

Rays from the Rose Cross



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

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CHRIST AND THE RATIONAL MIND
THE TEACHER
THE SOURCE OF ST. JOHN'S REVELATION
THE VALUE OF ASTROLOGY

A CHRISTIAN ESOTERIC MAGAZINE



Holy art Thou, O God, the universals' Father.

Holy art Thou, O God, whose Will perfects itself by means of its own Powers.

Holy art Thou, O God, who willeth to be known and art known by Thine own.

Holy art Thou, who didst by Word (Logos) make to consist the things that are.

Holy art Thou, of whom All-nature hath been made an image.

Holy art Thou, whose Form Nature hath never made.

Holy art Thou, more powerful than all power.

Holy art Thou, transcending all pre-eminence.

Holy Thou art, Thou better than all praise.

*Accept my reason's offerings pure,
from soul and heart for ever stretched up to Thee,
O Thou unutterable, unspeakable,
Whose Name naught but the Silence can express.*

*Give ear to me who pray that I may never of Gnosis fail,
[Gnosis] which is our common being's nature;
and fill me with Thy Power, and with this Grace [of Thine],
that I may give the Light to those in ignorance
of the Race, my Brethren, and Thy Sons.*

*For this cause I believe, and I bear witness;
I go to Life and Light.*

Blessed art Thou, O Father.

*Thy Man would holy be as Thou art holy,
even as Thou gave him Thy full authority [to be].*

From *Poemandres*, the first of fifteen tractates comprising The *Corpus Hermeticum*, translated by G.R.S. Mead. The "Poemandres" is the account of a revelation given to Hermes Trismegistus by the being Poemandres or "Man-Shepherd," an expression of the universal Mind. These fifteen tractates, along with the *Perfect Sermon* or *Asclepius*, are the foundation documents of the Hermetic tradition. They were written by unknown authors in Egypt sometime before 300 A.D.

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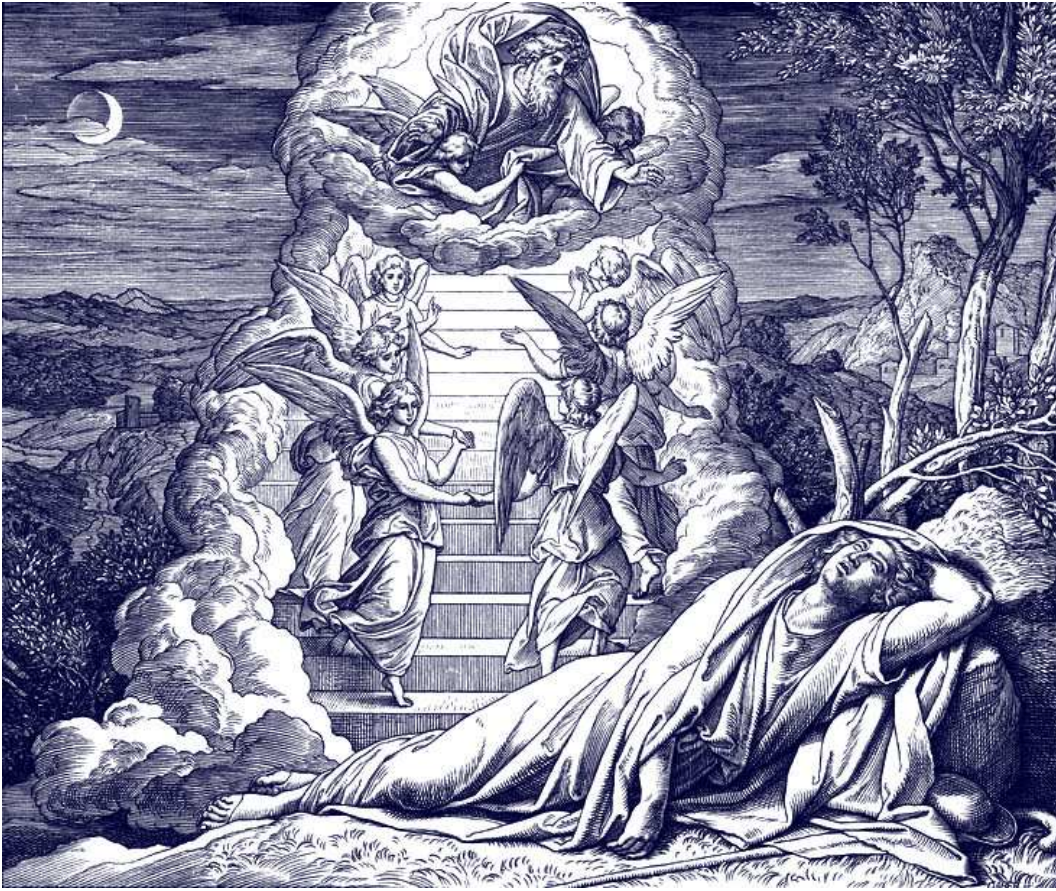
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“A Sane Mind,
A Soft Heart,
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FEATURE



Jacob's Dream, Die Bibel in Bildern, Julius Schnorr von Carolsfeld

GRADATIM

Heaven is not reached at a single bound;
But we build the ladder by which we rise,
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

I count this thing to be grandly true,
That a noble deed is a step toward God;
Lifting the soul from the common sod,
To a purer air and a broader view.

We rise by things that are beneath our feet;
By what we have mastered by good or gain,
By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet.

We hope, we aspire, we resolve, we trust,
When the moaning calls us to life and light,

But our hearts grow weary, and, ere the night,
Our lives are trailing the sordid dust.

We hope, we resolve, we aspire, we pray,
And we think that we mount the air on wings
Beyond the call of sensual things,
While our feet still cling to the heavy clay.

Wings for the angels, but feet for men.
We may borrow the wings to find the way—
We may hope, and resolve, and aspire, and pray;
But our feet must rise or we fall again.

Only in dreams is a ladder thrown
From the weary earth to the sapphire walls;
But the dream departs and the vision falls,
And the sleeper wakes on his pillow of stone.

—J. G. Holland

Look Homeward, Angel

BEHOLD, what manner of love the Father hath bestowed on us, that we should be called the sons of God.” And this is why all earthly homes are temporary, which we, in time, must leave. This too is why we are called pilgrims, journeying through the physical world to another destination. This is why those who have not this “ever dying and bringing to birth” are “sorry guests on this dismal earth,” dismal because only metamorphosis of form serves our spiritual needs as guests and sojourners here below. Each dying *in* life makes possible a higher and finer expression of life in new forms. Each home we leave makes possible the creation of an environment and condition more like the spiritual prototype of all mundane homes.

In these “postmodern” days, many of our brothers and sisters are prodigals who have not only left their heavenly Father, but have even forgotten that He exists and is ever calling us Homeward. Never has philosophical materialism made such “progress” in proving that physical Earth can be made into Eden, there being, it is maintained, no other place we may call home. Certainly earth has its legitimate claims on us and gives us beauty, pleasures, and delight. But the allure and distraction of things is strong, acting as a soporific that makes us forget our mission, as did the drink, called *soma*, given to homeward-bound Ulysses by Circe to induce amnesia. The hawkers of things ever build on the false claim that possessions and prestige feed the soul. Where shall our treasure be? For what do our hearts long? Is immeasurable love calling us, or does the siren song of sensation and acquisition orchestrate our actions?

We are on Earth to know so that we may develop the mind of Christ. All of us have the same goal. But some of us have forgotten what that goal is. We all have divine discontent, but some, not knowing their

discontent has a divine origin, suppose the security of an earthly home will quell their yearning.

Our Father sent us out from our heavenly abode that we could be more like Him. T. S. Eliot’s explanation of this paradox is helpful: “We shall not cease from exploration. And the end of our exploring will be to return where we began and to know the place for the first time.” The “place” is Heaven—God’s Being. When we self-consciously “know” this place, this Being, we shall be co-creators with God.

Beloved, now are we the Sons of God. And while it does not appear what we shall be, Christ leads us in the homeward direction and identifies in His Person what we aspire to. When He will appear to us, we shall know Him and see Him as He is, and be like Him. This is the Ascension, a returning to the bosom of the Father, coming Home, which Paul calls a Temple. From this temple of the etheric or soul body we will no more go out. This Jupiter Period condition has already been attained by some, and marks the immediate goal of the student of the Rosicrucian Teachings.

How is this goal most surely and expediently realized? Not by denying the world but by rejecting its power to waylay and mesmerize and divert us from our high calling, God’s calling. His love for us grants that we each know and exercise the same love for Him. We return to the Father bearing our individualized essence of His creation, and, wonder of wonders, through the force of genius, we each ultimately give more to God than He first gave us, to His greater glory. We do not simply regain our lost estate, but, through epigenesis, create what had no prior actuality *or* potentiality. The home-sickness of spiritual nostalgia is transformed into a divine healing. It is not the past that calls us, but an indescribably bright future, that time beyond time when we shall say, and experience, “I and the Father are one.” □

Mythology and Esoteric Truths

Part 2

SLEEP, FORGETFULNESS, AND BLINDNESS IN MYTHOLOGY

WHEN WE ARE IN the All-conscious state, we are in contact with God and know everything there is to know about Cosmic Laws, the purpose of life on earth, our own past lifetimes on earth, etc. However, when we enter the self-conscious state, we tend to forget much of our previous knowledge. Also, in the self-conscious state, we cannot see very far in the time direction. These limitations are represented in various ways in mythology.

In *The Twelve Dancing Princesses* (Grimm Fairy Tales), most princes could not discover where the princesses danced at night because just before bedtime they were given wine with a sleeping potion in it, so they slept the night through. The soldier avoided the wine, and thus discovered that the princesses danced in an underground world at night. This earned him the hand in marriage of one of the princesses. This myth is showing that more goes on at night time (when the physical body is asleep) than most people remember.

In *The Lady and the Lion* (Grimm Fairy Tales), a girl married a lion who turned into a prince. However, the prince got separated from his wife because a ray of light fell upon him (which was not supposed to happen). The wife went on a long search for her husband. When she eventually found him, he had forgotten all about her and was about to be married to a princess. The wife bought her way into his bed chamber for three nights, but because he had been given a sleeping potion, she



A James Speer adaptation of Arthur Rackham's illustration for Grimm's *The Lady and the Lion*, Dover Pub. Co.

could not wake him. However, on the third night that she was in the sleeping chamber, he had not taken the sleeping potion, and thus he heard her story and remembered his promises to her and returned to live with her. Note that the lion-turned-prince (self-consciousness) was separated from his wife (All-consciousness) by both sleep and forgetfulness, but the reunification still was managed in the end.

In *The Raven* (Grimm Fairy Tales), a princess is under a spell, which put her in the form of a raven (the All-consciousness is separated from the rest of the world by the raven skin). A prince (self-consciousness) wanted to help free her from the spell, and he was warned not to eat or drink anything and to wait for her behind the house. However, he drank a tiny sip of wine and that was enough to put him to sleep when the raven came for him. This happened three days in a row. This shows that when the All-consciousness is active (as in sleep or after death of the physical body), the self-consciousness

sleeps. As the story progresses, the prince goes through many more trials and does eventually break the spell on the princess and marry her. So eventually the self-consciousness and All-consciousness are able to function together.

In *The Girl Who Met the Witch of the Woods* (from *Sweden, in Midsummer Magic*, compiled by Ellin Greene), a girl was waylaid by the Witch of the Woods. The witch held the girl under the water of a stream until she forgot all her previous life and thought that the witch was her caretaker. However, she retained her feelings about what was good and bad, and when the witch tried to get her to kidnap a baby, she resisted. This led to her eventual escape from the witch and return home.

In *The King's Son* (Idries Shah, *Tales of the Dervishes*), a prince (self-consciousness) went on a journey to a far country in order to obtain a jewel (All-consciousness) guarded by a fearsome monster (the Dweller on the Threshold). When in the far country, the air and food of the country caused him to forget that he was a prince and that he was to obtain the jewel (as many people on earth have forgotten where they came from and why they are here). But one day a message came to him through the air which re-awoke him to his mission, and he went on to obtain the jewel and return home.

Sometimes the hero in search of his mystic bride will temporarily forget his search and maybe even court and take on another bride. But usually in the end he finds his true bride. In *Sweetheart Roland* (Grimm Fairy Tales), Sweetheart Roland (self-consciousness) saves a maiden (All-consciousness) from a wicked witch, and Roland and the maiden agree to marry. However, when Sweetheart Roland goes home to get permission from his father, he becomes subject to the wiles of another woman and forgets his true sweetheart. But just before he weds the false bride, he hears his true sweetheart sing and this reawakens him to his promises to his original sweetheart. He then marries his true sweetheart. This story shows that humans sometimes get sidetracked from the Truth, and for a time follow some falsehood, but eventually they return to the Truth.

The lack of time vision of the self-consciousness is often symbolically represented by a character wandering through a forest, where one cannot see



Illustration for Grimm's *Hansel and Gretel* and *Gretel* by Arthur Rackham. Dover Publications, Inc.

very far and could run into almost anything (such as a witch's cottage or castle) without much warning. To add to the image, the wandering in the forest is often at night time, which restricts the vision even farther. The two children in *Hansel and Gretel* (a Grimm Fairy Tale) were lost in a forest and eventually ran into a witch's gingerbread cottage. Jorinda and Joringel (in a Grimm Fairy Tale) ran into a witch's castle while wandering in a forest. Snow-White (in a Grimm Fairy Tale) ran into the Dwarf's house while she was wandering in the woods.

WISHING IN MYTHOLOGY

In mythology, wishes are taken seriously. Some wishes (wise or foolish) are immediately fulfilled, others may take longer. But the important point is that because wishes may be fulfilled, we need to be careful what we wish for.

In *The Seven Ravens* (Grimm Fairy Tales), the seven sons of a king were sent to get water to baptize their baby sister, but they dropped the pitcher in the water and so did not return. The king became

impatient and wished that the boys would turn into ravens, which immediately happened.

In *The Fairies' Two Gifts* (Grimm Fairy Tales), a fairy was kindly lodged by a poor couple, and as a reward, the fairy granted them three wishes. Thus the couple was granted that they would have health and strength throughout their life, would have their simple daily wants provided, and would have a new house. When a rich man, who had originally refused lodging to the fairy, found out what she had granted to the poor couple, he rode after the fairy on his horse and apologized for his treatment of her and asked if he could have three wishes also, which she granted. For some time he could not think of what he wanted to wish for. On the way home his horse was misbehaving and without thinking what he was doing he wished the horse's neck was broken. This happened immediately. Carrying the saddle on his back, he became jealous of his wife sitting comfortably at home and the wish arose in his mind that she were sitting on the saddle and not able to get off. This also happened immediately. Then, of course, he had to use his last wish to get her off the saddle.

In *The Pink* (Grimm Fairy Tales), a prince has the power of wishing when he is born. Anything he wishes for he gets immediately. The prince represents the self-consciousness. The prince's power of wishing represents the ability of all who have self-consciousness to attain what we wish to attain. In the story the wishes are fulfilled immediately; in real life, time is required for wishes to come to fruition. The story condenses time in order to make the point clearer and more dramatic. In real life, we can attain anything, if we seek it long enough and hard enough—provided it is not contrary to cosmic law. As Christ said, "Seek and you shall find." In *The Pink*, a jealous cook steals the prince from his parents by the power of wishing. Attainment of wishes may bring problems which take a while to straighten out.

OBTAINING HELP IN MYTHOLOGY

In myths, sometimes there is a poor but beautiful girl who is abused by a wicked stepmother, stepsisters, or others. She may not have enough to eat, or may have been assigned an impossible task



Arthur Rackham illustration for Grimm's Fairy Tale *The Water of Life*

to do, or may need a dress to wear to a ball. Sometimes there is a prince who has set out on a quest, but does not know where to go or how to overcome the monsters that he will meet. In both cases, they are in need of help. In myths, help always comes at the right time to those who need and deserve it. Sometimes the one given help need only to cry pitifully and the help comes. In other stories, the person does some kind deed (like sharing bread, giving alms, or giving lodging) to the one who later helps them.

In *The Frog Prince* (Grimm Fairy Tales), the princess cried bitterly when she lost her golden ball in the well, and a frog appeared and got the ball for her. In *Rumpelstiltskin* (Grimm Fairy Tales), the miller's daughter wept when she was given a room full of straw which she must spin into gold, or else lose her life. Then a little man appeared on the scene and (in return for a reward) spun it for her.

In *The White Snake* (Grimm Fairy Tale), a man who had learned to understand the talk of animals heard them tell of their problems and helped a fish,

some ants, and some baby birds. Later, when he had to do some difficult tasks in order to obtain the hand of the princess in marriage, the animals helped him retrieve a ring from a sea, pick up ten sacks of millet seeds strewn in grass in one day, and obtain an apple from the Tree of Life.

In *The Twelve Dancing Princesses* (Grimm Fairy Tales), a soldier on his way to the king's palace met an old woman who told him what he needed to do in order to determine where the princesses danced at night.

Sometimes help comes in different forms. In *Jorinda and Joringel* (Grimm Fairy Tales), Joringel dreamed what he needed to do to save Jorinda from the spell the witch had cast over her, transforming her into a bird. In Wagner's *Ring of the Niebelung*, Siegfried was led by a bird (which symbolizes intuition) to the place where Brunhilde (Truth) was sleeping, encircled by a ring of fire.

MYSTICAL POWERS IN MYTHOLOGY

Myths present some idea of the extended powers which it is possible for humans to achieve. Some mythical heroes acquire the means of traveling quickly or instantaneously wherever they wish, or the means of curing all ills, or the power to bring the dead to life again, or the means of becoming invisible, or the ability to understand the communication of animals, or obtaining sources of wealth or food which will never get used up, or of acquiring all wisdom.

Being able to travel quickly is symbolical of the mobility of the spirit when it can function separately from the body. The ability to cure illness is achieved when one learns to speak the creative word. The spirit separated from the physical body is invisible to those who cannot see at the spiritual level. The ability to understand the communication of animals is possible to one who can directly see the desires and thoughts of the animals. Sources of wealth or food which never get used up may be symbolical of the advanced being who can tap in on the cosmic sources of energy, which are always present in unlimited amounts. The spirit which can travel everywhere instantaneously and even can travel forward or backward in time can, of course, know anything it wishes simply by going where it

needs to in order to find out.

In *The King of the Golden Mountain* (Grimm Fairy Tales), a young man went through the trials necessary to break the spell which kept a princess encased in a snake's body, and then married the princess. So that he could visit his father, the princess gave her husband a wishing ring which would take him instantaneously wherever he wished to be.

In *The Raven* (Grimm Fairy Tales), there was a prince who was trying to release a princess from being encased in a raven's body. When his original efforts failed, the princess was transported to a far away castle which stood on a mountain of glass. To help him in his travels, the princess gave him some bread and meat and wine which could never be used up. Later on in his journey, he obtained a stick which made any door fly open which it touched, a cloak which made him invisible when he wore it, and a horse which could go anywhere, even up the mountain of glass. Using these, he was able eventually to reach the princess and release her from the raven spell and marry her.

In *The White Snake* (Grimm Fairy Tales), a man ate a piece of white snake, which gave him the power to understand the language of animals.

In *The Three Languages* (Grimm Fairy Tales), a youth studying with various masters learned in one year to understand what a dog says when it barks, in another year to understand the language of birds, and in another year to understand the croaking of frogs. The youth's father was much disappointed by what his son was learning, but in the end the youth learned from the animals what he needed to know to free a town of some enchanted dogs and to become Pope. In his job as Pope, although he could not read a word of Latin, two doves perched on his shoulders and whispered the words into his ears.

In Richard Wagner's *Parsifal*, a Grail Cup (symbolizing Truth), makes the wound in Amfortas' side bleed when he views it (the Truth makes us feel painful remorse for our sins) and inspires the other Grail Knights to deeds of valor. In the course of the story, Parsifal obtains a sacred spear which is able to heal anyone whom it touches.

In *The Water of Life* (Grimm Fairy Tales), a prince, in order to heal his father, went on a journey to

an enchanted castle where there was a fountain containing the Water of Life. The specific procedure he needed to follow to get into the castle was given him by a dwarf he met along the way. Also in the castle he found bread which would never be used up and a magic sword which would overcome enemies. We may note that at a higher level of interpretation, overcoming enemies does not involve killing other people, but rather involves conquering the rebellious forces within oneself.

THE MYTHOLOGICAL PICTURE OF EVOLUTION

The main outline of the picture of the evolutionary process, which the forgoing myths symbolize, may be summarized as follows: 1) At the present time, the self-consciousness is separated from the All-consciousness. The self-consciousness tends to fall asleep when the All-consciousness is present. The All-consciousness tends to go to sleep when the self-consciousness is present. 2) The goal of evolution is the unification of the self-consciousness and the All-consciousness, which may also be called the unification of the head and the heart. 3) This goal is achieved through cycles in which the spirit goes back and forth between the self-conscious and All-conscious states. 4) When humans have self-consciousness, they tend to forget the wisdom they had when they were in the All-conscious state. They then live in a spiritual darkness, and often don't know where they are going or how to get there. 5) Those who are kind and helpful to others will, themselves, find help when they need it. 6) People can be transformed. Regardless of how poorly they currently appear, they may end up as a prince or princess. 7) People can achieve what they wish to achieve, provided it is not contrary to Cosmic Law, and provided they work at it. 8) Along the path of evolution there are tests and trials which must be passed in order to proceed. The major trial of conquering the Dweller on the Threshold must be accomplished before the Mystic Marriage of the self with the All can occur. 9) People can attain extended powers, such as the ability to heal others, to travel instantaneously to other places, to be invisible, and to understand the language of animals. □

—Elsa Glover

MAX HEINDEL ON FAIRY TALES AND MYTHS

In this material world all the forms are stable and do not easily change. The Desire World is widely different in that respect. The fairy tales, like the metamorphosis of Cinderella's mice, etc., are actual facts in the Desire World, for the forms change at the will of the ensouled life with a lightning-like rapidity, which is very bewildering to one who enters that world as a neophyte.—*Rosicrucian Philosophy in Questions and Answers, Vol. 1, p. 247*

“It is an erroneous idea when we think that a myth is a figment of human fancy, having no foundation in fact. On the contrary, a myth is a casket containing at times the deepest and most precious jewels of spiritual truth, pearls of beauty so rare and ethereal that they cannot stand exposure to the material intellect. In order to shield them and at the same time allow them to work upon humanity for its spiritual upliftment, the Great Teachers who guide evolution, unseen but potent, give these spiritual truths to nascent humanity, encased in the picturesque symbolism of myths, so that they may work upon our feelings until such time as our dawning intellects shall have become sufficiently evolved and spiritualized so that we may both feel and know.

