

Rays from the Rose Cross



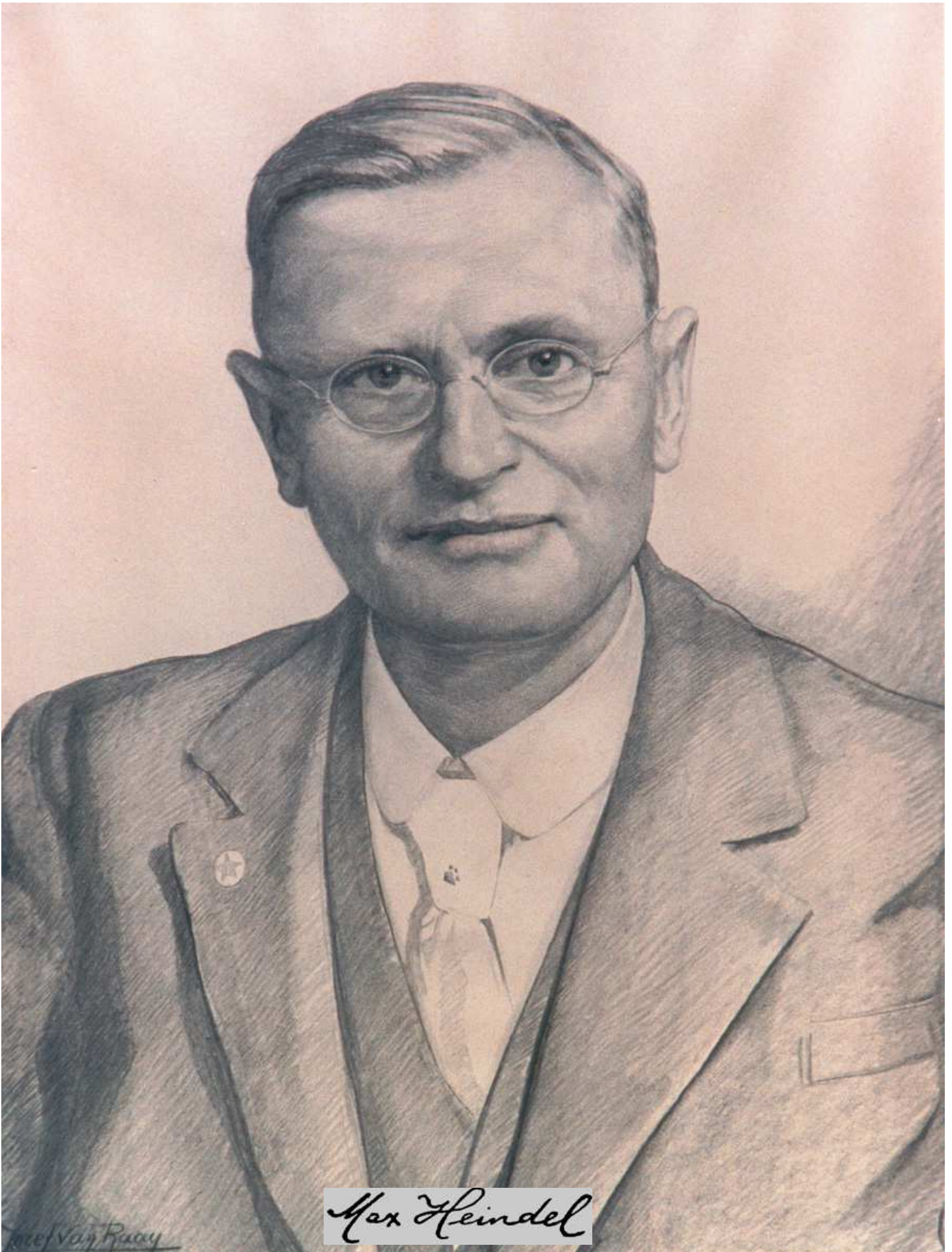
“A Sane Mind, A Soft Heart, A Sound Body”

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ACCIDENTS ARE NOT ACCIDENTAL
THE INCARNATION MYSTERY
WITNESSING A TRANSITION
SPIRITUAL SEEING AND SPIRITUAL HEARING

A CHRISTIAN ESOTERIC MAGAZINE





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

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FEATURE



Bauromese mural, Basilica of the Immaculate Conception, Conception, Missouri.

Where is he that is born King of the Jews?

Seek him in my bosom, here He dwells for my delight, and His.

For we have seen his star in the east, and are come to worship him.

Blessed be ye, that ye have seen that light, it came to pass for your salvation.

My Saviour Thou, Thou art the light, that should have shone upon the heathen too,
and they still do not know Thee, when they already want to worship Thee.

How bright, how clear, beloved Jesus, must Thy radiance be!

—Excerpt from *Christmas Oratorio*, by Johann Sebastian Bach

Heaven to Earth—Earth to Heaven

WHAT A WORK IS MAN, how noble in reason, how cunningly wrought, whose heart pulses with the stars, whose mind reaches beyond the visible firmament and communes with angels. Do we not know this? How do we retain this sense of the world's wonder, of man's inherent excellence, his very divinity? For these are saving realizations. Each time we affirm our true nature, we are transfigured by light and ordered to our God-conceived form and function, affirming ourselves as true children of our Creator, in whom we have our being. The holy urge to be whole, to be consciously united and to act in concert with the boundless All, ever impels us to identify with the One Being that informs each seemingly separate being.

Yet at all levels life is a struggle, a test, a conflict, a metaphysical battle. Forces inimical to God's design for our spiritual evolution would confine human consciousness to the dense physical world. Look around you and see how well they are doing! If Wordsworth could write two centuries ago that "the world is too much with us...getting and spending, we lay waste our powers," what of today, when inordinate amounts of energy are directed to basically securing food, shelter, and clothing, and when our attention is fragmented by a fusillade of visual and aural images, whose effect tends to keep us bonded to flashing and fleeting things, to surfaces, to reflex rituals and instinctive actions?

On the physical level, our divine purpose is best served by knowing that more is less, that simplicity and frugality in worldly matters further our spiritual interests, that focused silence speaks more to our progress than unbridled words stampeding in a marketplace mind.

To the extent that we permit external influences

to determine the state of our mind and soul, we are straying from the path of proper development. Life does not determine what we shall do and be; rather is each of us responsible for the conditions in which we find ourselves: we have generated them and even now are planning for our forthcoming environment and personal destiny, including our health. Caught up in today's swift current of electronic exchange, it takes continuous resolve to, like mythical Triton, stand fast in the stream of pulling, pululating life and assert our spiritual priorities, deliberately choosing to be a force for goodness and light in the world, rather than to be swept along in the current of ephemeral fashions, meretricious products, and information blitzkrieg. Nothing from outside our person will make an essential difference for us, though there is the tendency ever to use the drug, engage the person, purchase the car and house, read the book, that will do the trick, remedy the deep unrest, resuscitate the soul. Without forethought and alternative strategies, our life can too easily become a series of unending pursuit and acquisition of inessentials, while the inner man is put on hold, languishes, and is even forgotten. Christ answered the busy and complaining Martha that her sister Mary had chosen "the better part" by attending to the needs of her soul—not to be confused with what today we call our rights, most of which pertain to self-will and self-indulgence.

Christ enters earthly consciousness to raise it. That raising comes not without great and deliberate effort and what may seem sacrifice—of pride and the pleasure principle. At the Nativity the Christ Spirit is born in the body of the earth. For humans, this is the time of the year most propitious for conscious birth into the spirit worlds. Love and divine will drew Christ Earthward. Through His Deed they draw mankind heavenward. Glory be to God! □

The Incarnation Mystery: A Unique Case?

BEFORE EVEN BEGINNING the body of *The Rosicrucian Cosmo Conception*, Max Heindel asks the reader to receive it as a little child, with all of the open-minded, unassuming acceptance that little children have. With that childlike attitude one can take things in as wholes without losing or missing things by struggling against what is being received. One can experience the childlike awe and appreciation while seeing the good and the beauty of the material. It feels very good to trust and open oneself to an offering, but there are drawbacks. A child, or someone practicing child-like receptivity, is vulnerable. Therefore, it is incumbent upon a parent, or a writer asking for a child-like reception, to carefully respect and protect that vulnerability.

Child psychologists of all stripes agree that it is devastating to the developing psychology of a small child to meet with parental inconsistency. An inconsistency between word and deed leaves a child not knowing what to do. To be told to do one thing and to see a parent do another, often the opposite of the command, is hard on a child. Probably all of us can remember how angry we were when we reached the age at which we could see through the statements like “do as I say, not as I do” or “it’s okay to do this when you’re grown up.” It was confusing, contradictory and unfair, and we knew it. Unfortunately, by that time our inner psychology had been formed, or malformed as the case may be, by a host of such inconsistencies before we were old enough and strong enough to see through them. However, it is true that there are things that a parent can do that a child cannot safely do. In such cases the consistency is maintained in determining if and how the matter is presented to the child.

When Max Heindel wrote *The Rosicrucian Cosmo Conception* with the consent and counsel of the Elder Brother, the danger of presenting inconsistencies to readers whom he asked to keep a child-like attitude must have been on his mind. Therefore, it seems highly unlikely that he would speak very strongly against mediumship and possession in one place in his writings and then in another have Jesus as a victim of one or the other. It may, indeed, be a case where it is okay for a grown-up, an Elder Brother, to do something that would be totally wrong for ordinary people like ourselves to do. But if that is the case, there had better be a good reason and explanation of it in a philosophy that purports to appeal to the reason, or else *The Rosicrucian Cosmo Conception* is likely in its inconsistency to spawn the very mediumship that it warns is counter-evolutionary in people who honestly believe that they are doing something special like Jesus did. This may seem like an excessive or alarmist reaction on the part of this writer, but the fact is that it is a frequent occurrence for someone to channel or to sit in mediumship for a so-called master. There is even a book from the world of spiritualism entitled: *Did Jesus Write This Book?*

In a previous article entitled *The Incarnation Mystery* [May/June, 2002], this writer challenged the readers of the *Rays* to think on this mystery and the *apparent* contradiction or inconsistency in our Rosicrucian literature and to submit articles to the *Rays* that try to solve the mystery, or at least explain why it was acceptable. This writer was happy to see interested responses to the article [September/October, 2002], indicating a healthy willingness to discuss issues and thereby maintain a living philosophy. He means no offense, but he was not completely happy with either the style or

the content of the responses. In style he would have preferred, well-developed article-length responses—one of the reasons for the article was to get more people submitting to the *Rays*. As far as the content is concerned, this writer will present their arguments in stripped-down, one-line paraphrases that show their structure in brief, and answer them likewise to keep this article from becoming too long.

Again, no offense is intended, only working discussion. One response was of the form “it is okay to do a bad thing to accomplish a great good,” which is something like the thinking of the Vietnam era when it was okay to destroy a village in order to save it. Another response said, in effect, “mysteries don’t have to be solved,” which is exactly the beautifully faithful but intellectually unsatisfying attitude of those of a Catholic temperament that was referred to in the original article. Another took the form of “it’s okay for initiates but not for ordinary people like ourselves,” which is similar to saying “do what I say and not what I do,” without giving any explanation why. Another response said, in effect, “we don’t have enough information” and “too much information without understanding is not good for the soul.” To the latter this writer can surely assent because that is the glaring fault of our prevalent educational system. However, to the former he cannot assent. This writer believes we do have enough information and enough understanding and that there *are* answers—or, at least, potential answers—if we are willing to study and ponder sufficiently. It is in that belief that the following tentative answer (and perhaps there will be others) is presented as a possible solution.

It seems that the solution is most likely to be found in the section of *The Rosicrucian Cosmo-Conception* entitled “Jesus and Christ-Jesus.” In that section one finds a distinction between four different levels of development in each life wave as



Fresco (c.1416), Lorenzo and Jacopo Salimbeni, Oratory of San Giovanni Battista, Urbino

The Baptism of Christ

The sole instance in the history of the Cosmos where Life Spirit fully incarnated in the dense physical world, when the Archangel Christ dwelt as a human in the physical and vital bodies of Jesus, is witnessed by the Father, mediated by the Holy Spirit, and attested to by angels in heaven and saints and sinners on earth.

it passes through the human stage. First, there are the ordinary humans who comprise most of the life wave. Next there are those who become Initiates, progressing beyond ordinary humanity by extraordinary effort. Then there are those who pass through all of the initiations to reach the highest state of consciousness possible for a given life wave. They are called collectively “Highest Initiates.” *The Rosicrucian Cosmo-Conception* tells us that Highest Initiates sacrifice the ordinary use of their lower vehicles in order to direct their efforts deeper into the higher spiritual worlds, presumably to do more creative work from there. Finally there is *the* Highest Initiate. This is the single individuality that is *the* central figure of the Highest Initiate class, the heart or core being of the Highest Initiate creative nucleus and, hence, the central being of the entire life wave. This section also seems to imply that there is a special activity for these single, central beings. Such a being personifies the attribute of the godhead most representatively active in the realm where the lowest vehicle of the Highest Initiate class of that life wave is situated, its

THE VEHICLES OF THE HIGHEST INITIATES & ORDINARY HUMANITY

ZODIACAL SIGNS	THE WORLDS IN WHICH THESE ORDERS HAVE CORRESPONDING VEHICLES	SATURN ♄ PERIOD		SUN ☉ PERIOD		MOON ☾ PERIOD	
		THE HIGHEST INITIATE IS <u>THE FATHER</u>	THE ORDINARY HUMANITY ARE NOW LORDS OF MIND	THE HIGHEST INITIATE IS CHRIST <u>THE SON</u>	THE ORDINARY HUMANITY ARE NOW ARCHANGELS	THE HIGHEST INITIATE IS JEHOVAH THE <u>HOLY SPIRIT</u>	THE ORDINARY HUMANITY ARE NOW ANGELS
13	ALTOGETHER WORLD						
12	OF						
11	GOD						
10	WORLD OF						
9	VIRGIN						
8	SPIRITS						
7	WORLD OF DIVINE SPIRIT						
6	WORLD OF LIFE SPIRIT						
5	REGION OF ABSTRACT THOUGHT						
4	REGION OF CONCRETE THOUGHT						
3	DESIRE WORLD						
2	ETHERIC REGION						
1	CHEMICAL REGION						
	PHYSICAL WORLD						

pedestal or foundation, so to speak. Thus the Highest Initiate of the Lords of Mind, the humanity of the Saturn Period, is called “The Father,” whose lowest generally active vehicle is Divine Spirit and who represents the first attribute of the godhead, the will. Similarly the Highest Initiate of the Archangels, the humanity of the Sun Period, is called “The Son” or “Christ,” whose lowest generally active vehicle is Life Spirit and who represents the second attribute of the godhead, love-wisdom or imagination. Finally, the Highest Initiate of the Angels, the humanity of the Moon Period, is called “The Holy Spirit” or “Jehovah,” whose lowest generally active vehicle is in the Region of Abstract Thought and who represents the third attribute of the godhead, activity.

If we follow this pattern into our life wave, our current humanity, we find some interesting things. The lowest generally active vehicle of the Highest Initiate class and *the* Highest Initiate of the Earth Period would be in the Region of Concrete Thought. Thus this representative of the godhead

would be generally functioning from the deepest level of any representative in our evolutionary scheme (since our solar cosmos will remanifest in successively less dense worlds in future periods) and that being would be the only representative having a foundation in a concrete reality, a sort of material anchor. There are many fascinating things that could be inferred from this, but most would be lengthy and tangential to our quest. However, there is one feature about the Highest Initiate of a life wave that is germane to our topic. There is a passage in the Bible that says “God is not a respecter of persons”—that is to say, God is not personal. This impersonality applies to the living representatives of the godhead when they assume that function. This is so even though orthodox Christian literature speaks of “God in three Persons”—there is a significant difference in the usage of *a person* versus *personal*. Thus, if Jesus did assume the role of Highest Initiate, his vehicles and his being would or could no longer be considered *his* in the same way our vehicles and beings are ours. They would,

in attitude and in effect, be the vehicles and being of the godhead and of God who works through the godhead.

He would not be an automaton to God but he would not be a personal figure either. Thus, if Jesus is the Highest Initiate of our humanity, his vehicles would be at the disposal of the godhead and giving use of them to Christ would not be a personal action or a surrender of a divine responsibility to one's vehicles because those vehicles were already the vehicles of the godhead and technically not his own. Instead of mediumship or possession it would be a transfer of consciousness of one focus of the godhead through the vehicles of another focus of the godhead, even though the mechanics would be similar to mediumship or possession.

If this tentative hypothesis is true and not merely a technicality or an abstruse sophistry, then it is important to determine if there is evidence to indicate that Jesus is, indeed, the Highest Initiate of the Earth Period. This writer will not presume to take the role of a seer and try to say that he can speak from authority, not even from his intuition, since authoritative statements are a form of self-assertion and are, hence, a source of repulsion in the Desire World. As Rosicrucian students we want reason and heart-felt sharing. This leaves us having to work with various forms of second-hand knowledge.

The Rosicrucian philosophy as shared by Max Heindel, messenger of the Rosicrucian Order, does not directly state that Jesus is the Highest Initiate of the Earth Period. Max Heindel does give that as his opinion but does not state it as a fact.

In some of the scriptures and myths of Mystery Schools that teach the idea of individuals representing attributes of the godhead, it is taught that the fourth such individual (the fourth Highest Initiate in our terms) is the first patriarch of the life wave, though it is stated in much different terminology. In our scriptures the first patriarch is Adam—not only the class of humanity called *Adam* but also the central being of that class. St. Paul, who seems a likely, viable authority on the subject (having seen into third heaven), seems to imply in First Corinthians, Chapter Fifteen, that Adam and Jesus are manifestations of the same individuality. Some modern seers have claimed the

same thing, but that might just be hearsay.

There does seem to be internal scriptural evidence right within the first chapter of St. John's gospel, which contains the baptismal description. Jesus, speaking to Nathanael after Nathanael has identified him as the "Son of God," says to him: "Hereafter ye shall see heaven open and the angels of God ascending and descending upon the Son of Man." As we know from the writings of Max Heindel, the term "Son of God" refers to Christ in the Christ-Jesus composite, and the "Son of Man" refers to Jesus. From that, this writer infers that Christ is speaking of Jesus as an evolutionary turning point at the bottom (the most material nadir), the central figure in the ascent and descent of divine hierarchies in our cosmos or solar evolution. If that is true, it seems to be another way of saying that Jesus is the central figure of our humanity, which is the humanity at the period of deepest materialization in our evolutionary scheme—which is another way of saying the Highest Initiate of the Earth Period.

This writer realizes that these are merely conjectures from *The Rosicrucian Cosmo-Conception* and other second-hand sources; however, they *do* seem to fortify the hypothesis that Jesus is the Highest Initiate of the Earth Period, and we have to use the tools available to us if we ever hope to advance to higher tools—for that matter, even Max Heindel used inference from scripture in his writings. In any case, "now we know in part, but then we shall know even as we are known" and shall be able to see for ourselves.

There are two features of this tentative hypothesis that are morally and ethically pleasing in the face of the dilemma of dealing with the potential of mediumship or spirit possession. The first (that if Jesus is part of the godhead, it is technically not mediumship or spirit possession in the personal sense of those terms) has already been mentioned. The second is that it would be unique. There can only be one center. Therefore, no one can sit for mediumship as Jesus seemed to do, and no spirit can validly claim to be Christ in order to possess the vehicles of another in the name of incarnation.

A unique case? □

—Dexter Christianson

MYSTIC LIGHT

The Letter to the Angel of the Church of the Philadelphians Part 2

THE ETHERIC BLOOD of Christ must convert ideas into ideals; only those ideas which spring from the soil of Christ's work in the universe have the faculty of pouring life-forces into the soul....[T]his principle [is expressed] in the words: "Every idea which becomes an ideal within you creates life-forces within you; every idea which does not become an ideal kills the life-forces within you." And we may understand this to mean: Every idea grasped in the spirit of the Christ impulse creates life-forces; every idea not grasped in that spirit kills the life-forces. For in the grasping of ideas, the point is not that they should be spun into a logical system, but that they should be firmly rooted in the spiritual-moral organism of Christ's work in the universe. In the Apocalypse this work is called the "Name of Christ," and "not denying" this "Name" is the inner attitude of the soul which accepts as true only ideas which are indebted—not to logic alone but always also to the moral forces. "Not to deny the Name" is moral logic, just as amoral, formal knowledge is in itself a denial of the Name of Christ, for it excludes the voice of goodness from the sphere of conviction.

The faculty of the word and of *moral logic* (that is, the keeping of the "word" and "not denying the Name") will be most highly developed at the beginning of the Sixth epoch, the Philadelphian, when the Maitreya Buddha, the "Bringer of Goodness," will appear. For the special task of the Maitreya Buddha is to develop that which has "little strength"—namely, the *word* and the *thought*—to a

power which will once more take such a position in the world as will enable a culture community to evolve. This moral force of the word will live and work so mightily in him that men will be arrested by it, and will experience a spiritual conversion, not only through their own effort and meditation, but through the magical moral influence of the word. Thoughts will then no longer merely explain what goodness is, but will actually transmit it. The Maitreya Buddha will not merely show goodness, he will awaken it in the soul. Therefore, the effect of his word will be a great movement among mankind which will be the foundation of a new culture. This was the effect on men referred to by Gautama Buddha when he uttered the following prophecy concerning the Maitreya, his successor in the office of Buddha: "He will be the leader of a band of disciples numbering hundreds of thousands, as I am now the leader of a band of disciples numbering hundreds".... And from those hundreds of thousands will go forth the power which will determine the life forms of the Sixth Post-Atlantean epoch, the life forms which give expression to the new 'Pentecost experience' and the 'Pentecostal influence' of the word. One wisdom will inform and fashion everything. There will no longer be 'opinions' or 'world concepts'; they will give place to progressive stages of receptiveness for the revelation of the one wisdom.

Thus, within that culture community, the main spring of cultural life will be, not *opposition* of views, but rather their *composition*. The unity of religion, art, and science, which in the far distant past were embraced in the primal wisdom of the mysteries, will rise again with a determinate effect on the whole culture life of man. What this primal

This is the sixth article drawn from Valentin Tomberg's Studies of the Apocalypse, ©1985 by Candeur Manuscripts. Reprinted by permission of the Anthroposophic Press.

wisdom stood for in the past can be gathered from the testimony of the last three centuries before, and the first three centuries after, the beginning of our chronology. For instance, Plutarch writes of the Egyptian Isis and Osiris, and is convinced that they refer to Dionysus. And Apollonius of Tyana (as related in his biography by Philostratus) visits Babylon, India, and Egypt, and is in a position to give advice everywhere—in the temples and in the schools. Both these facts point to a *universality* of revealed wisdom still existent, or at any rate still believed in at that time. A similar universality of wisdom recognized by *all* will be a characteristic of the Sixth culture-epoch; the only difference will be that in the old mysteries men looked back into the past at the current of revelation already dwindling to its end; whereas in the Sixth culture-epoch men will be dealing with a current of the ever increasing *apocalyptic wisdom of the future*. Then men will not *look backward to the past* to see in what is old the plan and pattern of perfection; they will *look forward to the future* and seek it there. And that which is fruitful for knowledge and the shaping of the future will take the position held by authority in the past.

