

# Rays from the Rose Cross



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

*September/October 2001—\$5.00*

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THE WILL AND CHRIST-CENTERED MEDITATIONS  
THE KEYS TO THE KINGDOM—THE PITUITARY BODY  
ASTROLOGY AND POLARITY THERAPY  
JOHFRA AND THE SIGNS OF THE ZODIAC—LIBRA AND SCORPIO

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A CHRISTIAN ESOTERIC MAGAZINE



## A PURE MIND AND A SIMPLE INTENTION

With two wings a man is lifted up above earthly things; that is, with simplicity and purity.

Simplicity must be in the intention, purity in the affection.

Simplicity aims at God, purity takes hold of Him and tastes Him.

No good action will hinder thee if thou be free from inordinate affections.

If thou intend and seek nothing but the will of God and the profit of thy neighbor thou shalt enjoy interior liberty.

If thy heart were right, then every creature would be to thee a mirror of life and a book of holy doctrine.

There is no creature so little and contemptible as not to manifest the goodness of God.

If thou wert good and pure within, then wouldst thou discern all things without impediment and understand them rightly.

A pure heart penetrates heaven and hell.

According as everyone is interiorly so he judgeth exteriorly.

If there be joy in the world, certainly the man whose heart is pure enjoys it.

And if there be anywhere tribulation and anguish, an evil conscience feels the most of it.  
(Rom 2:9)

As iron put into the fire loses the rust and becomes all glowing, so a man that turns himself wholly to God puts off his sluggishness and is changed into a new man.

When a man begins to grow lukewarm he is afraid of a little labor and willingly takes external comfort.

But when he begins perfectly to overcome himself and to walk manfully in the way of God, then he makes less account of those things, which before he considered burdensome to him.



—Thomas à Kempis, *Imitation of Christ*

# Rays from the Rose Cross

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

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## FEATURE

### *The Password*



Detail, tapestry, designed by Burne-Jones and carried out by William Morris. Birmingham City Museums and Art Gallery

*The Quest for the Holy Grail*

A Neophyte approached the temple door,  
And wondered at the portal open wide.  
No guard behind, no watcher stood before.  
Yet few passed in, though very many tried.

“No doubt,” he mused “they lack ‘the word’  
who fail.

But those who know it need have no fear.  
Its potent power is certain to prevail.”  
And confident in this he then drew near.

He gave the password *Service*, and essayed  
To cross the sacred threshold. But alas  
A subtle force repelled him and, dismayed,  
He realized his impotence to pass.

Chagrined, he sought the wisest of the sages,  
Whose dwelling is the boundless depth within.  
There lies concealed the wisdom of the ages,  
And all of this may steadfast courage win.

That rugged path *Experience* he traveled.  
The shining ONE he reached in course of time.  
And then the mystic problem was unraveled,  
In presence of the HIGHER SELF sublime.

By those who merely know ‘the word’ and give it  
The lesson of its potency is missed.  
For those who by persistent effort *live it*  
No barriers of any kind exist.

—W. T. Carson

### *Faith Swallowed up in Knowledge*

**A**S STUDENTS of the Rosicrucian Teachings, we have an impelling need to know. We seek truth wherever it may be found. We have knocked on many doors. We have knocked our heads on many walls. And we are not to be deterred. Scripture assures us that if we seek we shall find. Scripture is right. We have found a perspective on life that brings clarity and order to the cosmos. Our seeking mind has found that which is commensurate with its capacity to know, which satisfies its wide-ranging and incisive probing. This finding is embodied in what we call the Western Wisdom Teachings, which is a cosmogenesis and an anthropogenesis, an occult anatomy and an occult geology. In fact, this wisdom has virtually unlimited content. Fortunately, this content is self-organizing, for Creation is the work of the Creator. It is shot through and through with His divine intelligence. It has unitary coherence.

Prior to encountering the Rosicrucian Teachings, most of us studied traditional philosophies and orthodox religions. Nor did we confine our search to Christianity. Some of us found merit in the Cabbala. Some of us first met the concepts of rebirth and the law of consequence in Hindu writings, referred to as reincarnation and karma. In fact, Max Heindel followed this path. Yet something was still missing, something fundamental. And, in time, we found what other philosophical and religious systems lack, and we call that body of knowledge Christian esotericism, as formulated by the Rosicrucian Order, conveyed to its authorized messenger, Max Heindel, and disseminated through that Order's preparatory school, the Rosicrucian Fellowship. The heart of this esotericism is the Being of the Christ, the Solar Logos who lived in a human body, as a human, so that,

we, clothed in the mind of Christ, and abiding in His love, may accomplish our heavenly Father's will for us and become self-conscious co-creators in the Kingdom of His Son.

The Rosicrucian teachings present a science of initiation. They orient us toward and prepare us for self-conscious entry into those worlds we first study from afar and know second-hand. We listen to our heart as it receives unerring promptings, intuitions from the world of life spirit. We also appeal to our inner tribunal to determine the truth and merit of any statement or issue. Increasingly, this tribunal becomes our certain authority, and reliance on its verdict becomes a sure basis for our freedom and enlightened action.

We regard loving service as the best opportunity to be closer to our Creator, to live in the light of the spirit. We find that in giving we get; in teaching, we learn; in the difficulties endured for others, blessings are rained down upon us. We find that when our insistent, persistent intellect is challenged to its limit and gratified with real answers—truths that bring cosmos to chaos, and light to darkness—then our heart burgeons with gratitude for the plan God has given us out of His unfathomable love.

The heart of our mind radiates the light of understanding, which is inclusive, which joins all in the divine act of cognition. Max Heindel describes logic as our safest guide in all worlds. The ultimate goal of logic is to know and experience Christ as the Logos, the all-sourcing Word, Who conceives and establishes all form, be it physical or metaphysical. The Logos abides in the heart of the Father as divine Love. Love joined with knowledge is Christian wisdom. The purpose of the Rosicrucian philosophy is to promote this union in the student's soul. This is our vocation, our calling—to grow in grace and truth. □

### *The Will and Christ-Centered Meditations*

**WE NOW TURN** to the training of the will. This has special importance for our time. In the will the ego works itself out. A strong will is a powerful protection against life which presses upon us from without, against weakness of the nerves within. The more life threatens us from without, so much the more powerfully must we learn to work from within. That is the help.

But now many things are in conspiracy to snatch away from man his will, which ought to be developing, especially in our time. On the one side, man's will is methodically mechanized in the great business enterprises. Apart from a few who stand at the head, men have but little room for the play of their own wills. On the other hand the will is systematically practiced upon by suggestion through the great unions and parties. The individual gives up his own view and his own will because he cannot hope to attain anything without these great unions, and limits himself to the choice between the different parties and groups. In these two dangers we again see the Ahrimanic and the Luciferic principles working devastatingly upon humanity.

On the other hand a time in which the will is present in a human-superman way in huge agglomerations is particularly suited to increase the will in the individual. He need only make the earnest resolve to undertake the struggle against the unspirituality of his time.

It is just in respect of the will that it is important

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*This is the 13th in a series of articles taken from Friedrich Rittelmeyer's Meditation, Guidance of the Inner Life, published by Floris Books, Edinburgh. Reprinted with permission.*

to see exactly how far wills can be trained. In the Act of Consecration of Man it says: "To Thee, Divine Ground of the world—I turn my willing! May the power of this willing spring from feeling that unites itself with Christ, Who liveth in Thy life ...." It is in accordance with all the researches of modern psychology that only by way of the feeling can the will be called forth. One cannot simply pump will out of man. But one can, to continue the metaphor, let it rain until the kingdom of the earth overflows with springs. Thus have great agitators worked only upon feeling, and under certain circumstances have stopped and put on the brake when feeling is about to pass over into will—so that the will may break forth itself out of man so much the more elementally. An example is the famous speech of Anthony in Shakespeare's Julius Caesar.

It is to be expected that by our training of the feeling, the will of man will also be educated, and not only a purer will but a stronger will. But much remains to be said, especially in this connection. To anticipate, the will is trained by great aims, by great examples, by great hindrances.

Rudolf Steiner has often spoken of the Manichees. He described them as men who saw the real meaning of Christianity to be a sublime fight of light against darkness. They anticipated what only a later age would bring to completed development. Even as far as into the powers of a holy magic, they felt themselves to be the helpers of Christ against the might of the opponent of the Divine. They went straight against evil that they might wring from it the good, that they might transform evil itself into good. This divine alchemy was their Christianity. He who receives into

himself these impulses sees upon the horizon of the future a Christianity arising, in comparison with which our present-day Christianity seems little and narrow. Not redemption from evil, but redemption of evil. Not changing men from evil to good, but changing evil itself into good.

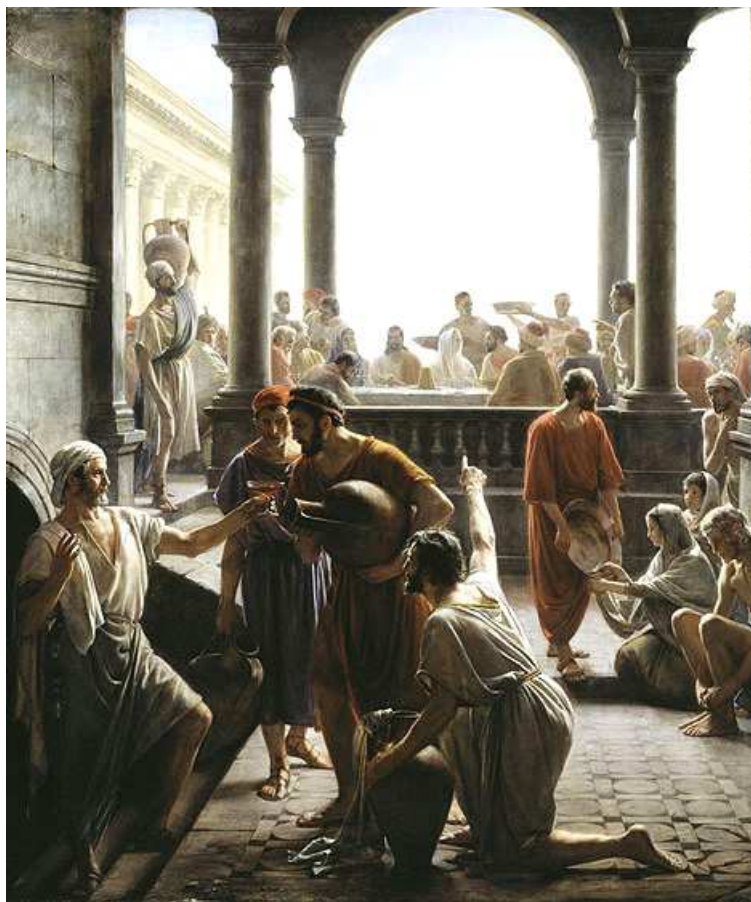
A beginning of such a Christianity must be made in our time. This is revealed clearly to us, if we do not otherwise see it, by the secondary occult phenomena of our times. There are in America “metaphysical high schools,” where Indian Yogis apply the old oriental wisdom about the schooling of the will to the preparation of men for activity in business. As the materialism of the West becomes dangerous when, as in Bolshevism, it is taken up by the forces of the East, which have quite different purposes, so the spiritualism of the East becomes thoroughly dangerous when it is taken up by the tendencies of western life, which are directed to the exploitation of the earth....[W]e must develop towards the earth a new frame of mind which raises the West out of the dust. And we have to gain a new spiritual knowledge that surpasses that of the East. It cannot be doubted that a higher training of the will also belongs to our task.

All this is indeed the real sense of the Christianity which is now nearing us. This Christianity does not end with Heaven, but goes with Heaven back to earth. It works upon the earth, but with the forces of Heaven.

This is the great fundamental change which is being accomplished in Christianity today. Many movements, which are today vainly seeking after it, will on this path find their innermost religious basis and strength, socialism for example.

The great model for this Christianity is Christ Himself. And we acquire the training of the will which we need when we look at the seven great acts by which the Gospel of John shows Christ's work among humanity being accomplished. We thus enter under the safest guidance into a holy magic to which belongs the future of Christianity.

In many ways such Christian magic is showing



Oil on canvas, Carl Bloch, (1834-1890), Chapel Fredricksborg Castle, Denmark

### *The Wedding at Cana*

itself today, e.g. as prayer over the sick, as “spiritual healing,” as thought transference. We must come to an understanding of all these phenomena, most of which contain distortions of the truth, and must try to find courses of action which can rightly be put in their place....

To us here this story is transparently revealing for the meaning of the whole of Christ's earthly work. Let no one think that in religious records such sayings as these are merely historical: “This *beginning* of miracles did Jesus...and manifested forth His glory.” Certainly, one goes least astray if one takes such indications as hints, pointing to hidden depths of truth.

What was that meaning of Christ's earthly work? He brought heaven to earth. One could also say: He made heaven earth. In past times men have been told about heaven. They have been promised heaven after death. And in Christianity this way of speaking rules nearly everywhere today. Political

parties also promise men heaven, only it is a materialistic heaven upon earth. Christ went another way. He made heaven an earthly man, an earthly life, an earthly activity. In these three words we have also the three divisions of our studies in meditation: the “I ams,” the stages of passion, the act of healing.

This cannot be said more briefly or more expressively than by saying, “He changed water into wine.”

When the man of ancient times spoke of water, he did not think only of bathing or of sailing in a boat. He felt water to be religious. Water’s power of purification was to him divine and worthy of veneration. In baptism still lives a remembrance of how man can dip into a purifying, revelation-bringing element. All laws and regulations about washing and purification are connected with this fundamental feeling. Man had above him a higher world which, through the water which it sent down from the heavens, received him again and again into its purifying forces. Instead of bathing, ancient man thought of religious purification, instead of sailing, he thought of crossing the stream after death or in initiation. The latter, the crossing of the stream, was the esoteric of ancient religions, the former, the purification, its exoteric.

And so the old religious feeling lived with water. And when we notice what miserable remains—but still remains—of these feelings are alive in men today when they rejoice in water because of bathing and sailing, then we can perceive with our eyes what changes there have been.

Now let us look at the six stone water-pots, which “stood there after the manner of the purifying of the Jews.” In this stands the whole of antiquity. In this stands the old religious existence of men.

But the man of past ages felt wine, too, religiously. Innumerable cults are to be understood only in this connection. The worshippers of Dionysus felt in the wine the god. It was a god that made man strong for earth, glad upon the earth, which separated him, indeed, from the delicate feelings for the spiritual world, which still lived in him from ancient times, but it made him glad in the experiencing of his own personality. Because man

had to become a citizen of earth, he drank wine. In the juice of the grape the water of heaven is taken up into the earthly strength of the vine and becomes active as an earthly creature. Can one think of a more beautiful picture for that which Christ willed and was? In Him the revelation from above is born as earthly being, earthly life, earthly activity. It is not without meaning that Christ appointed for the service of God upon earth, for the Lord’s Supper, wine. He Himself was *the* wine. All earlier religion was water.

And so we may see humanity itself in the picture there described. They are gathered at a table. But they are in need. Christ came, and changed the water into wine.

How can this become for us a training of the will?

The decisive union of the will with Christ is just this—that we decide to change heaven, so far as it is accessible to us, into earth, to live it out as an earthly human being in a life upon earth, in activity upon earth. Protestantism has thought less of “good works,” and thinks that everything will come of itself, if it talks of faith. But this is faith in the full sense of the Bible: to unite oneself with Christ in a common will. “And his disciples believed in him.” Not that we should obey individual commandments, but that we should become fundamentally one with him in will—that is what decides the issue. This fundamental will is revealed in the first great act of Christ.

“Repent (change your minds), the Kingdom of Heaven is at hand,” runs the first announcement of Christ by John the Baptist. The fundamental changing of the mind consists in this, that one wills from heaven to earth and no loner away from the earth; that one wills heaven, but not for oneself, or one’s own blessedness, but for the sake of earth, that earth may be changed.

It is a basic mistake of even well-intentioned men that they do not hold themselves bound to bring their “heaven” to all men. They keep it hid. Or they reveal it to chosen friends at rare times. Then they are not yet Christians in the sense that their wills are like Christ’s will. Christ’s will consists in giving to other men that which one has experienced in some higher world, or can bring



down from it. One can feel oneself to be a thief if one keeps for oneself that which is given, “one thinks it robbery” (Phil. 2). In this point the fundamental feeling of men requires a great transformation if it is to become Christ-like. And our meditation will help towards this.

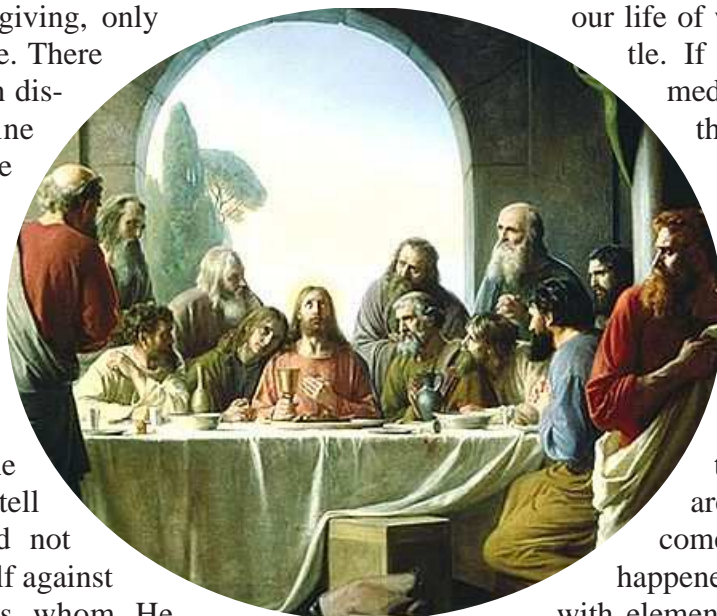
Only there are two restrictions. It would be quite wrong to babble at once about what has been given us. We must first transform it within ourselves and let it work upon us so that afterwards we may be able to give it away. No self-satisfaction must mingle with the giving, only pure willingness to give. There is something horrible in discovering upon a divine gift to humanity the mark of the mediator’s vanity. A white garment and on it stains from impure hands. We must be silent, as long as it is better for us to be so. Christ himself often said to those he healed, “Go hence and tell no man!” This he did not simply to secure Himself against persecution. To others whom He healed He said, “Go and tell it to everyone!”

If one understands why Christ addressed the first saying to one and to another the second, one then understands an important secret of activity—to tell it to no one so long as one’s self is immediately concerned in appropriating it, and to say it to every man when one has quite received it into oneself. That which is from heaven must come to men as if grown upon earth, like wine.

We can only point this out, and must leave it to our readers to think over life in its details, and shape it accordingly.

But, again, it is not meant that we should speak to everyone of our innermost secrets. People would not be helped by that, and we ourselves would be injured. Much that is divine is not to be spoken of, but to be radiated forth. It wants to be received into our being so that it may stream out from it to men in power, in being, in silent speech.

Also for man himself it is good that he may speak in this special way of divine things. He has the feeling that in such a way he speaks of the divine world more worthily, more truly, more fully humanly. He whose life has been touched by Christ will often have the feeling: I may speak of it only if I have first given to men *through my life* the feeling that they may hold what I say to be true. To speak of it may be only as the final word about a secret already revealed.



In all this lie possibilities and beauties for our life of which men know but little. If one sometimes lets the meditation pass in music into the thought how would it be, how must it be, if that which I have now borne within me were to shine through my whole being; if men could read it straight out of my being?—then would arise for us the world of which we are speaking here. It may come to pass, and it has often happened, that a man may see with elemental clarity into another’s

being, and feel that which lives in him and shines from him: That is Christ! This will be the way in which Christ in the future will be revealed to many people. “*Thou* sayest that I am!” In the other man himself the voice first speaks.

All this means turning water into wine. The divine revelation which we have received, first to transform it into earthly being, into earthly life, and let it thus transformed go forth from us once again.

The second restriction which exists is one which must be most carefully observed; it is the duty of considering the needs and the powers of reception of the men to whom we speak. The higher a man reaches, the more strict is this law. One kills a part of one’s own higher man if one does not act in accordance with it. For this higher man lives in secret union with other men. Never ought that which is divine to be spoken of so that we our-

Oil on canvas. The Last Supper (detail), Carl Bloch, (1834-1890). Chapel Fredriksborg Castle, Denmark

selves feel important in so speaking, or have any impure secondary aim. It may be spoken of only when, and in order that the other may receive a blessing from it. Speech first becomes something divinely beautiful and great if one has quite understood this command. No man can be used to announce the tidings who has not the power to be silent until he may speak. Many would receive much more from the higher world if this were not a fact—that they cannot keep it for themselves. “Mine hour is not yet come,” says Christ at the Marriage at Cana. This does not mean that one may not often say to a man something which he cannot understand at the time, something which he will at first resist. But such occasions do not do away with the fundamental rule, but only make its fulfillment harder.

Here we must point out something concerning such rules. Only in them is union with Christ’s will completely possible. And the more we observe the true laws of life, the more we make meditation also active; and we shall notice this in each successive meditation. We ourselves should become wine. We receive the divine blessing as the vine receives the rain. We let it ripen beneath the divine sun, till nothing remains but good fruits. But it is these fruits which we give as gifts to men; not the rain which wets us; not the sun which burns us and does its work upon us; not the depths of the earth in which we are rooted; not the fruits which are still sour. All these mistakes are made. We bear in mind that Christ compared His disciples with vine branches, not with flowers, not with jewels, but with what is least noticeable, with vine branches. He Himself is the vine, and we, only branches which have to lead the sap to the fruit. Therefore it is not even the fruits which we ourselves bring that we should give, but the fruits which Christ in us brings.

To go still more thoroughly into the subject of our meditation—

There are the men: humanity is assembled at the world’s table. They are in want. Without Christ they must perish. There are all kinds of ways of perishing. But Christ is there to give the true wine to men. He brings heaven, and gives it to men as power on the earth and joy on the earth. In earlier

times men sought purification in the divine, now it becomes the giving of life through Christ. Not only revelation, but food. This ought to be our will—with Christ to bring down what is possible out of the divine world into men’s beings and men’s lives. We will work in the world like the vine which offers golden fruits to men. We shall give ourselves to men as divine wine. Quite a different feeling for life flows through a man if he can feel thus about the meaning of his own life.

In this meditation for the will, and in all those that follow, we leave it to the reader, still more than we did in the earlier meditations, to work out the details of the picture on which he meditates and to formulate for himself resolves of will. The will is the most individual part of us and must be quite free. We are giving, rather, brief glances at life and backgrounds for our mental outlook. But it is good to let the picture on which we meditate as exercise for the will act upon us in a threefold way: a great aim, a great example, a great resistance.