This is on the same principle that we give our children moral teachings by means of picture books and fairy tales, reserving the more direct teaching for later years.”—*Mysteries of the Great Operas, p. 53*

“[C]ontrary to the popularly accepted opinion, a myth is not a story made out of whole cloth, but is veiled truth, revealing in symbol great spiritual principles. These myths were given to infant humanity for the same reason that we give our children ethical teachings in nursery stories and picture books, which impress themselves upon the infant mind in a way intellectual teaching would be incapable of doing.”—*Rosicrucian Philosophy in Questions and Answers, Vol. 1, pp 42-43*

Transmissive Prayer

MAN IS A TRANSMITTER on all planes, in every place he lives, in all ages of history. On the physical plane he transmits food through his body and genes to future offspring. On the emotional plane, he engages in relationships with family and friends that transmit feelings and emotions. On the intellectual plane, he transmits knowledge and skills through processes of education and communication. He looks to the spiritual plane to set the pattern for his behavior and attitudes in daily life and seeks in transmissive prayer to learn to know and do the Will of God.

Petition prayer is the main field of activity of orthodox religious organizations of all faiths to help their followers make adjustments to their way of living, to rectify errors, and resolve problems. Their work can be compared to that of hospitals which are open to all. Meditative prayer is the field of esoteric schools found in every religion to help their followers understand and work with, and not against, the forces operating in the world. Their work can be compared to that of universities which are geared principally to those who are likely to benefit from them. In transmissive prayer, organizations and schools come together to address the needs of the community. Transmissive prayer requires training in both orientation (petition phase) and in understanding (meditative phase) before it becomes functional (transmissive phase).

The majority of people are more or less limited to negative transmission, which is characterized by compliance to imposed forces, both natural (instinctual), such as the drive to self-preservation and reproduction, and man-made laws, regulations,

customs, and formalities. This is supported by a system of rewards and punishments to insure the rule of obedience to set patterns. This type of transmission is at best repetitive and at worst degenerative.

All progress comes from those capable of positive transmission. This is characterized by voluntary undertakings in response to inner decisions, wherein the action is its own reward, for there is no attempt to seek social favor or to avoid social stigmas. Creative artists, musicians, teachers, scientists, healers, prophets, holy men, are examples of lives of positive transmission because they not merely pass on patterns, they add their own contributions to them. This type of transmission is always creative—at best helpfully innovative, at worst, mistaken, which, however, can be turned to advantage as the conception or action is made clearer and purer. The fact that man evolves only through positive transmission is impressive evidence that God is a creative Being and that we, His children, are here on earth to learn to be creative as our heavenly Father.

Transmissive prayer is undertaken when the importance of positive function is realized. It then becomes apparent that the biggest obstacle to a change from negative to positive is the karmic freight of our past misdeeds. A proper base from which to operate cannot be formed without, in some measure, correcting inner personal faults and adjusting external social complications arising from mistaken actions. In a desperate effort to clear away accumulated obstacles, some impatient human spirits go to the extreme of incorporating into the incarnation chosen by them such a crushing load of karmic adjustment that they feel powerless to act, and end by living out vegetable-like

existences. No doubt they learn a great lesson in patience and teach those around them the spiritual value of accepting responsibility for others, but, in the long run, they retard their development by the inertia of their lives. The other extreme is the spirit who chooses an incarnation stressing one single point of positive function with which he is preoccupied, to the neglect of other aspects. This produces the one-pointed genius who benefits society by the progress he makes in his chosen field, but detracts from his gains by creating a host of problems through weaknesses in neglected areas. Again, the spirit learns the lesson that when unbalanced, it can take longer to develop as a whole than if a more generalized approach were adopted.

The beginning of the orientation or purifying phase is often marked by apparent “punishments” when trying to do good. This covers a wide-ranging pattern of unhappy and frustrating effects, such as proffered aid that escalates into crushing responsibilities, charity that begets hatred, the sickening exploitation of any show of sympathy or kindness, and, on the personal side, accidents, illnesses, and misfortunes. These signs of stress show that either a karmic debt is being paid through the channel of service, or mistakes are being made due to lack of skill and experience in this field. This period must be battled through, altruistic action persisted in, and the temptation to revert to selfish ways overcome. When the potentially purifying effect of this type of suffering is realized, attention is focused on the lessons to be learned from these experiences, after which the need for understanding natural forces arises and the meditative phase is entered. When even slightly free from the thralldom of handicaps, when equipped with even the most rudimentary knowledge, the creative functional phase of healing, interpreting, and manifesting can begin.

The first field of positive function is helping others in their work of orientation, described as “healing the sick,” because sickness on any plane is a deviation from the path of progress and healing is the correction of such deviations. Under the law of consequence, handicaps arise from deviations. The law aims not to punish but to reform, and the test of successful healing is the applicability of the

injunction “go and sin no more,” which are words of power representing the forgiveness of sins and the re-orientation of character.

The second field of positive function is helping others to understand the forces around them, described as “preaching the gospel.” This is called the “gospel” or “good news” because these forces, including the most powerful of them all—the Christ force—are there to aid man’s progress and “Ye shall know the truth and the truth shall make you free” (John 8:32). The ultimate prayer, or “reaching out” of the lower self in each person, is to establish contact with its higher self, and the injunction “pray for one another” (James 5:16) is to help one another’s lower selves to make this contact. “Preach the gospel and heal the sick” is another way of phrasing the Great Commandment, “Love God, love your neighbor.”

In order to function positively, daily life must be directed by the higher self and not the lower self. The lower self is focused on the impermanent physical body and its attention is directed to material benefits. It is selfish, impatient, karmic-bound, fearful of the future, and dominated by external forces. It tends to pollute the medium in which it works and can only function negatively. The higher self is focused on the immortal spirit and its attention is directed to spiritual benefits. It is altruistic, patient, karmic-free, optimistic of the future, and learns how to work with external forces. It always enriches the medium in which it works and is capable of positive function.

From the point of view of the lower self, work is suffering, as most of its work is clearing obstacles and resolving difficulties. From the point of view of the higher self, work is a joy and a privilege, as its work is creative and brings with it the sense of being a co-worker with God and the knowledge that to work is to pray. It is only work at this level that can fulfill the prayer “Thy will be done on earth as it is in heaven” because transmitting God’s will from heaven to earth involves the addition of man’s creative effort. It is this type of work that wins the accolade “Well done thou good and faithful servant, enter thou into the joy of the Lord” (Matt. 25:21). □

—C.E.S. Gunasekera

The Teacher



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

Moses Receives the Tablets of Law

Saturnian Consciousness is the first phase of becoming a Teacher. The mind is ordered by law and the passionate life is purified by suffering.

GENERALLY SPEAKING, the term “teacher” is applied to any one who has knowledge to impart to another; this teaching may be either scientific or classical or occult or spiritual. In the Western Wisdom Teachings, which are esoteric, there is only one Teacher: Christ. Between Christ and general humanity are intermediaries, holy men and women. The 12 Elder Brothers are chosen from among the group of holy men. They are the Hierophants of the Western Wisdom Teachings. Each of them is a complete creative unit who has forged a second spinal cord by drawing the lower love-ray of Venus upward and transmuting it to altruism, conquering for it the dominion over the sympathetic segment of the first spinal cord and the left cerebral hemisphere, now ruled by the passionate Hierarchy of Mars, the Lucifer Spirits.

Each of these Compassionate Beings can create on both the spiritual and physical planes. Each is able to use the bi-polar force (masculine and feminine) through the double spinal cord, illuminated and raised in potential energy by the spinal spirit fires of Neptune (will) and Uranus (love and Imagination). This creative energy conceives in the twin hemispheres of the cerebrum, ruled by Mars and Mercury, a vehicle fit for the expression of the spirit, which is then sent out and objectified in the world by the spoken Creative Word. By means of this power he is able to perpetuate his physical existence and create a new body before he leaves the old one.

The Rosicrucian School is under the responsibility of one of the 12 Elder Brothers. In Rosicrucian parlance he is the *Teacher*; he possesses the external picture consciousness of the Jupiter Period. The Teacher truly speaking is Christ.

The Rosicrucian Teacher can be considered as the second aspect of the Teacher. Even though he is responsible for the Rosicrucian School, he is nonetheless an intermediary between Christ and the aspirant in the Western Wisdom School. At a certain time on the path, his destiny brings the aspirant in contact with the Teacher, who guides him to Christ.

In the French language, the Rosicrucian Teacher, who is one of the 12 Elder Brothers, is referred to as the *Instructeur* and Christ as *Maître*, the Teacher.

Three types of consciousness need to be passed through before reaching the Christ Consciousness: Saturn Consciousness, Mercury Consciousness and Jupiter Consciousness. The Rosicrucian Teacher possesses this Jupiter Consciousness.

Where do we find the Teacher? Where does he live—within or outside the aspirant? The seeker creates the Teacher within himself, and then meets its external counterpart in the house of service—the school of the Invisible Helpers.

The first aspect of the Teacher is Saturnine, the Law aspect. Some of the key words for Saturn are: restriction, discipline, crystallization, purification suffering, sorrow, patience, science. Saturn comes into our lives to awaken us through the purification (by suffering and sorrow) of our negative emotions and passions, which leads to Law Awareness and finally to Law Consciousness.

The Law controls, guides, directs, and protects us.

Saturn, Law Consciousness, leads to the search for knowledge, ruled by Mercury, and to the application of knowledge, which is service. Mercury comes into our lives to protect and deliver us from the whipping of Saturn. The first role of Mercury is the acquisition of knowledge and then its application. Knowledge is the antidote for ignorance, the only sin which really exists.

The Earth Period is divided into two parts: One half is under the sway of Mars, the other half is under Mercury. The Mars half is characterized by passion, which manifests in violence, wars, courage and egotism. The Mars half of Earth evolution has been completed. We have now entered the Mercury phase, characterized by mental activity (of the concrete or lower mind), by the use of reason, the acquisition of knowledge, communication, adaptability, skills, education, service, etc.

Mercury Consciousness corresponds to the second aspect of the Teacher. The aspirant oriented toward Jupiter- and Christ-Consciousness will by all means pass through the Mercury

Consciousness, which is more often than not neglected. Unless the aspirant is aware of this need, this phase of soul development, he can never progress on the spiritual path. No true initiation can take place without Mercury.

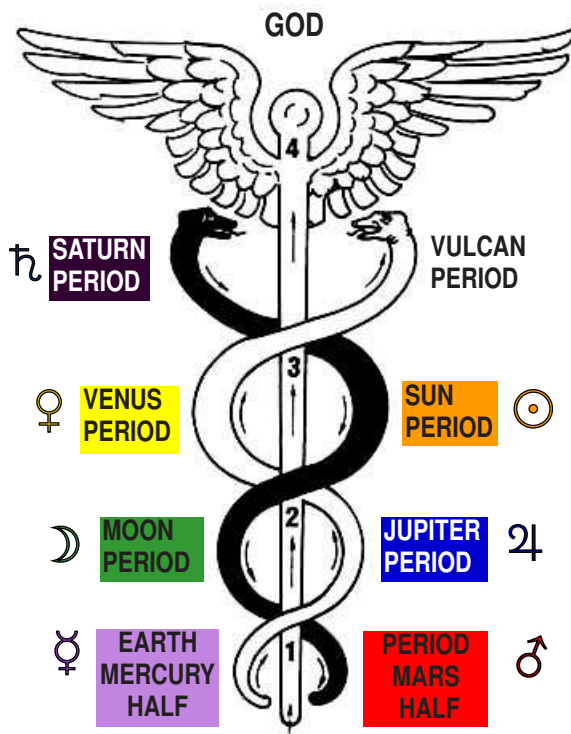
Mercury rules two departments of life: 1) Gemini-Mercury seeks pure knowledge, knowledge for knowledge's sake; 2) Virgo-Mercury aims to apply knowledge in service.

There are two types of Geminian-Mercury knowledge: (1) Classical knowledge, which we acquire in institutions, from kindergarten through the primary, elementary, secondary, college, and university level; (2) Occult, mystical, or spiritual knowledge, which the aspirant acquires in Mystery Schools, Churches, Spiritual Orders, Congregations, Bible Schools, and other institutions.

There are also two types of Virgoan-Mercury knowledge: (1) Practical or Applied Knowledge. At this stage, primarily the mind is used, with very little

feeling. Scientific knowledge is used to advance material medicine, to invent technologies that exploit the earth resources on a wider scale, increase the production and consumption of things, and invent more effective (lethal) engines of war and destruction. (2) The mind + feeling stage: At this stage, the head begins to work hand in hand with the heart. Here service is said to be loving and self-forgetting. It is at this stage that applied knowledge becomes salvation.

How do we create Mercury Consciousness? Two Professors, Stephen Krashen (University of Southern California) and Tracy Terrell (University of California at Irvine), in their work on Second Language Acquisition, have developed five hypotheses, one of which is called the "Monitor



In the Mercury half of Earth evolution the use of mind is increasingly emphasized. The Rosicrucian school teaches the directing of informed reason in loving service.

Periods assigned planet colors as given in The Message of the Stars, p. 64

Hypothesis.” Likewise, in his work on *The Silent Way*, Caleb Gattegno formulates a theory about “Inner Criteria.” Both theories state that for a learner to succeed, he must be able to establish within himself a Monitor or an Inner Criterion, whose function is to guide, alert, and correct the learner in his acquisition of information. In view of the foregoing, we can answer the question: “How does the aspirant develop the Mercury Consciousness, the second aspect of the Teacher?” First, by acquiring knowledge and, second, by applying that knowledge for the welfare of others. It is by implementing academic, occult, or spiritual knowledge in loving, self-forgetting service that this same knowledge is internalized in the aspirant and becomes his TEACHER. It helps him, it comes to his assistance whenever he is in need.

The Rosicrucian Fellowship is a School, a Christian school, where the aspirant learns esoteric Christian truths. It is the only Christian school where the aspirant is openly taught how to blend knowledge with feeling to generate pure and true Love.

The Christ Within can never be born unless the aspirant makes use of both the mind and the heart. The Talmud says that "The Law may be likened to two roads, one of fire, the other of snow. To follow the one is to perish by fire; to follow the other is to die of cold. The middle path alone is safe."

Ignorance is the greatest sin, applied knowledge is salvation. The greater your knowledge, the greater is your chance of successfully combating and avoiding sin. The person who seeks knowledge and applies it is a light bearer.

The Rosicrucian School has composed a syllabus that offers instruction in three different areas: Philosophy, Bible, and Spiritual Astrology, providing students with occult and mystical knowledge, based on the Western Wisdom Teachings, to safeguard and to protect them. If the aspirant wishes to be more efficient in the work of the invisible helper, he may seek for further knowledge, partic-



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

Christ Teaching Nicodemus

While Christ Jesus may have communicated with Nicodemus in mental pictures, it is clear that this “master of Israel” had yet to more fully develop his Mercury Consciousness before he could comprehend “heavenly things.”

ularly in the field of human anatomy.

What are the benefits accruing from Mercury Consciousness? One eliminates the mistakes and errors that create doubt and fear. The aspirant’s faith increases, as does his thought power and his ability to effectively serve others. He develops self-reliance; his self-confidence waxes; his investigative power grows stronger; he increasingly is able to rely on himself for answers to questions that baffle him. His consciousness begins to expand and deepen and he develops a better understanding of the visible and invisible objective worlds.

Christ raised His Disciples to Mercury Consciousness before leaving them. He taught them for three years. Prior to His ministry, John the Baptist taught the Mosaic (Saturnian) law and the Prophets. Christ came to deepen and complete what has been taught before Him. He said that He had not come to abolish but to fulfill. His teaching is based on Love. He has come to teach mankind how to blend knowledge with love. He gave examples of what He expected from His students/disciples. Upon leaving the world, He promised to send the Holy Spirit, Who would remind them of all that

He, Moses, and the prophets had taught before Him. The Holy Ghost expands, multiplies, and enspirits, or brings to life, knowledge previously acquired, raising the aspirant's Mercury consciousness to the Jupiter Consciousness.

The Jupiter Period follows this present Earth Period. Key words for Jupiter include: the Higher Mind, altruism, expansion, wisdom, preservation, generosity, churches, temples, discipleship, high priests, higher religion, higher philosophy, judges, philanthropy.

The key to this consciousness is as follows: No aspirant will acquire Jupiter Consciousness if he does not first acquire Saturn and Mercury Consciousness. Saturn contracts and solidifies. Jupiter, the son of Saturn according to Greek mythology, expands and levitates. The father and the son are diametrically opposite. In between them is Mercury, the ruler of knowledge. It is therefore Mercury that frees man from the jaws of Saturn, enabling him, through the acquisition and the application of knowledge, to graduate to Jupiter.

How does the aspirant change Mercury Consciousness to Jupiter Consciousness? By infusing his knowledge with love. Again, it is through loving and self-forgetting service that the aspiring soul approaches and enters Jupiter Consciousness, prepared for by joining the cognitive (mercury) and the affective (venus) qualities.

The Rosicrucian Teacher, as Max Heindel points out, possesses Jupiter Consciousness, which is Self-Conscious Picture-Consciousness: He is capable of throwing upon the screen of the mind of his pupil pictures of whatever he says to him, roughly analogous to those seen on a movie screen, but with the difference that we know more about the characters and ideas that are thus projected into our consciousness than we know of the people we talk with and the ideas they articulate in the physical world.

The Bible offers an example of Jupiter Consciousness in *The Acts of the Apostles* in the description of Pentecost: "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were amazed and mar-

"During the Jupiter Period...we shall be able, when speaking, to project them [internal pictures] upon the consciousness of those we are addressing. Now, therefore, when any one professes to be a Teacher, he must be able to substantiate his claim in that manner...the true Teachers, the Elder Brothers, who are now preparing the conditions of evolution which are to obtain during the Jupiter Period, all have the consciousness pertaining to that period. Thus, it will be seen that they naturally and without effort use this external picture speech, and thereby at once given evidence of their identity."
—*Letters To Students*

veled, saying one to another, behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?"(2:5-8) The minds of the apostles and other devout men were raised, at least temporarily, to Jupiter Consciousness by the Holy Ghost.

There is a link between Jupiter Consciousness and Superconscious memory: Both belong to the world of the Human Spirit which is the world of the Holy Ghost (Spirit). From Jupiter Consciousness the aspirant is guided progressively by the Teacher towards Christ Consciousness, which is based on altruism and compassion. This stage, according to the Western Wisdom Teachings, corresponds to the birth of the Christ within, that is, the marriage between the higher Self and the lower self. The 12 Apostles and the 12 Elder Brothers have attained this height. Saint Paul says: "Until Christ be formed in you." The German mystic poet Angelus Silesius puts it this way:

*"Though Christ a thousand times in Bethlehem
be born
And not within thyself, thy soul will be forlorn.
The Cross on Golgotha thou lookest to in vain
Unless within thyself it be set up again.*

The aspirant in the Rosicrucian School can not reach the stage of Christ Consciousness if he does not first develop the three types of consciousness ruled by Saturn, Mercury, and Jupiter. □

—Kwassi Laurent Djondo

Meanderings of the Spiritual Path

AS THE TITLE of this story, "Meanderings of the Spiritual Path," unfolded, a curiosity about the word *meandering* led me to the dictionary to find out what exactly this word means? Where did it come from? What stories are behind it? Looking up a word in the dictionary always points me on a trail of learning and exploring, and this is what I discovered about the word *meandering*. It derives from the name of a river in ancient geography called, what else? the Meander River, in Phrygia. *Meander* is based on the Greek word *maiandros* and the river was known for its circuitous windings.

Phrygia! Asia Minor. Now, I turn the pages to look up the word *Phrygia*. In my mind, I remember seeing some beautiful art murals, done in a classical style in the impressive state capitol building of Wisconsin. It is considered to be one the most beautiful, if not the most beautiful, of all the state capitols and is located on a hill in the middle of an isthmus between two lakes—the lake of the morning (to the southeast) and the lake of the evening (to the northwest). But back to rivers—the Meander River of Phrygia, and to my memory of an art mural in the state capitol—the one in the massive dome, 200 feet above the marble floor and high above the numerous galleries and the Corinthian colonnade.

Inside this dome, the artist portrays the state of Wisconsin as a female form surrounded by other feminine forms and objects symbolizing the

Chapel Talk June 16, 2002



Photo: James Potter

Mural (detail), dome of Wisconsin State Capitol, Edwin Howland Blashfield, Madison

Resources of Wisconsin

Lady Wisconsin, wearing a Phrygian cap and bearing the state escutcheon and a sheaf of wheat, is surrounded by female figures proffering samples of the states resources.

resources of the state—twelve in all, twelve feminine forms holding twelve objects, and the central figure among them, Wisconsin, with amber hair and wearing what appears to be a soft, brimless, cone-shaped, snug-fitting hat with tails trailing on either side of the head. This soft cap is a warm red color. I remember that the tour guide told us that Lady Wisconsin was wearing a "Phrygian Cap."