Now the position here described is not something abstract and remote; for what is to be achieved in the culture life of an age must be experienced and realized in the *occultism* of the preceding age. Occultism represents in the *present* what must be realized in the universal culture of the *future*; and precisely therein lies its occult character. Hence the true occultism of the present age is essentially an anticipation of the content of the Sixth culture-epoch, the “Church in Philadelphia.” Therefore the true occultism of the present is based, not on fidelity to the past, but on *fidelity to the future*. For it has the task of introducing into the future the swelling current of revelation of the “occult knowledge of the Grail.” But this implies that the higher must be awaited and sought tomorrow and not yesterday. Now what characterizes the attitude of the human being also depends to a great extent on the content of his life of spiritual knowledge....[T]he occult current of the Rose Cross is distinguished from other currents which flow from the past by its *apocalyptic* character, by its definite orientation towards the



Franz Stassen, 1869-1949

Amfortas Venerating the Grail

From its inception, the Rosicrucian impulse, in contradistinction to other occult schools, has had an apocalyptic character, it has had a definite orientation towards the future.

future. This does not imply a lack of interest in the past; on the contrary, it means the awakening of *true* interest in the past. For he alone has a true interest in the past who seeks in it the causes of the future which is to be shaped into reality. He is then both practically and morally impressed by the value of the past for the future, he looks back upon it with an eye which seeks the task for the future of the world karma arising from the past. And from this retrospect there results for the soul the most valuable gift which the past can bestow; namely, the kindling of the will to fulfill that task which knowledge of the past sets before the soul. The occultism of the present stands under the sign of increasing revelation, in response to which man must bring an increasing earnestness and an increasing disinterested zeal in the quest for truth. For the progress of the expanding occultism of the present age depends on two factors: one is the influence of the spiritual

world; the other is the degree of earnestness in research and in disinterested intellectual force with which man meets this influence. As regards what is necessary for the higher side of this progress, world karma has already determined that there is to be a progressive enhancement of spiritual revelation. If this enhancement is not taking place for the time being, it is because what man on his side is producing has proved inadequate; that is, his research is lacking in earnestness, and his intellectual life in disinterestedness.

But however the streams of revelation may be dammed from *below* for the time being, the “hidden knowledge of the Grail” *will* be revealed. “It will percolate more and more as an inner force into the manifestations of human life.” And this permeation of all the manifestations of life will extend again as far as it did in the days of the Mystery culture. “Throughout the Fifth epoch, knowledge of the supersensible worlds will flow into human consciousness; and when the Sixth epoch begins, man will have attained to a higher level than that which at an earlier epoch he possessed, though still dimly, by the power of supersensible vision.”

Also, at this higher level, an impetus to a new culture will be developed in the consciousness, and room will be found here on Earth for that which for a long time has had no place. The ancient mystery wisdom had temples all over the world in which the Divine could still find a place, so once more will there be a place where the Divine can dwell. Thus the Apocalypse calls the place recovered in the future for the Divine, “temple,” in which he who “overcometh” becomes a “pillar” and “shall go no more out” (Rev. 3:12). This “temple” is at the same time a condition of consciousness, and also a culture community foreshadowing the Jupiter existence (“the new Jerusalem, the city of my God”) in the human sphere on Earth. As condition of consciousness, it is a new relationship between part and whole, between man and the cosmos, between the individual and community. The relationship may be stated thus: In the past, man’s mental and moral attitude towards the spiritual world was such that he felt himself borne up by it; his feet were on the earth, but the spiritual world made him “lighter” and prevented his sinking into it. Now, however,



Erechtheum, Porch of the Maidens, Acropolis, Athens

In the portrayal and function of the classical Greek karyatid, we see an intuition and symbolic prefiguring of the etheric relationship between man and the cosmos that will prevail in the Jupiter Period, when the human Ego shall be “a point of support which bears the weight of the spiritual world as the pillars of the temple support the vaulted dome above them.”

man’s relationship to the spiritual world is such that he feels that it is he who, standing on the earth, supports the spiritual world, just as a supporting pillar must have a firm position on the ground. But it is not by the solid earth that man is supported, it is by his own ego. He will feel his ego as a point of support, a support which bears the weight of the spiritual world as the pillars of the temple support the vaulted dome above them. Thus the man of the Manas-consciousness will have, on the one hand, a much stronger ego-consciousness than he has today, for he will feel his ego to be the only firm ground on which a world can be supported; and, on the other hand, he will not feel that he is alone, but that he is a part of the wonderful “temple building” in which he must stand at his post as a “pillar of the temple.” The consciousness of being a “pillar in the temple of God”—the Manas-consciousness—is both individual to a greater degree, and also universal to a greater degree than in the stage of the consciousness soul. And the Manas (or ‘Name’) consciousness has essentially three stages. The Apocalypse describes them as the writing of three names on the pillar of the temple of God—the “Name of God,” the “new Name of Christ,” and the “Name of the new Jerusalem, the city of my God, which cometh down out of heaven from God.” Each of these three “Names” betokens a stage of the

Manas-consciousness, corresponding to the three higher stages of the ancient Persian initiation. The three (out of seven) higher stages of the Persian initiation, whose names were preserved in the later Mithras mysteries, were called *Persian*, *Sun-hero*, and *Father*, indicating the stages of the expanding consciousness of the sphere of a man's responsibility. He was a *Persian* when he became conscious of the spheres of responsibility for a nation, when he had recognized the mission of a folk spirit (an archangel) towards mankind, and had consciously devoted himself to the fulfillment of this mission. And he became a *Sun-hero* when he recognized man's mission towards nature; namely, so to absorb the Sun-being of Christ into the human ego that it would radiate healing even into the nature kingdom and bring them spiritual light and moral warmth as the sun gives them external light and external warmth. An initiate reached the stage of *Father* when he became conscious of man's mission towards the evil in the world, the mission of changing evil into the highest form of good. These stages of the ancient Persian initiation will, like the spiritual culture of the ancient Persian age in general, be "resurrected." The stages of "the Name of the City," of the "New Name of Christ," and of the "Name of God" are essentially repetitions on a higher level of those stages. For the attainment of a true social consciousness towards humanity is bound up with that part of the apocalyptic wisdom which will have the future Jupiter existence as its content. The foreshadowing of the Jupiter existence in the social life of humanity will show the mission of which man will be conscious at the first stage; namely, the mission arising from the knowledge that the foundation of the social community is the spirit at work in all mankind. On this foundation alone can arise the juridical and commercial forms corresponding to that spiritual revelation. In this sense, the first stage of the Manas-consciousness will also be that of the "Holy Ghost." The second stage will be that man will be conscious, not only of the social mission to humanity, but also, and especially, of the mission to nature. Man will no longer regard nature as something to be exploited, he will become conscious that nature is waiting for redemption through mankind. And during that culture-epoch, much will be done

in the service of nature. The old nature service of the past will rise again: yet man will not worship nature, nor expect omens and oracles from her, it will be a service for the healing of nature. Provision will be made for bringing healing forces to nature, just as, in previous times, nature was able to bring forces of healing to man. Men of this consciousness stage will represent the "new Name of Christ, for after the fifth sacrifice has been accomplished in the present age, the healing of the elemental world—that is, of the nature kingdom—will bring completion to the "new Name of Christ. When the etheric Christ comes to Earth, He will not then come for mankind alone; this time His sacrifice will be for nature also. Christ will receive a "new Name" because His healing activity will be of a new kind. And the men who realize this, and absorb it into their souls, will arise as the new "Sun Heroes" of ancient Persia; i.e. the legions of the Son, the "brethren of Christ." The third stage of Manas-consciousness will be represented by those who have so widened the sphere of their responsibility that they have become conscious of the working of the Father God of the world, and have devoted themselves to Him. But this will involve undertaking work in that sphere where the greatest evil is at work in order to convert it into good. The men of this stage, representing the Father mission, will be the "Fathers" of the ancient Persian mysteries, risen again.

The foundation of the Manas-consciousness and the Manas-culture naturally represents the first stage, however; that is, the stage of the consciousness of social community arising out of the universal spiritual revelation common to all. These men, forming the group of the "Holy Ghost," will be the real representatives of the Sixth culture-epoch. And the characteristic of their consciousness will be, as has already been indicated, a new relationship with the spiritual world, and, at the same time, a new relationship with mankind. On the one hand, they will be, in the deepest sense, self-dependent-pillars supporting the temple of God; but, on the other hand, they will have the true social "we-consciousness." This true "we-consciousness," in contrast to unsocial individualism, will be founded on a serious feeling of responsibility for the post at which

each man is stationed, and which *no one else* can fill. For it is only out of a self-dependence of this kind, a self-dependence in which a man stands erect, supported on himself alone, that there can arise that consciousness of community, of brotherhood, which can be called “Philadelphian.” Only he who is conscious of holding a post in a community of concerted work can be fully aware of his position relative to others who are also standing at their posts. And this awareness is the source of true brotherhood, of the “Philadelphia” which will be the foundation of the culture of the next epoch.

But when we speak of the next epoch, we mean that culture community which will respond to the summons to “keep the word” and “not deny the Name of Christ.” This community, however, will at first be a numerically small minority as compared with the great mass of humanity. The majority of mankind will not at first be in a position to keep up with the spiritual progress of the smaller section. It will lag behind. Such a lagging behind of the majority of mankind does not imply merely a slow evolution on their part, but rather, a karmic entanglement in the network consciously spread by the intelligences of evil. This network is based on the principle of ‘inverted imitation’ or ‘reflection.’ Evil carries out the intentions of good in a falsified way. This is its only chance of deceiving human consciousness. On the one hand it appeals to the soul’s memories of pre-natal impressions of the true tasks of the age; on the other, it gives them a *direction* which, though more comfortable, lies entirely within the domain of evil.

Thus, in opposition to the Philadelphian culture-community, *another* culture-community is formed which will, likewise, give reality to “we-consciousness” and “sociality.” The old antagonism of the ancient Persian epoch—the antagonism between Iran and Turan—will appear again. [See March/April 2003 *Rays*.] And, in the Letter to the Church in Philadelphia, the Apocalypse calls the hostile community by the name applied to it in the Letter to the Church in Smyrna (referring to the ancient Persian Culture), the “synagogue of Satan,” the congregation of Ahriman. This name, in each case, means the Ahrimanic culture-community which will again be separated during the Sixth

culture-epoch as a second, hostile culture. And the content of that culture will be the inverted reflection of the content of the Philadelphian culture. It will, likewise, be a “we-consciousness,” but not an expression of the consciousness of being “pillars in the temple of God”; rather, of being “screws and wheels in a machine.” Individual men will be welded into an impersonal power system, and will use their forces to further its functioning. They, too, will stand at their appointed posts, sharing the weight of the whole. But they will be supported, not by their ego, but by the forces of the subterranean strata. For they also will find the ground failing beneath their feet but will not recover support in their ego, and will, as it were, sink into the ground, for that which supports them lies *beneath* the ground. This “sinking into the ground” of those who think they are the community chosen to carry the truth into effect (“which say they are Jews and are not, but do lie” Rev. 3:9) results in a relationship between the two groups in which the highest in the one will be where the lowest in the other is. A relationship will develop in which the men of the Ahrimanic community are in a position to understand and take in only so much of the Philadelphian community as has been able to flow effectively into the limbs, into the very feet, of the men composing it.

In a sense the head of the Ahrimanic man will be accessible only to so much of the Philadelphian man as has been able to work its way down to the feet. Only those forces of good which have strength to fill the entire man from head to foot will be able to make an impression on him, everything else will seem to him unintelligible and unconvincing. In this sense we may also say that the head of the Ahrimanic man will be at the feet of the Philadelphian man. Nothing but the current of the true love of Christ, which *alone* can fill a man from head to foot, will be able to make a convincing impression on the Ahrimanic man. This is expressed with pregnant exactitude in the words of the Apocalypse: “Behold I will make them (of the synagogue of Satan) to come and fall down at thy feet, and to know that I have loved thee” (Rev. 3: 9). This acknowledgement of the reality of love at the feet does not, however, imply humiliation only; it also characterizes the way that knowledge of the

good may yet come to the Ahrimanic man. He will be able to attain to that knowledge precisely in proportion to the measure that the Philadelphian man can fill himself with the Christ impulse so that its influence may reach to the feet. This impulse will then enter a region accessible even to the intelligence of Ahrimanic humanity, sinking (at first, only morally), into the subterranean spheres. This current of spiritual force working downward will, however, be present not in rare moments only, it will be one of the life conditions of the Manas-man. For, standing as “a pillar in the temple of God” does not mean only that a man must maintain a vertical relationship with the spiritual world, but that he who stands thus should serve, so to speak, as a channel for the descending flow of revelation from the spiritual world. And the current of this revelation will be uninterrupted, like the continuous breathing of the physical air, because an “open door” will be given (Rev. 3:8).

An “open door” is the name applied to the state of consciousness which has already created the conditions of intercourse with the spiritual world and takes for granted the faculty thus acquired. This faculty, ensuring unhindered intercourse with the spiritual world and experiencing consciousness as an “open door,” appears to the spiritual eye, directed to the outward form of a man so endowed, as a special formation of the etheric head organism. The appearance is such that a “radiant crown” is seen upon the head, a “crown” which is the expression of those ascending and descending spiritual currents, whose presence reveals the faculty of the “open door.” But this “crown” is associated with definite risks. It runs the risk of a one-sided development of the currents which form it, namely, the development of the ascending currents only. This is cultivated, for example, in the Yoga system, as practiced in the present age. By this means the consciousness may be detached from the body, and the higher consciousness may float away. When this takes place the man has entered upon the Luciferic path. His “crown” will then be taken from him by another (Rev. 3:11).

The crown must be “held fast,” that is, firmly fixed in the physical-etheric bodily organism. Then it forms the entrance door for the descending Christ

impulse which is always near this “crown” and always ready to pour forth an answer “quickly” upon any “questioning” current. So now the verse in the Apocalypse—“Behold I come quickly; hold that fast which thou hast, that no man take thy crown”—will be understood in such a way that certain concrete facts of occultism can be grasped in place of the usual poetical-moral phraseology generally attributed to it. Similarly the aspect of the Christ Being shown as the ideal of the Philadelphian culture in the introductory sentences of the Letter is to be understood as a concrete spiritual reality. For each Letter is introduced by one aspect of the comprehensive Christ Being, the aspect revealed in the culture-epoch under consideration. In this sense the words,; “These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth; and shutteth and no man openeth,” represent the Christ concept of the Sixth culture-epoch. Then the Christ Being will be experienced above all as the force which causes truth and morality (the “holy” and the “true”) to be felt and to function as a unity.

What the Maitreya Buddha of the Sixth epoch has to reveal is precisely the new relationship between the “holy” and the “true,” that is, between logic and morality, which in the Christ Being are identical. “Moral logic” arises from experiencing the Christ impulse in that form in which it appears at the beginning of the Letter to the Angel of the Church in Philadelphia; namely, as that which causes knowledge and morality to function as a unity. And it is this unity which “opens the door,” bestowing the karmic faculty that makes intercourse with the spiritual world possible. This karmic faculty, based on fidelity to the future, is called the “key of David” because David’s character answered to the Manas-consciousness described above.

Thus the Christ of the Sixth culture-epoch appears as the Initiator who “opens the door”; that is, as the Greater Guardian of the Threshold. The Sixth culture has the task of experiencing the meeting with the Greater Guardian of the Threshold. The Christianity of that epoch will be specially characterized as that in which Christ is recognized and experienced under the aspect of the Guardian of the Threshold. (continued) □

MYSTIC LIGHT

What Are We Thankful For?

HERE WE ARE AGAIN at the time of the year when the Sun is transiting through Sagittarius, the sign ruled by the planet Jupiter, said to be bringer of good things, the god of thunder, and ruler of the skies.

Sagittarius, the zodiacal sign, is represented by a Centaur, a mythical beast with the lower body of a horse and the upper torso, arms, and head of a man, shooting fiery arrows at the stars with his magic bow.

During this month we are therefore turning our eyes toward the sky and toward God our Father, Who is the dispenser of all good things, provider of many blessings, and keeper of the Flame of Light, Love and Life. We look up to Him with thoughts of gratitude and prayers of thanksgiving.

Sagittarius represents one of the twelve steps in man's yearly journey on the spiritual path, as symbolized by the zodiacal circle. This, the 9th step, teaches us about the inner struggle between Spirit and matter, between Light and darkness, between Good and evil, between Knowledge and ignorance and so on.

This apparent struggle, in which the Spirit within triumphs over the lower propensities of our character, is in fact a process by which we integrate the faculties of the Spirit into our personality. It is a process that trains our lower, or little, self to follow the dictates of our Higher Self in order to overcome the limits and illusions of our outer material prison and to open the gates of Heaven within so we may discover the wonderful spiritual treasures in store for us there.

In St. Exupery's book, *The Little Prince*, the Fox gives his simple but profound secret to the Little Prince in these words:

It is only with the Heart

*That one can see rightly;
What is essential
Is invisible to the eyes.*

Let us understand that Heaven is invisible to the eyes because Heaven is within, not without. God is in Heaven and He loves us immensely. He talks to us all the time, dispensing his gifts of Wisdom unceasingly; therefore all of God's innumerable treasures are closer to us than hand and foot, because we carry them with us at all times, in the midst of our material blindness and deafness.

This is what our Lord Christ Jesus meant when He said:

*They have eyes and they don't see,
They have ears and they don't hear,
Because their hearts are hardened.*

The process in this 9th step aims at opening our inner eye, that all-seeing eye, that inspires our Heart towards the Good, the Beautiful, and the True, and that we use to reconnect with the Source, like a high speed modem connected to the celestial network supervised by the Grand Cosmic Webmaster. Let us expand upon this world-wide web analogy. Some of us do not have a computer and are not connected to the Cosmic Internet; others only have a dial-up connection whereby they are connected only at certain times; yet others have a DSL, satellite, or cable modem whereby they are connected all the time. In our quest for Light we as spiritual aspirants seek to be connected at all times with our Father in Heaven.

This is the essence of religion. And guess what? Religion is under the dominion of Sagittarius, of all signs! Religion comes from the Latin *religare* which is composed of two words: *re* meaning again and *ligare* meaning to tie or to connect (with the

Source—God being the Source of all Light, Love, and Light).

Prayer was given to us as the best way to connect with the Source: the Spirit of God. The Elder Brothers through Max Heindel gave us instruction on how to use scientific prayer to reach our Father in Heaven and benefit from his bountiful Power and Divine Light to illumine our steps on the path of self-transformation.

Our scientific prayer takes several facts into account. As we humble ourselves in front of Him and utter our silent prayers of gratitude, our heavenly Father opens our inner eye and whispers His inspired wisdom to guide our steps to the inner Temple of Truth.

“There is only one force in the universe, namely, the Power of God, which He sent forth through space in the form of a Word; not a single word, but the creative fiat which by its sound-vibration marshaled the millions of chaotic atoms into the multitudinous shapes and forms, from starfish to star and microbe to man, which constitute and inhabit the universe. As the syllables and sounds of this creative Word are being spoken, one after another through the ages, species are being created and the older ones evolved, all according to the thought and plan conceived in the Divine Mind...”

God is Light and as we reach deeper into space with our telescopes, we realize that the depths has no end and we must look with our inner eye to apprehend His Spiritual Light and see the writing on the Wall of the Living Temple, that inner temple built not of bricks but of the light of the Soul body.

Such a temple is built by our prayers on a daily basis. But prayer without works is dead, so we must make our work our prayer and our prayer our work! *Ora et labora* was the old alchemists' motto: Our lives must be a living prayer, as we walk in the light of His loving Wisdom applied in our daily living.

One day St. Francis stepped up to a young brother in the monastery with the invitation: "Come, brother, let us go down to the village and preach to the people." The young brother was overjoyed at



the prospect of a walk with the Holy Father, for he knew what a source of spiritual upliftment it would be. And so they walked to the village, up and down its various streets and

lanes, all the while conversing upon topics of absorbing spiritual interest, and finally turned their steps homewards towards the monastery. Then suddenly it dawned upon the young brother that they had been so absorbed in their own conversations that they had forgotten the object of their walk to the village.

Diffidently he reminded St. Francis of the omission and the latter responded: "Son, while we were walking the village streets the people were watching us; they overheard snatches of our conversation and noted that we were talking of the Love of God and his dear Son our Savior; they noted our kindly greetings and our words of cheer and comfort to the afflicted ones we met, and even our garb spoke to them the language and call of religion; so we have preached to them every moment of our sojourn among them, to much better purpose than if we had harangued them for hours, in the market place."

St. Francis had no other thought but God and to do good in His name, therefore he was well attuned to the divine vibration, and it is no wonder that he was a powerful magnet for the divine Life and Light which permeated his whole being. Like him we are to do all things "unto the Lord" in order to reach the harmony of the spheres and one day be able to say the words spoken by Christ Jesus: "My Father and I are one."

Every prayer, spoken or unspoken, every song of praise, every prayer of thanksgiving, every reading of parts of the scripture which teach or exhort, if done by a properly prepared reader, who loves and lives what he reads, brings down upon both the worshiper and the place of worship an outpouring of Spirit. Thus in time an invisible church is built around the physical structure whose transcendent beauty increases in proportion with the devotion of the congregation.

Repetition of devotional activity increases the

force field and power of the invisible church one builds at the place of worship. Such can be any quiet place set aside for this purpose, even a closet will do, and those seeking to follow the scientific method of prayer must seek to pray in the same location to nurture the invisible temple created by their devotional activities. Such an invisible force field of spiritual Light comes from the Spirit within and is what makes miracles possible.

Legitimate prayers should not be a litany of material requests to God, because that only acts as a pair of lead shoes preventing one from being uplifted to the throne of the Father in Heaven, and does nothing to build the soul body. But repeated expressions of gratitude, praise, and adoration at stated times, propelled by the two wings of love and aspiration and the power of intense earnestness, will do wonders in building the Golden Wedding Garment—that inner temple of etheric gold—indispensable for working as a conscious invisible helper in the vineyard of the Lord, the etheric regions, and later the Desire and Thought Worlds.

Our invocation can take the form of the Lord's Prayer or St. Francis' prayer, or any part of the Psalms, such as one used in the student prayer, with which the reader is no doubt familiar:

*O Lord, increase our love for Thee
so that we may serve thee better
from day to day.*

*Let the word of our mouths
and the meditation of our hearts
be acceptable in Thy sight,
O Lord, our strength and our redeemer.*

We may pray the prayer of King Solomon who, when asked by God what he wanted, said:

*Give me now wisdom and knowledge
that I may go out and come in
before this people,
for who can judge this thy people
that is so great?*

God granted Solomon his wish as well as riches beyond his dreams, because he asked only for wisdom and knowledge in honor and to the glory of the Creator.

We too have been granted an abundance of riches, material and spiritual, and it is time we stopped complaining and began counting our blessings. It is time to thank God for them all as well as for the countless miracles he makes for us every single day, miracles we take for granted and do not even acknowledge because we keep ourselves so busy we can't see beyond the tip of our nose. Let us give thanks and enjoy His love and goodness, for this is the day that the Lord hath made for us to rejoice in it. Let us give thanks for the abundance of opportunities for loving, self-forgetting service we find every day to build our soul body and the chance to commune with Him from within to enrich our spiritual and material life on earth.

