

Rays from the Rose Cross

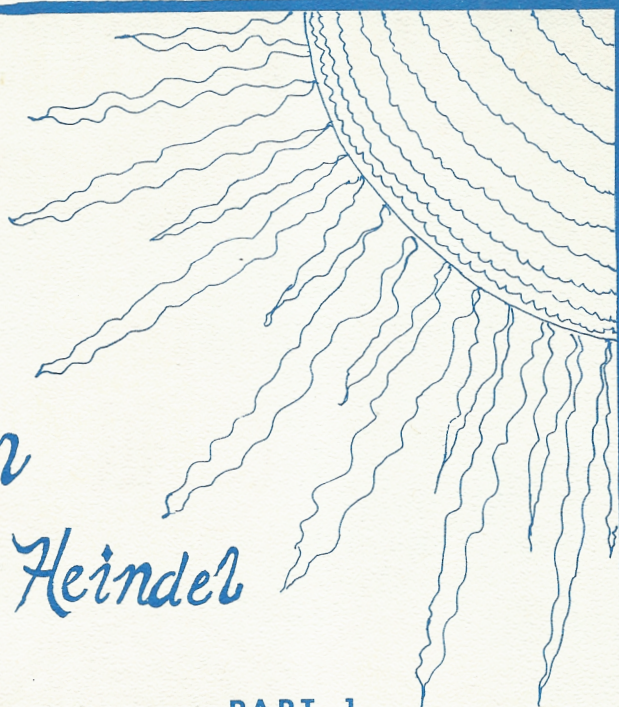
March, 1981 .50



THE ROSICRUCIAN FELLOWSHIP

Ancient and Modern Initiation

by Max Heindel



PART 1

THE TABERNACLE IN THE WILDERNESS

The Atlantean Mystery Temple

East Room of the Temple

The New Moon and Initiation

PART 2

THE CHRISTIAN MYSTIC INITIATION

The Annunciation and

Immaculate Conception

The Transfiguration

The Stigmata and the Crucifixion

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Rays from the Rose Cross

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“A SANE MIND, A SOFT HEART, A SOUND BODY”

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VOLUMES OF LIFE

*The doors of heaven open
And what do you think comes through?
Some brand new editions
Of me and you and you.
Don't judge us by our covers —
There's no way for us to know
The experiences recorded there
From lifetimes long ago.
You will need love's magic
To look only for the good
For we can improve the contents
If we love the way we should.*

*Too soon my volume closes
And I'm back upon the shelf
But another door will open
And I'll find a brand new self,
Done up in better binding
And finer paper too
With a whole new plot and setting
For me to journey through.
Inscribed upon the preface page
In fourteen carat gold
The essence of my former lives
The conscious of my soul.*

*Let me turn the pages trustingly
And keep this in my head —
I am a living volume;
I must be lived, not read.*

*Laura Russell
April 12, 1980*

from the desk of

THE EDITOR



Universal Supply and Spiritual Treasure

A bundance is a keyword of Creation. The potential spiritual wealth of the universe is unlimited, awaiting discovery and exploration in the consciousness of man.

Theories that posit lack or limits in the universe, or in the munificence of Deity, are false. There is no lack in God. There is not lack in the underlying spiritual foundation, although it certainly is true that material limitations, in a finite physical world, do exist.

Concepts of universal supply, however, must rise above the material frame of reference. Material and spiritual stem from the same Source, and that Source is unending. "Things" as we know them — visible, tangible, sometimes impressive as indicators of our ability to acquire, to make or even to refine raw material into objects of beauty — slowly will be "phased out" of the human environment as we move from the purely physical to the more etheric level of earthly existence. Although this process will not culminate until the far future (in terms of physical time) we would be wise to begin adapting ourselves now to more accurate notions of the true nature of universal plentitude.

Although we know that the Law of Consequence applies in all situations, it often does appear that material treasures are indiscriminately meted out regardless of the individual's merit. The millionaire's son evidently did nothing to deserve financial largesse, but his economic future seems assured. The gambler who made his fortune and the housewife who won the giant sweepstakes appear "lucky" rather than deserving. One whose inclinations and sights are focused on a material windfall, however, may eventually get it — even if, deferred to another life — although it will avail him nothing as far as his spiritual future is concerned.

Material fortune does have its limits. If it is squandered, it is lost. Even if wisely used, and even if interest continues to be compounded, there is precisely *so much* to spend, and not a penny more. Spiritual treasure, however, multiplies itself as it is used — not as within the prescribed legal limits that govern financial interest rates, but endlessly. Expansion of the supply is determined solely by the use to which it is put and the attitude in which it is received and applied.

Unlike gold stored in a vault, if spiritual treasure is hoarded, it will be lost. One day the Ego who seeks to amass cosmic knowledge alone, will open the door of his "vault" and find that his treasure has dispersed. That Ego, however, who seeks spiritual knowledge and spiritual strength in order to be a more worthy and effective worker in the vineyard of Christ

will find his store of cosmic largesse increasing by leaps and bounds. Perhaps he will not have the money with which to buy material objects, but he *will* have the spiritual strength, intuition, insight, judgment, and discernment to deal with the most perplexing or distressing human situations and resolve them in the best interests, and to the most enduring benefit, of all concerned.

Earthly things, which in due season will pass away and no longer be missed, even now lack meaning in the absence of spiritual understanding. Earthly treasures wisely used, of course, still have a considerable place in our evolutionary scheme, but wise use can be made of them only if the spiritual understanding has so far developed that mutual rather than personal concern is the major motivating force in their disposition. This understanding, in its turn, is based on the law of universal love.

Our future does not rest on material accumulations, or on any form of worldly prosperity. Our future rests on the state of our spiritual development — on the treasure we *can* take with us — and, again, the supply of such treasure is boundless. In order fully to partake of this treasure, however, we must tap the Source of supply ourselves. We cannot do this in a material context. We strengthen ourselves spiritually in direct proportion as we *act* spiritually. The more we live in accordance with Natural Law and show ourselves prepared and willing to share our treasure with others by serving them, the more abundantly the universal opulence quite literally will descend upon us.

Those who seek the fountainhead of spiritual abundance need look no farther than within themselves. No other quest is necessary, nor would one be profitable for, in the final analysis, the ultimate source of supply lies only within us. Certainly, God gives. Indeed, He already has given us all, but we ourselves must “unwrap” and unfold that gift. High spiritual teachings can and do inform, guide, and direct us in awakening and applying the divine potential. No matter how sublime, however, neither Teachings nor Teachers can do the work for us. The font of spiritual abundance already is present — already is a part of us and is “nearer than hands and feet.” It is up to us, however, with dedication, perseverance, and patience, to learn to make full use of this most precious and unending commodity.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is there will your heart be also . . .

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? . . . Consider the lillies of the field, how they grow; they toil not, neither do they spin:

And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and tomorrow is cast into the over, shall he not much more clothe you, O ye of little faith?

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

— from St. Matthew Chapter 6

Man of Aquarius

Evans Waterman



When it was revealed by Mr. Heindel that the Aquarian Age probably would be the final preparatory school day for the Sixth Epoch, he was indicating a time of great intellectual and spiritual accomplishments. In anticipation of this event, we find numerous indicators that confirm this view. Therefore, as we examine this matter, we shall focus on the significance of the Aquarian man of the heavens (symbol of the coming Aquarian Age) and a Biblical parallel of the spiritually awakened man as revealed in the accounts of the *three* Johns of the Bible. All are symbolic, and we shall find in them significant information supporting these Rosicrucian Teachings. Those who live in this New Age will, we are told, practice altruistic living to a high degree. Hence, the love exemplified by these symbols is far removed from passion and is fundamentally the keynote of the coming age.

At the time of Christ Jesus, the principle of Love and the forgiveness of those who would trespass against us became a new teaching — a teaching destined to replace the rampant egoism that has continued to our present time. Mr. Heindel's writings expressed the thought that as Jesus received this

Universal Spirit, he "became filled with love, and radiated that quality as naturally as a stove filled with burning coal radiates heat." He went on to affirm that it is only after we put ourselves *in tune with the Infinite* that we can express love to our neighbor. Paul stated this thought another way: "Though I speak with the tongues of man and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal."

We have mentioned that the name John has a relationship to the symbolism of Aquarius. There is, however, more than one John in the Bible: John the Baptist, John the Beloved, and John the Revelator. The first, John the Baptist, was the former prophet Elijah of the Old Testament who returned to prepare the way for the coming of the Christ. Beyond question, it appears that the Johns of the Bible illustrate conditions pertaining to our own present and future development.

Elijah, the Prophet

Let us give substance to this affirmation by reviewing the early life of Elias or Elijah,

the Prophet of the Old Testament. Clearly, we find in the early accounts of the life of this man the beginning of the long and arduous steps to Liberation. For example, the very first account of Elijah reveals how he lived in the *wilderness*. Here is significant terminology, for it identifies a special place of preparation for the true life of the Spirit as it emerges from the arena of the lower life (i.e. our physical body). In the beginning, or in the early stages of development, our lives lacked the accomplishment of a truly spiritual life. Therefore, it should be no surprise to discover that the wilderness in which Elijah lived is the same worldly testing ground where Christ Jesus underwent his temptations and testing and is the place of our own testing.

Elijah's experiences of the Old Testament continue in the New Testament under the name of John the Baptist. But here the message to the people (the faculties within) is to make ready for the coming of the Christ (or the Christ consciousness within). The John at this level of development is active in the baptism of the people as they discard the old negative thought patterns and experience the positive new patterns that quicken the whole man. In other words, the regeneration process is taking place due to the conscious efforts made by the "apprentice." This whole process is of the *mind*, and when successfully accomplished the baptism of the Holy Ghost is experienced.

As previously mentioned, there are two more Johns of the Bible: John the Beloved and St. John the Revelator of the Book of Revelation. Each of these individuals from Elijah, to John the Baptist, to John the Beloved, to John the Revelator, depicts an Ego of more advanced development than the preceding one. Furthermore, when we read carefully from the record, we discover the instructions that make such an achievement possible. This affirmation should receive our complete attention as we now return to Elijah of the Old Testament and trace a few of these symbolical instructions to their final completion, or to the manifestation of the Christed Ego.

Elijah, the Tishbite

The earliest account of Elijah identified him as Elijah the *Tishbite*, a native of Tishbi. By this symbolism is signified a higher thought activity resulting in subjection to Spirit (dictionary definition is *leading captive*) which leads to adoption of the Christ standards regarding our thoughts and activities. Thus we are informed that it is first necessary for Elijah (i.e. the Ego) to become active in the development of his own higher self by thoughts that are born from his own inner desires. Such reasoning parallels closely the teachings of the Elder Brothers, who do not hesitate to warn the pupil that the path of Initiation is indeed a difficult one. Apparently Elijah prevailed and became subject to the Spirit, for we soon find reference to his greatness.

Following these early accomplishments we have Elijah's first recorded act: the restoration of life to the Widow's Son. (1 *Kings* 17:21) The term "*Widow's Son*" being *Masonic*, we may conclude that the Ego, at this stage of development, is working to become a Master Mason or builder of Solomon's Temple. Furthermore, the term "*Widow*" (heart) identifies the soul nature that cannot really live until Solomon's Temple has been completed. Only then can it radiate a positive Spiritual life. In other words, it is implied that Elijah was making progress in his efforts to spiritualize the *Heart*. Thus far, our Old Testament account is relating to an activity which we in Rosicrucian terms often identify as Initiation. The "*Son of the Widow*" has been revealed as the grand master craftsman who is busily working on Solomon's Temple.

The *Message of the Stars*, Pages 23-24, states: "Every Freemason knows that the brethren of that order are called 'Sons of the Widow'." We also learn in *Questions and Answers*, Vol. 2, how this story is enacted with other characters. Here the event of Christ giving life to Lazarus has a similar significance.

Soloman became Jesus of Nazareth, the Son of Man; Hiram Abiff became Lazarus. He was also the Widow's Son of Nain, and the two resurrections recorded are one event, referring to Initiation.

In another early account of Elijah's activities, it is revealed that he consumed the altar and water and surrounded everything with a great display of fire. Here is a classic illustration of Mr. Heindel's assertion that "... symbolism both hides and reveals," for after this symbolism has been decoded, we have a very interesting message. When Elijah (the Ego) has consumed the *material altar* (i.e. to a degree spiritualized the mind) along with the water (the lower emotions), there was indeed a great display of fire, or manifestation of the Holy Spirit! It was in this exalted condition that he slew the prophets of Baal because *they could not manifest their god!*

The dictionary reveals the word Baal as meaning recognition of giving credence to things of *form* rather than to things of *Spirit*. Here is identified the besetting sins of the ancient Hebrews, and we find this tendency still prevalent today. To recap the message, it has been revealed that when we have built Solomon's Temple and spiritualized our higher vehicle, we die to the lower physical restraints and can henceforth function on the Spiritual Planes.

It is further recorded how Elijah killed the two captains. That is, the spiritualization of the *head* and *heart* was nearing completion. (Death means change.) Also killed were their men of fifty. (The five physical senses that had been in command were now under control.) A final event in this dramatic story takes place when Elijah was taken up to Heaven in the chariot of fire. Again, we learn from the dictionary that the word "chariot" symbolically refers to the Soul Body evolved from the Vital Body. The *fire* that encircles the chariot, or Vital Body, as it *passes over* from the material world can only imply progress in the efforts to spiritualize the head and heart.

The story of Elijah and the three Johns

of the Bible is a detailed instruction of how to build our own Wedding Garments! Significantly, Elijah in the early accounts never is referred to as a "prophet." However, in II *Chronicles* 21:12 and again in *Malichi* 4:5-6, he now carries the title of "Elijah, the Prophet." Such recognition is given because the true prophet is one whom *God can speak through*, and this could not happen until he (Elijah, the Ego) possessed his Golden Wedding Garment and had come in contact with the spiritual worlds or, in other words, until he had become *spiritually awakened* by completion of the school of the Lesser Mysteries.

Even the written description of Elijah bears out the above interpretation, for we find Elijah described in 2 *Kings* 1:8, as: "... a hairy man and girt with a girdle of leather about his loins." Hair, being a symbolical term, often is used to indicate the spiritually developed person. For example, we find the spiritual sun of ancient times invariably portrayed with long streamers of hair. Also, we recall how the biblical story of Samson, a solar myth, includes the description of his long hair. Such symbolism is used because hair, being the product of the Vital Body, indicates to great extent the spiritual status of the person. Elijah's girdle about his loins indicates that his passions were circumscribed and he possessed greater strength because he gained self-control.

In this manner it has been revealed how Elijah (every Ego) must work to spiritualize the physical body by exercise of control over the lower nature. In like manner, this message is directed to each of us who aspires to the building of the Golden Wedding Garment. And here is another thing to consider: this girdle of self restraint or the "*Leathern girdle*" used by Elijah, was made from the hide of the slain lower nature — symbolized by the bull!

The Old Testament concludes with this promise:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. . . ."

John, the Baptist

Elijah, the prophet, did return as the New Testament reveals, preaching in the wilderness the message of repentance and adherence to the Law. The message is "Prepare ye the way of the Lord, and make his paths straight." This John (the same Ego) was depicted as still wearing the familiar raiment of camel's hair and the leathern girdle about his loins.

John's mission was to go to the outlying regions of Judea and Jordan to baptize those who confessed their sins. Those who did not attend these baptizimal services in a true spirit of repentance were promptly identified and warned. To the Pharisees and Sadducees came this denunciation: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore, fruits which are worthy of repentance."

This first John relates to the need for each individual to receive, understand, and follow the Law. The message is one of restraint and eventual change from one life style to another; as would be indicated for example, by baptism. Such a concept is in complete harmony with our Aquarian symbolism. Saturn (the Law) is a co-ruler of Aquarius. Saturn rules the first decanate and this is aptly symbolized by John the Baptist, a man of high intellectual attainment. He has recognized the superior qualities of the Christ consciousness and is faithfully seeking the one who is "mightier than I, the latchet of whose shoes I am not worthy to stoop and unloose."

Aquarius, the eleventh sign of the Zodiac, signifies the beginning of a new and higher cycle. Since the numerical value of the name John is nine (and nine being the number of Initiation) we have a wonderful introduction to the first decan of Aquarius, where we have the water-bearer pouring from his urn, the waters of life over the great southern fish, Piscis Australis. (Sometimes Piscis Austrinus.)

This great fish does indeed establish the fact that our first goal on the upward path is to drink freely of (i.e. to receive) the waters of

life. In other words, we must *learn the Law and obey it*. As man experiences this intellectual awakening he shall truly become initiated into a new and higher world of activity. The reward will be a consciousness transcending of the outer physical and intellectual worlds and an introduction to the inner worlds of spiritual realization.

This identifies our John the Baptist stage: a stage where even though the intellect has been awakened to the possibility of these higher potentials, the individual still wanders in the wilderness of the physical life, preparing the way. Such activities clearly mark the turning point from the old or outer to the new or inner way of life. Out of these experiences will come realization that the Law is:

Ask, and it shall be given you; seek, and ye shall find; Knock and it shall be opened unto you; for everyone that asketh receiveth; and he that seeketh findeth, and to him that knocketh it shall be opened.

Another indicator that the Ego is seeking a new way of life is an awareness of the admonition of Christ Jesus: "As a man thinketh in his heart, so is he." The Elder Brothers of the Rosicrucian Order have expressed this thought in another way as they remind us that "Control of thought is the key to success."