Aha! Phrygian Cap. I am hot on the trail with another clue, searching for another bit of information. Do you like treasure hunts? That was one of my favorite activities as a child. You can have your own treasure hunt, all by yourself, ferreting out little witticisms and wisdoms and building stories around them and this greatly develops your intuition.

So, in the dictionary, I searched for *Phrygian Cap* and the text read "see liberty cap." "Liberty Cap"! And, lo and behold, the dictionary described

the very cap which I have described to you and said that these caps were presented to slaves in ancient Rome upon manumission. What is manumission? As you might assume, it means, emancipation from servitude or indentured status, when the slave is given his freedom.

These caps were used as symbols of liberty by the French revolutionaries and were worn by regular people in the United States in the late 1700s, both for their style and as a symbolic statement.

For more information, we turn to classical mythology and find Phrygia, that ancient community of Asia Minor, and now the diggings bear much gold. It was the domain of King Midas! He was the second King of Phrygia. Don't you love how you can drift from actual history right into mythology and in and out on a meandering spiritual path? You see, we have no plan. We do not follow any charted course. We just follow our noses and let the gentle breezes blow to guide us.

Now, in Phrygia, the Phrygians were seeking a king. They consulted the oracle at Delphi and were instructed that they were to choose the first person they met who would be riding on an oxcart headed toward the temple of Zeus. Well, the first person to come along on an oxcart, heading toward the temple, was Gordius, a guy called Gordius. So, they made him their King! Afterwards, Gordius, by-and-by, dedicated his cart and its yoke to Zeus on the Acropolis of Gordium, evidence that the citizens of his polis got around to naming a city after him.

In fact, he tied the knot of the yoke so skillfully that an oracle declared that whoever could untie it would be ruler of all Asia. So, guess who came along? Alexander the Great. Along comes Alexander the Great, who had heard about the oracle and decided to apply it to himself. He pulled out his sword and—whack!—cut the knot in two. I guess nobody argued with him, because from this legend, we have the phrase "to cut the Gordian knot," which means to solve a problem or end a difficulty in a vigorous or drastic way.

Back in Phrygia, however, there was a union between Gordius and Cybele and they had a child named Midas. Midas studied under Orpheus and became King of Phrygia. Midas, as you may know, made a request to Dionysus that everything he

touched be turned to gold, and the wish was granted.

Because of this, even his food became gold, which was disastrous. It was not until he bathed in the Pactolus River that the fatal gift was transferred from him to the river. In another legend, Midas was to be the umpire in a musical contest between Pan, playing the flute, and Apollo, playing the lyre. Midas decided in favor of Pan. Apollo got so angry that he turned Midas's ears into Ass's ears!

Sadly, Midas hid his deformity under his Phrygian cap, but could not hide it from his barber. The barber was sworn to secrecy, but he felt heavily burdened by the secret he could not reveal; so heavily burdened that he dug a hole in the ground and whispered into it, "King Midas has ass's ears." He then filled up the hole and his heart was lightened, but out of the ground sprang a reed which whispered the shameful secret to the breeze.

We will come back to Phrygia in a little while, but what follows is a look at two of the activities of the mystic or occultist as he meanders along his spiritual path, for there are as many spiritual paths as there are virgin spirits in our life wave. According to Heindel, the activities in which we, as spiritual individuals, engage ourselves can be defined and listed as seven distinct practices, each with its own attributes and its own process.

These seven practices are retrospection, concentration, observation, discrimination, meditation, contemplation, and adoration. The two that we will study here are concentration and meditation.

Concentration, deductive in its process, focuses on a single object and holds it steadily and exclusively in consciousness. All of one's attention converges pointedly, just as when one extends the hand to grasp an object, and all other objects fall from it. With the chosen object firmly in the grasp, the practitioner holds it steadily for as long as he wills. Now, we will use some basic astrological concepts.

I hope that those of you who do not know any astrology will follow the basic concepts as I try to present this amalgamation of ideas. Basic understandings are organized in the astrological mandala, which illustrates the divine order of things, of creation.

Therefore, in concentration, the practitioner

focuses on a single object and holds it steadily in his consciousness for as long as he wills. Predictably, the ability to fix this image is stronger when fixed signs are prominent in the natal chart. It's like a fixation. Mercury, the planet of cognitive process, in Taurus, Scorpio, Leo, or Aquarius, gives the required tenacity. The planetary rulers of two of these signs—Mars and Pluto for Scorpio, and the Sun for Leo—we associate with will, which is one of the three attributes of God, the other two attributes being wisdom and activity.

Of these four signs of the fixed cross, Aquarius is ruled by the planet, Uranus, which is the higher octave of Venus (Venus is personal love, whereas Uranus is the ability to love everyone). We associate Aquarius and its planet Uranus (universal love) with personal detachment and the ability to draw from the divine will. It is the planet of invention, the planet that "makes all things new." It is exalted in Scorpio, one of the other fixed signs and the sign of regeneration (healing). The ruler of the fourth sign, Taurus, is Venus. We find all four of the elements represented in the fixed signs: air, fire, earth and water, or I, N, R, I, the first letters of the Hebrew words for these elements.

After learning the attributes or qualities of these signs, it is understandable that these four fixed signs form the fixed cross of the Zodiac, signify the four Gospel writers, and contain formulae of Christian mystic initiation: Matthew-Aquarius, Mark-Leo, Luke-Taurus, and John-Scorpio. Incidentally, the altar at the Prince of Peace Monastery (over on the next hill across from Mount Ecclesia in Oceanside, California) displays the symbols of these four fixed signs of the zodiac in its contemporary representation of Christ.

We began this astrological side-trip with our discussion about concentration and the importance of fixed signs in the ability to concentrate. Let us now consider meditation.

Whereas concentration is deductive in its process, meditation is inductive and opens the door of the imagination. It is divergent in nature, and lets thoughts come willy-nilly (nil of the will!), passively, without order or plan.

Many of us are stronger in one or the other, (divergent or convergent thinking) and therefore

not quite balanced and not as completely flexible or as creative as we would like to be. The creative occupations draw heavily on both concentration and meditation.

Concentration is positive, as is the Sun, and is practiced by the Occultist. It is also required in the fervent prayer of the Mystic. Meditation is negative and reflective, like the Moon, and we may look at the qualities of the Moon for a better understanding of the meditative state—its fluidic quality, its mutability, its receptive fecundity. There is nothing fixed about this. The Moon and Neptune, rulers of the watery signs Cancer and Pisces, together with Mercury (quicksilver), ruler of the airy Gemini, alike relate to what is subtle and elusive; there is nothing to grasp hold of here. In a meditative state one's consciousness is not fixed but mobile and open.

Keywords for these three planets and signs are: elusive, changeable, illusion, the trickster. The crescent of the moon, contained in the symbols for moon, mercury, and neptune, while used to signify the cup of the New Testament, the holy grail, can also refer to an all-containing receptacle, that which takes on anything and everything, like the satellite dish of a television antennae. Water conducts positive and negative energies and takes it all indiscriminately, much as the mystic receives a host of influences through open-armed love.

This is why an individual with a predominance of water in the natal chart tends to be extremely sensitive to all stimuli and needs to retreat to "recharge his batteries." Keywords for Cancer are "I feel." Watery signs are sensitive to the moods and impressionable to the thought forms of others. Watery signs, especially Cancer, are receptive emotionally. Sacrificial, Neptunian Pisces, when weak or afflicted, takes on the anger and sorrows of others and either becomes mad or turns to alcohol and becomes intoxicated, or seeks a spiritual transformative life and, with great effort and by the grace of God, transmutes its negative thought-forms by loving, self-forgetting service.

Now that we have examined two of the seven practices of the mystic and the occultist, let us consider the Old Testament book which describes the four creatures, a wheel, and refers to the bow in the

cloud—the book of Ezekiel. I am actually timid about reading from this book. When you enter Ezekiel on the world-wide web you find new-age interpretations of every variety. It would be sad to simply add to this nonsensical proliferation. Nevertheless, Chapter 1, verses 4-14:

And I looked, and behold, a whirlwind came out of the north, a great cloud and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces and every one had four wings. And their feet were straight feet and the sole of their feet was like the sole of a calf's foot: and they sparkled like the color of burnished brass. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went everyone straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle. Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies. And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning.

Ezekiel's four living creatures with "the hands of a man" symbolize the four fixed signs of the zodiac: Taurus the Bull, Scorpio the Eagle, Aquarius the Man, and Leo the Lion. They are God's ministers, also known as the Lords of Destiny or the Four Recording Angels of Christian esotericism.



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The Cherub of Ezekiel

The encampment of the twelve tribes of Israel around the Tabernacle in the Wilderness was symbolic of the order and composition of the universe. At the four corners were positioned the banners of Ephraim (the Bull), Dan (the Eagle), Judah (the Lion), and Reuben (the Man). Even so from the common center and Ark of the four Gospels speaks the creative Word of God.

The vision of Ezekiel reveals that they are a collective entity; they work as a unit. In addition to its own special quality, each Being possesses the qualities of the other three. Their intelligence permeates the entire universe: "Whither the spirit was to go, they went; and they turned not when they went."

The vision is a supersensible form created by spirit. Now, verses 15 and 16:

Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with its four faces. The appearance of the wheels and their work was like unto the color of a beryl: and they four had one likeness: and

their appearance and their work was as it were a wheel in the middle of a wheel.

Beryl is a bluish-green gemstone, its mineral, occurring in hexagonal prisms, resembles the earth, the Star of David, and its triplicities. The composite of the four creatures symbolizes our fixed cross of the four Gospels. The wheel upon the blue-green earth represents the houses of our geocentric zodiac. The wheel in the middle of a wheel diagrams, from a geocentric perspective, the ecliptic of the circling constellations.

Supersensible knowledge is received very differently than is knowledge entering through the senses. When an embodied teacher speaks, his words are heard objectively from vibrations entering the listener's ear. "But in inner-plane schools where Teachers speak through living, creative imagination, their words spring up alive in the mind and soul of a disciple and become part of the latter's very being." (Corinne Heline)

When we spoke about the fixed cross of the Zodiac we talked about the will and the ability to fix an image. In order to do the work of a spiritual Teacher, this will principle, the root of which, in the physical body, lies at the base of the nose in the frontal sinus, becomes the source of power for the human personality. It is the Silent Watcher, the power which moves, but is itself not moved. Ezekiel is told:

Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant, harder than flint, have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house.—Ezekiel 3:8-9

"Hypnotists in the flesh and among disembodied spirits who seek to obsess a living person exert their power upon this seat of the human will. Psychological pressure on this area should be instantly resisted by a neophyte. Therein the Divine Spirit (the Will principle) has its stronghold, and there it should be all-powerful. No evil spirit, in the flesh or out of it, can ever obsess a neophyte who makes his forehead 'harder than flint' against such encroachment."

This story began as we opened the dictionary to find out about the word "meandering." It traveled through ancient geography, mythology, a trip to Wisconsin, and, finally to an Ezekiel vision. Is there a moral to this story of the Phrygian cap, the liberty cap? Always, we can look to Max Heindel for answers. He said:

In many women, in whom the vital body is positive, and in advanced people of either sex where the vital body has been sensitized by a pure and holy life, by prayer and concentration, this superconscious memory inherent in the Life Spirit does not always need to incur the danger of being subjected to and perhaps overruled by a process of reasoning. Sometimes, in the form of intuition, or teaching from within, it impresses itself directly upon the reflecting ether of the vital body. The more readily we learn to recognize it and follow its dictates, the more often it will speak, to our eternal welfare.

All who are upon the Path, whether the path of occultism or of mysticism, are weaving the "golden wedding garment" by this work from within and from without. In some the gold is exceedingly pale, and in others it is deeply red. But eventually when the process of Transfiguration has been completed, or rather when it is nearing completion, the extremes will blend, and the transfigured bodies will become balanced in color, for the occultist must learn the lesson of deep devotion, and the Christian Mystic must learn how to acquire knowledge by his own efforts without drawing upon the universal source of all wisdom.

In this life or the next, should we find ourselves sons or daughters of Kings, and if we have the good fortune to choose the winner in the musical contest of Apollo (the Sun God) and Pan (the God of nature, the earth, and himself a non-discriminative receptacle), remember to choose Apollo (!) that we should not have to hide our donkey-ears under our Phrygian caps, causing stress to our barbers who try to keep secrets that can never really be hidden. □

—Elizabeth Ray

Christ and the Rational Mind

THE AWESOME MYSTERY by which universal Perfection conceives and generates seeds of Its own Being, which are destined to develop into independent Entities of like magnitude, can scarcely escape sacrilege in the thinking and fatuity in the saying. Earthworn words and a human brain specialized to cope with earthly affairs seem too profane to address this concept, but they do, and they must. The Spirit's memory and the heart's intuition demand this, even though it may be a burlesque of the Truth and subject to worldly ridicule.

Strangely, as information about things physical burgeons, information pertaining to things superphysical also is coming into public access with comparable stunning profusion. All the Asian theogonies and theosophies, as well as the Judeo-Christian traditions and esoteric teachings, and the countless private visions of seers and saints, old and contemporary, flood the metaphysical marketplace.

The two common responses to this deluge of disparate systems are: 1) to select, arbitrarily, the "one true doctrine," although the historical purity of the religious teaching (Judaism, Buddhism, Christianity) will be adulterated subtly or grossly by modern infusions to accommodate the present-day consciousness; 2) to find the few elements common to all the teachings and, in accordance with the emerging one-world (Aquarian) consciousness, to enunciate a simple, vague, laissez-faire "articles of religious belief," which maintains that all people worship the same God and that differences in content are simply the product of social, linguistic, geographic, or ethnic variation.

A third response to the current situation synthesizes the germ of truth from these two approaches,

"The mirror of mind contributes increasingly to spiritual growth as the thoughts which it transmits to and from the Spirit polish it to greater brightness, sharpening and intensifying its focus more and more to a single point, perfectly flexible and under the control of the Spirit."—Max Heindel

the selective and the collective. This is not, however, a diplomatic strategy of compromise. This content is original and springs forth from its own inner necessity and the ripeness of the time. Investigation reveals that there is continuity among the teachings of the Science of Spirit (this synthesis) and all its antecedents.

The key to an initial understanding of the new teaching is that man, as Spirit and body, as creator and creature, is continuously changing and developing. As some faculties specialize and strengthen, others atrophy, in accordance with a cosmic plan governing human evolution. Not only did Indo-Aryans, whose progenitors were the 5th Atlantean race (original Semites), teach the reality of rebirth, many members of that first post-Atlantean epoch could confirm clairvoyantly the fact of the Spirit's enduring life and its periodic change of mortal form. The teaching of cause and effect (karma) was the necessary complement to the reality of rebirth. Together, the two primary tenets of original Indian theosophy continued to inform Hindu culture for millennia.

A different course of development was intended for eastern Mediterranean and European peoples. Rather than emphasizing meditation as a means of withdrawing from an illusory world (maya) and uniting (yoga) with divinity, they were to evolve

physical and conceptual faculties associated with sensory existence and were given religious instruction that promoted this objective.

The star of spiritual empire, like the geocentric Sun, moves from East to West (Max Heindel's observation). The baton of spiritual ascendancy was passed from the original Indian peoples and epoch to the pre-historic Zoroastrians, to the Egypto-Chaldean-Assyrian peoples, to the Hebraic-Greco-Romans, to the present occidental (Celtic-Teutonic) peoples. With each transfer of spiritual impetus, the Spirit in man, ironically, has become more deeply implicated in mundane affairs, charged with the task of identifying and manipulating objects of sense perception.

Increasingly, man made the world his principal home. Increasingly, it was believed that life in its totality commences at physical conception and terminates absolutely when one's heart stops beating. And, increasingly, a mounting frustration and yearning were evident, becoming discernible somewhat prior to the inception of the Christian era and reaching a climax toward the end of the nineteenth century. This frustration was an expression of the Spirit's asphyxiation in the dense physical world. The still small voice was crying to be heard, identified, and resurrected from the tomb of man's exclusively mortal concerns.

Provision for this predicament of being spiritually buried alive, now a virtual planetary epidemic, was anticipated in the early second millennium by highly evolved Beings who sought to engage man's emerging rational faculty, now commandeered by worldly pursuits, with information about his home-world. With objective and logically formulated truths about non-physical dimensions, these spiritual pioneers of humanity

have not simply reintroduced old oriental concepts and dynamics. The content itself has changed: Theosophy has been baptized and transformed by the Christ Impulse and Deed.

In the pivotal area and time between oriental and occidental ascendancy lies the geography and narrative of Christ's ministry in the body of Jesus.

The burial of spiritual man in physical man, occasioned as much by the intervention of supersensible agencies (Lucifers and others) as by man's response to their influence, was foreseen by cosmic Beings entrusted with the Earth project. An antidote of superlative potency was required to rescue the Spirit of man fallen into matter. The project required a giving of Goodness, Light, and Power (more than commensurate with what had been lost) back to man as a kind of spiritual transfusion. This would enable his Spirit to quicken, his mind to vivify with thoughts attuned to nonphysical realities, and his heart to know sin. Far more important, it would help humanity realize that through the

blood of the only innocent Being Who has lived and died in a mortal body, all inherited sin "of the world" and its degenerating power has been annulled and is forgiven.

The modern seeker after answers to questions about the eternal Self has evolved a scout and guardian for this enterprise—the rational mind. Until recently,

the mind had been directed away from that Self and had been serving selfish material desires. The thousands of years human physical senses and thoughts have been fixed on the physical world have helped develop the very faculty that is now serving to guide man's understanding of his higher Being and the worlds in which he has enduring citizenship.



Frederick Shields, Chapel of the Ascension, London

St Paul

St. Paul has been called Christianity's first theologian, who attempted to live according to "the law of my mind." While he addressed the thinking faculty of his fellows and assured them that "we have the mind of Christ," it was not the "fleshly mind" to which he was referring but "the spirit of your mind," for earthbound reason balks at the cross.

The contemporary seeker is asked to address statements concerning spiritual matters with the same impartiality and scrutiny that he brings to bear on matters relating to sense perception.

Physical eyes have fed the mind from without. A few have fed their minds with a subtler, more interior vision. Most of us do not yet possess this spiritual sight, but we *do* have the capacity, in the light of our own experience and through the focusing of open minds, to evaluate the truth of what positive seers report.

Modern scientific experiments will allow of no preconception or the intrusion of considerations not directly bearing on the subject of inquiry. Testing the validity of disclosures coming from invisible dimensions should be at least as fastidious and rigorous in their control and objectivity.

Through the very rational instrument that his material pursuits have matured in him, man has developed the means to overthrow the tyranny of matter and come to terms with the welter of teachings converging on him from all times and all places. The more he explores, the more relativistic and partial shall he find most of what he studies. In time, he will consider an Event on Golgotha. The impact of that crucial Event, taken to mind and heart, shall send shock waves through his being, transforming goals, values, and habits—his very life. It will be seen that that outer Event is an inner event, ever present, ever recurring, ever to be experienced. It will be seen that what occurred historically after Golgotha also has its individual counterpart and sequel. For what was once lived was lived for all humanity as a way-showing, demonstrating: how breaking through the rock of the mortal world is accomplished; how rising out of the cave of deathly detention is assured; how the strength to approach the hill of utmost obedience is fully provided; how proof of the life enduring after death is

given by the power of the One Who walked and won for all the path of spirit redemption.

It also will be manifest, upon investigation, that all the vital forces and beings that have generated spiritual teachings and religious institutions have not been lost. They have nourished hearts and minds, selves and souls, fostering in mankind the desire and means to become more Self-determining. Indeed, most of the people who subscribe to esoteric Christian teachings lived in the cultures that are still anchored by these earlier teachings. Further, it will be appreciated that the spiritual giants who inspired various peoples continue to magnify and elaborate their powers and to consecrate them to the service of Earth's evolution and to its indwelling Spirit.

As the human Spirit, in its long earthly evolution, takes on different bodies, so the Spirit of the Gnosis assumes different formulations and emphases in accordance with the spiritual needs and era of the people it informs. And as the Ego garners the quintessence of each earthly embodiment as nutriment for its ongoing growth and refinement, so also the key concepts of spiritual teaching are modified, transformed, and reintroduced to the

advancing Ego, enriched and amplified by the alchemy of earthly experience and understanding.

As diverse peoples increasingly intermingle and pool their religious heritages, as well as their material resources, it shall become common knowledge that their spiritual leaders are enlisting their high and holy energies in the service of the One Who brought unifying and regenerating life to the Earth. Increasingly He shall be universally acknowledged as the one Lord of Earth, the Son of God, the God from the Sun Who once lived bodily in human form, the very Christ Who brought Light to a darkening Earth, Who shall be in the heart of the Earth until all evolving on it know Him as our one Life in God. □

—C.W.



Engraving on heavy wove, 1808, William Blake

Christ Descending Into the Grave

Christ's descent into the body of Jesus and His entry into the Earth are prototypes for the entering of the human Spirit into each soul with the keys of deliverance from earth-bound consciousness and captivity to the forces of materialistic thinking.

MYSTIC LIGHT

Studies in the Apocalypse *Weight, Measure, and Number* *In the Spiritual History of* *Mankind—Part 1*

THE SOURCE OF ST. JOHN'S REVELATION

INQUIRY AS TO THE SOURCES of the Revelation of St. John has long and often occupied the minds of those concerned with external material research. These sources have been sought in oral traditions, in the apocryphal writings of ancient Christendom, in the documents and traditions of the Judeo-Christian Gnosis, and even in abnormal and fantastic experiences based on atmospheric phenomena. But the content of the Apocalypse itself stands in rigid opposition to all these efforts, for in the text of it, the explanation recurs more than once that the writer of the Apocalypse "saw and heard" that which it contains "in the spirit."

