

Rays from the Rose Cross



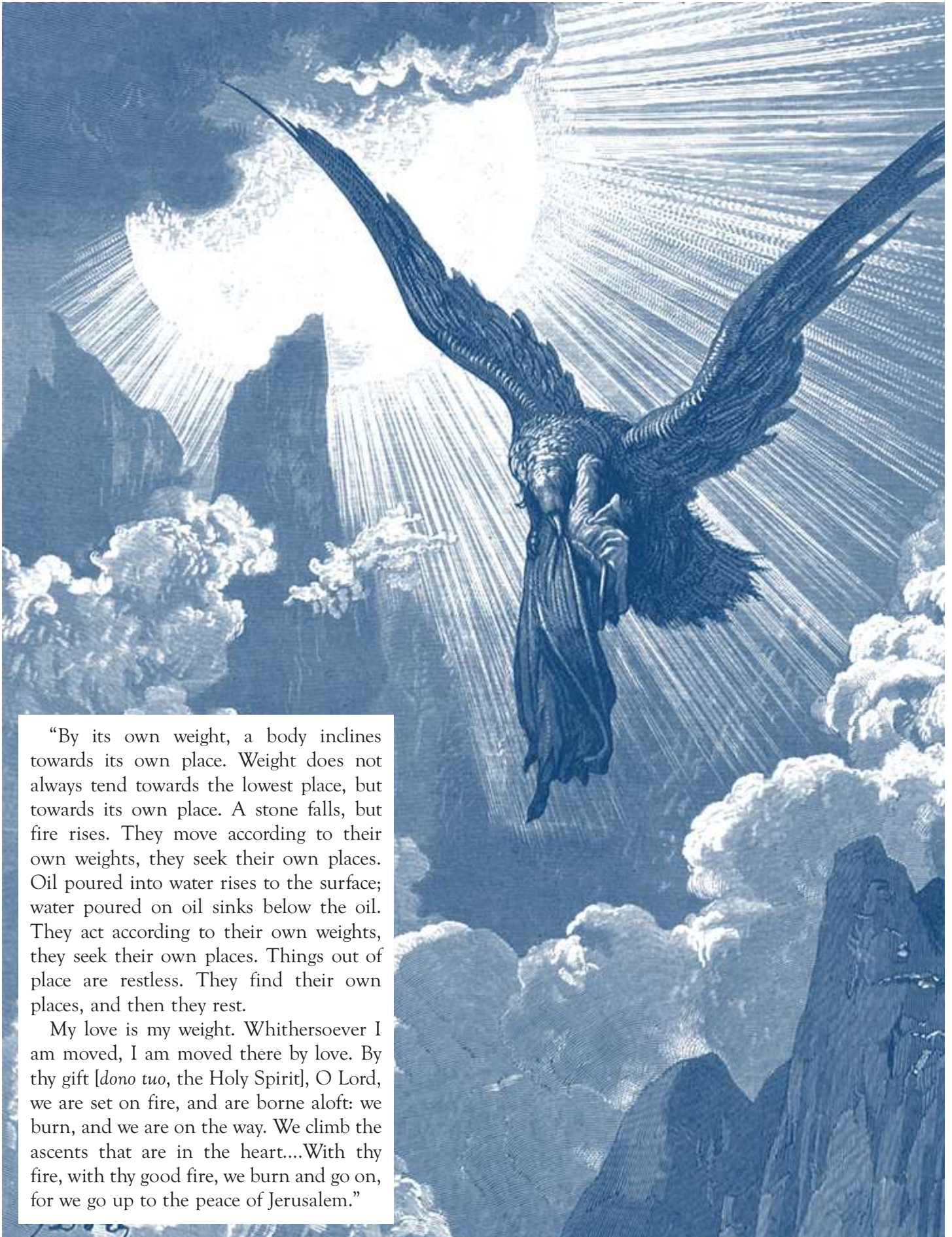
"A Sane Mind, A Soft Heart, A Sound Body"

September/October 2002—\$5.00

PILGRIM'S PROGRESS THROUGH OCCULTISM
THE LAST ENEMY TO BE CONQUERED
LIFE AND FORM
CURED BY ANGELIC VISITATION

A CHRISTIAN ESOTERIC MAGAZINE





“By its own weight, a body inclines towards its own place. Weight does not always tend towards the lowest place, but towards its own place. A stone falls, but fire rises. They move according to their own weights, they seek their own places. Oil poured into water rises to the surface; water poured on oil sinks below the oil. They act according to their own weights, they seek their own places. Things out of place are restless. They find their own places, and then they rest.

My love is my weight. Whithersoever I am moved, I am moved there by love. By thy gift [*dono tuo*, the Holy Spirit], O Lord, we are set on fire, and are borne aloft: we burn, and we are on the way. We climb the ascents that are in the heart...With thy fire, with thy good fire, we burn and go on, for we go up to the peace of Jerusalem.”

Rays from the Rose Cross

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

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Wherein Lies Happiness?

Wherein lies happiness? In that which beck
 Our ready minds to fellowship divine,
 A fellowship with essence; till we shine,
 Full alchemized, and free of space. Behold
 The clear religion of heaven! Fold
 A rose leaf round thy finger's taperness,
 And soothe thy lips; hist, when the airy stress
 Of music's kiss impregnates the free winds,
 And with a sympathetic touch unbinds
 Aeolian magic from their lucid wombs;
 Then old songs waken from enclouded tombs;
 Old ditties sigh above their father's grave;
 Ghosts of melodious prophesyings rave
 Round every spot where trod Apollo's foot....
 Feel we these things?—that moment have
 we stepped
 Into a kind of oneness, and our state
 Is like a floating spirit's. But there are
 Richer entanglements, enthrallments far
 More self-destroying, leading, by degrees,
 To the chief intensity: the crown of these
 Is made of love and friendship, and sits high
 Upon the forehead of humanity.
 All its more ponderous and bulky worth
 Is friendship; whence there ever issues forth
 A steady splendor: but at the tip-top
 There hangs by unseen film, an orb'd drop
 Of light, and that is love: its influence,
 Thrown in our eyes, genders a novel sense,
 At which we start and fret; till in the end,
 Melting into its radiance, we blend,



Painting on canvas (detail), Salvador Dali, National Gallery of Art, Washington, D.C.

The Sacrament of the Last Supper

The rite of the eucharist was instituted at the Last Supper to commemorate the final Sacrifice to be made by Love incarnate. In Church iconography Christ has been depicted symbolically as a pelican who feeds its young with its own blood.

Mingle, and so become part of it—
 Nor with aught else can our souls interknit
 So wingedly. When we combine therewith,
 Life's self is nourished by its proper pith,
 And we are nurtured like a pelican brood....

—John Keats,
 from *Endymion*

Whatever It Takes

IS THERE A PILL to alter my destiny, to improve or cancel my karma? This is the unspoken assumption of some research scientists and others who seek new drugs to rid the world of illness and debility. Implicit in this noble intention is the belief that sickness and weaknesses are aberrations or miscues and that humans are essentially victims of nature's random operations. In this scenario, biochemists and geneticists are modern white knights who will eventually slay the dragons of cancer and all the other insults and assaults to which human flesh is heir.

Certainly we should do every reasonable thing in our power to reduce human sickness and suffering. But without real knowledge, the most concerted effort and however much money will achieve little of lasting value. Real knowledge includes understanding the law of cause and effect and realizing that the physical body is the end product of thoughts, desires, and impulses arising in the mind and desire body.

If humans do not want to take full responsibility for their lives and bodies, if they expect doctors and research scientists to offer magic bullets, elixirs, miracle cures, then they will have to pay the consequences of well-meaning but often inept therapies and drugs whose side effects are not infrequently more dangerous than the symptoms they are formulated to treat.

For instance, while 87% of volunteers for new drug programs participate expecting relief or cure, only 5% actually experience any improvement, and part of that is attributed to the placebo effect. Drugs are a double-edged sword: Women take them to abort (kill) their babies, but one such drug has killed the mother-in-the-making. While most drugs are taken to enhance life by mitigating pain or reducing the symptoms of disease, some drugs are taken to stop life.

Our current culture has a love affair with drugs, licit and illicit. It's about the manipulation of experience, about producing body comfort on demand. This faith in chemicals and biologicals has displaced faith in what the Great Physician prescribes for us through the unfolding of events, orchestrated by the Recording Angels, who give each of us exactly what we need for our optimum development. They, unlike the most earnest and sincere of physicians, are above mistakes. In other words, what humans experience in and as their unique physiology is not a mistake. This concept is not familiar to many and it is agreeable to even fewer. Why? It means we must live responsibly. It means that we inherit the effects of our prior actions and thoughts. While we carry our own self-made crosses, we would have others bear them. Many of us act as if blind fate has dealt us a bad hand. So we consult the medical "authorities" for a remedy and suffer the double consequence of the primary problem and the often ill effects of the solution.

Is there an alternative? Most certainly. As Christians, we accept our self-made lot. We made it, we bear it. We bear up under it. We may complain, we may even curse, in spite of ourselves, but we continue *in* life—for the duration. We refuse the temptation to turn the *no* of a defiant thought into the radical *no* of an action that flaunts God's will and uproots the life He gave us from the soil of its appointed earthly span. While humanity crucified Christ, we each are our own Pilate, and inclined to accede to the moment's passion rather than choose the luminous Truth. A sick man, Max Heindel reminds us, is a scoundrel in the act of being exposed. We are all scoundrels in the process of becoming better persons. We do this by claiming responsibility for our life and circumstance and in freely choosing to grow in spirit and in truth—whatever it takes □

READERS' RESPONSES

The Incarnation Mystery— Four Viewpoints

INCARNATION: The Life-Spirit will implant and ripen the facilities.

I must say this particular subject inspires me with such a love. I love everything about it. Yet, my answer to your* burning question is a watery solution, maybe even a bit steamy.

About the Incarnation and how to solve it: maybe it is not to be solved. One must not solve it, but experience it. I've been to college and studied phenomenology, which ever struggles to solve such problems. But the door is closed to phenomenologists because one must be an initiate of such mysteries to know them. They need faith and God's free grace to find what they are looking for.

This is when that "powerful intellect" is silenced by intuition. It is when pain and joy combine. It is a reaching of God, or **Life Spirit**, within us. One cannot always take a straightforward linear approach, which tends to be the logical way to answer this problem, because it is not a problem to be solved but more likely an initiation to be experienced.

We must understand spirally, or, as I call it, with *heart and mind weaving*. For example, take a book from the Old Testament, such as Song of Songs. To read it from beginning to end is not the true way to read it. This would be only a beginning in understanding it, just a lesson in concentrating on it.

I have found that when one starts weaving heart and mind, or perceiving in a spiral manner, then one might start with the middle of the book, then go to the end, and then go to the beginning again. It is then that the book comes alive and presents itself in its spiritual form. The mind is a powerful

tool of focus, but it is in our hearts that Christ has written the answers to our problems.

This is my answer to you on how I am solving the problem, or as I am experiencing it. It is a living and breathing with the weaving, and it takes one to an intuitive knowing, yes painful, but so beautiful that it is beyond words of joy.

I am doing this type of weaving while reading from the New Testament, with *Ephesians* where the "ambassador in chains" is helping me so much to help you with this question, along with Max Heindel and Corinne Heline.

Max Heindel tells us in his book *Rosicrucian Christianity Lectures*, "We are evolving reason by the activity of the Ego, which is the threefold Spirit acting solely through its outermost veil, the Human Spirit, and in the Sixth Epoch the Life Spirit will implant and ripen the facilities of intuition and love" (p. 337). "And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus"—Ephesians 2:6. Thank God for The Incarnation of Christ Jesus.

—Holly Cornell

IN ORDER TO ACCOMPLISH his mission, Christ needed a physical vehicle to appear among us like one of us.

Jesus, a high initiate, had the best vehicles (physical and vital) humanity could offer to Him. I believe that at the Baptism Jesus surrendered his physical and vital body and Christ took possession of them as a discarnate entity takes possession of the vehicles of a medium.

Mediumship is certainly wrong, but for such a noble cause, for our Salvation, I don't see anything wrong with the way our Saviour entered our

*The three statements in this section are responses to the article written by Dexter Christianson on the Incarnation Mystery that appeared in the May/June 2002 Rays.

physical world.

Christ said: There is no greater love than to give his life for his friend.

—Andre Morel

CONCERNING the question of whether the nature of Christ-Jesus was divine, or human, or part divine and part human: In mythology, the difference between divine and human beings is that the divine are immortal and the human are mortal. There are also semi-divine beings who have both humans and one or more gods in their lineage, who are mortal, but also have great strengths. When myths are interpreted, however, all of the characters represent aspects of each of us. Thus, we all have immortal parts and mortal parts. If we are to become heroes, the immortal parts of our being must unite with and work together with the mortal parts. It is thus reasonable to assume that Christ-Jesus (along with all the rest of us) had a human part and a divine part.

Concerning the relation of Christ to Jesus during the three years of ministry: Max Heindel's argument is reasonable: Christ, the highest initiate of the Archangels, had never previously built physical and etheric bodies and therefore needed to use Jesus' physical and etheric bodies, which, in common terminology, could be called spirit possession. This does not bother me for the following reason:

Prior to initiation (unification of the self-consciousness with the All-consciousness), the Recording Angels maximize our opportunities for spiritual evolution by (among other things) helping us enter or leave manifestation when it is best for us to do so. If we are not initiates and by our own choice let discarnate entities take control of our bodies, then we are letting the discarnate entities enter manifestation when they should not be manifested and we are ourselves withdrawing from manifestation when we should be in manifestation. Thus, we hinder the work of the Recording Angels in promoting the evolution of both the spirit controls and ourselves. The situation is different, however, for initiates. They have the ability to see the state of their and other peoples' souls and thus are qualified to make their own decisions about when it is best to enter or leave manifestation.

For non-initiates, periodically entering into manifestation is necessary because initiation of actions is difficult when one is out of manifestation. But there comes a point for initiates when incarnation becomes optional, because they have sufficiently developed their self-consciousness that they are able to continue to initiate actions when out of manifestation. Thus, to choose to spend some time out of manifestation may sometimes be appropriate for them.

Thus, although non-initiates should operate under the mandate that they should not let any outside spirits enter and control their bodies, initiates should be free to use their own judgment in such matters.

Jesus, presumably, was an initiate and was able to understand the intent and needs of the Christ and the role he (Jesus) could play in facilitating the incarnation of the Christ, and also his own evolutionary needs and thus could make a well-considered decision as to whether he would let the Christ use his physical and etheric bodies.

—Elsa Glover

IHAVE FOUND no other place in literature where the Christian Mystery of Incarnation is explained so clearly, so kindly, with such heart, and capable of being understood by all as in *The Rosicrucian Cosmo-Conception*, by (with great respect I write his name) Mister Max Heindel.

I would like to praise the author of the article "The Incarnation Mystery" for the conclusion he expresses on page 12: "Perhaps we don't have enough information. Perhaps this writer misunderstands the information. Perhaps most of us misunderstand and have not taken the time to think it out..."

Bearing these comments in mind I would like to add two mottos I think fit well with another point of view:

"Too much education—not enough understanding!"

"Explanation is for the mind. Inspiration and vision are for the soul."

Jesus said:

"Let not your hearts be troubled, neither let them be afraid."—John 14:27

—Dan Antohe

Pilgrim's Progress Through Occultism

FOR SOME TWO THOUSAND years many schools, both orthodox and heterodox, have sought to convey the full meaning of the word *Christian*. The state of the world today, in all departments of human relationship, would indicate that a complete understanding has not yet been widely given out and that the need for it has never been greater.

Orthodox Christianity does not call for great individual effort and is largely dependent upon precedent for its authority. Orthodox religious thought, orthodox scientific thought, and orthodox philosophic or occult thought all conduct their activities, by definition, along established lines, adequately serving the majority of persons. The spiritual pioneers, those who more energetically seek to know and live life's fundamental truths, require more than what is disseminated through traditional institutions. The pioneer probes deeper into reality and discerns more with a compassionate heart and an intrepid mind.

The materialist stresses his physical body. In fact, it is who he is. So he favors it. But if he means well and wants to live right, he does not indulge his body. It must be conditioned and made sensitive and responsive to impacts coming from the physical world, the only one he recognizes and believes in. The materialist engages in little activity pertaining to his emotional or mental bodies, except as that activity relates to his physical needs and provides for his material comfort.

After a time he will feel that something about his life is lacking and he may join one of the orthodox religious denominations, hoping to benefit himself



Engraving, William Blake, from *For Children: The Gates of Paradise*, 1793, British Museum

Aged Ignorance

His eyes closed, his spectacles of no value, his back to the rising sun, the elder is about to clip the wings of youthful vision which is open to flights of imagination and intuition.

thereby. Now he is known to the world at large as a Christian, from which fact he derives, for a time, a degree of satisfaction. Here his emotional nature is worked upon in what proves to be a rather uncertain manner. Again he may soon feel that something is wrong with him or with his place in the scheme of things. He has been told that there is a heavenly life after this mortal existence and he is thereby given a hope for better things to come. But the moment he forms the thought that something definite might be known about the hereafter, he is given a rather wide berth by the orthodox community, for its doctrines teach to leave well enough alone. Thus he feels his first pangs of religious loneliness.

So he makes another move. He looks for answers elsewhere. He may leave the halls of emotionalism

and turn to the religion of the mind. He discovers that he can learn to improve his mind and strengthen its cognitive powers. But since the physical and emotional aspects of human existence are not considered, once more he turns away, again feeling that something is wrong but not knowing what it is.

By this time he has at least a passing interest in the existence of invisible worlds and he begins to explore one or another of the negative occult schools. Things begin to look promising and a real enthusiasm is awakened in him. He satisfies himself that there is a hereafter and that a connection with it may be made while one is still on earth. But he eventually learns that he is involved in mediumistic practices consisting of attempts to contact dubious spirit entities by negative methods. These methods do not proceed from any constructive plan, they do not improve his character or make him a better person. Indeed, passivity is emphasized. He is given no responsibility to carry positive projects forward to completion. He has seen something, but it is yet a thing apart from him. He can find no way to satisfy his need to be constructive and creative and to better accomplish what is fundamentally good.

So he looks elsewhere. After leaving the schools of mediumship and phenomenalism behind him, our friend the truth-seeker will more than likely take up the work of one of the Eastern occult schools. He learns many valuable things here, such as the fact that he is not his bodies, visible or invisible; that there is a law of rebirth, which explains something of his greater destiny; that the law of cause and effect ever redirects him away from his many mistakes back onto the right path; and that he himself is of some importance in God's universe. He is given much information concerning the path he has taken to date. He is given some information about the future and his place in it. But even here he is not shown how to shoulder responsibility in this School. He is obliged to decipher many concepts formulated in the older languages of Eastern origin. It is all good. But it also puzzles him the more he tries to work with it, until finally he despairs of understanding it correctly and completely, and so he gradually separates himself from it.

By this time our friend has become convinced

that there is a tremendous Something Definite back of all this intricate structure that he has been investigating. He wants to go behind the scenes and see what it is that lives in this garment of occultism, as it were. Throughout his pilgrimage he has been forming himself into an ever more efficient discoverer and investigator of truth. There is needed but the lamp of discrimination by which he may find the reality that lives in Truth and the final success of our friend is assured—provided he persists in his search.

But hold! We have at last given him something to do. Surely this is a simple commission that all may undertake with confidence and safety. Life commands that we be doers, not mere speculators or dreamers. So now our friend is intent on becoming more of a doer, a co-worker with life, in order to develop discrimination and discover reality.

In time he finds his way into one of the Western Mystery Schools whose key principle is the Ego's spiritual growth whereby it increasingly manifests its latent divinity.

Right here in the Mystery School our friend makes a new beginning. He is promptly shown that God exists in the world of form. It is easier to speak of things than to explain them. Orthodoxy speaks of them. The Mystery Schools explain them. It is this power to explain life's mysteries in terms that win the consent of the reasoning mind that distinguishes these teachings from theologies of orthodox schools. Our friend learns that God has a Great Plan, and he is shown his place and assignment therein. He becomes a willing and enthusiastic co-operator with God in the great work of life.

Growth of the total person in esoteric Christianity finds an analogy in the educational methods of the East, where the pupil searches for and commits himself to a Master. In the Western School, the student or personality—comprising the mind, emotional body, etheric body, and the physical body—pledges its obedience to and trust in the Master of its higher Self, whose counsel is always wise and helpful. We all have within us this higher Master nature. And we have the lesser self, which likes to be comfortable, runs after whims, false lights, side issues, and, like an undisciplined child,

may get into all sorts of trouble. When the lower nature resolves to become the obedient servant of the Higher Nature, it shows its first spark of wisdom. Thereafter the Higher Nature or God within ever labors to fan that spark into a brighter flame.

Properly understood, Christianity is designed to organize, purify, and transmute all of the bodies of man, as well as to assist him in developing his latent forces. This refining process is a spiritual operation.

Self-purification must precede the deeper work of the Mysteries. Only highly purified bodies can sustain the spiritual impacts sent through them by the Master within. Even the first impacts of these higher energies give the spiritual aspirant a sense that he is dealing with a holy Power. And when he has evolved to consciously register the greater currents of interplanetary Cosmic Life he realizes that he has been wise indeed to have committed himself to a program of thoroughly cleansing his physical body, emotions, and thoughts.

When our friend associated with the various negative schools of occultism, he was instructed how to direct refining influences to one and then another of his bodies. No one strategy worked with all of his bodies together in a balanced manner as do the methods of the Christian Mystery School, and that was exactly what was troubling him during his long and necessary pilgrimage through these other schools. So he had to look elsewhere to find a greater measure of wisdom to apply to himself and his problems. .