It is only another form of the same meditation which is part of the Act of Consecration of Man. At the words: “To Thee I turn my willing,” the priest pours the wine into the cup. At the words: “May the power of this willing spring from feeling, that unites itself with Christ, Who liveth in Thy life,” he pours the water into the wine. It is Christ, Who comes from the heights, as He unites Himself with the willing that has grown up on the earth.

Every right meditation is also a mingling of water and wine, or from another side, a changing of water and wine.

In the first miracle which Christ did, “and manifested forth His glory,” we have the first training of our will, drawing it upward from a small self-will to the great world-will. We stand again in the midst, between East and West. The *East* has indeed a divine will, but no will to change the world. The *West* has the will to change the world, but no divine will. Already over the first sign stands the prayer of all prayers: “Thy will be done *as* in the heavens, *so also* upon the earth!” We pray this prayer no longer merely passively and no longer merely personally. We take into us the basic will of Christ. We begin to *become* “Heaven’s” will. (Continued) □

## MYSTIC LIGHT

### *The Mystic and the Occult in Max Heindel's Writings* Part 4



*Max Heindel at Groundbreaking 1911*

**I**N HIS GROUNDBREAKING address on Mt. Ecclesia in 1911, Max Heindel stated that the aim of the Rosicrucian Fellowship was to “meet inquiring minds with a reasonable explanation of the spiritual mysteries ...instead of responding with dictum and dogma not supported by reason” (*TI* 135). Often Heindel views “mystery” as the darkness to be dispelled, the riddle to be solved, the antagonist to be conciliated, the knot to be untangled. The Western Wisdom Teachings were formulated by the Rosicrucian Order to help demystify life by engaging “the ultra-intellectual mind of Europe and America” (142). Max Heindel, the purveyor of these Teachings, knows their value: “We have a philosophy that explains in a better manner than any other philosophy, the problems of life” (168) But will we practice it?

Finally, “It does not matter what we believe, but only how we live; it is not a question of faith, but of showing our faith by works” (*ibid*). With the occultist the emphasis is on knowing and doing. For the mystic, believing in the providence of God to save one is paramount. Again, the Cain-Abel distinction applies. Cain was dissatisfied with the given, he was inoculated with divine discontent. He sought to improve, to explore, to control, to increase yield, to master physical forces. Occultists, the sons of Cain, seek self-mastery to the point of being able to create their own physical bodies. Obviously this ability presumes knowledge of superphysical laws and processes and the power to control the energies they describe. “We each have within a latent spiritual power that is greater than

any worldly power, and as it is unfolding we are responsible for its use” (178).

In ordinary life knowledge is potential power and the more experience we acquire the greater becomes that potential. But there is “the still deeper viewpoint of the occult scientist” (181) that pertains to “the sacrifice of life for the purpose of gaining power” (182). Such a practice constitutes white or black magic, depending on whether the sacrifice is another’s life or power, or one’s own. In his day Heindel may have been so sensitive to the specter of negative occultism that he deferred more frequently to the word *mystic* to convey the sense which *occult* properly imparts. Indeed, he says as much in *Letters to Students*: the average man and woman “look askance at occultism” (224). However, *occult* is, in itself, a neutral term. It is the purpose and motive for which esoteric knowledge and occult power are *used* that determines their moral value.

Earth-based thinking, as an intermediate means of knowing (short of immediate intuition), is destructive—it breaks down tissue in the brain. In fact, “there is always the taking of life in whatever direction we go after knowledge” (186). The point

is to be as harmless as possible, and yet as wise as serpents, as wise as Lucifer. Isn't this our dilemma in a nutshell? The Lucifers, humanity's benefactors in some respects, have foisted this challenge on us—this blessing and bane. Since Lemuria the Lucifer Spirits have “worked on us through the spinal cord and the brain” (199). If they permeate our thoughts, it is for us to become conscious of their influence and to control our thinking and our desire nature. Today, when the *word occult* is used, most people think of black magic.

“At the present time, the sacrifice of life in obtaining knowledge is unavoidable; we cannot help it” (187). “The occultist...is amazed sometimes at the vast loss of separate life that is...sacrificed to no good purpose”: be it in slaughter houses; laboratories that turn out cosmetics and household products and pharmaceuticals after dosing animals to death on them; factory farms; abortion clinics; or execution chambers.

It is, however, “a beautiful feature of the Rosicrucian exercises [of retrospection and concentration] that they not only give us spiritual knowledge, but they fit us for having that knowledge” (187). They are spiritually enlightening and morally transformative. Thomas à Kempis has described the right use of knowledge as “only a mystic can do” (188). The motive for seeking knowledge should be “only as a means to the living of a better and purer life, for that alone justifies it” (189).

Heindel seems to moderate his view on the Catholic-Masonic polarity in his later writing, implying more of a rapprochement and assimilation. In the article “Journey Through the Wilderness” (*TI*), Heindel admits that the papacy's authority for interpreting Scriptures has some basis because all but one Pope have had their clairvoyant powers unfolded (191). They had occultly seen and heard, so their pronouncements were the “result of an understanding obtained by means of spiritual vision,” as also were Heindel's (192).

Regarding the Scriptures, not only do the four Gospels contain formulae of initiation, the Old Testament also is “a wonderful book of occultism” (193). Does Heindel intend this term in contradistinction to the word *mysticism*? Definitely, and in

an evaluative sense. The entire Bible is only truly open to “those who have the right to know [and] can unveil what is meant and understand the underlying facts” (193). The mystic may sense or feel the inner truth, but it remains mystical. One can truly know the four Gospels only when the mystical mist is dispelled and the clear truth is discerned. “Likewise in the Old Testament we find great occult truths that become very plain when we can look behind the veil that blinds most of us” (193).

“For the present [many of us] must forego occult sight in order to master the conditions of material evolution....But we of the Western World are now on the occult arc [as in earlier times we were on the mystic—or involuntary—arc]” (193).

Man is the thinker. “It is thought that moves everything, and when we look upon the hidden or occult side of effects, we get a far deeper understanding of causes” (200). And our destiny is to understand, to know—by thinking. So the pot of manna in the Ark in the ancient Tabernacle signifies the Ego, the Human Spirit (166, 200) to which all humanity has access and will use creatively when Aaron's Rod is acquired, which is the serpent power or life force that is lifted up in the wilderness of the physical body to become the Tree of (Regenerative) Life.

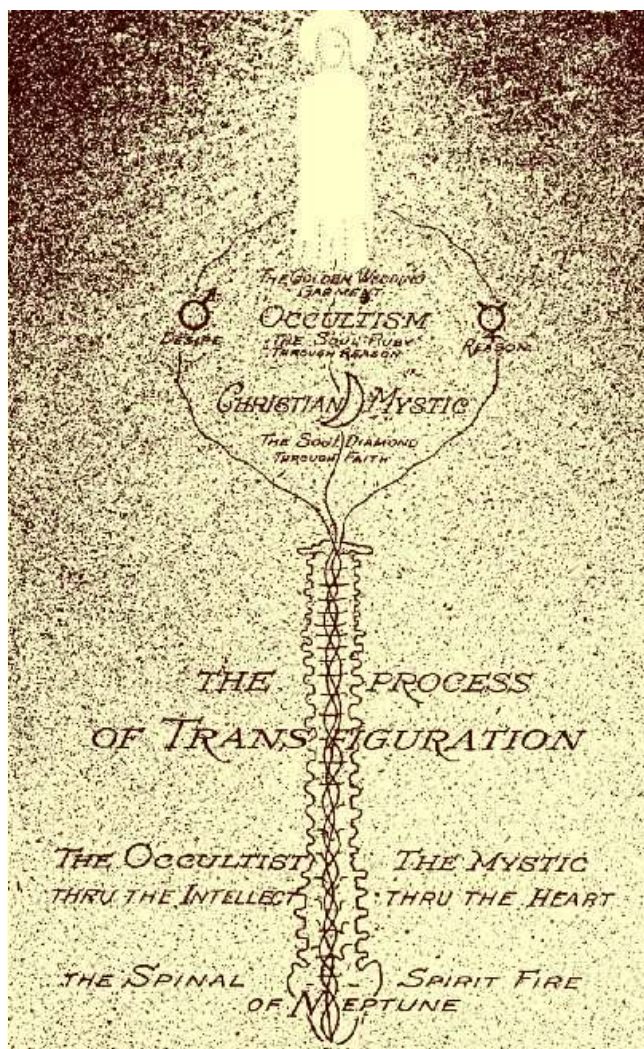
The words *mystery* or *mystical* appear in the title of three of Heindel's shorter works: *The Mystical Interpretation of Easter (MIE)*, *The Mystical Interpretation of Christmas (MIC)*, and *The Mystery of the Ductless Glands (MDG)*. *The Mystical Interpretation of Christmas* is subtitled “Showing the Occult Significance of the Great Event.” This conjunction of the two terms again raises the issue of the meaning the author assigns each. If his interpretation is “mystical,” does this mean it is not rational? If the writer is disclosing the *occult* significance of Christmas, we assume he is approaching his subject scientifically and making an appeal to our reason. A sense of the distinction is given in this text by the phrase “mystic experience,” which points to the subjectivity or personal response to the event. Still, one aims to *interpret* objectively, not subjectively. The illumined mystic sees and feels the Christmas Spirit months before Holy Night, but the occultist can explain, as

Heindel does, what is actually taking place during this same time. Likewise, when the cross is described as a “mystic symbol” (31), we may not know what it means until occultism explains the symbolism based on occult knowledge.

Inasmuch as the ductless glands are foci for vital body processes, they are “intimately connected with occult development” (*MDG* 9), not mystic development. “Occult science” (22) sheds light on the mystery of, or removes the mystery from, the esoteric significance of the ductless glands. We must consider this an advance, for we gain useful knowledge, and applied knowledge, in Heindel’s words, is the only salvation. And the only sin is ignorance (*RCL* 20, 236). Is this simplistic? Are there no other sins? Most certainly, but they can all be accounted for by ignorance; that is, if we *really* knew, in advance, the consequences of intended wrong-doing, we would refrain from such action. What is our lament on viewing past inappropriate behavior? “If I had only known!”

In her forward to Heindel’s *Letters to Students (LS)*, the author’s wife calls her husband a “mystic and occultist” (7). Was he? Here is how he characterized himself: “mystics usually stand aloof from their fellows and the world looks askance at us and our beliefs” (46). *Us* means Heindel regarded himself as a mystic. Aloof he may have felt, but involved in, engaged with, and committed to his fellows he was *in deed*. Recall that Heindel also describes himself as “a Mason at heart” (*F&C* 6), which is set in opposition to the mystic perspective because the latter is faith-based, not knowledge-based.

Were one to assess the relative weight Heindel assigns the mystic as versus the occult perspective, as measured by the frequency of their occurrence (as terms) in his writings, the occult viewpoint predominates—with an 11 to 1 ratio in the *Cosmo*, a 5 to 1 ratio in *Questions and Answers*, Vol. 1, a 4 to 1 ratio in *Christianity Lectures*, and a 2 to 1 ratio in his *Letters to Students*, the latter a highly revealing statistic because it is in his letters that he is most earnest, intimate, and heartfelt. As he acknowledged, his “nice little sermons” from the heart contain “a great deal of occult knowledge” that will benefit the student” (181).



*“In the Christian Mystic the regenerative spinal Spirit Fire is concentrated principally upon the lunar segment of the spinal cord, which governs the sympathetic nerves under the rulership of Jehovah...[The Mystic] attains to whole wisdom of the world without the necessity of having to labor for it intellectually....In those, on the other hand, whose minds are strong and insistent on knowing the reason why and the wherefore of every dictum and dogma, the Spinal Fire of regeneration plays upon the segments of the red Mars and the colorless Mercury, endeavoring to infuse desire with reason.... All who are upon the Path, whether the path of occultism or of mysticism, are weaving the ‘golden wedding garment’...the occultist must learn the lesson of deep devotion, and the Christian Mystic must learn how to acquire knowledge by his own efforts...”—A&MI, pp. 99-100*

Some of Heindel’s letters describe “the trials that beset the occult student” (175); a number consider the “occult side of the [First World] war” (143). A series of lessons deals with “The Occult Effect of the Emotions” (163). As the Forward to this collection of letters states, Max was continuously

“giving out occult information to his students,” his “occult students” (225), not his mystic students. And whereas the term *mystic* is sometimes used where occult would be equally satisfactory, the reverse is never true. *Mystic* could not be substituted for *occult* without contradicting the intended sense. An instance of the former equivalence is the use of “mystic reason” (65) to explain the use of bell, book, and candle in Catholic liturgy. Occult more favorably couples with *reason* than *mystic*, which does not traffic in reason nor supply explanations. For example, in accounting for the great decline of faith in recent years, Heindel gives not only the “occult reason”, but, to emphasize the facticity and clarity of his viewpoint, he qualifies the first term and proposes to give the “occult scientific reason” (2Q&A 524). Which is to say, when seeking an esoteric explanation, the inquirer does not ask for a mystic answer, which could be more confusing than clarifying.

As the material scientist observes and analyzes forms and processes in the physical world, the “occult scientist easily finds the [deeper or spiritual] answer in the memory of nature” (*Cosmo* 396). On the face of it, the term *mystic masonry* (74), which occurs elsewhere in Heindel’s writings, seems an oxymoron. But he is referring to the symbolic or figurative building engaged in by the Mason, who is concerned with occult development, as in “All occult development begins with the vital body” (title to Letter No. 74). The mystic mason is both building his own etheric temple and, as a prospective living stone, positioning himself in the temple of humanity, the church (ecclesia) of Christ.

For this writer, perhaps the most puzzling occurrence of the term *mystic* is its use in the Fellowship’s subtitle (as it were)—“An Association of Christian Mystics.” It is puzzling because the Fellowship is Rosicrucian and the Rosicrucian path of initiation is the occult, not the mystic, path, as Heindel repeatedly says. We will cite a few examples. While the mystic and occult initiations are “exactly opposite” (2Q&A 228), the Rosicrucian initiations endeavor to blend the two with “perhaps” “a little more stress” laid on the mystic side (*ibid* 229). This passage would seem to

warrant the use of the term *mystic* to characterize Fellowship students, rather than *occultists*. But Rosicrucian Philosophy is a “school of Occultism” (*ibid* 68). “In occult orders, like the Rosicrucian,” musical “keys” or incantations are used. “*The Rosicrucians are the special messengers of Christ to the Sons of Cain,*” representing the occult path, while Jesus is the special messenger to the Sons of Abel who walk the mystic path (*ibid* 447). Are Fellowship students engaged in mystic development? Not primarily, not if they are walking the head path of knowledge and intellect. The Rosicrucian Fellowship is a preparatory school for the “occult order” (502) of the Rosicrucians.

Since “it is necessary to be an occultist in order to study the unexplained laws of nature and the powers latent in man, the Rosicrucians recommend that all thoughts be centered upon living such a life and practicing such exercises as will develop the latent powers in each pupil” (1Q&A 359). Clearly, these are not instructions for mystic development. In fact, knowledge is of little or no concern to the mystic, who is usually “devoid of intellectual knowledge” (*ibid* 290). In the second Letter to Probationers (March, 1911) Heindel advises his students to “give up other occult [not mystic] schools if you aspire to discipleship among the Rosicrucians.”

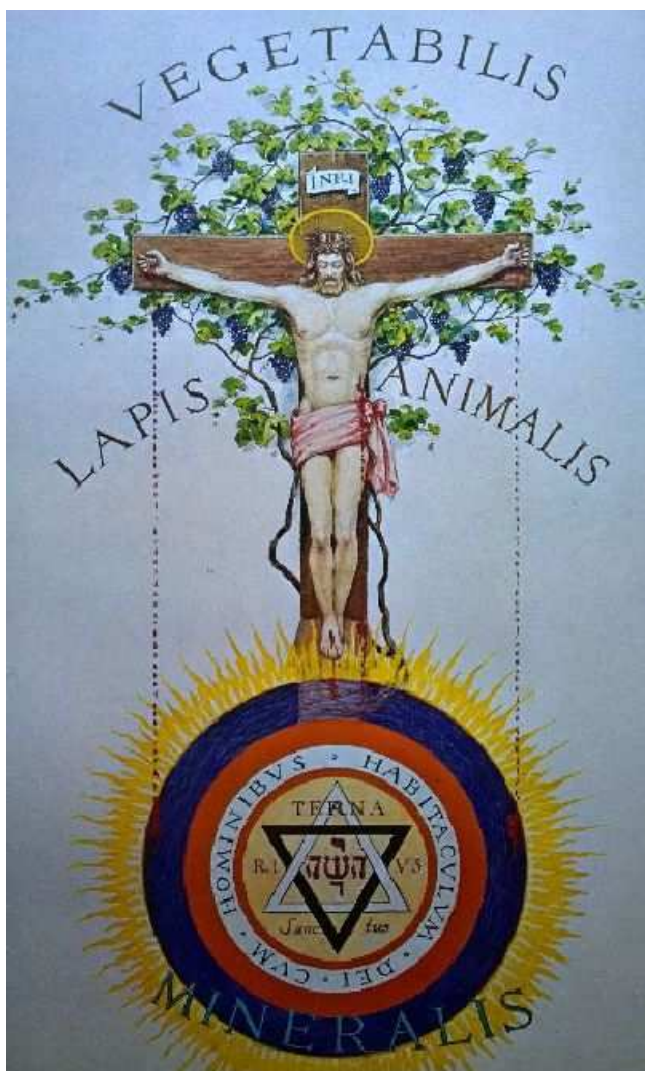
If the Fellowship student belongs to an association of Christian Mystics “Jesus is his Teacher and his Guide to the kingdom of Christ.” He is “dependent upon the blood of Jesus” (*AMI* 122-123). But this is not the case. The Rosicrucians and Freemasons teach the candidate “to work out his own salvation,” which is “the positive method” (*LS* #29). “The Christian Mystic form of initiation differs radically from the Rosicrucian Method, which aims to bring the candidate to compassion through knowledge [the occult path] and therefore seeks to cultivate in him the latent faculty of spiritual sight and hearing at the very start of his career as an aspirant to the higher life” (*AMI* 67). “Christian Rosenkreuz was given charge of the Sons of Cain, who seek the light of knowledge...[and are prompted] to work out their own salvation” on the occult path; while “the cleansing blood of Jesus is an absolute necessity to millions

of weaker brothers” who tread the mystic path of faith (F&C 97-98).

To become a Probationer of the Rosicrucian Fellowship, the student is advised to “sever his connection with all other occult” orders (*Cosmo* 530). Mystics do not affiliate with occult orders. As previously mentioned, “the mystic is usually devoid of intellectual knowledge,” but Rosicrucian Mystery (!) Teachings are designed to appeal to the intellect by correlating scientific facts to spiritual verities, opening up a materialist perspective, through reason, to spiritual comprehension. Then the heart may be able to believe what the intellect has sanctioned (*Cosmo* 520-521). It is clear that for the more intellectual humanity of the modern era, the emphasis is on rational understanding.

If the Fellowship were an association of Christian mystics, wherein would they differ from Roman Catholicism? It is abundantly clear from the foregoing quotes and references that the preponderant emphasis of the Fellowship teachings is occult: It is Western (Rosicrucian) wisdom whose primary text is *The Rosicrucian Cosmo-Conception*. In the *Cosmo* Heindel asserts that the two classes of Egos, the Christians [mystics] and the pupils of all occult schools, are both trying to develop the open heart (303), but, to repeat, “the Christian Mystic initiation differs radically from the processes in vogue among the Rosicrucians in which an *understanding*” is “indispensable” (*AMI* 108).

Why then isn't the Fellowship called an association of Christian occultists? Perhaps because the word for many has strongly negative connotations. Perhaps because, in spite of his own calling and emphasis, Heindel would prefer that it have a mystic identity. The Fellowship's founder increasingly gravitated toward the mystic or heart side during the ten years after the Fellowship was inaugurated in 1909. At the outset he was searching high and low for an occult explanation to life's mysteries. Theosophy was a partial answer, but not the full answer. The Rosicrucian Teachings were, and are. And they are *Teachings*. Mysticism is not taught. Nor do mystics typically seek occult knowledge. Heindel did. And Christian Rosenkreuz had prepared for this contingency. He founded the Rosicrucian Order “with the object of throwing



Painted by J. Augustus Knapp. Redrawn from an early 18th century water color.

#### **A Rosicrucian Crucifixion**

*Much occult knowledge in symbolic form is contained in this illustration: The regeneration of the earth by Christ's shed blood; the solarization of the planet; the crucifixion of the Divine Man on the cross formed by the intersection of the planes of the ecliptic (sun's apparent path) and the equator.*

occult light upon the misunderstood Christian Religion and to explain the mystery of Life and Being from the scientific standpoint in harmony with Religion” (*Cosmo* 518).

One would naturally expect frequent reference to the word *occult* in *Occult Principles of Health and Healing (OPHH)*. It is used 25 times. *Mystic* occurs two times. The contrast is yet greater than the ratio indicates because the occult perspective is always assumed when the author explains the invisible causes of diseases and their relation to occult anatomy. Therefore, when Heindel employs

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the term *seer*, the word *occultist* could as readily be used because he sees superphysical objects as the scientist sees (with the aid of microscopes, telescopes, and cat scans) physical objects—objectively, and at will. As Heindel explains in *Teachings of an Initiate*, the Elder Brothers of the Rose Cross “lift[ed] the healing art from the sands of experiment to the rock of exact knowledge” because they live consciously in the World of Thought, the world of causes (146). Three characteristic instances of *occult* in *OPHH* follow. “[T]he seven roses upon the cross of the body are intimately connected with the occult development of humanity” (32). It is an “occult maxim that a lie is both a murder and a suicide in the desire world” (61). “From an occult standpoint it is desirable to live as long as possible” (114).

While the reader of Rosicrucian Fellowship literature may be occasionally perplexed by the way in which the two terms of this study are used in the various books, a clear understanding of their respective meanings will permit a sensible reading

in those instances that seem problematic. For example, in the book being considered (*OPHH*), the author begins the last paragraph on page 47 with the familiar statement that “the Western Wisdom School teaches as its fundamental maxim that ‘all occult development begins with the vital body.’” (See also *LS* #74 and *2Q&A* #161.) The two higher ethers constitute the soul body which is “the vehicle of intellect.” Then the paragraph concludes with the same statement, with one word changed: “This is the reason the Western Wisdom Teachings says that all mystic development begins with the vital body.” But if the student is building the soul body, the vehicle of intellect, he is engaged in *occult* development. For this reason Heindel writes that “no occult development is possible until the third part of the silver cord connecting the mind to the liver has been developed,” enabling the Ego, clothed in its soul body, to consciously leave its dense body (*2Q&A* 429-430). The mystic does not take this path. (Continued) □

—C.W.

