

Rays from the Rose Cross



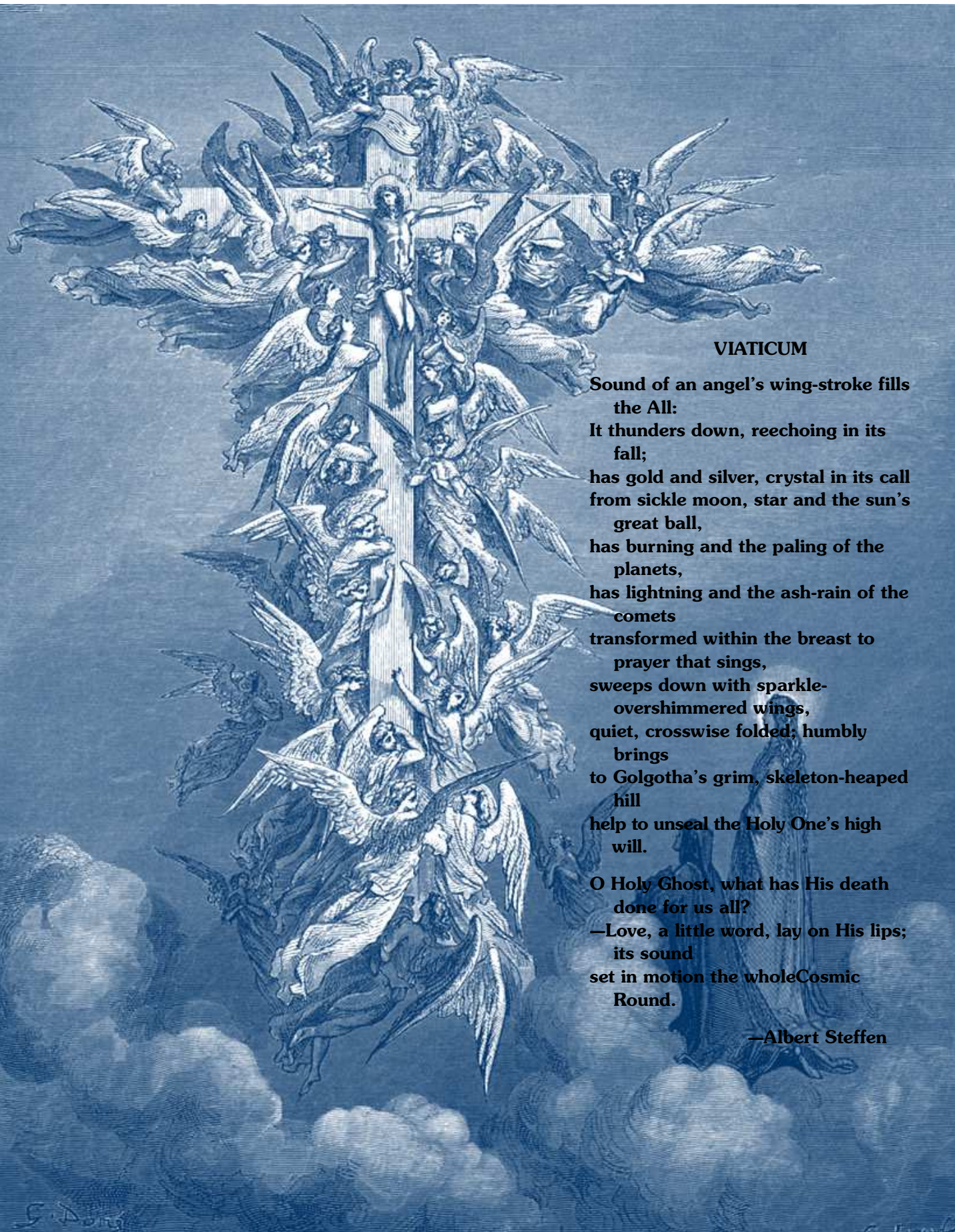
"A Sane Mind, A Soft Heart, A Sound Body"

May/June 1999—\$5.00

THE WAY OF THE PASSION—THE FOOT-WASHING
THE RING OF THE NIEBELUNG
INITIATION: FROM ECSTASY TO CHRISTIAN INCORPORATION
THAT THEY MAY HAVE LIFE

A CHRISTIAN ESOTERIC MAGAZINE





VIATICUM

**Sound of an angel's wing-stroke fills
the All:**

**It thunders down, reechoing in its
fall;**

**has gold and silver, crystal in its call
from sickle moon, star and the sun's
great ball,**

**has burning and the paling of the
planets,**

**has lightning and the ash-rain of the
comets**

**transformed within the breast to
prayer that sings,**

**sweeps down with sparkle-
overshimmered wings,**

**quiet, crosswise folded; humbly
brings**

**to Golgotha's grim, skeleton-heaped
hill**

**help to unseal the Holy One's high
will.**

**O Holy Ghost, what has His death
done for us all?**

**—Love, a little word, lay on His lips;
its sound**

**set in motion the wholeCosmic
Round.**

—Albert Steffen

Rays from the Rose Cross

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

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FEATURE



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

MY JERICHO

Gideon's three hundred
Blew with all their might;
Blew three hundred trumpets,
Crashed three hundred pitchers,
Flashed three hundred torches
In the dark of night,
Scattering their foemen—
Every Midianite!

No three hundred helpers
Visibly aid me;
Not a trumpet echo,
Not a pitcher crashing,
Not a torchlight flashing
Do I hear or see.
Yet in greater battles
Victor I may be.

He that rules his spirit,
Said wise Solomon,
Conquers more than cities,
Gains life's higher regions.
Helped by unseen legions
Of the Holy One,
I shall win the battle
As did Gideon.

—Irene Stanley

Our High Court of Appeals

IF THE FIRST ORDER of esoteric business for the student of Rosicrucian Teachings is to become self-reliant in the highest possible degree, then it would be the last thing to expect this student to employ the currently popular strategy for setting right perceived wrongs in his life—to sue the “wrongdoer.”

Certainly, wrongdoing does exist. We experience it daily. But, as Christians, what are we told to do about it? Meet it with *right* doing. Self-reliance does not reduce the wrongdoing of others, but it does imply that, as self-reliant persons, we have transformed our response to perceived wrongs—so much so that righteousness, and, yes, long-suffering, increasingly characterize our being in the world, the being we present to the world.

Which means what? Christian esoteric students can so take possession of and discipline their inner natures that they themselves decide how they will meet whatever comes to them from the outer world. That response, ideally, will always accord with the example and precepts of Christ Jesus. This bringing into subjection the entire personality to serve the Christ within, this control of the self by the Self, forges the freedom from all the powers that hold the world in chains.

If we are wronged, do we go to the courts, or do we go to the Christ? Perhaps we appeal to the former after our partisan prayers fail to actuate divine intercession. Surely we know that nothing happens by chance. And that we are never completely the uncomplacitous victim. It is but common sense to be prudent and solicitous for our well-being. But whatever precautions we may take, however charitable we are, hurt and harm will be part of our

earthly lot. And when they are, is our first impulse to look for a good lawyer, or a good doctor, or for the wise counsel, unerring diagnosis, and healing prescription of the God within?

The alteration of material circumstances that we seek may, at times, be obtained—for a fee. But a hidden penalty is also usually implicit—a failure to learn from the hurt or violation that has come to teach us. If consulted, our inner guide ratifies the words of scripture: “In the world you will have tribulation”; but also, the Christ in us can overcome the material world by neutralizing or transcending its power to harm our soul or bind our spirit.

We may believe we have outgrown the retaliatory mode of living. But nonretaliation is still light years from never permitting ill will or hostile thoughts to engage our consciousness. Christ-reliance makes this goal possible. There is nothing pitiable or passive about “turning the other cheek.” Whatever the outward or inner circumstances, we can know that our so-called adversaries have come to bless us, to favor our moral and spiritual growth.

Litigation of personal grievances, be it in formal court or the kangaroo courts of vindictive conversation, rarely addresses *our* part in life’s trying situations. No one is innocent.

Does that mean we are simply to “take it”? No. Nor does “it” have to take us. It is our opportunity and responsibility to determine how we will “take” whatever comes to us, externally or internally. Christ teaches us this way. He confers on us this power—the power to suffer; the power to endure the purging of pride; the power to disarm with understanding; the Christ-sourced power of self-sacrifice, whose proper name is love. □

MYSTIC LIGHT

The Way of the Passion— The Foot-washing



HAVING STUDIED the work of Christ Jesus in the Word and the Miracles,* we must now turn to the sacred, solemn subject of the Way of the Passion. That which was true of the two other stages of Christ's work applies here in a still higher degree: no human being can deal exhaustively with any one of these subjects; that is, no one can comprehend and describe them in their full height, depth and width. This was the conviction underlying, for example, the work of the writer of St. John's Gospel. For when, in the first sentence of his Gospel, he defines the Word as the creative power of the universe and then points to Christ Jesus as the cosmic Word made flesh, he is saying already at the beginning what at the end of the Gospel he expresses in clear words as the result of this: "There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written—Amen." In writing this, the Evangelist admits that his work is not exhaustive, and that its subject-matter offers scope to all researchers and seers in the world. This is as true today as it was then.

The conclusion which naturally follows from this conviction is that every truth known concerning the Christ-being and the work of Christ can only be an incentive to strive toward the

**This is the first of several articles reprinted from Valentin Tomberg's book, Anthroposophical Studies of the New Testament, published by and used with the permission of the Anthroposophic Press, Hudson, NY 12534.*

knowledge of a further truth. Hence no one standing in a right relationship to the Christ-impulse will speak out of his knowledge with a view to giving instruction. His feeling about it will be such as finds expression in the question: Where and to what extent can speaking out of knowing be fruitful as a stimulation to the striving of others for knowledge? Can that which I know be of service to anyone else?

In other words, the only sentiment with which we can speak of the influence of Christ's work without bad taste or the striking of a false note is the sentiment which arises from studying the scene of the *Foot-washing*. The subject upon which we are to speak brings with it the spirit in which it must be spoken. As, for instance, we cannot speak of the Sistine Madonna in a political spirit but only from a religious and artistic point of view, so can we only speak of the work of Christ Jesus in a spirit wherein the soul is striving not to grasp the subject, but to be grasped by it. This, however, presupposes a condition which consists essentially in the bowing of the soul before the lofty nature of the subject. When this happens, the soul grows capable of so absorbing the subject into herself that she becomes its mouth-piece. There is no other way of getting to know the Mysteries of Christianity as they are known in Spiritual Science. In the reverently silent soul, they shine out at the hour ordained for them by karma.

It is, however, not only the attitude towards the Passion-mysteries which depends upon karma, but also the knowledge of their *meaning*. For the pictures of the stages of the Passion show the path of the guiltless Christ Jesus through the karmic consequences of the Fall of Man. The stages of the Passion are stages of the karma resulting from the Fall of Man which the Christ took upon Himself as representative of humanity—or, as St. Paul expresses it, as “the new Adam.” The effect of this sacrifice is that the consequences of the universal Fall of Man are annulled for every human being in so far as he wipes out and makes good the consequences of his “individual fall into sin”; that is, his personal karma. *Grace* always begins to operate when strenuous endeavor has determined the individual karma. The passage from Goethe's *Faust*:

“Whoever striving, spares no pains, him can we well redeem,” expresses precisely the fact that the intervention of the Grace which redeems from the consequences of the Fall—that is, the karma of the Mystery of Golgotha—depends on the ordering of the individual karma.

This fact, expressed in *Faust* through the medium of art, is expressed in Rudolf Steiner's *Knowledge of the Higher Worlds and its Attainment*, through the medium of concrete Spiritual Science; for there he describes spiritual evolution as a condition in which, together with the conscious evolution of one half of the currents belonging to the supersensible organs of the astral [desire] body, the other half of the currents belonging to the organs concerned come into action of their own accord. This independent activity of the second half of the currents of the supersensible organs on which all the faculties and knowledge of mankind depend is the effective work of Grace—that is the concrete result of the Mystery of Golgotha—as the deed by means of which the universal karma of the Fall of Man was blotted out.

But the blotting out can only take effect when man has settled his own personal karma—that is, the consequence of his free initiative. Now the settling of the consequences of the individual Fall into sin is, in essence, the same succession of experiences (though in each several case the circumstances will be at a different level and differently disposed) which, enhanced to the sublime, were presented and lived through in the succession of the stages of Christ Jesus' Passion. The steps of the path trodden by the Guiltless must be trodden by Man in his guilt. Christ's undeserved stages of suffering are well-merited stages of suffering for those striving on this path after truth and the life of the Spiritual World in their human existence. Yet when Man consciously strives towards this goal, the stages of karmic balance become at the same time stages of knowledge, for karma is the great occult school of the world, not merely a cosmic instrument of punishment.

Those who knew that the karmic path of mankind consists in experiencing the stages of Christ Jesus' Passion have created from this knowledge spiritual exercises, containing in

condensed and simple form the essentials of this path. By this means it was given to individual men to be able to waken within themselves the forces requisite to undergo the trials of the karmic path. These exercises changed their form—but only their form—according to the requirements of the consciousness-condition of mankind at the time; the moral content of the exercise remained, however—and remains for ever—unchanged, because it is in fact the Christ-impulse upon which all depends throughout the whole evolution of Earth.

Whether we concentrate on the Gospel-pictures,

the soul; whereas, later, men made their start from images which did *not* demand an unconditional belief in the Gospel-tradition, but which, nevertheless, led, as the result of intensive work on them, to the rise of Imaginations and Inspirations which then revealed themselves as the pictures presented in the Gospels with their accompanying word-contents. The mystical Christian path, associated with the condition of belief in the evangelic tradition, led directly from the pictures handed down to the seeing of spiritual facts; the Rosicrucian path of knowledge, on the other hand, led from self-created

The mystical Christian path, associated with the condition of belief in the evangelic tradition, led directly from the pictures handed down to the seeing of spiritual facts; the Rosicrucian path of knowledge, on the other hand, led from self-created pictures and images to the seeing of the same spiritual facts.

such as the Crucifixion, the Entombment and the Resurrection, or, for instance, on the image of the Rose-cross, the spiritual and moral content is the same, for the Rose-cross is just as surely an expression of death and resurrection as are the Gospel-pictures we have mentioned. The images in which the moral and spiritual contents were expressed had to be altered in the late Middle Ages; they had now to be drawn from the observation of Nature, whereas up to that time men had devoted themselves to pictures drawn from the Gospels.

This change was bound to take place because the progressive consciousness of later humanity could no longer make use of the Gospels as a starting-point. The Gospels became themselves an *object* of knowledge, instead of its source as they had been hitherto. But the purpose of the images used for the newer exercises was the same as that of the old images; namely, to waken in the soul the forces necessary for Foot-washing, Scourging, Crowning with Thorns, Cross-bearing, Death, Entombment and Resurrection. The difference introduced on the path of evolution with respect to the change of form in the exercises consists in this: that formerly men had made the Gospel pictures their starting-point and had lived so intensively in them that they rose as Imaginations before—or Inspirations in—

pictures and images to the seeing of the same spiritual facts.

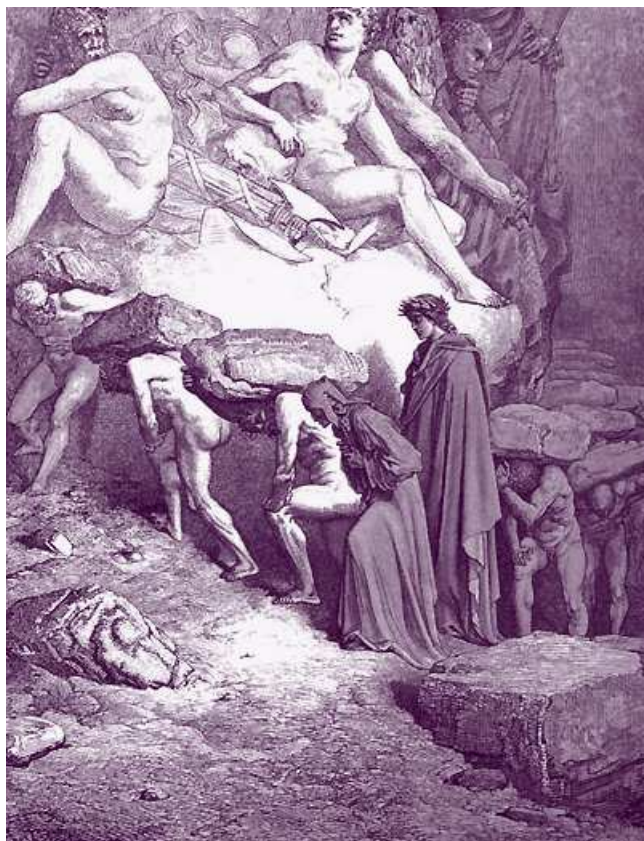
But seeing the spiritual facts of the path of Christian Initiation is no mere vision of them, nor even a mere comprehension; it also has the significance of a karmic stage on which that which is seen represents a command and an impulse for the inner attitude of the soul in a definite situation of life. Thus, for instance, the inner meeting with the Foot-washing of Spiritual Science is the experience both of a principle and of a basic force in the Spiritual World. And in this case it is the experience of the relationship desired by the Spiritual World between *above* and *below*—a relationship which, at the same time, determines the whole method of the Christian occultism of the West. For there are three pictures, three profoundly symbolic images, which indicate both the moral attitude and also the governing principles of the methods of the three occult streams: “Fleeing upwards,” “Mounting the Throne,” and “Foot-washing.”

Let us study, first, the Indian as its method is practiced today. With what is the Indian yoga essentially concerned? It deals with a definite alteration of the system of currents in the human organism. The so-called “Kundalini-fire,” dormant in the abdomen, is awakened and guided upward

into the head. There it must produce sufficient impact to press through the cranium and free the whole consciousness-life of the man from the spell which confines it within the skull. The point is to feel the body as a prison, and by the help of the practice of yoga, to effect a flight from this prison. The endeavor in yoga is so to regulate the relationship between above and below that the below shall be abandoned by the fleeing consciousness. The latter, driven out by the Snake-fire (kundalini), is to flee upward on wings of thought. The winged serpent with the human head in flight from the realm of enchantment—this is the picture on which the yoga-endeavor is based.

Another picture forms the foundation of another method. There is a very widespread endeavor to acquire power over human nature by the help of occultism. Here also the idea is to regulate the system of currents in the human organism in conformity with the goal to be attained. Here indeed, it is not a question of effecting an emancipation of consciousness, but of handling and governing the condensed and strengthened currents of the lower man. Consciousness makes a firm foundation for itself in the human organism for the purpose of developing its power. It prepares for itself a support in the lower man on which it can depend. And it depends on this support not in the sense of morality, but in the sense of a supply of force for the development of power. The man makes, so to speak, a throne for himself and ascends it without being crowned by other anointing or empowering hands from above. *Ascent of the throne without crowning* is the picture which underlies a method which like Indian yoga, is wide-spread.

Now the picture of the Foot-washing stands in marked contrast to the two indicated above. For Bowing [down] stands in opposition to the upward fleeing of the Winged Snake, and the Washing of the Feet stands in contrast to the Ascent of the Throne. Just as the pictures contradict one another, so the methods of spiritual development, the principles of which are expressed in those pictures, are distinct both as regards their actual contents and also with respect to their moral essence. For Christian schooling depends neither on flight from the prison of the body, nor on the exploiting of the



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Engraving, Gustave Doré (1833-1883), for Dante's *Purgatorio*, Canto XII, lines 1-3

The Proudful

A prospect for those on the occult path who "ascend to the throne without crowning" is captured in a visual irony: rather than electing the humbling self-abnegation of earthly cross-carrying, they may be consigned to purgatorial stone-carrying.

body for the purpose of developing power. Its aim is to cause the forces of the higher man to descend into the lower man, even to the feet—shining through and metamorphosing the lower forces.

Thus the process of Meditation practiced according to the acceptance of the Christian Rosicrucian school is that the light of consciousness shining out in the head is made so intensive and forceful that it will reach from the head to the larynx, from the larynx to the heart, and finally from there to the feet, with purifying and transforming effect. Here also the aim is a purposeful regulating of the system of currents in the human organism, but the regulating takes place in such a way that consciousness guides its currents downward in order to bring about a gradual, inner transformation of the lower man in the direction of the Good, the True, and the Beautiful. The relationship of above and below are so regulated here that the

higher bows before the lower, in order to serve the lower—as is shown in the scene of the Foot-washing.

In Meditation, the principle of Foot-washing is the criterion of the spiritual happenings within the human organism. In it there is a real Washing of the Feet by the higher man stooping to the lower. In actual reality, the higher man generally *wishes* this to be so and makes an effort to achieve it; nevertheless, the stream of spiritual force which flows from the higher to the lower as an active influence from the Spiritual World is sent down as *Grace*. Usually it is the Guardian Angel, or some other exalted being of the Spiritual World, who stoops to the man in Meditation, and “washes his feet”; that is, sends down the strength of the Spirit even to his feet. For Foot-washing is the fundamental attitude of the beings



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

The Foot-washing

As a gestural emblem, the Foot-washing is at the heart of the Christian path: “For I have given you an example, that ye should do as I have done to you.” Judas looks upon this humbling deed with evident disapproval, if not disdain, preferring that the Messiah should ascend to the throne of Israel and rule with overt power.

of the Spiritual World. There the higher serve the lower: Archai serve Archangels, for instance; Archangels, Angels; and Angels, Men.

Thus the real process of Meditation does not mean only an attitude of the higher man to the lower, which is in accordance with the Foot-washing; it means at the same time a concrete act of Foot-washing on the part of the beings of the Spiritual World towards the man who is meditating. Hence it is a matter of overwhelming importance that the whole man should produce the conditions whereby he may become the object of the Foot-washing accomplished by the Spiritual World. But these inner processes are only preparations for another, for Man has to learn to give proof of the Foot-washing not only within himself, but also outwardly through his deeds. It is his task not only to be the *object* of Foot-washing, but gradually to become the *subject* of it; that is, to do for others, on his own initiative, what has been done for him.

When a man has recognized this duty, he will endeavor to do for humanity something more than

is required merely by the external conditions of life, something which he will resolve to do as freely, for instance, as he resolved on the work of Meditation. He will then devote himself to some undertaking suitable for contributing to the penetration of the Good, the True, and the Beautiful into a sphere of human existence in which the Good, the True, and the Beautiful are not indigenous. Then, when men who have resolved on service for mankind find one another, they may form communities which exist not for their own sake, but for the benefit of humanity. Thus the smaller and larger communities which embody the stream of Christian occultism in the world have arisen. They carry on work in the world which is almost as little known and recognized as the work done among men by the Angels. This work, in so far as it is of importance, is based on the Foot-washing principle, which is the principle not only of the Christian Rosicrucian method of spiritual training, but also the foundation of the whole of its work in the world.

Other occult currents work, on the contrary, on other principles corresponding to their particular training methods; for the nature of the work is the fruit of the training. As figs are the fruit of the fig tree, so the influence of a spiritual school is the image of its method of training.

