

Rays from the Rose Cross



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

March/April 2004—\$5.00

THE LETTER TO THE ANGEL OF THE CHURCH IN PHILADELPHIA
THE TRANSMUTATION
ASTROLOGY, POLARITY, AND THE ALPHABET
MAGIC—WHITE AND BLACK

A CHRISTIAN ESOTERIC MAGAZINE



TWO PRAYERS FOR ALCHEMISTS

1

*Light Supreme, who art the Divine in Nature
and dwellest in its innermost parts as in Heaven,
hallowed be thy qualities and laws!*

*Wherever thou art, all is brought to perfection;
may the realm of thy Knowledge become subject unto thee.*

*May our will in all our work be only thee, self-moving Power of Light!
And as in the whole of Nature thou accomplishest all things,
so accomplish all things in our work also.*

*Give us of the Dew of Heaven, and the Fat of the Earth,
the Fruits of Sun and Moon from the Tree of Life.*

*And forgive us all errors which we have committed in our work without knowledge of thee,
as we seek to turn from their errors those who have offended our precepts.
And leave us not to our own darkness and our own science,
but deliver us from all evil through the perfection of thy Work,
Amen*

2

*Hail, pure self-moving Source, O Form, pure for receiving the Light!
The Light of all things unites itself with thee alone.*

*Most blessed art thou among all receptive forms,
and blessed is the Fruit that thou conceivest,
the Essence of Light united with warm substance.*

*Pure Form, Mother of the most perfect Being,
lift thyself up to the Light for us,
now as we toil and in the hour when we complete the Work,
Amen*

—Karl von Eckartshausen (1752-1803)
translated by Joscelyn Godwin

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P.O. Box 713, Oceanside, California
92049-0713 U.S.A.
2222 Mission Avenue
Oceanside, CA 92054 U.S.A.

Telephone: (760) 757-6600
Fax: (760) 721-3806

E-mail:

rosfshp@rosicrucianfellowship.org
Internet: www.rosicrucianfellowship.org

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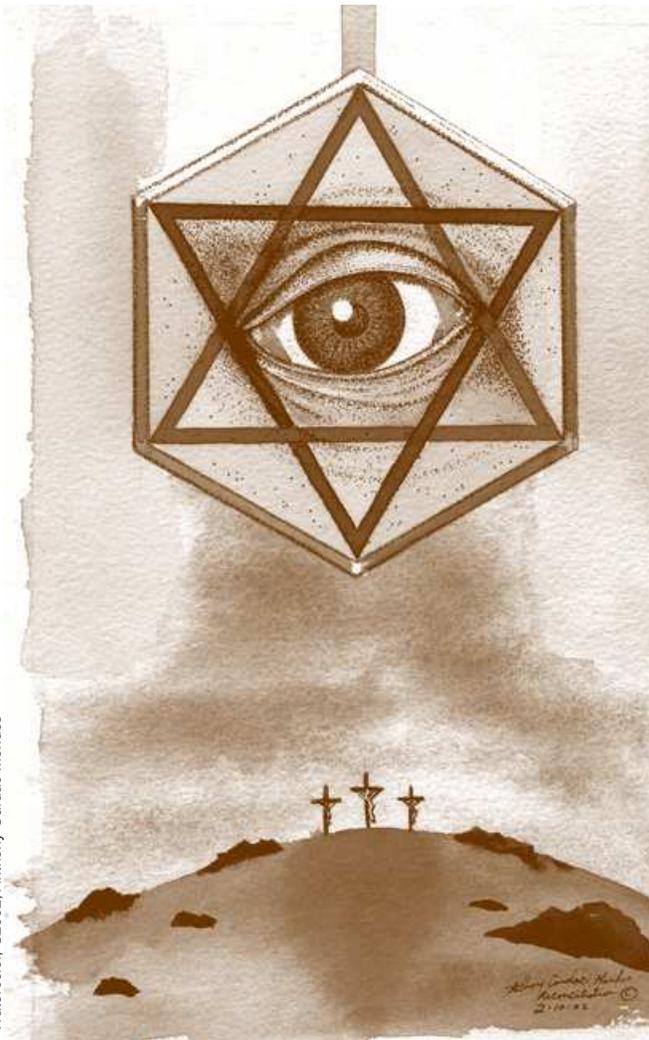
*"A Sane Mind,
A Soft Heart,
A Sound Body"*

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FEATURE

Watching, Listening



Watercolor, ©2002, Anthony Cardac Mendes

Reconciliation

Don't judge what is written,
Search for the Spirit of the words.
Revealed on a lonely mountain,
No coat and no hat.
Being born on that day,
Now the trust grows.
Faith is the only way.

Eight birds fly off into the distance,
Each a different road.
Two stay close together,
Searching for a home.

Eyes closed, watching.
Ears closed, listening.

One is perched upon a rock,
The other nestled into a star.
One is the left foot, the other the right.
One is the left hand, the other the right.

Trust binds them,
Faith unites them.
They do not fly apart,
they do not lose their way.
Where there is one,
there is always the other.
The heart and mind find harmony together.

—Geoff Sweeting

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Made in the Image of God

WHAT are sacraments? They “constitute our life in Christ.” They are windows between two worlds, one of light, one of material darkness. The Greek term for sacrament is *mysterion*, mystery. A mystery, in the true religious sense, is not simply an enigma, an unexplained problem. A true mystery is a cosmic reality which is revealed for our understanding, yet never totally revealed because it reaches into the infinity of God. The mystery of all mysteries is the incarnation of Christ; therefore, all other sacraments are founded on this ray of living light.

Sacraments are media that convey healing energies. To heal is to make whole. Fallen man is broken, fragmented. Through spiritual healing man regains unity of individual being and conscious union with God. It is for each of us to know, “I cannot bring peace and unity to the world unless I am at peace and unity within myself. If I establish the spirit of peace, thousands around me will find salvation.” Conversely, “If I am inwardly divided, I shall spread that division to others.” Political, ethnic, and religious conflict arise from the single human heart that does not will and project peace.

As humans we stand at the center and crossroads of Creation. Saint John Chrysostom thinks of the human person as a bridge and a bond. Each of us then, is a little universe, a microcosm; each of us is *imago mundi*—an icon of the world. Each of us reflects the manifold diversity of the created order.

Saint Gregory Nazianzen, the Theologian, distinguishes two main levels of the created order. On one hand, there is the spiritual or invisible order; on the other, there is the material or physical order. Angels belong only to the first order. They are bodiless, spiritual beings. In Saint Gregory's view, animals belong to the second order—they are material and physical. Humans, uniquely in God's creation, exist consciously on both levels at once. *Anthropos*, man, the human person alone, has a twofold nature, both material and spiritual. Saint Gregory goes on to speak of ourselves as earthly yet heavenly, temporal yet immortal, visible yet

intelligible, midway between majesty and lowliness, one selfsame being, yet both spirit and flesh.

Now because we stand in this way on the crossroads (or cross) of creation, because each of us is a laboratory or workshop that contains an essence of myriads of created things, we have a special vocation, and that is to mediate, to connect, to bind together, to unite. Standing at the crossroads—in the earth yet from heaven, in a body yet conceived as spirit—our human vocation is to reconcile and harmonize the differing levels of reality in which we participate. Our vocation is to spiritualize the material. That is why reconciliation and peace are such a fundamental aspect of our personhood.

But having said that humans are a microcosmic image of the world, we have not yet said the most important thing—that we are created in the image of God. We are a created expression of God's infinite and uncreated self-expression. Our true glory is that we are made in God's image—we contain and reflect the divine. We are called not only to unify different levels of the created order, but to join earth and heaven. So do we pray, “Thy kingdom come. May the world of spirit be the realized Earth existence, through thy servant.”

We are not only *imago mundi* but also *imago dei*—we are images of God. Is God plural? No. But God is infinite and all-containing. All that is is one in God. These are our two vocations: as “king” of matter, and priest of the spirit, we are to unify creation through the right use of our heart and mind, and to offer creation back to the Creator, so humanized, transfigured, to God. The great universe is not the world around us, nor the countless distant galaxies, but the far vaster inner spaces of the heart and mind, where stars are born, and seen, and known.

We unify by imaging the One God, by being transparent to His will so that His presence may shine through us. Christ lived in opaque human flesh, yet radiated this Divine light. So did He say, “I am the Light of the World.” So did He say, “I and the Father are one.” To this we aspire. This is our mission: to live sacramentally. This is our calling: to generate peace and light. May we be about it, this, our Father's work, through Christ, now and always. □

Goethe's The Mysteries—An Interpretation

Part 2

STANZAS 3 TO 10, INCLUSIVE. BROTHER MARK SEEKS THE BROTHERHOOD OF THE ROSE CROSS

FOLLOWING THE BROADCAST of the invitation to the Wisdom Feast which Goethe gives in the first two stanzas of *The Mysteries*, we are introduced to a pilgrim, by name, Brother Mark, who has arrived at the foot of the mountain range, searching for the monastery headquarters of a Brotherhood which he knows is situated among its summits.

Who is this pilgrim, sent on a sacred mission by one brotherhood to another, arriving at the foot of the steep mountain somewhere in Germany? from where, and by whom sent?

The answer to these questions is not yet to be revealed. Goethe says only that the journey has been undertaken for the most exalted of motives. Weary from the day's long journey, the poem tells us, Brother Mark arrives, on a beautiful evening, at the foot of a high mountain, staff in hand, after the manner of a holy pilgrim.

He has been travelling on foot; he is tired and hungry. He longs for a little food and drink and a hospitable roof to shelter him for the night, for the sun is already descending toward the west and his goal is not in sight.

He has, it seems, wandered off the beaten track and must clamber through wooded gorges where there is neither footbridge nor road. But at last he thinks he discerns the faint traces of a footpath through the thickets, which he hopes will lead him up out of the gorges and to the summit of the steep

mountain that stands before him.

We think here of another poet who, writing of his descent into the Inferno, said:

*In the midway of this our mortal life
I found me in a gloomy wood, astray
From the path direct.*

Had Goethe read Dante's *Divine Comedy*? It cannot be doubted. Dante says that he was "midway of this our mortal life"—that is, about thirty-five or thirty-six years of age—when he wandered off his course. Goethe does not tell us the age of the pilgrim, Brother Mark, but we surmise that he is a young man, even a very young man. Can he be, perhaps, a type of the young Goethe himself?

The faint path which he has stumbled upon in the thickets winds steadily upward, circling craggy mountain faces, up which Mark must climb, until at last, pausing to look back, he sees himself uplifted high over the valley, for the whole mountain slope lies below him. He has come by a steep and direct way, a difficult way which turned and twisted up the mountainside, and yet has brought him speedily out upon a high place. On the West he sees the sun magnificently throned between dark clouds sinking toward the horizon. Shadows have already fallen into the deeply wooded gorges over which he has climbed. How beautiful, how friendly, the sun shines again for him now, here on the heights!

Yet darkness is not far away, and he turns to survey the upward path: There the summit, the peak itself, stands stark against the evening sky. He summons strength to essay the final height, hoping

that he has reached the end of his journey and will soon receive the reward of his labors. Now, he speaks to himself, now must it be discovered if any human beings dwell near this place.

When he turns to continue climbing, the clangor of bells resounds upon his ears. As one newborn, says the poet, he stands, hearkening to the sound, and looking down in the direction whence the bell-sound has come, his quiet eyes light with pleasure as he sees close by a green valley, softly cradled among the peaks.

Then, all at once, he sees a beautiful building lying in a green field before the woods; the last level rays of the setting sun fall upon it, as if in tryst, as if to point it out to him. He hastens through the dew-wet meadow toward the monastery which, says the poem, "lightens toward him," seems to beckon him, lying there lit up by the shafts of the setting sun. (Or perhaps we are to understand that the lamps are being lit within the monastery.)

Here is the end of his journey, this quiet, tranquil place. He knows it. His spirit is filled with calm and hope. The portal is shut but (presumably) as the sun dips lower behind the peak, its beams touch and illuminate a mystery-filled symbol which is raised high above the closed portal.

The symbol is familiar, for indeed it is the cross of Christ; yet this is not the cross as he has known it heretofore. He stands and ponders, whispering low the words of prayer which well up in his heart. He asks himself, What meaning has this Sign to convey? He is unaware of the setting sun as he stands lost in thought; nor does he realize that the pealing of the bells has ceased.

He muses: The Sign, which is here so magnificently erected on high, stands to all the world for consolation and hope. How many thousands of souls have pledged themselves to this Sign! How many thousands of human hearts have ardently implored its aid! This is the Sign that has brought to nothing the power of death; the Sign that has shone forth on so many victory-banners over battlefields, one understands the poet to mean, where men have fought and conquered in its Name. A very stream of comfort and refreshment flows through Brother Mark's weary limbs, as he casts down his eyes in

prayer.

Praying, he feels anew the salvation flowing from the holy Sign; he feels anew the faith of half the world; but now, he feels within himself something more, a power penetrating every atom of his being. It is as if a whole new sense has flowered within his mind, awakened by the Sign which stands here upraised before him. Once more he contemplates the cross, his attention focusing now on the garland of roses which presses against the center from every side; and he puts the question: ***Who added to the cross the wreath of roses?***

There they cling in a thick cluster of ruby petals, so that it looks as if the hard and rigid wood of the cross were soft and burgeoning with life, as if the dead wood had burst forth into these living roses! Do we see here an oblique comparison of the Rose Cross with Aaron's rod that budded, or with the blossoming thorn of Glastonbury, which was taken from the Holy Land as a dry staff and planted in England, where it blossoms on Christmas Eve?

Take note that Brother Mark's question is not: Who added to the cross the rose, or roses? but: Who added to the cross the *wreath* of roses

Several great families of Europe possessed coats-of-arms which included roses, cross, and star, separately or together; and when these families endowed schools or colleges, these also were allowed the privilege of using the family emblem, or a variant of it, which thus constituted a sort of "seal" of noble or kingly approval.

The family of Valentin Andreas (who, it is said, claimed in a posthumously published article that he had written the *Fama Fraternalitatis* at the age of sixteen) has as its coat-of-arms the St. Andrew's cross (X) with four roses, one in each angle of the cross. The golden rose of Eleanor of Aquitaine descended to her son Richard Lion-Heart, which he combined with the red cross of St. George; and later we come upon the red and white roses of Lancaster and York, directly descended from this. Families in Italy, as well as in Germany, whose coats-of-arms bore the rose insignia in one form or another, might also be mentioned. The rose symbolism implicit in Dante's *Paradiso* is too well known to need discussion here, but it is well to

note that the *Fama Fraternitatis* first appeared as an appendix to the 1614 edition of Boccalini's satiric work *The Universal Reformation of Mankind*. Because Martin Luther had included rose and cross in his coat-of-arms, which was therefore the principal insignia of the Reformation, the Catholic hierarchy looked upon all Rosicrucians as "Lutherans"—as Andreas assuredly was. The *Confessio Fraternitatis* appeared in 1615, and the last of the three Manifestoes, the *Chemical Wedding of Christian Rosenkreutz*, in 1616, the year of Shakespeare's death.

Three years after Shakespeare's death, there appeared in England a work published by Robert Fludd, in which he described the Rose Cross as the plain Latin cross with a rose at the center, standing upon a pyramid of three steps. This seems to have been adapted as the emblem of a new Rose Croix Degree of Masonry about the middle of the eighteenth century, coinciding with the period of Goethe's birth.

But why do we now find the wreath added to the cross? "Who added to the cross the wreath of roses?"

Observe that the German word for wreath or garland is *kranz*, which also means crown; and we see that Goethe may have had in mind the famous Book M ("On the Secret Forces of Nature"), translated by Father C.R.C. from the Arabic, according to the legend. The book is supposed to have been lost, but we learn that John Heydon, another English Rosicrucian, in his book *The Wise Man's Crown, or Glory of the Rose Cross*, published in 1664, says that this work is a faithful copy of the Book M belonging to Christian Rosenkreuz.

A new wave of Rosicrucianism swept Europe in 1710 and crossed the Atlantic Ocean to the New World; and we can observe its European flowering in the young Wolfgang von Goethe, who was born in 1749, and whose youth thus paralleled the new dynamic and revolutionary impulse emanating from the ancient Order. It is precisely in the wreath, or the Book M, that the key to Goethe's work is to be found; and not only Goethe's work but that of all succeeding messengers of the Rosicrucian Order of the nineteenth and twentieth centuries, most of whom did not announce them-

selves as such, but are known by their fruits.

The rose-garlanded cross appears first in world literature in Goethe's *The Mysteries*, heralding not merely the dawn but the bright day of a new scientific-spiritual revelation.

As our pilgrim, Brother Mark, gazes in rapt contemplation of the mysterious emblem high uplifted before him, winds from the peak drive the hovering silver clouds across the heavens, and against their motion the cross and roses seem to be moving, to be flying, upward!

Out of the midst of the wreath, from the central point of the cross, a sudden beam of light shines forth. This is no ordinary light, no reflected beam of the sun or any such mundane thing. It is a stream of living light, sacred, holy, and it is threefold, flowing from the central point, pressing out from the central point, in three separate beams. Goethe does not say that these three beams form a triangle; but they do, obviously, represent the divine Trinity, and in sacred art the Trinity is always represented by the triangular halo: "God is Light." And we recall the custom of writing Christian Rosenkreuz's initials thus: C.: R.: C.:

*The Cross stood densely hung about with roses!
Who added roses to the Cross?
The garland of roses swelled, spread on all sides
To surround the hard wood with softness.*

*Light silvery clouds soared,
Rose upward with Cross and roses,
And from the center sprang holy life—
A threefold ray from a single point.*

Of course, we may, if we want to be very prosaic and literal-minded, suppose that Goethe is describing a lamp or lantern which thus sends out its patterned beams into the gathering desk; and indeed, in Rosicrucian legend the Ever-burning Lamp of Father C.R.C. is very much in evidence, symbolical at a glance of the unquenchable fire of Truth.

Here, however, there is something more added. This is the placement of the Light at the midpoint of the cross, at the central point, within the wreath.

Philosophically, the point refers to the Monad,

from which all creation presses outward into manifestation from increate spirit. The metaphysics of this symbolism would require a treatise to itself. Suffice it to say that mathematically all of the geometric figures are in a sense “pressed out” from the “point,” which has position but no magnitude; the point becoming the line, the line the plane, the plane the solid. The point pressed out in every direction becomes the sphere. The point, circle, and sphere represent God, whose center is everywhere and circumference nowhere.

The point is also, in humanity, the Virgin Spirit, commonly termed the *Monad* in all modern philosophy, which is triune in essence, just as Deity is, in whose image it is made. In the Kabbala the point is the Yod, the smallest letter of the Hebrew alphabet, which is called the Workman of Deity, the “Seed” of creation. It is no more than a tiny bent flame on a microscopic stem. In the Pythagorean Tetractys, the “dot” is this same Monad, which equates to the Yod.

*But not a word surrounded the image
To give the mystery sense and clarity.
In the gathering dusk growing gray and grayer,
The pilgrim stood, pondered, and felt himself
raised up.*

By no words is the holy symbol surrounded to bring sense and clarity to the mystery. There it stands, raised high up over the portal, the threefold beam of living splendor pouring out of the Central Point, where the arms of the Cross intersect the upright. What significance has this point for the Rosicrucian student today? It is precisely here that the single white rose is placed upon the Rose Cross for esoteric and healing exercises, in the center of the red rose garland which hangs upon the cross.

The value of this becomes clear in the light of what was told by a certain student who said that, on an evening when the healing meeting was being held at Mt. Ecclesia, he sat meditating, in the manner directed, on the Rose Cross which hangs on the west wall of the Chapel. Suddenly the white rose disappeared from his mental view and he found

himself gazing into a brilliant light, like a searchlight, which sent out its beams into mental space, reaching toward infinity. This student had not read *The Mysteries*, either in the original or in translation, but the symbol spoke for him as it had spoken for Goethe more than a century before.

Goethe does not, it is true, mention the Star, which is conspicuous in the modern emblem; but this is implicit in the beams of splendor emanating from the Central Point, for it is at once apparent that in the modern emblem the golden rays of the Star are in fact shooting out from the Center.

There is no writing, no inscription, nothing to indicate the significance of the emblem as Brother Mark sees it, and this reminds us of Plato’s words “...about the subjects I seriously study...there does not exist, nor will there ever exist, any treatise of mine dealing therewith. For it does not at all admit of verbal expression like other studies, but, as a result of continued application to the subject itself and communion therewith, it is brought to birth in the soul on a sudden, as light that is kindled by a leaping spark, and thereafter nourishes itself.”

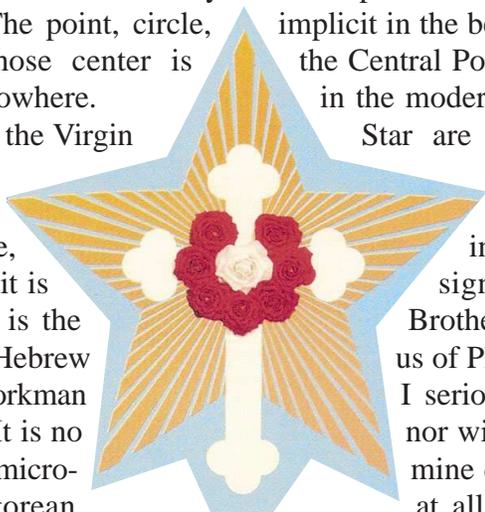
Goethe furnishes no further details of the ancient emblem than those here described. He does not describe the color of the cross, which one must assume is simply “woodcolor” from what is said. The garland or crown is described, but with no specific number of roses mentioned; and there is some possibility that ‘he envisioned the rose plant twining about the entire cross, although the roses cluster about the intersection of the arms, or Central Point.

Raised high above the portal of the monastery, the emblem would be the last to receive the rays of the sun as it sank behind the mountain peak.

Such is the Mystery which Brother Mark reverently contemplated as the twilight grew ever deeper and grayer about him.

At last, when already the high stars are turning their bright eyes down to him, he knocks at the door. (Continued) □

—Ann Barkhurst



The Transmutation

EASTER IS THE TIME when the glorification of transmutation is at its sublimest. It is the season when Nature proves conclusively that “there is no death,” for life is prevalent everywhere; as the light appears to come forth from the darkness, so life emerges from the apparent dead. That which is within is transmuted, proceeding upward and outward to express itself. The ascension of the life force manifests as creation: thus we see myriads of new forms coming into existence at the season of spring.

Christ rises to the Father at Easter, the time of resurrection or transmutation, and we, too, may come in touch with the Father through the Son by changing our vibrations, transmuting our life force, responding to the Divine call, placing ourselves in harmony with that wonderful tone. Thus we will experience in a small measure the power of love that irresistibly draws the child to the Father, the part to the whole, the spark to the flame.

We have heard much of the transformation of the apostles from weaklings to spiritual warriors, from slaves of fear to masters of courage, but of the story of the woman who accomplished this great change alone through her total love, untiring zeal, and magnificent courage, little has been written or appears in the histories of the world.

As the coming age will be the age of woman, this story of one who arose from the depths of degradation to the spiritual heights may perhaps help some in their hours of darkness, and others who would climb higher, even as the flower lifts itself to the light. The present is the outcome of the past, therefore, greater things can be done now than were previously accomplished. To achieve and maintain correct balance of head and heart—flooding the

mentality with the radiance of the heart’s love, the great transmuter, becomes our goal.

* * * * *

In the days of the distant past, when the empire of Parthia alone remained in its splendor, unconquered by the armies of Caesar, stretching from the valley of the Indus to the Euphrates, from Iberia in the north to the Persian Gulf in the south, when Vonones was king of that wonderful nation of horsemen who rode to battle without saddles, clad in their scaled armor, striking terror into the hearts of the soldiers of Rome, there came to the new city of Hatra, Balthazar, the Magian.

