—the cancer, the fever, the stiff neck. That is “like cutting down the weed instead of getting the root out.”

For Hay the “roots” that cause the most diseases in the body are criticism, anger, resentment, and guilt. And let us not wait until our body is mortally challenged before we attempt to release negative thinking patterns, which at first may seem innocuous or merely annoying.

For instance, the probable cause of arthritis is given as feeling unloved, criticism, and resentment. The new thought pattern is “I am love. I now choose to love and approve of myself. I see others with love.”

Gout’s probable cause is “the need to dominate, impatience, anger.” Its corrective thought is “I am safe and secure. I am at peace with myself and with others.” For Hay tumors show that one is “nursing old hurts and shocks. Building remorse.” The remedy is the mental disposition characterized by the affirmation “I lovingly release the past and turn my attention to this new day. All is well.”

It is clear that rigorous honesty and fearless openness to chronic (often subconscious) thought patterns are requisite for embarking on effective mental healing.

A suggestive addendum to Hay’s book shows the human spinal column, each of whose vertebra is correlated with a body area or structure and a specific array of problems associated with it, including their probable emotional and mental causes. For instance, the second thoracic vertebra is related to heart problems and their “metaphysical” antecedents, particularly impatience, anger, and pride.

Hay proposes a 4-step approach for using her chart of correlations:

1) Look up the mental cause [of your physical problem]. See if this could be true for you. If not, sit quietly and ask yourself, “What could be the thoughts in me that created this?”

2) Repeat to yourself (aloud if you can), “I am willing to release the pattern in my conscious that has created this condition.”

3) Repeat the new thought pattern to yourself several times.

4) Assume that you are already in the process of healing—and whenever you think of the condition, repeat the steps.

Hay ends her book with a meditation entitled “Loving Treatment,” from which we quote two sentences: “DEEP AT THE CENTER OF MY BEING, there is an infinite well of love. I now allow this love to flow to the surface. It fills my heart, my body, my mind, my consciousness, my very being, and radiates out from me in all directions and returns to me multiplied. I am a beloved Child of the universe and the universe lovingly takes care of me now and forever more. And so it is. I love you.” □

—C.W.

### *Heal Thyself*

**T**O UNDERSTAND the nature of disease certain fundamental truths have to be acknowledged.† The first of these is that man has a Soul which is his real Self, a Divine, Mighty Being, a Son of the Creator of all things, of which the body, although the earthly temple of that Soul, is but the minutest reflection: that our Soul, our Divinity Who resides in and around us, lays down for us our lives as He wishes them to be ordered and, so far as we will allow, ever guides, protects and encourages us, watchful and beneficent to lead us always for our utmost advantage: that He, our Higher Self, being a spark of the Almighty, is thereby invincible and immortal.

The second principle is that we, as we know ourselves in this world, are personalities down here for the purpose of gaining all the knowledge and experience which can be obtained through earthly existence, of developing virtues which we lack and of wiping out all that is wrong within us, thus advancing towards the perfection of our natures. The Soul knows what environment and what circumstances will best enable us to do this, and hence He places us in that branch of life most suited for that object.

Thirdly, we must realize that the short passage on this earth, which we know as life, is but a moment in the course of our evolution, as one day at school is to a life, and although we can for the present only see and comprehend that one day, our

† This article is from Dr. Edward Bach's book *Heal Thyself*, published by The C.W. Daniel Company, Ltd., 1 Church Path, Saffron Walden, Essex, England. Reprinted with permission.



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*While we live in sea of physical and supersensible energies, our ability to specialize them and to maintain health requires that we think and act in harmony with spiritual principles.*

intuition tells us that birth was infinitely far from our beginning and death infinitely far from our ending. Our Souls, which are really we, are immortal, and the bodies of which we are conscious are temporary, merely as horses we ride to go [on] a journey, or instruments we use to do a piece of work.

Then follows a fourth great principle, that so long as our Souls and personalities are in harmony, all is joy and peace, happiness and health. It is when our personalities are led astray from the path laid down by the Soul, either by our own worldly desires or by the persuasion of others, that a conflict arises. This conflict is the root cause of disease and unhappiness. No matter what our work in the world—bootblack or monarch, landlord or peasant, rich or poor, so long as we do that particular work according to the dictates of the Soul, all is well; and we can further rest assured that in whatever station of life we are placed, princely or lowly, it contains the lessons and experiences necessary at the moment for our evolution, and gives us the best advantage for the development of ourselves.