Now Foot-washing is certainly the fundamental principle of Christian spiritual activity; but as to the actual effect of this activity, in so far as it is purely human, Foot-washing can, in the present age, be regarded only as an ideal of the future. For the activity proceeding from Man himself reaches in the present age no further than to the "feet" of the higher man; that is, to the "feet" of the *head*-man. The "feet" of the head-man are situated, however, in the organization of the ears where they touch upon the drums of the ears. And to this degree of Footwashing only; that is, to the cleansing of the "feet" situated in the ears, does the effect of human "Foot-washing" reach, as a rule, today. In rare cases it may reach to the "feet" of the *thorax*-man in the middle of the body; but the cleansing of the hands of this second man is still, really, an ideal

to be striven for today. The feet of the *lower* man, however, that is, the real feet, will only feel the effect in the Sixth Culture-epoch after the Maitreya [new Buddha] incarnation has established the white magic of the individual human being.

In the present age, the task of objective Footwashing is bounded by the injunction: "He that hath ears to hear, let him hear." It can only be fulfilled for the "feet" which are hidden in the ears. This, therefore, gives a special importance to the spoken word, to the proclamation, in the present age. The "herald" has to "bow" to the ear of the listener; that is, to his power of comprehension. But the possibilities of Foot-washing in the future will grow ever greater and greater, until at last the sublime example of Foot-washing given by Christ Jesus himself will be attained. Then it will be possible to transmit not only the purifying thought, but also the moral life of will from man to man. The *power* of Good, not merely the understanding of it, will then be carried over from one man to another. This is the meaning of the Foot-washing as it is described in St. John's Gospel. (Continued) □

THE ROSICRUCIAN COSMO-CONCEPTION

By Max Heindel

This book gives a complete outline of the Western Wisdom Teachings as far as it may be made public at the present time. It contains a comprehensive outline of the evolutionary processes of man and the universe, correlating science with religion. The author received this Teaching personally from the Rosicrucian Brotherhood. It is their latest communication.

This is the textbook used in the Rosicrucian Philosophy Correspondence Courses.

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The Song of Prayer— Forgiveness



Created by Ariel Agemian exclusively for the Confraternity of the Precious Blood

The incarnation of a love that surpasses perfect forgiveness utters from the cross a prayer of reprieve for his murderers, "Father, forgive them; for they know not what they do."

FORGIVENESS OFFERS WINGS to prayer, to make its rising easy and its progress swift. Without its strong support it would be vain to try to rise above prayer's bottom step, or even to attempt to climb at all. Forgiveness is prayer's ally; sister in the plan for your salvation. Both must come to hold you up and keep your feet secure; your purpose steadfast and unchangeable. Behold the greatest help that God ordained to be with you until you reach to Him. Illusion's end will come with this. Unlike the timeless nature of its sister, prayer, forgiveness has an end. For it becomes unneeded when the rising up is done. Yet now it has a purpose beyond which you cannot go, nor have you need to go. Accomplish this and you have been redeemed. Accomplish this and you have been transformed. Accomplish this and you will save the world.

Forgiveness of Yourself

No gift of Heaven has been more misunderstood than has forgiveness. It has, in fact, become a scourge; a curse where it was meant to bless, a cruel mockery of grace, a parody upon the holy peace of God. Yet those who have not yet chosen to begin the steps of prayer cannot but use it thus. Forgiveness' kindness is obscure at first, because salvation is not understood, nor truly sought for. What was meant to heal is used to hurt because forgiveness is not wanted. Guilt becomes salva-

tion, and the remedy appears to be a terrible alternative to life.

Forgiveness-to-destroy will therefore suit the purpose of the world far better than its true objective, and the honest means by which this goal is reached. Forgiveness-to-destroy will overlook no sin, no crime, no guilt that it can seek and find and "love." Dear to its heart is error, and mistakes loom large and grow and swell within its sight. It carefully picks out all evil things, and overlooks the loving as a plague; a hateful thing of danger and of death. Forgiveness-to-destroy is death, and this it sees in all it looks upon and hates. God's mercy has become a twisted knife that would destroy the holy Son He loves.

This is the second of three consecutive articles devoted to The Song of Prayer: Prayer, Forgiveness, Healing, "an extension of the principles of A Course in Miracles," and reprinted with permission of the Foundation for Inner Peace P.O. Box 635, Tiburon CA 94920.

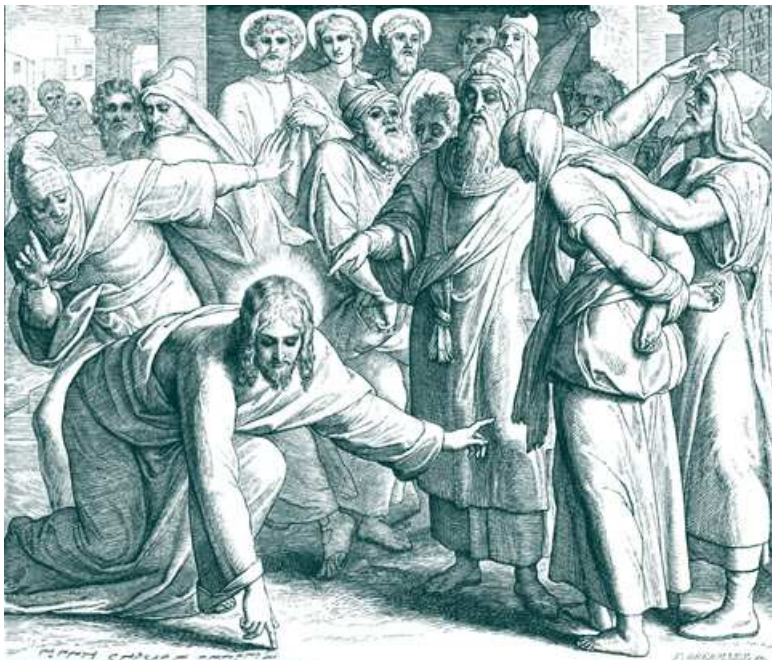
Would you forgive yourself for doing this? Then learn that God has given you the means by which you can return to Him in peace. Do not see error. Do not make it real. Select the loving and forgive the sin by choosing in its place the face of Christ. How otherwise can prayer return to God? He loves His Son. Can you remember Him and hate what He created? You will hate his Father if you hate the Son He loves. For as you see the Son you see yourself, and as you see yourself is God to you. As prayer is always for yourself, so is forgiveness always given you.

It is impossible to forgive another, for it is only your sins you see in him. You want to see them there, and not in you. That is why forgiveness of another is an illusion. Yet it is the only happy dream in all the world; the only one that does not lead to death. Only in someone else can you forgive yourself, for you have called him guilty of your sins, and in him must your innocence now be found. Who but the sinful need to be forgiven? And do not ever think you can see sin in anyone except yourself.

This is the great deception of the world, and you the great deceiver of yourself. It always seems to be another who is evil, and in his sin you are the injured one. How could freedom be possible if this were so? You would be slave to everyone, for what he does entails your fate, your feelings, your despair or hope, your misery or joy. You have no freedom unless he gives it to you. And being evil, he can only give of what he is. You cannot see his sins and not your own. But you can free him and yourself as well.

Forgiveness, truly given, is the way in which your only hope of freedom lies. Others will make mistakes and so will you, as long as this illusion of a world appears to be your home. Yet God Himself has given all His Sons a remedy for all illusions that they think they see

Christ's vision does not use your eyes, but you can look through His and learn to see like Him. Mistakes are tiny shadows, quickly gone, that for an instant only seem to hide the face of Christ,



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

The Adulteress before Christ

Christ Jesus turns the weapon of the law against its zealous custodians to effect release of the adulterous woman (John 9). God sent not His Son to condemn the world but to redeem it. Forgiveness is possible because Christ is infused in the very earth of the human form and waits to be identified and set free from the incognito of each seeming sinner.

which still remains unchanged behind them all. His constancy remains in tranquil silence and in perfect peace. He does not know of shadows. His eyes look past error to the Christ in you. Ask, then, His help, and ask Him how to learn forgiveness as His vision lets it be. You are in need of what He gives, and your salvation rests on learning this of Him. Prayer cannot be released to Heaven while forgiveness-to-destroy remains with you. God's mercy would remove this withering and poisoned thinking from your holy mind. Christ has forgiven you, and in His sight the world becomes as holy as Himself. Who sees no evil in it sees like Him. For what He has forgiven has not sinned, and guilt can be no more. Salvation's plan is made complete, and sanity has come.

Forgiveness is the call to sanity, for who but the insane would look on sin when he could see the face of Christ instead? This is the choice you make; the simplest one, and yet the only one that you can make. God calls on you to save His Son from death by offering Christ's love to him. This is your need, and God holds out this gift to you. As

He would give, so must you give as well. And thus is prayer restored to formlessness, beyond all limits into timelessness, with nothing of the past to hold it back from re-uniting with the ceaseless song that all creation sings unto its God.

But to achieve this end you first must learn, before you reach where learning cannot go. Forgiveness is the key, but who can use a key when he has lost the door for which the key was

a “better” person deigns to stoop to save a “baser” one from what he truly is. Forgiveness here rests on an attitude of gracious lordliness so far from love that arrogance could never be dislodged. Who can forgive and yet despise? And who can tell another he is steeped in sin, and yet perceive him as the Son of God? Who makes a slave to teach what freedom is? There is no union here, but only grief. This is not really mercy. This is death.

Forgiveness has a Teacher Who will fail in nothing. Rest a while in this; do not attempt to judge forgiveness, nor to set it in an earthly frame. Let it arise to Christ, Who welcomes it as gift to Him. He will not leave you comfortless, nor fail to send His angels down to answer you in His Own Name.

made, and where alone it fits? Therefore we make distinctions, so that prayer can be released from darkness into light. Forgiveness’ role must be reversed, and cleansed from evil usages and hateful goals. Forgiveness-to-destroy must be unveiled in all its treachery, and then let go forever and forever. There can be no trace of it remaining, if the plan that God established for returning be achieved at last, and learning be complete.

This is the world of opposites. And you must choose between them every instant while this world retains reality for you. Yet you must learn alternatives for choice, or you will not be able to attain your freedom. Let it then be clear to you exactly what forgiveness means to you, and learn what it should be to set you free. The level of your prayer depends on this, for here it waits its freedom to ascend above the world of chaos into peace.

Forgiveness-to-Destroy

Forgiveness-to-destroy has many forms, being a weapon of the world of form. Not all of them are obvious, and some are carefully concealed beneath what seems like charity. Yet all the forms that it may seem to take have but this simple goal; their purpose is to separate and make what God created equal, different. The difference is clear in several forms where the designed comparison cannot be missed, nor is it really meant to be.

In this group, first, there are the forms in which

Another form, still very like the first if it is understood, does not appear in quite such blatant arrogance. The one who would forgive the other does not claim to be the better. Now he says instead that here is one whose sinfulness he shares, since both have been unworthy and deserve the retribution of the wrath of God. This can appear to be a humble thought, and may indeed induce a rivalry in sinfulness and guilt. It is not love for God’s creation and the holiness that is His gift forever. Can His Son condemn himself and still remember Him? Here the goal is to separate from God the Son He loves, and keep him from his Source. This goal is also sought by those who seek the role of martyr at another’s hand.

Here must the aim be clearly seen, for this may pass as meekness and as charity instead of cruelty. Is it not kind to be accepting of another’s spite, and not respond except with silence and a gentle smile? Behold, how good are you who bear with patience and with saintliness the anger and the hurt another gives, and do not show the bitter pain you feel.

Forgiveness-to-destroy will often hide behind a cloak like this. It shows the face of suffering and pain, in silent proof of guilt and of the ravages of sin. Such is the witness that it offers one who could be savior, not an enemy. But having been made enemy, he must accept the guilt and heavy-laid reproach that thus is put upon him. Is this love? Or

is it rather treachery to one who needs salvation from the pain of guilt? What could the purpose be, except to keep the witnesses of guilt away from love?

Forgiveness-to-destroy can also take the form of bargaining and compromise. "I will forgive you if you meet my needs, for in your slavery is my release." Say this to anyone and you are [a] slave. And you will seek to rid yourself of guilt in further bargains which can give no hope, but only greater pain and misery. How fearful has forgiveness now become, and how distorted is the end it seeks. Have mercy on yourself who bargains thus. God gives and does not ask for recompense. There is no giving but to give like Him. All else is mockery. For who would try to strike a bargain with the Son of God, and thank his Father for his holiness?

What would you show your brother? Would you try to reinforce his guilt and thus your own? Forgiveness is the means for your escape. How pitiful it is to make of it the means for further slavery and pain. Within the world of opposites there is a way to use forgiveness for the goal of God, and find the peace He offers you. Take nothing else, or you have sought your death, and prayed for separation from your Self. Christ is for all because He is in all. It is His face forgiveness lets you see. It is His face in which you see your own.

All forms forgiveness takes that do not lead away from anger, condemnation and comparisons of every kind are death. For that is what their purposes have set. Be not deceived by them, but lay them by as worthless in their tragic offerings. You do not want to stay in slavery. You do not want to be afraid of God. You want to see the sunlight and the glow of Heaven shining on the face of earth, redeemed from sin and in the Love of God. From here is prayer released, along with you. Your wings are free, and prayer will lift you up and bring you home where God would have you be.

Forgiveness-for-Salvation

Forgiveness-for-salvation has one form, and only one. It does not ask for proof of innocence, nor pay of any kind. It does not argue, nor evaluate the errors that it wants to overlook. It does not offer gifts in treachery, nor promise freedom while it asks for death. Would God deceive you? He but asks for trust and willingness to learn how to be free. He gives His Teacher to whoever asks, and seeks to understand the Will of God. His readiness to give lies far beyond your understanding and your simple grasp. Yet He has willed you learn the way to Him, and in His willing there is certainty.

You Child of God, the gifts of God are yours, not by your plans but by His holy Will. His Voice will teach you what forgiveness is, and how to give it as He wills it be. Do not, then, seek to understand what is beyond you yet, but let it be a way to draw you up to where the eyes of Christ become the sight you choose. Give up all else, for there is nothing else. When someone calls for help in any form, He is the One to answer for you. All that you need do is to step back and not to interfere. Forgiveness-for-salvation is His task, and it is He Who will respond for you.

Do not establish what the form should be that Christ's forgiveness takes. He knows the way to make of every call a help to you, as you arise in haste to go at last unto your Father's house. Now can He make your footsteps sure, your words sincere; not with your own sincerity, but with His Own. Let Him take charge of how you would forgive, and each occasion then will be to you another step to Heaven and to peace.

Are you not weary of imprisonment? God did not choose this sorry path for you. What you have chosen still can be undone, for prayer is merciful and God is just. His is a justice He can understand, but you cannot as yet. Still will He give the means to you to learn of Him, and know at last that



Created for the Rays by Harry Menne

condemnation is not real and makes illusions in its evil name. And yet it matters not the form that dreams may seem to take. Illusions are untrue. God's Will is truth, and you are one with Him in Will and purpose. Here all dreams are done.

"What should I do for Him, Your holy Son?" should be the only thing you ever ask when help is needed and forgiveness sought. The form the seeking takes you need not judge. And let it not be you who sets the form in which forgiveness comes to save God's Son. The light of Christ in him is his release, and it is this that answers to his call. Forgive him as the Christ decides you should, and be His eyes through which you look on him, and speak for Him as well. He knows the need; the question and the answer. He will say exactly what to do, in words that you can understand and you can also use. Do not confuse His function with your own. He is the Answer. You the one who hears.

And what is it He speaks to you about? About salvation and the gift of peace. About the end of sin and guilt and death. About the role forgiveness has in Him. Do you but listen. For He will be heard by anyone who calls upon His Name, and places his forgiveness in His hands. Forgiveness has been given Him to teach, to save it from destruction and to make the means for separation, sin and death become again the holy gift of God. Prayer is His Own right hand, made free to save as true forgiveness is allowed to come from His eternal vigilance and love. Listen and learn, and do not judge. It is to God you turn to hear what you should do. His answer will be clear as morning, nor is His forgiveness what you think it is.

Still does He know, and that should be enough. Forgiveness has a Teacher Who will fail in nothing. Rest a while in this; do not attempt to judge forgiveness, nor to set it in an earthly frame. Let it arise to Christ, Who welcomes it as gift to Him. He will not leave you comfortless, nor fail to send His angels down to answer you in His Own Name. He stands beside the door to which forgiveness is the only key. Give it to Him to use instead of you, and you will see the door swing silently open upon the shining face of Christ. Behold your brother there beyond the door; the Son of God as He created him. (Continued) □

WHAT IS PRAYER?

Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire,
That kindles in the breast.

Prayer is the burthen of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try,
Prayer the sublimest strains that reach
The majesty on high.

Prayer is the contrite sinner's voice
Returning from his ways,
While angels in their songs rejoice,
And cry, "Behold! He prays!"

Prayer is the Christian's vital breath,
Christian's native air,
His watchword at the gates of death—
He enters heaven with prayer.

The saints in prayer appear as one
In words and deed and mind,
Wherewith the Father and the Son
Sweet fellowship they find.

Nor prayer is made by man alone:
The Holy Spirit pleads,
And Jesus, on the eternal throne,
For sinners intercedes.

O Thou by whom we come to God,
The Life, the Truth, the Way,
The path of prayer Thyself hast trod;
Lord, teach us how to pray.

—James Montgomery

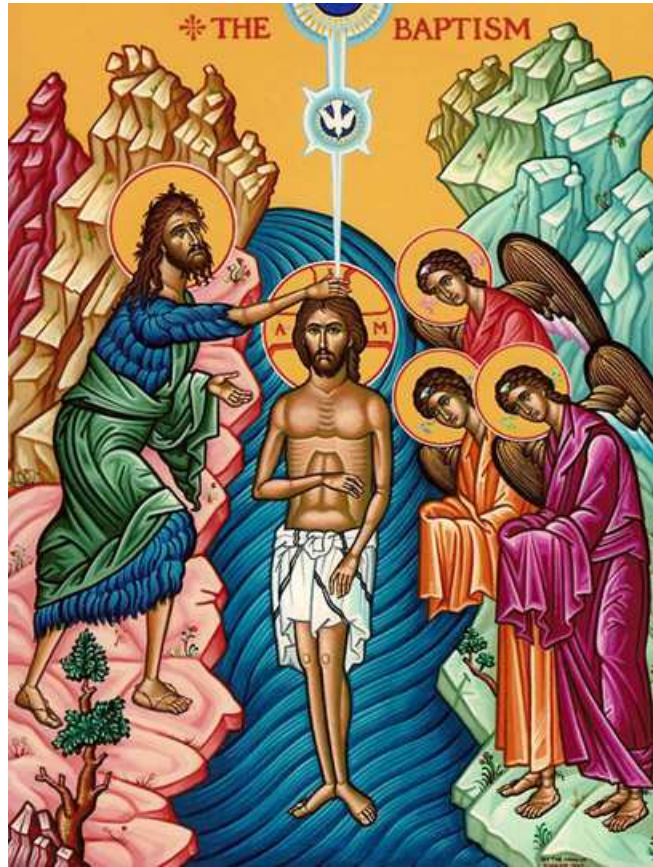
*Evening, and morning, and at noon,
will I pray, and cry aloud;
and he shall hear my voice.*

—Psalm 55:17

Initiation: From Ecstasy to Christian Incorporation

HAVING COME FROM Jewish schools of learning, Apollos was a scholarly and eloquent philosopher. In his thinking, he was quite close to Philo of Alexandria, the great contemporary of the Apostles. Perhaps he had been Philo's student or, more likely, his schoolmate. As his writings, *Of the Contemplative Life* and *Every Virtuous One is Free*, demonstrate, Philo had a strong sympathy with Essenism and Therapeutism, in which his allegorical interpretation of the books of the Old Testament received an occult nuance and emphasis. More than Philo, Apollos seems to have become involved in the meditative element of initiation that streamed through the Essene Order. Because of this, as happened to so many other Essenes, it appears that he found access to the Christian conviction. He now took his spiritualized, allegorical interpretation of the scriptures and joined it with the insight that Jesus of Nazareth was the Christ; that the longings and prophecies of the Old Testament had thus been fulfilled. He had great successes with his lectures, particularly in Jewish circles.

Only too frequently [the Apostle] Paul has been compared to Philo, especially by Protestant theologians. The manner of thinking in his letters was characterized as Alexandrian allegorizing, though this was not limited to the Old Testament but extended to the contents of the New Testament as well. This conception of Paul as a Jewish theologian



Brother Simeon, 1992

Baptism of Christ

The Being Who inaugurated the Baptism by Fire (the Holy Spirit) submits to the Baptism by Water given by John.

gian who advanced himself further by acceptance of new teachings confuses Paul with Apollos. It would be correct in regard to Apollos; Paul could not be more misunderstood. It is therefore important to focus clearly on the fundamental difference between the outlook of Paul and that of Apollos. In Acts, we learn of Apollos as well as his twelve disciples that their share in the Christian mysteries only extended as far as the 'baptism by John' (18:25; 19:3). What is meant by this?

The baptism by John signifies the level to which humanity had been able to aspire before the coming of Christ. The Christ idea was a profoundly familiar one to John. In his presentiments, he too could recognize the secret of the human incarnation of

This article reprints intact an excerpt from Saint Paul: Life, Epistles, and Teaching, by Emil Bock, published by Floris Books, Edinburgh, United Kingdom. Used with permission.

Christ in the one whom he had baptized. Yet the power and the ever-present being of Christ could only be experienced after the events of Good Friday and Easter. Thereby, a new principle of spiritual experience entered humanity. John the Baptist himself had indicated this prophetically, inasmuch as he had contrasted the baptism with water carried out by him, to ‘the baptism with the Holy Spirit,’ which in the future would proceed from the Christ-being.

The report that Acts gives of Paul’s encounter in Ephesus with the twelve disciples of Apollos is one of the passages from which we can derive a concrete picture of how, even at that time, the ‘baptism with the Holy Spirit’ was an important ingredient of the original Christian congregational practices. Paul asked the twelve men whether they had received the baptism with the Spirit. It was evident from their answer that the mystery of the Holy Spirit was still unknown to them and that the source of their participation in the Christian life was purely and solely the baptism of John which they had received. The manner in which Paul subsequently spoke to them of Christ brought about the beginning of a decisive transformation in their minds. They longed for full incorporation into the Christian life. The baptism of John was now not considered sufficient for joining the congregation. A twofold rite of baptism was carried out. First they received the baptism by water; then, however, Paul added the so-called baptism by fire and performed on them the laying on of hands. The inner transformation in the twelve men continued; their souls were enkindled, their spirits enlightened.

Such insight into the early handling of the sacrament poses a number of questions. They begin to be resolved, however, if one considers that the dual rite of baptism carried out on adults in the early ages of Christianity contained the seed for the sacraments of baptism and confirmation. The two were moved to an earlier age of life only later—baptism to the beginning of childhood and confirmation to the onset of youth.