This new city of Hatra, which lay in the upper part of the land between Two Rivers, was built in the form of a circle, whose diameter extended over three miles, and had four entrance gates and two detached forts on hills, commanding the approach to the city from the east and north. It was the beginning of a large, fortified city that was to be, and which later played a prominent part when the wars with Rome were renewed. Here the palace of the Parthian emperor was being constructed, and there, not far away, stood the Temple of the Sun, famous and celebrated for the value of its accumulated offerings.

It was with some difficulty that Balthazar found the home of his old friend, Pacorus, in the new city, after his long and tiresome journey. However, the warmth and hospitality with which he was received swept away his fatigue. After he had washed, refreshed himself, and partaken of the evening meal, he turned to Pacorus, who was eagerly waiting to hear the result of his travels in the west.

The tale of his journey to Bethlehem of Judea, the finding of the Prince of the World, the Deliverer of Mankind, was told in a soft voice with reverence

and love, as the evening twilight stole gently across this Land of Magic. To Pacorus, listening, came a newborn love of sweetness and admiration as he pictured the finding of the Babe whose coming the stars had so clearly foretold.

Pacorus, the stately scholar, was clad in a long, flowing robe of silk, the dress of the Medes, under which was his white tunic of pure linen. Around his neck was a wonderfully designed collar of gold, over which fell his black hair in straight locks. It was the dress of a Parthian noble, yet the winged circle of gold on his breast proclaimed him a follower of Zoroaster, a worshipper of the God of Purity and Light.

“I am glad thy search hath given thee such a rich reward,” said he, “and am pleased to share thy happiness, but sorrow hath fallen upon my house since last we were together. My wife, Vasda, died while giving birth to a child, whom you shall now see—a strange and unusual child!”

He led the way to a room that overlooked the Temple of the Sun, a room having walls decorated with silk of different hues of yellow, while tiles of amber composed the ceiling, which was studded with stones of an orange hue. There, asleep upon a little bed, lay the babe of Pacorus.

A tone of sadness crept into his voice as he continued: “My little girl will be a child of sorrow and suffering, for when she was born, the sign of the Serpent was rising, and at the highest point of the heavens I saw the new red star draw to a conjunction with our blue one in the sign of the Lion. With no mother to love and care for her, she is indeed unfortunate, and oftentimes into the babe’s eyes seems to come the look of the Evil One, Ahriman. Therefore my heart is heavy.”

“Stay, my friend,” said Balthazar. “Thou knowest how hard it is for us to read the thoughts of the Eternal, yet I tell thee that some day thy child shall be foremost among women. She will break this spell and become a child of the King. She shall indeed have the wisdom of the Serpent, but not before she has felt its sting.”

As if in gratitude for this prophecy, the little one opened her dark eyes and stretched her arms out to him. With great tenderness the Wise Man took her up, and she who seemed to understand, clasped her chubby arms around his neck and hid her face upon

his shoulder. This token of love warmed the heart of the traveler, for had he not seen the same sight at Bethlehem with mother and Child? The thought of what this motherless babe would be denied caused a look of pain to pass over his face. Truly, she must be a child of sorrow!

Time passed and the love between the Wise Man and the child grew. Often she would hear the story of the Babe of Bethlehem and his mother, never tiring of asking questions. She demanded that she, too, be called Mary.

Then came the time when Balthazar took his departure for Borsippa in Babylonia, and with it came the beginning of the little maid’s knowledge of sorrow. She had only her father left now, but he continued to instruct her in the wisdom of the Magi, which was the greatest teaching of the ancient world.

This great religious science was composed of three branches: divination, incantation and astrology. The first class of Wise Men who practiced divination were called soothsayers; those who belonged to the second class were the magicians or sorcerers; while the third class was represented by men adept in star wisdom. Thus, as this child grew up, she became well versed in the arts of magic, but ever with her at certain times was the evil influence that directed her to use magic in the wrong way. The knowledge of the secrets of Nature, the healing power of fire, air, earth, and water, the beneficial strength of herbs, possessed by Pacorus, seemed of no avail against the unknown force that at times took possession of his child and caused him much grief.

As the years passed, Vonones, the Emperor, displeased his nobles by trying to introduce into Parthia the western culture, which he had learned at the court of Rome, and so he was dethroned by Artabanus and Arsacid. In fleeing to Armenia, he attempted to carry off part of the treasure from the Temple of the Sun at Hatra. It was then that Pacorus lost his life, but saved the treasure of the Temple. Now his child, grown to a woman, was left all alone. The additional pain and suffering hardened her heart, but her great pride hid this from her neighbors. Always, those she loved were taken from her! Where now was the God of Love and Purity? Of what use was this magic she had learned if she must suffer all her life? Then she remembered the Prince

of Salvation, the Babe of Bethlehem. Could He save her? She would see this King of the Jews! Selling all her possessions, she started for that country to which Balthazar had traveled years before.

She journeyed with the merchants that traveled from Parthia to Rome, laden with silks and carpets, spices of bedillium, and the sweet-scented bulrush. But when they reached Damascus, she was forced to rest a while in those beautiful gardens and orchards amid the thickets of myrrh and roses, and the cool, refreshing waters that made it the Garden of the Wilderness. Then, as she set forth again, she saw the snowy ridges of Hermon in the distance, and passing the Blue Waters of Merom, crossed the Jordan and came to the Sea of Galilee. Bethsaida and Capernaum had no interest for her, but the plain of Gennesaret with its fruitfulness and beauty, its vineyards and orchards, caused her to linger for a while. Then, at the southern extremity of this plain, she came to the little village of Magdala.

She knew not why, but something compelled her to stay, to forget her mission, to build her home here. She appeared to yield to the grip of the dark spirit that brooded over the region. To her, it seemed as if something deep and dark within responded to this external power, this spirit that ruled over the district, which forced her to abide here.

It was indeed an evil and wicked place, for, said the Jews: "How could it be otherwise with the heathenism of the north and the Samaritanism of the south?"

Under these conditions, she changed rapidly, the unseen force taking complete charge of her as she became one with it. Soon the inhabitants told of her wonderful house which became a little palace; of the coffer filled with rarest stuffs and sparkling gems; of vases of gold and silver, of the purple and silk which adorned her walls; of her numerous attendants, and how she was in league with the evil spirits, working miracles through her incantations and sorceries. The realization of her fascinating powers over all who came in contact with her added to her womanly beauty, gave her a dangerous power, indeed. No wonder the Romans looked upon her as a divine person, a favorite of the gods.

Her attendants, who saw her in moments of sadness, catching a gleam of a sudden, wild flash of her tearless eyes, said she was "possessed." Some said

her eyes became those of a serpent; yet others, who had seen those eyes assume a soft, mellow luster of sweetness, worshipped her. She was a person of moods. At times her voice was rich and sweet as the tones of a lute, but when passion was aroused, it became more like the scream of a panther, striking terror in the hearts of all who heard it. Thus she was alternately loved and hated.

To her came the story of the miracle worker who cast out a legion of devils into the sea. If He was able to do this, she reasoned, then He had a knowledge which surpassed hers, for she was not able to eject demons. She decided to see this stranger.

Coming to Tabor, she saw His disciples fail to cast out a demon from a young man, but immediately when He appeared, the spirit was rebuked and fled. In answer to their question as to why they failed, He replied, "If ye have faith, nothing is impossible."

"Faith in whom," asked the woman from Magdala. "Would that I had this faith, for it is a power over the Prince of Darkness himself."

"Faith in the living God," replied the Master, as he bent His piercing gaze upon her, from which she withdrew.

From the people round about she learned that this teacher was the Messiah, the King of the Jews, and the Babe of Bethlehem that Balthazar had traveled so far to see, the chosen of God, the King of Israel. Where was His court, His army, princes and nobles? No! It could not be. And she went away in sorrow and disappointment.

Yet there was no more peace in her palace, for she had contacted that which irresistibly drew her back again to Him. It was at Nain she again saw the power of this man in restoring life to the apparent dead. Then she became aware of some mystical power that gave her happiness only when she was in the presence of this Teacher; His very voice was music to her.

It was in the house of a Pharisee that, in order to be near Him, she performed the duties of a servant. Here in a long robe of white Tyrian silk, bordered with gold and embroidered with pearls, around which was fastened at the waist a flowing scarf covered with gems of various colors, while jewels adorned her ears and arms, and a wonderful necklace of sapphires rested on her breast, she placed

herself at the Master's feet. Throwing off her rich turban of white silk edged with gold, causing her luxuriant hair to fall over her shoulders and shapely neck, she took the sandals from off His feet.

Then a strange thing happened. Suddenly, like the breaking of an immense dam and the pouring forth of powerful waters upon the countryside, so came a great torrent of tears which shook her whole body. The hardness of her heart had been smitten, and the redeeming waters gushed forth in a sweeping flood. That tremendous pressure that had been increasing all her life was now released, and her dark, fascinating eyes became fountains of tears which rolled down her cheeks in sparkling splendor, bathing her Saviour's feet.

With her rich, glossy tresses she wiped his feet, kissing them in thankfulness for her freedom. Taking from her bosom a costly and highly perfumed ointment, she bathed His feet with this fluid.

The words of the Master, "Thy sins are forgiven. Thy faith hath saved thee. Go in peace," were more than she could understand, but, the dark spirits that had reigned in her breast were gone; a peace and calm came over her troubled soul, like the soft and soothing rays of the moon on a midsummer's night. Gone were the wild fiery flashes of her demonized eyes; in them now rested the soft and gentle gaze of heavenly love. From a child of darkness she had become a child of light; the serpent had become the angel; the follower of Lucifer had become the disciple of Christ.

Mary returned to Magdala, but now how different was her life! She now understood the transmutation of her inner power when put to right use. No danger could terrify her, no trial or sacrifice could dishearten her. From that time on the true devotion, lofty bearing, and inflexible integrity which she possessed became an inspiration to others. The extent and purity of her love was so great that it is no wonder she received the marks of honor from the Lord.

Her palace was sold and her attendants invited to come with her as she followed in the steps of the Master.

Though witnessing His suffering and humiliation, though present at His trials and scourging and mockings, yet never for one moment did she falter in her attachment. Alone she stood when all the apostles fled in the Garden; with John she stood at



St. Mary Magdalene. © Anna May McCallum

Calvary, and there again her tears washed His feet, while the blood that fell from His pierced side sprinkled her person. In the darkness and earthquake she was still by His side, standing fearless as an angel of Light to watch her crucified Lord. With Joseph and Nicodemus she laid His body to rest. Is it to be wondered at that, as a reward for her faithfulness in love, the Risen Lord appeared first to her?

Mary of Magdala was present at Pentecost, and later comforted the Virgin Mother. She accompanied the beloved disciple to Ephesus, where, under Domitian persecution, he was banished to Patmos and she was sent to the stake.

With a firm and undaunted step, she moved through the crowd to her death, and, in accents soft and sweet, we hear her voice: "For Thee, dear Christ!"

A woman burned at the stake was seen,
A child of love and light;
Behold! Mary the Magdalene,
A red rose turned to white.



—Reginald Oakley

The Highest Human Privilege

AMONG the many statements in the Western Wisdom Teachings that bear much valuable spiritual fruit when taken into meditation is this particularly significant one: “The use of words to express thought is the highest human privilege and can be exercised only by a reasoning, thinking entity like man.”

“The use of words to express thought. “What a privilege, indeed—and also what a responsibility. As the apostle James tells us: “Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.” Truly, speech is a two-edged sword, and it is our privilege and responsibility to motivate our words with logical and reasoned thought so that their greatest power may be unleashed.

Ralph Waldo Emerson reminded us that “Speech is power: speech is to persuade, to convert, to compel.” The Rosicrucian Initiate-inspired Shakespeare left us a golden treasury of words and memorable aphorisms about words, such as: “One doth not know how much an ill word may empoison liking,” and “These words are razors to my wounded heart.” Percy Bysshe Shelley, from an illumined poet consciousness, wrote, “We know not what we do when we speak words.” Cicero, brave statesman of the pre-Christian era in Rome, said “We should be as careful of our words as of our actions, and as far from speaking ill as from doing ill.” John Dryden, a seventeenth century English poet, gave us this gem:

*Speech is the light, the morning of the mind;
It spreads the beauteous images abroad,
Which else lie furl'd and shrouded in the soul.*

Certainly there is no power exercised by the

indwelling human Spirit that has a more directly spiritual origin or that has a higher destiny than that of the spoken word, and consequently there is no lesson more essential for the spiritual aspirant to learn than that of using his words constructively.

There is also probably no power so freely and thoughtlessly misused as the spoken word. Many people dissipate this force by aimless chatter about trivial things; others pervert it by consciously seeking, as in the case of the designing Iago in Shakespeare's tragic drama *Othello*, to sully the “good name” of another:

*Good name in man and woman, dear my Lord,
Is the immediate jewel of their souls:
Who steals my purse steals trash; 'tis something,
nothing;
'Twas mine, 'tis his, and has been slave to
thousands;
But he that filches from me my good name
Robs me of that which not enriches him
And makes me poor indeed.*

Criticism, itself a double-edged sword, is probably the most freely practiced misuse of thoughts and words that human beings are guilty of. Concerning the value and detriment of criticism, Max Heindel writes that “Constructive criticism, which points out defects and the means of remedying them, is the basis of progress, but destructive criticism, which vandalistically demolishes good and bad alike without aiming at any higher attainment, is an ulcer on the character and must be eradicated.” He also adds that “gossip and tale bearing are clogs and hindrances,” and that we should avoid harsh thoughts not only because they harm ourselves, but because they form arrowlike

thought forms, which, passing outward from us, “pierce and obstruct the inflow of good thoughts constantly radiated by the Elder Brothers and attracted by all good men.”

The student of the Western Wisdom Teachings learns that “in ancient Lemuria language was something holy. It was not a dead language like ours—a mere orderly arrangement of sounds. Each sound uttered by the Lemurian had power over his fellow beings, over the animals, and even over Nature around him. Therefore, under the guidance of the Lords of Venus, who were messengers of God—the agents of the Creative Hierarchies—the power of speech was used with great reverence, as something holy...It was never abused or degraded by gossip or small talk.”

Later on, in Atlantis, the rudiments of a language came into being. The Atlanteans “evolved words and no longer made use of mere sounds, as did the Lemurians. The Rmoahals began to give names to things. They were yet a spiritual race and, their soul powers being like the forces of Nature, they not only named the objects around them, but in their words was power over the things they named. Like the last of the Lemurians, their feelings as Spirits.. inspired them, and no harm was ever done to one another. To them language was holy, as the highest direct expression of the Spirit. The power was never abused or degraded by gossip or small talk. By the use of definite language the soul in his race first became able to contact the soul of things in the outside world.”

Since evolution proceeds on a spiral, conditions and faculties that have existed in the past are constantly reappearing, though always in a higher form. This is true of speech. The power of the spoken word used by the Lemurians has been lost during our descent into matter, with its accompanying selfishness and cruelty. However, one of the objects of our evolution is that we regain the word of power and use it consciously and independently to create.

During the early part of our present Great Day of



Oil on canvas, Jacopo Tintoretto (1519-1594), Gallerie dell'Accademia, Venice

The Creation of the Animals

The artist presents a figurative version of a Day in creation where the Word “speaks” living forms into being. As all creatures partake of qualities of their creator, the dynamism of the Logos is echoed in the movement of animals.

Manifestation, while the Earth was still a part of the Sun, man was supplied by the solar forces with all the sustenance he needed, “and he unconsciously radiated the surplus for the purpose of propagation. When the Ego entered into possession of its vehicles it became necessary to use part of this force for the building of the brain and larynx...Thus the dual creative force which had hitherto worked in only one direction for the purpose of creating another being, became divided. One part was directed upward to build the brain and larynx, by means of which the Ego was to become capable of thinking and communicating thoughts to other beings.”

However, the brain, at best, is only an indirect method of gaining knowledge, and it is destined to be superseded by an inner knowing much higher than the present brain consciousness. When that stage is attained, as it has, been by the Adepts, man’s spiritualized and perfected larynx will again speak “the lost word,” the “Creative Fiat,” which, under the guidance of great Teachers, was used in ancient Lemuria in the creation of plants and animals.

Man’s speech is thus a microcosmic manifestation of the same power that is expressed by the Macrocosm, God, in creating a universe. It is an expression of the divine Creative Power of God inherent in every human being. We are made in His

spiritual image, and obviously the developed potentialities of such a power are not to be entrusted to one who would use them selfishly or destructively. Hence only those who show themselves worthy of the possession of this power by constructively using it during their training period of life-days here on Earth can ever attain its full development. We may well give pause when we realize how lightly we regard this potentially mighty force we possess as gods-in-the-making, and how we reveal our true spiritual status to the Higher Ones by the speech we use and the way we use it.

The wise aspirant, fully aware of the divine origin of speech, recognizes it as a most practical means for attaining spiritual unfoldment. He chooses his words carefully, and strives to speak only with altruistic purpose so that his words may be imbued with the power of the Christ—the Love-Wisdom power of God.

We are taught that “In the Jupiter Period an element of a spiritual nature will be added (to the four that already exist: fire, earth, air, and water), which will unite with the speech so that words will invariably carry with them understanding—not misunderstanding, as is frequently the case now. For instance, when one says ‘house,’ he may mean a cottage, while the hearer may get the idea of a tenement flat building.”

“When a man of the Jupiter Period says ‘red’ or speaks the name of an object, a clear and exact reproduction of the particular shade of red of which he is thinking, or of the object to which he refers, will be presented to his inner vision and will also be quite visible to the hearer. There will be no misconception as to what is meant by the words spoken.”

Self-discipline is the watchword of every sincere aspirant, and since speech dissipates energy, he disciplines himself to maintain moderation of speech, thereby conserving his energy. He particularly disciplines himself to be silent in the presence of harrowing circumstances. Neither evil, persecution, nor suffering moves him to excessive speech.

The vigilant aspirant wastes no time in verbal complaints and sorrowful demonstrations, but sends forth his love energy from the heart to those about him, ever striving to speak and do only that which is helpful. By expressing faith, confidence,

The Habit of Perfection

ELECTED Silence, sing to me
And beat upon my whorlèd ear,
Pipe me to pastures still and be
The music that I care to hear.

Shape nothing, lips; be lovely-dumb:
It is the shut, the curfew sent
From there where all surrenders come
Which only makes you eloquent.

Be shellèd, eyes, with double dark
And find the uncreated light:
This ruck and feel which you remark
Coils, keeps and teases simple sight.

Palate, the hutch of tasty lust,
Desire not to be rinsed with wine:
The can must be so sweet, the crust
So fresh that come in fasts divine!

Nostrils, your careless breath that spend
Upon the stir and keep of pride,
What relish shall the censers send
Along the sanctuary side!

O feel-of-primrose hands, O feet
That want the yield of plushy sward,
But you shall walk the golden street,
And you unhouse and house the Lord.

And, Poverty, be thou the bride
And now the marriage feast begun,
And lily-coloured clothes provide
Your spouse not laboured-at, nor spun.

—Gerard Manley Hopkins

and appreciation to others, he encourages them on the Way, and above all, he is cheerful and happy as he willingly serves, ignoring the criticism of others in forgetfulness of self and confidence in the God within.

Eventually, the time will come when he, too, will join the ranks of those illumined ones who have attained to the spiritual heights of Divinity that manifests by means of the Spoken Word of Power. □

—Perl Amelia Williams

Justice and Judgment

AS SPIRITUAL aspirants, we seek to improve our faculty of judgment, in the sense of “discernment” or “discrimination.” Conversely, we seek to overcome any tendency to judge our brethren—“judge” in this context meaning “to criticize” or “condemn.” Judgment as employed in the second sense is under consideration here.

The New Testament makes clear and urges the virtue of non-judgment: “Let us not therefore judge one another anymore: But judge this rather, that no man put a stumbling block or an occasion to fall in his brother’s way” (Rom, 14:13).

The irony of judgment is that it perpetuates the act it judges and, by its censure and verdict of repudiation, it reinforces that which it might have wished to balance out or obliterate. To bring judgment against an action by punishing or persecuting the actor strengthens the injustice and makes the prosecutors equally, if not more, guilty of violation and negativity. Punitive “justice” is a pernicious downward-cycling of offense. Illegal offenses are not neutralized by legal offense waged against the “malefactor.” Murder in passion is not adjusted by the certified murder known as capital punishment.

Life is holy and whole. All that would tend toward separation is sin. The *lex talionis* morality of “eye for eye” would reduce human life to nothing, for there is none without sin. The accuser, the fault-finder, would do well to take to heart the words of Christ Jesus: “He that is without sin among you, let him first cast a stone” (John 8: 7). Rather, if thine eye offend thee—that is, if one perceives offense—pluck out the eye. In other words,



Christ the Judge

Fresco, detail of the vault of the Stanza dell'Incendio, Pietro Perugino, Vatican, Rome

there is nothing unclean of itself, but if we deem it to be, so is it. (Rom. 14:14) Let us first attend to the beam in our own eye before we fault the other for the mote in his eye.

This mechanism, whereby we see our own errors and inner conditions generally as objectified and proceeding from others, is termed “projection” in clinical psychology. The science of Spirit describes it as “seeing through the aura.” If our own desire and mental atmospheres are murky and agitated, we see through a glass darkly; we see distortions, and we locate negativities in our surroundings. When our auras are bright and clear, when we exist in and express love, optimism, and harmony, then we see “face to face.” We discern the good, the noble, and the true in others, for these qualities condition our own beings. Their high vibratory nature discloses similar vibrations and creates immunity to the influences of dark, selfish, and coarse elements in our environment.

To judge with an eye to condemnation is to see with the physical eye only, to see the outer, the obvious, the literal, the superficial, to see, ultimately, the transitory. Thus, of the exoteric mind it is said, “having

eyes to see, they see not” (Matt. 13:13-14). The greater effort we make to see spiritually, the more we shall understand what we see and have no need for judgment, condemnation, and alienation. Judgment declares: “I am not what I see. I would separate it from me, cancel it out, kill it.” But this process of denial energizes the object of judgment, which is a thought in the judge’s own mind. The salutary solution is to comprehend all content of consciousness but to let the negative be, honoring it with no energy of denial or requital, although always affirming and reinforcing the positive content of awareness.

From another angle, “judge not, lest ye also be judged.” Or again, “with what measure ye mete, so shall it be measured unto you” (Rom. 14:13). All sin and error are the expressions of ignorance. Thus, one who knows fully does not express anger with those who live ignorantly, for that knowledge includes loving. Therefore, those who live in darkness and error evoke understanding and pathos in the compassionate Spirit. For this reason, Christ Jesus would have gathered the people of Jerusalem into the circle of His solicitude as a mother hen gathers her flock under her wings. For this reason, also, did Christ Jesus petition from His cross of agony: “Father, forgive them, for they know not what they do.” If they had known, they would not have done it.

All actions carry with them, germinally, but implicitly, their own consequences; they are, in fact, their own judgments. Man need not set himself up as “impartial” judge and arbiter of another’s acts and destiny. To do this simply points to the arrogance and ignorance of him who deems himself so qualified. “I speak to your shame. Is it so, that there is not a wise man among you? No, not one that shall be able to judge between his brethren....Why do ye not rather take wrong? Why do ye not suffer yourselves to be defrauded?” (I Cor. 6:5, 7) Christ Jesus suffered the judgment of death. He took and takes the wrong of humanity on

His blameless person, that man’s planetary complicity might be annulled and that man might live, not by law, but by love.

As a further implication of judgment, we may say that constant self-criticism frustrates spiritual development. Paul writes that he judges not himself (2Cor. 4:3) and even less heeds he the judgment of men. Yet we know that the man who dies daily is more demanding of his conduct, speech, and interior life than is his harshest critic. He answers not to the judgment of men, but to that of God. He does not pretend to know God’s judgment, other than by professing and preferring God’s infinite Love in the Being of Christ Jesus, Who gave Grace and Life to man in return for sin and defiance.

Let us be honest, if not bold, and spare ourselves unnecessary self-deprecation and the pretension of personal judgment. Legitimate moments for impersonal self-observation and remorse may be reserved for nightly retrospection of the day’s events. We should realize that much that passes for pious self-criticism is a subtle form of self-love, whereby one is special by dint of particular faults or inabilities that account for failure. Self-judgment then becomes, in effect, self-justification.

