

# Rays from the Rose Cross



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

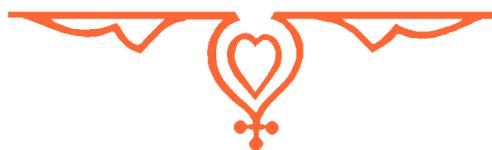
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MEDITATION: TRAINING THE WILL  
TRUTH—FROM INFORMATION TO TRANSFORMATION  
WAR AND PEACE  
CLASSIFICATION OF ASTROLOGICAL ELEMENTS

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A CHRISTIAN ESOTERIC MAGAZINE



## The Rose Cross

Stretched on the cross of the body,  
Crowned by the thorns of fate,  
Scourged by the whips of circumstance,  
And stung by the goads of hate,  
The true soul yields to the Father's will,  
And strives for the dear son's part,  
And prays that the mystic roses  
May blossom around his heart.

But only through pain and sorrow,  
Through shame and the sweat of blood,  
Only as joys are yielded up,  
And the things which the world calls good,  
Shall these mystical blooms of the Spirit  
Spread softly their petals apart,  
And the soul be aware that the roses fair  
Are growing around his heart.

And lo! in the depths of being,  
From the centers of life and love,  
Fanned by the breath of the Spirit,  
Like warmth and light from above,  
The first faint shudder of rapture  
Thrills to each wounded part,  
And the soul is sure that the roses pure  
Are budding around his heart.

Then the square swells out to the circle,  
As the cross becomes the crown,  
And the jewels of its power  
Are the nails which the flesh held down,  
And the seven strengths of the Spirit  
Are the sins which the soul had bound  
Till they have become like roses in bloom  
That circle the heart around.

And one by one the seven  
Shall live and bud and blow,  
As one by one the tasks are done  
And the toils are left below.  
And when the radiant garland



Is blooming in every part—  
When each dear rose right softly blows  
And is perfect in every part—  
The son shall fulfill the Father's will,  
With the glory around his heart.

—Author Unknown

# Rays from the Rose Cross

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

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### *How Much Do You Love Me?*

**O**NE DAY, I WOKE EARLY in the morning to watch the sunrise. Ah!...the beauty of God's creation is beyond description.

As I watched, I praised God for His beautiful work. As I sat there, I felt the Lord's presence with me. He asked me, "Do you love me?"

I answered, "Of course, God! You are my Lord and Saviour!"

Then He asked, "If you were physically handicapped, would you still love me?"

I was perplexed. I looked down upon my arms, legs, and the rest of my body and wondered how many things I wouldn't be able to do and thought about the things that I take for granted.

I answered, "It would be tough Lord, but I would still love You."

Then the Lord said, "If you were blind, would you still love my creation?"

How could I love something without being able to see it? Then I thought of all the blind people in the world and how many of them still loved God and His creation.

So I answered, "It's hard to think of it, but I would still love you."

The Lord then asked me, "If you were deaf, would you still listen to my word?"

How could I listen to anything being deaf? Then I understood. Listening to God's Word is not merely using our ears, but our hearts.

I answered, "It would be tough, but I would still listen to Your word."

The Lord then asked, "If you were mute, would you still praise My Name?"

How could I praise without a voice? Then it

occurred to me, God wants us to sing from our very hearts and souls.

It never matters what we sound like. And praising God is not always with a song, but when we are persecuted, we give God praise with our words of thanks.

So I answered, "Though I could not physically sing, I would still praise Your Name."

And the Lord asked, "Do you really love Me?"

With courage and a strong conviction, I answered boldly, "Yes Lord! I love You because You are the one and true God!"

I thought I had answered well, but God asked, "Then why do you sin?"

I answered, "Because I am only human. I am not perfect."

"Then why in times of peace do you stray the furthest? Why only in times of trouble do you pray the earnest?"

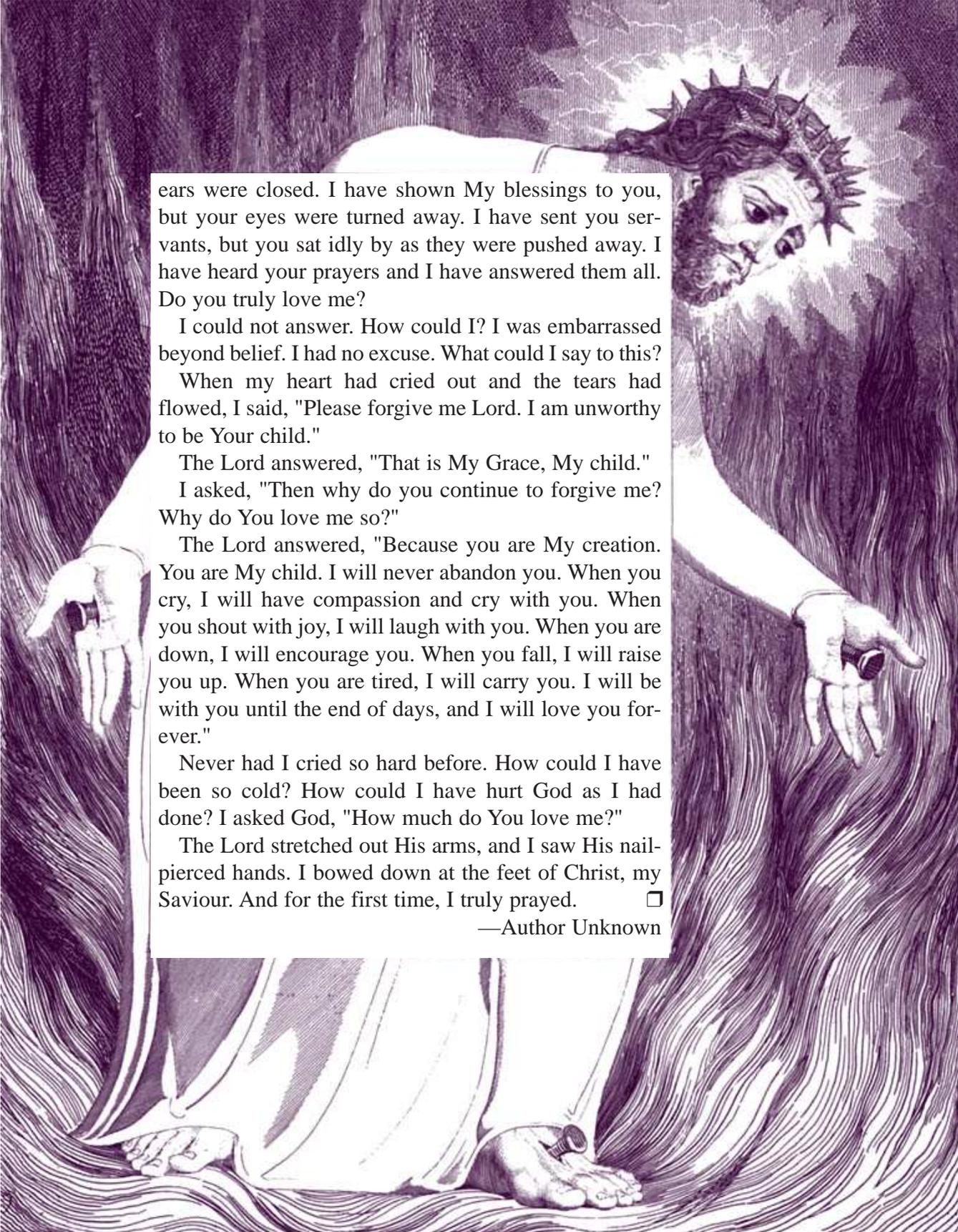
I had no answers...only tears.

The Lord continued. "Why only sing at fellowships and retreats? Why seek Me only in times of worship? Why ask things so selfishly? Why ask things so unfaithfully?"

The tears continued to roll down my cheeks.

"Why are you ashamed of Me? Why are you not spreading the good news? Why in times of persecution do you cry to others when I offer My shoulder to cry on? Why make excuses when I give you opportunities to serve in My Name?"

"You are blessed with life. I made you not to throw this gift away. I have blessed you with talents to serve Me, but you continue to turn away. I have revealed My Word to you, but you do not gain in knowledge. I have spoken to you but your



ears were closed. I have shown My blessings to you, but your eyes were turned away. I have sent you servants, but you sat idly by as they were pushed away. I have heard your prayers and I have answered them all. Do you truly love me?

I could not answer. How could I? I was embarrassed beyond belief. I had no excuse. What could I say to this?

When my heart had cried out and the tears had flowed, I said, "Please forgive me Lord. I am unworthy to be Your child."

The Lord answered, "That is My Grace, My child."

I asked, "Then why do you continue to forgive me? Why do You love me so?"

The Lord answered, "Because you are My creation. You are My child. I will never abandon you. When you cry, I will have compassion and cry with you. When you shout with joy, I will laugh with you. When you are down, I will encourage you. When you fall, I will raise you up. When you are tired, I will carry you. I will be with you until the end of days, and I will love you forever."

Never had I cried so hard before. How could I have been so cold? How could I have hurt God as I had done? I asked God, "How much do You love me?"

The Lord stretched out His arms, and I saw His nail-pierced hands. I bowed down at the feet of Christ, my Saviour. And for the first time, I truly prayed. □

—Author Unknown

Engraving for Edward Young's *Night Thoughts*, William Blake (1757-1827), Dover Publications, Inc.

# *I Am Come That Ye Might Have Life*

**A**S INDIVIDUALS, members of the Rosicrucian Fellowship have been experiencing a gamut of thoughts and feelings incident to the Tuesday, September 11, 2001, acts of terrorism.

The Fellowship, in spite of its name, does not have *one* opinion, or *one* point of view, because we are not a single *we* but an *association* of freely-thinking Christians, and no one of us can presumptively speak for others.

That having been said, because we are Christians, the Being of Christ serves as the model for our thinking, feeling, and doing. That, as individuals, with differences and agreements, we subscribe to the Rosicrucian view of life may also be inferred. So we believe that humans are spirit-beings, eternal in and ultimately as God, and are therefore infinitely perfectible, and that we have, and must have, free will to attain that perfection. It is not something that can simply be conferred.

The Teachings, then, contain information on which we can draw to shed light on this attack against humanity. Two observations stemming from these Teachings may be advanced: (1) Nothing occurs in life without sufficient cause, and (2) there is, generally speaking, an ideal, or at least a preferred basis, for responding to any event—in this case, an act of extreme aggression.

People need to do deep soul-searching to get to the *why* of what has happened. At heart, it is safe to say, the motivation stemmed from frustration, ignorance, and a radical devaluation of individual human worth. If people live under oppression and without opportunity, they can be psychically and mentally molded and manipulated to think and act in ways that violate their God-given nature—which is, above all, to love, and honor the inestimable value of, each person.

While free and sane persons around the world are shocked, and grieve for the dead and for the living, we have work to do, all of us, as individuals, as nation groups, and as members of an indivisible global unity.

The United States needs to look long and hard at its self-presentation in the world, to objectively assess and change its relationship with other countries and peoples so that it may better and more equitably share and prove

what it believes in, professes, and legislates for its own people. It needs to export and internationally demonstrate the conviction that life, liberty, and the pursuit of happiness are the birthright of *all* humans. We need to become internationally American, looking to the needs of poor, oppressed, uneducated persons wherever they live, and to provide for and encourage their whole self-becoming and their right to dignity.

With respect to how the Rosicrucian Teachings might help us to best respond to these events, Max Heindel makes clear that we, as Americans, must go beyond our territorial borders and relate to all of humanity as our brothers and sisters. Our patriotism, healthy in that it unites us, should extend to the world, should be global, should exclude no one, for now the entire world mourns the death of the innocent, and the entire world fears for its security and faces a common peril that knows no race, no national boundaries, and no religion. For the one God of many religions does not kill his children: they themselves do this.

Heindel is clear about patriotism: if the world is not the patriot's country, he is parochial and partial and fights against his best interests. The sun shines on all humanity. This planet Earth shares the same moon and is girded by the same infinitude of stars. There is no chosen country, no chosen people: that way is a sure recipe for division, separation, and endless war.

If we each in quiet seek in our heart causes and answers for this recent outrage—and all its predecessors, and all that are yet to come—the answer will be found, as will the solution to the threat of enduring fratricide: Yes, it is love. But if love is not clothed in intelligent deeds, in difficult doing, in radical self-transformations, it is not love. All the religious litanies and righteous invocations and avowals of love will avail nothing if we are not sincere and active on all fronts, with all people, at all times.

We are the world, all of us. No human is outside the human family, because there is one God and we are His children, and whom He did not make does not exist. On this premise we must intelligently and courageously and confidently act. There is no other way. □

## *Meditation: Training the Will*

**T**HE TRAINING OF THE WILL still languishes for the most part among humanity. The training of the mind is dilettante. The training of the feelings is chaotic. The training of the will is quite primitive. Every book in which one hopes to find something about this subject proves this.

And yet the increasing number of cases of sickness of the will—weakness of will, want of resolve, feeble vacillation—indicate that something must be done.

We must entirely reject all methods which approach this evil in too external a way. One can work upon the will by asceticism, by breathing exercises, and also by taking certain medicines. These can be a support to the organic foundations

which is not quite healthy and which threatens a relapse. It was otherwise in earlier ages when the human ego was still only little developed. Today the only safe renunciation is that which the ego renews at every moment out of its free insight. Such a renunciation is enormously refreshing for the life of the will.

We must also reject such training of the will as is offered us in the jesuitical and similar exercises. It is not denied that they school and strengthen the will in a high degree. They break self-will. But they also break a man's own will. This is quite understandable because of the age in which they arose, and because of the object they were intended to serve. But they have no regard for the growing ego and its individual possibilities and tasks.

***Jesuitical and similar exercises develop the power of the will formally to a high degree, but at the price of having no free ego to use this will. They put man into a uniform. But nothing is more apt to lead humanity away from its goal than a spiritual uniform.***

of the life of our will. But it is in accordance with the spirit of our time that the will should be built up out of the spiritual centre of the human being, out of the ego. Only so is it fully healthy and enduringly strong. It is certainly a help towards this if one freely gives up certain enjoyments. One will indeed notice how this concentrates and confirms one's will. But it must be a free renunciation, which has something of royalty in it, which *can* act at any moment, but *will* not, out of the nature of the spirit. Violence and rules from without easily bring about a damming-up of the will

*This is the 15th in a series of articles taken from Friedrich Rittelmeyer's Meditation, Guidance of the Inner Life, published by Floris Books, Edinburgh. Reprinted with permission.*

They have no consideration for the ripening freedom in humanity. They do not see the royalty of a will which works out of an ego. So they develop, indeed, the power of the will formally to a high degree, but at the price of having no free ego to use this will. They put the man into a uniform. In this uniform he may feel his self to be strong, and believe himself to be something more than he really is. But nothing is more apt to lead humanity away from its goal than a spiritual uniform, at least in our age.

In the exercises of the Jesuits, occult experiences of humanity are at work still with a thousand year-old power, but they work upon an age that requires something different. They maintain the Middle

Ages among us, even when through their pact with Modernism they fascinate many people. Besides much else which might be said about them—that they proclaim Jesus the earthly king instead of Christ as Lord of the higher ego, that they overwhelm men with a whole system of dogma from the past, that they plant much egoism and materialism—this crippling of the free ego, out of which alone the will may break forth, is decisive for us. If today we bring to men new exercises for the will, much greater care must be taken for the individual value of each ego. Otherwise there arises a powerful aggregate of will which can be guided by some power or other, but not the fullness of the Godhead which reveals itself in personalities whose egos are free. The dangers which are on this path must be overcome.

The third method, about which we shall not speak particularly here, is sport. One must indeed make much greater distinctions between sport and sport, than the layman thinks, who sees all kinds of sports represented in the Olympic Games of the present day. And nobody without bias can deny that there are exercises in sport which give beneficial training in self-restraint and self-esteem, which draw forth from the will power, swiftness, activity, endurance. That all this does not lead further than a certain restricted increase of bodily soundness, and of general self-control, can be clearly seen from the way in which those who are great in sport mostly disappear from notice in their daily occupations, without doing anything of importance in them. At the same time we are today inclined to under-estimate the less favorable aspects of the practice of sport, ambition, sensationalism, record-seeking, externality, unspirituality. The best that sport as it is practiced today gives to the soul is the general training of humanity in good behavior towards opponents, in self-restraint in the application of rules laid down, in respect for others in the battle of life. With regard to the practice of sport as it comes from the West, it would be necessary for ...[a person] not simply to imitate it shamefacedly, but to think out the problem for himself and to place sport in its right place in human development. Then one would be able to discuss in another atmosphere how the attaining of

a bodily goal gives firmness to the human will, because it sees with its own eyes what has been accomplished; how bodily tension and strengthening lay other foundations for the life of the will.

What we are here striving after is a training of the will from within. The following is recommended as a simple exercise: Let one undertake to do something special tomorrow, something not so closely connected with the events of the day, but willed out of an entirely free will; e.g., tomorrow evening at seven o'clock I shall take a book from my book-strewn writing table and put it in its place on the bookshelf. It may be also something apparently foolish; e.g., this evening at seven o'clock I shall stretch my arm out of the window. Such a meaningless action can be of this advantage: that no force from without, not even through the reason, will be exercised upon the action, but the whole will proceed from entirely free will. One will notice how through such easy exercises, when one succeeds in letting them come forth out of the unconscious at the right hour, one comes to experience the royal strength of the will. And presages of the far future of humanity may play around such a small experience.

...[T]he bad habit of being unable to find things one has put away, cannot be combated by putting them regularly into the same place, but by exactly the reverse means, namely, by putting them consciously always in different places, and trying to remember where it is that they are placed. There is no doubt that in a psychiatry of the future such simple methods will reveal a much more far-reaching action for good than one credits them with today.

Here we are striving for something else. And it is good if we first place before our souls the different kinds of will. There is a strong will that can press through with force against resistance, but is easily crippled, and there is a long will—the expression is Nietzsche's—which pursues its object over long spaces of time and grows stronger through contrary circumstances.

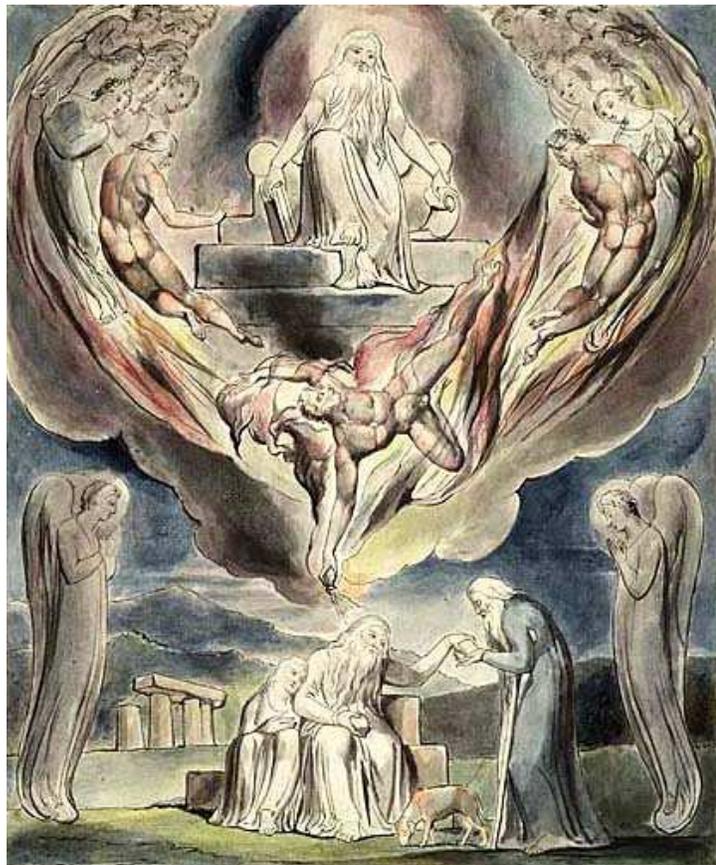
There is a flexible will which adapts itself elastically to varied circumstances, and there is a rigid will which has no capability for changing its methods. There is a conscious will which lives in the clear light of knowledge, and there is an uncon-

scious will of which we ourselves know nothing, although it governs our actions. There is the will of custom which works from taught or inherited complexes of the soul, and there is the will of opposition, which always wants something other than what is usual. There is the community will which is present in the individual with great force when it is shared with others, and there is the solitary will which loses pleasure in itself when another agrees with it. There is the direct will which strives towards its goal by the straightest path, and there is a crooked will which tries to reach its resolve by by-paths. There is the will of the outward world which never thinks that there is anything to be gained by inward conquest, and there is the will of the world within which prefers to leave all things outward as they were, so that it may strive towards its inward goal. Much could be said about all these. Our eyes must first be opened to all that exists in this sphere. Then we can better see into ourselves. The danger of the will is that it should become unspiritual, that it should continue to work in its own strength, even when the opinions from which it springs need to be changed.

The will is also always unspiritual when it is not upborne by a deep insight. Especially unspiritual are the two errors in which we most often find the will; that it is materialistic or egotistic, or both. In the first case it lays too much emphasis upon what is earthly in the universe, in the second case it emphasizes too much the individual ego. Here again are the Ahrimanic and the Luciferic errors which we have found everywhere.<sup>†</sup> The ideal is a strong and long will which is every moment at the service of man, and which, while flexible to every condition, remains constantly set towards the highest aim.

We gain it when we consciously take into consideration the super-human powers of the adversary, when, over against them, we take Christ's goal into our wills, when we look upon the example of Christ. And so we greatly fulfill the universal law, that the will should grow by great aims, by

<sup>†</sup> See prior issues of the Rays, and further on in this article, for a fuller discussion of the polarity of these spirit-powers and how they manifest in human behavior and consciousness.



Watercolor, black ink, and graphite on cream laid paper, 1821, 27.1 cm x 22.7 cm, actual. William Blake (1759-1827). Bequest of Grenville L. Winthrop. Fogg Art Museum, Harvard University Museums, Cambridge, MA

***Then went Satan forth from the presence of the Lord***

*He who has recognized evil in all its opposition to the divine has known God. Evil is the power which exists so that good may come.*

great examples, by great opposition.

The strongest power of the adversary is called among men "evil." But one looks at "sin" in Christendom today almost exclusively from the point of view of forgiveness. However true that which is said about it may be, there is yet a conception of evil in which are revealed the ultimate heights and depths of Christianity. By it one recognizes evil to be the power which exists so that good may come. Where there is no evil, there is in the strictest sense no good. Evil must grow to its entire greatness and terror, so that good may through them raise itself to complete power and greatness. If one can inwardly and deliberately oppose to evil the power of good, then it is possible to transform evil. And then the force of opposition is transformed into so much the greater force of divine goodness. He who has recognized evil in all its opposition to the divine has known God

most deeply. He who has experienced evil in its furthest distance from God, best knows what love is. In him, who has borne within himself the full force of evil's rebellious opposition, undreamed-of powers of doing good can be released. Thus evil in the strictest sense acts in the development of man's mind, feelings and will.

The apostle Paul was often upon the track of such thoughts. He has dismissed questions which arise from them in the words, "Shall we then say (as we be slanderously reported, and as some affirm that we say), let us do evil that good may come? whose damnation is just." (Rom. 3:8). His final decision is "Be not overcome of evil, but overcome evil with good." (Rom. 12:21) Paul could come to such thoughts only through that which he saw in Christ: the superiority of good to evil, the ever mightier revelation of good by evil, the conquest of evil by good; for example, in the soul of Judas, and in the soul of Paul himself.

It was the Manichees, who, in connection with all that was pictured in the Persian religion as the fight of the light against the darkness, formed this sublime conception of evil, and so prepared for man a far future in which such a Christianity would some day struggle into being. According to Rudolf Steiner this will be based upon the foundations which the being of the Russian people offers to such a Christianity.