The writer of the Apocalypse is never weary of pointing out in the most unequivocal way imaginable that the content of the Apocalypse has nothing to do with the spatial and temporal horizontality of tradition, hearsay, or plagiarism, but that it has come into existence simply and solely on the vertical path of revelation from the spiritual world.

A word of explanation and advice precedes Valentin Tomberg's studies of the Apocalypse, which will be featured in forthcoming issues of the Rays. This advice pertains not only to the entire content of the Rays, but to all printed documents, especially those that attempt to convey the fruits of insight into spiritual realms. To do justice to such communications, "they must not be taken as authority because they have been cast into print....the responsibility of the reader is to test these works through his own thinking and experiences, and to exercise his inner understanding with others, when possible, so that the work becomes—not dogma, but dialogue." Studies of the Apocalypse, ©1985 by Candeur Manuscripts, is reprinted by permission of Anthroposophic Press.



Panel from *St John Altar*, 1518, Hans Burkghmair the Elder, Alte Pinakothek, Munich

St John the Evangelist on Patmos

The line of descent of St. John's inspired Revelation was from God through Jesus Christ, "sent and signified by an angel." John both saw and heard; that is, he received communication from both the Desire World and the World of Thought.

Thus, for example, the text of the Apocalypse begins with a definite statement concerning its source, its authorship, and the way it has originated: "The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants...and He sent and signified it by His angel unto His servant John" (Rev. 1:1). In these words is characterized in distinct and solemn manner the path by which the Apocalypse came into being. It is the path of the descent from God to Jesus Christ, from Jesus Christ

to the Angel of Revelation, from the Angel to John, and from John to the readers, hearers, and keepers (*hoi teruntes*) of “the words of this prophecy.”

Now it is not possible to have a serious conception of the origin of a document bearing on human spiritual life without taking a serious view of the *content* of that document itself. And it really would not be taking the content of the Apocalypse seriously if the very greatest effort had not been made at least to understand what the writer himself says concerning the origin of his work. It is certainly true that the very content of the Apocalypse challenges research into ways and means which will render an understanding of it possible, but these ways and means must not be in contradiction to the spirit and letter of the Apocalypse. To approach the question of the origin of the Apocalypse from *this* point of view, it will be necessary in the first place to overcome one obstacle which is sure to arise, either consciously or unconsciously, at the outset of such an enterprise.

The essence of this objection finds expression as follows: The Apocalypse tells of the future of man; now man is free. How can it be possible to give definite information concerning the future of mankind, since the structure of that future obviously depends upon man’s freedom? This objection disappears when we consider that the Apocalypse depicts two future paths, for it shows the stages of a path of ascent, as well as of a path of descent. These paths are karmically determined. *Who* is to choose which path depends, however, on the freedom of each individual. And, indeed, the paths are already determined, inasmuch as mankind has already lived through a long destiny. Today is not the first day of creation; a vast stretch of the karmic path lies behind mankind in the past.

The new fact of infinite importance which forms part of man’s destiny is that Christ has become the judge of that destiny. He has become the Lord of Karma. And having become this, He not only determines the future of mankind but is also the source of revelation concerning it. On the other hand, the future is determined by the past, and judgment on the karmic past—insofar as it still has consequences for the future—likewise lies in the hands of Christ. For this reason the “Seven

Letters” to the seven “Churches” refer not only to the future, but also to the past. In those Letters, judgment was given, not only on what was then the present times and on the three future culture-epochs (“Churches”), but also on the three culture-epochs of the past: the Old Indian, Old Persian, and Egypto-Chaldean.

However, before we begin to study the content of the Letters to the Seven Churches, we must obtain a more definite idea of the source of the Revelation of St. John. This, too, is in accordance with the writer’s intention, for in the opening sentences of the Apocalypse, he not only indicates this source, but in the first chapter he also shows the spiritual figure of Him who has called forth the Revelation (Rev. 1:12-16).

This figure was “one like unto a Son of man” bearing the signs of the cosmic planetary forces just as they would be realized in the man of the future (the “Son of man”) during the Jupiter period. For the archetype of the Jupiter man—the “Son of man” of the future—must be pictured thus: Arbitrariness will cease to be possible in his thought life. Streams of thought will flow down into his head just as hair grows “of itself.” And these thought-streams flowing from the cosmos will not be one-sided, they will have no distinct “coloring,” but will be, in a deep and true sense, “synthetic.” Just as white light is a combination of the seven colors, so the cosmic thinking of the future will be “white”—“white like wool, as white as snow” (Rev. 1:14).

The force of the I-initiative will not be manifested in the sphere of thought-life, which will be a pure revelation of the cosmos; rather, it will express itself in the illuminating and permeating of cosmic phenomena. The I-initiative will become a spiritual power of vision, filling things seen with its fire. Seeing will not be a passive acceptance of impressions from without, but an illumination and permeation radiating from within the phenomena of the external world: “His eyes were as a flame of fire” (Rev. 1:14).

The earth-bound will-life will also be different insofar as it will have forfeited the flow of its driving force. Instead, it will bind the glowing ardor of fire with metallic rigidity. Man will no longer be

impelled by the waves of the cosmic formative forces in his will life, he will stand on a stable foundation of conscious volition with the force of fire and the rigidity of metal. His “feet” will be “like unto fine brass, as if they burned in a furnace,” and the waves of cosmic impulse and of creative formative forces will pass over from his earth-bound will life into his voice. The creative power of Nature, functioning today as an impelling force in man’s subconsciousness, will be raised into the power of speech in the future man. His voice will be “as the sound of many waters” (*Hos phone hydaton pollon*).

The feeling life of the man of the future will be such that, on the one hand, it will express the harmony of the stars in heaven and, on the other, it will be “sharpened” to the finest pitch of concentration on the creative word. The man of the future will hold “in his right hand seven stars,” and out of his mouth will go a “sharp, two-edged sword.” On the one hand, charity will flow as approval and understanding from the harmony of the seven stars, which are the spiritual beings of the seven “Churches” of mankind; while, on the other, truth will find a rigid and sharp instrument in the “sword of the word.” But, precisely as an instrument of truth, this “sword of the word” will be a two-edged one—it will function in such a way as to “strike” him who speaks, as well as those who hear. The Word will proceed from a consciousness of the unity of mankind, from the “seven stars,” and therefore its judgment will apply as well to the speaker as to the rest of mankind.

The Mars force of the Word will indeed wage a war of annihilation against error and lies, but that annihilating conflict will produce an inward, as well as an outward, effect. Hence it will be free from any spirit of hostility. Thus, the Word will be able to express the truth with inflexible decision and without the possibility of its being used as a one-sided offensive weapon.

But the complete picture of the man of the future is not restricted to the changes we have mentioned in thinking, willing, and feeling. The changes include not only the inner conditions of the above soul forces, but also their relations with one another. The relations of the soul forces of future man



Engraving, Albrecht Dürer (1471-1528), Illustrations for the Apocalypse (1496-1498)

St John Sees the Seven Candlesticks

John sees a symbolic representation of the man of the future.

must necessarily change on account of the expansion of the Sun-force of the heart, which will be raised into the head: “His countenance was as the sun shining in His strength,” while the formative and restricted force of the head will descend into the Sun-region of the heart: Man will be “girt about the paps with a golden girdle.” And the will-life will ensheath the whole man. In the realm of the earthly (or rather, of the natural, for in the Jupiter period the “earthly” will be different), it will become glowing metal. But, at the same time, it will flow down from the higher man to the periphery of his being. This centrifugal direction of the will, by which it becomes a kind of sheath, is expressed in the Apocalypse by the symbol of “a garment down to the foot”.

Thus at the beginning of the Apocalypse we are shown the figure of the man of the future, who sends the “Letters” to the Seven Churches. But He

Who reveals Himself in this figure is the “I am,” the “First and the Last” of Earth’s evolution, “He that liveth” in that sphere of Cosmic evolution in which Death holds sway (Rev. 1:17, 18). Christ Himself, whose esoteric name is for humanity, “I am,” speaks through this figure. He is the source of St. John’s Revelation.

THE LETTERS TO THE CHURCHES OF THE PAST

As Christ is the source of the Revelation of St. John, He is also the source of those positive soul currents which flow in mankind from the past to the future. For the influence of Christ was already in action during the Old Indian culture-epoch; the positive fundamental impulse of that ancient culture of Post Atlantean humanity proceeded from Him. This impulse lived on; it lived on below the surface in the souls of men; and those in whom its influence is particularly strong and determinant form a “community”, which is called in the Apocalypse, “the Church of Ephesus.”

The purpose of the “Letter to the Church of Ephesus” is not merely to give judgment on a long-past civilization; its purpose is especially to appeal to the Old Indian impulse still active in the souls of the present day. For only thus is there a practical moral significance in the admonition: “Remember from whence thou art fallen, and repent, and do the first work.” Such an exhortation would be quite meaningless if it were directed only to a long-past civilization, a human endeavor long ago sunk into silence. It is, however, also addressed to a present and a future time—indeed, to an eternity, for the letter begins with the words: “Unto the Angel of the Church of Ephesus write.” These words express the fact that we are not here dealing with a definite group of men living in the past, or from that time in the present, but with that which was transcendent and comprehensive in the character of the message of the Old Indian culture. The messenger, the angel of that culture, is still active; for such a culture is not brought into being in order to fall into oblivion, but in order that the seed of revelation, the message of heaven which underlies it, would sprout, and grow down through the ages within the souls of men, passing through many metamorphoses brought about by co-operation

with newly added influences, until it expands into blossom and ripe fruit.

For this reason the mission of the essential message of the Old Indian culture has not even yet ended. All that was then inaugurated still lives on, and the messenger of that culture, the “Angel of the Church of the Church of Ephesus,” continues to be associated with the onward flowing current of the effects and the consequences of his original message. The Old Indian culture still persists as a *karmic* current, and the spirit of that culture is bound up with this karmic current, living on in the form of qualities and longings and memories in the souls of men. It also lives on in the potential limitations of men, and in their inclinations to repeat the earlier faults. And with it, the spirit of that culture is also linked in the consciousness of a shared responsibility.

What is it, then, of the Old Indian spiritual life which is still present in the souls of men today? What is it that still functions as karma from that age? To be able to answer this question, we must recall some fundamental characteristics of the ancient Rishi culture, especially the fact that it was an all-embracing *revelation culture*, from which sprang the basic impulse for the seven culture-epochs of the whole Post-Atlantean evolution. For the revelation of the Seven Rishis was not only the re-vivification of the wisdom of the seven Atlantean oracles, it was also the planting of the seven-hued wisdom for the seven epochs of the Post-Atlantean Age. It was the seven “vowels” of the Cosmic Word—the Logos—which, through the instrumentality of the Rishis, flowed into the souls of men, just as at Pentecost the twelve “consonants” of the Cosmic Word were revealed. And, as there can be no speech without vowels, so would human souls have been incapable of comprehending the Logos had there been no Rishi revelation in the Old Indian epoch. For the influence of the Rishi revelation is felt even to the present time, on the one hand in a definite longing within the souls of men, and on the other of “memories,” borne in the ether bodies of men, of the ways and means by which to satisfy that longing.

The longing which dwells in the depths of human souls as an echo of the Rishi culture

consists, above all, in the striving after a comprehensive “synthetic” wisdom valid for all men, a wisdom which would carry with it a harmonizing of one-sided tendencies, just as in the Old Indian epoch the revealed wisdom of the Rishis represented the harmonizing of the seven Atlantean oracles.

The longing which dwells in the souls of men corresponds to the light of the “seven stars” in heaven, which became the light of the “seven candlesticks” on earth. And this longing dwells within them for the very reason that the light which shines in the seven stars, the constellation of the Great Bear, once shone also in seven men, the Rishis, and for seven human groups which were associated in one community, just as the seven candlesticks were joined together in one light of wisdom. And it is to this longing that the first letter is addressed, for it speaks of Him “that holdeth the seven stars in His right hand, Who walketh in the midst of the seven golden candlesticks.” The letter to the Church of Ephesus proceeds from Him who can still the longing, from Him who is the actual content of the memory underlying that longing, because the Rishi revelation was a revelation of the comprehensive nature of Christ as the Cosmic Word.

But the future which the realization of this longing is to bring is not merely the lighting of the seven candles with the flame of the seven stars, but something which proceeds therefrom. For what once existed as revealed wisdom will be the actual life of the man of the future. “To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.” These words express the positive future of the endeavor which moves courageously forward into the future from the reminiscent longing for the comprehensive wisdom of the past.

The “overcoming” in question here is the overcoming of the desire for the past. True, it is to live by a longing which proceeds from the past, but it must seek its satisfaction, not in the past, but in the future. The drift of the soul’s desire towards the

past must be permanently overcome, but the content of the longing must not only be fostered, but even must be strengthened to the pitch of energetic striving towards the future. Then it will be possible for wisdom to become life, for the wisdom originally revealed from heaven to live in man himself. This transformation indicates the future evolution of the “moral ether” in human nature, and this “moral ether” will be as full of light as was the original revelation of the wisdom of the Rishis. Moreover, it will not only give light, it will also function as the life-force functions. The “eating of the tree of life” will be an absorption into the human system of the power to bestow life.

The endeavor to master this life-giving force always existed, and is developed in two special directions: On the one hand, towards that asceticism of which the final expression is a kind of Indian yoga. The aim of this type of asceticism is to send the life-force contained in man’s pro-

The “eating of the tree of life” will be an absorption into the human system of the power to bestow life.

creative faculty upwards into the head so as to provide man’s spiritual life with the same creative life-force as that possessed by the procreative faculty. On the other hand, that endeavor took a second direction called by the writer of the Apocalypse “the deeds of the Nicolaitanes.” Here the aim was so consciously to descend into the physical that the instinctive forces of the physical body should be made to subserve, in an unnatural way, certain magic ends. As with the first direction, a distortion of the message of the Spirit took place because the spiritual force was not set in action by its own moral content but by the influx of a force drawn from another sphere of existence; so with the second direction a distortion of the mission of the human body took place because it was given a primary position through the sensualizing of the spirit.

Those who come forward as men sent by the spirit, and who yet do not represent the pure spirit but rather a spirit mingled with forces borrowed from the body, are not truly sent by the spirit (“apostles”) but only believe themselves to be so. Those, however, who allow the spirit to become

the prey of sensuality (the Nicolaitanes) represent the other error in the search for “the tree of life.” For the fruits of the tree of life do not consist in an activity of the spirit developed at the expense of the bodily forces, nor yet in the sensualizing of the spirit, but in the pure spiritual force increasing in strength in such a way that it works with the strength of a nature force. Moral ether does not exist as a “latent force” of the body, etc., it is a new force which will gradually be born in man out of the Christ impulse.

But the hindrances which offer opposition to the future birth of the true fruits of the tree of life are the efforts of the “liars” (who say they are apostles, i.e., sent by the spirit, but are not) and “Nicolaitanes.” These two errors are resisted by “the Angel of the Church of Ephesus.” Nevertheless, he had not remained entirely true to his mission, for he had “left his first love,” the original pure impulse of the Post-Atlantean human evolution. Now that original impulse was love for the mission of man on Earth. That love was a deep rooted readiness of

souls to incarnate truly and completely in order truly and completely to fulfill the task of earthly existence. This will—namely, the desire for complete earthly incarnation for the purpose of the complete fulfillment of the Earth mission—is the true quintessence of *Weight*. Everything which involves a conscious, sacrificial *descent* is an expression of spiritual ‘weight.’ Thus, for instance, any words which a man may utter have more weight if they penetrate not only to the astral body, but down to the ether body also. And a human deed has more weight if its moral content penetrates right down into physical reality than it has when it touches only the upper strata of earthly existence.

But now, seen from the physical side, there are two different phenomena of weight. One is the sacrificial ‘descent’ already mentioned, the other is the phenomenon of the Fall, the expulsion from the spiritual heights. The latter occurs as the karmic consequences of an unjustified attitude towards the spirit. True ‘weight’ then becomes heaviness, and the ‘descent,’ a downfall. (Continued) □

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MYSTIC LIGHT

Dangers of Negative Development

IBEGAN THE SEARCH for Truth early in life. In my younger days my Spirit was like a prisoner in its body, beating its head against the walls to get out and see and know the unknown spirit world.

When I found the *Cosmo-Conception* in a military camp library in Indonesia, I read it avidly from cover to cover. Now I knew that my search for enlightenment was over, for here were all the answers.

Being particularly interested in the spirit world, I immediately accepted the information in the *Cosmo* dealing with that region and its denizens as the absolute truth. However, I did not yet know the full difference between the positive and the negative paths, nor the dangers of the latter. At this time I was actively engaged in Ouija board and seance practices with my Afro-American friends. Mostly out of unholy curiosity, we desired to know the answers to a lot of questions, and we were deeply thrilled when we got our answers combined with table dances and trancelike contortions of sensitive friends. We were ignorant of the fact that these Spirits were earthbound and of no better character than ourselves.

Before I realized that service and love alone can develop one's spiritual faculties in a positive way, I concentrated on the information in the *Cosmo* about increasing the vibration of the pituitary body in order to obtain the craved-for treasure of clairvoyance. I succeeded in increasing a vibration in the back of my head, almost as if holding an electric razor pressed against the skull.

The sad part was I could not control this, and I found myself gradually being taken over by this power which I later came to realize was an obsessing entity trying to gain entrance and control of me. In the meantime, we had moved from camp to camp and the *Cosmo* was no longer available to guide me

in this sickening development. While the vibration was "on" I could not control my physical body; moving even one finger became a tremendous effort. The intense fear of being controlled by an unknown agent made me "snap" out of this situation every time, but each vibration lasted several minutes. The effort of shaking loose sometime hurled me off my bed, a result probably of sudden release not counteracted by intelligent and alert reflexes. Then at night there was this Arabian Spirit standing by my bedside dressed in the white burnoose and headdress of a Bedouin, and, as I write this to you, I feel the clammy fear again that I experienced long ago. Weakened by thrombosis and jaundice at the time, the turning point came one night when I was tossed out of my physical body during a spell of "vibration" and stared at my prostrate form on the bed from a location near the ceiling of the room.

After finally getting back into my body, I realized clearly for the first time that I had gone too far on the wrong trail. Then I began consciously fighting to rid myself of the unwanted spells of "vibration." Needless to say, it was quite a struggle, and the method I developed is of interest. I found that the only way to prevent this almost uncontrollable vibration in the back of my head was to stop it before it got started. When it was about to come through, somehow I would remember a passage out of Kipling's *Kim*. I would frantically concentrate on adding or multiplying three figure numbers, and after about six months I was practically rid of this self-inflicted danger.

Now I am very careful in regard to contact with the superphysical world and its denizens. "A warned man is a wise man," and also "a little bit of knowledge is a dangerous thing." □

—H. M.

MYSTIC LIGHT

Vertical Telepathy

WE WILL NOW TURN to the relationship between the conscious 'I' and what it can receive or pick up from the superconscious. This ability to receive 'from above' may be called vertical telepathy, in order to distinguish it from horizontal telepathy, which refers to signals from outside the subject, emanating from the currents of individual or and collective thought, reaching that person horizontally through the atmosphere. We might also call it internal telepathy because it goes on within a single individual. We need to give a warning here, however: it is very difficult to distinguish what comes from the individual superconscious and what comes from even higher spheres or from the levels of the superconscious outside the individual. The higher one ascends, the more the limits of individuality tend to disappear; the higher one ascends, the more the individual becomes united with the whole. Thus any description or terminology can only be relative or indicative. Language is always symbolic and allusive in nature, and this is even more the case in the psychospiritual realm.

The word *telepathy* means influence at a distance, referring here to a psychological distance, a distance in level between the conscious 'I' and the superconscious. Here again, as with horizontal telepathy, this type of telepathy can be either spontaneous or experimental, that is to say deliberate.

Spontaneous telepathy consists of receiving impressions from afar, without willing them, and

then discovering that they tie in with reality; while in experimental telepathy one person projects a thought or image and another person tries to pick up what is being transmitted. The same distinction can be made in vertical telepathy. The type of vertical telepathy which might be called spontaneous covers all inspiration-related phenomena: artistic, literary or musical inspiration; intuition; the higher forms of premonition; the urge to perform heroic deed; and mystical enlightenment. Ideas and energies from the superconscious burst through or come down into the conscious mind and are perceived by the conscious 'I'. But here too the process can be encouraged or even deliberately caused by means of psychospiritual exercises which attract or facilitate the transfer of superconscious messages and influences to the level of everyday consciousness.

Vertical telepathy is of great scientific and human significance. It is important from the scientific point of view because it confirms the existence of this higher aspect to our being; and it is important in human terms in that it is the best part of ourselves which is being encouraged, made conscious, and therefore used creatively and to good purpose. Its significance is not recognized, however, or we would live very differently!

An analogy may help us to understand this. If it were known that there was a great sage endowed with great spiritual powers, a loving, unselfish sage, we would certainly feel an eager desire to speak to him and ask his help and advice. And if he lived as a hermit up in the mountains, surely we would be prepared to make the climb to find him. Would we not be willing to submit to the discipline of special psychospiritual preparation in order to

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win his precious teachings and to be made alive by the energy and love he radiated? We would realize that the help he offered could save us from making mistakes and from suffering and pain, as well as having the power to truly change our lives.

Such a sage or Master does actually exist. He is close at hand, indeed he is present in each of us. He is the Higher 'I', the Spiritual Self. To reach him does require a journey, but it is a journey through the world within. To reach the place where this Self resides means a climb, an ascent to the heights of the superconscious. It also requires proper psychospiritual preparation so that we will be able to withstand the impact of the force of the Spiritual Self and to pick up its subtle messages, distinguishing them from all the other voices within, so that we can understand and interpret its symbolism correctly. And lastly we need to be prepared to put into effect, with an unswerving, resolute will, what we have been shown.