Clearly, this is pointing to the higher life — one that we find implied in the second decanate of Aquarius. Here is contained the constellation Pegasus (the winged horse). Pegasus means *The Blessings Quickly Coming*. Joseph A. Seiss, an early Philadelphia minister and author of the book *The Gospel In The Stars*, wrote:

Pega, Peka, or Pacha, in the Noetic dialects means the chief; and the latter part, sus, means, not only a horse, but swiftly coming or returning, with the idea of joy-bringing; hence the chief coming forth again in great victory, and with good tidings and blessings to those to whom he comes.

Thus we see the process of regeneration leading up to the *Passover* (or passing over from one plane to another). Pegasus is also known as the *winged horse of Mercury*, and this symbol represents the spiritualization of the lower nature as the innate capacity is developed for changing evil into good by the control of mind. This is a higher phase of the Mercury activity, and when winged it becomes a symbol of loftiness of Spirit coupled with intelligence, thought, and imagination. By these means the horse is shown as the symbol of intellectual activity which must be harnessed, driven by the will, and made to draw the chariot of man's intellect wherever he *wills* to go. Wings symbolize our aspirations *directed*; when perfect and fully winged, the soul soars upward and is the ruler of its universe. Furthermore, wings signify mobility; when this meaning is combined with *enlightenment*, the possibility of progress in spiritual evolution is expressed.

We can now appreciate the statement of Christ Jesus: "Ye are the temples of the living God." The teachings of the Elder Brothers, as well as the New Testament, reveal that this temple of the living God is indeed *within*.

Peter's advice was well founded when he said:

... you would do well to pay attention, as to a lamp shining in a gloomy place, until the day dawns, and the morning star arises in your hearts. . . .

II Peter 1:19

This second decanate (the winged horse) instructs that man, by the control of mind and lower nature, can if he so desires discover the light in the dark place within himself. The revelation of the Rosicrucian Teachings is the inference that as we control the emotions and mind, the Vital Body (from which is built the Golden Wedding Garment) is spiritualized. In this condition the Vital Body, which is analogous to the morning star *within*, becomes our own private teacher.

At this stage of unfoldment several phenomena have taken place. John the Baptist (the first John) has recognized and baptized Jesus, with the result that the dominion of the intellect has waned, while the "morning star" within our hearts must, as John the Baptist asserted:

" . . . increase, but I must decrease."

John the Beloved

The multitudes no longer are admonished to repent, but the second John (John the Beloved) now rests quietly in the great love of the Christ and awaits patiently his opportunity to serve humanity. It no longer is necessary to follow all the various teachers and investigate the latest psychic phenomena, for now the true spiritual home has been identified — within. Truly, as Christ Jesus taught, He did "have meat to eat that ye know not of."

The second John does not go out and cry to the people to draw them to him in great numbers. He simply rests on the bosom of the Christ and solves his problems through the power of the Christ which he finds in his heart. In this manner is revealed the significance of the second John — the second decanate of Aquarius, ruled by Mercury, the "Messenger of the Gods."

As the white dove is symbol of the Spirit, so is the white and elegant swan flying in the third decanate of Aquarius a fitting emblem of the Initiate. It is *on the wing* and in the act of rapid flight. Even the name of this constellation, Cygnus (Sigmus), from the Greek and Latin, carries the meaning "circling and returning."

We find many identifications of this bird-king of the waters concealed in the names of the stars of this constellation. Such names as *Deneb*, the Lord or Judge to come; *Azel*, who goes forth and returns; *Sadar*, who returns as in a circle; and *Adige*, flying swiftly, give an explicit symbology of this decanate of Aquarius.

In *Mysteries Of The Great Operas*, Mr. Heindel portrayed the swan as capable of moving in several elements:

It may fly in the air with great swiftness; it also propels itself majestically upon the water; and by means of its long neck it may explore the depths and investigate whatever may be found upon the bottom of a not too deep pond. It is, therefore, an apt symbol of the Initiate, who, on account of the power developed within him, is capable of elevating himself to higher realms, and moving in different worlds.

John the Revelator

The significance of the swan is again in perfect harmony with the Bible. John, the Revelator (the revealer), has now become the Initiate teacher of humanity. This is accomplished in the Book of Revelation of St. John, the Divine. In fact, the very first words state the purpose as: "The revelation (revealing) of Jesus Christ" (to you).

After a few introductory remarks, verse nine identifies John as an Initiate:

I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

John being our companion in *tribulation*, means that he wants us to know that he also has experienced difficulty with his own lower nature, which must be controlled before we are allowed to enter the spiritual worlds. The "isle that is called Patmos" refers to two things. First, water surrounding an island is symbolical of the lower nature. Therefore, being on an island above the water indicates that he has put his lower emotions *beneath* him and he is no longer under their domination. Secondly, we find the word Patmos referring directly to Initiation, as a dictionary on symbolism will reveal.

In chapters two and three, we are instructed that it is necessary to spiritualize the seven centers of the body before we may expect to experience the *personal* revelation of Jesus Christ. Hence, only those who have successfully accomplished this task are to

become heirs to the throne, as revealed by Christ Jesus, through St. John:

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

He that hath an ear, (that is sensitive to Spirit) let him hear what the Spirit saith unto the churches. (The seven centers within.)

At this point, the centers have become spiritually active. Consequently, chapter four reveals that the candidate now can function in the spiritual worlds. In other words, during the process of Initiation, a bridge is built to the higher worlds and the candidate is enabled to leave his body, as implied by the symbolism of the great swan.

St. John states that a door was opened in heaven and soon he was in the Spirit. Following a period of orientation into these higher realms, he saw a great multitude of people before the throne of God, clothed in white robes, and they had palms in their hands. These white robes refer to the spiritualized Vital Body or the Golden Wedding Garment. Let us, however, give particular attention to the *palms* in the hands of these Egos, for by this symbol is revealed that their emotional natures (hearts) are finally at peace, and *never again will their hands be raised to do violence toward a fellow creature.*

After all this we see the true significance, the real purpose of these symbolic messages, for in chapter seven, verse 13, we discover those who are at last able to demonstrate applied Christianity. In other words, we could now call them Christians.

St. John, *the Revelator*, continues:

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

And I said unto him, Sir, thou knowest. And he said unto me, These are they which

[Continued on page 110]

Some Thoughts on Understanding Ourselves

A Septuagenarian

If we were born into a world free from sorrow, pain, and suffering, would it be possible for us to live happily and constructively? Are sorrow, sin, and suffering part of God's plan for man? Answers to questions such as these require an insight far deeper than the materialistic interpretation provides. They require occult knowledge that delves into the beginnings of man's pilgrimage into the material world.

A Hebrew poet expressed it well in these words: "Man is of few days and full of trouble." Naturally, when tragedy such as a terminal illness or an incurable disease confronts us, we cry out in anguish — "Why me?" Why did this have to happen?

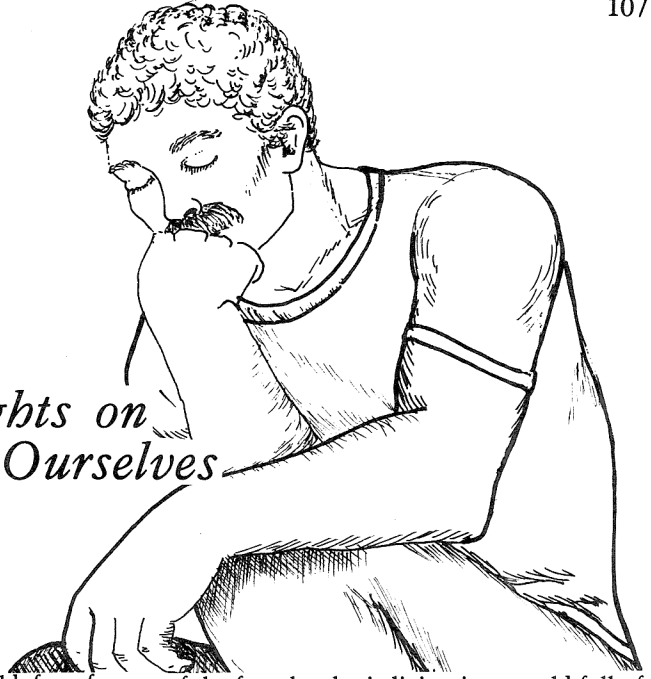
Max Heindel tells us: "Our sorrows, when they are past and we can calmly view them and extract the lessons they contained, are mines of wisdom and are the wombs of future joys, for by them we learn to order our lives aright, we learn to cease from sin, for *ignorance* is sin, and applied knowledge is salvation, the only salvation." This is a broad statement, but if we experiment in thought, it will be found to be as absolutely true and capable of demonstration as "that twice two are four."

Nearly everyone, except the very young and those who blandly ignore it, is conscious

of the fact that he is living in a world full of strife, conflict, sorrow, jealousy, hatred, and exploitation of every description. So many of his experiences make all this so painfully evident to him that he earnestly longs for a solution.

Perhaps the individual has gone far enough in his thinking that he decides to make a genuine effort to discover for himself what his part will be in the intricate mosaic of life. It may be that he has discovered that he is being exploited by others and that even he is himself exploiting his fellow man, although he did not realize it before. He examines prejudice and endeavors to free himself from it. This is very difficult to do, however, since he has been steeped in a culture with all of its traditions since infancy. He may realize the inherent fallacy of many of these traditions intellectually, but still yield to their subtle influence emotionally. This is irritating and makes him disgusted with himself because he knows there must be no compromise. Yet he has turned his face in the right direction, and though he may falter and stumble, he is never quite able to give up, even at the expense of humiliation and suffering.

When he examines the escapes from suffering that he formerly used he finds them



inadequate and artificial. Experience has shown him that a pattern of life devised by some authority may ultimately lead to further sorrows and difficulties. After all, there is a great amount of dissension and disagreement among the various authorities. So again he realizes that if he is to understand our human struggle it must be viewed as an integrated whole and not in the framework of one religion or any one system of thinking. He may even come to feel that no one comes within the influence of his life but that he has a duty toward that person — that the world is not ruled by capricious chance, that it is no fortuitous concurrence of atoms and events but an orderly sequence of infinite exactitude. Further, when he considers himself calmly in an impersonal way and says, "Exactly what am I?" he may arrive at a result somewhat like this: "I am a physical being, a conscious intelligence with a name, possessing certain memories, prejudices, habits, beliefs, and ideals." He is unable to project himself very far backward and examine the more remote part of his past, and when he tries, nothing of great moment is revealed. He cannot see into the future, and if his known past and present are any indication, he might infer that the pattern would continue, at least for a time, much as it had been.

All this is not very satisfying, for he realizes there must be more to man than his body, his feelings, his emotions, his mind, and his prejudices. There must be something deeper and more significant than these things, which, when examined critically are often quite valueless, even stupid and cruel. If there is something else, what is it? How can he find out about it?

There is nothing to prevent him from doing a certain amount of experimentation. After all, even the humblest results would be his own and in some respects maybe better than those which an authority has set down as valid and true. But if he is bent upon experimenting with life, how shall he go about it? Can he use himself or what seems to be himself — his body, his emotions, and his mind? Yes, he can experiment by living

the kind of life he chooses as a fitting one to attain his goal: to solve the riddle of the universe. Since time immemorial all those who have striven to realize this inner potential have directed their thoughts toward spiritual ends, realizing that man is a spiritual intelligence in the process of evolving to ever-greater heights of expression.

Man has been given the priceless opportunity to exercise choice or free will with respect to what he will do or will not do. His position among living things is indeed unique as far as this important quality is concerned. It undoubtedly takes him a long time to realize how far-reaching and profound the effects of these choices are. His experimentation and thought upon this subject inevitably draws him to the conclusion that choice is fundamental. He may observe his friends and neighbors, noting how the struggle for money and power, for example, consumes the time and effort of many. Are they making the right choices? Perhaps not, as he sees it.

Certainly money and power are at most for one life-time only, and since their duration is thus limited, how could they possibly be regarded as real and lasting values? If there are values that are real and lasting, let him bend his efforts toward these.

Some of the choices the person must make are clear cut, and no doubt exists as to what should be done. It generally is easy to distinguish clearly between right and wrong, and here there should be no hesitation and obviously there can be no compromise. Some of the choices, however, are extremely subtle and veiled, and much discernment is needed. Often the person's background, training, and prejudices obscure the issue and his choice of action is not a good one.

He possibly may help himself in this dilemma of discernment by realizing by way of introspection that he has a three-fold nature; physical, emotional, and mental. Each one of these aspects of his expression does battle with him to get what it wants. If he understands a little of what is happening, he is able to act more intelligently.

Take his physical aspect, for example. It actually has a vague primal consciousness of its own. It is constantly watching out for the *physical* man and doing what it can to gain its own needs. When the man sleeps, it will pull up the bed clothes as it gets colder; if a door slams, it responds automatically with a sudden jerk or start. Of the three aspects of his nature, the physical is the most tangible and tractable. It should be under the complete control of his will at all times however, and he should always decide what is best for it, never vice versa. The body is one of his vehicles, which he inhabits throughout life, and by giving it the proper care, just as he would a fine automobile, he gets the most mileage out of it. In fact, without a perfectly healthy, clean, and properly functioning physical body, he has one strike against him in the game of life and in the quest to understand it. He needs the best physical body he can contrive to maintain, because without it the subtler emotional and mental aspects of his nature are unable to find expression in the world of matter.

When the man examines his emotional nature (desire nature) as a thing apart, for the purpose of study, he finds it a much more tenuous and elusive thing than the gross physical body. It consists of all his desires and emotions. He finds that dozens of them are surging and plunging within him. They want him to yield to anger, to be greedy, to envy other people and their possessions, to be jealous, to be sarcastic, and much else. Broadly speaking, the emotional drives are of two kinds: those of a positive nature and those of a base or degrading nature. Here again the will must enter in and decide what the man should do, and of course, the proper discernment should always be on the side of the noble, the high, and the altruistic. So frequently the unthinking yield without submitting the desire to the higher will at all. This impetuosity is a mark of emotional immaturity and is a source of much suffering and unhappiness.

It may be difficult for the person to think of his mental nature as a thing apart, separate and distinct from body and emotions.

The mind likes to stand aloof, to be proudly separate, to consider itself the important all, the ruler and master. It really is not. It is a vehicle of consciousness for the man to use, to do his thinking and solve his problems. It, too, must yield to the decisions made by the will.

In gaining control of the mind, each of us must undergo the same steps. No one can do it for us. When one attempts to meditate or to concentrate, thoughts sometimes wander and attention is given to frivolous things, not to the task the individual has given the mind. One must stop and go back, time and again if necessary, in order to become the master of the mind. At first, this is a very discouraging experience, but it teaches us the importance of patience. Should one give up? No! Remember that an active mind is a good one and holds much promise for the future. Much like an unbroken colt, it contains marvelous potentialities once it is brought under intelligent control. Moreover, we must remember that this mental part of our nature has a long, long history. The conscious mind goes far back into the remote past and previous patterns and reactions have conditioned and moulded it into its present form. Furthermore, it has evolved largely on its own, with very little governance until the individual determines to develop it and make it into an instrument of greater usefulness and beauty. Everyone has great difficulty in gaining mastery over his mind, but it can be done, and the tremendous increase in efficiency, memory, and all other human relationships make the undertaking eminently worthwhile. This is true from the standpoint of the individual and all those who come within his sphere of influence. It would be difficult indeed to over-emphasize the great importance of completely mastering ourselves so that the physical, emotional, and mental energies may be directed toward goals that are high, noble, and altruistic. Each tiny drop of individual effort goes to make up the great ocean of group thought, feeling, and action so we may readily see how very important it is for each one of us to contribute to that

ocean in the right way. In the past and present we have made the context of today, and our contributions from now on will determine the future. The process is slow, but absolutely sure!

Thus far in our consideration of human nature we have dealt with the choices the individual must make and how these are tempered by his physical, emotional, and mental outlook. The instrument he uses to make this investigation is his mind. Everyone who is able to accomplish purposeful and effective action must think through what he does. He must practice systematic and sustained thinking. Before any desired result can be attained, it must be planned and considered, step by step. Thought should precede action. We recall that the three aspects of man's nature are very closely knit together, and that we considered them

separately only for the purpose of clarity in studying them. The mind is a marvelous picture machine, a creator of forms, a maker of plans. The emotional part of the process vivifies these forms, adds the life, the zest and the vigor. A great amount of variation exists among men, however, regarding the kind of thinking they do — both quantitative and qualitative. Some have strong minds with which to plan, to build, and to analyze, but they lack the emotional drive to achieve. Others are full of noble aspiration and emotional drive but do not have mental clarity, strength, or depth of thought.

“What manner of man am I?” Each must ask himself this question. Our past performances in planning and activity give us the clue, and that is why all of this is such a highly individual matter. Each must do it in his own way!

MAN OF AQUARIUS [Continued from page 106]

came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. (Spiritualized the Vital Body.)

Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living waters: and God shall wipe away all tears from their eyes.