All pre-Christian initiation was based on the principle of ecstasy. The extreme and complete form consisted in the neophyte being placed into the deathlike temple sleep, the ‘mystical death,’ after



Watercolor. J. James Tissot. Brooklyn Museum

The Disciples of Jesus Baptize

While baptizing with water, after Christ’s death, the disciples were able to baptize with “fire” through the laying on of hands: “Then laid they their hands on them, and they received the Holy Ghost.”—Acts 8:17

undergoing the preparatory instructions and soul trials. The ecstasy lifted the fallen being of man to the divine heights from where, transformed and gifted with higher knowledge, it returned after three days into the bodily sheaths. In the late ages of antiquity when the ancient spiritual vision in humanity had virtually shrunk to intellectual thought, only a certain aspect of the ancient initiation remained in some places, for instance among the Nazirites and Essenes. After long, ascetic preparation by means of certain baptismal rites with water, the souls were loosened from their bondage to the body so that a certain revival of the ancient clairvoyance occurred.

Thus, in this manner, as a last shadow of the supersensory world, a half imaginative, allegorical picture element became mixed in with the now

abstract thinking. With the baptism carried out by long submersion in the waters of the Jordan, John the Baptist still brought it about that the souls experienced a death-like liberation from the body, even if only for a short time. As a result of their entering the higher worlds, they then brought back an awareness of their own mental darkness and of the approach of a divine light into everyday life. Apollos and his disciples who laid claim to the baptism of John had doubtless encountered only quite diminished versions of this. Thereby, they had attained to a slightly enlightened thinking that also enabled them to find theological, doctrinal access to the fact of Christ's human incarnation.

The transformation that was now brought about in the spiritual life of humanity through the Christ event consisted in the principle of ecstasy being replaced by that of incorporation. The Pauline principle of 'Christ in us' became operative. The principle of ecstasy was at an end; that of incorporation, a new beginning. The difference between the two makes clear the distinction between Apollos and Paul.

With this new beginning, the seed existed for a form of consciousness that does not arrive at its insights outwardly, but comes to them from within. The intellectual, brain-bound thinking, which was still to have a dramatically rich history reaching from the Neoplatonic and Alexandrian philosophy all the way to the mode of thinking of modern natural science, was and is a cognition leading from without to within. Today it is an appendage to sense perception directed solely to the external world. It came into being as a shrunken product of ancient, half-clairvoyant perception. The principle of incorporation viewed in the Pauline sense, must give birth one day to a new, creative thinking that will grasp the world from out of the core of the human being and, because of this, will also penetrate through the outer surface of things into their inner spiritual essence.

In the baptism by the Spirit or by fire, early Christendom had a means to the awakening of man's suprapersonal centre of being. It was not an outward warmth, not an external fire, with which this baptism was carried out. Indeed, it was not something that one person carried out actively, while another allowed it passively to happen. It was the loving, blessing help that could be offered by



Oil and gold leaf on wood panel, Sister Marie-Paul, Printery House

Pentecost

“When the fountainhead of the ‘Holy Spirit’ sprang forth, the fiery tongues of Pentecost morning did not simply descend on the Apostles from outside or above. The flames were enkindled within; then, a higher spiritual element could come to meet the indwelling spiritual essence and be recognized by it.”

the congregation to the one who seemingly received something, but actually did it himself. The fire of the Spirit already had to be burning in the inner warmth of soul, then the laying on of hands could sanctify the flame by aiding it in attaining peace and harmony, turning it into a source of light, into a spiritual organ of perception.

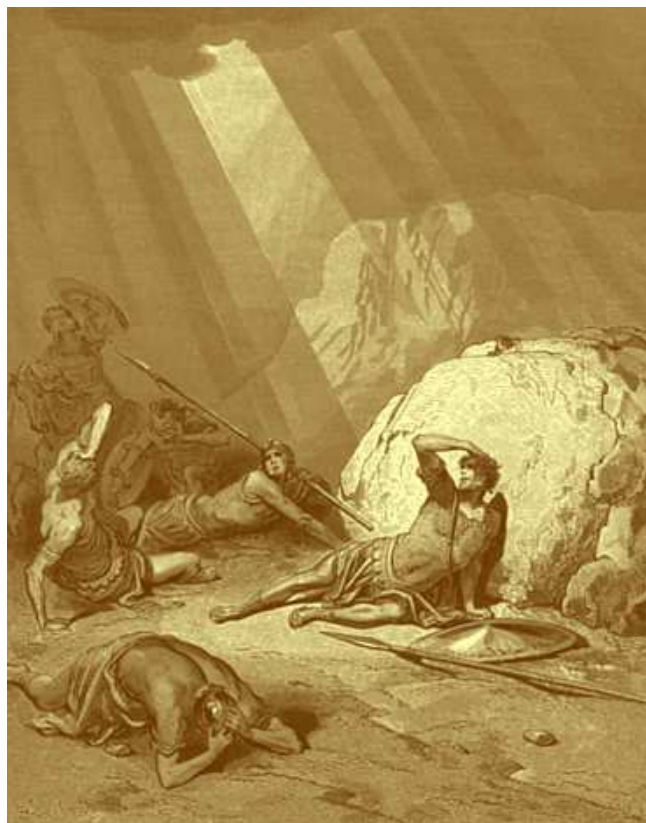
When the fountainhead of the ‘Holy Spirit’ sprang forth, the fiery tongues of Pentecost morning did not simply descend on the Apostles from outside or above. The flames were enkindled within; then, a higher spiritual element could come to meet the indwelling spiritual essence and be recognized by it. The more clearly the secret of incorporation is understood, the more all misunderstandings vanish which would view as ecstatic conditions the Pentecostal experience of the Apostles or what

© Conception Abbey, Conception, MO

occurred in souls during the act of the baptism with the Spirit. The secret of these experiences consists in the exact opposite of ecstasy and rapture.

The twelve men in Ephesus took the step from the world of Apollos to that of Paul when they found their way from John's baptism to the Christian baptism. With it, the fulcrum of their spiritual life was moved from the head to the heart. Theology changed into religion. Not that they now changed from 'knowledge to faith,' from an experience in thinking to one of feeling. From intellectual head-thinking, they penetrated to an intensified and spiritual light, which corresponded to the spiritual element indwelling them creatively in the core of their being. What thinking can develop into in the future when it becomes Christian and is produced by the true Christ-permeated ego of man, was prophetically evident in the perception of those who were baptized 'with fire and the Holy Spirit' in the first days of Christendom. Though he had not been present on Whitsun morn, Paul was the actual guardian and cultivator of the baptism of the Spirit. Since Damascus, he was able to cognize exactly the portent of the future. He saw in this baptism the seed of an initiation into which Christian humanity would have to grow, particularly in those ages when the Damascus mystery will become an event for all humanity. Then Christendom will one day be able to enter into its 'era of the Holy Spirit.'

A 'confirmation' in the exact sense, an acknowledgment and strengthening of man's innermost being, took place through the baptism by fire and the Spirit. The first part of the dual rite of baptism, carried out predominantly with water, had relinquished the magical initiation character of John's baptism. It represented the symbolic conclusion and sealing of the catharsis, the purification by which the one who wished to fit into the community of Christ had prepared himself. By means of this baptism, the vessel was made ready and worthy of receiving something. The baptism with the Holy Spirit brought to life the higher content in the vessel. As in the course of time the first part turned into the baptism carried out on the child, and the second into the confirmation of the young person, the archetypal relationship becomes even more evident.



Engraving, Gustave Doré (1833-1883), for Acts 9:4

Conversion of Saul

While Pentecost was a Baptism of the Christ-sent Holy Spirit, the Damascus event was a baptism by the Person and in the Light of Christ Himself, transforming Paul's consciousness.

Through birth, the human spirit and soul have begun to dwell in an earthly sheath; baptism sanctifies this vessel. After two times seven years, the inner man is born in the maturing earth man; he attains to his own soul that is gradually maturing into a sense of self. Confirmation is the blessing and sanctification of what henceforth lives in the earthly dwelling as celestial content. Confirmation is therefore the sacrament of the Holy Spirit. Yet within a properly comprehended Christian sacramentalism, baptism and confirmation are not only to be connected to those moments in life when they are outwardly performed. They signify processes of development and goals of human striving which continue to develop further throughout life. Expressed in Pauline terminology, they are the mysteries of both the child of God and divine sonship which, proceeding from the archetypes of baptism and confirmation, or from baptism by water and fire, are to penetrate the whole of life. □

Dover Pictorial Archive

MAX HEINDEL'S MESSAGE

The Nature and Symbolism of the Soul

ACCORDING TO ANCIENT IDEAS

IT WAS THE DICTUM of Aristotle that in infancy the soul of man differed in nothing from that of the brutes, but then he admits that one animal alone, man, can reflect and deliberate, and the latter statement has found most favor with modern philosophers. Thus we are now informed that the brute is sensitive but not self-conscious, and powers and faculties are continually pointed to in man which, it is positively asserted, can be found in none lower than himself. Have the people who make such statements ever visited the chamber of thought of the lower animals, we wonder, and if they have not how can they speak of the mystery of mind with such assurance.

Plato postulated a soul of the passions and a soul of the knowing faculties, each soul having its own seat in the body and each its peculiar motions. Even Aristotle, his materialistic opponent, has his souls, vegetable, sentient, and rational. Under all Grecian physiology and psychology lay the assumption that whatever is self-motional has life or soul. Matter was admitted to be essentially inactive and thus it became necessary to suppose a vital agent where activity was manifested, and that equally in the case of mere physical function, sentience, or intellect. This was the supposition on which rested, alike, Plato's two kinds of souls and Aristotle's three souls, for to so much the theory of the last-mentioned philosopher seems very nearly, if not literally, to amount.

This writing may be viewed as a companion piece to the article Psyche (Rays July/August 1996). Neither is contained in Heindel books and both show the author's deep interest in the soul as the subject of myth and science of the spirit.



Detail, marble relief, seventh century, Museo Civico, Pavia, Lombardy

Christian souls, figured as two peacocks, traditional symbols of eternity, drink from a chalice containing the water (blood) of life. Above, a dove feeds from grapes imbued with the life of the solar Christ, Him Who said, "I am the true vine."

Galen limited the term *soul* to the agent of sentient and intelligent functions and made Nature the operator in the simply physical. But Aristotle reigned over the schools and his doctrine of the vegetable, sentient, and rational souls, variously modified, may be traced in many medical physiological theories down to our very present times. It was substantially one with the *Archaeus* or governing principle of Paracelsus' philosophy and the animating and organizing principle of Harvey. Still later, Muller has modified the conception into an organic force which exists even in the germ and creates in it the essential part of the future animal. Haeckel and others, who try to get away entirely from the principle of the soul, are yet forced to reckon with it as a vital principle underlying all physical manifestations.

The immortal Christian soul has become figured both by the peacock and the dove and more frequently by the latter. We may see the disciples of our Lord represented as doves on the apsidial cross in S. Clemente. Christian souls are found figured

as doves on mural tablets, on baptismal fonts, and on sarcophagi. Less frequently they appear as peacocks, rarely on sarcophagi, however, and even in pre-Christian times they were thus represented on the walls of sepulchral chambers. In the scenes of the Paradise of Osiris on a sarcophagus in the museum of the Vatican are two doves on a cross surrounded by the monogram of Christ in a wreath. This device may be frequently seen.

On the unique ivory tabernacle preserved in the Sacristy of the Cathedral of Sens we see a pine cone taking the place of the cross or the diagram of Christ, and on each side of it a peacock, representing not the souls of Christians merely, but the souls of martyrs, for each peacock has a small palm branch attached to its neck.

The conventional Egyptian symbol for the soul was, as every archaeologist knows, a sparrow-hawk with a human head. In latter times and among the Romans the souls of the departed in the Paradise of Osiris were figured as doves and peacocks. In a fresco painting that once existed at Pompeii (a copy of which was engraved at Naples in 1833) souls symbolized as doves and peacocks are represented as perched on sacred palm and peach trees in the Paradise of Osiris and Isis. In this fresco was also represented the heron, the symbol, according to Vicomte de Rouge, of the first transformation of the soul in this mysterious Paradise.

There was then for this purpose a certain identical meaning connected with the symbol of the peacock and that of the dove. The dove of Venus was crucified on a wheel with four spokes, the dove called also Inyx. In correlation with these symbols there occurs the story of Semiramis, described to have fled away and been changed into a dove when conquered by Staurobates who had threatened to nail her to a cross, which is identified with the four spoked wheel in the eternal crucifixion of Ixion and the wheel of execution described by Pindar.

The dove crucified on a wheel-cross is curious

as an ancient pre-Christian symbol, but in Christian symbols two doves on the cross are frequently seen. It is more than probable there is another meaning to the dove symbol than that it merely represents the soul. Jesus' baptism in Jordan was a baptism of water and spirit, for when Jesus rose out of the water the Universal Christ descended upon him as a dove and from that time on he was animated by a different spirit, imbued with cosmic wisdom.

Similarly when the spirit descended upon the disciples at the Pentecostal celebration they also were gifted with spiritual powers not previously possessed by them, and only those who have evolved such faculties are really entitled to the dove symbol, such as was afterwards given to the disciples of Christ. Hence it is reasonable to suppose that that symbol was only given to initiates whose spiritual powers had been developed, to be used in the service of humanity. But if we apply the myth of Argus as an index to the meaning of the peacock symbol it

shows the awakened soul which uses its powers for a base purpose. Argus, according to mythology, had a hundred eyes and was endowed with a most wonderful all-penetrating power of observation—clairvoyance, in fact. But instead of using this power of the soul for the benefit and the service of humanity, he prostituted his spiritual sight to imprison a fellow creature, and for that reason Mercury, the god of wisdom, decapitated him and placed his eyes on the plumes of the peacock. In other words, the misuse of his spiritual powers for a base purpose caused him to be deprived of them and made him a helpless creature, arrogant and vain as a peacock, a pitiable creature despite all its gorgeous plumage.

Knowledge is good if it is of the right kind and rightly used for altruistic and helpful purposes, but it is very dangerous to be wise as a serpent if one is not also harmless as a dove. □



Stained glass, the Dove of the Holy Ghost, Founders Metropolitan Community Church, Los Angeles, CA

READERS' QUESTIONS

Grades of Spiritual Sight



Universitätsbibliothek Heidelberg

QUESTION: PLEASE distinguish between the various grades of spiritual sight and the ability to leave the physical body in soul flights.

Answer: The first grade of sensitivity to the superphysical is that in which a person gets impressions from entities, beings, or conditions on the invisible planes, these impressions being in the nature of telepathy or thought transference. They may come from people who have passed over to the other side. They are positively not clairvoyance of any sort and have no relation to it.

Usually the next development consists in that of etheric sight, which is a form of physical sight by which a person becomes able to see the etheric bodies of men, animals, and plants and also the etheric nature spirits.

The next grade is clairvoyance, which enables a person to perceive the desire world and the desire bodies of men and animals. A still higher grade of clairvoyance enables one to perceive the realities in the world of thought.

No one of these grades of spiritual sight confers the ability to leave the physical body in soul flights. This latter is an entirely separate function. It consists in the development of the two higher ethers of the vital body and their separation from the lower by a life of service, so that when the person goes out of his physical body he takes these higher ethers or soul body with him and uses it as a vehicle in which to traverse the invisible realms and bring back the memory of experiences there obtained.

There are many people who have developed only the first grade, namely telepathic sensitivity to impressions from the other side, who imagine that they have developed one of the higher grades of spiritual sight. These people constitute a real danger because they frequently give out unreliable and misleading information in regard to the invisible planes. It is an occult maxim that where a person has any real occult development he does not tell others of it and does not spend his time detailing his last soul flight on the invisible planes for the edification of his admiring fellow students.

An exception to this rule is that of a person who has been commissioned by the spiritual Hierarchs to give out a new presentation of truth or a new philosophy such as Max Heindel gave out. In such cases it is permissible for the agent thus selected to give out some of his experiences on the superphysical planes for the benefit of his followers. But such individuals are very rare, and they are always very guarded in the information, which they give out relative to themselves.

The Mystic Marriage

Question: What aspect in the horoscope indicates whether the mystic marriage between the higher and lower selves has been consummated?

Answer: Nobody but an Initiate of the Mysteries could give this information, and so far as we know no such Initiate has made a statement on the subject. The mystic marriage between the higher and lower selves means the complete mastery of the lower by the higher, and only the Initiate has attained this. When one has reached this stage, he has arrived at the point of completely ruling his

stars and has completely risen above his horoscope. He is then no longer controlled by the influences shown by his horoscope, and the ordinary rules of reading it no longer apply to him. Therefore it is to be seen that this question is one that would be of interest only to Initiates, and the horoscope of any person below the stage of an Initiate would give no information on the subject whatever.

“What God Hath Joined Together”

Question: What is the meaning of the New Testament quotation which says: “What God hath joined together let not man put asunder?”

Answer: Esoterically this refers to the marriage of the “sons of God” with the “daughters of men”; namely, the union of the ego or spirit with the human lower nature consisting of the four lower vehicles obtained through involution. This union was divinely planned and consummated, and this passage refers to the fact that it must not be violently disrupted by either suicide or murder. It does not refer to [worldly] marriage at all from the esoteric standpoint.

Asking the Fellowship for Help

Question: Why is it that whenever I am in trouble and I write to you about it, I am shortly helped, usually before a letter arrives from you?

Answer: When you have a problem and write it out plainly, and provided you are really striving to live the life, then your letter constitutes an appeal for instruction, and this is given by the Invisible Helpers at night, perhaps for several nights in succession, until your consciousness is impressed with the idea to be conveyed. This process is frequently completed before a letter has time to reach the applicant. The above applies to instructions concerning spiritual matters in particular, and sometimes it is also extended to advice on temporal things which will affect the spiritual status and growth. But advice is never given on purely worldly matters.

Raw Food

Question: Do you advocate an entire diet of uncooked food ?

Answer: No. Uncooked food is a negative form of diet, although it possesses many advantages from a purely dietetic standpoint. Uncooked food is more

negative in nature than cooked food, and in turn vegetable food of all kinds is more negative than animal food. People of a sensitive or mediumistic nature should avoid an entire raw food diet for the reason that it will increase their negativeness and lay them open to undesirable influences from the invisible planes. However, people who are psychically positive may advantageously adopt a diet quite largely composed of raw food.

Individuality and Personality

Question: Will you kindly explain the difference between individuality and personality?

Answer: The individuality is the ego or threefold spirit, which is developing self-consciousness through the processes of involution and evolution. It is the higher self. The personality is the composite entity composed of the four vehicles of the spirit, namely the mind, the desire body, the etheric, body, and the physical body.

Divine Protection

Question: Last summer I was riding in an automobile and was caught in a cyclone which did great damage all around me. I immediately sent up a silent prayer to the Invisible Helpers for protection. Almost at once a great calm swept over me, and I escaped unharmed. Was it right for me to ask for this protection, or would I have been shielded in any case without requesting it?

Answer: It is always quite permissible to ask for protection from inimical forces, and it is not at all certain that protection will be forthcoming if we do not ask when there is apparently great need for it.

All storms are produced by the nature spirits, and they work under the direction of higher Beings bringing about retributive justice. But retributive justice is not an attempt to punish an individual for certain wrongs which he or she may have committed. It is the working out of the law of cause and effect; and as causes are traceable to individuals, they then are subjected to the resultant effects. However, there are cases where an individual or individuals are in a certain locality who are in no way connected with the collective destiny which is due for payment there. In such instances a way is always provided for escape, one of which is through the aid of Invisible Helpers who are ever ready to render assistance when it is merited. □

The Immaculate Conception

THE DOCTRINE of the Immaculate Conception is one of the most sublime mysteries of the Christian Religion, and perhaps for that reason it has suffered more from being dragged down into materiality than any of the other mysteries. It has suffered alike from the interpretation of its clumsy supporters and the sneers of the skeptics.

The popular, but erroneous idea, is that about 2,000 years ago an individual named Jesus Christ was born of a mother without the cooperation of an earthly father, and this incident is regarded as unique in the history of the world. In reality it is not unparalleled; the Immaculate Conception has taken place many times in the history of the world and will become universal in the future.

The periodical ebb and flow of the material and spiritual forces which invest the Earth are the invisible causes of the physical, moral, and mental activities upon our globe. According to the hermetic axiom, "As above, so below," a similar activity must take place in man, who is but a minor edition of Mother Nature.

The animals have twenty-eight pairs of spinal nerves and are now in their Moon stage, perfectly attuned to the twenty-eight days in which the Moon passes around the zodiac. In their wild state, the Group Spirit regulates their mating. Therefore there is no overflow with them. Man, on the other hand, is in a transition stage; he is too far progressed for



Fresco (1460), Piero Della Francesca (1422-1492), Chapel of the Cemetery, Monterchi

Madonna of the Confinement

Mary deeply ponders the fruition of the mystery of the holy immaculate conception as two angels create a womb of security and nurture for her and her forming Child.

the lunar vibrations for he has thirty-one pairs of spinal nerves. But he is not yet attuned to the solar month of thirty-one days, and he mates at all times of the year; hence the periodical flow in woman, which under proper conditions is utilized to form part of the body of a child more perfect than its parent.

Similarly, the periodical flow in mankind becomes the sinew and backbone of racial advancement; and the periodical flow of the Earth's spiritual forces, which occurs at Christmas, results in the birth of Saviors, who from time to time give renewed impetus to the spiritual advancement of the human race.

There are two parts to our Bible, the Old and the New Testaments. After briefly reciting how the world came into being, the former tells the story of the "Fall." We understand the "Fall" to have been occasioned by man's impulsive and ignorant use of

the sex force at times when the interplanetary rays were inimical to conception of the purest and best vehicles. Thus man became gradually imprisoned in a dense body crystallized by sinful passion and consequently an imperfect vehicle, subject to pain and death.

Then commenced the pilgrimage through matter, and for millennia we have been living in this hard and flinty shell of body, which obscures the light of heaven from the Spirit within. The Spirit is like a diamond in its rough coat, and the celestial lapidaries, the Recording Angels, are constantly endeavoring to remove the coating so that the Spirit may shine through the vehicle which it ensouls.

When the lapidary holds the diamond to the grindstone, the diamond emits a screech like a cry of pain as the opaque covering is removed; but gradually by many successive applications to the grindstone the rough diamond may become a gem of transcendent beauty and purity. Similarly, the celestial beings in charge of our evolution hold us closely to the grindstone of experience. Pain and suffering result, which awaken the Spirit sleeping within. The man hitherto content with material pursuits, indulgent of sense and sex, becomes imbued with a divine discontent which impels him to seek the higher life.

The gratification of that aspiration, however, is not usually accomplished without a severe struggle upon the part of the lower nature. It was while wrestling thus that Paul exclaimed with all the anguish of a devout, aspiring heart: "O wretched man that I am!...The good that I would I do not; but the evil that I would not, that I do....I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." (Romans 7:19-24)

When the flower is crushed, its scent is liberated and fills the surroundings with grateful fragrance, delighting all who are fortunate enough to be near. Crushing blows of fate may overwhelm a man or woman who has reached the stage of efflorescence; they will but serve to bring out the sweetness of the nature and enhance the beauty of the soul till it shines with an effulgence that marks the wearer as

with a halo. Then he is upon the path of Initiation. He is taught how unbridled use of sex regardless of the stellar rays has imprisoned him in the body, how it fetters him, and how by the proper use of that same force in harmony with the stars he may gradually improve and etherealize his body and finally attain liberation from concrete existence.