The next great principle is the understanding of

the Unity of all things: that the Creator of all things is Love, and that everything of which we are conscious is in all its infinite number of forms a manifestation of that Love, whether it be a planet or a pebble, a star or a dewdrop, man or the lowliest form of life. It may be possible to get a glimpse of this conception by thinking of our Creator as a great blazing sun of beneficence and love and from the center an infinite number of beams radiate in every direction, and that we and all of which we are conscious are particles at the end of those beams, sent out to gain experience and knowledge, but ultimately to return to the great center. And though to us each ray may appear separate and distinct, it is in reality part of the great central Sun. Separation is impossible, for as soon as a beam of light is cut off from its source it ceases to exist. Thus we may comprehend a little of the impossibility of separateness, as although each ray may have its individuality, it is nevertheless part of the great central creative power. Thus any action against ourselves or against another affects the whole, because by causing imperfection in a part it reflects on the whole, every particle of which must ultimately become perfect.

So we see there are two great possible fundamental errors: dissociation between our Souls and our personalities, and cruelty or wrong to others, for this is a sin against Unity. Either of these brings conflict, which leads to disease. An understanding of where we are making an error (which is so often not realized by us) and an earnest endeavor to correct the fault will lead not only to a life of joy and peace, but also to health.

Disease is in itself beneficent, and has for its object the bringing back of the personality to the Divine will of the Soul; and thus we can see that it is both preventable and avoidable, since if we could only realize for ourselves the mistakes we are making and correct these by spiritual and mental means, there could be no need for the severe lessons of suffering. Every opportunity is given us by the Divine Power to mend our ways before, as a last resort, pain and suffering have to be applied. It may not be the errors of this life, this day at school, which we are combating; and although we in our physical minds may not be

conscious of the reason of our suffering, which may to us appear cruel and without reason, yet our Souls (which are ourselves) know the full purpose and are guiding us to our best advantage. Nevertheless, understanding and correction of our errors would shorten our illness and bring us back to health. Knowledge of the Soul's purpose and acquiescence in that knowledge means the relief of earthly suffering and distress, and leaves us free to develop our evolution in joy and happiness.

There are two great errors: first, to fail to honor and obey the dictates of our Soul, and second, to act against Unity. On account of the former, be ever reluctant to judge others, because what is right for one is wrong for another. The merchant, whose work it is to build up a big trade not only to his own advantage but also to that of all those whom he may employ, thereby gaining knowledge of efficiency and control and developing the virtues associated with each, must of necessity use different qualities and different virtues from those of a nurse, sacrificing her life in the care of the sick; and yet both, if obeying the dictates of their Souls, are rightly learning those qualities necessary for their evolution. It is obeying the commands of our Soul, our Higher Self, which we learn through conscience, instinct and intuition, that matters.

Thus we see that by its very principles and in its very essence, disease is both preventable and curable, and it is the work of spiritual healers and physicians to give, in addition to material remedies, the knowledge to the suffering of the error of their lives, and of the manner in which these errors can be eradicated, and so to lead the sick back to health and joy.

What we know as disease is the terminal stage of a much deeper disorder, and to ensure complete success in treatment it is obvious that dealing with the final result alone will not be wholly effective unless the basic cause is also removed. There is one primary error which man can make, and that is action against Unity; this originates in self-love. So also we may say that there is but one primary affliction—discomfort, or disease. And as action against Unity may be divided into various types, so



also may disease—the result of these actions—be separated into main groups corresponding to their causes. The very nature of an illness will be a useful guide to assist in discovering the type of action which is being taken against the Divine Law of Love and Unity.

If we have in our nature sufficient love of all things, then we can do no harm; because that love would stay our hand at any action, our mind at any thought which might hurt another. But we have not yet reached that state of perfection; if we had, there would be no need for our existence here. But all of us are seeking and advancing towards that state, and those of us who suffer in mind or body are by this very suffering being led towards that ideal condition; and if we will but read it aright, we may not only hasten our steps towards that goal, but also save ourselves illness and distress. From the moment the lesson is understood and the error eliminated, there is no longer need for the correction, because we must remember that suffering is in itself beneficent, in that it points out to us when we are taking wrong paths and hastens our evolution to its glorious perfection.