Our friend is taught in the Christian Mystery School how to so conduct his inner and outer life that he can advance in esoteric learning. When he does the necessary work he causes the latent sense centers of his desire body to become active, thus providing a means for super-physical investigation. He may then plainly see the shortened wavelength light of the Desire World and the forms it reveals. It strikes unimpeded straight through the physical planet far more easily than ordinary sunlight penetrates clear air. Really, it is all perfectly simple. Ordinary daylight does not reveal desire forms to physical sight because it is a vibration in



Engraving, Michael Maier (c.1568-1622), *Atalanta fugiens*, Oppenheim, 1618

According to some, Count Michael Maier was "the most learned scientist of his time." He was responsible for making the Rosicrucian documents *Fama* and *Confessio* widely known on the Continent. Maier taught that real knowledge results from combining nature, reason, experience, and study, "the four wheels of the philosophical chariot." Thus, the above illustration is not what it might appear to be, a satire, but rather direct visual symbolism: The footprints (designs) of nature are the pioneers, guiding and encouraging the quest for truth; the man's walking stick represents reason; experience provides the spectacles that correct vision; and the lantern represents the study of transmitted wisdom, which gives light.

ether. We are blind to the finer forms until we use the right kind of revealing agency.

The Christian Mystery School enables our friend to learn the facts concerning Jesus and the Christ. Spiritual sight is a normal possession of the Initiate of the Mysteries. Mary and Joseph were both Initiates. The Ego of Jesus attached itself to the aura of Mary, its future mother, several years before its intended conception. Instances are known of this attachment as much as twenty years before birth and often well before the future mother has even thought about marriage. The intended incarnation is directed by the Great Ones from the higher worlds which interpenetrate the physical world. Mary and Joseph could see the incoming Ego of Jesus and sense its high vibration, and they were instructed as to its mission. So they married and provided Jesus with a new physical body as a means of aiding humanity. There is nothing unnatural in

Archives of Alexander Roob

the whole matter. Certainly God would be the last one to break His own laws in providing means for body building in any of His worlds of form.

The Cosmic Spirit Christ entered and took possession of the physical and etheric bodies of Jesus at the time of the Baptism and the vehicles of our planet at the time of the Crucifixion. Thus Christ possessed a chain of vehicles reaching all the way from man to God. Then He became the Messiah. But at the Crucifixion He was lost to our world of men, as far as use of a physical body was concerned, because at that time He entered the planet's interior. Now He is directing Earth as its Ego. He is both a personal and a planetary savior. He is helping us to use our etheric bodies as vehicles of consciousness and expression. When a sufficient number of humanity have developed spiritually so as to warrant His return, He will reappear in the etheric body of Jesus which has been preserved for Him, and take direct charge of human evolution.

The Mystery student's increased understanding of the nature of Christ resolves most perceived differences between the orthodox and esoteric Christianity. Seeming contradictions in all departments of life may usually be overcome by determining whether the question relates to the life side of Nature or to the form side. Most students of orthodoxy have only learned to think in terms of the world of physical form, and so they become quite tangled up in trying to understand and explain matters pertaining to the life side of Nature mentioned in the Bible. In one sentence Scripture may be referring to the world of form and in the next it may be referring to the worlds of life as in the two Genesis accounts of creation.

Man possesses several bodies: the dense physical body, the etheric, the emotional, and the mental. The etheric body is really a superphysical body in the correct sense of the word. It is composed of four grades of ether. The lowest is the chemical ether, which governs assimilation and excretion in the physical world. The next is called the life ether, having to do with reproduction. The third is the light ether, which is the medium of sense perception, internal heat, and color. The highest or reflecting ether is the vehicle of memory. The third and fourth ethers play an vital role in the Christian

type of development.

The Christian works along occult lines diametrically opposite to the methods used in the schools of negative occultism. The only phenomena that he is interested in are the processes of soul growth by which he acquires soul power, soul light, and soul life, thereby becoming ever more useful as a co-worker with God. He is too busy serving to pay more than passing attention to such things as spirit materialization and similar antics.

While our friend was investigating other occult schools, he was invited to develop along lines that were relatively easy but negative. Occult development depends primarily upon creating energy pathways. The easy way to complete a circuit of human magnetism or life energy is to enlist the aid of like-minded others. So our friend joined hands with his fellows in a circle to combine their ethers for spirit materialization. Outside aids are also used, such as incense, which provides an embodying substance for disembodied spirits. Grave dangers attend mediumistic practices, including obsession. A great loss of the medium's vitality usually accompanies materializations, due to the draining of his life energy.

This type of occult practice does not require purification of the vehicles or the development of will and self-discipline. If too great a stream of psychic energy is sent through the vehicles of the unfortunate medium, he may easily become unable to care for himself. Similarly, a light bulb or electrical device may short out if the voltage flowing in the circuit is higher than what the wiring or filament are able to carry.

The Christian occultist will not attempt any inner development that relies principally on the aid of another. He stands alone, operating, not speculating, through his own power and under the supervision of his own will. This method is slower than that in group endeavors, but the net results are surer and more permanent. The aspirant has no "off" days and is therefore able to be of maximum use in helping to implement God's Plan. The writer advises all readers of this article to reject forever all forms of negative development as dangerous and unworthy of the attention of a Christian occultist. In fact, one cannot cultivate negative

practices and be a true Christian because they are of no lasting benefit to himself or to humanity. In addition, he must undo what he has done before he can proceed on the positive path, which is the higher way.

Christ Jesus did not tell us to be negative. He told us to *do* things. He told us to *do* unto others what we would have others do unto us. That is anything but negative. Let our lower nature do unto the Higher Nature what it would have the Higher Nature do unto it. Let them cooperate within our individual being to promote spiritual growth. Members of Mystery Schools are shown how, through loving service and unremitting self-control, they may open new vistas and gain more power to function in their inner cosmos. This is vastly different from relying on external aids and constitutes an essential difference between Christian and non-Christian development.

The Christian gradually builds a soul body, the Golden Wedding Garment, in which he may travel into and about our planet with the speed of light and operate as a "Free Mason." Is this "Operative Masonic Craft?" Yes, indeed. In building the soul body the Christian occultist attracts and weaves large quantities of the light and reflecting ethers into his etheric body. He does not deplete his vitality in this activity as does the medium. Moreover, he must purify his desires and develop altruism before he can use his soul body. He fashions this new body by aligning himself with God's will to support Life as it seeks to manifest in all of creation's innumerable forms. This love-labor is primarily done by the Life Spirit. When we live the Christian life the Life Spirit becomes active and begins to build a suitable body through which it can function.

Many people do not like the word *occultism* due to a misunderstanding of the term. Christian occultism, or any other type of authentic occultism, is devoted to the proper use of the forces required for building our finer vehicles. It does not dabble in producing psychic phenomena or seek to negatively influence others, though the term is usually associated with these practices. The Christ within, the Life Spirit, will come into fully conscious occupancy of its individual human temple when



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The Oracle of Apollo at Delphi

While the positive clairvoyant attains to a voluntary perception of the supersensible worlds "from above," the priestess tied on the seat atop the golden tripod was enveloped in fumes rising from telluric depths, which served as a medium for spirit messages. The cave (the Greek delphos means womb) was believed to be the lair of the serpent Python, and the fumes were emanations from its decaying body, further confirming the pythian oracle as a negative manifestation of the serpent power.

we will make it a suitable habitation for Him.

Our friend, whose development we have been following, purifies all of his vehicles as stated. Then gradually the creative force begins to rise in the spine. This threefold spiritual energy is symbolized by the three-legged tripod of the Delphian Oracle, and the three-stranded rope mentioned in Eastern writings, which is thrown into the regions above, uncoiling as it goes, enabling the man to climb to the home of the gods. In the East this energy is called the Kundalini. In the West it is called the Spear (of Life), the spear used by Parsifal and abused by Klingsor. It is also the Spinal Spirit Fire of the Western Initiates of the Flame, the Rosicrucians. When active it may be

felt as a gentle heat rising in the spine, giving a sense of immense power.

The movement of this energy causes the blossoming of the seven symbolical buds on the Rod of Aaron, the flowering or leafing out of the Masonic sprig of acacia, the opening of the chakras or lotus buds of the Eastern aspirant, and of the Rosicrucian Roses on the Cross. We find this vital energy depicted in the occult lore of all lands. It passes upward through the heart and into the head, where it passes through the pineal gland and pituitary body. This pathway is also symbolized by the beads of the Catholic rosary; for the truth has been in the world at all times, generally unknown, but always available to the Initiate.

When this energy completes its circuit in the brain, it makes possible a conscious birth into the spiritual worlds. He who follows the Christian Path of Initiation is building the vehicles of the Adept, which will enable him to travel with the instantaneous speed of thought through all the worlds of our universe in conducting the business of our heavenly Father. □

—A. T. Savage

THE SPEEDING OF A THOUGHT

“He sought for others the good he desired for himself. Let him pass on.”

—Egyptian *Vale* for the dead, 1600 B.C.

From the Logos at the heart of the universe there sped a beam of light. It was a thought of love. I watched its lightning-like flash through the worlds—heavenly, mental, desire and physical, and this is what I saw.

The dwellers in Heaven, already enjoying the rhapsody of a great Love felt its presence and a cry went up “Glory to God in the highest.”

And it touched the dwellers in the world of Intellect, and called new powers into their being, and great thought-waves took on a rosy tinge as

minds once more bent themselves to services of love in the cause of humanity’s uplift.

As the starry abode of our radiant soul bodies was lit up by its sword-like flame, I saw each member enveloped in a glow, the dull colors of the lower passions were consumed in its fires, and then—Human hove became angelic and desire burnt at white heat to serve the Great Brotherhood.

Finally, now split up as in a prism, the flame of a Divine Thought enveloped in radiance the earth-dwellers, according to their several paths.

Thus—the disciples of Devotion became a focus for vapors of glorious blue-green, those of the mystic ray taking a share of Heaven’s Azure.

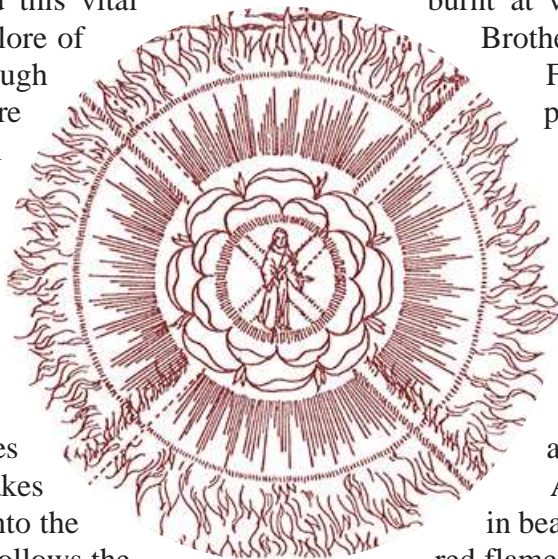
Artists and musicians, reveling in beauty, received a baptism of rosy red flames—each one an inspiration.

And I could see many philosophers and seekers in cloister, laboratory, or library, solitarily pursuing an everlasting quest, and these seemed to be in the direct ray of sunshine caused by the yellow vibration, and with songs of hope in their hearts, they bent once more to their several tasks.

Others of god-like radiance, in whom I could discern those on the “way of the cross,” were hewing out paths for weaker brethren through endless forest tangles, some of them finding precarious and painful foothold on precipitous cliffs. And these looked up in ecstasy as a fountain of violet spray descended upon their bleeding brows, a baptism of Divine Fire.

And they began to sing, and the burden of the song was of a glorious future, yet not a future but a condition in which time, space, past, present and to come were all one, when all will live in the eternal Now—gathering and harvesting experiences of love and service to a great brotherhood which includes the lowliest herb and meanest insect, and stretches far away into the heart of the Universe where dwells the Logos—The Spirit of Love. □

—Agnes Cook



The Last Enemy to Be Conquered

WE HAVE NOW REACHED the crowning point of our exercises for the will—Christ at the grave of Lazarus. From death He wrests life. This is the summing up of all struggles. From sickness, health must be won; from sin, resurrection; from need, love; from weakness, faith; from darkness, light. From behind all these worlds, death gazes at us, as the end of all. If life is wrested from it, that is as if “heaven” were brought to earth. With this, the new power of willing began for us, therefore this seventh deed of Christ is really the summing up and the climax of Christ’s work.

Christ at the grave of Lazarus. Today there are still many people who do not know what to make of the “miracle” of an awakening of the dead. Let them first give heed to the little details of the story (John 11): How Christ is deeply moved with sorrow for His friend, and yet immediately attacks death; how the gravity of the hour appals Him, and yet He does not for a moment recoil; how He receives into His soul the mood of the mourners, and at the same time speaks in words which bear within them great cosmic decisions; how He feels the individual event strongly, and yet with high resolve looks into the eyes of the enemy of the human race; how He carries His friend in His soul, and yet is full of light from the Father; how He leads everything step by step towards the final decision; how He, in the full power of the con-

This is the 19th in a series of articles taken from Friedrich Rittelmeyer’s Meditation, Guidance of the Inner Life, published by Floris Books, Edinburgh. Reprinted with permission.



Tempera on wood panel, Luca di Tommè (1355-1389), Vatican Picture Gallery

The Raising of Lazarus

Speaking the Word of power, for in Him is life, Christ echoes the act of Genesis Jehovah and Lazarus inspires new life. To protect at birth and death, Jews swaddled the physical body.

queror, opposes Himself to death. All this is already a picture which works on us so powerfully that it awakens the last and best powers of our will—whatever attitude one may take up to the story. One must not allow oneself to be weakened in the study of this picture by having in one’s mind the esoteric conception that here an initiation is taking place which leads over from the old mysteries into the new time. For Lazarus was dead and would have remained dead, had Christ not come. It is a triumph of Christ’s power of life which we are permitted to witness.

If we look at Christ as He stands before us in the story, it is as if a prisoner in our souls hears the voice of his liberator; as if the Gospel were continued in

us; as if the call, "Lazarus, come forth!" sounded into the grave of our own being, and deep within it something which we ourselves did not know was there seeks to arise. An overwhelming love for Christ, for this Christ, can then stir in our souls. We feel that He is quite different from that which we had till now thought Him to be; more of a conqueror, more mighty in His strength, more majestic. This man or none—so our soul tells us—is the victor over death, the liberator of men who live "in darkness and in the shadow of death," the king of humanity. We feel in every limb to what battle between Christ and the powers of the enemy we are called by Him. We feel—this is *the* battle for man.

When we build up before us this picture for our meditation in its great principal features, we see in Lazarus man himself lying in the grave. It is indeed the end of the individual life, it is the end of humanity—if Christ is not there. The sickness under which humanity suffers leads to death—and yet does not lead to death. The stone lies upon the grave. In this stone we see the picture of matter. Novalis uttered the remarkable saying, "The earth has hardened into stone out of fear for men." That the world seems to us so heavy, so dark, so impenetrably material, comes about because man has himself sunk down into matter. In Egypt once, as man sank more and more into this material earthly existence, they raised the stone upwards, as a prayer. Upon the same stone Mount Sinai furnished from its spurs, the stone with which the Egyptians raised their massive buildings, Moses wrote the divine commandment. But the Mosaic law itself lay like a stone upon mankind. "Who will take away the stone from the door of this grave?" That was humanity's question. All this, when we have brought it to life with feeling in our consciousness, lives in the picture we are studying. Round about this grave is mourning, the mourning of the world. We have already seen how doubt, Martha, and sorrow, Mary, are the two guardians of the world-grave.

Then Christ appears. We see Him as we have before described Him. From the heights of the worlds to the depths of the earth sounds the call: "Lazarus, come forth!" *He* says that, who can say

of Himself, "I am the resurrection and the life!" We ourselves arise out of the earthly grave. We unite ourselves to Him. We now stand with Him over against the grave. With Him we feel: Death ought not to be! Death in all its thousand forms must be vanquished! Into every corner of our being we fill ourselves with this divine willing! We shall be resurrection! We shall be awakeners!

At the end of our three series of studies we have again come to the resurrection. That is in accordance with the spirit of John's Gospel. That is in accordance with the will of Christ Himself. "There shall be no more death." "The last enemy that shall be destroyed is death."

It will certainly come once again that man will be able to awaken the dead. If already, the bringing of air, the outward stimulation of movement, the shaking of the body can call a man back to life, why should not the power of the spirit be able to do it—the power of the life which streams towards him? Certainly it will be possible only in exceptional cases. But can one not see the beginnings there already? It can happen that joy may send to the dying a power which fills them with new life. It can happen that in crises which are already determined towards death the victory is won by the spiritual strength of a man. It can happen that a sick person, who according to all medical rules ought to be dead, can be kept alive, or can keep himself alive, by inward forces of health. That is not much. But were we so to enter the sick-room, the room of the dying, that we were filled to overflowing with life, if Christ's power of resurrection itself were within us, then we should experience wonderful things. We should often have the impression that death was flying before his victor, whom he had recognized. But even if his prey could not be torn from him outwardly, he would withdraw as victor with worthless booty, and triumphal music would fill the room.

We may leave to the future that which man will yet experience in this way. But our meditation will strengthen in us the consciousness that man may not give up his arms in front of death, but must stand upright before death, must dare in the face of death, if he is to be man in the full sense of the word.

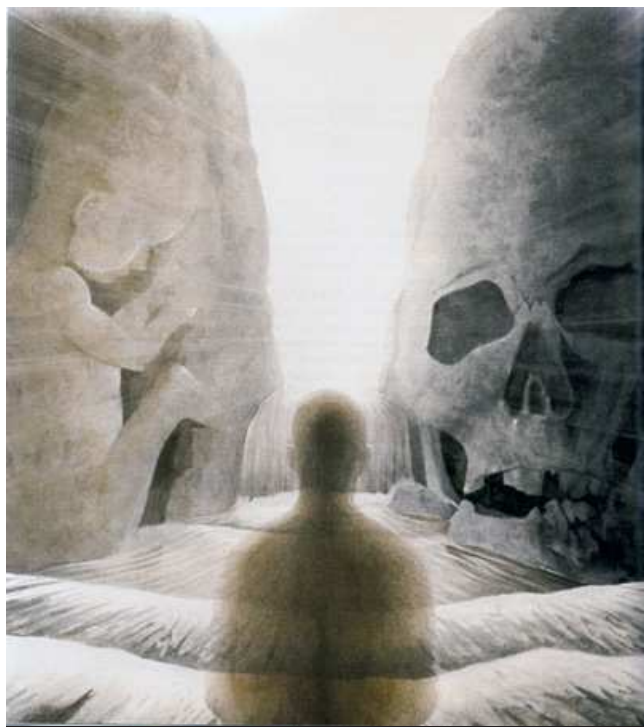
What we are first able to do, certainly able to do, is to beat down death within ourselves. Let us not believe that this has already happened when we have a general hope beyond the grave. It becomes possible, however, if we call death again and again to be our companion. That which many painters of earlier times, that which Boecklin represents in his portrait of himself, that we should have death beside us and make him our inspirer, that is the way to release ourselves from him—and him from us.

“Death is the means in nature’s hands by which it may have the most possible of life.” This saying of Goethe is beyond Buddha’s power to say, because it is only possible upon Christian ground. It was spoken of the thousandfold dying of nature. It must yet be recognized in its meaning for the inward life. When the last remnant of life has been wrung from death, then death can really enter into its rest. Death wishes to be the “friend” of man, not only when upon the death-bed he puts an end to the sorrows of life.

Mighty feelings of triumph are developed in man by death. He gives us concentrated power of life. The enemy, Death, becomes our friend in Life. To him who knows himself ready at any moment to pass over, quite freely, into the other world as soon as destiny calls, and who goes over the earth feeling: “During the next hour, the bullet of a murderer may hit me. Then, not because a human will, but because a divine will enters into my life, I would throw aside my body, and go freely into the other world: “to him death has become a “free death” in a higher sense than Nietzsche meant. For him victory resounds throughout his life. For him death and the transitoriness of this world are only the means of gaining true life. He returns unconquerable to the earth, with an exalted feeling of freedom.

All this slumbers in the depths of our meditation. We cannot gain these heights in life more certainly than when we unite ourselves with the victor’s will that makes Lazarus a John. We see inwardly into Christ, Who afterwards Himself broke through death.

But still more rests in our meditation. When Christ says, “Let the dead bury the dead, but go



Oscho International Foundation, Swami Prem Siddhanta

To wrest the most from life, we seek to live beyond appearances, keeping in mind the light behind both birth and death.

thou and proclaim the kingdom of God,” one sees clearly that He felt the living around Him to be dead. The saying concerning the kingdom of God is a call to life which sounds into the kingdom of the dead. We do not exist simply to continue to exist personally after death, but chiefly to conquer death. Deceitful appearances of life conceal death everywhere. Painted in the colors of life the dead go about in the world. All this death, which we see in countless forms upon the earth, calls for life. When we fill ourselves to the brim with the streams of life, when we go into the world as life itself embodied, then we shall rightly see this death in its thousand changes of dress, and go to meet it as the call to life.

Again we may look at East and West in order to awake to the greatness of our calling. In the East they saw death with sublime clearness. In all the bloom of life lurks the germ of destruction. This view of the awakened East is deeper than the view of the West. But the will of the West is more in the right than the will of the East.

In the East they wish to escape from the earth whose ruler is death. In the West they wish not themselves, but death, to be taken from the earth.

But death is attacked by completely inadequate means. They fight with rejuvenating methods and hygiene. They fight feebly with all kinds of attempts to turn death aside. They will not face death, or they push him away as long as they can. To see what the East sees, to will what the West wills, but to be able to do what East and West cannot do: that is our mission.

It is an awakening of the dead also when in life we summon ourselves again to see in every man his spiritual being, when we look through the form, the bearing, the words of a man to his real ego. Even for this is required more spiritual power and unwearied will to life than we can usually summon up in our lives. In our meditation we shall grow into this will and into this power. We shall then experience that men feel for the first time that they are being rightly treated by us.