Recently I received a fax from folks in Australia who listed some of the things they thought we should be thankful for. Here is a sample of what they said:

"Be thankful for the clothes that fit a little snug, because it means you have enough to eat.

Be thankful for the mess you clean up after a party, because it means you have been surrounded by friends.

Be thankful for the taxes you pay, because it means you are employed.

Be thankful that your lawn needs mowing and your windows need fixing, because it means you have a home.

Be thankful for your heating bill, because it means you are warm.

Be thankful for the laundry, because it means you have clothes to wear.

Be thankful for the space you find at the end of the parking lot, because it means that you can walk.

Be thankful for the lady that sings off key, because it means that you can hear.

Be thankful when people complain about the government, because it means we have freedom of speech.

Be thankful when the alarm goes off in the morning, because it means you are alive"

Dear Lord, we thank thee for the awe-inspiring mystery of Thy Universe, for its constant evolution towards perfection and for the privilege of playing an active part in Thy wonderful celestial Creation. □

—Jean de Galzain

MYSTIC LIGHT

Triune Music and Soul Songs

ANDREA ARROWSMITH describes herself as neither a scholar, a philosopher, nor a musicologist. The perspective she holds on the music of the spheres comes from her own personal experiences.

Although Andrea has been hearing-impaired since birth, she hears the music of the spheres, and plays it on her keyboards. She hears the music that radiates from all things and can see angels reflecting the color of the sounds they sing.

Andrea's music is so uplifting and etheric that it can transport the listener to realms of pristine beauty and light. During her concert tours, there have been: angel voices and angel sightings; notes not played being recorded; angels forming in cloud shapes over the concerts; voices coming out of the speakers when the electricity was off; and spontaneous healings. The music dissolves any discord, allowing perfect sonic patterns to occur on earth. Andrea explains that when we have inner harmony, "the mind quickly comprehends what the soul wishes you to know, see, and be."

Here is Andrea's description of how she first began to hear the music of the spheres.

One spring day while hiking the Pacific Northwest mountains, I heard chords in the same pattern of thirds coming from nature that I had been playing to God in the Highest as prayer. What I heard in the mountains was identical to what I played as a child. I reverently asked each thing I saw—the snow, the stream, the trees, moss and sky—to allow me to hear its tone and each one's tone graciously vibrated in my inner ear the moment I prayed. Years later, when reading about

Pythagoras for the first time, it dawned on me that Pythagoras' teachings were about the music I experienced within.

I recognized the chords in nature to be the same chord patterns as the music wafting continuously from Creation levels of the heavenly spheres I hear while I meditate. The stars truly are a symphony of the spheres. Their chordlike harmony of thirds sustain and shape creation out of the substance of divine love with the power of the 3 x 3 x 3, known in Christianity as the Trinity, the Triune Father, Son, and Holy Spirit. I fully believe if the harmony of this heavenly music were suddenly released on earth there would be such an explosion of beauty and joy that God consciousness would raise earth and mankind into instant perfection.

The harmony of the music of the spheres, condensed into the human octave, is a passageway for love to manifest Love on earth. Each individual sends universal love in two directions—outward and inward. If the refined vibrations of harmony can be established by people in their environments, the Divine Mother can move through earth to love, nurture, and create balance.

The harmony needed for that occurrence is magnified a thousandfold through group participation. Universal concert with the music of the spheres, the angelic choirs, and keynotes of soul songs paves the way for the ascent of humanity into the air (Christ-mind vibration) and condenses the vibrations so the descent of the holy hierarchy into the earth vibration can be made easier. Harmonic music for the God in all Faiths, the keynotes, angelic choirs, music of the spheres, and soul songs help merge heaven and earth.

As to what qualities persons need to hear the music of the spheres, I cannot say. I know other composers who hear these celestial sounds. Some composers are only aware of the angelic choirs,

This article is a modified version of an interview with Andrea Arrowsmith, that appeared in the January/February 2003 Awareness Magazine and is presented here with the permission of both the publisher and Ms. Arrowsmith.

others may be aware of certain cosmic sounds of the music. Personal motives for playing the music are important. It seems to me that one must be deeply moved by the music, have a reverence for life, and inborn spirituality and love to be of service to others.

Some people think that because I'm nearly deaf, it's a miracle I play any instrument! No one knew how bad my hearing was because I taught myself to read and lip-read before I started kindergarten. With the aid of the lip-reading, I studied classical piano for 12 years. Since the age of five, I have played the music of the spheres as a means of prayer and devotion to God. For over 50 years I've developed music as prayer.

The harmony creates enough power so people often cry when they hear their soul songs. They feel their own soul is their true reality. Tears come with this type of experience of the Supreme Self. That brings transformative understandings; for instance, that the heavenly Presence is hidden within all forms, and that nothing is devoid of love, consciousness, virtue, or value.

The spiritual experiences people have during my concerts and through my recordings challenge explanation. In the soul song demonstrations during my concerts, we all see clearly that the true nature of every individual's God Self is so beautiful and pure, it defies words. Musical pitches and their octaves are not just tones; they carry and transmit the pure and perfect qualities of God consciousness, like goodwill, steadfastness, lovingness, peace, and cooperation. These vary in each individual and are strengthened by harmonic music and harmony in relationships.

People can actually contribute to the harmony of the spheres. Human thought can usher heaven's harmonies into the earth's atmosphere. Whenever one thinks or feels love, kindness, and purity, these thoughts connect with the higher dimensions through the vibrations of these qualities, and they attract heaven to earth magnetically.

Every thought we think is accompanied by a corresponding music. Once I demonstrated soul songs to a very well known minister in Bellevue, Washington. He requested his soul song. Afterwards, he told all of us he remembered hearing the music I played while he was being born.

We hear Pythagoras speak of the music of the spheres. Most people think that a poetical expression. It is not; it is a fact. Anywhere we go we shall find there is a sound distinct from the sounds of other places. The rustle of the trees when the wind is blowing, the babbling brooks, all have peculiar sounds. No two brooks will give the same sound. Musicians who have a trained ear can hear the difference. If we go into a city there is a conglomerate noise, but all that noise blends into the tone of the city. The composite of all the sounds all over the world, the rustle of the winds in the trees, and all the noises are heard in space as a certain single tone—the tone of the earth.—Max Heindel

Harmonious sounds keep our chakra and nervous systems in balance. Loud noises and discordant sounds, such as some rock music and machinery sounds, like metal clanging and explosions, can shatter the veils of the chakras, as can drugs, smoking, and certain medicines.

I call what I play Triune Music. It can contribute to world peace. Around the earth, discordant sounds and the negative thoughts of humanity have made a haze of dense cacophony that blocks the free flowing conduction of harmony from higher levels. Higher angelic beings and masters need the light and harmonious sounds of music—love—to pass freely from one level to another, and ascending members of humanity need to have a high harmonic vibratory rate in which to meet the ascended beings.

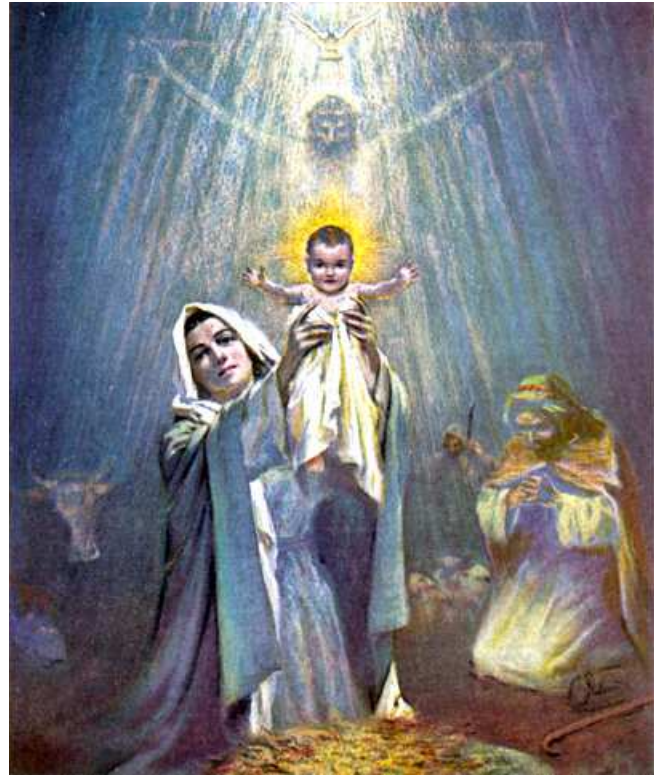
I think the amount of harmony in sound and music can either create or destroy whole civilizations. My whole purpose of pioneering the inner harmony of Triune Music, the music of the spheres, angelic choirs, and soul songs, is to demonstrate to everyone how the harmony of music with the thought of God in the Highest (no matter how one conceives of that) is in itself the power of peace. □

For more information about having your soul song recorded, contact Andrea Arrowsmith at: Inner Sounds of Light Institute, P.O. Box 3082, Federal Way, WA 98063, (253) 838-8178, e-mail: Triune@HealingSoulSongs.com

The Gift

CHRISTMAS CELEBRATES the giving of God's Son to humanity as its Saviour, its very life. The birth of God the Son out of heaven worlds onto the plane of Earth took place roughly two thousand years ago. However, the annual gift of the rejuvenating solar or Christ impulse has been in effect much longer, beginning, we may surmise, from some time during the later Atlantean epoch when the law of uniformity gave way to the law of alternating cycles, to day and night, summer and winter. Yet longer with us has been the life-sustaining energy of our cosmic sun; and, in his remote past, man and his earth were one with the primordial elements of our solar system. Then, he was permeated by all the Beings, angelic and archangelic, who dwell and develop in the domain marked out by God the Father. Viewed in this light we may rightly ask, What has man that he has not received? What is man's that wasn't and isn't God's? Man is God's gift. He is the child of a great cosmic collaboration. He is the sublime work and outpouring of at least ten Hierarchies or Life Waves of Force-Beings. And specifically, at this point in his development during the Earth Period, man is the virtual gift of a spiritual Trinity whose essence he is gradually individualizing, thereby becoming ever more Self-defining and self-transcending.

The gift of the Father and members of his life wave (the Lords of Mind) in lower man is the nuclear stuff from which his mind is organized; in spiritual man it is the provision to exercise Will. All proceeds from the Father, even influences received



Ariel Agemian, courtesy Anrig Agemian Paley

Called to Redeem

by man from Thrones, Dominions, Principalities and Powers, since They work through the Father's field of Being and their influences are conditioned and specialized by Him in accordance with man's evolving needs.

The gift of the Son is the main impulse in the present development of man's spirituality and is the primary focus of our study.

The gift of the Holy Spirit, Jehovah and angelic hosts, is the capacity to impart spiritual truths which relate man to cosmic verities, especially to an understanding of the Christ Reality. It includes activating and nurturing various faculties for expressing this reality.

Thus man is the focus of an immense input and interaction of spiritual Beings, a living repository of Cosmic wisdom, creative power, and divine promise.

Yet, from no source has man received such impetus for liberation from material ignorance and the

freedom to be spiritually Self-discovering as from Christ. It is strange but true that Christ's gift to humanity was and is man's very own spiritual Self. The archangel Christ, through the human vehicles of Jesus, gave back to man what he was in danger of permanently losing: his I. Christ facilitates man's recovery of his spiritual identity as God's son in full Self-knowing consciousness.

Prior to Golgotha, man's consciousness was far more absorbed in the family, tribal and race soul or spirit. He was enmeshed in purely temporal and obligatory relationships. His primary identity was based in the blood inheritance, relating him not to God the Father but to Father Abraham and other Patriarchs. Through atavistic clairvoyance, pre-Christian man lived in the experience and person of his forbears and had at most but a vague sense of his individual identity. Thus endogamy, now taboo, was at onetime strictly enforced, for its violation was seen as a dilution and weakening of the blood bond, resulting in the dimming of ancestral memory and influence. Nor is blood influence today completely annulled, as evidenced by the numerous patronyms borne by persons designating them as sons of Samuel, John, Jacob, etc.; or simply as shown by the undue influence some parents continue to exert over their children long after they have ceased to be children. But the present age is noteworthy in this regard, for we are witnessing the democratization and individualization of blood, the atomizing of familial patterns and ethnic affinities through interracial marriage, the practice of blood transfusion, the frequent early rupture of parent-child ties, and generally the vigorous intercommunication of all earth peoples. Typically, youth of today insists upon early exercise of the privilege and responsibility of self-determination.

New Testament precedents for the restructuring of society on a basis of global equity and unity are not hard to find. The sword brought to separate father and son and mother and daughter (Matt. 10:34-5) is wielded on the premise that new allegiances and social priorities have no value or force in fact until old patterns are divested of their arbitrary valuations of love-exchange. Familial relationships now take on a more figurative or symbolic value, describing the particular quality or aspect of love-expression that is shared, as in a

fraternal, sororal, filial, paternal, maternal, or conjugal exchange. This generalization of relationship, its abstraction from a blood context, is signified by Christ Jesus when, in response to the message that his Mother and brothers desired to speak with Him, gestured toward his immediate disciples and said, Behold my mother and my brethren (Matt. 12: 47-50). The expanded context defines relationship in the household of the heavenly, the cosmic, Father: The new family consists of those who do the will of the Father; and ultimately, the family is humanity.

The Christ Impulse also has the effect of enhancing the status of the child, in part as given by the Gospel passage "Suffer the little children to come unto me, for of such is the kingdom of Heaven" (Matt. 19:14), and "Except ye become as little children, ye shall not enter into the kingdom of Heaven" (Matt. 18:3). Also, as prefigured in the Isaiah passage "And a little child shall lead them." The implicit teaching of rebirth in the New Testament reminds us that the child is an old soul (more or less) in a new body, which is most amenable to spiritual impacts while young, and therefore to be especially cared for that it may make optimum achievement and contribution during its earthly career.

Christ Jesus, then, embodying, as he did, all possible human relationships in His Being and antedating the regime of Race Spirit influence, is able to say to the Pharisees, the formalists: Before father Abraham was, I AM. Before my earthly affiliations existed, ever has been my spiritual essence, which underlies all outward identities and loyalties and shall endure beyond the sway and memory of them all. And toward that eventuality we recognize in the designation of *Friend* a synthesis and consummation of all temporal relationships: Friends in Christ and Sons of God the Father.

In the pamphlet *Christ or Buddha?*, forwarded by Max Heindel, the author addresses herself to the distinction between Brotherhood (the building of which is one of the three goals of Theosophy) and Friendship or Fellowship, in the sense advanced by the Rosicrucian Philosophy. From the time of Cain and Abel (blood) brothers have displayed notoriously unbrotherly sentiments. A necessity attends to blood relationship that can easily lead to

exploitation and triviality. Friendship, on the other hand, defines a *spiritual* bond based on conscious co-being in Christ as sons in the process of becoming one with the Father. The qualities expressive of Friendship are those described by Paul in his characterization of Love or Charity (1 Cor 13).

Christ Jesus overcame, in His composite being, the forces that work in the world to keep man pledged to the sectarian, the purely national or racial. Because this was and is so, a tremendous force radiates from the Earth's center, and is yearly reinforced, culminating at the Winter Solstice, impelling all humanity to live above and beyond the confines of special interest groups and parochial ties. Social distinctions and outer differences formerly regarded as crucial and tending toward the fractioning of the human family—exoteric religions, ethnic background, physical gender—are now increasingly seen simply as letters comprising the one global alphabet, as hues in the organic spectrum of that manifold yet unitary light which is humanity.

An apparent paradox of the I AM impulse activated by Christ is that while individual identity and power to grow spiritually through using individual faculties and forces is strengthened, that individuality has true being only in terms of the Christ Force and Foundation on which it is based and through which it works; which is to say, in terms of humanity, a living entity. The I is truly the I when consciousness conceives and lives its being as inseparable from the indwelling Spirit of the Earth and His Body, unitary Mankind, as it manifests in six billion souls.

The gift of the I AM, of the Self above form, is the gift of Love. It is the love that sacrifices the form for the life, the mortal life for the life eternal. The I AM expresses its true nature by living into life and relationship as THOU ART. The Christ in one relates to and calls forth the Christ in each other I.

Although for mankind the Christ has always been, the individual Ego's ability to perceive and commune with the Christ Reality has been a gradual and more recent accession. It would not have been possible for most humanity to attain to Christ realization without the voluntary self-immolation of Christ's higher consciousness and His descent into the cramped conditions of a human form. That

is, Christ, with the assistance of Heavenly Hosts, contracted His exalted Being into a form lower than He, through His own immediate power and experience, could crystallize Himself into. In a sense, Christ was practically frozen into a physical body. This metaphor describes the descent of Solar Spirit into the Earth at the Autumn equinox, culminating at the year's midnight, the Winter solstice. It is the gift of light to darkness, the revitalization of matter by spirit, the birth of the Christ Child in the human soul out of sight, in the homely surroundings of one's mundane being; where those at large may be none the wiser, though even the advent or awakening of a higher consciousness is sensed by the Herods of the world—the secular mind intent upon denying spiritual dimensions that its small ego may retain ascendancy in mere earthly matters. The Herod in each of us senses its imminent unthronement and strives with desperate measures to preserve its threatened rule.

The Christ gift ennobles the most material attribute of humanness—the dense physical body. For Christ deigned and dared to die into a mortal form. By so doing he purified the archetype of man's physical being (existing in the world of concrete thought) from below. He accelerated its pattern of vibration and refined its structure. He effected a catharsis of the desire body of planet earth from which man specializes the material for his individual desire body. And He quickened the life-field of Earth's vital body, thereby encouraging in man genuine service to all life forms and beings on Earth and facilitating contact in the reflecting ether with those ideas that urge planetary cooperation and work towards the transmutation of physical forms.

One benefit of the dignity bestowed upon the human form by the incarnating Christ is the suspension of merciless, often self-defeating, forms of self-overcoming, including severe fastings, varieties of austere bodily and emotional punishment, strict sensory deprivation, monastic seclusion, unusual physical exercises designed to mechanically dissociate the higher vehicles from the dense physical instrument. All these practices were rendered obsolete, even injurious, to spiritual progress, particularly for the Western aspirant. The daily demand made on the aspirant to live a life of selfless service in and of itself most adequately

prepares the Ego for consciously functioning in his higher bodies.

Christ Jesus demonstrated in his ministry that greater spiritual powers are required of him who lives in the midst of worldly circumstance, maintaining his spiritual bearing and consciousness, than are demanded of him who would advance spiritually by withdrawing from the rigors and riot of daily events. The obvious good such a one realizes for others far surpasses that of the devotee bent exclusively upon personal liberation. Christ's word and example teach the higher, more expedient, spiritually healthier form of attainment through giving, through doing not for self but for others; thereby is the higher Self most effectively served.

The life of Christ in Jesus was an utter giving of Self away from self, a sacrifice even of His highest consciousness of Being for the upliftment of lower conditions of consciousness. For since the evolution of Christ and members of his archangelic life wave never required functioning in a body composed of matter denser than desire stuff, his descent to physical form and consciousness signified a reduction in expression remotely analogous to that experienced by man were he to take on and express through plant form and consciousness to render some service to the near insensate beings of that life wave.

We know, and daily it is good to know anew, that we receive what we give; while what we set out to get for ourselves is taken from us. So that the example of the life of Christ Jesus illustrates a law of nature, a law of spiritual economy. It is based on self-sacrifice born of love. This is the keynote to growth and spiritualization of consciousness. What one gives earnestly, selflessly, of himself contributes to the advancement of the recipient, the giver, and the whole being of creation into which the giver and receiver are membered. This truth is expressed by the Saviour in a Henry Lowell poem: He who gives *himself* with his alms feeds three—himself, his hungry neighbor, and Me. Thomas a Kempis hears Christ speak: "Whatsoever thou givest, except thyself, I regard not; for I seek not thy gifts but thee." And Paul in 13 Corinthians identifies the same essence of giving: "Though I bestow all my goods to feed the poor, and though I give my body to be burned and have not love, it



Oil on canvas, Andrea Previtali (active 1502, died 1528), National Gallery, London

Salvator Mundi

God so loved the world that He gave Himself as love for the world's very life. The giver of life gave the whole substance of His life.

profiteth me nothing." The gift is love and love gives of its life, unstintingly. Yet, ironically, selfless giving to others is the greatest gift we can receive.

We know the value and at times nigh impossible challenge of being ever ready to give that which is most loved by us, as Abraham was ready to sacrifice Isaac, if it be the will of the Father principle in us, or if the Love-Wisdom principle, the principle of Christ sacrifice, so directs us. For in one light I AM is the Father or Abraham and I AM THOU is Christ-Isaac: as given in the passage, "God so loved the world that He gave His only Begotten Son." He gave His Life, His Love, His Manifestation or Logos. We, in our lives, in our way, may imitate and enact this cosmic principle of sacrifice, the giving of the progeny of our being, our love. Our only-begotten son is our personality, our formed person: all that by which we are known. We give this to the God of our Higher Self. This we may dedicate to the will and service of the indwelling God, one with the God of creation.

Geophysically, it is interesting to note that the maximum gift comes at the time of outer poverty,

at the time of visible light's greatest retraction. The inner life is rejuvenated when the outer life is going through a kind of death throes or metamorphosis. A period of intensest wakefulness in consciousness, a remembrance and forward-seeing of spirit-being, is polarized by a kind of sleep or forgetting, a dumbness or rigor mortis on the physical plane. For the gift, though given, is yet fully interior, germinal, discerned at the moment of epiphany only by the wise ones, those endowed with inner vision. As a seed-focus of light radiates like rootlets of concentric waves from its vital center until it pulsates to the circumference of normal recognition, so shall the gift of Christ Light and Life be a matter of public record only when the sun rises from out of the midwinter cardinal earth, intercepting the field of outward vision at the spring equinox. Then man can openly attest to the force and effect of the Christ gift, to the resurrection of life, to a prior midnight birth on earth, to a silent planetary sacrifice.

The gift is already given. Our need is not for new revelations, more occult truths. Rather we ever need to reawaken what we already know; to enkindle our inner being with the fires of zeal, aspiration, and enthusiasm; to dedicate our outer persons and our daily mentality to the high purposes which we in centered moments consciously espouse, else our philosophy counts for little and we demean it with mere lip-service. For this is what the Christ achieves for the Earth: A yearly re-birthing—and more: The planetary vehicle into which He descends is increasingly refined and made more amenable to spiritual influences. Thus it is with us: As we give continuous rebirth to the Teachings by entering into them with our heart and mind and body, and by incarnating them in our daily lives, we spiritualize all our members and the members of Christ's body—humanity.

Christ's gift is an ongoing dynamic reality, an ever-increasing giving. He is giving us to our higher selves. Our gift to Christ is of like nature. We make it possible for Him to recover more of what He is as sublime spirit. His presence actually promotes our ability to give to Him and to our total environment.