A shipwright cannot build a staunch oak ship from spruce lumber; "men do not gather grapes of thorns"; like begets like, and an incoming Ego of a passionate nature is drawn to parents of like nature, where its body is conceived upon the impulse of the moment in a gust of passion.

The soul who has tasted the cup of sorrow incident to the abuse of the creative force, and has drunk to the dregs the bitterness thereof, will gradually seek parents of less and less passionate natures, until at length it attains to Initiation. Having been taught in the process of Initiation the influence of the stellar rays upon childbirth, the next body provided will be generated by Initiate parents without passion, under the constellation most favorable to the work which the Ego contemplates. Therefore the Gospels (which are formulae of Initiation) commence with the account of the Immaculate Conception and end with the crucifixion, both wonderful ideals to which we must sometime attain, for each of us is a Christ-in-the-making, and will sometime pass through both the mystic birth and the mystic death foreshadowed in the Gospels. By knowledge we may hasten the day, intelligently cooperating instead of as now often stupidly frustrating through ignorance the ends of spiritual development.

In connection with the Immaculate Conception misunderstandings prevail at every point: the perpetual virginity of the mother even after giving birth to other children; the lowly station of Joseph, the supposed foster father, etc. We will briefly view them in the light of facts as revealed in the Memory of Nature.

In some parts of Europe people of the higher classes are addressed as "wellborn," or even as "highwellborn," meaning that they are the offspring of cultured parents in high station. Such people usually look down with scorn upon those in modest positions. We have nothing against the expression

“wellborn”; we would that every child were well-born, born to parents of high moral standing, no matter what their station in life. There is a virginity of soul that is independent of the state of the body, a purity of mind which will carry its possessor through the act of generation without the taint of passion and enable the mother to carry the unborn child under her heart in sexless love.

Previous to the time of Christ *that* would have been impossible. In the earlier stages of man’s career upon Earth quantity was desirable and quality of minor consideration; hence the command was given to “go forth, be fruitful, and multiply.” Besides, it was necessary that man should temporarily forget his spiritual nature and concentrate his energies upon material conditions. Indulgence of sex passion furthers that object, and the desire nature was given full sway. Polygamy flourished, and the larger the number of their children, the more a man and a woman were honored, while barrenness was looked upon as the greatest possible affliction.

In other directions the desire nature was being curbed by God-given laws, and obedience to divine commands was enforced by swift punishment of the transgressor, such as war, pestilence, or famine. Rewards for dutiful observance of the mandates of the law were not wanting either. The “righteous” man’s children, cattle and crops were numerous; he was victorious over his enemies and the cup of his happiness was full.

Later, when the Earth had been sufficiently peopled after the Atlantean Flood, polygamy became more and more obsolete, with the result that the quality of the bodies improved, and at the time of of Christ the desire nature had become so far amenable to control in the case of the more advanced among

humanity that the act of generation could be performed without passion, out of pure love, so that the child could be immaculately conceived.

Such were the parents of Jesus. Joseph is said to have been a carpenter, but he was not a worker in wood, he was a “builder” in a higher sense. God is the Grand Architect of the Universe. Under Him are many builders of varying degrees of spiritual splendor, down even to those whom we know as Freemasons. All are engaged in building a temple without sound of hammer, and Joseph was no exception.



Oil on Canvas, Guido Reni (1575-1642), Hermitage, St. Petersburg

St. Joseph with the Christ Child in His Arms

It is sometimes asked why Initiates are always men. They are not. In the lower degrees there are many women. But when an Initiate is able to choose his sex, he usually takes the positive masculine body, as the life which brought him to Initiation has spiritualized his vital body and made it positive under all conditions, so that he has then an instrument of the highest efficiency.

There are times, however, when the exigencies of a case require a female body; such as, for instance, providing a body of the highest type to receive an Ego of superlatively high degree. Then a high Initiate may take a female body and go through the experience of maternity again, after perhaps having eschewed it for several lives, as was the case with the beautiful character we know as Mary of Bethlehem.

In conclusion, then, let us remember the points brought out: that we are all Christs-in-the-making; that sometime we must cultivate characters so spotless that we may be worthy to inhabit bodies that are immaculately conceived; and that the sooner we commence to purify our minds of passionate thoughts, the sooner we shall attain. In the final analysis it only depends upon the earnestness of our purpose and the strength of our wills. □

The Measure of Amenability to Planetary Vibrations Part 4

NEPTUNE MAY BE SAID to represent the invisible worlds in their more positive aspects, and those who come under the adverse aspects of this planet are, therefore, brought into touch with the most undesirable occupants of the invisible worlds. Actual obsession, whereby the owner of a body is deprived of his vehicle, takes place under the ray of Neptune, and no materializing seance could ever be held were it not for this stellar vibration. Magic, white or black, can never be put to practical use save under and because of this Neptunian vibration. Apart from this ray it would remain theory, speculation, and book learning. Therefore the Initiates of every Mystery School, spiritual seers who have full control of their clairvoyant faculty, and astrologers are amenable in varying degrees to the ray of Neptune. The black magician and the hypnotist, who is a twin brother to the former, are also dependent upon the power of this stellar ray for use in their nefarious practices.

The highest human development at the present time, namely, the soul unfoldment which is undertaken in the Mystery Temples through Initiation, is directly the result of the Neptunian Ray. For just as evil configurations with Neptune lay men liable to assault by invisible entities, so the good configurations with Neptune are particularly required to enable a man to unfold by Initiation all his soul powers and become a conscious agent in the invisible worlds. Let us remember, however, that good or evil configurations are not the result of chance or luck. The horoscope shows the tendencies of the



Limbourg Brothers, *The Très Riches Heures of Jean, Duke of Berry*, 1409-1415, Musée Condé, Chantilly

The Exorcism

While demonic possession was more common in the days of Christ Jesus when ego organizations were not as developed, the influence of negative spirit entities today may be more dangerous for being subtler and less overt. Moreover, Max Heindel notes that in today's "civilized countries...demonic possession is far from infrequent."—Web of Destiny, p. 41

coming life; it shows what we have earned by our past living and therefore what we are entitled to in the present life.

Moreover, it should always be kept in mind that the stars impel but they do not compel. Because a man or woman has an evil configuration with Neptune or Uranus, it is not unavoidable that they should go into active, evil mediumship or black magic and thereby make life harder for themselves in the future. Their opportunity to do so and the temptation will come at certain times when the heavenly time-markers point to the right hour on the clock of destiny. Then is the time to stand firm

Planet Art

for the good and for the right. Being forewarned through a knowledge of astrology, one is also forearmed and may the easier overcome when such an aspect culminates.

Thus we have seen in the three previous articles on this subject that man is amenable to the planetary rays in an increasing measure as he advances through evolution; but the more highly developed he becomes spiritually, the less he will allow the planets to dominate him, while the younger soul is driven unresistingly along with the tide of life in whatever direction the planetary vibrations propel him. It is the mark of the advanced soul that he keeps the true course regardless of planetary vibrations. Between these two extremes there are naturally all gradations. Some are excessively amenable to the rays of one planet, and the bark of life of such men and women is driven upon the rocks of sorrow and suffering that they may learn to evolve within themselves the will power that will finally free them from all domination by the ruling stars. As Goethe, the great mystic, said:

*From every power that holds the world in chains
Man frees himself when self-control he gains.*

It may be asked: Have we run the gamut of vibrations when we have learned to respond to all the seven planets which are mythically represented as the seven strings on Apollo's Lyre? In other words, is Neptune the highest vibration to which we shall ever respond? The Western Wisdom Teachings tell us that there are two more planets in the universe which will be known in future ages, and that these will have an influence in developing qualities of so transcendent a nature that we cannot now understand them. The number of Adam, man or humanity, is nine, and there are nine rungs upon the stellar ladder by which he is ascending to God. Up to the present time he has climbed only five of these rungs, namely, Mercury, Venus, Mars, Jupiter, and Saturn, and even the vibrations of these he has not by any means learned. Uranus and Neptune are slowly coming into our lives; they will not become active in the same manner and to the same degree that, for instance, the Moon and Mars are at the present time, until many ages have passed. But even when we have learned to respond

to them, there are two more of which we shall know something later on. It is the opinion of the writer that these two are probably not felt by any except those who have graduated from the Greater Mystery School and the Hierophants of that sublime institution.

In concluding this article on the amenability of man to planetary vibrations we quote from *The Rosicrucian Mysteries* a part of the article on "Light, Color, and Consciousness."

"Truly, God is One and Undivided. He enfolds within His being all that is, as the white light embraces all colors. But He appears threefold in manifestation, as the white light is refracted in three primary colors, blue, yellow, and red. Wherever we see these colors they are emblematical of the Father, Son, and Holy Spirit. These three primary rays of divine life are diffused or radiated through the Sun, and produce life, consciousness and form upon each of the seven light bearers, the planets, which are called the "Seven Spirits before the Throne." Their names are Mercury, Venus, Earth, Mars, Jupiter, Saturn, and Uranus. Bode's law would indicate that Neptune does not belong to our solar system, and the reader is referred to *Simplified Scientific Astrology* by the present writer for mathematical demonstration of this contention.

"Each of the seven planets receives the light of the sun in a different measure according to its proximity to the central orb and the constitution of its atmosphere. The beings on each, according to their stage of development, have affinity for some of the solar rays. They absorb the color or colors congruous to them, and reflect the remainder upon the other planets. These reflected rays bear with them an impulse of the nature of the beings with whom they have been in contact.

"Thus the divine light and life come to each planet, either directly from the sun or reflected from the six planets. As the summer breeze which has been wafted over blooming fields carries upon its silent, invisible wings the blended fragrance of a multitude of flowers, so also the subtle influences from the Garden of God bring to us the mingled impulses of all the Spirits, and in that vari-colored light we live and move and have our being.

"The rays which come directly from the sun are

productive of spiritual illumination; the reflected rays from other planets make for added consciousness and moral development; and the rays reflected by way of the moon give physical growth.

“But as each planet can absorb only a certain quantity of one or more colors according to the general stage of evolution there, so each being upon Earth—mineral, plant, animal, and man—can only absorb and thrive upon a certain quantity of the various rays projected upon the earth. The remainder does not affect it or produce sensation any more than the blind are conscious of light and color which exist everywhere around them. Therefore each being is differently affected by the stellar rays; and a knowledge of the science of astrology, a fundamental truth in nature, is of enormous benefit in the attainment of spiritual growth.”

Besides the stellar vibrations which we have discussed in the foregoing, there is one of vital importance to which all mankind is responsive, namely, that of the lunation or new moon. The progressed planets may be regarded as the hour hand of a clock. They mark the year when certain events are due according to their positions and their aspects and our amenability to their vibrations. By them the destiny or opportunity in store for mankind is forecast; but unless the moon, which corresponds to the minute hand in our illustration of the clock of destiny, moves along through the houses of the horoscope by progression and gives her consent by acting as a focus for the planetary vibrations, these would never take effect upon humanity.

Besides the actual progression of the moon and the planets in the horoscope at the rate of a day for a year, there is the lunation which occurs each

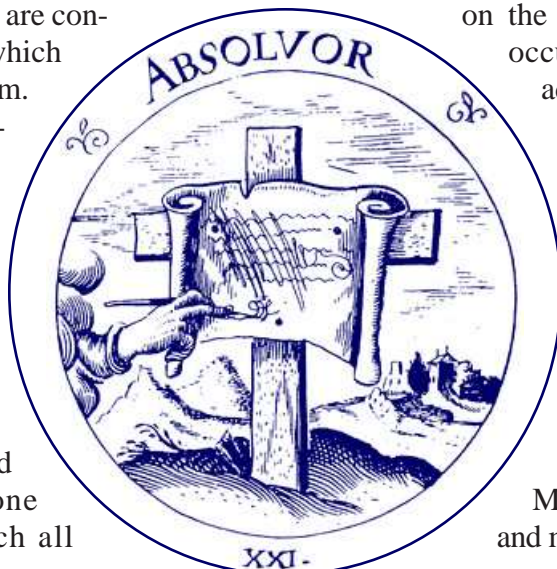
month in a different sign of the zodiac by a conjunction of the moon with the sun. Whenever this conjunction occurs within three degrees of an aspect to any one of the planets in the natal horoscope, the effect of the configuration will be felt during the month governed by this lunation, provided of course that the person is responsive and amenable to that particular stellar influence. For instance, if a lunation were trine to Neptune in the horoscope of a Hottentot or Bushman, you would

find no effect from this configuration; but if, on the other hand, this configuration occurs in the horoscope of an advanced mystic, there will be certain definite spiritual experiences of a beautiful nature during that month.

The influences of these lunations may be divided into three classes: according to whether they affect the Moon, Mars, or Saturn at birth, producing physical results; the Sun, Venus, or Mercury, producing social, moral, and mental effects; or Jupiter, Uranus, or Neptune, which would act upon the spiritual nature.

The results produced under the vibrations of a new moon will naturally depend upon the aspects. Squares and oppositions give trials and troubles. Sextiles and trines give pleasures of a nature consonant with the planetary aspects.

The ordinary lunation does not produce effects for more than one month. But if the lunation happens to be an eclipse, the effect will be felt for a full year from the time of its occurrence. Every time that year when a lunation falls in square to the place of the eclipse, it will re-awaken the evil, if any, experienced at the time when the eclipse occurred. Similarly, if the original lunation was good, then every formation of sextile and trine to its place will bring correspondingly good results. □



Daniel Cramer, *Emblemata Sacra*, 1617

While the stars impel rather than compel, prior to Christ's sacrifice they were more compelling. Thus does this "emblem" illustrate the view of C.G. Jung: "The horoscope is that 'handwriting' of which it is said (Paul, Col. 2:14) that He (Christ) cancelled the bond (...) He set these cosmic powers and authorities to the side, nailing them to the cross."—Mysterium coniunctionis, Zurich, 1968. Man can respond more freely to present planetary energies because Christ Jesus has absolved him of the effects of his earthly sins.

ASTROLOGY

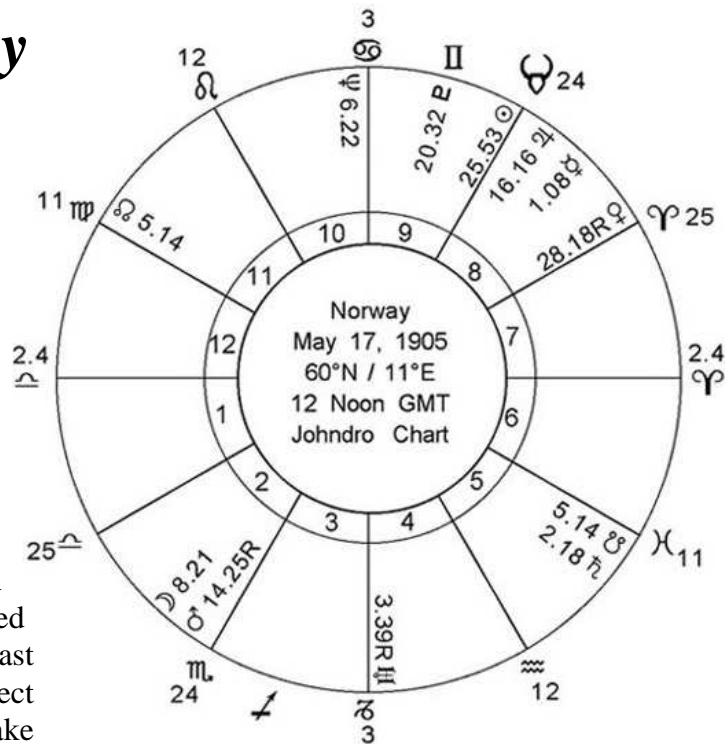
With Love from Norway Norway at 94

OF COURSE the Norwegian people date back many times 94 years, but the present Norwegian kingdom is but 94: after the Napoleonic Wars (1799-1815), the country was “given” to Sweden. But as the Aquarian Age began to dawn about 3-1/2 decades later,¹ the longing for liberty gradually wafted northward and Norway’s secession from Sweden was achieved peacefully, as shown by the chart. The Moon’s last transit was over Neptune, and since the aspect between the two is a harmonious trine, we take Neptune’s positive keyword for mundane astrology, *idealism*. And considering the many wars that have been waged over secession, it can certainly be said that Norway’s peaceful emergence was a highly idealistic event.

We also note the Sun in peaceful Venus-ruled Taurus, in the 9th house of the higher mind. Moreover, Venus of peace is in the 8th house of change, retrograde—contrary to the usual: there had been a highly unusual, peaceful change. Venus rules the Libra Ascendant, and that sign’s third degree is idealistic.²

Neptune of idealism dominates, being closest the M.C. This watery orb is exalted in watery Cancer. Neptune also rules the sea, so paramount in Norway’s experience. Its countless fjords grace its coastline, which may well be the longest of any country relative to its population and area. Prior to the advent of the airplane the quickest route between many of its localities was by sea .

Norway’s re-emergence could of course be



called a rebirth. Astrologically this points to Pluto. The alpine coast is extremely plutonic.³ It is also extremely complicated; things extreme and complicated are plutonic. Little wonder the books tell us Norway is a Pluto-ruled Scorpion nation.⁴

And Pluto is tremendously powerful in Norway’s natus. It disposes the Moon and Mars; it is septile of destiny (51 degrees plus small orb) to the Mercury-Venus conjunction; biseptile the Ascendant; it is in midpoint configuration with Sun and Mercury, tying all three together; it is in a Ring with Mercury, Venus, Mars. In charts where Neptune is strong, one must look for subtle hints; this makes the minor aspects significant, especially when they are numerous, as here.

Saturn of destiny is in the 5th house of hidden destiny, in Pisces of destiny, conjunct a critical degree: Norway has been given a difficult destiny. “Norway invented winter.”⁵ It is neither very fertile nor especially rich in minerals. Yet through

Pluto in the sector of the higher mind—reinforced by Mercury in the 8th, a mind set on regeneration—wealth is produced. Mars is in its own sign and middle degree in the sector of material resources. Norway’s merchant fleet is “fourth largest in the world.”⁶ Yet it had to be rebuilt, regenerated, both after World War I and II. The country also has “valuable manufactures.”⁷ The two orbs in the wealth sector are trine—easy flow. Because of its seaward-directed efforts, Norway has become world’s 9th largest gas producer and 3rd largest petroleum exporter.⁸

While numerous nations have been unable to attract the Olympic Games even once, Norway has hosted them twice, in 1952 and 1994—no small feat for a nation with such a small population.

The Moon represents the people; with the lunar orb in Scorpio, they certainly are resourceful enough to make the very best of difficult circumstances, a shining example to others. “There are no circumstances, however unfortunate, that clever people do not extract some advantage from.”⁹ Surely resourcefulness can be equated with being “clever.” Prosperity assuredly is desirable for a nation, if acquired honestly and used properly. Albeit nations, like individuals, do not live by bread alone. There is also the moral or spiritual factor. Two of the New Age planets, Uranus and Neptune, are angular and tied to the interior orbs; Pluto is very active and also the sign signature: all undeniable New Age influences.¹⁰ Pluto’s strength also tells of the need to “serve the universe.”¹¹

Norway certainly has done this. During World War I, though suffering a food shortage due to belligerent blockades, it accepted and fed thousands of children from war-ravaged nations. After that war, no one in all Europe toiled harder to help feed, house, and eventually return refugees to their homes than Norway’s famous son, Fridtjof Nansen.

After World War II, during which it suffered many casualties, Norway took a most active part in peacekeeping efforts, which it is still doing today. The United Nations’ first secretary-general was Trygve H. Lie. Then in 1993, when all the world viewed on TV the handshake at the White House between Israel’s Itzak Rabin and the PLO’s Yasser

Arafat, not nearly enough was said about the fact that had it not been for Norway hosting the secret talks that led up to history’s most famous handshake, it would not have happened.¹²

There are numerous patterns in a chart that indicate whether its owner is of advanced spiritual development. Of course every chart has at least one. Here the most obvious and basic is the Locomotive—all planets with 240 degrees. Its owner tends to be “self-driving” and has “an exceptional flow of energy.”¹³ “Cold climate is responsible for the energy; all contemporary civilizations have originated in the Northern Hemisphere, whereas those in the southern one were imported.”¹⁴ The Ring, already referred to, deals with deep/psychic matters.¹⁵

In addition we note a Mystic Rectangle: two pairs of planets a sextile apart and opposite each other. Here, the sextile of Moon and Uranus is opposite the Mercury-Neptune sextile, which refers to gifted or talented understanding.¹⁶ There’s also a Cat’s Cradle: five planets producing four sextiles and four trines. The orbs involved are Moon, Mercury, Saturn, Uranus, Neptune. This enhances creativity.¹⁷

Individuals as well as nations can be divided into two basic groups, part of the problem or part of the solution. Can there be any doubt to which category Norway belongs? □

—A Probationer

1 *The Rosicrucian Philosophy in Questions and Answers*, Volume II, Max Heindel, page 110.

2 *Practical Astrology*, Jerry L. Keane, page 147.

3 *Pluto*, Fritz Brunnhübner, page 29.

4 *Raphael’s Horary Astrology*, Raphael, page 57; *The Compleat Astrologer*, Derek and Julia Parker, page 105.

5 Talk show hostess Sue Runyon, WFNC (Fayetteville, North Carolina), January 26, 1994.

6 *The Lamp*, Volume 75, Number 3, page 30.

7 *The World Book Encyclopedia*, Volume 14, page 545.

8 *The Lamp*, Volume 75, Number 3, page 24.

9 La Rochefoucauld, French moralist, quoted in *6000 Sermon Illustrations*, Elon Foster, page 237.

10 *Astrology: A Cosmic Science*, Isabel M. Hickey, pages 73, 130.

11 Isabel M. Hickey, *op. cit.*, page 274.

12 *Time* cover story, December 27, 1993.

13 *The Guide to Horary Interpretation*, Marc Edmund Jones, chapter 3.

14 *Climate Makes the Man*, C.A. Willis.

15 *A Spiritual Approach to Astrology*, Myrna Lofthus, page 263.

16 *Astrology Inside Out*, Bruce Nevin, chapter 6.

17 *Loc. cit.*

Correspondences Between Planets and Plants

All life is rhythm (energy) and matter is temporarily frozen energy.* The archetypal patterns of organisms indicate rhythmic movements that have temporarily taken on physical form and substance. Formative forces are indicated by crystal formations in frost flowers, snow flakes, tension lines in cooling liquids, hexagonal honeycombs, and others which Steiner indicated as vector lines originating in the region of the earth-distant planets. Hard as it may be to prove by conventional means, it is certainly a probability that can be visualized by means of projective geometry. These hard-lined forces, originating in outer space and working through the earth into crystal formation, are akin to the “earth” etheric forces. The formative forces of “water” and “air” express themselves in flow patterns, spirals and vortices. They are seen in whirling galaxies, cloud formations as photographed from space satellites, wind and ocean currents, whirlpools, the shells of snails, the hair whorl on the back of the head (cowlick), the calyx of flowers such as the morning glory, the spiral placement of leaf and bud around the stem, seed placement as in sunflowers, all the way to the double-helix spiral of the minute DNA molecule.