But already we have reached the time when there are people who look at the world of evil in such a grandly spiritual way, and who regard it not merely as that which ought not to be, not merely as that which must be forgiven, but as a world in which is buried an immeasurable fullness of deep knowledge of God, of transcendent love of God and of heroic service for God. For this is required a fearless glance which looks right into the eyes of evil in its ultimate frightfulness; a strong confidence, firmly based upon the superiority of good over evil; a heroic resolve, which, in the face of the wickednesses of the world, asks not only, like past ages, for a theodicy, a vindication of God's justice, but itself takes in hand the vindication of God and accomplishes it through its own acts, by bringing good out of evil. Such people, when they are brought within the sphere of evil, find themselves

exactly in the right place. They know that it is just there that strong warriors for the good are needed. They do not long for a world of outward peace and quiet happiness so long as humanity is as it is. They shape their own actions, even when not much result can be observed, as a cooperation with the divine conquest of evil.

The basic perception of Rudolf Steiner...is here illuminatingly helpful—that the might of the adversary of the world's evolving consists in two aberrations: On the one side the power which shuts men up in egoism, and, even in the form of a higher spirituality, makes him strive after his personal well-being; and on the other side, the power which draws man towards what is earthly, and holds him a prisoner in the earthly being with its heaviness and mental darkness.

These are the two powers which in the New Testament are clearly distinguished as being the tempter (*diabolis*) and the prince of this world (*satanas*). The more clearly a man sees these two basic powers, and knows them through and through, through their outward changes of dress and manifold disguises, the more clearly he feels himself to be in the world's service as a warrior for God. Such knowledge has nothing to do with ghostly superstition about the devil; it is an awakening to the world's background. One fights for man and for the earth "with principalities and powers," no longer "with flesh and blood." One knows that great wakefulness is required in the face of these powers. One feels that the victory over them is within us, that it is won decisively through Christ.

The fight of which we speak demands the highest heroism of which we as men are capable. If we seek for a picture for meditation by which we may bring it to life, we can, perhaps, at first, find nothing in the New Testament which is quite suitable for us. We may think of the story of the Temptation. But because evil meets us in men first, and not in spirits, because it comes to us in men, as our inner sickness, and not, or not so much, as a conscious resistance, because men have rather fallen before evil than conspired with it, therefore our immediate task can be connected with the third "sign" of Christ in John's Gospel, with the healing of the impotent man. (John 5:1-16) (Continued) □

## *War and Peace*

**WAR DESCRIBES** the condition of Old Testament man: fighting his brethren, fighting himself, and, generally, forcibly violating cosmic Law. It signifies a time of the gathering of material experience, encouraged by the martial Lucifer Spirits, and of shocking and wounding the embodied human into self-consciousness. War means suffering and the resultant purification of the desire nature—the bringing of the body under the control of the spiritual will. It is a time of preparation for the Advent of the Prince of Peace.

Jehovah is Chief of the archangelic Race Spirits, and, in particular, the guiding Angel of the Jewish people. Thus, He literally was their Commander-in-Chief. His counsels and directives were divulged in the West Room of the Tabernacle in the Wilderness and in the Holy of Holies in the Temple in Jerusalem. It was important, for a while, to protect the chosen people through whom the Messiah was to manifest physically. Once He had come, however, a new dispensation was inaugurated, and the rule of separative Race Spirits gradually was to be annulled and transcended through the unifying power of the Christ Spirit. Thus the punitive Law in effect during the pre-Christian era was supplanted by the order of Love at the Advent of Christ. Love is the consummation of the Law.

Therefore, when Christ refers to His mission as bringing not peace but a sword, He is indicating the work made possible by His holistic energies. The exclusionary practice of qualifying love and expressing it only to members of one's own family, tribe, and nation is abrogated, and the injunction to love one's neighbor (spouse or stranger, enemy or intimate) as oneself becomes the new



Baron Arild Rosenkrantz (1870-1964)

### *Michael and the Serpent*

*“Thou hast always need of spiritual arms.”—Thomas à Kempis. The Archangel’s gestures indicate that the power to subdue cthonic forces and astral passions (the serpent) issue from the higher realms of the spirit. We are now living in the Michaelic age and may benefit from meditating on this “warrior” angel.*

law—altruism, fellowship, love to all and hate to none. Thus, as prophesied by Isaiah, in the new order, swords will be turned into plowshares and spears into pruning hooks.

The metaphor is agrarian, evoking the image of the peace and plenty of the land, over and against the nomadic mode of existence which requires the killing of animals and the plundering of the land to sustain life. The supervention of the vegetarian over the carnal mode of living is implicit if not obvious.

Along similar lines, we may understand the admonition: be ye wise as serpents and *harmless* as doves.

The Old Testament morality condoned, if it did not sanction, the principle of retaliation—of an eye for an eye. Security was to be achieved by might of arms and through the strength of armies.

The New Testament ideal extols the virtue of *suffering* all violence and injustice against one's person without retaliation, for we understand that we live in the mighty embrace and compassionate consciousness of the planetary Christ. What now comes to us comes through Christ and is for our edification and inner unfoldment. Love and forgiveness are the New Testament keynotes of spiritual realization. How often should we forgive one who trespasses against us? Not seven times, but seventy times seven: that is, at all times and permanently.

We would do well to appreciate the quantum leap in philosophy and viewpoint from the Old to the New Testament, a pivotal concern in Paul's teaching. Though an esoteric rendering of the Jewish Bible (Old Testament) is possible, the mind of the people chronicled is eminently mundane, material, and literal. God Jehovah rewards the keeping of the Ten Commandments with physical health, prosperity, and longevity. Incurring His wrath by non-observance of the moral code brings disease, pestilence, poverty, and early death. Jehovah was a national God and is the God of national and race religions. He is fierce, quick to anger, fearfully potent in avenging transgressions. He is, in fact, a soldier's ideal: a god which a robust but youthful and morally simplistic mentality could respect.

When man's evolving desire nature was in some measure brought under conscious control of the awakened Ego, he was able to respond to and receive a new order of spiritual leadership. A higher moral impulse is given in the religion of the Son. The new Commander, the Christ, does not exalt Himself, but promotes the spiritual foot soldier, the common man, the servitor. He exercises clemency toward malefactors, dissidents, deserters, and violators. He forgives. He loves. The stern, autocratic facade of power is penetrated, and the more potent force of radiant love is revealed behind it. Christ gives dignity and power to all who receive Him. Through the Holy Spirit He gives wisdom to recognize that all *real* war is waged within the soul

of individual man.

War describes man's condition of separation from Deity, of duality and division within his own composite nature. Christ's ongoing cosmic achievement describes the building of an archetype for the unification of human consciousness through subduing the imperialism of the sense-physical. Thus, we trace a development from the waging of primitive battles in a physical environment against tangible foes to the waging of subtle war with the elements and forces of our own interior nature; that is, a meta-physical struggle.

This development is set forth in the epic writings of John Milton. His *Paradise Lost* bears affinities with the Old Testament in its outer focusing, in the emphasis placed on physical scope and splendor, and in the casting of thousands. His *Paradise Regained* correlates with the New Testament, in which the focus of action is interiorized, being the mind of Christ, whose antagonists are discarnate powers.

In this metaphysical dimension, our protection now consists of spiritual armor, the whole armor of God. Here is Paul's bracing appeal: "Stand therefore, having your loins girt about with Truth, and having on the breastplate of Righteousness, and your feet shod with the preparation of the Gospel of Peace; above all, taking the shield of Faith wherewith ye shall be able to quench the fiery darts [negative thoughts] of the wicked; and take the helmet of Salvation, and the sword of the Spirit, which is the Word of God" (Eph. 6), that ye may be able to stand against the wiles of the Devil.

The weapons of our warfare are not carnal, but spiritual and mighty. Our instruments of security and attainment are high and holy affirmations willed with indomitable faith and put into practice with perfect assurance.

Advancing knowledge and developing spirituality are bringing about an understanding of the true ground of conflict: the inner planes of the individual Ego. As it is written, "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places" (Eph. 6:12).

In light of the foregoing, we appreciate Max Heindel's wise counsel: "Patriotism was very good at one time, but Christ said 'Before Abraham was,

I am.’ Races and nations, comprehended in the term ‘Abraham,’ are evanescent, but ‘the Ego,’ which existed before Abraham, the Race Father, will also persist when Nations are a thing of the past. Therefore the Rosicrucian Teachings disregard national and racial differences, endeavoring to join all together in a bond of love to fight a Great War—the only war in which a true Christian should fight, and one which a true Christian ought to wage unflinchingly and without quarter—the war against his lower nature.”  
—*Letters to Students*, pp. 156-7

Once having adopted, and begun to live in and out of, the esoteric perspective, we understand that in a very real sense, the Earth itself is our corporate body. Humanity are its members and Christ is its Head. Thomas Paine’s Aquarian ideals ring out this allegiance to the world-whole in the words: “The Earth is my country and to do good is my religion.”

Though we walk after the flesh, we do not war after the flesh. We cast down imaginations and every high thing that exalts itself against the knowledge of God and bring every thought to the obedience of Christ.

An example of the new peaceful attitude ushered in by Christ Jesus is found in the conduct of that noble Being, Who suffered the humiliations and agonies of persecution and Crucifixion, receiving violence unto His person with serenity and undiminished compassion for His betrayers and tormentors. Surely the example here shames our own efforts. Most of us have not suffered unto blood, and should we, our reward is that much greater.

We richly benefit from the Rosicrucian Teachings, which enlighten us in the order, econo-

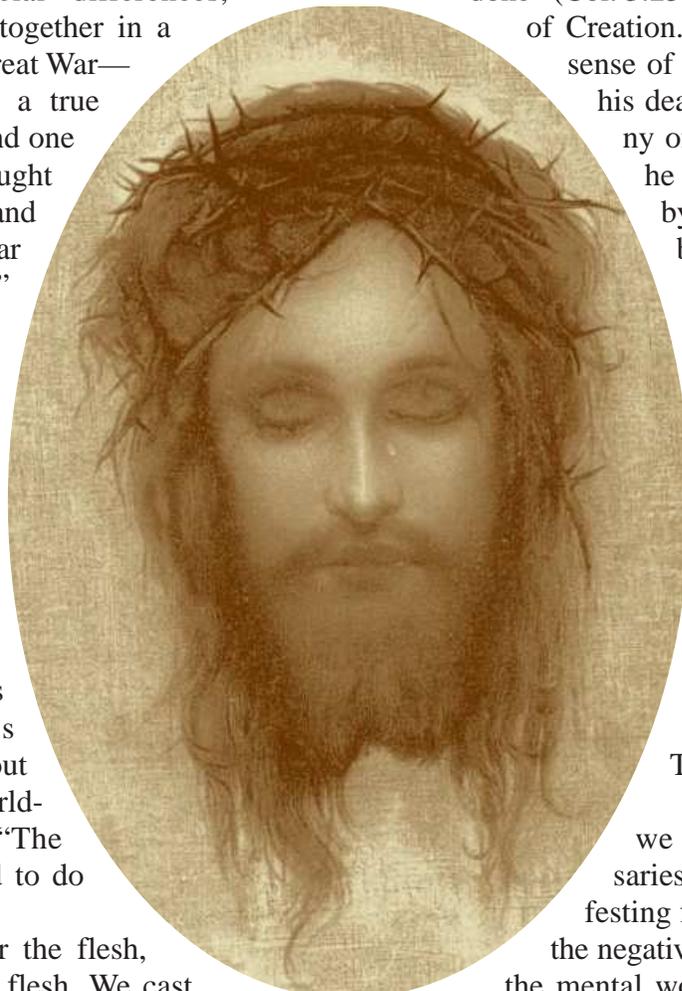
my, and balance of cosmic affairs. We know that every cause has its equal effect. We know that we reap what we sow, and that they that live by the sword shall perish by the sword. “He that doeth wrong shall receive for the wrong which he hath done” (Col. 3:25). Justice is the very fabric

of Creation. Man simply pursues his sense of personal hurt and evinces his dearth of faith in the harmony of cosmic operations when he seeks to redress wrongs by committing comparable wrongs against others. Not man, but “The Lord is the avenger of all inequities.” (I Thes. 4:6) Whatever we do, be it consciously or ignorantly, we do unto God, for with Christ’s ingress to the Earth’s center, God actually is in all and of all. Therefore, “He that despiseth, despiseth not man, but God.” (I Thes. 4:8)

By what means, then, do we overcome our adversaries—the temptations manifesting from the Desire World and the negative thoughts intruding from the mental world? We will overcome with the two-edged sword of love and truth—the knowledge and love of

God as demonstrated in the continual sacrifice of his Son, the Christ. “The elect of God do battle with bowels of mercies (that is, compassion), kindness, humbleness of mind, meekness, long-suffering, forbearing one another and forgiving one another...and above all these things by putting on charity, which is the bond of perfectness.” (Col. 3:12-14)

May we ever remind ourselves that fear is a relic of the dispensation of the Law, resulting from an inordinate caring for our outward person and a treasuring of possessions that anchor us to the material perspective. We now realize that fear



Artist, Gah Mora

*Jesus Christ*

itself is death. Fear accentuates material identification, crystallizes our dense bodies, and feeds the forces of darkness. Our fear is our adversary's greatest ally. For, in fearing, we strengthen and invoke the very condition we would avoid. But Love is through Christ Jesus, and perfect Love casteth out fear.

“God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.” When we express fear, we deny the deed of Christ and lie to ourselves. Fear has its seat in selfishness and self-concern. Christ's return is a promise, but His Presence is a living reality. That Presence is the Source of our power to attain and the context of peace in which to do so. “Peace I leave with you, my Peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.”

The New Heaven and the New Earth, to be inaugurated at the Second Coming, is the New Jerusalem—literally, the New City of Peace. Spiritualizing the heart and putting on Christ confer this ineffable peace.

What was formerly the legitimate occasion for war no longer obtains. Race God Jehovah, with His chosen people, is superceded by Earth Spirit Christ, whose chosen people are all humanity. For nations to do battle is to foment dissension among the members of Christ's Body. Christ is no respecter of persons. He gives to sinner and saint alike (Col. 3). Paul addresses his love and learning especially to the Gentiles, since the Jews received him not, deeming themselves already saved by dint of outward circumcision. “Ye who sometimes were far off are made nigh by the blood of Christ...having abolished in His flesh the enmity, even the law of commandment contained in ordinances; for to make in himself of twain one new man, so making peace.” (Eph. 2)

The negatives of fear, anger, suspicion, and resentment are now spiritual anachronisms, not befitting proponents and exemplars of the New Age Wisdom.

If we are to suffer harm or hurt at the hands of another, so be it. We either are resolving past indiscretions or serving to demonstrate the new consciousness for which we shall receive abundant



Oil on canvas, 1666, “The Fall of the Rebel Angels,” Luca Giordano, Kunsthistorisches Museum, Vienna, Austria

*“Him the Almighty Power  
Hurled headlong from the ethereal sky.” —I. 44-45*

*The “war in heaven,” followed by prolonged skirmishes and wars on earth, describes the experience of the individual Ego, as it was cast down to the material dimension through its own actions and then began to put its house in order, casting down wayward impulses and ordering consciousness to God.*

recompense. Our trials and travails are to the glory of God, and we justly praise Him for all that constitutes our sphere of experience. We know, affirm, and strive ever to demonstrate those actions which are supportive of our brethren's spiritual well-being. We seek to express only what uplifts and edifies the consciousness, embrace those feelings only which serve to ennoble the heart, and think those thoughts which confirm the unity of each with all. We describe a high calling, and we shall be satisfied with nothing less.

The nightly work of the Elder Brothers is precisely this subjugation and transmutation of conflict

and enmity through compassionate suffering and love, even as Christ Jesus “made peace through the blood of His Cross...reconciling all things unto himself.” (Col. 1:20)

As regards our daily work, we serve not by dying in defense of the Word (defending Christ or Christian precepts). The Word is its own defense. Truth is invincible. The Word was before the world. Rather, we serve most effectively by living unto the demonstration of the Word, by embodying the Word in example, by patient persistence in well-doing. What we describe is the war of the wise, the peaceable battle, the overcoming of the world. The field of struggle is our own individual consciousness. It defines a cosmic undertaking, and he who is ruler of his own soul is stronger than the ruler of a city. His peace of being manifests dynamic power in perfect equilibrium.

Who is the strong? He who retains poise amidst the most conflicting circumstances. Exposed to strife and disorder, he remains composed, potent in the peace of his mind. What is the source of this composure, this mighty calm? It is born of love, wisdom, knowledge of all the wiles and weaknesses to which human flesh is heir, the understanding of how they may be met and mastered, and the instant ability to do so. Thus does Christ Jesus describe His victory and His mastery, when He says, “Be of good cheer, for I have overcome the World.” Herein lies man’s hope. Herewith also is given the key of attainment. Christ is the way, and Christ is in us each—the hope of glory.

There may be those who are offended by the use of war as a metaphor for the condition in which we find ourselves and the summons to action made to us. However, what we intend in this figure is an evocation of the magnitude of our struggle. Spiritual attainment requires complete clarity of mind, utmost resolve, and maximum mustering of all our effectual powers. We are, in fact, talking about the matter of life and death—only in terms which are the reverse of normal understanding.

The exclusive pursuit of life in the physical means death to the spiritual, whereas, by dying to the siren song of the material world, we enter upon the reality of life in the Spirit—life eternal. This is no mere linguistic distinction. This is a condition calling for the marshalling of all available concen-

trated and unwavering energies and demanding constant vigilance and continuing assessment of the stakes involved. We understand that our very souls lie in the balance, for, “What does it profit if we gain the whole world but lose our own soul?” Where we fail to step forward, because of fondness of comfort, cultivation of physical pleasures, or simple indolence, we in effect step backwards. From moment to moment the ground we cover may seem insignificant and the faculties acquired all but nonexistent, but success is the result of countless little campaigns courageously launched and bravely and tirelessly completed.

What is particularly needful, and what the analogy of war most emphasizes, is the quality and generation of will. Most of us know what we should do, how we should do, and why we should do. Yet, really, all remains: the actual doing itself. All depends on our willing to do, on our initiating action. It is no mere coincidence that those of high spiritual attainment are called Initiates. They have summoned all their powers to begin to achieve, to continue in achievement, and completely to realize their spiritual objectives. The more they will their spiritual realization through doing, the greater are the reserves of usable energy which they acquire.

The irony of this undertaking is that it is conducted, by and large, out of sight, in the precincts of the inner man. It is the silent battle. The wounds, the setbacks, the stratagems and tactics are essentially interior and invisible. The Grail Knight in each of us does not inflict suffering; he is inflicted upon, and his holy tribulation, mostly known but to himself—his wounds—are a measure of his attainment. Thus, the stigmata and crown of thorns describe him who achieves full victory over his mortal and mortifying lower nature.

In privileged moments, we know that we are the children of Light, ever increasing in brightness through acts of Light, by walking and serving in the Light. We contend with and conquer darkness by embracing it, by being all Light, so that darkness may find in us no identity that supports it. We live peace and ever seek to demonstrate concord. We strive to live always and in all ways unto Christ. □

—Kristen Paxton

## *Truth— from Information to Transformation*

**T**HOSE OF US who have encountered the wisdom of Rosicrucian philosophy as formulated by Max Heindel consider it to be as high and profound an exposition of spiritual truths as are publicly available and comprehensible to contemporary man. We are grateful for this inspired and inspiring disclosure. Yet, judging from the ways of the world and from general familiarity with (or ignorance of) core concepts and precepts of spiritual science, we realize that these teachings are not appreciated by all. The fact is, at the present time, but a fraction of humanity knows or cares to be familiar with esoteric Christianity. Its dimensions and concerns are too remote from the mind of the person whose consciousness is, we might say, tyrannized by sense perception and all its derivatives.

In the mind of the man who is fully absorbed by the world of sense perceptions, there is simply no fertile ground for ideas relating to spirit being to take root. There is no room in the busy worldly inn, and no birth of higher being can take place there. The birth of the saviour continues to be rejected or deferred. Nor, commonly, is there the requisite energy or willingness to consider spiritual truths deeply enough that a measure of the light and power they confer might attest to their validity. For that necessary energy is fascinated, captivated by the lures and false lights of outward prospects. Astrologically, the lunar aspects of mere appearances holds sway. Metaphorically, the realm of sensible experience is really the world of a moonlit night, while the true



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*Hiram Abiff, King Solomon, and King Hiram of Tyre  
Three wise men whose truth is gained by different means. Hiram Abiff (left) acquires knowledge through action in the material world.*

reality of the sun is buried from outer sight and invisible.

There are many more persons acquainted with occult truths than there are individuals who confirm these truths by the life they live. Here we approach the crux of the matter. The prevailing view of truth is pragmatic. Truth is what one wants to believe. It is what supports or justifies one's pre-conceptions or predilections. To the extent that man formulates a philosophy of life at all, typically it

follows the fact of and rationalizes his particular life-style and instinctive attitudes. For example, if one is given to hedonism, any moral view of life is rather unwelcome. If doubts about or fear of investigating the vague but critical areas of life (for instance, the existence of death and evil) characterize one's outlook, then naturally agnosticism is compatible with one's mental disposition—one simply does not know. If a brand of smart rational negativism expresses one's attitude, where one deems foolish any consideration of matters that point beyond what the physical senses can testify to, then atheism will be the philosophic bastion, one might say, prison, of this frame of mind. The point is, that the mind is not, through its own inherent powers and processes, determining the nature of reality. Rather it is being used by the life of desires and private feelings to strengthen and vindicate the existence of the personal self.

How is this inversion, this subjection of the higher to the dictates of the lower, overcome?

Usually, life itself, in the form of cumulative experience, effects the release of the mind from the bonds of selfish desires and ignorant impulses, and this experience is heavily charged with suffering. Suffering is the inevitable answer and bitter fruit of the personal self's orientation to an existence characterized by the words "I want" or "give me". "I want" is father of and heir to death. It invokes the thousand natural shocks that flesh is heir to. The long chronicle of pain and privation etch into man's consciousness a convincing case for the futility of a life that is lived in pursuit of sensory pleasures and worldly esteem. Dark resignation, fatalism, or desperate anarchism are intermediate states of mind characterizing those souls who are repeatedly scarred and burned by seeking fulfillment solely in life's outer dimension. But every forfeiture of expectation, every desire denied has a jarring and ultimately salutary effect on man's conscious mind. For these psychic jolts awaken and stimulate the mind's activity, promoting a dissociation between the life of impulse and

the faculty of thinking, which traditionally has subserved man's selfish impulses. Freed, to a degree, from emotionalism and personal desires, man's intellect is empowered to consider the merit and truth of ideas advanced by the science of spirit. Causes for suffering are explained as resulting from living for merely personal satisfaction. One begins to realize that truth may bear little or no obvious relation to our emotional response to it, be it one of attraction or repulsion. Truth retains its reality and integrity regardless of our feeling about it.

One would expect to find more of humanity having arrived at this juncture, where they would be amenable to, indeed, would enthusiastically

embrace, the teachings of esoteric Christianity. At least, is it not clear that, as phrased in 1st Corinthians, pursuits of the flesh reap corruption and that pursuits of the spirit secure life eternal? Apparently it is not clear enough. It seems that the matter has to become yet more basic. The pivotal point or basic hurdle is in acknowledging, in appreciating the very possibility of the

existence of the spirit, let alone that the spirit undergirds and conditions one's life, working into it meaningfully and providentially.