Our discussion of Aquarian symbolism and the humanity of the future has revealed several viable thoughts. The first is that this symbolism indicates an eventual very personal meaning. In time it must become a part of us, as its true meaning is revealed from within. Thus will we be guided to the very

summit of the Mount of Transfiguration. Second, it becomes very clear that the Bible, the Rosicrucian Teachings, and the “Bible in the sky” have a significant parallel. Do they not all anticipate the “Triumphal Entry” into the City of Jerusalem? Jerusalem means “habitation of Peace.” Within man it is the abiding consciousness of spiritual peace and directly refers to the development of the heart, the emotional nature or widow, the Vital Body or Golden Wedding Garment.

We find in *Matthew 5:35* Jerusalem referred to as the city of the great king. Furthermore, it is built on a high mountain with other mountains around it. In short, reference is to *spiritual consciousness*.

In conclusion, these symbols have confirmed once again how those who travel the paths of the coming New Age still will be man — perhaps even more than man, for in that day they each will become the man of the heavens, the *true Aquarian!*

Prophecies in the Bible

Elsa Glover



Having some knowledge about the future gives us an opportunity to prepare for it. We wouldn't want to be like the rich man mentioned in *Luke 12:16-21* who built barns, grew and stored crops and thought he had ample supplies for many years, but who had no treasures laid up in heaven for himself after death. Knowledge of the future also better enables us to be strong in our faith when we encounter suffering and trials. As Paul wrote in *II Corinthians 4:17*, this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison. In reading *Hebrews 12:6-11* we are reminded that the Lord disciplines him whom he loves — He disciplines us for our good, that we may share His Holiness. For the moment all discipline seems painful rather than pleasant, however, later it yields the peaceful fruit of righteousness to those who have been trained by it.

There is one event for which we all should prepare that will occur in the future — the death of our physical body. When we make our transition from the material world to the higher realms we cannot take any of our material possessions with us. Thus, there is no need to collect any material items beyond those which can be used or are needed during our Earth life. Christ advised us to . . . "Lay not up for yourselves

treasures upon Earth, where moth and rust doth corrupt, and where thieves break through and steal . . . But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." *Matthew 6:19-20* and also to . . . not labor for the food which perishes, but for the food which endures to eternal life. *John 6:27*

In a parable told by Christ some light is shed on what occurs after death with the account of a man who planted good seed in his field; but whose enemies planted weeds in the same field. The man's servants asked if they should gather the weeds, but the man said, 'No; lest in gathering the weeds you root up the wheat along with them. Let them both grow together until the harvest; and at harvest time I will tell the reapers, Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.' During life we develop both good and bad habits, and both are allowed to grow together. However, after death, negative traits are "burned" out of our nature in purgatory, and the positive habits are built into our soul body in the heaven worlds, giving goodness eternal life.

This truth was expressed by Christ when he stated in *John 8:51*, ". . . If a man keep my saying, he shall never see death,"

and by Paul when he wrote, "For to be carnally minded is death; but to be spiritual-ly minded is life and peace." *Romans 8:6*

It is by our good deeds on Earth that we acquire riches in heaven. Christ told the rich young man — Sell what you possess and give to the poor, and you will have treasures in heaven. *Matthew 19:21*

Another future event spoken of in the Bible is the mystic marriage. This is symbolically described in *Matthew 22:1-14*, in the story of the king who gave a marriage feast for his son, and invited many who gave excuses for not attending, so in turn people from the streets were invited, both good and bad. One guest who came had no wedding garment, and was ousted. The mystic marriage symbolically represents the union of the self-consciousness and the all-consciousness. It involves learning how to blend the head with the heart, or science with religion, and it takes place within. Note that both good and bad were invited to the feast. We are all invited to prepare ourselves for the mystic marriage, but just as the guest without the wedding garment was asked to leave, so also we will not be able to attend the marriage until we have an appropriate wedding garment. The wedding garment is the soul body, which is composed of the two higher ethers of the vital body. In *Revelation 19:8* we read that, 'the marriage of the Lamb has come, and his Bride has made herself ready; it was granted her to be clothed with fine linen, bright and pure — for the fine linen is the righteous deeds of saints.' Thus the wedding garment is made by doing righteous deeds.

A few pioneers of the human race have already experienced the mystic marriage or will in the near future, but not until the majority of people on Earth have woven their wedding garments will Christ return to Earth and establish the New Jerusalem. Some of the things that must happen before humanity reaches this stage, are listed in *Mark 13:1-25* where it is stated that nation will rise up against nation, and kingdom against kingdom, and brother will deliver up brother to death, and the father his child, and

children will rise against parents and have them put to death. In previous ages, under the guidance of the Race Spirits, men learned to work as a unit within a family, tribe, or nation and by so doing limited himself because the individual is mostly subject to the laws and customs of the group rather than "free" to be an independent creative unit. Thus the development of individual self-consciousness and the sense of all-consciousness is limited. When groups try to promote their own desires (regardless of the desires of others), they come in conflict with one another and wars result. The wars produce suffering and the suffering leads people to realize that one group trying to promote itself at the expense of another group can lead to suffering for all. Then individuals begin to expand their self-consciousness and break away from their group, and they also expand their all-consciousness and learn to sympathize with people of other groups. Thus, in time, people learn to treat all as brothers.

It is further stated that "there will be earthquakes in various places" prior to the Second Coming. As man evolves, his environmental needs change. To accomplish these changes, the archetypes (in the world of thought) for the continents are modified. Then there are earthquakes on Earth to bring about the planned modifications.

Also prior to the Second Coming "False Christs and false prophets will arise and show signs and wonders, to lead astray, if possible, the elect . . . and the powers of heaven will be shaken." As people begin to break away from the domination of the race spirits and from the race religions, some will look for other leaders and some will follow false prophets. Then will be needed the advice given in *I John 4:1*, to . . . believe not every spirit, but try the spirits to see whether they are of God; for many false prophets have gone into the world. Also it will be well to keep in mind the words of Christ in *Matthew 12:33* — "The tree is known by his fruit."

When the world is ready, then Christ will come. In *Mark 13:26* it is written, ". . . then shall they see the Son of man

coming in the clouds with great power and glory." Christ, at his second coming will not come in a dense physical body. When He comes the vital body will be the densest vehicle used by Him, and thus He will travel in the clouds. In *Revelation 19:6-7* it is written — Then I heard what seemed to be the voice of a great multitude, like the sound of many waters and like the sound of mighty thunderpeals, crying Hallelujah! . . . for the marriage of the Lamb has come. And in *I Corinthians 15:51-52* we read that we shall all be changed in a moment, in the twinkling of an eye, at the last trumpet. Under present circumstances, the soul body is held in the dense body by normal air pressure. At the time of the Second Coming, atmospheric vibrations (like thunderpeals or trumpet sounds) will lift people's soul bodies out of their dense bodies. From then on, people will live in the air. Christ will then establish the New Jerusalem on Earth.

The characteristics of the New Jerusalem are described in *Revelation 21,22*. "Nothing unclean shall enter it, nor anyone who practices abomination or falsehood" and "Blessed are those who wash their robes that . . . they may enter the city." Those who have lived evil lives will not have soul bodies, and thus will not be able to function in the New Jerusalem.

"And I saw no temple in the city for its temple is the Lord God Almighty and the Lamb. And the city has no need of Sun or Moon to shine upon it, for the glory of God is its light, and its lamp is the Lamb." Men will no longer need outside influences such as race spirits (represented by the Moon) to coerce them into doing right. Men will even outgrow the need of external assistance from the Christ (represented by the Sun), because each man will then have developed a Light within to guide him.

The Tree of Life will be in the New Jerusalem and "he will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more." When people live in the air in their soul bodies they will learn to work with etheric forces (instead of with things as

now). Thence they will be able to heal themselves and to rebuild their vital bodies at will.

Even after the New Jerusalem has been established, further attainments await man. In the Ark of the Covenant, which represents the man of the future were not only the Tables of law, representing the future ability of man to guide himself, but the Golden Pot of Manna which represents the soul body, and Aaron's Rod which represents man's future ability to turn the creative power upward through the larynx so that things can be created by means of the spoken word. In future times we will learn to create vital, desire and mental bodies for what are now the minerals. As Christ said, "He that believeth on the works that I do shall he do also; and greater works than these will he do." *John 14:12*

The path of evolution has been laid out for us, but we have the free will to choose whether we will travel directly toward the goal, or whether we will take side roads and loops along the way. The direct path takes less time and involves less suffering, but it also requires more effort of will to fix the vision steadily on the goal so that every step is directed toward it. Let us thus keep our vision on Christ and the things which He taught us, so that as soon as possible the future to which we look forward can be established on Earth — the *New Jerusalem*.

THE NOTE OF TRIUMPH

*When I can speak my word
in that key,
Through which I may attune myself
to the Cosmic Harmony . . .
Then I have uttered
the note of triumph.*

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by Kendall Gardiner*



Max Heindel

The last talk given by Max Heindel in the Pro-Ecclesia, on Sunday evening, January 5th, 1919.

The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech or language where their voice is not heard. Their line is gone out through all the Earth, and their words to the end of the world. In them hath he set a tabernacle for the Sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.”

Everywhere for miles around us we see the glorious sunrise, bringing light and life to all; then the day star mounts high in the heavens, later to decline towards the western horizon in a glorious burst of flame as it sinks into the sea, leaving an afterglow of indescribable, variegated tints coloring the heavens as with liquid fire of the softest and most beautiful hues, which the brush of the painter can never paint to perfection. Then the Moon, the orb of night, rises over the eastern hills, carrying the stars and constellations upward in her train toward the zenith, and following the Sun in its everlasting circle dance, the stellar script thus describing upon the map of heaven

man's past, present and future evolution among the ever changing environments of the concrete world without rest or peace while time lasts.

In this ever changing kaleidoscope of the heavens there is one star and only one that remains so comparatively stationary that to all intents and purposes and from the standpoint of our ephemeral life of fifty, sixty, or one hundred years it is a fixed point — the North Star. When the mariner sails his ship upon the waste of waters, he has full faith that so long as he steers by that mark he will safely reach his desired haven. Nor is he dismayed when clouds obscure its guiding light, for he has a compass magnetized by a mysterious power so that through sunshine or rain, in fog or mist, it points unerringly to that steadfast star and enables him to steer his ship as safely as if he could actually see the star itself. Truly, the heavens declare the wonders of the Lord.

As it is in the macrocosm, the great world without us, so it is in our own lives. At our birth the sun of life rises, and we begin the ascent through the years of childhood and youth towards the zenith of manhood and womanhood. The ever changing world which forms our environment — fathers, mothers, sisters, and brothers — surrounds us. With friends, acquaintances,

and foes we face the battle of life with whatever strength we may have gained in our past lives, to pay the debts contracted, to bear the burdens of this life, perhaps to make them heavier according to our wisdom or unwisdom. But among all the changing circumstances of life and the vicissitudes of existence there is one great and grand guide which like the North Star never fails us; a guide ever ready like the steadfast star in heaven to help us steer our bark of life into clear sailing — God. It is significant to read in the Bible that the wise men in their search for the Christ — Our Great Spiritual Teacher — also followed the star that led them to this great spiritual light. What would we think of the captain of a ship who lashed the wheel and let his ship drift with the tide, leaving it to the change of wind or fate? Would it surprise us if he were eventually shipwrecked and lost his life upon the rocks? Surely not. The marvel would be if he should reach the shore.

A great and wonderful allegory is written in cosmic characters in the sky. It is also written in our own lives, and warns us to forsake the fleeting life of the material and to seek the eternal life of God.

We are not left without a guide, even though the veil of flesh, the pride of life, and the lusts blind us for a time. For as the mariner's magnetic compass points to the guiding star, so the spirit draws us to its source with a longing and a yearning that cannot be entirely quenched no matter how deep we may sink into materialism. Many are at present groping, seeking, trying to solve that inner unrest; something seems to urge them on though they do not understand it; something ever draws them forward to seek the spiritual and to reach up for something higher — our Father in Heaven.

David said, "If I ascend up into heaven thou art there; if I make my bed in the grave thou art there; thy right hand shall guide and hold me." In the 8th Psalm he says, "When I consider thy heavens, the work of thy fingers, the Moon and the stars which thou hast ordained, what is man that thou art mindful of him, and the son of man that

thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands, thou hast put all things under his feet."

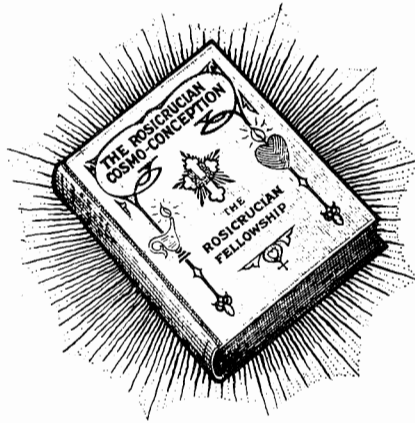
This is nothing new to those who are seeking the light, who have been doing their very best to live the life; but the danger lies in that they may become indifferent, may become spiritually common-place. Therefore it is of the greatest importance that as the steersman at the helm of the ship is constantly wakeful and watching the guiding compass, so must we continually shake ourselves lest we go to sleep and the ship of our life go off its course. Let us all set our faces firmly towards this star of hope, this great spiritual light, the real and only thing worth while — the life of God.

If we are willing to serve only in the things we like, what merit is there in that? None whatever. But if we do whatever comes to hand, if we endeavor to perform the unpleasant tasks of life with equanimity and strive to put as much zeal into the work we dislike as into the work we love, if we do it to save someone else, then we are worthy followers of the Elder Brothers and successful imitators of Christ, our glorious Ideal . . .

No matter how efficiently we may serve, if we glory in our service that self-glory is our only reward. It should be our aim to think little of that which we do, to esteem ourselves as nothing, for no matter how well we work, none of us is able to serve God worthily even for one single day. Therefore, humility in service should be our chief end and aim. The more thoroughly we can attain to that ideal, the smaller we are in our own eyes, the greater shall we be in the sight of God.

— from Max Heindel's writings

Studies in the



Cosmo- Conception

The Third Heaven

Q. What follows man's activities in the Second Heaven?

A. Having assimilated all the fruits of his last life and altered the appearance of the Earth in such a manner as to afford him the necessary environment for his next step towards perfection; having also learned by work on the bodies of others to build a suitable body through which to express himself in the Physical World, and having at last resolved the mind into the essence which builds the threefold Spirit, the naked individual Spirit ascends into the higher Region of the World of Thought — the Third Heaven.

Q. How does this Region affect the Spirit?

A. Here by the ineffable harmony of this higher world, it is strengthened for its next dip into matter.

Q. What causes the Spirit to seek rebirth?

A. After a time in the Third Heaven comes the desire for new experience and the contemplation of a new birth.

Q. What effect is produced by such desire?

A. This conjures up a series of pictures before the vision of the Spirit — a panorama of the new life in store for it. But mark this well — this panorama contains only the principal events. The Spirit has free will as to detail.

Q. To what might we compare this free will?

A. It is as if a man going to a distant

city had a time-limit ticket with initial choice of route. After he has chosen and begun his journey it is not sure that he can change to another route during the trip. He may stop over in as many places as he wishes, within his time-limit, but he cannot go back. Thus as he proceeds on his journey he becomes more and more limited by his past choice.

Q. What freedom of choice is allotted the reborn Ego?

A. He may have to live a hard life, but he is free to choose whether he will live it cleanly or wallow in the mire. Other conditions are also within his control, subject to the limits of his past choices and acts.

Q. Why should we be reborn into this dreary Earth life?

A. In the first place, let us realize and engrave it deeply upon the tablets of our memory that *the purpose of life is not happiness, but experience*. Sorrow and pain are our most benevolent teachers, while the joys of life are but fleeting.

Q. Does man have any choice in this matter?

A. Experience must be gained but we have the choice whether we gain it by the hard path of personal experience or by observation of other people's acts, reasoning and reflecting thereon, guided by the light of whatever experience we have. This is the method by which the occult student should learn instead of requiring the lash of adversity and pain.

Ref: *Cosmo*, pp. 129-132

WESTERN WISDOM BIBLE STUDY

Corinne Heline

Saul and Stephen

(Continued)

In the time of the early Christians the followers divided into two opposing factions such as are today termed conservatives and liberals. James the Just was leader of the conservatives; Stephen was prominent among the liberals. His martyrdom greatly strengthened the cause of the liberals and the Christian cult flourished in many new cities and countries.

After Stephen's death, Paul, his foremost persecutor, became the leading exponent of the universal Gospel which Stephen's memorable defense so nobly expounded in contradistinction to the narrow, Judaistic version espoused by the conservatives.

Throughout the checkered years of sunshine and shadow that marked the eventful life of Paul, Stephen was ever his friend and counselor, inspiring and strengthening, helping and guiding him. And when the good fight was over the course finished, and Paul, who had so gloriously kept the faith, entered at last into realms beyond the veil of flesh, Stephen's love welcomed him and Stephen's triumphant song mingled with the caroling of Angels.

Saul's Illumination

After consenting to the death of Stephen, Saul, to stifle the upbraidings of his conscience, persecuted followers of Jesus with renewed vigor. He pursued them into other cities and, hearing that some of them had gone to Damascus, he secured permission from the Sanhedrin to follow and arrest them there.

Acts 9:1-2

And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

And desired of him letters to Damascus to the synagogues, that if he found any of them of this way, whether they were men or women, he might bring them bound into Jerusalem.

With the same intensity which characterized his later work for Christ, Saul confesses that he created havoc in the church, entering into every house, seizing men and women and committing them to prison. His own words bespeak his deep contrition: "Many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them."