## 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.

**This is the textbook used in the Rosicrucian Philosophy Correspondence Course.**

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## *The Keys to the Kingdom:*

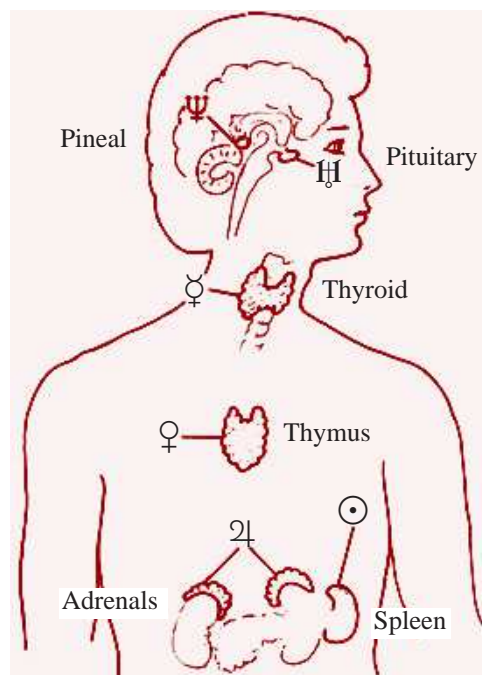
### *The Pituitary Body*

**W**HILE THE POSITIVE or masculine forces of the Spirit (Will) operate through the pineal gland, the negative or feminine forces find their instrument in the pituitary body, called by the East the *manas-antaskarana* or “the bridge of the mind.”

This body, having as its Latin derivation the word *pituita*, is a small, egg-shaped mass resting upon that depression in the sphenoid bone called the *sella turcica*. This means that it is located directly behind the root of the nose at that point where the two optic nerves meet. From this position it is joined to the third ventricle or cavity of the brain by a gray, hollow, conical projection called the infundibulum. The pituitary body is about the size of a pea, although this varies with the temperament, morals, and age of the individual. Smaller in man than in woman, it weighs approximately five grains. Just as the pineal gland is protected by the *pia mater* which forms the inner vestment of the covering encasing the brain and spinal cord, so is the pituitary body surrounded by a tough, membranous tissue called the *dura mater* which forms the outer sheath about the brain and spinal cord.

The pituitary body is made up of two well-defined lobes divided by fibrous lamina. The anterior lobe, or prepituitary, is the larger (70% of the total gland), being oblong and kidney-shaped. It is the glandular one of the pair whose function is to

*The first part of this two-article study, on the pineal gland, appeared in the July/August 2001 issue of the Rays.*



*The Ductless Glands and Their Planetary Rulers*

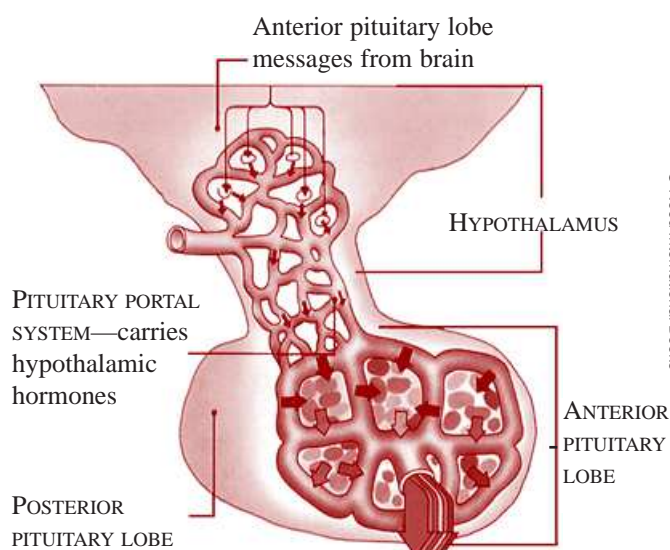
contribute to the growth of the skeleton, muscles, and brain. In color it is a yellowish gray tinged with pink. The posterior lobe, sometimes called the postpituitary, is smaller and than its partner and fits neatly into the same concavity as that occupied by its larger brother. Its color is darker. This half of the team, the nerve portion, concerns itself with the development of the sex organs, with certain muscular structures handed over to it by the prepituitary, and is a contributing factor in that bodily process called metabolism. The interesting fact is that any disorder in the entire endocrine system is reflected first in the pituitary body. Appearing in the foetus at the fourth week, this organ develops rapidly between birth and, puberty. After that, its growth is decelerated somewhat, although growth of a kind continues until the individual has reached thirty. At that point it appears to attain its full status and increases no more.

It was believed at first that the pituitary body secreted but one hormone. After a time it was found that it had two distinct parts and that each produces hormones distinctly different from the

other. It was further discovered that what at first was considered to be one hormone was found to consist of two or more separate ones, until at present it is believed that the pituitary produces no less than eight distinctly different hormones. (See illustration on next page and *Mystery of the Ductless Glands*, published by The Rosicrucian Fellowship.) The prepituitary secretes a hormone called prolactin. Dr. Herman H. Rubin states that “From the anterior portion of the gland [the pituitary body] a secretion passes directly into the blood stream—from the posterior a fluid called pituitrin joins the spinal fluid which bathes the nervous system.” The pituitrin, also known as vasopressin (an antidiuretic hormone—ADH), if injected, will raise a lowered blood pressure and maintain the elevation for some time. It will also stimulate the activity of the kidneys, including increasing the reabsorption of water. Endocrinologists recognize a second postpituitary hormone called oxytocin which, when given in cases of difficult labor, will stimulate dilation of the uterus and induce contractions. Oxytocin also increases the flow of milk from the breast. There exists between the pre- and postpituitaries an intermediate structure whose secretion, intermedin, has shown usefulness in the treatment of diabetes insipidus.

It seems that medical science has a more comprehensive grasp upon the field of the pituitary. Through experimentation, observation, and deduction, it knows that an overactive pituitary results in a physical giant. When underactive, there is general bodily debility and deterioration. In the true human dwarf, the pituitary body is only rudimentary. Exposed to alcohol, the pituitary body becomes over-stimulated, thus causing the individual to stagger and grow hilarious. If the *sella turcica* is too small, the person suffers from an underdevelopment of morals and intellect and may be a pathological liar. This condition can be found among persons of low I.Q. If the pituitary body is removed, the subject will die within two or three days. He will experience abnormal drowsiness. His locomotion grows unsteady. His appetite vanishes and his temperature falls alarmingly. If, however, only a portion of the anterior lobe is removed, the subject exhibits “a fatty degeneration with a ten-

## THE PITUITARY GLAND



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- ⊗Thyroid-stimulating hormone: (TSH)
- Growth hormone (GH)
- Prolactin
- ⊗Follicle-stimulating hormone (FSH)
- ⊗Luteinizing hormone (LH)
- Adrenocorticotrophic hormone (ACTH)

*Anterior lobe hormones are of two kinds: those that cause a direct response in the body and trophic hormones, which control the activities of other endocrine glands. Of the former: prolactin stimulates lactation and suppresses ovulation in the lactating woman; FSH and LH control the production of spermatozoa and testosterone in the testes, and estrogen and progesterone in the ovaries; ACTH affects sugar metabolism.*

dency to inversion of sex. A singular drowsiness, dry skin, loss of hair, dull mentality, sometimes epilepsy, and a noticeable craving for sweets appear.” (See *Mystery of the Ductless Glands*).

All of these things are known to medical science. But what it does not know is that through proper spiritual disciplines the pituitary body will summon the pineal gland into activity and the result is spiritual illumination. Hence literature on the Egyptian Mysteries refers to the pituitary body as the “initiator.” When, therefore, an arc of energy is established between the pineal and pituitary bodies, there glows the “light in the head” to which so many occultists have alluded. Madame Blavatsky thus describes the process: “The arc [of the Pituitary Gland] mounts upward more and more toward the Pineal Gland, until finally the

current, striking it...the dormant organ is awakened and set all aglowing with the Akashic Fire.”

Just as the pineal gland found its symbols in the religions and myths of mankind, so the pituitary body, ruled by Uranus, the higher octave of Venus, is the feminine aspect of the pair—the yoni. By the ancients this gland was indicated by, the following symbols: the alchemical retort, the mouth of the dragon, the Virgin Mary, the Holy Grail, the lunar crescent, the laver of purification, one of the Cherubim guarding the Ark in the Holy of Holies, Egyptian Isis, the Radha of India, and the fish’s mouth.

Hence the vital importance of these two organs, the pineal gland and the pituitary body, becomes apparent. Without their activity spiritual illumination is impossible. Left alone and undirected, man’s evolution into the Superior State will require aeons of time. But through purposeful living, this unfoldment can be hastened. Determine to accomplish it—if not in this lifetime, then within three or four lifetimes. It *is* possible!

*Begin now!*

Cultivate the principles of unselfishness, purity, and perseverance. Take one for each day. One day resolve to make every act unselfish, directed toward helping others. Build the next day about the word purity. The next about perseverance. Refuse to be discouraged. These are the preliminary steps. Do not try to do too much at once. Proceed with these principles for a month, until they are a conscious part of you, until every thought which enters your mind is automatically processed in light of them.

Now, the stage, so to speak, is set and those first steps which lead to voluntary clairvoyance may be begun. Let the aspirant be mindful of consistent continence, for it is by the raising of the sex force to the brain that the pineal gland and pituitary body are stimulated into action. In the mystic, the one who primarily experiences and acts from his emotions, this current ascends along the right side of the spinal cord into the heart, from there to the larynx, and then directly between the pineal and pituitary bodies to that point at the root of the nose where “The Silent Watcher” dwells. In the occultist, who seeks to pierce the curtains before the face of Wisdom with the keen-edged sword of

intellect, this same force ascends along the left side of the spinal cord to the larynx and from thence to the brain. Each way is acceptable but incomplete, for ultimately both the intellect and the heart must be equally developed. Thus, after the aspirant has lived a pure and moral life for a sufficient time, he is taught how to stimulate the pituitary body into vibration. As the vibration increases a field of force is set up which extends toward and eventually affects the pineal gland. In other words, the *manas-antaskarana*, the bridge of the mind, is set up, the arc is formed between the head and tail of the Dragon of Wisdom and the aspirant becomes a voluntary clairvoyant.

What are the instructions for the energizing of these two organs? Only the first steps may be publicly taught:

(1) The aspirant must be taught the art of one-pointedness. This is accomplished by concentration—not fiercely grappled with but calmly, seemingly without effort. It is no small task to take a thought, any thought, and sustain it for more than a few seconds. Take the very chair you are sitting on at this moment. Banish every other thought from your mind. Think of that chair. How long is it before an unrelated thought or image claims your attention? All too quickly.

Absolute control is the goal. “Thought force is the most powerful means of obtaining knowledge. If it is concentrated upon a subject, it will burn its way through any obstacle and solve the problem. If the requisite amount of thought force is brought to bear, there is nothing that is beyond the power of human comprehension. So long as we scatter it, thought force is of little use to us, but as soon as we are prepared to take the trouble necessary to harness it, all knowledge is ours” (page 487, *The Rosicrucian Cosmo-Conception*).

Therefore, without fail, perform the act of concentration every morning. The moment the aspirant awakens, let him turn his mind at once to the subject he has selected for concentration. What it is matters little. It may be a favorite picture of Jesus, a flower, a rock formation, a jewel. But whatever it is, determine to imagine it clearly and in detail, building a living thing. When, at length the image is vivid and stable, drop it suddenly,

holding the mind without thought but steady. At first, there will probably be nothing. But if persisted in each morning, one day a flash will come, a glimpse into the Desire World, a sign that will encourage and stimulate one to further effort.

(2) The second step is attaining to positive clairvoyance is meditation, by which the aspirant commences to gain more knowledge of the image he is considering. Max Heindel favors a prosaic subject, one which does not “of itself suggest anything marvelous,” as the image of Jesus might. He suggests an ordinary table. To paraphrase his instructions, imagine a table, its texture, grain, and color; recall the tree it came from, the seed from which it sprang. See that seed being planted, germinating, rising above the earth, becoming a tree. See it being felled, cut into logs, transported to the saw mill. Picture the log from which the table comes being sawed into boards. The boards are measured, cut, and glued together; legs are cut, turned, and set into place; the whole table is sanded, varnished and polished. Next see it delivered to the store from which you bought it. Follow its delivery to you and now you see it standing there in its own room, serving the purpose for which you purchased it. “Thus,” says Max Heindel, “by meditation we have become conversant with the various branches of industry necessary to convert a forest tree into a piece of furniture.”

(3) The third step is contemplation. At this stage, the aspirant imagines the object, holds it firmly and lets the soul of himself speak concerning it. Steps one and two deal with the material form of a thing. In step three the form seems to vanish and the Life Forces of that object becomes manifest—that Universal Life which flows through all things like the thread through a strand of pearls.

(4) The fourth step is adoration. Here the aspirant seeks to unite himself with this Universal Life, to see that he is a part of everything in the universe. It is not simply an intellectual comprehension but rather a spiritual experience.

Contemplation and adoration, however, cannot be experienced at their heights without the assistance of a teacher. Where is that teacher? We need not be concerned about that. For when we are ready he will be at our side. It is only necessary for

us to take the first steps, to persist in them, to let our light shine—as it will. These teachers are like a man upon the mountaintop who, in the blackness of the night, gazed thoughtfully into the dark valley below him. A lighted candle gleamed suddenly through the darkness—a small candle, small indeed in so vast an area, but clearly visible to him upon the height.

Having become a voluntary clairvoyant, the aspirant must learn to control his connections with the inner worlds so that he may contact any regions pertaining to them. No trance is necessary. He simply wills to see, and sees. Still, his training is far from complete. He may be able to see through solid objects, to read thoughts, and such, but, having entered the Desire World, he must learn to interpret correctly what he sees there. He is then taught to build an inner vehicle in which to function in these inner worlds—a soul body. An archive of light and memory, the soul body is built by service and the retrospection that harvest the fruit of that service—to the point where it can serve as an independent vehicle for the Ego, desire body and the mind to consciously enter and understand the inner worlds.

Before the aspirant has learned to separate the two higher from the two lower ethers of the vital body, he may work during sleep in the desire body. The first signs of progress become evident as his dreams become increasingly sequential, logical, and clear. Eventually, while asleep, he can visit any location he chooses because locks and bars offer no obstruction to his desire body. “If he persists,” writes Max Heindel, “there will at last come a day when he need not wait for sleep to dissolve the connection between his vehicles, but can consciously set himself free.”

Man has such vast summits to scale! Yet the distance need not discourage him. Let him look back upon the way he has come. The French aviator, Antoine de Saint Exupéry, wrote: “What a mysterious ascension! From a little bubbling lava, from the vague pulp of a star, from a living cell miraculously fertilized, we have issued forth and have bit by bit raised ourselves to the writing of cantatas and the weighing of nebulae.” □

—L. Hope Fisher

## MYSTIC LIGHT

### *Judge Not*

**WHEN WE** consider humanity as a whole, so far as their ambitions and achievements are concerned, we find great variation, but in the matter of faults to be overcome we are all very much alike. We all have the same fundamental imperfections sometime in our development, and we all have to go through the same process of correcting them. First, we must recognize our wrongs, then through vigilance and struggle and perseverance right those wrongs.

For a long time we don't know what we are like—don't seem to care what is right with us or what is wrong. We are so accustomed to being just what we are by nature, doing what comes naturally, that we seldom stop to analyze our behavior in the light of construction or destruction; seldom stop to note whether the thoughts we habitually think, the feelings that automatically flash forth toward people or conditions, what we daily say and do, are moving us nearer to the Light that liberates us from human woes or whether they are pushing us deeper into the matter that binds and afflicts us.

Not until we begin to think seriously about life do we wonder about the causes of its many adversities, the tribulations throughout the world that seem to have no end. Not until we begin to think of the world within ourselves, its ups and downs beyond our control, its nervous discontent, its deep, peculiar longings that give us no rest, do we begin to question the causes and our relation to them.



Oil on canvas. Guercino (Giovanni Francesco Barbieri), 1591-1660. Dulwich Picture Gallery, London

#### *Christ with the Woman Taken in Adultery*

*"He who is without sin among you, let him cast the first stone"*

Then we face the truth that we are not satisfied with life as it is, that something we need is missing from our lives and that it is time we make it our business, at any cost, to get hold of that Something which alone can make life worth living—that Something which can lift us from under the feet of life and place us where we rightly belong.

So we study the Law that governs life and we learn what that Law demands of us if we would have it serve us, if we would receive its infinite blessings, use its infinite power. We learn that when we live according to that Law or Principle we release a dormant power within ourselves that can literally set us free from the tormenting uncertainties and lashes of normal existence. Then, and then only, do we watch ourselves with a view to changing what we are naturally to what we must become, and the wonderful truth is that there is no limit to what we can become if we are willing to strive for it.

The secret seems to be one of house cleaning or, as the occultists term it, transmutation through

purification. Deep within the confines of every human structure lives a God, an infinite divine power sufficient for every need. If we are willing to provide this God within with clean instruments, pure vehicles through which His light may shine, our lives will be transformed, we shall live daily in the Kingdom with all its wisdom, power, and enduring joy at our disposal, and unto us will all things be possible.

It seems advisable, therefore, to inventory the faults that rob us of the riches of this inner divinity, faults that imprison and bind this magic power which "lighteth every man that cometh into the world." Whether he knows it or not it is there within him just the same. The fault of judging others has so many in its vicious grip, and its destructive effect on our bodies is so binding that the Christ lays heavy emphasis on this major obstacle to the experience of the indwelling Spirit.

One reason why we ought not to judge another is because we are not capable of judging rightly. We cannot see clearly nor far enough. We are not at all able to see the real man we judge. What we mistake for the man are the conditions against which he is struggling. We don't see the man and we don't see the struggle; all we see are the enemies or temptations that assail him. The following illustration might make this clear.

Recently on a religious broadcast a letter was read which was signed "Only a Sinner." In it the writer said: "Will you please pray for me? I have tried so hard to pray for myself. Just now, as I listened to your hymns and your prayers I have been kneeling beside my radio with the tears streaming down my face, begging God to give me strength to resist temptation. I have brought much misery to my family; I stay out half the nights in sinful places which I detest and which I would give anything to resist, but the whole thing seems too strong for me to handle alone. How often I have longed to return to my family, to sit beside my wife in church as I used to do. I am ashamed and miserable. If you and others will pray for me as I shall continue to pray for myself, perhaps the help I need to resist this evil will be given me. Signed: "Only a Sinner."

How many of that man's accusers saw that? If they had seen clearly they would not have con-

demned him at all. They would have pitied and helped him because he, the Ego, or Higher Self, wanted to go straight. It was his lower self (the bodies ) which was guilty and deserving of judgment. Yet every self-appointed judge of that unfortunate, struggling soul would brand him as one who wanted to live that kind of life, who cared not a whit whether his family suffered or not, one who was very pleased with his selfish indulgences—else he would change. Only God sees the heart and only God knows how often those we dislike and condemn for one fault or another hate themselves and their faults more than any spectator possibly can. The forces of the desire body rushing through their other vehicles are so powerful that the weak will feel unable to cope with them

And that brings us to a second reason for not judging; namely, although we may know what it is like to live in our own bodies, we know nothing about the bodies in which another is living. If we were to spend half an hour in the whirling, tempestuous vibrations of the desire body of one who has faults or temptations we do not have, it is possible we also could not endure those tempestuous vibrations. We can adjust ourselves more readily in the desire and mental bodies, as their composition is of our own selection and making, than we can in the physical body, which is made of material assimilated from the bodies of others, and which, since it has had a much longer evolution, is less pliable and less amenable to change.

Here are seen the insight and understanding of Max Heindel. A friend tells of seeing a worker at Mt. Ecclesia committing the same offense several times. It occurred once when Mr. Heindel was present, so the friend remarked : "That fellow, being an occult student, knows better. He can't be trying very hard to live the life or he would not continue to do a thing like that."

Mr. Heindel turned to him with these illuminating words: "You are not in that man's body, so how can you possibly judge how hard he is trying, what he is struggling against, or what progress he is making within. You have no idea what physical forces that man is struggling against and until we can put ourselves in another's body we are not capable of judging him." Whenever we so glibly

say what another ought to do, or what we would do were we in his place, these powerful words of Max Heindel ought to make themselves heard in our consciousness.

Judging another is also a waste of time, because the man we criticize and resent today and pigeon-hole in our consciousness as a certain type might not be the same man at all tomorrow. This very night he might have a certain experience, talk with a certain person, read a certain book, which could change him completely. Is not that what happened to some of us the first time we read *The Rosicrucian Cosmo-Conception*? One moment we were indifferent to our actions, we thought and did that which was natural for us to do; the next moment a light was dawning within our consciousness, a light that revealed to us a great purpose in life and fired us with a determination to deny ourselves daily, at whatever cost, so that we might follow that Light, might live in and as that Light.

There may be some time before a change is apparent in the outer man, because we know how deeply entrenched in our vital bodies are old habits and how they reassert themselves again and again in spite of our efforts to control them. Yet belying the external sameness is a definite change within, a growing that we can feel long before it is visible to the passerby, much as the growth of new fruit must be felt by the tree long before it appears on the branch. So it is that we are apt to injure ourselves by condemning another who is no longer the one we had judged.

Another important point to remember is that what we see in the personality of another is what the man was in his past life and not at all what he is striving to be in this life. The personality is made up of the mind, the desire, vital, and physical bodies. Were not these made from the seed atoms brought over from a reworking of the past life, just as the seed you drop in the ground was made, not when you plant it, but during the life of the plant from which it was previously taken? So were the seeds from which our bodies grow in this life impregnated with all we achieved in our past existence; seeds that were tucked away between lives until we needed bodies again. Thus those seeds were modified by the assimilation of the past life's experience and



Oil on canvas © Lucille W. Burkett

*"Father, forgive them, for they know not what they do."*

planted, as it were, in their respective worlds which we passed through to rebirth. These seed atoms drew to themselves substance according to their nature and power, according to the pattern and magnetism stored in them when they were extracted from their last embodiments. These, then, determine the equipment the man brings with him in his present existence, they are the barometer of the man who died but not of the man reborn, because the man himself has changed, he has progressed much since he breathed his last on earth.

Think of what he must have learned in Purgatory, what lessons must have been impressed on his consciousness as he viewed his last life, what resolutions he must have made; and after that, the heaven world, where he knew the thrill of living in a pure body, a pure mind, having been purged of all evil in Purgatory. Here he finds peace at last and experiences the indescribable joy of harmony flowing through his being; the heaven world with its Teachers, its innumerable lessons and opportunities. How he must have resolved again so to live in the next life as to retain those blessings of the

Kingdom—lessons and resolutions that made him a far better man than when he left the earth plane; a far better man than the personality he brings with him, the set of tools forged when he was not so good, bodies strong with tendencies of other times, strong with impulses and wills of their own which often shame and discourage the man inside them; bodies which restrict and oppose him constantly, an outfit from the past which is the outer vesture and not the inner man.