We have reached a further height when we go with awakening power through nature. We see in it not death, but the spirit; not the earthly kind, but the divine image; not what passes away, but a message from higher kingdoms. Every plant can be so regarded. We shall not reach this by a single resolve. In one single walk we can guess at it. But we can strengthen ourselves for this and exercise ourselves in it, if at times we call plants also into our meditation—look at a rose, a lily spiritually, and listen for the revelation which comes to us in them. If we then go out into nature, it will often be as if a rejoicing over redemption passed through the world, as if the world around us would become such as lives in the spiritual world, as if we ourselves walked in Paradise. Christ is the awakener of the dead. We ought to have the courage to be this with Him as strongly as we can.

There is one sphere especially in which we must not let death have any influence—that of our departed. Now we stand before a question which is most often put: What can we do for our dead in meditation?...

Here some introductory remarks only will be



Fresco, Fra Angelico (1395-1455), Museo di San Marco, Florence

Christ in Limbo

Christ the Awakener, the Overcomer, gives power to the living and the dead. Limbo, depicted as a subterranean rock fortress, suggests the dense physical dimension from which the Christed etheric forces liberate the Spirit.

made. One should always draw near to one's dead in a mood of solemn restfulness, not with restless wishes or in an egotistical mood, but in thankfulness that they have existed. This will best come about if one remembers the hours when one was with them in quiet human friendliness. The basic feeling ought to be: live peacefully there looking upwards. I shall fight my way through upon earth. From me shall naught come to thee but love, which bears thee up from below when thou art living towards the light above. Only as good shall this love be around thee. I will tell thee not of my troubles, but of the joys which I have experienced, of the spiritual good that has come to me. Such love is like a bridge of light which we build to the dead, upon which we can come to them and they to us.

First of all, a feeling of community with them will arise. We shall feel ourselves near to them in

the night, when the noise of the day within us and around us is silent. We shall wake in the morning with the feeling as if we had been united with them and had walked with them in high places. Then we shall sometimes have the feeling of their nearness during the day. Perhaps when we turn our attention to this feeling, it will have already gone away. But the feeling that they help us is such a wonderful enrichment of our life that even a few presentiments of this kind change it wholly. We learn to know a depth, a nearness and beauty of fellowship of which we had previously been unconscious. An unheard-of future for humanity arises before our sight, in which life is passed in a working together of the living with the dead, and of the dead with the living.

The opposite of this occurs in spiritualistic seances, sultry, ghostly, and demonic. The mediums do not reach our dead, because they themselves pass into a lower condition of soul life, into a half-conscious or unconscious twilight condition, while our dead live in brighter fullness of life. Thus the mediums come only into the kingdom where are the sheaths which our dead have laid aside. Therefore they bring from thence only absurd phrases which tell us nothing, mixed perhaps with memories of the past life, and vague imaginings. If we really reached our dead through these mediums, these egotistical questions and wishes for the dead would be only a severe disturbance and injury to them in the tasks they now have. There is indeed a way of questioning the dead, but it is to send them our questions in perfect quietude, as we go to sleep in the evening and to seek to feel on awakening in the morning the answer that is in our souls. All this should be in that pure sphere we have described above: "I am the door."

If we should succeed in feeling that death is nothing in respect of our friends who have gone, and that we live on with them as with people who have not gone away, but have gone before us, so that we bear them in a pure world of life within our souls, then we shall have the impression that by this attitude we are helping them. Even when we can find no special relationship to them in details, yet if we let their form, their look, their voice, their

Viewpoints

Man feels his own pain.

God feels everyone's pain.

Man is selfish.

God is love.

Man sees the body.

God sees the Spirit.

Man sees the mortal.

God sees the immortal.

Man sees effects without cause.

God sees the hidden causes.

Man sees chance.

God sees conscious purpose.

Man sees actions contrary to cosmic law.

God sees souls blind to the cosmic law.

Man sees evil.

God sees ignorance.

Man sees actions which have not yet come to fruition.

God sees the cosmic records which bind men to their debts.

Man sees injustice.

God sees justice.

Man remembers the past.

God looks toward the future.

Man sees achievement.

God sees potential.

Man wanders blindly.

God has a purpose.

Man seeks pleasure.

God seeks evolution.

Man sees himself as man.

God sees men as gods.

Man says, "I'm blind."

God says, "Open your eyes and see."

—Elsa Glover

best selves live and work in our remembrance, we shall have the experience of a higher form of fellowship. We make no distinction between living and dead. We know living who are dead, and dead who are alive. Since we often feel the existence of the dead more purely and strongly than the existence of the living, we give to them actually the possibility of sharing our life. We awake the dead. Our meditation helps us to this. □

Life and Form

“Spirit in manifestation is dual; that which we see as form is the negative manifestation of Spirit — crystallized and inert. The positive pole of Spirit manifests as Life, galvanizing the negative Form into action.”—Cosmo 248-9

“Life gathers Form about itself and gains consciousness thereby.”—Cosmo 223

FROM THE PERSPECTIVE of material science, form must precede life before the latter can mysteriously, unaccountably manifest. However, the student of the occult, the scientist of Spirit, knows that Life ever precedes the Form and is its immediate formative cause. Formerly, in time, mineral earth pre-existed the genesis of the plant kingdom. But in the higher world of causes, where abide creative archetypes, the highest principles of being pre-exist the forms in which they embody. Life as Truth antedates all Life’s externalized forms. As expressed in John 1: “All things were made by Him (the Word) and without Him was not anything made that was made. In Him was Life and the Life was the Light of men, and the Light shineth in darkness and the darkness comprehended it not.” To what does “the darkness” refer? It is the human brain as it is exclusively sense-oriented, binding man to the world of ephemeral forms and blinding him to the reality of invisible causes.

The work of the spiritual aspirant is consciously to concentrate and build his energies into expressive forms that are more fully revelatory of higher life impulses. The first step in this process consists in the cultivation of the two higher ethers of the four-fold vital body (also called the body of for-



In this naive conception from a 13th century French bible, God the Creator is separate from His creation. The Cosmos shows the sun, noon and stars at the periphery (difficult to see in the copy) and inchoate earth in the center. The design bears a striking resemblance to an embryo in the womb.

mative forces). His eventual ability to wakefully transfer his consciousness to this “soul body” (body in which the Ego may enter into the desire world; i.e. world of the psyche or soul—and worlds above) involves a dissociation of the aspirant’s higher vehicles from the cross of the dense physical body, which continues to be interpenetrated and sustained by the two lower (chemical and life) ethers. The point being that consciousness which identifies life with form *per se* is dead to life, for the phenomenon of mineral existence has no inherent life. Life calls it to itself, inhabits it,

wears it like a garment. Form (as discrete atoms) does not create life in the Darwinian sense. Life creates form. In the high language of Christ Jesus' teaching: It is the Spirit that quickeneth, the flesh profiteth nothing (John 7:63).

Life may be described as that which is possessed of the power to grow and move (Motion is the Third Person Emanation of the Supreme Being.) and perpetuate its essence. It is ever abiding. Life invents and invests form in order that Spirit may acquire experience, and experience develops consciousness whose consummation is Self-identification with/as God.

As the indomitable urge to grow residing in the germ of an awakened seed can break stone and raise boulders, so life is infused with, is itself, a divine impulse. It is light-directed, ever seeking to elaborate and raise the form it inheres in above and beyond its original confines. It is in the encounter of formal limitations that the investing life, through the pain and suffering incident to that stricture-structure, grows in awareness of its immanent divinity. Form is the midwife, the paraclete in the evolution of consciousness. Having served its purpose, the form, the configuration of atoms, reverts to the dust (*Chaos, arche*) from whence it came, and the Spirit returns to God Who gave it.

Be assured. All is not vanity. But living in form thinking it is the seat and source of life *is* vanity and efforts founded on this delusion will prove vain. Vanity derives from Latin *vanus* meaning "empty," and truly form is the empty crucible in which the life impulse, through the purging fires of experience, undergoes successive heightenings of itself in degrees of consciousness, is burned into interior recognitions and learns to detach from all the forms through which it plays, realizing them, one after another, as mediums, masks, and modes of self-confrontation and self-enlightenment. Thus, not only is the dense physical body *not* the life (including the physical universe which is its extension); nor is it the vital forces sustaining the body; nor yet is life identical with the wishes, feelings, passions, and emotions expressing through that body; nor again are our thoughts our life, the idea of who or what we think we are.

Life is not dependent upon any of these vital-emotional-mental matrices for its being. On the contrary, we experience that which persists above and beyond mental consciousness (as paradigmmed in the Cartesian *cogito ergo sum*—I think, therefore I am), and this experience is made possible through the Christ impulse which confirms the reality of I AM, of authentic Spirit consciousness above any forms or outpicturings that I AM may take. It is an embracing realization that defies any conceptualization (which cannot but demote and diminish its true nature). The tetragrammaton, (YHVH) the unpronounceable Hebrew name of Deity (Jehovah, third-Person God), was the safeguard of this identity and points to the transcendence of Spirit-Being above all its outformings and definings.

The I AM is the Spiritual light-burst, the Love-surge of life-immortal. It is that which persists as Spirit or Ego through any and all formal impress.

Temporal man is inclined to set up home in forms. But home is no less than divine consciousness, consciousness of being in God as our source and true I-identity. Home is where we came from—not in this earth life, but before the beginning when God created Cosmos: There we were in Him as that which was before the world was. Mortal man is a satellite, a moon circling the spiritual sun of his Self, his home. He is a planet, in the original sense of "wanderer." As a pilgrim journeying through the wilderness of Form, the Son of Man hath nowhere to lay his head.

Form crucifies consciousness into dyings, rebirthings, enlargings. Again and again the Spirit of man dies to itself and wakes into a space-time body. The stress and suffering imposed by this contraction and eclipse of spirit-consciousness quickens spirit into a remembrance of its true nature, as distinct from the form in which it finds itself. Spirit Self says, I am none of these things; I die to this lower life. I find no enduring value in and therefore dispossess myself of the desire to acquire material riches, temporal powers, social distinctions, even personal excellences. The evolving Ego is able to say with the Apostle Paul, none of these things move me.

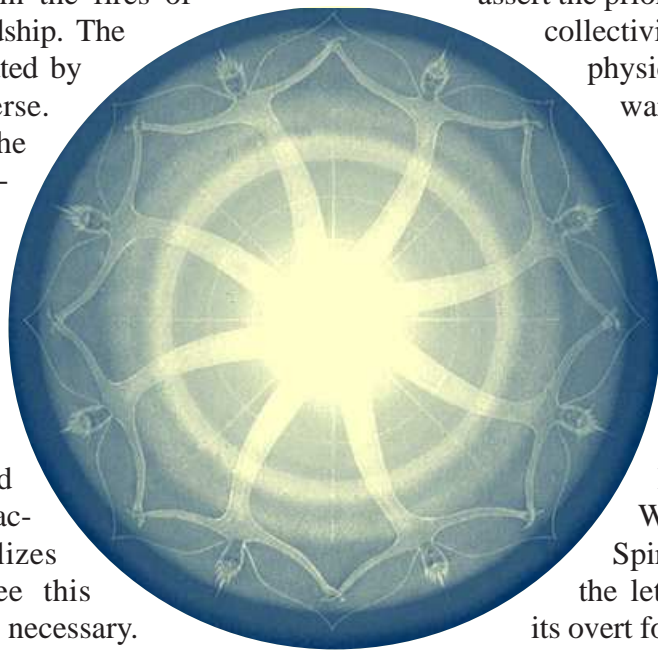
At this juncture man may align himself with

purpose and effort beyond the personal reflex, with the larger Plan affecting his entire life wave. The dedication of what faculties and energies he has evolved to the unfoldment of planetary consciousness constitutes a Self-finding, a fulfillment of his larger being as that exists in the planetary mind of Christ. Here we appreciate the virtues of childlike pliancy and receptivity. We nourish and encourage those impulses that maximize our usefulness to human need. We are at once amenable to good influence, wisely impressionable, while we are spined by a will fused in the fires of instructive pain and hardship. The smoke and sparks generated by self-willed living disperse.

We become purer, the flame burns quieter, clearer. Fear engendered by the anticipated loss of life is overcome because we do not locate our life or living truth in the forms through which they manifest. Fear isolates consciousness and rigidifies our knowing faculty; that is, it formalizes experience. To a degree this process is healthy and necessary.

But forms imprison consciousness as well as impart truth. When we regard form as primary and determinative, we live in a cemetery (whether plotted out for people, feelings, or thoughts) where we reverence the historicity and mere literalness of phenomenon.

Life enters into the forming body of what will be a sinner or a saint and in time it leaves that body. Spiritual impulse playing down through the faculty of mind as it works in brain matter through the reflecting ether fashions truths that are a third remove from their living source. When the creative act is accomplished the winged power lifts off to descend again or elsewhere. The form it inspires or engenders retains, for a time, the mark of vital contact with living truth and vibrates with authentic force. But without renewal, the form's relevance and potency declines.



Birth of Angels

Yet the Spirit of Truth is ever ready to be invoked, to redescend, and may and will illumine all who call upon it and are ready to receive it.

Thus, to venerate the form, rather than the living, ever-giving spiritual force creative of all form, is to abstract consciousness from the creative, living present and to deny spiritual impulse access to our immediate awareness.

Identifying exclusively with form always introduces an element of division and potential conflict, for form is finite and relative. When then humans assert the priority of one system of truth or collectivity of persons over all others physical and mental civil war ensue.

The only solution to the dilemma posed by formalism is to adopt the attitude that recognizes forms always as contingent on the formative (i.e., life) impulse, as therefore secondary and at best partial.

One posits the invisible living impulse as primary.

With regard to truth, it is the Spirit of truth that is true, not the letters carrying the weight of its overt form. Consciousness is poised to receive the living truth from whatever quarter it may make its entry into our field of awareness. Prejudice to human form is but a part of the mechanism of intolerance. The same process works with respect to ideas, when the validity of a thought is judged on the basis of its mode of delivery or the presenter's character rather than on what the truth within speaks as one receives the outward exposition.

If, as we continually affirm, mankind is a unity in Christ, likewise must truth have its source in the same One Truth, even as the Holy Spirit (The Spirit of Truth) gives it manifold expression.

In man, feelings, thoughts and perceptions founded on physical realities *in toto* make up the human personality, whose nature is to wax and wane from moment to moment. The moon is a symbol for the personality as it gathers light and

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increases in the youth of earthly life, comes into full ripeness and then decreases in life's later years. But the moon's light is borrowed, reflected. The word *personality* derives from *persona* (literally, to sound through), which was a face mask worn by Greek actors who would speak through that guise or appearance. What sounds through is the inner being whose life creates and animates our worldly being. That is the true light, the Sun of our Individuality, our eternal life which takes on now this, now that human form. This is the Light that lighteth every man that cometh into the world.

The pathos of the Christ's ministry on Earth as He worked out of the Jesus body was that He as life incarnate walked as a stranger among men. He was known only as the Nazarene. It was said of Him, "Is this not Jesus, the carpenter, son of Joseph, brother of Simon and Juda and James, whose sisters we know? How can this be which he professes—that He is the Son of God?" So it is that a prophet may be without honor in his own country and in his own family. Meaning? That there is that tendency in each of us to minimize the value and be blind to the divinity in both ourselves and others, in part as given by the phrase "familiarity breeds contempt"; that is, we reduce the being of a person to what we know about and can readily discern in them, judging by appearances. We forget and ignore the infinite possibilities of Spirit-being in each human and restrict awareness to formal concerns and eye assessments.

Thus it is said of the Pharisees (historical and contemporary) that having eyes, they see not, and having ears, they hear not: And the Light shone in the darkness of the sense-oriented, form-based consciousness, and that darkness comprehended it not. If Christ lives not in the hearts and minds of men, neither exists the Life beyond form. A smug pronouncement, always in vogue with the foolish wise, declares that God is dead, which is absurd since God cannot die, nor, as we know it, can He be born. The assertion projects a state of inner poverty, exposes a consciousness that is unaware of, or dead to, God. Yet God is there, making the life and vain negations of the godless possible.

Peter was commended by Christ Jesus for perceiving His true identity as the Son of the living

God, for flesh and blood did not reveal this to him. Yet Peter struggled with his literalist tendency: He was the dependable rock. But the well-meaning disciple was at times too solicitous for the outer person of his Master, so that he would not suffer harm done Him, forgetting the Spirit's invincibility and that forms may and must be rendered up and sacrificed that the light of the Spirit may grow stronger and brighter: "The oftener we die, the better we live." Individually, we too, like Peter, may tenaciously hold on to the form through which life, truth, and beauty manifest, equating the former with the latter, as if, with a change of form, the essential qualities are diminished or lost; whereas the contrary is the case: Life is ever recreating, transmuting its outwardness to more closely and correctly convey its essential divinity.

It is helpful to recur to Paul's injunction: Be ye not conformed to the world but be ye transformed by the renewing of your mind. As our thoughts, feelings and words organize themselves along lines of higher vibrational patterns, we attune our being to the love-wisdom that is the creator of these thought-feeling patterns. Always the aim is not to possess the form, but to so atone and attune ourselves with its formative source that we raise our spirits to the abode of living Spirit and are invested with its light and power.

In the light of our understanding, what may we say about death? From a higher plane it is the confining of life energy in a form: Incarnation is incarceration. Seen from below (from the physical plane), death is a release of spirit-being from material captivity resulting in the experience of liberation, birth into finer spheres, ex-stasis.

As spiritual aspirants we move from outer-directedness to inner-directedness, from Pharisaical formalism (which heeds the letter and kills the spirit) to true Christian openness and compassion (the "soft heart" suffers *with*). We ever more clearly understand the separative tendencies inherent in a purely formal consciousness and we urge ourselves to live out of the living impulse of spirit-consciousness, out of love, which integrates particulars into their original unitary context, which heals and makes whole. □

—C.W.

MYSTIC LIGHT

Nature

HERE and there in his writings Max Heindel gives us some information about nature spirits, the little beings with whom he had such interesting experiences.

Nature spirits include etheric beings related to the four elements. Gnomes and elves, or Fairies, are *earth* spirits. Undines, which inhabit streams, rivers, lakes and oceans, are *water* spirits. Sylphs, which dwell in the mists above moat and moor and generally in the atmosphere, are *air* spirits. Not much is said of salamanders, *fire* spirits, largely because they are least easily seen by people who have "second sight." At the bottom of some fireplaces in Europe one can see a salamander carved on an iron plate.

Most people now regard folk stories as superstitions, but, as a matter of fact, one endowed with etheric vision may see gnomes building green chlorophyll into the leaves of plants and giving to flowers the multiplicity of delicate tints which delight our eyes. Gnomes also cut the crystals in minerals and make the priceless gems that gleam from necklaces and golden diadems. Without these lapidaries and metallurgists there would be no iron for our machinery nor gold for finery and art work.

Gnomes are everywhere and the proverbial bee is not busier. To the bee, however, is given credit for the work it does, while the little nature spirits



Spirits

that play such an immensely important part in the world's work are unknown save, to a few so-called dreamers.

At the summer solstice the physical activities of nature are at their zenith. Therefore "Midsummer Night" is the great festival of the Fairies who have wrought the material universe, nourished the cattle, nurtured the grain and are hailing with joy and thanksgiving the crest wave of force which is their tool in shaping the flowers into the astonishing variety of delicate shapes called for by their archetypes and in tinting them in unnumbered hues, which are the artist's delight and despair. On this greatest of all nights of the glad summer season they flock from fen and forest, from glen and dale, to the Festival of the Fairies. They really bake and brew their etheric foods and afterwards dance in ecstasies of joy, the joy of having brought forth and served their important purpose in the economy of nature.

At the time of the Winter solstice, the Christ Spirit is born into the earth and commences to fertilize the millions of seeds which the Fairies nurture that we may have physical food. But man shall not live by bread alone. The work of the Fairies is important, but it fades into insignificance compared with the mission of Christ who annually provides the spiritual food needed to advance us upon the path of progress. Nature has work to do and

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requires work of all who would justify their existence and continue as part of her. This applies to plant and planet, man and beast, and to the Fairies as well. They are busy folk and their activities are the solution to many of nature's multifarious mysteries.

Some people who can see Fairies say that they are about a foot tall. They look like beautiful young people (about 15 years old) and they are evidently sweethearts. There are usually several together. When they are not painting flowers and beautifying everything possible, they can be seen laughing and talking happily, their arms around each other's necks. They like to slide along leaves or tree branches much as children do in play. They can appear as both boy and girl. They seem to be dressed in shining drapery that clothes them most attractively. Their bodies look delicate, graceful, and almost transparent. The Fairies work under the direction of Great Intelligences. Some people refer to nature spirits as *Devas* but Max Heindel generally eschews Eastern terminology.

Fairies stay in warm countries in the winter because plant growth is slow or arrested in cold climates at this time so they have no work.

A few years ago, a lady asked Elizabeth Kubler Ross to come and see her garden. Elizabeth Ross commented on the beautiful roses. The lady asked, "Is that all you see?" Whereupon she took a picture of a flower chosen by her visitor who was startled to see on it a graceful lady Fairy.

Corinne Heline, in conversation with a Fairy, has this to say about angel wings:

"The pictures of Fairies that I have seen show Fairies with wings, and you have none."

"There is no one in our Kingdom who has wings," the Fairy replied.

"What gives artists the impression that Fairies have wings," asked the writer.

"It is our duty to help purify the air for man as we go about our work," replied the Fairy, "and as we move and breathe, we send out sweet-smelling air that leaves our backs at the shoulders and this force coming from us has the appearance of wings."

Some people have seen Fairies with sick children. As many as twenty Fairies of all sizes gather around the bed. They might climb over the child,

or sit on his shoulders knowing he has delight in watching them.