Once inner consent is given to an unbiased consideration of spiritual truths, vast inner perspectives begin to unfold. What we may minimize or overlook is the nature and origin of resistance to this admission. When his consciousness can be so radically transformed, man's entire cosmos is altered, and consequently the myriad entities evolving in this system receive energies from him which are modified in force and quality. Among other things a kind of suicide is implicit in this conversion whose impact reverberates far beyond the immediate human sphere. Ultimately, consciousness is voluntarily crucified to the personal material man and centered in the heavenly, spiritual man. The history of this transition is recorded in man's soul over numerous embodiments during which beings of awesome shadow work to enthrall him to their own needs while benevolent powers

***Every forfeiture of expectation, every desire denied has a jarring and ultimately salutary effect on man's conscious mind.***

seek to secure for man freedom and wisdom to evolve in harmony with the Universal plan. Life's tensions and temptations are (largely) the expression of spiritual entities who would make of humanity and planet earth their crown colony that they might enlist its forces for their deviant projects. Small wonder, then, that our worldly self may view esoteric teachings with aggressive opposition or dismissive insouciance, since it is the unwitting servant and supporter of these entities who flourish when we channel our energies materialistically and egotistically; their best interests are served by perpetuating in us both ignorance and false knowledge. However, when the earthly self agrees to love, honor and obey the true or spiritual self, it rings its own death knell, and thereupon begins the liberation of earth and human evolution from the overriding influences of anti-Christ forces.

Those of us who acknowledge the reality of spiritual worlds and spiritual beings have little occasion for presuming any distinction of a personal nature attaching to this conviction, or for conceiving any superiority over our less informed brethren. Have our lives so transformed in mode and achievement that our helpfulness and effectiveness obviously attests to what we know and espouse? For it is safe to say that we still find ourselves just where most of humanity likewise are to be found: In that distinctly mortal context of coming to grips with knowing and living the Good life: The life that is holy in that man thinks toward and seeks the whole of life; the life that is good in that man thinks toward and seeks communion with the God that gives and lives through all creation, a God either expressed or implied. For He is at the heart of all man's seeking. Paraphrasing Paul's letter to the Romans: Whether we will or not, whether we know or not, whether we live or die, we do all things in and unto God. Also, one can and many do live exemplary lives without explicitly acknowledging esoteric truths or even admitting a religious persuasion. All of us, whether we are professing Christians or non-professing humanists, kind-hearted materialists or calculating occultists, are faced by the same



Oil on canvas, (detail), Giovanni Bellini (1426-1516), The Frick Collection, New York

### *St Francis in the Desert*

*Ultimate commitments can be made in caves or condominiums, cities or deserts, in robes or in khaki. They are, in essence, purely interior acts.*

conditions of existence and are drawn upon similarly to activate our will to make the best of our lives and the most of the resources at our disposal.

It is an understandable cause for discouragement when the verbal statements of a spiritual aspirant are not commensurate with or borne out by his tangible acts. For the function of the wisdom teachings is to promote lives more productive of the general good, more in accord with the laws of man's and earth's evolution. Better we said not a word than that we should evangelize and then by our actions scandalize.

It can be our most vital and useful exercise for presence of mind and control of consciousness to locate our being again and again exactly where so many of humanity falter and turn back from, ignore, or simply dismiss—to zero in on that transitional zone between the seen and unseen, the obvious and the mysterious—that twilight dimension of awareness where the sun of material consciousness is setting and where the alert Ego can be receptive to and discern intimations of a spiritual sun dawning upon an inner landscape.

What we know, largely, if not completely, has come *to* us, not *from* us; that is, it has not originated in us as uniquely ours. It is all well and good that we affirm high truths, but the livingness of our affirmations, the rootedness and vitality of these truths, are the consequence of acts of willed being as our mind dips down deep into our stilled awareness and discovers for itself the reality of what the spoken and written words of seers and the lives of saviours have attested to. Without this direct, radical experience, this willed being in the profound quiet of our inmost wakingness, our words must ring somewhat hollow and our actions can be more creative of commotion than quiet accomplishment.

Upon the spiritual aspirant, then, it is especially incumbent that he return repeatedly to that very place in his soul that the materialist finds to be a mere vacancy or an inner limit to reality. Here begins the work of establishing the reality of the eternal I as it confronts its Self but at first has no eyes to see; that is, the inner light by which our Ego can see has not yet risen above the horizon of our spiritual world; therefore our first work replicates the divine fiat: Let there be Light.

To this interior shrine we come as pilgrims: determined, reverent, patient, tranquil, ardent, fully but positively receptive. We do not come laden with the heavy baggage of outer learning, with facts and figures, formulas and mottoes jangling in our brain. For as it is written: The wisdom of this world is foolishness with God (1 Cor. 3). It is for this very reason that we divest ourselves of our earthly gatherings, our worldly knowing, and present ourselves, nearly as possible, empty and naked before the altar of the inner sanctuary, much as little children.

A notable One has made this journey through the humbling lowlands of human mortality. His Name and His way are given to a religion that millions espouse. Yet while Christianity teaches a method of spiritual becoming and while Christ Jesus holds out the promise of self-transcendence, of resurrected life, the stark fact remains that each of us is eventually thrown back upon himself to do, to seek, to fail, and to find. Each of us is a spiritual pioneer blazing a new trail, a first-born walking a virgin path. That another like us has done what we

think we are to do and hope we are doing gives us initial consolation and firms our resolve. Yet, for all that, the authentic beginning is on unplotted terrain and our progress (dare we call it so) is based on self-reflexive measuring and frequent regular retrospecting rather than in following an explicit set of prepared directions. The uniqueness of our situation is, however, universal: we share the need for full self-help and self-reliance with the entire human life wave.

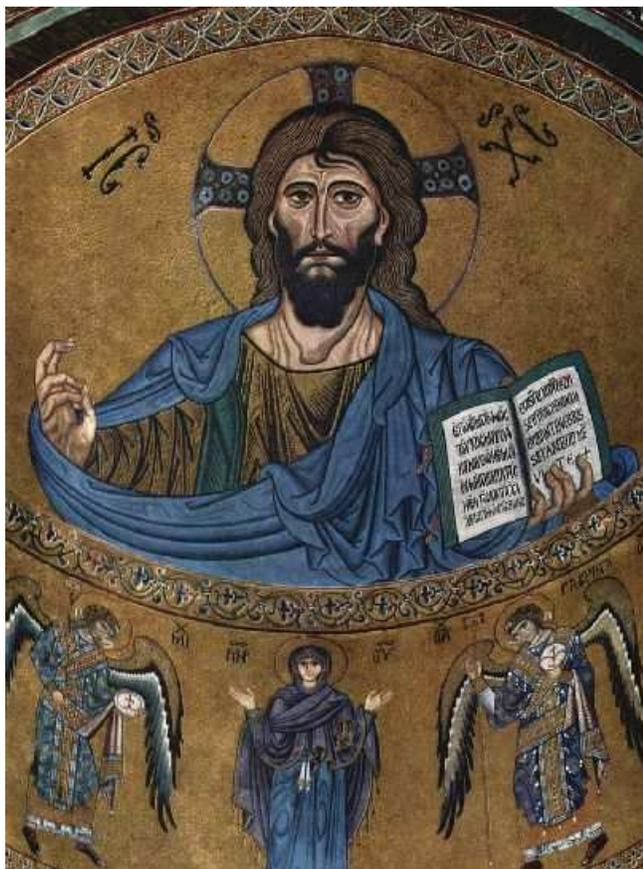
In emphasizing individual will we are not subscribing to the Luciferic mode of spiritual becoming, making the personal the exclusive factor in achievement. We could not act did not the potential for doing and the field for all enactment pre-exist, and both are God-given. The only way to know divinity is to inwardly seek it, to align ourselves to what we intuit it to be and practice it, necessarily starting small and humble. We know all our efforts are weighed and duly compensated. We know our faltering steps are heeded by those lofty Beings whose concern for our spiritual advancement prevents them from making our lives easy. They would far prefer to see us stand and fall and stand up again than to catch and crutch us and make us dependent on their constant intervention and so fashion us into spiritual somnambulists programmed to external or alien impulses.

The only way to make the truth of God living is to live God. This simplistic statement borders on either nonsense or blasphemy. But deliberation on the matter points to no other recourse. Spelled out, we mean that for God to live in us He must incarnate in us: He must be born in us. The esoteric perspective rests upon and is conceived from this understanding. God ever seeks to give His only Son to the world that the worldly man might be saved and raised a son of God. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." (1 John 3:1) Baptized in this understanding, we prepare, apply, and dedicate ourselves with a strength of commitment and singleness of intention that knows no precedent nor admits of insuperable obstacles. For the crown we seek makes all worldly crowns but dull trinkets. We greatly expand our inner space to accommodate the new dimension of our dawning

spiritual understanding; better, we open up existing space and discover worlds within the familiar, much as atomic physics has described matter as being basically empty space. We imagine (that is, we form or perceive images of) spiritual beings and spiritual forces, two terms signifying the same superphysical reality. These force-beings permeate our bodies, wear our thoughts as their garments, and expand their comprehension through the feelings generated in us and thrown upon the reflecting screen of our waking consciousness. We begin to see all content of consciousness as various grades of manna or spiritual substance. We see concrete form as a kind of spiritual excrescence, as condensed or fallen thought form. All mineral being, the purely physical structure, whether of plant, animal or human, can be conceived as a kind of cosmic sculpture shaped by spiritual Beings, be they Principalities, Powers, Angels or our own immortal Egos. Thinking in this light, living from moment to moment in a concerted knowing of our relatedness to spiritual sources and forces, puts us in close proximity to actual spiritual disclosures, attunes us to etheric perceptions, works toward more vivid and memorable desire-world experience during sleep.

As students of esoteric Christianity, we intend to become alive to spiritual realities. We intend that spiritual realities shall come to life in us. We know and daily affirm this intention simply because we know that all that is is fundamentally spiritual. Spirit is the alpha and omega of form. Original form as Logos proceeds out of the throne of God, suffers the distortions and contractions of outforming and downfalling through spiritual worlds to the floor of physical earth. Concrete form imprisons spirit. Through privation and restraint this form awakens spirit to self-consciousness (be it first disguised in the form of a physical identity). Then with the wings of high reason, the thrust of will and the joyful courage born of an enkindled love for one's true Homeland, spirit soars out from and above all the forms it has indwelled (for eons) and it becomes the omega, the returned Son of the heavenly Father, Self-conscious Light whose Source is in the heart of the cosmic Sun.

Spiritual Science opens up to the spiritual aspirant grand gamuts of invisible worlds and



Apsidal mosaic (Greco-Byzantine), c. 1150, Cefalu Cathedral, Sicily, Italy

### **Christ Pantocrator**

*The awesome sense of Jehovah God's potent omnipresence, as expressed in Psalm 139, is effectively portrayed in the Pantocratic Christ of the early Byzantine church. All form is a condensation of spirit; divine truth informs all creation.*

describes how man is membered into many of them simultaneously. But esoteric Christianity gives focus to and individualizes this knowledge. It provides the seeking soul with reason and motive for doing something with the occult information. To be true and complete, spiritual science must relate all spiritual dimensions and events to spiritual Beings and ultimately to One Being. In our Cosmos this Being is the Three-Personed God, and man is the living image of this God—His Son; in time and beyond time to become one with God in Love, Wisdom, Power and Effectuality. Esoteric Christianity humanizes divinity: It brings God to man. In so doing it divinizes humanity: it describes God's plan for making of man a self-same God. In one way or another each human Ego wakes to this spiritual plan and patrimony and thereupon sets to making of a promise a realized glory.

To vitalize spiritual truth, to make it operational and individual, one breathes, eats and sleeps in the new awareness. Yes, one doubts, excretes and forgets within a consciousness hallowed by the knowledge that all doing and all not doing alike are saturated by spiritual beings and inescapably God-related. David's Psalm 139 describes the wonder and wisdom of this spiritual awareness, this ubiquity of the living God: "Whither shall I go from Thy Spirit? or whither shall I flee from Thy Presence? If I ascend up into heaven, Thou art there; If I make my bed in hell, behold Thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. If I say surely the darkness shall cover me; even the night shall be light about me; the darkness and the light are both alike to Thee."

The strictly material world will become too small for every Ego, each in his own good time. Its potential for satisfying human aspiration will be judged inadequate, then impoverishing. A demand for more shall discover more, since no spiritual need of man once expressed goes unrequited. No possibility of being, once consciously seized, is withheld from him. Thinking a thing so needs but the active will to make it so—truly a momentous realization: In man is dormant, if not germinating, the seed of God-Being, and man's conscious tending of this divine essence will make his boldest imaginings eventually but modest actualities: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." (1 Cor. 2)

While present human pursuits and ideals are shot through and through by materialism, while observations of typical human endeavors reveal simply a disinterest in, impatience with, or even scornful intolerance for spiritual truths, eventually spiritual science shall form the backbone of human education. Why? Because man seeks truth, truth of the whole. His very mind was rayed into him that he might know truth. For man is the thinker. *Man* and *mind*, as words, both derive from the word *mens*, meaning to think. Man knows in his heart, be it above or below waking consciousness, that the full truth, lucid and complete, inclusive and

holy, does exist, must exist. He knows that this truth is cognizable, more, that it can be experienced, that it can be lived. Man knows that to become whole, healthy in the fullest sense, he must live in the awareness of his spirit-essence, he must nourish it, use it, as he uses air, minerals, light and vitality to shape and prosper his physical being. In assimilating spiritual substances, high thoughts, and noble feelings, man builds his higher being, raises it to its rightful place, crowning and enthroning the God within.

Always, with what we know and what we believe, its relevance, its value, comes from giving it birth into our space-time continuum, in putting Bethlehem on the map of our individual consciousness, in experiencing the spiritual topography of Israel. The proof of truth lies in the trying: As we try it, it tries us. The trial of truth involves problems that arise from probing, attempting to prove what is right and true, as the term *probationer* implies. It involves practicing truth, making it practical, integrating it into the moment of *now*, the one true integer, where we think, breathe, die, live beyond death, and love. The only time we can do anything about anything is *now*. The only place we can begin to do what needs doing is *here*. We must return again and again to here and now and re-consecrate it, reconsecrate ourselves to it, blessing it, deeming it the fount of all spiritual possibility. As the author of Revelation hears the summons: The time is at hand. This time, ever now, is the moment and means to transcend time. This place, ever here, is the place to transcend the finitude and fixity of space. Here, now, is the focus of worlds visible and invisible—if we but conceive it. Here is the door to the Kingdom of God—may we so find it. Now beats the heart, the pulse of eternity. In the soil of now we plant our spiritual seed-promises that shall yield us spiritual harvest—fat or lean, according to the measure of our applied wisdom and our dynamized will. All we need is here. What we don't yet know is here. What we shall be is here. Let us endeavor in Christ to re-mind our thinking and remember our being, to farm this fertile ground of our present spiritual awareness that we each may grow more consciously into Christ. □

—C.W.

## MYSTIC LIGHT

### *Your “Double Life”*

**I**T COMES AS QUITE A SHOCK to discover that you are leading a double life—one during the waking hours, the other while the body is sleeping at night. And the awesome mystery and majesty of life deepens.

Natural reticence in exposing one's innermost experiences has here been set aside in the hope that this discussion may prove encouraging to others on the Path of Service.

One night I had a vivid dream of “flying” through the air with a companion, and without the least difficulty or hesitation we went through a red brick building somewhere in the Midwest. (Next morning I was awed at the statement I had made to him: “Matter is no barrier to spirit.”) As we came to the edge of the ocean I noted he paused, and I realized that he was too materialistic to make the flight. Going on alone, a bit later I said to myself, “This must be the Tigris River!”

In the next dream experience I approached a woman with an ugly suppurating sore on her thigh, at the sight of which I shrank back. My companion said, “You said it was service you wanted.” Abashed, ashamed, I instantly went to her with outstretched hand to heal. (To whom, I wondered later, had I said it was service I wanted? And in what circumstances)

On another occasion a young minister came for me (in the soul body), and we were literally “in no time at all” before a walled enclosure something like an arena, before which an elderly woman stood guard. She looked us over and my glance followed hers: we wore pale blue robes something like denim, faded and well-worn, but clean. Below the blue robe about a foot of white material was visible. Apparently satisfied, the woman permitted us to enter. We were in a huge circular arena, with pur-

poseful persons going to and fro. My friend went on about his own mission, but just inside the gate were two crouching women with emaciated arms pitifully outstretched to me. Unhesitatingly I knelt to heal them.

These, I thought, were dreams, but with others too numerous to be related here, I began to be convinced that I was living a special kind of life at night, while my body slept.

There came a visitor one night to my room in a “ghostly” body, standing a foot above the floor, but whose features were distinct—in fact, I thought her to be Swedish. But instantly, with no words spoken, I knew she was Greek and that her name was Lydia. She asked if I had studied tetrahedron color, and when I said no, she replied I really ought to. As she spoke it was as if I knew all about the subject, as if I were in knowledge itself. I also knew that in my waking mind I had never heard of tetrahedron color, and tried to impress the term on my mind lest in the morning I would have forgotten it.

Sure enough, I had. I went to art stores, libraries, everywhere I could think of, asking if they had heard of tetra-something color. No one had. Finally, after much searching, I came upon a small volume by Alfred Munsell entitled “Color Notation.” In a footnote in very fine print, I read: “Unaware that the spherical arrangement had been used, I devised a double tetrahedron for the classification of color.” (Munsell is still considered an authority on color.) And just to round off this incident with a touch of incredulity, shortly after that I was reading a book by John Donne. A chapter began: “Her name was Lydia. She dwelt on a Greek isle and manufactured and sold color.” Remember Lydia of Thyatira, a “seller of purple” in the Bible? (Acts 16:14)

One very impressive dream: I was standing in a

circle of about seven or eight persons; we were being “charged.” A circuit of a pale rose color was passing through us, plainly visible, and a humming sound could be distinctly heard. Suddenly, because the pain in my jaw from the extraction of a wisdom tooth was excruciating, I was torn from the circle and found myself back in the body, with the pain clamoring for attention. This later brought to attention the responsibility we may owe to others of whom, in our waking hours, we are not aware. Surely those in the circle must have felt a distinct shock as they were “short-circuited”!

As the “dreams” continued, sometimes with proof on the physical plane, I came to believe they were real experiences, not fantasies. A friend told me I ought to get in touch with the Rosicrucians, and one Sunday she took me to the Easter service at Mt. Ecclesia. A short time later I was employed there, and the “dreams” took on a more specific quality.

In due time I became a Probationer, and although almost every waking moment was devoted to the humanitarian work of the Fellowship, my efforts seemed woefully inadequate in the face of the terrible need of the world. I yearned to know I was an Invisible Helper, able to work in the soul body, which is tireless, while the physical body slept. Max Heindel wrote that a Probationer who lives a life of service during the day is “automatically borne to the side of the Teacher for instruction.” I am somewhat skeptical by nature. I heard accounts of various ones who made claims of inner plane experience which seemed unconvincing to me, and I continually prayed I should not be self-deluded. But I passionately wanted to be one of those Probationers!

One evening in our village I saw a film showing children with abdomens distended from persistent hunger. Walking home, I wept into the stars at the plight of these little ones, and before going to bed I knelt and prayed that, worthy or not, I would be permitted to be an Invisible Helper, and if I were, that I might know beyond doubt.

About 3 A. M. I woke with this picture etched on my mind: I was in a large room in which men and women were quietly going about their work. Seated before a woman lying on an examination table, I saw her urethra, white and swollen, obviously dis-



Forean PictureLibrary

eased. A man came, took one brief glance, and said succinctly, “Bichloride of mercury.” And at that, maddeningly, I woke.

However, I knew the woman who had been examined, and later that day asked her if by any chance she had kidney trouble. She said she had, and extended her hand, the fingers of which were puffed as with dropsy. She said she had to go to the bathroom three or four times during the night. This seemed one evidence of the truth of the dream, but not enough. What about the bichloride of mercury? I asked a nurse what it was and she said, “An antiseptic.” At this point I realized painfully that if one aspires to be an Invisible Helper he had jolly well better know a few facts about a lot of things! I went at noon to the village and asked a pharmacist about bichloride of mercury. It was an antiseptic, he said, to be used externally only.

What was I to do? I hesitated suggesting to the lady the obvious use of the antiseptic, and that night looked up in the book *The Human Body*, by Logan Clendening, M. D., the section devoted to the “Urinary System, diseases of, 241. “This is what I read: “A second class of destructive substances are salts of the metals, the commonest one found in practice being *bichloride of mercury*. Death from *mercury poisoning* is in most cases due to kidney-epithelium destruction.” Further down the page: “If that part of the kidney which controls water and salt excretion is affected, these will accumulate in the tissues in the form of *renal dropsy*.” (Italics mine.)

You can imagine my astonishment when faced

with the fact that the man who said “bichloride of mercury” was diagnosing and not prescribing! (Max Heindel said we have to dig for our discoveries.)

Even for skeptical me this seemed sufficient proof. In the “dream” I had seen the diseased urethra; the lady admitted kidney trouble and showed me the evidence of renal dropsy; and I found the term “bichloride of mercury” (the meaning of which I had been totally ignorant) in a medical book, giving the cause of her disease: mercury poisoning. (I was later able to help her change certain food habits, and she lived to a grand old age.) And I had, out of a heart aching with the sorrows of the world, prayed to God to be allowed to help.

Max Heindel said: “The divine pattern of the path of progress is never given to anyone who has not first made a covenant with God that he will serve Him and is willing to offer up his heart’s blood in a life of service without self-seeking.”

If we thus love God and have dedicated our lives to Him, nothing can prevent our spiritual progress. We may find our dreams are actual experiences, and even if we do not remember them, if we are joyfully serving during our waking hours we may be sure we are serving on the invisible planes. □

—A Probationer

### THE INVISIBLE HELPER

“...[C]an you understand what it means, to be a free Spirit and have to draw consciously into a certain vehicle of limitation? Perhaps that is impossible for anyone who has not experienced the feeling, but we assure you that when the Invisible Helpers who retain their consciousness while out and away from the body return to re-enter it in the morning, the body which we prize so highly, which we look upon as being so precious, creates in him who views it from WITHOUT a sense of the most intense disgust. He feels repugnance in having to enter that cold, clammy dead thing there on the bed, and only the very highest sense of duty can compel him to enter. As soon as he enters, that feeling leaves him, for the viewpoint has altered. Nevertheless it is there as a memory all through the day.”—*Rosicrucian Philosophy in Q&A*, Vol. 2, p. 308

“...[S]o long as the archetype of the physical body persists, it endeavors to draw to itself physical

materials which it then shapes according to the form of the vital body. Thus it is difficult for the invisible Helper who passes out of his body to refrain from materializing. The moment his will to keep away from himself all physical impediments is relaxed, materials from the surrounding atmosphere attach themselves to him as iron filings are drawn to a magnet, and he becomes visible and tangible to whatever extent he desires. Thus he is enabled to do actual physical work wherever it is necessary, no matter if he be thousands of miles away from his body. On the other hand, what really brings about death is the collapse of the archetype of the dense body. Therefore the Spirits who pass away from this earth life are unable to materialize save through a medium where they extract her living vital body, drape themselves therewith and thus attract the physical substances necessary to make themselves visible to the sitters.

