

Rays from the Rose Cross



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

May/June 2002—\$5.00

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

A CHRISTIAN ESOTERIC MAGAZINE





AKASHIC

Woven on the inner loom
of consciousness,
The fragile fabric of remembering
Veils the doorway of becoming.
Cryptic forms emblazoned on its folds
in gold or grey,
Are trends of joy or sorrow;
And we may or may not
interpret their meaning,
As perception is perfected
by experience;
And we are given small insight
Into why we are a part
Of history's diaphanous raiment.

—Grace R. Ballard

Rays from the Rose Cross

A Christian Esoteric Magazine

Established by
Max Heindel
June 1913

Volume 94, No. 3

May/June—2002

USPS 471080—ISSN 0744-432X

Subscription in U.S.: one year, \$20.00; two years, \$38.00. **Your Zip Code must contain nine (9) digits (five + four).** California residents add applicable sales tax to all orders. Canada, Mexico and all other countries: one year, \$25.00; two years, \$43.00. Prices are in U.S. dollars and include postage. Foreign subscribers: please check current exchange rates for proper amount. Current single copies: \$5.00. Second class postage paid at Oceanside, CA, 92049-0713, U.S.A. Postmaster: Send address change to *Rays from the Rose Cross*, P.O. Box 713, Oceanside, CA 92049-0713, U.S.A.

Writers of published articles are alone responsible for statements made. Typed manuscripts are welcomed for all departments of the *Rays*.

Issued bi-monthly. Change of address must reach us by the 1st of month preceding any issue. Address ALL correspondence and make ALL remittances payable to The Rosicrucian Fellowship.

**PRINTED AND PUBLISHED BY
THE ROSICRUCIAN FELLOWSHIP**

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

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FEATURE

The Elixir

Teach me, my God and King,
In all things Thee to see,
And what I do in any thing
To do it as for Thee.

Not rudely, as a beast,
To run into an action;
But still to make Thee prepossest,
And give it his perfection.

A man that looks on glass,
On it may stay his eye;
Or if he pleaseth, through it pass,
And then the heaven espy.

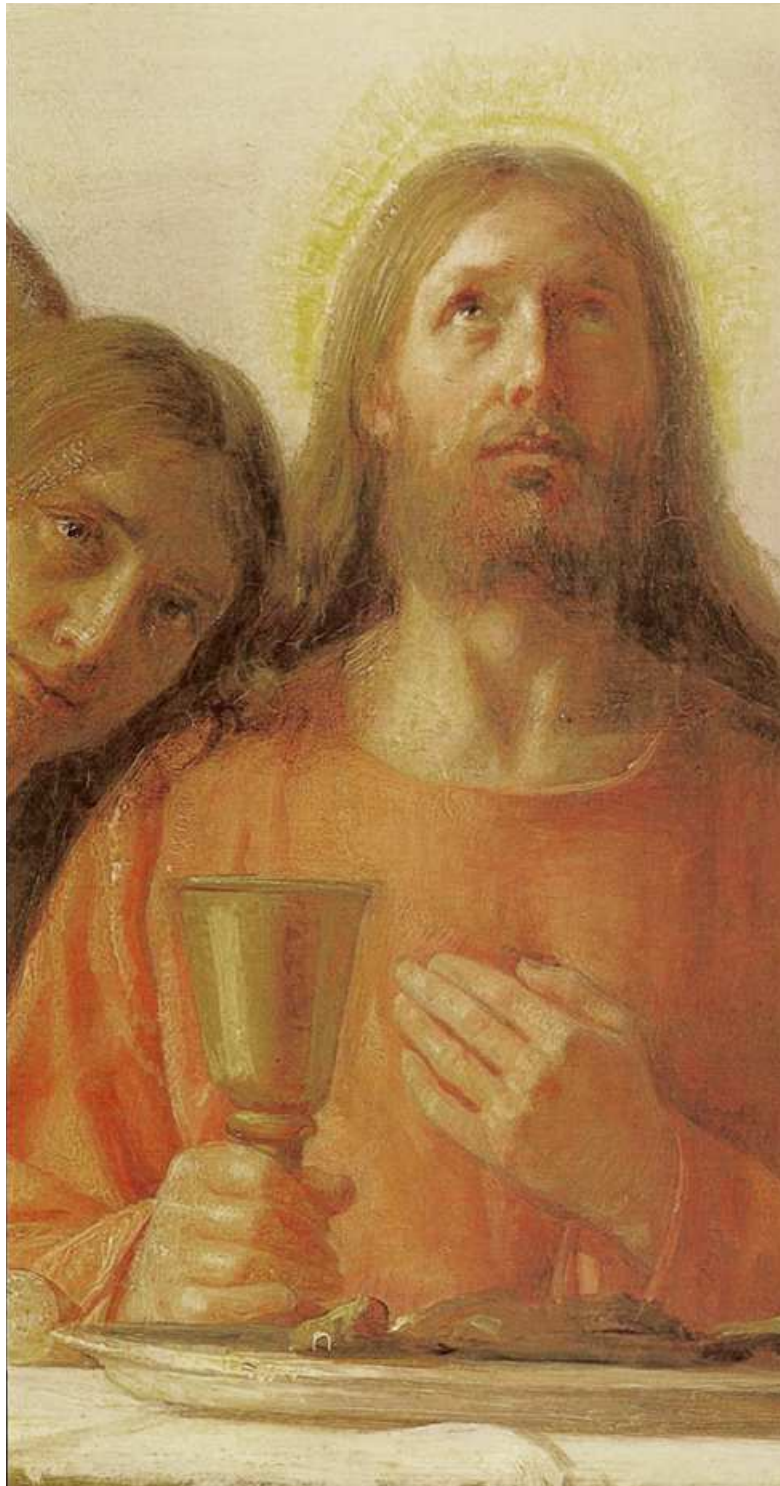
All may of Thee partake:
Nothing can be so mean
Which with his* tincture (for Thy sake)
Will not grow bright and clean.

A servant with this clause
Makes drudgery divine:
Who sweeps a room as for Thy laws
Makes that and the action fine.

This is the famous stone
That turneth all to gold;
For that which God doth touch and own
Cannot for less be told.

—George Herbert

*In the seventh edition of *The Works of George Herbert in Prose and Verse* this word is printed “this,” not *his*, which appears to us the more intelligible reading.



Oil on Canvas (detail), *The Last Supper*, Carl Bloch (1834-1890), Frederiksborg Castle Chapel, Denmark

Freedom's Obligations

THE AMERICAN revolutionary Patrick Henry famously uttered “Give me liberty or give me death.” Today the beneficiaries of political freedom secured by the courage of people like Henry want more personal autonomies, including the liberty to chose when and where to die; that is, when and where to kill themselves and to help others do likewise. But a critical connection legitimizing the appeal to human rights has been lost, ignored, or rejected by these current proponents, who are pressing for additional rights. The unalienable rights to life, liberty, and the pursuit of happiness enunciated by the American Declaration of Independence are “endowed by our Creator,” not by the nation-state, albeit this polity has the mandate to insure that these rights be retained and protected. If our Creator endowed us with life, it is not ours to cancel. We are not our own. We are keepers of a flame that must burn until our Creator withdraws it.

But what if God is dead? What if one is an atheist, or a mere pro forma theist? Then life is adventitious. It comes as it may and we belong only to ourselves and can call it quits when we choose.

Christian scripture states that humans are made in the image and likeness of God. The Elohim said, “Let us make man in our image.” The precious gift of freedom, man’s divine inheritance, allows him to misperceive or forget his divine Prototype. But he cannot annul its enduring reality. We must believe that God saw his human creation, spirit of His Spirit, and said, “It is good.” Absent God, failing to practice God’s presence, the creature plays the Creator, makes God in his “fallen” image and must conclude that it is not as good as it can be. There is room for improvement. It starts with demoting the nature and status of human perfection—Christ Jesus. Our reared up personal desires

press their individual agendas: “Let’s make us a Jesus to please us.” If we want things badly enough, by golly, we will find a way to get them.

For many of “the emancipated,” religion is a cultural construct that has been outgrown. We can wake up from our illusions, grasp our destiny with our positivist hands, and make the hard choices formerly dictated by a fictive God and His child-guiding church. With what results? A partial list would include the killing of 1-1/2 million unborn humans each year; the promotion of same sex marriages to consecrate polymorphous “love”; the laboratory production of designer children, including clones; the “merciful” murdering of the elderly, ill, and depressed: these “advances” are made possible in a God-less vacuum, into which humans rush, swelling out (applying the Sophist’s sophistry that “man is the measure of all things”) with rights claims, liberty claims, and authority claims.

Absent God, say goodbye objective obligations, grace-giving devotions, spiritual powers which illumine and sanctify life. Absent God and all is contingent, a function of personal predilection. Good and evil are only matters of personal opinion. Each is the author and referent of the first Commandment: Thou shalt have no other god but me.

What can we do to offset and ameliorate the perils of Godless self-infatuation and self-desecration? If we know better, we will live better—in Christ, Who weeps and agonizes for being continuously crucified while the dice are thrown. We must demonstrate saving alternatives. Quietly, humbly dare to be holy. Pray to the All-Good. Pray to be all good. Practice self-restraint. Be not proud in our own conceits. Shine our light in another’s darkness. Marry high thought with pure feeling. Stand firm in the hard right. Die daily so that the world can witness the Christed spirit’s joyful resurrection. □

MYSTIC LIGHT

Accidents are not Accidental



National Archives

While science may partly explain the physics of lightning, the “fortuity” of lightning striking remains a mystery. Be it nature’s “aberrations” or “freak” occurrences, all, finally, can be traced to noumenal cause, deriving from the World of Thought.

AN “ACCIDENT” is an event which happens to one or more persons or things unexpectedly, without being foreseen and without intention. Therefore the accident stands out from the general and foreseen order of events as unusual or separate. A so-called accident is, like any other event on the physical plane, a thought in a certain part of its course.

A thought is a being created by the Conscious Light and desire; and which, when issued, has as its aim, a potential design, and a bal-

and place. The laws which control the exteriorization do not always fit in with the intention and

An accident is a perceived physical part of a thought which is proceeding on its otherwise invisible course. The exteriorization makes visible that part of the thought which touches the physical plane and is not yet balanced. The demonstration is made on or through the person who is concerned in the accident.

ancing factor—which balancing factor, like the needle of a compass, points to the final balance of the thought as a whole. The thought endures until the balancing factor has brought about an adjustment through the one who issued the thought. The balancing factor causes exteriorizations as long as the thought endures. Whenever the thought, moving in its courses, approaches the physical plane, it causes the one who issued it to be in place for an exteriorization of that thought. An exteriorization can happen only when there is a juncture of time, condition,

expectation of the persons concerned; and the exteriorization is then called an accident. An accident is a perceived physical part of a thought which is proceeding on its otherwise invisible course. The exteriorization makes visible that part of the thought which touches the physical plane and is not yet balanced. The demonstration is made on or through the person who is concerned in the accident.

Accidents such as a personal injury, or a barn being struck by lightning, or an occurrence which prevents one from embarking on a ship that is to be wrecked, come only to those whose thoughts are thereby partially exteriorized to them. An accident presents to the one to whom it happens something of his past, either distant or recent. The accident is

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a part of one of his own thoughts that he has not balanced, and which will endure and, from time to time, meet him face to face as a physical event, until he has paid or received payment through the direct exteriorization of the design, learns his lesson from that child of his mind and desire, and has satisfied his conscience. Often accidents come to injure him, often to help him, and sometimes as protections.

The reasons why events happen to him in the form of accidents, in an exceptional, unforeseen manner, are that a man would not do certain things to himself, like breaking an arm, or that circumstances do not call for a commission of a crime against him, that is, an intentional injury; or finally that the happening accidentally is the easiest and most direct way to bring about the juncture of time, condition, and place for the exteriorization.

Further, there is in the happening of an accident a special call for attention. An accident, rather than an ordinary event, produces this because the accident is unlooked for, startling.

An accident is brought about in the ordinary course of the law of thought as destiny. Every man has a vast number of thoughts cycling in his mental atmosphere toward and away from exteriorization on the physical plane. The thoughts live on with a tendency to exteriorize in the events which the balancing factor in each of them requires and projects.

The thoughts begin and continue their cycles from the time a person issues them. Whenever they approach the physical plane, they seek to exteriorize; but they are often held back by the exteriorizations of his present design. When there is an opportunity, be it ever so slight, the whole nature of the man seizes upon it and uses it to precipitate an event which will bring about one of these exteriorizations. Every thought, once it is issued, endures and appears cyclically, exteriorized as a physical event. For that purpose, the one who issued the thought calls mentally or psychically on other persons concerned with the thought, through their

atmospheres. If a cycle of one of those persons' thoughts coincides with a cycle of one of his own, this will produce, unintentionally to the first one, the event which is called an accident.

Another manner in which accidents are brought about is by elementals [*Percival defines an elemental as a unit of nature manifesting as of the element of fire, or of air, or of water, or of earth, individually; or as an individual unit of an element in a mass of other nature units and dominating that mass of units.—Ed.*], nature units. They follow and are bound by a man's thought, and rush with it into his body as an impulse, so that he unexpectedly performs an act which results in an accident to him; he may, for instance, cut himself; or may fall in front of a fast-moving car. Another way in which elementals may act to precipitate a thought is by producing an occurrence without human intervention, as where fire burns a man, or a cinder gets into his eye, or melting ice drops on him from a roof, or

he finds articles of value. In every instance his own thought, seeking exteriorization, is the means of precipitating upon him the event which he calls an accident.

The purpose of an accident is to call one's attention to the thought of which it is one of the exteriorizations. One to whom an accident happens can always, by searching, find out something about that. Though the event may not reveal the whole past to him, it may reveal that portion of the past which it is necessary for him to know. If he tries to understand, he will learn, and he will learn more if he is willing to pay—he must pay anyway. What he learns will bring him nearer to the adjustment.