Knowing how often we are misjudged because of our self-willed personality, why can't we make allowances when we so readily criticize and condemn the slightest word or action of another? Why can't we make allowance for the difference between the individual and the difficult personality which he would gladly exchange if he could, the personality which is his cross, forged by himself in the past and placed on his shoulders as he entered this semester of life's school and which he will have to bear until he leaves again? What he now strives to become is the material he is storing up for his next life's equipment, but what he has brought with him today he must bear until the Angel of Death lifts it from him.

And, finally, it is poor business on our part to rob ourselves as we do every time we condemn another. As occult students we know that we are alchemists, that our bodies are literally laboratories in which we are gradually transmuting the base substance of the personality into the pure gold of the Spirit. That may sound like an abstract formula but it is as practical and scientific as extracting radium from pitchblende. The difference is that in extracting radium external heat is applied to break down the crude ore so the pure substance, radium, can be released.

In spiritual alchemy the same process goes on internally, the heat being the power of a determined and persevering will. In exerting such will power over the crude ore in our bodies—the deposits made by thoughts and desires and feelings that are not spiritual, the things that do not make for love, peace and harmony in our environment or within ourselves—we separate out the crude ore of our lower nature as truly as fire breaks down pitchblende, and little by little we liberate the radium of

the soul. In time we become conscious of an uplifting warmth permeating our bodies; we find ourselves meeting people and circumstances with poise and inner assurance and guidance; and we became aware of surges of indescribable joy welling up within us many times during the day for no immediate reason. We are beginning to know what it means to claim even a little of our heritage as Children of God.

If this sounds abstract, this effect of the thoughts and feelings on the substance of our bodies consider this illustration. You are calmly talking to a friend. Suddenly a thought enters your mind. You think you neglected to disconnect the electric iron when you left the house hours ago; the house might now be in flames and everything lost. The person before you knows nothing about your thoughts, but at once he sees your whole physical body undergo a change; the color is drained from your face, the muscles grow hard and taut from fear, and your dense physical body is leaden.

A thought process has changed the chemistry and dynamics of your bodies as scientifically as any change in the chemist's laboratory.

So do destructive thoughts, unkind, unloving feelings, and the indulgence of gross appetites constantly condense and harden the substance of our vehicles, the gross ore which imprisons the Spirit that we so long to liberate. The less we tend to the flame of the Spirit the more do we suffer the woes of adversity, the misery of unsatisfied longings, the griefs and stings of this world.

Analogously do right thoughts and feelings make their changes in the constituency of matter, rendering the instruments more and more pliable and amenable to the higher influence, more receptive to the manipulations of the Spirit.

Therefore, the more we spiritualize our bodies through discipline and purification, the less can they be affected by the ills that flesh is heir to, and the more will the blessings of the Spirit flow freely through us to heal and strengthen, to uphold and guide, to enrich and redeem. The place to start is right where we are, the time to begin is now, and with each of us, as the Chinese say, it is later than we think. □

—Emily W. Lortcher



## MYSTIC LIGHT

### *To Serve with Joy*

*As they were going along the road a man said to him, I will follow you wherever you go and Jesus said to him, Foxes have holes and birds of the air have nests, but the Son of man has nowhere to lay his head. To another he said, Follow me. But he said, Lord, let me first go and bury my Father. But Jesus said to him, Leave the dead to take care of their own dead; as for you, go and proclaim the Kingdom of God. Another said, I would follow you but let me first say farewell to those at my home. Jesus said to him, No one who puts his hand to the plow and looks back is fit for the Kingdom of Heaven. Luke 9:57-62*



Tempera on wood, 1308-11. Duccio di Buoninsegna. Museo dell'Opera del Duomo, Siena

*The Washing of the Feet*

**I**N THIS PASSAGE Christ Jesus explains to us that if we want to follow Him we cannot look back; also, we cannot go back to our old lifestyle and old habits. When we realize that God is at the center of our being, also at the center of the Universe, then we will allow our thoughts to become alive in our consciousness. Then the light and love and power of God will flow through our lives. When we allow God to be *absolute* in our personal life, then we will know that not only every cell in our own bodies, but also in any form of life, as well as in the whole universe, is a living vibrant part of God. Only when we can understand and accept this truth will we be able to see the spiritual dimension of our existence in consecutive lives on planet earth. When we know that we are here to grow spiritually and that the earth is in actual fact the school where we learn our lessons to do that, only then can we serve in joy. And when we can serve in joy, we glorify God in our service.

To be able to glorify God with our service to humanity, we must be able to have love in our

hearts for our neighbors and to be humble in our service. The greatest crime in the universe against the law of love is humanity's almost ceaseless sending forth of every kind of destructive feeling. We read in the Bible, John 13, verse 5: "Then Jesus poured water in a basin and began to wash the feet of the disciples, and he wiped them with the towel with which he was girded."

Now we know that people in those days traveled long distances by foot and it was their custom to wash their feet as soon as they arrived at their destination. We do not observe that custom any more in the modern world, but just imagine we were still living in those days and traveled by foot. How many of us would have been prepared to wash one another's feet? In washing the feet of His disciples Jesus is teaching us to serve one another, and to be humble in doing it. In John Chapter 13 we also read that after washing their feet Christ Jesus asked them this question: "Know ye what I have done to you? 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 also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." Christ Jesus here shows us by His works to serve with love, for service without love brings no joy. We also read in John Chapter 13 verse 34, where Christ says, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that you are my Disciples, if ye have love one to another."

When we look at the life of our Savior we see that it was not an idle one. He did not use His powers for Himself. He also did not hide Himself away from the world. No, He went out amongst people. He ministered to their daily needs. He fed them when necessary. He healed them and taught them. Christ Jesus, the Son of God, became the Servant of humanity. Christ Jesus set the example for us by His works.

To me Max Heindel was a real follower of Christ. He shared with us the knowledge he received from the Elder Brother. He worked long hours to do that, even though at times he was not well and must have been very tired. But he had one goal—to serve and and bring the light of the spirit to humanity He did not stop there. He left Rosicrucian students and Mt. Ecclesia resident this beautiful place to live in and to work on, thereby giving us wonderful opportunities to serve. He never asked anything for himself. He did not expect special treatment. He originated the phrase "loving, self-forgetting service." He also embodied the meaning of those words in his life and gave us an example to follow. Heindel also taught us to do good to others, no matter what they do to you. Because he knew that you can only receive by giving. I believe that we do ourselves immense good when these words are written in our hearts: "Loving self-forgetting service to others is the shortest, the safest, and the most joyful road to God."

If we share the knowledge we have received from Max Heindel with other people, we help them to take responsibility for their own actions. We help them to know the truth. This is a wonderful way to serve others.

I remember with how much joy and eagerness I

shared the knowledge I received through the teachings with my children, and how overwhelming was my joy when I saw them applying the teachings in their own lives and sharing it with their friends. In this way we serve each other.

About two years before my only son passed over, he came to me and asked me to share with him everything I had learned through the teachings. Each day after work he would stop at my place and I would share what I knew with him. In time he became a regular student. So many times he told me how he shared his knowledge with the people he worked with. Frequently they would come to him for advice concerning their daily affairs.

He once told me that after he started with the studies he made a summary of his entire life. He wrote down all the memories that came to him. Where he had done wrong, perhaps hurt someone, he went to them and asked for forgiveness. I was so happy that his whole outlook on life had changed. Little did I know that he was in actual fact preparing himself to go over to the spiritual world. He even told me shortly before he went over, so unexpectedly, that he would not mind passing over, for now he knows the truth.

I can only thank God for allowing me to share my knowledge with my child, so that he was able to use it in his own life. I believe that the knowledge he gained was used as a wonderful tool to prepare him for his passing over to the spiritual world.

Many times in our daily lives we are confronted with problems, trials, and sorrows. We hear of wars, violence, and terrors. In the midst all of this turmoil and ill-will we must remember to live according to the example set for us by Christ. We must serve humanity with joy if we want to experience the Christ Love in our hearts. We want that love to flow through us so that we can experience Christ in the center of our being.

I remember the time when my children were still small—and I has six of them—I sometimes asked this question, Dear Lord why are my responsibilities so great, and the means I have to meet them so little? But day by day I lived in faith, and God always provided me with the opportunities to enable me to take care of my children. Of course I love

them, and I served them in joy, and my children grew up to be most loving and caring adults. Now I again enjoy their love and their support, only now they take care of me as though I were their child. To our children we give without ever expecting anything back, and this is the purest form of service. This shows to me the loving way of our Heavenly Father. In love He teaches us to serve our children in love, and so we learn from each other. For today's child will become tomorrow's parent. And so the circle of love continues.

But there are people who in this life were, for some reason, not given the opportunity to serve and love children of their own. I am sure that in a past life they have already experienced this wonderful way of giving and serving, and perhaps in this life a child of some family member will be given to them to serve. Or perhaps they already serve God's children, young and old, with a universal love.

There are so many wonderful ways in which we can and do serve each other. Think of the ingenious people who who invented so many wonderful devices like the telephone, television, and computer. The writer, the painter, the person who sings beautifully: their creations enrich our lives and lift us. There are those who care for the sick and homeless. There are caretakers for stray or maimed animals. There are those who take care of the earth.

We serve and love each other in countless ways. It is God who provides us with these opportunities for soul growth, but we must meet them and carry through with our actions. The eyes of the Universe are for ever upon us. How we handle our responsibilities and make use of opportunities given us become part of our permanent record written in the book of Nature. If, when a stranger comes to our doorstep, when we invite this person into our home, feed him, cloth him, and give him shelter, we serve this person, but we also glorify our Heavenly Father with this service.

When, in our daily work, we perform to the best of our abilities and with joy, if we do not shy away



Oil on canvas (detail), Carl Bloch (1834-1890). Chapel, Frederiksborg Castle, Denmark

***Let the Little Children Come to Me***

*“If any man desire to be first, the same shall be last of all, and servant of all.” So do little children teach us, serve us, even as we serve them.*

from or neglect what is given to us, we shall receive greater responsibilities and be allowed to serve in ways that give greater glory to God and humanity. But if we do not do our best with what is given to us at present, we cannot expect to receive more important and richer opportunities in this life or future lives.

There are a number of ways we may carry out the second Commandment of Christ—to heal the sick. If we participate in healing services with all our heart we are in actual fact rendering a self-forgetting service, and our prayers and thoughts are used by the Elder Brothers in their work for humanity.

Here at Mount Ecclesia we are given a wonderful opportunity to serve humanity, we can reach out to the whole world, even on a personal level, but we must love and serve each other before we will be able to do that successfully, because we are taught by Christ that a house that is divided in itself cannot stand. If we are not able to move together in unity and love, we will not be able to give out Teachings in a healing way.

In the *Cosmo-Conception* (page 106) we see that

whatsoever a man soweth that shall he reap. It is the law of Cause and Effect in operation. We are ever to receive what we have given out. Whether it is good or not is for each of us to decide.

Service given or withheld has an effect on us even after we passed over to the Spiritual world. On page 14 of the *Cosmo-Conception* we read that in the First Heaven the panorama of the past live again unrolls itself backwards, but this time it is the good acts of the life that are the basis of feeling. When we come to scenes where we have helped others, we realize anew the joy of helping and serving in that way. We experienced it at that time. Now, additionally, we feel the gratitude poured out to us by the person we helped. Our happiness in Heaven depends upon the joy we give to others and the value we placed upon what others did for us. We must always realize that our responsibilities and duties are stepping stones for soul growth. If we do that well, we will grow, and we will receive the benefit for our well-doing, but if we always push our responsibilities and duties onto someone else, that person will gain, and we will lose.

If we just take from others, never sharing our love or even ourselves, we are selfish. If we go through life hurting people, putting ourselves first, the Law of Cause and Effect will bring to us just that what we have earned, both in the spiritual world when we pass over and in our future lives on earth.

Because Christ Jesus loves us without qualification or limit, He sets for us the high example of how we can serve each other, because it is His will that we shall be happy on earth and in the Spiritual World as well.

If we do everything in love, that love will protect us, even in our sorrow, for there will be times when we will have to make decisions for what is right that cause opposition. We will not and cannot always agree with everyone, but if we disagree in love, we can learn from each other, by sharing our thoughts and feelings, our common humanity. So do we learn and grow in Christ.

Love is the only emotion that reaches far beyond the boundaries of death high into the Spiritual world. For, as John says, God is love. All other emotions are limited to the earthly and lower desire world planes. Only love can keep us con-

## As a Man Soweth

We must not hope to be mowers,  
And to gather the ripe gold ears,  
Unless we have first been sowers  
And watered the furrows with tears.

It is not just as we take it,  
This mystical world of ours,  
Life's field will yield as we make it  
A harvest of thorns or of flowers

—Johann Wolfgang von Goethe

nected with our loved ones on the other side. Love joins and keeps people close to each other, on the earth and also in Heaven. If we are able to see this clearly, we will be able to understand why Jesus taught us to love each other, why he set that example in washing the feet of the disciples, so that we also might serve one another in joy and humility. In so doing we receive manifold returns.

Daily we are given opportunities to serve, and in most cases we do what is put before us, without realizing the tremendous effect it has on our souls. When we really want to do something we do it with zeal, joyfully.

From the feeling of love and compassion in our heart is born this wonderful sense of unity, of interconnectedness, of oneness between ourselves and the entire universe. Such is the love of God. From compassion and love is born again the appreciation of difference, the glorious difference between human beings, who are yet one in God's love, and in ours.

I would love to close with this beautiful thought: I honor myself as a master being of service, love, and light. I know that I am on this earth plane in order to become my Higher Light. By this acknowledgement I understand that I create abundance in all aspects of my life. I am creating abundance of joy with my service to humanity, compassion, good health, and above all, light. For I am abundance. I am love. I am light.

May the love of our Lord Christ Jesus guide us, so that we understand clearly that it is only by giving that we can receive. □

—Martie C. Purchase

### *The Holy Grail*

**I**N ORDER TO UNDERSTAND the mystery of the Holy Grail, it is necessary for us to go back to the time when the Earth first came out of Chaos. Then the Earth was dark, and man was embedded in it. Life was working in it to dig him out. Adam was of the earth earthy, as the minerals are now.

Then we come to the second, the Hyperborean, Epoch, where man has a dense and vital body; that was the plant stage. His food was the plants, and we hear of Cain as an agriculturist. Next comes the Lemurian Epoch, and man gets a desire body. He has three vehicles, like the present animals.

Then we have that stage where he is to have food of a nature that will feed all three bodies. This he gets from living animals, as when Abel was a shepherd.

Next we come to the fourth Epoch, the Atlantean, where man evolved mind. Thought always breaks down tissue and causes decay, therefore man must have something in the food line which is prone to decay in his body, so he begins to eat the decaying carcasses of animals. We hear that Nimrod was a mighty hunter.

Finally he comes to that stage where he is to forget his spiritual nature. He is to think only of this life as the one life for him, and therefore he must have something to help him to forget. This stage is ushered in by Noah and the few that were saved with him, who were the pioneers in the present Aryan Epoch. He is the one who cultivates the wine stock and makes the wine that is to help man forget. Man is temporarily to forget the spiritual part of his nature in order to develop fully the material aspect, so Christ changes the water to wine which is symbolically represented in His first miracle.

Thus man became more and more material, and

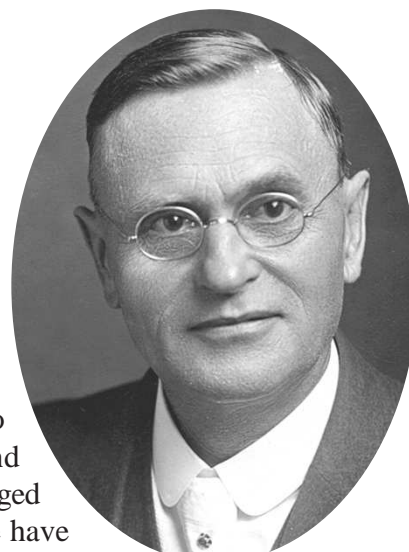
more thoroughly immured in his physical vehicle. Now an impulse must be given to lift him out, and wine is being changed back to water. We have

accomplished the conquest of the material world, as evidenced in our wonderful progress here in the West. Now we are to return to the use of water, that we may regain on a higher level that spiritual vision which we have lost. That is what the mystery of the Holy Grail aimed at: to purify man so that he might be able to regain his spiritual sight. As we give our children picture books today, we were given the myths in previous times, that they might work upon our feelings and prepare us to understand.

There were two characteristics which were very marked about the knights of the Holy Grail: purity and harmlessness. The two qualities go together.

It was Nimrod, the Atlantean, who first killed to eat, who inaugurated the social evil. Though we injure the animals when we kill them, we injure ourselves the more, for we have ever that social evil in consequence. And when we speak of the social evil, we do not mean only that which we commonly call the social evil, but any intercourse whatsoever except that which is performed as a sacrifice to provide a body for an incoming Ego.

Now when we understand the connection between the social evil and flesh eating, the taking away of life from others, then we can understand why the Knights of the Holy Grail were pure and harmless. Until that time comes when Parsifal



breaks his bow, when he will no longer take life, when he says, "I will no longer take into my body those particles that cry out for separate existence, I will live the pure and harmless life," he cannot feel true compassion.

In the mystery of the Holy Grail, man was told: You see all around you the various kingdoms in the world. There is man, animal, plant and mineral. The life which is in each of these kingdoms is the one universal life of God, which manifests through all these various forms. When the forms decay it becomes necessary to provide other forms in their places, hence the generative activity which serves this purpose. In the plant kingdom, which is beneath you, that activity is pure, chaste and immaculate. There is no passion connected with it in any respect.

In the kingdoms of the Gods, which are beyond you, it is also carried on as a process of regeneration which is pure and holy. But in the kingdoms which stand between the plant and the gods, conditions are the reverse of chaste. Man and animal are passionate. Man is, in fact, the inverted plant. The plant is unashamed and stretches its creative organ, the flower, towards the sun, a thing of beauty and delight, pure, chaste and passionless. Man turns his creative organ toward the earth; he hides it with shame because it is filled with passion. In time man is to become a god, he is to use his creative ability for the benefit of others and not for sense gratification. And so in time man must become plant-like on a higher scale.

Therefore, you see this symbol: The pod of the plant which holds the seed is the grail cup, and the spear which brings that seed forth from the flower is the ray of the sun. You, also, must learn to take the solar force, which is the builder of all forms, and use it in your creative organ without passion, so that that which you create shall be immaculately conceived and not as now begotten in sin.

The juice of the plant flows through its green stem and leaves uncolored, pure and chaste. Your blood is red and filled with passion, but in the regeneration that blood must be cleansed by the spiritual force which will come to you from the spiritual sun, as the forces from the physical sun bring forth the juice of the plant. And having become thus regenerated, you will die as a man to

*The story is told of how Lucifer, when he strove with the Archangel Michael over the body of Moses, lost the choicest gem in his crown. It was dislodged in the struggle. This beautiful gem, comparable to none, was an emerald named "Elixir." It was thrown into the abyss but was recovered by the Angels and from that the chalice or Holy Grail was made which later was used to hold the Cleansing Blood that flowed from the Savior's side when it had been pierced by the centurion's spear. Let us first note the fact that this jewel was an emerald: it was green, and green is a combination of blue and yellow, and is, therefore, the complementary color of the third primary color, red. In the Physical World red has the tendency to excite and energize, whereas green has a cooling and a soothing effect, but the opposite is true when we look at the matter from the viewpoint of the Desire World. There the complementary color is active, and has the effect upon our desires and emotions which we ascribe to the physical color. Thus the green color of the gem lost by Lucifer shows the nature and effect thereof. This stone is the antithesis of the Philosopher's Stone.*

*—Mysteries of the Great Operas, pp 150-151*

be resurrected a God.

This conception is also embodied in the Communion Cup used in the churches. It is not a wine cup, but a cup which we may look upon as containing the very essence of life in pristine purity—a quickening spiritual essence. The other emblem held up to the pupils of the mysteries as an ideal to be realized by him was the holy spear, symbolized by the sunbeam that comes down and opens the flower. The sunbeam is the representation of the spiritual power which is working to bring forth all through the universe, a power most potent.

The Elder Brothers of the Rosicrucian Order, and kindred others, which, we may say, in their totality represent the Holy Grail, live on the love and essence of the unselfish service which they gather and garner as the bees gather honey, from all striving to live the life. □

## READERS' QUESTIONS

### *Manichaeism; Remembering Past Lives; Correcting Color Blindness*

**Q**UESTION: Will you please give me some information concerning the Manichees? In *The Rosicrucian Cosmo-Conception* Max Heindel stated only that they were a higher order than the Rosicrucians. The history books seem to indicate that they are extinct, and that St. Augustine belonged to them.

**Answer** :Mani (or Manes or Manicheus) was born near Ctesiphon in Mesopotamia somewhere around 216 A.D., and died around 277 A.D. His father is supposed to have been a member of the sect of "Baptizers." Orthodox people do not admit that he was a Christian, but we believe that he was Gnostic Christian. Mani called himself "I, Mani, the Apostle of Jesus Christ," and said that he had come to fulfill Christ's prophecy of the "Comforter" who would teach the fullness of Truth. He combined Zoroaster's teachings and Buddha's teachings (probably also Taoism) with the New Testament.

Being a Persian Mani did not deem it necessary to become a Jew first in order to be a Christian. Hence Manichaeism did not have much to do with the Old Testament. Orthodoxy refuses to accept as Christian anyone who does not accept the Old Testament along with the New. Many early Christians clung to their own scriptures; the Greeks and Egyptians clung to Hermes Trismegistus along with the Gospels.

Mani evidently felt that he had solved the problem of good and evil and the nature of reality; his basic system was like that expounded in the Gospel of Truth discovered some years ago at Nag

Hammadi in Egypt. To this he added the extensive angelology of the Persians—just as the Jews had done earlier. Aramaic was the official language of the Western Persian Empire and Aramaic is the Eastern dialect of the same language for which Hebrew is the Western dialect. In other words, the Persians had the same angel-words as the Hebrews, in Aramaic, which was the language spoken by Jesus himself. Mani wrote in Syriac and Persian, and in "code" or cyphers. Many Manichean books were discovered in the 1930's.