Water and air etheric forces reveal themselves in concentric rings found from the rings of Saturn, to tree rings, to water disturbed by a thrown pebble, and equally archetypal are reflections and bi-polarities found in higher organisms and in magnetic

**This is the second of two articles (the first appeared in Rays January/February 1999) excerpted from Wolf Storl's Culture and Horticulture, a Philosophy of Gardening, reprinted with permission of the Biodynamic Association, Kimberton, PA.*



Spiral Galaxy in Ursa Major

The spiral is the most common growth pattern in the plant kingdom and is directly related to cosmic etheric forces.

fields. Another form of primal energy is seen in such raying, outpouring energy as that of the raying sun, the primitive radiolaria and other planktons, the radial symmetry of horsetails and other primitive plants. Such archetypal forms and patterns are found in the whole range of nature, from the telescopic to the microscopic universes.

Leaf arrangements (phyllotaxy) occur in opposites (one-half around the stem to the next leaf), in thirds (one third around the stem to the next leaf), or in spirals of $2/5$, as in blackberries where one has to go twice around the stem to arrive at the fifth leaf, which is directly above the original one. Others have the ratio of $3/8$, $5/13$, $8/21$, $13/34$ and so on.

Similarly, the flower petal arrangement and seed placement patterns of such plants as the composites reveal spirals that intersect clockwise and counterclockwise, according to the above-mentioned ratios. These ratios are not random, but form a mathematical progression that was discovered by the Renaissance mathematician Leonardo da Pisa, also known as Fibonacci, after whom this Fibonacci sequence is named. (The Fibonacci sequence is seen in the chambered nautilus, the curvature of mountain sheep horns, elephant tusks, winter rosettes of plants and other organic phenomena.)

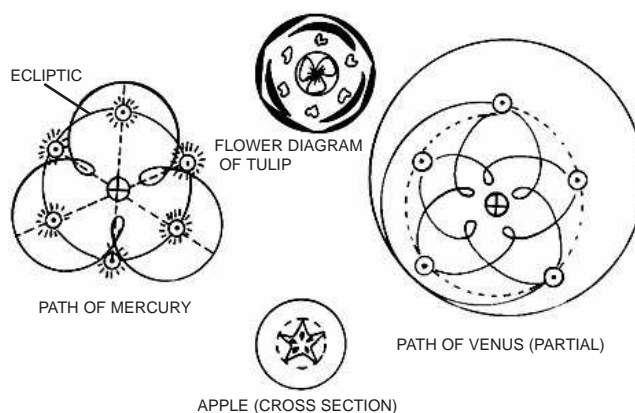
NASA

A further point of interest is that the ratio between any two numbers in the series (after the third) approaches that of the Golden Ratio, or Golden Section (1:618). (The Golden Ratio, a key to the universe since Pythagoras, is found in the intervals of music (monochord), mollusk shells, the genealogy of drone bees, as well as in works of art such as the proportions of the sculptures of Phidias, the ratios of the pyramid of Cheops, and others.)

The existence of the Fibonacci sequence in the arrangement of leaf and flower spirals indicates well enough how "God ever geometrizes" (Plato), but the astronomer Joachim Schulz has pointed out that this sequence is also found in the movement patterns of the visible planets as perceived geocentrically.

The force of the sun pulls the vegetation upward (heliotropism), giving it the vertical tendency. Just as the planets move in and out of conjunction with the sun and cross the ecliptic above and below, so do the buds, leaves and flowers move about the vertical stem of the plant, mirroring the mathematical relationships that hold sway in planetary movement. Schulz tries to show how the opposition and two-fold symmetry in plants relates to the moon, which alternates from full moon to new moon. The path of Mercury reveals three loops (retrogressions) and six yearly conjunctions with the sun, three above and three below the ecliptic. Moon and Mercury symmetries are found permeating the world of the monocots, the lilies and grasses.

Venus forms five loops (retrogressions) below the ecliptic in eight years, dividing its path into five parts; much like the bud and leaf placement of the five-sided blackberry stem, going around twice to get to the same place, creating the next ratio of the Fibonacci series, 2:5. A picture of the geocentric perspective of Venus' path looks like the core of an apple and characterizes the geometry of such plants as the Rosaceae. The spiral configuration of Mars approaches a 3:8 ratio, as found in the leaf placement of the *Cruciferae* [broccoli, cauliflower]. Most dicots prefer either the Venus ratio of 2:5 or the Mars ratio of 3:8 for their leaf or flower placement. The Jupiter ratio of 5:13 is found in many composites and in the figworts (*Scrophulariaceae*). The Saturn ratio of 13:34 is



Suggestive schematic correlations between planetary cycles, including their retrograde motions, and plant anatomies, seen geocentrically (⊕ = plant center). Planetary (♃, ♀) and solar (☉) paths define shape and number of many plant structures.

approached by some conifers and can be counted in the placement of scales in the pine cones (e.g. *Pinus pumilion* and *P. montana*). The even higher ratios in the sequence are extremely rare, found only in fossil plants, or in primitive plants such as mosses and club mosses. For the higher planets, the ratios only approximate those of the plant geometry because these patterns are never closed patterns, but show slight progressions (*Spirodistichia*).

A methodologically more sophisticated study, building upon Schulz, is that of E.M. Kranich who analyzes a number of plants in morphological detail and relates their growth processes to similar structural relationships found among the planets. He relates the rooting process to the moon and the vertical growth to the sun. The leaves and flower petals, as they diverge from the vertical stem tendency, are an image of the movement of Mercury and Venus bilaterally to the sun, as experienced from a geocentric position. Anther and pollen formation relate to Mars, fruit formation to Jupiter, and seed formation to Saturn. (These observations also coincide with older color schemes which attribute the colors of the rainbow to the superior planets. The colors range from the red of Mars, through the yellow of Jupiter, to the blue of Saturn. Green, the color of the vegetative plant, is the color of Venus in connection with the sun. Mercury is said not to have a color as such, but consists of a sheen. The moon is identified with the subterranean color of silver, and the sun with gold, both

beyond the range of the rainbow.)

It is not possible to go further into correlations between morphology, phyllotaxy, and geometry of plants and the geometric movements of planets within the limits of this exposition. These studies do establish the possibility of connections and partially vindicate some of the older planetary designations of plants, such as those of [seventeenth century British physician and herbologist Nicholas] Culpeper.

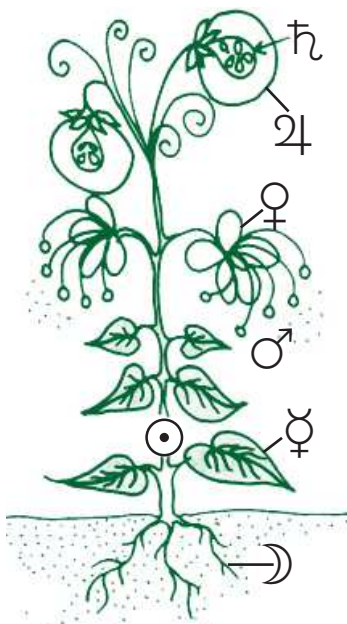
All plant species, from primitive radially-symmetric mushrooms to complex fruit trees, have characteristic patterns. A whole gestalt dominates each species, giving it its overall characteristic form. When, for example, leader branches are removed on trees, another branch takes over to keep the characteristic gestalt. Scientists have succeeded in culturing the entire plant out of one cell, regardless of whether that cell has been taken from the root or from the leaves. This indicates that there is a “blueprint.” It is hypothesized that this blueprint is found in the cell as the DNA code of the chromosomes. We advance the contention that the DNA provides the physical substrata upon which the formative forces, deriving from etheric space, from the periphery of the earth, can find expression; or as [Hermann] Poppelbaum expresses it:

The “blueprint” of an organism does not result from the chemistry of the various components of protein, etc.; it images an extra-spatial order that gives form and position to the organs and also determines the earthly-cosmic layout of the organism as a whole. The enzymes, hormones, etc. that move about in the organisms are not shaping causes; rather, they are mere indicators of the relationships in the form-field at a particular spot. The total structure of the living being proceeds from the super-spatial form that is developed in etheric space.

Loss of the geometry-creating, rhythmic impulses of the formative forces leads to death. Interference with the flow of these forces produces a loss in

geometry, or harmony, as in the so-called callus growths, plant tumors, and destruction by means of insects and disease.

George Adams, in an exposition of projective geometry, *Physical and Etheric Spaces*, talks about manifold streams and influences flowing together from the cosmos. “At the place where they interpenetrate, there arises by their interplay (it is a qualitative interplay, but its effect is at the same time spatial) the etheric organ as a whole. These currents from the universe are the cosmic parts, the etheric member of the organ. The organ as a whole is therefore smaller than its parts. This is an absolutely real process, perceptible to supersensible consciousness...” We can clarify this by looking at a seed. The forces working on the seed from the cosmic periphery are as much a part of the plant as the visible members of the plant. In its manifestation within space and time, the plant is diminutive, whereas etherically the plant is greatly, though not visibly,



Each plant structure is correlated with the planet that best promotes its growth and development.

expanded.

The illustration suggests that the plant is a projection of cosmic forces focused by the seed point, in analogy to the sunlit space that is focused by the lens of the eye to provide a retinal image as a projection. Steiner, and later Grohmann, conceive of plants as the eyes of the earth organism, open in the summer and shut in the winter.

Having attempted to establish the possibility of cosmic influences upon plant life, it now becomes a question of practical concern about how to use these forces. If they are always present, how can one do anything about them?...It is done primarily by sowing one’s seeds, working the soil, and planting the seedlings at the right times. We do this automatically with the solar cycle, which is the most obvious. The lunar cycles are less obvious, but just as important.

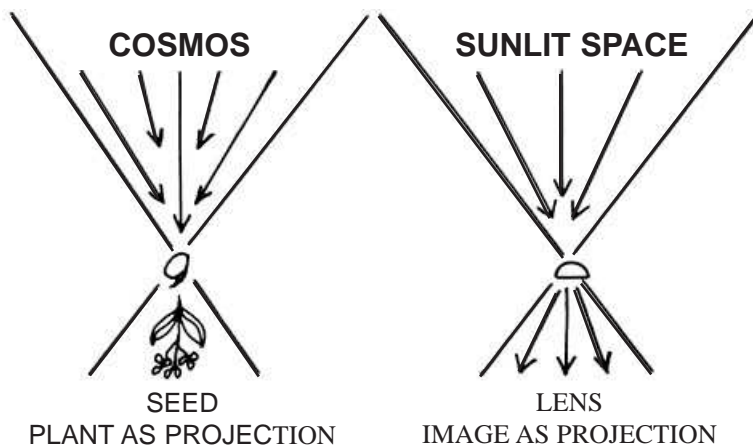
In order to plant by cosmic rhythms correctly, one must learn to identify the astral phenomena, such as the sign in which the sun, moon and the

other planets are found, the phases of the moon, the conjunctions and oppositions. A good astronomical calendar that indicates all the necessary data correctly and a good book on the constellations, or a movable star chart, will be of help in learning. Secondly, it is important to keep note of the sun's position, the sign, phase, node, ascension and descension, and the apogee and perigee of the moon in one's garden diary day by day. In this way, a good scientific record can be kept indicating correlations over a number of years between nature, phenomena (the appearance of certain bugs, the first and last frost dates, rain periods, etc.) and celestial phenomena. In the

same entry, the garden work that is done each particular day should be noted. Such a record, if kept up diligently over a few decades, will be a valuable aid in understanding a number of cycles and patterns that have bearing on the farm and garden.

The solar cycle: Most of us have an idea when to plant in the spring and when to harvest in the fall, although the author had students from California who wanted to plant watermelon and other warm-weather crops in November. One has to plant early enough in order to get a crop. Cold-weather plants can be planted before the frost-free date, whereas warm-weather loving plants must be planted after the frost-free date. For biennial plants, which include many of our vegetables, such as beets, cabbages, kales, brussels sprouts, carrots, celery, etc., during the first year the vegetative growth takes place, and a cold period (*vernalization*, T.D. Lysenko) must be passed through for the plant to bloom and make seed the following year. This is important for gardeners who want to make their own seed.

Photoperiodism, or the ability of plants to perceive and respond to differences in the length of day and night, is related to solar cycles. *Long-day plants*, such as most garden plants (beets, lettuce, poppy, carrots, radishes, spinach, and others) flower when the days get longer and start to exceed 12 hours. These are plants that flower into the summer. This explains why radish and spinach go to seed in the summer. *Short-day plants*, originating



Etheric vision reveals that "the plant is a projection of cosmic forces focused by the seed point, in analogy to the sunlit space that is focused by the lens of the eye to provide a retinal image as a projection."

mostly in the more southerly latitudes, need shorter days for flowering and will start to flower in late summer and fall as the sun's arc narrows; they include tobacco, corn, hemp and cosmos. *Day-neutral plants*, such as shepherd's purse, chickweed, tomato and sunflower, do not have any special preferences.

Lunar cycles: Lunar cycles are very handy in our attempt to create "relationships and disrelationships" with the Revolutionibus [entire cosmic sphere]. The moon works through the water. Since most organisms consist mainly of water, it is little wonder that there is a noticeable effect. The most important lunar rhythm to work with is that of the moon phases (synodic moon). Anyone who has sprouted alfalfa seeds for salad, or closely watched the garden by comparing a new moon to a full moon, notices accelerated growth during the full-moon period, especially if it has rained. It is best to sow or plant in the second quarter, or a few days before the full moon. Root crops can be planted in the third quarter. The fourth quarter is a rest period in the cycle during which weeding and pruning can be done. The first quarter is characterized by slow but steady growth.

Fifteen years of experiments with wheat, barley, and oats were carried out by L. Kolisko. A large number of seeds were sown during different lunar phases with other variables, such as soil-type, water, and fertilizer, held constant. Exact measurements carried out on weight, length of roots,

leaves, and internodes produced curves that showed maximum growth always occurring in the waxing 2nd quarter moon. Another series of tests showed that sprouting is best 2 days before the full moon. Comparisons made between plants (carrots, tomatoes, peas) planted 2 days before the full moon, with controls planted 2 days before the new moon, showed that full moon sowings had significantly larger harvests and grew better than the controls. Plants sown in the advantageous phase surpassed those plants sown in the new moon, even when the latter were put into the ground 2 weeks earlier. Vegetables sown around the full moon were juicier, whereas those sown at the new moon periods were found to be drier and "woodier." Some plants are exceptions to the rule; potatoes and legumes can be planted during the new moon phase.

The lunar phases are not the only consideration for planting by the moon. The zodiac sign in which the moon finds itself (the sidereal moon) is also important....Taking a hint from G. Wachsmuth about the formative forces and their relation to the zodiac, Maria Thun set out to sow equal amounts of radish seed daily into little experimental plots, while noting the sign in which the moon was to be found. After about four years, the typology became clear. Radishes sown in the "earth" signs showed good root development, those sown in the "water" signs showed abundant leaf development, those sown in "air" and "fire" signs tended to bolt and seed well....

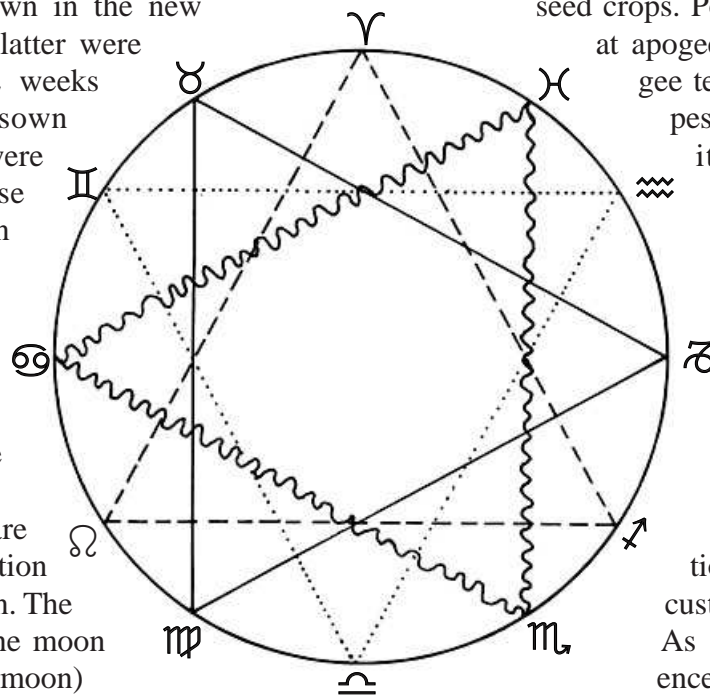
One aids root crops when they are sown in Taurus, Virgo and Capricorn; flowers are best planted in the air signs of Gemini, Libra, and Aquarius; leaf crops are aided by the water signs of Pisces, Scorpio, and Cancer; and fruits do best in the fire signs of Aries, Sagittarius, and Leo.

As to the tropical month, whether the moon is in a high sign (Taurus) or a low sign (Scorpio), tradition has it that there is an increase in vitality when the moon is in ascension, which is good for grafting because the juices flow better in stem and leaves. When the moon is in descension, it is good for the roots, for transplanting and hedge trimming, at least the Swiss peasants swear by this.

Apogee, the distant moon, tends to further bolting in plants sown on these days, which is good for seed crops. Potatoes like to be planted at apogee. Plants planted in perigee tend to be more subject to pests and mildew. In general, it is a good practice not to do major planting or sowings on either Ag or Pg. The same can be said of the lunar nodes, when the moon crosses the ecliptic; that it is best not to do any major gardening work on these days. Maria Thun has found verification for most of these old customs in her research.

As for the planetary influences, there is evidence that insects are affected in their habits by certain conjunctions and planetary positions in the zodiac. There has been little research on this....

In conclusion, it may be said that planting at the right phase and sign can be one of the many factors that lead to successful gardening. The good soil must be there, for it is the soil with its teeming life that is mainly receptive to these influences. If all the other factors are handled well, the crop rotation, companion planting, good soil husbandry, composting, and good watering, then the planting by the signs will be an extra plus. By itself, astronomical gardening does not guarantee a great garden; by the same token, if a good planting day has to be missed because of weather or of other commitments, it will not be, in itself, catastrophic. □



Zodiacal Element—Plant Structure Correlation

- Fire (Fruit) - - - - -
- Air (Flower) ·········
- Water (Leaf) ~~~~~~
- Earth (Root) —————

The Ring of the Niebelung

THE RHINE MAIDENS

and THE RING OF THE GODS



Dover Publications

REPETITION is the keynote of the vital body and the extract of the vital body is the intellectual soul, which is the pabulum of the Life Spirit, the true Christ principle in man. As it is the particular work of the Western World to evolve this Christ principle, to form the Christ within that it may shine through the material darkness of the present time, reiteration of ideas is absolutely essential. Unconsciously the whole world is obeying this law.

When newspapers start out to inculcate certain ideas into the public mind, they do not expect to accomplish this by a single editorial, no matter how powerfully written, but by articles of daily recurrence they gradually create the desired sentiment in the public mind. The Bible has been preaching the principle of love for two thousand years, Sunday after Sunday, day by day, from hundreds of thousands of pulpits. War has not yet been abolished, but the sentiment in favor of universal

peace is growing stronger as time passes. These sermons have had but a very slight effect insofar as the world at large is concerned, no matter how powerfully a particular audience might be moved for the time being; for the desire body is that part of the composite man which was impressed at the time and was stirred thereby.

The desire body is a later acquisition than the vital body, hence not so crystallized, and, therefore, more impressionable. Because it is of a finer texture than the vital body, it is less retentive, and the emotions so easily generated are also easily dissipated. A very small impact is made upon the vital body when ideas and ideals filter into it through the auric envelope, but whatever it gets from study, sermons, lectures, or reading is of a more lasting nature, and many impacts in the same direction create impressions which are powerful for good or for ill, according to their nature.

In order that we may benefit by this law of cumulative impacts, we take up for study another of the great soul myths which throws light upon the mystery of life and being from a different angle, so that we may learn whence we have come, why we are here, and whither we are going more thoroughly than before.

As previously said, all myths are vehicles of spiritual truths veiled under allegory, symbol, and picture, and, therefore, capable of comprehension without reason. As fairy stories are a means of enlightenment to children, so these great myths were used to convey spiritual truth to infant humanity.

The Group Spirit works upon animals through

This is the first of four articles which will reprint Max Heindel's esoteric analysis of the great epic poem of northern Europe, The Ring of the Niebelung. This mythic story was adapted by Richard Wagner for his monumental opera cycle of the same name. The Rays will also feature some of Arthur Rackham's sixty-four water colors illustrating the four operas. Though not informed by high esoteric wisdom, the pictures are sensitive to the elemental world of nature spirits. Rackham had previously illustrated Grimm's Fairy Tales and Shakespeare's Midsummer-Night's Dream, the latter considered by many to be his masterpiece. C.S. Lewis wrote, "His pictures [of the Ring cycle], which seemed to me then [as a youth] to be the very music made visible, plunged me a few fathoms deeper into my delight." Other art will also illustrate Heindel's text.

their desire bodies, calling up pictures which give to the animal a feeling and a suggestion of what it must do. Likewise, the allegorical pictures, which are contained in myths, laid the foundation in man for his present and future development. Subconsciously these myths worked upon him and brought him to the stage where he is today. Without that preparation he would have been unable to accomplish that work which he is now doing.

Today these myths are yet working to prepare us for the future, but some are more under their spell than others. The path of empire and civilization has followed the Sun's course from east to west, and in the etheric atmosphere of the Pacific coast these mythical pictures have almost faded away, and man is contacting spiritual realities more directly.

Further east, particularly in Europe, we find still the atmosphere of mysticism brooding over the land. There, people love the ancient myths which speak to them in a manner incomprehensible to the westerner. The soul life of the people among the fjords and fjelds of Norway, on the heaths and moors of Scotland, in the deep recesses of the Black Forest of Germany, and among the Alpine Glaciers, is as deep and mystical today as a thousand years ago. They are in closer touch with Nature Spirits and other fabled realities by feeling than we who have gone ahead upon the path of aspiration by direct knowledge. If we recall this feeling and combine it with our knowledge, we shall have attained an enormous advantage.

Let us, therefore, try to assimilate one of the deepest mystical stories of the past, *The Ring of the Niebelung*, the great epic poem of northern Europe. It relates the story of man, from the time when he dwelt in Atlantis, until this world shall have come to an end by a great conflagration and the Kingdom of the Heavens shall have been established, as foretold in the Bible.