There is a third class, namely, the initiated Invisible Helpers who have passed out of this life. They have learned to attract or repel physical matter by their wills, as stated previously, and therefore they are able to materialize despite the fact that their archetype has collapsed.”—*ibid*, 336-337

“...[P]eople who have passed into the invisible worlds differ radically from the Invisible Helpers who leave their body at will. The silver cord is intact in their case, and this gives them a continuous connection with the physical seed atom. Its magnetism is therefore exerted and it requires a subconscious effort on the part of the Invisible Helper to keep the physical particles from flowing into the etheric vehicle in which he travels. On the other hand, when he desires to aid anyone who may be in distress, or to perform a certain work, he materializes a hand or an arm with the greatest of ease simply by consciously allowing the physical atoms in his closest environment to flow into the etheric matrix. When he has performed the desired task, another effort of thought scatters the strange atoms and dematerializes the hand or arm. Thus, for instance, when working inside the body of a patient to manipulate a diseased organ or stanch the blood in an artery, fingers are made temporarily from the flesh of the patient without causing him the least discomfort, and are as readily dissolved when the work is done.”—*ibid*, p. 407 □

## *The Celestial Hierarchies and Dionysius the Areopagite*

**T**HE NEW TESTAMENT study of St. Paul's speech before the Athenian judges on Mars' Hill (the Areopagus) is of the utmost importance to Esoteric Christianity (Acts 17:22). At this point we become clearly and completely aware of the Greek influence flowing openly into Christianity as it had already been flowing secretly into Judaism since the time of Alexander the Great. One of the Athenian judges became a convert to Christianity and a leading teacher in the new faith. He is Dionysius the Areopagite. The theosophical system attributed to him became the foundation of Christian theosophy and metaphysics. From the School at Athens, together with that at Alexandria in Egypt, came the angelology which was taken to be peculiarly Christian in centuries to come. This included the Platonic doctrine of Pure Intelligences, disembodied Spirit Ideas, archetypal Powers, and the complicated esotericism of the Pythagorean School, as well as the eschatology of the Stoics. At this early time Greek science, called natural philosophy, was not repudiated in favor of the cosmogony of the Old Testament of the Hebrews; that came later.

Thus the Angels in Christian theosophy—a word which came into being in the schools of Alexandria in the second century—took the place of the gods of the ancient pantheons, all gods being “messengers,” *Angeloi*, of One God, the Divine Father in Heaven. The Logos Doctrine, which demonstrated through reason and logic the Intelligence which animated the entire cosmos, was summarized in Christ, as intimated in the Fourth Gospel: “In the beginning was the Word...”; and Philo Judeus, a

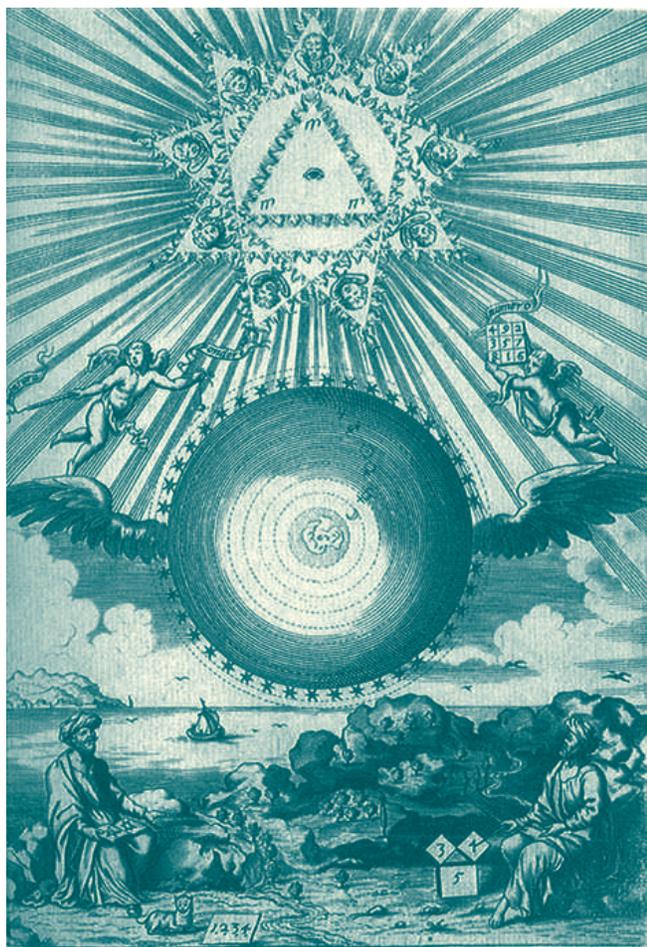


photo: Arno Garrels, Berlin

A. Kircher, *Arithmologia*, Rome, 1665, Stadtbibliothek Mainz

*Above the planetary spheres and the zodiac of stars—“Perpetuum Mobile”—is the super-celestial sphere of the enneagram, which represents the 3 x 3 (three triads) divine-hierarchies. According to the terminology of Pseudo-Dionysius (the sixth century descendent of Dionysius the Areopagite), the three orders of angels are called, from highest to lowest, “perfecting,” “illuminating,” and “purifying.”*

contemporary of Jesus of Nazareth, spoke of a Logos who was “the Spirit of the Cosmic Process,” the Idea of Ideas.

Dionysius the Areopagite, according to tradition, was instructed in the Mysteries which were revealed to Paul when he was caught up into the Third Heaven; and this included a knowledge of the entire hierarchical structure of the *Angeloi*, from the lowest cosmic plane to the highest. Dionysius showed these *Angeloi* in nine ranks or

Choirs. In this he followed the esotericism of Egypt, Greece, and Rome, each of whom had a ninefold hierarchy of gods and spirits correlated with the cosmic spheres of the Ptolemaic astronomy. Above these spheres was a Triune Power; below them were man-kind and Earth, the foundation stone of the universe, around which the other spheres revolved.

Seven spheres were those in which the planetary bodies revolved—Sun, Moon, and five planets—Mercury, Venus, Mars, Jupiter, and Saturn; the eighth sphere was that of the fixed stars; and the ninth was the Empyrean, which in Christian mysticism is the “abyss of the Trinity” where the soul is plunged into God. From here God rules the world; and in the Greek mythology His providence is symbolized in the three Fates: Clotho, Lachesis, and Atropos, who spin, measure, and cut the threads of human life, with each turn of the composite wheel, wheels within wheels.

The nine Choirs are differently tabulated in different places. Some of the Church Fathers destroyed the astronomical correlation in an effort to do away with astrology; still, one can see the basic cosmic structure. The Greco-Roman-Egyptian system was correlated by Christians and Jews with the Old Testament and with the teachings of Jesus. Unlike orthodox believers, the esotericist is convinced that this work of correlating and harmonizing the so-called pagan wisdom with Judaism was done by Christ Jesus Himself, as Hierophant of the new World Mysteries, before Dionysius, and before St. Paul. (Persian and Babylonian influence date from the Exile, and Chaldean influence is as old as Abraham.)

We shall first briefly show how the Dionysian hierarchical system correlates with the list given in the *Cosmo* on page 221; then afterward we shall show the astronomical basis of the Dionysian system as related to the Ptolemaic universe (which is also Aristotelian with a few differences).

On page 221 we see that the Hierarchies which came from Aries and Taurus did a little work in the very dawn of the Saturn Period and then went on with work elsewhere. Their place has been taken, of course, by other members of those Hierarchies. At the time this happened there was no material



*This modern Orthodox icon depicts the nine orders of angels enveloping and obedient to the Christ: Cherubim and Seraphim in the center foreground, and the four “beasts” of the Apocalypse, figuring the four zodiacal fixed signs and their corresponding ranks of angels: Bull-Taurus (Terra-philim), Lion-Leo (Thrones, shown as winged wheels, front center), Eagle-Scorpio (Powers), and Man-Aquarius (Angels).*

universe. Evolution was taking place entirely in the World of Concrete Thought.

The next three Hierarchies, here termed Seraphim, Cherubim, and Lords of Flame (or Thrones, see page 220), are the First Triad of the Dionysian scheme. They are said to have no contact with mankind. The Cosmo says they had gone on to liberation before the dawn of the Earth Period which is all that is dealt with in the Dionysian system. It was they who awakened the germinal threefold Spirit in man, but the Thrones (Lords of Flame) from Leo, in addition to awakening the Divine Spirit, also gave the germ of the dense body.

The following six creative Hierarchies constitute the Second and Third Triads of the Dionysian scheme. The Second Triad—Dominions, Virtues,

and Powers—relate to the Hierarchies of Virgo (the most advanced Hierarchy of the Earth Period who were given charge of the Divine Spirit); Libra, given charge of the Life Spirit; and Scorpio, given charge of the Human Spirit and three seed atoms of the threefold body. The Virgoans are the most advanced Hierarchy of the Earth Period, and are said to have the Earth Period in their charge (*Cosmo*, p. 220). The Lords of Form are the most active Hierarchy of the Earth Period, since in this Period form and materiality are dominant. The Lords of Form are the “Exusiai” (Powers) of the Dionysian system.

The Third Triad consists of the Lords of Mind, Archangels, and Angels, which correlate to Sagittarius, Capricorn, and Aquarius, respectively. Again, Max Heindel explains that the Lords of Mind are termed Principalities in the Bible, and “powers of darkness” because they come from the dark Saturn Period and are separative in their influence. They gave the germ of mind in the Earth Period. Immediately above them are the Powers, lowest of the Second Triad, associated with Scorpio whose Lords of Form have charge of the Human Spirit in the Earth Period and also the three germs of the threefold body.

At the bottom of the diagram on page 221 is Pisces, our own humanity from the constellation Pisces, the feet of the Grand Man of the cosmos. We are “for a little while” lower than the Angels, yet, as Paul says, “Ye are gods,” and at some future time we, too, shall be known as one of the divine Hierarchies.

There are still Twelve Hierarchies which work together not only in the constellations of space, but also among the Creative Hierarchies during the interim between births, and between revolutions and world periods, where their most important work is done, as Max Heindel tells us; for they are most active between Periods, and between revolutions, and between incarnations.

Note that the term Angel is applied to all celestial Hierarchies in a general way as representatives of God and His Will. The term Angel derives from the Greek *Angelos*, (plural, *Angeloi*); while the Hebrew word is *Malachim*. The Book of Malachi is really the Book of the Messenger who promises the coming of the Messiah: “The Sun of

Righteousness shall rise with healing in His wings.”

According to Church tradition the Nine Choirs are divided into three Triads in the following manner”:

#### FIRST TRIAD

**Seraphim:** Color, red. Divine Love. They fly continually above the throne of God. Six-winged.

**Cherubim:** Color, blue. Divine Knowledge, Cosmic Wisdom. Shown as heads only, with one, two, or three pairs of wings. Their eyes are large and beautiful. Shakespeare calls them the young-eyed cherubim. They chant the praises of God. Full of fiery centers.

**Thrones:** Color, green. Associated with Cherubim. They are called Wheels, with eyes round about the rims. These Wheels with their “eyes” represent the star gods of the Seventh Cosmic Plane. They are also called the Footstool of God. Astronomically, they are the stars which circle ceaselessly around the skies on an axis pointing to the North Star. As cosmic beings they do not come into personal contact with Earth and its life waves.

#### SECOND TRIAD

**Governors: Dominions, Virtues, Powers.** They govern the Elements (Fire, Air, Water, Earth), and their correlatives in the zodiac. The zodiac has dominion over the entire Earth, ruling its various parts; and they create the horoscopes of all Earth dwellers, together with the Sun and Moon and the five planets of the Ptolemaic system. This second Triad represents the powers of the horoscope, therefore, which govern everything that happens on Earth, and every aspect of the Earth itself, with each land mass ruled by its own zodiacal sign and having its own planetary significator. Thus every part of the Earth stands under its own star and its own sign. Similarly, the individual horoscope shows how the cosmic forces are focused in the human being at his birth into time and space. Yet important as the horoscopolical powers may be in outer space, it is overshadowed by the work they do in the Second Heaven between incarnations and also between World Periods and Revolutions of the Globe itself.

#### THIRD TRIAD

**Ministers:** Principalities or Princedoms, Archangels, Angels. They are the ministering hosts

mediating between mankind and Earth and the higher powers, working out the Will of God. They come into direct and intimate personal contact with human beings. The Nine Muses of Greece as distinguished from the Nine Great Gods are among these servitors, who inspire the arts and sciences, and guide and guard their charges throughout the vicissitudes of life and death. All are the servants of man, under God.

Here we note that the Archangels are Race Spirits proper, guardians of the people as a whole; but the Princedoms may inspire leaders of cities and nations, regardless of race. They are dynastic Spirits. Dominions may govern land areas irrespective of races and nations living there, and irrespective of dynasties. The Princedom, however, may also be an Archangel as when in the Book of Daniel we read that Michael is “the Prince of your people” (the Jews). Like Homer’s gods who fought against one another in the war of Greeks and Trojans, so these Archangels seem to contend for their people; but Max Heindel has described how their wings of force ray out through and above contending armies, and how the Archangel of one people may allow the defeat of his charges, if he sees that that will serve a constructive purpose.

Each clan, tribe, race, city, or nation has its own tutelary deity or Archangel, called a “god”; and each family its presiding Angel, called the “Genius.” The “Genius” of the Emperor, King, or President has a special power over the nation and the people whom he governs.

It is also true that when any two or three people gather in an organized effort, they call into their collective sphere of consciousness an Angel who represents the archetype of their endeavor as it is shown in the Mind of God; for these Angeloi, these Messengers, are truly as intimate as a man’s breath, and their wings beat with every beat of his heart.

The Cherubim described by Ezekiel are called the Spirits of the Wheels which are Thrones; that is, they govern the Wheels. In the Revised Standard King James Bible we read: “In the midst of the living creatures there was something that looked like burning coals of fire, like torches moving to and fro among the living creatures.” Since they rule the Wheels of star gods, they are Time



William Blake (1757-1827), watercolor, Museum of Fine Arts, Boston

*Ezekiel's Vision*

Spirits—collectively, the Spirit of the Year. Ezekiel shows that they represent the four fixed signs of the zodiac and the four seasons, “wheels within wheels.” The god Chronos was similarly pictured in certain ancient temples.

Ezekiel describes a rainbow above the Throne of God like the bow that shines after rain; therefore, with at least the three colors red, blue, and green. John mentions a rainbow about the throne of God which is like an emerald stone, and Ezekiel says the Wheels are like chrysolite, which is also green. The emerald aura is therefore the color of the Thrones.

Astronomically the eyes in the rim of the wheels are the circling stars, whose axis of rotation points to the north; but esoterically it is known that the threefold aura of mankind is also “full of eyes” round about and within, as John describes it. These have developed in the Earth Period. There were no sense centers in the desire body in the Moon Period.

The etheric body has many centers, some of which pertain to spiritual development. The



Watercolor, William Blake, Tate Gallery, London

**Beatrice and Dante**

*The poet finds his Ideal (Beauty-Truth) girded by a ring of blue flames permeated with angelic eyes and four haloed heads of the zodiacal archetypes.*

Golden Wedding Garment possesses five centers (eyes) which relate to one another as the points of a star. The desire body has seven main centers, situated deep within the aura. The mental sheath is still embryonic but centers are developing in the head area and above it, which sometimes resemble jewels set in a crown of iridescent or golden light, according to certain seers.

As the God powers of the threefold Spirit are unfolding, the Ego is able to permeate its bodies with new creative forces, and to unfold the “blossoms” of the threefold body-sheaths. Then the composite threefold aura becomes “full of eyes,” and when fully unfolded the glory is brighter than many suns, and the rainbow colors of the Triune Godhead encircle the body of the God Man in layers expanding to infinity. Vision and other spiritual powers are not restricted to the “sense centers” in the auras, however. A Greek sage said that God was Mind or Spirit and that “as a whole He sees, as a whole He hears, and as a whole He thinks.” A Hebrew teacher echoes this thought when he salutes God as “Thou Eye that seest, thou Ear that hearest.” So also the God-Being whose vision has opened upon cosmic vistas hears and feels with his whole being. His consciousness has become a “seamless robe” like that of the Christ.

We may point out that according to orthodox

Angelology, which has repudiated the physical and the spiritual concepts of evolution, each human Spirit, and each Angel, is created for one position or function in the universe, and this remains his place forever. Yet the divine Grace fills each being with a consciousness of its worth in the eyes of God, even though its place be a humble one, for all eternity; he is still able, through the inflowing Grace of God, to find supreme bliss in enjoying the good and beauty of those above him. The difference between this viewpoint and that of Max Heindel’s *Rosicrucian Cosmo-Conception* is that in the latter the concept of evolution is introduced. Not only does man evolve through lower forms to become man, by way of

rebirth; but also the Angels are evolving, from lower to higher forms, or from one glory to another glory, in the divine economy.

The doctrine of rebirth is a spiritual theory of evolution, and it was well known not only in antiquity, but also in the Middle Ages. We quote in conclusion a poem from the poet of Persia, Jalalu’d-Din Rumi, who lived from 1207 to 1273, to show what kind of thinking was being done in that time:

*I died from the mineral and became a plant;  
I died from the plant and reappeared in an  
animal;  
I died from the animal and became a man;  
Wherefore then should I fear?  
When did I grow less by dying?  
Next time I shall die from the man  
That I may grow the wings of angels.  
From the angel, too, must I seek advance;  
“All things shall perish save His face.”  
Once more shall I wing my way above  
the angel;  
I shall become that which entereth not the  
imagination.  
Then let me grow naught, naught; for the  
harp string crieth unto me,  
“Verily, unto Him do we return.”* □

—Ann Barkhurst

### *How Are the Dead Clothed?*



A STUDENT much interested in life after death conditions has asked for light on the following subjects: How the so-called dead appear as to outer apparel, how they are clad, if their thought molds the ethereal matter into garments or anything they desire to form, and whether the desire body takes the shape of the dense body immediately after the silver cord is severed.

Yes, it is possible for the so-called dead to form by their thoughts any article of clothing they desire. They usually think of themselves as being clothed in the conventional garb of the country in which they lived prior to their passing into the Desire World and therefore they appear so clothed without any particular effort of thought. But when they desire to obtain something new, or an unusual article of clothing, naturally they have to use their will power to bring it into existence. Such an article of clothing will last as long as the person thinks of himself as being in that apparel.

But this amenability of the desire stuff to the molding power of thought is also used in other directions. Generally speaking, when a person leaves the present world in consequence of an accident, he thinks of himself as being disfigured by that accident in a certain manner, perhaps minus a leg or arm or with a hole in the head. This would not inconvenience him at all; he can move about there, of course, just as easily without arms or legs, but it just shows the tendency of his thought to shape his desire body.

At the beginning of the [first world] war, when such great numbers passed over into the Desire World with lesions of the most horrible nature, the Elder Brothers and their pupils taught these people that merely holding the thought that they were

sound of limb and body would cause them to be healed at once of their disfiguring lesions. This of course they immediately did and now all newcomers, when they are able to understand matters over there, are at once healed of their wounds and amputations in that way, so that to look at them nobody, would think they had passed over in consequence of an accident in the physical world.

This knowledge became so general that the people who have passed over since the war have availed themselves of this power to mold the desire stuff by the action of thought. They want to change their bodily appearance, so that perhaps those who are very corpulent will appear slim and those who are very thin will appear as if they had more flesh. This change or transformation is not permanently successful, however, on account of the nature of the archetype. It appears that the extra flesh put on a thin person or the quantity taken off one who is corpulent does not stay on or off permanently, but after awhile the man who was originally thin becomes more slender and returns to his original stature, while the person who tries to take off flesh finds himself putting it on by degrees and then has to go through the process anew.

It is the same with people who attempt to mold their features and change them to an appearance that suits them better than their own original ones. In these respects, changes affecting the features are more impermanent, probably because the facial expression there as here is an indication of the nature of the soul. Therefore, whatever is sham is quickly dispersed by the habitual thought of the person.

With regard to the second part of the subject, we

may say that during physical life the desire body is shaped more or less like an ovoid cloud surrounding the dense body, and that as soon as the person gains consciousness in the Desire World and begins to think of himself as having the shape of the dense body, then the desire body begins to assume that form. This transformation is facilitated by the fact that the soul body, composed of the two upper ethers, the light ether and the reflecting ether, is still with the man, the ego.

To put it more clearly and bring in a helpful comparison we may remember that at the time when the ego is coming down to rebirth the two lower ethers gathered around the seed atom of the vital body are molded into a matrix by the Lords of Destiny—the Recording Angels and their agents—and this matrix is placed in the womb of the mother, where the physical particles are embedded in it so that they gradually form the body of the child which is then born. At that time the child has no soul body.

Whatever there may be of the two upper ethers is not assimilated until later in life and is built upon by deeds that are good and true. When this vehicle has reached a certain density it is possible for the person to function in it as an Invisible Helper. During soul flights the desire body molds itself readily into this prepared matrix, and when the individual returns to the body the effort of will whereby he enters the dense body also automatically dissolves that intimate connection between the desire body and the soul body. However, when later on the life in the physical world has been finished and the two lower ethers discarded with the dense body, the luminous soul body or golden wedding garment still remains with the higher vehicles and into this matrix the desire body is molded at its birth into the invisible World. So, as the body of the child was made in conformity with the matrix of the two lower ethers before coming to rebirth, the birth into the invisible world which follows death in the physical world is attended by a similar process. The matrix formed of the two higher ethers shapes the desire stuff into the vehicle that is to be used in that world.

But the so-called dead are not the only ones who have the power thus to mold the desire stuff into any shape they please. This property is also shared

by all the other denizens of that realm, even down to the elementals, and they very often use this power of transformation to frighten or mislead the newcomer, as many a neophyte has found out to his or her consternation when he first entered the Desire World. For these little imps are quick to know when a person is a stranger and not conversant with the nature of things there and they seem to take a special delight in annoying newcomers by transforming themselves into the most grotesque and terrifying monsters. They may feign a ferocious attack on him and it seems to give them the keenest delight in the world if they are able to chase him into a corner and make him cringe with fear while they stand gnashing their teeth as if ready to devour him.

But the moment the neophyte learns that in reality there is nothing that can hurt him, that in his finer vehicles he is immune from all danger of being torn to pieces or devoured, and that a quiet laugh at the harmless creatures and a stern command to take themselves off is all that is needed to cause them to turn their attention elsewhere, they soon learn to leave him alone. He then learns to force them to do his will, for in that world all creatures who have not been individualized are compelled to do the bidding of higher intelligences, and man is among them.

Thus a man may take an elemental and form it into any shape he desires and use it to do his bidding. The being thus created with his life and will power and given a certain mission to do will faithfully obey his orders, and according to the intensity which he puts into that work the thing will last for a longer or a shorter time. In this manner many so-called spooks have been created and given a mission lasting for centuries after the person who originally started the spell has gone into the higher Heaven World. That is probably the origin of the white lady who warns the Hohenzollerns of impending death. She and kindred apparitions which have given rise to so much speculation have been created by the superlative intensity of the desire of a human being. This desire has been launched into the Desire World under particularly painful or distressing circumstances which have wrought the required magic spell unknown to the person who generated it. □

## READERS' QUESTIONS

### *The Ethers and Second Death* *The Son of Man*

**QUESTION: IN OUR WORK** we refer to the four ethers. To me they always mean an electric field. The dissolution of the physical body seems to be a function of the Ethers after death, for electricity is to me the last phase of so-called "matter," where the physical ends and the metaphysical begins, but electricity is to me strictly physical, and the process mentioned in the Bible as the "Second Death" is comprehended much more easily from this viewpoint. It seems to me that all are based on electricity, with simply an increase of vibration from the lowest ether to the highest.

**Answer:** In the nineteenth century virtually all physicists believed that there was an ether in space which carried the light in wave forms. Some seem to have thought that there was also a kind of ether that carried electromagnetic forces as waves. Today electricity, magnetism, and light are all included in the term "the electromagnetic spectrum." Physical scientists also do not consider that there is any real line of demarcation between living, organic matter and inorganic matter, though the occultist maintains that there is a difference, and he attributes that difference to the presence of Life Ether. To the biophysicist, however, life also belongs to electromagnetic phenomena, and while it is true that the occultist's Life Ether includes electromagnetic forces, there is a residue which cannot be fitted into the scheme. But it is not incorrect to correlate electricity with life. Many occultists have done so.

The casting off of the etheric "shell" after death might possibly be looked upon as a kind of "sec-

ond death," but the Ego is scarcely aware of this process, its attention being centered in the after-death panorama, or in his first experiences on the inner planes.

It is primarily the Life Ether which holds the body together during life; after death, when the Life and Chemical Ethers withdraw from the physical body, there is nothing to hold the molecules and their constituent atoms in place in the organism, and so the entire body dissolves under the action, primarily, of chemical forces belonging to the earth sphere.