Suppose two men are traveling in a mountainous country. By placing his foot on an insecure stone, one of them slips and falls into a ravine. His companion goes to the rescue, finds the mangled body below, among rocks; and close at hand he discovers, cropping out from the side of the ravine, a vein of gold. The death of the one impoverishes his family and causes failure to some with whom he was in

Thoughts cycling in a person's mental atmosphere live on with a tendency to exteriorize in the events which the balancing factor in each of them requires and projects.

business. Because of that fall, the other discovers an ore deposit which becomes a source of wealth. Such an occurrence is said to be an accident, bringing death to one, sorrow and poverty to some, failure to others, and “good luck” to the comrade whose wealth is gained by chance.

There is no accident or chance connected with such occurrences. Each of the events is in accordance with the working out of the law as destiny, and is an exteriorization of some thought, issued by the person affected, though beyond the limits of perception.

The one who was killed was a man whose allotted time had run its course, though his death could have occurred a little sooner or might have been postponed for a short time. The manner of his death had been predetermined to be sudden. Further, it was necessary, on account of his family and his business connections, that his relations to them be severed abruptly. Therefore he suffered sudden death.

Whether the poverty awakens self-reliance in those who have been dependent on the deceased and brings out traits which could not be seen while they were dependent on another, or whether they become disheartened, give up to despair, or become paupers, rests largely upon the past of those concerned. Whether the one who discovers the gold improves the opportunity of wealth to be honest, to better the conditions of himself and others, to relieve suffering, or to support educational work; or whether, on the other hand, he does none of these, but uses his wealth and the power which it gives him for the oppression of others; or whether he becomes morally corrupt and urges others to lives of dissipation, is all according to the law of thought, and has been largely determined by previous thoughts of those concerned.

If the deceased had been more careful in the selection of his path, he might not have fallen, though his death, as it was required by the law, would merely have been postponed a short time. If

his companion had not descended the perilous path in the hope of rendering assistance, he would not have found the means by which he acquired his wealth. Yet, even if fear should have kept him from going to the aid of his comrade, he would only have deferred his prosperity, because wealth was to be his as the result of his past thoughts and works. By not letting pass an opportunity which duty presented, he hastened his prosperity.

It is injurious to speak of accident and chance as events happening without cause and irrespective of law. Such unthinking use of the words fosters in people the belief that they may act or fail to act and

not be held accountable. They come to believe that things may happen to them without out cause. So they may dull their moral conceptions. They limit their views and reasoning to things on the physical plane; they trust to chance, and are liable to become irresponsible.

Events which affect a few or many, or a race or a continent, or the whole world,

arrive to those whom they benefit or afflict according to the working of the law of thought as destiny. To each individual are exteriorized some of his past thoughts. The thoughts press for an opening for exteriorization. If there are many people whose thoughts tend towards a similar event, they are gathered even from the ends of the earth to bring about the so-called accidents. To everyone comes the advantage or loss that exteriorizes some of his past thoughts.

Accidents which happen to a community, like a conflagration, cyclone, inundation, or pestilence, are likewise the exteriorizations of thoughts of those affected. Under this head fall also the destruction of hamlets and cities, and the devastation of countries, like the ruthless razing of Carthage, the sacking of Rome, the plundering of the Spanish settlements by the buccaneers, or the conquest of Peru. In these cases the “just” suffer with the “unjust”. The “unjust” are the evil ones in the present; the “just” are the unrighteous of the past. Such des-

In the case of both natural catastrophe and large-scale social destruction, the “just” suffer with the “unjust”. The “unjust” are the evil ones in the present; the “just” are the unrighteous of the past.

tinies have been made by the action and inaction, the participation and indifference, of the inhabitants in times such as those of the persecution of the Huguenots, or of the Netherlands by Alva, or of the Quakers by the Puritans in New England. They will be brought together in the course of time, and their thoughts will lead them to the place and time of the exteriorization of those past thoughts. That place may be the same locality; or the people may be brought together in another and there live in prosperity or in trouble and share in the accidents of the final disaster.

The reckoning may be held up for a long time, but it is sure to come. The United States of America was set apart by Intelligences to try out self-government by the multitude, and so they have been led to success in their various wars, their political institutions and their economic undertakings, notwithstanding the actions of the people. In peace and in war, their escape from the natural consequences of their selfishness and indifference is striking. But this protection and universal success, which school histories and orators seem to take as a matter of course, may not last. There must be an accounting for all that these people did tolerate and do in violation of their great responsibility. The New England bigots, the Massachusetts slave traders, the Southern slave drivers, the oppressors of the Indians, the political and other corruptionists will at some time meet and suffer at the reckoning which is sure to come.

In every life there are numerous events which are generally regarded as accidents. Such events are, to mention a few: birth at a particular time into a certain country, race, family and religion; birth into favorable or unfavorable conditions; birth into a sound or a diseased body; birth with certain psychic tendencies and mental endowments. Peoples' lives are largely made up of events which they cannot choose, and which seem to be determined by accident. Among these are opportunities offered to enter a trade, a business, or a vocation; chance acquaintances who cause, prevent, or end associations in work or commerce; and conditions which lead to or hinder marriage and friendship.

People, if they do not look upon events as happenings by chance, explain them as the will of God and seek consolation in their religion. □

JANUS

They told me there were devils in God's hell,
And I wondered;

They told me there was evil in God's sky—
Lo, it thundered!

Life drew on—I trembled, fearing;
Nights drew on—I wakened, hearing

The vast voices of the skies;
Pain came nigh—I bore it weeping;
Sin came by—I suffered, keeping
Deep tear shadows in my eyes.

Sin and storm! O holy teachers,
You have blessed me,
Greater you than all the preachers
Who confessed me.

Learned I that what men call sin
Is a door to enter in,
Is the thither side of God,
Is the dryness of the sod
That but drives the strong roots deeper,
Is the thither side of Law.

—If I break

Or disregard that austere table,
If my Inner Self, unstable,
Seek a compromise 'twixt Right and Left,
In God's "hell" I pay the fee,
Learn what wiser way there be,
Bless the storm that clears the air.

—If I obey,

Lo, on eagles' wings Life bears
To the heights where being wears
Very crown of glory!

Fair is storm as sunlight fair;
Bright is pain as pleasure bright;
God above, beneath, behind—
Law outworking justice—right!

Now I know the "devils" in God's hell,
Now I know the "evil" in His sky—
Messengers, evangels—all is well.
Now I sleep and wake and laugh and cry
And press me on—toward God.

—Ada Melville Shaw

The Incarnation Mystery: Statement, Provocation and Invitation

The editor has accepted the writer's proposal to invite considered responses from Rays readers to a central Christian mystery—the Incarnation. After perusing this article, we invite readers to offer what their intuition, clairvoyant investigation, contemplation, and “hard” thinking tell them about this Mystery. Knowledge of the Rosicrucian teachings on the subject is assumed. Contributions, selected at the editor's discretion, will be reprinted in forthcoming issues of the Rays. Please limit your submission (typewritten and double-spaced) to five hundred words or less.

AS STUDENTS of Rosicrucian philosophy we are automatically students of what Max Heindel refers to as the Mercurial Mysteries, named after the Lords of Mercury who founded the Mysteries for the leaders of our laggard humanity on earth. The Rosicrucian Order is one of the schools of the lesser Mercurial Mysteries. We all desire entrance into that school, but are we willing to pay the tuition? Part of that tuition is proven dedication to a life of loving, self-forgetting service. Another part is addressing the Mysteries themselves.

TWO TEMPERAMENTS

Mysteries are about divine truths. Mysteries are about key and pivotal issues in our evolutionary creation and our part in it. The Mysteries used to be celebrated in mythic dramas involving the divine truths and issues. Mysteries are often stated in questions—anything from riddles to profound and ponderous questions about the meaning of life and existence. *The Rosicrucian Cosmo-Conception* appears to answer some of the questions of the mysteries:

What are we as humans? How did we get this way? Why are we here? Where are we going? and all of those Whys? that bug us like gadflies.

Different kinds of people relate to the Mysteries in different ways. Mr. Heindel tells us that at the time when there was a complementary division in the mode we use to express ourselves physically that allowed us to procreate and evolve creativity (which is referred to in mystical shorthand as the “separation of the sexes”), there was also a complementary division in temperament. The two primary and complementary temperaments are biblically symbolized as issuing from the surviving sons of Eve: Cain and Seth. The descendants of Seth—sometimes called the Children of Water, or (affectionately) Waterlings—have what is called a catholic temperament. That temperament approaches life by faith, by devotion, by feeling, by authority. The descendants of Cain—sometimes called Children of Fire, or Fierlings—have what is called a freemasonic temperament. They approach life by works, by knowledge, by intellect, by individual creative accomplishment. These two temperaments are complementary, but in our sufficiently perverted fallen humanity they have become antithetical and antagonistic. The difference in temperament is more important than the gender dichotomy because it is permanent, while one can change gender from rebirth to rebirth and thereby maintain balanced and complete physical experience.

Each of the two temperaments approaches the Mysteries that are meant for human redemption with a different attitude. The Children of Water approach them with an attitude of awe and reverence. They

bow before the Mysteries and almost worship them. They feel that if they are faithful enough and believe with all their being, the Mysteries will be revealed to them. The Children of Fire see the Mysteries as something to be solved, with practical application if possible. Presented with a Mystery, the Fierling burns inside with interest and applies himself/herself to the issue until exhausted or the problem is solved. However, solution is not merely intellectual, it is vital. Until we can live out the solution and become the truth involved in the Mystery, it has not been solved. The mythic Mystery dramas were meant to aid initiation into a Mystery by helping one to live through the issue of that Mystery in dramatic experience. This is why *The Rosicrucian Cosmo-Conception* only “appears” to answer the questions of the Mysteries. Those questions will not really be answered until we can live through those verbal answers with deliberate, waking self-consciousness. Until then those answers are not much better than idols—idolatry is not the sole property of the Waterlings.

In the Rosicrucian philosophy according to Max Heindel, we are told that one of the several missions of Christ is to provide an ideal that is appealing to both the fiery and watery temperaments—an ideal to which both can aspire with full ardor so that each can be redeemed and merged into a common spiritual unity, instead of proceeding along parallel lines of development that never meet and merge. Also according to Rosicrucian Christian mysticism the advent of Christ means more than just a new religion and a new religious Teacher. It means a new order of religion, the religion of the Son and of the Life Spirit, rather than of the Holy Ghost and of the Human Spirit. The religions of the Holy Ghost are separative, intended to meet the needs of individuals undergoing a series of specialized rebirths to learn specific lessons from specific points of view, because their evolutionary capacity is limited and can only learn small, specialized lessons. As evolving humanity outgrows the need for racial, cultural, and religious limitations, we have become ready for the totality of white light and not just one segment of the spectrum at a time.

Since the time of the three-year ministry of



Watercolor, William Blake, Fitzwilliam Museum, Cambridge, England

The Baptism of Christ

While orthodox Christians regard the Baptism of Jesus as his sanctification by the Holy Spirit, Rosicrucian Christianity teaches that the sublime Spirit of the Archangelic Christ, Regent of the Sun, entered Jesus' dense and vital bodies.

Christ-Jesus, many of the methods of the old Mystery Schools have become archaic and have fallen by the wayside, while others have been evolved and transformed to meet new needs aiming toward the unity of spiritual light in the Life Spirit—they have become christified. Beyond that, the advent of the unified higher order of religion also necessitated the introduction of a new order of Mysteries, the Christian (not in the sectarian sense of the word) Mysteries. The symbols of the Christian Mysteries are frequently found in the Gospels, which are formulae of initiation, and are directly elucidated in works like *The Rosicrucian Cosmo-Conception*. It is from these sources that we seek to better understand one of those Mysteries, the Incarnation—a mystery whose resolution has been bothering this writer like a gadfly for years.

In chapter fifteen of *The Rosicrucian Cosmo-Conception* we are told that Christ is “the Son,” the

“highest Initiate” of the Sun Period and the highest Initiate of our current Archangels. We are told that Christ, the Son, is the living focus of the second attribute of the Godhead, who functions fully in and is the representative focus of the Life Spirit. We are told that, because of lack of evolutionary experience, Christ could not build a vital body or a dense physical body; and because it would have taken way too long to gain such experience, Christ had to use a dense and vital body from a human of our life wave on our earth to incarnate into the chemical and etheric subdivisions of the physical world to offer redemption for what was lost in the “fall.” The incarnation into the dense and vital bodies is described on page 381 of *The Rosicrucian Cosmo-Conception*:

At the time Christ entered the body of Jesus, the latter was a disciple of high degree, consequently his life spirit was well organized. Therefore, the lowest vehicle in which Christ functioned, and the best organized vehicle in which Jesus functioned, were identical; Christ, when He took the vital body and the dense body of Jesus, was thus furnished with a complete chain of vehicles bridging the gap between the World of Life Spirit and the dense Physical World.

We are given other information about the Incarnation Mystery in this section and other parts of *The Rosicrucian Cosmo-Conception* (and in other relevant writings of Mr. Heindel, some of which will be mentioned), but nowhere are we told precisely what happened. Provocatively exploring the controversial possibilities of exactly what happened and the various implications is one purpose of this article.

Controversy about the Incarnation Mystery is not new and it is not limited to Christians. Plotinus, the great Neoplatonist seer, who on several occasions awakened in the world of Life Spirit, did not believe that a continuous experience of the Life Spirit in the dense physical body was possible. On the other hand, at least one Hindu seer associated with Mme. Blavatsky stated that the first and only complete incarnation of Vishnu to date was that of Jesus—different terms but the same meaning. Within Christendom the representatives of the

Children of Seth in the Roman Church have treated the controversy in a typical Waterling way. To think that the nature of Jesus during the three years’ ministry was singular—either completely divine or completely human—became known as the Monophysite Heresy. To think that the nature of Jesus was dual—part divine and part human in perfect harmony—was called the Nestorian Heresy. This writer does not know if there is a heresy to cover the nature of Jesus being multiple, but would not be surprised if there were. Anyway, if it is heretical to think that the nature of Jesus is either singular or plural, there is no longer any controversy—there never is if you can’t think anything and only blindly believe a dogma and its Mysteries without question.

If we study the Gospels, we realize that something profound occurred at the baptism by John. In at least one of the Gospels Jesus even refers to the validity of the baptism by John to confound the Pharisees. The Incarnation, as we wish to examine it, is best described in John’s Gospel:

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from Heaven like a dove, and it abode upon him. And I knew him not: but that one that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he that which baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God.