This preparation is not easy, of course. The Self considers things, events, and beings in a very different way from the personal 'I'. Its value system and its perspective are very different to the way the ordinary conscious mind looks at things, with its "short-sighted views," as Dante put it. What the Self reveals is consistent with what is truly good, but it can be contrary to our wishes and personal preferences. The Self does not call for sacrifices in the usual erroneous sense of forced, demanding renunciations; it calls for them in the sense of a consecration which results in the gradual elimination of a number of habits and activities that are harmful and of no use, or of less importance, so as to create a space for us to devote our time to things of greater value.

Furthermore, the Self—in its wisdom and understanding love—does not require that we do this at a stroke and in a perfect fashion. It is patient, prepared to wait, knowing full well that, however slowly, we will reach the high goal for which we

are destined, a goal on which the Self has kept its sights since the start of our evolutionary pilgrimage. In other words, the Self has a sense of what is eternal; or, to be more accurate, it lives in eternity. But it is the eternal *now* that it inhabits, not merely a transcendent eternity, cut off from the evolutionary process of development.

Eternal now is a paradoxical expression which must be appreciated intuitively; but it provides us

with the key to a fundamental truth, and that has to do with the relation between the transcendent and the immanent, between being and becoming. Both of these should be present, conscious and at work in us.

We need to live our lives with a keen awareness of each moment, but against the backdrop of eternity. Now the synthesis of the moment and of eternity is the cycle. Life processes in cycles, and these cycles are moments linked organically by something which transcends them—eternity. A synthetic expression of this is the phrase "the glorious, eternal now."

To enter into a conscious relationship with the Self requires that one become attuned to it. The analogy of a radio set may help us to understand this better. Initially an attempt was made to build the most powerful

receivers possible by increasing the number of valves, but it was soon realized that power was often to the detriment of selectivity and clarity of reception, along with enough power to pick up the transmission.

The same things applies to us. The problem is not so much "receiving" (there is a sense in which we receive too much and from all directions), it is a case of developing an ever more refined and sophisticated selectivity. This necessary preparation requires overcoming the unwilling rebelliousness of our selfish attitudes and our moral lethargy. (We are all morally lethargic, even if we camouflage it with outward activity which, more often than not, is a form of evasion—a passivity masked by activity.) But success is possi-



The Departure of the Soul

Ink drawing by Marcia Malinova-Anthony

ble if we continually remember that it is worth it. The inner master, the Spiritual 'I,' is omniscient, it sees into the future and has remarkable powers on which we cannot set a limit. Its guidance, inspiration and multifaceted help can give us light, peace and security, producing joy and love in us, and making us effective instruments of good for others.

There are various symbols of the Self, and each of them portrays or suggests one aspect of it. Among the most commonly used symbols are a star, a sphere of radiant fire, an angelic figure which the orientals refer to as the 'Solar Angel', the inner Master, the Wise Old Man, the Hero, and the inner Warrior. But it is we who must invoke the Self, we who must take the first step, open the door or create the channel. Only then can the Self intervene, for it will not force us or impose itself on us. We have the gift of free will, and though we make so little use of it, it is the most precious gift we have, because through our experiences, mistakes, and suffering, it brings us to reawakening. The Self will not in any way force our hand, but if we address it, it will respond.

Time and time again one is brought up against the paradoxical duality and unity of the Deity. The personal "I" is the form of a reflection. This fits one of the interpretations of the parable of the prodigal son. The personal "I" is the prodigal son who has descended to the level of the material world and forgotten his origin, to the point where, of his own free will, he resorts to all the foolishness he is capable of, all the errors (*errors* both in the sense of making mistakes and of going astray), and only then feels a longing for his father's house, sets out in search of it, and eventually finds it.

It is not enough, however, merely to admit or give intellectual assent to this duality in unity: this needs to happen, but it is only one step. One must then make it a reality by living it out. And before attaining reunification there is a time of dramatic inner dialogue, appeals, questions, and answers, followed by a gradual coming together and by ever more frequent and vivid sparks between the two poles as they approach one another until the point where they meet. They then separate again until that moment of great peace when the two become One. □

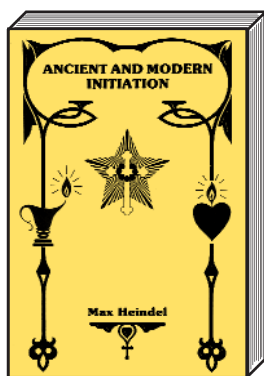
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THE SACRED SHEKINAH GLORY
THE NEW MOON AND INITIATION



PART TWO

THE IMMACULATE CONCEPTION
MYSTIC RITE OF BAPTISM
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Do the Dead Lose Interest in Us?



THE STORY IS TOLD of a great-hearted couple in Wales who wanted to adopt a Belgian refugee child, and journeyed to Swansea to obtain one from the concentration camp there.* But none suited them save a brother and sister who clung to each other so tenaciously that they had not the heart to separate them, so they decided to adopt both, and took them home. When the lady undressed the little girl she noticed a locket hanging around the child's neck and the tot told her as well as she could that it contained a picture of her mama who had been massacred. When she opened the locket the lady saw with astonishment and grief a picture of her own sister who had gone to Belgium as a governess years before, and of whom she had lost track. In this way it developed that she had taken her slain sister's children to her heart and home.

How did it happen, or did it 'happen'? That is a question of great moment, for it affects the destiny of every human being whether events in our lives are ruled by chance or design. The simplest explanation is, of course, that it "just happened" and it may seem very farfetched to the majority to postulate design. Still, Christ said: "the hairs on your head are numbered, and not even a sparrow falleth to the earth without your Father knoweth [sic]. Ye are of more value than many sparrows." If Christ told the truth, and how can we doubt it, then the element of chance is eliminated and all that befalls us is either the result of divine or human design operating under and in harmony with the

* From August 1915 *Rays*

immutable law of consequence, and the agencies which make these designs may be either in the visible or invisible world.

On this hypothesis it is easy to account for the occurrence. When we ask ourselves who would be interested in bringing these children to their aunt for protection, the answer is, obviously, the mother.

And if one another can do that for her children, then it follows that all mothers must have similar ability to affect the destinies of their offspring, restricted of course by the law of causation as already said; and if mothers can do such things, fathers or other relatives, in short, the whole world on the other side of the veil of death, must have the power to affect every other person now living here, and we must have the power to affect them. There can be no half way measures.

To the occult investigator it is a matter of common knowledge that those we call *dead* continue for a time, varying according to their bent and disposition, to take an interest in the affairs of those they have left behind, and endeavor, with varying success, to influence them as we influence one another in physical relations. They are not free to do this at all times, because episodes in the panorama of their past life demand their entire attention while they are being expurgated, but between these periods our friends from the invisible world are right with us and embrace us with the same solicitude and love they had for us while with us in the flesh.

Unfortunately, the reverse is also true: If an enemy dies we are not rid of him by that fact. He may indeed do us more harm there than he could in

the body. That was felt on a small scale in the Russo-Japanese war when some of the clever coups of the Japanese were due to impressions received from the other side, and similar methods were used to an extent no one not actually aware of the facts would believe, in the beginning of the present war. But the organized effect of the Elder Brothers and their bands of invisible helpers have borne fruit to stem the current of hate among the victims of battle, so that all who cross the portal of death are now instructed in the effect of malice on themselves and the world, their better natures are appealed to, and altruism extolled as nobler than patriotism; with the result that the majority are converted, at least to the extent that they refrain from active endeavors to interfere in the battle. We have for many years advocated the abolition of capital punishment for similar reasons, the resent-

ful murderer is by that act of retaliation let loose to influence others similarly minded with the result that murders multiply, whereas if they were kept in prison they would be isolated until the passing years had cooled their resentment against society, and they would then pass over in a less dangerous frame of mind and would probably do no harm to society.

So let it be realized that it was an actual fact, and not poetical sentiment when John McCreery wrote:

*Though unseen to the mortal eye,
They still are here and love us yet,
The dear ones they have left behind,
They never do forget.
Yes ever near us though unseen,
Our dear familiar spirits tread,
For all God's boundless Universe is Life,
There are no dead.* □

The Unnecessary Fear of Death

It is one of the greatest blessings conferred upon those who study and believe the Rosicrucian teachings that they are gradually emancipated from the fear of death and from the feeling that a great calamity has happened when some one near and dear to them passes into the invisible beyond. A blessing flows both to the so-called "living" and the so-called "dead" when the departing spirit is given the proper care and help during the transition. It is then able to assimilate the panorama of life, which will make the post-mortem existence full and profitable because undisturbed by the sorrow, grief, and hysterical weeping of those who are still in the body. During the years which follow, it may also be assisted by their prayers.

On the other hand, those of the so-called "living" who study these teachings are learning to practice this unselfish attitude toward death, so necessary to soul growth, because they realize that as a matter of actual fact death of the body at the proper time is the greatest blessing that can befall humanity. There is not one among us who has a body so perfect that it is fit to be lived in forever. In most cases the passing years bring out the weak points in our vehicles to an increasing degree, crystallizing and

hardening them so that they become more and more of a burden which we are only too glad to lay down. Then we have the hope and the knowledge that we shall be given a new body and a new start in a future age, so that we may learn more of the lessons in life's school....

I trust that you will take this to heart and devote yourself to spreading this knowledge, not as time and opportunity offer, but taking time by the forelock and making the opportunity; but with all proper tactfulness so that the object we have in view may not be frustrated by using the wrong method.

Furthermore, it is not necessary to label this knowledge. Bible instances can be brought forth to show that this doctrine was believed by the Elders of Israel who sent messengers to John the Baptist to ask if he were Elias. Also their speculations as to whether Christ was Moses, Jeremiah, or another of the prophets are evidence of their belief. Christ believed in rebirth, because He stated definitely that John the Baptist was Elias. This doctrine was enunciated by Paul in the 15th chapter of 1st Corinthians, also in other places.

You can render no greater service to humanity than by teaching them these truths. □

—*Letters to Students*, No. 77

READER'S QUESTIONS

Being as Gods • Planet X

QUESTION: I was a bit troubled with the phrase "we shall be as Gods." It seems that the whole of creation is divided according to Milton's *Paradise Lost* in that one either chooses to serve themselves or be in submission to the Holy Spirit. I do not wish to be as a "god." I only wish to serve him. Can you enlighten me on this subject?

Answer: It seems that one of our earliest forbears, Eve, wanted to be as the Gods. Why? It was her destiny and God's will. In the first creation account, the Elohim said "Let us make man in our image, after our likeness." Eve's desire to be like the Gods, we are told, led to the "Fall," to physical consciousness. The context is familiar: the serpent said: "Ye shall not surely die, for God knows that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods, knowing good and evil."

Christ Jesus, the Son of God the Father, told his disciples that "the things that I do shall ye do, and greater things than these shall ye do." How will this be possible? The Rosicrucian Teachings maintain that the human Spirit originates in God as part of God. Our inherent, essential nature is divine. We are sparks of Divinity which, over the course of eons of time, are fanned into active powers for good, into creative knowledge. Our destiny is to become like the Father, as stupendous, even sacrilegious as this may at first seem.

The Jews wanted to stone Jesus because, they said, he blasphemed. What was his blasphemy? That "thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods?" (John 10:33-34).

After Paul healed the man at Lystra who was "crippled from his mother's womb, who had never walked," the people exclaimed "the gods are come

down to us in the likeness of men." (Acts 14:11)

Each human is a Virgin Spirit who was differentiated in God and separated off by sheathes of spirit substance and an outer "coat of [physical] skin" to acquire experience in the physical world so that he can convert potential divinity into active god-wielding powers and wisdom and the kind of cosmic love evinced by Christ Jesus Himself when He sacrificed his superhuman identity to assist, as Paul describes humans, His younger brothers, as well as the entire earth organism.

Your profession of obedience to the Holy Spirit is commendable. Through this obedience (from the word meaning to hear) you will in time be informed of your even more glorious destiny entailed in doing the Father's will, which, as his son, is to know Him and become like unto Him.

Eye hath not seen, nor ear heard the things that God has planned for them that love Him. For in this love itself is implicit the law that the lover is like unto the beloved.

Question: You encourage us to ask questions. We wish your web pages and articles were more up to date....For example: What is Your position in regard to the so-called Planet X? Will it be near our Earth in 2003, as many assert, or....??

Answer: "Up to date" is surely a relative assessment and most often the term is applied to today's "groundbreaking" news which is tomorrow's irrelevancy, fabrication, or mere error. Discoveries and "breakthroughs" in the "war on cancer" have been blitzing the press since Richard Nixon declared battle in 1971. Yet what's new, with all the developments and thousands of "promising" drugs assayed and foisted on doctors and patients by the pharmaceutical companies? The spiritual dimension must

inform practice in all areas of human endeavor for real news, real development to take place, be it in medicine, astronomy, biology, or geophysics.

The Rosicrucian Fellowship is dedicated to the dissemination of spiritual truths. The physical sciences ground and corroborate these truths and show their operation on the physical plane. The material world is an emanation of spiritual forces and is governed by spiritual laws. Perspective and discernment are needed to cull the few significant discoveries from the daily raft of false reports, novel proposals, and hypotheses passed off as facts—e.g., Darwinian evolution. We have an avalanche of information at our hands. What do we do with it? How do we order it? How do we separate what is important from what trivial? If we don't have an ordering principle, if we lack a system of transcendent values, we are unable to intelligently evaluate and use (and mostly dismiss!) information. Information comes from registering sensory data. Knowledge comes from applying logical thought to this data. Wisdom comes from living in accordance with spiritual verities, which are disclosed by the "inner eye" of intuition and the awakened faculty of extrasensory perception, which will reveal spiritual realities that, often as not, fly in the face of today's iconic truths, such as heliocentrism (on the soul level), or the ascent of humans from apes, or that the heart "pumps" blood, etc.

Let us seek and cultivate what abides, what is enduring, what makes a qualitative difference in our lives, what better enables us to know the Creator and his creatures, including our fellow humans.

Lest this response to your question be thought a windy harangue, or a lazy evasion, we offer the following to more directly address your inquiry.

While humans are regularly doomed with apocalyptic scenarios, we ourselves are the causative agents in all earthly catastrophes. In the book *Blindsided: Planet X Passes in 2003*, Mark Hazlewood claims that the approach of a Planet X, a large "reddish chunk of matter" inbound from the orbit of Pluto, "is currently causing Earth to experience a long list of seismic, volcanic, and weather related problems." The truth is, however, that human beings prepare for and create all the seismic and volcanic disturbances on our Planet Earth and are responsible for them by their materialistic think-

ing and immoral behavior.

To the extent that Planet X, or any other anomalous extraterrestrial body, is found scientifically to cause an earthly upheaval, it would be only a proximate cause, a vehicle called into being in response to and a counterbalance for human wrongdoing. Fear not Planet X. Rather let each fear his own power to do wrong and experience the repercussions that must, according to cosmic law, follow from them.

In the publication *Nature Spirits and Nature Forces*, Max Heindel writes: "Thus the world is just what we ourselves, individually and collectively, have made it; and it will be what we make it. The occult scientist sees in everything that happens a cause of a spiritual nature manifesting itself, not omitting the prevalence and alarmingly increasing frequency of seismic disturbances, which it traces to the materialistic thought of modern science.

"It is true that purely physical causes can bring about such disturbances, but is that the last word on the subject? Can we always get the full explanation by merely recording what appears on the surface? [Or from above the surface?] Surely not! The occultist says that if materialism had not been, seismic disturbances would not have occurred."

"[T]he 'hand of God' which smites a Sodom or a Gomorrah is not a foolish superstition, for as surely as there is individual responsibility to the Law of Consequence which brings to each person the just results of his deeds whether for good or evil, so is there also community and national responsibility, which brings upon groups of men corresponding results for their collective acts."

As for apparent aberrations in the weather, *The Rosicrucian Cosmo-Conception* informs us that in the "Aerial Region" or third division of the Region of Concrete Thought are the archetypes of all the desires, passions, wishes, feelings, and emotions that we experience in the Desire World, which manifest as atmospheric conditions; so that, for instance, the passions of warring nations appear as flashes of lightning. The atmospheric of weather, while having their physical causes, ultimately issue from spiritual archetypes, which, in turn, are reflections of human thought, word, desire, and deed.

Finally, when catastrophes do occur, as in the Atlantean Flood, and many people die, it is the body that dies. The spirit endures, for it is eternal. □

Discipleship

THE FIVE FOLLOWERS

THE Sea of Galilee, always closely associated with Christ's Ministry, is most interestingly situated. Almost circular in shape, in early Christian times it was surrounded by twelve towns, all prominent in the life and activity of the Master. The size of these towns was such that the outskirts of one merged into the borders of the next. Toward the north, where the River Jordan flows into the Sea of Galilee, lay Capernaum, Bethsaida and Magdala. From Capernaum came four of the most illustrious of the Disciples. Of these Andrew and Peter were the first to give allegiance to the Master.

ANDREW

Andrew was the first called but he never came first in point of leadership. Deeply humble and of a quiet, retiring nature, Andrew revealed his true greatness when he yielded first place to his famous brother and remained content to shine in Peter's glory. Andrew and John seem to have worked together in an intimate companionship. A fragment from a very ancient canon of the New Testament indicates that Andrew assisted John in writing his Gospel. He has been called the patron saint of personal workers.

Eusebius reports that Andrew met death in



St Andrew

The Fellowship Degree

Part 1

Greece, by command of Aegeas, who complained that all the people were deserting temple worship to follow the miracles of the new way as proclaimed by this Disciple. A demand was made that Andrew recall the people to worship the ancient religion by pouring out a libation to the gods. This Andrew refused to do. Then it was commanded that the Disciple should impart to

Manuscript, Auct. D. Jm. 2. 11. 142v, Bodleian Library, Oxford

Aegeas secrets of his magic art,

else he should hang upon the cross which was the emblem of his faith. Andrew replied, "If thou wouldst know the truths of discipleship then thou must live the life in order to learn what thou art inquiring after. Torture cannot draw from me these sacred things."

When Andrew was placed upon the cross he said, a beautiful smile making radiant his face, "I rejoice to hang upon the cross of Christ which has been adorned with His limbs as if with pearls."

As he prayed he became joyous and exultant. A great light from heaven shone like lightning upon him, surrounding him with such splendor that mortal eyes could not look upon him.

When he was taken from the cross Maximilia, the wife of the ruler, anointed the body with costly spices and laid it in her own tomb. This holy woman, having been illumined by the love of Christ, lived quietly with the Christians.

THOMAS

Diophanes and Rhea were prosperous innkeepers in the Syrian city of Antioch. Ten years after

The second and third of this four-part study, begun in the November-December 2002 Rays, considers the five disciples belonging to the second or Fellowship degree of Discipleship.

Tiberias became Emperor, twins—a boy Thomas and a girl Lysias—were born to this couple. When Thomas was fourteen an incident occurred which, he said, largely determined his destiny. Three Magi, returning home from a visit to Jerusalem, spent two days at the inn. The lad was deeply impressed with the story they told of the great Star and of the Babe born in a manger. This infant, the Wise Men declared to Thomas, was to become King of Light.

*Perplex in faith, but pure in deeds,
At last he beat his music out.
There lives more faith in honest doubt,
Believe me, than in half the creeds.*

These lines of Tennyson are appropriate to Thomas, the doubting Disciple, of whom it has been said, “Doubts were simply minor chords in a life which produced thrilling organ music.”

Thomas was pessimistic and despondent; he was also fearless, loyal and constant once his doubts were allayed. He was a literalist in the early days of his discipleship. Later, after the wondrous experiences which came to the inner Group in the interim between the Resurrection and the Ascension, all his gloomy questionings were swept away. His doubting was transformed into a glorious realization—a certainty, born of first-hand knowledge, which lifted him into spiritual status next to Peter and John. On that Octave Easter Sunday when Thomas exclaimed adoringly to the Risen Christ, “My Lord and my God,” his dedication was complete.

After Pentecost Thomas went into India carrying the message of the Christ. There remains, in modern times, on the coast of Malabar, a sect calling themselves the Followers of St. Thomas. This Disciple was known as a true master builder and is, therefore, denominated the patron saint of architects. His symbol is the Mason’s Square. The Masonic Lodge of Kilwinning, Scotland, was dedicated to him. Like John, Thomas is an apostle of Gnosis, for he typifies the intellectualist so frequently found in Hellenistic society.

The following legend is in harmony with occult investigation. When Thomas was in India, King Gundaphorus discovered that he was a builder and gave him a large sum of money to use in building a winter palace. At this time the famine among the poor was most grievous, so Thomas spent all the

king’s money to alleviate their condition. When the king returned to his province and discovered that no building had been begun yet all the money had been spent, he cast Thomas into prison with the threat that he should be flayed alive. Before this sentence could be carried out the only brother of the king expired quite suddenly, then reappeared before King Gundaphorus saying the Angels had shown him a glorious palace in heaven which Thomas had builded by his deeds of love and service to his fellow men on earth. The king, giving heed to his brother’s message, released Thomas from prison and thereafter subscribed to his good works.

The incidents described in this legend are based on first-hand knowledge. All are building in inner realms the conditions and environment they will know after death, and one’s heaven accurately reflects the life lived on earth. “I myself am heaven and hell.” Love and service poured out on earth becomes beauty and fruitfulness in heaven. Selfishness and egotism here are duplicated there as lack and suffering. Exact and just is the working of the Law of Cause and Effect on all planes of being.

In this apocryphal history of Thomas is found, perhaps, the earliest reference to the theme of the Interior Palace, celebrated in medieval times as the Castle of the Holy Grail. It is significant that a late German legend relates that when the Grail disappeared in Europe it was taken to India and hidden from the eyes of men in the high Himalayas. Again, it is written that Parsifal had a twin brother, Feirfeis, “in the East,” and that he who last took the Grail set out to find this brother—a reference to the oriental Christian communities of the middle and far East, all of which area was included in the name India in ancient times. The ministry of Thomas included Persia and the Bosphorus region as well as India proper. It was in India that Thomas went to a martyr’s death.