The "fable" of the Light Elves and Night Elves mentioned in *The Rosicrucian Cosmo-Conception* indicates that the Manicheans had undertaken to solve this problem of the conquest of evil in just the way that Max Heindel describes. However, the so-called Manichean teachings on the nature of Truth and Reality were not original with Mani. As said, they were found in the Gospel of Truth, written somewhere around the middle of the second century, whereas Mani lived in the third.

Zoroastrian angelology is of course a true part of Christianity and esoteric Judaism. There is no question but that during the Exile the Hebrew prophets in Babylon and Persia worked hand-in-hand with the Zoroastrian Teachers. Even the Bible indicates that.

The exoteric Manicheans, however, are not the Inner Mystery School of which Max Heindel speaks as even now working on the chief problem of the Jupiter Period. Just as The Rosicrucian Fellowship is the exoteric preparatory school for the Order of the Rose Cross, so the Manichean movement, including the Catharists and Albigenses

of Southern France, represents the external representative of a great Mystery School on the Inner Planes.

But virtually all of the basic spiritual concepts of Manichaeism are also to be found in Rosicrucianism, because these are of course universally and eternally true. Wherever minds are open to Truth, these concepts will come in. Only bigotry keeps them out.

So far as the Manichean cosmogony is concerned, that is just a matter of science. It was partly based on "Revelation" (reading in the Memory of Nature) and partly on external scientific discoveries. Modern scientists are reworking their cosmogony, modifying the Nebular Hypothesis, and making new discoveries in evolution, the nature of matter, etc. All of these changes will eventually be incorporated into the religion of the Aquarian Age, which will therefore have a new cosmogony.

Yes, St. Augustine was a Manichean, but never entered the esoteric school. In Manichaeism there was a very complete inner teaching, and this Augustine did not assimilate. He was one of the "auditores," members of the outer school, like our own "students." He quarreled with a Manichean lecturer (Faustus) on a matter of astronomy and other issues, and joined the Roman Catholic Church, into which, in fact, he had been born. His mother, Monica, was a devout Catholic and prayed continually for his restoration to her Church.

Due to bitter persecution from all sides, the esoteric Order of Mani was driven undercover, but the Manicheans simply disguised themselves in any way possible, and worked from within the ranks of their enemies.

Mani was crucified by the Persian priesthood, bigots and persecutors who did not like Mani's Christianity. Mani's Order existed in Europe and Asia for more than a thousand years, and it may be restored in some form within the next few centuries.

#### REMEMBERING PAST LIVES

**Question:** I do not seem to have any remembrance of my past lives. Is there some way to learn of my past incarnations?

**Answer:** Yes, there is, though it may take you some time. The ability to read at will in the

Memory of Nature requires for most people much persistent effort in living the spiritual life that results in the unfoldment of the inner faculties. However, patient persistence always accomplishes its object.

Some people who have not yet developed positive clairvoyance may for a specific reason be shown in a dream or vision an experience that occurred in a past life. Mediums may also get such information, but since their development is negative, it cannot be depended upon.

#### CORRECTING COLOR BLINDNESS

**Question:** Will you please explain the cause of color blindness? Can it be cured?

**Answer:** Vision is produced through a chemical action of the color elements in the rods and cones which line the outer surface of the retina; every color being activated by its contrasting color. Upon this fact is based the philosophy of color vision, including color blindness.

Ignorance relative to this chemical process has led many physicians to believe that color blindness is incurable. However, it has become known that blue elements are required to perceive and take cognizance of the red, its contrasting color; and red elements to perceive the blue. In like manner yellow elements are needed to perceive the violet, violet elements to perceive yellow, indigo elements to perceive orange, etc. Accordingly, if an individual cannot distinguish red properly, the blue elements must be inactive in the rods and cones mentioned.

To arouse the needed activity to overcome any certain form of color blindness, one may apply the principle of similars or contrasts which repel or arouse. For example: For ten minutes at a time each day, look through a blue glass or a blue lens at any light source that does not cause pain, and gradually the perception of red will become more clear. This exercise can be used for any form of missing color perception; that is, by looking at light through a glass of contrasting color for ten minutes periods for about three days. This is the remedy which Edwin Babbitt, M.D., author of the well-known textbook, *Principles of Light and Color*, found successful in his widespread practice. □



## *Johfra and the Signs of the Zodiac*

### *Virgo and Libra*

#### VIRGO

**V**IRGO, THE VIRGIN, is a negative sign, earth in being. The sun is in Virgo at the end of August, the harvest month when the corn and grain are gleaned. The planet Mercury is its ruler.

In the first six signs the self is central to the development of the personality. This stage ends with Virgo. Everything here is broken down as finely as possible (1) and this great mass is now regulated by man. This is the stage when details are examined.

Matter is characterized by the fact that it can be split up into atoms. Because of this Virgo represents material nature in the form of the Fertile

corn (2), the Roman Ceres, the Egyptian Isis with her green veil of growth (3), and Maria, the bridge of the heavens and, mediator, the world soul or



*Anima mundi.*

In the Egyptian *Book of the Dead* the sign of Virgo is also represented as the 'gateway to the kingdom of Osiris' (4). From a macrocosmic point of view, she is the universal primordial substance from which the material cosmos is condensed (5).

That is why I have added four cherubim to the frame, those from the vision of Ezekiel; they represent the four Evangelists as well as the four elements. The angel in the top left-hand corner is Matthew and the element of air (6). The eagle at the top right (the elevated scorpion of astrology) represents the water element (7). The lion is Mark (fire) (8). The ox is Luke (earth) (9).

The life that inspires matter—fertility, in other



Mother. She is the Greek Demeter with the ear of

*This is the sixth and final article on the twelve signs of the zodiac as conceived and painted by the Dutch artist Johfra, coupled with his personal commentary. Johfra, recently deceased, studied the Rosicrucian teachings. Thanks to this association, his wife, Ellen Lorien, has graciously granted the Rays permission to reprint his artwork and text.*





words—is symbolized by the transparent egg with its burning flame that the virgin holds in her hand (10). The virgin wears a garland of corn and cornflowers (11). The accent here is on grain, bread, symbol of the ‘Heavenly Manna’. Her white wings bear witness to her state of chastity (birds are an ancient symbol of the soul) (12). A pentagram, the sign of the fivefold person (the five senses) glows



above her head (13).

All other symbols in this painting are determined by the ruler of the sign, Mercury. Hermes or Mercury, in his Graeco-Roman form, is shown on the left. He tries to encompass the universe—in the background—with his intellect (14).

In his Egyptian form as Thoth, the scribe of the gods, he is seen on the right in the shape of the Abyssinian baboon (15). As Thoth, he is, above all, the judge of souls. He sits at the gate of Osiris, through which the dead must go to reach the fields of Aalu (the name given by the Egyptians to the the *cynocephalus hamadryas*, the Abyssinian baboon (15).

Thoth weighs every soul in his scales. The heart of the dead one is placed on one scale and the feather of *ma'at* (measure) in the other. The feather represents universal order and measurement of all things (Truth) (16). The two snakes from Mercury's staff are brought in too as astral factors (17).

The bottom corners of the painting are taken up by aspects of Mercury. To the right is wisdom, represented in Egypt as the holy Ibis (18). In front of that, to represent Jewish tradition, is a cabbalistic book, opened to show the drawing of the tree of life (19).

Pythagoras' proposition is shown on the papyrus roll (20) to represent the Greek doctrine of the universe, and the closed book M (*materia mater*)

refers to the most sacred text of the ancient Rosicrucians that contained their universal knowledge (21): Thus, a bringing together of three important traditions of wisdom.

In the bottom left-hand corner symbols are shown that refer to another function of Mercury, that of Transmutator: the leader of the dead to paradise, the Psychopompus. In Egypt, this function is illustrated in the form of a jackal, an animal that frequents burial grounds (22). If one takes this up in the alchemical sense, it means that if an initiate into the Mysteries manages to shake off his human existence through death, he will be resurrected as a new and eternal being. Hermes-Thoth plays the most important role in this transmutation. He is the embalmer who renders the body eternal. He is the thought that, transmuted as *Mercurius sublimatus*, leads to a new universal consciousness. This is a process of distillation (23) and takes place in Athanor, the alchemical furnace (24), where the new human being is formed.

Now come the magical seals and signatures. The astrological symbol of Virgo is below the Virgin's foot, contained in an eight-pointed star; this is because Mercury the ruler is associated with Hod, the eighth sephira on the tree of life (25). Top left, behind Mercury's left foot, is his planetary sign (26). Above his head is the seal of his Olympic planetary spirit Ophiel (27).

Top centre is the signature assigned to the archangel Michael, under which Mercury comes (28). To the right is the sign of the spirit Taph Thar Tharath (29). Right below the baboon is the sign of the planetary intelligence Tiriell (30). The planetary seal of Mercury is shown on the shield in Thoth's hand (31). Both signs below are alchemical symbols for *Mercurius sublimatus*, the noble quicksilver (32).

## LIBRA

**LIBRA, THE SCALES**, is a positive sign, air in being. The sun stands in this house at the beginning of autumn as it passes the equator to commence the winter. The ruling planet is Venus.

The special characteristics of this sign are

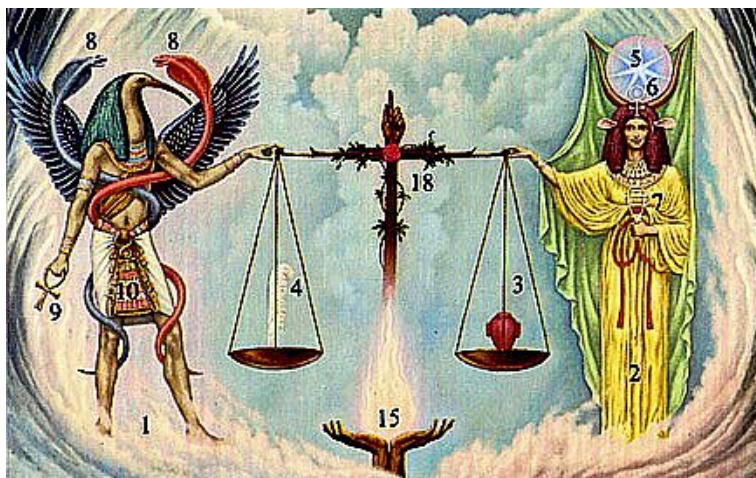
balance and harmony. That is why the composition of the painting, like that of Gemini, has been kept symmetrical. In Libra, the accent is on the soul. In the six former signs the emphasis was placed on the evolving self; the non-self is central to the way experience is gained through the following six signs.

Venus, goddess of love, harmony, and beauty, rules here. The point of Libra is, above all, the balance between head and heart, intelligence and feeling. To the symbolism surrounding this sign I have added Mercury, ruler of knowledge, in his Egyptian form of Thoth (1) and, correspondingly, the goddess Venus in her Egyptian form as Hathor, goddess of festivity and love, with her cow's ears and horns (2).

Both figures keep the scales in balance. In one scale lies a heart, in its Egyptian symbolic form of an urn (3). The feather of maat is in the other (4). Here again, we have the judgement of souls, clearly linked though with loving wisdom.

Mercury is placed to the left and Venus to the right of the scales, in accordance with the Cabbala, where Hod, the sephira that rules over man's intel-

emotion is sterile and deadly. Emotion without correcting reason is no more than sentimentality and creates chaos. Each is dangerous without the



presence of the opposite pole.

Netsah is the seventh sephira. That is why there is a seven-pointed star between Hathor's horns (5). Under this is the astrological sign of Venus (6). Hathor is holding a sistrum, the ritual ringing instrument of the Hathor priestesses. The horizontal rods that snake round the frame suggest the four elements that sound together harmoniously in the cosmos (7).

The famous snakes of Mercury's staff (the negative and positive powers united in harmony) coil round the Ibis-headed Thoth (8.) He holds in his hand the Ankh cross—symbol of immortality in ancient Egypt (9). The astrological sign of the planet Mercury is in the centre of his girdle (10).

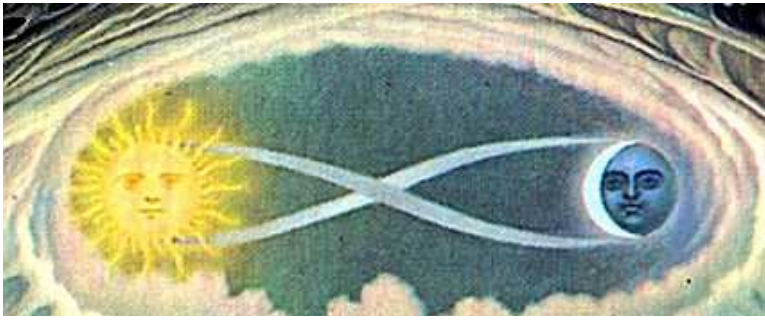
The harmoniously resolved dualism of the sign of Libra is further illustrated by two Assyrian sphinxes at the bottom of the painting (11). These refer back to the Tarot card associated with the sign of Libra, the 'victory chariot'. Here the two sphinxes that pull the chariot represent the opposing cosmic powers harmoniously operating

together in harness.

In the painting, the mystery animals also represent the symbols of the four elements, both positive (male sphinx) and negative (female sphinx): the head is the element of water; the lion's forepaws, fire; the wings, air; and the hindquarters



lect, is at the bottom of the left tree of the pillar of life (the pillar of severity), with Netsah, feeling, standing opposite at the bottom of the right-hand pillar, that of mercy. In this way perfect balance is again expressed between reason and emotion. Both have absolute need of each other. Reason without



refer to various aspects of ‘the conjunction of opposites’:

The Chinese Yang-Yin symbol in connection with the poles in concentrated primordial matter (20); above that, in the ∞ shape (the lemniscate, symbol of infinity), are the two polar powers of sun and moon, spirit and soul, which affect each other eternally (21). □

of the ox, earth: Thus, we have a complete analogy to the four creatures of Ezekiel’s vision and the four Evangelical symbols of the previous sign, Virgo. The black and white tiled floor is another reference to the harmonious working of the pole’s powers at the cosmos’ foundations (12). It is also the floor of the freemason temple. The lily in the foreground represents serenity, the result of perfect balance between head and heart (13).

There is another freemason symbol in the middle of the tiled floor: an altar in the form of a cube (14). The cube represents the foundation because it is made up of squares. This cube is the ‘cornerstone,’ the Christ. It is the philosopher’s stone of alchemy. This “holy altar in the temple, where the Light of the Spirits (15) always burns and never dies”, was the Hindu symbol for our sign of Libra.

The cube ought, strictly speaking, to be black, not transparent. I have painted it as crystal, however, in order to show the ball, the golden embryo (16), contained inside, and on which the astrological sign for Libra has been drawn (17) (again, within a seven-pointed star because Venus stays linked with Netsah, the seventh sephira of the tree).

If the cube were opened out, the six surfaces would form the Christian cross and the golden embryo would be lying in the centre of the cross, a direct reference to the Rosicrucian belief where the rose is also placed in the centre of the cross (notice the rose-cross form in the scales above) (18). I chose the sign of the rose cross because the Rosicrucians strove for balance between head and heart in the forming of the perfect person.

The red rose is the flower of Venus because it stands for self-sacrificing love (19).

Depicted as well are other symbols which also

#### WEAVING LIFE’S GARMENT

Whatever Gods there be to dower  
Our mortal lives with good or ill,  
We hold within ourselves the power  
To weave life’s fabric as we will.

We weave with threads of gold when love  
The shuttle guides and holds the hand,  
But tangled are the threads we move  
When hate is woven in each strand.

We wind the skein that we must use,  
And pick the pattern that we trace;  
Through many tears we learn to choose  
The silken skeins of Christian grace.

Within the warp and woof each day  
We weave our joys, our hopes, our fears;  
Bright golden hues, or silver gray,  
The cloak of laughter hemmed with tears.

To ravelled ends of doubt we cling,  
With trembling hands the Truth we hold;  
The web of pain and suffering  
Grows lighter as our souls unfold.

The garment incomplete as yet  
Is torn and tattered into shreds;  
While over the loom of life we fret,  
The burden borne with bowed heads.

So toil we on with greater skill  
To weave anew life’s garment fair;  
Throwing the shuttle of our will  
Across the web of doubt and fear.

Weaving the robe of life each day  
A perfect raiment for the soul;  
To clothe us with its stellar ray  
And fit us for the heavenly goal.

—George Edgar Frye

## *Astrology and Polarity Therapy*

**T**HERE IS AN EXCHANGE of energy in everything, a rhythmic pulsation of contraction and expansion which enables us to recognize that a plant, animal, or person is “alive.” Even the teeth and bones participate in this vital exchange of energy with the universal supply. All substance results from the unlimited combination of energy frequencies, and the basic energies at work have been termed the four humours, the four elements, or have been together designated as Qi, Prana, Mana, Vital Force, and other names depending on the culture concerned. Every living plant, animal, and human being is a complex energy field operating simultaneously at many levels, and each must maintain its own individual frequency in order to ensure its growth and development.

At birth, the first breath initiates our direct supply of energy, our life-line with the Universal Power, our immediate attunement with the cosmos. So long as our particular energy pattern is well established and flows without obstruction, we are in tune with the Universal supply of life force, and we experience this state of being as one of perfect health and emotional well-being. However, due to physical, mental, or emotional shocks, improper diet, or negative emotional-mental patterns, most of us live in a state of constant tension and wind up feeling “out of tune.” In other words, the energy currents that enliven us become blocked, unbalanced, or out of phase, and we therefore feel pain, sickness, fatigue, or depression.

Naturally, there is no life without tension; no one

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*This text is contained in Astrology, Psychology, and the Four Elements, by Stephen Arroyo, and is reprinted with permission from CRC Publications, P.O. 1460, Sebastopol, CA 95472*

can deal with the material world without experiencing stress. Polarity Therapy is not based on the illusion that one can achieve a state of constant relaxation and an end to all conflicts. It is rather based on the fact that most people are capable of utilizing their energies more effectively, waste a good deal of energy merely in the effort to block the expression of some energies, and can work through their conflicting experiences with more awareness and centeredness than they have done in the past. Polarity Therapy is based on the fact that the mind, emotions, and physical body work together and have a mutual interaction. For example, not only do the emotions and thoughts affect the body, but also the diet, physical environment, and general state of health have a profound impact on the inner state of being. During treatment with a qualified Polarity Therapist, the emotions, thoughts, diet, exercise, living habits, and spiritual inclinations are all taken into consideration; the treatment is holistic, and of course the birthchart is invaluable in understanding the wholeness of the client, his particular needs, yearnings, conflicts, physical weaknesses, and so forth.

The human energy field is now a scientific fact which Acupuncture, Kirlian Photography, and other research have forced orthodox science to recognize. Of course, this living energy field concept of man is nothing new. Psychics have been seeing “auras” for millennia and have been using the aura to diagnose physical, mental, and emotional problems. Unfortunately, we nowadays get so much “education” that we early in life forget what is real. Our minds become cluttered with so much useless information and so many dead mental concepts that it takes years to re-establish our original sensitivity

to the energies which manifest through all life. Polarity Therapy is a way of working immediately with life energies, an education in how the life forces operate, as well as a therapeutic tool of amazing power. The essence of Polarity Therapy is elegant in its simplicity, although on the surface it seems to the novice like a mind-boggling science that can never be mastered. In this way, it is like astrology: a system so simple and unified in its essence that it takes many years of practice to perceive its simplicity.

Polarity Therapy is a way of working with the fundamental energies of life, a way of bringing these currents (air, fire, earth, and water) to a state of balance and removing obstructions to their free flow throughout the total energy field. Polarity Therapy is one of very few systems in the healing arts that enables the practitioner to work immediately with the energies symbolized by the individual birth-chart. Enabling this state of flowing balance to establish itself allows the energies themselves to bring about whatever healing needs to be done. The therapist is by no means a healer; he simply stimulates the client's own healing forces to assert themselves. The balanced condition resulting from a Polarity Therapy treatment can expect to experience a marked degree of very deep relaxation, as well as heightened awareness of his or her fundamental needs, energies, and potentials for growth.

Before we deal more specifically with the techniques and implications of Polarity Therapy, some historical background might be useful. Polarity Therapy was developed and synthesized in its present form by Dr. Randolph Stone, an osteopath and chiropractor who was in practice actively for over sixty years. Combining inspiration, deep insight, psychic sensitivity, and personal instruction from many doctors, healers, and spiritual teachers all over the world (but especially in India), Dr. Stone began to formulate the principles of Polarity Therapy in the 1940's. He published numerous books on the subject (all of which are still available through private channels, but are hardly ever found in book stores), and he continued to teach Polarity Therapy in seminars until his retirement in 1973 at the age of 84. Polarity Therapy is unique in that,



Oil on canvas, left panel of triptych, Alex Grey

#### *Holy Fire*

*This painting depicts the first of three stages in the soul's spiritual journey: "the consciousness of separateness and the impact of the Divine on the frame of the human personality."*

while it is related to Acupuncture, Shiatsu, yogic healing methods, Ayurvedic medicine, Zone Therapy, and Reflexology, it encompasses the essence of all these systems and it is entirely compatible with spiritual disciplines and astrological factors.

The clairvoyant Eileen Garrett in her book *Awareness* has described energy centers in the human body identical to the chakras of yoga traditions and to the concepts expressed in Dr. Stone's books. She states: "Though there are many therapies, there is but one kind of healing. Whether one treats a man in his physical organism or in his psychological states, one aims at the reintegration of the forces of his life." These life forces are considered by Dr. Stone to be the very four elements that comprise the foundation of all astrological theory.



The elements are correlated with specific functions physically and psychologically and also with certain energy centers (chakras) in the total energy field. According to Dr. Stone, the four elements (called the “tattwas” in Sanskrit) “are the field and structural tissues of anatomy. They support the life winds of ‘prana’ that flow through our body.” They are the invisible builders of all life’s structures and must operate in harmony with one another if the person is to have good health.

These energies, according to Dr. Stone, are “a fine variety of the nature of mind substance and emotions in their various functions.” He goes on to say:

*Even as planetary bodies exert an influence in certain relationships to each other, so do their representative electromagnetic fields in the human body stimulate or inhibit vital function in that individual. In the macrocosm, the signs and planets embody keynotes of atomic forces which differ in polarity and effect....They affect us by the same vibratory energy waves which are within us and to which we respond. There are definite centers within us which correspond to certain centers in the universe. Like the air we breathe, radionic action of finer energies in the universe sustains our physical body. We have a definite relationship to these forces but no control over them externally.*

In Polarity Therapy (and also in Ayurvedic Medicine), the element air is associated with the nervous system, mind sensation, perception, and expression. Fire is the warming, energizing principle of the circulatory system. The fire current manifests as the light of the eyes and heat of the brain (Aries), the fire of digestion in the solar plexus area (Leo), and the motor energy in the thighs (Sagittarius). The air current is especially active in the lungs and as intelligence expressed through the hands (Gemini), in the kidney area (Libra), and it electrically charges the body in the ankle area (Aquarius). Water is the soothing, cooling, healing and nurturing principle which expresses itself through all the secreting glands and mucous membranes (e.g. Cancer rules the breasts traditionally, Scorpio the genitals and nose, and Pisces the lymph system.) The element earth refers to the

gross matter of the body, to the physical form of the individual, and to the assimilation and elimination of earthly matter needed to sustain the physical body. Traditionally Capricorn rules the bones, teeth, and skin; Taurus is immediately attuned to the tangible forms of all earthly things; and Virgo is associated with the intestines.