From Luke’s Gospel we learn that John, the Baptizer, was a cousin of Jesus and that he recognized him from within the womb. Something profound must have happened for John to suddenly “know him not” when he knew him from the womb and recognized him moments before the baptism. Some Rosicrucian students would note that this is evidence of the teaching stated on page 378 of *The Rosicrucian Cosmo-Conception* that Jesus had

many previous rebirths but that Christ had none before and was, therefore, a stranger to earthly humans like John. Although that certainly seems to be true, we should not allow ourselves to be satisfied with that answer, thus becoming complacent, thereby perhaps missing a more profound truth, like the sleeping disciples of Gethsemane.

Discovering a more profound meaning of the baptism by John—the Incarnation Mystery—is not easy to do; neither is finding out exactly what happened during that event without well-trained seership. All of the potential, simple answers known to this writer are philosophically painful (pain is the nature of the Incarnation), all seem to have something objectionable about them. One would almost be left feeling like a Waterling—compelled by fear of excommunication to believe in the Incarnation Mystery without thinking, if not for the burning curiosity drawing one to the Mysteries like a moth to a candle. So, let's review the arguments anyway, objectionable though they may be.

One of the theses put forth to solve the Incarnation Mystery is that at the baptism the personality of Jesus was “overshadowed” and interpenetrated inductively by Christ. This thesis is usually advanced by nonChristian mystics or by those who do not like to face hard issues like pain and suffering. It is objectionable for the same reason that the proposition that Jesus did not die on the cross is not a viable answer to the Crucifixion Mystery—if true, they would defeat the whole purpose of the Incarnation and the Crucifixion: to bring divine grace and salvation directly into our sphere through a being that had experienced this world and the sinful human condition. It would make the Incarnation and Crucifixion a sham. We are not saved by an inductive association with Christ but by a direct, living, internal bond with Christ who knows us and lives in us as we live in Christ. The Rosicrucian philosophy, based on carefully corroborated, trained seership, would seem to reject this thesis outright because it is not based on observed facts—facts such as the dense physical and vital



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

Christ Casting Out Two Devils

Spirit possession was more common in the time of Christ Jesus because the etheric body was more loosely bound to the dense physical body, the Ego was not as individualized, and the consciousness was not as positively disposed.

bodies of Jesus being directly used by Christ, the still-preserved vital body of Jesus, the consequent change of the vital body of the earth from within, and so on.

The thesis that there was a voluntary exchange of the dense physical and vital bodies from Jesus to Christ is more complicated and more engaging. It is objectionable on ethical grounds even though it appears to be what *The Rosicrucian Cosmo-Conception* is saying. According to this thesis, if the transference of control of vehicles was partial, it would be an act of mediumship. It is painfully difficult for this writer to conceive that all of Christianity and the religion of freedom and the future, the religion of the Son, is based on mediumship. The voluntary surrender of Jesus would not free that act from the charge of mediumship. Most mediums voluntarily, partially surrender their vehicles and that volition does not absolve either party from culpability for violation of vehicles that are a temple of tailor-made, private emanations of the spirit within. It would have been pure hypocrisy and an internal contradiction for Christ-Jesus, who cast out a legion of demons possessing a man and defended the act by saying “How can Satan cast out

Satan?”, to have been guilty of the same act. If true, this thesis would mean that Jesus, being a practicing medium, could not affiliate with the Rosicrucian Fellowship, which denies membership to practicing mediums—ironic in that the Rosicrucian Order and the Rosicrucian Fellowship were supposedly founded with the approval of Christ and Jesus. According to this thesis, if the transference of control of the lower vehicles of Jesus was complete, it would mean that the three years ministry was a matter of spirit possession, an activity that is even more ethically objectionable and even offensive. Some highly sophisticated Christian mystical writers aver that there were two Jesus children and that at the death of one a composite combination of bodies was formed to be able to withstand the disintegrating effects of the higher vibrations of Christ on the integrity of the lower vehicles—the dense physical body of Jesus, according to Max Heindel, did in fact disintegrate in three days, but no mention is made of how the vital body was and is preserved without disintegration. Even if we grant this thesis, which compounds the ethical objections mentioned above, it does not avoid the issue of mediumship or possession.

Some have hypothesized that the transference of the dense physical and vital bodies of Jesus occurred at the exact moment before, or exactly at what would have been the death of Jesus. Beyond the pedantic technical problems of the breaking of the silver cord and the loosening of the seed atoms, there are also grave ethical and philosophical problems with this thesis. If true, it would mean that Christianity and the religion of the Son were inaugurated through a suicide by Jesus, a drowning murder by John (and we would call him John the Drowner, instead of John the Baptizer), or by an accidental drowning of Jesus.

Some individuals with the kind of powerful intellect that silences intuition have averred that even the death on the cross was a suicide, because the phrase “he gave up the ghost” (which is perhaps the only phrase common to all four Gospels) implies that he gave up rather than die of natural causes or be finished off by the spear—but to conceive that the Incarnation was part of a suicide is ludicrous if not downright disgusting, given the pro-life stance of the teaching of Christ-Jesus and his acceptance

of his own death of which he was continuously aware during the ministry. The death hypothesis is not as simplistic as it seems at first because of the attendant philosophical notions that might be implied in it (with the crucifixion it would mean two deaths—an occurrence not entirely outrageous in a “twice born” religion whose founder warns of a second death). Though engaging, informative and enriching, those philosophical speculations are extraneous to the factual matter of the Incarnation taking place through an intentional drowning. An intentional drowning has to be outrageously preposterous and, given all of the prophecies and preparations for the Incarnation and the promise of certain redemption in Christ, the accident hypothesis suffers from fatal internal contradictions.

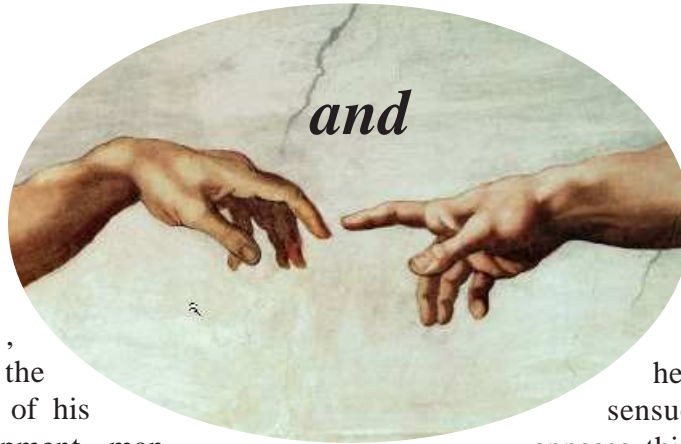
On the surface, there do not appear to be any unmitigatedly good answers to the issues of the Incarnation Mystery that are consistent with the high ethical ideals of Christ and the Mysteries. We are apparently as stymied as the Children of Water with regard to the Incarnation Mystery, except that we have the burning desire to solve it! There must be an answer and it is probably deeper or more subtle than what is suggested in this essay. Perhaps we don’t have enough information. Perhaps this writer misunderstands the information. Perhaps most of us misunderstand and have not taken the time to think it out and come to an intuitive solution that is both logically and ethically sound.

There is a reason for this questioning, provocative, and even inflammatory presentation of the issue. This article is intended as an invitation as much as a statement or provocation. This writer would love to know what other students think, feel, and intuit about this issue, whether it be profound and ponderous or simple and sincere. Perhaps there is a trained clairvoyant or a Christian Initiate among us that can clarify the matter definitively. Perhaps someone just has a true feeling about it. This writer is not seeking a final, dogmatic, official Rosicrucian answer, but more of a sharing in the “fellowship of the spirit,” a breaking and sharing of the bread of Christ. He may also be moved to proffer his personal thoughts on the Incarnation, since he has not done so here. □

—Dexter Christianson

MYSTIC LIGHT

The Question



The Answer

WHEN, in the course of his development, man wakes from the dream of unconscious and unquestioned living and begins to exercise his reasoning faculty—observing, remembering, and discriminating—his relationship to the sensible world loses its naive simplicity. He becomes aware of what it is to doubt.

The last two millennia of Western man's existence have been fraught with a confusion of half-truths, have witnessed a mounting of the human will to know, accompanied by an increasing frustration of that very will. The contemporary seeking mind asks in all earnestness, "Is there an unshakable basis for certainty from which I can make equally certain judgments about life, its purpose and meaning? Is there a place where I may stand and be able to experience absolutely: This is true?"

This question has not always been asked. At one time, conditions of man's existence did not occasion doubt and a sense of separation. Gods once perceptibly brightened the ethers of man's consciousness. For a time, heavenly Beings were seen to dwell in the sphere of the Earth and the Cosmos was experienced as man's home. What can we say of this question that man is impelled to ask? What does it signify? That man feels himself to be incomplete; more, that he seeks to confirm deep within himself something that is not immediately forthcoming from the world of his sense experience.

At the outset, man construed his spiritual unrest as proceeding from the unfulfilled desire to possess

the world and experience her manifold delights. But sensuous experience did not appease this yearning, for its dimension lies outside the soul's realm. On the contrary, the world of material experience tends to aggravate the Spirit's sense of isolation. It is ever a case of mistaken identity: What we sense is not, finally, what we seek.

Man first had to embark on the flat land of his local map's consciousness. He lost himself over the horizon of familiarity and traced the circle of the Earth's true form, coming back to where he started, flushed with the discovery of finding the Earth round; but at heart his need to know was more compelling than before. This figure illustrates a Tantallean pattern that man in a purely material framework reinforces when from out of this sensible world he seeks answers for an inner irresolution, for a condition of the Spirit. He traces self-confining circles. While in the going, he has the impression of nearing an answer. He has intimations of achieving his goal. But eventually he finds himself back at the point of his departure, materially advanced, perhaps, but spiritually none the wiser. The questioner, the seeker, is thrown back upon himself, again and again. His conscious identity being circumscribed by the physical sphere, reduced to the disposition of its outward forms, man is driven to a different mode of thinking to determine the reason for his being—and the reason for his being a stranger in the world.

The very activity of thinking tells us that reason and intelligence actually make possible our

Detail, fresco, The Creation of Adam, Michelangelo, Sistine Chapel, Planet Art

quandary; that did not Self, by an act of mind, abstract itself from immediate experience, no dilemma would exist. But the mind can also discover realities underlying sensory existence, because it has been created to discover them. Proper use of the mind is theodicy: it demonstrates and affirms the existence and beneficence of God in the face of darkness and apparent evil. Therefore, the Socratic motto: The unexamined life is not worth living. Or, rephrased, he who is ignorant of his spiritual identity, his identity as Spirit, is not truly living.

Through this preliminary understanding that his suffering results from his separation from divine consciousness, man realizes that his doubt and anguish are not uniquely his, that it is the common condition of fallen humanity, and that it is a blessing in disguise. For if our present circumstance were deemed adequate, we should not care to be aware of spiritual realities. *Human* dissatisfaction is *divine* discontent, which becomes not only an impulse to, but prompts in specializing organs for perceiving inner plane worlds.

It is particularly the growth of his mental powers, the growing need to justify experience rationally, to permeate the content of his consciousness with thinking, that is posing man his problems and simultaneously holding out to him his promise. This predicament describes the very condition for which the Rosicrucian Philosophy was formulated and ushered out onto the material plane—that it might provide man with reasonable sanctions for religious beliefs and moral conduct for which, at a prior time, ecclesiastical authority and vigorous faith alone sufficed. Man increasingly needs to know the reason for his faith. Less easily can he give himself to recite a creed that does not resonate in his soul, or to enact rituals whose value as living symbols is lost to his conscious understanding.

The antidote for contemporary amnesia is a reminding of core spiritual truths. What orthodox

religions bring to the casual practitioner are forms virtually devoid of their original informing life and meaning. This is the way of all ceremony and rote utterance that is not continuously ignited by the spark of living inspiration.

Man can approach the need for regenerating the religious dimension from two directions, which ultimately converge as one and the same activity: He may emphasize the historical approach, reading deeply into the systems, visions, and semantics of his predecessors from accounts of the lives of saints, gleaning the wisdom of sages and drawing on the creative insights of poets. From these rare ores quarried out of the experience of exceptional souls, the student of higher knowledge may prepare, in the crucible of action, of persistent meditation fired by his spiritual aspiration, a vital substance that ultimately is he himself, become what he was seeking outside himself in the words and ways of others.

Proper use of the mind is theodicy: it demonstrates and affirms the existence and beneficence of God in the face of darkness and apparent evil.

A second approach to spiritual rebirth, the existential or firsthand method, emphasizes the value of immediate experience as the source for what one seeks. The past century has been witness to individual man's impatience with formal schooling, authoritative precedents, and historical priorities. The Aquarian impulse advances evermore strongly the intuition that out of the resources of his own being man can penetrate through the fog of intellectual confusion and the agnosticism of lukewarm thinking to realities that affirm his purpose and instrumentality in creation, that experientially confirm the truth implied in the ancient Ptolemaic or geocentric view of the Cosmos: Humanity is the focus for the endeavors of myriads of celestial Beings and cosmic processes.

When man employs his thinking faculty solely to subserve sense perception, he demeans his status as a son of God and becomes, in effect, an issue of the mineral world. His thoughts and feelings, his entire inner life, is practically phased out of existence, being granted only as much reality as accorded

flickering shadows cast by light on moving physical objects.

On the other hand, when man employs his thinking powers to condense elaborate intuitions, to translate images descending from inner-plane worlds, even as sense perceptions give evidence of the material world, then man is empowered to raise his consciousness above a strict identification with the physical world. He is blessed with the awareness that a reversion of the common attitude is correct—that the inner life of thoughts and feelings is rather the origin of what our senses convey to us from space. Rather do material objects take on something of the quality of shadows, secondary phenomenon, a multiple remove from the genuine and true reality.

The birth of the mind in its rightful role as midwife to spiritual realities redeems man from the oppression of matter. He discovers that he can be transformed by the renewing of his mind. The mind is all-potent to determine for man exactly what it is he seeks. Rightfully used, used as a sacrament, mind can give new life and greater impulse to the love capacity. Mind can protect and exalt the heart function as a spiritual receiver of the Cosmic Love impulse, by translating and transmitting that impulse as word and deed for human betterment.