Another interpretation of the "second death," however, is that which takes place when the Ego rises out of the lower Desire World when, as Max Heindel says, the appearance of the old body is sloughed off until only the head remains. By this time the Ego is ready to enter the First Heaven. We know that the bliss of the First Heaven is a personal bliss, consisting of the satisfying of all innocent and good desires, dreams, and wishes; and so, naturally, we take on whatever kind of bodily appearance pleases us most. Hence, even the "head" of the old self quickly disappears.

The Ego next rises into the Second Heaven, and this, too, is a kind of death, but not in any way comparable to a change of body as was the case when rising into the First Heaven. In the Second Heaven the Egos are cooperating with the Nature forces in creating the archetypes of the world and the body in which they will function in their next rebirth.

It is possible for the Egos in the First Heaven to appear on earth for special purposes, and to don

once more the appearance of the body which they last inhabited on earth; but this seldom happens after the Ego rises into the Second Heaven.

### THE SON OF MAN

**Question:** If Christ was divine and do Archangel, the highest Initiate of the Sun Period, as you say, why then was He called “The Son of Man”?

**Answer:** To understand properly this title: “The Son of Man,” it is necessary to know the Masonic legend of the creation of the world and of man upon it, as well as the Biblical story. We will summarize the salient features of this legend

In the beginning the Elohim Jehovah, created Eve, and the Elohim Samael, who is the ambassador of Mars to this earth, united with her. Cain was the offspring of this union. Afterward the Elohim Jehovah, also created Adam, and Adam united with Eve, with the result that Abel was born. Thus Abel was the son of human parents, both of them creatures of Jehovah, and he was docile, amenable to the commands of the God who was regarded as his Creator; whereas Cain was the semi-divine offspring of a human mother and a divine father. On that account he had the inherent divine urge to create. Abel was therefore content to tend the flocks, also created by Jehovah, which, like himself, fed upon the plant food that grew wild without effort on his part, a gift of the gods.

Cain was different. In him that dominant desire to create something new, that divine urge to make two blades of grass grow where formerly there was one, was a dominant, compelling power, and he could not be satisfied until he had achieved something by his own initiative. He therefore planted the seeds which he found, caused grain to grow, and offered to Jehovah the work of his hands.

However, his offerings were not pleasing to the God Jehovah, who saw in him a possible rival—one not to be entirely domineered. As a consequence there was war between Cain and Abel, and their blood was shed.

Then Adam again united with Eve, and from this union Seth was born. Since then there has always been in the world two classes of people: *the sons of Cain* and *the Sons of Seth*. From one was born the long line of kings, which held their office “by the

Grace of God,” and which culminated in Solomon. This line is the son of men. That is to say, they were born of a human father and a human mother; namely Adam and Eve, both created by God and amenable to His dictates—both of them thoroughly and entirely human. In this respect the Sons of Seth differ radically, very radically, from the Sons of Cain. Cain was virtually the *son of a widow*, because Eve had been left by her divine husband, Samael, at the moment fertilization was accomplished. He had never taken the part of a husband or a father; therefore, his offspring was as said, the son of a widow.

From this semi-divine progeny, Cain, there has descended a long line of sons who have originated all the industries, as you will see by consulting the Bible. They invented all the arts and all the sciences. To them all the material progress of the world has been due, and their line culminated at the time when Solomon, the son of man, sat upon the throne of Israel, in the birth of a son of a widow, called Hiram Abiff, which you will also find chronicled in the Bible. Hiram was a master workman who was sent by King Hiram of Tyre to build the Temple of Solomon. He, then, was “the widow’s son,” and Solomon was the “son of man.” At a later time both of these characters in the world drama were reborn. Solomon became Jesus of Nazareth, the Son of Man; Hiram Abiff became Lazarus. He was also the Widow’s Son of Nain, and the two resurrections recorded are one event, referring to Initiation.

Since then these two characters, the Son of Man and the Son of a Widow, have worked for the same ends, but in different spheres. Jesus, the Son of Man, has worked among the churches, and is doing so still. Christian Rosenkreuz is the later name of Hiram Abiff and Lazarus, the Son of a Widow. Jesus, the Son of Man, stands as the genius and protector of all church craft, whereby religion is fostered and man is brought back to God along the heart path of Devotion. Christian Rosenkreuz, the Son of the Widow, works with the world powers, the industries, and science, in order to bring about the union of the temporal and spiritual power, the head and the heart, which must take place before Christ, the Son of God, can come again. □

# WESTERN WISDOM BIBLE STUDY

## Abraham

### *The Cosmic Pattern for the Man of the Fifth*

#### *Root Race*

Abraham, whose name means “father of multitudes,” was the first of the Initiate teachers sent to the new Fifth Root Race which inhabited the earth after the destruction of the Atlantean continent by the Flood. He came from Ur, the city of “light,” and settled in Haran, “a high place.” Sarah and Lot traveled with him. Sarah, meaning “princess,” signifies the feminine or love principle, and Lot, identified chiefly with Sodom, represents the lower nature. Thus, Abraham journeys away into the new land accompanied by both the higher and the lower elements within his nature.

As a pioneer, Abraham represents, astrologically, Saturn, who presides over beginnings of manifestation, and whose forces mold form out of the substance emerging from Chaos.

To the spiritually enlightened it has always been held that every place mentioned in the Bible is here and now, and that every person mentioned is you, yourself. Thus, for example, Abraham’s two wives, Sarah and Hagar typify man’s higher and lower natures, respectively, and the two sons which they bore represent the attributes and deeds which result from the activities of these two opposing natures in man. Hagar and her son Ishmael, typify the lower self; Sarah and her son Isaac, typify the higher. The name *Isaac* means joy, the joy that comes with living true to the higher self.

Abraham was first known as Abram and his wife Sarah as Sarai. With Abraham’s First Initiation the letter H was added to their names. H, a feminine let-



*J. James Tissot, 1836-1902, Brooklyn Museum*

*The three angels who appeared to Abraham, appearing as men (Genesis, Chapter 18), are cited as an early instance of the Christian Trinity. Esoterically they represent the threefold spirit individualized as the human Ego.*

ter, when added to the names *Abram* and *Sarai*, indicates that in their initiatory experiences they had awakened within them the feminine or intuitive principle. The quickening of this principle gives birth to Isaac which, in the present context signifies the joy the soul experiences when it establishes right and harmonious relations with the Over-Soul.

Abraham embodied what may be called the archetype of the Fifth Root Race. Hence the principal events which occurred in his life as recorded in the Bible are to be emulated in their essential significance by each and every individual belonging to the present Aryan Root Race.

Abraham reached that high place in spiritual attainment which permitted him to commune face to face with the very Lord of Hosts. But the higher the soul ascends, the more subtle the temptations and the more severe the tests and trials to be met and overcome. This being so, “many turned back, and walked with the Christ no more.”

In his spiritual progression Abraham eventually encountered one of the greatest of all tests on the

initiatory path, the one known as the Great Renunciation. Thus we read in Genesis (22:7-22):

*And Isaac spoke unto Abraham his father, and said, My Father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt-offering? And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.*

This passage reveals Abraham's complete surrender of self. He had the will, the courage, and the fortitude to meet the test successfully. In so doing he opened the door to an influx of power and illumination little dreamed by those who have not been so tried and proven. He had unquestioned faith to obey the command of the Lord (Law), whatsoever the cost. Such is the course that qualifies one for carrying out some major part in God's great plan for man. Christ's assertion that "He that findeth his life, shall lose it: and he that loseth his life for my sake, shall find it," is a Temple teaching belonging to the ages.

Again we read in Genesis 22:13:

*Abraham lifted up his eyes, and looked, and behold behind him was a ram caught in a thicket by his horns; and Abraham went and took the ram and offered him up for a burnt offering in the stead of his son.*

The ram is the symbol of Aries. This sign was called "the lamb bearing one" by the ancients. In its highest aspects, the keywords for Aries are purity, service, and sacrifice. It is a sign of the resurrection. Pisces, the last sign in the zodiac, is the place of sorrow, the garden of tears, the Gethsemane on the Path. Its gate closes, but only to open on the first zodiacal sign, Aries, heralding the arrival of one new-born. Abraham had now arrived at this place in his initiatory development.

One of the supreme spiritual experiences in the life of Abraham was his meeting with Melchizadek,

who was one of the world's highest initiatory teachers. He was one of the Chief High Priests of Atlantis and Teacher of the remnant which survived the destruction of Atlantis by the Flood. Noah and his family are generic terms for that remnant.

Melchizadek gave to Abraham the profound spiritual mystery teachings which later became known in the Christian world as the Christ-mass, and which orthodox Christianity speaks of as the Holy Communion. A higher version of this same spiritual mystery was the last and most sublime teaching which the Lord Christ gave to his most advanced disciples during his three year ministry upon Earth. A still higher revelation of this sacred mystery will become central to the teaching and the ritualism of the New Aquarian Age religion.

*After these things the word of the Lord came unto Abram in a vision, Fear not, Abram: I am thy shield and thy exceeding great reward. And Abram said, Lord God, what stilt thou give me, seeing that I go childless, and the steward of my house is this Eliezar of Damascus?—Gen. 15:12*

It was after Abraham's meeting with Melchizedek that the Lord came to him in a vision. This question he then asked of the Lord: "What wilt thou give me seeing I go childless, and the steward of my house is this Eliezer of Damascus?"

This question holds the key to an understanding of one of the most occult chapters in the Bible. To interpret briefly: The name Eliezer means "help of God." It signifies the awakened powers of divinity within. Eliezer is the pious and faithful steward of Abraham's household, which here signifies the body. He is of Damascus, a city which in biblical symbology signifies a center of illumination and a place where flowers are in perpetual bloom. Hitherto barren of progeny, what Abraham now asks the Lord is, in effect, what is he to bring forth, seeing that the God within is now functioning in a center of light, and that the spirit is in command of his personal attributes and faculties.

That this was an experience in the inner realms is indicated in the statement that his meeting with the Lord was in a vision. The spiritual aspect of the entire experience is, moreover, indicated by the Lord's promise to Abraham that the heir he sought would come forth out of his own "bowels," or interior being. His spiritual offspring was to be with-

out number, as the very stars in heaven. Abraham believed because his “mortal mind,” the physical senses, his unbelieving part, gave way to his soul’s clear perception of truth on the plane of consciousness to which he had now ascended.

The Lord also promised Abraham that unto his seed would be given the land that stretches “from the river of Egypt unto the great river, the river Euphrates.” Abraham then asked whereby he would know that such was to be his inheritance. The Lord replied enigmatically: “Take me an heifer of three years old and a she goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.” (Gen 15:9)

He did so. But it was not a bloody sacrifice that he was called upon to perform. The entire experience recorded in this chapter occurred on a super-physical level, and the words describing it must be considered in terms of symbols if their inner meanings are to be apprehended in even the slightest degree. It must always be remembered that the deepest spiritual truths are never committed to writing but conveyed by word of mouth from Teacher to disciple in accordance with the latter’s worthiness and understanding. Insofar as they are or can be transcribed in writing, symbols and ciphers of various kinds must convey as best they can what words alone cannot do.

Since this is so, such written references as are made to the highest experiences of the soul are by their very nature obscure and enigmatic to all except those who have attained a state of consciousness that penetrates into the soul of things and makes first-hand observation and corroboration possible. The ceremonialism of the exoteric religionist is but a mutilated fragment of the glorious ritualism to be found in the Bible when this is read in the light of its esoteric content.

Returning to the question of animal sacrifice, such was not the offering of Abraham at this time. The “wings which the soul fashions for high ascent” are not built of the agony and death of any living thing, but by sympathy, compassion, and an all-embracing, unifying love which includes all God’s creatures from the highest to the lowest. The inner soul qualities requisite for the high attainment reached by an Initiate like Abraham can be

formed in no other way.

Let us apply the astrological key to the sacrifices required of Abraham. The heifer is a symbol of Taurus, and its sacrifice means renunciation of all base desires and selfish love. The goat is the symbol of Capricorn; it signifies the sacrifice of worldly power and ambition. The sheep is the symbol of Aries and represents the resurrection of the life powers through chastity and transmutation. The turtle-dove and pigeons are symbols of Libra, the Balance, and refer to the “subtle experiences that test judgment at this stage of attainment

It is also to be noted that Abraham’s sacrifice was made in Mamre, meaning strength, and near Hebron, meaning unity.

*And when the sun was going down, a deep sleep fell upon Abram; and lo, an horror of great darkness fell upon him. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years.—Genesis 15:12-13*

Here is an outline of all that can be given publicly concerning the process of a certain Initiation. It tells of the ecstasy of spirit which accompanies the “great darkness.” When Abraham lost consciousness on the physical plane he was awake in the inner or etheric realms. In God’s Book of Remembrance he then reads in cosmic pictures the future events connected with the Aryan peoples whom he is being prepared to lead. Abraham’s seed, the fruits of the spirit, are not in their home world when on Earth. They are strangers, passing through and serving matter, and subject to its limitations until the lower quaternary of form (400 years) has been transcended by the triune powers of spirit.

*And it came to pass, that, when the sun went down, it was dark, behold a smoking furnace, and! a burning lamp that passed between those pieces.—Genesis 15:17*

Heat, smoke and fire are inseparable from the refining processes that lead to Illumination. That Abraham passed through the “furnace” successfully and qualified himself for higher service is clear from the covenant which the Lord made with him “in the same day” saying, “Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.” □

## *The Prenatal Epoch*

**T**HE STUDENT of prenatal astrology does not read very far before encountering references to the “epoch,” and at once wonders what the term may signify. In a general way it can be regarded as one more basis of calculation—a check upon accuracy in placing the ascending degree at birth. Brought down to its simplest expression, it declares an intimate and exact correspondence between lunar conditions at birth and at the epoch, the moment of conception or fusion of the male and female cells into the one new cell which in time develops to produce the body of the child.

The degree held by the Moon at epoch proves to be the degree (or its opposite) ascending at birth, while the degree ascending at epoch (or its opposite) will be that of the Moon at birth. The variants to the foundation rule are clearly due to the law which seems to determine the gender of the body before conception and to which the rest of the planetary adjustments seem to bow. This brings in the Doctrine of Rebirth and the Law of Cause and Effect, or “ripe destiny.”

The observant student finds a definite primary indication in parental charts as to whether or not they are likely to have children. The conditions most favorable to their conception are clearly identified with the parents’ radical or progressed aspects, usually both. The conditions are further reflected in the sympathetic planetary aspects ruling the approximate time of conception.

Some may object to this statement, for many parents find the family augmented only too easily, while others invite the little ones to no avail, experiencing disappointed hopes and lonely hearts. If



From Iconostasis of Transfiguration church, Kizhi monastery, Karelia, north Russia, 18th cen.

### *Mother of God “of the Sign”*

*The icon depicts the Theotokos during the Annunciation at the moment of saying, “May it be done to me according to your word.” (Luke 1:38). The image of the Christ child represents him at the moment of his conception in the womb of the Virgin. The term “Virgin of the Sign” or “Our Lady of the Sign” is a reference to the prophecy of Isaiah 7:14: “Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”*

you cannot examine the horoscopes, look closely at the parents of big families. You will find bodily evidence of strong physical natures. Mars is sometimes the evident cause, since conception is easy under a Scorpio influence, comparable to the Venus vibration through Taurus. Another indication is the essentially motherly type of body due to the Moon in Cancer or in another birth-congenial sign.

If you look carefully at the charts of the disappointed ones, you will see traces of Saturn, Mercury, or Uranus powerful in them—intellectual and nervous types that have few children, if any. It has been said that women with Aquarius on the fifth house cusp have a male pelvic bone and consequently difficulty in childbirth.

The conditions ruling childbirth can be traced very easily in any set of family charts, and if this point is established, it is not difficult to prove the reasonableness of the fact that the conditions at epoch agree with the conditions at birth. A competent astrologer, provided with the data usually given the physician, can estimate with accuracy the probable birth date.

Accepting the Law of Rebirth as a fact, we also believe that certain laws of evolution in general, and of cause and effect in particular, decide the environment, parentage, and general associations of the Ego coming to rebirth. The more advanced the Ego, the more singularly suitable conditions must be found. If these include the strain of so-called bad planetary aspects, it is because the Ego is strong enough in soul quality to meet more problems and greater strain than a less evolved Ego, who struggles with less developed faculties to learn more elementary lessons.

In symbolic astrology the Sun is an indicator of the spiritual quality of the Ego, while the Moon signifies the human quality. Symbolically, the two luminaries represent the individuality and the personality. Leaving the Moon's influence for later attention, let us look at the Sun's position at epoch with its relation to the Sun at birth as a clue to the classification of the spiritual quality of the Ego.

Nine calendar or solar months fix the usual term of prenatal life. It is easy to see that a cardinal sign at the epoch for the Sun means that a cardinal sign will hold it at birth. The same is true of fixed and common signs, with respect to the Sun's position, and the Sun posited between two signs at epoch will be in the same general relation at birth.

Mercury and Jupiter share the rulership of the four common signs. A child born with the Sun in Gemini would have the Sun in Virgo at epoch (nine months earlier), a double Mercury influence, but a progressive trend from an earthy sign to a mental or airy one.

A child with the Sun in Sagittarius at birth has the Sun in Pisces at epoch, a double Jupiter influence and again a progression, since for earth life the twelfth sign is not usually a fortunate sign, and the ninth sign is generally indicative of religious, philosophic, and intellectual interests.

A child born with the Sun in Pisces will have the Sun in Gemini at epoch, a combined Mercury and Jupiter influence. Whether this is an advance or not would be shown by the aspects of the other planets.

As Neptune has a primary influence on Pisces, we find here an evidential fact that supports Max Heindel's statement that Neptune is the octave of Mercury; namely, that a conception under the Sun in Gemini, ruled by Mercury, comes to birth under the Sun in Pisces, the sign in which Neptune has at present most influence.

A child with the Sun at birth in Mercury's earthy sign Virgo will have the Sun at epoch in Jupiter's sign Sagittarius. So Mercury and Jupiter, as we see, rule all the combinations of the Sun in the common signs.

Considering the fixed signs, we find that Egos with the Sun in Taurus at birth have the Sun in Leo at epoch, a combined Venus-Sun influence expressing a double emphasis on the love quality.

Those born with the Sun in Leo have the Sun at epoch in Scorpio, the sign opposite Taurus. It is small wonder that Leo people are full of purpose and strength, the Mars influence at epoch mounting to the Sun influence at birth.

When Scorpio holds the Sun at birth the Sun at epoch is in Aquarius, the sign opposite Leo. Aquarius is ruled by Saturn and strongly influenced by Uranus. The fact that Uranus is said to be exalted in Scorpio makes the above combination more significant, and impels the thoughtful student to look closely at a chart with the Sun in Scorpio at birth, to ascertain the position and strength of the sign Aquarius and the planets Saturn and Uranus, as well as their relations to Mars.

We find in the Rosicrucian literature Max Heindel's statement that Uranus is the higher octave of Venus. Definite support for this assertion is given by the fact that those born with the Sun in Aquarius, ruled by Saturn and Uranus, have the Sun at epoch in Venus's earthy sign Taurus. Venus and Saturn are related closely in the deeper side of astrology; here we find the Uranus-Saturn Sun-sign individual going back to Venus for his initial impulse in the plunge into form.

The fixed signs in this relation are ruled by Venus, Sun, Saturn, and Mars, four powerful and

significant forces. Upon considering the cardinal signs, we find Venus and Saturn again joined in the Libra-Capricorn bond, Venus ruling the Sun in Libra at birth and Saturn ruling the Sun in Capricorn at epoch, an earthy sign coming into the airy.

The Sun in Aries at birth is balanced by the Sun in Cancer at epoch, a Mars and Moon combination, and an example of one of the most direct male-female polarities.

Contrast the people born through this solar combination with those born while the Sun is in Cancer. The Sun of the latter at epoch is in Libra, and it is small wonder that Cancer gives us gentle, kindly people, ideal mothers, and fine tender-hearted men, since the two ruling planets, Moon and Venus, both instill gentleness.

The Sun at birth in Capricorn places the epoch Sun in Aries. Mars rules Aries and is exalted in the sign Capricorn, indicating why the tenth sign, ruling the radical tenth house, indicates leaders: Saturn's cool judgment is coupled with the energy of Mars.

Taking only the side of the epoch's relation to birth and looking at these combinations of influence through the nature of the signs, we get a hint of the life purpose and of the texture of the higher vehicles of the Ego.

We find that Venus and Saturn rule two zodiacal combinations, in each case earthy and airy signs: Libra-Capricorn and Aquarius-Taurus—two airy signs rooted in two earthy signs; while Mercury and Jupiter rule all the combinations of the common signs with the four elements in different relations.

Mars and the Moon in the Aries-Cancer relation, fire and water, give us steam, which is usually a characteristic of the Aries people; while Mars and Saturn in the Scorpio-Aquarius bond generate the less compatible elements of water and air, difficult to combine unless the intense heat of the spiritual Sun draws the watery element into a finer form that can at least partially adapt itself to the air, as we see in the formation of clouds. One point is clear: there is more hope for this transmutation being accomplished under the fixed signs Scorpio and Aquarius than under the common signs where the Jupiter-Pisces influence is linked with the Mercury-Gemini pairing. Scorpio is often described as a difficult sign, but it has strength, and once

wakened to a vision of the right use of that strength, it has great potential for transformation.

As the Sun indicates the spiritual or the individual quality, so the Moon is symbolic of the varying aspects of the personality. Her lunations, aspects to other potent birth influences, and her position in certain signs all have a very direct bearing upon conception. Students of the wonderful Star Science have found after patient investigation that rules can be given for finding the moment of epoch if there is any reasonable certainty of the approximate birth hour. If that is not known or cannot be fixed with any degree of confidence, the effort to set the chart of epoch is wasted time. We may produce an interesting bit of guess-work, but we have nothing of real value.

The method of arriving at the moment of epoch, of proving the epoch chart by the known facts, especially by the gender of the person, is given with clarity in Sepharial's *Manual of Astrology*. There are some errors in the assignment of gender to certain critical degrees, which the student can easily detect and correct for himself, since Sepharial gives the correct method for so doing. Another book, *The Prenatal Epoch*, by E. H. Bailey, is entirely given to this subject. It is a painstaking and careful work, minute in its calculations and methods, and based upon Sepharial's original work, which was in turn based upon careful data supplied by a sympathetic physician. Mr. Bailey's study is a valuable aid for anyone willing to devote some effort to this branch of astrology.

That gender at birth agrees perfectly with the correct epoch may be taken as proof of the theory that the Ego coming to rebirth has already had his or her gender determined, thus refuting the theory that gender is latent until half the period of gestation is accomplished. We find critical degrees very prominent in the study, and most investigators conclude that the more advanced Ego finds under the special influence of a critical degree the vibration he peculiarly needs.

The anomalies of masculine attributes in women or the feminine in men are clarified in the epoch chart, where the powerful positive polarities are adjusted to the negative conditions; thereby is the open-minded student made aware of new mysteries and alluring new visions of the evolution of

man. That so vast a plan includes a decision before birth as to gender, health, environment, and opportunity is only reasonable. The chart of epoch is declared to be a causal or root chart, the picture of the man and a statement of his achievement up to that point, while his birth chart was the plan studied in the earlier Mystery Schools.

The use of the chart of epoch is frequently a help in estimating character and in looking ahead for favorable conditions for study or work. Its story is often more helpful than that of the chart at birth.