In the course of his ministry Thomas performed many miraculous works accounted as sorceries by his enemies. He was imprisoned under sentence of death, but was so popular with the people that the authorities feared they might attempt his rescue, so sent him into the mountains under a guard of five soldiers. Two walked on either side of him and one went ahead. Taking note of their position Thomas exclaimed, “O the hidden mysteries of Life! Behold,

four have laid hold of me because I consist of four elements, and one leads me since I belong to the One toward whom I am always going.”

As Thomas prayed the four struck at him at once. The numerological symbolism here is very beautiful. Four represents the personality and one the Spirit. The four strike him, for only the personality is destructible. Spirit, the One, is immortal.

The disciples of Thomas wrapped his body in fine linen shawls and laid it in a tomb. As they sat watching he reappeared before them in his spirit-body and said, “I am not there. Why do you sit watching? I have gone up to receive the things I hope for and after a time you too shall be brought beside me.”

It is an arresting commentary on St. Thomas, that in the apocryphal history he is described as having become the very image of Christ. So much so that when the Master Jesus, in the body of the Resurrection, appeared in India (a legend which has not received the attention it deserves) the two could not be told apart. That James, the Master’s kinsman, should have borne Him so close a resemblance is in no way remarkable. But Thomas seems to have grown into His likeness through the putting on of the Christed spirit.

Truly illumined individuals down through the ages have recognized the fundamental unity underlying spiritual concepts of East and West. This unity of doctrine has been expressed by Wise Ones in many ways, both in parable and legend, in every century. The method of approach varies in accordance with racial and environmental differences, but the Truth is One.

The Supreme Master demonstrated this fact when he came to the East bringing a message that has been paramount in the West. The West at present finds its center in doing, the East in being. The course of wisdom is an equitable exchange of values between the two. The West must learn to spiritualize its activities and the East to activate its latent spiritual power.



Tempera on wood, 1308-11, Duccio di Buoninsegna, Museo dell'Opera del Duomo, Siena

The Doubting Thomas

The disciple who had to see and touch is no stranger to many students of Rosicrucian Christianity, who typically want proof (reasons) before they believe.

The occult writer, Dr. Rudolf Steiner, stresses the importance of this amalgamation in his book, *The East in the Light of the West*. He points out that these “two worlds must unite themselves in love,” and adds that “we shall eventually come to recognize that there is a light of the West, which shines in order to make that which originates in the East more luminous than it is through its own power.” He concludes that when any man reaches the place where he can know both paths, their fundamental unity is clearly recognizable.

The well-known divine, Dr. E. Stanley Jones, in his book, *The Christ of the Indian Road*—which is almost a religious classic—also points to the same Oneness of Spirit between East and West. And Nicholas Roerich, inspired painter-poet-philosopher, whose universalism of spirit led to his being called the Walt Whitman of painting, dedicates his cultural and artistic genius in service to this unity. He has predicted that the divine Feminine, the Madonna influence, will create a bridge between the two worlds, and that their spiritual fusion will give to the world a spiritual power and aesthetic culture more transcendently beautiful than anything previously known. □

—Corinne Heline

ASTROLOGY

The Value of Astrology

EVEN a casual and cursory investigation of astrology will convince most people that “there is something in it.” As interest really awakens through further study and examination, curiosity will become stronger and conviction will increase as time passes. Many who have approached the subject in a spirit of rank skepticism have been fascinated by the truth of its teachings and have become whole-hearted converts. The history of astrology is replete with such cases.

It will be assumed that the individual is convinced that the teachings of astrology are correct, that the position of the heavenly bodies at his birth have “stamped” him with an indelible and quite distinctive imprint. This knowledge will probably be received with varying emotions according to the type of mind concerned. There are those, presumably, who would regard the whole matter with indifference and unconcern and would miss the deep significance of this planetary power. Deeply immersed in the affairs of everyday life, full of the zest of living and bent upon enjoying themselves to the utmost, they refuse to be bothered with the subject. They are too fond of the fleshpots to give consideration to any factor that might be expected

to disturb their peace of mind. Another class might concede that astrology could vindicate its claims to recognition but would admit no particular need for its assistance. Staunch adherents of some certain

type of religious faith, they are conscious of sufficient satisfaction therefrom without delving into any astrological mysteries. Still others would adopt a highly inimical attitude towards science which, they would aver, made such preposterous claims. This conservative and mentally inflexible attitude might regard astrology as irreligious and as smacking of superstition and paganism. From the spiritual standpoint, the most hopeless class of all is represented by the hard-boiled atheist who scorns and ridicules the very notion of astrological truth.

It is a lamentable fact that the very people who would certainly derive the utmost benefit from astrology are often those whom it is most difficult to reach.

What, then, has astrology to offer in these busy, harrying, worrying times, indeed, any time? How can it profit an individual who has been attracted to its serious claims? What, in short, can it do for him?

In the first place, astrology shows us what and where we are. It is a sure index to our character. It



Paracelsus, herbalist, alchemist, occultist, healer, presented the Rosicrucian teachings in “a more veiled manner.” (Note the rose above his head.) Astrology figured prominently in his thought and work. He ponders the Hippocratic motto which counsels, “first do no harm.”

reveals our weaknesses and strengths, our emotional and intellectual urges. It brings to light our latent capacities and the particular avenues along which we would make the most material progress and secure the most happiness from our endeavors. Perhaps most important of all, it clearly indicates the degree of our moral and spiritual strength. This information in itself would be worth all the time and trouble expended upon its study. Actually, an individual could ascertain these details after a comparatively short acquaintance with astrology. Deeper insight into the intricacies of the horoscope will be acquired through wider experience and more extended research.

Well may we heed the motto that was engraved

The Law of Consequence works in harmony with the stars, so that a man is born at the time when the positions of the bodies in the solar system will give the conditions necessary to his experience and advancement in the school of life. That is why astrology is an absolutely true science, though even the best astrologer may misinterpret it, because he is fallible.—Max Heindel

above the main entrance of the temple at Delphi, words which Plato's teacher, Socrates, had made his own: "Man, know thyself." To be positively aware of one's actual power or weakness is to be fortified in every way. No good purpose could be served by a blind or irrational optimism that would unduly magnify our powers or incite us to expend energy along channels unsuited to our capacities. It is possible for ambition to minimize or ignore the limitations imposed upon us by our natural talents. Astrology is extremely useful here by clearly showing the "lines of least resistance." Scientific vocational analysis by means of the birth-chart constitutes a trustworthy guide to those talents which could be utilized to the best advantage.

Astrology may confer its greatest benefit in accurately appraising the intrinsic strength of our morals. It is at this point that we most clearly realize the high status of this science. The student here stands upon holy ground and is drawn close in thought to those great planetary Spirits whose rays permeate and influence all human life on earth. The texture of an individual's moral fiber is accurately shown by the horoscope of birth and consequently the ease or difficulty he will experience in

mastering this part of his nature. A little thought will go to show that much of our fate in this life is dependent upon the evolution of our moral nature. Low desires and coarse impulses are the signatures of an undeveloped moral sense. When these indications exist the soul is distinctly warned of trouble ahead. It will know that through its actions in past lives it has accumulated this heavy karmic debt which must be paid off at some time or other.

Similarly, refined and elevated emotions are the sure reward of one's efforts in the past. They might be regarded as funds in the bank of destiny.

Everything will depend upon how those resources are employed. It is possible from a fine, auspicious start to so mismanage one's affairs that

severe loss and discredit may result. Retrogression instead of progress is quite possible through failure to properly appreciate the value of one's possessions and the responsibility entailed by wise stewardship. The Bible story of the talents is one that may be profitably pondered. The two servants who had used their master's money profitably were suitably rewarded. The fearful slothful servant who had buried the single talent with which he was entrusted received a severe reprimand. The individual will be compelled to account for the use he has made of all his faculties.

To know the full extent of our moral weakness may cause us disquietude and remorse. But we should profit as the result of this disclosure. The regenerative process can be more effectively set in operation when we are aware of the nature and extent of our shortcomings. Knowledge is power. But knowledge must be intelligently and faithfully applied. The absolute necessity for purification of the moral nature must be realized. The will must be aroused and exerted to play its dominant part in this righteous cause.

Astrology is thus linked closely with all the spiritual forces of the universe. Individual characteristics

and other indications of destiny are clearly shown in the natal chart. Through countless earth-lives the ego has constructed the conditions under which it is born. The one-earth-life theory is obviously inadequate to explain the various and widespread anomalies of existence. Surely it is more reasonable to believe that the destiny which is mapped out in the horoscope corresponds exactly to one's deserts than to suppose that one has been the victim of blind chance! Those who are laboring under a severely afflicted birth-chart would have cause for real resentment were any other theory proposed.

Profound reflection upon this aspect of the subject will lead to the conviction that purpose and design underlie the destiny foreshown in every horoscope. If an overarching, omniscient intelligence (Deity) governs the whole cosmos, justice must reign throughout. It therefore follows that each ego encounters at birth exactly what it has earned by reason of its actions and exertions in past lives.

If the ego has conscientiously attended to its duties and faithfully learned its various lessons throughout the past a favorable horoscope will have crowned its endeavors. If, on the other hand, it has misused its opportunities in the school of life and shirked its tasks, the penalty is as clearly evident.

Genius signifies creative power and ability rightly earned by diligent work before



Engraving, William Blake (1757-1827), from Blake's illustrations for Edward Young's *Night Thoughts*
In pathos an angel records the degradation of a soul and its difficult destiny.

the present incarnation. Those who find themselves handicapped during the present life will understand that they themselves only are to blame; but also that they can apply the remedy.

Astrology should therefore serve as a stimulus and inspiration and as a most practical aid to accomplishment. Its sacred implications should always be present to the mind. It should spur on the individual to "live the life," to tread the Path of

spiritual endeavor. Encouragement will always reward the efforts of those who have thus consecrated their whole being to the higher life. If this standard appears beyond the reach of many, real exertion along this line should, at least, be made.

Astrology thus teaches the important lesson that



each individual must shoulder the full responsibility for all that he is and has. He alone has been the arbiter of his fate, the architect of his own fortunes. The aim and object of evolution is seen to be the perfection of each ego through gradual and systematic cleansing of its vehicles and development of its powers until liberation from rebirth has been attained. To make of each ego a creator—from the ordinary meaning of that word to grades and phases of being totally beyond human comprehension—this is the meaning of evolution.

Those who have come into contact with astrology are therefore especially favored. They possess inside information, as it were,

of these spiritual truths. They are the recipients of the priceless treasures of occult knowledge that formerly were jealously guarded by the few. In their possession is placed the master key by means of which they may unlock door after door in the cosmic temple of spiritual understanding and endeavor. They have been given much and much will be expected of them. This is a spiritual truth emphasized in all occult teaching. Astrology

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certainly reveals the true significance of spiritual stewardship. The ego has been entrusted with the task of fashioning its own destiny. It should take heart and courage from this fact.

If the astrological student has been lax and indifferent to all the wonderful and majestic teaching of this subject, the more reason for a complete orientation of the life in conformity with these sublime truths. Let it be remembered that God is not mocked but requires from all the utmost exertion of which we are capable. In the battle of life we cannot default in our duty and cravenly hide behind the lines in the hope that we may escape the full brunt of our responsibilities. It is essential that

he is ceasing (or almost so) to generate fresh karma that must inevitably require liquidation in a subsequent incarnation. This is no trivial advantage. Rather, it spells quick and certain advancement. And let the aspirant so flood his consciousness with this feeling of spiritual stewardship that each temptation as it arises will be more than half conquered before its onslaught has been made.

The more one can cultivate this consciousness of spiritual awareness, of one's close identity with the spiritual universe, the easier will it be to conform the life to the highest standard. A devotional attitude may be acquired through prayer and contemplation and in this way the whole being raised to a

Astrology is a phase of Mystic Religion, as sublime as the stars with which it deals, and not to be confused with fortune-telling. The educational value of astrology lies in its capacity to reveal the hidden causes at work in our lives. It counsels adults in regard to vocation, parents in the guidance of children, teachers in management of pupils, judges in executing sentence, physicians in diagnosing and treating disease, and in similar manner lends aid to each and all in whatever station or enterprise they may find themselves.

we face our horoscope bravely and refrain from a pusillanimous inclination to shirk our immediate duties. The longer we delay in consciously laying hold of our karmic obligations, the more difficult will be the task in the future.

Debts of destiny contracted in former lives should be liquidated as quickly as possible. This can only be done by concentrated, conscientious effort. Drifting aimlessly with the tide of life, reaching forward eagerly to every sensual pleasure, succumbing supinely to every passing temptation, such behavior assures retrogression, possibly of the most deplorable kind. A positive, aggressive attitude towards an unfortunate, heavily afflicted nativity constitutes the one obvious, logical method of spiritual redemption.

When one has become fully awakened to clearly-defined duty and has faced one's horoscope unflinchingly, salvation lies straight ahead. Regeneration will then proceed surely and steadily and this policy of renunciation of the spiritually worthless will bring its inevitable rewards. The individual will be heartened by the knowledge that

higher rate of vibration. Astrology teaches that each is compelled to work out his spiritual destiny, that life is a gift to be utilized to the utmost advantage. It stresses cultivating the attributes of obligation, ardent endeavor, and optimism.

The great planetary spirits guiding human evolution may be presumed to know what is best for each. A mental attitude overwhelmed with a sense of solemnity and fatalism, tinged even with depression, would be deprecated by every implication of astrological teaching. This frame of mind should be abandoned if it has gained any control whatever over the general outlook upon life. Modern psychology would here join forces with astrology in advocating a bright and positive outlook, a joyous, confident, and courageous spirit ready at all times to grapple with the problems of life.

We come now, naturally, to the question of health. Here again astrology affords a further example of its practical utility. By indicating with precision the strongest and weakest parts of our physical structure, the proper remedies can be applied with the greatest possible advantage. The

medical aspect of this science can certainly be made to produce beneficial results. When the physical body has been toned up in a scientific way it will be a more efficient instrument for the expression of the individual spirit. In many cases the mind will reflect the healthier condition of the physical body and will therefore be more capable for both personal and altruistic service.

The role played by astrology in furthering the spiritual development of the soul through purification and renunciation must now be extended in another and impersonal direction. Service represents one of the principal avenues along which we make spiritual progress—pure altruistic service. To give out to others what we have ourselves received is of the very essence of spirituality. A practical knowledge of astrology will enable the individual to assist others in many useful ways. Advice of instrumental value may be rendered on business, vocation, health, etc. By giving out freely and lovingly to others the individual is storing up spiritual treasures for himself.

In time this sustained and earnest effort towards higher development will meet with its natural reward. The “substance” of both the physical and the finer bodies will be raised to a higher pitch of vibration. Purer matter will be built into these vehicles of the spirit until finally the soul body assumes a luster and radiance that gives clear indication of intrinsic spiritual worth. This luminosity of the vital body will signify distinct progress along the Path, and in fact will automatically attract advanced spiritual teachings to the fortunate aspirant.

Astrology, by thus contrasting the ordinary, orthodox teachings with these higher occult truths, and by affording proof of human “survival,” is instrumental in accomplishing this wonderful work. It may well be cherished.

By indicating fortunate and adverse periods in one’s life, astrology may be employed in still another useful way. To be forewarned is to be partially protected against or braced for any circumstances or emergency. Apprised of periods of time when the planetary forces are propitious for aggressive action and enterprise the individual can summon all his resources to meet the occasion. On the

A SOLILOQUY

Well, I was stung today! At every turn
Opposing forces swept me from my goal,
And every fellow worker seemed to burn
With generosity to heap on coal.
Ha! Here’s my horoscope! What aspect vile
Could operate to filch from me my pile?

Could this be it? Let’s see, the Lady Moon
Was transiting a square; from fixed signs, too.
It culminated at—exactly noon.
I understand. An ancient debt came due—
An obligation I could not evade.
The Lords of Destiny would see it paid.

My treasured savings in the discard—lost!
How I had worked and skimmed to save that
pile!
Financially, I’m wrecked and tempest-tossed—
NO! I can suffer and serenely smile;
The Lords of Destiny exchanged my roll
For everlasting qualities of soul.

When I have paid unto the bitter end
And no more debts contracted or implied,
Then I can laugh at what the stars portend
And say “Your power o’er me is nullified.”
Oh, aspect vile—with hidden blessing fraught!
I’m grateful for the lesson you have taught.

—Isabel Ambler Gilman

other hand, when adverse influences are foreshown caution and prudence may be allowed to exercise their sway. Here again, this knowledge can be applied to personal affairs or used to assist others.

An accomplished astrological student, therefore, possesses a most useful instrument for the attainment both of material and spiritual progress.

It is to be sincerely hoped that astrology may gain greater favor among all classes of people as time goes on and that it may soon reach an outstanding and authoritative position in educational activities throughout the world. □

—H.W. Stevens

The Character of Capricorn and Saturn

THE CHARACTER of Capricorn endows its natives with the quality attributed to the Goat—the ability to climb cautiously from crag to crag and summit to summit, ever ascending. The place of the mountain peaks seems to be their happiest habitat. Capricorn confers the powerful inner impulse to produce a progress that is both physical and spiritual, which the occult-minded soul understands. At the same time there is a social sense peculiar to this sign which also demands satisfaction and seeks it in obsequious conduct where place and power are concerned. This in its negative phase can descend to downright objectionable servile fawning, and there is no doubt that Dickens had this sign in sight when he created the character of Uriah Heap, who ever unctuously washed his hands with an invisible soap.

Consciously or unconsciously Capricorn natives have within them a power of authority over others and it is this mode of mastery which ever brings them to a place of power or responsibility, onerous or otherwise, in a family, local, national or world-wide context.

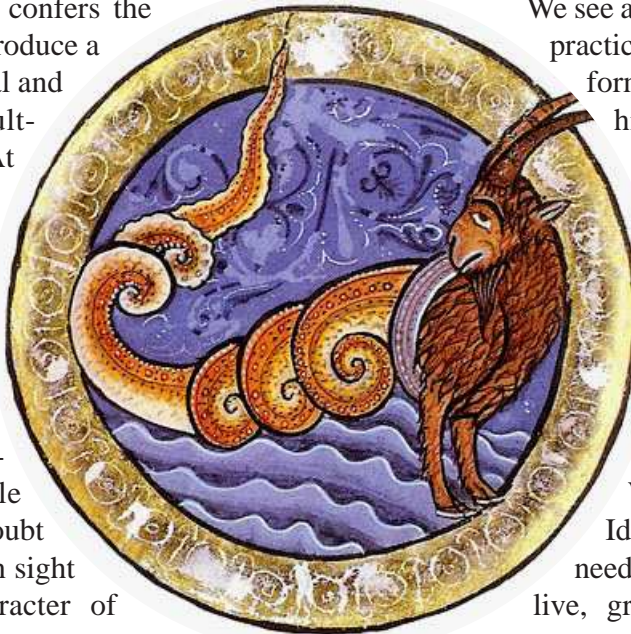
The sense of power, authority, and responsibility in Capricorn becomes admirable only in proportion to the actual amount of Christ-consciousness mani-

festing in the individual. The more this power of practical mysticism is possessed, the finer and higher the success, at least spiritually—and eventually practically, for it should be etched into the mind that the dual factors of Practical and Spiritual inhere in this sign in marked degree.

We see an outstanding example of the practical mysticism of this sign in former President Wilson with his Sun in Capricorn and Moon in Aquarius, with the Saturn exaltation sign of union, Libra, rising at birth. His was the idea of the League of Nations which his own country repudiated, which repudiation increased the chaos that produced the second World War. Yet this Christ Idea from a soul saturate in the need and nurture of Saturn will live, grow, and be required of a world whose people shall be forced into Friendship.

True power comes to the Capricorn soul in proportion to his moral-spiritual growth.

As the mind expands and the intellect becomes lighted by the Christ Intuition, then do these natives cease to react to the gall of jealousy and that fear-some antipathy which causes them to live incessantly with the idea that someone is about to steal their place, power, or prestige. As the Capricorn native dissolves the darkness through the growing flood of the Christ Light which shines in that darkness,



Illumination, English Psalter, c.1170, Glasgow University Library

Although classical authors often refer to Capricorn exclusively as a goat, the older goat-fish image can be traced to Mesopotamia and the Chaldean god of wisdom, Oannes, who was half-man, half-fish.

positive power and swift advancement is pressed upon him.

The paradox of Capricorn is a paradox of Scorpio, for heaven and hell, the darkness and light, inhere in both signs in their opposite phases. The Light of the Christ informs each aspect: in the nightside force of Saturn and in the power of the day also. In both cases it is the Power of the Sun of Righteousness, and Paul from firsthand testimony says, in second Corinthians, the fifth chapter: "For we must all appear before the judgment seat of Christ that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men." Again, when Peter preached to the household of Cornelius, we see that he became commissioned through Christ, for observe his words in Acts 10:42: "And He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick and dead."

Saturnine forces make for gloom, pessimism, and darkness, for Saturn is the darkness into which the Light shines. The Jewish people are ruled by this sign as are the people in India, where the meditative mind ever ruminates, impeding a full accommodation to the physical world by utilizing its resources, harnessing its energies, and mastering its conditions.

So strong is the force of philosophy in the Capricorn sign, and so searchingly scrutinizing is the mind of these natives, in a gaze incessantly inward, that sometime, some life, they will come to an elevation of consciousness and a comprehension of the Light that was ever shining in the darkness! Out of the condition of inevitable destiny which this sign invariably confers—the oppression, limitation, frustration, delays, and denials—out of the darkness of this formative building soul-force, there at last comes the Light of the living Christ. And even those among Jewish people who are stereotypically recalcitrant and those among the Hindu people who are retroflective will come to this realization of the Christ—as will the whole world.