When Saul, eager and intent upon his cruel mission, came near the old and very beautiful city of Damascus, he met the transforming experience of his life.

Acts 9:3-9

And as he journeyed, he came near Damascus and suddenly there shined round about him a light from heaven:

And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.

And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the

city, and it shall be told thee what thou must do.

And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

And he was three days without sight, and neither did eat nor drink.

Damascus is said to be the world's oldest still extant city and in the time of which we write it was one of the most beautiful. It is situated upon a plain, green and fruitful, over-looking the desert from an altitude of twenty-three hundred feet. The snow peaks of Hermon and the Lebanon ridge loom over the western horizon like a benediction and in striking contrast to the vast distances of arid desert and the colorful beauty of the city's immediate environs.

The Arabs refer to Damascus as one of the four terrestrial paradises. They say it was built by the Djinn. It is related of Mohammed that he surveyed only from the mountains the beauties of the city, refusing to venture nearer lest amid her delights he should forget the glories of Paradise. "Man," he declared, "has but one Paradise and mine is fixed elsewhere."

Reference has been made previously to certain Earth areas which are highly magnetized as centers of spiritual illumination. An area around Damascus has been so prepared, and it was for this reason that Saul of Tarsus was guided thither to receive his first illumination.

Damascus is a truly mystic city which every aspirant approaches when making initiatory contact with the Christ. Abram, like Saul, was moving toward Damascus when preparing for the inner illumination which so changed him that his name became *Abraham* — even as *Saul*, after such a great downpouring of spiritual power, was to become *Paul*.

On the road to Damascus Saul was first

enveloped in a resplendent aura of Christ Light. As his consciousness was absorbed into the splendor, he was blinded to the objective world for his sight was focused "in heaven." Then the great Christ Mystery was revealed to him. He was permitted to behold the Cosmic Record of that sublime event which began with Christ's Dedication to the work of salvation on Earth as long ago as the second Creative Day (Sun Period) and which will not terminate until every human being has been *Christed*.

HIS MOMENTOUS JOURNEY TO DAMASCUS

Man's purpose and motive are paramount in the workings of Cosmic Law. Saul was sincere, his dedication earnest and complete. He was willing to give his life to exterminate this heretical Christian cult springing up all about him.

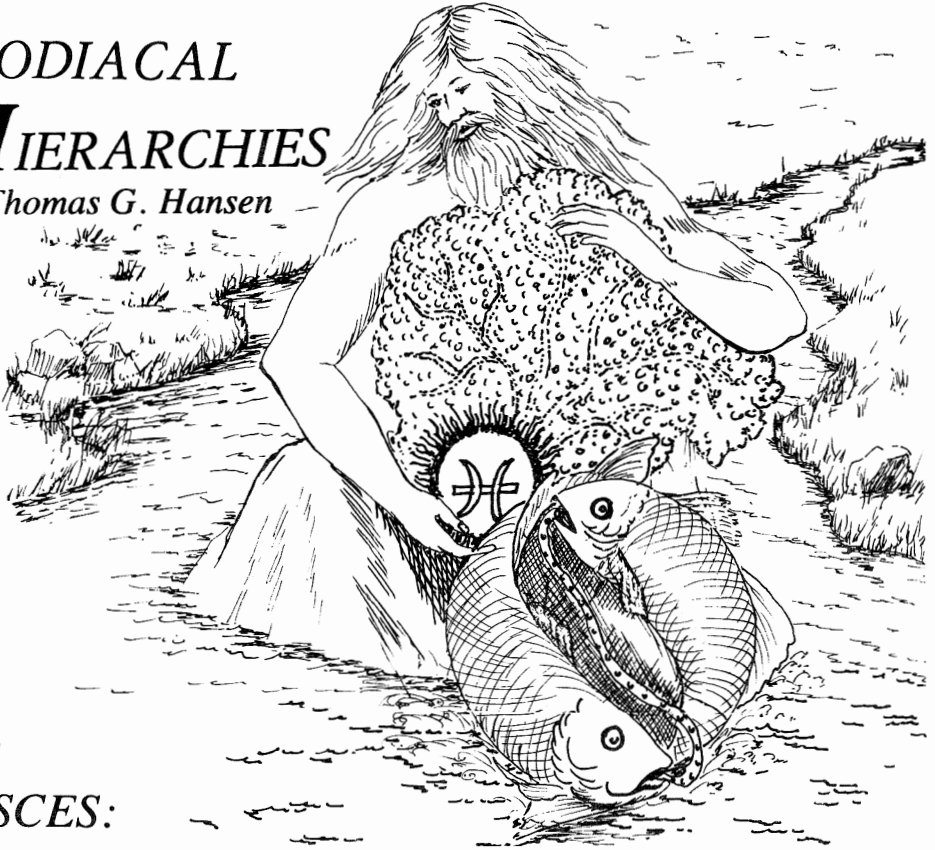
The phrase "three and a half days" so frequently used in mystic literature always refers to initiatory formulae familiar in the pre-Christian Dispensation.

Christ Jesus appeared to Saul on the road to Damascus and lifted him out of his physical consciousness. For *three and a half days* Saul studied Akasic Records and came to realize the purpose and meaning of Christ's regency of the Earth. He saw that this glorious archangelic Being, so far beyond race, cult or belief, had assumed responsibility for the entire Earth planet and its evolutionary life back in the Second Creative Day, the Sun Period; and His work must continue until every evolving life stream is perfected.

Saul's fine mind grasped the fact that he was not dealing with a new cult composed of a few individuals who could be exterminated by fire or sword. He learned that he was face to face with the basic elements of Earth life. Before the mission of the Lord Christ could be finished and this great Archangel freed from His bondage, the planet itself must become a Christed place — literally, a "new heaven and a new earth" — and every being upon it a Christed one.

ZODIACAL HIERARCHIES

by Thomas G. Hansen



PISCES:

Compassion, Inspiration and Divine Intelligence

All forces in the Universe are good, but the method in which we receive these forces is not always favorable. A state of perfection is man's ultimate aim. The lack of this shows that we are imperfect channels for the expression of cosmic principles. However, we are inherently capable of accepting the constructive phase of planetary energy, and, by so doing, we approach the realization of harmony and happiness in life.

Pisces is the 12th sign of the zodiac, and its association is with the 12th house of the horoscope. Pisces is the sign of either *undoing or unfolding*, and this basic interpretation should guide the lives of the children of Pisces (or of any person with a 12th house Sun).

The twelve houses represent environmental conditions which are encountered in life according to the sign and planetary

positions as shown in each individual horoscope.

The signs of the zodiac contain the creative energy of the universe — potential powers of tremendous scope concerned with evolutionary progress on a cosmic scale.

Through the signs of the zodiac (creative Hierarchies), life-wave after life-wave of evolving grades of potentially spiritually perfect beings come into manifestation.

Planetary action is the moving power in the individual's life on Earth. The stellar baptism received at birth represents the forces which release energy in this present incarnation. All planetary configurations operate as expressions of energy or force. As man advances from childhood to manhood the aspects generate one experience after another, from which growth results if

harmonious, productive, and constructive principles are followed.

Ripe destiny (lessons and obligations from past lives which are to be liquidated *now*), is the primary consideration indicated by Pisces and the 12th house. By accepting limitation as an opportunity, the 12th house (Pisces) becomes the house of *unfolding*. On the other hand, *undoing* results from evading karmic responsibility.

The aspects offer a field of expression to the individual, and this field will be principally determined by the sign (creative power) and house (environmental conditions), as well as the type of aspect considered. The conjunction is a *power* aspect, a tremendous massing of energy in one place; it needs direction. The sextile is an *opportunity* aspect; when we work with it, we benefit according to the amount of energy applied to realize our ambitions.

Square aspects generate so much energy that the average person has difficulty in working with them; therefore, they are often considered obstacles. *But*, square aspects only come to people who are strong enough to carry a tremendous burden. This aspect demands work — hard work.

The trine is a very favorable influence, except when there are too many in one chart. This aspect is sometimes called a “luck” aspect, but “luck” is linked with merit. With the trine, we can observe the results of accumulated attention to duty or to a single task over several lifetimes. The writer believes that aspects grow just as the soul grows and the individual has the power to control this growth according to action in his own life.

Oppositions, like the square, are not always as pleasant to handle as are the other aspects, but the opposition is either *complementary* or *separative* in action. The opposition offers a means of eliminating unfavorable influences in one’s life and it represents the completion, solution or final working of our destiny.

A combination of all elements (signs, houses, and aspects) governs the actual operation of the creative energy of the twelve

Zodiacal Hierarchies. From Aries to Pisces is a long step, but it is man’s lesson to use every one of these creative powers in his own life. Divinity marshals vast impulses of life into channels of cosmic usefulness. These powers are *servants* to humanity, and Pisces, the 12th in line, is closest to man.

To illustrate better the qualities of Pisces and its ruler Neptune, it is best to indicate the relationship between Neptune and its lower octave, Mercury. There is the spiritual man and the physical man; the link between is the mind. Neptune represents the Gods or divinity and, therefore, that part of man which can harmonize with the Divine consciousness. This quality expresses itself as will. It operates through the mercurial quality, which indicates the active intelligence focused through the mind and into physical expression by way of the nervous system, over which Mercury has rule in speech and action.

Mercury has principal claim upon the intelligence in man, particularly in language, science, and knowledge, where it is used for the welfare and development of the things of the world. Neptune gives a similar power over spiritual matters, where psychic revelation, inspiration, and vision add insight into other-world matters. The connection between the two is that the mentality, which is given by Mercury, no longer limits itself by Earth’s interests when associated with Neptune. With Neptune, it takes on a higher condition; reasoning is no longer just logic — it is a logic inspired.

As Mercury, in mythology, is sometimes depicted as a thief, deceiver and as playing tricks upon the gods, so we can see an analogous element in Neptune, which influences fraud and deception in psychic matters until the individual has raised himself sufficiently to encounter and respond to the higher vibrations of that planet.

A strong Neptune requires a well-aspected Mercury so that the individual can give balanced expression to the will-power and rational interpretation to the deep spiritual urge he may experience if his path lies in that direction. Mercury, the planet of

reason, builds ideas into definite form as thought. Mercury rules the lower mind and is a focus through which reason finds expression. Neptune is the higher octave of Mercury and rules the divine or psychic mind, and will in time raise humanity beyond the human stage and make us divine.

Since both Mercury and Neptune represent points of intelligence, we can call them octaves, but they differ in degree of intelligence: one in a physical sense (Mercury); the other in a spiritual sense (Neptune). This is the path of the occultist (Mercury-Neptune); here we scientifically investigate the spiritual realms and our intellectual natures are satisfied as to the cause and reason for religion. The main difference between the mystic (Venus-Uranus, Aquarius) and the occultist (Mercury-Neptune, Pisces) is that the mystic knows the truth in his heart (intuition) and accepts it because he has faith, whereas the occultist advances on the path through inspiration and both knows and *can explain* to the satisfaction of reason every step he takes.

Neptune

Neptune is the ruler of Pisces, and Pisces is at the feet of the great body of the Grand Zodiacal Man of the Universe. As the Grand Man of the Zodiac treads the heights of mountains and the depths of great plains, all manner of sensation comes to him. These forces (sensations) are sent upwards, through Pisces and the remainder of the signs (parts of the body), until they reach the brain (Aries), but it is a long time before these sensations reach the Great Brain, therefore many things are likely to happen. Unless Mercury (ruling the nerves) pays strict attention to business (Mercury is the Messenger of the Gods), these sensations from Pisces (humanity) may become lost and confused.

We must learn to respond to Mercury and Jupiter for wisdom. Justice and truth are the only leaders to follow in the game of life. If we place our trust in Jupiter (co-ruler of

Pisces), he can guard us from the lures of the stopping places.

Look to the intelligence and reason of Mercury; he, with Jupiter, will lead us until we are able to meet the divine radiance of Neptune, consort to the exalted Uranus, on the path to liberation. We must follow reason and logic through Mercury as we gain the inner recesses of Neptune's inspiration and move on to find complete recognition and understanding of this radiant being, Pisces, who will take us further on the way.

All the signs in the water trinity — Cancer, Scorpio and Pisces — are of unusual power. They are emotional, fluctuating, and changeable, but in various ways, just as water has the capacity of reflecting various changes of level and depth.

Cancer resembles the ocean. One day it is blue and cold, reflecting the quiet sky and moving gently back and forth, content with itself and at peace with the world. The next day it is disturbed, rolling and tossing with an excitement partly caused by outside conditions such as the elements and partly by the Spirit itself that seeks to manifest its qualities and cannot quite reconcile these ideals with actual experience. Cancer is as deep as the ocean.

Scorpio is inscrutable. Scorpio is sometimes compared to stagnant water and dark, slimy swamps, but this is only the negative expression of this subtly dynamic creative sign. There is a mystery about Scorpio. Here lies a dark body of water over which the spirit longs to travel but is afraid. Scorpio is compared to the River Styx, over which the spirit must journey, alone.

A Brook

Pisces, however, is like a brook on its way to the sea, laughing and forever bubbling over the stones but here and there coming to a deep spot on its journey where it stays for a considerable length of time. Moving slowly and swirling gently, it reflects the depth and seriousness of life's travels. So with the Pisces people: they talk and laugh and are rarely still, but under this seeming shallow

exterior is a deep comprehensive nature. If we sound the depths of the children of Pisces, we will find wisdom and knowledge hidden there.

When Pisces comes to the sea, we will find pearls, but we must dive deep to get them for they are guarded by great Invisible Ones who give their treasures to none but the brave. When we set our sails on Pisces' seas, we must set a straight course and learn the power of the winds, for they blow in every direction and there are many dangers on our way. The winds of fate are restless and changing, but we must know that a great power is directing them. So far it is above, that however, at times the message is lost through the many messengers (creative Hierarchies, Aries through Pisces).

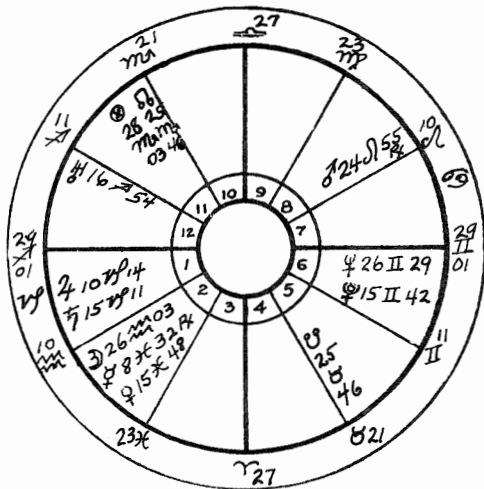
Neptune and Pisces — death for birth: the last stage and the first. They represent the last stage for the completed zodiacal man, and the first stage on the continuing upward journey. Pisces is all things unknown; therefore, its truth is kept in secret places and bound by greater laws. The symbol of Pisces is the fruit of the Spirit as it transcends and transmutes in its journey through these portals into higher and finer worlds.

Children of Pisces assume a variety of expressions, but the example illustrating this creative Hierarchy is well above the average in both intelligence and compassion.

This is the chart of a man whose depth and seriousness are bested only by his penetrating mind. It is interesting to note the preponderance of 3rd decanate planets (Mars, Moon, Sun, Neptune) plus the Midheaven and Ascendent which excite a *culminating* tendency in respect to affairs in his life. *All planetary aspects* formed in his chart are very close in degrees of orb, productive of the strongest possible influence. The significance of the 29th degree rising is pronounced (29th° is a fatalistic degree). He can be expected to exert an unmistakable influence in all things with which he is directly or indirectly associated.

Pisces is a sign than tends to introspection, and these people must exercise a positive mental attitude to things with which they are concerned. This individual was brought into contact with a religious community in Southern California at an early age and his natural talent for absorbing words, thoughts, and ideas soon found him teaching and lecturing on philosophy in a church of his own. He was primarily a philosopher and his Piscean nature gave mental facility equal to his requirements and responsibilities in this field. Several privately printed books were put on the market and were instantly accepted as offering a new standard of occult literature, much of which contained a warm, sympathetic, and compassionate note definitely attributable to Mercury, Venus, and Sun in Pisces.

As a collector of rare, out-of-print volumes and early philosophical tracts (Jupiter and Saturn in Capricorn sextile Mercury in Pisces) he soon gained prominence in the literary field. Exhaustive research into little known metaphysical fields made him an authority on the subject of abstract (Pisces) principles of life, Mars sextile Neptune in Gemini indicates the interest in publishing and writing, and Mars trine Uranus in Sagittarius points to added success in philosophy.



Male
 March 18, 1901
 2:00 A.M.
 44° 30' N 78° W

The Sun square Neptune ordinarily would not be considered an advantageous configuration for the study of metaphysics, but Mars sextile Neptune strongly counteracts negative tendencies likely to operate through the square. The close trine of the Moon to Neptune adds an avenue of expression for philosophical and mental inspiration. Furthermore, the Moon indicates the action of the subconscious or reflex mind. This man has a photographic memory. The sensitivity produced by Venus and Mercury square Uranus and Sun square Neptune is released and expressed through the Venus-Mercury sextile to Jupiter and Saturn, Mars sextile Neptune, and Moon trine Neptune.