The Bible tells us of the Garden of Eden where our first parents dwelt in close touch with God, pure and innocent as children. It tells us how that state of being was abrogated and how sorrow, sin, and death came into the world. In ancient myths, like *The Ring of the Niebelung*, we are also introduced to mankind living under similar conditions



Dover Publications

Alberich, one of the Nibelungs, a race of dwarfs who dwell beneath the earth, falls in love with the alluring Rhine-maidens, who tease him heartlessly. Egoic power, represented by the golden ring of individual spirit fashioned from the undifferentiated gold of universal Spirit, is inevitably linked with possessive love that seeks personal and physical gratification.

of childlike innocence. The opening scene in this drama of Wagner represents life under the waters of the Rhine where the Rhine maidens swim about with rhythmic motion and a song upon their lips, imitating the undulating swell of the dancing waves. The waters are lighted by a great lump of lustrous gold and around this the Rhine daughters circle as planets move about the central Sun; for we have here the microcosmic replica of the macrocosm where the heavenly bodies move around the Central Light-giver in a majestic circle dance.

The Rhine maidens represent primitive humanity during the time when we dwelt at the bottom of the ocean in the dense, foggy atmosphere of Atlantis. The gold, which lighted the scene as the Sun illuminates the solar universe, is a representation of the Universal Spirit which then brooded over

mankind. We did not then see everything in clear, sharp contours as we view objects around us today, but our internal perception of the soul qualities in others was much keener than it is now.

The individual Spirit feels itself an Ego and designates itself “I” in sharp contradistinction to all others, but this separative principle had not entered into the child men of early Atlantis. We had no feeling of “me” and “thee”; we felt ourselves as one great family, as children of the divine Father. Neither were we troubled about what we should eat or drink any more than children now-a-days are burdened with the material necessities of life. Time was to us one grand play and frolic.

But this state could not continue, or there would have been no evolution. As the child grows up to become a man or woman to take its part in the battle of life, so also primitive mankind was destined to leave its natal home in the lowlands and ascend through the waters of Atlantis, when they condensed and flooded the basins of the Earth. Evolving humanity then entered the aerial conditions in which we live today as told of the ancient Israelites who went through the Red Sea to enter the Promised Land, and of Noah, who left his native place when the flood waters descended.

The northern myth tells us the story in another way, but though the angle of vision is different the main points of the narrative bring out the same essential ideas.

In the Garden of Eden our first parents did not think for themselves. They obeyed unquestioningly whatever commands were given them by their divine leaders, much as a child in early years does as its parents wish because it has no sense of self. It lacks individuality. This, according to the Bible story, was gained when Lucifer imbued them with the idea that they might become like the gods and know good and evil.

In the Teutonic myth we are told that Alberich, one of these children of the Mist (*Niebel* is mist, *ung* is child—they were thus called because they lived in the foggy atmosphere of Atlantis), coveted the gold which shone with such luster in the Rhine. He had heard that whoever obtained the gold and formed it into a ring would thereby be enabled to conquer the world and master all others who did



Dover Publications

Shown here descending with his captured gold, Alberich, as pioneer of a humanity that seeks experience in the physical world, actually ascends into the clear atmosphere of Aryana.

not possess the treasure. Accordingly, he swam up to the great rock where the gold lay, seized it and swam rapidly towards the surface, pursued by the Rhine daughters who were in great distress at the loss of this treasure.

When Alberich, the thief, had reached the surface of the water, he heard a voice telling him that no one could form the gold into a ring as required to master the world, save by forswearing love. This he did instantly and forthwith commenced to rob the Earth of its treasure and gratify his desire for wealth and power.

As said before, the gold, as it lay in its unformed state upon the rock of the Rhine, represents the Universal Spirit which is not the exclusive property of anyone, and Alberich represents the foremost among mankind who were impelled by the desire to conquer new worlds. They first became ensouled

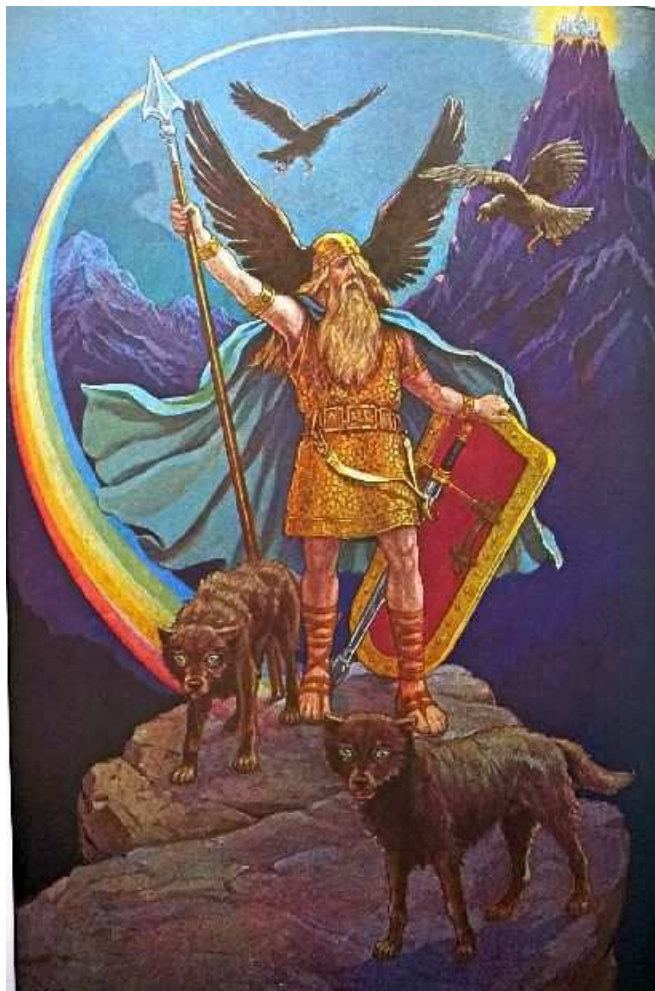
by the indwelling Spirit and emigrated to the highlands above. But when once in the clear atmosphere of Aryana, the world as we know it, they saw themselves clearly and distinctly as separate entities. Each realized that his interests were different from those of others; that to succeed and to win the world for himself, he must stand alone, he must look after his own interests regardless of others. Thus the Spirit drew a ring about itself and all inside that ring was “me” and “mine,” a conception which made him antagonistic to others. Hence, in order to form this ring and keep a separate center, it was necessary for him to forswear love. Thus, and thus only, could he disregard the interests of others that he might thrive and master the world.

Alberich is not alone in his desire to draw a ring around himself for the purpose of gaining power, however. “As above so below,” and vice versa, says the Hermetic axiom. The gods are also evolving. They also have aspirations for power—a desire to draw a ring around themselves—for there is war in heaven as well as upon Earth. Different cults seek to master the souls of men and their limitations are also symbolized by rings.

THE RING OF THE GODS

By appropriating a part of the Rhinegold, representing the Universal Spirit, and forming it into a ring symbolical of the fact that it (the Spirit) has neither beginning nor end, the Ego came into existence as a separate entity. Within the confines of this auric ring it is supreme ruler, self-sufficient, and resents encroachment upon its domain. Thus, it placed itself beyond the pale of fellowship. Like the prodigal son, it wandered far from the Father. But even before it realized that it was feeding upon the husks of matter, religion stepped in to guide it back to its eternal home; to free it from the illusion and delusion incidental to material existence; to redeem it from the death incurred in this phase of the dense embodiment; and to show it the way to truth and life eternal.

In the Teutonic myth, the warders of religion are represented as gods. Chief among them is Wotan, who is identical with the Latin Mercury, and Wotansday, or Wednesday, is still named in his honor. Freja, the Venus of Norway, was goddess of



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from *The Secret Teaching of All Ages*

Odin/Wotan/Woden

Founder of the Mysteries of Scandinavia, Odin (Teutonic Woden) is both the Norse God of war and its Mercury. He is the ruler of the underworld. The two ravens, representing thought and memory, fly around the world daily to bring him news. The two wolves, the past and the future, relate to his function as the guide of the dead (Psychopomp). He sacrificed one of his eyes to drink from the fountain of wisdom at the roots of the world tree Yggdrasil. He hung upside down from that Tree for nine days, after which he was given the gift of the runes and experienced physical regeneration in a variation of the crucifixion myth. Woden is linked through his name (Tamil for Buddha) with the ancient source of Aryan culture in Northern India. The etheric rainbow bridge, Bifrost, connects the dense physical world with the spiritual world of the gods, Valhalla.

beauty, who fed the other gods on the golden apples which preserved their youth. Friday is her day. Thor, the Jupiter of the Norsemen, is said to drive his car over heavens and the noise then heard is the thunder, the lightning the sparks that fly from his hammer when he strikes at his enemies. Loge is the name of the god of Saturday. (*Lordy* in Scandinavian

a derivation from *lue*, the Scandinavian name for flame.) He is really not one of the gods, but related to the giants or nature forces. His flame is not alone the physical flame, but is also a symbol of illusion, and he, himself, is the spirit of deceit, sometimes currying favor with the gods and betraying the giants, at other times deceiving the gods and helping the giants to further his own schemes. Like Lucifer, the fiery Mars Spirit, he is also a spirit of negation, but delights in obstructing life like the cold Saturn.

There is in northern mythology a reference to the still earlier cult wherein the deities of the water were worshiped, but the gods we mention superseded them and are said to ride to the judgment seat every day over a rainbow bridge, Bifrost. Thus, we see this religion dates from the dawn of the present epoch, when mankind had emerged from the waters of Atlantis into the clear atmosphere of Aryana—in which we are now living—and where they saw the rainbow for the first time.

It was said to Noah, when he led primitive mankind out of the Flood that so long as the sign of the bow remained in the clouds, the alternating cycles of summer and winter, night and day, should not cease, and the northern myth also shows us the gods gathered at the rainbow bridge in the beginning of this era. It and the gods remain until the moment when this phase of our evolution is ended, an event which will be shown to be identical with the description given in the Christian Apocalypse, which the Scandinavian myth will materially help to explain.

Truth is universal, and unlimited. It knows no boundaries, but when the Ego enveloped itself in a ring of separate vehicles which segregated it from others, this limitation made it incapable of understanding absolute truth. Therefore a religion embodying the fullness of pure truth would have been incomprehensible to mankind and unsuited to help them. Hence, as a child who goes to school and learns a few elementary lessons the first year to prepare it for more complicated problems later, so humanity were given religions of the most primitive nature to educate them to something higher by easy stages.

Thus the warders of religion, the gods, are repre-



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Freya, as the Norse Venus, is the custodian of an eternal youth made possible by selfless love, symbolized by apples.

sented as desirous of building a walled fortress so that they may entrench themselves behind that wall and focalize their powers against the other faith. The Spirit cannot be limited without enmeshing itself in materiality; therefore, the gods, on the advice of Loge, the spirit of deceit and delusion, make a bargain with the giants, Fafner, and Fasolt, (representing selfishness) to build the wall of limitation. When that wall surrounds the gods they have lost the universal light and knowledge; therefore, the myth tells us that part of their payment to the builders of Valhal was to be the Sun and Moon.

Furthermore, when religion has thus limited itself behind the wall of creed, the spirit of decay is introduced; it waxes old as a garment, and, therefore, it is also said that Wotan (wisdom or reason) agreed to give the giants Freya, the goddess of beauty, who fed the gods on her golden apples to preserve their youth. Thus, by listening to advice from Loge, the spirit of deceit, the gods have sacrificed their light, their knowledge, and their hope

of eternal youth and usefulness. Still, as already said, this was in a manner necessary, for mankind could not have grasped truth in its fullness then: we cannot understand it even now.

The spiritual power of religion is symbolized by the magic wand of Aaron in the Bible, by the magic spear of Parsifal in the Grail myth, and by the spear of Wotan in the story of the Niebelung. To bind the bargain with the giants, magic characters were cut in the handle of the spear, which was thus weakened, and in that manner it is shown that religion loses in spiritual power what it gains in material ways when it makes a bargain with the world rulers and panders to the baser appetites. According to the teaching of the Norsemen, those only who died in battle were entitled to be taken to Valhal. Wotan desires none but the strong and the mighty warriors. Those who died of illness or in peace upon their beds were condemned to the realm of hell, the underworld. In this also there is a great lesson, for none but the noble and the fearless who spend their days fighting the battle of life *to the very last breath* are worthy of advancement. The shirkers who love ease and peace, rather than the work of the world, are not entitled to promotion in the school of life. It does not matter where we work or what the line of our experience may be, so long as we faithfully battle with the problems of life as they appear before us. Neither will it suffice if we do this for a year or two and then lapse into inactivity; we must keep on working and striving until the day of life is done.

Thus the old Norse religion teaches the same lesson as Paul taught when he counseled “patient persistence in well doing.” Even if we realize that we have not all truth, that we are placed under limitations by separateness, the egoism symbolized by the Ring of the Niebelung, and by creed and convention symbolized by the Ring of the Gods, still if we fill our appointed niche to the best of our ability throughout our whole life we shall be certain of advancement in a future age. We shall see more clearly through the veil of egoism when we willingly live the life where we have been placed, for the Recording Angels make no mistakes. They have put us in that place where we have been given the lessons needed to prepare us for a greater



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Wotan, the spirit of reason, compromises his better judgment by contracting with the giants Fafner and Fasolt, representing selfishness, to build the wall of limitation, which is the edifice of religious dogma, to control the minds of nascent humanity. Freya, the spirit of love, is sacrificed as payment.

sphere of usefulness.

From what has been said, it is evident that the creedbound condition of the various churches—the insistence on dogma and ritual—are not unmitigated evils, as it may have appeared to many, but in reality the necessary outcome of the limitations incidental to the material existence through which the human Spirit is now passing, and thus each class is being properly taken care of. It receives as much truth as it can comprehend, and as is good for its present development. There is no need of worrying about anyone. No one can or will be lost, for, as in God we live, and move, and have our being, so, if one were lost, a part of the Divine Author of our system would be missing, an unthinkable proposition.

But while a great majority of mankind are thus being taken care of by the orthodox religions, there are always a few pioneers—some whose faculty



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Without the spirit of love (Freya) in their midst, the gods immediately begin to age. Nor can they hope to long hold mankind in the meshes of a rigid religion of loveless creeds.

of intuition tells them of greater heights unscaled, who see the sunlight of truth beyond the wall of creed. Their souls are starving on the husks of dogmas, and they long ardently for the apples of youth and love sold by the gods to the giants. Even the gods are growing old rapidly, for no religion which is devoid of love can ever hope to hold mankind for any length of time. Therefore, the gods were forced to seek again the advice of Loge, the spirit of deceit, hoping through his wiles to extricate themselves from the dilemma. Loge tells them how Alberich, the Niebelung, has succeeded in hoarding up an immense treasure by enslaving his brothers. With the consent of the gods, he uses deceitful means to capture Alberich and forces him to disgorge all his treasures. He then plays upon the avaricious nature of the giants and finally succeeds in ransoming Freya.

Thus the curse of the Ring (egoism and selfishness) has tainted even the gods. For the sake of the Ring (power), Alberich, the Niebelung, forswore love. He oppressed his brothers and ruled them



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Loge, being a spirit of fire (and deception), is related to the giants or nature forces. As a spirit of negation and illusion, he is like Lucifer. But he also, like cold Saturn, delights in obstructing life. Above, the Rhinemaidens implore Loge to have Wotan recover the gold and return it to their safekeeping.

with an iron rod. Religion, on its side, forswore love by the sale of Freya. It also stooped to deceit to force the rulers of the world to pay tribute, and when the Ring of the Niebelung passed into the hands of the giants the evil fate followed it, for one brother slays the other that he may be the sole possessor of the wealth of the world.

The gods have indeed regained Freya, but she is no longer the pure goddess of love. She has been prostituted; hence, she is but the semblance of her former self and fails to satisfy those whose intuition sees deeper than the surface; such are called Walsungs in the Scandinavian myth. The first syllable is the derivation of the German word, *wahlen*, to choose, or the Scandinavian, *vaelge*. The last syllable means children. They are children of desire for free will and choice, who want to choose their own path and who seek to follow their own divine instinct. (Continued) □

RELIGION AND THE PUBLIC REALM

That They May Have Life

HUMAN LIFE is not an achievement. It is an endowment. It has measureless value, because every individual, at every stage of development and every state of consciousness, is known and loved by God. This is the source of human dignity and the basis for human equality. It must therefore be asserted without exception or qualification: No one is worthless whom God has created and for whom Christ died.

Uncompromising respect for human life is fundamental and the foundational principle for human community that enables individuals to live together in security and harmony. This principle calls upon every individual and society to rightly define the human community. Will all be counted as neighbors, or will some be regarded and treated as strangers and cast beyond protection? In a democracy, men and women of every walk and station of life have a role and responsibility in answering these great and significant questions.

American society, in its response to these questions, is steadily becoming a society of strangers, obsessed with personal rights and severing the ties of duty, compassion, and love to the weak and unwanted.

American culture has come to favor those who can stridently assert their autonomy and choice in a struggle for political power. As a result, America



Oil on canvas, Hermann Kaulbach (b. 1846)

The Madonna of the Tear

Mary contemplates the dire destiny of her Son and the acts against life and the living that call forth his loving sacrifice.

has come an inhospitable, even dangerous, place for those too weak to compete effectively in this contest of rights—the young, the elderly, the dying, the handicapped.

American society has adopted a distorted definition of freedom. Freedom focused only on the self and its rights. Freedom from the bonds of community. Freedom from duties of parents to children. Freedom from the obligations of generation to generation. Freedom from the responsibility to sacrifice for others. Freedom even from a sense of empathy.

The ultimate and inevitable outcome of this new freedom is the individual's private, autonomous power to choose life or death, for self or even for others. This is the concept of freedom behind the increasing acceptance of euthanasia and infanticide in American society. This new freedom finds

The following statement was issued in 1997 by the Lutheran Church-Missouri Synod, office of the President's Commission on the Sanctity of Life. It is an eloquent and somber elaboration on Max Heindel's words that "whoever kills anything, be it ever so little and seemingly insignificant, is to that extent thwarting God's purpose. This applies particularly to the aspirant to the higher life, and therefore the Christ exhorted His disciples to be wise as serpents but harmless as doves."—Ancient and Modern Initiation, page 103

its broadest, most blatant expression in abortion.

Of every three lives conceived in America today, only two are allowed to survive until birth. What was once defended as a rare and tragic necessity has become an accepted solution to unwanted pregnancy, a popular political stand, and a profitable industry. American law against abortion has not been liberalized or reformed but abolished, with abortions now legal through the ninth month of pregnancy, until birth, under any circumstances. Given this most permissive law of any democratic nation, abortion is the most common surgical procedure in America, following circumcision.

Abortion has not only led to the shocking loss of 1.3 million lives each year, it has also resulted in a coarsened society, desensitized to death and disloyal to life. America has crossed over the line of a civilized society, approving routine violence against the weak and teaching its children through actions and attitudes that this is a proper way to treat the inconvenient. It can only be guessed and feared how the next generation will eventually treat its aged parents, its handicapped, and its sick.

God's law and human conscience call America and the world to a different and higher behavior. They call upon American culture to respect and protect, not just the self and its rights, but life and its promise. They call men and women to show concern and offer care to their weak and suffering neighbors.

Men and women in every walk and station of life have a role in addressing this great concern. Roles will differ as vocations differ with responsibilities in three different circles of society: the teaching responsibility of the church, the civic responsibility of Christian laity in the world, and the responsibility of all of society.

The purpose of the church is to proclaim the good news of Jesus Christ, the Savior of the world. The church does this by faithfully teaching God's Word and administering Christ's sacraments. The Scriptures reveal God's perfect will and expose mankind's sinful rebellion against God, preparing the way for the message of forgiveness, life, and salvation, through which God creates faith and a desire to do what is right in His sight.

The church does not exist to establish govern-

ment or carry out the responsibilities of government. The church does, however, have a public teaching responsibility, especially for the sake of its members. The church must do all it can to speak the clear word of truth with a clear voice.

The church must take care to avoid politicization when it speaks in the public arena. Separatism and indifference are also of great concern, when Lutheran churches, not wishing to confuse the role of the church and the role of government, fail to speak out forcefully regarding critical moral issues. The failure of many Lutherans in Germany to resist not only the Holocaust, but also the eugenics movement of the 1920s and 1930s, is today recognized and acutely regretted. Many Lutherans and other Christians said nothing when this movement developed the concept of *lebensunwerten lebens*, "life unworthy of life." As a result, the mentally, and physically handicapped were legally killed in the name of compassion. It was a stain on the church's soul.

The church must speak directly and forcefully in those clear and limited circumstances when fundamental moral principles are at stake. The most fundamental of those principles is the protection of innocent life, from either centralized tyranny or privately authorized killing.

It is true that the Bible does not specifically condemn abortion, as it does not specifically condemn infanticide or slavery. But silence is not neutrality. New Testament ethical teaching is not intended to be exhaustive. It defines principles which can be applied to any human problem while not directly applying those principles to every human problem.

The leaders of the early church reacted to moral challenges as they arose. When the challenge of abortion surfaced in the early centuries of the church, the response was unequivocal. The early Christian document, the *Didache*, states: "You shall not kill an unborn child by abortion or murder a newborn infant."

Moral principles relating to life are clearly defined in the Holy Scriptures. All public killing is rejected except war and capital punishment, the two exceptions which are to be applied correctly and justly by civil authority. All private killing except in self-defense is also rejected. Children are

to be actively welcomed and loved. The aged are to be respected, the sick treated with compassion, and the stranger looked upon with concern. These were moral principles in direct contrast with the ancient world, where the value of life was often determined by status or strength. They remain in direct contrast, and challenge the practice of contemporary culture.

Christian ethics, based upon Holy Scripture, puts human life in a different category than other human goods. Life, even one's own life, is not owned. Nor can it be rightly given away to others

human being is dependent upon others, while at other points independent. But at every point he and she are valuable. There is no identifiable moment on the continuum of life where "meaningful" or "worthy" life begins. Any attempt to locate such a moment, whether at viability, birth, or any other time, is fundamentally arbitrary and rooted only in convenience and not in principle.

The church must therefore speak on behalf of the innocent and voiceless child, before and after birth. The fact that some children may not be physically perfect or wanted by their parents does not

There is no identifiable moment on the continuum of life where "meaningful" or "worthy" life begins. Any attempt to locate such a moment, whether at viability, birth, or any other time, is fundamentally arbitrary and rooted only in convenience and not in principle.

in slavery, even with one's agreement. It must not be destroyed in suicide, even when desired. An innocent life cannot rightly be taken from another individual, even should a society call it legal, enlightened, or humane. Life is not a "thing" to be given or taken. It is a divine gift, to be valued wherever it is found and mourned whenever it is lost.

Christian teaching regarding abortion has varied over time according to the limits of human knowledge. Thinkers have tried to place the beginning of individual moral significance at various stages of fetal development, such as quickening (when a child is felt to move) or ensoulment. But in due time all such theories have been discredited as biologically unsound and morally arbitrary.

The church, therefore, will side with Martin Luther, who described human nature as so wicked that women even "kill and expel tender fetuses although procreation is the work of God." From the moment of conception the fetus is alive and biologically human, son or daughter, distinct from mother, with an unmatched genetic code. Beginning at conception, the development of human life is a continuum which unfolds until natural death. At some points in this continuum every

make them worthless. These children hold the same claim to human dignity and value as every other human being.