The real primary diseases of man are such defects as pride, cruelty, hate, self-love, ignorance, instability and greed; and each of these, if considered, will be found to be adverse to Unity. Such defects as these are the real diseases (using the word in the modern sense), and it is a continuation and persistence in such defects, after we have reached that stage of development when we know them to be wrong, which precipitates in the body the injurious results which we know as illness.

Pride is due, firstly, to lack of recognition of the smallness of the personality and its utter dependence on the Soul, and that all the successes it may have are not of itself but are blessings bestowed by the Divinity within; secondly, the loss of the sense of proportion, of the minuteness of one amidst the scheme of Creation. As Pride invariably refuses to bend with humility and resignation to the Will of the Great Creator, it commits actions contrary to that Will. Cruelty is a denial of the unity of all and a failure to understand that any action adverse to another is in opposition to the whole, and hence an action against Unity. No man would practice its



Oil on panel, 1507, Albrecht Durer, Museo del Prado, Madrid

#### *Adam and Eve*

*Suffering, the result of ignorance and error, “is in itself beneficent, in that it points out to us when we are taking wrong paths and hastens our evolution to its glorious perfection.”*

injurious effects against those near and dear to him, and by the law of Unity we have to grow until we understand that everyone, as being part of a whole, must become near and dear to us, until even those who persecute us call up only feelings of love and sympathy.

Hate is the opposite of Love, the reverse of the Law of Creation. It is contrary to the whole Divine scheme and is a denial of the Creator; it leads only to such actions and thoughts which are adverse to Unity and the opposite of those which would be dictated by Love.

Self-love again is a denial of Unity and the duty we owe to our brother men by putting the interests of ourselves before the good of humanity and the care and protection of those immediately around us.

Ignorance is the failure to learn, the refusal to see Truth when the opportunity is offered, and leads to many wrong acts such as can only exist in

darkness and are not possible when the light of Truth and Knowledge is around us.

Instability, indecision and weakness of purpose result when the personality refuses to be ruled by the Higher Self, and lead us to betray others through our weakness. Such a condition would not be possible had we within us the knowledge of the Unconquerable Invincible Divinity, which is in reality ourselves.

Greed leads to a desire for power. It is a denial of the freedom and individuality of every soul. Instead of recognizing that every one of us is down here to develop freely upon his own lines according to the dictates of the soul alone, to increase his individuality, and to work free and unhampered, the personality with greed desires to dictate, mould and command, usurping the power of the Creator.

Such are examples of real disease, the origin and basis of all our suffering and distress. Each of such defects, if persisted in against the voice of the Higher Self, will produce a conflict which must of necessity be reflected in the physical body, producing its own specific type of malady. We can now see how any type of illness from which we may suffer will guide us to the discovery of the fault which lies behind our affliction. For example, Pride, which is arrogance and rigidity of mind, will give rise to those diseases which produce rigidity and stiffness of the body. Pain is the result of cruelty, whereby the patient learns through personal suffering not to inflict it upon others, either from a physical or from a mental standpoint. The penalties of Hate are loneliness, violent uncontrollable temper, mental nerve storms and conditions of hysteria. The diseases of introspection—neurosis, neurasthenia and similar conditions—which rob life of so much enjoyment, are caused by excessive Self-love. Ignorance and lack of wisdom bring their own difficulties in everyday life, and in addition, should there be a persistence in refusing to see truth when the opportunity has been given, short-sightedness and impairment of vision and hearing are the natural consequences. Instability of mind must lead to the same quality in the body with those various disorders which affect movement and coordination.

Truth is within ourselves; it takes no rise  
From outward things, whate'er you may believe.  
There is an inmost center in us all,  
Where truth abides in fullness; and around,  
Wall upon wall, the gross flesh hems it in,  
This perfect, clear perception—which is truth.  
A baffling and perverting carnal mesh  
Binds it, and makes all error: and, to know,  
Rather consists in opening out a way  
Whence the imprisoned splendor may escape,  
Than in effecting entry for a light  
Supposed to be without.