The curse of a negative Capricorn is the lack of power to perceive the spiritual Christ Light which shines in the darkness. Those so affected cannot discern spiritual reality. In their egoism and horrible self-sufficiency they believe their ideas and views

are the only right ones—the only Truth. So strong is the force of Form in this Saturn sign that Spirit often remains untapped and unknown. This condition inverts the idea of God. The personality under such a state of spiritual death sometimes makes monsters of misrule who betray their stewardship, whether in government or finance.

The soul is veritably sold to the devil under the negative Saturnine forces of Capricorn whereby come suicide, sorcery and every tendency which bespeaks black magic. A compelling power to cheat oneself or others is seen in Saturn's darkness and this is not reversed until the Light breaks down the false astral illusion. However, it is this Great Illusion in which all the world lives. Men move in the "light of darkness," through the negative components of the Saturn-Moon-Mars forces. Reference to this fact is clearly seen in Revelation 12:9 where Christ says: "And the Great Dragon was cast out, that old serpent called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels with him."

Capricorn natives experience real salvation and instant progress when the Christ Light breaks through into the brain-bound personality, for not until this time will these souls become truly self-effacing and impersonal. The weakness of Capricorn is the thirst for power, fame, honor, and title. Jesus referred to them as Pharisees, who love the uppermost rooms at feasts and the chief seats in the synagogues and greetings in the markets and to be called of men "Master."

The mighty power of the Father-force in Capricorn is only truly tapped and expressed as its subjects realize the Light which shines in the darkness, for when this Light is comprehended the highest attainments are achieved through the action of the Christ Within, which is all-wise, all-loving, and all-intelligent. But not until the humanity of Aquarius is added unto the patient persistence of Capricorn is the true force of the Father-fire added to the Christ, so that the Christ may say, "I and my Father are One." This means that active intelligence has been added to the wisdom of love and with this fact comes spiritual intelligence.

Not until they transmute fear can Capricorn natives secure true health, for melancholia and morbid

states of mind and feeling saturate and sink these souls and give rise to numerous ailments in the digestive tract and the skeletal system. One ruse often resorted to by Capricorn people is to threaten suicide if they cannot get their own way. Their worst enemy then is despondency, a lack of buoyancy, and for this reason such souls are best informed on the mechanics of our life and planet, and fully realize the appalling effect that earth-bound ignorant humans exert upon their fellows, influencing those who are negatively psychic so that they fall under the sway of evil forces.

The ideas of place, power, prestige, and personality stand strongest in Capricorn and until the Light of the Christ is found shining in the darkness, the soul remains supine through snobbery and judgments based on outward form and conditions. Yet the Golden Wedding Garment of God is in this master sign, but one must have worked his way through the negative form-forces of Saturn before the positive Father power is earned and actualized. The weakest and the strongest souls come out of this sign—the mighty meditatives, God-men, and also the “untouchables.”

Capricorn over connotes a person animated with strong personal ambition, with the element of egoism, expressing as a Saturnine fact and force through which the man passes, to rise at last in this life or the next into its complementary quality of altruism. In a planet of duality the power of opposing forces ever manifest until the crown and consummation of the Christ Man is realized. The power of the Father-force is in Capricorn, but first the soul must contend with the strong lunar influence that impels action along negative lines and kindles a strong desire to wield power for selfish purposes. In time egoism is resolved into altruism in the Capricorn natives who have become purified and illumined in head and heart through the cooperation

of Uranus, Neptune, and Saturn.

Only as we realize that Capricorn rules the mid-heaven of a horoscope—the vital point which is indicative of our integrity, the very House of Honor which predicates our worldly standing and prestige, our good name among men, and, incidentally, our true spiritual name with God—can we appreciate why this mighty Saturn sign refines the soul of those who develop their moral-spiritual condition.

Destiny is ordered by the growth of the soul from within outward. Capricorns may become powerful organizers for good and rise far above the early difficulties of environment and parents with whom there is invariably some distinct painful inharmony through psychic-astral inheritance, as it were.

A compelling Form-life is the trammelling condition of Capricorn, for it arouses a keen sense of social standing and inclines toward a caste consciousness, which, while most prominently persists in Capricorn-ruled India, exists wherever “inferior” and “superior” typing takes place on

the basis of formal distinctions and outward appearances.

People unaware of soul or sign forces may receive the impression of reticence if not downright aloofness as a result of the subjective condition of self-restraint in Capricorn not animated by its next sign, also Saturn-ruled, Aquarius. Capricorn has a huge capacity and love for work made the greater by the immense ambition which lights it. In the left hand phase self-interest and the secret desire to gain and wield power is great, and we see this exemplified in statesmen, politicians, and capitalists who manage vast financial interests in this day. However, the work of a Capricorn soul gains only as he sacrifices his interests and personality to the spirit within.

All Capricorn natives become positively endowed with permanent place and power as they align



Abraham Lincoln displayed positive Saturnian and Capricornian traits. He had a strong sense of both personal and national destiny, based on a deep moral intuition of the rule of the All-Good.

Original art © G.L.

themselves with the Christ, as the mystical side blossoms to transmute any and all ambitious egoism. No sign is more earnest and steadfast than this, none more meditative and concentrative of mind, the soul diving ever deeper for food and facts. Nor is there a sign with more of that quality of destiny, the sense of fatality often attaching, as witness Lincoln with this sign holding his Moon and a Saturn Ascendant. All ambition save that of Christ-soul ambition is dangerous for Capricorn natives,

for when it is turned into earthly and personal channels the native is toppled.

A special challenge for Capricorn and Saturn souls is to practice true humility and to cultivate real reverence, so that egoism, the enemy of Christ, shall die. Executive ability is found in these people to a great degree, and as they rid themselves of the negative force of competition they become highly cooperative, and true exemplars of Christ. □

—John Jocelyn

On the Genesis and Evolution of Solar Systems— A Rosicrucian Perspective

"[W]hen the beings upon a planet have evolved to a sufficient degree, the planet becomes a Sun, the fixed center of the Solar System. When the beings there have evolved to a still greater degree, and consequently it has reached its maximum of brilliancy, it breaks up into a Zodiac and becomes, so to speak, the womb of a new Solar System. Thus the Great hosts of Divine beings who, until then, were confined upon that Sun gain freedom of actions upon a great number of stars whence they can affect, in different ways, the system which grows up within their sphere of influence. The planets or man-bearing worlds within the Zodiac are constantly being worked upon by these forces but in various ways according to the stage they have reached in evolution. Our Sun could not have become a Sun until it set out from itself all the beings who were not sufficiently evolved to endure the high rate of vibration and the great luminosity of the beings who were qualified for that evolution. All the beings upon the different planets would have been consumed had they remained in the Sun. This visible Sun, however, though it is a place of evolution for beings vastly above man, is not by any means, the Father of other planets, as material science supposes. On the contrary, it is itself an emanation from the central Sun, which is the invisible source of all that is in our solar system.

"Our visible Sun is but the mirror in which are reflected the Rays of energy from the Spiritual Sun, the real Sun is as invisible as the real man."

From this teaching it is apparent that the great

spiritual hierarchies which are now guiding our evolution have had their training for this path in previous schemes of manifestation, also that what they are now doing, we shall some day do for others. Already the foremost among our race are treading the path of initiation, and have thereby advanced into stages far beyond the general status of our present humanity. It has been learned that those who have gone through the Mercurial School of the lesser Mysteries, and have graduated from the School of the Greater Mysteries are now preparing human evolution for the Jupiter Period. They have entered the planet Jupiter, by way of one of the Moons, which serves as a stepping stone. Others there are, unfortunately, who have gone the other way. We read in *The Rosicrucian Cosmo-Conception* that even as the whole population of the earth was at one time expelled from the present Sun because of their inability to keep up with the vibrations of the beings thereon, thus hindering them and being hindered themselves, so also it becomes necessary in the Lemurian Epoch, to expel a number of the stragglers from earth. Thus the Moon was cast out into space to revolve as a Satellite around our present planet. Those unfortunates are gradually degenerating and the time will come when they will all go to the planet Saturn, which is the door to Chaos. Thence they will be expelled to interplanetary space to await the time when, in a new system, there will be a favorable condition for their further evolution. —*Message of the Stars*

ASTROLOGY



Aquarius, the Water Bearer

THIS SIGN has been considered by all astrologers as the most mystical in the zodiac. It is the sign of power: its quality consists of fixed air, and this fixing of the air, so to speak, conveys to us a deep and hidden meaning.

Airy signs are considered by astrologers as synonymous with mind or mental conditions; therefore, as the sign Aquarius is *fixed* (fixed mind), so the man coming under its influence would be fixed in purpose, able to concentrate or fix his thought towards any given end. Hence persons born under this sign, or with either Moon or Mercury therein, have a steady, fixed mind, not scattering their thought or dissipating their forces, but able to focus and control them.

It is somewhat remarkable that only to this sign of the zodiac is ascribed the title "Man." Yet if we consider for a moment, we shall see that this title can only be truly given to one who can control the animal within—a being "self-controlled," and thus master of both mind and senses. This is what is meant by living up to the Aquarian influence; this is indeed to become "free"—free from self and selfish desires and able to dominate the mind, forcing it to become the servant, and not allowing it to be the master, as is usually the case.

Then the mighty Aquarian Will can act, for the Man has made a place of peace within his own center through which the Soul can achieve its purposes. It is no longer half distracted between the mental currents of reason and sensation, the duality of Gemini or the uncertain and changeable vibrations of Libra, but self-poised, self-motived, not swayed and diverted by objects and opinions

from without, but moved by the will from within.

That is why this has been called the magical sign, because concentrated thought and force of will are necessary before a man can be a magician or exercise any power over the occult forces. Indeed, before any one can become an occultist, concentration has to be practiced and the mind thoroughly trained.

On looking at the formation of this sign, we note the two wavy lines forming serpentine or partly spiral curves, and as it is now admitted by science that nature also works by curves and spirals, this sign would show harmony with Nature.

Notice the *two* lines, symbols of love and wisdom, head and heart, soul and mind, united.

When the true Aquarian is born and ready to become the servant of humanity, the channel for the Logos of the system to use, he is then indeed the water-bearer in a very real sense—bearer of the Waters of Life to the thirsty souls of humanity. When the "chord of self" no longer vibrates to impacts from without, and only the great cry of humanity is heard, when he is ready to help all who are in need, the Aquarian has indeed (as Anna Kingsford says) 'reversed his spheres,' for Aquarius is opposite to the sign Leo. The Man has evolved through the animal and the human to the divine condition. His will is now in harmony with his Creator's.

He lives only to bless and help humanity; that he may be able to use a force that is within him, a force that some occult students know as "Fohat." As this fiery electric force circulates through his being and leaps from one centre to another, the bond of the flesh is broken, the Aquarian is free

(all know how much these people love liberty), able to lay down his garment of flesh called the body, to pass out of it in full consciousness at will, and to travel in a finer one composed of a finer substance. He is able to see with the eye and hear with the ear of the mind. He is what people call clairvoyant and clairaudient. Then indeed he is free in life of the prison house of the body. The limitation of Saturn is passed, form has been overcome, and his consciousness has now expanded to take in the vista of other worlds.

He has obtained the key of power, for knowledge is power; and truly it may be said of one who is born an Aquarian that he is the houseless man, for he looks no longer on this earth as his home. He is a cosmopolitan, all lands or countries are the same to him. His cry would be, "Here am I, Lord, send me." For his life is consecrated to service, to use, not fame, and to altruism, not self-aggrandizement.

We shall travel round the wheel of life, until one day we reach the Uranian spoke, and then evolution for us is nearly finished; but there are few Aquarians today, for alas, those born under this sign do not live up to it. Yet slowly the wheel turns, and mankind with it; for evolution is God's law, and to His perfection shall come in time every son of man created in His image. However, before we can teach, we must learn; and thus the sign Aquarius is placed last but one in the zodiac.

The basic qualities of each sign must first be evolved before we can aspire to become the Aquarian. "From Aries we gather intuition and reason; from Taurus reserve power and will; from Gemini senses and reason; from Cancer feeling and sympathy; from Leo faith and self-control; from Virgo vibration and flexibility; from Libra inspiration and perception; from Scorpio attachment, tenacity, silence; from Sagittarius love and introspection; from Capricorn absorption and dedication; from Aquarius soul memory, knowledge."

In this sign you note the basic quality is soul, with memory not only of the present but of past lives—and that knowledge which alone is power, knowledge of reality instead of illusion, insight to penetrate beneath the forms of things and to see the cause which has produced the effect.

Capricorn precedes Aquarius and gives us a picture in symbol of the goat who is to slowly climb the rugged hill of life, committed to attaining the Uranian height. We who desire to have the knowledge and power of Aquarius, what must we do in order some day to attain it? Purification is the first step (Aquarians are pure). The purification of the lower nature, beginning first with the physical body. "Pure food," not living on the flesh of animals (Aquarius is a humane sign), for the animals are, after all, our younger brothers and sisters. Purification, inner and outer, is the keynote to which our physical instrument must be tuned. Thus habits of temperance and chastity are necessary before the higher consciousness can function through the lower vehicles.

Many of us would like magical power and psychic development, but we are not prepared to pay the high price demanded—self-abnegation and self-sacrifice, "service to man." And until we have to some extent subjugated the lower self and yielded obedience to the higher, the door of the mystic temple must be shut, for real power can only be wielded by "the lover of all that lives." The torch of Power must be carried by the hand of love, or destruction, and not evolution, would ensue.

The great evil of the world today is selfishness and lust, lust of gold or of sex—the abuse either of Saturn or of Mars.

Pupils of the great "science of the stars," awake, take the "snake of self" in hand, and as you crush it, its wisdom, the wisdom of the serpent, will become yours. For the true Aquarian who has received the new birth is as wise as a serpent, but as harmless as a dove.

If Astrology were chiefly studied on transcendental, metaphysical lines, it would unfold man's nature and teach him his true self. Once the sacred science of the Mysteries (for mankind has never been left without teachers), it is as true today as it was thousands of years ago; and now, as then, "when the pupil is ready the teacher is found."

Let us, therefore, all seek to purify ourselves and become ready, and then shall be found "the light which lighteth every man that cometh into the world." □

—Bessie Leo

The Commandments of Astrology

COUNTLESS PEOPLE lead their entire lives advocating the importance of the Commandments given by God: The first ten through Moses in Exodus 20:2-17 and the two great commandments given by Christ himself in Matthew 22:37-40.

Few realize, however, that these twelve commandments are fashioned in successive order with the signs of the Zodiac. Anyone who knows the basics of Astrology will see that these commandments are extrapolations which clearly illustrate the importance of this ancient science.

This nexus is no coincidence. Astrology is a true revelation given to man by God.

1. *"I am the Lord thy God.... Thou shalt have no other Gods before me."*

The motto for Aries is "I am." This sign represents, at the lower levels, the selfish nature, one who dictates over others, or causes war.

As the sign correlated with the first House, Aries represents birth, infancy, and our early environment.

Through the first commandment, Jehovah presents Himself for the very first time, thereby giving birth to the law. To the child, the one who is all self and therefore requires discipline, He says: "My way is the only way, there is no other. There is only me, and I my Word has all power."

2. *"Thou shalt not make any graven image... Do not bow down to any idol or worship it, because I am the Lord thy God."*

Taurus is the sign of materialism, ownership, and possessions. Jehovah is saying, "I own you,

you belong to me." He is now instructing the Jews not to "make or worship" any idols out of their material possessions.

3. *"Thou shalt not use the Lord's name in vain."* Gemini is the sign of communication. This correlates to the third house as an instruction to guard one's manner of speech, because the Gemini influence tends to promote gossip when speaking in a shallow or superficial way.

4. *"Observe the Sabbath and keep it Holy... On that Day no one is to work."*

As ruler of the fourth house, Cancer represents family and our home environment. Jehovah is instructing the Jews to recognize their home environment on the Sabbath in order to keep it holy.

5. *"Thou shalt honor thy father and thy mother...."* An excellent keyword for Leo is "Honor" and its influence over the fifth house includes our children. Thus, the instruction of the fifth commandment is to all sons and daughters to honor their parents.

6. *"Thou shalt not kill."*

Virgo is the sign of the chaste virgin and the immaculate conception of life. As the sign correlated with the sixth house, Virgo governs our health and well-being. Therefore, the sixth commandment is an instruction to revere all life. It forbids more than murder because killing may be done incrementally over time. Jehovah is clearly instructing the Jews to honor all forms of life, to guard one's health and the health of others. Occultly, we also kill truth when we lie.

7. *"Thou shalt not commit adultery."*

Libra is the sign of partnerships. Correlated with the seventh house, Libra governs marriage. Jehovah commands fidelity to one's spouse, which holy matrimony is designed to protect.

8. *"Thou shalt not steal."*

Scorpio and the eighth house rule other people's money, legacies, investments, and joint finances. Thus, the eighth commandment instructs us not to take the money or possessions which belong to others.

9. *"Thou shalt not bear false witness against another."*

In the natural zodiac Sagittarius is associated with the ninth house, promoting high ideals of law and principles of universal truth. Here, among other things, the application of truth in a court of law requires that the veracity of evidence and right reason be used to determine guilt or innocence.

10. *"Thou shalt not covet another man's house, wife or possessions."*

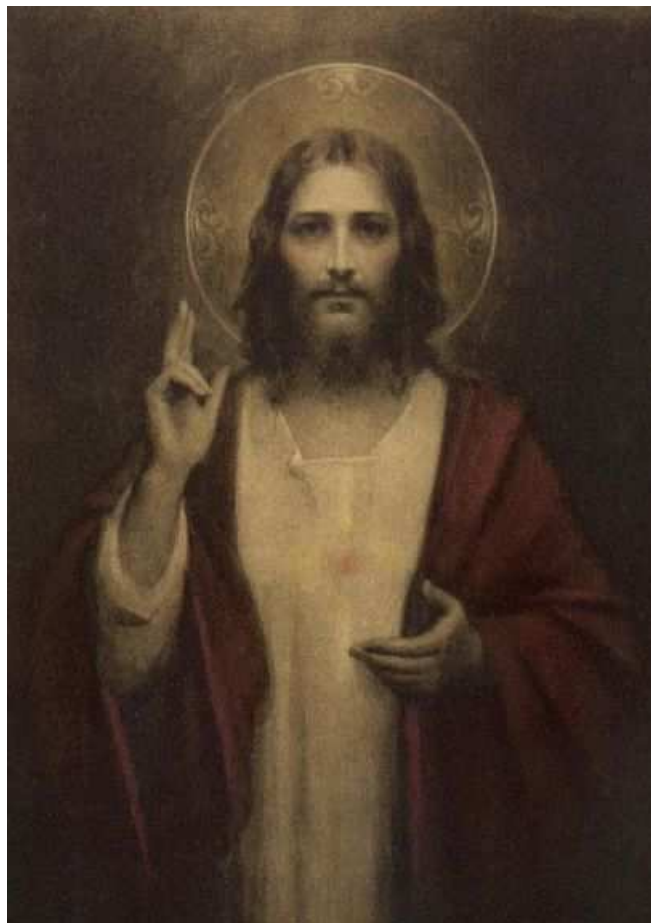
Capricorn rules our status and position in the community. Correlated with the tenth house, it denotes our social standing and reputation. Jehovah is instructing the Jews not to inordinately desire the status, reputation or possession of another—not envy what another person has.

11. *"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."*

Aquarius represents altruism and the eleventh house rules friendships and universal brotherhood—conditions that shall be far more prevalent in the Age of Aquarius. This is the first great commandment that is being ushered in by Christ himself.

The life of Jesus exemplifies the immense unconditional love that God gives and desires of his children. It was through this unfaltering love that Jesus was able to raise His higher vehicles in order to commune with God through the Spirit of Christ. Jesus not only announced this as the greatest commandment for all to follow, He lived a perfect and righteous life that demonstrates how this great commandment is fulfilled.

12. *"Thou shalt love thy neighbor as thyself."*



Christ Blessing

Pisces especially correlates with compassion, so a good keyword is "empathy," which is the ability to feel another's pain as if it were one's own. The twelfth house rules "ripe destiny," which is attributed to karma or the operation of the Law of Consequence. Thus, the second great commandment of Christ gives the principle by which one can generate good (and liquidate difficult) destiny.

These last two commandments are called the "Great Commandments" because they consummate and supercede the first ten. As Jesus himself said, "The whole law of Moses and the teachings of the prophets depend on these two commandments" (Matt. 22:40).

This writer submits that the foregoing clearly illustrates that all twelve commandments correlate with the ancient teachings of Astrology, which is a science that studies the true nature of God and His plan for humanity and its cosmos. □

—Kevin James Clark

Photons of Love

TRULY, THE HUMAN HEART is a wonderful organ. Perhaps *ergon* would better describe it, for the work it does is herculean, or, to stay with Greek myth, the heart is promethean: it gives a spark of life (each second) to the body and continuously sacrifices itself, actually bleeds for the whole. It is an ongoing passion. It works out of sight, day and night, from moment to moment, year after year. If *service* is the keynote of spiritual development, the heart is the body's servant, par excellence. It is our four-chambered sanctuary of life; literally, our physical life's savior.

Indelicately described as a *muscle*, the heart beats over 100 times a minute in infants and children and between 60-70 times per minute in healthy adults. A heart beating 70 times a minute "pumps" 4.9 liters of blood. At that rate, 7000 liters, or 1849.5 gallons, a day are "pumped" throughout a vascular system that is over 1400 meters (9/10 mile) long! Calculated for one year, the heart muscle pumps in excess of 2.5 million liters (1 liter is about one quart).