Dr. Stone says that an understanding of these fundamental energies “is the foundation of the mystery of the link between Consciousness and Matter.” He points out that general medical practice today is grossly physical rather than atomic in its principles and application. And yet, as astrology makes clear, the actual life cycle of any living creature begins as a process of specific lines of force, specific energy attunements which are liberated according to a specific seed pattern. Dr. Stone’s criticism of modern mechanistic medicine could be applied equally to the general practice of Medical Astrology, for most practitioners who deal with this field tend to isolate specific organs, body areas, and names of “diseases” which in reality does very little good. A more constructive approach to medical astrology and to the practice of the healing arts themselves would be to focus on the function and the process that is disturbed.

As an example, to know that Libra “rules” the kidneys doesn’t provide us with much understanding or with any means of preventing kidney trouble. But to realize that the sign Libra and the kidneys are associated with the air current energy flow, and to know that this energy can be stimulated, altered, and redirected can open our eyes to an entirely new approach to healing, an approach concerned with the fundamental energies that enliven all creation. Such an approach can provide us with a unified and holistic theory of health, “dis-ease,” and healing. Dis-ease is not a special state but rather part of man’s way of being; it may be regarded as a temporary flare-up or intensification of ongoing processes. An approach to medical astrology on the level of energy can give us a key to the continuing processes animating each of us; and astrology gives us a language with which we can describe types of energy as well as specific energy dynamics.

It is impossible to describe accurately the

multitude of techniques and procedures used in a Polarity Therapy treatment. All practitioners of Polarity Therapy have studied the subject in workshops designed to see firsthand demonstrations and then to practice the various techniques repeatedly on many different people in order to gain a real understanding of the principles involved. However, if we might take the above case of “kidney trouble” as an example, a Polarity Therapist would consider the person as a whole,

inquiring about the individual’s dietary habits, present situations and psychological state that might be pertinent, etc. The air current would undoubtedly be blocked, with the symptomatic manifestations being pain in the kidneys (Libra), perhaps swollen or pitted ankles (Aquarius), and very likely also restriction of the diaphragm and lungs (Gemini), of which the person might not even be aware. The therapist could then work directly on those areas of the body, utilizing specific techniques, in order to free the air current energy. In many such

cases, however, he would find that the water current was also blocked, that it was in effect smothering the air element, and that specific emotional conflicts were being experienced by the individual at that time. A glance at the current transits and progressions would usually indicate very specifically what the nature of this conflict was, and talking it over with the person while simultaneously applying the manipulative techniques would have the effect of bringing to full awareness the way in which the individual was blocking his own energy flow. While the treatment was in progress, the therapist would note the smoother flow of respiration,

deep sighs, yawns, stretching, and other indications of the air current’s release.

To give another example, let us say that a client comes in who has many stressful aspects to natal Scorpio planets and that these stressful aspects are currently being activated by transits or progressions, resulting in a blockage of the water current energy and severe emotional turmoil. In such a case, one would not work only with the pelvic area of the body, but also one would pay special

attention to the feet (Pisces), the entire digestive area (Cancer), and to certain other points on the body that correlate with emotional flow. As the water current released, the person would give vent to specific emotional expressions, whether through sighs, crying, talking about their pain, or simply letting go of the desires and expectations that were creating the tension in the first place. A common physical symptom of the release of the cleansing, soothing water current is a rather profuse outpouring of perspiration. Then, once the currents are flowing somewhat, one can begin to polarize the energy field through the application of other techniques.

The primary polarities worked with are indicated by the pairs of opposite signs in the zodiac. For example, with the client whose Scorpio planets are being activated, one would polarize the sacrum (Scorpio) with the neck (Taurus) by putting one hand on each area and holding that position until a balance was achieved. For someone with lung or air current blockages (indicated, for example, by stressful aspects to Gemini planets), one would polarize the hip, buttocks, and thigh areas (Sagittarius) with the shoulder blade area

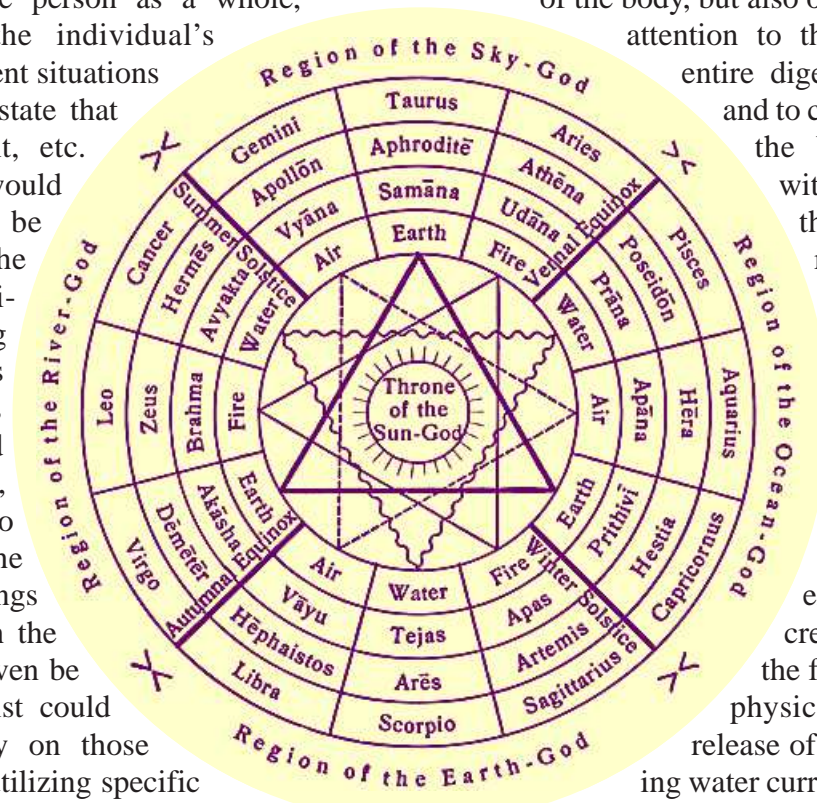


Illustration shows correspondence between the astrological elements and signs and their ancient Greek and Hindu counterparts.

John O'Neil

(Gemini). (This particular polarity, incidentally, is dealt with extensively in Dr. Louis Moss's book on acupuncture, *Acupuncture and You*, in which he calls these two areas specific "trigger zones" for the treatment of arthritis by acupuncture methods.)

Although an objective observer of a Polarity Therapy treatment might think that one was working only with the physical body, what in fact is occurring is that the energy field of the therapist is simultaneously activating the physical, mental, and emotional energy fields of the client. All the different levels of being are affected by a treatment, although a few very unconscious people don't recognize this aspect of a treatment. Most people, however, will experience an immediate reaction to a treatment at very deep levels. How much they gain from it will depend totally on their openness to the experience and their level of self-knowledge.

It should also be pointed out that most Polarity Therapists are not astrologers. Dr. Stone himself was well acquainted with astrology and derived some of his insights from it, but he himself was not a practicing astrologer. Therefore, most Polarity Therapists are not aware of how valuable a tool astrology can be. They are all trained in an understanding of the four elements and their functions, but that is as far as it goes. Still, in all fairness, I must say that some of the best therapists have no knowledge of astrology whatsoever; so it should not be assumed that this necessarily detracts from the value of these peoples' work. Polarity Therapy is a system of immense power and great value by itself, and the addition of astrological knowledge will simply enable the practitioner to be more attuned to the individual he's working with, and to have more perspective on what the person is going through and how long it will last.

The value of learning Polarity Therapy for practicing astrologers is likewise immense. First of all, the astrologer who has some degree of mastery in this field will no longer have to content himself with good advice, a pat on the back, and philosophical encouragement as a remedy for clients who have severe problems. Rather he can work immediately with the vital energies, help the person to work through stressful periods more quick-

## LIFE

Life is a gift to be used every day,  
Not to be smothered and hidden away;  
It isn't a thing to be stored in the chest  
Where you gather your keepsakes and treasure  
your best;  
It isn't a joy to be sipped now and then  
And promptly put back in a dark place again.

Life is a gift that the humblest may boast of  
And one that the humblest may well make the  
most of.

Get out and live it each hour of the day,  
Wear it and use it as much as you may;  
Don't keep it in niches and corners and grooves,  
You'll find that in service its beauty improves.

—Edgar Guest

ly, and provide his clients with an immediate experience of how life forces operate within them. Another value of Polarity Therapy is that, after a person has passed through a very stressful period (indicated by various transit cycles, etc.), a few treatments enable him to gain his balance more quickly and to release the psychic and physical residual effects that otherwise can linger on for years. The fact is that most people still carry around residual tension and the emotional scars of past shocks, when they could have left them behind years ago. Polarity Therapy is a way of encouraging this kind of growth....

The usual method of procedure in getting Polarity Therapy Treatments is to arrange for a series of at least three appointments, during which period one is also eating a purifying diet specified by Dr. Stone. The cumulative effect of the diet and a series of treatments is much more powerful than getting just one treatment and expecting some miracle cure. This system has nothing whatever to do with faith healing, spiritual healing, or psychic healing. It is a definite science in itself, and its proper practice need not exhaust the practitioner; for he is merely stimulating the client's own energies rather than pouring forth his own to make up for the client's depleted condition. □

## *Earth's Vesture*

**T**HIS ARTICLE BUILDS on my last contribution in the 1999 calendar, *Stella Natura*, “The Star We Live By.”<sup>†</sup> It describes the solar plasma as it streams from the Sun and interacts with the upper atmosphere of the earth. This is especially timely since the Sun is now in a cycle it repeats every eleven years—a period of accelerated solar activity which increases the intensity of the solar plasma and also, as we will see, the intensity of the earth’s response to it. My intent is to present a picture which is true to the objective findings of natural science, and yet relies on the concepts of Spiritual Science to explain these natural cosmic events. This approach offers a picture of a living planet, a living universe, filled with divine forces that are invested in the evolution of mankind. It is important to form such a picture because, as humans, our view of the cosmos directly influences the way we think of ourselves. I acknowledge the value of scientific observation and thought because of its precision, logic, and practicality. Indeed, through these science derives its authority. However, when the theories of science have been presented with the same implied authority, speculating upon the structure of the universe and the origins of mankind, the human being’s importance in the universe has suffered greatly. To resolve this issue and still appeal to the modern mind’s need for logic and practicality, I’d

<sup>†</sup> *The cited article appeared in the March/April 2000 Rays. Reprinted with permission from Stella Natura, the 2000 Kimberton Hills Biodynamic Agricultural Calendar, published by the Biodynamic Farming and Gardening Association, P.O. Box 29135, San Francisco, CA 94129, (888) 516-7797*



Elizabeth Auer

like to offer some alternative explanations of natural events, described in the light of Spiritual Science.

As you may recall from my last article, described was the image of the solar plasma streaming out in spirals from the sun, as the physical manifestation of the ongoing sacrifice of spiritual beings. The solar wind, as the solar plasma is called, travels through interplanetary space and interacts with the earth’s magnetic field far above its surface. Where the two meet, the magnetic field of the earth abruptly stops, creating a sharp boundary line called the magnetopause. The inherently circular magnetopause is transformed into an oval shape by the solar wind. This wind also shapes the otherwise symmetric inner magnetic field of the earth into the strangely familiar outline of the human form. The head points toward the sun, the body surrounds the earth, and the limbs extend in a very long tail reaching all the way to the moon. (See diagram above and on page 44.)

Most of the solar wind streams around the earth in much the same way as water flowing against a stone is parted and passes around it. However, some of the solar wind breaks through the barrier or outer envelope created by the magnetopause and enters what is called the magnetosphere. This happens mainly over the north and south polar regions. Here the magnetic fields are shaped like funnels. They are much like the canals of the ear, which allow sound waves to enter the body. If one follows individual particles of the solar wind as they enter this funnel and stream toward the inner atmosphere of the earth, the following would be observed. The particles spiral down the magnetic funnel until they are carried into another stream which draws and traps them into what is called the earth's plasma sheet. This plasma sheet is still a mystery to science. It is roughly oval-shaped, and occurs on the side of the earth opposite the sun. Compared to the size of the magnetic tail, it is smaller and remains in close proximity to the earth. It appears to be composed of much the same material as solar plasma; that is, ionized particles in an energetic state partway between energy and matter, yet it has unique properties making its origin distinct from that of the solar plasma. It is as though a part of the sun has been captured and transformed into an earthly sun-substance. The solar plasma particles are passed back and forth many times in this sheet until ultimately, for some still unknown reason, they energize the earth's plasma sheet. This energized plasma springs like a rubber band toward the earth where it interacts with gases in the ionosphere leading to the generation of the Aurora Borealis, the streaming ribbons of color known as the northern lights.

These are the large macrocosmic events as discovered by natural science. Now let us look at the same events from the point of view of Spiritual Science....[and consider] the small microcosmic correlates within the human being. The concept that what happens in the world outside the human being, the "macrocosm," can also be found to occur within the human being, the "microcosm," is an ancient and fundamental spiritual law, which Spiritual Science has rediscovered. This principle, or law, will be applied throughout this article in the

following way. The conditions in the upper atmosphere will be correlated with mirrored conditions occurring in the human being. For example, science tells us that the magnetic field allows life to exist, for without its shielding protection the high-energy particles from the sun would destroy all life on earth....[Spiritual Science] as well refers to this region as a source of life for both humanity and for the earth as a whole. However...[its] view of the life-giving nature of this region describes active creative life, a layer of etheric forces that envelop the earth. (Please note: It is not suggested that the magnetic field of the earth is equivalent to etheric forces, but that the earth's etheric body, as one of its vital functions, draws out the magnetic field to shield the earth from harmful effects of the sun so life can exist. At the same time, the measurable magnetic field allows an indirect view of the structure and dynamics of this otherwise supersensible body.) The shape of the magnetopause and the earth's magnetic field, as shown in the diagram, is strikingly reminiscent of the human form surrounded by an envelope or encased in an egg. Pictorially, the head points to the sun, and the polar funnels occupy the position of the ears, while the magnetic tail and plasma sheet form the body....[When Spiritual Science describes] the human etheric or life-body [it] depicts a form closely resembling that of the earth's etheric structure....The human etheric body, looked at from the outside, consists of four parts. The upper part is in the form of the human head, only larger than the physical head; the middle part is oval; while the lower part rays down from the middle and extends much farther than the limbs, gradually losing its close correlation to the shape of the physical body. The fourth member assumes an oval shape that surrounds the other three and compresses the upper and middle parts to conform more to the shape of the body, while the lower part streams far away. The similarities of these macrocosmic and microcosmic etheric bodies are no random coincidence.

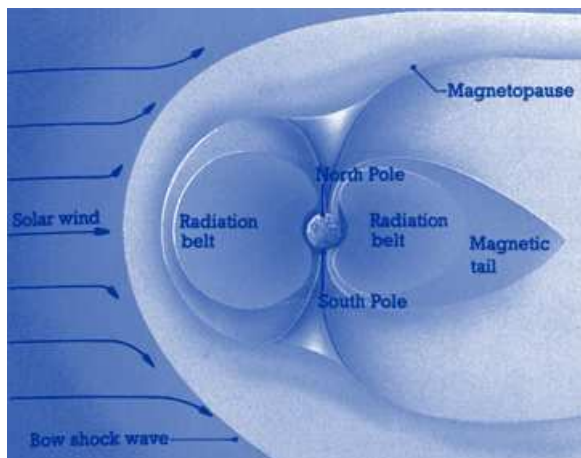
The merging of the solar wind with the very attenuated outer atmosphere of the earth is responsible for another remarkable event. It, in essence, recreates the corona of the sun around the earth.

This earthcorona or geocorona, as it is called, is dynamic; it vibrates, grows, and changes shape in response to the pulsating energy it receives from the ever-fluctuating solar wind. The more intense the stream of the solar wind, the more energetic is the response from the geocorona. Though it begins only 90km above us, the conditions within the geocorona are most unusual and unlike any we are used to in the lower atmosphere, where life as we know it exists. The geocorona presents a scientific enigma. Its temperature (defined by physics as the measure of motion of particles) is extreme; it is calculated to reach as much as 3000 degrees Fahrenheit. Within it are particles of extremely high energy, demanding the presence of warmth to explain their motion, and yet that warmth is completely unable to be felt or even measured. In fact, if your hand were exposed to this environment there would be no feeling of warmth, because it is a virtual temperature. It

is a condition of warmth which...[Spiritual Science also describes as] relating [to] facts concerning Old Saturn (the name given to an early condition of earth evolution). At that time warmth existed as an entity unto itself, and it existed without being able to be outwardly perceived. It is inconceivable for modern physics to acknowledge such a condition. Yet the description of the geocorona as related by satellites, is essentially the same as that described by Spiritual Science during the time of Old Saturn. Matter as we know it does not exist in the geocorona. The state of matter there is energized and unstable. Only individual particles exist, seeking to combine with other particles to form a stable "incarnated" earthly molecule. However, they are so diffuse that they remain in a partially incarnated ionic form. Yet despite the paucity of matter, an enormous amount of energy is absorbed. Virtually all the energy reaching the earth from the Sun's corona is absorbed in this Old Saturn-like

layer of our earth. Some of this absorbed energy is consumed in the production of the Aurora Borealis. Furthermore, the aurora itself exhibits Old Saturn traits. For it is a cold light with a temperature far less than natural science would expect; it too hides its warmth.

The idea that the outer envelope of the earth is a rebirth of old Saturn-like conditions allows us, with the help of further insights from...[Spiritual Science], to form a very different picture of the ultimate fate of humanity and of this earth. The



*The earth's magnetic field (magnetosphere) deflects ionized particles ejected by the sun (solar wind). Untrapped particles account for the aurora borealis.*

Old Saturn phase of earth evolution not only holds an understanding of the past, but also the seeds of the future. Spiritual Science describes the potential future of the earth as one of a Sun-like star. And for humanity, through self-transformation, the capacities of freedom and love which would enable us eventually to join the ranks of those spiritual beings who participated in our creation. The presence of

Sunlike structures surrounding the earth, like the geocorona and the aurora, already point to this future star-like condition. This certainly is very different from the image of a burned out, lifeless cinder drifting along in an uncaring universe that modern science predicts....

The intricate and fabulously complex and beautiful events in the natural world, when studied in the objective detail available today, can educate our thinking and our ability to grasp complexity and understand dynamic interactions of the kind described by Spiritual Science. I hope to have shown that Spiritual Science is a view that can pass the test of logic and can be trusted when it exalts the image of our earth and ourselves. The contrast is clear: the one way of explaining the world leads us to a spiritless mechanical creation, while the other ennobles life and lends strength and purpose to our lives as human beings. □

—Robert McCracken, M.D.

Hayward and Martin

## WESTERN WISDOM BIBLE STUDY

### *Abraham and Moses Contact the Coming One*



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

#### ***The Angel Stays Abraham's Sacrifice of Isaac***

*"Every disciple being prepared for service in the Christ Dispensation meets upon the Path, in some form or other; the paramount test."*

**E**ngos that come to earth as great spiritual messengers, often called sons of destiny, are given special care and protection from inner realms—although their lives are usually filled with sorrow and travail, for it is pain that sensitizes and refines the nature of man. Such are often conscious of the angelic ministry, as exemplified in the lives of Abraham and Moses, both of whom were chosen and prepared for becoming leaders of the Fifth Root Race.

Justin Martyr and Clement of Alexandria—the latter a second century Father of the primitive Church, and most noted as the founder of the Alexandrian school of theology—held that it was Christ who appeared to Abraham and said, "I am the Almighty God; walk before me, and be thou perfect" (Gen 17:1). These same Fathers, together with Tertullian and Origen, assert that it was also Christ who appeared to Abraham on the "plain of Mamre." There He is called Lord and Judge of all the earth. Cyprian, a third century ecclesiastic and martyr of the African Church, considered that Christ was the Angel who called to Abraham when he was about to sacrifice Isaac.

It was after Abraham's intimate contact with the spirit of the Cosmic Christ that he developed extended vision, expansion of consciousness, and an ever-deepening spiritual awareness. His development led to the birth of Isaac as foretold by angelic visitors—the name Isaac meaning *all abiding spiritual joy* which, once acquired, is dimmed

by no vicissitudes of the mundane world. It is what the psalmist had in mind when he sang: "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me."

Again, Cyprian attributes to Christ the guidance given the people of Israel during their wandering in the wilderness, as recorded in Exodus 13:21 and 14:9: "And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light....And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them." He also conceived Christ to be the Angel promised in Exodus 23:21-22: "Behold, I send an Angel before thee, to keep thee in the way...obey his voice...for my name is in him."

Every disciple being prepared for service in the Christ Dispensation meets upon the Path, in some form or other, the paramount test—such as Abraham's being called upon to sacrifice his

beloved son Isaac. At this point the disciple must be able to say with the Christ: "Not my will, but thine, be done." It was the Comforter, the Lord Christ Himself, who attended upon Abraham during this supreme trial, a fact recorded by both Origen and Cyprian, a contemporary of Origen. The sacrifice was not really required of Abraham, but only his willingness to renounce all for his Lord. This is beautifully demonstrated in the biblical sequel telling how a ram was substituted for Isaac, the ram being a symbol of the coming Arian Dispensation when the Lord Christ would descend and, in human embodiment, make the supreme sacrifice. In this test Abraham had proved his worthiness, and also his ability to study profound truths directly from the Akashic Records.

*Polarity* is the fundamental teaching underlying esoteric Christianity. The High Priest Melchizedek gave it to Abraham in the ritual of the Holy Supper to prepare him for his mission as pioneer leader of the incoming Fifth Root Race. The same teaching was the final pronouncement of Christ's ministry on earth, given to His Disciples at the Last Supper on Holy Thursday preceding His sacrifice on Golgotha. This ritual is now largely regarded as mere ceremonial. Few persons have any concept of the power that can be communicated to its recipients when this divine ordinance is worthily and understandingly observed.