To show how this works, one or two incidents can be described. One evening he stopped at a friend's house while on his way to deliver a lecture. He was asked to examine a rare volume which he quickly paged and then held in his hands. That same evening he quoted several pages from the same book — *a book that he had never read*.

On another occasion, while traveling in England, he stopped at a bookdealer's establishment and asked to look over his stock. While walking down one row of shelves to another, he stopped and said, "Well, what's this?" as he reached to the top of a cabinet, extracting a volume from a hidden corner. He found a rare, priceless book that had never been catalogued and was unknown to the present generation. The proprietor was well satisfied to receive a few shillings for something he didn't know he had, and our friend came into possession of one of his greatest treasures.

The chart explains this unique ability mainly in the relative positions of the Sun, Moon, and Neptune. The Aquarian Moon lends an intuitive turn of mind which is properly focused in the trine to Neptune in Gemini. Again, we see how the sensitized mind (Sun in Pisces square Neptune) is focused through the Moon, which produces an avenue of expression of use to the individual.

The method in which the Moon opposi-

tion Mars aspect operates in this chart is, first, through financial burdens (Moon in 2nd, Mars in 8th) resulting from trying to establish an outline for the metaphysical (Mars in 8th) student (Moon in Aquarius) — a burden assumed to perpetuate metaphysical interests. However, after several years of struggle, he found that the metaphysical public was just as fickle (Moon opposition Mars) as any other cross-section of humanity. He therefore established a more definite basis upon which to work, whereby students subscribed *some* definite amount (regardless of how much) to his work (Moon opposition Mars operating in a complementary or cooperative manner).

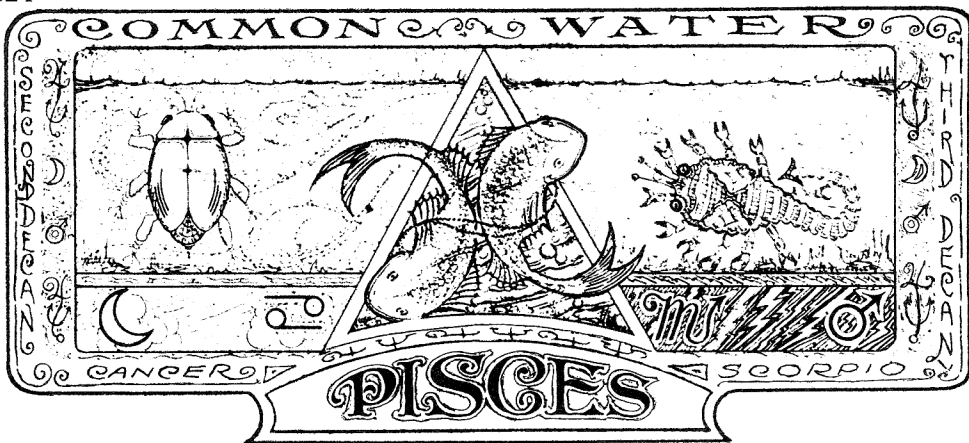
This configuration (Moon opposition Mars) also resulted in the initiation (Mars) of a program much too large and ambitious to succeed without full cooperation from others equally interested in the establishment of metaphysical principles as guides to daily living. When the total burden of this program fell upon his shoulders he suffered a nervous collapse (Venus-Mercury square Uranus; Sun square Neptune). His health, however, was built up by rest and relaxation (Mars sextile Neptune; Jupiter, Saturn sextile Venus and Mercury). He continued in his life work as a teacher, philosopher, writer, lecturer, and astrologer.

Pisces knows of the greater wonders, and these are at his command. It has been stated: "Man know thyself." Pisces surely witnesses none other than himself. Pisces, the sounding board of the heavenly spheres; gives unto each and all *the truth, and the truth shall make us free*.

In concluding this series, the writer would like to stress one point of utmost importance; the Master Creator has given no unalterable order of supremacy to *any* of his children.

Everyone possesses qualities of *every* sign, and within each individual lies the potential spark of divinity which is a living flame. *Live life fully; know the reality of giving*. These great creative Hierarchies known as the signs of the zodiac give us life,

[Continued on page 144]



THE CHILDREN OF PISCES, 1981

Birthdays: February 19 to March 20

Pisces, third of the watery triplcity, is a common sign, and its natives are therefore very flexible, receptive, and emotional in nature. Being particularly susceptible to the mental and psychic atmosphere about them, they require careful early training in a harmonious environment for best results. Parents of these children should guard them during childhood against the influences of "bad" companions, for these children will tend to absorb good or evil with *equal* facility until they have learned to choose rightly for themselves. These children then need a very careful bringing up to save them from their evil tendencies and bring out in them the good, therefore these children give their parents a wonderful opportunity to make great soul growth.

These children can be likened to a little sensitive plant, easily influenced and molded by the environments that surround them, therefore their parents should make every effort to establish peace and harmony in the home. Quarreling and inharmony in the home will cause a Pisces child to shrink, and become warped and sickly. The child would then be like the beautiful orchid, when taken out of the hot house and placed in the scorching rays of the Sun.

Since Pisces is the 12th house sign, it has much to do with ripe destiny. Consequently, the natives of this sign often have

accumulated karmic conditions to face and learn to master. Their changeability and lack of stability indicate the need for early training in the exercise of the will to accomplish through persistent effort. One of the most important lessons for these children to learn is self-reliance, a cardinal virtue which will enable them to act independently.

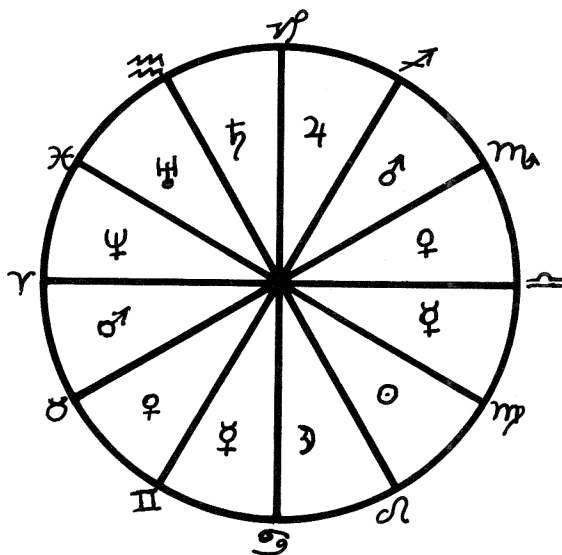
Change of scene and the sensational often appeal to Pisceans, and they may rove about in an aimless manner, having no definite goal in life. However, the more developed type can be quite methodical and careful in performing a task and will complete it with seemingly little effort.

Generally speaking, Pisceans are peaceable in disposition, although this may at times be because of their aversion to the effort required to stand up for their convictions rather than because of actual indifference to what goes on. In fact, they may be just plain lazy. However, they are usually kind and sympathetic, especially to the underdog, and are cordial and hospitable in manner and these qualities generally attract them many friends. They are apt to be very fond of good things to eat, and the less developed, also of stimulating drinks.

Since Pisces and its ruler, Neptune, govern the feet, the natives of this sign usually love dancing and excel in it. They also are often quite musical and dramatic, and therefore make excellent entertainers in these fields.

Fraternity

Elman Bacher



Fraternity is parallelity in human relationship. In our endeavor to decrystallize our congestions on “being different from other people,” let us focus our attention now on “how like unto other people we really are” by meditating on the Great Mandala called the Abstract Horoscope: a twelve-housed wheel with the symbols of the signs on the cusps starting with Aries as the Ascendant, and the symbols for the planets placed in the houses corresponding to their signs of dignity. The fraternity of all human beings to each other is here illustrated in so far as it is the entire essential astrological symbology of all human beings. It is interesting — and illuminating — to note that physical sex, absolute evolutionary development, and nationality, creed, and color are not pictured in this design. The above-mentioned qualifications are temporary levels of expression by which man separates himself from his fellows through his feelings of inferiority and superiority, betterness and worseness, highness and lowness and, in general, “differentness.” Man differs from his fellows, in any real sense, only in the dimension of time; some of us leave the level of primitivity a little sooner than others and, correspondingly some attain Liberation sooner. But, we all travel the same road and we all fulfill the same evolutionary requirements as expressions of the idea *Humanity*.

When we clearly realize that our reactions of fear and hatred toward a “wrong-doer” and his deed are simply — repeat simply — memory-stimuli of our commitments of that deed in the past, then we recognize that condemnation of a fellow “wrong-doer” is the perversion of what should be fraternal love; he is fraternal to us in so far as he — and we — are parallel to each other in negative exercise of consciousness — the releasing of our vibratory resources in ignorance of principle.

Actually, is not condemnation of a “wrong-doer” a protest of the consciousness in being made to see an outpicturing of its “naughty childhood?” We tend to blame ourselves, at times, when we remember mistakes or foolishness that we have done in past years; does not consciousness, then, “blame itself” when we exercise a reaction of intense negative feeling against something done by another person? Our consciousness is one with that of our brother-sister — essential resource for the expression of the one love and the one wisdom of our Father-Mother-God. We are parallel to each other in being expressions of an idea of our bi-polar parent. The masculine/feminine of each human being is, actually, what is meant by the brotherhood-sisterhood of humanity.

We are parallel with other human beings in our patterns of similarity in suffer-

ing which may be defined as the way in which we involuntarily decrystallize our congestions in consciousness.

We do not consciously invite suffering. The whole impulse of the human nature is to avoid pain and trouble to the utmost, but since we do not consciously exercise our capacities for growth and unfoldment, Life has its way through rhythmic stimulus of our vibratory patterns, to alert us to needed correctives for the better releasement of our spiritual potentials. Suffering is the stimulus of a vibratory congestion, and a parallelity of vibratory conditioning is found in the "doer of the wrong deed" and the one who reacts to the deed with pain. The former is functioning dynamically, the latter functions reflectively. Both, in composite, represent the masculine-feminine of the congested pattern. Should not the parallelity in suffering be the ground on which we establish our most acutely sensitive sympathy with fellow human beings? What about the person who exacts revenge as a retaliation against a "wrong done unto him"? Is he really balancing the account in justice? His commitment of the same, or a similar deed, ties him in parallelity to the one through whom he experienced his hurt. The congestion is intensified and both are further imprisoned. The negative condition in the basic consciousness is emphasized thereby and both will have to face a more drastic re-crystallization in due time until the parallelity is mutually harmonized through love-wisdom.

House of Brothers-Sisters

Students ask: "Why for goodness sake, is the third house called the house of brothers and sisters?" Let us see what two copies of the Great Mandala have to say:

Turn one so that the fourth cusp (Cancer) takes the place of the Ascendant; turn the other one so that the tenth cusp (Capricorn) takes the place of the Ascendant. In the first, Gemini is the twelfth house-sign; in the second, Sagittarius is the twelfth house-sign. The basic keyword of the twelfth

house sign-pattern is redemption of unfulfilled ideals. Gemini is the ninth *Wisdom* house-sign from Libra, the symbol of feminine complementation; Sagittarius is the ninth house-sign from Aries, symbol of masculine complementation. Who makes incarnation possible? The Mother (Cancer) and the Father (Capricorn), as the bi-polar generative expression of life. In other words, then, why does a woman become a mother and why does a man become a father?

(1) To contribute to the redemption of human life by making possible the incarnation of more *Lights*;

(2) To extend their scope of knowledge and understanding through their stewardship of their begotten;

(3) In present female and male expression to *ignite* knowledge-resources derived from wisdom when each was incarnate as the opposite sex, and,

(4) To experience karmic return — the agency of redemption — by fulfilling karmic relationship-patterns through the experience chapter of parentage and thereby elasticizing the expression of their Love-Wisdom resources through a variation of polarity and gender, in an extension (from the past) of the dimension of Time.

Since the third house is the "twelfth-house-of-the-fourth-house," we see that the brothers and sisters (replicas, in part, of the masculinity-femininity of *both* parents) on the inner planes over-shadow the embryonic seeds in the mother's body. The impregnating action of the father makes this "contact-ignition" possible and those *in* the third house energy (Cancer-Capricorn are cardinal signs) from the invisible into the visible through incarnation.

In the Great Mandala, the sign Gemini is the "root" of the fraternal diameter, being in the first quadrant of the wheel. Its ruler, Mercury, the intellectual faculty, is neutral as far as gender is concerned. The sign is third of the air-trine initiated by Libra, therefore reflective in quality. The mythological Mercury transmitted messages from the gods to human-beings. Are not our brothers and sisters messengers from Father-

Mother-God to us? It is through our childhood relationships with brothers and sisters — in the physical sense — that we receive our first “messages” or relationship-parallelity and acquaintance with the opposite sex. Brothers and sisters also means fellow-students, playmates and childhood companions. The togetherness of children in the early years of incarnation is the root of togetherness of men and women in adult life. The relationship of ourselves with our physical brothers and sisters is a focused, karmic expression of this parallelity. Also, the neutral quality or androgyny of Mercury as ruler of Gemini is symbolic of the passionless-ness (for the most part) of our affections for fellow-children. Boys and girls play together and associate simply as “kids.” It is not until the emergence of the passional qualities in adolescence and sexual recognition of the opposite sex that the “differences of male and female” are perceived in a marked way.

Third House Congestions

Now, for an extended approach to the third house, refer to the Great Mandala.

It is the first relationship house in the cycle of the wheel starting with the Ascendant, consequently, it represents our childhood-relationships in any experience level. As long as we are new to an experience-pattern, we are children, regardless of how old we may be chronologically. A person who starts a study of anything is a “child” in that particular endeavor. Adults who have congestions to the third house, to the sign Gemini and to the planet Mercury are persons who have difficulty in adjusting to a new mental horizon, and very likely will experience difficulties in adjusting to relationships with fellow-students. In adult years, there may be an “accumulation of negatives” (rigidity of opinions, false-pride, envies, and jealousies, inferiority and superiority complexes, etc.) which have accrued during the years of growth. When such an adult is moved, for whatever reason to “inaugurate a new learning,” these accrued

negatives will emerge from his subconscious through his “fraternal contact” with fellow students. He may find his going a little tough because of his negative reactions to others and consequently find that the actual mental exercise is difficult. He may blame his age or his not having studied anything for a long time, but contact with other people is the ignition of negatives, and careful observation may serve to prove that his feelings of “unfraternity” are really the root of his difficulties. (The author’s experience in the war, paralleled by that of many other men bears this out. Being ordered to carry out a line of work that was completely new and unfamiliar, the third-house-Gemini-Mercury congestions brought about feelings and reactions of great disturbance and unpleasantness toward fellow-workers. This made the adjustment to the new work very difficult. When, however, adjustment to others was established in friendliness and familiarity or brotherhood, the adjustment to duty-fulfillment became one of harmony and actually, of pleasure.)

The exercise of our third house faculties is focused on exercise of mind, consequently, the impersonality of approach can be a remarkable corrective for unpleasantness through contact with people with whom we are associated in both study (Gemini) and work (Virgo) experience. Mentally to let every other fellow-student and fellow-worker fulfill his pattern according to his equipment is a most effective psychological decrystallization of false pride, envy, and inferiority. When we make our goal the best of our own learning and working, we free others from the unpleasantness of our negatives and we free ourselves from inner discomforts, resulting in greater efficiency all around. To perceive and appreciate the abilities and potentials of fellow-students and fellow-workers is to charge the study and the work-experiences with the glow of Love-power and congestions automatically loosen.

What are some of the results from holding on to Gemini-Virgo third-house sixth-house Mercury congestions? Create the mandala of the mutable cross — a wheel

with the cusps of the third, sixth, ninth, and twelfth houses covered by the symbols for Gemini, Virgo, Sagittarius, and Pisces, respectively. Connect these points by straight lines, forming the mutable square. Emphasize the Gemini-Sagittarius and Virgo-Pisces diameters. The two "lower points" of the mutable square give us a clue to a remarkable "generic composite" through the rulership by Mercury. The masculine polarity is Gemini (female) and Sagittarius (male); the feminine polarity is Virgo (male) and Pisces (female). Herein Mercury is seen to be the only planet which "roots" the entire generic spectrum of two-fold quality of two-fold polarity, hence Mercury's androgynous nature is pictured completely.

Various types of Mercury-congestion are classified below.

Gemini

Lack of mental focus, organization and concentration results in superficial inquiry, dabbling, and mental vacillation. Mercury, remaining *childish* is mental activity, but to no purpose, study without perception, thought without wisdom, speech and writing without pattern or technique. The best that can be said for this pattern is acquisition of facts, but absorption of knowledge is difficult or purposeless, and expression, without wisdom, can be lacking in truthfulness which, in its turn, is evidence of immaturity. The first line of the mutable cross cuts across the cardinal sign Cancer, initiator of the second (or family) quadrant and Leo, the resource of Love-power, to the second mutable sign.

Virgo

The ninth house-sign of the Earth-trine, initiated by Capricorn is the symbol of service as the wisdom-aspect of the element of Earth and the releasement of creative-love potentials as a contribution to life. Congested, Virgo is a doing for material return. It is working without knowledge or

wisdom. The slogan Employer (Capital) *versus* Employee (Labor) is an archetypal word-symbol for Sixth House Congestion. Both capital and labor are workers-in-the-world and only through fraternity can the slogan be reworded into "Capital *and* Labor" as the composite of true service, each fulfilling his part with equity. Cooperation and the best possible personal contribution to the work-pattern, "Capital *versus* Labor" is service congested and depleted by lack of technical knowledge and its principle — wisdom concerning human values. Just as fraternal composites are found in the combination such as father-mother, husband-wife, etc., so is capital/labor the composite identity of service. From Virgo the second line cuts across the cardinal sign Libra (reflective complementation) and its emotional resource, Scorpio.