Let our own persons be the sole objects of our judging, and that with a mind to self-improvement rather than pity or moribund self-disparagement. We would do well to remember that our moral eyes are focused on the mortal man, the lower self, in order to raise it, transmute it, and align it with our higher natures. Our constructive self-analysis is directed to reflecting and expressing our innate divinity in our lower vehicles, making of them clear vessels that they might fully reveal and magnify the Love, Light, and Life of the God within. Finally, we may bear in mind the words of Christ “I came not to judge the world but to save the world” (John 12:47). □

—Carl Weaver

RETROSPECT

If words be crystal goblets,
What have I served in mine?
The milk of human kindness,
Or gossip’s giddy wine?

The bitter brew of satire,
An acid sip of wit,
Or did I seek with honey
To flatter, just a bit?

And what of those left empty?
With rash, unlovely sound
They struck a golden moment
And dashed it to the ground.

—A. Nolten

MYSTIC LIGHT

Wands and

FOR COUNTLESS ages the wand has been used as a symbol of the mystic arts. Far back in Egypt and Chaldea the magicians of the temples carried with them the staffs of their arts, consecrated upon the altars of their gods, and frequent references are made in the Bible to the wands or rods of Aaron and Moses and of the magicians of Egypt. In the New Testament we find mention of the reed by which the Temple was measured, and we are also told that the Christ was a branch of Jesse.

In the accompanying illustrations we see three wands or staffs which are now but relics of supposedly forgotten superstitions.

Figure A represents the wand which in children's fairy stories performs strange and wonderful marvels when in the hands of elves and fairies. It is best described as a long ebony stick with a fairy star at the upper end. Modern magicians use this wand in their performances, omitting the star. Sometimes these wands are of plain wood (about fifteen inches long), while the more elaborate ones have metal or ivory tips. The stage magician of today little dreams that he carries one of the most sacred symbols in all the world, for the key to the meaning of the magic wand has been lost. The staff is symbolical of the spinal column of man, and this is the true wand of the magicians: for it is through the power within this column that so-called miracles are performed. The star of light at the upper

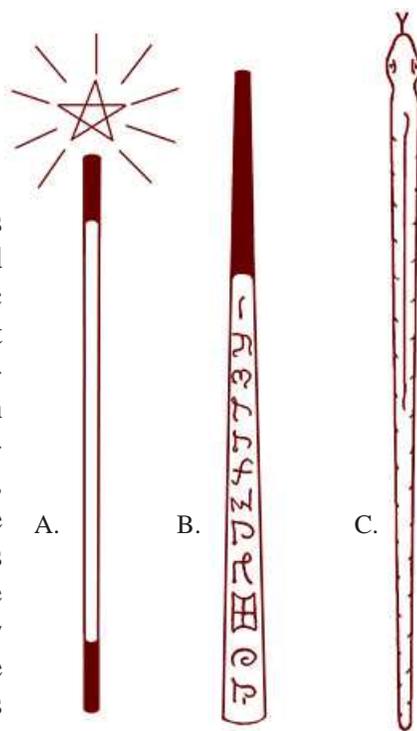


Figure 1.

Serpents

end of the staff is nothing more nor less than the flame that burns eternally at the upper end of the lamp of the true alchemist. This tiny flame is fed by the pure oil of the transmuted life force.

Figure B shows us a wand that is said to have been used by Solomon, the king of the Israelites, and upon it are inscribed in the celestial languages sacred names and words. This drawing is taken from "The Keys of Solomon, the King," a rare manuscript in the British Museum. It bears the same symbolism as the first, representing

a hollow tube through which the forces of life play in an ascending and a descending stream.

Figure C shows us still another type of wand, this one made to represent a snake. It is said that during the Middle Ages, when magic and sorcery rose to a tremendous height, strange rites and rituals were performed under the direction of hierophants, who carried this snake wand made of flexible wood; during the ceremony the wand was bent, and the tail of the snake was placed between its teeth. The serpent has for thousands of years been the symbol of the spirit fire in man, which was known to the ancients as the serpent power.

With this slight introduction we will take up the study of the wands and serpents as we find them in the Bible. First let us consider the serpent of Genesis. We have gone over a number of famous paintings where the Fall of Man was the theme, and in nearly every case the snake is represented as

coiled around a tree, head downward. In the majority of cases, the artist probably did not understand the mystery he portrayed; but in reality the downward-turned serpent is the key to the problem. The serpent of Genesis is the down-going spinal fire, sent thus by Jehovah to build form. The result of the going downward of this force was crystallization and the awakening of the passion centers located at the base of the spine. This crystallization so lowered man's vibration that he was no longer able to remain in the etheric Eden but was cast out or fell, and the sword of passion (the flame of purification) stood between him and the world from which he fell.

In the same way man's life today is a contest between the higher and lower principles. When the spiritual powers are centered in the emotion and passions, man starts into action the force that inevitably result in crystallization and death. But when he lifts them up through altruism and service, the spiritual fire flows upward and creates the five-pointed star which heralds the coming of the Christ within himself.

In Figure 2 we see the two serpents, one black and the other white, which were used by the ancients to symbolize this twofold use of the spirit power. That which tends at our stage of evolution to draw these powers downward through selfishness and egotism is on the path of the black serpent, while the traits within ourselves in which altruism predominates raise the spirit powers upward through the white serpent and finally liberate the spiritual consciousness.

Now let us consider the story of how the rods were turned to serpents in the court of Pharaoh, as we find it recorded in the 7th chapter of Exodus: "And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded; and

Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents, but Aaron's rod swallowed up their rods."

For many generations Egypt had stood for black magic and evil. This is in accord with occult teachings, for we know that the ancient Egyptians were the remnants of the still older Atlanteans, and that Atlantis sank because black magic had supplanted the white forces, and the Great Ones who were guiding the destinies of men were forced to take those who remained true out of the world of darkness and onward to the promised land. The serpent of the black magicians of Egypt, called up by invocation and through negative processes, represents the lower passions and desires, with which the black forces are even today filling the world through the medium of thoughtless persons who allow their emotions and desires to master them. The serpent of Aaron, developed as commanded by the Lord, corresponds to the

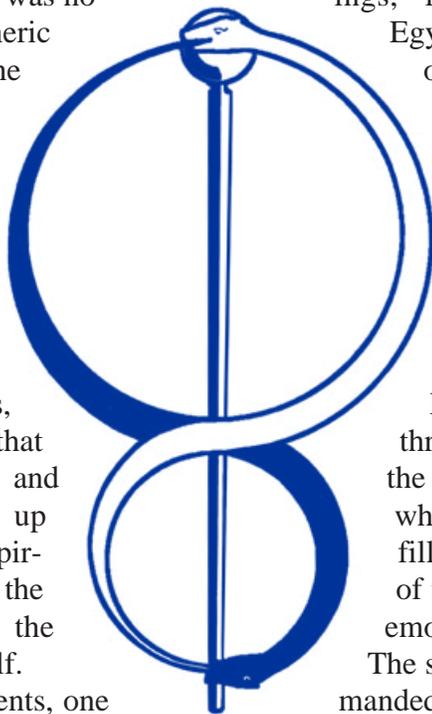


Figure 2.

This figure, known variously as the double uroboros or lemniscate, is a symbol of eternity. The serpent is true to the principle of wisdom, for it tempts man to the knowledge of himself. The tree that grows in the Garden of Eden is the spinal fire, knowledge of which is the gift of the great serpent. The serpent "is the symbol and prototype of the Universal Savior, who redeems the worlds by giving creation the knowledge of itself and the realization of good and evil."

white serpent or transmuted spirit fire, the wand of the initiate which eats up (transmutes rather than kills) the lower forces of the black magicians.

In Kundry, that wonderful character in the opera of Parsifal, the girl dressed in the skins of snakes, we find another symbol of the serpent

power or spirit fire, for the word *Kundry* is evidently taken from *Kundalini*, which means a sleeping serpent. While undeveloped or under the spell of evil, it serves the black forces, but when transmuted, it is true to the Knights of the Grail.

There came a time when it was necessary for man to lift the spiritual consciousness which had been sent downward to develop form, and this we

find explained in the story of the brazen serpent which Moses raised up in the wilderness. In Figure 3 we see an ancient alchemic drawing which represents this serpent of Moses. The ancient Hebrew word used to signify a serpent in this part of the Bible can also be translated savior. There is a connection between this serpent which was raised, and the Christ principle which is represented by the crowned serpent.

From the standpoint of the occult student, there is probably no more important explanation of spiritual unfoldment than that of the rod that budded. It is said in some of the ancient books that the rod of Aaron, like the spear of Odin, was cut from the Tree of Life. Now let us consider the Tree of Life. It is that great tree which is said to have its roots in heaven and its branches upon the earth. When we study this carefully we find that man is the rod of Aaron, which was cut from the Tree of Life when his connection with the higher worlds was severed, that he might better learn the lessons of individual responsibility. The student who does not seek to carry his own burdens, but tries to find others to do his work for him, is losing the great opportunity of learning these lessons.

Man in his fallen state is symbolized by the dead stick in which the germ of life is too weak to manifest. We know how in the early fall the sap of the tree goes to its roots and the tree appears dead. It was the same with primitive man, for his life forces were sent downward, and the staff cut from the Tree of Life, as far as its spiritual development was concerned, was dead. But when the Christ Spirit became indwelling in the earth, man began turning his egotism to altruism, and by the power in his own life is helping to lift the spirit fire upward, contacting, one by one, the spiritual centers in the body. It nourishes them, and, one by one, the blossoms on the dead staff burst forth. One by one, the seven centers are awakened and become

blossoms. The blossoms on the rod of Aaron correspond to the roses on the Rose Cross, or the lotus blossoms of the East. As told in Tannhauser, when these flowers blossom forth, we know that our sins have been forgiven.

Many students of occult philosophy wonder why the Great Ones do not come to them. This is not because of neglect. These students do not understand the mystery of the rod that blossoms and do not know that the higher ones on the invisible

planes are watching breathlessly for those whom they can use for the betterment of humanity; that the way by which they identify the purified candidate is not through his words but by the blossoms on his staff or cross.

These spiritual centers, when awakened by right thinking and right action, are lights by which our development is judged. The reason we do not attract the higher ones is that there are no roses on our cross, and they know our purification is not complete.

In the same way, the black forces tell by our negative development, which is the reverse of the positive, when we are in a position to be of service in the work of destruction. When we realize that we are the staff and that our own development is the rod on which we must lean, then we better understand the miracles performed by those who have raised the brazen serpent in the wilderness. When we

realize that it is the serpent power which brings to the brain the vital energy with which we think, we also realize what Christ meant when he said, "Be ye wise as serpents"; and we also understand why Christ was symbolized in the ancient mysteries as a serpent coiled around a staff, head upward.

So let us go through life with a firm resolve to so live that the rod within ourselves, cut from the Tree of Life and depending upon us for its development, will flower with the spiritual blossoms that tell of Mastership. □

—Manly P. Hall

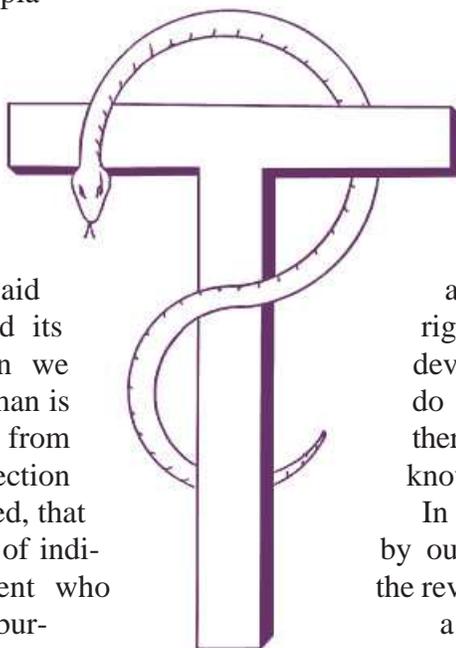


Figure 3.

The Brazen Serpent raised by Moses in the Wilderness (the physical body) was a prophecy of the crucified Man to come and is an emblem to aid individual spiritual development.

A Modern Magician

A Story of the World's Greatest War—Soul Versus Self

WHAT'S THE TROUBLE, Brownleigh, the book or the weather?*" It has been hot, deucedly hot, down town, but out here on the veranda, a big rocker and a good book seem rather ideal to me."

"Sit down, Captain. It is fine out here after a busy day in the city. A club house is a boon for tired, unattached business men. It was the book I was thinking about when you came. I suppose you have seen it and possibly read parts of it. The thing I cannot understand is how a man, otherwise intelligent, sane, and logical, ever happened to get mixed up in this sort of—what would you call it—not rubbish or twaddle—*inane*, that's the word; it is inane imaginings. What does the man expect to gain by such writing? Surely he cannot hope to have his readers take him seriously."

Alfred Benson took the proffered book and turned several pages thoughtfully before replying.

"*Sir William Henderson's Son, Beckworth*, I see. To a man of your beliefs and understanding, I suppose this book is somewhat unintelligible. But to myself and many others it has proven quite interesting, and there are a number of men I could mention who consider it not only far from being inane but a very long way from being at all impossible."

"Captain, you talk as though you were one of those who are actually inclined to countenance this sort of stuff. I sincerely trust that being in the war didn't turn your head a bit, eh? You made a record over there that we are all proud of, and you went through hardships enough to kill half a dozen men,

and you may have your little joke with men if you like; but don't, I implore you, insinuate again that you take any stock in the kind of material with which this book is constructed."

Captain Benson remained silent for some moments.

"Ever do any investigating along psychic or spiritualistic lines, Brownleigh?"

"Lord, man, no! I've been too busy for such nonsense, were I so inclined. I'm not even orthodox. I've been a sort of student, and a good deal of a thinker all my life. I've observed believers and nonbelievers, priests and preachers, deacons and deaconesses, and I tell you, Captain, they are all alike. It is money and position everywhere. And it makes mighty little difference to any of them where or how they get it, just so it is obtained. Gold is the idol of the whole world today. It is the only thing that counts. Get it by some hook or crook, and more often than not, it is crook; but only be smooth enough, and get enough, and lo! presto! change! you are a captain of industry and the world lies groveling at your feet."

"That is your viewpoint, Brownleigh. But you were not in the war. You didn't fight in Argonne Woods. You are proud to designate yourself as a scoffer, a skeptic, materialist, and proclaim money as your God. But I want to tell you, my friend, that there are a vast number of boys in the world right now who know there is something bigger, higher, more worthy of attainment. There is more than one boy in America today who wore the khaki over there, that will tell you with white lips and bated breath that the story of Mary's Son is not a myth, that the Christ did walk between the trenches, that

*The plot for this story, written by Kittie Cowen, was provided by Max Heindel.

He was there to succor, cheer, and sustain when the world's soul lay all but crucified in the bleeding forests of Argonne. To one whose eyes have seen, Brownleigh, such talk as yours is idle. I doubt not, however, that you are honest and sincere, as far as you have gone, but the trouble is that you have only gone in one direction. Now suppose you cease to theorize and speculate and do a little real, unbiased, firsthand investigating for yourself. Are you willing to lay aside, for a time, all your preconceived ideas and give me an opportunity to prove to you that even now, at this moment, we are standing on the very verge of a new order of things?"

"I have just told you that I have no faith in unrealities. Nothing but the real thing appeals to me."

"Well, who has asked you for an exhibition of your faith or evinced a desire that you believe in unrealities? I am asking you if you would like to know? If you would, and will go about it in earnest, I think I can show you a few things that will surprise you enough to lift you quite out of your skepticism and give you something decidedly out of the ordinary to think about."

"What's the idea, Captain?"

"Your brains, your energy, and your ability. We need just such men as you more than anything in the world, if you will only use what you get in the right way. You have the courage of your convictions, Brownleigh, and men like that are hard to find. Three fourths of the world's population are not thinking at all. That requires too much effort on their part. They simply let the thoughts of the forceful few, be they good or bad, drift into their idle brains, accept the usurpers' as their own creations, and move serenely along, without even a thought for the morrow. But that is getting away from our subject. How about it, are you willing and do you really care to do a little first-hand investigating with me?"

"Why, certainly, if you mean what you say in all seriousness. The whole proposition looks like a joke tome, but I am willing to try anything once, Captain."

"Very well. I am going to spend the evening with a friend. Be prepared to accompany me. We will leave here about half past seven."

Mrs. Boyington evinced no surprise whatever when, a few hours, later Captain Benson presented himself at her door in company with a stranger. Brownleigh was not slow in discovering in her a woman of charming manners, refined, sensitive, and well-informed on the various subjects that came up for discussion.

They had been in the lady's company some time when, suddenly, Captain Benson looked her very steadily in the eyes for a moment and then said, "Mrs. Boyington, my friend, Mr. Brownleigh, tells me he has become a confirmed materialist. Doesn't believe in anything that is not perfectly tangible to the five senses, and all that."

"And is he sure he believes in all the things that are tangible to the five senses?"

"Yes, I think I am." Brownleigh responded.

Mrs. Boyington smiled inscrutably and turned to the soldier. "Have you noticed a draft in the room, Captain? I have turned off the electric fan and yet I observe that Mr. Brownleigh's hair is blowing forward across his forehead."

Brownleigh cast back the suddenly distorted locks, but as quickly they again fell forward and this time the entire top of his head seemed to have been swept across by an electric current. Again he tossed the vagrant locks in place and again they as quickly returned, bearing the electric current with them accompanied by the distinct touch of what seemed like fingers. His glance traveled quickly from Mrs. Boyington to Captain Benson. Both remained silent. Neither had changed position, and both were across the room. Then quickly he turned to see who might be standing near. His chair was several feet from the wall and only empty space intervened. The man's face suddenly blanched when, even as he gazed, a strong current fairly alive with electric tingling abruptly swept him from head to foot, and, with a startled exclamation, he involuntarily sprang from his seat, placing his back to the wall, only to see the vacated chair suddenly appear to take on life and begin to gaily cavort about the room, tipping tipsily first on the front legs, then on the back, and then, as if suddenly aware of its extraordinary demeanor, settle down on the floor and glide noiselessly back into place.

"Great God! Captain, are you trying to electrocute

me?" Brownleigh angrily exclaimed.

"Electricity requires wires to carry its current does it not, Brownleigh? Better examine the chair." This Brownleigh proceeded at once to do. Scarcely had he replaced it when two fingers out of nowhere tapped him lightly but distinctly on the forehead. Again he glanced quickly at his two companions, only to find that neither had apparently changed position. And then he could have sworn he heard a faint mocking laugh ring in his very ear, and that with it he felt for the moment the contact of lips.

"I give it up," he said brokenly, and dropped down in the chair. "If it's a trick, it's a very clever one, and if it isn't, I've had enough anyway."

decided to pursue it no further, but have prevailed upon him to give me occult training in spiritual development. Suppose you join us and we will form a little class all our own. It will be so much more interesting to have someone to talk things over with occasionally."

"I'll do it," Brownleigh replied after a few moments reflection. "I've already read and thought some along occult lines, but I have never yet found a book or a person that gave out a thing but theory. If you can prove to me, Captain, that I have within me these latent powers the occultists discuss so knowingly, I am not only ready but eager to begin work."

"Even though it subverts all your preconceived

You must remember from the very first that your development, your progress, everything that you acquire along the lines of higher development depends in the ultimate, wholly upon yourself. Others can only point out the way.

"It is not a trick, Mr. Brownleigh, and it is a very unusual demonstration. But I believe our friend here promised you that you would be shown. I trust I have not been over zealous in my endeavor to furnish you with proof. And now that you have both felt and seen, would you care for any further demonstration?"

"Great God, no! Not if I am to be the victim!"

"But how else, my friend, could you possibly know? "

"How is it done, Mrs. Boyington?"

"It is not done very often by me, and then only in cases, like this, for instance, when a friend of mine has a friend in whom he recognizes unusual ability, which same ability is capable of becoming a power, if rightly used. My sole object has been to prove to you the reality of the unseen forces. How would you like to take up a study, Mr. Brownleigh, that would teach the truth relative to the unseen causes that produce all the effects which we see around us? It seems to me such a study would be interesting in the extreme. I know nothing really of this great force, which, you might say, I discovered by accident. Our friend, the Captain here, is an occult student, and has warned me so often of the dangers connected with my discovery that I have

ideas?"

"What is any idea worth if it can not be proven? That is exactly what I am looking for. Something that *can* be proven. You have most skillfully upset all of my theories tonight, so I am quite willing to try out yours."

"We have the proof, Brownleigh, but we are not hypnotists or fortune tellers. Neither are we magicians, in the ordinary acceptance of the term. And we use our power when acquired only for the good of mankind. It must never be used for self. I shall be glad to have you join us if you are willing to accept the conditions."

"I am quite willing to accept anything for truth's sake. To know the truth is well worth any price."

"Yes, to know it, and then live it. Remember that is the real price. We must live the life. If, after thinking the matter over carefully, you find you are still of the same opinion, you may come here again with me one week from tonight and we will begin work. But you must remember from the very first that your development, your progress, everything that you acquire along the lines of higher development, depends in the ultimate, wholly upon yourself. Others can only point out the way."

Promptly on the appointed hour a week later

Brownleigh returned with Captain Benson ready and eager to begin the work. And the man's progress was little short of phenomenal, so untiring was his energy, so determined and unswerving his will. His advancement was rapid from the first, for truly, "In His Law did he meditate day and night." Each step in his development thrilled him with delight. Gone was the scoffer, the materialist, for in all things created he searched and found the living God. Ere long, bit by bit, fragments of other lives came floating back to him across the dark abyss of time. Then he began contacting the invisible world. He was beginning to see sights unknown to the physical senses, and later, through the aid of his Teacher, he learned to function in an invisible body. Evening after evening he spent with Captain Benson, sometimes in the privacy of his own room, at others in a secluded corner of the club house veranda, or in the home of Mrs. Boyington.

The two men had just returned from a walk one evening, and Brownleigh was upbraiding himself for his former arrogance, stupidity, and materialistic pride, when a car drew up before the lodge and a gentleman alighted and signaled Captain Benson to meet him on the walk. Brownleigh noted the splendid air and easy assurance with which the man, though past middle life, carried himself, and thought musingly of the days not so far distant when his sole ambition had been to acquire a sizeable bank account and then assume just such an air of being some one, the acquaintance of whom was well worth cultivation. But he had indeed gone a long way since that day. Why, at this very moment, the power was his to make the advancement he had once so vainly coveted. He smiled contemplatively at the thought, as he reverently recalled the vows he had so recently taken for an unselfish use of that power and never, never to use it, except in the behalf of others. Truly, he had traveled a long, long way, when he could so happily lay ambition and earthly power aside to serve in humanity's cause.

As he thus mused, his eyes wandered on past the two men on the pavement until they reached the waiting car, and there they quickly focused on the face of the young girl seated therein. Brownleigh had seen pretty women, plenty of them, but in this

girl, just past the first flush of youth, what was it that held his eyes as by a spell? Her face was in profile, but the tilt of the head, the small, well-formed nose, the firm young chin, and the lightly closed lips, all conjoined in one charming, fascinating whole to lure him on with desire to know more, to gain a closer view.

And then the two men, their consultation ended, parted, and in another moment the auto rolled away.

"And who are the friends, Captain?" Brownleigh interrogated upon the soldier's return.

"Judge Cathcart and his daughter. Live up on Terrace Heights. They are entertaining some dignitary from the East next week and want me to attend a reception they are giving in his honor. That's what comes of being a soldier. They have even asked me to give a little talk. It is a terrible bore, Brownleigh.

"But you are going?" Brownleigh questioned, half enviously.

"Oh, I suppose so. That may be just the place where I can drop the seed. There is always a chance when one is called upon to speak. Otherwise I should have refused, point blank."

"Know the young lady well?"