In these days we see many fine men and women devoting themselves to work for the race, either as social welfare workers, students of philosophy and religion, or in other lines of unselfish endeavor. Frequently their charts of birth are appalling in squares and oppositions. It is a time when strong souls coming back seem to have said: "Put in all the old debts. Let me pay them and be ready to meet the New Age with clean hands." And the chart at epoch will frequently show such ones to be

of fine and high attainment, while the chart at birth is heavy with afflictions. Judge with critical deliberation; see both charts and estimate more fairly the real nature of the man or woman. The birth chart alone gives only the road map for one journey; the epoch chart shows the sum of attainment up to that point and gives a hint of the preceding life.

Astrology is the key to all the mystery of man's slow climb up to his present status. It gives to the earnest student the answers to all his questions. Light comes to those who seek with real earnestness. Among astrology's answers the epoch stands, If we reject the epoch as a picture of man's spiritual quality at the time he enters earth life, at least it is a clue to his fundamental physical and intellectual qualities, showing his trend by the relation of the chart of birth to the epoch. It may be not essential to an understanding of mundane astrology, but the epoch helps promote a genuine understanding of the human spirit who lives from life to life. □

—E.J.

## Astro-Diagnosis— A Guide to Healing

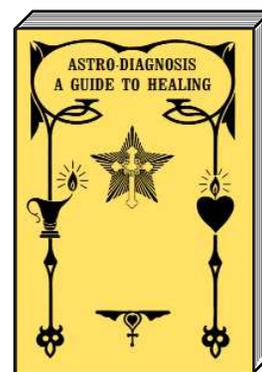
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## ASTROLOGY



### *Lucifer and Satan in Astrology*

**B**IBLE SCHOLARS are usually agreed that the story of the fallen Angels was, from an early time, associated with the disappearance of the Evening Star (the planet Venus) from the western sky, where it is seen to sink lower and lower toward the horizon each night until it disappears, leaving the horizon empty. After a time it reappears in the eastern sky, rising just before the Sun, when it is called the Morning Star. In the New Age Bible studies it is suggested that the Moon, wandering through the stars night after night, represents the Mother seeking the lost Evening Star, which eventually she finds in the East with the rising Sun.

Although the rabbis and Christians alike thought the words of Isaiah, "How thou hast fallen from heaven, O Day Star, Son of the Morning!" referred to Satan (historians say it referred to the King of Babylon), yet we find that some Christians actually referred to the Christ as "Our Lucifer," meaning the herald of the New Day of God. For by its disappearing in the West and its reappearance before the Sun in the East, Venus seemed to them an apt symbol for the Resurrection of the Christ.

When, therefore, we read that there was a Christian cult in the second century known as Luciferians, we understand that these Christians are saluting the Christ as the Morning Star, Light-Bearer of the New Age. The astrologer understands further that in the Aryan Age, at midnight of the winter solstice, the sign Libra rises on the Ascendant; and since Jesus was thought to have been born at that time, he would have been a Libran in respect of his person; and Libra is ruled

by Venus.

There is little question but that the priests of Heliopolis and of Babylon alike understood that the Evening and Morning Star were one and the same, but this was one of the Temple mysteries not revealed to the multitudes. The Greeks, of course, told everything they possibly could, and have therefore been given credit for many discoveries which they really obtained from the Temples of Egypt and the East, including the precession of the equinoxes, which historians now recognize was known long before Hipparchus.

At any rate it was the Greeks who secularized science, wresting it from the control of the priesthoods, and who thus made possible the rapid development of science down to our own day. Now it is the science of the soul, hitherto guarded and controlled by the priests, which is falling into the hands of laymen non-priests, much to the anger of priests, ministers, and hierophants everywhere. As, for example, shown in the bitter opposition expressed by orthodox churches to modern psychology.

It is from the period when men believed that the Evening Star which disappeared and the Morning Star which took its place were different gods that Venus was given two Greek names: *Hesperus*, the Evening Star, and *Phosphorus*, the Morning Star. The Latin name for the Morning Star was, of course, Lucifer, the Light Bearer.

A Christmas carol sung by Jean Ritchie, of the Kentucky family of ballad singers, presents some interesting problems in respect of the Morning Star. Note that this carol (which is not clearly a folk song) salutes the Morning Star as if it were the



*In the ninth circle of Dante's Inferno are beings covered with ice. In their midst broods Dis-Satan. Burning ice is a fitting symbol for loveless despair.*

Star that led the Shepherds to the Christ Child.

#### BALLAD OF CHRIST AND THE MORNING STAR

Hail, thou blest morn when the great Mediator  
Down from the regions of glory descends!  
Shepherds, go worship the Babe in the manger,  
Who for a guard the bright angels attend.

Chorus

*Brightest and best of the Sons of the Morning,  
Dawn on our darkness and lend us thine aid!  
Star of the East, the horizon adorning,  
Guide where our Infant Redeemer is laid.*

Cold on his cradle the dewdrops are shining,  
Low lies his head with the beasts of the stall;  
Angels adore Him in slumber reclining,  
Maker and Monarch and Saviour of all.

*(Chorus)*

Vainly we offer each ample oblation,  
Vainly with gifts His favors secure,  
Richer by far is the heart's adoration,  
Dearer to God are the prayers of the poor.

*(Chorus)*

Lucifer's Emerald was called Morning Star, leg-

end says; and Beta in Libra, a green star, may have been associated with Venus in the astronomical legends of the fall of the Sun. But again, the lost emerald may have been representative of our own green Earth, which Christ came to save. And so we understand why Dante shows Satan imprisoned in a frozen hell in the very heart of the earth (or world)—the hell of icy despair.

We may note in passing, however, that if the Emerald Grail seems associated with the Morning Star, the Ruby Grail or Stone suggests the red planet Mars, which also figures as the celestial abiding place of certain fallen angels, whose leader Samael represents the planet Mars in cabbalistic astrology. "Samael" means "the Severity of God" and indicates the

work Mars does in human experience.

Just as Venus is coupled with the green star Beta of Libra, so Mars is coupled with the red star Antares of Scorpio. Due to the precession of the equinoxes, the "fall" of the Sun God during the Taurean Age took place in Scorpio, whereas in the Aryan Age during which the Bible was written the Sun's fall took place in Libra.

There is a certain amount of confusion in these ancient myths of fallen gods and angels, because sometimes the word "fall" is used to mean "killed"—as Baldur the Sun God in Norse mythology was killed through the machinations of Loki, the spirit of evil. So also Osiris was slain through the evil Set, and in ancient times philosophers everywhere realized that the "death" of the Sun was involved in these myths.

This concept has somehow, over the Christian centuries, become blended with the idea of a "fallen" god or angel in the sense of a rebel or outcast from heaven, of which there were indeed many in antiquity. We may think of the Greek Vulcan, for example, cast out of heaven by Zeus, and the fallen angels of Hebrew mythology.

It is the latter group of myths, confused with the pagan stories of the murdered Sun God, which causes most of the misunderstanding. We have to

be quite sure just which kind of “fall” we are speaking of—the righteous Hero or the “failed” god of evil, the murdered or the murderer.

Ancient peoples viewed the heavens with their eyes, they did not refer to ephemerides to the extent that modern astrologers do, and so the stars visible in the night sky figured more vividly in their thinking than those which were up in the day time when they were hidden by the light of the Sun. They saw how, in the spring time when the Sun was in Aries, Libra with the green star Beta rose on the eastern horizon as the Sun set; this meant that to their eyes the green star in Libra was actually a harbinger of the spring time and Nature’s resurrection. In the autumn when the Sun was in Libra then, of course, they could not see the green star because it rode the skies with the Sun in the day time. But the priest-astronomers knew it was there.

The same was true of the red star Antares which rose in the East when the Sun set in the West in Taurus in the Spring time. When the Sun was in Scorpio in the autumn, Antares was invisible because it rode the skies with the Sun in the day time. But the priest-astronomers knew that it was there.

Thus there was a popular astrological religion and an esoteric, priestly astrological religion connected with the Temple sciences.

Now just as some ancient calendars started the solar year from the Sun in Aries or Taurus in the spring time, others started the year from Libra or Scorpio in the autumn. The calendar which started in the fall of the year was often the sacred calendar, as in Judaism; although Egypt’s Sothic cycle was counted from the heliacal (sunrise) rising of the star Sirius, which is near Gemini and Cancer.

Thus throughout antiquity, and still in our own time, spiritual astrology holds that as the vernal equinox is the key to material progress during a zodiacal age, so the autumnal equinox holds the key to the spiritual progress of the same age, and therefore the religion of the age or aeon is signified in the constellation of the autumnal equinox. In our own Piscean Age, this is Virgo the Virgin; but in the Aquarian Age the sacred constellation signifying religion will be Leo the Lion.

As in the Taurean Age Mars, and in the Aryan Age Venus, was the “fallen god,” so in the Piscean Age Mercury and the constellation Virgo figure together under the curious symbolism of the “Fallen Sophia” of the Gnostic cults, precisely because the autumnal equinox was beginning to draw near the constellation Virgo in the centuries after the coming of Christ. The Fallen Feminine Aeon is Virgo, the sign of the Sun’s fall into winter. Virgo is ruled by Mercury, significator of the mind; and the keynote of Gnosticism, like that of Hermeticism (some Hermetic texts were found among the documents of Nag Hammadi), is that all evil is a product of the misunderstanding in the mind, that is, of ignorance; and that its cure is knowledge, especially spiritual knowledge or Wisdom.

The Virgin Sophia represents the human soul or spirit—as we would say, Virgin Spirit—the essential Man, made in God’s image and likeness. This is the Self which man must find, learning to know himself as he truly is, a perfect ideation in the Mind of God. Sophia is then no longer fallen.

Throughout the Piscean Age this metaphysical and spiritual Mercury concept has been working its way to the surface of Christianity. In the nineteenth century it once more suddenly burgeoned after long suppression, and we may expect to see it grow still more prolifically between now and the Aquarian Age.

The fallen gods of antiquity are the devils of Christianity. The sins relating to the lusts of the flesh are naturally attributable to Venus. The sins of belligerence, including warfare, and therefore death and destruction, are ascribed to Mars. The sins of ignorance pertain to Mercury. While Saturn stands as the Adversary who blocks the way, whom the soul must appease and pass.

As the agent of destiny, Saturn is Satan the Adversary who, in the words of a philosophical Bible scholar, G. de Purucker, “will not allow the candidate to pass upward until he has proved his worth, until he has learned the keywords, the passwords, which mean primarily self-conquest. Thus the teachers of past times were often called Nagas or Serpents of Wisdom, and so was the opposing power in nature, whether divine or malign, referred

to as a serpent, as in the Garden of Eden. The New Testament tells us to worship the serpent in the graphic injunction, 'Be ye therefore wise as serpents and harmless as doves.'"

He continues: "We learn from our weaknesses to mount to higher things. Our weaknesses become our teachers, and once we have learned their lessons it is then no longer needful to turn to them for instruction....It is our duty to go on, to challenge new opponents, new accusers. 'Behold, I stand at the door and knock.' The door opens. The Adversary of the moment says, 'Who are you?' If you give the right answer, you pass; the wrong answer, and the door is closed against you because it is so in reality.

You cannot take a step onwards until you know the passwords which are parts of yourself; in other words, until you have the will and intelligence to do right.

We ourselves, then, in such instances, become the Adversary, the so-called Satan. We must conquer this part of ourselves in order to go higher, to become something new. Our present selves in their turn some day will pass and we shall meet the Self of the future. It too will ask, 'Who are you? Give the password.' And that password is wisdom, altruism, the great treasury of long-past experience. 'Be ye wise as the serpent, but harmless as the dove'—a most beautiful and profound allegory. No wonder it has been adopted by race after race in different parts of the world."

We understand from all this why Max Heindel says that Lucifer and Satan are not to be confused. They are not the same figure, although Christian legend has combined all aspects of evil into one symbolic being whom it calls Satan.

Neither Venus nor Mercury is ever very far from the Sun, and they never form the square aspect with the Sun, except by progression, which is a purely arbitrary counting of numbers in the ephemerides and has nothing to do with astronomical fact.

But it is Venus which has always been the Morning Star of popular astrology, because its brilliant fire is easily observed, whereas Mercury is small and so close to the Sun that it is seldom seen with the naked eye. Only to the astronomer would

Mercury figure as the Morning Star.

Yet there is another aspect of Egyptian mythology which may reveal a different solution to the story of the fallen god and explain why he is associated with the Emerald and the green star of Libra.

In Egypt, almost alone of the nations of antiquity, we read of a green sun, which represents the Sun of the underworld after it sets in the west. The Egyptians believed that the Sun, after sinking in the West, travelled under the earth until it arose in the East, and that while it was under the earth it was green. A modern astronomer thinks he has found the explanation of the Egyptian belief in the green midnight Sun. It seems that, due to atmospheric conditions which characterize Egypt's desert climate, there is, for just a moment at sunset and sunrise, a sudden flash of bright green light on the horizon; and this, the astronomer thinks, is what caused the Egyptians to believe in their green Sun of the underworld. The green Sun was of course associated with Osiris.

Since Venus is always so near the Sun, Venus, too, would be seen against the "green flash" when the Sun went down in the West or rose again in the East. In the Aryan Age, when the vernal equinox was in Aries and the autumn equinox in Libra, the green star Beta would also have been part of the "green flash."

Since as we have said the Bible was written during the Aryan Age, naturally it is the astronomical picture of that Age which we find in Hebrew and Christian legend, as well as in the Greek and Roman. Some of the Egyptian texts of the Book of the Dead and some of the older portions of the Indian Vedas go back to the Taurean Age, and a few texts may even go back to the Geminian Age.

Most Bible scholars are not astronomers, and they often misunderstand the passages which relate to astronomical data. Today the Sun sets and rises in the constellation Pisces at the vernal equinox and in Virgo at the autumn equinox. The green flash is still there, but it no longer has a special significance in relation to the sacred calendar, the god Osiris in the underworld, or the star Beta in Libra, or with the planets Venus and Mercury. □

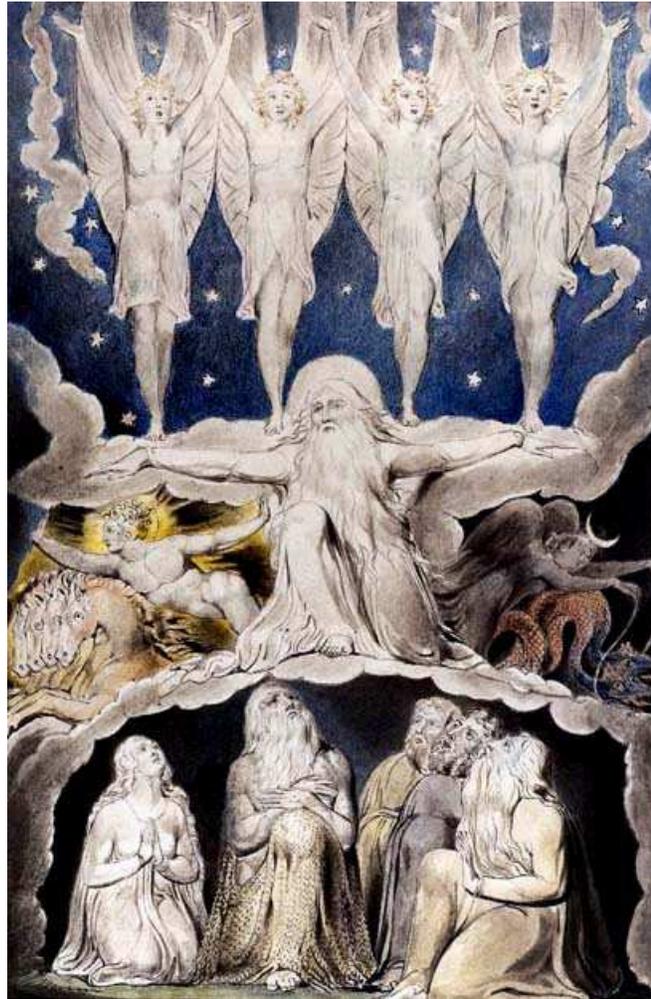
—Kent Lorimer

## *Classification of Astrological Elements*

**T**HE ELEMENTS have traditionally been divided into two groups, fire and air being considered active and self-expressive, and water and earth considered passive, receptive, and self-repressive. These two groups are the same as the basic divisions of Chinese philosophy: yin (water and earth) and yang (air and fire). They are also identical with the Greek conception of two expressions of energy: Apollonian (fire and air, which actively and consciously form life) and Dionysian (water and earth, which represent forces that manifest more unconsciously and instinctively)....[W]e are dealing now with the basic principles alone and a reference to water and earth, for example, as “self-repressive” or “unconscious” does not in any way indicate that people whose charts contain much emphasis on these elements are necessarily limited in awareness or particularly more “repressed” than any others.

These terms refer more to the mode of operation of these energies and to the method of self-actualization than to a specific generalization which can be haphazardly applied to all people in a certain category. For example, the water and earth signs are more self-repressive than the fire and air signs in the sense that they live more within themselves and don't allow themselves to project their essential energy outwardly without a good deal of caution and forethought. The fire and air signs are more self-expressive since they are always “get-

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Engraving, *The Book of Job*, William Blake (1757-1827), British Museum

*In the margins of the above illustration, Blake has drawn vignettes of the days of creation and the genesis of elements—light, firmament, water, and earth. Developmentally, man grows from below, gaining consciousness through a preponderance of the chemical ether, which gives form to physical atoms, and life ether, which insures vitality and the perpetuation of life. Later, light and reflecting ethers are evolved.*

ting it out,” pouring forth their energies and life-substance unreservedly: the fire signs by direct action and the air signs by social interaction and verbal expression.

Marc Edmund Jones, in an effort to classify the elements in a modern way that would not be misunderstood like the older terms “positive” and “negative,” has written that air and fire are

“manipulative and extensional” expressions of energy, whereas earth and water are “sustaining and intensive.” Jones’ definitions would be highly appropriate explanations of the Greek terms Apollonian and Dionysian as well. The elements fire and air have also been correlated with activity and with “levity,” since air and fire tend to spread out and rise, extending toward a perimeter in space. Earth and water have been associated with “gravity” and inertia, since these elements tend to be under the influence of gravity and therefore to concentrate and collect at the lowest level.

This classification of elements, and the fact that the signs of the same element and of the elements in the same group are considered to be generally “compatible,” is of the greatest importance not only in the interpretation of individual charts but also in the art of chart comparison, with which we will deal later.

It should also be pointed out that these principles of “levity,” “gravity,” and so forth are descriptive of a real flow of energy which may be perceived by those who are psychically sensitive, or at the very least felt in an immediate way by anyone relating closely to a person of different attunement.

### **The Element Fire**

The element fire refers to a universal radiant energy, an energy which is excitable, enthusiastic, and which through its light brings color into the world. This element has been correlated with the dynamic core of psychic energy by C.G. Jung, that energy which flows spontaneously in an inspired, self-motivated way. Marc Edmund Jones equates fire with “experience centered in personal identity,” and this explains why people with the fire signs dominant in their charts are so self-centered and usually rather impersonal. They feel themselves to be channels for “life” and they cannot easily hide their pride about this fact.

The fire signs exemplify high spirits, great faith in themselves, enthusiasm, unending strength, and a direct honesty. They need a great deal of freedom in order to express themselves naturally, and they usually ensure themselves that space by their unremitting insistence on their point of view. Fire signs also are able to direct their will power consciously

(although not always consistently) better than other signs. Their will to be and to express themselves freely is rather childlike in its simplicity, a quality which at times appears endearing to others but at other times seems offensive to those who are more cautious and sensitive. The faults of the fire signs rarely manifest as a result of bad intentions, but more often simply through a lack of self-control and sensitivity to others. They may come across as rather willful, even overpowering at times, rushing into things with such haste that they unintentionally cause destruction or hurt feelings in others.

The fire signs tend to be impatient with more sensitive or gentler people, especially those who are dominantly water and earth. The fire signs feel that water will extinguish it and that earth will smother it, and they often therefore resent the heaviness and emotionalism of these signs. The air signs, on the other hand, fan the flames of fire by providing new ideas that the fire sign person can act on. For this reason, fire is generally considered compatible with air, but it should be pointed out that the fire signs are often too flagrant and impatient for the delicate nervous system of the air signs to tolerate for long. In fact, although the fire signs will often be stimulated by the air signs, they easily become tired and bored with intellectual observations that can’t be acted upon rather quickly.

### **The Element Air**

The element air is the life energy which has been associated with breath or what the yogis term “prana.” The air realm is the world of archetypal ideas behind the veil of the physical world, the cosmic energy actualized into specific patterns of thought. It is associated with geometric lines of force functioning through the mind, the energy which shapes the patterns of things to come. Whereas the fire signs are concerned with willing something into being, the air signs focus their energy on specific ideas which have not yet materialized, and by concentrating on these ideas ensure that they eventually will materialize. Hence, although the air signs are often accused of being impractical dreamers, they are playing a part in the actualization of creation on the broadest social

level, for their ideas can eventually touch the lives of millions of people.

Marc E. Jones writes that the air signs deal with “experience in its concern over theoretical relations.” The emphasis on theory and on concepts in the life of air sign people leads to their finding the most compatible mode of expression in art, words, and abstract thought. The air signs have the ability to detach themselves from the immediate experience of daily life, thus enabling them to gain objectivity, perspective, and a rational approach in everything they do. This detachment also enables them to work effectively with all sorts of people, for they don’t feel the need to get heavily involved with the other person’s worries or emotions. The air signs are in fact the most social of all signs in the sense that they can objectively appreciate the other person’s thoughts regardless of whether they agree with them.

Naturally, if the air signs become too occupied with their abstract ideas and theories, they can become mentally unbalanced and given to all sorts of eccentricity and fanaticism. They often lack deep emotion and an acceptance of the limitations of the physical body. They can over-value intellectual competence and refuse to face the fact that ideas must be tested to see if they work before they can be given great value.

Thought is such a dominating force in the lives of air signs that they are most easily threatened if their opinions are ignored or the quality of their intellect disparaged. And, of course, the water and earth signs are the most likely to devalue the air signs’ ideas, for those ideas don’t usually meet the test of emotional depth or practicality that water and earth insist upon. For their part, the air signs don’t want to be confined by the limitations of the earth, nor do they wish to have their light freedom saturated by the feelings and reservations of the water signs.

Fire signs, on the other hand, stimulate the air signs toward more freedom of expression and give the air signs a sense of confidence and strength that they can find with no one else. Although the air signs admire the fire signs in many ways, they will still insist upon their right to think things over before committing themselves, a habit that can

become increasingly annoying to the fire signs.

### **The Element Water**

Those with the water element strongly activated in their charts realize from birth that various intangible factors play a greater role in life than is commonly believed. The water signs are in touch with their feelings, in tune with the nuances and subtleties that many others don’t even notice. The water element represents the realm of deep emotion and feeling responses, ranging from compulsive passions to overwhelming fears to an all-encompassing acceptance and love of creation. Since feelings by their very nature are partly unconscious, the water signs are simultaneously aware of the power of the unconscious mind and are themselves unconscious of much of what really motivates them. When they are in tune with the deeper dimensions of life with full awareness, they are the most intuitive, psychically sensitive signs. In that case, the water signs are in touch with the oneness of all creation and are able to help others by means of an empathetic responsiveness to the feelings of fellow beings. When, however, they are not fully aware of their own feelings, they find themselves prompted by compulsive desires, irrational fears, and great oversensitivity to the slightest threat.

The water signs, like the nature of water itself, have no solidity or shape of their own. They are therefore happiest when their fluidity is channeled and given form by someone else, particularly the earth signs who have the solidity that water can trust and rely on. The water signs tend to dislike those who are boisterous or who have strong personalities, such as the air and fire signs. They feel most comfortable with others who are rather secretive and self-contained, which gives them a greater feeling of protection and security. This secretive quality of the water signs, by the way, is rather deceptive; for, although they may be calm on the outside, there are constantly storms brewing on deeper levels and hidden undercurrents which can drag them down. In fact, the water signs can be sensationalistic at times, for they will unconsciously cultivate emotional storms and upheavals if their lives get too dreary.