Sagittarius

This is the ninth house-sign from Aries, third aspect of the fire-trine, the polarity of Gemini, the radiation of knowledge as wisdom, the fraternity of fathers and the fraternity of our elder brothers/sisters — our teachers, the parents of our Spirits. Congested, the ninth house is theory and abstraction that is put to no practical purpose. It is wisdom that is not demonstrated in daily living, religion that emphasizes forms, distinctions, and differences, and a subtle testing-point in higher octaves of development because the congestion that we call "pride" is herein evidenced in our condescensions toward those we choose to feel are "lower" or "less wise" than are we. It is wisdom utilized to channel expressions of personal power-gratification, thus defeating its own purpose because of being out of line with its own principle. Its essence, being congested, is failure to learn from experience, the consciousness being unperceptive of the principles involved in experience-patterns. Just as inharmony and contention between parents can result in the infliction of grievous wounds on the minds and emotions of growing children, so can — with much

more drastic effect — jealousies, envies, competitions, and feelings of unfraternity in the hearts of our teachers, educators, religious leaders and artists inflict double wounds on our minds and emotions because thereby the spiritual work of the world is congested, distracted, and depleted. As children sometimes tend to feel that they are competitors against each other for the love of the parents, and fellow-workers are mutual competitors for income-getting, so our Elder Brothers and Sisters may strive against each other for prestige, acclaim, fame, power, and influence. They should, actually, stand as living symbols of spiritual fraternity so that the consciousness of the “younger ones” may be more securely and certainly lifted in understanding and perception. If they are to *parent* our Spirits, they must undertake to do so with wisdom that channels their love-power. From Sagittarius the fourth line cuts across the apex of the wheel at the sign Capricorn (responsibility-fulfillment) and across the Soul-quadrant to Pisces.

Pisces

The Twelfth house, polarity of Mercury's Virgo and sign of redemption of unfulfilled ideals is Pisces. The fraternity of soul is pictured by this transcendent, Neptune-ruled sign and herein we face the out-picturings of our most serious expressions of *un-fraternity* — our violations against the Divine in man and through it, by karmic-return, we are brought face-to-face with our “fraternity with the worst in man” — the imprisoned, the persecuted, the betrayer of ideals and the worshipper of graven images. Congested twelfth house is the Judas in each of us — through its picturings we see the dust that we have thrown into the eyes of our brothers and sisters — blinding him or her with illusions. Neptune, congested, sums up the worst that is inaugurated by congested Mercury and congested Jupiter and only the most drastic revisions of consciousness — through realizing and living the ideal — can bring these patterns into constructive re-

alignment. The twelfth house and the sign Pisces are interpreted as *self-undoing* (the one *self* cannot be undone) because in them we walk into the traps we have set, in the past, for our brothers and sisters and make ourselves messengers of darkness rather than messengers of the gods.

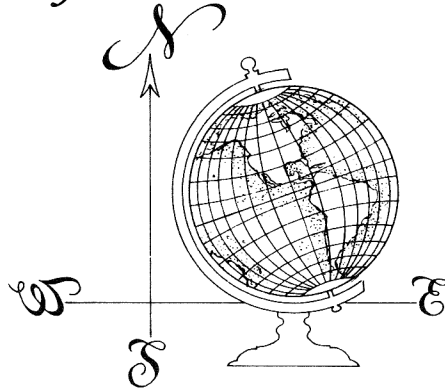
Gemini (abstractly) and your third cusp (concretely), are the ninth house-sign from Libra (abstract sign of complementation) and your seventh house (concrete); “ninth house-sign” conveys “wisdom aspect.” The wisdom we derived from our last incarnation in the opposite sex manifests in the love we now receive and the happiness we enjoyed — with brother or sister of that sex and, that wisdom-resource makes possible greater unfoldments in this incarnation through our new chapters of fraternity.

The first trine from Gemini is Libra itself — the intensely focused love aspect of fraternity; our husband or wife is truly our brother or sister and the next “extension” to Aquarius, the eleventh house-sign, is the picturing of fraternity in its most widely extended octave — that of friendship, the love-vibration, in parallelity, which unites us in consciousness with all of our brothers and sisters, transcending all barriers of relationship-classification and difference. Fraternity, then, is in the final analysis, the archetypal relationship-pattern of humanity since we all must fulfill all patterns of inter-relationship with each other to fulfill the manifestation, on this plane, of the human ideal.

PISCES, FEAST OF ANNUNCIATION

Hosts of ministering Angels attend and participate in this Rite, which is one of the most mystical, most mysterious and most beautiful of the year. It commemorates the soul powers of Faith, Humility, Obedience and Service, which are poured forth upon man through this Ceremonial. Astrologically, these are the principal spiritual keywords of Pisces.

News Commentary



Critically-Ill Pose Challenge to Faith

After months of hospital treatment for terminal leukemia, the 7-year-old girl was sent home to die, increasing the already heavy emotional burden on her family.

"Why, oh, why does God do this to us?" her mother cried, embracing chaplain Elizabeth, who had visited the home to offer comfort and prayer. Elizabeth, too, was in tears.

"I know it's hard and that you must feel helpless," she said. "I feel helpless, too, but I want you to know that I care."

Every day in communities across the country, people who have chosen to care are being confronted with similar crisis situations.

Some have spent time as companions to the sick, the poor and the dying.

Others, like Elizabeth, are new to the experience, learning that the relationship between religion and health is highly personal. They are part of a program that encourages clergy members and theological students to confront their beliefs about life, death, illness and suffering by direct contact with patients and their families.

"They first have to work out their own personal difficulties," said Dorothy Cotterell, a Catholic nun and associate director of Interfaith Health Care Ministries. "It's pretty hard, for example, to see a child

die. . . . It creates reactions in the helper as well as the child and the parents."

IHCM, through the Brown University School of Medicine, is a cooperative program sponsored by the Board of Rabbis, the Catholic Diocese of Providence and the Rhode Island Council of Churches.

"According to the American Medical Assn., 80% of the physical reasons for an illness are the result of conflicts and stress," said Cotterell. "The doctor and the nurse take care of the physical aspect, but there needs to be someone to respond to the deeper questions.

"We try to teach students to determine whether they're meeting or missing the patient's needs. It means listening not just to what a patient says, but what he doesn't say — to listen to his feelings."

It isn't easy, even for the veteran clergy, to minister in a hospital environment. In the worst of cases, a chaplain must often deal with patient anger, rejection or discouragement.

Kate Penfield is a mother of five, studying to become a Baptist minister. Several months after she became companion to a man hospitalized for cancer, he died.

Being at his side, she said, changed her attitudes about herself and about death.

"I learned that there is no specific

answer to dealing with someone who's dying — no script. The only thing you can do is go in and be a person . . . be who you are.

"I never thought that would be enough. But it is."

John Crenson, a faculty member and seminary student, encountered a dying patient who had no family or friends to be with him in his final hours.

"I was scared silly, to be frank," Crenson said. "This was a totally different role than I normally play in life and I didn't know what my response was going to be.

"I didn't know if I could genuinely love a stranger in this situation. I found I can and I do."

Crenson said doctors claimed his patient had lost all capacity to communicate. But the chaplain said his experience was different.

"I held his hand and brushed back his hair. I talked to him and prayed with him. His eyes were searching, but he couldn't speak.

"As we prayed I could tell just by looking in his eyes he was aware of what we were doing. We communicated only with the pressure of our hands."

Chaplain trainees like Crenson spend three days a week in the hospital wards and two days in pastoral care seminars. The Rev. Duane Parker, IHCM director, said participants play roles, make reports and attend personal growth seminars and lectures.

Visiting the wards means meeting patients of different ages and medical conditions.

"That's their parish," said Parker.

After each encounter with a patient, the trainees are encouraged to write as much as they can remember of the experience. They are asked to recall what was said and by whom, as well as the unspoken feelings and observations.

That procedure, according to participants, gives the chaplains a better idea of who they are and how better to serve the patient.

"Before you can help others you have to know yourself a little bit," said Crenson. "You have to analyze what kind of emotional baggage you bring into a relationship."

The Rev. Nancy Hetherington said she felt it was a privilege to work with patients.

"I felt deep sympathy for the family I was assisting," she said, "but the experience of working with them was so moving I felt blessed by it."

by Don Benson, *Los Angeles Times*,
Dec. 14, 1980

The work that these dedicated people are doing with the terminally ill and the dying emphasizes once again the growing current desire for a more enlightened approach to the phenomenon of "death." There is no doubt that these people and others like them, as they continue prayerfully and sincerely in their endeavors to bring comfort and ease mental and emotional anguish, will make significant soul growth.

How much easier their work will be, however, and how much less traumatic the fact of death will become, once a greater segment of humanity is familiar with and learns to accept the working of the twin Laws of Rebirth and Consequence. When we realize that death truly is a birth into the higher Worlds and also a distant prelude to an eventual return to Earth life, that life on Earth represents evolutionary lessons while life in the higher worlds indicates a time of assimilation, strengthening, and preparation, and that we bring our troubles upon ourselves permanently from troubles, the cry of "Why does God do this to us?" will be silenced. We then will be well aware that we "do it" to ourselves and that we will be given as many further opportunities as we require to "undo" whatever we may have done that is inimical to us.

Eventually, too, there will be a more universal understanding of another esoteric teaching: namely, that children who die early in life are caused to do so in order to recap what they lost from previous lives when they were unable to concentrate on their post-mortem panoramas. The ideal conditions of their subsequent life in the First Heaven, where they are loved, cared for, and enabled to learn needed lessons germane to earthly existence, will ease the hearts of

parents who now sorrow in perplexity for little ones taken from them.

Finally — and although this development probably is not “right around the corner” for most people, it eventually will be commonplace — etheric sight will be evolved universally, and we will be able to see residents of the etheric region, including our own friends and loved ones who have died. We then will be able to continue our companionship with them for a while after “death,” and have time to accustom ourselves to the fact that they are going on to higher realms. Then we will be able to see for ourselves that there is indeed life after death.

SUICIDE ATTEMPTERS REPORT NEAR-DEATH EUPHORIA

Suicide attempters are as likely to have euphoric “near-death experiences” as those who almost die from accidents or illness. This finding was reported by Kenneth Ring at the recent Montreal meeting of the American Psychological Assn.

Ring and his associate, Stephen Franklin, interviewed 36 suicide attempters. Of these, 17 (47 per cent) reported elements of what Ring has termed the “core experience”: leaving one’s body, profound peace, entering a dark void, seeing or entering a brilliant light, a rapid life review.

The study expanded on a smaller sampling of suicide survivors included in Ring’s recent book, *Life at Death* (*Brain/Mind Bulletin*, Sept. 1).

Eighty per cent of the men reported euphoric, transcendental experiences, compared to 35 per cent of the women.

“Not one suicide survivor reported an experience that was predominantly unpleasant,” Ring said. “No one felt that he was either in or was bound for hell. Quite the contrary: suicide-related NDE’s were usually quite pleasant and beautiful, often exceedingly so. . . .” The only negative emotions had to do with returning to physical life.

However, most said that suicide was no longer an option for them. Despite their own beautiful near-death experiences, several offered to counsel others against killing

themselves. Their testimony, Ring said, “*rightly interpreted*, promotes the cause of life, not death — especially via suicide.”

Other researchers, he noted, have suggested that the would-be suicide is often seeking transcendence — “ego death” rather than death itself.

“The transformations that come about in the lives of [all] near-death survivors tend to be dramatic and profound. When one has a subjectively undeniable view of the beauty of the cosmos and comes to understand that one is indissolubly part of it, the means by which that insight is achieved becomes irrelevant.”

Brain Mind Bulletin, Oct. 6, 1980

What is most important here is the fact that people who attempted suicide and were fortunate enough not to succeed should think it important to counsel others against trying this “way out.” “Euphoria” indeed may be the first experience of the suicide, but after that, for the length of time that he otherwise would have utilized his physical body, his existence is one of sheer torture. As Mr. Heindel explains, suicide does not end a person’s troubles; on the contrary, it magnifies them. The individual suffers from a gnawing, painful internal “hunger” which nothing can satisfy during the remaining period of what would have been his natural life. In addition, whatever problems he might have been running away from on Earth will be there again, in one form or another, when he is reborn on Earth. We cannot run away from our troubles — our lessons. We only can overcome them and learn them by living according to God’s laws and accepting responsibility for our actions. Any other “solutions” will backfire, to our considerable detriment.

THE MYSTERY OF THE MEDUSA

Because the leukemia patient was a friend, Dr. Jacob S. Hanker examined the blood specimen with special care. What he happened to spot under the microscope startled him: an odd-looking cell with long,

octopuslike tentacles. The tiny structure, reported the University of North Carolina neurobiologist last week, is indeed unusual — a new form of white blood cell.

His serendipitous find is a member of the eosinophil-cell family, a type of white blood cell that has long baffled scientists. In a normal blood count, eosinophils are relatively rare — only about 1 or 2 per cent of the total number of white cells. But the count of eosinophils rises in certain kinds of illness, like allergies, parasitic infections, and a few cancers, such as Hodgkin's disease. Their precise function is unknown. Hanker labeled his discovery the Medusa cell because its tentacles reminded him of the Medusa jellyfish. The Medusa reaches out and grabs other blood cells with its tentacles, sometimes enveloping and perhaps destroying them. "The most common white cell kills bacteria," says Hanker, who described his finding in Britain's *Histochemical Journal*. "This apparently kills other cells."

Hanker is willing to speculate about the mystery of the Medusa. He thinks it may be killing off some of the defective red cells found in leukemia victims; if so, the loss of red cells may contribute to their anemia. He has found the Medusa at work in healthy people as well, suggesting to him that they may destroy old blood cells to make way for new ones. The Medusa may also help allergy patients; the tentacles contain an enzyme that has an antihistamine effect. But research is only beginning on the cell. Says one of Hanker's collaborators, Dr. John Laszlo of Duke University: "We are looking at chapter one of a novel yet to be written."

Newsweek, Dec. 8, 1980

In this connection, it is interesting once again to regard Max Heindel's statement in the *Cosmo-Conception*, p. 455: "The tendency of the desire body is to harden, and it in turn has invaded the realm of the vital body, gaining possession of the spleen and making the white blood corpuscles, which are not 'the policemen of the system' as science now thinks, but destroyers. It uses the blood to carry these tiny destroyers all

over the body. They pass through the walls of arteries and veins whenever annoyance is felt, and especially in times of great anger. Then the rush of forces in the desire body makes the arteries and veins swell and opens the way for the passage of the white corpuscles into the tissues of the body, where they form bases for the earthy matter which kills the body."

MURDERS RISE AFTER EXECUTIONS

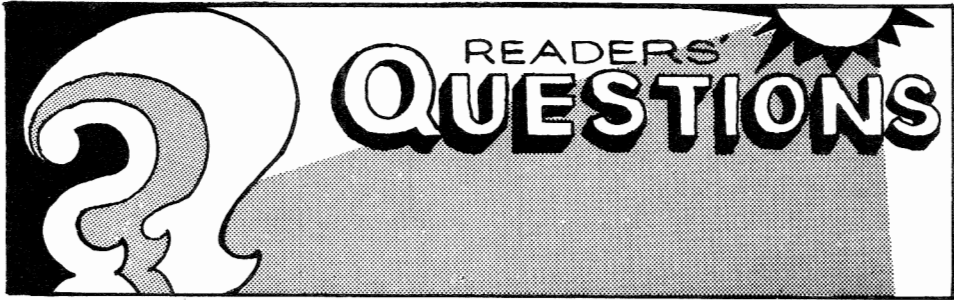
Capital punishment, instead of deterring murderous acts, increases the number of homicides committed shortly after the execution of criminals, two Northeastern University sociologists say.

"We found that in the month after an execution there was an average of two additional homicides over the normal rate," William J. Bowers and Glenn L. Pierce said Tuesday.

Executions have a brutalizing effect on unstable individuals, the researchers said, and did not deter potential killers.

Blade-Tribune, Oceanside, Aug. 13, 1980

This article seems to confirm Max Heindel's warning on p. 11 of *The Rosicrucian Philosophy in Questions and Answers*, Vol. 2: "... capital punishment is emphatically the worst possible manner of dealing with a dangerous man. So long as such a man is in the physical body it is easy to restrain him . . . but when we hang or electrocute him we actually set him at liberty in the Desire World where it is possible for him to influence others to a much greater extent than here. Such people who are a menace to society are not slow in finding out their possibilities and taking advantage of them. They incite others who have a grievance against the community to do their work by encouraging them to . . . commit murder . . . or perhaps gratify a personal grievance against some enemy by taking his life. Thus one murder will result in a number of other crimes by the practice of capital punishment.



Suffering of Suicide

(This reader's letter, here greatly condensed, refers to lengthy correspondence several years ago concerning the suicide of his son. The Rosicrucian Teachings about suicide are set forth in "The Effects of Suicide," reprinted at the end of this answer.)