Are we any closer to answering our initial question? What, if anything, may a man come to and find, through the strength of his own faculties, to which he can give absolute assent, as being so central to the fact or act of consciousness that its reality stands above whatever evidence mind itself may marshal to prove or disprove it? Again, why do we even ask such a question? Because it is asked of us. It already is. The question is asking us to follow it to its origin. It is God-given. God in Christ, our incarnate Answer, says, “Here I AM. Come unto me, know Me.” In the guise of uncertainty, our question is laying down for us a thread of light which we may follow out of the subterranean labyrinth of thinking that is bound to sense-perceptions. This thread of light is a Lifeline that is dropped down into the material consciousness of each of us by our own immortal Self, our Spirit-Self, which prompts us to lay hold and climb



Oil on canvas (1645-1650), Philippe de Champaigne, Los Angeles County Museum of Art

Saint Augustine

Heart aflame with love for God and His Christ, the Church Father receives inspiration from the Holy Spirit, the Spirit of Truth.

toward the light's Source. Our soul is being fished for by our own eternal Ego, even as Peter through spiritual wisdom (institutionalized by the Catholic Church) was charged to be a fisher of human souls.

In our inextinguishable desire to know, to be what in our heart of hearts we intuit ourselves to be, we get so greedy for spiritual food, for that living Bread, that we seize upon the substance of our sense impressions and pierce through it to the soul of its inwardness and find that the image it gives us as mundane form is simply a window to an interior life, a physical word designating a metaphysical world, a door entering upon a reality of a different order, creating in us, by our building love for it, higher organs of knowing and seeing.

Should a critic call to our attention the vague mode of our delivery from material captivity, we might cite the highly suggestive table of electromagnetic vibrations appearing in Max Heindel's

The Rosicrucian Cosmo-Conception. This diagram makes wonderfully clear that the manifestation of being is a function of increased energy as measured by frequency or vibratory rate of etheric root-substance—thus sound, light, and X-rays are isomorphs of the same basic matter.

By analogy, as the thrust of the desire to know life steps up, as the impelling need to see the light increases, the ability to discern life and light increases proportionately, or rather, geometrically. Phylogenetically, the desire to see light has built the eye to receive the light.

Likewise, the desire to see the light of the reason for existence builds the inner eye that perceives the spiritual prototypes of the visible world. We are describing no tepid wish to have an occasional temporary solution to a mundane problem. Man must burn with a fire of desire that incinerates the personal ingredient in him, sears the little self and anneals the permanent element in his being. This irreducible and pure residuum then can carry the higher charge, can incandesce with the focused fire of willing to know, then with the ability to know, and finally with the radiant reality of knowing itself.

Our desire to know is a holy urge that has an all-penetrating property by virtue of its very purity and intensity. This is a requisite to the dawning and mounting of light. Man brings his pain and suffering, his anguish of doubt, to the altar of his inner sanctuary, to that interior place in him beyond which he cannot go. There he offers up, in the best way he knows how, the essence of his doing and his desiring; he makes of his life a gift, in the form of an unformable prayer: Here I give my doubts and pains in the holiest form I can achieve for them. Accept them as kindling for Thy fire to light me into understanding enactment of Thy ways.

Whether he reads a book or not, the seeker of Light, sufficiently intent on discovering, *will* discover, *will* be enlightened. Light and Truth will find

him as he allows his quest to be encouraged and hallowed by faith and love. Love, among countless other of its powers, fully enables the aspirant to tolerate the tension of being in the dark while having perfect assurance that all light and wisdom is now working in him. Love transforms the potentially inhuman quest for knowledge into a consciousness which lives truth.

Here we stand on the threshold of the greatest mystery in man's being and becoming—the world mystery. When man weaves the spiritual

impulses arising from his heart and mind and soul into the perceptions that compose the fabric of his daily experience, when, with the compassion spiritualized from his despair, loss, and hurt, he reads wisely into the Book of Life, he unites the seed of mental idea with the life body of love: Idea incarnates. Man contacts in his own higher Person, the

mystery of the incarnation of Divinity. He embodies the reality of a Deed performed for all humanity by the Spirit of the Sun Who took on human form that individual man might thereafter consciously take on divine form.

Divinity is the source of man's mortality. "Man" and "mortal" are synonymous only to the materialist. For man fully to realize his human potential, he had to become subject to two forms of death: one, death to the higher world upon physical embodiment. Two, death to the physical plane upon leaving his dense material body. Man's divinity is consciously realized through the foil and forces of death.

The cosmic gift bestowed upon man by Christ through Jesus was and is the power to establish contact with the Christ-Light as a spiritual member or faculty of man's developing individuality. Since Golgotha, man can, under his own power, awaken to his spiritual nature, can live consciously outside a dense material body, can experience life beyond the grave.

A glib dismissal of the Christ reality, the Christ

Love, among countless other of its powers, fully enables the aspirant to tolerate the tension of being in the dark while having perfect assurance that all light and wisdom is now working in him.

Presence, may be made on the grounds by which the reality of classical gods are rejected. This opinion has it that man can only have knowledge of himself and that his need for superphysical beings has simply objectified a dependent thought form. Anthropomorphism, God made in man's image, runs exactly counter to even the traditional account of creation given in Genesis where the Elohim (God) are described as creating man in *Their* image. The solipsist would yet prefer the unreasonable notion that the unfathomably delicate phenomenon that is physical man originated willy-nilly out of the chance combinations of atoms rather than took form in accordance with pre-existing Cosmic archetypes and by spirit-mediated processes .

As the conception of an exclusively man-centered universe is a delusion foisted by Luciferic beings, so the idea of a strictly material universe is a veil thrown up by other spiritual Powers whose own development is served by tempting man to regard only the physical world as real.

In his spiritual odyssey, man in search of ultimate answers must steer his course between these twin perils of egoism and materialism, which lie at the root of his tribulations. If he is exclusively for himself, he is against himself. If he believes only in what he sees, he is a non-believer and a self-deceiver. Yet, curiously, the forces that would subvert his spiritual career actually assist man, through a wisdom that is born of error and suffering, in consciously realizing his higher Self.

Over ages of experiment and blundering man discovers that real peace of mind and freedom of spirit are achieved only through living to and for the large, the whole, the one. Whatever he excludes from his consciousness causes man, to that extent, to diminish himself. His soul feels the absence and he cannot develop spiritual security until he ceases to protect his sense of self and ceases to honor personal preferences to the exclusion of general needs and overall harmony. Seeking man discovers that God plays no favorites, and that his best interests are served by emulating this divine example. The sun of his budding spiritual consciousness does not shine for one and set or eclipse for another. He is learning to live independently of the mutabilities of outer appearances. His consciousness is rooted in



Courtesy of Harry Menne

Christian Initiates

an interior certitude, in his eternal Sun-nature, whose personification is Christ Jesus, Christ in man. To know the answer, to come to absolute bed-rock truth, a fact of experienced being not affected by the variables of time and space, is, as surely as the Sun shines, to come knowingly within the aura of the Christ Reality. He would and will discover for himself what the New Testament and countless other books testify to—that in God who manifested through Christ Jesus we live and move and have our being. The content of books is, after all, an expression of human thinking and intuition whose sources descend from on high and permeate humanity and its Earth more completely than air man's body or light the atmosphere. He must be weaned from dependency on the maternal, material world.

For man to come to Christ, he must turn away from his selfish part and attune his being to what God wants for him, which is to acknowledge his spiritual patrimony as a son/daughter of God.

To one who would go it alone he would say, "Fine. All the more power." Self-reliance is a cardi-

nal virtue and necessary for the spiritual aspirant. We can appreciate our spiritual pioneer's feeling that books are memorials, tombstones with inspired epitaphs. But at some point in his journey, such a brave one, our solitary pilgrim, must come to grips with his own pride, and through the purgative fires of suffering and humiliation acknowledge his powerlessness to know spiritual truth without knowing Christ—the Living Word of Truth. Then he may say, as if for a first time, and with overwhelming relief, "Not my will but Thine be done." He may say, "Not I but Christ in me." Then, through Christ, he is given all power in heaven and on earth. Each of us establishes the readiness to go, but the Way-shower points the Way and walks within as our Light on the path. Each of us may and must purify the vessel of our consciousness, but He who is the divine content of the Cosmos fills our soul with wisdom and comforts our heart with heavenly peace.

We may attain on our own to an experience of considerable conviction, but the full Light we seek in our spiritual center is the blessed Presence of the Lord Christ Who is the Source and spiritual substance of this inviolable Reality. This transcendent *I* is the Guarantor of our eternal life. Christ Jesus is the cornerstone of our spiritual temple. He is the Foundation that has already been laid.

When the stuff of immediate experience is recognized as being shot through and saturated by spiritual forces and spiritual Intelligences, we begin to know real reverence. In fact, no attitude is so conducive to the revelation of spiritual truths as genuine humility, which enkindles the desire to revere and to adore. These soul qualities invoke and make welcome their corresponding soul-realities. A feeling contemplation of natural wonders, when allowed to work on the soul, must elicit in one the awareness of supersensible Beings of Light and Wisdom who cradle man in their vast and perfect care. Life is holy. Creation is the handiwork of celestial Hierarchies of awesome majesty.

Yet man plays the critical role in his becoming divinely self-conscious. He determines and he confirms what he can know and what he may be. As he centers his conscious being in his Higher self, as he learns to love Light, to discern Truth, and to live the

MACROCOSM AND MICROCOSM

In patterned fires across the evening sky
The stars, like guiding lights, through space
are swung.

And gazing toward the firmament on high,
We see the constellations far outflung.
So vast are all those circling orbs of light
As limned against the darkness deep and still,
With awe we marvel at their starry might,
Thus moving in the universal Will.

Oh, come from hall and every cottage door
And stand beneath the tapestry of night,
Where glory shines on the celestial floor,
And streams of Life flow through the worlds
of light.

Then know the law for you to be the same
With all the worlds that swing in heaven's frame.

—Martha Norburn Allen

Good, man finds that his own transformation has transformed the world, that the light he has brought to himself illuminates reality at large, that he and Creation exist as One, that sin and suffering are afflictions of a consciousness divided against itself, products of the very condition from which doubts and questions arise.

Ultimate answers are not purely or even primarily mental in nature. They are embracing of all man's occult members. One comes to think Christ because, knowingly or not, one has already begun to live Christ, to practice His Presence. The man becoming wise gives more answers, lives more answers, and asks fewer questions, lives fewer questions. As he affirms the Christ, the immensely creative principle of I AM, he discovers that in a profound sense he is the answer, that man himself, in the amplitude of his full divine being, is the answer to the sphinx's riddle. When he fully solves the riddle, he is no longer subject to death. When man begins to experience who he truly is, he has entered in upon the Light within, he has begun to put on Christ. He identifies with, he is, the Light of the world. □

Meditation and Prayer

*Receive the Godhead right into your willing
And it comes down from off its cosmic throne.*

THIS SAYING OF SCHILLER, that most haughty-minded poet, may stand as the motto above these last meditations on the training of the will. The Godhead rules *over* us, just as long as it does not rule *in* us. But then we rule with it. Out of this arises the royal attitude to life which we receive from these meditations. Meister Eckhart once said that he would fain “in eternity work God’s works with Him.” The proud feeling out of which such words are spoken can be experienced in every meditation which we here suggest for the will. Yes, into this end and into this resolve every meditation may die away. We can feel ourselves to be fellow-workers, and friends of the gods. But it is just this feeling which when we know our feeble strength, gives us due modesty.

Thus we give our answer to a question which is often put: “Is it mysticism, then, which you recommend?” Today people think that almost any sort of vague feeling is “mysticism.” But once mysticism was a serious way to find the Divine Ground of the World, by absorption within the soul, and to become one with Him. That is possible, if man is able to shut out the impressions of the senses. Then lofty feelings of happiness flood through his inward soul. The mystics of all times tell of this. But the divinity which man thus finds remains general. Unity, infinity, blessedness; these are the

This is the 17th in a series of articles taken from Friedrich Rittelmeyer’s Meditation, Guidance of the Inner Life, published by Floris Books, Edinburgh. Reprinted with permission.

joys with which the songs of the mystics are filled among all peoples and in all centuries.

We are seeking in men not the soul but the ego. We are not seeking for this ego in obscure feelings, but we are striving for its illumination through the ego of Christ. We are not seeking for unity with the Ground of the World in blessedness, but for the filling of this ego with the divine cosmic will which is in Christ.

Another question is: “Where, then, is meditation spoken of in the New Testament? Christ speaks unequivocally and certainly about prayer only, and requires of His disciples only prayer.”

To this question, which proceeds from the kind of Christianity which has worked hitherto, we have three answers. Everyone knows the words that are spoken about Mary: “Mary kept all these words and pondered them in her heart.” What meditation is can scarcely be more exactly said. One keeps a saying in one’s soul and moves it about and moves oneself with it. A picture of this is the jewel which is moved about in the light of the sun, so that its peculiar qualities are revealed, and the sun becomes visible in it. If a man lets the saying of Christ: “I-am-the-light-of-the-world,” move thus in his soul, and moves himself by it, if he lets it be present in his soul as the jewel is in the eye that gazes on it, then he meditates. This very saying concerning Mary can be a help to meditation.

We have a second answer. According to Luther’s translation, Christ says in John’s gospel: “If you will remain in my sayings, you are my true disciples.” (*Authorized Version*: “If ye continue in my word, then are ye my disciples indeed.”) But the original text contains much more than this. Luther

has praised the Gospel of John as being the “unique, gentle, chief of Gospels.” But for the spiritual depths of this very John, a perception could not then be awakened. If we translate what stands there into our speech, we must say: “If you live in my word of life; then are you in truth my disciples.” More circumstantially still, but also more penetratingly, one might say, “If you have your abiding place in the divine, creative word, which is I, then are you in truth studious pupils of my ego.”

The more deeply one concerns oneself with the Gospel of John, especially with Christ’s words of farewell at the Last Supper, the more clearly it becomes apparent that Christ indicates as the way to heaven for His disciples His “Word,” which is in accordance with the revelation of the “Word” at the beginning of the Gospel. But this is not only a word which will be proclaimed by preaching, but the word which echoes and creates in the soul, the word in which He Himself lives and works. It is a creative word, not only a word which announces. To meditate means nothing other than to let the “Word” be there, and to be there for the Word; to let the Word create, and to transform oneself in the Word. That is the fulfillment of the last commandment which Christ gave to His disciples, to go the way which He pointed out, to let the Christ live on in the soul.