The church must therefore also speak for and to women experiencing crisis pregnancies, to help them through the dark valley of their difficulties. The church's answer to crisis pregnancies will not be harsh moralism, but care and mercy out of respect for life and out of love for the person, moved by the Gospel. The church must also deny that there is an ultimate conflict or need for choice between the lives of children and the value, dignity, and rights of women. Women and children alike are deserving of compassion and support.

The church must also speak to men, whose role is often overlooked or ignored in times of crisis pregnancies, who bear an equal burden of responsibility. Even as men participate in creating a life, they are also responsible for fathering the child and caring for the mother after its birth, financially and emotionally.

The church must also speak for the poor, rejecting that most pernicious argument that abortion is necessary in order that society may avoid the economic costs and consequences of indigent children. Working to alleviate poverty, the church must

reject the idea that poverty can be solved by eliminating the poor. Christians are called to particular care for the poor, and not to particular cruelty.

The church must also speak for the elderly and sick who are near the end of earthly life. Many who are considered burdens and obstacles to the self-fulfillment of others and made to feel unwanted, unloved, and rejected appear ready to become their own executioners, as if it is their duty to die. But there is no right or duty to take any human life, including one's own. It will be the church's duty to express in word and deed its patience, tenderness, and love for those nearing death. They will be comforted, supported, and offered the hope of the Christian Gospel, not resented and driven to despair.

The church must speak for all who are considered mentally and physically handicapped. We understand that human dignity and worth are not measured by mobility, intelligence, or achievement in life. When genetic testing and abortion are used to dispense with "defective" children, this is not compassion but bigotry completed in violence. Every child destroyed in the womb for a mental or physical handicap sends the sorry message to every handicapped individual in our society that they are worthless and even burdensome. They are neither. Any proposal that persons suffering from handicaps should be relieved by hastening death must be categorically opposed.

In all these ways the church affirms the truth that no one is worthless whom God has created and for whom Christ died.

The church proclaims to a sinful world the forgiveness of sins and the eternal salvation won by Christ our Lord. Faithful Christians are called to live out their lives in conformity with the Word of God and to take the truths of the church into the world. Where the sanctity of life is concerned, they have the primary responsibility and serious charge to work and act—as citizens, professionals, parents, and friends—to restore the present culture's respect for life.

Because the shape of laws and culture in a free society is ultimately determined by consensus and not imposed by fiat, the work of Christian laity necessarily begins with persuasion. Social reform



Created by Ariel Agemian exclusively for the Confraternity of the Precious Blood

Today many forms of human caring (for the sick, elderly and dying) have been professionalized, institutionalized and depersonalized, often resulting in the uncharitable assumption that those in need, needs which were formerly the family's responsibility, have been "taken care of." Charity as a corporate business makes it no less an individual's business.

is secured when first minds and then laws are changed. Christians must, therefore, learn to present the case for protecting human life in ways which are publicly effective, appealing to medical science, clear reason, and common decency. Theological and biblical assertions, however correct, will not suffice in the public square. Christians must be encouraged to prepare themselves to give strong public testimony to their beliefs, drawing from the entire scope of pro-life argumentation.

When persuading their neighbors, *how* Christians advocate is nearly as important as *what* is advocated. Debate on issues of life and death is often divisive, requiring civility not only because of its importance to democracy, but also because it is the proper way to treat others. Kind words and true compassion can cross barriers of anger and suspicion. Words of

healing and love, not bitterness, are particularly important for women who have had or are considering abortions. The desired goal is not to sound the bull horn of a partisan agenda but to awaken the still, small voice of conscience.

A special opportunity exists here for Christian health professionals and institutions. Each has the responsibility to be an example to the world of principled respect for life by bringing healing or, when healing is not possible, by bringing comfort, counseling, and relief of pain. Some treatments which merely extend the process of dying may be rejected, but never with the aim to kill, consistently upholding the principle that it is morally wrong to directly end a life, even at a patient's request.

Secondly, Christians will tirelessly promote compassionate pro-life alternatives. Respect for life is not just an intellectual belief. It is personal commitment which recognizes that other people will not be convinced of moral seriousness regarding these issues until that seriousness is evidenced in actions. The protection of the innocent, aged, and handicapped is, therefore, both a social goal and an individual responsibility.

This means providing to women in crisis pregnancies medical, financial, and spiritual support. This means adopting unwanted children, including those who are older, handicapped, and otherwise hard to place. This means visiting the elderly, and ensuring that they know they are valued and not resented. This means comforting men and women who are facing the hard and lonely deaths of AIDS, cancer, or other diseases and comforting them with love and a loving touch. These acts of compassion and faith provide a compelling alternative to a culture of efficient, convenient death.

Finally, Christians must seek the legal protection of life. Such laws are not determined by the church. Such laws are properly determined by Christian politicians, voters, and activists working with other concerned citizens. Secular authority has a God-given responsibility, in the words of the Augsburg Confession, to "protect body and goods from the power of others." The state must protect human life and liberty. Christians have the duty, particularly heavy in a democracy, to hold the state to account.

It is unacceptable and indefensible for Christians to say that they personally oppose abortion but do not support the legal protection of the unborn. Commitment to life is not a matter of personal piety; it is a conclusion about social justice. Laws against abortion and other evils do not "impose" morality. They protect the weak from violence, one

Respect for life is not just an intellectual belief. It is personal commitment which recognizes that other people will not be convinced of moral seriousness regarding these issues until that seriousness is evidenced in actions.

of government's defining roles. When a life is unjustly taken, this is not an expression of freedom or choice. It is the abuse of freedom and choice, and the permanent denial of freedom and choice to the individual who no longer lives.

It is likewise not sufficient or coherent for Christian politicians to say that they are personally opposed to abortion and yet refuse to work and vote against it, claiming to reflect the public will. Conscience cannot be divorced from conduct. Radically privatized belief is no belief at all. When a public official is faced with a public injustice which involves a primary purpose of government, he must work and vote to reform that injustice, even at political cost. He can be prudent but not passive. There is no refuge from action in the claim that our democracy or courts have spoken. The Christian public official must attempt to persuade citizens and judges to reverse or revise any law or verdict which undermines or removes the protection of innocent life.

Each of these three priorities for Christians in society—persuasion, pro-life alternatives, and legal activism—will be necessary to transform current conditions and redevelop a social consensus to protect the weak. All are undermined when any one is ignored. Christian laymen are called to these efforts as long as they are necessary, avoid-

ing both weariness and wishful thinking, motivated to serve the neighbor out of love for God.

The Gospel speaks to every nation and to all of history. But most Lutherans in the Missouri Synod are tied to America and its distinctive history. We believe it represents something unique and valuable, providing an example to other nations around the world. And we call upon our national community to fulfill its best traditions and highest ideals.

American history is the story of an expanding circle of protection and inclusion to African Americans, to women, to generations of immigrants, to the handicapped. Each stage of moral and legal progress has been a victory for America's founding commitment to equal justice under law. Group after group—sometimes after generations of discrimination—has claimed and redeemed America's initial promises of life and liberty, demanding that our nation act in a manner worthy of itself.

Only twice in American history have our laws and courts officially excluded an entire class of individuals from the basic protections of our democracy. The first instance was the *Dred Scott* decision, which declared African Americans to be less than human, leading America into generations of conflict, bigotry, hostility, and violence. The second instance was the *Roe v. Wade* decision, which effectively declared children until the moment of birth legally worthless and subhuman. Both decisions have been unworthy of America and its aspirations.

Our debate regarding abortion and other life issues is a debate on the very nature and the future of our American society. Is the gate of mercy shut and locked? Is our hospitality to the stranger and the outcast exhausted? Or will we again reaffirm and extend the American ideal? And will we again expand our care and protection to the weak? The protection of the unborn is the next noble step for

a generous democracy. We pray that our countrymen will act in a manner worthy of our country and its history.

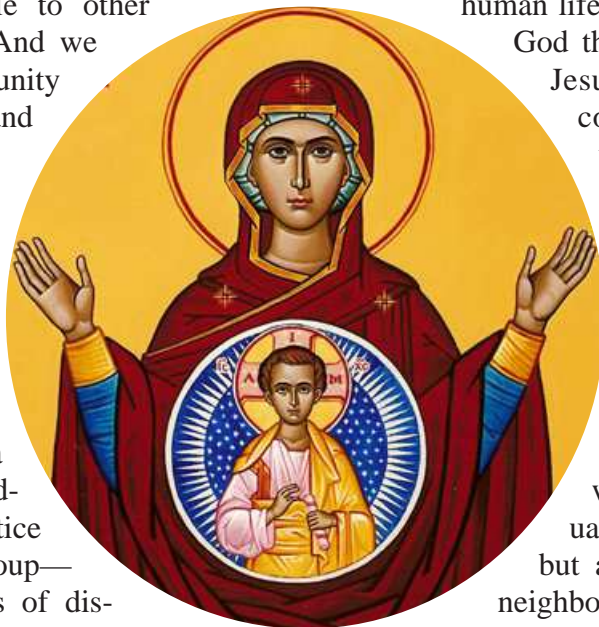
Our opposition to abortion, infanticide, euthanasia, and other such evils comes down to these simple principles: We reaffirm the value of every

human life as created and redeemed by God through the life and death of Jesus Christ our Lord, and we condemn the use of violence to solve social problems. We condemn violence, even and especially when it is convenient for a majority. We condemn violence, even for reasons which may sound admirable and progressive. We condemn violence because we recognize that no individual is a problem to be "solved" but a person to be loved and a neighbor to be cared for and served.

The selective destruction of innocent life is always the triumph of the powerful over the powerless, the triumph of despair over hope. In every case, it is the triumph of will over love. A society that is ruled by the will of the strong becomes a hazardous place for the weak. This misdefined freedom—the freedom of the autonomous will—has made our society less than just, less than decent, less than human.

In a community informed by the Christian faith, no one is a stranger, neither the "unwanted" child, nor the "useless" aged, nor the "worthless" handicapped, nor the "hopeless" sick. Rather than being burdens, such human lives are gifts of God, opportunities to demonstrate what is at the heart of a caring society.

A community must be more than a winner-take-all clash of individual interests. Its boundaries must define our responsibilities to one another, particularly to the poor, humble, and helpless. A community must hear not only the shouts of a majority but the cry of a single child. Our community has grown deaf to those cries. We must learn to listen again. □



Our Lady of the Sign, Brother Simeon, 1989. © Light of Christ Monastery, Borrego Springs, CA (800) 729-4952

Hong Kong's Date with Destiny

IT HAD BEEN KNOWN since 1984, when London and Beijing reached an agreement, that on July 1, 1997, after 155 years of British rule, Hong Kong would revert to China. The majority of its people received the news with gloom and fear. Multitudes fled what may well have been the most productive state per capita and square mile in all the world.

But “sometimes good news is bad news and sometimes bad news is good news.”¹ Bible students will recall the exoteric account of the life of Joseph, which significantly enough, takes up more space in the Book of Genesis than the life of anyone else. His brothers envied him because he was his father Jacob’s pet and wanted to kill him at a certain opportune time, but at Reuben’s request showed “mercy” by “merely” dumping him in a pit, so they would not have a direct hand in his fate.

But some merchants happened by, took him down to Egypt, and eventually he became its virtual ruler! And he couldn’t have risen to that high office if he had not been brought to the land of the Pharaohs and there falsely accused of an act of immorality which in fact he resisted at great personal risk,² was thrown into jail, and there revealed his power to interpret dreams. All the “bad” he endured was but a necessary stepping stone to bring him to Pharaoh’s attention. He literally went from pit to palace.

Meanwhile his father Jacob, facing a famine in the land of Canaan, mourning the “loss” of Joseph, cried out in utter despair, “All these things are against me.”³ He didn’t know Joseph was going to contact him, bring him also down to Egypt and feed and care for him, nor that his son Benjamin



5Engraving, 1624, Schelte à Boswert, Hermits of Saint Augustine at Malines, Belgium

Augustine is Wounded with the Love of Christ
Difficult times, be they circumstantial or psychological, are often precisely what enables one to access hidden resources.

was in no danger whatever. There would be a happy—nay, glorious—ending. How often blessings come disguised as trouble. “Evolution results from crises.”⁴

Many years ago a part of the American South’s “Cotton Kingdom” was invaded by the boll weevil, that crop’s most nefarious nemesis. Bad news? At first, in the short run, yes. But the planters thereupon decided to do what they realized they should have done years before—diversify. This brought far greater income than before. There was now even enough cash on hand to erect a monument with the inscription, “In profound appreciation of the Boll Weevil, this monument is erected by the citizens of Enterprise, Coffee Co., Ala.”⁵

Out of pre-communist China comes this (perhaps apocryphal, but oh so true to life!) tale of a poor peasant whose only horse one day just up and ran away. His peers expressed their sincere condolences to him, but he stoically replied, “How do we know this is bad news?” And indeed—in due time it returned with a dozen other horses! The villagers now swamped him with jubilant congratulations, but he just murmured, “How do we know this is good news?” Sure enough. A few days later his son, riding one of the ponies, fell and broke his leg. Again there was a village-wide voicing of sympathy, and

the boy's father steadfastly maintained it might be a blessing. So it was. War broke out, and the lad's broken limb was the reason he was saved from having to join the local army in a bloody struggle, which might have cost his life.

Not only is "bad news" often good news, but it can be transcended, often has been, and through the years has provided mankind with some of the most heroic and inspiring tales found anywhere. A memorial tablet in a Leicestershire, England church bears this inscription:

"In the year 1653, when all things sacred were throughout the nation either demolished or profaned, Sir Robert Shirley, Baronet, founded this church, whose singular praise was to have done the best things in the worst times, and hope them in the most calamitous."

And three and one-third centuries later, a student of life, observing the Olympics in Atlanta, wrote: "Championship performance...comes in sports, as in life, from gathering oneself at the moment of greatest trial."⁶

Ever wonder about the origin of pearls, the genuine kind that is? Grains of sand, foreign matter, penetrate the shell of an oyster. The oyster at first resents it, struggles against the unwelcome intruder, but eventually adjusts and even triumphs! When the Psalmist wrote, "Thy [God's] way is in the sea," he may not have been thinking about oceans' lowly inhabitant, but the oyster's experience certainly has a lesson for those on God's way, the Path.⁷

One such, after his conversion, was Augustine of Hippo, not to be confused with Augustine of Canterbury, called the greatest Christian thinker between St. Paul and reformers like Calvin and Luther. He wrote his famous books, now considered Christian classics, while the Roman Empire was crumbling, the vicious Vandals were threatening the area in North Africa where he resided, and the idea of society's dissolution seemed an imminent reality.

Scotland's great preacher, George Matheson, inspired multitudes with his sermons, and his hymns are still solemnly sung throughout Christendom. Yet not only was he blind, but his sister left him when she chose to get married. There was Helen Keller, afflicted with blindness

and deafness at the tender age of 18 months, yet was graduated from college with distinction and lived a full and productive life. Her contemporary, Fanny Crosby, also blind, possibly was America's most prolific hymn writer, perhaps even of the world. Francis Parkman, a recognized scholar and author of history books, had not only very poor eyesight, but found the very act of writing physically painful.

Franklin D. Roosevelt, America's longest serving president, was paralyzed from the waist during his last 24 years. A physician had prescribed the wrong medicine. FDR held no grudge; he forgave him, deriving rich spiritual benefits therefrom. It changed him from a proud, aloof aristocrat into a sympathetic public servant whose ebullient optimism lifted the spirits of a nation plagued by the Great Depression.⁸

"There was an ancient custom in the Orient whereby wires were stretched between the walls of a castle to form the strings of an Aeolian harp. So long as the weather remained calm, the harp was silent, but when the storm began to rage, the harp gave forth the most exquisite melody. The harp used the storm and transfigured its fury into song.

So likewise, he who learns the great secret of using pain is free, for he has learned to transmute mortal sorrow into immortal joy, and all the vicissitudes of the earthly life are to him the sounding strings of divine love. Saturn no longer can afflict but is recognized as the great messenger of God, the beneficent power of universal law, which always makes for harmony."⁹

"Suffering does not mean tragedy. Suffering is tragic when it is without meaning and without fruit...when one cannot evoke from it new fulfillment."¹⁰ □

—A Probationer

1 *The Christian Century*, July 31, 1996, page 745.

2 Genesis 39.

3 Genesis 42:36.

4 *U.S. News & World Report*, August 5, 1996, page 47.

5 *Riches Within Your Reach*, Robert Collier, page 407.

6 *The Christian Science Monitor*, July 29, 1996, page 12.

7 Psalm 77:19.

8 This does not constitute a total endorsement of all his public polity and private pursuits.

9 *New Age Bible Interpretation*, Old Testament, Volume II, Corinne Heline, page 422.

10 *The Death and Life of Bishop Pike*, William Strongfellow and Anthony Towne, page 325.

The Spiritual Legacy of Pseudo-Dionysius

BOTH THE ALEXANDRIAN Jew Apollos, “an eloquent man, and mighty in the scriptures” (Acts 18:24), and Apollonius of Tyana, a commanding personality whose miracle-working was more widely known and better documented than that of his contemporary, Jesus of Nazareth, were highly regarded and famous in their day. But posterity has been far more influenced by that enigmatic figure who “clave unto” Paul when he was in Athens, the one known as Dionysius the Areopagite (Acts 17:34). Actually, it would be more correct to say that *Pseudo-Dionysius* has had this pervasive influence, for it was he who, as a Syrian monk writing in the sixth century A.D. under this pseudonym, addressed a series of treatises to Timothy, his “Fellow Elder” and likewise pupil of St. Paul. Why did this monk allege to be living in the first century? Evidently for the clout and credibility conferred by first-hand contact with the primal Christian impulse .

We know, for instance, that Paul refers to heavenly hierarchies in his epistles (Rom 8:38; 1Cor 8:5-6; Col 2:10, 15; Eph 1:21, 6:12, Titus 3:1), to thrones, dominions, mights, powers and principalities. Yet concern for a reversion to heathen polytheism caused the fledgling Church to suppress explicit reference to celestial divinities. There must be no conflict or competition with a trinitarian-unitarian God, itself a sufficiently difficult concept for the laity to fathom.

Dionysius the Areopagite, said to have been consecrated the first bishop of Athens by Paul, has always been regarded in the Christian Church as the great authority on celestial hierarchies. He is described in Dante’s vision of twelve luminaries in Paradise as one “who, in the flesh, on earth saw to the depths of what an angels is and what it does.”

As to the impact of the Dionysian writings on Christian theology, Jaroslav Pelikan observes that it must grant for him, if somewhat anachronistically, the title of an “apostolic father.” Thomas Aquinas quoted him about 1700 times! St. Gregory the Great, father of Western medieval spirituality, refers to Dionysius as “ancient and venerable Father.” After the original Greek texts were translated by Irishman John Scotus Erigena in 862, the writings had an incalculable



Pomona Hallenbeck, cover art for *Pseudo-Dionysius: the Complete Works*

impact on the whole Latin Church. St. Bonaventure hailed Dionysius as “the prince of mystics.” He influenced Master Eckhart and St. John of the Cross. According to Professor Karlfried Froehlich, with the exception of the works of Boethius and the Bible, “no writing of the early Christian era received similar attention in terms of translations, excerpts, commentaries [creating]...veritable encyclopedias of Dionysian scholarship.” The Dionysian corpus “belonged to a monk’s spiritual diet.” Early Luther praised Dionysius’ “negative” theology as “*vera cabala*, the ‘most perfect’ theology, in contrast to the imperfect babbling of scholastic affirmative theology,

as wine compared to milk.” In later years, Luther recanted his sanguine regard and admonished that Christians “shun like the plague” Dionysius’ Mystical Theology.

So what’s to shun, or what’s to reverently ponder, as the case may be? *Pseudo-Dionysius, the Complete Works* (Paulist Press, New York, 1987) comprises 250 pages of text, consisting of four treatises and ten letters. Of most interest to the student of esoteric teaching may be the third treatise on “The Celestial Hierarchy,” since prior to the disclosures of contemporary occult investigation, it provided virtually the sole source for Christian angeology. The three triads of celestial intelligences are named, their functions described, and their orders characterized. It is made clear that “procession” and “return” are the two phases of God’s activity in manifestation: “from Him and to Him are all things.” So all creation is theophany. But for “fallen” humanity, return to the Creator (evolution) has only been made possible through Christ Jesus.

For those whose interest in these matters stops short of reading this dense and demanding exposition, we recapitulate: The superior triad of angels (the term is here used generically) consists of Seraphim (Spirits of Love), Cherubim (Spirits of Harmony), and Thrones (Spirits of Will). These beings are “in the anteroom of divinity....one has to think of them as utterly ‘pure,’” in the sense of being purified of ignorance. They are therefore fully revelatory of God’s manifestable light and perfection.

The intermediate triad is comprised of Dominions (Spirits of Wisdom, Gr. *Kyriotetes*), Powers (Spirits of Individuality, Gr. *Dynamis*), and Authorities (Spirits of Form, Gr. *Exousaia*, the Biblical *Elohim*). The “inferior” triad consists of Principalities (referred to variously as the Spirits of Mind/Darkness/Personality, or Primal Beginnings, Gr. *Archai*), Archangels (Race or Folk Spirits), and Angels (Messengers, also called Sons of Life or of Twilight. The writer notes that the “lowest” rank of angels is especially delegated to take care of the human hierarchy. “All angels bring revelation and tidings of their superiors.”

While the ranks of celestial beings partake of varying degrees of purity, illumination and perfection, “Nothing is perfect of itself. Nothing is completely



Soprestolie (Trinity) icon with menaion (liturgy for the twelve months), 17th c., Yaroslavl, Russia
Trinitarian God is encircled by a heavenly host that includes twelve orders of angels and Zodiac signs of the four Gospels.

free of the need for perfection, nothing but God from Whom all is, Who surpasses every visible and invisible power in a total excess of transcendence.”

The first treatise is on “The Divine Names.” This consists of a commentary on the many terms (*Good, Beautiful, Holy of Holies*, etc.) that have been used to designate the One God, a practice the author is painstakingly wary of pursuing because no word(s), which alas he must use, can “come up to the inexpressible Good, this One, this Source of all Unity, this supra-existent Being. Mind beyond mind, word beyond speech, it is gathered up by no discourse, by no intuition, by no name. It is and it is as no other being is. Cause of all existence, and therefore itself transcending existence, it alone could give an authoritative account of what it really is.” All Creation has come to be by it and therefore “all things long for it” (*eros*). “The intelligent and rational long for it by way of knowledge, the lower strata by way of perception, the remainder by way of the stirrings of being alive and in whatever fashion befits their condition.” This nameless One yet has the names of everything that is, being the Father of the Logos.

The short essay entitled “The Mystical Theology” is the key to the Dionysian method and exerted a

Trinity! Higher than any being,
any divinity, any goodness!
Guide of Christians
in the wisdom of heaven!
Lead us up beyond unknowing and light,
up to the farthest, highest peak
of mystic scripture,
where the mysteries of God's Word
lie simple, absolute and unchangeable
in the brilliant darkness of a hidden silence.
Amid the deepest shadow
they pour overwhelming light
on what is most manifest.
Amid the wholly unsensed and unseen
they completely fill our sightless minds
with treasures beyond all beauty.