Question:

My son committed suicide four years ago. He was a brilliant man, achieved high scholastic honors, gave full loyalty to his employers, but never could hold a job long. He was plagued with schizophrenia and nervous disorders, spent time in many psychiatric hospitals, and was continually persecuted by colleagues jealous of his ability. We corresponded then, and I know your teachings about suicide, but are you still going to justify yourselves by stating that after all my son's suffering on Earth, in which he must have paid off great debts of destiny, he must pay another fearful price of suffering because he committed suicide?

Answer:

We indeed remember the previous correspondence, and we are deeply sorry that the fact of your son's suicide still weighs so heavily on you and that your distress remains unabated. We had hoped that by now your excessive grief would have eased and that you would be able to send the positive and prayerful thoughts of love and support to your son which could aid him in his present situation.

The facts relating to suicide have not

changed, and the fate of the suicide — your son or any other — remains as Max Heindel has described. The suicide does suffer until the time of his intended physical manifestation, as indicated in his archetype, runs out. We cannot comfort you with assertions to the contrary simply because any statement to the contrary would be false.

But we do urge you to remember and try to dwell on this: once the archetype has run down, the suicide-related suffering is over. The individual who committed suicide now is free to continue with the post-mortem experiences common to everyone. Although his lesson just ended was hard, it also was thorough. The subconscious memory of the error of suicide as an escape from earthly life will deter him, in the future, not only from taking his life again, but also very likely from seeking in other ways to escape needed lessons. He therefore will be much better equipped to face his problems in future lives and to master them. Thus, as always happens, something good has evolved from tragedy.

In future lives, there is no doubt that your son will have to work out his previous relationships with other people along positive, loving lines. Naturally this will be a two-way proposition, since the other people concerned also will have to make their efforts along these lines and sublimate their reactions to your son. As said, it is likely that your son's present stern lessons will equip him then to deal more wisely and effectively

with his human associations and with other problems he may have.

We agree that your son's life on Earth, in terms of his relationships with other people, appears to have been difficult. But you must learn to recognize and accept the fact that everyone, your son included, brings his troubles upon himself. We cannot point an accusing finger at other people and say it was "their fault," even though this may seem to be the case from the purely material point of view. The universal Law of Cause and Effect stipulates that every person's individual violations of natural Law, down to the slightest "misdemeanor," are seeds sown that eventually must be reaped by the individual concerned, either in the present or a future life. Of course, this also holds true of all our good, kindly, and progressive attitudes and works.

For your own sake, and for that of your son, we urge you now to set aside all thoughts of resentment, anger, and grief which still seem to be dominating your attitude, and turn your thoughts instead into channels of love and compassion, both for your son and for the people you believe persecuted him, and toward the spiritual ideals which are the conscious or unconscious objective of all humanity. Whatever in your thoughts is thus uplifting and constructive, whether directed in blessing to your son or simply oriented toward the world at large, will add to your foundation of spiritual strength, and to his.

THE EFFECTS OF SUICIDE

The suicide, who tries to get away from life, only finds that he is as much alive as ever, and is in a most pitiable plight. He is able to watch those whom he has perhaps disgraced by his act, and worst of all, he has an unspeakable feeling of being "hollowed out." The reason for this is as follows:

When the Ego is coming down to re-birth it is helped by the creative Hierarchies to build the archetype for its coming body, and it instills in that archetype a life that will last for the number of years that the person

normally should live. This archetype has a singing, vibratory motion which draws the material of the physical world into it, and sets all the atoms in the body to vibrating in tune with a little atom in the heart called the seed atom, which, like a tuning fork, gives the pitch to all the rest of the material in the body. At the time when the full life has been lived on Earth the vibrations in the archetype cease, the seed atom is withdrawn, the dense body goes to decay, and the desire body, wherein the Ego functions in Purgatory and the First Heaven, takes upon itself the shape of the physical body. Then the man commences his work of expiating his evil habits and deeds in Purgatory, and assimilating the good of his life in the First Heaven.

The foregoing describes the ordinary conditions when the course of nature is undisturbed, but the case of the suicide is different. He has taken away the seed atom, but the archetype still keeps on vibrating. Therefore he feels as if he were "hollowed out" and experiences a gnawing feeling inside that can best be likened to the pangs of intense hunger, or to toothache over the whole body. Material for the building of a dense body is all around him, but seeing that he lacks the gauge of the seed atom it is impossible for him to assimilate that matter and build it into a body. This dreadful "hollowed out" feeling lasts as long as his ordinary life should have lasted.

Thus the law of cause and effect teaches him that it is wrong to play truant from the school of life and that it cannot be done with impunity. Then in the next life, when difficulties beset his path, he will remember the sufferings of the past which resulted in suicide, and go through with the experiences of life that make for his soul growth.

REMORSE IN FACE OF TERMINAL ILLNESS

Question:

I have been diagnosed as having inoperable cancer with not much longer to live. This doesn't bother me. Since I'm fortunate

enough to believe in the Teachings, I accept the illness as a deserved learning experience and hope I *will* learn the lesson now. I'm certainly not worried about passing on; actually, I think about it quite a lot, with anticipation. What does bother me, however, are my character defects since coming into the Teachings a few years ago. Even after I knew certain attitudes were wrong I continued to hold them, and I did many things I'm ashamed of now. Now that it's too late I wish I had done things differently, and I'm very upset. Any suggestions for coping?

Answer:

We are proud of you for the positive attitude you are taking — particularly because you understand that the affliction is of value to you as a learning experience, because you *want* to learn the lesson, and because you are calm about passing on. With this attitude, you should be able easily to say "Thy Will be done." Your sincerity, straightforwardness, and desire to cooperate also will make it much easier for the Invisible Helpers to work with you and do everything possible to be of help.

We urge you now not to waste your time in regrets for what you did or did not do in the past. You seem to recognize your faults — which is something we all must learn — and you have expressed willingness to overcome and make amends. This is excellent, and it is the response that we should make to all our lessons on Earth. Therefore, put all the energy you can into being loving, kind, and tolerant, but do not waste any on excessive remorse. You are sorry for your mistakes: fine. Now you can turn your attention to not making other mistakes. The good that we do and the transformations of character that we can achieve in the last periods of our lives, even if the period of awareness and effort is relatively short, often can transmute the faults of our previous years and bring us a long way on the path of spiritual self-improvement. Remember, too, that no matter how confined we may be by illness, we can do much good for others, and for ourselves, through the

positive expression of our thought power.

We suggest also that now, rather than thinking in terms of death, you think in terms of life. You are prepared for the possibility of perhaps imminent death and are aware of the particulars of the life to come. Thus, you will be ready when the time comes. But the time has not yet come, so put those thoughts to one side for now; they will be there when you need them. You are still alive, you have a positive attitude toward the learning experience before you, you have the chance to make great and positive forward strides as a child of God and as a god-in-the-making. It will be difficult; it may be painful. But you are blessed in both your awareness and your determination. Make the most of these during whatever time may be left to you. The help, love, and guidance of the higher Powers and of the Father God Himself is yours to utilize as you will. Remember: "Whosoever wills, may come."

ROSICRUCIAN PRINCIPLES OF HEALING

Question:

To what extent and under what conditions do the Rosicrucian Teachings sanction or approve of the usual medical and surgical treatments and methods? What is the principal cause of disease? Where and how does it manifest?

Answer:

The Rosicrucian Fellowship aims to cooperate with doctors in so far as their knowledge of the inner constitution of man makes such cooperation possible. Rosicrucian students recognize the fact that physical matter is crystallized Spirit and, therefore, possessed in latency all the powers of Spirit. They believe, therefore, in using material means whenever possible for facilitating the recovery from disease, because when material means are available they frequently produce results more quickly than adherence solely to mental or spiritual methods. Indeed, unless we conform to the laws of the material plane of evolution and those which

govern our physical constitutions, we cannot maintain good health no matter how much we may develop mentally and spiritually.

We appreciate the work doctors have done in isolating germs, in certain areas of therapy, in the realm of hygiene, etc. We also know that when bodies are mutilated or bones are broken, the surgeon's skill is necessary. To a limited degree, it also is evident that certain medicines have a beneficial effect.

Paracelsus, a Rosicrucian Initiate, was a physician who did much to establish the art of medicine, always correlating it, however, with the science of astrology. Certain physical substances either retard or accelerate physiological functions, and in certain conditions or crises this retardation or acceleration may aid in promoting recovery. We believe, however, that this area of healing is limited, and that drugs in general often do not fulfill claims made for them and can do more harm than good. Many progressive doctors seem to be reaching the same conclusion.

The real laws of health include the laws of harmony in relation to the mind with its creative powers, the desire body with its harmonious or inharmonious activities, and the vital body with its distribution of the vital force. These higher vehicles have more to do with health than does the physical body. Generally speaking, the physical body reflects the condition of the higher vehicles. If they are healthy, the physical body will be healthy also, provided ordinary common sense is used in caring for it. If one or more of the higher vehicles has a diseased condition, however, no amount of dosing of the physical body will restore it to normalcy. Mental and spiritual healing are of first importance; purely physical healing must necessarily be a secondary consideration.

The principal cause of disease is wrong thinking, leading to wrong action. When a person generates thoughts of anger, fear, envy, sensuality, or hatred for a considerable time, for instance, he creates a diseased condition in the mind and desire bodies, and this communicates itself to the vital and

physical bodies. The result is physical illness. Then, if this person uses the creative power of thought and the spiritual power from the higher planes which may be invoked through prayer and concentration, he can clear up this state of mental and emotional inharmony. Thus he does effective work in the process of bringing about recovery from the disease that has manifested physically. Whenever the results of past evil thought have been neutralized in this way, the health of the physical body benefits.

TODAY

*I wake this morn, and all my life
Is freshly mine to live;
The future with fair promise rife,
And crowns of joy to give.*

*New words to speak, new thoughts to bear,
New love to give and take,
Perchance new burdens I may bear
For love's own sweetest sake.*

*New hopes to open in the sun,
New efforts worth the will,
Or tasks, with yesterday begun,
More bravely to fulfill.*

*Fresh seeds for all the time to be
Are in my hand to sow,
Whereby, for others and for me,
Undreamed-of fruit may grow.*

*And if the eventide shall fall
In shade across my way,
Then with what joy my thoughts recall
The life of every day.*

*Yet if each step in shine or shower
Be of Love's footsteps trod,
Then blest be every waking hour
It leads me nearer God!*

— Exchange

BOOK REVIEW



A Touch of Wonder, by Arthur Gordon, Fleming H. Revell Company, Old Tappan, New Jersey, 1974.

With charm and infinite common sense, this little book convincingly reinforces the author's premise that "those who appreciate life most are given the most to appreciate." The author shows, through simple vignettes from his own life and the lives of others, that people who are working to unfold, for instance, "the gift of caring" easily learn to care even more about others and about their own positive development. Similar progress is made with respect to other "gifts" such as those of awareness, adaptability, shared wisdom, self-discovery, faith, and "bright encounters" — with other people, with the forces of Nature, or with anything that enhances our pleasure in and appreciation of the animate and the inanimate around us.

The characteristics of each "gift" are pictured in some detail. In the area of self-discovery, for instance, qualities such as motivation, enthusiasm, and ethical behavior are shown to help determine both the extent and the eagerness with which we can respond to our life experiences and our ability to help our fellow men. The author, long a professional writer, recalls a time in his life when his writing was motivated more by considerations of salary and security than, as it had been previously, by the simple desire to express himself so that other people might be informed. Immediately he found

that his work was losing its original brightness and spontaneity and becoming "stale." Although he sincerely felt himself justified at that time in attaching supreme importance to salary, he soon understood that "if one's motives are wrong, nothing can be right . . . As long as you feel you are serving others, you do the job well. When you are concerned only with helping yourself, you do it less well — a law as inexorable as gravity."

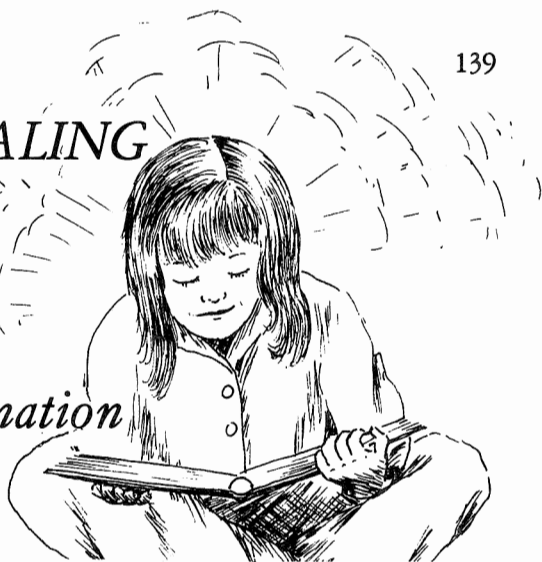
In the area of awareness, "the deadly art of nonliving" quickly smothers our inherent natural incentive to learn and to do. The author tells of visiting friends in the country on a raw winter day. The young host and hostess were content to spend the afternoon indoors watching television, while another guest, an elderly professor, cheerfully and oblivious to the elements, set out on an exploratory walk. Mr. Gordon accompanied the professor. They returned cold but exhilarated, having lived those few hours far more observantly and fully than did the two who preferred passively to "watch the world go by" on television.

With dozens of small, seemingly trivial incidents such as this, Mr. Gordon illustrates his way of looking at and getting the most out of life. It is, in essence, a way recommended for all spiritual aspirants. It is a way of compassion, of service, of self-appraisal, of enthusiasm, of observation, and of dedication to lofty ideals. It is a way that profitably can be taken by anyone who wants to enlarge his or her capacity for useful, productive, and joyful living.

HEALTH AND HEALING

Awakening the Imagination

David L. Duffy



How does a depressed person feel? One may use such words as sad, despondent, withdrawn, lethargic, hopeless, worthless, and lifeless. The depressed person is enclosed in a shell of gloom. He is unresponsive to friends and neighbors. His spirit is caught in a trap of negative feelings.

Have you ever talked with a person who was gloomy or sad? How did it make you feel? You might have found yourself suddenly experiencing sadness and sharing the person's pessimistic viewpoint. The depressed state can be as contagious as an infection. One feels pulled down and worthless. The joy or optimism which one tries to radiate to the depressed person quickly evaporates like rain which has fallen in the desert.

Using astrology, let us examine the spiritual nature of the depressed state. The following patterns are commonly associated with depression: Saturn conjunct, square, or opposition Moon; Moon in Capricorn, dispoised by Saturn. One can see that these patterns have a common theme: a restriction of feeling, a limitation on vitality, an unfulfilled capacity to use one's *imagination*.

In the depressed state we experience an unpleasant level of consciousness in which we suffer from an inability to elevate our imaginative powers to a higher level. Joy is gone because we cannot imagine the possibility of goodness. We lose our vision of a better state of being. Life seems worthless because we cannot imagine how valuable life really is.

The Bible sheds some light on the origin of man's impaired imagination. When Eve ate the apple from the Tree of Knowledge, she disobeyed God. Her imagination became attached to desire and passion and lost contact with the spiritual world. The Fall of Man refers, then, to the fall of feminine consciousness. Humanity's power of imagination was lowered from the spiritual world to the material world. It is the goal of each human being to re-evaluate his consciousness and once again establish direct contact with God.

The state of depression is in many ways a recapitulation of man's expulsion from the Garden of Eden. Think of the suffering and sorrow which attended the loss of spiritual consciousness. Man's being was severely restricted, his self-awareness was shifted from that of a spiritual being in touch with God to his individual identity in a separate body made of "dust."

Compare the state of depression with some of the images of man commonly expressed in orthodox prayer. Man is a "worthless sinner," an "inferior being," and a "lowly creature." Through prayer, man aspires to reach God. Through forgiveness of sin, Christ helps the sinner realize that he is worthy again in the eyes of God. Similarly, when the depressed person is ready to renew his efforts to overcome his difficulties, love extended to him may reawaken his imagination, melt his shell of gloom, and rekindle the flame of love in his heart.

In order to extend our love to others and assist them in reawakening their capacity to use their imaginations constructively, we must make an effort to exercise our own powers of *creative imagination*. What is our range of feeling through the categories of joy and sorrow? How have our experiences cultivated in us the feeling of compassion toward others? When we feel depressed, can we consciously build a vision incorporating faith and hope? Can our imaginations visualize constructive alternatives to our gloomy points of view?

Fortunately, means are readily available to help us build our powers of imagination. We have been given the opportunity to experience the imagined joys and sorrows of many lives as depicted by the authors of classical literature. John Milton in *Paradise Lost* gives us a vivid portrayal of the Fall of Man. Leo Tolstoy, Fyodor Dostoevsky, Charles Dickens, and Henry James are but a few of those authors who have created characters and described life situations which awaken our feelings, touch our hearts, and help us better understand the human condition.

Depression can be described as an unfulfilled capacity to use one's imagination. The process of overcoming depression involves the reawakening of spiritual feelings. Let us strive to build within ourselves constructive images that might help inspire

those in sorrow to awaken the spiritual light in their hearts.