The sensitivity of the water signs is so great and their vulnerability to hurt so pronounced that, if the emotional reactions are not controlled and channeled properly, it can lead to a state of emotional instability and a predisposition to being too easily influenced by the slightest wind that blows. The sensitivity of the water signs should not be considered weakness, however, for water has great force and penetrating power over a long period, especially when it is channeled in a concentrated way. A beautiful example of the power of this element is expressed by an 11th century Chinese scholar:

Of all the elements, the Sage should take water as his preceptor. Water is yielding but all-conquering. Water extinguishes Fire or, finding itself likely to be defeated, escapes as steam and reforms. Water washes away soft Earth or, when confronted by rocks, seeks a way around....It saturates the atmosphere so that Wind dies. Water gives way to obstacles with deceptive humility, for no power can prevent it following its destined course to the sea. Water conquers by yielding; it never attacks but always wins the last battle.”

*(The Wheel of Life, John Blofeld, p. 78)*

Lastly, the water element corresponds with the process of gaining consciousness through a slow but sure realization of the soul's deepest yearnings. The water signs know instinctively that they must protect themselves from outside influences in order to assure themselves the inner calm necessary for deep reflection and subtlety of perception. The realization of the true nature of their emotions and yearnings is a slow and often painful process, but as long as they are willing to face their real motives, they are assured of increasing inner contentment as the years pass.

### **The Element Earth**

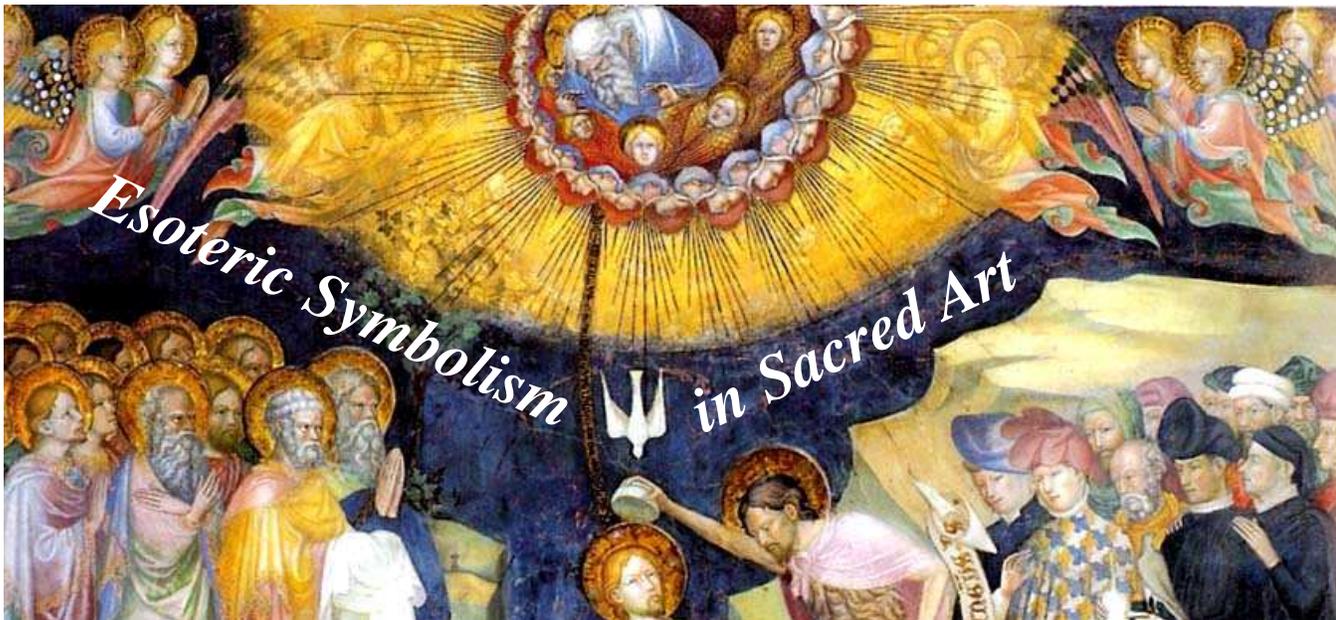
An attunement to this element indicates that the individual is in touch with the physical senses and the here-and-now reality of the material world. The earth signs tend to rely more upon their senses and practical reason than upon the inspirations, theoretical considerations, or intuitions of the other signs. They are attuned to the world of “forms”

which the senses and practical mind regard as real, and their innate understanding of how the material world functions gives the earth signs more patience and self-discipline than other signs. They rarely have to be told how to fit into the world of making a living, supplying basic needs, and persisting till a goal is reached. All these qualities come naturally to those of the earth element.

Although the earth element is one of the passive or “receptive” elements, this element, like water, has strength of endurance and persistence that enables the earth signs always to look out for themselves. Although not particularly assertive, they will speak out when their “thing” is endangered or their security is threatened. And, due to their efficiency, they are apt not only to speak out but also to act in rather matter-of-fact ways to ensure that what they have worked for is not taken from them. The earth element tends to be cautious, premeditative, rather conventional, and unusually dependable. They are generally suspicious or dubious about more lively, agile-minded people, and they react to the air signs with some degree of reserve, although they may be somewhat fascinated by them. Nevertheless, they feel that the air signs are up in the clouds, playing childishly with impractical and unworkable schemes. They feel that the fire signs will parch the earth, storming through life much too quickly and forcefully to be trusted. The water signs, on the other hand, share their qualities of acquisitiveness, retentiveness, and self-protectiveness. The earth therefore feels that the water will refresh it and enable it to bring forth even more productivity.

The very attunement that supplies the earth signs with their power and special abilities can also be the source of their greatest faults. The involvement with the practical world can often limit their imagination if they rely too much on things as they are or as they appear to be. This can lead to a narrowness of outlook, an addiction to routine and order, and a total lack of ability to deal with the abstract and theoretical realms of activity. More than anything else, the earth signs need to open themselves to the reality of the unseen world and to commit themselves to specific ideals as guidelines for their activity. □

## RELIGION AND ART



Fresco, detail, Lorenzo and Jacopo Salimbeni, c. 1420, Oratory of SanGiovanni Battista

*Father God looks upon the baptism of His Son from a golden glory of petal-faced Spirits and ranks of celestial Beings.*

**WHEN WE EXAMINE** the sacred art of all times and peoples we find much symbology; yet seers know that this seemingly arbitrary symbolism has a real spiritual meaning—even, it may be said, a real existence, in the higher planes of Nature.

It is taught in esotericism that the aureoles, halos, nimbuses, wings, wands, flames, and draperies shown in sacred art are not merely symbolic of spiritual qualities as Church writers believe, but represent an objective spiritual reality. They depict living thought forms.

Modern as well as ancient mystics and occultists see much the same phenomena in the spiritual world. Clara Clemens Gabilowitz, Mark Twain's daughter, has written that she held mental conversations with the Angels Gabriel and Michael; and

she comments that she saw small fluttering wings of light near the head of the Angel Gabriel, rainbow colored, bright and luminescent. A century ago Dr. Babbitt, and others who were investigating body magnetism, developed a degree of clairvoyant vision, and with this vision, and also by means of experiments in the laboratory, were aware of lines of force in and about the body, attended by changing spectra of colors. Some of these colorful magnetic formations belong almost wholly to the physical etheric organism; others pertain almost wholly to the mental and emotional aura.

These are not, therefore, mere artistic conventions, or an intellectual code. Christian occultists recognize among the various halos painted and described by mystics



Fresco, Metora, Thessaly, Greece

*This tetramorph depicts the six-winged cherubim emanating the emblematic figures of the zodiac, as also contained in the Sphinx, the angel "standing in" for the man Aquarius. The composite figure represents the entire heavenly host of supernal beings.*

one which is termed the “Golden Wedding Garment,” [in this case not the soul body or *soma psuchicon*—it belongs to the human Spirit and goes with it from life to life, changing from glory to glory with each succeeding reincarnation. Among Christian artists it is specifically termed “The Glory”, and it is said to signify the Presence of the Holy Spirit of God. It was known to the Biblical Israelites as the Shekinah, which manifested in the Holy of Holies in the Tabernacle in the Wilderness and later in Solomon’s Temple .

The aureole of light was known to the ancient Babylonians and most ancient peoples as a sign that what seemed to be a human being was really a god. The Christian regards this aureole as the sign of sanctity. Again, both Babylonians and Persians represented all Spirits with wings to indicate their non-material being and ethereal functions. The Egyptians put wings on good Spirits only, which is reasonable inasmuch as the higher Spirits have powerful and brilliant auric emanations, while those of lower beings are small and stunted or missing altogether. Since the higher Spirits not only have more powerful emanations but also more of them, the higher the rank of the celestial Hierarchy, the more wings they typically bear. In a medieval painting the Christ is pictured with twelve wings, which may be taken as symbolical of the twelve Apostles, or the twelve tribes of Israel, or the twelve zodiacal constellations around the Solar Logos; but we know that the great Archangel in the Sun is truly ablaze with emanations of cosmic power.

Among the Greeks two messenger gods received special attention: Hermes, the messenger of Zeus, and Iris, the messenger of Juno, Queen of Heaven. Iris was the goddess (Angel) of the rainbow and she

is shown in Greek art speeding through space bearing a child in her arms while her wings stream out behind her. Hermes, too, is a winged god who is commonly shown with winged helmet or cap, winged sandals, and winged staff entwined by serpents. They may be taken as symbols, indeed, but the clairvoyant knows that their equivalent is present in mental space and in esoteric development.

Like the Angels in sacred art, human beings who have reached a certain development have a flame burning above the brow. It is the sign of the uplifted spinal spirit fire, also called the serpent fire, but it represents as well the Ego itself, which Max Heindel says is a Fire, with its throne in the head and its crown of rainbow light above the head, for this fiery presence is truly “God with Us”, the awakened Ego, who, like the Angels, wields a sword or scepter of spiritual force which emanates from the hands, or from the mouth as speech, or from the eyes in beams of light from the clear-seeing Intelligence within.

The wings of Hermes represent the mental sheath of the developed Ego who is able to rise out of the body consciously in Initiation—a power unfolded by mankind under the direction of the Mercurians (*Cosmo*, p. 274). Again, Max Heindel says (p. 275): “Mercury, now being in obscurity, is exercising very little influence on us, but it is emerging from a planetary

rest and as time goes on its influence will be more and more in evidence....the coming race will have much help from the Mercurians and the people of still later Epochs and Revolutions will have even more.” □

—Janice Lorimer



Generally, **glory** describes the light radiating from evolved beings and man’s occult members. Technically, it is the **aureola**, which surrounds the entire form, and the **nimbus** (see below). The almond-shaped aureola of the resurrected Christ (above) is called a **mandorla** or **vesica piscis** (fish bladder).



**Nimbus** is the term used to describe the circle or other form of etheric, desire or mental light around the head of evolved beings: (1) Common form for Christ, (2) Greek form for God the Father, (3) Common form for a saint, (4) Square nimbus for a living person.

### *Stem Cell Therapy: New Lease on Life?*

**E**VER SINCE MAN lost the awareness of his spiritual being, he has sought the immortality of his physical body, for it has been generally thought that this body is the sole source and sustainer of human consciousness and that when death takes it, death takes all—unless one believes, as some religions teach, that the soul survives the body's dissolution. Understandably, therefore, humans are eager to find an elixir that at least prolongs life, life in the body. For what other life is there? Christ Jesus tells us: I shall give you the water of life. Meaning what?

The New Testament, particularly Revelation, has many terms signifying the same supersensible life "substance," what Rosicrucian Philosophy calls the soul body, which temples the desire body, mind and threefold Spirit or Ego of man, and is the counterpart of the Life Spirit. In other words, enduring life is not of the body, nor can flesh and blood inherit the kingdom. But some humans are intent on trying, even at the cost of life itself.

The new contender for a longer lease on life is stem cell therapy. Geneticists and molecular biologists have known for some time that human life evolves from a plnipotent (also pluripotent, totipotent) primitive (stem) cell, originating from the fusion of the male sperm with the female ovum, that can diversify into any one of the more than 200 tissues found in the human body. The fond hope is that ailing or aging organs can be rejuvenated by injecting stem cells in problem areas to replace the deteriorating or malfunctioning parts. The mechanism by which stem cells differentiate is not known. At present, scientists introduce the cells into the problem area and hope that it will "take" and specialize the healthy cells needed.

Actually, stem cell research is a sophisticated, and most would say more promising, offshoot of the

commercial trafficking in aborted fetuses. In *The New Oxford Review* article of November 2000, Joseph Collison describes a glossy brochure mailed out to medical research labs and college science departments by Open Lines, a fetal tissue "wholesaler" which advertises "fresh fetal tissue harvested and shipped to your specifications where and when you need it." To abortion clinics, Opening Lines invites, "Find out how you can turn your patient's decision into something wonderful."

At least five companies buy and sell fetal body parts in what Canadian newsmagazine *Alberta Report* (Aug. 25, 1999) calls "a vast trade in human tissue from babies that are aborted, and sometimes vivisected [cut up while alive], to satiate the exploding multibillion-dollar biotechnology industry."

The selling of body parts, at both ends of the life spectrum, is big business. A person whose driver's license indicates that he is an "organ donor," writes Patric Riley, a newspaper editor and university lecturer, "should have no doubts on this matter. His cadaver will probably be harvested down to its last useful tissue cell for use in everything from kneecap replacements and cosmetic surgery to the testing and manufacture of new drugs" (*Touchstone*, June, 2001). At current prices, the average body is worth about \$80,000 to the cadaver industry, which finds lucrative uses for the roughly 130 pieces of body tissue that are extracted, sterilized, cut up, and put on the market.

Anatomizing the just-deceased body creates major, in not insuperable, problems for the spirit's concentration during its panoramic retrospection, which, in turn, may necessitate the early return of the Ego to earth to die in infancy and then go to first heaven to receive instruction that substitutes for the experience lost from the previous life. And this practice of anatomical harvesting is but one aspect of what has for some time been called "the culture of death."

According to the Alan Guttmacher Institutes ([www.nrlc.org/abortion](http://www.nrlc.org/abortion)), an affiliate of Planned Parenthood of America, in the last 25 years, since the passage of *Roe v. Wade*, legitimizing “free choice,” over 38 million abortions have been performed (with a possible 3-6% underreporting), averaging 1 1/2 million abortions a year in the U.S. So there are a lot of spare body parts to be distributed.

While scientists have for some time used human embryos for such research studies, the embryos were those “left over” from fertility treatments, where a number of female ova were collected and fertilized by male sperm in vitro, that is outside the body. These fertilized ova, or nascent embryos, were then frozen until such time that they were to be implanted in the donor mother, or, in some cases, her surrogate. We must assume that the Recording Angels have tracked these contingencies and are not foiled by human efforts to improve on the creative process.

The issue with stem cells is different. While otherwise discarded embryos created for implantation are judged by many as fair material for study, private companies are creating embryos solely for experimental purposes. Researchers for the Jones Institute for Reproductive Medicine in Virginia harvested 162 mature ova from 12 young women and created over 100 embryos, with over 50 developing to five days of age. From 40 human embryos, the researchers were able to obtain three stem cell lines. (*LifeSite News*, October 25, 2000).

In November, 1998 University of Wisconsin scientist James Thomson (*Time*, August 20, 2001) discovered how, by controlling their environment, to enable embryonic cells to continue to divide without turning into the varying specialized cells of normal embryonic growth. He thus could produce an indefinite number of such stem cells for research. When research is done on a human embryo, that embryo is “killed.” This word is used by many people who believe that life begins at conception. The National Right to Life’s home page (above) shows Luke and Mark Borden, two infants who were adopted when they were yet frozen embryos. The caption above their pictures reads: “Which one would you kill?”

Proponents of stem cell research say that the benefits deriving from embryological investigation far outweigh the objections, since a host of improvements or cures (for diabetes, Alzheimer’s, etc.) is held out as the prospect. But Pope John Paul II

weighs in that the “pretext...of assuring a better quality of life...open[s] the door to exploitation and abuse on the part of those who unduly claim an arbitrary and limitless power over the human being.” (*Lifesite News*, June 1, 2001) Testifying before the a U.S. Senate subcommittee on Embryonic Stem Cell Research, Nigel Cameron, Ph.D. questioned “whether we should use members of our own kind, *Homo sapiens sapiens*, in whatever stage of biological existence, for a purpose that is other than the good of the individual concerned; whether we should sanction the use of ourselves, in however early a form, as experimental subjects whose final end is destruction.” The principle of the right to life, whether the human is a single cell one day old or 100 years old, is enshrined in the European Convention on Biomedicine and Human Rights and summarized in a *Washington Post* article: “The creation of human embryos specifically for research that will destroy them is unconscionable.”

Cameron calls the use of celebrities (Nancy Reagan, Christopher Reeves) to advance stem cell research “an attempt to short-circuit the moral assessment of means by a crass assertion of ends.... At the heart of our conception of civilization lies the principle of restraint: that there are things we shall not do, shall never do, even though they may bring us benefit....[S]hall we do evil, that good may come?”

Scholar Michael Novak writes that “this nation began its embryonic existence by declaring that it held to a fundamental truth about a right to life endowed in us by our Creator. The whole world depends on our upholding that principle....the fruit of the tree of knowledge over yonder appears to be very sweet, and we feel sure that if we eat of it, then happy endings fit for a god will result. Those endings have always turned to sulfur on our cheeks.” (The comments of Novak, Cameron and others may be read at the website of The Coalition of Americans for Research Ethics—[www.stemcellresearch.org](http://www.stemcellresearch.org).) Clearly, Novak alludes to what students of the Rosicrucian Teachings know for a fact, that no self-created destiny can be circumvented. Disease and illnesses do not just “happen.” They have teaching, balancing, and spiritually rehabilitating functions. The Ego seeking rebirth has new detours and delays to contend with in its journey toward embodiment. Fortunately, the view from above is clearer than that of some people here below who are led by ignorance and arrogance. □

## BOOK REVIEWS

### *Thinking and Destiny; Evidence of God in Nature*

**T**HERE ARE FEW BOOKS of esoteric philosophy that have the scope, clarity, and knowledge of Harold Percival's *Thinking and Destiny* (The Word Foundation, Inc. Dallas, TX). The author attempts something on the scale of *The Rosicrucian Cosmo-Conception*, as suggested by its subtitle: "With a brief account of the descent of man into this Human World, and how he will return to the Eternal Order of Progression." A book review can not do this work justice, but an attempt is here made.

Percival, born in 1868, dictated the 850 pages of *Thinking and Destiny* over the course of twenty years (1912-1932). With one exception (*aia*), the terms he uses are not technical, but he assigns specific meanings to key words, and provides a glossary at the end of the book. He "dares to make strange and startling statements to the conscious and immortal self that is in every human body," though students of Rosicrucian teachings will find fewer statements less strange and startling.

During his life Percival kept a low profile. He did not proselytize. What he advanced he felt should be accepted or rejected on its own merits. Naturally, many readers sought substantiation for his assertions. Reluctantly, Percival proffered a brief biography. He was a member of the Theosophical Society in the 1890s. At first, he thought of seeking out one of "the wise ones" for instruction, but continued thinking led him to understand that "the real way was not by any formal application to anybody, but to be myself fit and ready. I have not seen or heard from, nor have I had any contact with, 'the wise ones' such as I had conceived. I have had no teacher. Now I have a better understanding of such

matters. The real 'Wise Ones' are Triune Selves, in the Realm of Permanence. I ceased connection with all Societies."

Percival does refer to several epiphanies by which he became "conscious of the Presence of Consciousness...as the Ultimate and Absolute Reality." With what result? Being conscious of Consciousness, enables one to know about any subject, by thinking. "Thinking is the steady holding of the Conscious Light within on the subject of the thinking." Thinking has four stages: selecting the subject; holding the Conscious Light on a subject; focusing that light; and, the focus of the Light. When the Light is focused, the subject is known. "By this method, *Thinking and Destiny* has been written."

The book is completely original, meaning that it clearly originates from Percival's own thinking, and is therefore of whole cloth, consistent throughout. He does not hypothesize, he does not speculate or conjecture. He makes no parenthetical remarks. There seems to be no word out of place, no word that is misused or without significance.

It is difficult to extrapolate from this book. It is a cosmology and an esoteric anthropology. Percival says that its special purpose is to "tell the conscious selves in human bodies that we are inseparable doer parts of consciously immortal individual trinities, Triune Selves, who, within and beyond time, lived with our great thinker and knower parts in perfect sexless bodies in the Reams of Permanence; that we, the conscious selves now in human bodies, failed in a crucial test [pertaining to the balancing of desire and feeling in the psyche—the Adam and Eve story], and thereby exiled ourselves from that Realm of Permanence" into this temporal

man-and-woman world of birth and death and *re-existence* or rebirth; that we have no memory of this because we put ourselves into a self-hypnotic sleep, to dream; that we will continue to dream until we wake and become conscious of ourselves as ourselves in our bodies, and then regenerate and restore our bodies to everlasting life in this Realm of Permanence, which, though invisible, permeates this dense physical world.

How is this redemption accomplished? Right thinking is crucial—thinking not with the body mind, which makes us, through our senses and mis-directed desire, slaves to the natural world, but thinking under the direction of rightness and reason, the two poles of the thinker's mind.

Percival describes the physiology of thinking, its genesis, the organs involved in the incubation and birthing of thoughts. The waking hours of most humans is filled with haphazard, purposeless, flaccid thinking. Most people “go through life like comets, with enormous tails of unbalanced thoughts following them.” These thoughts must be balanced. Thinking generates destiny. The Biblical passages is, as you think in your heart, so are you. The physical world is built by thoughts. The law of thought requires that an ego pay and be paid in the equivalent of what physical actions and conditions its thinking causes or permits. The law also requires the adjustment between the desire of the ego and the exteriorization of the thought, so that it may be balanced. The notion of “chance” in life is entertained by people as an escape from the inability to understand and to explain the laws of thought.

When and where and with what body the ego “re-exists” represents its budget of debit and credit accounts of thoughts. Percival writes that “a healthy or a diseased body is primarily and ultimately due to the antecedent use or abuse of the sex function. Another antecedent cause is the proper or improper use of food.” Often the ego is saved from its destructive bent by an affliction which checks its ignorant belief in its own almightiness, and turns it onto the way of rectitude and honor.

The author addresses a gamut of subjects, including the postmortem review of the past life, selection of parents for the next life and how the incoming “doer” joins with them and forms its new earthly vehicles and is born at a time astrologically propi-

tious for working out a portion of its allotted destiny; the function of sleep and dreams; the value of nightly retrospection; the occult physiology of hallucinations and somnambulism; the dangers of hypnotism; the function of the silver cord (“There is no actual death until this connection is broken.”); the nature and value of conscience. Percival's statement that “Sin originates in ignorance” echoes Heindel's “Ignorance is sin.”

One will find parallels to and extensions of many other principles and concepts that are contained in the Western Wisdom Teachings. One also finds much that is new, even novel and will be challenged by it. However, it would be prudent not to rush to judgment but restrain oneself because Percival is not as concerned about defending himself from the reader's unfamiliarity with topics as he is with letting the logic of his presentation dictate the timing and sequencing of his disclosures. Heindel's plea in “Word to the Wise” would be equally appropriate when reading Percival: “it is urged that the reader withhold all expressions of either praise or blame until study of the work has reasonably satisfied him of its merit or demerit.”

The breadth and depth of *Thinking and Destiny* is vast, yet its language is clear, exact, and sententious. The book includes a profound treatment of the astrological mandala of twelve points. It discusses the nature of dimensions, humans living mostly in the first—surface consciousness. It studies the strata of the earth. It correlates Masonic legends and symbols to occult anatomy, particularly to the changes that take place as the doer begins to build the second spinal cord, described in *Message of the Stars* (p. 343), and form a bridge from it to the central nervous system at the base of the coccyx. This achievement, as Heindel explains, marks the Adept and his attainment of an immortal body.