The hidden power of the fruit of the vine was realized by the early Fathers, as the following passage from Justin Martyr indicates: "The words 'blood of the grape' are used purposely to express, that Christ has blood, not from the seed of man, but from the power of God. For in the same manner that man does not produce the blood of the vine, but God; so also this passage foretold that the blood of Christ was not to be of human origin, but from the power of God: and this prophecy shows, that Christ is not a man, begotten of men according to the common law of men." Eusebius, a fourth century ecclesiastical historian, writes of the same text: "...men are redeemed by the blood of the grape, which has God dwelling in it, and is spiritual."

Such statements make plain that the "blood of the grape" has a deep significance. It refers to the purification and transmutation of the blood of man.

Christ told His Disciples: "I am the vine, ye are the branches." A consecrated aspirant places himself into closer and more perfect attunement with Christ by means of the bread and wine, and is thereby able to develop and manifest greater Christed powers within himself.

Both Justin Martyr and Clement of Alexandria claim that it was the Christ who appeared to Jacob in the dream where he beheld a ladder reaching from earth to heaven, with Angels of God ascending and descending upon it. Above it stood the Lord, who said, "I am the Lord God of Abraham thy father, and the God of Isaac" (Gen 28:13). Cyprian, quoting from Genesis 35:1, writes: "...believing as all the Fathers did that the God there spoken of who appeared to Jacob when he fled from Esau was Christ."

...[I]llumined Masters down through the ages have understood and have taught their disciples that the work of Mystery Schools and the various forms of their Initiation were but preparatory steps for the coming of the Supreme World Teacher, the Lord Christ. This statement holds true regarding seer-teachers of the Old Testament Dispensation. They were preparing themselves and their followers to later serve the Christ. In his dreams Jacob was being taught to read in the Memory of Nature. There he saw the involutory-evolutionary ladder which extends from heaven to earth and from earth to heaven, with multitudes of spirits descending into incarnation and reascending into heaven after earth's lessons have been learned.

The Path of Discipleship has been similar in all ages. Aspirants must meet the same tests and make the same over-comings. Only particulars change in the course of succeeding epochs. This initiatory Path is outlined with exceptional fidelity in the life of Jacob.

It is recorded in Genesis (32:24) that when Jacob was left alone "there wrestled a man with him until the breaking of day." At the conclusion of this incident it was made clear that the One who prevailed over Jacob was invested with super-human authority, for He gave Jacob the new name of *Israel*: "for as a prince hast thou power with God and with men." The experience here related is a most meaningful one. That the Lord Christ was herein the



Teacher and Guardian of Jacob is noted by Justin Martyr, Clement of Alexandria and Irenaeus.

Jacob's experience of wrestling all night with the Angel and refusing to let it go until he received a blessing is a familiar one upon the Path of Discipleship. Spiritual powers latent within each aspirant thereby become sufficiently dynamic for him to manifest them within his life. St. Paul's admonition to his disciples was, "Let the Christ be formed in you." This must be accomplished by a candidate before he becomes a pioneer of the Christ Dispensation. Through it the life of Jacob was completely transformed. He parted from Esau (the lower nature) for all time, and in conformity with his inner change he was no longer called Jacob, but Israel (those who see God). Jacob was now an heroic conqueror and a dedicated server. He was qualified to become a worker in the vineyard of the Lord Christ, who declared: "Whosoever of you will be the chiefest, shall be the servant of all" (Mark 10:44).

Referring again to the verse in Genesis (32:24) which says that "Jacob was left alone, and there wrestled a man with him," Origen writes: "Who else could it be that is called at once man and God, who wrestled and contended with Jacob, than He who spake at sundry times and in divers manners unto the Fathers (Heb 1:1) the holy Word of God Who is called Lord and God, Who also blessed Jacob and called him Israel, saying to him 'Thou hast prevailed with God.' It was thus that the men of those days beheld the Word of God, like our Lord's apostles did, who said 'That which was from the beginning, which we have seen with our own eyes, and looked upon, and our hands have handled, of the Word of Life' (John 1:1), which Word of Life Jacob also saw and added 'I have seen God face to face.'"

From thence Jacob ascended into Bethel, there to build an altar where he dedicated his life to God. Many who pass through this exalting experience



Gustave Doré (1833-1883)

### **Jacob Wrestling with the Angel**

*Jacob did not meet Esau—esoterically, referring to a meeting with the Dweller on the Threshold, an entity whose force and form derive from evil generated in the ego's past lives and awaiting liquidation—until after his encounter with the Angel, which signifies the strengthening of his inner powers, an enhanced spiritual awareness, and an increased access to divine presence.*

are conscious of the presence of the Christ, and of His pouring out a tender blessing upon their endeavors. Bethel means *the House of God*, and it is in Bethel that a victorious candidate makes a complete dedication.

Hyppolytus, an ecclesiastical writer of the third century and a pupil of Irenaeus, made the following statement with reference to Christ as described in Jacob's prophecy (Gen 49:9) and in Revelation (5:5): "Now since the Lord Jesus Christ, who is God, on account of his kingly and glorious state, was spoken of before as a lion."

Four of the most distinguished Church Fathers—Justin Martyr, Clement of Alexandria, Irenaeus and Tertullian—assert that it was none other than the Christ who appeared to Moses in the burning bush. This phenomenon was a reflection of the Cosmic Christ as He drew closer and closer to the earth prior to His human incarnation. Christ is the Lord of the Sun and Chief among the Fire Spirits, the Archangels. The Christian Dispensation is intimately guided by the Hierarchy of Leo, the

Lords of Flame. Hence, the Fire Initiation is directly connected with the Christ Mysteries. This Fire is not a flame that burns but a light that purifies and transmutes. The bush that “burned,” in that it became ablaze with light, was not consumed. This experience of Moses is a veiled account of the exaltation engendered by the Fire Initiation.

In agreement with many Church Fathers, Justin Martyr believed that it was Christ who talked with Moses out of the bush, and he condemned those who confounded God the Father with His Son. “Those who think that it was always God the Father who spoke to Moses (whereas He who spoke to him was the Son of God, who is also called an Angel, and an Apostle), are justly convinced both by the prophetic spirit, and by Christ himself, for knowing neither the Father nor the Son. For they who say that the Son is the Father are convinced of neither knowing the Father nor of understanding that the God is also God. And formerly He appeared to Moses and to the other prophets in the form of fire as an incorporeal image.”

Clement of Alexandria is another authority for the claim that it was Christ who said to Moses: “I am the Lord thy God which have brought thee out of the land of Egypt.” It is this Christ power which always delivers an aspirant out of Egypt, the land symbolical of bondage to the senses and to the darkness of mortal mind.

Moses was permitted to view the Promised Land, the land flowing with milk and honey (the Christ Dispensation of the Aquarian-Leo cycle). The saintly Origen tells us that it was the Christ who gave Moses on the holy mountain the Tables of the Law, when Moses was being taught to read the Akashic Records. He saw that the civilization of the Fifth Root Race was to have its foundation in the laws that became known as the Ten Command.

He saw further that the Christ Himself would bring an extension of these laws, which He did by the precepts enunciated in the Sermon on the

Mount. Humanity of the Fifth Root Race is still far from the development scheduled for it in the divine plan. Only a few of its members have reached the evolutionary status where they live in full accord with the Ten Commandments; and fewer still have any conception of the spiritual import of the Sermon on the Mount.

...The two columns of polarity [in esoteric Christianity] are formed by the Ten Commandments (the masculine column) and the Sermon on the Mount (the feminine column). For the Christed man of the coming Aquarian-Leo Race, the Ten Commandments will be the foundation on which he establishes his daily life, while the Sermon on the Mount will be its superstructure as he rises into higher dimensions of unfoldment.

Dr. Rudolf Steiner, in the volume *The Gospel of St. John*, asserts that “When he heard the voice calling unto him saying, ‘When thou wouldst proclaim my name, say that I AM bath said it unto thee,’ here for the first time sounds forth the knowledge and manifestation of the Logos, of the Christ... ‘Isaiah spake with him.’ With whom did Isaiah speak? Reference is made here to the passage in Isaiah 6:1 which reads: ‘In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple.’

“Whom did Isaiah see? This is clearly told here in the Gospel of St. John. He saw the Christ... the Logos of which the Gospel of St. John speaks. The writer of this Gospel means nothing more nor less than that the One who could always be perceived in the Spirit became flesh and dwelt among us.”

The question is sometimes asked why Jesus is not mentioned in the Old Testament. His name is there but in another form. The Hebrew equivalent for the Greek name *Jesus* is *Joshua*. In Numbers 13:16 Joshua was called Jehoshua, which means *Jehovah is the Saviour*.

This is exactly the meaning of the word *Jesus* as given in Matthew 1:21: “And thou shalt call his

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to the senses and to the  
darkness of mortal  
mind.**

name Jesus: for he shall save his people from their sins.” The fact that Joshua bore a name of such high vibratory power is in itself an evidence of this high spiritual attainment.

On the road to Jericho Joshua was met by a shining Being bearing a flaming sword. So impressed was he by its splendor that he prostrated himself on the ground before this Being. The celestial visitor, according to Joshua, was “captain of the host of the Lord,” who bade him remove his shoes from off his feet for the place whereon he stood was holy ground. Joshua did so.

This record states that Joshua lifted up his eyes and looked, he beheld “a man over against him with his sword drawn in his hand: and Joshua went up to him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay, but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?” (Joshua 5:13-15)

Commenting on the above passage, Origen says: “Joshua, therefore, not only knew he was of God, but that he was God; for he would not have worshiped if he had not known him to be God. For who else is captain of the host of the Lord except our Lord Jesus Christ?” This agrees with the judgment of other Church Fathers that the One who appeared either in human form or in that of an Angel to any of the patriarchs was the Christ.

Having attained perfect equilibrium within himself, which is an evidence of high Initiateship, Joshua is said to have caused the Sun and Moon to stand still. He was the most advanced disciple of Moses, his successor as teacher and leader of Israel, and an emissary of the coming Christ Dispensation.

Elijah’s ascent into heaven in a chariot of fire is the description of another illuminated spirit who was being prepared through the Fire Initiation to work on both inner and outer planes in anticipation of the coming of Christ. This was likewise the Initiation of the three holy men who were cast into



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

#### ***Joshua and the Captain of the Lord’s Host***

*As spiritual heir of Moses, Joshua, whose Hebrew name is the equivalent of the Greek name Jesus, led the “chosen people” into the Promised Land.*

a fiery furnace yet remained unharmed, as recorded in the Book of Daniel. In its entirety this Book contains much information relative to Initiation of Fire.

The Book of Daniel correlates closely with the work of the Hierarchy of Leo. It was the Initiation by Fire, as it guards the threshold of the Christ Mysteries, that the Supreme Teacher referred to when He told Nicodemus “Except a man be born of water and of the spirit, he cannot enter the kingdom of God,” the new Christed order.

Concerning the three holy men (Initiates) who were thrown into the fiery furnace, the following observation was made by Tertullian: “Jesus was seen by the king of Babylon in the furnace with his martyrs, being the fourth person like the Son of man; the same was expressly revealed to Daniel himself as the Son of man, coming as a judge with the clouds of heaven, as the scripture showed beforehand that the Gentiles were afterwards to know him in the flesh, whom Nebuchadnezzar had long before seen without flesh, and recognized in the furnace, and acknowledged him to be the Son of God.” □

—Corinne Heline, *Mystery of the Christos*

### *Growing Old Is Not Only What It Seems*

**A**S THE NUMBER of older Americans steadily grows, due to a post WWII population surge and advances in hygiene and nutrition, there has been a corresponding increase of interest in and concern for issues peculiar to older people, among which is the tendency to develop Alzheimer's. Threatening to affect some 14 million Americans by 2050, Alzheimer's is medically classified as a disease or illness. On average, 10% of people over 65 and 50% by age 85 have Alzheimer's. It manifests as a gradual loss of memory and a weakening of the reasoning faculty and seems to have a clinical basis in the formation and spreading of "sticky plaques and clumps of tangled fibers that disrupt the delicate organization of the nerve cells in the brain" (*Time*, May 14, 2001), resulting in the disruption of communication between brain cells and their atrophy.

The effects of this process can indeed be disheartening, even wrenching, for those family members who witness the deterioration of the cognitive (including recognition) abilities of their loved ones.

Current etiological research is advancing some suggestive proposals. In a study of the aged community of Catholic Sisters living in the convent of the School Sisters of Notre Dame in Mankato, Minnesota, a review of the sisters' autobiographical statements, written upon their entry into the order, shows that the "idea density" and "grammatical complexity" of these early compositions provided an objective measure for determining mental capacity, which, in turn, proved to be a powerful indicator for the study's researcher, David Snowden, to predict Alzheimer's in the respective writers 65 years later. He found he could predict, with an 85% to 90% accuracy, which nuns would show the brain damage typical of Alzheimer's. In street lingo, the phrase is "use it or lose it."

Persons who have had strokes are more prone to

Alzheimer's, which makes sense, since the delivery of blood, and therefore oxygen, to the brain has been at least temporarily reduced. Neither surprising was the finding that nuns expressing positive emotions lived longer than those expressing negative emotions—as in, faith is the substance of things hoped for—such as the immortality of the Spirit and the divine wisdom of God as it manifests in daily affairs.

From an occult point of view, we may say that life in a physical body is a disease, because we die of it, we die through living in our dense forms. All physical death has a proximate cause, from a violent "attack" of the heart to a peaceful dying in one's sleep, where the unseen and unacknowledged seed atom has ruptured its connection to the heart. But all somatic causes of death are established prior to the Ego assuming physical form. Brain deterioration is a "programmed" feature of the Ego's incarnational agenda, part of its exit strategy.

The student of Rosicrucian teachings knows that a mental archetype governs the form and duration of life and are reflected and built into the vital body. Alzheimer's causes a loss of short-term memory, while earlier memories are retained—a kind of dress rehearsal for postmortem retrospection, in which childhood experiences are the last to be processed.

While family members are distressed by being cut off from overt contact with their Alzheimer's relative, might there not also be something of the slow swordstroke of blood-tie separation referred to by Christ (Matt. 10:34) and the restoration of metaphysical objectivity?

In life we bind ourselves to and we release from form; we are literally tied to our mothers and we are cut loose. When a loved one becomes outwardly inaccessible to us, we are given incentive to make contact on another level, from beyond the sensate body, from a place not subject to mortality, from where Christ in each of us now and ever is. □

## BOOK REVIEWS

### *English Fit for the King of Kings*

**WORDS MAKE A DIFFERENCE.** The publishers of the *Third Millennium Bible* (© 1998, Third Millennium Publications, Deuel Enterprises, Gary SD) have reprinted the original 1611 *Authorized (King James) Version* of the Holy Bible, comprising the Old and New Testaments and the Apocrypha/Deuterocanonical Books, which retains the poetic diction and splendid rhythms of its predecessor, with incidental but helpful changes: substituting the most exact modern equivalents for obsolete words and archaic words not generally understood, and employing standardized modern spelling and punctuation. In addition: The words of Christ are italicized; chapter summaries, as they appeared in the original, suitably updated, introduce the chapters of every book; references to God are capitalized; footnotes, consisting of cross references which appeared in the marginal notes of the 1611 original, supplemented with additional Gospel parallel cross-references, have been included. The result is language that reverberates, elevates and inspires reverence.

A slim (70 pages) *Bible Word Comparison*, by the same publisher, offers disturbing evidence of the degradation of language and the distortion of the Bible's original content by a proliferation of translations made during the last third of the twentieth century. Comparing the same passages in twelve different Bible versions, this brief study shows the negative impact that the post-Enlightenment preoccupation with cultural relativity, gender equality, and secular humanism has exerted on scripture to make it socially acceptable and in step with the mundane spirit of the times.

Most contemporary Bibles translate according to the principle of "dynamic equivalence," whereby the translator gives his subjective interpretation, or even renders his surmise of what the original writer meant to say, rather than what he in fact wrote. The result is a colloquial, bland, and spiritually sterile text. Moreover, most Protestant Bibles omit the fourteen Apocrypha/Deuterocanonical Books contained in the original *Authorized*

*Version*, all but two of which have been retained in the Catholic Douay-Rheims version (1609).

Most popular Protestant Bibles have modified (sometimes transmogrified) words and phrases to accommodate proponents of gender-neutral language and other forms of socio-linguistic engineering. Here follow a few examples. Genesis 2:7 in the *Authorized Version (AV)*, "...and man became a living soul," becomes, in the *Revised English Bible*, "...he became a living creature." The fact that man has a soul is repudiated, by omission of the word, in most contemporary translations. Exodus 20:13 in the *AV*, "Thou shalt not kill," is translated in the *New Jerusalem Bible* as "You shall not murder." The inference is that in at least certain instances, killing is permissible (as in abortion and doctor-assisted suicide). Psalm 84:11 in the *AV* "...The Lord will give grace and glory..." in the *New Revised Standard Version* is reduced to "...he bestows favor and honor." What God only can give is demoted to what can be exchanged in the secular world. The transcendent is expunged. The *AV* Matthew 6:13 "...but deliver us from evil," is translated in the *New International Version* as "...but deliver us from the evil one." The onus of personal responsibility for entertaining evil is removed by locating it in a being outside ourselves.

A number of biblical passages are omitted from most of the twelve versions, including 1 John 5:7, "For there are three that bear record in heaven, the Father, the Word and the Holy Ghost, and these three are one," and Luke 4:4, "...man shall not live by bread alone, but by every word of God."

An in-depth collation of contemporary Bible translations will reveal a pervasive unspiriting and flattening out of original Christian scripture. The humanizing of the inspired Word becomes a dehumanizing of the whole human because it tends to eliminate the sense of the transcendent, the saving dimension, where abides the living God and mankind's spiritual home. The Bible was once written only in Latin. Are today's demotic translations more understandable? *Caveat lector.* □

### *Vegetarianism and Digestion*

**S**ALAD VEGETABLES interpret the simplicity and wholesomeness of Nature, and the conspicuously inviting ways in which they can be served tempt the most fastidious taste. They make possible, too, only a minimum of activity in the kitchen, and no loss of time, money, or anxiety resulting from avoidable dietetic indiscretions. Decidedly rich in organic mineral salts and vitamins, salad vegetables insure a pure blood stream, a clean intestinal tract, and furnish bulk and roughage in balanced proportions. Judiciously used, they are one of the best conservers of vital force, if properly blended with simple and hygienic salad dressings.

Harsh condiments should not enter into the preparation of vegetable salads, if one desires to derive full benefit from the continued and persistent consumption of raw foods. Either one or several of the following ingredients maybe added in small quantities for flavoring and garnishing: lemon juice, lactic acid vinegar substitute, honey, raw sugar, grated horse-radish, garlic, minced onions, finely chopped leaves of mustard, sorrel, dandelion, parsley, or watercress, Superb indeed is mustard flavored seasoning prepared, from the whole mustard seed; the oil as it occurs naturally in its diffused form in the whole milled mustard seed has not been found deleterious to health.

Be that as it may, it is nonetheless generally believed by vegetarians that man's anatomical structure and his physiological functions remained unchanged throughout the ages, for humanity's vital relationship with Nature's immutable laws is

forever fixed! Militant vegetarians have repeatedly emphasized that the shorter intestinal tract of carnivorous animals permits of a more rapid disposition of the waste products of meat. They are firm in their conviction that human beings are equipped with long intestinal tracts, and hence man's anatomical structure and physiological functions are admirably adapted to the vegetarian-fruitarian diet.

This is utterly at variance with the facts and findings of the science of morphology; i.e., the science of structure and form and its effect upon the life expression. Has it ever occurred to vegetarians that this is a world of absolute variables, that no two leaves nor two blades of grass are alike? Variations in the length of the intestinal tract are equally astonishing and should be a subject entitled to grave consideration by vegetarians.

Incredible as it may seem, autopsy examinations have revealed such extremes as an intestinal tract ten feet in length, as compared with another forty feet long. It should be unmistakably evident that a person with an intestinal canal ten feet in length does not possess the same powers of intestinal expression as that enjoyed by one with an intestinal canal forty feet long. Vegetables are not digested in the stomach but in the small intestine.

It is idle to deny that it requires an intestinal tract of greater length and diameter to digest and assimilate huge quantities of vegetables, especially of the raw green leafy bulky varieties, than would be required to conclude the digestive process of meats and other proteins that are largely digested in the stomach itself. Intestinal digestion in the presence

of a mechanically imperfect small intestinal tract must of necessity be incomplete and imperfect.

The fact remains that countless vegetarians, are not natural vegetarians with long intestinal tracts. Morphological examinations have revealed that most vegetarians with large stomachs have a small intestinal tract that is below normal length or else deficient in intestinal diameter. A small intestine of normal length approximates some twenty-two feet. Any measurements of the small intestine showing below normal length are generally indicative of diminished digestive capacity in the small intestinal tract.

The carnal-mindedness of the race body has caused a reversal or retrogression to the anatomical structural tendencies of the animal kingdom, contrary opinions held by vegetarian nutritionists notwithstanding. Yet doctors and dietitians of vegetarian persuasion give little thought to these mechanical

differences and the need for amended dietetic instructions, but base their dietary recommendations wholly on their zealouslyness to inaugurate a regime of clean, wholesome, moral foods.

The stomach of man does only one fifth of the digestive work. While the chief role of the stomach is essentially protein digestion, this process is but three-fourths accomplished in that organ, requiring for its completion the powerful digestive pancreatic and intestinal juices present in the small intestinal tract. The digestion of proteins is achieved through the action of the gastric juice in the stomach. There enzymes convert proteins (tissue-building elements) into peptone or proteose, an exceedingly soluble substance which passes readily into the blood:

The digestion of fat in the stomach is of slight importance as compared with that occurring in the

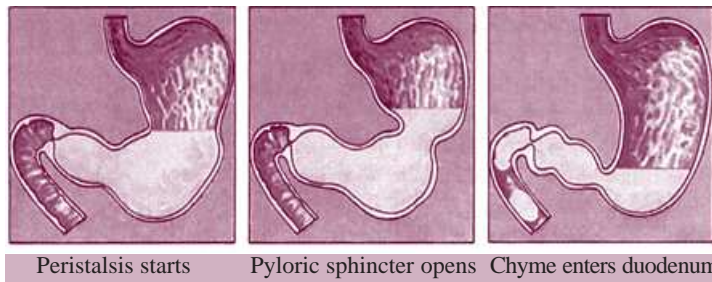
small intestine. Fats cannot be properly saponified or prepared for absorption until they are first completely emulsified and this emulsification or fat-digesting action is accomplished in the small intestine with the aid of the bile of the liver. The fat-digesting enzyme known as lipase, secreted by the pancreas, cooperates with the bile of the liver in breaking up the globules of fat into myriads of minute particles that mix freely with water and remain suspended in it like butter in new milk.

This enzyme is discharged into the intestine through the same opening through which the bile enters.