A friend of mine told me he was half asleep when he saw a little gnome on his book shelf in Toulouse, France. The gnome wore sandals. His bright eyes shone like diamonds. He had rosy cheeks, a small mouth and well-built little body. Then he stood up and slid down the shelves.

One day another friend of mine was returning from work. She was very tired. She left the freeway and was driving on a narrow road in the countryside. After having passed over a small bridge, she felt like stopping and taking a rest. She sat on the grass near the bridge and, to her surprise, she saw a Lady Gnome. The creature seemed about two feet high. She had large features, including a long nose. She looked very old and serious. She closely resembled the many illustrations of gnomes that artists have painted to illustrate children's books.

My friend said, "I decided not to move and to stay as long as she remained." But the Lady Gnome answered her as if she could read her thoughts: "Don't worry, come back tomorrow after work. I will be here again."

The next day my friend saw the Lady Gnome at the same place and felt very happy to think that the Lady Gnome liked her.

How can we make friends with the Fairies?

First, one must develop his finer vehicles, for Fairies live and can only be seen in the etheric part of the physical world. One must be unprejudiced. There must be no hatred, malice, or envy in the heart. One must be willing to treat everyone as he wishes to be treated himself. This is the most important requisite.

Max Heindel has a wonderful story about a very sick little girl who came to Mount Ecclesia with her mother. During the night he took the little girl to the World of the Fairies where she saw the Queen of the Fairies.

We know that there are invisible agents behind all manifestations of nature—intelligences of varying degrees of consciousness, builders and destroyers—who play important roles in the economy of nature. Until these agencies are recognized and their functions are studied, we can never have an

adequate conception of the way nature forces work, whose outward effects we call heat, electricity, gravity, chemical action, etc.

SYLPHS AND UNDINES

We learnedly explain how heat from the sun evaporates the water of the rivers and oceans, causing it to ascend to the cooler regions of the air where it condenses to form clouds which finally become so saturated with moisture that they gravitate to earth as rain to replenish land and sea and begin the cycle again. It is all perfectly simple, a neat automatic

perpetual motion process. But is that all? Are there not a number of gaps in this theory? A fuller explanation requires knowing about the semi-intelligent action of the sylphs who lift the finely divided vaporized particles of water prepared by the

undines from the surface of the sea and carry them as high as they may before partial condensation takes place and clouds are formed. They keep these particles of water until forced by the undines to release them. When we say it storms, battles are being fought on the surface of the sea and in the air, sometimes with the aid of salamanders to light the lightning torch of separated hydrogen and oxygen and send its awe-inspiring shaft crashing zigzag through the inky darkness, followed by ponderous peals of thunder that reverberate in the clearing atmosphere, while the undines triumphantly hurl the rescued raindrops to earth that they may be again restored to union with their mother element.

Some people call the undines the sea Fairies and the sylphs the air Fairies.

It is stated in the Rosicrucian literature that the faculty of space perception is connected with the delicate adjustment of the three semi-circular

canals in the ear, pointing in the three dimensions of space (2Q&A, p 207). In the *Cosmo-Conception* Max Heindel explains the relationship between the arrangement of these semi-circular canals and the process that leads to fourth dimensional consciousness. While height, width, and depth are the dimensions of space in the physical world, there is in the ethers what we may be called "thoroughness." It would seem that nature spirits and elementals have this fourth dimensional consciousness.

With etheric sight we may look into and through a mountain. With an etheric body such as possessed by nature spirits we may walk through the hardest granite rock. It offers even less resistance than does air to our progress here.

Nature spirits have different grades of consciousness, corresponding to the type of ether they specialize. The

bodies of gnomes are made principally of the chemical ether and therefore they are of the earth earthy; that is, one never sees them fly about as do the sylphs. They can be burned in fire. They also grow old in a manner not so greatly different from human beings.

The watery undines and airy sylphs are also subject to mortality, but their bodies, being composed of the life ether and light ether, respectively, make them much more enduring, so that while gnomes do not live more than a few hundred years, undines and sylphs may live a thousand or more years. Salamanders, whose bodies are principally composed of the fourth or reflecting ether, are said to live many thousands of years.

THE WAR OF ELEMENTS

The *consciousness* which builds and ensouls these elemental bodies belongs to a number of divine hierarchs who are thereby gaining additional



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experience. The *forms* which are built of matter and thus ensouled have attained a degree of self-consciousness. During their life they have a sense of their own transitory existence and it is to their rebellion against this state of things that the war of the elements, notably, fire, air, and water, is due. Fancying that they are being held in bondage, they seek liberation from the leash by force, and having no sense to guide themselves, run amuck in a destructive manner, which at times brings about great catastrophes. The consciousness of the gnomes is too dull to take the initiative, but they not infrequently become accomplices of the other nature spirits by opening passages, which favor explosions in the rock.

Bacon remarked that nature and God differ only as the print and the seal. Nature is the visible symbol of God, though today we are too apt to think of nature as self-generating and self-existing. Back of every force (electricity, magnetism, and expansion in steam) and form (mineral, plant, and animal) recognized by the physical sciences is the activity of Intelligences. Nature spirits build the plants, form the crystals of the rock, and with numerous other hierarchies, create and maintain what we call *nature*.

THE EARTH SPIRIT AND EARTH FORCES

What does the *Cosmo-Conception* tell us about the constitution of the Earth? To the occultist the world is far from being "dead". On the contrary, its every nook and crevice is permeated by spirit, which is the leaven that causes changes in and upon the planet. To the trained clairvoyant sight of an advanced Initiate, the earth appears to be built in strata, somewhat as an onion, one layer or stratum outside another, as illustrated by the *Cosmo's* Diagram 18. The properties of the 6th and 7th strata, as described by Max Heindel, are relevant to our subject.

The sixth or fiery stratum is possessed of sensation. Pleasure and pain, sympathy and antipathy have here their effect on the earth. The occult scientist, as he watches the harvesting of the ripe grain and the gathering of fruit from the trees in the autumn, or the plucking of flowers, knows the pleasure experienced by the earth itself. It is similar to the pleasure felt by the cow when its burst-

CONSTITUTION OF THE EARTH

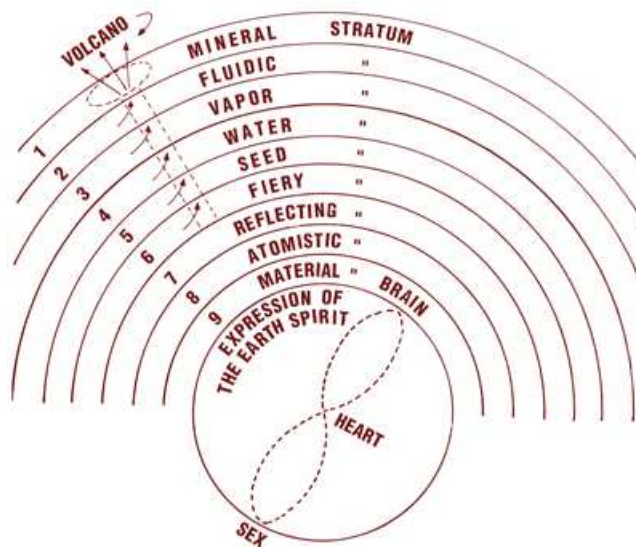


Diagram 18

ing udders are being relieved by the sucking calf. The earth feels the delight of having yielded nourishment for its progeny of forms, this delight reaching its culmination at the harvest time.

On the other hand, when plants are torn out by the roots, it is patent to the occult scientist that the earth senses a sting of pain. For that reason he does not eat the plant foods which grow under the earth. In the first place they are full of the earth force and deficient in sun force, and are additionally poisoned by being pulled up by the roots. The only exception to this rule is that he may partake sparingly of the potato, which originally grew on the surface of the earth, and has only in comparatively recent times grown beneath the soil. Occultists endeavor to nourish their bodies on fruits which grow toward the sun, because they contain more of the higher sun force, and have not caused the earth pain.

It might be supposed that mining operations would be very painful to the earth, but the reverse is the case. Every disintegration of the hard crust causes a sensation of relief and every solidification is a source of pain. Where a mountain torrent washes away the soil and carries it toward the plains, the earth feels freer. Where the disintegrated matter is again deposited, as in a bar outside the

mouth of a great river, there is a corresponding sense of uneasiness.

As sensation in animals and men is due to their separate vital bodies, so the feeling of the earth is particularly active in this sixth stratum, which corresponds to the World of Life Spirit. To understand the pleasure felt when mining operations are disintegrating the hard rock, and the pain when deposits gather, we must remember that the earth is the dense body of a Great Spirit, and to furnish us with an environment in which we could live and gather experience, it had to crystallize this body into its present solid condition.

As evolution proceeds, however, and man learns the lessons pertaining to this acme of concretion, then earth will become softer and its Spirit more and more liberated. This is what Paul meant when he spoke of the whole creation groaning and travailing, waiting for the day of liberation.

The seventh or refracting stratum of the earth corresponds to the World of Divine Spirit. There are in occult science what are known as The Seven Unspeakable Secrets. For those who are not acquainted with these secrets, or have not at least an inkling of their import, the properties of this stratum must seem particularly absurd and grotesque. In it all the forces, which are known to us as the Laws of Nature, exist as moral, or rather immoral forces. In the beginning of the conscious career of man they were much worse than at present. As humanity strives toward higher ideals and improves morally, these forces become correspondingly less inimical to man, while any lapse in morals has a tendency to unleash these Nature Forces and cause them to wreak havoc upon the earth.

The forces in this stratum are thus, at any time, an exact reflection of the existing moral status of mankind. From the occult point of view, the "hand of God" which smites a Sodom or a Gomorrah is not a foolish superstition, for as surely as there is individual responsibility to the Law of Consequence, which brings to each person the just results of his deeds, whether for good or evil, so is there also community and national responsibility, which brings upon groups of men corresponding results



Illustration by Richard Doyle, Dover Publications, Inc.

for their collective acts. Nature Forces are the general agents of such retributive justice, causing floods, or earthquakes, or the beneficent formation of oil or coal for various groups, according to their deserts.

The Manichees, an Order of still higher spirituality than the Rosicrucians, are at present studying the problem of good and evil. An idea of the condition anticipated when humanity is in the Jupiter Period may be gained from a short resume of the legend of the Manichees: There are two kingdoms, that of the Light Elves and that of the Night Elves. The latter attack the former, are defeated and must be punished. But, as the Light Elves are as thoroughly good as the Night Elves are bad, they cannot inflict evil upon their foes, so *they must be punished with good*. Therefore a part of the kingdom of the Light Elves is incorporated with that of the Night Elves and in this way the evil is in time overcome. Hate, which will not submit to hate, must succumb to Love!

We are now approaching the Autumn Equinox and the Christ light is beginning anew to permeate the Earth. Moreover, we are at the crest of a new millennial wave of spiritual light and life. We know that those who wish to walk in the light of Christ must also learn to generate that light. This we may do thanks to the the One who is our Earth's indwelling Spirit, Whose life as a human was given that all humans and their planet might have abundant life. □

—Danielle Chavalarias

Petitionary Prayer

THE GLORY of petitionary prayer is its demonstration of man's free will. Its shame is its domination by the baser emotions of fear and greed. Its tragedy lies in its irresponsible use.

Man does not live in isolation but in a particular environment, similar to a child in a school. There are always some aspects of the environment which appear to resist or impede each man's progress and happiness. Each difficulty matches a weakness in the individual and has been chosen before this incarnation to serve as an impetus to improvement. However, this is the point at which a person usually blindly resorts to petitionary prayer, like a child appealing to his teachers, parents, or friends.

As in the case of the school child, the effort to overcome environmental resistance can not only be along legitimate channels similar to an appeal for extra tuition but can take unpleasant forms, such as domination of others, similar to a child cheating in his work. The great test for legitimacy in both cases is the reaction of the environment. If the environment turns helpful, the method was legitimate but if the environment increases its hostility the method used was illegitimate. The safeguard is again on similar lines: All methods used by the child must be in line with school education policy and all petitionary prayers should be aligned to the law "Thy Will be done."

Conformity to Divine Law still leaves plenty of room for free will. Just as the extent of the child's choice of subjects increases as he progresses in school, so also the free will of man increases as he progresses spiritually, mainly because his will



Watercolor (c. 18160-20), William Blake, Fitzwilliam Museum, Cambridge

The Third Temptation of Christ

*"All these things will I give to you."—Matthew 4:9
God always gives what we need; the devil gives what we want,
or are tempted to want—for a dire price, which we pay later.*

becomes increasingly attuned to God's Will.

The assistance or obstruction of the environment is indicative of each man's good and bad actions in the past. The consequences of bad acts have various levels of resolution. The most negative is to "suffer" the consequences, that is, passively undergo the process of adjustment. Other levels of resolution vary with mental attitudes and the ability to learn needed lessons, while the most positive method is adjustment through service to others using the cleansing power inherent in the application of the Great Commandment "Love thy neighbor." Using this principle, many legal court systems have introduced community service as an expiation for minor offenses instead of fines or imprisonment.

The consequences of good acts can be channeled in a host of ways, thereby giving the best opportunities for man to develop and express his free will. Unfortunately, there is a craving for material benefits, shown most clearly in every form of gambling, including the purchase of lottery tickets and the playing of slot machines, all of which are forms of petitionary prayers.

Under karmic law, sometimes expressed in the form “nothing can come to you that is not your own,” these petitioners ignorantly and wastefully draw off their own assets. They should seriously think about Solomon’s choice of wisdom when asked in what form he would like his assets (as related in 1 Kings 3:5-14 and also in 2 Chron. 1: 7-12). The scriptures specifically mention that Solomon could have chosen long life, riches, fame, honor, or the removal of enemies as channels for the same assets he used to get “an understanding heart.” The bible story goes on to state that Solomon’s choice of a higher channel brought about an overflow into lower channels so that he was also given the riches, honor, and long life which he had not asked for. Even today it happens that a Mother Teresa, whose assets have made her an example and a symbol of spiritual benevolence at its functional best, is also given a Nobel prize representing honor and riches.

The emotional atmosphere in which a petitionary prayer is made is of the utmost importance. It is the focussing of strong feelings which create the channel to higher, spiritual realms and bring down an answer. Formal, mechanical prayers have no effect simply because there are no links formed to spiritual forces. Petitions should correctly be made with positive feelings of optimism, gratitude for the opportunity, a determined courage to overcome obstacles, and a readiness to take the initiative and forge new pathways within the pattern of God’s will.

Unfortunately, any positive attitude in prayer is exceptional, the dominating attitudes being negative, especially those of fear or greed. Many people make their most fervent petitions only when in a state of abject fear, an attitude not conducive to spiritual progress because it increases the feeling of helpless dependency. Negative attitudes must

The prayer for the desire body is, "Lead us not into temptation." Desire is the great tempter of mankind. It is the great incentive to all action, and in so far as the actions subserve the purposes of the spirit, it is good; but where the desire is for something degrading, something that debases the nature, it is indeed meet that we pray not to be led into temptation.

Love, Wealth, Power, and Fame—These are the four great motives of human action. Desire for one or more of these is the motive for all that man does or leaves undone. The great Leaders of humanity have wisely given them as incentives to action, that man may gain experience and learn thereby. They are necessary, and the aspirant may safely continue to use them as motives for action, but he must transmute them into something higher. He must overcome with nobler aspirations the selfish love which seeks the ownership of another body, and all desires for wealth, power and fame for narrow and personal reasons.

The Love for which he must long is that only which is of the soul and embraces all beings, high and low, increasing in proportion to the needs of the recipient.

The Wealth, that which consists solely of abundance of opportunities to serve his fellow men.

The Power, that alone which makes for the upliftment of humanity.

The Fame, none save that which increases his ability to spread the good news, that all who suffer may thus quickly find solace for the heart's grief.

—Max Heindel

The Rosicrucian Cosmo-Conception

gradually be supplanted by positive attributes to the point where petitionary prayer is not needed at all, and one no longer cries in the dark but walks in the light.

The simplest and most common problem arising from irresponsible petitions is the postponement of needed lessons in life. The difficulties return again and again until resolved and usually each time the

confrontation is more painful. It is similar to an unpaid debt coming back for settlement, with further interest added each time, or like postponed medical treatment, needing progressively more drastic measures to effect a cure. In most cases, difficulties are best resolved as and when they arise so that petitionary prayer should always aim at direct resolution or alternative actions to settle the problems once and for all.

A somewhat amusing personal effect on the habitual petitioner (whether in robes or not) is his disposition to create an admiring circle of dependents among whom he functions as the authoritative channel to God. He gets more or less brainwashed by his continual demands to God to assert Himself in His own universe and arbitrarily interfere with its workings. The result is that, in turn, the petitioner feels fully justified in interfering with the lives of those around him and sees it as a sacred duty to rearrange other people's affairs to his own satisfaction. Of course he does this by petitioning God to attend to the details and very

generously gives God full credit for the entire operation. However, he seldom fails to remind the recipients of these favors of the key role played by him and the need to be grateful for his arduous, protracted, self-sacrificing labors on their behalf. There are various grades in this category, ranging from the endearingly simple "I'll pray for you" crooners to the fulminating, conversion-bent, hot gospellers who stride about in an authoritarian fashion figuratively jingling the keys of heaven and hell carried in their pockets.

A more dangerous situation arises when illegitimate means are used, deliberately or ignorantly, to obtain benefit. The most reprehensible method is the use of spiritual force to dominate others, even if this is done with good intentions. The immediate

results are sometimes dramatic, giving a sense not only of relief but also of personal power (a tell-tale sign of danger). Sooner or later, however, the inevitable environmental reaction causes such a flood of troubles and difficulties that the person is overwhelmed and often seeks more of the wrong means to obtain another period of temporary relief. The problems will continue until the bitter lesson

is learned that wrong means distort even good ends and that the environment (embodying karmic law or God's Will) is the judge of what should or should not be none.

All petitionary prayer represents the first stage of man's approach to God. There is an intense need to contact higher spiritual levels for reassurance and confidence. Without this orientation to higher goals, man realizes he will be lost amidst the distractions, temptations, difficulties, and problems of the material world. So he begins being highly vocal, making petitions which in their nature create and maintain a distance between man and God. His praise and thanksgiving are also vocal, often

made with the vague hope that his grateful appreciation will bring the response of further favors.

Gradually he transcends this self-created barrier and becomes aware of the nearness of God. When he begins to "practice the presence," as the mystics put it, non-verbal contact prayer replaces verbalized petitions, praises, and thanksgivings. The transition is not sudden, it takes place by gradually increasing communication by "contact" and gradually decreasing communication by "petition," until the time comes when no more petitions need be made and praise and thanksgiving blend into a state of silent awareness which spontaneously radiates its natural characteristics of spiritual joy and fellowship. □

—C.E.S. Gunasekera



Under conditions of the greatest personal extremity, Christ Jesus gives what appears to be the highest form of petitionary prayer: "Not my will but thine be done." In fact, His words are not an appeal but a resolution and an affirmation.

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But One Thing Is Needful

THIS EVENING we will take the magnetic needle as our subject of meditation, for it has a lesson of supreme importance in our spiritual career, a lesson which it behooves every faithful follower of the Mystic Light to take earnestly and prayerfully to heart.

The magnetic needle is made of metal which has an inherent affinity for the lodestone, namely, steel. Other metals are but indifferently affected, if at all, but when steel has once been touched with the lodestone, its whole nature is changed. It has become alive, as it were, imbued with a new force, which we might describe as a constant yearning after the lodestone which once kissed it. Needles made of other metals, and unmagnetized steel may be put upon a pivot and they will stand in any balanced position wherever they are placed, they are passive to whatever force is applied to them from without. But the needle which has been touched by the lodestone resists, and no matter how often or how severely we push it away from the magnetic position, as soon as the force exerted against it is removed, it will instantly revert and point toward the magnetic pole.

A similar phenomenon is seen in the life of the Christian. Once he has felt, thoroughly felt, in his being the love of the Father, he is a changed man.

This article is the text of a talk originally given by Max Heindel in the Rosicrucian Fellowship Chapel (Pro-Ecclesia) in early 1915. It is not contained in book form.



The worldly forces from without may be exerted in various ways to divert his interest and attention, but every particle of his being yearns for God and is always turning in that direction, unaffected by the world of drifting listless men. Whatever else he may do in the world (because it is absolutely necessary to take the proper part in the world's work) will be done because it is right and dutiful to do so, but with his whole being he yearns towards the Father, whose Love, whose Being, and whose Force has drawn his soul. To him "But one thing is needful"—his Father's love, and his every effort is

directed to win His approval.

When we turn from the earth to heaven, we find almost identical conditions there. Everywhere through the great firmament millions and billions of miles, yea, infinite space, is filled with marching orbs that move with a velocity which beggars comprehension by the human mind. At the time when we entered the Pro-Ecclesia the stars were in a certain position, but during every moment since we have been here they have changed and they are now changing with every tick of the clock—all but one. Among all these countless stars moving at such an enormous speed, there is one that is changeless, one that always occupies the same position—the North Star. No matter what time during the day or night, during summer or winter, from birth to death, when we look up into the heavens, that star will be found always in the same place. Whenever it is visible to our eyes or by the help of a telescope at any time, it will always be found to occupy the position which we speak of as “North.”

Now mark the phenomenon of the changeless needle, always pointing towards the changeless star, and consider the connection between them and the lesson there is for us in this phenomenon. The magnetic needle is not a fair-weather follower. It does not matter whether it rains or shines, whether it is calm or stormy, whether there are fogs or clouds. Under all circumstances the magnetic needle points with unvarying fidelity towards the North star. Upon this great fact the mariner stakes the property and life of himself, his crew, and his passengers. Though the sleet and the rain, snow or hail may beat in his face, almost blinding him and making it impossible for him to see the front of his ship, yet so long as he can see that faithful needle he knows that he is on the right course, he knows that it will never swerve, that even though the ship should founder and find a watery grave at the bottom of the sea, that faithful needle will still remain in the same position, pointing to the changeless star until the very last atom of its being has been disintegrated by corrosion.