Suggested Reading:

John Milton
Paradise Lost

Leo Tolstoy
War and Peace
Anna Karenina

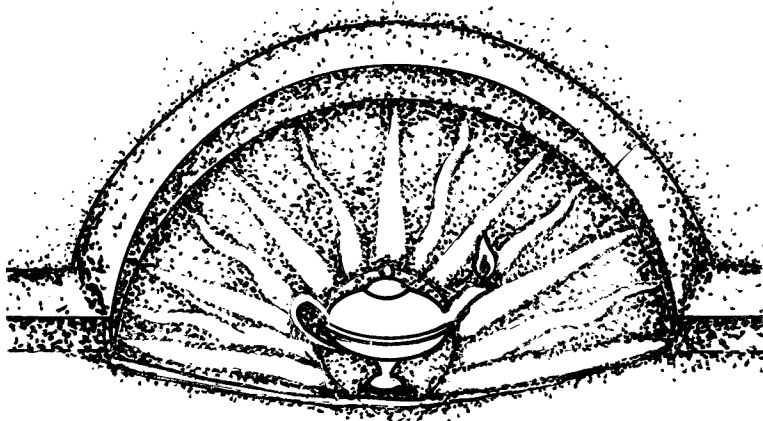
Fyodor Dostoevsky
The Brothers Karamazov
Crime and Punishment
The Idiot

Charles Dickens
Dombey and Son
Martin Chuzzlewit
The Old Curiosity Shop
Bleak House
David Copperfield

Henry James
In the Cage
The Author of Beltraffio
Brooksmith
The Altar of the Dead
The Figure in the Carpet
Broken Wings
The Great Good Place
The Jolly Corner

The mind is the most important instrument possessed by the spirit, and its special instrument in the work of creation. . . . Imagination will be the spiritualized faculty directing the work of creation . . . there is a strong tendency to regard the faculty of imagination slightly, yet it is one of the most important factors in our civilization. Imagination planned our houses, our clothes and our transportation and transmission facilities. Had not the inventors of these improvements possessed the mind and imagination to form mental images, the improvements could never have become concrete realities.

— Max Heindel



The General Causes of Disease

(Conclusion)

Prior to the impregnation of the desire body with this demoniac principle, conception was immaculate and a sacrament. Men walked in the presence of the Angels then, pure and unashamed. The act of fertilization was as chaste as that of the flower. Therefore, when the mischief had been wrought, immediately the messenger, or Angel, girded them with leaves to impress upon them the ideal which they must learn to live, namely, like that of the plant.

Whenever we are able to perform the act of generation in a pure, chaste, and passionless manner as the plant does, an immaculate conception takes place and a savior is born, capable of healing all the suffering of humanity, capable of conquering death and establishing immortality, a true light to lead humanity away from the will-o'-the-wisp of passion; through self-sacrifice to compassion.

This then is the great ideal toward which we are striving: to cleanse ourselves from the taint of egoism and self-seeking. Therefore we look upon the Emblem of the Rose Cross as an ideal. The seven red roses typify the cleansed blood; the white rose shows the purity of life; and the golden radiating star symbolizes that inestimable influence for health, helpfulness, and spiritual uplift which radiates from every *servant of humanity*.

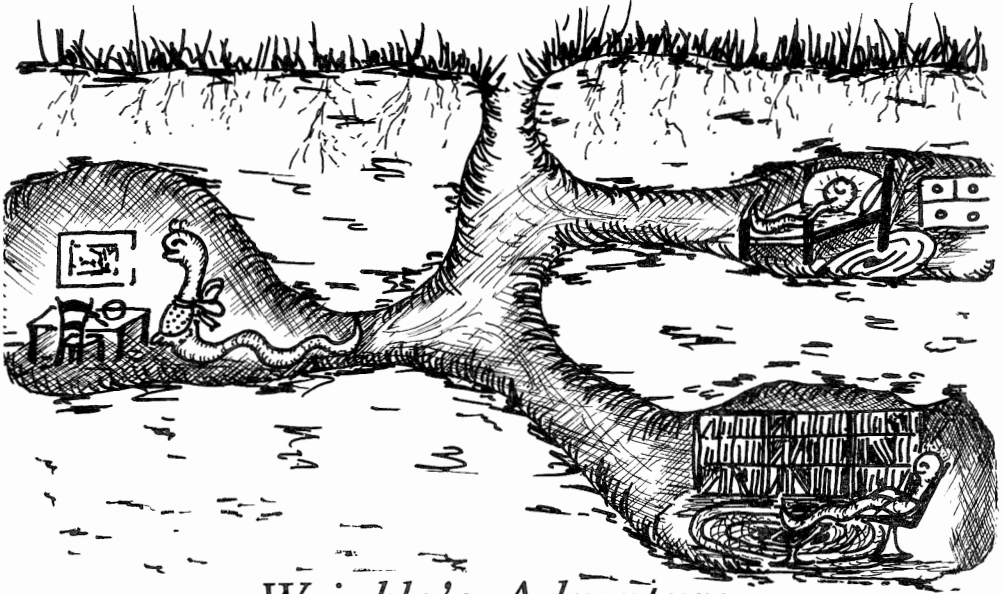
Until the Christ life illumines us from within we do not comprehend, neither do we follow, the laws of Nature, and consequently we contract diseases by our ignorant contravention of these laws. As Emerson put it, a man who is sick is a scoundrel in the act of being found out; he has broken the laws of Nature. That is why it is necessary that the gospel of Christ be preached; that every one of us should learn to love our God with our whole heart and our whole soul, and our brother as ourselves.

— *Max Heindel*

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 P.M., and Pro-Ecclesia at 4:15 P.M. when the Moon is in a cardinal sign.

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

March..... 1-8-14-21-28



Wrinkle's Adventure

Dagmar Frahme

Part I

Wrinkle lived with his mother and father and two sisters in a very long, warm, comfortable hold under the ground. Actually, the hole looked more like a tunnel, with a lot of little rooms on both sides connected by a single wide hall. There were no windows, very little furniture (although there were some colorful rugs and paintings and a library full of interesting books), and there were no lights or running water.

Now you may not think that this was a very comfortable way to live, but Wrinkle and his family, who were earthworms, thought their house was the nicest in the neighborhood. Their friends, who often came to visit, thought so, too, and one day a photographer even took some pictures of the house for his magazine.

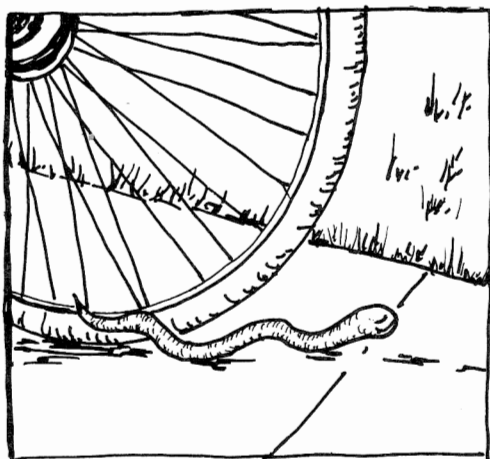
Every day Father Worm went off to work in Farmer Brown's cornfield, burrowing his way through the soil along with hundreds of other worms, helping to keep it loose. Every day Mother Worm cleaned her house and did the marketing, and two afternoons a week she and her Garden Club met

in Mrs. Brown's rose garden and helped keep the soil loose there. Every day Wrinkle and his sisters went to school, where they learned how to burrow their way through the soil in neat, straight rows, how to hide in case birds came around, and how to wriggle away from human children who sometimes tried to capture them.

They were a very busy, happy family — except for one thing. Wrinkle was always getting into trouble and someone always had to rescue him. There was the time that Wrinkle decided to crawl up a daffodil leaf (in spite of the fact that he had been told over and over again to stay on the ground or, better still, under it) just when the cardinal was taking his sunbath in the tree directly overhead. Only his sisters' warning screams saved him that time, and he managed to dive off the leaf and burrow into the ground just a second before the cardinal swooped down with his beak open. Mother Worm didn't let him out of the house for a week after that.

Then there was the time that Wrinkle's Boy Scout troop went on a hike right after a heavy rain. There were deep puddles everywhere, and the scoutmaster asked everyone

to stay in line behind him. But of course Wrinkle wandered off by himself, and before he realized what was happening he found himself splashing around helplessly in a puddle into which water was still dripping. Wrinkle, who couldn't swim, called loudly for help, but with his mouth half under water it sounded more like "Glub — glub — glub," and the scoutmaster, who heard the noise, thought it was only one of the goldfish in Farmer Brown's pond trying to see how long he could stay above water again. It was only when Mr. Cricket ran up breathlessly to tell the scoutmaster what was happening that he asked the boy scouts to make a chain of themselves and help him pull Wrinkle to safety. The scoutmaster was very angry, took away two of Wrinkle's badges, and said that he couldn't go on any more hikes with them that summer.



But the worst time of all was the day when Wrinkle was crawling along the lines of a hopscotch frame that someone had drawn on the sidewalk. Mother Worm, Father Worm, Wrinkle's teacher, and the scoutmaster, had all told him many, many times *never* to crawl on a sidewalk or road, but always to tunnel under them. But Wrinkle, of course, was sure that nothing would happen if he crawled along the hopscotch frame for just a few minutes. He didn't see anyone coming along the sidewalk, and the frame was drawn with blue chalk which came off very nicely right on Wrinkle's tummy. None of his friends had

ever had a blue tummy (or any color tummy except brown) before, and he could hardly wait till enough of the chalk had rubbed off on him and he could go to them and show off. Just as he was thinking how envious they would all be, he heard a noise behind him, and turned around to see the paper boy on his bicycle bearing down on him. He gasped with horror, and tried to squirm out of the way, but it was too late. The front wheel of the bicycle went right over his back end, and completely squashed it. Wrinkle had never hurt so much in his life. He couldn't crawl at all, and couldn't even call out for help, but could only moan and groan and whimper. He lay on the sidewalk for a long time, the sun getting hotter and hotter and his back end hurting more and more. How he longed to be back in the lovely cool, moist comfort of the ground! He didn't care if he never saw any more blue chalk as long as he lived, if only someone would find him and take him home.

Finally Chris Caterpillar, who was munching on the leaves of a nearby shrub, just happened to look down on the sidewalk and see Wrinkle. When he finally understood what was wrong, he called some of his friends and they dragged a large leaf out on the sidewalk to Wrinkle. (Now it is just as dangerous for caterpillars to be on a sidewalk as it is for earthworms, so you can see what brave good citizens Chris and his friends were.) They put Wrinkle on the leaf, and with a lot of pushing and pulling managed to drag it over to a place on the lawn just above the Worms' home. Just at that moment, Father Worm, who had come up to see why Wrinkle was late for lunch, appeared. To make a long, exasperating (because it is not easy to take a worm who can't crawl down to his home in the earth) story short, Father Worm got Wrinkle home, into bed, and called the doctor. The doctor put Wrinkle's back end into a cast, and told Mother Worm that he was definitely not to get out of bed for two weeks. Wrinkle's back end hurt for a long time after that and he was very unhappy about having to stay in bed, but though his mother and father and sisters took good care of him, they were not too sympathetic. Next

time, they all thought, perhaps Wrinkle would have learned his lesson, but to make especially sure that he did learn it, they were going to keep reminding him how foolish he had been and how lucky he was not to have been completely squashed. When Wrinkle was finally well and allowed to play outside again, he was a very subdued little worm, and almost never even went above the ground for about a month.

As you can maybe imagine, little by little he forgot all about what had happened to him, and how much it had hurt, and even how little sympathy he had gotten from his family. Little by little he became bolder and more careless, going every day above ground, forgetting to keep an eye out for birds, and once even, because he wasn't paying attention to where he was going, crawling into Farmer Brown's chicken yard. And THAT, of course, was one of the worst places for a worm to be. Even Wrinkle was a little scared when he realized where he was and crawled out again as fast as he could.

One day Wrinkle's mother asked him to go to the store for her. She didn't often ask him to do this, because he either forgot to get some of the things she wanted, or played and dawdled on the way so long that the food Mother Worm needed for lunch or supper was always brought home too late and she had to fix something else in the last minute. But this time she did ask Wrinkle to go, and he promised to hurry and to remember everything she wanted. He tried very hard to keep his promise, too. He went straight to the store, even though his friends asked him to play hide and seek with them in the dirt under Farmer Brown's front porch, and he got everything that his mother had asked for because, for once, he had carefully written the things down so he wouldn't forget. He had gotten about half way home, and was already thinking about how pleased his mother would be when she saw how quickly and well he had run his errand, when he suddenly stopped in horror.

He had been crawling through the tunnel that everyone from his neighborhood used to get to the store, when suddenly he



found the passageway blocked by what seemed to be a very large stone. Someone must have been digging deeply in the ground overhead, thought Wrinkle; nothing else could make such a big stone fall down here. Wrinkle tried to crawl around the stone, but found that it was bigger than he thought — in fact, it was enormous! The farther he tried to crawl around it, the farther he went in the wrong direction. He tried going the other way around the stone, but the same thing happened. When he finally did come to the end of the stone, he found that there were more stones all around it, and there seemed no way of going on through to the other end of the tunnel. His way home was simply blocked. Now what was he going to do?

Wrinkle crawled half-way up on the biggest stone and rested. The only way to get home seemed to be to crawl up and go along the top of the ground until he was just above the place where his home was, and then burrow down in again. If he did that he was going to be late — in fact he was late already, and some of the frozen food was starting to melt. The packages were getting heavy, too. Oh, dear — now he was going to disappoint his mother again, and she would probably not even believe his story about the tunnel being blocked. He hardly believed it himself. It was too well built, and had never been blocked before.

(To be continued)

ZODIACAL HIERARCHIES

[Continued from page 123]

and we in turn, manifest in miniature a replica of God's immense universe. Experience is the greatest teacher in the world — gain a full measure of it. We are bound by our yesterdays, but *free for tomorrow*.

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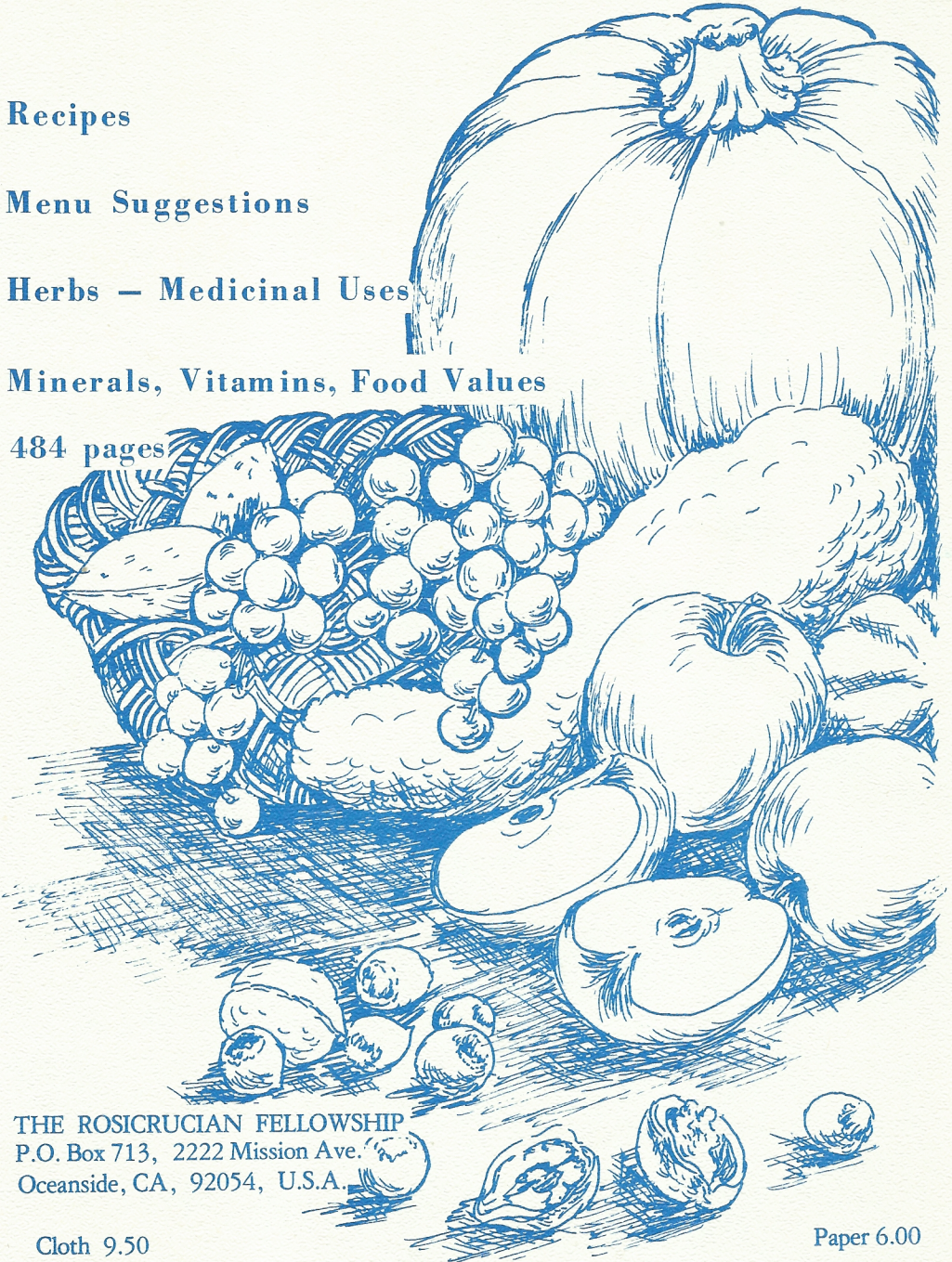
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