—Robert Browning  
from *Paracelsus*

The result of greed and domination of others is such diseases as will render the sufferer a slave to his own body, with desires and ambitions curbed by the malady.

Moreover, the very part of the body affected is no accident, but is in accordance with the law of cause and effect, and again will be a guide to help us. For example, the heart, the fountain of life and hence of love, is attacked when especially the love side of the nature towards humanity is not developed or is wrongly used; a hand affected denotes failure or wrong in action; the brain being the center of control, if afflicted, indicates lack of control in the personality. Such must follow as the law lays down. We are all ready to admit the many results which may follow a fit of violent temper, the shock of sudden bad news; if trivial affairs can thus affect the body, how much more serious and deep-rooted must be a prolonged conflict between soul and body. Can we wonder that the result gives rise to such grievous complaints as the diseases amongst us today?

But yet there is no cause for depression. The prevention and cure of disease can be found by discovering the wrong within ourselves and eradicating this fault by the earnest development of the virtue which will destroy it; not by fighting the wrong, but by bringing in such a flood of its opposing virtue that it will be swept from our natures. □

# HEALING

## *Music, the*

**T**O THE AWE-INSPIRING verses with which St. John opens his Gospel must we turn if we would seek the foundation that makes the work of musical therapy possible: "In the beginning was the Word." No ordinary, casually spoken word was this, but one so sublime, so mighty, that the whole of infinite space gave joyous, eager response and was stirred into life. Thus did Cosmos begin to emerge from Chaos; thus, countless ages past, was begun that which is marvelous beyond all man's comprehension—our universe. By it innumerable stars are governed; by it is ordered the majestic sweep of the planets about the Sun; by it everything in creation is made. It is the source of all life, and to it we owe our being.

Long ago Pythagoras spoke of "the music of the spheres," saying it was an actual fact, as each planet sings its own sublime note. To each one he assigned one note of the scale and compared the distances between them to tones and semi-tones, the whole forming the seven notes of the scale. The entire scheme of evolution of our solar system can be related to the seven and one-third octaves of the keyboard of the piano, even that one-third being of vital significance.

By the singing wonder of those celestial tones is built the archetype of each human body. When it begins a new life cycle, the Ego descends from the Third Heaven into the Region of Concrete Thought where the music of the spheres sets the seed atoms of its future vehicles into vibration. The tones of this music form vibratory lines of force which later attract and arrange physical particles in a manner



## *Divine Healer*

similar to that by which grains of sand on a glass plate form geometrical patterns when a bow is drawn across the plate's edge. All the planets assist in this work of building the archetype, but the one which vibrates in particular harmony with the keynote of the physical seed atom becomes the life ruler, and the tones of each of the other planets are modified by the Father Star. During the period of construction of the archetype not all tones given forth by the planets as they form varying aspects can be used by the seed atom, but only those to which the previous work of the Ego has enabled it to respond. Thus each person's keynote is individual.

Hence we see why music, the highest of the arts, has such power for healing. □

—Dorothy B. Cameron

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

September.....7—15—21—28  
 October.....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.

## King Thrushbeard

**I**N A DISTANT KINGDOM, years ago, there lived a king with an arrogant and haughty daughter. When it came time for the princess to marry, the king held a banquet to which he invited many eligible young princes. The princess scorned them all, especially one she named King Thrushbeard, for his pointed beard reminded her of the beak of a thrush.

Soon after, the king lost his patience with his daughter. A beggar was passing the castle and, in a fit of temper, the king gave the princess to him as his wife. The princess screamed and cried, but to no avail. The beggar grasped her firmly by the hand and took her home with him. On the way, they passed a fine city. "Whose city is this?" asked the princess. "It is King Thrushbeard's, and might have been yours," said the beggar, and the princess dropped a tear. Later they passed a fine forest. "Whose forest is this?" asked the princess. "It is King Thrushbeard's, and might have been yours," replied the beggar, and the princess dropped a tear. Finally they came to a dreadful little hovel. "Whose wretched hovel is this?" asked the princess. "It is mine, and you will live in it with me," said the beggar, pushing her inside.