A bright facet of the Christ gift is that it makes possible spiritual access from the place where one is. At one time spiritual attainment had a much

stronger geographical or topographical determinant. Types of initiation were determined by the location of the Mysteries, which, before their degeneration, were centers of angelic and archangelic influence. Inner plane investigations reveal that even Jesus prepared his vehicles by taking initiation in the various areas that determined their nature, each, we may assume, emphasizing primarily the spiritualizing of one of man's four lower instruments. Thus Jesus was directed by the Essenes to Persia, India, and Egypt. But Christ spiritualized and globalized the initiatory way. He made it nondenominational, international, nonspatial. The life of Jesus and primarily of Christ in Jesus serves as the pattern for planetary imitation and initiation. Truly this is a gift to all humanity, to *whomsoever will*. Christ Jesus incurred the hostility of and provoked fear in the Pharisees largely because he made spiritual truth and opportunity public and open to all. No longer were they to be hoarded as some treasure to be dispensed to a powerful elect, a priest class. For Christ taught not through the authority of outward office and worldly appointment but by the authority of the very Will of God the Father, from the promptings of the God within, the selfsame God immanent in all Egos. This marks a stupendous change of focus, and if today we observe trends toward tolerance of faiths and a melding of ways, we can point to the Christ Impulse as being at the heart of this movement towards religious synthesis and holism.

The gift of God, of Himself (which we call Christ) to man had the effect of deifying man, for the example of Christ in Jesus, God in man, demonstrates that man is co-heir of God and Son of the Father. The gift is a spiritual patrimony, an invitation to reign over creation, to share in the Love, Wisdom and Light of the Creator.

Old Testament man was given material benefits befitting his needs and level of development. Later he was given promise of heavenly benefits. Later still God gave the ultimate gift: the Son: Flesh of His Flesh, Spirit of His Spirit, that man living in, with, and as the Christ might know the Father.

The warring nations of our various desires, the proud individualism of self-concerned thoughts—all the unruly elements in man's lower nature shall in time be brought under the control of the

spiritualized will and harmonized by the one Life and Love that is Christ in man and mankind.

If we would be Wise men, we may give the gold of our spiritual selves, the myrrh of our garnered soul power, and the frankincense of our purified physical beings for the complete expression of the Christ forces working toward birth and growth within each of us.

This is another paradox of the gift: To fully receive it we must fully give it. The gift is. We make it an active force in our selves by giving it, by living the sacrifice of it. Love shows the way. It is the phoenix. It determines its own cancellation or utter dispersion from its center. In result it finds itself re-established, regenerated, greatly extended, glorified. Our gift to God through Christ is in daily, moment to moment, living the reality of His immanence, relating to Him as the finest and highest presence of each relationship and content of our immediate awareness.

During the eons of time measuring his involutory journey down and away from God-consciousness, man has been scarcely other than a receiver, an enrapt witness, as in a waking dream, to the work and play of celestial hosts moving in and molding the body-garments of his manifold being.

In time man came full face and flat up against the blank wall of impenetrable matter, a spiritual orphan, a stranger to Heaven, unremembering of true Light, spiritual Love, eternal Life. He lived in the little and was alone....God knew. God saw. And His boundless Love incarnated for Man in the redemptive Being of His Son, the Archangelic Christ, that man might have Light to illumine consciousness on the other side of material opacity, might have an example to emulate, might participate in a Love so strong and pure that it can burn through any spiritual torpor and selfish resistance.

Involving man received, was utterly given to. Evolving man gives. His evolution spiritward is empowered by consciously experiencing the Love and Wisdom that are the very life and substance of his sublime instruments and then concertedly, fully, giving thereof, returning all, compounded and transfigured, offering all to the Christ Who gives all.

By dint of the Jesus and Christ accomplishment, each spiritual aspirant is a primary focus of the sacred drama that is narrated by the church



Oil on panel, ca. 1664. Philippe de Champaigne. Metropolitan Museum of Art, New York City

Gabriel's Annunciation to Mary

The angel that conveys a message from God to the Virgin is, esoterically, an intuition from the three-fold spirit to the purified personality indicating the birth of the inner Christ, which, in its fullness, is the completely individualized Life Spirit.

calendar. He lives into his Bethlehem and toward his conscious Baptism in Spirit. He lives the career of Christ in steps hallowed by that Holy One whose most profound contact with Earth and its humanity is celebrated on Christmas Day, when earthly forms are most ethereal and Spirit life is most condensed and accessible.

The birth of the Christ-consciousness in each Ego's Bethlehem is the critical point on the path of self-conscious return to God. It is the dawning of spiritual light. If we have not already, let us now close the chapters on our Old Testament, with its merciless law and its wrath; its self-justifications and calculated pieties. Its work has been accomplished. Its message has been taken to heart. We have long been prophets of the Advent. Now let us live into the Annunciation. Now let us consecrate our beings and lovingly serve the reality of the Nativity. Let us cherish, honor, adore and tender this newborn Being, as it is found in ourselves and in each other; let us nourish it in all possible ways, that it may spiritually prosper and prove itself ever more worthy to receive in larger measure the divine consciousness of the Father which is in Christ. □

—C.W.

MYSTIC LIGHT

Trees at Mount Ecclesia

*Today I have grown taller from walking
with trees.—W. Baker*

THERE IS LITTLE DOUBT that most, if not all, people at some period in their development have regarded the tree as the home, haunt, or embodiment of a spiritual essence, capable of more or less independent life and activity.

This belief has left innumerable traces in ancient art and literature, having largely shaped the legends of the folk imagination and impressed its influence on the ritual of almost all the primitive religions of mankind. There is, indeed, scarcely a country in the world where the tree has not at one time or another been approached with reverence or with fear, as being closely connected with some spiritual potency.

Of all primitive customs and beliefs, there is none which has left a deeper impact on the traditions and observances of mankind than the worship of the tree. From the time that history begins to speak, we find it already firmly established in the oldest civilized races. Long before he came to build temples, primitive man worshiped his gods in the open, on high places, and in forests.

What is probably the earliest record of tree worship is met with on the engraved cylinders of Chaldea, some of which date back to 4,000 B. C. In ancient Palestine the Tree of Life became the genealogical tree, the family tree, the tree of Jesse. The American Indians had a world tree. The Senal Indians of California believed that the earth was once a globe of fire, and that the element passing



*Of the 114 sizeable palms trees on Mount Ecclesia, 43 are Guadalupe Fan Palms (*Brahea edulis*), one of which is shown above; 68 are Canary Island Date Palms (*Phoenix canariensis*), some as high as 45 feet, with trunks 4 feet in diameter; two Queen Palms (*Syagrus roman-zoffiana*) flank the entrance to the Ecclesia or Healing Temple; and one Pindo Palm (*Butia capitata*) is near the Rose Cross (Founder's) Circle.*

up into the trees came out again when two pieces of wood were rubbed together.

Let us consider the place in religion and legend of some of the trees that grow on the grounds at Mt. Ecclesia.

PALM

On entering the grounds at Headquarters, one first notices the stately palms that border Ecclesia drive, planted in 1914. This tree was used by the Christians as a symbol of martyrdom, although it may easily have had a deeper meaning: the triumph of life over death.

"Palms," as Corinne Heline notes in her seven-volume study of the Bible, "were planted around temples, for, as in Chaldea, these trees were called 'Trees of Wisdom' and represented the eternal life principle of man. They are the earthly representatives of the symbolic Tree of Life, an honor also shared by the cedar, pine, and fir, which like the palm are ever green."

According to legend, one day in the springtime Prince Solomon was sitting under a palm tree in

the royal garden when a Man of God came to him, having a date in his hand. "Behold," he said, "what will become of this." Then he made a hole in the ground and covered it over. When he withdrew his hand the clods of earth opened and Solomon saw two small leaves coming forth. But scarcely had he beheld them when they joined together and became a stem; and the stem grew thicker and higher before his eyes.

Then the Man of God took water in the palm of his hand and sprinkled the small tree three times, and lo! branches unfurled into green fronds so that a cool shade spread above them and the air was filled with the perfume of flowers bursting and hanging in clusters.

Prince Solomon was about to speak but a gentle breeze scattered the petals around them. Scarcely had the falling flowers reached the ground when fruit hung beneath the leaves of the tree. The Man of God disappeared.

The prince was filled with amazement but he seemed to hear a voice saying: "Behold in thy father's gardens thou mayest see the unfolding of wonder trees. Doth not this same miracle happen to all growing trees? They spring from the earth, they put out branches and leaves, they flower, they fruit—not in a moment, perhaps, but in months and years. But canst thou tell the difference betwixt a minute, a month, or a year in the eyes of Him with whom one day is as a thousand years, and a thousand years as a day?"

ACACIA

This is a genus of trees and shrubs belonging to the pulse or pea family, which comprise a group of about 550 species widely distributed over warmed regions of the world. Several varieties of the acacia grow on Mt. Ecclesia, back of the Temple, near the Guest House, and in other locations, their fragrant yellow flowers giving forth a heavy, pleasing perfume each year in their season, usually beginning in early January. The *acacia senegal* of our southeastern United States has been introduced into India and southern Europe, where the odorous yellow blossoms are used in making perfume.

In Arabia there was a tree, the sacred acacia of Nakhla, the dwelling place of the goddess Al-Ozza, on which people of Mecca at an annual

pilgrimage hung weapons, garments, ostrich eggs, and other offerings. It is spoken of in the traditions of Mohammed by the vague name of a "tree to hang things on."

The acacia, according to occult lore, is a symbol of The Tree of Life; the wood was considered a "wood of life," and was sacred to the Sun-god in Egypt. In the Masonic Order a sprig of the acacia is placed on the casket of a departed brother, pointing to the time when man will be able to build for himself the perfected masculine-feminine vehicle that will know no death.

FIG

There have been various kinds of fig trees in the orchard at Mt. Ecclesia from the "pioneer days," their luscious fruit thoroughly enjoyed by the workers on the grounds.

From very early times the fig tree has been considered sacred, combining both masculine and feminine attributes. It was held in especial veneration as an emblem of life in all countries bordering on the southern shores of the Mediterranean. Its tri-lobed leaf, suggesting the spiritual trinity (Father, Son, and Holy Spirit), became the symbolic covering in statues of the nude, while the eating of the fruit of this tree was supposed to aid fecundity. In the Book of Genesis, after Adam and Eve (infant humanity, yet in the etheric region) had succumbed to the influence of the Lucifer Spirits and become aware of the Physical World (thus beginning their long pilgrimage into a material existence dominated by sensual desire), they "sewed fig leaves together, and made themselves aprons."

In the Forum, the busy center of Roman life, the sacred fig tree of Romulus was worshiped down to the days of the empire, and the withering of its trunk was enough to spread consternation through the city. Although some have pictured it as the Banyan tree, it is the fig (*figus religiosa*) usually represented as the one under which Gautama Buddha received *bodhi* or knowledge.

Most Christians are familiar with parables in the New Testament dealing with the fig tree as given in Matthew 21 and 24, Mark 11, Luke 13, and John 1. Christ Jesus used the fig as a symbol of generation, teaching His disciples the dire results of the abuse of the creative force by illustrating its

withering, destroying effect on man's body.

FIR

Modern as it is in its present form, the fir or Christmas tree epitomizes many ancient ideas. It is the meeting point of the old pagan belief in the virtues vested in the tree and of the quaint fancies of the middle ages, which loved to see spiritual truths embodied in material forms: Christ, the Tree of Life, blossoming at Christmas Eve; the fatal tree of Paradise whence sprung the cross, the instrument of man's salvation—that "fruit-bearing, heavenly nourished tree planted in the midst of redeemed man," so often represented in medieval art; the miracle of nature, so stirred by the wonder of the Nativity as to break forth into blossom in the midst of winter. All these ideas, so characteristic of medieval thought, became grafted together with observances derived from solstitial worship, upon the stock of the sacred tree, laden with offerings and decked with fillets. Indeed, the Christmas tree may be said to recapitulate the whole story of tree worship—the tree as the symbol and embodiment of Deity, and last but not least, the universal tree bearing the lights of heaven for its fruits, covering the world with its branches.

In modern times the festivities of Christmas have undergone change and development. The grosser features of the festival have been largely eliminated; the mummers of the lords of misrule have for the most part gone the way of the May king, but all the more graceful and orderly observances of the time have strengthened their hold on the popular favor.

Legend tells us that when the heathen lived in the forests of the ancient Northland, there grew a giant tree with limbs branching toward the sky. It was the Thunder Oak of the war lord Thor. To this tree under cover of night heathen priests were wont to bring their victims—both men and beasts—to slay them upon the altar of the thunder-god.

One white Christmas Eve, Thor's priests came to hold their winter rites beneath the Thunder Oak. Through the deep snow of the dense forest hastened throngs of people, all intent on keeping the mystic feast of the mighty Thor. In the hush of the night the folk gathered in the glade where the great tree stood. They pressed closely around the great

altar-stone under the overhanging boughs where stood the white-robed priests. The moonlight shone clearly down upon them.

Then from the altar flashed upward the sacrificial flames, casting their lurid glow upon the stained faces of the human victims awaiting the blow of the priest's knife. But the knife never fell, for from the silent avenues of the dark forest came Saint Winfred and his people.

"Hold!" cried Winfred, as he advanced upon the priests. "We come in the name of Christ Jesus who is greater than Thor! To prove this the Thunder Oak falls this night!" Swiftly the saint drew from his girdle a shining axe and fiercely smote the tree, hewing a deep gash in its trunk. And while the heathen folk gazed in horror and wonder, the bright chips flew far and wide from the deepening cut in the body of the tree.

Suddenly there came the sound of a mighty rushing wind. A whirling blast struck the tree and it fell backward, groaning, and split into four parts. But there, unharmed, stood a fair young fir tree, pointing its green spire to heaven.

Saint Winfred dropped his axe and spoke to the people, his voice ringing joyously through the crisp winter air: "This little tree, a young child of the forest, shall be your holy tree tonight. It is the tree of peace, for your houses are built of fir. It is the sign of endless life, for its leaves are forever green. See how it points upward to heaven! Let this be called the tree of the Christ Child. Gather about it not in the wild wood but in your own homes. There it will shelter no deeds of blood, but loving gifts and rites of kindness. So shall the peace of Christ reign in your hearts."

The people took up the little fir tree and with songs of joy bore it to the house of their chief, and there with goodwill and peace they kept the holy Christmas-tide.

HOLLY

*...when all the summer trees are seen
So bright and green,
The holly leaves their fadeless hues display
Less bright than they;
But when the bare and wintry woods we see,
What then so cheerful as the holly tree?*

—Robert Southey

The custom of using holly and other plants for decorative purposes at Christmas is one of considerable antiquity, and has been regarded as a survival of the usages of the Roman Saturnalia, or of the old Teutonic practice of hanging the interior of dwellings with evergreens as a refuge for sylvan spirits from the inclemency of winter. Several popular superstitions exist with respect to holly. In some places it was deemed unlucky to bring it into a house before Christmas Eve. In some English rural districts the prickly and non-prickly kinds are distinguished as “he” and “she” holly. In still other places the tradition obtains that according as the holly brought into a house at Christmas is smooth or rough, the wife or the husband will be master. American holly, very similar in appearance and use to the European holly, is a slow growing tree. It is the state tree of Delaware.

There are several holly trees at Mt. Ecclesia, but they are not large.

PINE

*Like two cathedrals towers these stately pines
Uplift their fretted summits tipped with cones;
The arch beneath them is not built with stones,
Not Art but Nature traced these lovely lines
And carved this graceful arabesque of vines;
No organ but the wind here sighs and moans,
No sepulcher conceals a martyr's bones,
No marble bishop on his tomb reclines.
Enter! the pavement, carpeted with leaves,
Gives back a softened echo to the tread.
Listen! the choir is singing; all the birds,
In leafy galleries beneath the eaves
Are singing! listen, ere the sound be fled,*

And learn there may be worship without words.

—H. W. Longfellow



The Norfolk Island Pine (Araucaria heterophylla), called the Star Pine by Mt. Ecclesia residents because from Heindel days it was decorated with Christmas ornaments, including a star on its top, is about 90 years old and at least 90 feet tall. Fan palms border Ecclesia Drive at the main entrance.

Among the Semites, the pine tree came to have a deep meaning, and like the *crux ansata* of the Egyptians, typified an existence united yet distinct, or the union of the positive and negative forces. The sacred Cone is found consistently on Assyrian monuments, on Etruscan sepulchral urns, and it was used also by the Greeks and Romans. The pine cone conventionalized and enlarged may still be seen on gateways in Italy as a talisman of abundance, fecundity, and good luck.

Seven states in the United States have chosen some variety of the pine

as their state tree.

The majestic Star Pine near the original entrance to Mt. Ecclesia has attained a height of about ninety feet. Each year during the Christmas season it is festooned with colored lights and surmounted by a cluster of white lights. This tree of stately beauty is visible for miles around. Its radiance lifts all hearts in gratitude to God for His loving gift of the Great Christ Spirit to all mankind.

The day of many of these legends, beliefs, and observances is past, but underlying them there is vital and still valid truth. To us, as to ancients, the tree is still the patron of fertility, as those have discovered, to their deep regret, who have stripped their land of its forests. With its persistent vigor the tree is nature's emblem of the life principle, intimating the eternal. Generations come and go, but the tree lives on, and every spring it puts forth new leaves, and every autumn it bears new seeds. Even to its last days the leaves are as green and the seeds as full of life as in the prime of its youth. □

—E. Louise Riggs

MYSTIC LIGHT

It Were Better That a Millstone

CHRISTMAS is not only celebrated by religious people. It also signifies a cosmic event: It marks the time when the Christ ray sent from the Father reaches the heart of Earth, infusing it with new life. Spring is conceived deep within, when outwardly life seems in abeyance. Only later will the Earth manifestly revive in a new cycle.

But for one particular group of beings Christmas is a very special event. Those are the spirits of the life's future children. Every year on this day the spirits destined to be born on Earth during the next year are gathered together in Heaven for their special celebration. They soon will die to the invisible realms and be born in the physical world. For about a millennium they live in the Second Heaven as spirits. Now their time approaches. They have been planning for their return to Earth for centuries. For even when mortals get older they often lament: "If I had to live my life again, I would not make those silly mistakes." Or one hears them saying: "I wish I were young again, then I would do much better."

Now the time has come when this opportunity is given, when they will be born again to resume their earthly life, wanted for so long. They are excited and happy! They will enter embodied life full of ambitions and dreams. They will come to Earth to prove themselves, to explore life in a different dimension. They will come to learn different skills, to conquer, to achieve, to improve conditions on Earth, and to refine themselves....

When the little Cherub came and played his fanfare, Bill was in the front line. He was able to see the introduction and dance of the fairies. Then came the lovely ballet of the watery undines and the graceful acrobatics of the airy sylphs. Many folk dances followed, poetry was recited, songs were

sung. To conclude, the salamanders gave a remarkable flame performance. Then more dances began.

"Isn't it beautiful?" Bill's sister-to-be took his hand and with a glowing face asked him for a dance.

"Yes, my dear." They danced like a light wind, turning nimbly and effortlessly.

Bill danced the whole night in high expectation. He could hardly wait to be born. He knew how he would look. For many years he had been working on his image. He could choose from thousands of shapes of eyes, noses, fingers, ears, even though he knew his look had to reflect his character. One cannot have the finely calibrated ears of a Mozart if he has not long listened to music and intently practiced it. One can not have the voice of a Pavarotti if he does not know how to use it. Bill is pleased with his image.

He knows his future parents. Tomorrow he will pay them a visit.

When the celebration was over, Bill went down to Earth and spent a few days with his future mother, Amanda. She wasn't yet married. But he knew that this would soon change. She was eighteen years old, pleasant looking and had a job. Her boyfriend, Robert, was a nice young man.

Bill sat quietly aside when the two young people met. He listened to their conversations. They, of course, didn't see him. But it didn't matter. They seemed happy, and soon fell in love with each other.

When the time was right, a Recording Angel gave Bill the cup of oblivion. From this moment he would forget his past. The Angel gave him final instructions and Bill went on his way down to Earth. Tonight is the great night! His physical body will be conceived. For the first three months he will work from outside on his body, together with the help of Angels. On the fourth month he will enter

the tiny body in his mother's womb and will continue building it from inside. It is difficult and intricate work. He has to prove he can build a finer and better body than the one he had last time.

When Amanda discovered she was pregnant, she wasn't happy. She was afraid, for she wanted to have a career. Bill was in shock. For a day or two he could not work on his body. He started making mistakes. The Angels let him look for a while at their work. Bill started praying. He wanted this life. He had wanted it for so long. So far he had done excellent work on his newly-forming body.

But Amanda was determined. She didn't want a baby yet. She went to the hospital to abort him.

Bill felt as if the whole Universe was collapsing. He was being denied entrance to the world. He was not loved. He felt lonely and crushed under the iceberg of his mother's cold calculation of life. She had forgotten the promise she gave him some nineteen years ago in Heaven to be his loving mother, his ever devoted, selfless, protective, nurturing mother.

In anguish Bill watched as the doctor destroyed the foetus and with it Bill's dream of a new earthly life. The Angels stood by, then they carried Bill away on their wings, for he had lost consciousness.

In Heaven the Recording Angels took notice. Any other sin can be compensated for by good deeds or forgiven somehow, but not the transgression against Life. This sin cannot be forgiven. It has to be paid for in full—life for life. In the next incarnation a mother's wanted child will die for her every prior abortion, or attempted miscarriage; or the ability to have children will be completely denied her.

Two years later, Bill was drawn to Amanda when she conceived again. When she told Robert, now her husband, the news, he was not pleased. It was too early for them to have a child. Amanda didn't think twice. She loved her husband so much and wanted him to be happy. With resolution she mixed some poisonous herbs and drank the potion to induce miscarriage. She was very ill for several days. But nothing happened. The couple went to a doctor, but he refused to abort. After this, Amanda and Robert decided to keep the child.

Bill now was in terror. The poison had damaged the fine tissue of his fragile body. He was around

his parents all the time, bound by the foetus, hearing every word, feeling their emotions, experiencing for the second time rejection and indifference. A cold chill froze him even as he continued working on his body, which he knew was compromised. He sensed he was heading for a very hard life. Both his brain and his heart were damaged. For when a mother rejects an incoming child, its heart receives a defect. And when a father denies a child-to-be, the brain is in some way impaired.

Bill now was afraid of his mother. To him she was a potential killer. He was afraid of the coldness of his father too. When in the fourth month Bill entered his body, he felt unloved, depressed, lonely. But there was no escape.

Eventually he was born. He saw the face of his mother above him—she who once killed his foetus and later poisoned him. He dreaded what she might next do to him. In fact, he feared both of them, even though they started to behave normally, as soon as they decided to keep him. But Bill could not trust them. He cried most of his waking hours. He threw up milk, hoping to starve himself to death. But they forced him to drink, which terrified him further. The fear would not leave him. Rather, it grew stronger day by day, year by year.

Eight months after his birth Bill was diagnosed with a constricted aorta. He would need special care. Sixteen years later he began to display symptoms of schizophrenia. His whole life seemed wasted, his dreams crushed, his hopes blotted out.

Bill lived with his afflictions for nineteen years—a real hell for him, for his sister, for his parents. He feared everyone. He believed the doctors wanted to kill him, the police to frame him, his friends to spy on him in order to do him evil. The mother feared Bill for her very life. She feared for the life of her second child too. Was it her first action turned on her? This was a family haunted by the Shadow of the unforgivable sin against Life—abortion. And the Shadow of madness.