"Fairly. She is really a fine girl, to have been reared the way she has, on a golden spoon, so to speak. She has brains and a lot of good common sense. But like all the others out in the world, she is ambitious and proud. Let people once make money their god and there seems to be no half-way ground with them. The millionaire wants a billion. The billionaire has his gaze fixed steadfastly on further acquisition. There is no limit to where the lure of gold will lead you, once you yield to its fascination. I haven't a cent to my name, but my salary and I thank God for it."

"She certainly is very beautiful."

"She is a splendid young animal, but it seems to me she is getting about old enough to know better. She is twenty-four years old I heard her say not long ago."

"If a fellow hasn't money or a title, isn't a hero, I mean, or something of the sort, he certainly doesn't count for very much, from a worldly viewpoint." (Continued) □

MYSTIC LIGHT

The Gardener

ONCE UPON A TIME there was a young man whom we will call Abdullah, who had been put in charge of a wonderful garden. The Master Gardener, who was really the owner of the garden, told him it was a most wonderful garden, but to the young man it seemed only a rather bare plot. True, there were little green things growing and dimly defined paths running here and there, while the grass was green and soft, and a wee brook rippled over the pebbles under the trees in the center of the garden.

He knew little of the work he was expected to do or how to go about it. The Master had given him a new set of tools, which were bright and beautiful, but what to do with them Abdullah did not know. The Master had also told him he must keep the garden clear of weeds, cultivate the tender plants, and straighten and clear the paths. "You have many days in which to work," the Master said, "but there is much to do. See that it is well done ere I come again."

"And the wage, dear Master?" asked Abdullah.

"The fruits of the garden," answered the Master, and He left Abdullah in the garden with his bright new tools.

For a while that first morning Abdullah worked well, but the sun grew warm. Its beams danced and played on the waters of the little brook, and enticed thereby he lay down on the green bank, quite forgetting his task.

So the hours of the first day slipped away and darkness fell, but the weeds had grown apace.

The Master Gardener had walked in the garden in the heat of the day, and noting the weeds and the sorry condition of the garden, He felt compassion for Abdullah, but silently went away.

In the morning, refreshed by the night's repose,

Abdullah arose, eager to work and reap the results of his labor, but the tender plants of the day before, though alive, were partly choked by the weeds, which seemed to have thriven on neglect.

The paths were quite overgrown and nearly hidden by brambles, which made walking hard for the unwary.

As Abdullah stood looking over his garden, wondering the while what to do first, a stranger passed by and looking over the fence said: "Why do you stand idling there? The weeds will kill the tender plants, and when they are dead there will be nothing to do but burn the garden over to destroy them. Pull them up, man!—pull them up, root and branch!"

"But which are the weeds? Abdullah asked, puzzled.

"There is one," the stranger answered, pointing, "and there another—and there—and there—and there....They are the weeds of Avarice, Greed, Lust, Falsehood, Hatred and many more. They will kill the lovely flowers of Purity, Truth, Love, Innocence, and Faith that the Master Gardener planted for you."

The stranger passed on, and Abdullah turned again to his garden. He worked busily for a while and tore up many weeds, but he did not notice the ripened seed pods, which opened, the seeds falling to the ground.

It was hard work, and as the sun rose in the heavens, Abdullah's zeal flagged, until, beguiled again by the dancing sunbeams, he flung himself on the soft grass beside the brook, and reaching out his hands lazily tried to grasp them and hold their gold for his own.

As he lay there, other strangers came and leaning over the fence advised him about his garden. Some of them told him one thing and some another.

Some were right and some were wrong, but being still young Abdullah could not distinguish between the right and the wrong. As the sun dropped low in the west, he arose again to his task, and as he stood he saw that a book lay at his feet.

He picked it up, and opening the pages he found that it was written by the Master Gardener himself and was all about gardening. "Now," said he, "I shall soon know all about my garden. There must be some way to get rid of the weeds besides working all through the hot day pulling them up!" So he sat down in the shade to read his book and find out how he could make his work easier.

But the more he read, the more puzzled he became. The words were long and the language hard to understand, so he took the book over to the fence and asked those who had given him advice before to read and explain it to him.

First, one man told Abdullah that he must take his interpretation entirely and by no means listen to any other. Another snatched the book away from the first and insisted that he knew all about the teaching. And so it went on till poor Abdullah was so bewildered he did not know which way to turn.

One told him that he must not destroy the weeds, for the Master had planted them as well as the flowers, and that one had as much right to live as the other. Another told him that the best way to make the flowers grow was to pull them up and straighten the roots out. But when he did it, the flowers died.

So between his own ignorance and the bad advice, he made slow progress with his garden. It seemed almost impossible to make the garden as the Master Gardener had told him, and anyway he liked best to lie by the brook and play with the sunbeams, so he did very little for that day or for many days thereafter, and the garden became a tangle of weeds.

The Master Gardener gave him a new set of tools. But because he did not know either how to use or care for them, they became dull and rusty.

Again and again the Master Gardener came and looked at the garden, but Abdullah's eyes had grown dim and he could not see the Master; his ears had grown dull and he could no longer hear Him when He called or spoke to him.

Then one day a man came running with great



Tempera on wood, Martin Schongauer (1430-1491), Unterlinden Museum, Colmar, France

Noli me tangere

If Mary Magdalene first thought the resurrected Christ was the Gardener (He is sometimes depicted carrying a hoe), we must credit her great love with intuiting a truth about Him who said "I am the vine," of Whom John the Evangelist says "in Him was life," who, in His cosmic aspect, is the reason for all that lives and grows on Earth, and whose sacrifice both atones for the expulsion from the (etheric) Garden of Eden and makes possible the conscious return to this realm through tending to the blooming of the roses on the cross of the physical body.

news, and told him the Master's Son was coming and was even then nearby. So Abdullah ran out to meet Him and asked Him to tell him of the garden and the book which he had found there.

The Son came to the garden with Abdullah and tried to help him understand the book. At first Abdullah grew very angry with Him because He insisted that Abdullah do the work himself. Abdullah had thought that the Son would do it all for him, because that was what the people who had looked over the fence had told him.

The Son was very patient, however, and taught Abdullah to read the book with understanding. Also He taught him the difference between the weeds and the flowers.

Then He went away. The days and nights passed, and still, though he knew much better now, Abdullah did little but play in the sun.

But one morning he awoke with a strange, new desire in his heart. He looked around at the garden and saw how all the beautiful flowers were drooping and how the weeds had taken the garden. For the first time he was ashamed, and set to work with a will. Using the new tools he had found by his side he quickly made great inroads on the weeds and was much encouraged, for when he grasped one weed to pull it up, several others came with it, so entangled were their roots. It was hard work in the midday sun. The cool, green grass and the singing brook were as alluring as before, and the sunbeams danced and beckoned him to come and play. But the flowers looked up at him with such grateful, loving faces as he cleared away the cruel weeds which had been sapping their lives that he worked on, forgetting all the heat and fatigue in the joy of the work. Thus did he come to understand one of the sayings in the book which for long had seemed very foolish to him.

So it came to pass that the work filled all his life. He found that when he worked in his garden and wove the sunbeams in and out among the flowers, he was infinitely happier than when he simply played with the sunbeams as he lay idly on the grass, letting the garden go to waste.

When he had cleared the flowers of the weeds and the paths of thorns and brambles, he rejoiced to know that more and more the garden became a haven of safety, beauty, and peace.

Each night when he put away his tools and lay down to his rest, he knew that he had done well, and that in the morning when he arose the Glory of the Garden would be awaiting him.

Once, when he was very tired in the heat of the day, he met the Master on one of the paths. "You have done well, Abdullah," said the Master, "so well that I can now send you out to teach others what you have learned; and some day you, too, shall be a Master Gardener."

So Abdullah became a Teacher of Gardeners, using as time went by tools far more wonderful than he had even dreamed of when he worked in his own garden. He went among other unskilled

"HOW READEST THOU?"

It is one thing to read the Bible through,
Another thing to read to learn and do.
Some read it with design to learn to read,
But to the subject pay but little heed.
Some read it as their duty once a week,
But no instruction from the Bible seek;
While others read it with but little care,
With no regard to how they read, nor where.
Some read to bring themselves into repute,
By showing others how they can dispute;
While others read because their neighbors do,
To see how long 'twill take to read it through.
Some read it for the wonders that are there,
How David killed a lion and a bear;
While others read it with uncommon care,
Hoping to find some contradictions there.
Some read as if it did not speak to them,
But to the people at Jerusalem.
One reads with father's specs upon his head,
And sees the thing just as his father said.
Some read to prove a preadopted creed,
Hence understand but little that they read;
For every passage in the book they bend
To make it suit that all-important end.
Some people read, as I have often thought,
To teach the book instead of being taught;
And some there are who read it out of spite.
I fear there are but few who read it right.
But read it prayerfully, and you will see,
Although men contradict, God's words agree;
For what the early Bible prophets wrote,
We find that Christ and His apostles quote.
So trust no creed that trembles to recall
What has been penned by one and verified by all.

—Unknown

gardeners as they worked—or more often lay on the grass in their gardens, playing with the sunbeams (as he had done so long ago), while the weeds grew thick around them.

Him, too, they called the King's Son, and he was infinitely patient with them, for he remembered so well how ignorant he had been long, long ago in his own garden, and how foolish he had been when he had loved most to lie on the grass and play with the sunbeams. □

—Prentiss Tucker

FROM MAX HEINDEL'S WRITINGS

Magic— White and Black

FROM TIME TO TIME, as occasion requires, we warn students of the Rosicrucian Fellowship in our private individual letters not to attend spirit seances, hypnotic demonstrations, or places where incense is burned by dabblers in occultism. Black Magic is practiced both consciously and unconsciously to an extent that is almost unbelievable. "Malicious animal magnetism," which is only another name for the Black Force, is responsible for more failures in business, loss of health, and unhappiness in homes than most people are aware of. Even the perpetrators of such outrages are, as said, often unconscious of what harm they have done. Therefore it seems expedient to devote a lesson to the explanation of some laws of magic, which are the same for the white as for the black. There is only one force, but it may be used for good or evil; and according to the motive behind it and the use that is made of it, it becomes either black or white.

It is a scientific axiom that *ex nihil, nihil fit* (out of nothing nothing comes). There must be a seed before there can be a flower, but where the first seed came from is something which science has failed to explain. The occultist knows that all things have come from *arche*, the infinite essence of chaos, used by God, the Grand Architect, for the building of our universe; and, given the nucleus of anything, the accomplished magician can draw upon the same essence for a further supply. Christ, for instance, had some loaves and some fishes; by means of that nucleus He drew upon the primordial essence of chaos for the rest needed in performing



Etching, 1652, Rembrandt

Faust in His Study, Watching a Magic Disk

The artist interprets the legend, well known in his time, of the scholar engaged in spiritually dubious and dangerous occult investigations. During the course of a magical experiment, Dr. Faustus, instead of tracing the sorcerer's circle on the ground, sees it appear flaming on the window-panes of his laboratory. The etheric circle, containing the central initials INRI, surrounded by conjuring terms, is reflected in a mirror. A forefinger points to some secret reordering of these terms. The Faust legend seems to have been based on one Dr. Johann Faust, a professor at the University of Heidelberg, who called himself "the prince of necromancers," but was regarded as a "babblers, vagabond, and rogue." His deceptions were embellished upon by the popular imagination and Faust became a type for one who makes a pact with the devil for some short term gain. The gain for Goethe's Dr. Faustus is intellectual, or mental, but no less impermissible because of the motive for which he sought to acquire it.

the miracle of feeding the multitude. A human magician whose power is not so high can more easily draw upon the things which have already

From Witchcraft, Magic & Alchemy, Gillet de Givry, Dover Publications, Inc.

materialized out of chaos. He may take flowers or fruit belonging to some one else, miles or hundreds of miles away, disintegrate them into their atomic constituents, transport them through the air, and cause them to assume their regular physical shape in the room where he is entertaining friends in order to amaze them. Such magic is grey at best, even if he sends sufficient of his coin to pay for what he has taken away; if he does not, it is Black Magic to thus rob another of his goods. Magic, to be white, must always be used unselfishly, and in addition, for a noble purpose—to save a fellow being suffering. The Christ, when he fed the multitude from chaos, gave as his reason that they had been with him for several days, and if they had to journey back to their homes without physical food they would faint by the wayside and suffer privation.

God is the Grand Architect of the Universe, and the Initiates of the White Schools are also architects, builders from the primordial essence in their beneficent work for humanity. These Invisible Helpers require a nucleus from the patient's vital body, which is, as students of the Rosicrucian Fellowship know, given to them in the effluvia from the hand, which impregnates the paper when the patient makes application for help and healing. With this nucleus of the patient's vital body they are able to draw upon virgin matter for whatever they need to restore health by building up and strengthening the organism.

The Black Magicians are despoilers, actuated by hatred and malice. They also need a nucleus for their nefarious operations, and this they obtain most easily from the vital body at spiritualistic or hypnotic seances, where the sitters relax, put themselves into a negative frame of mind, drop their jaws, and sink their individualities by other distinctly mediumistic practices. Even people who do not frequent such places are not immune, for there are certain products of the vital body which are ignorantly scattered by all and which may be used effectively by the Black Magicians. Chief in this category are the hair and finger nails. Practitioners of voodoo magic use the placenta for similar evil purposes. One particularly evil man [*C. Leadbeater—Ed*], whose practices were exposed a decade ago, obtained from boys the vital fluid which he used for

his demoniac acts. Even so innocent a thing as a glass of water placed in close proximity to certain parts of the body of the prospective victim, while the Black Magician converses with him, can be made to absorb a part of the victim's vital body. This will give the Black Magician the requisite nucleus; or it may be obtained from a piece of the person's clothing. The same invisible emanation contained in the garment, which guides the bloodhound upon the track of a certain person, will also guide the Magician, white or black, to the abode of that person and furnish the Magician with a key to the person's system whereby the former may help or hurt according to his inclination.

But there are methods of protecting oneself from inimical influences, which we shall mention in the latter part of the lesson. We have debated much whether it were wise or not to call the attention of students to these facts, and have come to the conclusion that it does not help anyone to imitate the ostrich which sticks its head into a hole in the sand at the approach of danger. It is better to be enlightened concerning things that threaten so that we may take whatever precautions are necessary to meet the emergency. The battle between the good and the evil forces is being waged with, an intensity that no one not engaged in the actual combat can comprehend. The Elder Brothers of the Rosicrucians and kindred orders which, we may say, in their totality represent the Holy Grail, live on the love and essence of the unselfish service which they gather and garner as the bees gather honey, from all who are striving to live the life. This they add to the luster of the Holy Grail, which in turn grows more lustrous and radiates a stronger influence upon all who are spiritually inclined, imbuing them with greater ardor, zeal, and zest in the good work and in fighting the good fight. Similarly the evil forces of the Black Grail thrive on hate, treachery, cruelty, and every demoniac deed on the calendar of crime. Both the Black and the White Grail forces require a pabulum, the one of good and the other of evil, for the continuance of their existence and for the power to fight. Unless they get it, they starve and grow weaker. Hence the relentless struggle that is going on between them.

Every midnight the Elder Brothers at their service

open their breasts to attract the darts of hate, envy, malice, and every evil that has been launched during the past twenty-four hours: First, in order that they may deprive the Black Grail forces of their food; and secondly, that they may transmute the evil to good. Then, as the plants gather the poisonous carbon dioxide exhaled by mankind and build their bodies therefrom, so the Brothers of the Holy Grail transmute the evil within the temple; and as the plants send out the renovated oxygen so necessary to human life, so the Elder Brothers return to mankind the transmuted essence of evil as qualms of conscience along with the good in order that the world may grow better day by day.

The Black Brothers, instead of transmuting the evil, infuse a greater dynamic energy into it and speed it on its mission in vain endeavors to conquer the powers of good. They use for their purposes elementals and other discarnate entities which, being themselves of a low order, are available for such vile practices as required. In the ages when men burned animal oil or candles made from the tallow of animals, elementals swarmed around them as devils or demons, seeking to obsess whoever would offer an occasion. Even wax tapers offer food for these entities, but the modern methods of illumination by electricity, coal oil, or even paraffin candles, are uncongenial to them: They still flock around our saloons, slaughter houses, and similar places where there are passionate animals, and animal-like men. They also delight in places where incense is burned, for that offers them an avenue of access, and when the sitters at seances inhale the odor of the incense they inhale elemental spirits with it, which affect them according to their characters.

This is where the protection we spoke about before may be used. When we live lives of purity, when our days are filled with service to God and to our fellowmen, and with thoughts and actions of the highest nobility, then we create for ourselves the Golden Wedding Garment, which is a radiant force



Oil and gold on oak panel, c.1435, Stefan Lochner (1400 or 1410-1451), Wallraf-Richartz-Museum, Cologne

The Last Judgment

Pre-modern man was constantly reminded of the existence of demons, through literature, legend, and art. This fact had a potentially curbing effect on immoral behavior, but it is breezily dismissed by contemporary materialists.

for good. No evil is able to penetrate this armor, for the evil then acts as a boomerang and recoils on the one who sent it, bringing to him the evil he wished us.

But alas, none of us are altogether good. We know only too well the war between the flesh and the spirit. We cannot hide from ourselves the fact that like Paul, “the good that we would do, we do not, and the evil that we would shun, that we do.” Far too often our good resolutions come to naught and we do wrong because it is easier. Therefore we all have the nucleus of evil within ourselves, which affords the open sesame for the evil forces to work upon. For that reason it is best for us not unnecessarily to expose ourselves at places where seances are held with spirits invisible to us, no matter how fine their teachings may sound to the unsophisticated. Neither should we take part even as spectators at hypnotic demonstrations, for there also a negative attitude lays one liable to the danger of obsession. We should at all times follow the advice of Paul and put on the whole armor of God. We should be positive in our fight for the good against the evil and never let an occasion slip to aid the Elder Brothers by word or deed in the Great War for spiritual supremacy. □

READERS' QUESTIONS

Occult Reading of a Masonic Legend Who Rules Your Nerves? Alien Presence

QUESTION: If, as the Rosicrucian teachings explain, there was a "special time" for infant humanity to mate, when did the fallen angel "know Eve"?

Answer: While there is nothing in the Bible that says the fallen angel "knew" Eve, the Teachings do make reference to the Masonic legend which says that Jehovah created Eve and then the Elohim Samael united with her and she conceived Cain, after which the ambassador from Mars left her. Later, Jehovah created Adam who united with Eve and she brought forth Abel.

That legend is an occult teaching having to do with our "inner development," and the key word is *united*.

In the first two Epochs of the Earth Period and up to the middle of the third, or Lemurian Epoch, humans were hermaphrodite; i.e., we could reproduce without the help of another person. But human evolution was becoming more and more complex and our primitive "brain" was not capable of handling the many challenges that lay ahead. We needed to develop a "new and improved" type of brain and central nervous system. Accordingly, the Hierarchies came up with the solution of splitting the creative sex force and using one half to build a physical brain, and the other half to build the proper bodies to house that brain. But before that could be done, we first had to evolve the necessary organs for that purpose, and while we were still a whole creative unit, the Angels began to help develop within us the female reproductive system. That is why the Masonic legend states that Jehovah created Eve first.

But the evolving female reproductive system needed "purpose and direction," which required that



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

Esoterically, the Cain and Abel "story" characterizes the tension between the right and left brain hemispheres and between their benefactors, Jehovah and the Lucifers.

certain centers in the brain be formed to interpret stimuli to instigate appropriate action. It is at this juncture that "Samael" appears and "injected" into our evolving desire body the material necessary for creating the physical brain and its nerve structures. The Masonic legend describes this occurrence as: "Samael united with Eve." The progeny of this union was the left hemisphere of the brain, esoterically known as Cain, which at that time was the dominant one.

Soon thereafter, Jehovah performed a similar action; he "injected" into our evolving desire body the necessary material to create other portions of the physical brain and their associated nerve systems. This work resulted in the formation of our right brain hemisphere, esoterically known as Abel. In the Masonic legend this activity is described as: "then Jehovah created Adam, who united with Eve, and Abel was born."

But the right brain hemisphere was slower in developing than the left hemisphere, and, at that time was subservient to its elder brother. Eventually, Cain "killed" Abel; meaning, that because the right hemisphere was "weaker," the left hemisphere took

control, and humanity was operating primarily from that vantage. But Jehovah promptly recovered from the loss; He reinvigorated the right hemisphere, and, as the legend tells us, Adam united with Eve again and Seth was born—meaning that the right hemisphere again became a contender in determining how an individual would perceive and act in the physical world.

Since both hemispheres continued battling for dominance, something needed to be done to bring them together as one working unit. The Hierarchies' solution was to connect the two hemispheres, to harmonize and integrate the activities of Cain and Seth, by forming cerebral commissures, or neural connectors, called the corpus callosum, which is esoterically known as the *Mercy Seat, Propitiatory* (Exodus 25:17), or the throne of Christ.

That is why it is said that the Hierarchies have worked for the coming of Christ for millions of years.

Who Rules Your Nerves?

Question: I must point out that it appears incongruous that Mercury should have anything to do with the sensory nerves. Mercury, the planet of communication, must be involved in thinking and expressing those thoughts, hence motor, in order to move the tongue and mouth or the pen.

Answer: In the Rosicrucian literature it is stated that "Mars and Mercury govern the nervous system. Mars has rule over the motor nerves and Mercury over the sensory nerves" *Astro-Diagnosis, a Guide to Healing*, p. 313

There are reasons for this rulership, and you'll find an excellent clue in Job 5:6-7: "Although affliction cometh not forth from the dust, neither doth trouble spring out of the ground; Yet man is born into trouble, as sparks fly upward."

As Max Heindel stated, Mercury is responsible for ALL sense perception; that's why it's called the "messenger of the Gods," which is basically the messenger of the God within, the Higher Self. Mars correctly controls the motor nerves, because they are intimately connected with the desire body, which gives us incentive for *action* and is the vantage point of the Lucifer Spirits.

So how are these facts connected with Job 5:6-7? When we experience any kind of sensation, it is

transmitted to the brain via the sensory nerve axons. The axonal depolarization of the electrical impulse is basically a "spark." Thus that sense-initiated spark "flies upward" to the brain where it is processed. There the Ego and the Lucifers battle as to "how to respond" to the received message via the motor nerves. If the stimulus is strong enough, as in a sexual prompting, the Lucifers may gain the upper hand and take control of the motor nerves and their associated muscles, causing affliction and trouble for the Ego and the personal self (personality). Likewise, when Christ in John 9:3 states that "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him," He referring to the Ego, the indwelling Spirit, the God within, not to the personality, that sinned by allowing the Lucifers to take control of the situation (*Cosmo*, pp. 170-171).

Alien Presence

Question: Within the Rosicrucian learning, is there ever a hint or mention of an alien presence (ET) on earth, and if so, to what degree?

Answer: Use of the term "alien" may be open to misunderstanding when applied to the Rosicrucian Teachings. After all, it means a foreign presence or, literally, not belonging or unbound, and it may be a matter of personal interpretation, or lack of knowledge, which would cause some persons to describe a presence as alien when the contrary is the case. For instance, during the early phases of their development, humans were instructed by both the Lords of Venus and the Lords of Mercury, sometimes referred to as "messengers of the Gods."

In one sense, the Lucifer Spirits qualify as "aliens" because though they have insinuated themselves into human affairs, indeed, into the human psyche and occult anatomy, this arena was "off limits" to them. Even so, they breached this boundary in order that, owing to their status as laggards in the angelic stream of evolution, they could gain experience through the human senses and mundane human consciousness.

However, there is no reference in the Rosicrucian Teachings to the term "alien" as used in the popular sense to signify extraterrestrial beings that visit Earth in material bodies or are capable of materializing in such bodies. □

WESTERN WISDOM BIBLE STUDY

A Study in Values—Jonah and Peter

THERE IS A DIVINE LAW of balance by which we all live. It keeps the universe in balance. Under this law, solar systems have a given course to follow, as do the planets. Life provides a way for man to learn about himself, who he really is—his true identity. As he blunders through many incarnations, using trial and error as his guide, he develops certain skills and a “know how” to see himself through. When he errs on a detour, off the middle road, opportunities are provided through the spiritual laws of evolution to bring his attention salient points that direct him back on the path that is pointed to the one Reality and its gradual incorporation in the pilgrim. This requires an open mind, one that can discern between outmoded racial customs, religions and beliefs that interfere with progress.