Life was hard for the princess. Not only did she have to do all the household tasks, but because of their great poverty, she also had to try to make some extra money. Her fingers were too delicate to weave baskets. She had not the skill to make pottery. So the beggar got her a position as kitchen maid at the castle, where she had to do all the dirty work. Occasionally scraps from the table were tossed her way. These she would store in little iron



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*The Beggar leads the Princess to his hovel*

pots which she hid in her dress and took home to feed herself and her beggar husband. This was the only way the two of them were able to survive. One day, as she was about to return to her hovel at the end of the day's work, she heard the sound of music and laughter coming from the great hall of the castle. Quietly she crept upstairs to see what was happening. A great feast was being given to celebrate the marriage of the eldest princess. The hall was bright, and filled with nobles in rich silks, gleaming gold and flashing jewels. Hiding behind a curtain, the princess watched and wept, thinking of how her proud nature had brought her to such a sad state.

Suddenly a prince, who seemed to the princess

the most handsome man she had ever seen, noticed her hiding behind the curtain. He went to her, and told her that he wanted to dance with her. Great was the princess's embarrassment when she saw that he was none other than King Thrushbeard! But he did not seem to recognize her. As she danced with him, the iron pots fell from her ragged dress and clanged against the floor, spilling food all over. Everyone laughed at her. The princess wept with humiliation, and tried to run away. But the guards caught her as she ran down the stairs, and brought her back to King Thrushbeard.

"Do not be afraid," he told her, "for I and the beggar whom you married are the same person. Out of love for you I put on the disguise to teach you humility. You have learned your lesson." The weeping princess sobbed, "I am unworthy to be your wife." But King Thrushbeard kissed her, dried her tears, and the two lived in great happiness. □

## The Lady and the Lion

**O**NCE UPON A TIME there was a father who had three daughters. One day, before he went on a trip, he asked them what presents they wanted him to bring back. The two elder daughters wanted jewelry, which was simple enough for the father to get. But the youngest wanted a singing, soaring lark. Before his return, the father had bought the jewelry, but he had not found a lark. As he was passing through a dark forest, he spied one in a tree, climbed up and caught it. At that very moment a lion, howling with rage, came bounding out. "How dare you take my lark," he roared. "Prepare to die!" The man begged to be spared and the lion let him go, on the condition that his youngest daughter be given to him.

When the man returned home, there was great wailing as he told his story. But the youngest daughter did not fear, and went alone into the forest. There she was met by the lion, who took her to his castle, where other lions dwelt. He was a prince under a spell, and took his human form at night, as did his companions. The lion and the maid fell in love, and lived happily together.

One day the lion told the maid that her eldest sis-

ter was about to be married, and gave her permission to visit home if she so wanted. The maid refused, unless the lion would come with her. He told her that he dared not, for were a single ray of light to touch him, he would turn into a dove and be forced to fly about the world for seven years. The maid promised she would protect him from the light.

The lion went to the wedding feast, but, as fate would have it, even though the maid tried to shield him from the light, a beam touched him. He turned into a dove and flew away. For seven years the maid endured great hardship trying to find him. Then she found that, human again, he had married an evil princess, who had taken his memory from him. She went to the princess, who envied the maid's gown, which had been given to her by the sun during her wanderings. The princess asked the maid if she would sell it. The maid said she would give it only if she were allowed to enter the prince's room that night. The bargain was struck, but the princess put a drug in his drink. When the maid entered the prince's room, she was unable to rouse him.

The next day the maid showed the princess three eggs which the moon had given her during her wanderings. She broke them open and out ran three golden chicks. The princess wanted them, and the maid gave them on the condition that she again be allowed into the prince's room. But that night the prince did not drink the drug, so when the maid was let into his chamber, he recognized her and told her how he had been enslaved by the princess.

Now the princess's father was a powerful sorcerer, so the prince and the maid quietly slipped away from the palace. They mounted a griffin which bore them over the Red Sea. When the beast became tired, the maid dropped a nut the night wind had given her. At once a tall nut tree grew from the water, and the griffin was able to rest in its branches for the night. In the morning he returned the prince and the maid home safely, and they lived in peace and contentment for the rest of their lives. □

*The foregoing two tales by the Brothers Grimm were adapted by James Spero.*