When he was thirty-two, Bill took his own life, escaping (he thought) from mental illness and monstrous fear. More difficult destiny was added to all of their lives.

Sinning against life, in its many forms, takes a heavy toll. □

—Marcia Malinova-Anthony

MYSTIC LIGHT

The Little Soul

ONCE there was a little soul who got very excited and said: "I know who I am!"

God said, "That's nice, who are you?"

The little soul said, "I am the light."

God said, "That's right you are the light."

The soul thought for a second and said, "But I want to be the light!"

God said, "But you are the light."

The soul said, "I know I am the light but I want to be the light. I want to experience myself being the light. I want to know myself in my own experience."

God said, "Oh I see, you want to experience being who you already are."

The little soul said, "Yes, that's it. I want to experience myself being the light, not just know it but experience being the light."

God replied, "That is understandable, but it is a bit of a challenge because you see there is nothing else but the light. I have created naught but the light. For you are as a candle in the sun. Oh, you are there for sure, with a billion, billion, billion other candles that make up the sun. But the sun would not be the sun without you. No, it would be the sun without one of its candles, and that would not be the sun at all. Yet how to know yourself as the light amidst the light... 'Tis truly a puzzle," said God.

"Well," said the little soul, "You're God, think of something."

God said, "I will and I have. Here is what we will do. You can not experience yourself as the light amidst the light so we will surround you with that which you are not. We will imagine together that which is not you and we will surround you with it, and we will call it the darkness. We will surround you with the darkness. We will surround you with the opposite of that which you are, so that

you may know in your experience how brightly you shine." The little soul said, "Okay, I am ready. Bring on the darkness. I can be the light."

God said, "I will, for you have asked for this and requested it. I will surround you with the darkness, and yet, in the moment that you find yourself so surrounded by the darkness, raise not your fist at heaven and curse the darkness. Instead, be a light unto the darkness that you may know who you really are and that all whose lives you touch might know who they really are as well. Let your light so shine before people so that they will see the glory of themselves reflected in you. You may do this with any aspect of divinity you wish," said God to the little soul. "So choose well and choose wisely in this and in your many lifetimes. For life has for its 'soul' purpose the choosing and the being of an aspect of me that you are."

God continued, "What do you then choose in this your next lifetime?"

The little soul excitedly said, "Wow, wow I can be anything you are."

God said, "Yes, all of it or any part of it. Here are your choices. So what do you choose?"

The little soul said, "You mean in the next lifetime? I can be happiness or joy, or wisdom or peace or love or or ..."

"That is right," said God.

The little soul said, "I choose ...I choose...that. That is what I want to be. I want to experience that."

God said, "My, my, my, this is a big day for you. You have chosen forgiveness! You want to be forgiving."

"Yes, yes," said the little soul, "that is what I want to do, I want to experience myself as forgiveness."

"Well" said God, "there is only one challenge, you see there is no one to forgive."

“No one?” said the little soul.

God replied, “Look around, do you see anyone less perfect, less beautiful less wondrous than you?”

In that moment the little soul turned and saw that all the souls from the universe had gathered, for they had heard about the little soul’s discussion with God. The soul looked around and all there was to see was wonder, beauty, and perfection. Even as the little soul was perfection, there was nothing but perfection all around and the little soul said, “So I can see nothing but perfection all around. Who then shall I forgive? There is none less perfect than I. How shall I experience forgiveness?”

Just then a friendly soul stepped forward from the crowd. “Do not despair. You can forgive me.”

The little soul said, “You, who are you?”

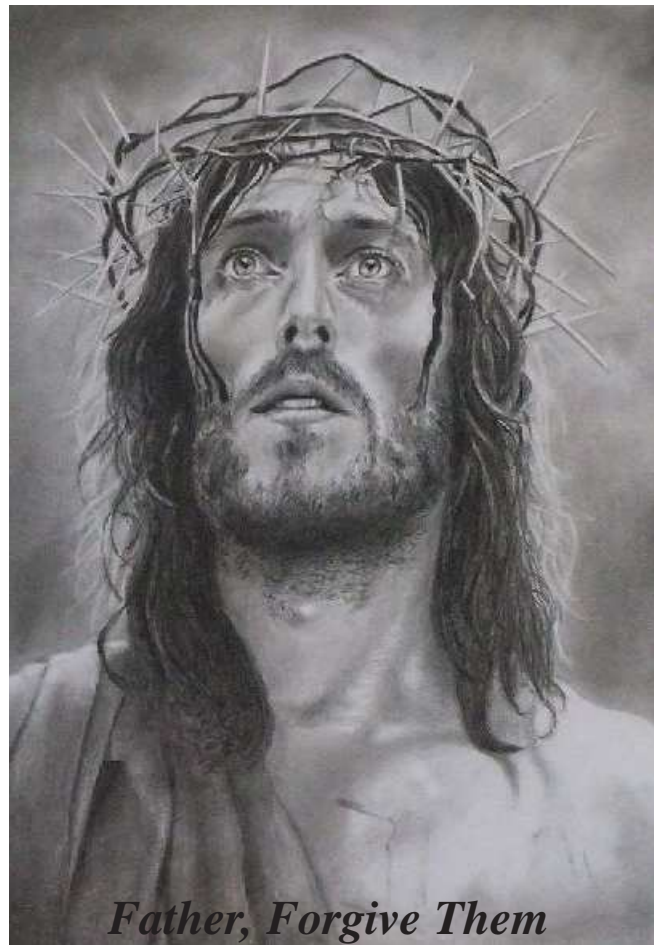
The friendly soul replied, “I am one among many. I have chosen to step forward. I will provide you with someone to forgive in your next lifetime. I will do something in this your next lifetime that you can forgive.”

“What, what?” said the little soul. “What will you do?”

“Oh,” the friendly soul replied, “We will think of something.”

“But, but, why?” said the little soul, “Why would you do that? For you are an object of beauty as am I. A being of total perfection, whose light is produced by the very vibration of your blessed and glorious self. So rapidly do you vibrate and shine that I can not gaze upon you. What would cause you to slow down your vibration to such a speed that you would become heavy enough to do this horrible thing? Why would you do that?”

Said the friendly soul, “It is quite simple, I would do it because I love you. Oh, do not look so amazed. You have done it for me as well. Do you not remember? Have you forgotten me so soon? We have danced this dance before, you and I. We have danced this dance before. We have been through all of it. Do you not remember? We have been to the up and the bottom of it, to the left and the right of it, the before and the after. We have been the good and the bad of it. We all have been through all of it for each other. Surely you remember when I was the victim and you were the villain? Surely you remember. But you are right



about one thing. It will not be easy slowing down my vibration exactly as you have described. It is not a simple matter, so I have only one favor to ask of you in this next lifetime. It is that you may be forgiving.”

“What, what?” said the little soul. “I will do anything, anything. I get to experience myself as who I am. What could I possibly do for you in return?”

The friendly soul replied, “In the moment that I strike you and spite you, in the moment that I do the worst thing possible to you that you can imagine, in that self-same moment remember who I really am. Because if you forget me as I am now, I will not remember myself at all. Worse yet, you are liable to forget yourself too and then we will both have forgotten who we really are. Then we will need a third person to help us remember.”

The little soul replied, “I will not forget. I will not forget. I will remember even in the worst moment!”

—Author Unknown

MYSTIC LIGHT

Man's Rebirth: Journey to the Center of the Earth



UNTIL MAN CONQUERS Death, his experience of incarnation is not complete. In time man must relent wholly to certain material forces in the right way so as to experience the dense body's full lower dimension and his spirit's indestructibility and omnipotence. The occult significance of the physical body lies in its profound relation to the Divine Spirit in man and to the Father aspect of the triune Godhead. These highest spiritual and lowest material components in man had their origin in the first or Saturn period of earth evolution.

It is helpful to understand that, at present, we do not experience flesh and bone in their basic character, as combinations of carbon, hydrogen, oxygen, calcium and the like—elements and minerals, which are sites for contact with spiritual beings and spiritual operations. Instead, we experience *effects*, our own soul's response to the vibratory straitjacket of chemical and subphysical forces that, like a magnet, draw our consciousness down and out from the inner world of independent feeling and unclouded vision. As low-frequency vibration is painful to the whole body as well as to the sense of hearing, so the decelerated state of dense matter is a source of agony to the Spirit.

Human evolution calls upon the Ego to maintain clear contact with its I-identity while it experiences the dense body's greatest inertia and, mediated by the desire body (via the nerves), extremities of pain. It seems, in fact, that in the course of our incarnational pilgrimage, our Spirit is increasingly inhibited. We may draw less and less of the chemical and life ethers to ourselves, building

rather the soul body (composed of light and reflecting ethers), but our awareness of the confinement of the dense physical becomes increasingly acute. We descend in consciousness more and more to the condition of mineral matter.

Unless a grain of corn fall to the earth and die, it cannot be reborn. Is the grain of corn, we ask, not already "dead" after having been formed, ripened, and released from its parent plant? Not as dead as it must be. As a dry seed it is merely, we may say, asleep, dreaming of life. Its very organic form must begin to dis-integrate and revert to the primal mineral condition. But only begin. As Christ freely chose the cross, so man works and walks consciously toward death, dying to self that he may wake to new life. In the earliest phase of the seed's dis-organization, when it is on the verge of becoming chaotic and completely losing its contact with the etheric, then in its state of utter receptivity it is permeated by a cosmic impulse of life. On the verge of being extinguished, the latent etheric spark is quickened into a feeding flame and the seed draws together and becomes reborn, phoenix-like, out of its own dead body.

Incarnation is a continuous process. Taken to the conscious experience of death, it gathers for the Ego strong and developed enough to endure the ordeal, forces that become a permanent component

of its essential physical body, which is not visible, nor is it etheric: it is the quintessence of all the dense physical bodies worn by the Ego over its entire incarnational journey; it is the volatilized extract, the sublimated matrix, the composite force body. This is the resurrection body. It is the form of the first Adam, restored and regenerated, the New or second Adamic body made possible by the sacrifice on Golgotha.

As the aspirant works toward the death experience, he prorates the crucifixion. It may be drawn out over many years. For the whole initiatory sequence illustrated by the life of Christ Jesus was given in its most condensed form possible and in reality we may expect the seven-fold process of self-overcoming on the physical plane to require several lives of intense, unrelenting application. We may also expect the physical body to register a variety of disturbing sensations and sensitivities that are not directly attributable to any specific cause: vague malaise, indeterminate and shifting centers of strain and pain, sensory aberrations.

These quasi-somatic phenomena are to be distinguished from the more explicit dysfunctions and diseases which are simply a working through of the law of cause and effect in re-establishing physical equilibrium. Interestingly, these conditions of attenuated illness are most frequently associated with the energies proceeding from that area of the cosmic force-field known as Virgo, the sign of the Heavenly Madonna, the archetypal Virgin Earth, sign also of the Immaculate Conception of the Cosmic and individual Christ. For the two are intimately related. Here lies a great mystery of the etheric-physical polarity.

The subtle suffering deriving from the Spirit's assertion of its integrity and authority over the



Oil on canvas, 1827, Eugene Delacroix, Church of Saint-Paul-Saint-Louis, Paris, France

Christ in the Garden of Olives

The artist has captured a gesture not commonly portrayed in depicting Christ's struggle unto, and with, Death that takes place in Gethsemane. (This is not a meeting with the Guardian of the Threshold, since Christ was without "karma" and without sin.) He declines intercession in His battle with the material forces focused in the human body. As St. Paul explains in Ephesians 6:12: "We wrestle not against flesh and blood, but against principalities [Lords of Mind—Hierarchy of Sagittarius], against powers [Lords of Form—Hierarchy of Scorpio]" whose influence ("spiritual wickedness) is experienced in human "flesh and blood." And while St. Luke writes that an angel strengthened him, he also describes the "agony": "and his sweat was as it were great drops of blood falling down to the ground." This is a graphic and literal description of the Christ Ego permeating His physical instruments with Spirit power, preparing for all humanity regenerated, new-Adam physical and etheric body prototypes. By refusing primary assistance, Christ gains for his younger brothers and sisters greater ability for them to overcome their fallenness.

dense physical body is often experienced in reverse manner as an insurrection of the physical. "Psychosomatic" is the term physiologists and psychiatrists employ for an illness whose cause is not detectable, is psychic, or mental. And there can be the dismissive innuendo that the cause is imaginary. The causes, in fact, are very real; they are simply out of sight and nonphysical. The difficulties of neurasthenia and hypochondriasis may also be associated with the process of the Spirit's returning to its virginal purity, naturally becoming more sensitive to its state of corporeal imprisonment, the nervous system especially becoming delicate, responsive to subliminal stimuli—internal as

well as external.

Nor does the spiritually evolved Ego cease its descent at the nether point of physical death. It enters into the domain of the subphysical. As the ultra-violet band of light lies beyond the upper limit of what is visible to ordinary human perception and the infra-red band lies at the lower side of that visible spectrum, so too there are both upper and lower dimensions of the physical world that bound the visible material. Upon the death of the body of Jesus, the Christ Spirit submerged the mineral world. He descended into Hell and woke the dead by raising the vibratory pitch of the matter composing that sub-elemental sphere.

We see that death is a condition of not knowing that one is, that being is, that one is being. To overcome death means that the Ego shall never henceforth be subject to the loss of the consciousness of its being. It means that self-consciousness shall be uninterrupted. Sleep consciousness is so remote from waking consciousness, at most but a dream, because the being that experiences the realities of the desire world, the Ego, does not have the clarity and power of self-identity that being in the dense physical impresses on the conscious mind. One purpose of incarnation is to so develop and strengthen the I- or Ego-consciousness that it may in full security and self-control enter into and directly experience the realities of the desire world. Through initiation, the overcoming of Death, the Ego consciously bridges the invisible and visible worlds, the animal and the angelic.

There is a double action to the evolutionary arc of incarnation: While the Ego is endeavoring consciously through service and meditative study to dissociate its higher etheric from the dense physical instrument and its immediate source of life, the chemical and life ethers, this very loosening by the Ego may raise up into the sphere of its awareness profundities of the physical that were hitherto unconscious—the vital operations of the autonomic nervous system, processes controlled by spiritual beings.

Ultimately the crucifixion is experienced as an actual fact as the etheric members most deeply involved in their physical counterparts (the stigmatic centers of hands, feet, side and crown of head) undergo cleavage. Thus the paradox that in a delib-

erate dying to the physical one lives in it more intensively and extensively than one ever did before making any effort to live elsewhere but in that body.

In normal waking consciousness it is not our physical or etheric body of which we are directly aware but the content of our desire body, through which we experience pain (via nerves) pleasure, passions, emotions, and sensations (mediated by the vital body). Present consciousness of the etheric is equivalent to that of dreamless sleep and the Ego does not typically consciously descend to that state; even less does it descend to mineral (physical body) consciousness, which is equivalent to that of deepest trance sleep. Thus physical consciousness is actually a misnomer. We are rather aware of the effects of our physical body as they are mediated and reflected by the etheric body and experienced by the Ego in the desire body as it is impinged upon by the etheric body. Thus true physical consciousness presupposes a power of penetration and perception far beyond the range of present-day humanity. For it involves the bringing of light to the condition of deepest sleep where the subterranean forces of the Satanic powers (a divergent group of beings in the Hierarchy of Scorpio, the Lords of Form) have their earthly foothold and from whence they exert their powerful influence on man to become exclusively materially oriented. They also engender in man delusive ideas concerning the nature of the physical world.

The fulfillment of man's incarnational career involves a repossession of his archetypal physical body in its redeemed form and the complete incarnation into the body of planet Earth by penetrating through its nine occult strata or sheathes to its Christ-abiding core. With the attainment of this feat, man's body and the Earth body will be permeated by his egoic consciousness and then subsequently the human spirit will have charge of the destiny of this star-forming world. □

—CW

I do not know what path in life you will take, but I do know this: if, on that path, you do not find a way to serve, you will never be happy. We are not alone. We are part of something bigger, and we experience the connection by giving with grace a portion of our time and talent to service.

—Albert Schweitzer

FROM MAX HEINDEL'S WRITINGS

Prayer, Concentration,



and Meditation

UNFORTUNATELY, as prayer is commonly practiced, it is too often a petition to God to interfere on behalf of the supplicant and enable him to attain a selfish object. It is certainly a disgrace that people engage in violating the commandment of God, "Thou shalt not kill," and pray for victory over their enemies. If we measure the majority of prayers offered up today by the standard set by Christ in the Lord's Prayer they certainly do not deserve the name of *prayer*. They are blasphemies, and it were a thousand times better they were never uttered.

The Lord's Prayer having been given us as a pattern, we shall do well to analyze it if we would arrive at a correct conclusion as to prayer. If we do so, we shall find that three of the seven prayers of which it consists are concerned with adoration of the Divine: "Hallowed be Thy Name"; "Thy Kingdom come"; "Thy Will be Done." Then comes the petition for the daily bread necessary to keep our organism alive, and the remaining three prayers are for deliverance from evil and forgiveness for our shortcomings.

From these facts it is evident that every worthy prayer must contain an overwhelming measure of adoration, praise, and recognition of our unworthiness, together with a firm resolution to strive to be more pleasing to our Father in Heaven.

The main object of prayer is to get into as close communication with God as possible, in order that the Divine Life and Light may flow into and illumine us, so that we may grow in His image and

His likeness.

This is a view diametrically opposite from the common idea of prayer, which is that as God is our Father we may go to Him in prayer and He is bound to give us our heart's desire. If we do not get it the first time, we need only keep praying, and because of our very impotency, our wish will be granted. Such a view is repellent to the enlightened mystic, and if we bring the matter down to a practical basis, it is evident that a wise father who has a son able to provide for himself would naturally resent it if this son should appear before him several times a day with impotent requests for this, that, and the other thing, which he could easily obtain by going to work and earning what was needed to buy them.

Prayer, no matter how earnest and sincere, can never take the place of work. If we work for a good purpose with our whole heart, soul, and body, and at the same time pray God to bless our work, there is no doubt but that the petition will be granted every time. However, unless we put our shoulder to the wheel, we have no right to call on the Deity for assistance.

As said previously, the burden of our prayers should be praise to God "from whom all blessings flow," for our desire bodies are formed from materials of all seven regions of the Desire World in proportion to our requirements as determined by the nature of our thoughts. Every thought clothes itself in desire stuff congruous to its nature. This applies to the thoughts formed and expressed in prayer. If selfish, they attract to themselves an envelope composed of the substance of the lower

regions of the Desire World, but if they are noble, unselfish, and altruistic, they vibrate to the higher pitch of the regions of soul-light, soul-life, and soul-power. They clothe themselves in this material, giving added life and light to our spiritual nature.

Even when we pray for others it is detrimental to ask for anything material or worldly. It is permissible to ask for health, but not for economic prosperity. "*Seek ye first the Kingdom of God and His Righteousness*" is the commandment. When we comply with that command, we may rest assured that "*all these things*" will also be given. Therefore, when we pray for a friend, let us put our whole heart and soul into the petition that he may permanently seek the Way, the Truth, and the Life, for having once found that greatest of all treasures, no real necessity will ever be denied.

Nor is this merely theory. Thousands of people, the writer included, have found that "Our Father in Heaven" will take care of our material needs when we endeavor to live the spiritual life. However, in the final analysis, it is not the spoken prayer that helps. There are people who can lead a congregation in a prayer that is perfection, both in language and poetical sentiment. They may even conform their prayers to the principles laid down by the Lord as enunciated in our opening paragraphs, and yet those prayers may be an abomination because they lack the one essential requirement. *Unless our whole life is a prayer we cannot be pleasing to God*, no matter how beautiful our petitions may be.

On the other hand, if we strive from day to day and from year to year to live according to His will, then even though we ourselves know that we fall far short of our ideal, and even though we, like the publican in the Temple, are of halting speech and can only smite our breast saying, "God be merciful to me a sinner," we shall find that the Spirit itself, knowing our needs, makes intercession for us with unutterable groanings, and that our modest supplication before the Throne of Grace will avail more than all the flowery speeches we could possibly make.

The relation of prayer to concentration and meditation is as follows: Concentration consists of focusing thought upon a single point, as the Sun's

rays are focused by means of a glass. When diffused over the surface of the whole earth, the sun's rays give but a moderate warmth, but even a few sun rays focused through an ordinary reading glass will set inflammable material afire. Similarly, thought flitting through the brain as water runs through a sieve is of no value; but when concentrated upon a certain object, it increases in intensity and will achieve the purpose involved, for good or ill.

Members of a certain order have practiced concentration on their enemies for centuries, and it was found that misfortune or death always overtook the object of their disfavor. We hear among certain groups today of "malicious magnetism" applied by concentration of thought. On the other hand, concentration of thought power may also be used to heal and help. Nor are examples wanting to substantiate this statement. We may therefore say that concentration is the direct application of thought power to the attainment of a certain definite object which may be good or evil according to the character of the person who practices it and the purpose for which he desires to use the object when obtained.

Prayer is similar to concentration in certain points but differs radically in other respects. While the efficiency of prayer depends upon the intensity of concentration attained by the devotee, still, if *it is accompanied by feelings of love and devotion of intensity equal to the depth of concentration*, these will render it far more efficacious than cold concentration can ever be.

Furthermore, it is exceedingly difficult for the great majority of people to concentrate their thoughts coolly, calmly, and without the slightest emotion, and exclude all other considerations from their consciousness. But the devotional attitude is more easily cultivated, for the mind is then centered in Deity.

Meditation is the method of gathering by spiritual power knowledge of things with which we are not ordinarily familiar. There is in *The Rosicrucian Cosmo-Conception* a chapter which deals very thoroughly with this method of acquiring firsthand knowledge and which elucidates this subject at length. □

READERS' QUESTIONS

Does Prayer Actually Work? The Charismatic Movement

QUESTION: This may be a bit of an odd question, but I was hoping you could answer. How is prayer a useful thing and can it actually help, in terms of material matters? It seems illogical that prayer alone could actually do any good. Is it just a matter of superstition or does prayer actually work?

Answer: Perhaps, in answering your question, we might ask you, Can thinking help? If you think(!) that thinking makes possible or facilitates achieving results on the material plane (why else do you make plans, schedule your day, re-remember yourself to do things?), what then may be said of prayer, which may fairly be called God-thinking? As commonly understood and practiced, prayer is a petition to God for the purpose of obtaining a certain result. While Scripture tells us that if we ask we shall receive, the asking must be in faith, that is, doubting nothing, in full confidence that our heavenly Father always knows our needs and will grant what we both earnestly desire and what our self-created destiny permits. In a shallow sense, we are praying much of the time, not to God but to the universe to grant us our heart's—or more likely, our liver's—desire, that is, respond to our worldly, selfish, and bodily wants. Thus the saying, be careful what you pray for, you might get it. If we contend that we were not *praying* for what we got, a retrospect will show we were *thinking* about it, dreaming about it, desiring it, and petitionary prayer is desire prayer, *I want* prayer.

Prayer in its highest form is adoration, which enables us to affirm that the Creator is ever attuned not only to our personal needs and existence, but to all facets of creation, leaving nothing to so-called chance. When we affirm not only God's omniscience and omnipotence, but His operation in our individual lives to our spiritual advantage, both with and with-

out our cooperation, we can with assurance live more committed, effectual, productive lives, knowing that we shall receive as we give, shall reap as we sow.