Invocation from "The Mystical Theology"
—Pseudo-Dionysius

vast influence on the theology and mysticism of later centuries, especially in the West, for it is the essential expression of the the "negative" or *apophatic* (in contradistinction to the affirmative or *cataphatic*) path to spiritual illumination. That is, God is more closely approached by identifying with what He is not than by defining what He is. This modal distinction gave rise to an entire mystical tradition, most memorably articulated in the 14th century book *The Cloud of Unknowing*.

If, like Moses, one would meet God at the summit of Creation, "everything perceptible and understandable, all that is not and all that is," must be laid aside. In approaching Divinity, negations are not simply opposites of affirmations (as in God is...); rather do they point to that which is above and before every (self-) assertion. From the precipice of willed ignorance one "plunges into the truly mysterious darkness of unknowing....one is supremely united to the completely unknown by an inactivity of all knowledge, and knows beyond the mind by knowing nothing." We may here note that the Rosicrucian path does not proceed along the lines indicated by "A Mystical Theology" inas-

much as it acknowledges a regenerate mind empowered by very God to eventually know Him.

A final chapter, "The Ecclesiastical Hierarchy," will be, for many, most conventional. But it does give insight into the Dionysian conception of the sacraments and points to their divine origin, whereby real initiatory experiences were originally intended and confirmed. For instance, Baptism is actually meant to open the spiritual eyes to visions of the higher worlds. The enlightenment from this and subsequent sacraments as initiatory rites consecrates one to God's work (theurgy), constituting him as a "hierarch," a holy and inspired man," "someone in whom an entire hierarchy [humanity, for instance] is completely perfected and known."

Pseudo-Dionysius, the Complete Works is not easy reading. Particularly for contemporary readers enticed by formula "wisdom" and breezy invitations to

enhanced self-esteem, these demanding essays may seem to require mental heroics. Then again if the guiding lights of Christendom have extolled the virtues of these writings, they must have something valuable to offer us—if we consent to offer ourselves to them. □

—Carl Swan

EMBRACED BY THE LIGHT

IT'S NOT OFTEN that a "religious" book makes it to the *New York Times* list of best sellers. When it does, it has to be uniquely outstanding. Such an assessment would seem to be confirmed by the comment in this book's foreword by Melvin Morse, M.D., a recognized authority and author of books on near-death experiences (NDE), that from *Embraced by the Light* (Betty J. Eadie with Curtis Taylor, Gold Leaf press, Placerville, California, 1992, 147 pages) he had learned more about the subject than from "any other experience in my life, including ten years of studying near-death experiences and interviewing children and adults who have survived clinical death."

There's the further fact that Mrs. Eadie, a Native American, waited almost two decades to tell her story. We know that in this sensation-hungry society there's no quicker way to fortune and fame than to come up with some exotic experience—and Mrs. Eadie's certainly is. But it was so precious to her that only "countless proddings" convinced her to share it with the world.

Actually, to share *them*. For unlike most other ND survivors, Mrs. Eadie had two. The first one came when she was the sad little product of a broken home and raised mainly in Christian boarding schools. She "died" in a hospital and was taken away in the spirit to a man with a beautiful white beard who gently cradled her in his arms. There was a tremendously bright light; she felt very happy; she didn't know who he was, yet "never wanted to leave him."

But moments later, when removed from the bright light, she heard a nurse say "she's breathing again," she knew she was back on earth. Her parents couldn't explain the experience's meaning, but she cherished it "as an oasis of love" and its memory gave her "a sense of calmness and happiness."

But it was her second NDE, November 18, 1973, lasting by her reckoning about four hours, that really made an impact. By now she was in her second (and very happy) marriage and mother of seven children. Albeit giving birth so often had worn her out, necessitating surgery and another hospital stay. Late one evening, alone in her room, she suddenly felt herself growing rapidly weaker. She tried to call a nurse, but couldn't reach the phone. All of a sudden she experienced a surge of energy and limitless freedom. Looking down on the bed where she had lain, she saw a body. She recognized it as hers, and lifeless.

At the same time she sensed her pain was gone and she felt "perfect." She found herself in the company of three men wearing beautiful light brown robes, each also having a gold-braided belt round the waist. They informed her she had died prematurely, they had been with her "for eternities," and began to instruct her concerning matters of eternal import.

The greatest thing in eternity is love. As a child she had been taught that God is a stern judge; now

she actually felt He is love. She deeply enjoyed the atmosphere of love and light and realized there was no need to fear what lives beyond the tomb; that knowledge could revolutionize earthy existence. Love is the grand purpose of life—to love others as much as ourselves.

She was also told that aside from radiating love, each person has a specific destiny to fulfill. Its joys as well as its sorrows are designed to teach us lessons necessary for our spiritual growth. There's a good reason why we are not given the specific details of the great beyond: if we knew its joys, we'd be in too much of a hurry to get there, and this would cause us to botch our earthly assignment.

She learned that coming to earth is like selecting a college and what courses to take. We're all at different levels of development and choose the kind of life most suitable for continued growth. She describes the "libraries" on the other side. Of course, they've no literal books; if one concentrates on a given subject, by a sort of spiritual osmosis one is able to acquire wisdom.

She also learned a great deal about Cosmic Law and how man brings about so much of his pain by acting contrary to it. Along with drugs and drink she includes both over-and-under-eating as violations thereof, along with abortion, because the latter frustrates the incoming spirit. She was enlightened regarding sickness and health. The former is often due to periods of depression brought about mainly by absence of love.

There may be nothing worse for the person who is ill than to talk about his or her pains; this increases them. Healing starts from within; one way to hasten the process is by "positive self-talk." There is also great power in prayer—especially for others; the most powerful is that of a mother for her children.

What the author learned from her NDE is not only in harmony with the experience of others, it also is in line with Western Wisdom Teaching. Its chief theme is, "Above all else, love one another." The book's closing words are, "I will continue to try." The wise will do likewise.

P.S.: If the book is not in the reader's library, it may be ordered by calling 916-642-1058. □

—Dr. Paul Freiwirth

NUTRITION AND HEALTH

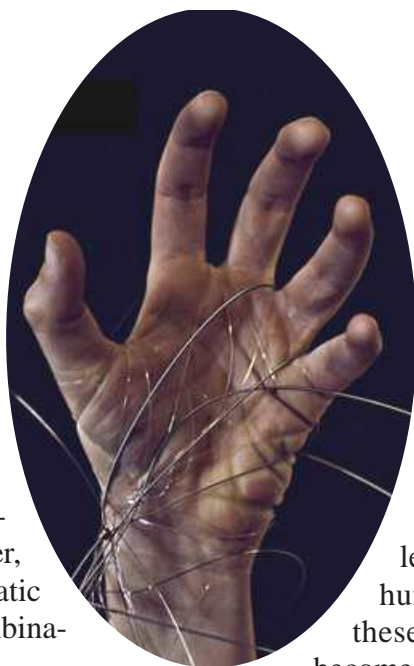
Arthritis and

POPULAR OPINION as to rational nutrition assigns man's cell lives and behavior to blind, non-intelligent, mechanical physiological processes. Yet the fact remains that man is essentially a spiritual being, a living spirit. He is not just physical matter, mechanistic force, and the automatic result of digestive organs, food combinations, and physical breeding.

Indeed, biochemistry confirms that certain mental states, sentiments, emotions, passions, and appetites have an important bearing upon the consumption, assimilation, and distribution of specific chemical elements. When one particular will, impulse, or emotion is stronger than some other, a particular chemical element is selected in greater proportion than another chemical element. Man is in himself a universe, and the cells of his body are intelligent entities which are attuned to his mental processes and will impulses in terms of instinctual wants.

Succinctly, we attract to our cell lives only those elements or forces in foods which are identical in quality and character to our thoughts and emotions; i.e., which conform to the same vibrations and motions as that of our own cell world. Otherwise nutrients are refused by the tissues, for there is no magnetic attraction.

Cell selectivity of nutrients from the blood is not a blind, mechanical process, but one based on *moral* needs. The cells pick from the blood only those nutrients which feed and sustain our mental, moral, emotional, and will impulses, and thus preserve our spiritual and psychic identity.



Wired Art

the Emotions

A sudden burst of passion, rage, anger, or fear—vibrating in their respective octaves or wavelengths—can easily alter cell vibration and thereby create an uncongenial magnetic field, causing cells (in harmony with the law of interior vibration) to refuse, momentarily at least, the very nutrients they may be hungering for; and permanently if these moods persist, for they then become subconscious or unconscious acts.

The average nutritionist does not generally attribute the quality of mind and life to the mineral kingdom; but modern science is rapidly moving forward to this point of view. Some of the more daring of scientific minds have expressed the opinion that the desire and will, emotions and feelings, awareness or consciousness of the mineral atoms, differ only in degree from those of men.

Calcium, for example, enjoys the qualities of strength and durability. Without an adequate amount of lime, firm and healthy bones cannot be built. Calcium, combined with magnesium, phosphorus, and silicon, make up more than half of the bony structure of the body and impart textile-like strength to all the tissues. Indeed it is calcium that gives solidity and power of locomotion to the body. But in excess it causes arthritis.

Biochemical research reveals that strong will power and hard steady work usually go hand in hand with great calcium consumption and large bones. People in whom will power is lacking have soft tissue construction. Thus fearlessness is a calcium characteristic; lack of will power and vitality characterize the calcium deficient man. Calcium-carrying

foods develop the volitional area of the brain and increase motor nerve impulsion, especially the bone impulse.

This is in harmony with biochemical findings which indicate excessive cell selectivity of calcium from the blood in the presence of hard-hearted, unyielding natures. Vindictiveness, the desire for vengeance, slowness to forgive, an unmerciful attitude of mind that is stubborn to the point of a bull-headedness that refuses to let go, give rise to cell absorption from the blood of too much calcium. In the pure type of calcium temperament, there is an inability to understand human beings and their failings.

It is not calcium excess alone that permits hardening, calcification, and ossification somewhere in the body; it is also and emphatically a lack of sodium salts in the organism. Sodium serves to render more soluble the lime and magnesium salts in our food, and to keep them in a liquid state in the blood for perfect assimilation. Lime and magnesium, if not kept fluidic by sodium, are soon deposited in various parts of the body.

Neutralizer or antagonist and solvent of acid waste poisons, sodium may be termed the balancing salt, the restorer of equilibrium within the organism. That is why there is greater cell selectivity of sodium salts from the blood in the presence of mental harmony or equanimity, spiritual serenity, and emotional stability. Biochemistry again proves that erratic mental states that produce depression, irritability, gloom, and quarreling, that are vindictive, unsympathetic, uncharitable, indifferent, and display an aversion to people and disinclination for social activity, are definitely antagonistic to the adequate absorption, assimilation, and proper appropriation of sodium salts, their affinities and compounds.

Fluoride of lime is the rubbery element that provides the natural elasticity needed in the body structures to prevent fractures. It is the creator of elasticity in flesh fibers and blood vessels, giving them the ability to expand and contract. Under the normal influence of fluorine, calcium cannot decay, ulcerate, calcify, infiltrate, crumble, generate pus, indurate, or harden, nor increase excessively in any of the bone structures.

Mental elasticity is the psychic attribute that insures the proper appropriation and assimilation of fluorine. Thoughts, too, must be elastic, capable of yielding, modifying, expanding and contracting. Thus an unsympathetic, uncharitable, and unyielding disposition does not set up the necessary psychic rate of vibration or brain pulsation that insures adequate cell selectivity of the blood for fluorine.

Sulphur, too, has a chemical affinity for calcium. Sulphur is the uproarious, agitative, explosive, and convulsive element in Nature—angry, active, smoky, corrosive, pungent, and volcanic. Hence it is quickly burned up and readily exhausted in the presence of emotional irritability, the tendency to hysterical outbursts, spit-fire impulsiveness, volcanic outgushes of emotion, and extreme impatience and touchiness.

Phosphorus, likewise, is a fiery element enjoying fusion or intermarriage with calcium. An idealistic, altruistic, and religious nature and an intellectual brain favor adequate attraction and appropriation of phosphorus from foods and blood. Phosphorus is the essential and indispensable medium through which the higher intellectual forces and primary nervous energies can manifest. Stimulating as it does the brain cells in the top of the head, the cerebrum, obviously phosphorus enjoys cell selectivity when the mind is vibrating at its highest point.

The luminosity of the higher cerebral centers via phosphorus is the spirit's medium of expression. Corrective dietary measures and supplemental nutritional adjuvants will be properly appropriated and attracted to the cell in the presence of emotional stability. Let us therefore permit the light and heat of the cosmic love vibration to flood our being more fully. Let us allow it to ignite every cell and drop of blood with its phosphorescence. Then the fire of divine love will gleam forth resplendently as a shining star out of the mental darkness of ignorance and intolerance, giving light to many a rough and cluttered path on our journey through life. Then no longer will calcium remain the provocative isolationist—the unabsorbed and malassimilated stepchild, which is the basic cause of arthritis. Thus we may be free of this scourge. □

—Lillian R. Carque, Sc. D.

HEALING

The Power of Imagination



Fresco, Raphael (1483-1520), Loggie di Raffaello, The Vatican

God Creates the Earth

In principle, human creative imagination partakes of the same divine creative power that conceives and elaborates all physical forms. The ego participates in the formation of its material body in the archetypal world of thought and sows the seed for its future bodies by all its earthly thoughts and deeds.

IN WORKING with God's laws to create and establish a condition of health there is no more powerful means to further this objective than the faculty of imagination. By forming in our mind's eye a picture of what we wish to bring into reality, and holding to that picture sufficiently we can be of unlimited aid to ourselves and others in matters of health.

Actually, everything that is created is first pictured by the imagination, and that fact alone provides a key to the formation of a more perfect organ or body. Furthermore, occult philosophy teaches that "the human mind is incapable of imagining anything that cannot be achieved," so we may feel perfectly confident of results in forming a picture of anyone we wish to assist as functioning in perfect health. The basic attitude upon which such imaginings are made should, of course, be, "Not my will, but Thine be done," for it would be a mistake to endeavor to force one's own will in this or any other matter.

First efforts at imagining (imaging) a perfect organ or body may be imperfect and weak, but "persistence, persistence, and always persistence will win at last." To make our imagined pictures an actuality, it is necessary to practice uninterruptedly, "day after day, exercising the will to keep the thought focused upon one subject or idea, exclusive of all else." Today many successful healers use this method exclusively, and have amply demonstrated its efficacy.

In light of the above, we readily understand why it is so detrimental to allow our minds to dwell upon disease. The faculty of imagination may be

used destructively as well as constructively, and we should therefore be careful to entertain no pictures or thoughts which we do not wish to see crystallized into reality.

The good, the true, the beautiful! Let us think on these things, and use the power of imagination to bring them into manifestation for ourselves and others. □

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:

May.....5—12—18—25
June.....1—8—15—21—29

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 Man Who Shrank the World



Matthew Brady Photo, the Berkshire Eagle

Cyrus Field, at left, is shown with his five brothers, some of whom helped him in his great cable adventure. He also had two sisters.

HAVE YOU EVER watched the TV news? Do you remember seeing and hearing reporters from all over the world at almost the same

time they were actually talking? That hasn't been done for too many years. Did you know that for about the first 90 years since the birth of the United States it took weeks for news from overseas to reach our country? But then along came a young man who made it possible to send news across the ocean in just a few moments. Wouldn't you say that was some improvement?

For many years, even in early life, he had been greatly interested in improving himself. That's why, in 1834, at the age of 15, with just the \$8 in his pocket that his father had given him, Cyrus Field left his home in Stockbridge, Massachusetts, and went to New York City to look for a good job. Though he had no experience, he found one—as an errand boy in a big store, at \$50 a year.

Actually, that was pretty good pay back then for the kind of work he was doing, but room and board alone cost him twice that much. Luckily, Cyrus' brother, Dudley, was a wealthy lawyer in the city and helped him out. He was very sorry he couldn't make it on his own. He resolved that he would soon have his own business and no longer need his rich brother's support.

After about three years he was able to earn enough to live on, but he didn't yet have his own business. His brother Matthew, in Lee, Massachusetts, owned a paper mill and offered him \$250 a year plus room and board to work for him. First Cyrus was to learn

what the business was all about, then he would go out and be a traveling salesman and get orders.

What young boy wouldn't just love to travel all the time and get paid for it? At first it certainly was great fun. But the trains were very hot in the summer and cold in the winter and dirty all the time. Hotel rooms were also like that and lonely too, and the food in the restaurants wasn't very good. Orders were not easy to get because since 1837 the country had been undergoing hard times. But Cyrus was doing pretty well all the same. So well, in fact, that a competitor, a Mr. Root, invited him not only to join his company but to be a junior partner—though he wasn't even 21!

But alas, the E. Root Company went bankrupt. That means, it owed much more than it could pay, had no chance of earning the difference, and it would have to be sold so the people it owed money to would at least get something. Under the law, neither Mr. Root nor Mr. Cyrus W. Field would go to jail, even though they did not pay all their debts.

But Cyrus didn't like that; he believed it was only right and fair that all debts should be paid. So he set out to do so. He started his own paper business and worked long hours not only to support himself and his family, but also to pay off all his share of the home. His children soon came to believe that the difference between a mother and father is that mothers are home all the time, but fathers only on

Sunday! But the hard pull finally was over. He not only paid his debts in full, his business was doing so well under the control of others that he could retire at 35!

Now actually, Cyrus had taken off a little time twice during his “hard pull.” Once, when he began to feel weak and sick, he sent the children to an aunt in Connecticut and took his wife, Mary, on a relaxed trip to Europe. Another time, he and Mary attended a demonstration in New York City by a man named Samuel Morse, who claimed he could send messages through wire—magnetic telegraph he called it—for two miles under water in New York harbor.

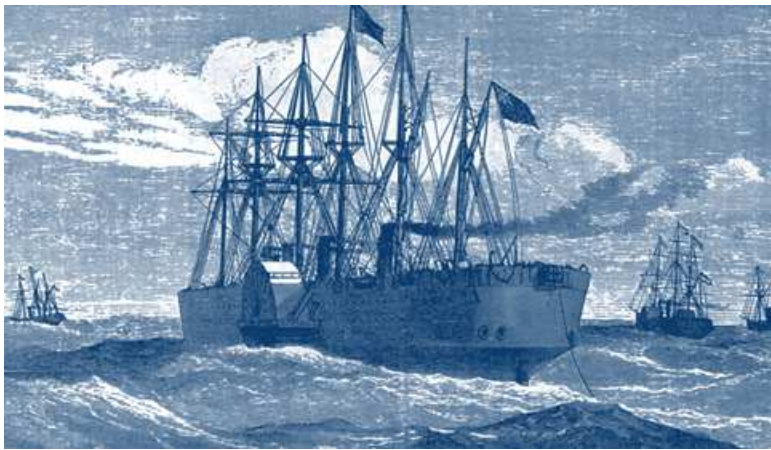
It didn’t work well; he was made fun of. But a couple years later it did work. Mr. Morse now was called a genius. Mr. Field couldn’t get his mind off Mr. Morse, especially after he retired. A friend of his, a Mr.

Gisborne, wanted to lay the magnetic telegraph, a cable, from Canada to the east coast of Newfoundland. From there, ships could cross the Atlantic Ocean to Ireland in six days. Because Europe already had 40,000 miles of cable, and North America 30,000, that would mean that from any place in North America news could be sent to any place in Europe in just a week—half the time it took to travel by ship from New York to London.

Mr. Field was fascinated by the idea. He not only supported it, he wanted to improve it by laying a cable all the way across the Atlantic. That would really cut down on the the time it took to flash messages between Europe and America!

His idea started a big debate. Some supporters said that such a project might save lives. Old-timers remembered that if it hadn’t taken weeks to get messages across the Atlantic, England and the United States wouldn’t have gone to war in 1812. Others, though, recalled that in 1814 the British had burned Washington, and didn’t want to get too friendly with England.

Of course, laying a cable across the ocean would take a great deal of money. First the cable would have to be laid from St. Lawrence River in Canada across the waters to Nova Scotia, across it, and then to and across Newfoundland. It was rough



Culver Pictures

The Great Eastern Laying Cable

A legendary British ship, called the “Wonder of the Seas,” the Great Eastern was 693 feet, five times as large as any ship afloat. It had five funnels and six masts and could carry 6,000 passengers, many more than any modern ocean liner. No ship was to match her size until the Lusitania was built. But size was her undoing. No pier was large enough to berth her. It carried 2400 nautical miles of cable in three tanks in its hold which it could lay out at 6 nautical miles per hour. The copper cable had 10 layers of insulation, mostly made from the gum of a Maylayan tree.

going; much of northern Canada was still uncharted wilderness, and the Atlantic often was quite stormy. The old captain in charge of laying the 85 miles to Newfoundland declared that if such a short distance of laying cable was so very difficult, what would it be like to do the same over 1600 miles, the distance from Newfoundland to Ireland?

Also, they would need much more than 1600 miles of cable, more like 2500 miles, because the bottom of the ocean was not flat. That much cable would take a long time to be made. It would be expensive; it would weigh 4000 tons, not easy to handle by a ship.

The old man proved right. In fact, there were even more problems than had been expected. Mr. Field had to travel to England several times to keep things on track, and he had a habit of getting terribly seasick. One time after a ship and crew had been obtained, yellow fever broke out and there had to be a delay. Another time a ship got lost in a storm. Once a ship had to turn back because of lack of fuel. More than once the cable broke while being laid and they had to start all over again. All the delays cost extra money, which was not easy to raise.

Finally, after five long years, in August, 1858, the cable was laid all the way across the Atlantic. There were great celebrations in England and



Oil on canvas, Rex Woods

The Canadian artist Rex Woods painted the above scene of the landing of the transatlantic cable at Heart's Content, Newfoundland, on July 27, 1866. It took five attempts before the venture succeeded. As the cable is walked ashore, the Great Eastern's Captain Anderson, shown at right, doffs his hat in tribute to the vision and persistence of Cyrus Field.

America, especially in New York City. Mr. Field was called "Cyrus the Great," after a famous old Persian king. A big banquet was held in his honor. There were 600 guests and 60 different dishes of food. But the real excitement was about when the "magnetic telegraph" would be opened to the general public and people could start sending messages. The cable laying had been completed August 16, 1858; its use would start in early September.

But alas, it couldn't! There were unexpected difficulties. At first there was to be a delay of only 48 hours. Then another, and another, until, in October, the word went out, "the cable is dead."

Can you imagine Mr. Field's embarrassment? He was no longer called "Cyrus the Great" but "a great swindler!" Yet he didn't give up. Just like many years before, when the E. Root Co. went bankrupt, he decided to start over again! Can't you imagine how difficult that would be, getting people to invest money in a project that had failed after such a big effort, and now seemed

Field had given the world two valuable things: the



Burdick Library, Norwalk, CT

After landing the cable successfully at Heart's Content, Cyrus Field and his associates were hoisted on the shoulders of an exuberant crew.

means to send messages almost instantly across the Atlantic, and a message surely as important as any that would ever be sent: that the difficult things in life take much time; the impossible things take even longer! □

—Dr. Paul Freiwirth