Therefore he trusts implicitly to this faithful guide as he “lays him down in peace to sleep rocked in the cradle of the deep.”

There is in the unswerving devotion symbolized by this magnetic needle one of the greatest and most wonderful lessons for those who have seen the mystic light and who aspire to the privilege of guiding others who have not yet found the path. Let us realize that to do this, the first, foremost, and the greatest prerequisite is that we shall ourselves have become firmly grounded and rooted so that we are not disturbed by worldly changes going on about us—whether the clouds of doubt, skepticism, or persecution be cast about us by others, or whether they seek to ensnare us in blinding fogs of other doctrines.

It behooves us to hold fast to that which is good, yea, even though life were the price we have to pay, we must imitate that faithful needle, as the ship founders and settles to its watery grave; we must continue to point to the one goal of all, “Our Father in Heaven,” never swerving to the right or to the left, no matter what may come. As the needle that has once been touched by the lodestone is impregnated with a yearning after that changeless star, a yearning which does not cease, even though it finds a watery grave, a yearning which lasts until the last atom of its being has been dissolved by the action of the elements, so also must we, if we are really and truly yearning to be competent guides to others, continue with unswerving devotion on the path which we have chosen, looking neither to the right or the left but fastening our eyes upon that changeless star ahead “Our Father in Heaven,” in Whom there is no change neither turning. For as the slightest deviation upon the part of the magnetic needle in the compass would be sufficient to dash the mariner upon the shoals or rocks of a dangerous shore, wrecking both ship and lives, so also, if we swerve from the path we have once chosen we become stumbling blocks to others who are looking to us for guidance and example, and their lives are on our heads. “To whom much has been given, from him much will be required.” We have received much from the teachings of the Elder Brothers, the mystic light has beckoned us on. May we realize the great responsibility that we have by our example and our lives to faithfully guide those seekers with whom we come in contact to the haven of rest and refuge. □

READER'S QUESTIONS

Pearls Are Not Whiter; Capital Punishment; Alchemy and the Garden of Eden

“PEARLS ARE NOT WHITER”

Question: I have searched my Bible quite diligently but nowhere have I been able to find the quotation relative to the whiteness of the dead dog's teeth mentioned in the *Cosmo-Conception* by Max Heindel. Will you please tell me where I can find it?

Answer: Max Heindel was not quoting from the Bible when he related the incident to which you refer. In a second edition of some of the early poems of Jacob Balde (a Jesuit priest and professor of eloquence in Ingolstadt, Germany, whom Heindel describes in the *Cosmo* as writing acrostic messages in Latin lyric verse under Rosicrucian inspiration), printed in 1646, you will find the following extract, which is a part of one poem:

*One evening Jesus lingered in the market
place
Teaching the people parables of truth and
grace,
When in the square remote a crowd was seen
to rise
And stop with loathing gestures and
abhorring cries.
The Master and His meek disciples went to see
What cause for this commotion and disgust
could be:
And found a poor dead dog beside the gutter
laid,
Revolted sight! at which each face its hate
betrayed.*

*One held his nose, one shut his eyes, one
turned away,
And all among themselves began aloud to say:
“Detested creature! he pollutes the earth and
air!”
“His eyes are blear!” “His ears are foul!”
“His ribs are bare!”
“In his torn hide there's not a decent
shoestring left!”
“No doubt the execrable cur was hung for
theft!”
Then Jesus spoke and dropped on him this
saving wreath:
“Even pearls are dark before the whiteness of
his teeth!”*

This poem is based on a tradition preserved by the Mohammedan poet Nizami. The tradition may be found in Zwemer's *The Muslim Christ*, page 148.

Max Heindel made an extensive study of ancient religions and during his research he doubtless contacted the poem extract quoted or else the original tradition.

ROSICRUCIAN VIEWPOINT ON CAPITAL PUNISHMENT

Question: Do the Rosicrucians believe in capital punishment and if so, please state the reasons why, and when a man has been executed does he come under the law of infant mortality in his next life and die as a child the same as victims of accidents?

Answer: The Rosicrucian teachings are never in conflict with the Christian religion and we know that according to the doctrine of Christ the princi-

ple of retaliation, “an eye for an eye, a tooth for a tooth,” is absolutely wrong. Moreover, from the occult standpoint, there are other good and sufficient reasons why capital punishment is emphatically the worst possible manner of dealing with a dangerous man.

So long as such a man is in the physical body it is easy to restrain him and put him in a place where he cannot do society any harm, but when we hang or electrocute him we actually set him at liberty in the Desire World where it is possible for him to influence others to a much greater extent than here and such people who are a menace to society are not slow in finding out their possibilities and taking advantage of them. They enlist others who have a grievance against the community to do their work by inciting them to wreck buildings, commit murder and rape on a large scale, or perhaps gratify personal grievance against some enemy by taking his life. Thus one murder will affect a number of other crimes if the offender receives capital punishment.

On the other hand, if the murderer is imprisoned to insure the safety to the community, it is possible that during the years of his life in such an institution he will change his views. A great many prisoners do repent of their crimes. Then, when they are released from the physical body and enter the Desire World at death, they are no longer a menace to society and will not have an evil influence upon others.

For these reasons capital punishment is really subversive of the purpose for which it is meted out. It does not act as a deterrent to others but actually fosters crime, so that even apart from the fact that the practice of retaliation is absolutely wrong and that we have no right to take a life which we cannot give, and apart from the consideration of the fact that at times the wrong man is found guilty and executed for a crime he never committed while the real murderer goes free, capital punishment should be abolished to reduce crime.

Referring to your question as to whether a murderer who has been executed will have to die as a child in the next life we may answer yes. For, according to the law of infant mortality, anyone who dies under violent circumstances—so that he

does not attend to the panorama of his life which is reviewed just after death—does not reap the fruits of his past life.

When a person is executed, the shock, anger, and resentment he feels and the horrors of the whole proceeding deprive him of the peace and quiet necessary to the postmortem review so that he will not obtain a record of the life just ended. Therefore this lack will have to be provided by educational work in First Heaven (higher Desire World) after he has died as a child in the next life, as described in our literature where the law of infant mortality is explained.

ALCHEMY AND THE GARDEN OF EDEN

Question: Is there any connection between the Biblical Garden of Eden and the laboratory of the alchemists, namely, the spinal cord? Did the Garden of Eden have any actual physical existence in any particular part of the world?

Answer: The Garden of Eden actually existed. It was and is the Etheric Region of our physical earth, and mankind consciously dwelt there. This was in the time known as the Lemurian Epoch, when man was not fully aware of his dense body and his consciousness was focused almost entirely in the spiritual world, particularly in the Etheric Region.

He was banished from this region on account of his contact with the Lucifer spirits, who taught him how to exercise the creative function independently of the angels, and in that way provide bodies when they had been lost, and lest he also learn the secret of vitalizing his vital body at will and thus frustrate evolution.

The work of the alchemist in the spinal cord is entirely different. This work consists of the alchemical process of kindling and lifting up through the spinal cord to the head that part of the creative force now being used for the generation of bodies. When this force reaches the head it will unite with the other half of the creative force, which in the past was lifted up to build a brain and larynx. When this is accomplished man will be able to speak the creative word, imbued with life and vibrant with vital energy. □

Songs of Initiation

BOTH THE PSALMS and the Proverbs of the Old Testament were used in a number of ways in the magnificent Temple ceremonials. However, they were neither read nor spoken, but were sung or chanted, and were usually accompanied by the graceful rhythms of the sacred dance. The aspirants were taught that sound, or intonation, was the emanation or blessing from God, the Father; that harmony was the emanation or blessing of the Cosmic Christ; and that rhythm and rhythmic motion were the emanation or blessing of the Holy Spirit. Thus it was that the threefold power of the Holy Trinity was expressed in all Temple ceremonials.

The Psalms express various degrees of spiritual attainment. The Ninety-first Psalm is a song of protection. By its use the disciple was taught how to flood his body with pure white light of such power that no harm could touch it, by repeating again and again the powerful affirmation of protective security: “A thousand shall fall at thy right side and ten thousand at thy right hand, but it shall not come nigh thee.”

The Twenty-third Psalm is one of promise. “Thou preparest a table before me in the presence of mine enemies.” These enemies are not merely personal enemies who wish us ill; they are also the more dangerous enemies that exist within oneself—wrong thinking, false appetites, and uncontrolled emotions, especially the destructive emotions of fear, hatred, malice and the coarser desires of the unregenerated personality.

“Thou anointest my head with oil” (the awakening of the spiritual organs in the head). “My cup runneth over. Surely, goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord [spiritual Law] forever.”

The Twenty-fourth Psalm is a Song of Jubilation: “Lift up your heads, O ye gates, and the King of



Colored version of Gustave Doré's engraving of King Solomon for his Illustrated Bible

In a dream (1Kings3:1-15) Solomon asks God for a “discerning heart,” pleasing his Creator who granted him wisdom.

Glory shall come in. Who is this King of Glory?” The answer to the question is that the Lord is the King of Glory; but the aspirant understands that this also refers to the “Christ Within,” for every man is spiritually made in the image and likeness of God.

In our writings we have referred many times to the glorious processions which take place within the inner realms and which are led by the Christ Himself. Those who are worthy are permitted to witness these processions and sometimes to take part in them. This, however, can never be until the Christ is awakened within the aspirant's own nature. And so it is that this psalm of jubilation carries two meanings: the joy that is known when the Christ Spirit has entered into the heart of the disciple, and the recognition that by this event he has become worthy to stand in the Presence of our supreme Lord Christ Himself, while he hears the jubilant chorus of Angels: “Lift up your heads, O ye gates, and the King of Glory shall come in.”

Proverbs and Ecclesiastes

The Proverbs, as used in the ancient Temple, were powerful healing mantrams. The occult scientist understands that the human body is composed of certain groups of organs which are known as masculine, or positive, and other groups known as feminine, or negative. The former are under the rulership of the brain and cerebrospinal nervous system. The latter are under the rulership of the heart and the sympathetic nervous system.

It is the inharmonious interaction of these two systems that causes most disease. As the disciple progresses spiritually, these two systems are brought into ever closer harmony. A perfect relationship between the two systems is known as the attainment of Balance, or Polarity in the spiritual sense, and with it the body becomes impervious to disease. This is the secret of the perfect bodies possessed by the Masters of Wisdom and high Initiates who have risen in spiritual stature above and beyond disease and death.

Proverbs say truly, "Wisdom hath builded her house, she hath hewn out her seven pillars." And for the ready and eager disciple the injunction is given: "Come, eat of my bread and drink of the wine that I have mingled."

It is because Proverbs and Ecclesiastes are especially the textbooks of illumination that Wisdom, personified as a feminine being, figures so largely in their pages. Wisdom is the feminine principle of God, while Understanding, as used in Proverbs, is the masculine. Wisdom is the inflow of cosmic revelation, but Understanding is achieved through reason and initiatory work. Therefore Proverbs opens with the command: "Get wisdom and understanding." This is really the keynote of the entire work. Solomon repeatedly declares that Wisdom is the principal object of the quest.

It is significant that the esoteric Temple music was both masculine and feminine, and was played upon instruments attuned to their respective rhythms. For the Temple aspirant, the cantillation used in Proverbs was designed to play directly upon the two chief currents which flow within the etheric body. Thus the musical theme of both Proverbs and Ecclesiastes may be termed polarity and equilibrium.

The perfect Balance between the two poles of the human spirit can never be effected, however, until

the lower feminine has been lifted up through pure and aspirational living. This term, "lower feminine," refers to the emotional nature as still held in subjection by the sense life, and in bondage to selfish aims and purposes. In most ancient writings the human "soul" or "spirit" (ego) was called feminine, and thus the lower aspect of the soul nature was termed the "fallen feminine" which must be lifted up and redeemed.

In the early Church the cantillations of Proverbs were used principally on Sundays between the Winter Solstice (Christmas) and the Spring Equinox (Easter), this being the most favorable transmutation time of the year and the most holy of seasons.

The rhythmic dualism of Proverbs, which plays upon the dual currents of the soul body and the two nerve systems, is clearly discernible in many of its verses. For example, consider Proverbs 14:1; 15:20; 19:26; 6:20-21:

Every wise woman buildeth her house: but the foolish plucketh it down with her hands.

A wise son maketh a glad father: but a foolish man despiseth his mother.

He that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach.

My son, keep thy father's commandment, and forsake not the law of thy mother:

Bind then continually upon thine heart, and tie them about thy neck.

The Song of Solomon—A Mystic Marriage Chant

The word *Sheba* means seven, and Sheba's coming to Solomon constitutes the preparation for the soul delights of the Mystic Marriage, which is the spiritual motif of the Song of Songs.

For those whose eyes are open to the true meaning of the Quest, this ancient legend of Sheba and Solomon contains many hints as to its purpose and the preparation necessary to its successful conclusion. Solomon, the Wisdom-Seer, had found the Way and had learned to walk therein, preparing for the future embodiment of that One who was to come as a more complete and perfect demonstration of "the Way, the Truth, and the Life." This sublime "Song of Songs," attributed to Solomon, sings in its inspired measures of the preparation and the Way.

In this song the alchemist-author has expressed in



Sophia (Wisdom), Celsus Library, Ephesus

Divine Wisdom, or Sophia, is depicted as a crowned Angel. The Logos is above Her. Mary and the Child are to Her right and John the Baptist is to Her left. Sophian iconography is especially prevalent in the Russian Orthodox tradition.

allegory the formula for making the Philosopher's Stone. The story itself is quite simple. It tells of King Solomon who, upon visiting his vineyard on Mt. Lebanon, comes by surprise upon a fair Shulamite maiden. She flees from him. Later he visits her disguised as a shepherd and wins her love, after which he comes in state to claim her for his queen. The poem opens with a recital of their marriage in the royal palace.

The Song of Solomon has two principal characters, one masculine, the other feminine. The first bears the name *Shelomah* (peaceable), the second *Shulamith* (perfect). It is significant that both names are variations of the same root word, the terminology varying to indicate the gender. *Shulamith* is the feminine form of *Solomon*. In the English translations the two characters cannot be differentiated as they are in the Hebrew.

The two poles of spiritual being were recognized in all ancient Temple teachings, and they were symbolized in the two columns or pillars which stood before the Mystery Temples. At the entrance of Solomon's Temple stood the two pillars Jachin and Boaz, together symbolizing Strength and Stability, and also Beauty; they are also known as the two Columns of Victory. Always the candidate must pass between these two pillars in his search for Light, the Light which is in the East.

Solomon's mystic Song is a poetic and allegorical delineation of the steps or degrees which lead to the development of Cosmic Consciousness, partly evidenced in seership. These degrees, sometimes termed "veils" in the early Mystery Schools, are seven in number and are enumerated thus:

- First Degree: The Quest
- Second Degree: The Awakening of Love
(the Mystic)
- Third Degree: The Attainment of Knowledge
(the Occult)
- Fourth Degree: Detachment
- Fifth Degree: Unification
- Sixth Degree: Annihilation
- Seventh Degree: Consummation

The exultant note which is sounded in King Solomon's Song takes form in the lovely words repeated so often throughout: "My beloved is mine and I am His," while the phrase which completes the chant, "and he feedeth among the lilies," is descriptive of the Path which culminates in the divine Consummation.

This ultimate cosmic blending of the two poles of Spirit which constitutes the Mystic Marriage is represented in the verses with which St. John opens his Gospel: "The Word was with God"; and its music accompanies every verse of Solomon's beautiful marriage song.

Veiled, for him who is not yet ready to essay the Quest, under the likeness of a tenderly human love song, the Song of Songs is to the illumined a revelation from the very Holy of Holies, wherein he stands in the Light Eternal, now no longer seen "as through a glass, darkly," but with transcendent clearness, "Face to Face." □

—Corinne Heline

On This Firm Basis

TIME BRINGS to human beings the blessed experience of age. It is in this later part of life that we take time to look back over the years and perceive the character tablets, or monuments, that mark the passages our lives have taken. For some of us there is even the quickening mirror of astrology to note these indicators more clearly.

Astrology with its meaning-filled symbols urges us to pause and carefully examine the materials incorporated, and the height in structure, of each of these symbolical markers. Here, beside a well-trodden highway of one's life, may be found a pyramidal monument noted in astrology by a trine (▲). Here, at the turn of a twisting wilderness trail, may be found only a crude, foundation square (■). And yet, because we are speaking in symbols of life itself, it is promised that on this barren, four-cornered base may also rise a four-faced trine, or human flowering, on four planes of living physical, emotional, mental, and spiritual. It is in human striving, seeking, yearning to build a trine, or pyramid of character, from such a beginning base to its crowning point, that constitutes the mystery and meaning of life.

A child is born. His astrological chart is drawn. The truly wise and loving parent, peering into this mirrored reflection of the new, young life, must learn to look as eagerly to the presence of these foundation squares as to the accomplished trines. The trine tells of a rich inheritance built in past lives and carried forward to the present to be polished into scintillating clarity by acts of loving service. The square relates to a need, a search for sustenance, or materials, with which to mark the growing possession of yet another ray of mankind's many-splendored being.

The beating throb of the living force of love pulses throughout the universe along clearly defined lines of spiritual law. The strong are to help the weak, the parent give to his child, man share with his brother, nation interdepend with nation. The trine in astrology denotes the strength of possession. The square denotes the weakness of undevelopment. Even in these shadowy symbols of life we find represented this "give and take" of God's world. For example: in the aspects of Uranus square to Neptune and of Jupiter trine to Neptune there is the common bond of Neptune. Such dear and precious communication may be likened to the breast of a mother bared to the lips of her child, the handclasp of a friend, the round-table discussion of nations.

This is astrology's deepest use and meaning. Its true value is in aiding us to perceive more clearly the competence, the grace, the offering contained in a trined, or pyramided, trait of character. Thus may the skilled qualities be consciously and willfully bent in service to the needy character attributes represented in the square—teaching, nurturing, disciplining.

*They are such tiny feet
That have gone such a little way to meet
The years which are required to break
Their steps to evenness and make
Them go
More sure and slow.*

—George Klinge

And again, it is just as necessary to be aware of the priceless substance of life incorporated in the unfolding foundation trait represented by a square. Here in this seemingly unrewarding aspect is contained a quality of questing and learning. In it there is signified an objectivity, an acceptance, a

AN ASTROLOGER'S SONG

To the Heavens above us
O look and behold
The planets that love us
All harnessed in gold!
*What chariots, what horses
Against us shall bide
While the Stars in their courses
Do fight on our side?*

All thought, all desires
That are under the sun,
Are one with their fires,
As we also are one:
All matter, all spirit,
All fashion, all frame,
Receive and inherit
Their strength from the same.

(Oh, man that deniest
All power save thine own,
Their power in the highest
Is mightily shown.
Not less in the lowest
That power is made clear.
Oh, man, if thou knowest
What treasure is here!)

Earth quakes in her throes,
And we wonder for why!
But the blind planet knows
When her ruler is nigh;
And, attuned since Creation
To perfect accord,
She thrills in her station
And yearns to her Lord.

The waters have risen,
The springs are unbound—
The floods break their prison,
And ravin around.
No rampart withstands 'em,
Their fury will last
Till the Sign that commands 'em
Sinks low or swings past.

Through abysses unproven,
O'er gulfs beyond thought,
Our portion is woven,
Our burden is brought.
Yet they that prepare it,
Whose Nature we share,
Make us who must bear it
Well able to bear.



Space art by Joe Tuccione, Space.com

Though terrors o'ertake us
We'll not be afraid.
No Power can unmake us
Save that which has made.
Nor yet beyond reason
Or hope shall we fall.
All things have their season,
And Mercy crowns all!

Then, doubt not, ye fearful—
The Eternal is King—
Up, heart, and be cheerful,
And lustily sing:
*What chariots, what horses,
Against us shall bide
While the Stars in their courses
Do fight on our side?*
—Rudyard Kipling

childlikeness. In this likeness to a child there lies a power to aid in bringing a clarity and a glint of glow to the more mature qualities of the trine which it touches in a common bond. Without this experience, or opportunity to serve, the pyramidal attainments would take on lack-luster rather than the touch of gold. It is in such radiance that man reaches toward heaven.

Sometimes there is also mirrored in an astrological chart the reflection of some childlike foundation mark, or square, which seemingly stands alone. Nowhere in quick sight, or common bond, is a helping trine or sextile. This, the bare base of an unfinished trait of character, does indeed mark a

lonelier and seemingly silent road. Along it travel the sad and muted hearts of the seemingly motherless, friendless and forgotten ones. However, it is perhaps on this lonely road that we are brought to the desperation and humility that bends a knee to pray “Thy Will be done.” Can it not be a mark of the need to search for a more tenuous material of fulfillment? In such loneliness human perceptions may be sharpened to understand the compassion of

—*a patient love which holds each day anew,
Faith in Thy children, Lord, through faith
in Thee.*



—M.B.