But how are we to regard the Lord’s Prayer, which Christ gave to His disciples as their new prayer? Our third answer depends exactly on this point. The Lord’s Prayer is decidedly a prayer for meditation. It is the ideal union of prayer and meditation. It is, in its whole nature, the direct training for that which stands before our souls as meditative prayer....It is really true that the earnest occupying of ourselves with the Lord’s Prayer leads us directly into meditation. Then first of all we have the feeling that we would not wish always to pray the whole Lord’s Prayer at once, let alone often and successively, but, quite on the contrary, to take rather one petition daily; yes, one of the three first



Dover Publications, Inc.

Engraving, Gustave Doré, *Illustrations for Dante's Divine Comedy*

The Heaven of the Fixed Stars

“Men would be able to say less against meditation if they knew prayer better, the prayer above all which is truly prayer, in which all prayer seeks to end—adoration.” The Lord’s Prayer is a prayer for meditation.

petitions for a whole day, for a whole week long. Lastly we are completely penetrated by this frame of mind: Could I but once feel the first petition as it sounded in the soul of Christ! Then we labor to let the soul become such that it can really speak this petition, we let the petition itself work to this end. Then we are in the midst of meditation....

Anyone who has read my sermons on the Lord’s Prayer will see that, in occupying ourselves with the fourth petition: “Give us today our daily bread,” we are led more and more to recognize that here we are praying, not so much for daily bread, as for the new man, who upon all sides stands rightly within practical life, who is armed with all the qualities necessary for everyday life. When I myself still knew little of what meditation is, this

particular petition compelled me twenty-five years ago to bring it before the children in this way in religious instruction. But also with the petition, "Forgive us our trespasses as we forgive them that trespass against us": we shall soon notice in the second phrase of this petition, when we take it seriously, what sort of spiritual training this suggests. And that the first phrase, "Forgive us our trespasses," does not in the first instance call down divine forgiveness, but wishes to make it one's own, Luther pointed out.

The request, "Lead us not into temptation," would likewise become more comprehensible to men, would give opportunity for fewer dogmatic questions and would come nearer to men, if it was taken in a more meditative way, if we saw in it less the expression of a wish than the contemplation of a divine spiritual truth: the realization that we are led by God. Finally, the last petition, "Deliver us from evil." No one will believe that at his request it can be fulfilled between to-day and to-morrow. A cosmic goal is set before us and a divine will experienced, to which one says "Yes" with one's whole being.

Yes, the Lord's Prayer is a prayer of meditation. By its whole nature it leads from simple asking to meditation—so to a higher form of prayer. Even if Christ did not use our word "meditate," His will is clear, His teaching is plain.

Men would be able to say less against meditation if they knew prayer better, *the* prayer above all which is truly prayer, in which all prayer seeks to end—adoration. Of adoration as the end of cosmic history and as the life of heaven, the Apocalypse speaks sublimely.

If we would carry the training of the will further, an especially valuable and liberating exercise is connected with the next "sign" of Christ—the walking upon the sea. (John 6:16-21)

What happened to the disciples on that occasion? We must grasp this if our development of the will is to be effective. The people wished to make Christ a king. The disciples did not act with them. But neither could they be with Christ. When He withdrew from them upon the mountain, "Himself alone," that is a picture showing that He was lonely. Out of the folk-soul, out of the group-soul the

disciples had freed themselves. They had not yet found the new connection. In such times, fear and a feeling of loneliness, of deep inward unrest, falls upon the soul. Many a one may have experienced that, when he was obliged to break away from the views of his family and seek his way alone. He was like the disciples, who feel themselves tossed hither and thither in the stormy waves of life, and yet neither will nor can go back, but strive towards another shore which they do not yet see.

What appears in their souls may be summed up in one word, which includes again a great realm of need and of evil, the word *weakness*. Out of such weakness comes defective adherence to what one knows is true. Out of such weakness comes the feeling of loneliness. Out of such weakness comes that fear in many forms which rules among men, and torments souls more than is visible outwardly: fear of the future, fear of one's fellow men, especially of those who are stronger than we, fear of ourselves, and of that which lives deep in our souls, fear of sickness, or of events out of the usual, fear of death, and of one's fate after death, fear of all the unknown things that lie in wait around us....And only when one begins to be free from fear, does one see *how* the sickness of fear rages among men, and what disturbances, even of a bodily kind, it causes. Out of fear come the thousand shocks, small and great, conscious and unconscious, which make men ill and cripple their powers. Only if we know about this hidden need in men will we take the following exercise seriously enough.

But our question is first of all: How does one become free from fear? Is there a complete freedom from fear? We are not speaking of natural courage. In it is blindness, a feeling of madness, a feeling of bodily strength, a natural inclination, and so on. It is not secure against suddenly passing over into fear, when the eyes are opened to the real danger, or the natural powers on which it is based break down. I often think of the story of the two officers, one of whom said to the other in a time of danger, "But you are shaking, you are afraid!" To which the other replied: "If you were half as afraid as I am, you would have run away long ago." Two fundamentally different kinds of bravery.

We can be free of fear under any circumstances only if we know we are quite safely protected, or if we have no concern for ourselves. Both are present if we have completely sacrificed our lower ego, and live for the higher ego. This ego and its existence is a concern of the divine world itself and not merely our personal concern. No one who has not experienced it can know the safety of this mood. “And were the world all devils o’er!”

People who feel that they are not miserably worthless, but rich in inward values, and yet in the greatest danger, live superior to every anxiety—these are the real fighters of this world. By such people the world can be lifted from its axis. All fear is melted away from them. They feel for the first time what freedom is. By this they learn the true nature of man, the nobility of the ego which does not pass away. How does one acquire such fearlessness?

The story of the walking upon the sea is told us for that purpose. “It is I, be not afraid.” It is known that the Greek text says simply: “I am, be not afraid.” According to the English idiom it could not be translated differently, but the Greek text leads us deeper into reality. We lose every fear, when we look upon the “I am” of Christ, Who is willing to enter into the ship of our life. We can lay aside every fear of our life at the very moment when we stake our all upon this “I am.” Men may shatter us and mangle us; for the sake of this “I am” we live. Christ, whose “I am” sounds within us, may maintain Himself in us, if He will. Life, the true battle of life, begins when this spirit lives in us.

But in the training of our will it is not the main thing that we ourselves should become fearless. That is only the primary condition that we must procure again and again. From every corner of our being we can seek out and drive away fear. But now it is necessary to come face to face with a humanity which is ravaged by secret fear, which cannot come to life because of a thousand weaknesses, which by inward unrest destroys its strength, and so cannot make its strength available for life.

And so we see before us in our meditation men as they are tossed hither and thither upon the



Water color, 66 x 81 cm, 1990, Dennis Klocek. Courtesy of the artist

Walking on Water

Above the physical boat in roiling waters (above, lower left) Peter's soul enters the desire world and is beset by his own inner turbulence as he reaches toward the stabilizing vision of his interior Christ (I AM). A mental counterpart of the boat plies serene waters in the ambiance of the Holy (Human) Spirit.

stormy sea of life, like the disciples yonder in the boat; how in their anxiety and unrest they consume themselves, and weaken their lives, while trying to protect them. Such is the world. Such are men. And in the face of this we seek to live ourselves into the figure of Christ, Who walks upon the sea and Who says, “I am, fear not.”

Let us here say plainly that we do not hold this to be an account of an outward event, but to be a vision of the disciples, seen with the spiritual senses which, after the distress of the night, unfold themselves towards morning in the disciples. The disciples saw a spiritual reality. They saw *the* spiritual reality. They saw the deep meaning of the appearance of Christ in the history of humanity.

Thus they saw their own future task in the world. Outwardly there was nothing to be perceived here upon the sea. But the spiritual happening, not a mere picture of the fancy, was so much the more real. The billowing sea was not only around them, but in their own souls. But to these souls came the new ego, came Christ.

When a man who takes his share in this world's battles gives the impression that Christ is saying through him "I am! be not afraid," then men feel a benefit which makes their inmost part attentive. Nietzsche has spoken of a tree which refreshes a whole landscape. Here one must speak of a light which shines upon men, and all are aware through it of another world. The "I am," if we continued to listen to them, would form this "I am" in us. We must really prove to men that we can walk upon the water. The unrest, the uncertainty, the stormy billows may be never so great; we are supported by a power from on high which bears us up. We have no firm ground under our feet, and yet we walk secure. For this cause there is the uncertainty of the morrow—that we may have a chance of walking upon the sea. The resolve to let oneself be led by the ego of Christ, which comes from the world above, is the resolve to walk upon the sea—what Peter in the Gospels could not yet do. If we look again and again into this picture and see how Christ comes to the disciples over the sea, we see ever more clearly how men in their callings and in their families are travelling in a rocking boat. We see what it means to unite ourselves with Christ's appearing. The story is not a "comfort" which we personally receive, but a cosmic strength which we should receive. In individual cases we do not need to think of the picture at all. It works in us—unknown to ourselves, perhaps also unknown to others—if only we admit this Christ into our souls, let Him be, here in our souls, "I am at peace with the world: this peace with the world can be with you also, because I give it to you!"

Again we stand between East and West. The *East* will not put out upon the sea of life, because of its restlessness. The *West* will put out upon the sea, and knows no rest. We are upon the sea, but we have rest—not being far from the sea, but upon the sea—in Him who walks upon the sea. □

AMENDMENT

That all things should be mine,
This makes His bounty most divine.
But that they all more rich should be,
And far more brightly shine,
As used by me;
It ravishes my soul to see the end,
To which this work so wonderful doth tend.

That we should make the skies
More glorious far before Thine eyes
Than Thou didst make them, and even Thee
Far more Thy works to prize,
As used they be
Than as they're made, is a stupendous work,
Wherein Thy wisdom mightily doth lurk...

What bound may we assign,
O God, to any work of Thine!
Their endlessness discovers Thee
In all to be divine;
A Deity,
That will forevermore exceed the end
Of all that creature's wit can comprehend.

Am I a glorious spring
Of joys and riches to my King?
Are men made Gods? And may they see
So wonderful a thing
As God in me?
And is my soul a mirror that must shine
Even like the sun and be far more divine?

Thy Soul, O God, doth prize
The seas, the earth, our souls, the skies;
As we return the same to Thee
They more delight Thine eyes,
And sweeter be
As unto Thee we offer up the same,
Than as to us from Thee at first they came.

O how doth Sacred Love
His gifts refine, exalt, improve!
Our love to creatures makes them be
In Thine esteem above
Themselves to Thee!
O here His goodness evermore admire!
He made our souls to make His creatures higher.

—Thomas Traherne

MYSTIC LIGHT



Witnessing a Transition

ALL MY LIFE there has been the pulling to things of the occult. I seemed to absorb, unconsciously at times, the positive knowledge that man lives after he throws off his material body and wings his way to realms unknown. I clung to this belief in spite of my material, scientific education, which only aimed to develop more nearly perfect the five physical senses, and entirely omitted any thought of things beyond what the eyes and ears and intellect might tell us.

However, at the time I was able actually to witness the flight of the Spirit from the body at the moment of actual physical death, there was still some doubt in my mind as to continuous living, whether in or out of the physical body. Therefore the following incident changed the entire course of my reasoning and knowledge of life. I now know that our limited life here on Earth in the physical body is but a moment's duration compared with all the time in eternity wherein we may continue to develop that indestructible part of ourselves—the spirit.

With no idea of my aunt's immediate passing, I had merely called because of personal interest and love for this one who represented all I had left of my mother's family. She was seventy-three years old and presented very decided symptoms of cancer. While she had been suffering severe pain she seemed unusually strong and filled with vitality



Engraving (1797), William Blake, title-page to illustrated version of Edward Young's *Night Thoughts*. Dover Publications, Inc.

for one in her condition, so I had not thought of any immediate danger.

When I first dropped in to see her this day she seemed rational and strong. Her heart was beating rhythmically and normally. She appeared in quite good condition. But after I had been there for a short while I seemed, entirely by intuition, to sense a change in her physical condition: I became aware that her transition was not many hours away.

Then the symptoms of physical dissolution presented themselves so that the physical part of me, the educated fine senses, might know and understand that physical life was in danger. I am happy to recall now that I knew first, without intellectual reasoning, entirely through spiritual perception, that her span of life was finished.

I detected the rapidly failing pulse, irregular shallow breathing, and all the attendant symptoms of failing organism. I saw that the physical expression was changing, the tired lines in her face seemed to increase in prominence, and the violent thrashing to and fro because of the pain commenced to diminish in intensity. Thus the physical part of me knew that "death" was imminent.

Then we called those who were near and dear to us and sat at the bedside awaiting that inevitable angel whose visit we have learned to fear and dread.

The transition covered a period of many hours. The process of death on one plane and birth into a higher one progressed very slowly so that I was indeed much privileged at this time to watch, with the physical and spiritual eye, all the many details of the change.

Beginning signs of death occurred at ten in the evening. The last travails of the physical body did not cease until seven the next morning. All that night was spent in the borderland between the physical and spiritual, while I underwent one of the most amazing experiences of my entire life.

I saw the separation of the spiritual element of the body from the physical envelope; the formation of the cord that joined the ethereal body with the physical. I saw the growth of the higher bodies from vague indistinct foglike substance into

the living beautiful angelic body of my aunt in the vigor of her life. I saw pulsating waves course through the spiritual cord that connected the two bodies, and then the cord was severed and the new life in the new world had begun, even as death on the physical plane had claimed the physical body.

I watched closely each process of the "death" which miraculously turned into a "birth." Life was there, and still is; I saw not death but merely the transition from one plane of life to another.

The first thing I detected with my spiritual eye, as I sat at the bedside of this loved one, was the gradual formation of the etheric body apart and separate from the physical one. Immediately above the pain-wracked physical body I detected a vague hazy outline of mistlike substance which resembled nothing physical so much as a fog or a bit of condensing steam. I watched this form with interest and amazement. It seemed to possess life that was apart from any outline of cloud that I had ever witnessed before.