An illustration of this type of guidance is revealed in the story of Jonah of the Old Testament and Simon Bar-Jonah in the New Testament. Jonah of the Old Testament was a prophet who lived close to the Divine Self. One day he was counselled inwardly to go to the Ninevites to tell them that destruction was at hand because of their wicked ways. Jonah thought they were not worth saving, so he impulsively fled to Joppa and boarded a ship that was just leaving harbor. A violent storm arose, and the captain thought the ship and crew would be lost. The sailors prayed as did the captain, and finally lots were cast to see who was responsible for their great danger. The lot fell to Jonah who confessed his guilt. He told the sailors to cast him overboard. They did. Water is symbolic of the emotions—the Desire World. It has two divisions; one is related to the personality, the form self, which is where the hells of life are experienced as the winds of experience drive it thither and yon.

The higher Desire World is the region of soul life, soul light, and soul power. The great fish that swallowed Jonah was prophetic of the Fish-Wisdom (of the Piscean Age) centuries ahead. Jonah said he was in hell. He was in the agony of his lower desires. He was overwhelmed with regret. He lost contact with his soul. What *is* the soul? It is the storehouse of virtues developed during many incarnations, qualities such as honesty, thoughtfulness, kindness, patience, humility and love. Jonah said his soul fainted. He lost contact with the Higher Self. When there is no other place to go in thinking, we DO look up. In that instant Jonah faced himself. He realized that divine assignments cannot be ignored; and with that understanding he was ready to fulfill his mission.

Jonah went to the City of Nineveh and delivered the message that destruction would be coming within forty days as a consequence of the Ninevites' evil ways. Deeply impressed, and surely in dread, they reformed. When Jonah saw the people were not going to be destroyed, he was displeased; his prophecy would not come to pass and his pride suffered. He went to the gates of the city to indulge in self-pity. A large-leaf gourd plant grew up over night to provide shade from the hot sun, and Jonah was very pleased; but a worm came and caused the plant to wither. Jonah grieved over the plant that was destroyed. He wished that he were dead. Then Inner Guidance counselled him, showing his inconsistency: for he lamented over the gourd that grew in one night and was quickly destroyed, yet he saw no value in helping a people who had been thousands of years in developing.

The story closes with Jonah needing more time to get his bearings in values. He had strayed from the Path. Or we may say, that straying, errant action, is itself part of the path. It takes much experience,

many types of contacts, to learn what is right and true; and so consciousness requires many environments and a multitude of events to teach the laws of God and his creation, and to develop aptitudes. Truth always proves itself.

Hundreds of years passed. The advent of a new Teacher brought a Wayshower who presented new ideas and truths. Among those hearing the new testimony was Simon Bar-Jonah. He was a fisherman who spent most of his life on and by the sea. He heard the Teacher speak of two laws that should govern how we live: To love God and to love others as ourselves. Simon was going to have to prove this. When the Teacher asked His disciples: "Who do you say I AM?" Simon replied: "Thou art the Christ, the Son of the Living God." The Teacher said: "Simon Bar-Jonah, the Father within you has given you this insight. Your name now is Peter! On this Rock (recognition of the Divine within) I will build a new temple." Christ in Peter recognized Christ in Jesus.

One of the last acts of Christ in teaching His disciples, was to counsel Peter once again. Peter was asked: "Lovest thou Me?" Peter assured Christ that he did; and he was told: "Feed my sheep." A second and a third time Peter was asked the same question: "Lovest thou me?" Three times Peter declared himself. This incident served as a link with the past and had important bearing on the Peter's future ministry.

One day, while Peter was visiting his friend, Simon, the Tanner, in Joppa, he went to the roof to rest. He fell asleep and dreamed that the heavens opened and a vessel, like a sheet, descended. All kinds of four-footed beasts were in the boat; and a voice said: "Peter, kill and eat" Peter replied: "Not so Lord, for I have never eaten anything that is common and unclean." The voice said to him: "What God hath cleansed, call that not unclean." Three times the dream was repeated, and each time the vessel was received back into heaven. While all this was happening, three men had called at the door asking for Peter. The voice within Peter counselled: "Arise and go forth with them, for I have sent them." The men told Peter that Cornelius, a Centurion, had been praying for a teacher and was



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

"What God Hath Cleansed, Call Not Thou Common"

As Jonah initially refused to bring God's message to the wayward Ninevites, so did Simon Bar-Jonah at first protest to preach the Gospel of Christ to the Gentiles, for he judged them "unclean".

told by a divine messenger to send for Peter who was at Joppa. He would teach Cornelius and his household. Cornelius had been waiting for his guest to arrive. He had called together his kinsmen and their friends. As Peter entered Cornelius' home he said: "It is unlawful for a Jew to keep company with one of another nation; but God hath showed me I should not call any man common or unclean. Therefore I came to you as soon as you sent for me. Why have you asked me to come?" Cornelius told of his prayers and fasting and how he was counselled by a "man in bright clothing" (divine messenger, or, his higher Self which gives right direction) to hear the word of God. Peter then observed: "Of a truth I perceive that God is no respecter of persons; but in every nation, a man who fears God and worketh righteousness is accepted." Peter then remembered those final words of Christ: "Feed my sheep," and his dream: "What God hath cleansed, call thou not unclean."

Cornelius and his household were given the message of the Great Teacher without further questioning. Peter remained with Cornelius for several days and then returned to Jerusalem to the Temple, where he was reprimanded by the disciples because he mingled with Gentiles, the uncircumcised or

unclean. Peter told them of the events that led up to his journey—his dream, Cornelius' dream, the response of Cornelius' household who gratefully received the testimony of the coming of Christ, whose message was for the healing of all mankind. He closed with the words: "Who am I that I could withstand God?" It was clear to the disciples that the message of Christ is for all people.

The Bible does not say anywhere that Simon Bar-Jonah of the New Testament was Jonah of the Old Testament; but the two stories are surely linked together as they reveal how spiritual law provides opportunities for guiding the pilgrim back to the direct path to leads to divine Being.

Astrologically, the sign of the Fish, Pisces, is the twelfth in the zodiacal plan as it is related to the Laws of Cause and Effect, also known as Karma, the law that balances all "unfinished business" to make ready for a new beginning. There is no fatalism involved here; but there is a law of "ripe fate", where past debts and misunderstandings are brought to attention to be balanced at a given time. The values represented by the Jonah consciousness were carried forward in the New Testament in the story of Peter, who, after hearing the teachings of Christ, learned through personal experience "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for all are free in Christ." A new depth of understanding was added to Christ's teaching, "Love one another." Jonah's unfinished business was completed in the ministry of Simon Bar-Jonah. □

—Gene Sande

THE TWO "DOVES" AND THE TWO HALVES OF THE EARTH EPOCH

Jonah means dove, a well recognized symbol of the Holy Spirit. During the three "days" comprising the Saturn, Sun, and Moon revolutions of the Earth Period, and the "nights" between, the Holy Spirit with all the Creative Hierarchies worked in the Great Deep perfecting the inward parts of the earth and men, removing the dead weight of the moon. Then the Earth emerged from its watery stage of development in the middle Atlantean Epoch, and so did "Jonah, the Spirit Dove," accomplish the salvation of the greater part of

mankind.

Neither the earth nor its inhabitants were capable of maintaining their equilibrium in space, and the Cosmic Christ therefore commenced to work with and on us, finally at the baptism descending as a dove (not in the form of a dove but as a dove) upon the man Jesus. And as Jonah, the dove of the Holy Spirit, was three Days and three Nights in the Great Fish (the earth submerged in water), so at the end of our involutory pilgrimage must the other dove, the Christ, enter the heart of the earth for the coming three revolutionary Days and Nights to give us the needed impulse on our evolutionary journey. He must help us to etherealize the earth in preparation for the Jupiter Period. Thus, Jesus became at his baptism, "a Son of the Dove," and was recognized by another, "Simon Bar-Jonah," (Simon, son of the dove). At that recognition, by the sign of the dove, the Master calls the other "a rock," a foundation Stone, and promises him the "Keys to Heaven." These are not idle words nor haphazard promises. These are phases of soul development involved, which each must undergo if he has not passed them.

What, then, is the "sign of Jonah" which the Christ bore about with Him, visible to all who could see, other than the "house from heaven" wherewith Paul longed to be clothed—the glorious treasure house wherein all the noble deeds of many lives glitter and glisten as precious pearls? Everybody has a little "house from heaven." Jesus, holy and pure beyond the rest, probably was a splendid sight, but think how indescribably effulgent must have been the vehicle of splendor in which the Christ descended; then we shall have some conception of the "blindness" of those who asked for "a sign." Even among His other disciples He found the same spiritual cataract. "Show us the Father," said Philip, oblivious to the mystic Trinity in Unity which ought to have been obvious to him. Simon, however, was quick to perceive, because he himself had, by spiritual alchemy, made this spiritual *petros* or "stone" of the philosopher which entitled him to the "Keys of the Kingdom"—an Initiation making usable the latent powers of the candidate evolved by service. □

—Max Heindel

Astrology, Polarity, and the Alphabet

NOT ONLY are numbers sacred as expressions of Deity, but letters also possess the same virtue. This is especially true of the Hebrew Alphabet, which is said to have been designed after the constellations, and therefore each letter is sacred to the star cluster after which it was designed. As usually thought, letters are regarded as arbitrarily invented. In fact, they are essentially thought pictures, symbols of inner mental states, which are too profound to find full expression in words. The Hebrew Alphabet may well be called the Sacred Series, because from time immemorial it has been used by the “chosen people,” the divine hierarchy of mystics, to convey and conceal the greatest spiritual truths.

Each Hebrew letter contains or corresponds to a number, a hieroglyph, a symbol and a place. To know these in their relative relations, and in their relation to numbers, is to become possessed of the chart that will unerringly conduct us across the mental ocean from profoundest ignorance to completest wisdom.

The first letter of this alphabet is *Aleph*, and naturally one would think it corresponds to the first sign Aries, but not so. *Aleph* is the first of the Mother letters, which gives it a feminine significance, while the sign Aries is a positive or masculine sign. The symbol of *Aleph* is Creative Light, while Aries represents the breath of Deity exhaled in the creative process. The fifth letter, then, the letter *He*, corresponds to Aries. *He* is a single letter, of which there are twelve, corresponding to the twelve signs of the zodiac. Primarily *He* means a window, but it has also the significance of aspiration or breath. As the breath of Deity it represents

the most attenuated of the ethers; the fiery mist of the scientists, and Aries is a fiery sign. It is composed of germ stuff, or geometric points, and therefore carries the idea of Life, and Aries is a vital sign.

It is through the atmosphere, as a transparent window, that this finest ether, or life-giving substance, radiating from the innermost Sun, is transmitted to our planet. And it is through our inhalations that this fiery, ethereal, spiritual substance enters our organisms and itself becomes organized or individuated. It is the nerve substance, by which brain is produced, or the seminal fluid which is the producer of generation or regeneration, according as the seed is wasted or conserved. In the *Songs of Solomon* this substance is thus poetically referred to: “My Beloved; behold he standeth behind our wall, he looketh forth at the windows, showing himself through the lattice.”

This is a subject that has been taboo through prudery and false teaching. Paul refers to the organ involving it, as the unseemly parts, but declares that they receive the more abundant honor. All is divine, and the generative process runs throughout the divine plane as well as the vegetable, animal, and human. The material expression is but the crystallization of the spiritual. No one, however prudish, hesitates to study this substance and the generative process as manifest in the world of vegetation, of flora and fauna; nor should he hesitate to look into this great mystery on the higher human plane, and from it gather the deep lessons it involves.

The picture in the Tarot corresponding to this letter is that of man, a ruler, the head ruler of a church organization, such as the Pope, the head of

the Roman church. He is represented as sitting with the thumb and first two fingers raised as in the act of pronouncing a blessing. In his left hand he is upholding the ancient Sistrum of Egypt, which here contains the full number of seven notes. The raising of the thumb and two first fingers represents Trinity—the Father, Son, and Holy Spirit—and demonstrates that this doctrine antedates the Christian religion.

In an ancient Egyptian temple may be seen in bas-relief a carving of Osiris initiating one of the Pharaohs into the mysteries of their religion. As the candidate approaches Osiris, the latter holds his thumb and first two fingers in the position described above. They are so placed as to produce the letter *Beth*, which is the symbol of the feminine nature, combined with the masculine, thus expressing the biune Being, in distinction to life, which is ephemeral, while Being expresses the eternal.

The biune is the I Am, or the self-existent. This androgynous state is attained through the regenerate process. Back of man exists the principle *Aleph*. In *Beth* we have being embodied in human form, but in its duality of masculine-feminine. The essential fluid that produces this biune or twin state is expressed in *Gimel*, the third letter, which is potentially a reproduction of the Father, *Aleph*. But this fluid is a masculine force, and in order that it may become potential and operative, it must seek its natural mate. This it finds through the medium of *Daleth* in *He*, the soil of the feminine life principle.

On the other side of the picture are the pillars of the chair on which the Pope sits, which are raised to the top of his head; the Sistrum is now broken, leaving the three notes of the world of Spirit above; and the four notes of the plane of Man beneath. This man represents an initiate into the

higher mysteries; and the two columns—Jachin and Boaz—represent the active and passive principles which are found in every lodge room of Masonry. The pillar on the right hand represents Law; the one on the left, Liberty—to either obey or disobey. He no longer needs books from which to obtain knowledge; for he has now become an illuminati. The broken Sistrum shows that the fallen man has regained his union with the Trinity,

expressed by the three first letters. This now protects the perfected man who has attained to the development of the perfect square. No longer does he rule by active power alone, but this power is supplemented and completed by that of the Divine Feminine, which has been raised to the plane of the Divine Masculine. In the Tarot number three this Divine Feminine is represented as an empress.

Since absolute Unity is represented as standing, the Empress and the Pope, as seen in the Tarot, are represented as sitting, shorn of their absolute independence. This is the story of the Fall as told in the story of Genesis. Here an ideal being was created by the hidden active and passive principles; while all

that follows represents but a partial creation, because the Feminine principle was taken out of and separated from the active Principle. Thus, from eternal principle ephemeral life was produced; and this transition is revealed in Aries as the first or creative sign.

The Sistrum refers to the most sacred of music, used in the worship of the ancient temple of Egypt. In its circle it symbolizes the negative, or Divine Feminine, Principle; while the Masculine Principle is symbolized by the straight line that crosses it. This instrument was devoted to the service of the temple of Hathor, and was played upon only by the virgins or vestals of the temple. This music represented the seven vibrations of Love, from the lowest



The Fifth Major Arcanum from the Rider-Waite Tarot Deck

The Hierophant

to the highest. In Egypt even today we find the same effect produced by the low crooning of the Dervishes, with which their service begins, ever increasing in passionate ardor until they are overcome and rendered unconscious, filled with a spiritual ecstasy. Similarly, this result is more or less realized by the music and singing engaged in by all the churches, the rhythm raising the worshiper into a religious fervor. Among the Shakers this effect is produced by the rhythm of motion, called the Shaker Dance. When the Sistrum was divided, expressing man's fall, and the three upper principles became independent of the four lower principles, it was manifested that, being thrown upon his own efforts, he was to struggle against evil until he had overcome all objectivity. *He* immediately follows *Daleth*, the door, through which the soul enters into a realization of the invisible, and thus finds *bi-une*, or the restoration of the androgynous being. Though *He* is in itself

considered a feminine letter, it is also shown to have the masculine nature, as have all organisms. Thus in the picture is shown the figure with hands uplifted in supplication, as though seeking the union of the dual nature. It is here that *He* loses the exclusively, or the dominating, feminine and becomes self-poised in the two natures. Aries is a cardinal sign and a sign of the cross, and being fiery, it indicated sacrifice, and the Ram for the sin offering, that through suffering one becomes perfected. Thus in Aries is the beginning of the Fall as it is the beginning of differentiation and involution; and in Aries also is the beginning of the restoration, or redemption through the regenerative process. It is within the ability of each one, and is the duty of all to discover this stupendous secret.

It seems that the ancient *He* was interchangeable with *H*, the original Greek letter *Heth*, and the Septuagint translation of the old Hebrew text substituted this letter *H* for *He* in the names of Abraham and Sarah. This addition was made to the names of the patriarch and his spouse as a sign indicating the promised renewal of their life forces. Bringing this symbol into actual life, it



Oil on Canvas, Henryk Siemiradzki, 1890, Lvov Picture Gallery, Lvov, Ukraine

Christ and the Samaritan Woman

While the life ether is the source of biological life for plants, animals and humans, it is the Life Spirit and its individuation in the human Ego ("putting on Christ") that gives the Self "the water" of eternal life.

means that the regenerate man or woman will acquire such added breath, or vital power, as will enable them in old age to bear offspring in number as the sands on the sea shore or as the stars in the heavens. Isaac was the child born unto Abraham and Sarah, and was the child of promise, or a child immaculately born, and himself was free from the spirit of lust, in that he lived exclusively with Rebecca as his wife. In such children one's youth is renewed.

We have referred to the semen as the masculine creative seed, the fiery germ. In the case of women, this substance is that feminine life substance, the ovum (egg) in which, after impregnation, the development of the fetus takes place. This is the psychic or watery substance, which in the androgynous state, as in plant life, is the sheath or vehicle of the spirit germ; but in differentiated life, as in the case of a man and a woman, it is, as said, the ovum or great Sea, or Marie, brooded over by the life-giving Spirit. The color of the seed, which is fiery in its nature, is red, but the color of the ovum, or watery element, is white, as is seen in the Hebrew root *Lbn*, which means white, as in

Lebanon, the white mountain; or in *i'banah*, meaning the Moon, or the white one; or in *i'benah*, a brick made from white clay.

The Bible is full of symbols referring to these two substances, the masculine and feminine sex principles, or substances, the commingling of which is essential to produce living forms, on all planes, whether androgynous or dual-sexed, microcosmic or macrocosmic. On the higher plane, however, the contracting substances are not that of gross matter, as in ordinary germination, but the essence of gross matter, which, in the case of human beings, produces regeneration, or spirit birth. This is that birth of "water and of Spirit," referred to by the great Master in his interview with Nicodemus, as essential for entering into the kingdom of God. Solomon in the *Canticles*, refers to a "fountain, a well of living waters, and streams from Lebanon." As this is in the plural, it refers to both man and woman, each as a garden of Eden, which, indeed, the body of each is, in which a fountain of life is eternally springing up. Jesus, in his interview with the woman of Samaria, refers to this same fountain when he said, "The water that I will give you will be a well of water springing up unto everlasting life." One's life when regenerated has passed from the plane of death into that of life eternal. Referring to the Moon, the white or silvery planet, it is quite generally known that it has a periodic influence upon woman. And as to the white bricks made by the Israelites in Egypt, under the Egyptian taskmasters, mystics know that Egypt is feminine, and the white clay bricks made without straw, symbolically refer to this psychic substance of womankind, the waters in which life germs spring into organic beings. Jeremiah protests against the waste of this substance in the following words: "For my people have committed two evils; they have forsaken me, the fountain of living waters, and have hewed them out cisterns, broken cisterns that can hold no water." Ordinarily this life-fluid is wasted by excessive intercourse, by losses, evaporation and by stagnation. The great-purpose of life consists in the inbreathing of the universal life ether, as from a perennial fountain, very much as a dynamo generates force by the intaking of the



From the Verdun Altar, Nicholas of Verdun, 1181, Klosterneuburg Abbey, Austria

Samson and the Lion

electric current, for human beings are but huge storage batteries of this super-electric element. The utilization of this mighty force in the upbuilding of our nerve systems is the great secret of life, the greatest of life's problems.

Honey also is used as a symbol of the feminine life substance, while both milk and the lion are symbols of the masculine life fluid, or rather the seed within it. Thus the Israelites looked forward to their entrance into Canaan, as a land flowing with milk and honey, to live in which would be a veritable honeymoon. The story of Samson gathering honey out of the carcass of the lion he had slain, is another Bible symbol of these two substances. His riddle, "Out of the eaten came forth food, and out of the strong came forth sweetness," refers to his gathering honey from the lion's carcass as just said. The lion is a fiery animal, the symbol of Leo, the Sun's sign. Samson himself was a Sun-god among the Hebrews. Both he and the lion express the masculine generative substance, while the honey refers to the feminine substance.

Still another symbol is wine in its various relations. As related to corn it expresses the vital fluid

of man, while corn refers to the generative substance of woman. Wine in its fermented state is of the fiery nature; while corn sustains life and builds up tissue. One of the most marvelous transformations known is that of the diminutive seed-atom changed into an infant within the matrix of the woman, through the action of the life forces within her, nourishing and sustaining the fetus. It is this same substance, within either man or woman, which when conserved, builds up nerve tissue and sustains life. When famine occurred in Palestine when Jacob (Israel) lived there, he sent his sons into Egypt to procure corn, that the family might live. In this illustration Palestine, or Canaan, is masculine, the famine stricken country, while Egypt is feminine, the country with plenty to meet the emergency. The famine occurred from lack of moisture, no seed had been sown, and the land had been allowed to produce weeds.

Wine, again, is associated with oil in the Bible, and corn and oil are one. Oil is the feminine substance *He*; wine is the masculine complement *Gimel*. The union of the substances symbolized by these principles produces offspring, as oil and wine produce tissue or bodily cells. In Revelation the admonition is given, "Hurt not the oil and the wine."

Still another symbol is the vine and fig tree, the vine being masculine because it produces the fiery wine; the fig tree being feminine because it does not blossom outwardly, but inwardly upon the placenta. The time will come when, in the regenerate life, every one will dwell safely, under his own vine and fig tree. On its highest plane the fiery element is the Father that dwelleth within, who doeth the mighty works. The watery element relates to the Christ, for when Moses smote the rock, from which gushed out a stream of water, it is said that stream is the Christ.

But the most striking and expressive symbol found in the Bible is that of Manna, which figured so extensively among the Israelites while in the wilderness. The description given of it tallies exactly to *He*, or the white substance of the feminine. This, above all the symbols, expresses the regenerate life, or the life of the soul after it has been purified and elevated to the plane of the

Christ life, the redeemed Magdalene. This, indeed, is angels' food. In the good time to come this will be the only food of mankind, but only when the race shall have been fully redeemed. "The Lamb (the sign Aries), which is in the midst of the throne, shall feed them and shall lead them unto living fountains of water." The Good Shepherd conducts his flock into green pastures, and beside living waters.

This divine breath, *He*, is the breath of the Almighty, which caused the dry bones in the valley to live, so that the people they represented stood up upon their feet, an exceeding great army. It is the breath God breathes into the bodies of clay at the moment of one's birth, so that the infant becomes a living soul. It is the breath, on the higher plane, that vitalizes the soul redeemed, so that it becomes the bride of the Lamb. It is the breath that produced the mortal Adam, in whom all died; and on the divine plane will produce the immortal Christ, in whom all shall be made alive.

John says, "He that hath this hope in him [of seeing and becoming like God], purifieth himself, even as he [God] is pure." Self-purification consists in purging one's self of all lust. The generative process, as ordinarily pursued, is a polluting process, because it is the product of lust; it is sin, the only source of sin, for "lust when it is conceived, bringeth forth sin; and sin when it is finished, bringeth forth death." "He that is born of God sinneth not for his seed remaineth in him, and he cannot sin because he is born of God." This is Paradise regained, restoration to the Tree of Life, which beareth its twelve manner of fruits, and whose leaves are for the healing of the nations." "Hope deferred maketh the heart sick, but when desire cometh, it is a tree of life." The basis of this desire, on any plane, is love; lust on the lower plane, but pure, divine love on the regenerate plane.