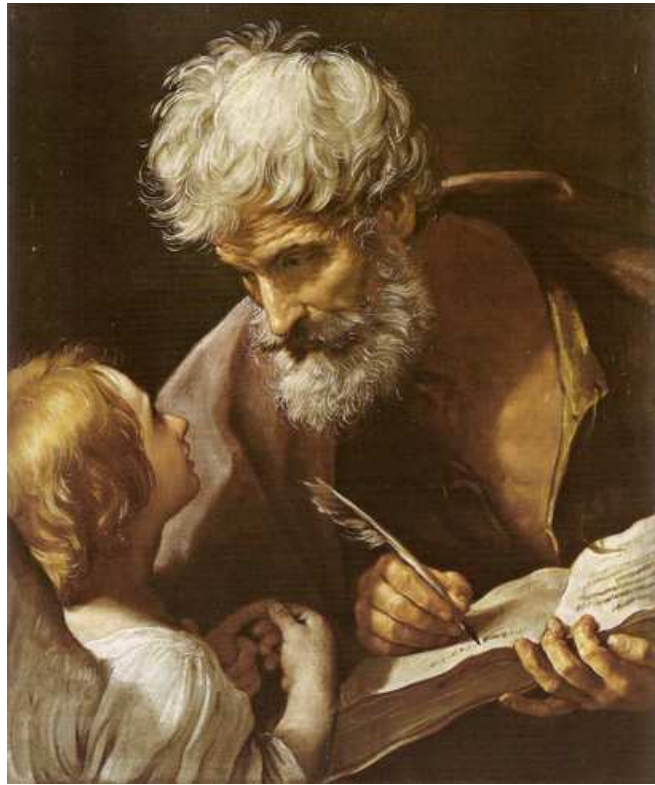
Revelation

WHAT IS REVELATION? The religionist asserts that revelation is to be found only in the great Scriptures of the world. Thus, the Christian declares that the New Testament is an unchangeable and unalterable revelation, given by a Divine Being—"The Son of God"—and that other systems are more or less fallacious. The Buddhist maintains that the Great Teacher, the Lord Buddha, was spiritually enlightened, and that His teachings were a Divine revelation. The Hindu proclaims that Lord Krishna's teachings are a distinct revelation through that divine avatar of the will of the Supreme. Others, again, assert that the Vedas alone contain true revelation. The Zoroastrian states that his Prophet "Knew the Truth; He was inspired and revealed God's purpose to man." So does every religion declare its Teacher to be the best exponent of Divinity. Thus there are many religions and apparently multifarious revelations.

Yet it is possible to sum up religion—if we consider it from the life and not the form side—in these words: The Soul is immortal and an evolving entity. God is Good. As a man sows so must he also reap.

These basic ideas form the real nucleus around which all so-called revelation is built up. The revelation is one and the same, though to each race and nation the outer form and presentment differ.

The ideas, precepts, and ethics given by inspired Teachers differ in order to meet the needs of the nation and race to whom each revelation is given as a means of directing and guiding its evolution. The scriptures of the world, the bibles of the races,



Oil on canvas, Guido Reni (1575-1642), The Vatican

Saint Matthew and the Angel

The artist gives a visually literal rendition of divine revelation.

served the believers in each particular revelation as a certain foundation of morality. Each Teacher lays down for the younger souls committed to His charge a certain code of ethics and morals applicable to their particular state of development, this code being regarded by its adherents, more or less, as direct and binding, its force depending not on intellectual thought and reason, but on the authority of the Teacher, who was presumably Divine and therefore *knew* (as first-hand knowledge) that which He taught.

Thus it must be apparent that so-called "revelation" was a body of ethics and philosophy given through different "Divine Men" or Elder Brothers, in order to mark out as it were a path for a humanity not yet sufficiently evolved to rely safely for guidance on its own reason or intuition. And the

object of religion, presumably, is to render progress more rapid than it would be if the race were left to experience alone in matters of right and wrong, faith and belief in the Divine Teacher causing the man to try to follow His precept.

Authoritative religion with its code of morals was a necessity for our earlier humanity—which was but at its beginning, in an infantile stage, and many blunders would be made and many blind alleys entered; for in that age of vague gropings primitive man was only driven by the lash of his animal instincts and passions, and possessed no experience to guide or reason to restrain. Notice the different codes of ethics inculcated in the Law of Moses and in the Teachings of the Nazarene—the sustenance needed for the child is valueless to the man, and so the religion suitable for a young race would be practically useless when that race had by successive incarnations evolved reason and self-control.

Many an action that would undoubtedly be a step backwards for us today was a step forward for the earlier races. In fact, our best of today will be our evil of tomorrow, for we are slowly evolving out of the human nature into the divine, and our saints and sages of today have been but savages in the past. We are living in this world, and treading the long ascent up the mountain called Experience, in order that the divine may develop. But it is a fatal mistake to make any so-called revelation a binding force on the soul. We should not swathe the limbs of a race with the old bands of the past. Many sublime truths give the scriptures of the world an eternal value, but many of their precepts and ethics are useless to our present civilization, and we make religion and regulation a clog and hindrance rather than a help if we are so orthodox that we cling to a form which the life has outgrown.

No outer revelation can take the place of the inner, and as the soul draws nearer to its divine source, it seeks experience from within, knowing that true revelation is the revealing of the God



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

The Prophet Daniel

Daniel read the divine writing on the wall. An astrologer reads stellar characters inscribed on the sphere of the heavens, as reflected in a horoscope.

within. Conscience is one form of revelation. Some call its voice the voice of God, and if by that they intend to convey the idea that it is the inborn experience of the Ego, striving to guide aright its present personal manifestation, they would not be far from the truth. For conscience may be considered as moral intuition, and we are wise when we seek to obey its guidance, for this reason—that, although not an infallible guide, it is the best we have. And if we act according to its dictates, we grow, even by our mistakes; for the mistake itself supplies the needed experience, and thus we gain both strength and wisdom.

At our present stage of evolution a horoscope may be said to be a revelation; though there are few Daniels today who can read “the handwriting upon the wall.” Some astrologers believe Daniel’s interpretation of those hieroglyphics to have been a reading of a nation’s destiny in the national horoscope. If a Daniel came to judgment today upon the national horoscopes, some strange revelations would be given to the world....Christ came to reveal the doctrine of Universal Love, and His second coming is thought to bring a revelation of Universal Wisdom, so that both wings of the true interpreter

or revealer, Mercury, may be given to the aspirant who is ready to receive the new revelation.

To many there is no such thing as revelation, but simply an evolution of matter devoid of spirit, and by those at present no revelation can be received, other than the slow process of the unveiling of their inner deeps through experience. All Teachers who come forth from time to time must echo the words of the Teacher of Christianity, who said, "He that hath ears to hear, let him hear."

However, apart from any religious revelation, what kind of revelation can we find in the divine science of Astrology? Enough to give rise to deep and prolonged reflection. I have said that every horoscope is a revelation, and a few moments' thought will convince my readers that this must be so, and that all that is necessary is the Daniel whose inner vision is sufficiently opened to interpret the Divine message it brings to every soul born into the world. For a horoscope is not only a revelation of the possibilities of the Ego, but also a guide and milestone which marks off the progress the Ego has made in its evolution.

To some students, a nativity reveals much; to others, very little, and sooner or later we shall have to realize that astrologers are born, not made. Indeed, no one can be a competent astrologer who does not take into account the evolution of the Ego and the development of the soul. One astrologer may look at the nativity and from the rising sign alone reveal more than another who studies the whole nativity. Every planetary position and aspect is indeed a revelation, though few competent astrologers will reveal all that a horoscope discloses. In some horoscopes, the destructive force is a prominent feature, in others the possibility of a saint, humanitarian, or genius is suggested. But a wise astrologer is discreet in his judgment, for in him lies the germ of prophecy; and if he can raise himself towards that higher part of his nature and subdue his lower and personal self, he may fit himself to become a helper and servant of humanity.

Perhaps some readers will be anxious to know how this is accomplished, and also willing, I hope, to make the sacrifice which is necessary to fit themselves to become one of the world's real helpers. Should they therefore ask for the key that

will admit them to the portal of wisdom on this line, I would recommend them first to discover what their own nativity has to reveal. When they have sought self-knowledge, with a view to eliminating their own special weaknesses, and by so doing have developed their own character and striven to evoke tolerance for the failings of others, they will then awaken to a true recognition of the law of Karma, which will enable them to find many a revelation in the horoscopes of others by which they can give that help and advice which will forward the evolution of these people to an extent that could scarcely be reached by any other means.

Astrology is a revelation of God's law. Each soul is born at the right moment to bring it under the law and harmony of the heavens, and the revelation of God's will regarding each soul is to be found in each individual horoscope. This may be a bold statement to those who are still held by orthodoxy within the narrow limits of convention and bigotry, but, nevertheless, it is true that "Each man's life the outcome of his former living is," and only those who earnestly and unselfishly seek to know the Will of our Father in heaven can in any way understand what a wonderful revelation every horoscope becomes.

"Ye are not bound, the soul of things is sweet." Every soul is making for perfection. And therefore he who would truly find his guiding star must seek by the light of revelation in his nativity the course in life he should pursue; for in every natus is surely seen the line of least resistance and the quickest way of progress. Thus man may know himself and how he may best unfold his divine powers; for in reality there is one divine life given as a seed for the life of man, that seed growing in matter by reincarnation, the infolded power becoming in time and space the unfolded power—Man made God. Revelation is ever being given in one form or another, but progress, after all, comes from "living the life" rather than by study. If we seek to overcome separateness and strive for unity, we shall become as those who try to "do the will of the Father in Heaven," and we are assured that they shall "know of the doctrine"—that is, they shall experience the Divine Revelation. □

—Bessie Leo

ASTROLOGY

Cured by Angelic Visitation

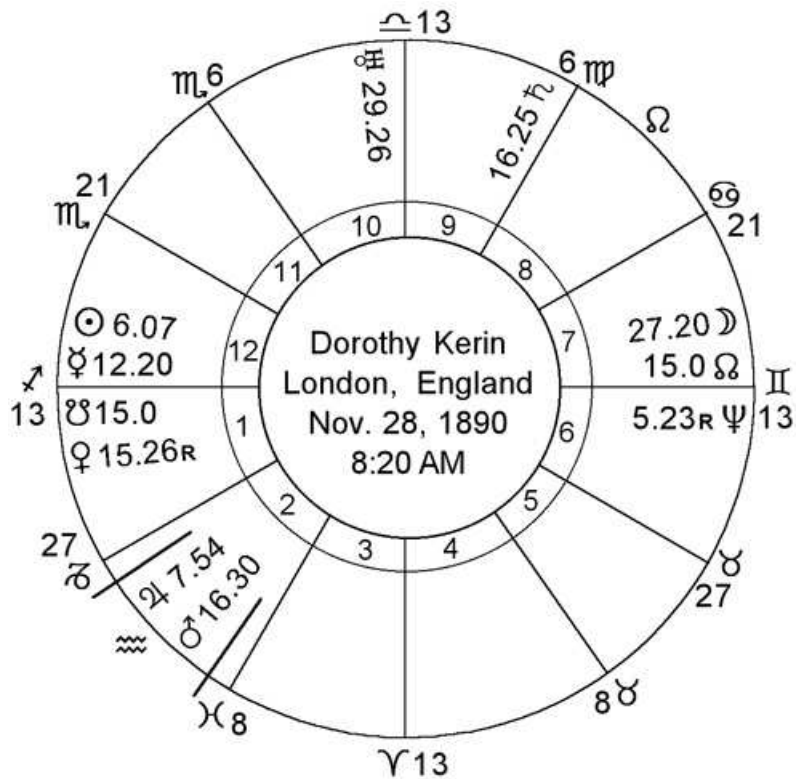
EDITOR'S* NOTE: A. M. Davidson, one of our English students, sends us the following account of the miraculous cure of Miss Dorothy Kerin of London who had been bedridden for many years suffering from advanced tuberculosis and kidney disease. She became blind, deaf, and dumb, and was at the point of death, when suddenly, through a vision with warm healing hands, she was cured and has been well ever since.

As our friend has sent us her figure, we think it may interest our readers to know what the stars have to say.

In this nativity Sagittarius 13 is Ascending, with Sun, Mercury, Venus and the Dragons Tail.

Jupiter, the ruling planet, is Sextile to Mercury and the Sun, and Mars is Sextile to Venus. Thus we see that this is a very gentle, idealistic and lovable character, but Venus is in conjunction with the Dragons Tail which has a Saturnine influence, and both Mercury and Venus are square to Saturn; hence it is inevitable that much sorrow and suffering will come in to this life and cloud it with gloom. Wherever Mercury, the significator of the mind, is afflicted by Saturn, the planet of Obstruction, there is naturally a gloomy condition and a tendency to look upon the dark side of life. But we can never judge any thing in a horoscope from one configuration; all aspects must be considered in their bearing upon any subject and thus a synthesis, or balance, of

**This article appeared in the October 1915 Rays when Max Heindel was the editor. He analyzes the patient's horoscope.*



influence will be obtained.

The sextile of Mars to Venus and Mercury gives fortitude to the mind, thus helping to offset the sinister influence of Saturn. The Moon, which is the other significator of mind, is in the Mercurial sign Gemini, trine to Uranus. This accounts for the evolution of the super-normal faculties of which we hear in the history of this case, and the conversion of these latent faculties to dynamic powers are also pre-figured by the trine of Jupiter, the planet of Benevolence and Idealism, to Neptune the planet of Spirituality; and by balancing these testimonies, we see in this young woman a soul of a gentle, kindly and idealistic nature whose latent spiritual faculties are nearly ripe, and almost ready to be converted into usable powers under the proper stellar impact.

With respect to the health, it is recorded that she became afflicted with tuberculosis, also that she lost her sight, hearing, and speech. The Sun and Mercury

are in the sign Sagittarius close to the nebular spot called Antares, and the Sun is in opposition to Neptune. This is the cause of the weak sight. The twelfth house indicates the restrictive influences in life, and when Mercury, the significator of sense, is there in conjunction with the Sun, as is the case in the present horoscope, we have a limiting influence which affects the hearing.

It is curious to note that Neptune, the octave of Mercury, is in the sign Gemini, ruled by Mercury and in opposition to the Sun and therefore it helps to awaken the spiritual hearing which is also recorded in connection with this case. This configuration would not have been able to do this alone, and the hearing obtained would have been of an undesirable nature, but it helps the configuration of the Moon trine to Uranus, which opens up the super-normal faculties as already stated.

Taurus rules the throat and larynx, but Mercury governs the air which stirs the vocal chords. Here we find that Taurus is on the cusp of the sixth house denoting sickness, and Venus the ruler is on the Ascendant in conjunction with the Saturnine influence of the Dragon's Tail, which also afflicts Mercury by its conjunction, hence the weakness of the vocal organs, and the consequent loss of speech is indicated by their square to Saturn. Neptune in the sign Gemini, which governs the lungs, in opposition to the Sun, is responsible for the affliction of tuberculosis.

It would seem almost impossible that one so sorely afflicted could ever be healed, but on Sunday, February 18th, 1912, the clock of Destiny struck the hour of her relief. At that time the progressed Sun was 28 degrees of Sagittarius; it had therefore passed the opposition to the radical Moon and was sextile to Uranus at birth. This is an influence under which a sudden turn of a beneficial nature might be expected, but the planets alone cannot bring this about.

The Moon, or lunation, is the minute hand on the clock of Destiny and on that very day the New Moon occurred in 28 degrees of Aquarius, trine to the Moon and Uranus at birth, and sextile to the progressed Sun; this was a very powerful occult influence. On that very day Jupiter, the ruler of the figure also transited the Ascendant; thus there were a number of most extraordinary influences to account for the miracle which then took place in her recovery.

Following is the history of the case, as given by our friend in England.

Many there are who refuse to believe there is any such thing as a "miracle." They are probably right, a miracle is not supernatural; it is merely, usually, an activity of super-physical forces which are not yet understood by the world in general. Such "miracles" occur constantly in connection with the patients of the Rosicrucian Fellowship— probably every day, if the truth were known. But of the many extraordinary happenings which have thrust themselves upon a skeptical world of late years, probably none is so well authenticated or has received so much attention as that known on this side of the "herring pond" [the Atlantic Ocean] as the "Kerin miracle case." On Sunday 18th, February, 1912, Miss Dorothy Kerin, who had lain for some years bed-ridden, suffering from advanced tuberculosis, kidney disease, and, latterly, from blindness and loss of speech, with a temperature sometimes rising to 105, was suddenly and completely cured by an angelic visitation.

The following particulars were supplied by her mother:

"A strange fact in the recovery is that for a few days immediately before it, Miss Kerin appeared to become rapidly worse than ever she had been in the preceding five years of her illness. A few days before she had lost both hearing and sight. We did not think she could live through the day. My husband and I, with some other friends and relations, were gathered round her bed about 8 p.m. on Sunday, expecting it to be her deathbed. She suddenly gave a great sigh, and we thought she was gone. But with a wonderful smile which none of us can ever forget, she stretched out her arms and held them out for a few moments. Then she lay still for awhile.

"Presently her lips moved, she stretched out her arms again, and then drew her hands over her eyes, always smiling in that wonderful, unearthly way. Her terrible weakness, due to tuberculosis and diabetes, had made her almost a skeleton. And then we saw a miracle before our eyes. She looked at us, her eyes at first squinting and then becoming quite natural in expression. I asked her: 'Dolly, do you know me?'

"'Of course I do mummy.' We were all amazed. She then sat up and cried, 'I am to get up.' She seemed to be under some mysterious influence.

“‘You can’t get up my darling,’ said I, ‘you are too weak.’ But when we brought a wrapper she swung her legs from the bed and walked about. She was much calmer than we were. One man present was a professed atheist. He fell on his knees and sobbed aloud.”

Miss Dorothy Kerin, interviewed in her mother’s presence, said concerning the healing “Vision”: “It seemed like great golden flame above me, with two hands stretched out, warm hands, and a voice spoke, saying: ‘Dorothy, your sufferings are over; get up, you can walk.’ And then I could see and walk and am well. I am sure it is a miracle.” Her doctor would not believe it when he was informed but had to admit, upon examining her next day, that she was entirely free from organic disease!

The case is so thoroughly well authenticated as to be absolutely indisputable. Miss Kerin’s pathological condition was vouched for not only by her regular medical attendant, Dr. Norman, but also by the St. Bartholomew’s Hospital, St. Peter’s Home for Incurables at Kilburn, and other institutions, she having been sent home two years ago as a hopeless case. Scores of doctors have since seen her, and her case is well known in the profession. Her brother said that during the later stages of her illness, when her normal faculties declined, that Dorothy developed super-normal faculties and could, for instance, give an account of what was happening to her brother at a distance from home.

Care had to be exercised in speaking of her in other rooms as she could then hear, although deaf to those who spoke to her at the bedside.

An independent statement of the case, for those who are further interested, may be found in Dr. E. L. Ash’s *Faith and Suggestion*. Miss Kerin, to the writer’s knowledge, is apparently quite well and strong today. She spoke at a great religious conference in the North of England recently and last month delivered a lecture before a London Occult Society, “What I know of the effect of prayer as a healing factor. How I was cured.” It need scarcely be added that Miss Kerin is of a very religious disposition, and even during her illness she was so patient and gentle and suffered all things gladly as to quickly endear her to all with whom she came in contact. Miss Kerin was offered quite large sums to appear on the music-hall stage, but, regarding this as a prostitution of the evidence of divine grace, she refused. □

An Allegory

I leaned from the low-hung crescent moon and grasping the west pointing horn of it, looked down. Against the other horn reclined, motionless, a Shining One and looked at me, but I was unafraid. Below me the hills and valleys were thick with humans, and the moon swung low that I might see what they did.

“Who are they?” I asked the Shining One. For I was unafraid.

And the Shining One made answer: “They are the Sons of God and the Daughters of God.”

I looked again, and saw that they beat and trampled each other. Sometimes they seemed not to know that the fellow-creature they pushed from their path fell under their feet. But sometimes they looked as he fell and kicked him brutally.

And I said to the Shining One: “Are they *all* the Sons and Daughters of God?”

And the Shining One said: “All.”

As I leaned and watched them, it grew clear to me that each was frantically seeking something, and that it was because they sought what they sought with such singleness of purpose that they were so inhuman to all who hindered them.

And I said to the Shining One: “What do they seek?”

And the Shining One made answer: “Happiness.”

“Are they *all* seeking Happiness?”

“All.”

“Have any of them found it?”

“None of those have found it?”

“Do they ever think they have found it?”

“Sometimes they think they have found it?”

My eyes filled, for at that moment I caught a glimpse of a woman with a babe at her breast. I saw the babe torn from her and the woman cast into a deep pit by a man with his eyes fixed on a shining lump that he believed to be (or perchance to contain, I know not) Happiness.

And I turned to the Shining One, my eyes blinded: “Will they ever find it?”

And He said: “They will find it.”

“All of them?”

“All of them.”

“Those who are trampled?”

“Those who are trampled?”

“And those who trample?”

“And those who trample.”

I looked again, a long time, at what they were doing on the hills and in the valleys, and again my eyes went blind with tears, and I sobbed out to the Shining One: “Is it God’s will, or the work of the Devil, that men seek Happiness?”

“It is God’s will.”

“And it looks so like the work of the Devil!”

The Shining One smiled inscrutably. “It does look like the work of the Devil.”

When I had looked a little longer, I cried out, protesting: “Why has he put them down there to seek Happiness and to cause each other such immeasurable misery?”

Again the Shining One smiled inscrutably: “They are learning.”

“What are they learning?”

“They are learning Life. And they are learning Love.”

I said nothing. One man in the herd below held me breathless, fascinated. He walked proudly, and others ran and laid the bound, struggling bodies of living men before him that he might tread upon them and never touch foot to earth.

But suddenly a whirlwind seized him and tore his purple from him and set him down, naked among strangers. And they fell upon him and maltreated him sorely.

I clapped my hands.

“Good! Good!” I cried, exultantly. “He got what he deserved.”

Then I looked up suddenly, and saw again the inscrutable smile of the Shining One.

And the Shining One spoke quietly. “They all get what they deserve.”

“And no worse?”

“And no worse.”

“And no better?”

“How can there be any better? They each deserve whatever shall teach them the true way to Happiness.”

I was silenced.