This substance formed about two feet above the bed and over the physical counterpart. It elongated itself until it was the length of the physical body. Then it commenced molding itself into a definite form.

First appeared the coarse general outline of a body; next came the growth of spiritual draperies; then the beginning of features and the outline of expression upon the face. I was seeing a mirror-like reproduction of my aunt's physical body, except that here was expressed youth and beauty and peace and content. The eyes were closed in an unearthly sleep in which nothing but peace and repose were suggested.

As I looked at the emergence of this spiritual body, it all seemed such a natural thing, as though there were nothing of the struggle and pain that I had seen. My eyes opened wider in wonderment as the spiritual form took on more vividness and life.

Then my spiritual vision seemed to be transferred, through no volition of my own, to watching the physical body. I saw the silver cord which was still connecting the two bodies, furnishing the means of transferring life from the physical to the spiritual.

This cord seemed to be about two feet in length, composed of a soft glistening silver radiance that was almost luminous, so bright did it shine before me. It protruded from the physical body. at the base of the skull at the occipital protuberance. Then it passed up and away from the physical body where it joined the spiritual counterpart at the same place at the base of the head in the spiritual body.

The cord itself seemed to be composed of small silverlike strands, each separate and distinct and yet all molded into a ropelike substance. Where the contact was made with the physical body I could see that the strands had separated and become flat so that they attached themselves to the physical body as a single flat surface.

As I watched this structure miraculously grow before me I could see the pulsations of spiritual energy that coursed through the cord to give more life to the spiritual body. As the energy was transferred into the immortal part, so was life lessened in the physical. The freeing of the spiritual essence from the incumbrance of the physical constituted death of the inanimate clay. Thus was given to me the knowledge of the primary attribute of spiritual matter, which is essentially the Activator.

At this time I opened my eyes more fully to the spiritual life which was round and about me. I glanced up and saw the spiritual actuality of my beloved mother who had years before made the transition. Then I saw the form of my uncle, the husband of my aunt who was about to cross over and meet her loved ones. I saw, too, the son, my cousin, who had long ago gone on to new adventures. Others, also, I saw round about me gathered into that little room that had suddenly become for me a shrine, a sacred place, where I might more nearly come into the presence of Life Eternal. I was awed and pleased with the presence of these unexpected visitors.

Again my attention was called to the spiritual body of the one who was about to enter the new plane of existence. Now the spiritual counterpart was more real than the physical; a radiance hovered over it now and life was more nearly manifested there. The expression of the face had

changed and the mouth had assumed a radiant smile. The draperies were bright with the soft light of the astral. The cord connecting the two bodies glowed more brightly. I knew that the transition was almost completed.

I watched the group of loved ones gathered there; they seemed happy beyond any happiness possible in the material. I saw them place a wreath of flowers on the head of the bed, a wreath of red roses having hue and tint impossible to describe. Their beauty could compare with no material flower. Each blossom radiated a splendor superior to anything I had ever before beheld.

As I looked at the scene before me I was struck by the extreme naturalness of it. It all seemed so very logical and ordered. I had watched and assisted at many physical births, and the comparison came very naturally to me.

The death on the physical must certainly mean birth to a new mode of life. All nature led me to believe that. And the birth into the new life would be just as natural, or more so, as a birth into the physical. Then what could be so strange about the fact that those who were vitally interested should come and be the assisting inspiration? I accepted all of this then in a conviction of absolute knowledge.

Now I heard joyful voices chanting. I knew it was the welcoming song calling the loved one into her new home. Then, even as I looked at the bed where lay the poor pathetic form, the white covers of the bed vanished as there came into vision the sight of soft dark red rose petals as they were scattered there by those who were waiting with the heavenly welcome.

A voice, quite softly at my ear, said, "Only twelve minutes more!"

I repeated those words to the watchers at my side. I held my watch expectantly as the minutes ticked on recording the twin process of birth and death.

Again my attention was called to the silver connecting cord. I watched the strands of which it was formed. I saw the first strand snap and curl back, just at the connection to the physical body at the base of the brain. Then another strand snapped and curled back even as does a taut string when it

is cut away from its support. Thus during those long twelve minutes was the preparation made for the loosening of the final earthly connection with the freed etheric body.

Now the time was almost up. The actual time for the severance of the last connecting link of the two bodies was at hand. I was about to witness the final casting off of earthly ties and the winging of the Spirit onward and upward into new experiences that she could not gain while held fast to the physical body.

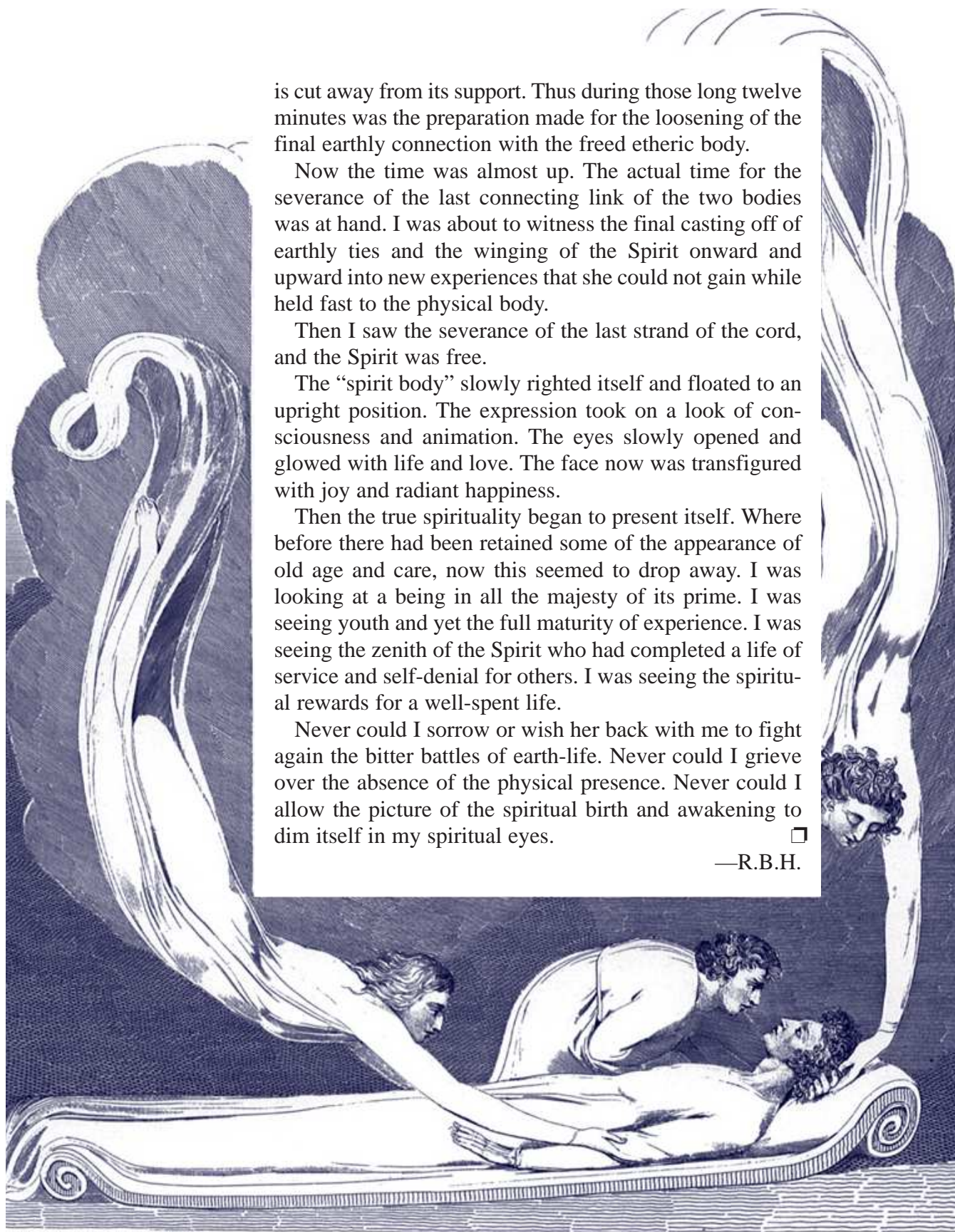
Then I saw the severance of the last strand of the cord, and the Spirit was free.

The "spirit body" slowly righted itself and floated to an upright position. The expression took on a look of consciousness and animation. The eyes slowly opened and glowed with life and love. The face now was transfigured with joy and radiant happiness.

Then the true spirituality began to present itself. Where before there had been retained some of the appearance of old age and care, now this seemed to drop away. I was looking at a being in all the majesty of its prime. I was seeing youth and yet the full maturity of experience. I was seeing the zenith of the Spirit who had completed a life of service and self-denial for others. I was seeing the spiritual rewards for a well-spent life.

Never could I sorrow or wish her back with me to fight again the bitter battles of earth-life. Never could I grieve over the absence of the physical presence. Never could I allow the picture of the spiritual birth and awakening to dim itself in my spiritual eyes. □

—R.B.H.



Engraving (1797), William Blake, illustrated version of Edward Young's *Night Thoughts*, Dover Publications, Inc.

Above, spirit beings and a human attend the death-bed of the righteous, administering consolation in his last moments. In another illustration (not shown) angels convey the spirit of the same man, bearing the same features, to heaven.

The Secret Book of John Part 2

THE CHRIST Who is thus begotten is called the *Monogene*. This word sounds peculiar, but it is merely a word signifying the “Alone Begotten,” as in the opening of John’s Gospel in the New Testament. In the New Testament, too, if we were to substitute the grecized form of names, our text would be unrecognizable; for example: “I am the Way, the *Gnosis*, and the Life.” Or, “In the beginning was the *Logos*, and the *Logos* was with God, and the *Logos* was God.”

From the Christ come the Four Luminaries, the four chief Lords of Karma, belonging symbolically to the four fixed signs of the zodiac. Some say there are seven Lords of Karma; this refers, of course, to the seven planetary Principles who influence human destiny in the horoscope.

After these celestial Powers, Adam is created, the first man of Earth. This is followed (in this text) by the story of the “fallen Sophia” who wanted to create alone like the Creator and who gave birth to a monster resembling a lion and a serpent, which she hid in a cloud—obviously, the constellations of the zodiac, with special reference to Leo and Scorpio, or other astronomical dragons of the skies. Again we repeat, this apocryphon is nothing but a poem—an involved, complex, allegorical poem—and the scholars are making themselves ridiculous by treating it as if it were a straightforward treatise like the works of the Roman Lucretius.

The story of Sophia—who may also be equated with Virgo, which now holds the Sun at its fall at the autumn equinox—is followed by the story of the struggle of the powers of Light with those of



Tempera on central panel of polyptych, Jacopo Albrecht the Elder, Gallerie dell'Accademia, Venice

Apocalyptic Vision of St. John the Evangelist

Ezekiel's vision (Ch.1) is a precursor of the revelation to John (1:1, shown above). The four zodiacal figures are a macrocosmic representation of the human Spirit's divine attributes (as well as signifying the four Gospels and their authors), bearing a dim resemblance to the Group Spirits (Elohim or Lords of Form) who guided humanity in an earlier era. God the Father (Divine Spirit) is enthroned with the Lamb Christ (Life Spirit) in his lap. The twenty-four elders represent Earth's evolution in the three prior septenary periods (Saturn, Sun, Moon) and three Revolutions of the Earth period. We are now half way through the fourth period (cosmic day).

Darkness; which survived into the Middle Ages, as we have noted. The point is made that the Darkness can only destroy itself when it pursues the Light, because Light automatically destroys darkness by its shining.

The Being hid in the Cloud becomes the creator

—Demiurge—of the lower worlds. This is the “Jehovah”, the Cosmocrator of the Old Testament. He creates Seven Kings to rule the Seven Heavens (the Planets), and Five Kings who rule the abyss—the realms of Chaos, the “Dark Worlds” into which souls go between reincarnations. These five dark worlds with their Five Kings represent the “Chaos” of the Greeks, and the “abyss” in which the seeds of all life and formation germinate. Further beings are created, 360 or 365 in number—an Angel for each day of the year, obviously. They are symbolized in animal-headed figures, in the Egyptian fashion.

Everyone knew that the Egyptians did not worship animals or animal-demons; they took these figures symbolically. The idea is precisely the same as that found in some of our New Testaments, where an ox is pictured with the Gospel of Luke, a lion with St. Mark, a serpent with St. John, and a man with St. Matthew. It would have been quite in line with Egyptian symbology to have pictured St. Luke as an ox-headed man holding a book in his hand. We may not like this symbolism, but we can understand it.

All of the Powers have *two* names, in accordance with the magical doctrine of antiquity by which the “Secret” or “God” Name was a Name of Power, and which was never revealed; whereas the common name was the name publicly used. Egyptians always gave their children two names for this reason, the one being the secret name. In the initiatory Schools—as in Christian Baptism—we see a form of the same custom, where the baptized one takes a new name. It would also seem likely that he had a new Secret Name, as an Initiate; for Baptism was an Initiation and a rebirth.

Everything in life has its good and its bad aspect. The planets in the horoscope may give a beneficent fate or the opposite, or both mixed together, which is usually the case. Therefore each Great Angel has two Names, and every demon may be coerced by the use of the Name of the Great Angel which has rule over his activities. The John Apocryphon does not go into this, but the concept is implied in the fact that the Creative Intelligences are said to have Two Names.

When his creation is finished, Ialdebaoth cries out proudly: “I am a jealous god and there is no other God but me!” And the Apocryphon warns that the

story of creation must never be taken in the way that Moses described it, but from an opposite viewpoint.

Sophia, seeing that her son is sinning against God, wanders to and fro like a spirit over the abyss of space, and she is aided in her distress by other powers. At last, gazing into the waters of the abyss, the Powers, to their amazement, see reflected there the image of God! Ialdebaoth then commands that he and his companions create a being made in the likeness of this pictured Image, whom they call Adam, and the Archons (Powers) set to work. *Archon* is a Greek term.

As to other names of the Powers, the text says, “If thou wouldst know them they are written in the book of Zoroaster”; showing that the Persian influence lies behind the Hebrew, Greek, and Egyptian of this apocryphon.