Prayer is the highest form of mind and heart control, where soul-infused consciousness is focused on the Source and Center of all being: As you think in your heart, so are you. A supreme irony is that that which is most truly present, is often that which is least acknowledged, for while in God we live and move and have our being, our senses, particularly our eyes, seem to set limits on what exists. Prayer makes contact with this Being in which we have our being. God is always in contact with us, but only with conscious intention and unremitting earnest seeking do we begin to realize our contact with Him.

Question: Would you please give your opinion of the charismatic movement, now popular here—that is, being prayed over with the hands and passing out due to being touched by the spirit.

Answer: “Charisma” means a special divine gift, which, in practice, seems to be distinguished most prominently by glossolalia, or speaking and praying in tongues. In order to investigate thoroughly and understand clearly just what is taking place in the “charismatic movement,” it first is necessary to know something about man's invisible bodies and the invisible worlds in which he lives.

Occult philosophy teaches that man, the individualized, indwelling Spirit, is threefold, corresponding to the triune nature of God: The Father (or Will Principle); the Son (or Love-Wisdom Principle); and the Holy Spirit (or Activity Principle). This threefold nature of man, the Spirit, is correlated to his several vehicles as well as to the invisible worlds about us. The dense or physical body is correlated to the Will Principle and the material world; the vital, or

etheric, body is correlated to the Love-Wisdom Principle and the Etheric Region of the Physical World; and the desire or emotional body is correlated to the Activity Principle and the Desire World.

During man's past evolution, he was given various religions to assist in his spiritual development, each race being provided with a religion suited to its particular needs. All race religions are of the Holy Spirit, and the Race Spirits (mighty members of the archangelic life-wave) govern all things concerning their respective races.

In *The Rosicrucian Cosmo-Conception* it is stated that race religions have been given to help humanity to overcome the desire body and prepare it for union with the Holy Spirit. The full operation of this help was seen on the day of Pentecost. As the Holy Spirit is the Race God, all languages are expressions of it. That is why the apostles, when fully united and filled with the Holy Spirit, spoke with different tongues and were able to convince their hearers. Their desire bodies had been sufficiently purified to bring about the wished-for union, and this is an earnest of what the disciple one day will attain to—the power to speak all tongues.

The true union with the Holy Spirit, or the conscious ability to speak in other tongues, represents a very advanced stage of evolution, and one which is not attained until many initiations have been accomplished. Anyone who has reached such a high stage of unfoldment has the ability to speak all tongues, since the Holy Spirit (Jehovah) is the Lord of the Race Spirits, the authors of the race languages.

However, there is another means of speaking in unknown tongues, and that is by being mediumistic or subject to control by invisible discarnate entities or spirits. A medium is a person whose dense and etheric bodies are loosely connected and subject to control by discarnate spirits in the Desire World. He or she corresponds to the subject of a hypnotist in the Physical World. This is a negative condition wherein the person's activities are not under the control of his own will. Any activity not under the control of one's will is of a questionable nature and usually is wholly undesirable because it may lead to complete obsession or control of one's dense body by another entity.

The phenomenon of "passing out due to being touched by the spirit" appears to be a similar manifestation, in which the individual's act is beyond the

control of his own will. It would be hard to picture the apostles, for instance—who, as said, attained their abilities through positive development—as passing out during their moments of revelation. The person who develops positively will retain full consciousness and will be able to utilize his new powers beneficially and in complete awareness of what he is doing.

Emotions are intensely active during the various manifestations of the charismatic program. To the occult student this is quite significant, because when a person is in a highly emotional state, he is most easily affected by superphysical forces over which he has no control. To allow another entity to direct one's actions on the spiritual plane is even more dangerous than permitting such direction on the physical plane.

As far as "being prayed over with the hands" (which we assume refers to the practice of "laying on of hands") is concerned, this, too, can lead to negative occurrences. No matter how sincerely the person praying may be motivated to the good, he does, in a sense, impose his own will on the person upon whom he is laying his hands. This again could lead to external direction of that person's activities and development, a practice, from the occult point of view, to be shunned.

Certainly, we believe in praying for other people, but such prayers always should be offered in the context of "Thy will be done," for who are we to know what lessons must be learned by, or what destiny awaits, another individual? Only the higher Powers know this and safely can deal with the matter. We can pray for other people from a distance as well as when we are next to them, and, indeed, we do not believe that the personal contact of "laying on of hands" is desirable if the prayer is to be a petition that "His will be done" on the other individual's behalf.

As evolution proceeds, the bodies of men are becoming more and more refined and responsive to superphysical forces. The dense body and the vital body are generally becoming more loosely connected. Hence it is obvious that there will be increasing evidence of response to these forces. However, people should not allow themselves to become passive enough to be dominated by others, no matter how honest, upright, religious, and well-meaning they may be. Our task is to keep our will active, our hearts pure, and our lives directed by our own Higher Selves. □

Where Were We at the Time of Creation?

THE BIBLE is the story of every man—of you, and of me! It is the narrative of our spiritual development from the moment of creation in Genesis to the final chapters in Revelation, where we are described as the Holy City whose measurement is that of an angel. This is the destiny of every man.

The Bible is the most widely read book in existence. It can be read in virtually every known language. We can evaluate its place in man's thinking when we consider who reads the Bible—Catholics, Methodists, Baptists, Jews, Mormons, Christian Scientists, Presbyterians, Quakers, agnostics, even atheists—all read it in the light of their understanding and find inspiration and spiritual guidance within its pages. It has survived centuries of criticism, condemnation, and rejection. What then, is the key?

Man innately has a longing for truth—for understanding. Age after age he has searched for answers to why he is here, where he has come from, and where he is going. New Age Bible Interpretation* presents a logical and reasonable answer that could be called Spiritual Science. It gives a key which we are going to apply to man and his spiritual development as outlined in the Bible. The first key is that all characters and their experiences described in the Old and New Testaments represent the problems and achievements of every man.

Genesis opens with the words: *"In the beginning God created the heavens and the earth; and the*

earth was without form and void, and darkness was on the face of the deep. And the Spirit of God moved upon the face of the waters."

This opening statement tells us of a Divine Intelligence who existed before creation; obviously, a Being with no beginning or end. He elected to create a solar system; and so He set aside a certain portion of space in which to develop His creation. He moved within it—filled it with Himself. His Spirit was on the face of the deep. So, there is no place within our solar system where God is not. His Spirit fills and maintains every atom, making the expression, "closer than hands and feet" an actual fact. Seven days or aeons were consumed in the formation of our solar system. The Greek translation of the Bible (Septuagint) uses *aeon* (a period of indeterminate length) instead of *day*.

At first the heavens and earth had no form. This tells us there were two states of consciousness—a heavenly or divine state and an earthly state focussed in form. Creation was taking place in the higher worlds. The Infinite was becoming finite. Earth consciousness is our immediate need, and the rest of the first chapter of Genesis is concerned with earth as it acquired material form.

The first edict was: "Let there be light; and there was Light." These words do not refer to the Sun, Moon and stars—the zodiac. They were created long after. The fourteenth verse tells of their creation. So the first edict was a prediction, a prophecy, that Light was to be the agent that would help to fulfill creation's purpose; and it relates to a type of consciousness.

What is light? Our definition of Light is *Instant Presence*. What does this mean? It is instant recognition of the Divine Presence of God. Where there had originally been darkness in consciousness, *let*

*The author, Gene Sande, has written a series of studies available from the New Age Bible Center—founded by Corinne Heline, who Max Heindel asked to write the New Age Bible—under the title *The Bible: Man's Book of Realization*.

there be Light indicates the instant recognition of the Divine Presence within and without. This is the destiny for all life.

We were there with that first release! How could this be? The earth is the sum total of life that exists within its bounds—mineral, plant, animal, man, and the spiritual substance of those heavenly beings who were involved in its creation. Mineral substance is simply formed mass—inorganic matter. It provides the residence or body for the newest life wave to become part of the earth, whose living (spirit, egoic) being is in the World of Thought. On the other hand, plants have vitality—a vital body. They can grow and propagate themselves. This leads us to conclude that plants have a longer history behind them. Animals not only have vitality, a vital body, but they can move around and express emotions such as fear, anger, friendliness. Certain animals are learning to think, such as seeing-eye dogs; so animals have a longer earthly history than minerals or plants. Man has a yet longer record of development behind him. He not only has vitality (a vital body), but he can move about in space and express emotions (generated in an emotional body), and he can put thoughts into words and communicate his ideas to other individuals. From this we can conclude that man has been on Earth longer than his younger brothers. His was the first life wave to be released at the beginning of this septenary cycle of creation. Thereafter, a life wave was released with each succeeding day or aeon.

In the beginning we were in a spiritual state— not yet individualized. What were we doing during that creative period? We were endowed with two divine powers, namely, will and imagination: will to initiate action, and imagination to receive intuitions and then to work out details for earthly forms, including bodies in which to gain experience. Our goal at that time was to realize consciously—individually—our own divinity and immortality. During those creative days, an idea for bodies was first impressed upon us by those assisting in the Plan. With each succeeding day or aeon, we developed a finer body and incorporated our lower bodies into it. We built a dense body, an energy system or vital body, an emotional body, and then a mind.

As creation progressed, something very impor-

tant happened on the fourth day. The fourteenth verse in Chapter One tells of the formation of a solar system: “*Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs and for seasons, for days and years.*”

This passage refers to the twelve constellations of the zodiac and the seven planets. They were the cosmic pattern which was going to be reflected in all form. “That which is above is like unto that which is below,” were the words on the Emerald Tablet of Hermes. We might add, “As within, so without.” Creation is all one in God, the Creator; and the plan of the twelve and the seven was going to develop through all the seven creative days.

The Great Beings who assisted in the creation of our Solar System were originally twelve in number (including humanity). Later, the number of hierarchies was reduced to seven, denominated in the Bible as Thrones, Dominions, Virtues, Powers, Principalities, Archangels, and Angels. Each had certain qualities to contribute to the creative plan. The clue to these Beings is found in the words “Let us make man in our image and likeness.” Man was not only made *by* but *like*, in the image of, celestial beings of superlative wisdom, power, and glory!

At last, man (male-female) was ready to develop a mind; and he was given the power of choice. Seven times in the first chapter of Genesis these words are repeated: “And God saw that it was good.”

God blessed man and said: “*Be fruitful, and multiply, and replenish the earth...and have dominion...over every living thing that moveth upon the earth. I have given you every herb bearing seed, every tree in which is the fruit of a tree yielding seed. To you it shall be for meat.*”

The vital essence, the life-giving vitality, of herbs and fruit was to be used for nourishment.

On the seventh day God rested and hallowed His creation. In the mind of God, the archetypal pattern of creation was complete. In the development of divine consciousness in man, creation had to progress through many cycles. Man was to learn to make wise decisions and exercise his dominion over physical form. We are still working on that assignment, and we are just beginning to see the guidance originally given in regard to diet. □

Love, The Temple Builder

ON HOLY NIGHT 1920 at 12 midnight, the Rosicrucian Fellowship Healing Temple was dedicated. On that night, at 11:13, the Moon entered the sign of Cancer. This is of the greatest significance, for Cancer is the sphere of the soul, as Max Heindel has explained, and every stone of our beloved temple must be permeated with the living essence of our souls.

The temple was built with by human industry and generosity. On the rays of Neptune the inspiration was received from the Great Ones in the Invisible Worlds, but the material form had to be shaped by us. Many had a hand in fashioning the temple struc-

Services in the Rosicrucian Fellowship Temple, the Ecclesia, have been held each day from the time of its opening. With the exception of Solstice, Equinox, New and Full Moon Services, the services are specifically for Healing. Once a week, when the moon is in or about to enter a cardinal sign, the concentration keyword is "Healing." During the other six days, a different text is read (called simply "The Temple Service,") and the concentration theme is "Divine Love and Healing." December 24, 2003 will mark the eighty-third anniversary of the first service. Max Heindel purchased the land for the International Headquarters in Oceanside for the primary purpose of conducting spiritual healing. As he writes in the June, 1911 Letter to Students, composed before the formal founding date of the Fellowship (October 28, 1911): "We have named this beauty spot of nature, 'Mt. Ecclesia,' and a building fund has already been started to erect suitable buildings: a School of Healing, a Sanitarium, and last but not least, a place of worship—an Ecclesia, where the Spiritual Panacea may be prepared and sent all over the world to be used by properly qualified helpers." This article appeared in the February 1921 Rays and sets the tone for the Rosicrucian student's work in the world—through loving service facilitated by the intelligent use of Astrology.



Ecclesia Interior, 1920s

The etheric temple, made without sound of hammer, is continually being built with the loving thoughts of members from around the world.

ture, some by the loving labor of their hands, many more by the ardor of their thoughts.

However, the beautiful form will remain but an inanimate combination of perfect geometrical lines unless we fill it with life. We must continue building, building the temple within the temple, so that the lofty, lovely structure of our Ecclesia may be imbued with a soul equal in loftiness and loveliness.

This temple soul is constructed under Jupiter, the builder of souls. First we must build our own souls and then dedicate them as living building stones for the temple soul.

What a task, what a responsibility! But as the "wisdom and the vision" have come to us through the divine rays of Neptune, so the "power" will come through the benevolent rays of Jupiter—provided always that we respond to them.

Cancer has three ruling planets: the Moon is at home in Cancer, Jupiter and Neptune are exalted there. These planets symbolize the threefold constitution of man: body, soul, and spirit. The changeable Moon stands for the body, for this "mortal coil" of matter which is laid aside at death and put on afresh in a different form at each rebirth. The

divine Neptune stands for the spirit, for the eternal ego which “never was born and never will cease to be.” And Jupiter represents the soul which is created within the mortal body, but incorporated into the immortal spirit.

Through the Moon in Cancer the ego is born and reborn into its transitory earthly home; through Jupiter it fashions the only lasting possession gained in this earth life and taken over into its permanent heavenly home; namely, the imperishable soul.

The soul is the extract of all our good thoughts, words, and deeds which, after the death of the body, is amalgamated with the spirit. It is entirely of our making, but through the union with the spiritual ego at the mystic wedding, it becomes immortal as the spirit which is of God’s making

Neptune gives us the soul-building faculty of epigenesis, Jupiter furnishes us with the power to apply this faculty. Neptune inspires, Jupiter constructs.

Jupiter is the least understood among the nine planets, just as the process of soul building is the most mysterious of all, and the astrologer who rightly sees in Jupiter the benign star whose rays give “peace and plenty” must learn from the Mystic Mason the hidden reason why the great benefic protects and heals and blesses with abundance.

Two spheres amongst the twelve are presided over by three stars, namely Cancer and Pisces. In both spheres we find Neptune, the planet of the spirit, united with Jupiter the planet of the soul. But in Pisces the exalted Venus represents the body, a body rarified, beautiful, healthy, pure, quickened in all its fibers beyond the rate of the denser moon vehicle—a body endowed with these superior qualities because generated under a trine or sextile from the Moon to Venus and from Venus to Jupiter—a body made by love.

What is love? Since those days of old when the man and the woman wilfully defied the guardianship of the angels and scorned the sanctuaries where they were wisely mated, have they asked each other this question in the moonlight and vainly sought the answer while passion held their eyes fixed dustward under a square from Mars to the Moon or a parallel of Mars and Venus.

What is love? Only the pure vision undimmed by

selfishness and sexual desire and lifted up to starlit heights can read the answer which is written in the heavens when Venus blazes in a white sextile to Neptune, Neptune forms a glorious transmuting trine to Mars, and the body-building Moon is in conjunction with the soul-building Jupiter. The lovers of the new age find a reflection of the heavens in one another’s eyes, and through the great, great stillness of this new love, whose peace is as sweet as that of the heavenly homeland, there rings the answer, solemn as an eternal vow, jubilant as the bells of Christmas: “*God is love.*”

And this is what the new man and the new woman say to one another in the moonlight, “I love thee, my dear one, because thou art a part of God, as I am. From God we came, as searching pilgrims; to God we shall return, triumphant conquerors ; in God’s love we abide; in God’s love we are united—thou and I. And because I love the Godhead in thee and thou findest God in me, there is no allurement for us in the selfish seclusion where passion and pleasure dwell; joyously we bid all living creatures to come and share our love. Because I love thee I do not keep thee to myself, but I give thee to the world that thou mayest love the world and serve the world as thou lovest and servest me. The smile of happiness which thou hast kindled in my eyes radiates forth to all my brothers and sisters of the great universal family. The sweet words of kindness which thou hast awakened on my lips are passed on to all my fellow beings.”

“Glory to God in the highest, on earth peace and good will toward all mankind.”

Oh, how the narrow home love engendered by the moon in Cancer widens into love universal; how the personal Venus love between man and woman expands into fellowship with all the world!

The benign star of universal good will, the planet of love expansion, is Jupiter. He, the magnanimous, makes the heart big and wide so that it may hold a full measure of world embracing compassion. Thus he prepares the race for the New Age of soul union and universal brotherhood over which Uranus presides. Under the fruitful rays of Jupiter the small home bud of human love grows into the world flower of love divine, and under the fiery trine from Sagittarius to Leo, the spirit fire in the

heart of the man and the woman is kindled at the flame in the heart of the universe.

Through Jupiter we receive the baptism both of water and of fire.

The object of baptism is purification. Not until our eyes have been laved in the water of tears and our minds purged in the fire of suffering can we perceive the unity of each with all. As long as we see and seek self and the gratification of its desires we are unable to recognize that unifying love which is God. Therefore, Jupiter, the benevolent, is ruler over the house of sorrow.

In Shakespeare's astrological drama *Cymbeline*, the planetary spirit of Jupiter descends riding on the back of an eagle, and the benign God gives utterance to these words: "Whom best I love, I cross, to make my gifts the more delayed, delighted."

Jupiter's attribute is the hammer. When he wields it, thunder and lightning fall down and shake the trembling earth with the fear and terror of destruction. But after the storm has swept past, the grateful earth smiles through tears, renewed, beautiful. And a rainbow stands in the skies, a promise from God to man, a bridge of love spanning the gulf between earth and heaven.

"The benign ruler of the sorrowful sign of Pisces chastens his children in order to bless them. The strokes of his hammer are terrible, but the chains of self which hold us in bondage are so strong that mighty blows alone can break them. The lessons to be taught through the sign of tears, of sorrow, of bondage, and of compassion have to be learned under the hammer of pain. In the forge of sorrow the armor of self is destroyed and the soul smithied into living gold."

Jupiter's hammer is shaped like a cross, but lo, attached to it in upward flight there is the winglike symbol of the soul (♃).

Jupiter wields his hammer in a twofold direction.

Swung downward it destroys, swung upward it constructs. Jupiter, the destroyer of self, is the constructor of the soul.

The mason's T square is in the form of a cross. Jupiter, builder of souls, is the star of the Mystic Mason. Initiation, over which Jupiter, the teacher, presides in Sagittarius, includes instruction in building. An initiate is a skilled builder, a builder of qualities in the soul and of vehicles *for* the soul.

Jesus was a carpenter. But the Greek word for carpenter is *tehton*, and *tehton* means builder, a temple builder, who with the silent tools of the mystic artisan fashions the indestructible materials of the inner planes into holy dwelling houses for the soul-wedded spirit.

The rays of Uranus set the atoms of the light ether spinning, the rays of Neptune those of the reflecting ether. Of those two higher ethers the soul body is being formed, the golden wedding garment, the robe of our glory in which we shall greet the Master. And the building song, whose rhythms guide the carpenter so that he may group the priceless etheric materials into an abiding structure of perfect harmony, is intoned by Jupiter. Do you hear it burst forth from the pure lips and the devoted heart of the Mystic Mason? Do you see him standing high upon the temple dome, illumined, transfigured, a

halo around him, woven by the rays of the setting sun? His face is turned westward. Behind the setting splendor of the physical sun he sees arising the Sun of the Spirit, the mystic Star of Bethlehem, and exultantly he greets it—greets it with his life song which is *love*.

God is the architect of the universe, and the constructive force by which He fashions it is love. There is no other force for creative construction, and he who wants to build eternal edifices in unison with God must build by love. Such structures are



The Carpenter

In the case of both St. Paul, a tentmaker, and Jesus, a carpenter, their manual skills were outward signs of an inward ability to both conceive and construct thought structures and to build the soul body through loving service.

Frances Hook, © Roman, Inc.

unassailable; and their atoms are grouped together and held together by the highest vibratory rate known in the universe, and the lower frequency in all attacking forces cannot harm nor derange their harmonious order. "Love never faileth." It *cannot* fail because it is both the highest Power and the highest Force existing in heaven, on earth, and throughout the infinitudes of star-filled space. Love is God, it is Life itself. Outside of love no life is possible, only a semblance of existence, imperfect, perishable, and unreal.

Why do our physical bodies die, why are they destroyed by sickness, marred by deformity? Because they were not made by love. God's love, descending from the spirit world through Neptune, intended them to be living temples, but the divine Neptunian ray cannot reach and blend with the fecund Moon ray at the hour of conception unless it be transmitted through the love ray of Venus-Jupiter. As long as it is deflected by the passion ray of Mars a crumbling prison house is built instead of an immortal temple.

And these passion-made, disease-rent bodies come to the Master Healer, and they come to us, His humble ministers, and they cry out in anguish, "Make us whole." Disease is destruction. If we want to heal we must reconstruct. The supreme constructive force is love, and love alone can heal the thousand ailments of the love-starved world.

Christ Jesus is the perfect healer because He is perfect in love. The holy name of Jesus means, "God heals." God is love, and through the expectant silence of our Savior's birthnight there sounds the message of promise: Love heals. All the voices of nature take it up; it is repeated, by all suffering creation. Hark! how it rings out from our new temple, this Christmas promise of the healing love.

Rejoice, O world, love heals! This is the rhythm which has fashioned our Ecclesia. Our Temple is the embodied promise of healing through love.

At the Holy Midnight, the sign of Virgo arises, and the Christmas Sun stands in Capricorn.

Virgo and Capricorn, the spheres of purity and of sacrifice, are the signs through which the healing love rays of Christmas are focussed. Both Jesus, the human, and Christ, the divine, have that love which is so pure that it knows no greater glory than sacri-

ficial giving, giving to the other: "Behold, when I give, I give myself," and "greater love hath no man than that he give his life for his brother."

This love is all encompassing, universal; it includes not only the human race but the whole of creation; it smiles upon the least little brother. Pisces and Virgo, Sagittarius and Gemini, rule our relations to our younger brothers, the animals. The compassionate Good-Will learned under Jupiter through the sorrow of Pisces embraces all that lives. Peace on earth cannot be established until man recognizes the unity of life and venerates God in all His children.

And our mute animal brothers, the abused, the sorrowful, the tortured, the agonized, they know the Christmas message of the healing love. There is a beautiful legend which tells that at the Holy Midnight all the animals in fields and woods, in pastures and mangers, bend their knees before their Savior, the ban of their dumbness is lifted, they speak, they give praise, and he who loves them can understand the utterance of their rejoicing souls.

Ah, he who loves! The keynote of Christmas is love, and if we vibrate to it, the mystic, moonlit wonders of the Holy Night are revealed to us.