*Thinking and Destiny* is a major contribution to occult studies and, in this reviewer's estimation, one of the more valuable esoteric texts written in the twentieth century. □

—C.W.

#### EVIDENCE OF GOD IN NATURE: THE INTELLIGENT DESIGN HYPOTHESIS

Charles Thaxton, Ph.D., renowned chemist, was pleasantly taken aback some 15 years ago when

*The Mystery of Life's Origin* (Lewis and Stanley, Dallas), a book he coauthored on chemical evolution, was surprisingly well received by the academic community throughout the United States. The book suggests that the Darwinist hegemony in the natural sciences is threatened by a revolutionary, cutting-edge movement that sees intelligent design (ID) in nature and, by logical inference, implies an Intelligent Designer.

Dr. Thaxton, a visiting professor at Charles University in Prague, had anticipated faint praise at best, and outright condemnation at worst, from his fellow scientists. And he had every right to fear the worst since *The Mystery of Life's Origin*, now a best-selling college text, tentatively proposed the case for intelligent planning in the development of life itself and pointed out some unresolved substantial flaws in Darwinism.

The notion that there must be a Creator has traditionally been considered outside the possible or proper realm of scientific inquiry, but it seems that, just as Einstein ushered in a paradigm shift in the now antiquated mechanistic *Weltanschauung* of physics, Thaxton and the other two scientists with whom he penned this watershed book proposed the unthinkable—that evolution was not the random, blind, chaotic process which most biologists believed it to be but, even more shockingly, it likely indicated the existence of an Intelligence that was responsible for the design.

"Hard-core materialists aren't going to tolerate intelligence in nature ... [yet] I got lots of calls from scientists and mathematicians who did," said Thaxton in a recent press interview. Among those who contacted Professor Thaxton was Dr. William Dembski, a brilliant writer with a Ph.D. in mathematics from the University of Chicago, a second

doctorate in philosophy from the University of Illinois at Chicago, and a master's degree in theology from Princeton Theological Seminary. He has published two books: *The Design Inference: Eliminating Chance Through Small Probabilities* (Cambridge University Press, 1998) and the more recent *Intelligent Design* (InterVarsity Press, 1999).

Dembski sees a *novus ordo* (look at the U.S. \$1 bill) coming about in science and a complete revision in how modern man will look at his place in the universe. He explains and illustrates how the concepts of Darwinian evolution are being challenged and controverted by recent scientific discoveries, especially in biochemistry.

The reasoning goes something like this: Consider the concept that all organisms share a common ancestor. Universal common ancestry is as much a product of materialist philosophy as is the mutation/selection mechanism. Consider the proposition that a single ancestral bacterium gave birth to distant descendants as diverse as trees, insects, and birds. If materialism is true, then universal common ancestry virtually has to be true also. The only materialist alternative is that life arose from nonliving chemicals many separate times, and this seems not only improbable but inconsistent with the observable fact that all living organisms share a common biochemistry.

Life seems to have arisen from a single source, and if materialism is true, that source must have been a material ancestor. Put aside the materialism, however, and the common ancestry thesis is as dubious as the Darwinian mechanism. Following upon his earlier (1991) book *Darwin on Trial* (Regnery Gateway), author Phillip Johnson, another member of the Intelligent Design school, writes in his later (1997) book *Defeating Darwinism by*



*As an example of the complexity and specificity of a biological system, consider a chromosome. The human body contains 100 trillion cells, each of which has 46 chromosomes (23 in the reproductive cells), consisting of a double strand of DNA molecules. The cross-pieces or rungs of this double helix "ladder" consist of pairs of four different amino acids, whose long sequences constitute a single gene, of which there are about 100,000 in the human genome, each averaging 30,000 chemical pairs. A minute portion of one gene is shown above. Each sphere represents a chemical atom. Each gene is a blueprint and control center by which the etheric body can regulate physiological function and maintain form.*

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*Opening Minds* (Intervarsity Press, p. 94): “There is no known process by which bacterial species can evolve the immense complexity of plants and animals.” In point of fact, there is only the beginning of an understanding of what that complexity involves; there is no fossil record of single-celled organisms changing step-by-step into complex plants and animals.

For centuries, people have had two options for belief in the origin of life on this planet. The first and older view is that religious Scriptures are inerrant and accurately describe not only the reason for life but also the process of its development. Is it any wonder that thinking people had trouble with such a viewpoint? The second option of belief is soulless and cold. It maintains that existence on every level is material and unpredictable, without inherent purpose, intent or design. This viewpoint is disturbing to those who are certain that the universe can not originate nor operate by capricious chance.

At the turn of the last century the seer Max Heindel published in *The Rosicrucian Cosmo-Conception* a detailed description of how God and creative hierarchies give rise to and manifest as nature, neither denying the seminal facts of basic evolutionary development nor confirming Darwin's directionless, chaotic view of organic evolution. That is because the truth lies somewhere between the two aforementioned viewpoints (literalist Scripture and materialistic science). The physical sciences attempt to describe the “how” and not the “why” of the riddles of existence.

The authors of Scripture were writing for a different audience, and were attempting to convey the *purpose* of events. It is unfair to scrutinize their writings in the light of the today's standard empirical model. Likewise, Darwin's model of evolution can no longer account for the data arising in modern laboratories. Such data can be better (and more scientifically) understood by reasoning that certain highly complex entities in nature, such as the DNA molecule, have been *designed* to do what they do and have not evolved by Darwinian accident—that is, randomly.

The two tests for intelligent design advanced thus far are Michael Behe's “irreducible complexity,” and what mathematician-philosopher William Dembski calls “specified complexity.” Behe, a

microbiologist, argues in *Darwin's Black Box* (Free Press, 1996) that microbiological systems, even for minimal functioning, are irreducibly complex: They do not work at all if all the parts are not there at the same time; that is, they do not work if one of the parts is missing. “Since natural selection can only choose systems that are already working, then if a biological system cannot be produced gradually, it would have to arise as an integrated unit, in one fell swoop, for natural selection to have anything to act on.” But Darwin forbade such sudden leaps in nature: Nature does not make a leap (he said)—for such leaps between levels of biological organization call for a non-natural, intelligent cause.

Irreducible complexity identifies design because it demonstrates that, as with all intelligently designed things, *the whole precedes the part*. William Dembski's “specified complexity” identifies intelligence through probability. A long sequence of random letters is complex without being specified. The first line of Shakespeare's soliloquy “To be or not to be, that is the question” is both complex *and* specified. The chances that a monkey will randomly type this line are 1 in  $6.65 \times 10^{55}$ .

The argument from design is not new in approach, but it is new in content. It employs biological data, information theory, and probability statistics to counter the conclusions of evolutionary biologists, who must face down the numbers. As Stephen Meyer writing in the monthly journal *First Things* (April 2000) observes, “the probability of constructing a rather short, functional protein at random is so small (1 chance in  $10^{125}$ —10 followed by 125 zeros!) that appeals to chance become absurd.”

While this basically negative approach may win some converts to theism, it was anticipated and critiqued by Cardinal Newman almost 200 years ago. He describes “physical theology” as half truth, and therefore, no truth. As Pope John Paul II writes in *Fides et Ratio*: “I believe in design because I believe in God, not in a God because I see design.” No amount of proof for a truth will convince a person against his will. Still, it is bracing to see the materialist's own tools and data being used to invalidate their conclusions, rendering their propositions irrational and their proponents scrambling to find a missing link □

—R. Manoff

## NUTRITION AND HEALTH

### *How the Rosicrucians*

**T**HE ROSICRUCIAN work of healing is carried on by the Elder Brothers through a band of Invisible Helpers whom they are instructing.

Who are the Invisible Helpers? They are Rosicrucian Probationers who during the daytime while functioning in their physical bodies live a worthy life of helpfulness and thereby fit themselves for and *earn* the privilege of being helpful through the instrumentality of the Elder Brothers at night while functioning in their etheric bodies—according to the words of the Rosicrucian Evening Service “and tonight, while our physical bodies are peacefully resting in sleep, may we, as Invisible Helpers, still be found faithfully working in the vineyard of Christ.” These Probationers are gathered together in bands according to their temperaments and their ability. They are under instruction of other Probationers who are physicians, and all of them work under the guidance of the Elder Brothers, who naturally are the moving spirits of the whole work.

Who are the Elder Brothers? They are high spiritual beings through whom the Christ Spirit is working for the benefit of humanity.

The Rosicrucian healing work is conducted according to the commands of Christ Jesus, namely, “preach the gospel and heal the sick.”

The Invisible Helpers never refuse to answer an appeal for help, but in order to respond to the Divine Healing Force patients are instructed to



### *Heal the Sick*

adopt the gospel of right living, which includes observing a pure meatless diet and filling their bodies with clean air, their minds with pure thoughts and their daily lives with right actions. The Divine Healing Force is pure; if you ask for it in order to be relieved of your ailments you must be willing to conform to the natural laws of purity—pure air, pure food, pure thinking and pure living. If you ignore these great health giving factors you may have called in vain upon the Divine Healing Force.

All healing force comes from God, our

Creator and Heavenly Father, the Great Physician of the Universe. It is latent everywhere. By prayer and concentration it is liberated and directed to the sufferer. It manifested through the Master, Christ Jesus; it goes forth from healing services held daily in the Temple (Ecclesia) and weekly in the Pro-Ecclesia at Rosicrucian Headquarters. By applying these liberated healing forces, the Invisible Helpers raise the vibrations of the patient to a higher rate, enabling him to eliminate the disease poison from the system and to rebuild cells, tissues, and organs until the whole body is made new. This is done, not in a miraculous manner, but in accordance with nature's laws. If the patient continues to break these laws and by a wrong mode of living to accumulate poisonous substances in the system, he frustrates the healing work.

The wonderful organism called the human body

The Christ, oil on canvas, Mt. Ecclesia, Oceanside, CA

is governed by immutable natural laws. All disease results from wilful or ignorant violation of nature's laws. People are ill because in this earth life or in a previous one they have disregarded the fundamental principles on which the health of the body depends. If they wish to regain and to retain their health, they must understand these principles and regulate their daily habits in conformity with them.

This is what the Master Healer Jesus Christ meant when he said to the man who had been a cripple: "Thou art made whole: sin no more, lest a worse thing come upon thee" (John 5-14.) Even the Christ could not give lasting health unless the recipient of the healing force refrained from wrong habits which cause disease and lived in obedience to the God-made laws that rule man's body as well as his relations to his fellow creatures.

Some people demand perfect health and claim they have a right to it. They forget that either in this or a former life some have forfeited their own God-given right through disobedience of nature's laws—which are God's laws. Through suffering they have to learn obedience. When they have mastered their lesson and are willing to "sin no more," their right to health will be restored to them.

The Divine Healing Force is constructive; wrong methods of living which disregard the laws of nature are destructive.

The omissions and transgressions responsible for wrong living, and consequently for disease, are many; the following are the principal ones: lack of self-control; harboring thoughts of anger, hatred, and resentment; yielding to a hasty temper; gratifying low desires; harming fellow creatures, whether human or animal; abusing the sacred generative function; eating unnatural, too much, or incompatible food; lack of fresh air and sunshine; lack of cleanliness, exercise or adequate rest and sleep.

Since all the organs and functions of the body are interdependent, the abuse and consequent affliction of one part hurts all the others, causes the accumulation of toxins throughout the system, and lowers the body's vitality. Local symptoms are invariably evidence that the entire body has been compromised. To achieve lasting results true healing does not suppress symptoms but seeks to remove their cause(s).

Spiritual healing operates on the higher planes of being but is effected in strict adherence to natural laws which prevail below as above; consequently all natural therapeutics applied on the physical plane are in harmony with the work of the Invisible Helpers on the higher planes.

As the body is built up of the physical substances introduced into the blood by the daily food, right food is the natural medicine which the patient must take in order to co-operate with the Invisible Helpers in their task of reconstructing his system.

Not infrequently patients are aware of the presence of the Invisible Helpers.

Before the Invisible Helpers can work with the patient they must have effluvia from his vital body, which is the etheric counterpart of the physical body and the operating sphere of the vital forces. The effluvia are obtained by having the patient write a letter every week consisting of a few words or a few lines with pen and ink. This is important as a pen charged with fluid is a greater conductor of magnetism than a dry pencil. The ether which thus impregnates the paper upon which the patient writes week by week gives an indication of the condition at that particular time, and furnishes an entrance key to the patient's system. It is something which he has given voluntarily and for the express purpose of furnishing access for the Invisible Helpers. Unless the patient does his part in this respect, the Invisible Helpers are unable to do any thing with him. Clearly, it is of utmost importance to keep up the weekly letters to Headquarters.

Instantaneous cures are frequent where the Invisible Helpers are called upon to assist in cases of acute disease. In the case of a chronic ailment which is of long standing and has taken years to develop, a certain amount of relief may be experienced immediately, complete recovery, however, which is equivalent to a renewal of the whole system, can only be achieved in gradual stages. As said before, the healing work of the Invisible Helpers is not suppression of symptoms but reconstruction of the whole system, and in order to be accomplished it requires time as well as the patient's faithful and constant co-operation along the lines indicated above. □

—From *Astrodiagnosis, A Guide to Healing*

# HEALING

## *Wholeness is Godlikeness*



Bernard Chazet

**O**NLY GOD CAN HEAL. It is God's Spirit in us, that "Core of Goodness" within every man, that possesses healing power. For wholeness at all levels of our being, then, we need union with God's Spirit, ever-present, all-powerful, all-wise.

This brings us to a clearer understanding of the injunction, "Physician, heal thyself." Indeed, this we are learning to do in remarkable degree day by day. However, where the "Good Shepherd" calls to us repeatedly to change our thinking and we choose to ignore the counsel, willfulness sets in and separation from wholeness begins. When allowed to continue, Spirit and soul are distressed. Then, as above, so below. Where such dis-unity persists in the higher vehicles, it ultimately manifests as imbalance and pain in the dense physical body.

When we consult them, physicians who study the physical body's ills find a name for our ailment and treat the body for the effect of our willfulness, negligence, or ignorance. Treatment of our ill-being at this level, however, constitutes treating only the effect, not the cause. Therefore, it is the practice of the students of the Rosicrucian Fellowship method to turn first to God, the Source of all good, for relief and cure.

Sincere desire for wholeness greatly improves our inner perception, our spiritual "hearing-aid" is repaired. Then the comfort and guidance that flow to us continuously may be better heard and more accurately interpreted so that right action can be implemented. Patiently, our "Comforter" points out our errors, urging us to listen for and obey the

living wisdom spoken in our hearts. According to our earnest desire to walk in the light of this wise Presence, our perceptive faculty is sharpened. We hear the promptings of the Holy Spirit; we obey that inner guidance; and, proportionately, we enjoy ever-increasing degrees of wholeness. □

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, and in the Pro-Ecclesia at 4:45 P.M. when the Moon is in a cardinal sign on the following dates

January.....5—12—19—26  
February.....2—8—16—23

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

## *The Little Lame Princess*



Watercolor for the Rays courtesy of Alan Gregory

*"The poor and needy stood gazing in awe-stricken silence as she passed by."*

**O**NCE UPON A TIME not so many years ago there lived a little girl whose name was Emaline. Her friends and the children of the neighborhood called her the Little Lame Princess.

The tiny cottage where she lived was surrounded by a green lawn, and bright flowers bordered the walk in summer time. In one corner of the yard stood a big elm tree.

Each day Emaline sat by a wide window where she could see the flowers in the yard, the people passing in the street, and watch the birds building their nests in the great elm tree.

Although this little girl could not walk, many were the boys that came to her as she watched the children pass to and fro on their way to school or play. They all knew and loved her, and never failed to wave their hands in passing, or to stop when they had time to talk a few minutes and share with her their flowers, candy, or whatever they happened to have.

So Emaline was happy, and great was her delight when the birds came to pick the crumbs which she scattered on the window sill.

Outside of her window was a box where she had planted tiny seeds which her mother had given her, and through the loving care which she had bestowed upon them they were now a mass of beautiful colors. Their fragrance gave Emaline continual pleasure. How she loved these gentle friends who nodded their heads in the breeze and seemed always to be smiling at her.

On a small table close at hand were books of fairy tales and adventure. Many were the pleasant hours which the Little Lame Princess spent in Fairy Land where all was bright and lovely.

By her side on a chair one could almost always find a big yellow cat, curled up asleep. He loved to have Emaline smooth his fur, and showed his pleasure by purring loudly and spreading his claws, pushing first one foot and then the other into the cushion on which he lay. Emaline explained that he was playing the organ for her.

In spite of all these things that helped to make her life happy, Emaline grew restless and longed intensely to walk, run, and jump as she saw other children doing every day. Then she would grow sad and ask her mother, wistfully, "Why am I this way, Mother? Why does God punish me so?"

"My dear, you mustn't think God punishes you," her mother would answer as she came and knelt by her side, putting her strong arms gently around the frail form to comfort her. "I do not know why you are like this, but God is too good to punish, and in His great wisdom He knows what is best for us."

At this the little girl would sigh, wishing she had

her mother's faith and that God would show her the reason for her lameness.

It had been a beautiful June day, and Emaline had been wishing all day that she could walk about on the cool green grass and that she were able to climb into the elm tree to see the young birds which she knew must be there. As the sun sank behind the distant hills and the shadows began to creep round about, she became very restless and heartsick because she was denied the great privilege of walking.

After her mother had tucked her in between the cool sheets, she lay thinking for a long time. Finally she prayed with her whole soul in her prayer that she might some day be able to walk. If God would only show her why she was an invalid she might be happier, she thought.

Emaline did not know how long she had been asleep when she heard a voice saying, "Come with me and I will show you." She wasn't even surprised when a figure in white took her by the hand and they glided swiftly over hills and valleys as if they were flying, until they came to a beautiful white palace surrounded by high stone walls.

"This is where you once lived," said Emaline's companion.

"She must know," thought Emaline, so she said nothing but gazed in wonder at the scene about her.

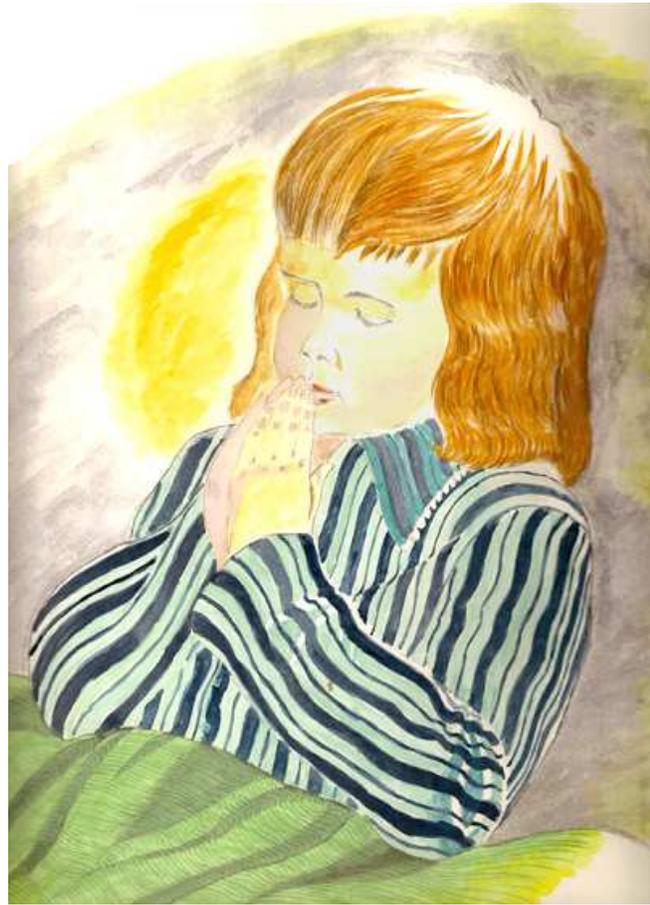
A little girl was playing on the marble steps that led into the palace, and while they watched, a servant came and took the child into the palace.

They followed, and it seemed strange to Emaline that no one noticed their presence. Within there were fine ladies and gentlemen and such grandeur in furnishings as the Little Lane Princess had never seen.

Presently the little girl was dressed for the street, and with the servant walked to and entered the coach, which had been driven up to the gate. The driver cracked his whip and they started away.

"So she grows up to womanhood, the pampered 'darling' of the rich," explained Emaline's guide. "Behold her as a woman!"

She turned and saw a beautiful woman came through the great doors of this same palace, walk haughtily to the waiting coach, and enter and drive away just as she had done when a little girl.



Watercolor for the Rays courtesy of Alan Gregory

*"She lay thinking for a long time. Finally, she prayed with whole soul that she might some day be able to walk."*

"Let us follow," murmured the guide.

They watched the coach driven swiftly through the streets, while the poor and needy stood gazing in awe-stricken silence as she passed. On the faces of some Emaline saw hate, and shuddered.

"And so through life she rides, neglecting the limbs God gave her with which to walk. She has no sympathy for those who work and toil for their daily bread. It is very sad. Now we will go home," said Emaline's companion.

The next morning the Little Lane Princess surprised her mother with this question: "Mother, do you think we have ever lived here on earth before?"

"Why, yes, dear. I believe we have, but why do you ask?"

"One of God's messengers showed me last night where I used to live and why I am helpless now; and it is my own fault. Oh, mother! I am going to be so good from now on," eagerly exclaimed

Emaline.

“How strange,” thought her mother, but she only hugged her and said: “You have always been good, dearie,” for she was used to this odd little daughter.

So now as the summer days passed by, little Emaline line sat by her window and sang happily, watching the children, the birds, and the flowers. Fingers were bound up, tears wiped away, and stories were read to the children who came, knowing they would find help and sympathy from their Little Lamé Princess. ‘

Quick tears of sympathy sprang to her eyes as she sat by the window one day and saw a bird with a broken wing fall to the ground under her window. It was rescued by her mother, and together they bound the broken wing and cared for the bird until it was well again.

One day there came a great physician to the town where Emaline lived and hearing of the Little Lamé Princess with the kind heart, he came to see her. When he was seated in a big chair facing Emaline, he asked her in a voice full of love and understanding just what it would mean to her to be able to walk.

“Oh, sir,” she murmured, “I am very happy now just as I am, but it would be wonderful to be able to walk. Then I could go everywhere, helping the children who need help. There are so many, you know.”

The physician’s eyes were tender as he looked at the little girl, and he told her he would be back on the morrow.

During the night Emaline opened her eyes in wonder, for there by her bedside stood a white robed figure.

“Be not afraid,” said he, “I am the physician and I have come as an Invisible Helper in my spiritual



Watercolor for the Rays courtesy of Alan Gregory

“Wonder, unbelief and joy struggled for expression on the mother’s face when she saw her...”

body to heal you. I can leave my physical body, as you see, but I shall return to it in the morning.”

She fell asleep immediately and never woke up until morning. Then, she remembered what she had seen in the night, so she threw back the covers and placed her feet gently on the floor and stood for a few minutes, afraid to move.

“I can walk,” she thought. There seemed to be needles and pins sticking in her feet but, she reached out bravely and placed her hand on the back of a chair for support.

She took first one step, stopped, and then another, until she reached her chair by the window, where she sat down trembling with excitement, and there it was her mother found her.

Wonder, unbelief, and joy struggled for expression on the mother’s face when she saw her sitting in her chair. Emaline soon convinced her that she could walk, and with her mother’s aid, she practiced walking back and forth from bed to chair until she grew tired and her mother advised her to rest until the physician should come.

It was with a face glowing with love and thankfulness that she related to the physician all that had happened since his departure the day before and how he had come to her during the night.

Great was the rejoicing when the news spread that the Little Lamé Princess could walk. □

—Martha Fancher