Christ is to humanity as the heart is to the body: "he who would be the greatest among you, let him be the servant of all." Of all the body's organs, does it not most fully, tirelessly, and "selflessly" serve all its members as a lifeline, supplying oxygen and nutrients, even doing the "dirty work" of cleaning up after individual cells, by collecting and transporting their death-dealing carbon dioxide and noxious metabolic biproducts, including ammonia and urea, to the lungs, liver and kidneys for elimination? Itself cross-striped, the heart inwardly bears the body's living cross, usually without a murmur. This sun of the body's cosmos is its heat bearer, its water bearer, and its air bearer. Its courage (Latin, *cor* or heart) associates it with the lion who protects its own

and whose zodiacal complement is the Aquarian water bearer.

So what is the *news* in this panegyric? What's the heart of the matter? If the sun's light and energy sustain Earth and support its four evolving life waves, perhaps the heart, the sun's microcosmic counterpart, also emits measurable energy, at different levels or frequencies, whose most sublime radiation is love. Admittedly, love doesn't originate in the heart, just as the impulse issuing from the apex of its left ventricle is transmitted via the etheric heart from the archetypal heart in the World of Thought. But love registers there, wells up in us as water bubbling in a spring. Love has its origin in the World of Life Spirit and impinges on human consciousness through the Christ or light ether, the negative pole of which regulates the heat in the blood. Love warms, irradiates, and gives life, like the sun. How far can science go in corroborating the heart's love nature, in measuring its "love" energies? Clearly, life spirit cannot be quantified, but the Human Energy Systems Laboratory (HESL) and the Heart Science Laboratory, both in Tucson, Arizona, contend that there is a force associated with this attracting, uniting vibration which can be studied as a bio-electromagnetic energy, as real as Newton's gravity. The heart, as the largest generator of electromagnetic signals in the body, emits invisible "light" or photons, and there is neural recognition between people's electrocardiograms, even over long distances. Cardiac bio-photons are unique to each person, their energy signature. New research at HESL suggests that when energy is intentionally sent to others, especially loved ones, there is a detectable increase in the absorption and/or scattering of gamma rays and an increase in the emission of high-frequency X-rays. More hard data proving what we already know will be forthcoming. □

The Afterlife Experiments

IN THE EARLIER STAGES of its development, infant humanity lived in conscious contact with higher Beings, making the need for religion, but not moral guidance, redundant. In the present Epoch, “the Gods and creative Hierarchies have withdrawn from active participation, that man may work out his own salvation.” Now the guidance of ordinary humanity is the work of Elder Brothers. The Brothers, it seems, are still like the original brothers Cain and Abel in that they have different points of view, different agendas. There are twelve Brothers for each of the seven Lesser Mystery Schools, of which the Rosicrucian Order is one. Moreover, since there are many more than 84 Adepts, just as there are many more high school than college graduates, it is not surprising that unanimity on how best to assist evolving humanity is not always easily achieved among the our spiritual elders.

Take, for example, the question that arose in the mid-nineteenth century as to whether humans were sufficiently evolved that they could benefit from a disclosure of certain spiritual truths. As reported by C.G. Harrison in *The Transcendental Universe* (reviewed in the July/August 1999 *Rays*), “Brothers of the Left,” let’s call them conservatives, proposed that only the interests of the few should be addressed; while the “Brothers of the Right,” liberals, were of a more democratic persuasion and advocated a more general dissemination of occult knowledge. The justification for continuing to conceal the fact that there is an unseen world around us, as real as the world of senses, was becoming increasingly moot. The concern was, how could this revelation be made safely? The concern was warranted. What Harrison describes as the “Frankenstein monster” of spiritualism was produced. Experiments were

made with individuals of a peculiar psychical organization—mediums—who, “one and all, declared that they were controlled by spirits who had departed from the earth.” Mediumship became a profession (especially in America), and mediums were exploited by “Brothers of the Left” for their own purposes. The attempt to withdraw from the experiment was futile; the door to extramundane influences was open and could not be closed. Not only was the spirit world demoted into an extension of the material world, nullifying the objective of inspiring advanced persons to raise themselves by adapting to spiritual realities, but every kind of impostor came forward to dupe the credulous public.

Viewed traditionally, both the ego and soul consciousness of the medium are suppressed so that the hypnotist or other controller can impose his will on the subject. It is impossible for the medium to enter the realm of the dead because the very members of his being which belong to that realm have been made inoperative. While the medium could produce phenomena that purported to issue from the spirit world, it *was* phenomena, material manifestation, be it vocal chords vibrated by an entity, poltergeist activity, or levitation (which is an etheric phenomenon and still part of the physical world).

Two eminent scientists, Sir William Crookes and Sir Oliver Lodge, and William James became convinced of the spiritual world through observations of mediumship. James, the father of American Pragmatism, physician, Harvard professor of psychology, and the author of “*The Varieties of Religious Experience*,” had studied the greatest mediums of his day with a view toward determining the possibility of the continuance of consciousness after physical death. Not only did James write (as reported in R. Laurence Moore’s *In Search of White*

Crows: Spiritualism, Parapsychology, and American Culture, Oxford University Press, 1977) that medium Leonora Piper had “supernormal powers,” he affirmed that “I should be willing now to stake as much money on Mrs. Piper’s honesty as on that of anyone I know, and I am quite satisfied to leave my reputation for wisdom or folly, so far as human nature is concerned, to stand or fall by this declaration.”

Well and good: There are honest mediums, who have real, paranormal abilities. But more to the point, are a medium’s abilities to be desired and sought for? Max Heindel says emphatically, No! In fact, no person may become a member of the Rosicrucian Fellowship who is a medium. Why? Because the medium suppresses his Ego-consciousness and surrenders the spiritual independence that are hallmarks of the Rosicrucian path of development. We may say, however, that not all mediums are equal. The medium is a messenger, albeit without conscious control over what his message shall be, or where and when he may obtain it. Nevertheless, Heindel acknowledged that involuntary clairvoyants have something to offer us. For this reason he included in nine issues of the *Rays* magazine the results of psychometric investigation by Elizabeth Denton, even as he said, “We need hardly to warn our readers of the danger of attempting to awaken the passive phase of this faculty.” Heindel said he was publishing these articles (June 1916 to February 1917) because they reveal what is in the memory of nature: “We now give for the benefit of our readers a series of fragments from Nature’s Secrets which embody the results of *passive impressions* obtained by Mrs. Denton from fragments of rock, etc., also a description of her method and ideas regarding her psychic gift.” Heindel also published her husband’s essay entitled “The Utility of Psychometry.”

The book under review here, *The Afterlife Experiments* (Pocket Books, 2002), is based on the work of genuine mediums who do not conform to our common understanding of the term. These persons are able to make contact with the spirits of the deceased in the Desire World by inducing an attentive, recollected state of “mind” that attunes them to this extraphysical dimension. They retain complete awareness of their physical surroundings and can interact with their subject and with experimenters

who are conducting the “readings.”

What is the overriding motive of people who search out mediums? They want to make contact with deceased loved ones. The key word is *love*, love which wants evidence of things not seen, wants substance of things hoped for: a word, some detail that the departed loved one is still living—somehow, somewhere. This motive gave rise to the “Afterlife Experiments” and the book that describes them. Its author, Gary Schwartz—Ph.D. graduate of Harvard, former professor of psychology and psychiatry at Yale, early president of the Biofeedback Research Society, early president of the Division of Health Psychology of the American Psychological Association, author of more than four hundred articles published in peer-reviewed scientific journals, and over six hundred papers presented at scientific meeting—might be the last person to embark on such investigations because he was so entrenched in modern scientific methodology and trained to be skeptical and rigorously objective. With such an orientation, how could he agree to commit himself to mediums purporting to deliver messages from the presence of those absent?

While attending a conference of the American Psychosomatic Society in 1993, Schwartz met and was asked by clinical psychologist, Linda Russek, Ph.D., “Do you think it’s possible that my father is still alive?”

“I’m not sure,” Schwartz replied. “Would it matter if I told you that I thought it was possible?”

“Yes,” she said.

“Why would it make a difference what I think?”

“Because you’re a serious scientist, and if you think it’s possible, you probably have a good reason.”

Schwartz did have a good reason, but he had never shared his “hypothesis” with anyone because it was “so painfully controversial,” certainly for a highly credentialed scientist to entertain. His hypothesis, which he proceeded to explain, was that “mathematical logic leads to the conclusion that not only are all systems ‘alive’ to various degrees, but also that this information continues as a living, evolving energy system after the physical structure has ceased to exist.” Contemporary astrophysics has documented that 12-plus-billion-year-old photons, or packets of light, supposedly from the time of the universe’s conception (Big Bang), continue to exist.

If these “info-energy” packets persist in the universe today, why can’t human info-energy packets persist as well. Schwartz was not far from the nuclear forces describing human seed atoms.

Schwartz and Russek decided to collaborate in investigating the working assumption that “science can establish that love exists, that consciousness exists, and that survival of consciousness exists in the same way the science has established that gravity exists, that electrons exist, and photons from ‘deceased’ stars continue to exist.”

Since physics teaches that it is scientifically appropriate to infer the existence of invisible processes through careful observation in repeated experiments, it should be possible to infer the existence of invisible living info-systems—living souls and spirits—through systematic and careful experimentation.

The research that Schwartz *et al* have conducted to date suggests that “our common sense idea of death will ultimately turn out to be as ‘flat’ as our past common sense idea of a flat earth.”

The student of Western Wisdom Philosophy certainly requires no proof of the continuity of consciousness and the existence of “the dead.” But he may be able to make use of *The Afterlife Experiments* to appeal to those realists who demand the imprimatur of “hard science”. Moreover, the experiments provide “a scientific reason to believe what we already know in our hearts to be true.” Does this phrasing sound familiar? It echoes Heindel’s words that the *Cosmo* was written “to aid those who inherently feel that these things must be and to help them to see the light upon this great World-mystery...”

While no major university has a formal research program investigating the possibility of survival of consciousness after death, the University of Arizona, to which Schwartz transferred in order to conduct research more in line with his interests, agreed to permit his unconventional studies.

The challenge was how to fashion clinical procedures that precluded every element of chance or opportunity for deception or mere good guessing. Here is where the methodology of the sciences can both confirm belief and rescue unbelief. By the time the third series of “readings” was to take place, the experimenters had devised a three phase procedure that excluded areas where suggestion, inference, or

other forms of influence could intrude. In a pre-reading phase, a “contemplation” period, the medium wrote down information received about the unknown, unseen sitter. In a second “silent-sitter” phase, a phone connection was made between sitter and reader, who spoke her received impressions with the mute button turned on at the reader’s end. The entire session was taped and videoed. In the third phase the reader read the content of her pre-reading contemplation to the sitter and asked for denial or confirmation of items. There was an overall 65% accuracy of the data received by the reader. In some cases the sitter would deny the data given, or not be able to confirm it, only to subsequently discover that the information was correct. When readings were done in the same room, with a screen separating the sitter and the medium, electro encephalogram markings became assymetric at the time of the reading, ruling out the suggestion of telepathy, during which brain wave patterns tend to be parallel, indicating a mental conformity between sitter and medium.

While Schwartz’s work is ongoing, his partner, Dr. Russek, asked him why he continued to resist summarizing the data as a whole. Schwartz writes, “I was experiencing a growing professional and personal fear....I was brought up from an early age to believe that scientists are not supposed to believe in things,” though opinions are admissible. More, he continued to doubt. “My degree of doubt in the presence of all the data was frankly irrational.” He went through all the experiments again and came to the conclusion, based on science, that “we celebrate the existence of the human mind, which not only raises scientific questions but also evolves the wisdom to know when it’s time to stop obsessively questioning and accept the truth of the answers. That we celebrate the existence of living souls in a living and evolving universe. And that, with humility, we thank a Loving Essence that makes all of this possible.” That from a hard-core scientist faced with the facts, whose group’s motto is, “If it is real, it will be revealed. If it is fake, we’ll find the mistake.”

The epigraph to *The Afterlife Experiments* quotes William James: “In order to disprove the law that all crows are black, it is enough to find one white crow.” Schwartz’s investigations show that white crows abound, and that life continues beyond death. □

—C.W.

Helper's

An Invisible

IT IS NOT usually permitted, nor is it always expedient, that the Invisible Helpers should tell of their exploits, as it gives an undesirable odor of phenomenon-mongering; but there are times when modesty must be set aside to a certain extent for the good of the cause and the following story by Dr. Stuart Leech, M. D., one of our Probationers, illustrates the method used and results gained in one case. We could cite hundreds of similar cases where other organs have been restored to health; even spines have been straightened and paralyzed limbs made responsive to the will.

In the case reported by Dr. Leech, he does not mention whether the patient felt the manipulations. This is quite frequently the case, for the unseen hands are powerful when materialized inside the patient's body. It also frequently happens that the patient sees the Invisible Helpers at the moment of waking.

The report was originally written for publication in a medical magazine. Dr. Leech does give his orthodox medical *confreres* some, to them, "hard nuts" from time to time; but what if they scoff

Though first-person narratives of the healing work assisted in by invisible helpers are not, as a matter of principle, to be made public, Max Heindel made an exception for the following account, which appeared in the 1915 Rays.



Illustration by Ethelwynne M. Quail for Geoffrey Hodson's *Kingdom of the Gods*

A Healing Angel

While angels and humans (in soul bodies) promote healing, ultimately the healing force comes from the Father.

physique with a good amount of intelligence. Four years prior to this present attack he had suffered from a severe attack of appendicitis from which he had apparently recovered. Of late he had been more or less indiscreet in the choice and the amount of his food and on the day before the present attack he had, in lifting hay, suffered some violence by a slip of the foot.

After a day or two of suffering I was sent for and found all the classical symptoms of a pus-forming appendix present. Food was discontinued for eight or ten days, the proverbial ice bag was used judiciously and an occasional enema was employed. Temperature ran along from 99 to 102 degrees and about the seventh or eighth day of his sickness the symptoms became so alarming that I induced the family to permit me to have Dr. North as a

Story

today? Yesterday they sneered at ideas which are "strictly scientific" today; and tomorrow they will learn that, to paraphrase Shakespeare, "There are more things twixt heaven and earth than dreamt of in their pathology."

Clinical Report of a Case

It was during the early days of January 1914 that I had been attending a case of abdominal trouble in a fourteen year old, much emaciated boy. He was dark haired, had brown eyes, large bones and slender

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consultant next morning.

Dr. Unus of the same town had attended the case four years previously and had at that time insisted on an operation. Personally, I had performed quite a few abdominal operations, but it was generally done as a last resort, and now it looked as though there would be another case where I would have to resort to the same procedure. This *modus operandi*, especially in the midst of an attack, was not to my liking. Being in the neophyte class of the Western Wisdom School, I endeavored to use unusual means in conjunction with the physical means to bring about the recovery of this case, as I do in others. The unusual is the application of natural laws of one or more of the higher worlds.

As a word of explanation, I will say that the Natural Science School of the Rosicrucians informs us of a number of concentric worlds as real, if not more real, than the physical, all interpenetrating each other, occupying the same space as it were, forming no less than seven dimensions of space, each under a vibratory condition consistent with its harmonious surroundings. Physical science begrudgingly recognizes and hints at the higher vibrations of the invisible ether. Medical science does its best to ignore these higher Worlds, yet she persistently and empirically uses daily the powerful alkaloids. There are a number of wavelengths between the vibration that causes sound and that which causes light. Although unknown to us, but producing things no less powerful, it is so on into the trillion and quintillion of vibrations. Most of these vibrations ignore our dense, physical bodies, vibrating right through them as though they never existed. These vibrations are harmonized into divisions, and nearest to our chemical physical world is the Etheric Region. We might conceive of it as an extension of the physical plane. Being more refined, it is naturally subject to higher and more refined laws.

However, in order to be able to function in this Region, or in the Desire World, an organization of like substance is required. Every man has the framework for this substance concealed in his physical makeup, and there is a certain Word or formula which, if wisely used, will develop this organization. Anatomically speaking, it causes a physiological link or connection to be made between the pitu-

itary and pineal bodies, which respectively govern and harmonize the desire with the physical body. When this chasm is bridged, the higher vibrating soul-body can at will withdraw from the physical body and travel any distance in the Desire World. If you wish to follow no further, you, the reader, can consider the phenomenon a going off into dreamland. But remember, a fact is a stupendous thing and remains whether we like it or not.

The evening before the physical consultation was to take place with Dr. North, Dr. Unus, Dr. North, and myself went off into the Desire World (Dreamland) and met at the bedside of the sick boy without his knowledge or that of his parents, who were eagerly watching him. Naturally, we were invisible to their physical perceptions.

During this consultation in the Desire World, Dr. Unus stepped forward and almost violently seized a portion of the afflicted organ and threw it away. His etheric hand passed right through the boy's physical body. I then stepped up to the bedside and, using both hands, lifted the elbow end of the colon and gently stroked the undesirable, irritating substance away. Dr. North acted as a spectator, and apparently gave his consent. Let it be known that physical substance is no bar to the etheric hand, but it is not unusual for a patient to waken from his slumber as the invisible hand is being withdrawn.

The morning after this consultation in the Unseen World, I called, as I had promised, at Dr. North's office and had him ride with me for the physical consultation which had been agreed upon with the family the previous day. To the great astonishment of the family and to my own gratification, the boy was free from pain, tenderness, fever, and muscular rigidity and from the parents' report his rapid recovery commenced during the night. It is now six months since the occurrence took place and the boy is enjoying the best of health....

It is not to be inferred from the forgoing [Heindel writes] that instantaneous cures are effected in every instance. Such cases are frequent among the large clientele which benefit from our aid, but the great majority require patient perseverance to bring about a cure.

If patients are faithful in writing their weekly letters to Headquarters and obey our instructions regarding diet, they are bound to benefit. □

HEALING

Permanent Healing



Ariel view of the cruciform Healing Building at Mount Ecclesia, completed in 1939. At the place of the transept is a chapel where healing services are held each weekday morning. The chapel's inside dome, irradiated by the day's light, depicts a large five-pointed gold star (with five red roses in the star's pentagonal center) in a blue field.

MAN is a seven-fold being, having a threefold Spirit controlling a three-fold body through the link of mind. The three aspects of the Spirit we designate as the Divine, Life, and Human; the three bodies we call the dense, vital, and desire. The mind acts as the link, or focus, between the Spirit and the bodies, so that each aspect of the Spirit finds its counterpart in a body and through its experiences garners food for its growth.

When there is a perfect state of harmony in and between these seven, a perfect state of health manifests, but there have been very few human beings who have approached this ideal. As we learn to live in harmony with God's laws, however, we come closer to it.

All disease, then, is a manifestation of lack of harmony in the nature of man. Hence we say that in the final analysis genuine healing is a process of getting right with God. When Christ Jesus, the Master Physician, healed the sick, He invariably said: "Thy sins be forgiven thee," plainly indicating that the patients' sufferings were the result of past mistakes. St. John records the healing of the impotent man at the pool of Bethesda: "After Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more lest a worse thing come upon thee."

Even *His* healings could not be permanent unless the person was willing to take corrective measures in removing the cause and attempt to live a blameless life. The law works today as it ever has: when the patient uncovers the underlying

cause of his disease and uproots it, learning to live according to God's plan of purity and love, he will make of his body a fit temple and a perfect tool for the God within. □

—Stewart Haring

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

January.....2—9—17—23—30
February.....5—13—19—26

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

The Pilgrim Who Dragged His Hind Leg

A SMALL BEETLE was scrambling painfully along a stony path. There were many obstacles in his way, such as straws and other objects difficult to negotiate. It was all very exhausting. He couldn't fly, he was a creeping beetle. Besides, his left hind leg had been crippled since his birth. He was obliged to drag it after him. A very sad case. For beetles don't walk or wander about, they make pilgrimages. There is a big difference.

"Oh, do get out of my way!" cried an impatient bee whose name was Mrs. Buzzer, to the pilgrim, buzzing angrily, "dawdling about the road making yourself a nuisance to respectable ladies on their way to the flower market!"

"Please excuse me," said the beetle who dragged his hind leg, "I am obliged to do it, I am a cripple," and he pointed with his antenna to his shrunken hind leg.

"Oh, dear!" said Mrs. Buzzer compassionately, "that's quite another matter! I didn't notice, I was in a hurry. Nowadays, if one isn't early at the market there's nothing left, competition is so keen! But why do you make pilgrimages? It would be better to stay at home with your bad leg. Why don't you get married? Then you would at least have your meals regularly."

"No, I must make pilgrimages," said the pilgrim, "an old beetle whom I consulted about my infirmity said so. He told me about the religion of the sacred scarab and said I was to look out for the Wheel of Life. A very ancient belief and a great comfort to prior creeping beetles."

"And what do you get out of it?" asked Mrs.

Buzzer. "It's much more sensible to be early at the market."

The little beetle jerked his crippled hind leg under his body so that it couldn't be seen.

"One can get to be a rose-beetle!" he said in a mysterious whisper.

"Is that a paying profession?" inquired Mrs. Buzzer. She was a practical housewife, whose honey pots were quite unsurpassed in the bee world and really quite famous.

"A rose-beetle glitters like liquid gold and is able to fly. He sleeps in the roses and breathes their perfume."

That reminded Mrs. Buzzer of the flower market.

"Well! I really must fly. Competition is so very keen these days. At any rate you have my best wishes."

The pilgrim who dragged his hind leg pilgrimmed on. A cart came along the road.

"This is the Wheel of Life," he thought and hurried towards it.

The wheel went over him. And there was only a formless spot left in the road.

Some time later, in the Sunny South a little rose-beetle crawled out of an egg. The very first thing he did was to feel his left hind leg with his antenna. He didn't know why he did that. His left hind leg was strong and well and gleamed like liquid gold. It was perhaps, if anything, more shiny and more beautiful than his other legs.

The roses flung their perfume, abroad.

The Wheel of Life rolled on. □

—Manfred Kyber

Translated from the German by Olive Harcourt