On Christmas we celebrate the descent of the loving Christ Spirit in whom God's love is perfected, and the birthday of the loving Jesus in whom human love found its sublimest expression. Jesus was the first perfect man. His body, immaculately conceived, was so purified by selfless, sacrificial love that it vibrated to the very pitch of the Sun Spirit, and as the first master builder of our evolution, he had through love fashioned within himself the glorious, golden, immortal soul body. His birth occurred nearly two thousand years ago, but the fragrance of his holiness still lingers with us; for the aura of a saint is imperishable, and he was the greatest of all saints. At the Christmas season when the Christ draws into the jubilant planet, and with him the very essence of love divine, the aura of Jesus, the man, mingles with the aura of Christ, the God, and the protective influence of this combined love aura is so great that it is projected into the nights before Christmas and extends over the nights after Christmas, from the time the Sun enters Capricorn until the twelfth night following.

These twelve nights are set apart from all other nights of the year, and Shakespeare, the initiate, writes of them in Hamlet:

*Some say that ever 'gainst that season comes
Wherein our Saviour's birth is celebrated,
The bird of dawning singeth all night long;
And then, they say, no spirit can walk abroad;
The nights are wholesome; then no planets strike,
No fairy takes, nor witch hath power to charm;
So hallowed and so gracious is the time.*

The unassailable peace of the Holy Night, in which all evil comes to naught before the power of love, is prophetic of the New Age when "under the iridescent glory of the Uranian sky, luminous with the soft glow of a never fading light, a regenerated, united mankind will unfold wings of immortality; and ever youthful beings, radiant in their golden wedding garments, will live in peace beyond understanding and in plenty beyond measure."

If we but love enough, we are invincible. No harm can penetrate an aura made by love. If we but love enough, we draw to ourselves all good gifts bestowed by Jupiter, the opulent planet. He gives us a lasting opulence of soul qualities, and with the opulence of our own souls we shall endow the soul of our Temple. If we but love enough we shall receive the panacea. If we but love enough we shall heal the race. And our Temple shall stand forever—a bulwark of the Christ, a stronghold of the New Age—If we but love enough. □

—Margaret Wolff

THE CHURCHMAN always emphasizes the necessity of faith, while the Statesman emphasizes, and places his reliance on, work. But when faith flowers into work, we reach the highest ideal of expression. Humanity may, and does, admire lofty sentiment and brilliant oratory; but when a Lincoln unbinds the shackles of a down-trodden race or when a Luther revolts in behalf of the fettered spirits of humanity and secures religious freedom for them, the outward action of these emancipators reveals a beauty of soul never discernible in those who soar in cloudland, but fear to soil their hands by actual work in the temple of

humanity. The latter are not true temple-builders and would be unable to gain inspiration from the sight of that wonderful temple described by Manson in *The Servant in the House*. The author calls him "Man-son;" this may mean that he regards him as the Son of Man, but it may also be that he meant Mason, for the Servant in the House was also a temple-builder. It is wonderful what insight the author of the play must have had when he planned the scene where his servant, the workman in love with his work, tells the worldly minded Churchman, who is full of platitudes and as vile as a whited sepulcher, of the temple which he, the workman, built. This conception is a mystic gem and we append it for the reader's meditation:

"I am afraid you may not consider it an altogether substantial concern. It has to be seen in a certain way, under certain conditions. Some people never see it at all, for you must understand this is no dead pile of stones and unmeaning timber; IT IS A LIVING THING.

"When you enter it you hear a sound as of some mighty poem chanted. Listen long enough and you will hear that it is made up of the beating of human hearts, of the nameless music of men's souls; that is, if you have ears. If you have eyes you will presently see the church itself, a looming mystery of many shapes and shadows leaping sheer from floor to dome, the WORK OF NO ORDINARY BUILDER.

"The pillars of it go up like the brawny trunks of heroes; the sweet human flesh of men and women is molded about its bulwarks, strong, impregnable. The faces of little children laugh out from every cornerstone; the terrible spans and arches of it are the joined hands of comrades; and up in the heights and spaces are inscribed the numberless musings of all the dreamers in the world.

"It is yet building, building and built upon. Sometimes the work goes forward in deep darkness, sometimes in blinding light, now beneath the burden of unutterable anguish, now to the tune of great laughter and heroic shoutings like the cry of thunder. Sometimes in the night one may hear the tiny hammerings of the comrades at work in the dome—THE COMRADES THAT HAVE GONE ALOFT."

—Max Heindel

Freemasonry and Catholicism, pp. 28-29

God's Message Through the Astrological Sign Scorpio

WHEN WE ENTER upon the study of the sign Scorpio, we are approaching the mystery of life in its most powerful and most intensive expression. Scorpio is the department of Nature through which pours the mighty power of the Holy Spirit to produce all living forms. What mind can measure the depth of that power and what words can describe it? The best that we, God's Earth children, can do is to bow in awe before it and pray for understanding.

All that we have learned by study and practice in our journey through the other signs of the zodiac must be melted and blended into one if we are to do the work God calls upon us to do under the Ray of Scorpio. This Ray is administered throughout the cosmos by the Lords of Form. Therefore a survey of the work done for us by this Creative Hierarchy will give us a clue to the use which we should make of the Scorpio power as it manifests within ourselves.

It was the Lords of Form who, previous to the Earth Period, actually did the principal work upon our dense, vital, and desire bodies under the direction of higher orders, using the evolving life, we are told, as a kind of instrument. Thus they established with us a peculiarly close relationship. Because of this work upon our vehicles, they were given charge not only of the precious living germs of these vehicles but of the Human Spirit in us as well—the counterpart in man of the Holy Spirit, the creative, form-building principle of God. In the Bible, these Great Beings are given by Paul the name of Powers.

Now, in the Earth Period, when we as evolving

Spirits are having our crucial test in dealing with the problems of Form, these great Beings, who carry so large a share of responsibility for our progress, overshadow us in a special manner with the power of the Holy Spirit, and sound in the depths of our being the call to creative Godhood.

Mars, their intermediary, stirs the creative fire in man to keep it alive and active, and thus urged on, man has used this power to conquer the elements of earth, fire, water, and air, on the physical plane; but he has still to conquer and blend these elements within himself. The dense body (earth), the vital body (fire), the desire body (water), and the mind (air), must be brought into alignment and attuned to one another and the forces which play through them balanced and controlled before he can answer the call of the Holy Spirit and take his place in the Plan among the Sons of God.

The work of aligning and attuning our vehicles goes on insensibly from month to month as we endeavor to respond, in all faithfulness, to the particular radiations focused upon us. Under the power Ray of Scorpio the opportunity is given us to hasten this process of transmutation, to weld together, as it were, the gains we have made and take a long step forward on the mystic path that leads from generation to creation.

We ask ourselves how may we best take advantage of this opportunity. The answer is, by delving into the very depths of our being and gathering all the powers that we find there—powers of mind and body, of heart and soul—and forming of these the spiritual scourge of small cords with which to drive the money changers from our temple—the false conceptions, bad habits, and weaknesses

which cheat and betray our high purposes when we least expect it. Purity of motive and intensity of purpose are needed for this task. Without these no progress can be made. However, the intensity of which we speak is not the intensity of clenched hands and taut muscles. It is the still intensity of the Spirit that sets the body free from every tension and burns its way, like a white-hot torch, through every barrier that would block its way.

In God's Message through the Sign Libra attention was called to the fact that throughout the Cosmos the force of Mars is always counterbalanced by the Love-power of Venus. We repeat this statement here, because without some realization of the relation between these two forces, the mystery of Scorpio must remain for us a sealed book. A study of the operation of these twin forces in our own being will help us to gain this realization.

The path that leads from generation to creation is indicated in the zodiac by the pair of opposites, Scorpio-Taurus, and in the human body by the pair of creative organs, the organ of generation, ruled by Mars, and the organ of speech, ruled by Venus, the larynx, through which some day the creative word is to be spoken. The straight line between these opposites in the heavens and their prototypes in the physical body is the Path, called by Christ Jesus the straight and narrow way.

In following the winding road of evolution we cross and re-cross this mystic, hidden path, but with eyes that see not, for the following reason. We gained our consciousness in the Physical World through use of the creative force in generation, and since, have leaned so heavily toward the gratification of desire that the Mars force has become the dominant factor in human relations, working destruction everywhere because the balancing Love-power of Venus has remained comparatively undeveloped.

But where love has found an entrance, there the process of regeneration has begun and as Venus blends her ray with that of Mars, mellowing, refining, redirecting this force, the consciousness is at last awakened to the glorious purpose of life, and the entrance to the narrow, shining way is disclosed to us.

When this awakening has come, we begin to

know something of the sacredness of generation. We know that the power of the Holy Spirit comes upon every human mother as it came upon Mary of Nazareth, regardless of her capacity to understand the mystery that is being consummated in her. A mystery, indeed, for the interaction of forces involved in the birth of a human being are identical with the interaction of forces that bring a universe to birth. "As above so below."

Since it is through the power of the Holy Spirit that Life involves itself in Form, we may say that Scorpio is the point at which the two meet. It is therefore the gateway through which we come at birth and through which we pass again at death.

When once our feet are planted firmly on the Path, birth and death appear to us as incidents in life. As we travel step by step along this mystic way, the creative fire which has operated for so many ages from the sacral region of the spine, begins to shine like liquid gold and rises by imperceptible stages to its ultimate goal in the brain, the brain that spells for us Initiation, and releases in us the power of the Word.

The planetary influence for this solar month of Scorpio comes to us from the spiritual keyword, *Power*. All that we call energy, or force, is a part of the great stream of Life pouring out from God and flowing through everything in the Universe, from the greatest suns and planets to the smallest grain of sand in this physical world.

The difference between the mineral and man is that the mineral has only one way of using that power while man has several ways of using power to enable him, as he grows in understanding, to use more and more of this mighty power. With it he may ferret or dig out all the secrets of Nature and accomplish any heroic thing he may will to do.

Just as the engineer who builds a power house for lighting the city must know the laws governing electricity and must understand the machinery he uses, so we, if we want to use the living power that flows out from God, must know the laws that govern it and must understand the living machinery we possess. Our dense physical body has no more life than any other combination of solids, liquids, and gases, but when we take up the higher life, represented by the straight rod of the Caduceus, and

begin to change our habits, we have taken a great step forward.

Thoughts and actions, repeated constantly, make grooves, then become the channels through which the Life stream flows, and we say a habit has been formed. When we try to break an old habit and put a new and better one in its place, we must block up the old channel in the brain by stopping the thoughts and actions that made it. At the same time, we form a new channel by turning the power onto a new set of thoughts and actions, until they have made their groove in the brain, and the new and better habit has been established. This calls for all the intelligence and will power we possess. Intensity of purpose is necessary to accomplish it.

Each one of us can do our very best to break an old habit by substituting a new set of thoughts and actions. Will you do that?

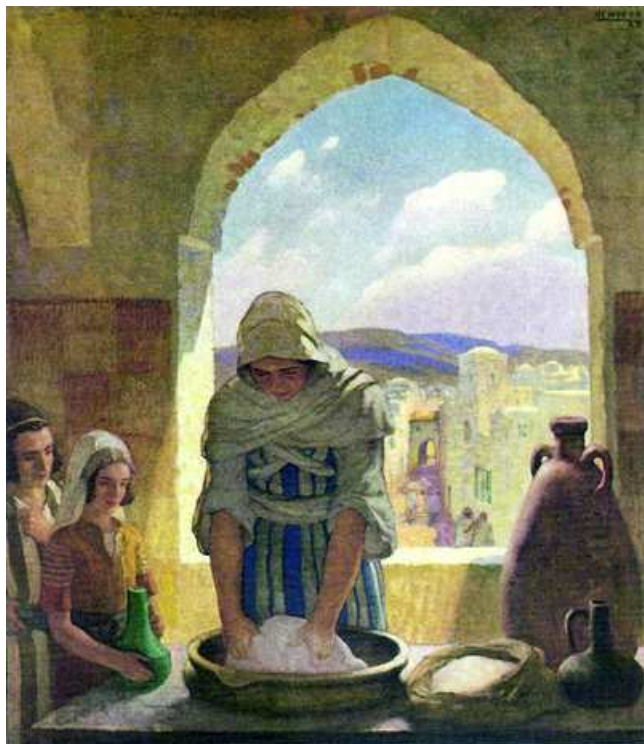
The Leaven Parable

"Behold, all things are become new."—II Corinthians 5:17.

In this parable Christ Jesus explains how the great power of transmutation—change or conversion—works. We notice that in all of His parables Christ Jesus referred to things people knew something about. In this story, with its hidden meaning, it was the bread they ate every day and generally made at home. There were not many places where bread might have been purchased, as is the case today.

If you have ever seen bread or rolls made, you have probably noticed that a small quantity of yeast—that is what leaven really is—was mixed with flour, salt, and water. The mixture was placed in a pan, covered, and set aside in a warm place to increase in size, then followed a kneading down process, after which the procedure was repeated. The mixture afterwards was formed into loaves and baked into bread.

We may compare the above with an idea or thought allowed to remain in our minds. It makes no difference whether it is good or bad, as long as we permit it to stay in our minds it will increase or expand until we feel forced to do something about it. If the idea is a good one, we have perhaps benefited others as well as ourselves by putting it into



A. N. Wyeth illustration for *The Parables of Jesus*, by S. P. Cadman, David McKay, 1931

The Leaven

Leaven, or yeast, is emblematic of the etheric because it contains a primitive plant form (fungus) which, like life ether, causes expansion and rising outward from the center. For this reason the feeding of the 4,000 and the 5,000 with a small portion of bread (and fish) has been called an etheric feeding because the Word or Bread of Life was given as nourishment.

action. If not, there is no telling what harm may be done.

Likewise, the spark of God within everyone of us, if allowed to grow while we sincerely pray to God in our search for truth and understanding of His will, awakens within our hearts a sympathy for, and a realization of, others' needs. When this happens, we learn how to develop an unselfish spirit of brotherhood in our daily communication with others. At times we may stumble, but we still must keep on trying again and again to increase in honesty, unselfishness, and purity of love. Thus we endeavor to make this familiar song a part of our daily lives: "Let there be peace on earth, and let it begin with me."

As we continue in our efforts we shall be hastening the time when all nations will have fellowship together, and peace and Love will become the new way of life. □

—Rosicrucian Fellowship Staff Members

Christianity and Vegetarianism

ONE WONDERS whether Max Heindel read Tertullian, the Church father living in the third century after Golgotha. Neither man minced words when it came to meat eating. Heindel experienced “disgust at the thought of making our stomachs the burying ground of the carcasses of murdered animals.” Tertullian brings God into the picture: “It is not consistent with truth that a man should sacrifice half of his stomach only to God—that he should be sober in drinking, but intemperate in eating.” Of the carnivore and glutton he charges: “Your belly is your God, your liver is your temple, your paunch is your altar, the cook is your priest, and the fat steam is your Holy Spirit; the seasonings and the sauces are your chrisms, and your belchings are your prophesizing...[such] a grossly-feeding Christian is akin to lions and wolves rather than God. Our Lord Jesus called Himself Truth and not habit.” Actually, there is a Christian tradition of vegetarianism, dating from the time of the Essenes, whose mission was to prepare a pure physical vessel for the Archangel Christ by, among other things, abjuring the carnal diet. Clement of Alexandria (AD 150?-215?) wrote: “It is far better to be happy than to have your bodies act as graveyards for animals...The unnatural eating of flesh meats is as polluting as the heathen worship of devils, with its sacrifices and its impure feasts; through participation in it a man becomes a fellow eater with devils...Those who use the most frugal fare are the strongest, the healthiest and the noblest.”

The founder of Methodism and Wesleyanism, John Wesley, wrote in 1747: “Since the time I gave up the use of flesh-meats and wine, I have been delivered from all physical ills.” Partly inspired by Isaiah’s vision of the Kingdom of Peace, where “on the new earth, no creature will kill, or hurt, or give pain to any other” (Is. 11:6-9), Wesley further taught that animals “shall receive ample amends for all their present sufferings.”

What’s the news here? In a sense, nothing. The same breaking news has broken out before, in different times,

in other climes. Vegetarianism is not what its detractors describe as the modern invention of extremists, martyrs, and misfits. But what is new is that some Christians have banded together to form the Christian Vegetarian Association to encourage and support living a scripturally obedient life, which includes being harmless as doves. Its members believe that vegetarianism can add meaning to one’s faith, aid in one’s spirituality, enhance one’s moral life, and demonstrate responsible Christian stewardship for all God’s Creation. Such a diet, the members maintain, “is ecologically sound, helps alleviate world hunger, and benefits human health.”

The Association’s website (*christianveg.com*) cites the apostle Paul’s words that our bodies are temples of the Holy Spirit (1 Cor. 6:19), and “it follows that we should care for our bodies as gifts from God.” In fact, our bodies are largely gifts from ourselves. Best we give ourselves what we want to receive. How? By eating wisely. According to the American Dietetic Association’s comprehensive review of the scientific literature, vegetarian diets are associated with a reduced risk for obesity, heart disease, high blood pressure, diabetes mellitus, colon cancer, lung cancer, and kidney disease. In contrast to the predominantly plant-based Mediterranean diet that Jesus ate, modern Western diets (heavily laden with animal products) put people at risk.

The difficulty of surrendering flesh foods is shown by the results of an April 2000 survey of 1,244 adults, reported by Neal Barnard, M.D. in the Summer 2003 issue of *Good Medicine*: One in four refused to give up meat for a week, even if they were paid \$1,000! Can meat be addicting? From the occult viewpoint, it can feed the passions, which themselves are addicting. From the physiological/psychological angle, meat may contain opiates. Cheese definitely does, as Dr. Barnard states. The cheese protein *casein* breaks down into a class of opiates called *casomorphins*. The upshot? If we eat sanely, we exercise mind over matter—and appetite. The mind, working through the intestines of the brain, determines what goes into their ventral counterpart. □

BOOK REVIEWS

Water as Mirror and Messenger

WATER, WATER everywhere, but what's fit to drink? People have known that there's more to water than meets the eye, or the nose, or the palate. Turbidity or cloudy water is evident, but disease-causing microorganisms can cling to the silt that is usually removed in municipal water facilities and escape destruction by chlorination and other disinfection methods. These microorganisms include *Cryptosporidium*, which is found in 65 to 97 percent of the nation's surface waters (rivers, lakes, and streams), according to the Centers for Disease Control and Prevention (CDC). People who drink treated surface water—which provides about half of America's tap water—are more likely to be exposed to the parasite than people whose tap water comes from underground rivers, streams, and other sources, according to a recent study.

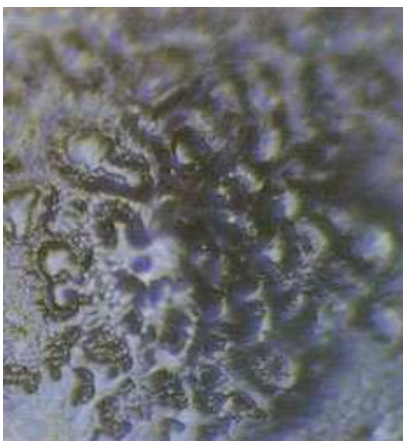
What makes *Cryptosporidium* so tough to control is that it's small enough to pass through most filters (10,000 can fit on the period at the end of this sentence). And the parasite's hard outer shell protects it from the chlorine that's used to kill most microbes in water. Drinking-water regulations are designed to reduce—but not necessarily eliminate—*Cryptosporidium*, so even water systems that meet government standards may not be free of the parasite.

Toxic metals, including lead and arsenic, find their way into our drinking water, lead from the solder in old plumbing, and arsenic from industrial runoff and certain soils. According to "Arsenic in Drinking Water," a 1999 report by the National Academy of Sciences, the poison of choice of mystery writers can also cause cancer, heart disease, and perhaps diabetes.



Water at the source of the Fiji River.

The Environmental Protection Agency (EPA) currently permits up to 50 parts per billion (ppb) of arsenic in drinking water. But that standard was set 70 years ago, long before researchers discovered that the mineral can cause cancer. The World Health Organization recommends no more than 10 ppb. Congress has been pressuring the EPA for years to lower the arsenic limit. Arsenic-tainted water is most common in the Southwest and West.



Fiji River water at midstream.

Then there is chlorine. Chlorinating water to destroy disease-causing bacteria was one of the greatest public-health achievements of the 20th century. But adding chlorine to water is a double-edged sword. The disinfectant can combine with decaying leaves and other naturally occurring organic matter to form compounds called disinfection by-products (DBPs).

"These by-products are probably the most significant, most widely distributed contaminant in the U.S. water supply today," says Kenneth

All photos by I.H.M. General Research Institute

Cantor, an epidemiologist at the National Cancer Institute in Bethesda, Maryland. "They can roughly double the risk of developing bladder cancer."

And cancer is not the only potential problem. In a 1998 study in northern California, pregnant women who lived where the tap water contained more than 75 parts per billion (ppb) of DBPs were nearly twice as likely to miscarry as women who lived where the tap water contained less than 75 ppb, but only if they drank at least five glasses of water a day. The EPA's limit for DBPs is 100 ppb. It is scheduled to drop to 80 ppb beginning next year.

What else might our drinking water contain? Everything from pesticides like atrazine to a possibly cancer-causing gasoline additive called MBTE. If this is unwelcome news, we can reduce our risk of exposure to these elements by drinking water bottled by a reputable provider, or by purifying our water with a home unit which uses one or a combination of the following: reverse osmosis, deionization, charcoal filtration, exposure to ultra-violet light. Steam distillation is preferred by some but is more expensive.

Masaru Emoto, a Japanese doctor of alternative medicine, suggests an entirely different approach to water regeneration. It is not necessarily meant to replace the aforementioned forms of purification. In fact, his studies were not designed to determine the specific foreign content of water but to assess the quality of the water itself. But water is water, right? Apparently not. Distilled water typically shows but little structure in crystal form.

Water is the great solvent. It can dissolve solids, mix with liquids and absorb gases. Emoto's research shows, however, that water is influenced by plant life, by emotions, and by thoughts. It wears a million faces, according to what substances, images, and influences it assimilates and

reflects.

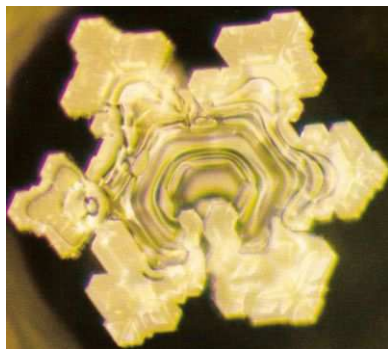
Macrocosmically, water might be called the blood of the Earth. It is the basis for organic life. 71% of the Earth's surface is occupied by water. The human body is about 70% water by volume. Water accounts for about 95% of the fertilized human egg. Water is a unique substance in many respects, one being its great affinity for life ether.

Owing to this property, we might say that it is the most advanced member of the mineral kingdom, as fruiting trees, and mammals are the most advanced members of their respective kingdoms. (Radioactive elements have also been nominated for this distinction but seem more death-dealing than life-promoting.)