Adam was created, but could not stand upright, and five Messengers sent from the true God advised Ialdebaoth to breathe the breath of life into Adam’s mouth. He did this, and Adam not only stood upright but became resplendent, and Ialdabaoth immediately feared that he would steal his power away from him.

The Powers therefore cast Adam out into nether darkness. But the Mother takes pity on Adam, and sends to him a Spark or Thought of Light, called *Zoe*, another Greek word. Then the Archons build still another body, denser and more material, in which to imprison Adam. They create Paradise in the low world, and put him there, but the joys of his Paradise are illusory and full of bitterness. The Tree of Life belongs to Ialdebaoth, and its fruit is bitter; the Tree of Knowledge holds the Spark, or Seed, of Light from the Divine Mother.

“Was it the Serpent who taught Man to eat of that Tree?” John asks. The Savior replies: “The Serpent taught him the seed of desire, to enslave Adam; but he saw that Adam was not obeying him because of the Seed of Light that was in him.” The Serpent is, as shown above, Jehovah-Ialdebaoth. It is he who rules the Tree of “Life,” of desire, of begetting bodies.

The Demiurge then creates Eve, who is part of the Adamic Light, but when he opens Adam’s side, part of the Light escapes, so he makes Eve of what remained. The apocryphon says that Christ Himself

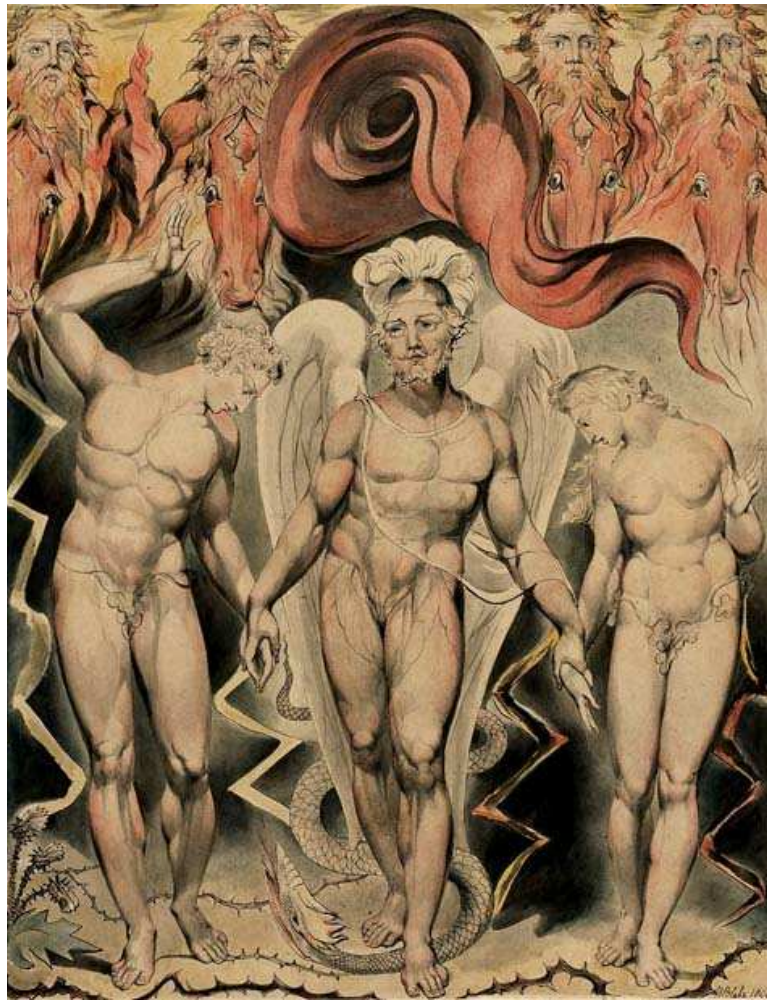
manifested Himself in the form of an eagle and sat in the Tree of Knowledge, to induce Adam and Eve to eat of the fruit of Knowledge, in which was the Seed of Light belonging to the Divine Mother, by which they might be redeemed from the darkness of matter and the power of Jehovah-Ialdebaoth, the Serpent of Darkness. The seed of the Demiurge is in both Adam and Eve, who bring forth Cain and Abel; but Seth escapes. Seth is The Man Full of Light, who later is reborn as Jesus the Christ, the true Son of Sophia, Wisdom.

St. Paul says, speaking of Abraham, Sarah and Hagar: “which things are an allegory;” and it is obvious that these Gnostics wrote allegories. They cannot be understood in any other way.

We see from this why Catholics believed that the Manicheans worshiped Satan, since to the Manicheans Jehovah was the Satan, and the Spirit of the Tree of Knowledge was the Christ. But they did not worship Satan, they worshiped Christ, as the Spirit who gave Wisdom and Knowledge to mankind. Jehovah’s Tree of Life was not immortality but “generation”, a genealogical tree.

There is reason to believe that the text of the Hebrew Genesis, written from an opposite point of view, as Max Heindel once commented, has, in fact, given the same interpretation when it says that “Adam knew Eve, and she bore Cain”; “Adam knew Eve, and she bore Seth”; thus plainly identifying generation with the Tree of Knowledge, whereas the Gnostics and Manicheans gave this meaning to the Tree of Life.

As in *Pistis-Sophia*, a long dialogue between John and the Christ is given, covering many topics of spiritual interest. The apocryphon shows that there is a True Spirit, which is Above, and a Counterfeiting Spirit (which apes the True One) which is below, in lower space. Salvation is release from “the cavern of perversity” in which man is imprisoned, and where he spends all his days watching shadows. (Compare with the Platonic Myth of the Cave in the *Republic*, Book VII.)



From *Illustrations for Paradise Lost*, William Blake (1757-1827), Museum of Fine Arts, Boston

The Expulsion

Accompanied by the “grounding” of ragged lightning, an apt visual metaphor for “ignorant indulgence in the creative act,” Adam and Eve are escorted (awaken) to the material world, where desire (the serpent) continues to insinuate the ideality of physical sensation and possession.

There is a constant warfare between the True Spirit and the Counterfeit Spirit contending for the souls of mankind. It is the Demiurge who sends his angels down to seduce the daughters of men whenever they show any inclination to rise out of the caverns of perversity, teaching them the so-called good things of the earth, giving them material wealth, happiness, and power; teaching them the arts, crafts, and sciences of the physical world.

But the Great Mother never forgets, and she is still flying back and forth over the abyss of time and space seeking to rescue Her children. She goes to Adam to awaken him from his sleep in the darkness, calling to him:

I am the riches of the Light, I am the memory of the Fullness [of Spirit]. I walked in the depth of the Darkness, and I persevered until I attained to the middle of the prison, to the foundations of Chaos....I penetrated to the midst of the prison, that is, of the prison of the body, and I said 'Let him who hears wake up from heavy slumber!'

And Adam wept...saying, 'Who called my name?'

And the Spirit replies: 'I am the Thought of the Virginal Spirit who re-establishes thee in the realms of glory. Stand up, and remember that IT IS THYSELF THOU HAST HEARD, and return to thy root! For I am the Merciful. Take refuge from the angels of destruction, from the demons of Chaos, and from all who hinder thee, and rouse thyself out of the heavy sleep of the infernal dwelling.'

French Gnostic scholar Jean Doresse says that it is not always clear who is speaking, whether it is the Savior, Christ Himself, or the Virgin Queen of the Angels; and he says that doubtless this points to the Christ story having been blended with an ancient myth of a Mother Goddess. The resemblance to the Babylonian myth of the Descent of Ishtar and to the Greek myth of Demeter seeking for Persephone is obvious; not to mention the Egyptian Isis seeking for Osiris. The poet has made an effort, apparently, to build one myth out of many, an eclectic, universalist allegory acceptable to all ancient peoples, including the Jews.

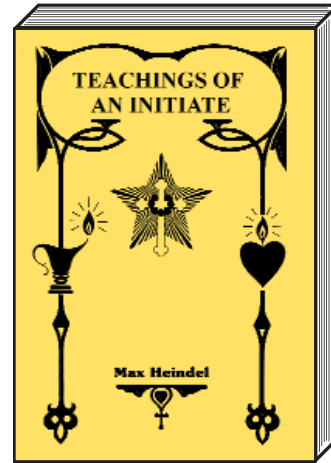
The text used by the medieval Manicheans in Europe may have been a version edited by Mani or his followers.

Since Doresse is not a mystic or occultist, and since he interprets these texts with a literalism which is deplorable, we cannot take his word for the real substance of the Apocryphon of John. He is not really interested, except as a vivisector is interested in cutting up a living animal in the laboratory; and it is only as we take these ancient books in full sympathy into our consciousness, in meditation and contemplation, using the poetic imagination, that we can enter into the spirit in which they were written and so come to some sort of understanding of them. □

—Ann Barkhurst

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by Max Heindel



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Spiritual Seeing and Spiritual Hearing

WHILE THE PHYSICAL disability of blindness is without doubt a great affliction, there is a blindness which has a more detrimental effect upon those who are suffering therefrom, namely, blindness of heart. An old proverb says, "None is so blind as he who will not see."

Every great religion has brought to the people to whom it was given certain vital truths necessary for their unfoldment, and the Christ Himself told us that the truth would make us free. Many of the sublime truths contained in the Christian teachings have, however, been obscured by creeds and dogmas, with which the various sects and denominations have contented themselves. They hire a minister and charge him with the duty of expounding to them the truth of the Bible, but his tongue is tied by the creed of his particular denomination. He is prohibited on pain of public disgrace and dismissal from publishing or preaching anything not in strict agreement with the particular brand of religion desired by those who pay him his salary. Each minister is given a pair of glasses, colored according to the particular creed which he represents, and woe betide him if ever he dares to look at the Bible save with those spectacles upon his nose; to do so means financial ruin and social ostracism, which very few are brave enough to face.

So long as the minister keeps his denominational spectacles on there is no danger, but sometimes

it happens that he takes them off, either by design or by accident. He may be of a venturesome nature and somehow have a feeling that there is something outside his particular sphere of vision, or he may have accidentally mislaid his glasses. But in either case if he stumbles upon the naked truth in God's word he becomes unhappy. The writer has spoken to a number of ministers who confessed that they had become aware of certain truths but dared not preach them because to do so would have called down the wrath of their congregation upon them, by disturbing established conditions. And this is not to be wondered at. Even King James, who was a monarch and an autocrat, cautioned the translators of the Bible not to translate in such a manner that the new version would disturb established ideas, because he knew that the moment new points were introduced there would be a controversy between the defenders of the old religious views and the new, which would probably result in civil war. The great majority are always ready to sacrifice truth for the sake of peace. Therefore we are bound today, despite our boasted freedom, and no matter how keen may be our physical eyesight, vast numbers among us are blinded by a scale so opaque that it almost entirely obscures their spiritual vision.

But in spite of everything the truth crops out, sometimes in the most unexpected places, as the following quotation, will show. It sounds more like the musings of a mystic than the writings of a Presbyterian minister bound to the dreadful doctrine of predestination and commitment of souls to everlasting hellfire, where dreadful tortures are

Some readers may be particularly interested in this article written by Max Heindel because, though it first appeared in the October 1915 Rays, it is not contained in any book.

endured for eternity, even by babes who have been thus foreordained to suffer for eternity by their Creator. The article was written by a well-known Philadelphia minister, and is only another indication of the fact that a sixth sense is slowly developing, often in the most unexpected people, crushing creed with mystic facts and knowledge. The minister says

Everyone of us casts a shadow. There hangs about us a sort of penumbra, a strange, indefinable something which we call personal influence, which has its effect on every other life on which it falls. It goes with us wherever we go. It is not something we can have when we will nor lay aside like a garment. It is something that always pours out from our life like light from a lamp, like heat from a flame, like perfume from a flower."

Once when the Christ was alone with His disciples, He asked them: "Whom do men say that I, the Son of man, am?" And they answered and said: "Some say that thou art Elijah, others Jeremiah, or one of the prophets." And Christ answered and said: "But whom say ye that I am?" Peter said, in answer to this question: "Thou art the Christ, the Son of the living God." He had discovered the truth, had seen the Christ. And the rejoinder of Christ came quickly: "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven....and I will give unto thee the keys to the kingdom of heaven."

Here materialistic religion, which has so often debased art in its service, can see only a material key, and therefore we find pictures where Peter stands with an enormous key in his hand. But the mystic finds in this incident that the disciples were taught a great truth in nature, the truth of rebirth. By the key of Initiation this mystery was unlocked, and the doors of heaven were opened to show the immortality of the spirit, and that we return to this sphere of action to learn new and greater lessons life after life just as a child learns its lessons at school day after day.

If rebirth were not a fact in nature, statements about the return of departed spirits such as Jeremiah, Elijah, and others in the body of the living Jesus would have been an absurdity, and it would have been the duty of Christ as Teacher of His disciples to have explained to them that such ideas were ridiculous. Instead, He pursued the subject to discover the depth of their discernment, and asked, "Whom say ye that I am?" And when the answer came, showing that they discerned in Him someone above the prophets, above the human race, namely, the Christ, the Son of the living God, He perceived that they were ready for the Initiation which settles the question of rebirth beyond all dispute in the mind of the disciple.

No amount of reading in books, of conversations or explanations,



Stained glass, Edward Burne-Jones, Victoria and Albert Museum

The Calling of Saint Peter

The fisher of men for the kingdom of heaven is given the keys of initiation—for himself and to confer through teaching and example.

can ever settle that point beyond all possibility of doubt. The candidate must know for himself. Therefore in the Mystery Schools of today, after the first

Initiation has opened to him the invisible world, he is given the opportunity to satisfy himself concerning rebirth. He is shown a child that has recently passed out of the body. On account of its tender years it takes birth quickly, probably within a year after death. The new Initiate watches this child until finally it enters the mother's womb, to emerge as a newborn babe again. The reason he watches a child in preference to an adult is that the latter stays out of physical life approximately one thousand years while a babe has a new embodiment inside of a very few years; some even find a new environment after a few months and are born within a year.

During this time the new Initiate has opportunities also to study the life and actions of those who are in purgatory and the first heaven, which are the hell and heaven referred to in the Bible. This was what Christ helped His disciples to do—to see and to know. Upon the rock of this truth the Church is founded, for if there were no rebirth there could be no evolutionary progress, and consequently all advancement would be an impossibility.