And still the people went on seeking, and trampling each other in their eagerness to find. And I perceived what I had not fully grasped before, that the Whirlwind caught them up from time to time and set them down elsewhere to continue the Search.

And I said to the Shining One: “Does the Whirlwind always set them down again on these hills and in these valleys?”

And the Shining One made answer: “Not always on these hills or in these valleys.”

“Where then?”

“Look above you.”

And I looked up. Above me stretched the Milky Way and gleamed the stars.

And I breathed “Oh” and fell silent, awed by what was given to me to comprehend.

Below me they still trampled each other.

And I asked the Shining One. “But no matter where the Whirlwind sets them down, they go on seeking Happiness?”

“They go on seeking happiness.”

“And the Whirlwind makes no mistakes?”

“The Whirlwind makes no mistakes.”

“It puts them sooner or later, where they will get what they deserve?”

“It puts them sooner or later where they will get what they deserve.”

Then the load crushing my heart lightened, and I found I could look at the brutal cruelties that went on below me with pity for the cruel. And the longer I looked the stronger the compassion grew.

And I said to the Shining One: “They act like men goaded.”

“They are goaded.”

“What goads them?”

“The name of the goad is Desire.”

Then, when I had looked a little longer, I cried out passionately: “Desire is an evil thing.”

But the face of the Shining One grew stern and his voice rang out, dismaying me. “Desire is not an evil thing.”

I trembled and thought withdrew herself into the innermost chamber of my heart. Till at last I said: “It is Desire that nerves men on to learn the lessons God has set.”

“It is Desire that nerves them.”

“The lessons of Life and Love?”

“The lessons of Life and Love!”

Then I could no longer see that they were cruel. I could only see that they were learning. I watched them with deep love and compassion, as one by one the Whirlwind carried them out of sight. □

—Anonymous

White Light Astrology

THE ESSENCE of spiritual service of any kind is performed by the person who transmutes the negative areas of his own subconscious, strengthens and disciplines his mental faculties, keeps his heart consciousness alive with love power and seeks always to be perceptive of the best in others. The perception of the actual or potential good in others is an ignition which sooner or later makes possible the expression of that good. The essence of evolutionary progress is the ever-unfolding awareness of Good. We as individuals make a contribution to the progress of humanity as a whole when, by regenerate consciousness, we are able to alert others to a recognition of their higher potentials for the fulfillment of talents and abilities, health, love, and success in any field of endeavor.

The term "white light" is a symbolized expression of this consciousness. White is the composite of all color refractions. In its purest form it stands as a symbol of the vibration of consciousness which is centered in God. The refractions of white light may be referred to, or thought of, as soul qualities corresponding spiritually to the variations found in the color spectrum. Each of these colors manifests the principle of diversity as an expression of unity, in that each quality has its vibratory ranges from the most primitive, unregenerate aspects to its most regenerate and highly spiritualized aspects. Pure white symbolizes perfected consciousness.

The astrologer, in his study of horoscopes of human beings, is actually studying, analyzing, synthesizing, and interpreting vibratory patterns of soul qualities representing all possible ranges of

development and their reflection in the world of forms as experience patterns. The artistic consciousness of the painter, for example, is reflected by what is found on his canvases; that of the musician is manifested by that which comes out of his instrument.

The astrologer, also an interpretative artist, expresses his consciousness by the way he interprets the horoscopes of others. The horoscopes are his instruments—corresponding to the brush, colors, and canvas of the painter, and to the violin of the musician. The astrologer's consciousness of good corresponds to the composite of the artistic perceptions of the esthetic interpreter. Inspiration is the ignition of all consciousnesses that are aligned to truth and beauty. For the astrologer, this ignition is made possible when he charges his consciousness to interpret a horoscope according to the best of all its potentials. His goal is to alert the client to a recognition of his best soul colors and soul tones.

The impersonality of the astrologer's service makes it imperative that when he is at his work, he lift his consciousness from down-pulling patterns of personal feeling and emotion. As a preparatory technique for developing this faculty, we suggest meditation on the following mandala: a circle, blank except for a dot in the exact center. This mandala is the most perfectly impersonal representation of a horoscope that it is possible to make. It conveys no experience pattern, emotion pattern, nor friction, sorrow, or difficulty. The dot in the center can stand as the purpose of the astrologer's task. It is one-pointed, condensed, and undifferentiated. That purpose is to be a source of spiritual

enlightenment to the client and when meditation on that purpose is itself focused and concentrated, personal down-pullings vanish from the astrologer's consciousness. In this way he "white lights" himself.

His next step is to "white light" the client. He does so by adding to the above mandala the vertical and horizontal diameters. The result is the most abstract and impersonal portrait of a human being that can be made. This mandala is a picture of the spiritual consciousness—the central dot. The state of physical incarnation is shown by the cross, formed by bisecting straight lines. The enveloping circle indicates divine power, divine love, and divine wisdom. The mandala pictures a human being who is conscious of his spiritual origin and the spirituality of incarnation. By meditating on this portrait, the white light awareness of the astrologer toward the client is unfolded.

In the next step for developing white light awareness the astrologer adds the other diameters to the above mandala, completing the twelvefold horoscopolical wheel. The mandala now shows that the client is subject to the same general patterns of experience and relationship that are common to all other human beings. These twelve "houses" are the "rooms" of the world-house in which the composite entity, Humanity, lives during incarnation. Each is as necessary as all the others, each has its particularized significance in experience, and each is a workshop for the creation of greater good on all planes of human expression and realization.

The mandala as it now stands gives the essential pattern of all horoscopes. Astrologers can daily meditate on it to more clearly and deeply conceive evolutionary purpose in human life. As a "variation-expression" of this mandala, each horoscope stands a much better chance of being sensitively and intuitively interpreted. Without this preparation of "White Lighting, the basic pattern" the astrologer risks mental entanglement among all the complex factors of a natal horoscope. Moreover, since horoscopes represent people, the astrologer develops the response of "white lighting" people automatically when he contacts them in his daily living. This is a natural development from his daily white light meditation on the astrological mandala

because he projects to people an awareness which is more and more focused on perfections.

From the abstract design we now begin to apply the white light technique to personal variations. We leave the universal pattern to consider particular patterns.

The old admonition, "Charity begins at home," can be restated in this form: The development of the white light technique begins with the astrologer's meditation on his own chart, which has the same essential pattern as any other person's. It is in the particulars that there is difference and uniqueness.

His being an astrologer does not automatically exempt him from patterns of personal feelings in the form of prejudice, resentment, false pride, envy, etc. However, as an astrologer he has the responsibility of transcending these negatives as soon and as completely as possible. This is axiomatic: to the degree that an astrologer remains fixated in negative reaction patterns, so does he limit his interpretative abilities. In that unregenerate state he transposes his own negatives into similar patterns which he may find in another's chart.

For example, a male astrologer has become fixated on a pattern of aversion to a specific feminine expression of human life, the result of a past experience. He has never released that frictional feeling from his subconscious. How then can he adequately interpret and psychologically or spiritually solve a similar condition which he finds in the chart of another male? There are astrologers who, motivated by deep urges toward self-defense and self-justification, fail to correctly interpret certain patterns in their charts which others can see at a glance. A little white light is urgently needed at that point.

Generally, we astrologers have no difficulty in "white-lighting" the twelve houses of the chart. The houses stand as picturings of basic experience patterns and, as such, convey a more direct impersonal meaning. But some of us seem to have it in for certain planets and/or planetary aspects. Why? Because each planet is a focus for a type of consciousness, some interplanetary relationships picture the friction and testing of consciousness. We tend to regard as bad, evil, or unfortunate any experience pattern which ignites our unregenerate

consciousness levels, thus causing us to experience reactions of pain. Those which ignite our regenerate levels of consciousness we interpret as benefic, fortunate, and happy. The symbolic composite we call black—evil, painful, or bad—is to be worked on through the alchemicalizations of regenerating experience and transmuted into white or benefic patterns. Why not, then, learn to perceive the whiteness inherent in all planetary qualities and relationships? This comprises the interpretative phase of white light astrology.

The whiteness of any planet is the life principle which is symbolized by that planet. The diversity of expression of any planet is just another way of describing the diversity of expression of human consciousness. According to your development you are aware of these principles; according to your non-development you are unaware of their meaning and significance. The purpose of white-lighting anything is to become more aware of its essential spiritual meaning.

However clearly you, as an astrologer; may delineate and understand the chart of another person, it is suggested that a plan be adopted by which you may become more perceptive of your own whiteness. This plan involves meditation on several mandalas abstracted from your own chart; one mandala for each of your planets. These mandalas will not involve the use of numbers in any form since number implies limitation, and whiteness is unlimited. Do not permit a single negative, down-pulling keyword to be used in these interpretations. Use only words which convey levels of spiritualized consciousness.

The mandala for your Sun position will be a circle with the twelve houses: the symbol for Leo on your Leo cusp; the symbol of the Sun placed in the house and sign where you have it; the symbol for your Sun sign is placed on its appropriate cusp. This is the concentrated picture of your Sun seen with white light. Synthesize by spiritual keywords every factor of this picture—it is the spiritualized essence of your Sun consciousness: will-power and purpose, the radiation of creative love.

Your Venus mandala: a wheel like the above with the symbols for Taurus and Libra on the cusps appropriate to your chart; the symbol for Venus—

the abstract symbol of the fulfilled feminine consciousness, the refinements of the soul, the esthetic awareness, the capacity for co-operation, etc.—to be placed in the house and sign where you have it, the symbol of the sign containing Venus placed on the cusp appropriate to your chart. And so on—one mandala for each of the other planets.

The impression that is conveyed by each of your planetary mandalas is that of a pure color, a light blazing without hindrance. There are no implied complications or limitations to the ability of the planet to radiate at its fullest.

Your white light horoscope is the composite of all your planetary mandalas—a Wheel with your signs on the cusps, your planets placed according to the houses and signs in which you have them. Utilizing the most spiritual principles as keywords, you now interpret your chart as a picture of the highest and best that you are capable of experiencing and realizing in this incarnation. Your chart, in this form, is an astrological portrait of your ideal self.

The next step is to abstract a white light mandala, in the same way as is described above, for each of your square and/or opposition aspects. We will call these patterns *aspect mandalas*. Do not place the planetary degrees in the aspect mandala but meditate with spiritual keywords on the two planets involved. Since each planet in an aspect mandala blazes with the same pure essential light that it does in its own mandala, you are now exercising the faculty of synthesis to white light a two-fold pattern. Follow out the same plan in application to your compound (involving three planets or more) aspects.

After the white light preparation has been made, the squares and oppositions in your natal chart will be clearly and truthfully seen to be the process of experience and reactions to experience by which you regenerate your life on all planes. In conclusion, this statement is offered for your spiritual consideration: Regeneration of consciousness is not for the purpose of making trines for the future; it is for the purpose of unfolding God-consciousness through the expression of your planets according to their spiritualized white light principles. □

—Elman Bacher

Between Beasts and God

NEAR THE BEGINNING of the twenty-fourth and last Book of Homer's *Iliad*, called by Simone Weil "the only true epic" the West possesses, even the gods—detached as they are in their bliss from all suffering—have seen enough. Achilles has become inhuman. Ignoring our animal nature, our kinship with the beasts, he neither eats nor sleeps. Indeed, since the death of his friend and comrade Patroclus the only food he wants is slaughter of the Trojans. "You talk of food?" he says to Agamemnon, who has argued that the Greek warriors must eat before they return to battle,

*I have no taste for food—what I really crave
is slaughter and blood and the choking groans of men!*

He has vowed, indeed, to throw twelve young Trojan warriors on the funeral pyre he will build for Patroclus—a human sacrifice to the memory of his friend. And, of course, he continues to tie the corpse of Hector to his chariot and drag it three times daily round dead Patroclus.

Achilles is inhuman. He cannot acknowledge the limits of bodily life—in particular, our mortality. He cannot acknowledge that we are less than immortal gods—and that, therefore, our actions must have limits and our lives must recognize

bonds of human community across the generations. Another human being, a fellow human being, does not impose upon Achilles what Weil called "that interval of hesitation" before one who is our equal in dignity. Brilliant, proud, godlike Achilles...is not a man. Acknowledging no limits, acting as if he were himself more than human, he becomes in Homer's characterizations less than human—"like some lion, going his own barbaric way," "like inhuman fire raging on through the mountain gorges / splinter-dry."

Apollo makes the case for putting an end to what is happening. "Achilles has lost all pity! No shame in the man." With the help of Zeus, Priam, the aged Trojan King, comes to Achilles' tent to plead for the return of the body of his son, Hector. In one of the most famous scenes in the history of our culture, Priam puts to his lips "the hands of the man who killed my son" and reminds Achilles of the bond between the generations. "Remember your own father, great godlike Achilles."

*Those words stirred within Achilles a deep desire
to grieve for his own father. Taking the old man's hand
he gently moved him back. And overpowered by memory
both men gave way to grief. Priam wept freely
for man-killing Hector; throbbing, crouching
before Achilles' feet as Achilles wept himself,
now for his father, now for Patroclus once again,
and their sobbing rose and fell throughout the house.*

The gods may live free of such sorrows, Achilles tells Priam, but "we wretched men/ live on to bear such torments." The fact of human mortality

This article is reprinted with permission from the January 2002 issue of First Things. Without drawing on the twin laws of Rebirth and Consequence, the author gives compelling reasons for rejecting the proliferating technologies that seek to make conditions of birth and death subject to human will.

undergirds the bond of human community. One generation dies that another may succeed it, though not without a sense of loss and sorrow. To be human is to be born of human parents, to have a place in the affective tie that binds together the generations of humankind.

“So come,” Achilles says to Priam, “we too, old king, must think of food.” Acknowledging once again his own place within society and the limits of his mortal flesh, he eats, sleeps, and takes Briseis, now restored to him, to his bed. Commenting on the poem, Bernard Knox notes that now at last Achilles occupies “man’s central position between beast and god.” He is no longer “godlike” Achilles, nor “some lion, going his own barbaric way.” And precisely in being neither, his true humanity—in all its nobility, dignity, and pathos—is displayed.

Likewise, at the beginning of St. Mark’s Gospel, Jesus, as the representative Israelite, and therefore representative man, is depicted precisely as one who in his humanity stands between the beasts and God. Having been baptized by John and declared the beloved Son of God, Jesus is driven by the Spirit out into the wilderness to be tempted by Satan—the beginning of his great battle with Satan recorded in the Gospel. And, St. Mark writes, “he was with the wild beasts; and the angels ministered to him.” The beasts may be mentioned simply to accentuate the loneliness of the desert as a place of testing and struggle, but more probably, as D. E. Nineham suggests, “they are thought of as subject and friendly to” Jesus, and, hence, “the passage should be understood against the background of the common Jewish idea that the beasts are subject to the righteous man.” Cared for by the angelic servants of God, Jesus simultaneously exercises Adam’s dominion over the animals. He stands where one who is truly human ought to stand—between the beasts and God. He occupies an “in-between.”

The story of this true man culminates in a resurrection of the body—that is, in a vindication of the creation. It teaches us to honor the trajectory of human bodily life from birth to death—from the



Fritz Eichenberg, © by the Estate of Fritz Eichenberg

The Peaceable Kingdom

The ancient Jews held that “beasts are subject to the righteous man.”

dependence that marks our birth to the dependence that marks our aging and dying. We are mortals, not immortals. But we are mortals whose special place in creation—and whose longing for something more than this life alone can give—has been vindicated by the triumph of Christ. We must learn to honor this bodily life without asking of it more than it can be or offer...

More than thirty years ago Paul Ramsey wrote chapter three of his *Patient as Person*. That chapter, titled “On (Only) Caring for the Dying,” remains one of the classic essays in bioethics. Thinking self-consciously from within a Christian perspective, Ramsey noted how our desire to master death can turn in two, seemingly quite opposite, directions. We may strive to extend life as long as possible, or we may decide to aim at death when the game no longer seems worth the candle. Seemingly opposite, these two tendencies within our culture both have their root in that same fundamental desire to be master of death. We will hold it at bay as long as we can, and we will embrace it when that seems to be the only way left to assert our mastery. Neither way acknowledges the peculiarly “in-between” place that human beings occupy in the creation.

“A living dog is better than a dead lion,” says Koheleth, as if the nobility of human life were to lie only in its duration. When our goal is simply to ward off death, to stay alive as long as possible, we

miss an essential element in our humanity—the trajectory of bodily life that begins in dependence and moves, at the end, once again toward dependence and death. We miss our mortality. Perhaps more important still, we misdirect the longing buried at the heart of human existence.

Our hearts are restless, St. Augustine wrote, until they rest in God. That is, what the human heart desires is not, simply, more years. That offers quantity and continuance—which is more of the same—when what we desire is something qualitatively different. “Whatever has undergone no change certainly has continuance,” Kierkegaard writes, “but it does not have continuity; insofar as

The project of mastering death—of aiming at it for ourselves or others—is a delusion, embracing as a good what should be, simply, undergone.

it has continuance, it exists, but insofar as it has not won enduring continuity amid change, it can not become contemporaneous with itself and is either happily unconscious of this misalignment or is disposed to sorrow. Only the eternal can be and become and remain contemporaneous with every age.” Even were we to master aging and dying, we would not have achieved the heart’s desire; for the longing for God is not a longing for more of the same, more of this life. Were we simply another animal, our good might lie in warding off death and preserving bodily life. But we are not and it does not. Standing between the beasts and God, our being opens us to God. The deepest chasm in our being is our need, not for more years, but for God.

Neither, however, should we embrace death—aim at it for ourselves or others—as if it were an unqualified good. “Whose life is it anyway?” I may ask. “Have I not been making decisions about this life of mine for years now? Should I not be free to end it if I wish?” Such questions come quite naturally to us, but to give them moral standing is

to live a lie. We are earthly, mortal creatures whose being is, nonetheless, open to God. We are not just animals—for we are open to God. We are not gods—for we are open to God. Indeed, we are never quite the independent individuals we like to think we are, as the umbilical cord ought to remind us, and we deceive ourselves if we suppose that freedom is the sole truth of human existence. If we begin with the story of our creation, we have to say that the author of our being has authority over us. If we begin with the story of our reconciliation and say “Jesus is Lord,” we have to say with St. Paul: “You are not your own; you were bought with a price. So glorify God in your body.” In either case, the project of mastering death—of aiming at it for ourselves or others—is a delusion, embracing as a good what should be, simply, undergone. Edgar, in Shakespeare’s *King Lear*, gets the attitude about right:

*Men must endure
Their going hence, even as their coming hither;
Ripeness is all.*

Here again, the temptation to be more than human may leave us less than human. Taking control of dying, taking aim at life, through practices such as euthanasia or assisted suicide, invites us to ignore our shared humanity. Not all born of human parents, not all who share in the bond of human generations over time, will seem equal in dignity—if and when those practices become accepted among us.

To be equal in dignity it will then not suffice to be a member of the human community; it will be necessary to exercise those capacities of reason and will that make mastery possible. What seems at first like an expansion of our compassion—for those who lack these capacities—very quickly becomes a restriction of the scope of human community as they become candidates for elimination. From within the human community, the full number of those who occupy that “in-between” place, a great divide erupts. Some exercise godlike mastery, others (like the beasts) are put out of their misery.

To be human, then, is to learn to live and love

within limits—the limits of our embodied, mortal life, the limits of those whose being opens to God. It is to acknowledge, honor, and esteem the particular place between the beasts and God—that we occupy in the creation. One need not, however, contemplate for long the vision of humanity I have been developing before a certain problem inescapably arises. To accept—even affirm and honor—such limits in our coming hither and our going hence is to accept suffering we might possibly relieve. It is to admit that there is good we might in our freedom accomplish which we should not attempt, because what we do counts for even more than what we accomplish. “The Fates have given mortals hearts that can endure,” Apollo says, addressing the gods to argue that Achilles’ inhumanity must be stopped. Achilles must somehow come to accept the meaning of mortal life, the limits that must be endured—not because we are unable to transcend them, but because we ought not. Can it be right to accept limits even on the good we might accomplish?

One response, of course, and it is a perfectly legitimate one, is to note that we may find other, morally acceptable ways to relieve suffering and do good. To the degree this is possible in any given instance, we have every reason to be glad and no reason to oppose it. But simply to take refuge in such hopes and possibilities is to make our life far too easy. We have to reckon with the fact that honoring the limits of our “in-between” condition may mean there is good which, in our freedom, we might accomplish but which we nevertheless decline to do. Can that possibly be reasonable?

Discussing some sermons of St. Augustine (first preached probably in the year 397 but newly discovered in only 1990), Peter Brown notes that Augustine was often required to preach at festivals of the martyrs. This was a time when the cult of the martyrs was of profound importance to the average Christian, for persecution was still a very recent memory. The martyrs were the great heroes, the “muscular athletes” and “triumphant stars” of the faith. But, Brown suggests, one can see Augustine quite deliberately making the feasts of the martyrs “less dramatic, so as to stress the daily drama of God’s workings in the heart of the average



Oil on tinned copper, c. 1603-04, Adam Elsheimer, National Galleries of Scotland

The Stoning of Saint Stephen

As the first Christian martyr, Stephen died for his belief. But, as Max Heindel observes, “if martyrdom can unlock a heaven with eternal bliss, that is a most easy method of obtaining the reward. It may take courage to die, but after all it takes infinitely more courage to live.” Thus does Paul, party to Stephen’s martyrdom, learn of Christ to die daily.

Christian.” For that average believer did not doubt that God’s grace had been spectacularly displayed in the courage of the martyrs. What he was likely to doubt, however, was whether such heroism could possibly be displayed in his own less dramatic and more humdrum day-to-day existence. And so, Augustine points “away from the current popular ideology of the triumph of the martyrs to the smaller pains and triumphs of daily life.”