As we have seen, *He* is governed by Aries; it expresses the divine outbreathing by which worlds are made, and by which human and all other organisms are generated. As the cosmic creation was the expression of divine mentality, the radiations of which produced forms, so Aries, the creative sign, is the sign of mentality on all planes. □

—George Weaver

ASTROLOGY



Uranus and Neptune



BUT LITTLE has been given out by astrologers of the last century concerning these most mystical planets. They have claimed that humanity is not influenced by them to any great extent, but the modern astrologer is attempting today to predict through observing the effect of these planets upon the lives of those who have them prominently situated in their horoscopes.

But suggestion has a most powerful and subtle influence upon the mind of man, and the astrologer is not exempt. Some modern astrologers, when investigating the influence of Neptune, have it firmly implanted within the subconscious mind that this planet is the higher octave of Venus because earlier astrologers have made these claims. Others think that Uranus is the higher octave of Mercury, while at the same time they acknowledge their ignorance of the influence of these planets upon man. However, the modern astrologer looks for the Venusian influence when he is studying the message of the soul through the medium of the stars. Consequently, he finds another influence when he endeavors to read the effect of Neptune in the horoscope.

It is a well known fact which has been claimed by many writers on astrology that errors are frequently made in the reading of horoscopes by an astrologer who has the habit of looking at the world through clouded glasses. He invariably looks for the evil and the danger in the life of the one who has consulted him. This astrologer will most likely find what he is looking for, because few souls are born in the physical body who are

entirely free from afflicted planets. It is well said, "There's so much bad in the best of us, and so much good in the worst of us, that it does not behoove any of us to talk about the rest of us."

When the astrologer starts with a preconceived idea in his mind regarding the lower octaves of these two great spiritual planets, Neptune and Uranus, he may attribute influences which have been working in the life of his subject to these planets, while, in actual truth, the corresponding events may have been caused by other planetary aspects, for astrologers who have a real ability in discerning the influence of the stars admit that only a limited number of souls can respond to the higher influences of Neptune and of Uranus. At the same time, however, the average person does respond physically insofar as to feel the bodily friction when these planets are prominently placed in the horoscope, and especially when afflicted by the major planets.

The writer first became interested in metaphysics in 1896, when her progressed Moon was passing over the radical Neptune, which was in the 9th house, while at the same time, the progressed Moon was sextile to the radical Sun in the 7th house and the radical Mars in the 11th. Through her metaphysical friends, she was four years later led into the study of astrology, when the progressed Moon had reached the conjunction of the radical Mars and was sextile to the radical Neptune and trine to the radical Sun. The progressed Mars had then also reached a trine to the radical Moon, which is in the 7th house. Thus, she had her first proof from her own horoscope

that Neptune was the planet which had direct rule over her spiritual and astrological awakening. The aspects of Neptune at all times have brought new activities along these lines and Mars radical, sextile to Neptune at birth, has increased this activity.

Max Heindel made the statement in the first edition of the *Simplified Scientific Astrology*, which was printed in 1910, that Neptune is the higher octave of Mercury, and Uranus the higher octave of Venus. The writer did not at that time agree with him. She was then still willing to believe what earlier astrologers had said, even though they claimed that the influence of both these planets was vague and uncertain. Max Heindel held to his claim, however, while the writer laughingly declared to him that she was from Missouri and would have to be shown. He remarked that the time would come when she would be able to prove it for herself. This was at the beginning of the work and before the opening of the Healing Department at Headquarters.

Since then, the writer, with the help of Max Heindel and his wonderfully developed inner sight, has diagnosed and given advice on thousands of horoscopes, and in almost all of these cases the patient's application for healing was accompanied by a description of symptoms which has verified the diagnosis.

During ten years of most active practice and study of the human soul through the message given in the stars and with added spiritual vision, which is a wonderful aid, the writer has proved without a doubt that Max Heindel's assertion that Uranus is the higher octave of Venus, and Neptune the higher octave of Mercury, is correct, and she now firmly holds to his idea. She will endeavor in this article to prove that the other version regarding these planets is incorrect.

URANUS

Certain astrological writers claim that Uranus is the higher octave of Mercury. Let us quote from one of their most popular books, particularly from the chapter on marriage:

Uranus afflicted by Venus and the Moon causes delays in marriage, domestic troubles. Uranus

afflicted by Venus in a young woman's horoscope indicates intrigue in love affairs; in all cases of Uranus and Sun afflicted, trouble in married life. Uranus afflicted in the 7th house, in the case of either man or woman, indicates separation from marriage partner, divorce. Uranus afflicted in the 5th house indicates inconstancy in love affairs, impulse in attachment, degeneracy in sex."

We have quoted from one writer only for these same claims are made by a number of others. But how can the influence of Uranus affect the morals, marriage, and sex if, as these writers claim, it is the higher octave of Mercury? Nowhere in any of the books can we find where the claim is made that Mercury has rule over marriage, love affairs, and sex. Do we ever look to Mercury other than as having rule over the mind and intellect? Mercury, however, when aspected by Venus, does influence the mind in love, art, and music, but only by reflection, for Mercury has no voice of its own. It only mirrors the influence of planets from which it borrows the light, being the messenger of the gods. It depends entirely upon the influence which it receives from without.

When we study Uranus and observe its effects upon people, we find that it gives intuition, inspiration, altruism, independence, originality, romance, adventure, invention, and, when afflicted, eccentricity and unconventionality.

We hear claims made frequently that the Uranian characters are freakish, eccentric, odd, and that they are misfits. Yes, this is so when we find an afflicted Uranus in the horoscope or when the native, who has this afflicted Uranus prominent, is still on a plane too low to respond to the higher vibrations given out by this planet. Then he responds to the lower or afflicted side. But the true Uranian, one who has this planet prominent, for instance on the ascendant or in the 10th house and well aspected, is one who is in the vanguard of progress along new and advanced lines. The writer has found a number of horoscopes among motion picture actors and actresses who have Uranus prominently placed near the midheaven.

Many of our well known poets, authors, lecturers, and writers have this higher octave of Venus

prominently situated. It is commonly understood that Venus is the planet of music and art, having to do with art in colors, drawings, and the like. Art is also, as Webster truly says, “skill in accomplishing a purpose, aptitude, cleverness,” and we find this latter proved in the success of the following great men and women: Cicero, Charles Dickens, Herbert Spencer, William Jennings Byron, Mary Baker Eddy, who are all writers of note, and Lord Byron, the poet. These all have Uranus on the ascendant. Napoleon III had Uranus and Neptune both elevated in the 9th and 10th houses respectively. Shelley had Uranus conjunct Venus and the Sun in the 7th house. Thomas Huxley, the great teacher and writer on biology, and the late Queen Victoria, had Uranus conjunct Neptune in the 7th house. The above people were artists in their respective lines. They achieved success through Uranus, its aspects, and positions.

Those who have Uranus in the 1st, 7th, or 10th houses are rarely happy in marriage. Their ideals are very high and they look for the impossible in the marriage partner. Their own free and unconventional actions with the opposite sex often arouse jealousy in the marriage partner.

The Uranian is a lover of anything out of the ordinary in dress, food, religion. He is clever and original; a humanitarian, his love goes out to all mankind.

There are three types of Uranians. The first and lowest is the Mars-Uranian, as Uranus is exalted in Scorpio, the home of Mars, the sign ruling sex. This lower and afflicted type is prone to be unbridled in passion and impulse. While he feels the altruistic love of Uranus, he is not able to respond, and his love is expressed in the grossest free love. The virtues of women are not safe in this man’s keeping. He is destructive in nature, his idea of

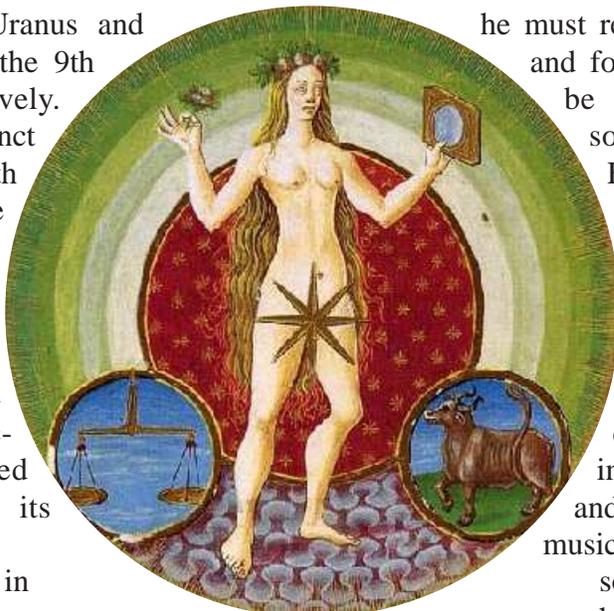
altruism is expressed in anarchism. He must destroy and tear down and then he endeavors to build up according to his own ideas.

The second type is the Venus-Uranian, whose love of the beautiful in dress, art, and music is awakened and who is reaching out to attain his high ideals. He goes about endeavoring to change the world. Everything in his eyes is unprogressive. The music, dancing, religions, and literature of his forefathers are all wrong and out of date, and

he must replace the former with jazz and fox trots. The literature must be turned into scenarios and something that has a snap. Everything must move faster and have more “pep.” Nothing of the Puritan is tolerated.

The third type is the pure and developed soul who is endeavoring to rise to that divinity which he feels within himself. He seeks the lofty and refined in art, literature, music, and religion. This advanced soul is hoping to attain to his high ideals of the superman, and is struggling to purify his appetites and desires. He has compassion for his fellow man. He is interested in his brother’s future; he feels the

oneness with all, and he looks upon the animal as his younger brother. He would not eat the flesh of this younger brother to satisfy his hunger, knowing that by so doing he causes suffering, and that he is held responsible for the sins of the man who, to earn his daily bread, degrades and jeopardizes his soul in the slaughtering pen of large packing houses. The Uranian soul is a pioneer in all movements for the advancement of mankind. He can fully respond to this high, spiritual planet which has rule over his life. This planet, which is the doorway to the spiritual worlds, has opened to him the way which leads to divinity. In him the passionate love of Mars and the personal love of Venus have been turned to DIVINE LOVE; the “me and mine” is



Planetary Seal, manuscript illumination, *De Sphaera*, 15th Century, Italy

Venus

The Venusian vibration correlates with personal love, of both the Taurean and Libran type, while the Uranian ray, octave of the Venusian ray, promotes the higher, impersonal or universal love.

now turned into the beautiful words of the Christ when He prayed to His Father, as recorded in the 17th chapter of St. John, 21st verse: "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us."

NEPTUNE

Neptune is the higher octave of Mercury, which is in truth the spiritual light bearer. Neptune stands for divine intelligence. He represents the gods, and when strongly placed in the horoscope and well aspected, he lifts man above the average in intelligence and puts him in touch with the divine hierarchies, who have rule over mankind.

Neptune is the last planet discovered, or rather the last which mankind is beginning to understand, for there are still more planets whose actions upon the earth are unknown. As the earth evolves and man also rises higher in the scale of evolution, he will gradually feel the influence of these more remote planets. A few years ago, the effects of Uranus and Neptune were little understood, but the modern astrologer has made great progress. We are in an astrological age. Astrology is in the air. This divine science is no longer sneered at by the thinker, but it has become a fashion to study the planets.

As there are seven notes to the octave in music and there are lower and higher octaves, so also do we find the harmony of the spheres played on the

**This article was written by Augusta Heindel for the 1922 Rays. Pluto was discovered in 1930. However, in The Rosicrucian Cosmo-Conception, Max Heindel cites, and implies support of, the finding that there are two transNeptunian planets: "In Mr. A. P. Sinnett's valuable work, The Growth of the Soul, published in 1896, the author stated that there are two planets beyond the orbit of Neptune, only one of which, he thought, would be discovered by modern astronomers. In Nature for August, 1906, the statement is made that Professor Barnard, through the 36-inch Lick refractor, had discovered such a planet in 1892. There had been no mistake about it, yet he waited fourteen years before he announced his discovery! One need not be concerned about that, however. The main point is that the planet [Pluto?] is there, and that Mr. Sinnett's book said so ten years before Professor Barnard's claim to prior discovery. Probably, previous to 1906, the announcement of the newly discovered planet might have tended to disarrange some popularly accepted theory!...Time will bring to all a knowledge of the facts herein set forth" (pp. 513-514).*

Why did not Heindel overtly confirm the existence of Pluto and the second unknown planet? Perhaps because, as he stated in the Cosmo (p. 55), "it is necessary to have a vehicle correlated to the World of Life Spirit under our conscious control in order to be able to travel from one planet to another."

various planetary keys. Man has been able to contact the seven notes of the lower octave only of the planetary keyboard. He also feels and is learning to understand the two lower notes, Neptune and Uranus, of the second, or next higher, octave, and senses a faint tone of a third planet.* Some have named this planet Isis, and man will gradually, as he raises his own vibratory key, be able to sense even higher planetary notes.

Astrologers claim that Neptune is the higher octave of Venus, while they assume that they know very little of the effect of this far-off planet. One of our modern astrologers who gives Uranus such prominence in love and marriage, while claiming that this planet is the higher octave of Mercury, also states in his book that Neptune badly placed or afflicted by the Moon denotes a negligent and self-indulgent marriage partner. He further states that Neptune afflicting Venus or the Moon disposes to illicit and unnatural appetites, chaotic relations, and lascivious habits. Yes, truly an afflicted Neptune does create the above unnatural mental conditions. Chaotic means unformed, jumbled, confused. Such conditions can only come through the mind, and a mercurial condition, not a Venusian one.

Neptune is at home in the sign Pisces. The symbol of this sign represents two moons joined together and we know that all astrologers claim that the Moon has much to do with the mentality and is always considered in its aspects with Mercury and other planets when judging the mind of the native. Why should Pisces have been chosen as the home of Neptune? We know that the watery signs, Pisces and Cancer, are restless signs, plastic, changeable, and we also find the watery Moon constantly wanting changes. Likewise is Mercury influenced by the planets with which it comes in contact. Mercury is the messenger of the gods, the light bearer of the physical sun, while its higher octave, Neptune, is the light bearer of the spiritual sun.

People with Neptune on the Ascendant, especially when the planet is in the mercurial sign of Gemini, are very bright and keen mentally, but very versatile and restless—they must be doing something mentally, wanting constant change. Without any great effort they grasp things

intuitively. We have had a number of workers at Headquarters with Neptune on the Ascendant, and they have all been of the type who were clever, willing, and also capable of doing anything which came to hand. When Neptune is afflicted, this type is aggressive, the unafflicted Neptune progressive, yet both have always forged ahead, never permitting themselves to lag. They have been leaders mentally. This is not a characteristic of Venus, who loves to take her ease and is constantly seeking for the idealistic and the beautiful in life. Neptune is decidedly mental, but a combination of love and mentality is expressed when Neptune is unafflicted.

To bring still another proof that we are correct in our assertions regarding the higher octaves of these two remote planets: Wherever we find Venus in the natal horoscope, that part of the body is rounded, and full. Venus gives bulk, size. Uranus is also a planet of abnormality. When he is afflicted on the Ascendant in the signs ruling the upper part of the body, he gives length of arm and waist, breadth of shoulders; if in Leo and afflicted, abnormal development of the spinal column, sometimes causing people to stoop over, as do the Sagittarians. If Uranus is placed in Sagittarius, he gives length of legs.

In mythology, we are told that great giants came from Uranus and Gaea. Having assaulted the gods, they were imprisoned by them, with the aid of Hercules.

While Uranians are often oversized, the Neptunians are undersized. Wherever Neptune is the afflicter, the organ is subnormal, not fully developed, and when this planet is on the Ascendant and afflicted, and when the major planets are also in signs giving short stature, we find a

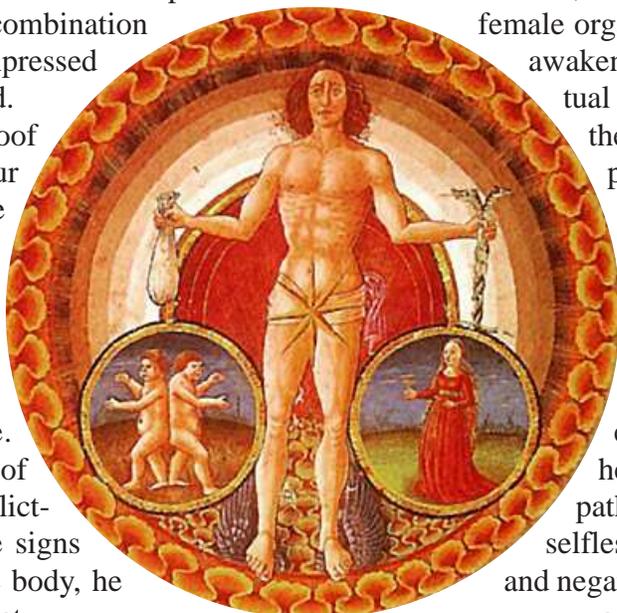
dwarf.

Uranus rules the pituitary body. A diseased condition of this organ also causes abnormal growth of the bony structures. Pituitary extracts injected into animals cause excessive uric and kidney troubles. Also, one chemical company has a pituitary extract used exclusively for obstetrical work. When given hypodermically at the proper time, it saves much suffering in childbirth. Again, we see the proof of the Venusian influence.

In the brain, the pituitary body is also the female organ, the mother principle, the awakener, the doorway to the spiritual forces. Neptune, which rules the pineal gland, is the positive pole, the Father principle. Uranus is the transmitter and Neptune is the receiver.

When the aspirant to the higher life has developed normally, when heart and head are both used to express his outer life, when he has truly sensed that the path of Initiation is a path of selfless service, then the positive and negative forces are equally developed. Then his development is permanent and safe. But should he take only the path of the head, the intellect, and stimulate Neptune alone, it will lead to a chaotic mental condition, sometimes obsession, while if the development of the emotions or the heart alone is the path, then we find the negative medium, or the one who is converted at a revivalist meeting, and some-

times the sensualist. The Father and Mother principles must be equally developed. When these two forces, Neptune and Uranus, meet over the third ventricle, which is termed in Greek the marriage bed, then he may well cry, *Consummatum est!*—it is accomplished. □



Planetary Seal, manuscript illumination, *De Sphaera*, 15th Century, Italy

Mercury

The Mercurial ray relates to matters of the lower mind, including commerce—mercenary derives from Mercury—(note the bag of coins), and the Virgoan activity of healing (note the entwined serpents, symbol of the semi-mythic Greek healer Aesculapius). Raphael (“healing from God” in Hebrew), the archangelic ambassador from Mercury, can be invoked for assistance in healing. The ray of Neptune, the octave of Mercury, correlates with the spiritual mind and supersensible faculties. Because it can be impressionistic, the Neptunian vibration needs to be tested in experience and grounded in common sense.

God's Message Through the Astrological Sign Aries—The Lamb of God

THE SIGN ARIES is the first sign of the Zodiac and is, according to our Rosicrucian Philosophy, the first Great Creative Hierarchy. The first and second Great Creative Hierarchies are said "to have passed beyond the ken of anyone on Earth. It is known that they gave some assistance at the beginning of our evolution" (CC 221).

According to *The Rosicrucian Cosmo-Conception*, these two first Hierarchies have no name; according to the Greeks, the Divine Hierarchy of Aries is called the Xeophim.

The sign Aries rules the head, the cerebral hemispheres, the various organs within the head, and the eyes, except the nose, which is under the rulership of Scorpio.

So, it seems that this Great Creative Hierarchy of Aries truly gave us a wonderful assistance, as all their gifts are located in our head.

Under Aries, the first of the fire signs, we consider the mighty outpouring of Life from God, its source and fountain-head, and the distribution of that Life through all the avenues of Being.

During the past six months the Christ, our Planetary Spirit, has brooded over the Earth and in the Earth, nurturing the souls of men. He has called upon us to turn within ourselves, to search our motives and cleanse our hearts, that we may better prepare the way of the Lord and make straight His paths within us.

Meanwhile he has filled to the brim the hidden reservoirs of Life throughout the planet. When, at the Vernal Equinox, He begins His ascent to the Father, He releases this abundant life to be used by all evolving beings upon the Earth. The divine spark in every living thing has been touched by it,

and in each has been awakened the inherent cosmic urge to press forward—to be, to do, to dare.

This cosmic urge is the expression of the eternal epigenesis of the Spirit. Never is Man more divine than when inaugurating new constructive activities, or breaking the bonds of habit to mold his life upon a larger plan. So, *epigenesis* could be a keyword for the sign Aries

The student who is endeavoring to adjust his life to the Great Plan will find much interesting work to do during the solar month of Aries—vigorous work, joyous work—for the God within him has been stirred to action.

The desire body is the body of action, the body through which the creative power of the Ego finds expression. This power, Man, at the instigation of the Lucifer Spirits, undertook to handle under his own initiative, when the vehicle through which it flowed was barely started on its development, and the mind, the instrument of control, was as yet but a germ. Small wonder that the desire body has proved such a problem in human evolution.

The infant mind coalesced, we are taught, with this body of action—desire, and emotion—and in the vast majority of mankind is still under the sway of its surging, never-resting currents.

Those who have heard the call to the higher life and are striving to answer it, are gradually extricating the mind from this age-long domination and placing it in its true position as link between the Ego and its vehicles.

This is a tremendous task, but a glorious one. It is through the constant effort to command the obedience of the desire body to the will of the Spirit that consciousness is expanded and the personality made gradually aware of the eternal I AM as a

living Presence within.

Under the stimulating Ray of Mars, ruler of Aries, each of us is given an opportunity during this solar month to gauge the measure of control he has gained over the forces that play through his own being. Our progress in evolution depends upon active use of the powers that we possess, whether these be great or small. God calls upon us now for action. So, on the physical plan, dynamic energy is a keyword for Aries.

If, in the past months, we have conceived a wider vision of life, then the Spirit, with its inherent epigenesis, will find a way to translate this new vision into action. But the will must hold steadily to its chosen purpose, otherwise the desire body, filled with new strength, will slip its leash, and scatter the precious store of life force in purposeless activity.

The mind is called upon, during this month, to develop initiative, and the heart courage. It is the time to draw out the problems that lurk about in odd corners of our being and bring them to the light to be faced and solved. It is the time to clear from our minds and our lives the non-essentials which absorb time and energy and block the way to the accomplishment of the constructive, progressive work that we want to do.

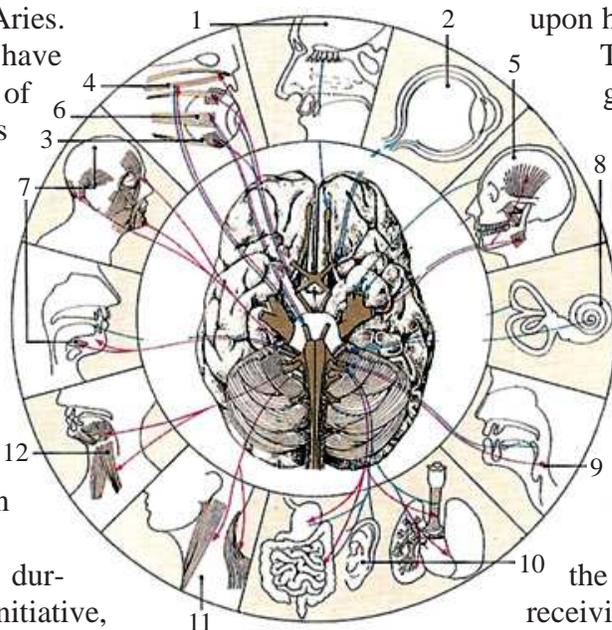
This necessitates a general survey of our activities with a view of co-ordinating them, and assigning to each its proper time and place in our lives.

In the human body, the marvelous instrument of co-ordination, the human brain, is under the rulership of Aries. So, *co-ordination* is another keyword for the sign Aries, in both the Physical World and the World of Thought.

When we come to the functioning organs of the body and their correlation to the Cosmos, which is the body of God, we enter upon a field of study so vast in its extent and of such intense interest that

the heart fairly stands still before it. No wonder the injunction "Man know thyself" is written above the doorway of every Mystery School!