The mouth and salivary glands are truly organs of digestion, for the digestion of starch commences in the mouth. Carbohydrates (starches and sugars) likewise pass out of the stomach most rapidly, bread and potatoes sometimes entering the small intestinal tract within ten minutes after eating.

The sugar-splitting enzymes abounding in the pancreatic juices enjoy a role similar to that played by the saliva; they are capable of completing carbohydrate digestion by the conversion of starches and sugars into their ultimate carbohydrate, namely, into blood-soluble simple sugar or dextrose. Thus the pancreatic juice in the small intestines digests starch, protein, and fat.

The small intestine is therefore the largest and most important of all the digestive organs. We have seen that all carbohydrates, vegetables, fats, and protein completion enjoy intestinal digestion. The pancreatic and intestinal juices complete the digestion of all foods, which are thus prepared for absorption and utilization. Absorption likewise occurs principally in the small intestine, practically no absorption of digested foods taking place from either the stomach or the colon; all



*The stomach is a muscular sac that can contain about 1.5 quarts of fluid. It has three activities: The storage and gradual release of food into the duodenum; the physical activity that churns and squeezes the semi-liquid food, chyme; and digestion. The stomach has six kinds of secretion: Mucus, to act as a protective layer; hydrochloric acid, to sterilize the contents, neutralize the alkaline salivary enzyme ptyalin and break down the inactive enzyme pepsinogen into pepsin; pepsin, which splits protein into peptones; rennin, which curdles milk; intrinsic factor, for absorption of vitamin B<sub>12</sub> in the small intestine; and gastrin, to maintain gastric secretions. Small amounts of chyme are passed on at a time into the duodenum, where the main part of enzyme digestion takes place.*

unabsorbed remains are deposited in the large intestine or colon.

These disclosures do not suggest the advisability of taking three or four times more carbohydrates and vegetable than the system requires and can take care of, for there is a limit to the quantity and quality of digestive enzymes that the pancreas or any other organ of secretion can manufacture in the presence of a small lower abdominal cavity. Vigor of the digestive function is in direct ratio to the size and degree of development of the small intestine, as well as the availability of the digestive enzymes in the amount required.

The stomach of meat-eaters and vegetarians prone to gluttony is invariably large in the presence of an arrested structural development of the small intestinal tract. Most people so constituted are, as a rule, natural meat eaters, their large stomachs permitting more latitude in the use of protein foods.

Those inclined towards vegetarianism, however, must exercise discrimination there, too, as vegetable protein molecules require a special intestinal ferment (enzyme) for their digestion, which only the intestines can supply, the process being carried on very largely in the small intestinal tract.

Nor is it necessary for vegetarians, where a morphological examination reveals a short intestinal tract, to abandon their vegetarian diet. Recommendation is therefore made that fresh vegetables be partaken of in more limited quantities at meal time and that the deficiency be made up in fractured and dehydrated vegetables which can be used for broths, spreads, salad sprinkle, hygienic seasonings, as a body to soups, and for countless other culinary needs.

Freshly made and properly prepared liquefied fruits and vegetables are likewise permissible

between meals, as is also a special whole wheat milk made from a ready-to-eat wheat processed without oxidation and milled to a pulverized consistency. The latter will serve as an admirable substitute for an in-between-meal dehydrated vegetable broth.

Vegetarians must also restrict protein and other bulky cooked vegetable intake at any one time, and if necessary consume such foods more frequently.

This compensates for our recommended diminished intake of foods at meal time and obviates the need of taxing and overcrowding the small intestinal tract beyond its meager physiological capacity to cope with the herculean task of digestion, absorption, and intestinal completion of more copious single meals.

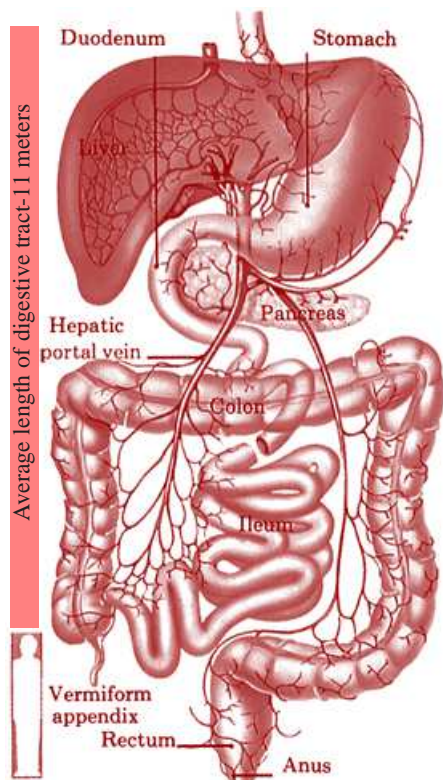
Constipation of a stubborn character is the likely consequence of defective intestinal capacity, imperfect intestinal digestion and absorption and an inappropriate diet, all of which are aggravated by an overdeveloped nervous system, characteristic of many spiritually developed vegetarians. The bowels must be kept open, and the diet altered to conform to structural tendencies and capacities.

But you may ask: "How can I tell whether I have a large stomach in the presence of a small intestinal tract?"

Morphological findings will reveal it and provide the correct diet in either case. For positive or full health can exist only in a body that permits normal expression of any offending organ, showing excessive or deficient form or function, if indeed such normal expression can be achieved.

Alternately, a trained diagnostician must direct must implement the compensating factors that will overcome the indicated excesses or deficiencies, as well counteract any retrograde tendencies. □

—Dr. Lillian R. Carque



*The small intestine is about 22 feet long, lined with finger-like protuberances called villi, giving a total surface area of about 350 square yards for absorption. In the large intestine, which is about 4 1/2 feet long some salts are reabsorbed.*



## HEALING

### *A Case of Obsession*

**I**N SEVERAL recently published articles on obsession, I mentioned two classes, viz., demoniacal and elemental. The latter is an obsession or a possession of the patient's faculties to a greater or lesser extent by an invisible (spiritual) entity. There may or there may not be lucid intervals; but in the case recorded below they were numerous. In the occult I do not pretend to be anything even approaching mastership, but there are lots of things I can give first-hand knowledge on.

It is not in the province of this brief article to describe the motives and the origin of such entities as elementals and nature spirits, nor will we enter into any of the higher planes to describe the form or etheric make-up of the elementals. The elemental is the simplest of all outside influences that obsess and it is the first real live outside influence or real being with which the astro-medical diagnostician will come in contact.

The material make-up of the elemental is taken from one element, whence its name. It is well for the reader to remember that we are here speaking of the vibrations that are higher than the everyday physical, and that a full description of the elemental would carry us into a prolonged dissertation of the forces that work along the negative and the positive poles of the four ethers. Suffice it to say here that the elemental has real form and possesses life, mostly gained from his poor human victim. The casuist may demand proof of this statement before going further. I reply that it is self-demonstrable and that the road to truth and learning is open to any who is willing to pay the price. This price, however, is not money, and if the searcher is absolutely materialistic, he will do well to read the Kyballion or like literature before making further medical research.

It is well to remember that the most fundamental

*This article first appeared in the September 1915 Rays and is reprinted for its obvious bearing on current affairs.*

thing in the plant is invisible to physical eyes. Supersensible knowledge is accessible to all those who search diligently and persistently.

In reporting this case we will hold ourselves as much to the physical side as is compatible with the subject, and ask the reader to regard what follows as an actual typical case of elemental obsession. Enter any institution for the insane in the land and many like cases can be found. You may argue as you please and deride to your heart's content, but the truth will not be changed to suit any of our preconceived opinions.

Mrs. H., aged 26, wife of an honest mechanic; mother of three children; blond, with some marks of feminine beauty; medium size, fairly well built; came from an intelligent but neurotic family, her father having died in an institution for the insane; lungs and heart in good condition, and no specific history. She was neat, industrious and naturally of a cheerful disposition. During the last confinement, labor was completed in less than an hour under the able management of Dr. Muir, who attended her many times during the seven weeks following. The first week of the lying-in period she did splendidly. After about the ninth day she began to have peculiar nervous attacks of vague apprehension of danger to her well-being. There was no fever at any time. Dr. Muir, in some subtle manner, worked the case off onto me at the beginning of the eighth week. I was first called January 19th, at five o'clock in the afternoon and found the patient sitting in bed holding a hot water bag to her left breast, hair disheveled, her face displaying a maniacal expression; not a wink of the eyelids; eyes sunken in sockets, pupils dilated; hands and feet cold, showing disturbed circulation, although the room was comfortably warm; heart beat was slow, feeble but regular. Both pupils were dilated and persistently refused to contract under the influence of either light,

hyoscyamus, strychnine or bromides. Her conversation was without reason and she was apprehensive lest she would immediately die, and would repeatedly ask the same question of the attendants as to her approaching death.

Regardless of the assurances to the contrary, she would inquire a hundred times or more a day if her heart was going to stop or if she would ever recover. She was rapidly becoming bedridden and any court of insanity would have unhesitatingly adjudged a fit subject for a State institution. Her heart reacted to a hypodermic of strychnine; but the pupils, the windows of the soul (Ego), would not yield to any stimulant that I applied.

There were various metastatic nervous sensations simulating an impish brand of hysteria. The medical attendant can sense a warmer feeling or atmosphere when in the presence of the ordinary case of hysteria, be it the impish or the apish variety.

Her lucid intervals were slightly noticeable. The pentabromides produced fairly good sleep, although more or less disturbed by dreams which were of significance to any psychoanalyst.

Besides the hypodermic administration of Hys. Hydro. and the nocturnal dosage of pentabromides, I prescribed a bitter tonic, to be taken after meals. I determined to do all that was in my power as a physician to save her from the asylum; but the more I was doing, the more serious grew the symptoms, until the third day, when I decided that the diagnosis could be modified or changed from that of nervous prostration to a plain case of elemental obsession which had its psycho-neurotic symptoms produced by a factor beyond the visible physical. The pupils and attitude were pathognemonic.

In this extremity a super-physical treatment was begun to dispossess her of the obsessing entity. It is not expedient to give to the public the superphysical part of the treatment at this time. Almost immediately the iris began to play, as it were, or to react in spots. The lucid intervals became longer, and within ten days the whole pupil had taken on a normal aspect.

Within 36 hours of the beginning of the modified treatment, a confession came from the patient: She stated that from the age of five she had practiced self-abuse and had continued this sexual perversion at intervals throughout life; and also had practiced it twice since her last confinement.

The symptoms were the direct manifestation of this elemental which functioned on the ethereal plane. As

an unseen vampire it had grown great and was robbing this fair mother of her very life principle. Unaided, she was powerless to rid herself of this nature spirit.

There is no need of elaborating on the treatment as long as there is bias in the diagnostic judgment of the reader. In making a diagnosis, it is well for us to go slow in all neurotic cases, for we must first make sure that the symptoms have no physical origin, and that *there can be no obsession in toto without pupillary dilation*. It is easy to realize that to make no error in the diagnosis in these cases is of paramount importance to the reputation of the diagnostician and of serious import to the poor patient. In reality, the terms *hysteria*, *neurasthenia* and *psychoneurosis* can be vain subterfuges, used to cover the multitudes of our ignorance.

Stated briefly, the patient had a neurotic predisposition, a hostile environment, the stress of motherhood; and an evil practice further weakened the physical and mental faculties, thereby providing an ideal condition as an invitation to outside influence. The elemental obtained an area of consciousness from her at an early date, and as her acts were a surrender of life to the elemental, it grew great, feeding on the life ether and was able to obtain possession of more areas of her consciousness. By and by the elemental became the greatest thing within the temple, dethroning the human Ego from its throne of reason.

Note: Although the patient is able to attend to her household duties, she is still kept under medical observation. □

—Steuart Leech, M.D.

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.....5—12—18—25  
October.....2—9—15—22—29

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

## *THE ENCHANTED LAKE*

### *A Tale From the Folklore of The East*

**O**NCE UPON A TIME, in the long, long ago, there was a king who kept going to war. He conquered his neighbors, then he went to conquer more distant lands, until, finally, he ruled over so many countries and so many people that he was called “The Great Emperor.”

Everyone flattered him. He was given many wonderful gifts. He was told how noble, how great, how very, very wonderful he was, until at last he really believed it! He often said to himself, “No one on earth nor in heaven is greater than I!”

Now this was a pretty strong statement for a mere human being to make, for even the greatest and wisest earthly person cannot know more than everyone else, nor rule over everything on earth and in heaven.

One day this great and mighty Emperor went on a hunting party with his courtiers. They were all gorgeously clothed and mounted on handsome horses that danced and pranced about. The dogs leaped up and barked loudly. The horns sounded, and off through field and forest rode the gay party.

The Sun shone very bright and after a few hours they were all weary with hunting and extremely warm with the heat of the day. Then the great and mighty Emperor told his men to rest under the trees while he went to bathe in a beautiful lake which was near by. The courtiers were frightened because the Emperor was going to bathe in this lake. It was an enchanted lake and one took great



Gouache on paper, James Edwin McConnell (1903-95)

*Arthur and Excalibur*

risks if even a drop of its magic water touched him.

When told of the dangers of the enchanted lake, the great and mighty Emperor proudly said, “I am mightier than any enchantment,” and immediately rode to its beautiful sandy shore. His horse was fastened to a tree, his beautiful clothes carefully arranged on the shore. Then at his command his men-in-waiting left him alone. He plunged into the water. He was delighted with its soft coolness. He swam about and was very comfortable. Never for a moment, however, did he forget that he was the great and mighty Emperor. While he was enjoying himself there came to the shores of the lake a man who looked very much like the great and mighty Emperor. In fact, he was almost his double, not only in looks, but also in voice and manner.

This man quickly dressed himself in the Emperor’s clothes. His majesty’s followers were probably sound asleep in the cool shade. Anyway, none of them saw this man, dressed in their Emperor’s clothes, ride away on his beautiful horse. Not even one of those many hunting dogs barked!

Rested, cool, and comfortable, the great and mighty Emperor swam to the place where his clothing had been spread out in gorgeous array. Could he believe his eyes! Why, there were no clothes there! His horse was not there! No clothing! No horse! What an outrage! Someone should suffer severely!

“What, ho! my men!” Not a sound in answer to the call of the great and mighty Emperor!

By this time the Sun was fast disappearing behind the mountains. It grew very cool. The Emperor walked about the shores of the lake. Soon it was dark. He could see no one. Evidently the hunters had gone and left him—left him, the great and mighty Emperor! Truly, someone should suffer for this! Only wait till he got to his palace and sat upon his throne!

The great and mighty one soon realized that the important thing now was to find clothing and shelter. He suddenly remembered that not far from the lake there lived a knight. “Did I not make him knight and give him his splendid castle? He will be only too glad to clothe his Emperor. I will go to him.”

Before he started to go to the knight the Emperor wove into a mat some of the reeds that grew along the shore of the lake. He wrapped this mat about his body. Then he went to the castle of the knight. Though only a short journey, it was a painful one. The sharp stones cut his feet. The briars pierced his flesh. The branches of the trees caught and tangled his long hair. It was a disagreeable experience for a great and mighty Emperor! Many times he vowed that someone should suffer severely for this when he once more was in his palace and seated upon his throne.

The Emperor arrived at the castle. He beat upon the gates. He called for the gatekeeper who finally came and looked through the little window in the big gate and asked, “Who is there?”

“Open the gate,” ordered the Emperor, “and you will quickly see who I am.” And he swelled with pride.

The gate opened, the minion thrust out his head and said, “Who are you?”

Much disgusted the great and mighty Emperor shouted, “Wretch! I am thy Emperor!”

“Ho! Ho!” laughed the man.



*King Arthur and Sir Lancelot before Arthur's Castle*

“Wretch! Wretch! Go to thy master,” ordered the Emperor. “Bid him send me clothing. Tell him to come and greet his Emperor!”

“Emperor!” jeered the boor. “The Emperor was here with my master not an hour ago. He came with his court from the hunt. Oh, yes! I’ll call my master. I’ll show him a great and mighty Emperor!” The porter slammed the gate in his majesty’s face. However, he soon returned with the knight and pointing to the naked man cried, “There is the Emperor. Look at his Majesty!”

The proud and mighty ruler said in his proudest and mightiest tones, “Draw near and kneel to your Emperor, Sir Knight! “The knight looked very much surprised while the Emperor added, “I—I, the Emperor, made thee knight. I gave thee this castle. I now give thee a greater gift—I grant thee leave to clothe thy Emperor with thy garments!”

“You dog! You rascal! Get out!” shouted Sir Knight. “Know you, you fellow, that not an hour ago the great and mighty Emperor sat at meat at my table.” The knight grew more and more enraged.

“Beat this fellow! Drive him from the gates!”

How the gatekeeper laughed as the servants beat the poor man. “Lay on well!” he shouted. “It is not every day you can whack an Emperor.”

The great and mighty Emperor limped away, bruised and bleeding. “Worthless fellow! I gave that knight all he hath. See how he repays me! Wait, ah, wait until I sit upon my throne again! Verily, he shall be severely punished!” Then he began to feel that circumstances were very disagreeable for him. “Now, where shall I go? What next shall I do? Ah! I will go to the Duke! I have known him all my days. With him have I feasted and hunted. Why! the Duke was in my hunting party today! Surely he will know his Emperor!”

As he stumbled along, the Emperor began to think—to really think. He asked himself why it was his people did not know him. His kingliness, his greatness should be plain to see even if he were not garbed in kingly raiment.

Suddenly there was the sound of a voice, very near, right in his ear! The mighty Ruler was startled. He looked about. He could see no one. Yet a voice had plainly said to him, “True greatness is humble. It proclaims not itself, yet it is like the Sun. It can not be covered up. True greatness gives him who has it great beauty—beauty that no throne, no crown, no kingly raiment can bestow.”

The voice went on: “Wisdom and worth can not be disguised by lack of clothes, nor by dirt and wounds. On the other hand, any foolish fellow with a throne, a crown, a palace and admiring, flattering courtiers can appear to be a prince.”

The great and mighty Emperor plodded on to the Duke’s great hall. But he was not as bold and as sure of welcome as he had been before when he knocked at the gates. At the third knock the gate opened and its porter saw a man clad only in a mat of rushes, his hair a mass of tangles, his body stained and bleeding.

“Go to the Duke, I pray thee. Say to him that the Emperor stands at his gate. Say to him that his Emperor has been robbed of clothing and of his horse. Go quickly! I command thee! “

The amazed porter closed the gate and hastened to his master. “Your Grace, there is a madman at the gates! He is unclad. He is bruised, dirty, wild.



He bade me say to your Grace that your Emperor is at the gate.”

The gates flew open. His grace, the Duke, failed to recognize the Emperor!

“Do you know me? I am your Emperor! Only this morning you hunted with me. You will remember that I left you to bathe in the lake. While I was in the lake some wretch stole both my clothing and my horse. And and I—I—I have been beaten by a base knight!” Could it be possible that the voice of the great and mighty Emperor trembled? It certainly sounded less haughty than usual.

“Put the fellow in chains! It is not safe to have such a wretch free,” commanded the Duke, then added: “Give him bread and water, and straw to lie on.”

“Strange, strange,” murmured the Duke as he returned to his guests in the big hall, and to whom he said, “A madman at the gates. He must have been in the forest this morning while we were rest-

ing, for he told me that he himself was the Emperor; that he left us to bathe in the lake and that someone stole both his clothing and his horse. Yet you know that the Emperor rode back with us.”

They all talked about this strange man. Some murmured, “The lake, the enchanted lake!” Yet it did not seem possible that anything could have happened to their Emperor as they had seen him less than an hour ago.

The great Emperor lay chained in a dark cell. He was sore and wounded. “Wait, wait, until I am again upon my throne! I’ll teach those rascals a lesson.” But the mighty Ruler never dreamed that it was he, the great and mighty, who was learning the most wonderful lesson of his life.

“Am I so changed that even the Duke does not know me?” Then his thoughts wandered to the palace. “There is one who will know me, let me wear what I may! I will go to her!”

After long, painful effort the chains were loosed and the unhappy man fled from his cell toward his own palace. When morning came he was at the palace gates. The great Ruler lifted his hand and knocked—knocked at his own gates!

The porter looked at the wild, unclad man. “Who are you? What do you want?”

“Let me pass! I am your Master. I am your Emperor!”

“You, my Master! You, the Emperor! Poor fool. Look here.” The porter threw open the gates and pointed to a hall. There sat the Emperor on his throne. By his side was the Queen—his beloved Queen! Oh, the agony he suffered!

“Let me go to her! She will know me!”

The noise made by the porter and the Emperor reached the great hall where there was a feast with many guests. The nobles came out to see what the trouble was. Behind them came the Queen and the Emperor.

Choked with rage, with fear and anxiety, when he saw these two he could barely speak; but he hoarsely cried: “I am your lord and husband,” stretching out his hand to his beloved Queen. “Surely you know me!”

The Queen shrank back with fear. “Gentlemen,” said the man who was with the Queen, “What shall be done to this wretch”

“Kill him!” said one. “Beat him!” shouted others.

The great and mighty Ruler was thrust roughly from the palace; each gave him a blow in passing. The gates of his own palace closed upon him. He fled. He knew not where he went. By and by he came to the lake where he had bathed. He was cold, hungry, sore, and bruised; he wished he were dead. He knelt on the ground, he beat his breast. He put his head to the dust and cried, “I am no great and mighty Ruler. I am no wonderful Emperor. Once I thought there was no one greater than I on earth or in heaven. Now I know I am nothing—a poor sinful man. There is no one so poor, so mean as I! God forgive me for my pride.”

Tears ran from his eyes. He arose and washed his face in the clear waters of the enchanted lake. He turned around. There were his clothes! There was his beautiful horse eating the sweet, green grass.

His Majesty quickly dressed. He mounted his horse. He rapidly rode to his palace. As he drew near, the gates opened wide. Servants came out, one held his horse, another helped him to dismount. The porter bowed low as he said, “I marvel, your Majesty, that I did not see you pass out through the gates.”

The great and mighty Ruler entered. In the magnificent hall he again saw the nobles, the Queen with the man by her side—the man who had called himself the Emperor. The nobles did not look at this man, neither did the Queen. They saw only their Emperor enter the hall and went to greet him. The man also came forward. He was clad in white, shining robes, not in kingly garments.

The Emperor bowed his head to him in the white robes and murmured, “Who art thou?”

“I am thy Guardian Angel,” answered he who was clad in shining white. “Thou wert proud and set thyself on high. Therefore thou wast brought low. But thy kingdom, which I have guarded, is now given back to thee, for now thou art humble. Only the humble are fit to rule.”

The Angel disappeared. None other had heard his voice. The Emperor once again sat upon his throne, and he ruled humbly, but wisely, ever after. □

—Mary-Abby Proctor