An example of how he does this is quite instructive for our purposes. “God has many martyrs in secret,” Augustine tells his hearers. “Some times you shiver with fever: you are fighting. You are in bed: it is you who are the athlete.” Brown comments:

Exquisite pain accompanied much late-Roman medical treatment. Furthermore, everyone, Augustine included, believed that

amulets provided by skilled magicians...did indeed protect the sufferer—but at the cost of relying on supernatural powers other than Christ alone. They worked. To neglect them was like neglecting any other form of medicine. But the Christian must not use them. Thus, for Augustine to liken a Christian sickbed to a scene of martyrdom was not a strained comparison.

Here is a vision of life—and a rather noble one at that—for which “minimize suffering” is not the only or the primary imperative. It directs our attention not just to what we do or accomplish, but also to the kind of people we are.

A number of years ago, the philosopher J. B. Schneewind wrote an article with the seemingly puzzling title, “The Divine Corporation and the History of Ethics.” In it he sketched a way of understanding an ethic—the traditional, received Christian ethic—in which one’s moral responsibilities are always limited. To be sure, Schneewind did this in part for the sake of explaining how modern moral philosophy had developed by turning away from that received ethic. But to understand it is to comprehend something of the vision of our humanity I have been unfolding.

Think of our world as a cooperative endeavor created, ordered, and governed by God. In it, as in any cooperative endeavor, participants play their roles, carry out the tasks assigned them, and in so doing join together to produce a good which none of them could have produced alone. No one participant is responsible for achieving the good of the whole or the best overall good possible; yet, the work of each is ordered toward that good. Sometimes individual agents will see more or less clearly how their tasks are related to the overall good, and in such cases they will need to take that into account and could perhaps be criticized if they simply ignored the general good while noting that they had fulfilled their assigned task. At such moments they need to act creatively in ways that are not simply given in any role.

There may be other times, however, when an individual cannot really see the larger good his assigned duty serves. In such cases, he cannot be

criticized for ignoring the larger good while “minding his own business,” for he simply doesn’t know that larger good. We can imagine a world in which the overall good is very important but also very complex, far too complex for any individual agent always to be sure of how his work contributes to achieving it. And we can also imagine that the supervisor in charge of this supremely important but very complex project is able to foresee problems and deal with emergencies, is fair in his supervision, and is good—“too good ever to assign any duties that would be improper from any point of view.” That world, imagined as a cooperative endeavor with God as that uniquely qualified supervisor, is the Divine Corporation.

Changing from a workplace metaphor to a more literary one, we might think of these agents as characters in a play. They know the part given them, and each must play it in his own way. But none of them is the dramatist or director, and none of them knows how the plot of the play is to be satisfactorily worked out. This is our situation. We are not the author but characters in the story—under authority. C. S. Lewis put the metaphor this way:

We do not know the play. We do not even know whether we are in Act I or Act V. We do not know who are the major and who the minor characters. The Author knows....That it has a meaning we may be sure, but we cannot see it. When it is over, we may be told. We are led to expect that the Author will have something to say to each of us on the part that each of us has played. The playing it well is what matters infinitely.

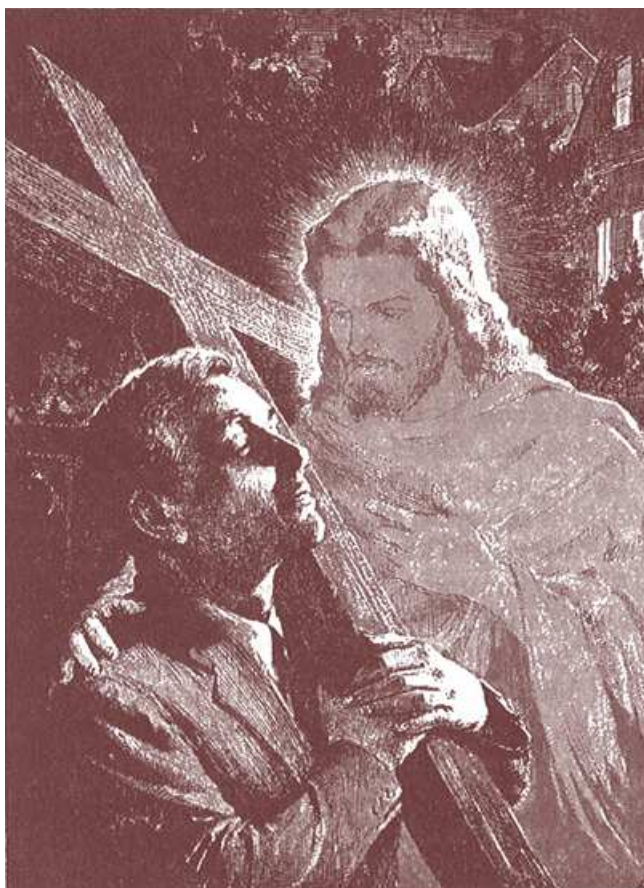
Whichever metaphor we prefer, it is clear that if God recedes as a governing, directing, authorial presence whose responsibility it is to see to the good of the whole or work out the plot of the play, then human responsibility correspondingly increases and intensifies. That, as Schneewind suggests, is the story of modern moral philosophy. It is common, and for certain purposes quite helpful, to contrast the approaches of Bentham and Kant, to see in them the two quite different normative paths—consequentialist and deontological—modern

moral philosophy has taken. But in another way, seen against the background of the Divine Corporation, they are quite similar. Lacking either Nature or Nature's God to supervise and direct that Divine Corporation, our moral responsibility increases. It becomes our task to determine and achieve the overall good or to find principles of action that can be willed universally.

Suppose a child is born with severe physical or mental defects. Suppose someone suffers greatly while dying. Who bears responsibility for that? Who must somehow make it good? In something like the Divine Corporation, model God is finally responsible. Hence, we have centuries of reflection on theodicy. But if God, that uniquely qualified supervisor, is eliminated from the picture, either no one is to blame or we are. Either no author is at work bringing the plot of this story to a satisfactory conclusion, or we will have to sit down at the word processor and assume that divine authorial responsibility. There is no need for theodicy any longer, as if we needed assurance that God would work things out. The need, rather, is that we should see ourselves as responsible for making things work out. And so, we are tempted to step out of our "in-between" place, to forget that as we seek to be more than human we may become less than human.

We can see a practical illustration of this if we consider the widespread—indeed, now almost routine—practice of prenatal screening of infants in the womb. Suppose we decline to screen and a child is born with defects. And suppose we no longer can say with the psalmist, "Return, O Lord! How long?/ Have pity on thy servants!" If we are not simply cooperators in and with a power greater than our own, we are the life-givers, who bear responsibility for the quality of the life we give. If we merely cooperate with a power greater than our own, our task is to benefit as best we can the life this child has. When we become the life-givers, we may be asked to decide whether it is a benefit to have such a life.

Reaching that high, we may fall into a state less than human. For in accepting such responsibility for the next generation, in allowing ourselves even to suppose that it could be a fitting role for human beings, we lose the fundamental human capacity to



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

Christians are called to "glory in tribulation" (Rom. 5:3), to suffer with Christ that we may be glorified with Him (Rom. 8). Therefore, in Thomas à Kempis' Imitation of Christ, does Christ speak to His disciple: "Son, suffer me to do with thee what I will; I know what is best for thee." To suffer is to endure, not to run, to allow what is to be, to be obedient unto death, even the death upon the cross—or its modern-day equivalent.

love—to say to our children, to the next generation, "It's good that you exist." And once again, instead of equal human dignity for all born of human parents, we will see a fundamental divide erupt among us: some will bear a quasi-divine responsibility. Others, whose lives do not meet our standards, will be put out of their misery. Better perhaps to learn to affirm and honor our peculiar place between the beasts and God.

In accepting our limits, we accept the fact that there may be suffering which could be relieved but ought not. Ought not because there is no right way, no fittingly human way, to do so. This does not mean, however, that those who suffer do so alone. Quite the contrary. Oliver O'Donovan, noting how suffering has become almost unintelligible for us,

has helpfully distinguished between compassion and sympathy. “Sympathy is the readiness to suffer with others and enter into the dark world of their griefs. Compassion is the determination to oppose suffering; it functions at arm’s length, basing itself on the rejection of suffering rather than the acceptance of it.” Since we cannot imagine suffering as our own willed project, and since we have come to suppose that all moral order has its ground in our will, suffering must, by definition, be morally unintelligible. We can interpret it only as a defeat, though we may live to fight another day.

For Christians, the ills to which this mortal human life is subject, the sufferings we bear, are, as William E May has put it, “real, but not ultimate.” They are real, sometimes terrible, and we must oppose them as best we can within the limits appropriate to creatures such as we are. But we cannot possibly take their measure rightly if, as May puts it, we “cannot believe that the decisive powers in the universe could possibly do anything worthwhile in and through the suffering” we and others undergo. However deep and profound our suffering, “the Fates have given mortals hearts that can endure.” That is, though suffering and dying are a great crisis of this bodily life, the very deepest problem is the isolation and abandonment they seem to bring.

Hence, if we are to endure, we need from others not just compassion but sympathy—that readiness to “enter into the dark world” of the sufferer. And if we are to make sense of our humanity, of the heavy yet limited responsibility we bear, the Divine Corporation will need more than just a uniquely qualified supervisor. That supervisor might be capable of compassion, but we will need sympathy.

When, in that most famous of scenes, Priam comes to Achilles in his tent and they give way to their common grief, Achilles says:

*Let us put our griefs to rest in our own hearts,
rake them up no more, raw as we are with mourning.
What good’s to be won from tears that chill the spirit?
So the immortals spun our lives that we, we wretched men
live on to bear such torments—the gods live free of sorrows.*

But perhaps those are not the gods we need if we are to be fully human, for, living free of sorrows, they do not promise true sympathy. This is most strikingly apparent when Hector confronts Achilles, terrible in his power and anger, and Athena comes to Hector in the guise of his brother Deiphobus, promising to help him in the fight. “Come, let us stand our ground together—beat him back.”

*“Deiphobus!”—Hector, his helmet flashing, called out
to her—*

*“dearest of all my brothers, all these warring years,
of all the sons that Priam and Hecuba produced!
Now I’m determined to praise you all the more,
you who dared—seeing me in these straits—
to venture out from the walls, all for my sake,
while the others stay inside and cling to safety.”*

Hector hurls his spear, but it glances off Achilles’ shield.

*He stood there, cast down...
he had no spear in reserve. So Hector shouted out
to Deiphobus bearing his white shield—with a ringing
shout
he called for a heavy lance—
but the man was nowhere near him,
vanished—
yes and Hector knew the truth in his heart...
I thought he was at my side, the hero Deiphobus—
he’s safe inside the walls*

Rather different is the picture we find in Mark’s Gospel. In that story, it is not too strong to say that God dies outside the walls of the city, sharing the mortality that marks human life. It is of the dead man on the cross that the centurion says, in the Gospel’s climactic statement: “Truly this man was the Son of God.” This God does not live free of sorrows. He accepts the mortality that marks our own “in-between” place—and is therefore also one of us.

In a world governed by such a God, we can find and accept our place, we can live out the role given us in faith and hope. We can, that is, ourselves become fully human. □

—Gilbert Meilander

Happiness and Contemplation

IF YOU WANT to breeze through a book, or have a relaxing, entertaining read, skip over Josef Pieper's *Happiness and Contemplation* (St. Augustine's Press, Inc., South Bend, IN 1979, translated from the German in 1998). Of course, such "fast-fix" requirements would also cause one to bypass Max Heindel's *Rosicrucian Cosmo-Conception*. Pieper's slim book makes demands of the reader, and generously rewards the effort, for this work is clearly the result of much contemplation and glows with the felicity, liberating insight, and quiet authority that result from its regular practice.

Being deeply influenced by Thomas Aquinas, the great rationalizer and apologist of Christian doctrine and faith, Pieper's train of thought is reasonable, systematically progressing toward its goal, much in the way that Max Heindel suggests the exercise in concentration should be conducted. His example is to trace the development of a match stick from its original state as the seed of a tree. In the case under discussion, the object of contemplation is happiness. And vague as this concept/condition may be, the treatment of it is anything but vague.

And what is happiness? Some say they cannot define it, but know it when they experience it. For Pieper, happiness means attaining "the whole good." Which is what? God Himself. The human spirit is, by virtue of its nature, insatiable—until it partakes of that which is both whole and without limit. Happiness is a *result* of acting and doing. Three fundamental propositions apply to the attainment of happiness: It means perfection; perfection means realization; realization comes by acting.

All human endeavor, even consciousness itself, is based on and actuated by the desire to possess,

to have. The very act of seeing is a form of possessing or having. We begin to know the world first by seeing, by observing. Nature in space is introspected in human inner "space." Seeing and loving are closely related. Scripture says, no one has seen God at any time. Yet Philip asks Christ to show him the Father and Jesus answers, "he that hath seen me hath seen the Father." But more to the point, Jesus says "Have I been so long time with you and yet hast thou not *known* me?" Philip saw Jesus, he did not see Christ. Peter saw Christ. John *knew* Christ. Knowing is the "noblest form of possession." Knowledge is permanently ours, and in a real sense, we are permanently what we know.

When do we know something completely? When we love it, not with the love blinded by self-interest, but with the love that perfectly "sees." True knowledge is conscious co-inherence, even identity of knower and known. Happy is the man who sees what he loves. Can one love God and not see God? No. For God is love. To love *is* to see God. How does contemplation fit into all this? Contemplation gives knowledge of the beloved object. Contemplation is silent perception of reality. It is not thinking but intuition. Intuition is knowledge of what is present. *Intuition* derives from the word meaning to look at. We look in the heart, from the heart, with heart. St. John is sometimes depicted with his head resting on the heart of Jesus. John knows that I and the Father are one. John knows wherein lies happiness. It is in the contemplation, the seeing, the being in the presence of, being consciously united with God. Loving means to desire the beloved to be happy. Happiness breathes in intuition, in the world of life spirit, the home world of Christ. □

—C.W.

Digesto-Sura

WHETHER YOU ARE sick, and want to get well, or you are well and want to keep in good health, you will find the following prescriptions fine.* They are guaranteed to cure all the ills that ever flesh was heir to, and they are so harmless that an overdose, no matter how large, cannot hurt. Moreover, while most medicines lose their effect in time because the system becomes used to them, these prescriptions are so inherently efficient that they work like magic every time they are taken. Besides, the cost of the ingredients are within the reach of the slenderest purse, and we have not patented them, so anyone may make them up in quantities to suit.

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The *Spare* keeps you from overeating and thereby sharpens your appetite, so that while you eat less you digest better and thus you get ever so much more good out of your food. Consequently, the sick who use this tonic regain health at an amazing rate, and the well become more vigor-

ous—mentally, morally, and physically.

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Whoever uses this tonic will need no other medicine under ordinary conditions, but there are a few special cases where a specific may help.

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Worry never helps, it only hinders by dissipating energy. If disaster seems unavoidable, put your faith in God, make every honest effort to avoid it and let hope cheer you. The cloud which hides the Sun may be black, but on the side, which you do not see, the Sun still shines. God still lives, and the sooner you reach out and rend the veil of worry, the sooner you shall see His face.

An attack of "Blues" is more easily dispelled if you take a double dose of *Digesto-Sura*, that is, eat more carefully and sparingly, for the state of the digestive apparatus has an influence on the temperament, which is little realized.

Temperitis Tablets

These tablets are made of equal parts of "Kindness," "Considerateness," and "Self-esteem," well mixed. They are used as a preventative by dissolving in "Water of Humility" and taking

*This unpublished piece of Max Heindel's writing, outside its appearance in the November 1916 Rays, shows him in wry form as ironist and humorist. For what ails one, he prescribes good behavior, taken as tablets, tonics, or daily food.

frequent hypodermic injections in the region of the heart.

None among us is so perfect that he does not at times need the forbearance of others. We should be as willing to bear with others as we are to receive their forbearance. If we could see ourselves as others see us when in a fit of temper and realize to what degree we lose their respect by such an exhibition, we would soon refrain.

There is no better way to break a child of temper than to put it in a corner where it is forced to look into a mirror and see itself. If the same treatment could be applied to grown-up children it would soon cure them also.

But apart from the ethical side, temper has a very disastrous effect on health and should be avoided by all means. Following a fit of temper, and in addition to the *Temperitis Tablets*, the patient should take only the *Digesto-Sura Table Tonic* for the next meal or two, according to the severity of the attack. The temper poisons the sys-

tem to such a degree that it cannot properly digest the food, and by abstaining from food for a short period, the body has time to throw off the poison. It is then ready to assimilate food and repair the waste caused by the temper. But food taken before the temper-poison has been eliminated serves only to further clog and poison the body.

No food is less healthful than food which we cannot assimilate, and under certain conditions of mind and body he who values health ought to abstain from food. Fatigue poisons the body only to a lesser degree than worry and temper, and food eaten when the body is tired does not assimilate.

Hurry also interferes seriously with digestion, and anyone who wishes to maintain or regain health should not allow circumstances to stand in the way of leisure at meals. Pleasant conversation of a light, but not frivolous, nature should be the "spice," and by cultivating congeniality in ourselves we shall bring it out in others, to the mutual benefit of all concerned. □

Occult Principles of Health and Healing

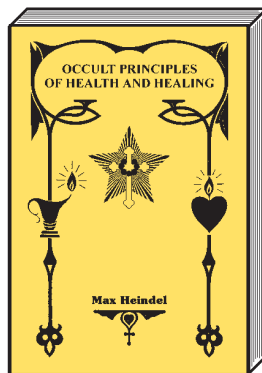
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—V. May Cottrel

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:

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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 Discontented Spark



Original artwork for the Rays by Alan Gregory

SUCH A STRANGE THING happened that I must tell you about it. Deep, very deep in the earth there are rich coal beds or mines. You knew that, didn't you? You didn't? Really? Well, now you do, and some day I will tell you all about these coal beds, but not today, for our story is about something quite different.

Some one who has very sharp ears one day overheard a conversation, and I am going to tell you

what it was. The gnomes, who work with the coal, were talking with the sunbeams. You see, they understand each other perfectly. This is what the Wisest Gnome said:

“Deep down in the earth is a discontented spark of light, always saying, “Do let me out! I'm tired of being imprisoned. I want to be let out. I'm so cramped in this black, black coal. Do let me out, please! please! I don't belong here, for I'm a spark of light. Why should I be shut up in the dark? Oh,

do let me out! How much longer do I have to stay here?"

The sunbeams danced and played about where the Wisest Gnome was sitting. "Do stop dancing for a few minutes, Merry Sunbeam," said the Wisest Gnome to one of the sprightliest of them. "The Spark must be some relation of yours. Let us see if we can think of some way to help this poor little shut-in. How do you suppose a spark of light ever got inside a coal bed anyway? But since it is there, maybe we can get it out."

Merry Sunbeam, always so bright, said: "Wisest Gnome, don't you know that we are all sparks of light from the great Sun Spirit, just appearing in different shapes and forms and ways? Some of the sparks, like the sunbeams, shine by day, while the moonbeams and starbeams shine by night. Some are hidden away out of sight altogether, in the hearts of mortals, and in the flowers; some even hide in stones and rocks, and yes, even in the black, black, coal. But they all belong to the great Sun Spirit. Always, without fail, when the right time comes, the sparks are all released from their hiding places.

"Now, Wisest Gnome, please, hurry down," said Merry Sunbeam, "and comfort the discontented Spark. Just tell it to be a little patient. It will be hidden away for only a little time—maybe a hundred years or so, but that's not very long. Some day the coal will be discovered by human beings and brought up to the light of day, right up out of the earth altogether. Then some crisp cold day the coal will find itself in a wonderful fire, all red and glowing, and out of it will come the Spark. It will fly straight up to the sun and be gathered back again with the sunbeams, and it will shine and shine and shine. Then it will dance with the sunbeams on the trees and flowers and be merry and bright."

Again Merry Sunbeam spoke, whispering very low: "So please, Wisest Gnome, do tell the Spark not to be discontented any more, but to be hopeful. Some day it will be released from the black, black, coal and be a beautiful spark of light. And do tell it never to forget that even though it is hidden deep down in the earth, it is still a spark of light from the great Sun Spirit, the giver of light and life." □

—Grace Swensen

Doctor Know-All

A poor farmer named Crabb was once taking a load of wood in a cart drawn by two oxen. He sold it to a doctor and, seeing how prosperous the man was, asked him if it was difficult to join his profession. "Not at all," said the doctor. "Just sell your oxen and buy a fine suit of clothes and have a sign made that says 'Dr. Know-All' and hang it outside your door. Also buy an ABC book with a picture of a rooster in it." Crabb followed his advice and his practice prospered.

One day there came to Crabb a duke whose money had been stolen. He asked the doctor to come to his castle and help him find the thieves. The doctor consented and went with his wife. When they arrived, they sat down to dinner. A servant came in with a dish, and Crabb said to his wife, "Here is the first," meaning the first course. The servant, however, thought that the doctor was pointing him out as the first thief, which he indeed was.

When a second servant approached bearing a covered platter, the doctor said, "Here is the second," and the servant thought *his* secret was known, for he was guilty as well. Then the duke asked the doctor if he could tell him what was in the covered platter. "O, wretched Crabb!" moaned the doctor, certain his ignorance would be discovered. The duke was amazed, for crabs were indeed the dish being served!

Then the doctor took out his ABC book. "And now I will tell you where your stolen money is hidden," he said as he began to thumb through the pages. But he was unable to find the picture of the rooster and, losing his temper, cried, "Come out, come out, I know you're in there!" Now it happened that a third servant was hiding in a closet and, thinking the game was up, came out with the money and confessed all, as did the other two servants.

The fame of Dr. Know-All soon spread throughout the country, and little Crabb, who had been so poor, lived in comfort for the rest of his life. □

—Brothers Grimm, adapted by James Spero