The physiological key to the Wisdom Teachings is one that brings to the earnest student the richest of results. Every hour given to the study of anatomy and physiology, with the cosmic correspondence in mind, will repay the aspirant a thousandfold when realization begins to dawn upon him.



It is suggestive to compare the twelve cranial nerves serving the indwelling Ego and the twelve disciples serving the Christ.

This realization of the analogies between Man, the microcosm, and God, the Macrocosm, is an individual matter, something that grows and deepens as the aspirant grows and deepens. But the least of us may prepare the way for understanding by getting acquainted with the wonders of our physical body.

The brain, as instrument of the mind, is both sending and receiving station for the messages that pass between the Ego and the personality. It is through the intricate mechanism of the brain, therefore, that the Spirit makes known its will in the use and distribution of the life energies pouring into the three lower vehicles from the Center of being.

The brain is the instrument through which all the functions of body are directed and operated.

Here, in the etheric brain, we may become conscious of the records of the current earth-life stored in the heart—all sense perceptions, all inner and outer experiences, all dealings between the Ego and its vehicles.

In the folds of the twin hemispheres of the brain are great unused spaces, suggesting the larger life to come, as we succeed in pushing ever farther back the self-wrought lines of limitation that stand between us and that larger life.

In the brain, too, are the pituitary body and the pineal gland whose intensified vibration will some

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day meet across the mysterious passage-way of the third ventricle, to bridge for us the gap between the seen and unseen worlds.

No esoteric student can meditate upon the brain and its infinitely complex operations without becoming, in time, aware that he is looking into a miniature model of the workshop of God. He knows then that some day, through the reverent study of this model, he will learn how the mighty forces of the Creator are directed and distributed throughout the universe.

We have seen that Aries has rulership over the brain, one portion of which has been referred to as the old or ancient brain, tracing its ancestry back about 100 million years. The medical name for it is hypothalamus. It is located on the underside of the brain area, being about 1/300 of its size, and about in the center of the head.

The brain, with its highly developed sense of hearing, smelling, seeing, tasting, and feeling, and with great nerve connections within the nervous system, has a richer supply of blood than any other part of the body. This allows it to carry on its great work without the person realizing what is being done. Its chief duty is to keep balance throughout the body, warning other areas of body and brain when their help is required, also balancing the nervous system and the pituitary gland. It is spoken of as the most wonderful computer in the world, also as the central power station from which all activities are directed. The brain is the organ through which the mind operates.

We have heard that "thought furrows (or makes grooves in) the brain," and that is actually true, for the gray matter folds over and over upon itself, with new brain areas being formed like library shelves one above another. When we wish to study a new language, we must make a new shelf. The Spirit can make new brain areas to carry out new studies, although that becomes more difficult as we grow older. There are large areas of the brain which are smooth and unfurrowed so that we may well believe we are not using these portions. This gives us an understanding of the way in which our brain may develop greater mental ability in the future. We can truly say the brain is man's most important instrument, making it vital that we bring

those smooth areas under cultivation. The Life Spark, the true Self in each one of us, is striving through the Will to become manager of this power station and to use its power to build a fine character and successful life.

Let us entertain thoughts of good-will to all mankind, and seek to improve our mental ability along lines beneficial to others, as well as ourselves, in the choice of our life's work. Our diet, too, is of utmost importance, making it necessary that we avoid the use of tobacco, drugs, and alcohol, and that we adopt a harmless (to others) diet. All of these practices are helpful in improving not only our brain, but our entire person—physical, mental, and spiritual.

MARS THE RULER OF ARIES

From Mars we receive a number of our highly-prized virtues, as well as some of our worst faults. When well-aspected he gives a strong constitution and physical endurance, a positive, independent and self-reliant nature, determined and proud, generous and energetic, resourceful and quick to learn, especially when in Aries, Leo, Scorpio or Capricorn; otherwise, he can make the person quick-tempered, obstinate and spiteful.

SUN EXALTED IN ARIES

We know that the Sun is the physical vehicle of Christ. We also know that the heart is ruled by the Light ether, and that the Ego has control over its vehicles through the positive pole of the reflecting ether. The positive pole enables the Ego to impress its thoughts on the brain; the negative pole of the reflecting ether is the seat of the subconscious memory. In the head, the Sun rules the Pons Varolii, which is the lower end of the Medulla Oblongata. Concentration on these elements will shed light on a number of esoteric subjects.

THE CHRIST LIGHT

Many people regard the Crucifixion of Christ Jesus as a tragedy. In a limited sense, this is true. In the eyes of the world, a sublimely good man was killed at the behest of a mob exercising mob cruelty. He was forced to endure, uncomplaining, indignity and torture that were hardly in keeping with the message of love and brotherhood that He

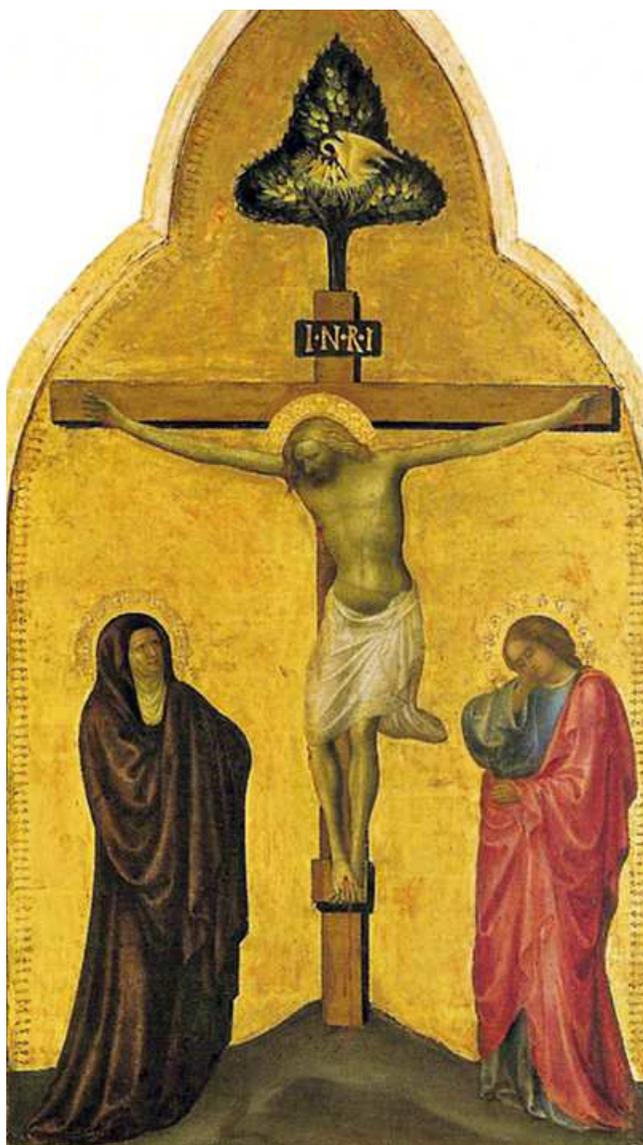
had come to teach. Even though, at the Resurrection, Christ gave proof of having conquered death and instilled new hope into the hearts of all who believed in Him, the agony of the Crucifixion remains, in the minds of many, a heartlessly imposed tragedy.

Yet, the Crucifixion was necessary. Christ Jesus could not have died simply a natural death and still have been able completely to fulfill His mission. It was necessary that His blood (part of the physical vehicle) flow in order that the Christ could, by this means, enter into the Earth itself to become its indwelling Planetary Spirit. In this way the tremendous spiritual power of Christ passed into the center of the Earth. The Christ Light shone through the Earth and everything upon it. The Earth and its atmosphere were then cleansed and purified.

The Christ Light continues to shine for the purification of the human race. This power increases each year when the Christ again enters the Earth. Thus, slowly but surely, every person that draws upon the Christ Light is purifying himself and increasing the love and fellow-feeling which will eventually bring about universal brotherhood.

We see, then, that although the fact of the agony and Crucifixion of Christ Jesus was not, and is not, pleasant to think about, it is also, in fact, the beginning of a great gift for humanity—a gift which will continue to be given for a long time to come.

Christ Jesus words from the cross: "Father, forgive them, for they know not what they do" (Luke 23:34), are more than simply a prayer that God forgive the mob for demanding His death. These words show Christ Jesus' understanding that mankind at that time had no idea of the real reason for His Crucifixion. Most men, even today, do not know this. Christ Jesus was not crucified merely that He might rise again from the dead and thus prove the fact of immortality. He was crucified, as we have seen, that the Christ might be enabled to enter the Earth to become our Indwelling Planetary Spirit, and thus continue to give of Himself year after year—century after century—until humanity at last, with the help of the sublime Christ Light, has developed its spiritual powers to the extent that it will no longer need the help of an Indwelling Planetary Spirit.



Tempera on wood panel, Masolino da Panicale (1383-1440), Vatican, Rome

The Crucifixion

What distinguishes this representation of the Crucifixion is a tree of life growing from the cross, in which a pelican feeds her brood with blood issuing from a self-inflicted wound. So does Christ endue this planet with new life on several levels.

The more we think about all of this, and of the sacrifice that Christ made and is making for our sakes each year, the more we realize our responsibility to avail ourselves as much as possible of the Light that He is giving us in abundance. The more we live in accordance with His Teachings, setting aside our selfish interest and trying to do our work in the world as best we know how, the more we will be able to take advantage of His great gift and strengthen ourselves in His service. □

—Rosicrucian Fellowship Staff Members

Androgynous Man

This symbolic design, one the most fascinating to be found in all occult literature, pictures the Androgynous Man, a human figure which possesses two heads—one masculine, the other feminine. These represent the perfect balance or equilibrium between the masculine and feminine forces which are operative within the human organism. When this equilibrium has been attained, it will be possible for man to think with the heart and to love with the mind. But this cannot come about until the state of inequality now existing between men and women has been righted so that, free and unafraid, they may pass, hand in hand, into the Temple of Light.

Above the woman's head is the symbol of the Moon (representing the Cosmic Feminine), and above the man's head is the symbol of the Sun (representing the Cosmic Masculine). Presaging this future androgynous state of humanity, the two columns which guard the entrance to the Temple of Mystic Masonry are styled the Column of the Sun and the Column of the Moon.

The figure holds in one hand the Triangle (compass), which represents the masculine force and correlates to the number Three. In the other hand he holds a Square, which represents the feminine force and correlates with the number Four. The union of these two numbers gives us Seven, which is one of the Power Numbers of kabalistic science, and means complete equilibrium, or rest after long and arduous labor. The Bible commands man to work for six days and to rest on the seventh day.

The labor of attaining to the high development symbolized in the androgynous figure has occupied mankind for the duration of the Six Epochal Races which stem from the Fourth Revolution of the Earth Period: Polarian, Hyperborean, Lemurian,

Atlantean, the present Aryan or Fifth Great Race, and the next Sixth Great Race. The culmination of this Great Work will be achieved by the Seventh Great Race, which will not really be a "race" as the term is understood today, since racial differentiations will then have passed away. This, the last and Seventh Race, takes human evolution on to end of the Earth Period. Thus, unknowingly, man obeys the biblical command that he labor six days and rest upon the seventh day.

It is to be noted that the spiritual Androgyne becomes such not in the way of mortal flesh but through the developed powers of the twofold Spirit, which has its seat in the brain.

Hence, the two heads signify the complete or full flowering of both hemispheres of the brain. Creation is through the Mind, Love, and the Word.

We observe further that the Androgyne stands upon the body of a huge, fiery serpent, which implies that all phases of materiality and sexuality, and all other attributes of the mortal man, have been lifted up and transmuted into spirit.

Around the Androgyne range the five planets of our solar system as anciently known, and to which our earth belongs. The horoscope of today's earthman seems to embody both good and evil aspects, but this is due to man's own imperfect conditions. All planetary forces are good, regardless of their aspect to the earth, and when man has become the divine Androgyne he will experience only high spiritual influences emanating from the planetary intelligences, because he will have learned to attune himself to cosmic harmonies, and there is nothing in him which can respond negatively to squares and oppositions.

Other solar systems may not have precisely the same number or arrangement of planets as our own because their evolutionary needs are different, but

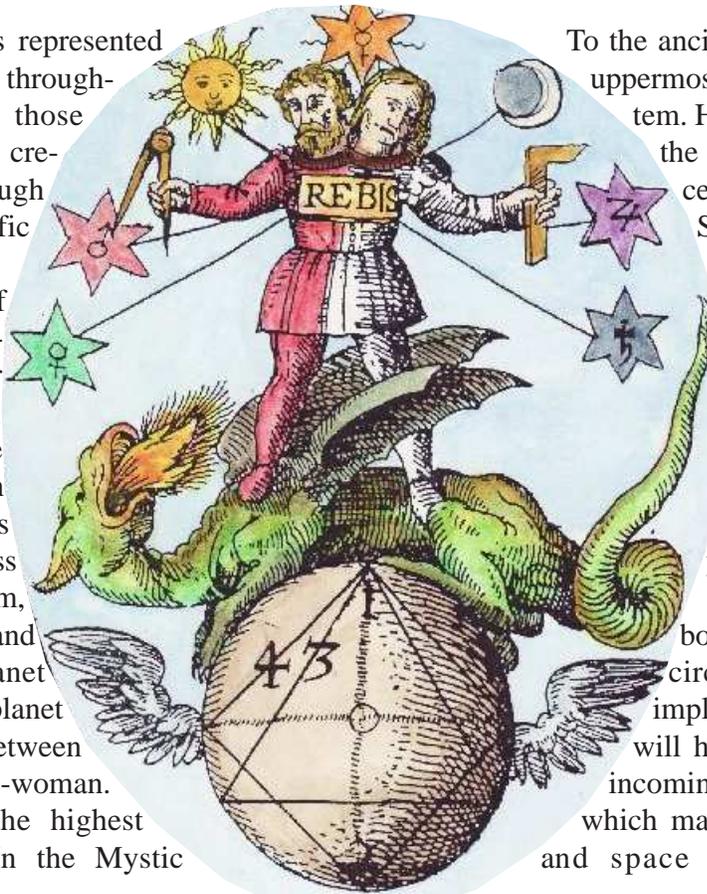
the macrocosmic powers represented by our planets are present throughout the universe, and those powers must necessarily create some channel through which to operate in specific areas.

The perfect union of the masculine and feminine cosmic powers, or principles, constitutes, in biblical terms, the Mystic Marriage. When man achieves this Marriage, he will possess the true spiritual wisdom, which is the essence and keynote of the planet Mercury. This is the planet whose symbol appears between the two heads of the man-woman.

Love-as-a-power is the highest expression of Venus. In the Mystic Marriage, Love becomes the fulfilling of the Law.

No activity is possible anywhere in the universe without that dynamic energy which is focused, for our own solar system, in the planet Mars. This planet represents pure blind force, which must be used for constructive ends, under the direction of the wise Mercury.

Jupiter signifies the Fatherhood of God, the Great Benefactor, the giver of all good things in super-abundance. He betokens the brotherhood of man, one day to prevail throughout the earth when men have come to know themselves as truly the Sons of God.



To the ancients, Saturn stood at the uppermost limits of the solar system. Hoary tradition attested to the existence of mysterious celestial bodies beyond Saturn, but these do not figure in their charts and designs.

Saturn represents Cosmic Law. The supreme ideal of Saturn is the Christ Man. Its biblical key word is "Let the Christ be formed in you."

At the base of this symbolic picture is a winged circle or sphere, which implies that the Great Work will have its beginning in the incoming Aquarian Age, from which man will rise beyond time and space altogether and erect

his throne upon the circle of the empyrean, or Highest Heaven, where God alone IS and man is one with Him. For the circle is the symbol of the Eternal, that which is complete and unchanging, that which is perfect, upon which no improvement can be made; and this declares to us that glorious Destiny has lain hid in the Divine Plan for humankind since the beginning of time.

Across the breast of the Androgyne is inscribed the Latin word *Rebus*, which means "the divine consummation of all things." □

—Corinne Heline

This drawing symbolically pictures the goal of the alchemical pursuit, the development of the whole human, which is the work of the cosmic energies, including the terrestrial forces, through which operate the lower desire world, symbolized by the fire-breathing dragon. The incarnate three-fold Spirit (Ego) in the four-fold body (physical, vital, desire, and mental) are shown by the triangle and square inscribed in the winged globe, a symbol for Mercury. When Daniel Stolcius saw this and many other copper engravings illustrating Alchemy, he wrote interpretative verses for 107 of these plates which appeared under the title Viridium Chymicum, or The Pleasure Garden of Chemistry. The engravings themselves, by Count Michael Maier and Daniel Mylius, both of whom show definite Rosicrucian influence, appeared at the same time as The Chymical Wedding of Christian Rosenkreutz (1616): Stolcius' verse for the above illustrations follows:

The First Material

*I am the dragon because I drive
The deadly poison from the body.
The red lion always loves me,
And the green gives me pleasure.
By many I am recognized
And called the egg of nature.
I fly away unless
One binds me with measure.
I have many forms and colors,
And carry within me manly and womanly powers.
I recreate the human body
And all metals.*

Who is Doing My Thinking?

WITH THE LATEST *New York Times* in one hand and a Bible (NRSV) in the other, we try to explain ourselves to ourselves. What compels me? How did these cliches manage to hijack my consciousness? What does it profit a person to gain all the homeland security in the world and forfeit his soul? What is the Matrix? Or, to borrow a line from Elvis Costello's "Green Shirt": "Who put these fingerprints on my imagination?" What man, mind, or monster did A(is doing) this? When and how did our thoughts get to feeling like they're not entirely our own? And when did we agree to it? Who benefits from our sedation? Who colonized my brain space? How hard it is to prefer the pounding headache of looking hard at the world over the blissful, happy-ending incomprehensibility of Technicolor and the easy answer, simple explanation, sound-bite culture of Fox News Network.

As a high school English teacher in America, ever in desperate need of a difficult-to-contest analogy, I've found a very present help in the metaphorical value, maximum applicability, and effective citation afforded by *The Matrix*. While very few propositions go unchallenged in a good classroom discussion, the intense relevance of this film to the experience of your average American teenager is something of a no-brainer. My students often accuse me of madness, but they find nothing particularly controversial in my observation that *The Matrix* powerfully names and describes the forms of captivity into which we're born and within which we live and move and, by all appearances, have our being. They know that worlds have been constructed around them, physically and psychologically, as protection against many a perceived threat, and they understand that it is an effort oftentimes well-intentioned and always in progress. They also understand that they are a target market whose buying power sustains the economy and that enormous amounts of money, mind-power,

Adapted from Everyday Apocalypse, by David Dark, published by Brazos Press; used with permission. The lesson to learn: take responsibility for your thoughts

and resources are expended anticipating and manipulating their desires.

They live with the notion that their speech and their way of looking at the world are often the creation of television and market research. They are painfully familiar with the Trumanesque epiphany in which the words "I love you, man," whether spoken or heard, are part-joke, part-sincere, and part-conspiracy. They know what it means to be unsure as to whether your own laughter is genuine. When Lawrence Fishburne's Morpheus describes the Matrix as "a neural-interactive simulation," they don't have to stretch their imaginations to know what he's talking about. They know. It's obvious.

Although most of my students don't know what a metanarrative is, they have a pretty good idea after I suggest that *The Matrix* might be the most convincing metanarrative on offer in this present age of popular culture. They take personally the apocalyptic significance of films whose protagonists discover themselves in carefully scripted, immersive environments which create the illusion of freedom while using inhabitants to fuel their own death-dealing machinery. They know the joke's on them when a voice says, "Because we value you, our viewers/customers/clients...." And the bright colors, earnest-sounding voices, and lively music only serve to remind that someone (or something) is trying to create demand and move product. They don't like it particularly, but they don't see much in the way of available alternatives. As the popularity of the film suggests, any articulation of a spirit of resistance will have people lining up. As Dostoevsky observed, no one wants to want according to a little table, and the sense that they've been playing roles in a vast formula of market research, while occasionally consoling themselves with a packaged rebellion, isn't a realization anyone can sustain for long without becoming depressed. But there is something powerfully invigorating about imagining, especially in the company of young people, what it might mean to take the red pill of reality on a regular basis or to weather the storm to the limits of one's bubble and to break on through to the other side. □

BOOK REVIEWS

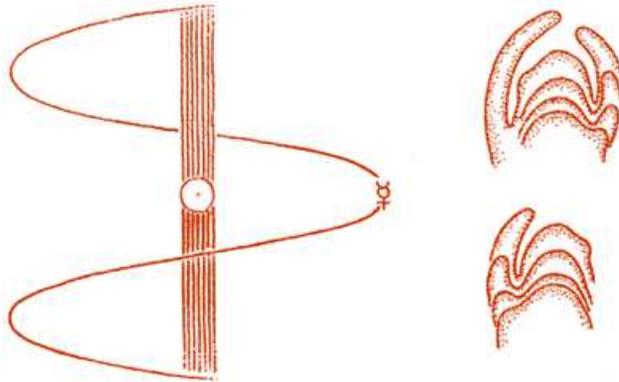
Planetary Influences Upon Man

AS THE SUN RISES out from the dark seed pod of Earth's winter, so rises the shoot of a plant from its seed in response to the waxing light. And as the five planets (Mercury, Venus, Mars, Jupiter, and Saturn) and Earth's satellite, the Moon, are solar organs, parented by the original solar mass, so do all plant structures proceed from the shoot as elaborations of it, each organ being especially correlated to the influence of a planet. Thus does the plant root grow in response to terrestrial forces, leaves relate to Mercury, flower petals to Venus, pollination to Mars, fruit development to Jupiter and seed formation to Saturn.

Planetary motions and their solar-oriented rhythms translate in the plant world to specific tissue structures and growth cycles. As Venus and Mercury (the "inferior planets") have a particularly close connection to the Sun, from a geocentric viewpoint contained wholly within the Sun's sphere, so foliation and flowering are primary gestures whose orbit of activity is the central Sun-formed shoot of the plant.

As Ernst Kranich writes in *The Planetary Influences Upon Plants, A Cosmological Botany* (Biodynamic Literature, 1984), while scientists are smashing atoms and theorizing on string theories and quarks, the simplest and even the most obvious questions regarding nature's secrets are still unanswered. In part, this is due to the analytic and atomist bent of the modern mind—take it apart to see what makes it tick. If you take a clock apart, its stops ticking.

Kranich suggests a diametrically opposite approach: that the real plant is "a supersensible entity permeating its individual organs." This is not a new idea. At the beginning of the 19th century



From December 21 until June 21, the sun climbs daily higher above the horizon. If one takes into consideration not the entire course of the sun during the day from sunrise to sunset but the position of the sun at noon, then one arrives at the above graphic illustration of the ascending sun movement. Out of the phototropic movement of the plant with the daily path of the sun the vertical shoot develops, rising toward the heaven as the sun rises toward its zenith at the summer solstice. The vegetative point of a grass species is shown at right during eight successive developmental stages. The gesture of shoot formation and the resulting development of leaves on a small scale form the mirror image of the movement of the sun and Mercury.

Johann Goethe, after a patient, protracted, and loving investigation of plants, their structures, processes, and the environment in which they grow, proposed the existence of an archetypal plant of which individual plants were manifestations and variations. This concept is similar to single instances of one kind of animal being related to the group spirit governing that particular species.

In his study *The Metamorphosis of Plants*, Goethe pointed to the existence of the etheric principle in accounting for plant form and growth, reasoning that its external existence is determined by an inner living prototype, that in every organ the totality of the plant is active.