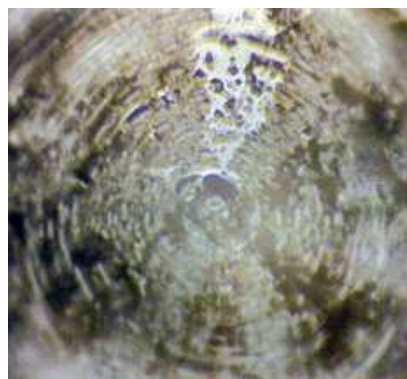
Water is not normally present as separate molecules but forms clusters held together by the bonding of its hydrogen atoms. These clusters can be aligned to facilitate movement and permeation in remote parts of the body where its absorption capacity is much higher than unclustered water. Emoto micro-photographed these clusters as solid crystals just prior to their liquefaction. In their solid state, these microclusters assume variations on a basic hexagonal shape, also seen in the lattice of honeycomb. The Chinese must have intuited this shape because it is their character or pictogram for water. The hexagon is frequently used by the Aquarian-age architect

Buckminster Fuller for his geodesic domes, and by nature's Architect Who uses the carbon atom to form the hexagonal benzene ring, the joining of six carbon atoms, discovered by in 1865 by the German chemist F.A. Kekule who was puzzled by the properties and structure of benzene until a solution was given the night he had his famous dream of a snake biting its tail while in whirling motion.

Heindel's description of life ether as being prismatic suggests faceted oscillating structures. Thus, the descending triangle of the stationary but rapidly



Water after Mozart's 40th symphony.



Water exposed to heavy metal music.

vibrating etheric prism penetrating the ascending triangle (for representational purposes) of the physical atom—which gives Solomon’s Seal.

Water, the chemical combination of two gases—*itself a small miracle*—not only has life-promoting and life-preserving properties, it attracts and transports life ether. Applied externally, water extracts ether from the body (“absorbs it most greedily”—Heindel). Taken internally, water may organize and redistribute ether through the blood and lymph systems and the by the osmotic transfer of fluids with their dissolved substances between and within cells, and interstitially, allowing solar ether to work more effectively on the physical organism.

In Messages from Water (Hado Kyoikusha Co., Ltd., Tokyo, ISBN 4-939098-00-1) Masaru Emoto illustrates the effect of pollution on water and how that same water can be regenerated by various non-material means. His study is more intuitive and esoteric than strictly scientific. But his findings are nevertheless valid and instructive.

Emoto is a water mystic. He believes that water is trying “hard, bravely” to be clear water. Like the moon which astrologically governs it, water takes on the character of its environment and may also optically reflect it. Emoto’s pictures dramatically show the “faces of water” displayed in response to its dissolved contents and, more occultly, the harmony of its sonic, pictorial, and notional surroundings.

The presence of chlorine and other chemicals in tap water obstructs the formation of a symmetrical hexagonal crystal. Most municipal water sources are significantly degraded and show scant, if any, crystal formation. Emoto “reads” or diagnoses each image of water as expressive of its locality and people: A sample from Okinawa, an island, “seems to express the people’s warm feelings toward water and the sea.” Hiroshima’s water crys-

tal “seems to be expressing the graceful kindness and solidarity of its people.” Samples of water from many international cities, including New York City, tested better than their Japanese counterparts.

Remembering that Japanese and Chinese are pictographic languages, their characters are cousins to crystals, and their users are sensitive to the architecture of form. Therefore, it is possible for Emoto to describe the visual appearance of Lourdes water as possessing “dynamic strength,” and “mystical glory.” A particularly intriguing time sequence of microphotos shows the progress in the effects produced by water purification.

At one time, rain water was the “softest” (containing no hard ground minerals such as calcium and potassium) and purest water available. Now rain in the industrial regions of the world is acidic, nitrogen oxides, and sulphur dioxide gases having combined with atmospheric water to produce nitric, and sulfuric acids. In the US, about 2/3 of all SO₂ and 1/4 of all NO_x comes from electric power generation that relies on burning fossil fuels, such as coal.

The publisher of Emoto’s book, Hado, takes its name from a concept the author defines as “the minimum unit of invisible energy” that is emitted in waves by an electron orbiting its atomic nucleus. The Hado itself moves at high velocities, due to the interaction of electrons, creating a pattern known as the Magnetic Resonance Field,

which modern science calls “chaos” because no two patterns are alike. Moreover, the fields change according to the consciousness of the observer, indeed, any sentient environment. This is a primary tenet of quantum mechanics—that the observed is conditioned by the observer. “That is why,” Emoto explains, “matter at the root level depends on consciousness.” Heindel’s favorite analogy of a sympathetic vibration induced in one tuning



Crystal formed after exposure to the written words “Thank you.”



Water crystal formed after exposure to the written words “You make me sick. I will kill you.”

fork by adopting the vibration of a nearby second, also explains Hado, or energy transmission through resonance. This is the principle on which water crystal photography is based—the water reflects or resonates (pictures) the vibration of the proximate object, be it physical, vital, emotional, or mental. A magnetic resonance analyzer (MRA) is able to both measure Hado and transmit it.

Water can be used to demonstrate the Hado effect because it has “the highest retention capacity of information.” For example, a known bit of information, such as the vibration of an immune code, can be entered into a MRA and transmitted to water, which becomes encoded with this specific healing property. The potential value of such a methodology is enormous. For

instance, information derived from goat’s milk was transmitted via the MRA to water, whose crystal picture reveals high organization and a tortoise-shell pattern. This water was diluted 200-fold for drinking and achieved many of the effects of the goat’s milk itself. Active factors in herbs can be analyzed by the MRA and instilled in distilled water, which, by the way, displays a vague, irregular shape as a crystal. Water that receives the vibration of camomile resembles somewhat the camomile flower; the same is true of fennel.

Emoto submitted distilled water, which is structurally rather amorphous, to the music of Bach, Mozart, and Beethoven and it assumed configurations characterizing the harmonic compositions and distinctive patterns of each composer. Heavy metal, on the other hand, showed a dis-integrating figure. The spoken word shaped the water crystal, and, remarkably,

the written word also had a modeling effect: The phase “thank you” produced a crystal similar to that made by Bach’s *Goldberg Variations*.

Emoto sent the following request to 500 Hado instructors (some of his former students) across Japan: “Please send chi and soul of love and the wish that the water [a cup of tap water placed on Emoto’s desk] should become clean.” The transformation of this water, seen by before and after micro-photos, is astonishing.

Water from a reservoir was prayed over for one hour by a Japanese priest. The entire lake clarified and the difference between water crystals before and after would not be believed unless pictures had been taken from random samples at identical sites to



Water at the Fujiwara Dam before Reverend Kato gives prayers.

prove it.

Because of its unique properties, the author of *Messages from Water* entertains the possibility of



Fujiwara Dam water heptagonal crystal after prayers to the Benzaiten (Seven Goddesses of Fortune).

the extraterrestrial origin of water through the thousands of snowball comets that daily enter the Earth’s atmosphere and become clouds, which, over billions of years, could add up to the Earth’s volume of water. But this need not be necessary. People want the miraculous to have an unearthly origin. Indeed, the Earth is unearthly, is of extraterrestrial origin. Better to say and appreciate that all that is earthly is not mundane, that there is wisdom, wisdom everywhere. And that our heavenly Creator has infused

tinctures and essences of the entire Cosmos into this planet. It is for us to discover them, then to use them wisely and well.

□

—CW

Lacto-Fermentation

IT MAY SEEM STRANGE to us that, in earlier times, people knew how to preserve vegetables for long periods without the use of freezers or canning machines. This was done through the process of lacto-fermentation. Lactic acid is a natural preservative that inhibits putrefying bacteria. Starches and sugars in vegetables and fruits are converted into lactic acid by the many species of lactic-acid-producing bacteria. These lactobacilli are ubiquitous, present on the surface of all living things and especially numerous on leaves and roots of plants growing in or near the ground. Man needs only to learn the techniques for controlling and encouraging their proliferation to put them to his own use, just as he has learned to put certain yeasts to use in converting the sugars in grape juice to alcohol in wine.

The ancient Greeks understood that important chemical changes take place during this type of fermentation. Their name for this change was "alchemy." Like the fermentation of dairy products, preservation of vegetables and fruits by the process of lacto-fermentation has numerous advantages beyond those of simple preservation. The proliferation of lactobacilli in fermented vegetables enhances their digestibility and increases vitamin levels. These beneficial organisms produce numerous helpful enzymes as well as antibiotic and anticarcinogenic substances. Their main by-product, lactic acid, not only keeps vegetables and fruits in a state of perfect preservation, but also promotes the growth of healthy flora throughout

the intestine. Other alchemical by-products include hydrogen peroxide and small amounts of benzoic acid.

A partial list of lacto-fermented vegetables from around the world is sufficient to prove the universality of this practice. In Europe the principal lacto-fermented food is sauerkraut. Described in Roman texts, it was prized for both for its delicious taste as well as its medicinal properties. Cucumbers, beets and turnips are also traditional foods for lacto-fermentation. Less well known are ancient recipes for pickled herbs, sorrel leaves and grape leaves.

In Russia and Poland one finds pickled green tomatoes, peppers and lettuces. Lacto-fermented foods form part of Asian cuisines as well. The peoples of Japan, China, and Korea make pickled preparations of cabbage, turnip, eggplant, cucumber, onion, squash, and carrot. Korean kimchi, for example, is a lacto-fermented condiment of cabbage with other vegetables and seasonings that is eaten on a daily basis, and no Japanese meal is complete without a portion of pickled vegetable.

American tradition includes many types of relishes—corn relish, cucumber relish, watermelon rind—all of which were no doubt originally lacto-fermented products. The pickling of fruit is less well known but, nevertheless, found in many traditional cultures. The Japanese prize pickled umeboshi plums, and the peoples of India traditionally fermented fruit with spices to make chutneys.

Lacto-fermented condiments are easy to make. Fruits and vegetables are first washed and cut up, mixed with salt and herbs or spices, and then pounded briefly to release juices. They are then pressed into an air tight container. Salt inhibits

Excerpted from Nourishing Traditions: The Cookbook that Challenges Politically Correct Nutrition and the Diet Dictocrats by Sally Fallon with Mary G. Enig, Ph.D., available from www.newtrendspublishing.com. Reprinted with permission of the Weston A. Price Foundation (westonaprice.org).

putrefying bacteria for several days until enough lactic acid is produced to preserve the vegetables for many months. The amount of salt can be reduced or even eliminated if whey is added to the pickling solution. Rich in lactic acid and lactic-acid-producing bacteria, whey acts as an inoculant, reducing the time needed for sufficient lactic acid to be produced to ensure preservation. Use of whey will result in consistently successful pickling; it is essential for pickling fruits. During the first few days of fermentation, the vegetables are kept at room temperature; afterwards, they must be placed in a cool, dark place for long-term preservation.

It is important to use the best quality organic vegetables, sea salt and filtered or pure water for lacto-fermentation. Lactobacilli need plenty of nutrients to do their work; and, if the vegetables are deficient, the process of fermentation will not proceed. Likewise if your salt or water contains impurities, the quality of the final product will be jeopardized.

Lacto-fermentation is an artisanal craft that does not lend itself to industrialization. Results are not always predictable. For this reason, when the pickling process became industrialized, many changes were made that rendered the final product more uniform and more saleable but not necessarily more nutritious. Chief among these was the use of vinegar for the brine, resulting in a product that is more acidic and not necessarily beneficial when eaten in large quantities; and of subjecting the final product to pasteurization, thereby effectively killing all the lactic-acid-producing bacteria and robbing consumers of their beneficial effect on the digestion.

The recipes presented in *Nourishing Traditions* are designed to be made in small quantities in your own kitchen. They require no special equipment apart from a collection of wide-mouth, quart-sized mason jars and a wooden pounder or a meat hammer.¹ We recommend adding a small amount of whey to each jar of vegetables to ensure consistently satisfactory results. Concentrated whey and

dried whey can be purchased at health food stores, but the whey you make yourself (see inset) is far superior because it still contains its valuable enzyme content. Whey proteins are very fragile and easily denatured by the drying process.

About one inch of space should be left between the top of your vegetables with their liquid and the

QUICK WHEY AND YOGURT CHEESE

Makes about 1 cup whey and 2 1/2 cups cheese

1 quart best quality whole natural yogurt

This is a quick and easy method that is not temperature sensitive. You can use commercial yogurt if it is of the very best quality, containing no sweeteners or fillers. Place the yogurt in a strainer lined with cheese cloth or a clean linen dish towel, placed over a bowl. Cover with a plate and leave at room temperature for 12 to 24 hours, while the whey runs out. (You may also use a "yogurt cheese maker," available at speciality kitchen supply shops, rather than a strainer lined with cheese cloth or a towel.)

After the whey has run out into the bowl, you may tie up the cheese cloth or linen towel with the milk solids inside, being careful not to squeeze. Tie this little sack to a wooden spoon placed across the top of a bowl or pitcher so that more whey can drip out of the bag. When the bag stops dripping, the cheese is ready. Store whey in a mason jar and cream cheese in a covered glass container. Refrigerated, the yogurt cheese will keep for about 1 month and the whey for about 6 months.

top of the jar, as the vegetables and their juices expand slightly during fermentation. Be sure to close the jars very tightly. Lacto-fermentation is an anaerobic process and the presence of oxygen, once fermentation has begun, will ruin the final product.

We have tried to keep the recipes in *Nourishing Traditions* as simple as possible without undue stress on ideal temperatures or precise durations. In general, a room temperature of about 72 degrees will be sufficient to ensure a lactic-acid fermentation in about two to four days. More time will be needed if your kitchen is colder and less if it is very warm. After two to four days at room temperature, the jars should be placed in a dark, cool spot, ideally one with a temperature of about 40 degrees. In days gone by, crocks of lacto-fermented vegetables were stored in root cellars or caves. A wine cellar or small refrigerator kept on a "warm"

¹For special sauerkraut crocks that enable you to make large quantities, contact Goldmine Natural Foods (800-475-3663) or www.Dr. David Williams.com (888-887-8262) for the Gairtopf Fermenter Crock.

setting is ideal; failing that, the top shelf of your refrigerator will do. Lacto-fermented fruit chutneys need about two days at room temperature and should always be stored in a refrigerator.

Lacto-fermented vegetables increase in flavor with time—according to the experts, sauerkraut needs at least six months to fully mature. But they also can be eaten immediately after the initial fer-

SAUERKRAUT

Makes 1 quart

1 medium cabbage, cored and shredded
1 tablespoon caraway seeds
1 tablespoon sea salt
4 tablespoons whey (if not available, use an additional 1 tablespoon salt)

In a bowl, mix cabbage with caraway seeds, sea salt and whey. Pound with a wooden pounder or a meat hammer for about 10 minutes to release juices. Place in a quart-sized, wide-mouth mason jar and press down firmly with a pounder or meat hammer until juices come to the top of the cabbage. The top of the cabbage should be at least 1 inch below the top of the jar. Cover tightly and keep at room temperature for about 3 days before transferring to cold storage. The sauerkraut may be eaten immediately, but it improves with age.

mentation at room temperature. Lacto-fermented vegetable condiments will keep for many months in cold storage, but lacto-fermented fruits and preserves should be eaten within two months of preparation.

Some lacto-fermented products may get bubbly, particularly the chutneys. This is natural and no cause for concern. And do not be dismayed if little spots of white foam appear at the top of the pickling liquid. They are completely harmless and can be lifted off with a spoon. The occasional batch that goes bad presents no danger—the smell will be so awful that nothing could persuade you to eat it. The sign of successful lacto-fermentation is that the vegetables and fruits remained preserved over several weeks or months of cold storage.

Lactic-acid fermented vegetables and fruit chutneys are not meant to be eaten in large quantities but as condiments. They go beautifully with... pulses and grains. They are easy to prepare, and they confer health benefits that cannot be underestimated.

LACTIC ACID

Of all the organic acids, lactic acid is the one that best inhibits the proliferation of bacteria that cause putrefaction, but it does not bring about in the body the over-acidifying action of certain other acids....While other products of the fermentation process, like alcohol and acetic acid, must be decomposed and eliminated, lactic acid can in large part be used by the body....

Organic acids present in fermented milk and vegetable products play an important role in the health of old people as they aid a digestive system that is growing more and more feeble....

After two or three days of lacto-fermentation, vegetables begin to soften and certain substances in them begin to decompose. If the vegetables contain nitrates—often the case after a summer with little sun—they are broken down....If all goes well, the lactic-acid producing bacteria take over and the process of acidification begins. New substances are formed, notably...choline and, above all, lactic acid. This acidification ensures the conservation of the vegetables...but the fermentation of the aromas doesn't come about until a later stage, during storage. Lacto-fermentation is not only a means of conserving foods but also a procedure for ennobling them, as proved by their taste and aroma.—Annelies Schoneck, Des Crudités Toute L'Année

Scientists and doctors today are mystified by the proliferation of new viruses—not only the deadly AIDS virus but the whole gamut of human viruses that seem to be associated with everything from chronic fatigue to cancer and arthritis. They are equally mystified by recent increases in the incidence of intestinal parasites and pathogenic yeasts, even among those whose sanitary practices are faultless. Could it be that in abandoning the ancient practice of lacto-fermentation and in our insistence on a diet in which everything has been pasteurized, we have compromised the health of our intestinal flora and made ourselves vulnerable to legions of pathogenic microorganisms? If so, the cure for these diseases will be found not in vaccinations, drugs or antibiotics but in a restored partnership with the many varieties of lactobacilli, our symbionts of the microscopic world. □

HEALING

Mental Surgery

WE MUST INDEED marvel at the wonders of modern surgery—the genius and ingenuity manifested in the increasingly minute and complex operations which affect the delicate tissues of the brain, the heart, and other organs of the human body so that amazing adjustments are made. Temporarily better health and happier lives thus result.

However, as truly marvelous and admirable as these accomplishments are, they must take second place to the miracles of surgery possible by means of the mind.

The power of thought is as yet but dimly perceived and understood by the majority of people, but the coming years will bring increasing knowledge of this growing force in man. Already the pioneers are demonstrating the power of the mind in healing physical and mental ills.

When we understand, as occult philosophy teaches, that actually every thought we think is taken up by the blood and crystallized in our bodies and the situations about us, we may realize how extremely vital it is that we learn to think constructively. If we want our bodies to function harmoniously and efficiently, then we must establish the positive thought patterns of cheerfulness, trust, thankfulness, etc. This can be done only by repetition—a daily emphasis on the thoughts we wish crystallized in our vehicles and environment.

Such emotional and mental dissonances as jealousy, cruelty, greed, resentment, worry, and fear, with their physical counterparts of liver disturbances, impaired eyesight, digestive difficulties, headaches, among numerous other physical problems, may be entirely eradicated by generating vibrations of love, faith, optimism, forgiveness, and good will toward all in our mental and desire



bodies. Case histories of “thought healings” are becoming increasingly common. They have the advantage of being both affordable to the poorest of us and permanent, instead of the often costly and (at best) temporary solutions effected by drugs.

Truly, “as he (man) thinketh in his heart, so is he”—mentally, emotionally, and physically. □

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

November.....5—13—20—26
December.....3—10—17—24—30

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

Why the Evergreen Trees Never Lose Their Leaves

WINTER WAS COMING, and the birds had flown far to the south, where the air was warm and they could find berries to eat. One little bird had broken its wing and could not fly with the others. It was alone in the cold world of frost and snow. The forest looked warm, and it made its way to the trees as well as it could, to ask for help.

First it came to a birch tree. "Beautiful birch tree," it said, "my wing is broken, and my friends have flown away. May I live among your branches till they come back to me?"

"No, indeed," answered the birch tree, drawing her fair green leaves away. "We of the great forest have our own birds to help. I can do nothing for you."

"The birch is not very strong," said the little bird to itself, "and it might be that she could not hold me easily. I will ask the oak."

So the bird said: "Great oak tree, you are so strong, will you not let me live on your boughs till my friends come back in the springtime?"

"In the springtime!" cried the oak. "That is a



Photo Craig Solter

long way off. How do I know what you might do in all that time? Birds are always looking for something to eat, and you might even eat up some of my acorns."

"It may be that the willow will be kind to me," thought the bird, and it said: "Gentle willow, my wing is broken, and I could not fly to the south with the other birds. May I live on your branches till the springtime?"

The willow did not look gentle then, for she drew herself up proudly and said: "Indeed, I do not know you, and we willows never talk to people whom we do not know. Very likely there are trees somewhere that will take in strange birds. Leave me at once."

The poor little bird did not know what to do. Its wing was not yet strong, but it began to fly away as well as it could. Before it had gone far a voice was heard. "Little bird," it said, "where are you going?"

"Indeed, I do not know," answered the bird

Parents who read this story to their children may be interested in knowing that its author, Florence Holbrook, also wrote "A Prayer," which caught the attention of the young Max Heindel when he was living in Liverpool, England in the mid-1880s. He writes in the Rosicrucian Christianity Lectures, pg 278: "The following lines appeared in London Light a number of years ago and have been treasured by the writer as AN IDEAL PRAYER." The "lines" comprise what Heindel retitled "The Rosicrucian Fellowship Prayer," which is reprinted on the next page in its original version.



West-facing view of the Chapel or Pro-Ecclesia, where (Holbrook's) "The Rosicrucian Fellowship Prayer" is read each Sunday near the conclusion of the eleven o'clock service.

said the willow, and the three trees drew their leaves closely about them.

In the morning all those shining, green leaves lay on the ground, for a cold North Wind had come in the night, and every leaf that it touched fell from the tree.

"May I touch every leaf in the forest?" asked the wind in its frolic.

"No," said the Frost King. "The trees that have been kind to the little bird with the broken wing may keep their leaves."

This is why the leaves of the spruce, the pine, and the juniper are always green. □

sadly. "I am very cold."

"Come right here, then," said the friendly spruce tree, for it was her voice that had called.

"You shall live on my warmest branch all winter if you choose."

"Will you really let me?" asked the little bird eagerly.

"Indeed, I will," answered the kind-hearted spruce tree. "If your friends have flown away, it is time for the trees to help you. Here is the branch where my leaves are thickest and softest."

"My branches are not very thick," said the friendly pine tree, "but I am big and strong, and I can keep the North Wind from you and the spruce."

"I can help, too," said a little juniper tree. "I can give you berries all winter long, and every bird knows that juniper berries are good."

So the spruce gave the lonely little bird a home; the pine kept the cold North Wind away from it; and the juniper gave it berries to eat.

The other trees looked on and talked together wisely.

"I would not have strange birds on my boughs," said the birch.

"I shall not give my acorns away for any one," said the oak.

"I never have anything to do with strangers,"

A Prayer

Not more of light I ask, O God,
 But eyes to see what is:
 Not sweeter songs, but ears to hear
 The present melodies:
 Not more of strength, but how to use
 The power that I possess:
 Not more of love, but skill to turn
 A frown to a caress:
 Not more of joy, but how to feel
 Its kindling presence near,
 To give to others all I have
 Of courage and of cheer.
 No other gifts, dear God, I ask,
 But only sense to see
 How best these precious gifts to use
 Thou hast bestowed on me.
 Give me all fears to dominate,
 All holy joys to know;
 To be the friend I wish to be,
 To speak the truth I know.
 To love the pure, to seek the good,
 To lift with all my might
 All souls to dwell in harmony,
 In freedom's perfect light.