Modern material science tends to destroy life in order to know it; or, as expressed by lines from Goethe's *Faust*:

*Who wishes the living to know and describe
Seeks first the spirit thence to drive;
Then all the parts he has in hand—
Lacks only, alas! the spiritual band.*

Goethe's respect for creation, similar to the devotion of the medieval alchemist for the materials he was transforming (a metaphor for soul development), led him to a higher way of observing, of envisioning an invisible, fully intact plant that gives rise to its visible counterparts; or again, as the idea is phrased in *Faust*:

*The all and one eternal Thing
Changing ever, the same forever.*

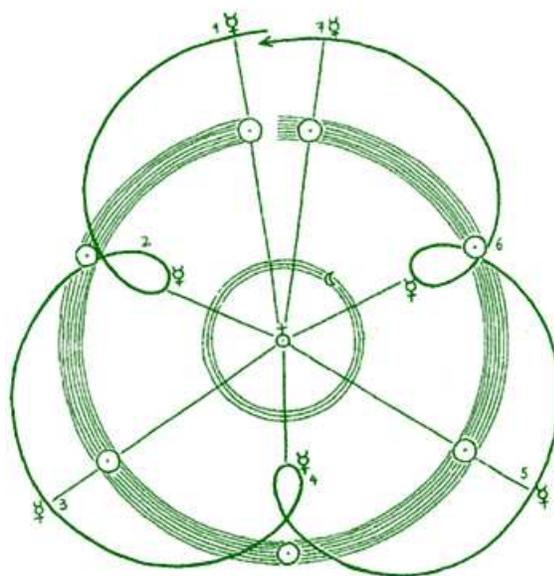
It was for Goethe to intuit the metamorphosis of the plant so that the most active principle ascends, as it were, from the seed to the shoot and leaves, and then the flower and fruit, showing in a time sequence of contractions and expansions ("The same organ which expanded on the stem as a leaf and assumed a highly diverse form, will contract in the calyx, expand in the petal, contract in the reproductive organs, and expand for the last time as fruit," and finally contract to an essence in the seed.) what pre-exists and endures as an invisible complete plant.

In his study Kranich relates the plant and the plant kingdom to the entire Cosmos and shows that cosmic patterns described by planetary cycles are reflected in plant movements and morphology.

This revelation should not unduly surprise the student of Rosicrucian teachings, who has learned that the Cosmos itself is one vast, fully integrated organism. On this reality is based the science of astrology. Surely, if humans live and move in a sphere of mental and emotional influences originating in and ordered by planets and stars, it makes sense that plant forms and growth impulses are first marked out in the celestial realm.

Kranich traces "processes of becoming" and plant relationships with the surrounding space, not to genetics, that is, material causes, but primarily to the spiritual sphere. With well-considered and caring thought, the scientist of spirit "will quite naturally experience the plant world as the reflection of the cosmos."

In establishing his thesis, Kranich cites many astronomical details—upper and lower conjunctions of the inner planets (Mercury and Venus), planetary synodical and sidereal cycles, and the mathematical relationships of these cycles—that reveal the intimate harmony of a cosmic dance. The beauty and wonder of this heavenly terpsichore, wherein the paths of planets mark out macro designs, has its



earthly counterpart in the shapes and growth cycles of leaves and flowers in the plant kingdom.

For example, the three synodic cycles of Mercury (116 days each) in a year, giving three upper and three lower conjunctions with the Sun (as seen from Earth), outlines a form (see illustration) that can manifest in the six petals (actually, three sepals and three petals) of tulips, lilies, irises, and gladeoli.

Likewise, the eight-year cycle of Venus and the Sun (after which term the pattern is repeated), consisting of five upper and five lower conjunctions (each conjunction being 1-3/5 years), is imaged in the fivefold double perianth of many flowers, including carnations and roses.

Of all the planets, Mars has the longest synodic cycle, with an average of two years and fifty days, with an opposition to the Sun in a little more than a year. Its conjunction with the Sun correlates with pollination or the initiation of a new life cycle.

Kranich's study is a demanding but exhilarating demonstration of astronomical facts applied to the familiar plant world, whose wondrous shapes and variety we so easily take for granted. In God's cosmic laboratory (theater), the master Designer (Director) is ever at work (or is it sublime play?), transmitting His creative powers through the Spirits whose heavenly foci are planets, whose helpers on Earth are elementals and angels, and whose beneficiaries are we humans, who move in a world of botanical stars and countless images of our Creator's mind. □

—C.W.

NUTRITION AND HEALTH

Seeking the



Light

The Rosicrucian Fellowship teachings advocate a SIMPLE, HARMLESS, and PURE LIFE. We hold that a plain vegetarian diet is most conducive to health and purity; that meat of all kinds, including fish and fowl, also alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality.

As CHRISTIANS we believe it to be our duty to refrain from sacrificing the lives of the animals (our younger brothers), for food, and as far as lies in our power to refrain from the use of their skins and feathers for wearing apparel. We hold that vivisection is diabolical and inhuman.

We believe in the healing power of faith and prayer, but in extreme cases we sometimes advise the use of material means to accelerate recovery and bring relief to the patient.

We endeavor at all times to live up to the golden rule, "Do unto others as you would that others should do unto you." We do not criticize, granting to others the right to heal with whatever method they may accomplish the greatest good, for we believe that there is good in all and that no school has the right to dictate to another. God alone is the judge, and the results are the witnesses.

Our motto is: A SANE MIND, A SOFT HEART, A SOUND BODY.

FIVE YEARS AGO, a very severe nervous breakdown, for which there seemed no help, caused me to become dissatisfied with the religion of my childhood. The first step into the advanced thought of the day was brought to me by a New Age magazine, given me by one who knew my sore need.

Now, to me, this nervous breakdown seemed a peculiar and significant one, for it was accompanied by great heart yearning, terrible mental battles, and a reaching out for God who, I had always been taught to believe, resided up in the sky and busied Himself with marking down in His great book all of his poor children's misdeeds. Such a God, I found, did not ease my pains, hear my prayers, nor comfort my broken heart. Gradually I learned from my New Age magazines and books of a God who was within and who was Love.

I was helped by practicing my period of "silence" each day, but after two years and a half

of continued seeking, my heart was not yet filled, my inquiring mind not yet satisfied, my health not yet realized. Consequently, when I again began to manifest extreme nervousness, utter depression of spirit, and a general hopelessness, I threw my new-found religion aside to the extent of again consulting specialists, this time of known skill and fame. An operation was the result, a long standing internal condition was to be cured. Only the good Lord knows how much I suffered and how very much worse off I was afterwards! My new ways of thinking reasserted themselves and I struggled on to attain something, I knew not what.

One night when I was in an agony of pain and when I was praying to die, just to die, there came gentle but insistent hands upon my shoulders that made me turn and look. By that hospital window in the shadow I saw a radiant figure, electrified, it seemed to me, and my pain left me. At that time I knew nothing of the Rosicrucian teachings, nor had I ever read any books on occultism, and so I

did not recognize an Invisible Helper.

Six months of continued exhaustion in body and mind passed and still I struggled on. Then a kind friend induced me to write to the Rosicrucian Fellowship's Healing Department and gave me a *Rosicrucian Cosmo-Conception* to read. Ah! I had been a dying person before, and now what I read fitted in, filled up the vacant places in my philosophy, and helped me in every way. It was indeed the missing link! The help, the care, the invisible but very real guidance that those dear people gave me has been wonderful. My body was indeed made over by them. I was conscious of a healing and soothing presence many a night when I was racked with pain. I learned to call for help when sorely in need and never was I left unaided. The wonder and glory of their work makes me more thankful each day.

I had found in my life, just previous to becoming acquainted with the Rosicrucian teachings, the one weed that had been years in growing up within me and which was responsible for nine-tenths of my trouble. I have been gradually uprooting this giant weed, and soon it will be entirely eradicated. As I gain in spiritual insight my health becomes better.

Through all my seeking and efforts to control the lower self I had never heard of "the Path," "Initiation," *et cetera*, so I was blindly working, though now I know not blindly but guided by some great one whose privilege it is to help us ever onward and upward. The terrific struggles, countless temptations, terrible mental anguish I did not know were tests and trials upon this Path—did not know until the Great Light came to me just a few months since. Evil entities tormented me. I felt their presence, was conscious of their evil attempts toward me. Sometimes the wakeful nights seemed endless, but always as I held on and uttered my words of Truth, they would leave me and I was victor, though exhausted and terrorized. I know they have no power over me, and I was given strength and knowledge to master them through the coming of the Light.

One morning during my regular "silence," when I was seeking to know the Christ within, there appeared to me this Light, a glorious golden sun

He who enters into the secret place of his own soul passes beyond himself and truly ascends to God.

Therefore, banish from your heart the distractions of earth. Turn your eyes to spiritual joys so that you may learn at last to rest in the light of the contemplation of God. Indeed the soul's true life and repose are to abide in God, held fast by love and refreshed by divine consolations.

In your spiritual ascent and your search for a closer union with God, you must allow yourself no rest, no slipping back. You must go forward till you have obtained the object of your desires. Follow the example of mountain climbers. If your desires turn aside after objects that pass below, you will lose yourself in byways and your mind will be drawn in all directions. Your progress will be uncertain. You will not reach your goal. And you will not find rest after your labors.

But if your heart and mind, led by love and desire, withdraw from the distractions of the world, you will grow strong. Your recollection will deepen the higher you rise on the wings of knowledge and desire. Little by little as you abandon baser things to rest in the one true and unchangeable Good, you will dwell there, held fast by the bonds of Love.

—Albert the Great 1206-1280

emitting rays indescribable, and I was awed though joyous with the deepest solemn gladness.

Now there is more confidence, wonderful insight, and a glorious peace pervading me, and I know without the slightest doubt that all is well with my present and my future. The Voice frequently speaks to me in the deep voiceless way, and I know so many new things that the world seems a different place. At times I even see the reflection of a Greater Light that "never was on land or sea."

My great loneliness has passed away. Many times since, I have gone out of my body during the night to do good, and in the morning when I awakened there has always been a complete and clear record in my memory of places visited and persons helped. I feel as if I had been accepted, and no matter through what I may have to pass in the future, this assurance is sufficient. □

—M.T.

HEALING

Spiritual Nutrition— First Aid for Will Power

FOR THE SPIRITUAL RELIEF of every disease, we might consider as first aid the elimination of all negative thoughts from the mind, including fear, resentment, and self-interest.

Thoughts of loving-kindness are established by turning full attention to God as perfect love. Because each need is already known, praise for God-life and thanksgiving for the privilege of expressing it are held in mind and radiated with the aid of uplifting prayers from loving friends. This massing of “healing coals” may be considered a purifying spiritual fever comparable to the fire which purges the physical body.

What good does this spiritual fever do? It cleanses the soul. The soul, we are taught, is manna for the Spirit. Such cleansing also prepares the way, when necessary, for the merciful ministrations of Invisible Helpers in relief of the physical vehicle.

A disciplined will, then, is dependent upon the individual’s spiritual strength, provided by the soul essence of his good thoughts and actions. When the Spirit is fed upon pure soul food, its nutrition is ideal and spiritual strength increases. Under direction of a Spirit that demands good will, the will finds power to stand resolute in admitting only constructive thought-matter into the mind. The supporting prayers of friends have served their purpose, and it is at this point we can declare with the physician treating the physical body, “The crisis is passed.”

The peace of a Divine Law-filled mind results in peace of soul, supplying ideal spiritual nutrition for a strong, peaceful Spirit. The will then can develop its spiritual manners. With a strong Spirit that governs firmly and persistently, the will can



Altar in the Healing Department Chapel

progress steadily through the primary grades of its schooling, and unfold the grace of accepting and obeying God’s laws. □

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:

March.....5—13—20—26
April.....3—10—17—24—30

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

Aurea's Trip

Aurea was the youngest member of the Angel choir, and this was to be her first visit to the planet Earth. She wasn't at all sure she wanted to go. "I don't think I will be happy around human beings," she said. "I've heard that they say nasty things to each other and fight each other and that they're mean and cross."

"That's only sometimes," said Luneia, who had been in the Angel choir for two years and knew a lot of things about a lot of planets. "Sometimes they can be very nice. Most human beings deep down inside WANT to be good. But they have to work so hard at being good that they don't always do it."

"But it's EASY to be good," protested Aurea.

"It is for us," agreed Luneia, "but not for humans. Each human being has a side that wants to be naughty. Being good won't be easy for them till they learn to listen just to the side that wants to be good. Then they'll be more like us."

"I still don't want to go down there," said Aurea. "I'd rather wait till they stop listening to their naughty sides."

"Their naughty sides won't show so much now," Luneia assured her.

"They're usually pretty good around Easter." "Easter?" asked Aurea. "What's Easter?"

"You'll see," said Luneia, who refused to say another word on the subject.

And so the Angel choir rehearsed and rehearsed, and finally the day came for the trip to Earth. Aurea still didn't want to go, but there was nothing she could do about it. Luneia told her she had to go, and the choir director himself told her she had to go. The choir director was a mighty angel, indeed,

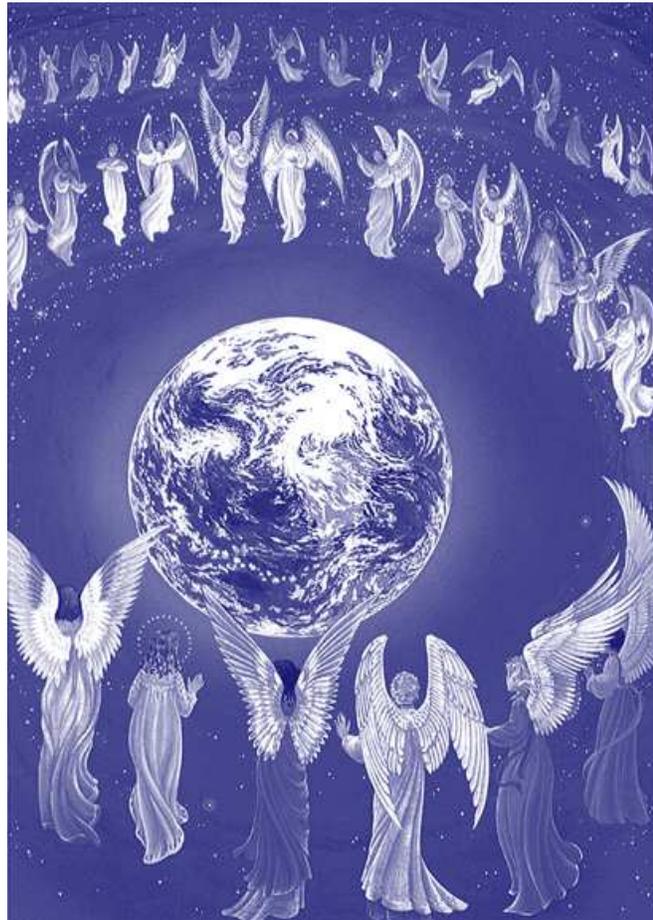


Illustration by Judith Ann Griffith, Sunrise Publications, Inc.

who could be very stern when he had to be, and Aurea knew it would not be a good idea to argue with him.

There were so many, many singers in the Angel choir that, when they reached the Earth's atmosphere, they spread out in all directions around the planet. Aurea and Luneia were with a group that took positions above the ancient city of Jerusalem.

Many things were written in the air around Jerusalem about what had happened there during its long history. Much was written about wars and wicked and powerful people. But much, too, was written about good people who worshiped God and tried to live according to His laws.

Especially, it was written that the mighty Archangel, the Christ, had once lived in that country in

the form of a human being and had then entered into the Earth to be the great Spirit of the Earth. It was written that every year since then, Christ had come back into the Earth to give it life, and that every year, in spring, He left the Earth to go home for a while to God the Father.

Because Aurea was an Angel, she could read and understand all those things in a flash and see how they happened.

Aurea, of course, knew about Christ. Every Angel in the solar system knew about this glorious Being, Who was the most powerful One in God's Creation, except God Himself. But she had not known about how He once lived on Earth, or how He entered it and left it each year.

"Then Easter is the time when Christ leaves the Earth. And we are going to sing for Him when He starts His trip home to God," she said eagerly.

Lunea nodded, smiling. "Now aren't you glad you came?" she asked.

"I AM glad, I AM!" said Aurea. She had never seen Christ, although she felt the presence of God but had never seen Him. She was getting very excited, but it would be another two days before Christ was ready to leave the Earth, so she had to wait patiently.

Meantime, Aurea looked down upon Jerusalem curiously. The city was full of people from many parts of the Earth, speaking many different languages. "How do they understand each other?" she wanted to know.

"They don't always," answered Lunea. "That's part of their trouble. When they learn to love each other more, they will understand each other better. That's one thing Christ came to teach them."

Aurea nodded. She had seen it written in the air over Jerusalem. "Why are the people so sad?" asked Aurea then. Churches were draped in black, and many people seemed to be in mourning.

"They are sad because they remember how Christ was crucified. But they don't understand that, only because this happened, He was able to go into the Earth and give the Earth His life. When they understand better, they will stop being sad and will give more thanks for what He has done for them. Most of them have no idea that He comes back to them every year in this way."

"But how could they not have any idea of that?" wondered Aurea.

Lunea sighed. "Poor human beings. They can't see all the beautiful things that they can touch, and many have a hard time believing what they can't touch or measure or take pictures of. But some human beings are starting to get more sensitive, and to feel things that they can't see. And some are starting to see the beautiful things we see."

All that day and the next, in curiosity and amazement, Aurea continued to look down on Jerusalem. The people were all so different—each one busily bustling about his own affairs. Some went to the holy places very reverently, and others just to look and stare and point at what they saw. Some people seemed not to know or care about Christ at all, but were very busy making money, or buying things with money they already had, or finding nice ways and not-so-nice ways to have fun.

Some, looking stern, were carrying guns—"guarding the pilgrims and the holy places," they said to those who asked.

Aurea shuddered when she saw the guns. "See," she whispered, "I knew they were going to fight each other."

"They're not fighting now," said Lunea soothingly, "and maybe they won't fight. Besides, there are better things to watch. Look over there."

"Over there," was a place called the Garden of Gethsemane. Here, Aurea could see right away, Christ, when still in human form, had spent a lonely night of prayer just before His Crucifixion. A church had been built in that place, and now many people had quietly gathered there together and stood or knelt silently. Each person was praying to God or thinking of Him in his own way.

A beautiful golden light had spread throughout the church and surrounded it—a light that the people could not see but that Aurea and Lunea and the other Angels could see very well. It seemed to Aurea that, even though each person was thinking his own thoughts, they all were somehow bound together in that light, just as the singers in the Angel choir were bound together when they sang different notes of the same chord.

"Those people don't seem so different from each

other any more. Not like the ones in the city do," she said. "They look more like they belong together. They look very beautiful that way, especially with the light shining around them. But I don't suppose they can see that, either."

"No, they can't," said Lunea, "but they feel very close to each other just the same. They feel as though they are REALLY brothers and sisters, and that is the way all human beings are going to feel all the time when they finally learn to live the way Christ taught them to."

Just then, the clarion call of a trumpet sounded through the air. From all sides, members of the Angel choir began to hurry to their places above the city.

"Come on," said Lunea, "that's the summons. We must be going to sing very soon. Hurry!"

Aurea and Lunea were almost the last ones to take their places. The choir director looked at them severely, but his expression became gentle when he saw Aurea's eagerness and excitement.

"You will see a great wonder here today, Aurea," he told her. "It is one of the great wonders of all God's Creation. And you, too, have a part to play. When it comes time for you to sing, sing with all your heart."

"I will," Aurea assured him.

It was Sunday morning, the hour before sunrise, when the choir began to sing. Softly, gently, sweetly, the music wafted above the city, where lights already were on in many dwellings. The stars of the vast heavens were still bright but slowly, as the Angels' soft, sweet music continued, one by one they faded away. Finally, only a few, here and there, were left to remind those who looked upon them of the millions of other worlds that exist in the Universe.

There was more activity in Jerusalem than usually takes place in the hour before sunrise. From all parts of the city, people were seen leaving their homes and hotels, all heading in the same direction. Some riding in buses and cars, some walking, some even riding on donkeys, they were gathering together in the Garden of Gethsemane.

Aurea, watching, did not have much time to wonder about this, because something else was happening inside the Earth that the people on Earth didn't seem to notice. A light was ascending from



F. Rattelli Bonella

deep within the Earth, approaching ever more closely to the surface and brightening the very ground upon which the city of Jerusalem stood.

The music of the Angel choir grew louder and more powerful as the light came nearer. At the same time, heralded by a fanfare of trumpets, a sublime procession made its way to a place directly in front of the Angel choir.

Aurea was so lost in wonder at the magnificent procession that she almost forgot to sing. There were mighty Archangels, the lords of vast Kingdoms in the Solar System who talked directly with God and were far greater than the Angels with whom Aurea worked and sang every day. There were the resplendent leaders of the Angels, too, who radiated such auras of glorious color—rose, gold, lavender, translucent blue, pale green—that their brilliance was impossible to describe.

These sublime Beings, Aurea knew, were the Great Ones of the Hierarchies, before whom she and her friends among the Angels stood in awe. Now they had come together, radiating such a display of light and color that, Aurea thought, even

the Sun could hardly be more bright.

She marveled that the people on Earth could not see the radiance of these great Beings. But, evidently, they could not, for those who were gathered in the Garden of Gethsemane stood looking toward the horizon where the Sun soon was to rise, obviously unaware of the vision displayed directly over their heads.

Then came a moment so stunning that Aurea gasped and, for just an instant, did indeed forget to sing. The fanfare of trumpets became louder and was echoed by other trumpet choruses throughout the heavens. The singers of the Angel choir raised their voices in a mighty, stirring anthem that they had often rehearsed, but that had never before so gloriously resounded through the skies.

And in that very second, the light that had been rising to the surface of the Earth burst forth, and a sublime Being, illumined in white and indescribably resplendent, appeared before them.

With a voice that seemed to contain within itself all the music ever composed, He cried triumphantly, "Consummatum est!"

"It is finished!" Once again Christ had given His Life to the Earth, that all who dwell there may continue to live. Once again He was free to go home, for a little while, to God the Father.

"Consummatum est!" sang the Angel choir, as the Great Ones of the Hierarchies gathered around Him Whom they all worshiped.

The morning sky now was robed, in shades of pink and pale blue, and, slowly, the Sun rose above the horizon. The people in the Garden of Gethsemane, who saw nothing of the illumined white Figure or the Great Ones who surrounded Him, sang a mighty anthem of their own. "He is risen! He is risen!" Even though they did not see the glories around them, Aurea could tell that they, too, felt the joy and triumph of this glad moment.

Later—much later—Aurea and Luneia were on their way home. The great moment of triumph was over, but the exaltation felt by all who had shared in it would last for a long time.

The sublime Christ, surrounded by the other Great Ones, has passed directly in front of the Angel choir, offering them His thanks for their greeting and His boundless love. Aurea was enfolded in a

The Sunflower's Lessons

A nice little Sunflower, just over the way,
Is blooming four inches tall, I should say,
And what is the reason it blossoms so low
Has bright little Sunflower forgotten to grow?

O, no! but the season is getting quite late;
The frosts will be coming, and so it can't wait.
It seems to be saying, the Sunflower so small,
Better blossom thus low than not blossom at all!

This lesson I read in the Sunflower's face:
To fill well a low place is not a disgrace.
Make the most of your time, and your talents tho' small:
Better bloom in low place than not bloom at all.

—Unknown

warm sweetness such as she had never known before. She could not talk, she could not sing. She could only look at Him and, in return, silently offer Him all the love she held in her own heart.

Aurea was very quiet on the trip home. Luneia, who only two years before had herself seen Christ for the first time, understood how Aurea felt and said nothing to disturb her.

Finally Aurea sighed. "It was so beautiful. I wish...I wish..." she faltered and said no more.

"What do you wish?" Luneia asked gently.

Aurea sighed again. "I wish that the human beings could have seen Him too. If they could only see Him once, I just know they would never fight or be mean again."

Luneia nodded, "That's true," she said. "But nobody who is not worthy to begin with can see Christ. The day is coming when all human beings WILL see Him, though. And when that day comes, He will not have to go inside the Earth any more. Then He will live with the people as their King, and there will be peace and much love in that Kingdom."

From far out in space, Aurea and Luneia looked back on planet Earth. It was small and lovely, and surrounded with a light that most earthlings knew nothing about.

"It is a good place, after all," said Aurea, smiling. "I'm very glad we went." □

—Dagmar Frahme