But what then is the way to realization? This is the great question, and to this there is and can be only one answer—the unfoldment of the sixth sense by means of which the mystic discovers the immortal shadow that the Presbyterian minister speaks about. Heaven and hell are all about us; our own past lives and the lives of our contemporaries have been thrown upon the screen of time and are there ready to be read at any time when we shall have built senses so that we may read them. The electric light focused through a stereopticon lens projects a brilliant image of a slide when there is darkness, but leaves no visible imprint whatever when the sun's rays strike the screen. Similarly, if we would read the mystic scroll of our past, we must learn to still our senses so that the world without disappears in darkness. Then by the light of the spirit we shall see the pictures of the past take the place of those of the present.

The shadow seen by the Presbyterian minister around the body is analogous to the photosphere or aura of the sun and the planets. Each of those great bodies has such an invisible shadow, that is to say, invisible under ordinary conditions. We see the

photosphere of the sun when the physical orb is obscured during an eclipse, but at no other time. So also with this shadow or photosphere of man. When we learn to control our sense of sight so that we may look at a man without seeing his physical form, then this photosphere or aura may be seen in all its splendor, for the colors of earth are dull in comparison with those spiritual living fires which surround and emanate from each human being.

The fantastic, coruscating play of the aurora borealis gives us an idea of how this photosphere or shadow acts. It is in incessant motion; darts of force and flame are constantly shooting out from every part thereof, but are particularly active around the head; and the colors and hues of this auric atmosphere change with every thought or move. This shadow is only observable to those who close their eyes to all the sights of earth, who have ceased to care for the praise or blame of men, but are looking only to their heavenly Father; who are ready and willing to uphold truth and truth alone; who see with the heart and see into the hearts of men that they may discover therein the Christ, the Son of the living God.

Nor is that thing which thus surrounds us a shadow which fades when the sun of life has ceased to shine in the physical body. Far from it. It is the resplendent garment of the human spirit, obscured during physical existence by the opaque garment of flesh and blood. When John L. McCreery writes about the friends who have passed over, that

*They have but dropped their robe of clay
To put a shining raiment on,*

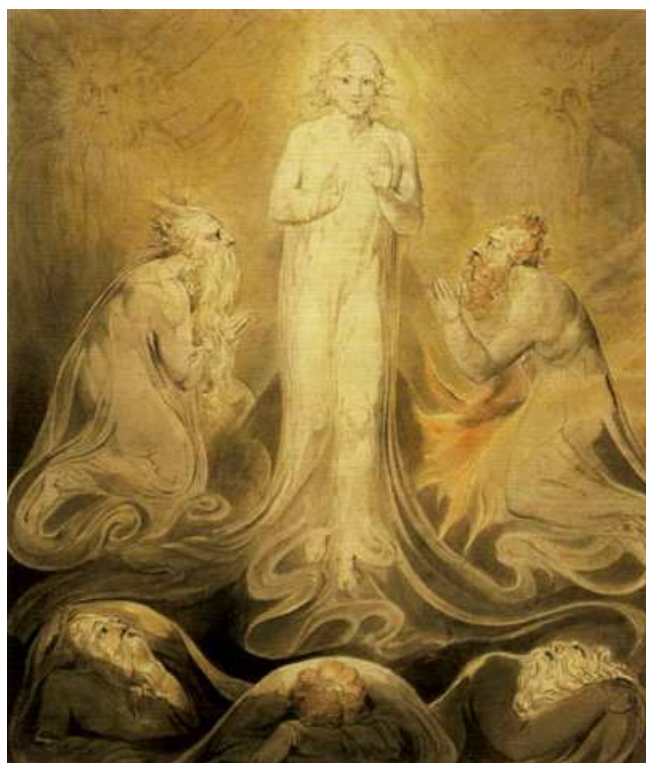
he is incorrect. Their raiment is truly "shining," but they do not put it on at death. It would be more correct to conceive of ourselves as wearing a garment of intensely brilliant soul-substance which is hidden by a dark and lusterless "coat of skin," a physical body. When we drop that, the magnificent house from heaven spoken of by Paul in 2 Cor. 5 becomes our normal habitation of light. It is the *soma psuchicon* or soul body (mistranslated "natural body" in 1 Cor. 15:44) in which we shall meet the Lord at His coming, for "flesh and blood," such as we use at present, "cannot inherit the Kingdom of God."

There is a great deal of difference in these auric emanations; in fact, there are as many different types as there are people. The play of colors is never twice the same. If we were to watch the sunrise and sunset for a lifetime, we should never find two exactly alike as to color, cloud effect, etc. Similarly, when we watch the play of human emotions as revealed in the aura, there is an infinite variety even in the same person when placed in identical positions and conditions at different times. In a sense all sunsets are alike; certain people see no differences, but to the artist the variegated color play is sometimes actually painful in its intensity.

Some may view the luminous auric cloud with only a vague appreciation of its import. But when a Christ beholds the Promethean struggles of poor blind humanity, what wonder that He cries: "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Unless we are prepared to become "men of sorrows," we should not wish for the extension of sight which enables its possessor to penetrate the opacity of the body, revealing thereby the soul, for thenceforth we are bound to bear our brother's burdens in addition to our own. But whoso becomes a "servant" of humanity has with all the sorrow also a joy and a peace that passeth understanding.

When we have had our spiritual eyes opened and have learned to see this heavenly vision, the Christ within the hearts of men, there are other steps that take us further along the path. When we learn to close our ears to the clashing and clamoring throng, to the quarrels of men over this, that, and the other unessential thing, when we have learned that creeds, dogmas, and all earthly opinions are of no value, that there is only one voice in the universe worth listening to, the voice of our Father that speaks ever to them that seek His face, then we shall be able to hear the Song of the Spheres spoken of in the immortal *Faust* in the inspired words:

*The sun intones his ancient song,
Mid rival chant of brother spheres,
His predestined course he speeds along,
In thunderous march throughout the years.*



Watercolor on paper, William Blake (1757-1827), Victoria and Albert Museum, London

The Transfiguration

"The Transfiguration as seen in the Memory of Nature reveals the physical body of Jesus as a dazzling white, thus showing his dependence upon the Father, the Universal Spirit."

Similarly to the case of the photosphere of the sun, which is seen only during an eclipse when the physical orb has been obscured, the Song of the Spheres is not heard till all other sounds have been silenced, for it is the Father's voice. In this sublime harmony of the spheres the keynotes of Wisdom, Strength, and Beauty reverberate through the whole universe, and in these vibrations we live, move, and have our being.

Love divine pours out upon us in unstinted measure from each cosmic chord to cheer the despondent and urge the laggard. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father...Fear ye not therefore, ye are of more value than many sparrows." "Come unto me, all ye that labor and are heavy laden." Therefore let us rest upon the great cosmic heart of the Father. His voice shall comfort and strengthen the soul.

Each year and age this great Cosmic Chant changes; each life we learn to sing a new song. God, in all and through all, works His miracles in

nature and in man. We are usually deaf to the magic wrought by the silent sound of the divine Word, but if we can learn to “hear,” we shall sense the true nearness of our Father, closer than hands and feet; we shall know that we are never alone, never out of His loving care.

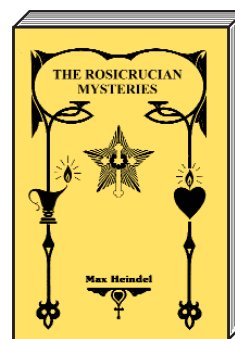
As the sun and planets give both light and sound, so man also has his keynote of light and sound. In the medulla burns a light like the flame of a candle, but it does not burn steadily, quietly, and silently; it pulsates and at the same time it emits a sound which varies from birth to death and may be said never to be the same. As it changes, so do we change, for this sound is the keynote of the human being. In it is expressed his hopes and his fears, his sorrows and his joys, as they have been worked out in the physical world. This fire is kindled by the archetype of the physical body. The archetype is a vacuous sphere, but by sounding a certain note it draws to itself the physical concretions which we see here as its manifestation, namely, the body which we call the man. In this sounding flame the greater number of nerves in the human body have their root and origin. This place is the vital spot in man, the seat of life, the kernel of the “shadow” which the Presbyterian minister spoke about. When we find that point, we have almost reached the heart of man.

To reach that supreme point other steps are necessary. But we are usually so wrapped up in our own interests, regardless of the interests and cares of other people, that we are self-centered. This must be overcome; we must learn to bury our own sorrows and joys, to stifle our own feelings, for just as the light of the sun hides the photosphere and the opaque physical body of man veils the beautiful auric atmosphere, so also our personal feelings, emotions, and interests make us insensible to fellow feelings. When we have learned to still the feeling of our own hearts, to think little of our own sorrows and joys, we begin to sense the beating of the great Cosmic Heart, which is now in travail to bring many sons to glory. The birth pangs of our Father-Mother in Heaven are sensed only by the mystic in his highest and most sublime moments when he has entirely stifled the selfish wailing of his own heart. That is the strongest and

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most difficult enemy to overcome. But when that has been achieved he senses, as said, the Great Heart of our Father in Heaven.

Thus step by step we approach the Light, even the Father of Lights in whom there is “no shadow.” And let us make the following points very clear: it may be a mark of some achievement to be able to see “the shadow”; it may mark a higher step in attainment to be able to hear “the voice in the silence”; but above everything, let us strive to feel the heartbeats of our fellows, to make their sorrows our own, to rejoice in their attainments, and to guide them to our Father's bosom for peace and comfort. □

READERS' QUESTIONS

A "Bad Deal" *Visits From Disembodied Friends* *Prenatal Influence of Mothers*

QUESTION: If it be true that the individual Ego elects, itself, to re-enter life on the Earth plane and later, upon arrival, discovers he has probably, through ignorance, made a mistake, who, it might be asked, should be held responsible for this? Is the Ego perhaps entirely or partially responsible? How is it that the Ego before entry had not been sufficiently advised or educated so that this seeming mistake could have been avoided? At one's present stage of evolution this state of affairs is not properly understood and seems very unfair. As the die has been cast, however, there is nothing to do but proceed to the best of one's ability, making the best of that which might seem—A Bad Deal.

Answer: We believe that the crux of the answer to your question lies in the fact that man has free will, and consequently may learn the necessary lessons either by observation or experience. Most people have to learn by experience, but the choice is always theirs. Since we became individual, indwelling Spirits, with a measure of free will, only we are responsible for what comes to us. We actually do not make a mistake in choosing a certain life pattern (when we have merited a choice from several), be it ever so difficult. The Recording Angels give us exactly what we need for our development, but sometimes it is difficult for us to see that our experiences are what we need! When we analyze this thoroughly, we must find that our task, really, is to learn the lesson involved in the experience. Perhaps the experience is for the purpose of teaching us humility, tolerance, discrimination, or any

other one or more of the traits that we do have to unfold in our evolutionary journey.

It is a great mistake to think that we ever get "a bad deal." To allow ourselves to think along this line sets us against the tide of evolution. On the other hand, when we take the attitude that we ourselves are entirely responsible for attracting to us certain people and certain circumstances, and resolve to change our associates and improve our circumstances by changing ourselves, then we are going forward with the tide of evolution and will soon find pleasant changes taking place in our immediate world.

Constant soul searching is absolutely necessary if one is to progress on the spiritual path. It may be very painful at times to admit our own shortcomings. It is so much easier to put the blame on someone else, but when we do, we are listening to the lower self and not to the Spirit, which always guides us aright. By turning within, prayerfully, to that "inmost center where truth abides in all its fullness" and looking for the causes of our difficulties, we will find them. Then we must face them, and meet them by changing ourselves.

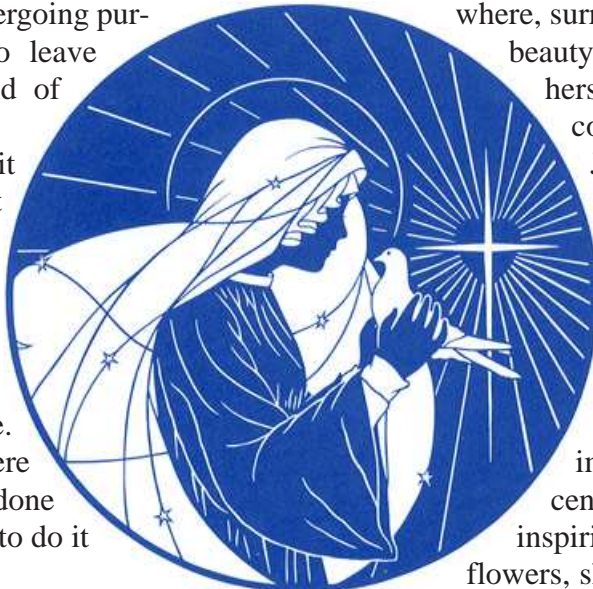
VISITS FROM DISEMBODIED FRIENDS

Question: In occult literature one often reads of persons who have recently passed out in death, afterward visiting friends and relatives who are still living. I understand that each Ego spends approximately one third as many years in Purgatory as it lived during its previous Earth life. If this is true, how is it possible for disembodied Spirits to leave Purgatory and visit friends when they so desire?

Answer: The purgatorial experience is not one prolonged uninterrupted process. There is a period of activity, followed by an interval of inactivity, and this alternating process continues throughout the entire purgatorial existence of the individual.

It is during the intervals between purgatorial action that those sojourning in Purgatory are permitted to visit the physical region where their friends and relatives reside. It is not possible for these people to visit the Earth at any time they desire to do so, for those undergoing purgation are not permitted to leave Purgatory during that period of time.

In regard to this matter, it should be kept in mind that it is unwise to “invite” (by our thoughts and feelings) the visits of our departed loved ones, as this may seriously interfere with the work they are doing in their new home. The work they have to do there is just as real as the work done here, and they should be left to do it in peace and quiet.



Silhouette paper-cut, Sister Mary Dorcy, O.P.

PRENATAL INFLUENCE OF MOTHERS

Question: Is it possible for a pregnant woman to influence her child for good or evil by her daily life and thoughts and by using constructive auto-suggestion?

Answer: Yes, to some extent, but of course the basic characteristics of the incoming Ego already exist, as shown by the horoscope at birth. It is by means of these characteristics, operating through the Laws of Attraction and Association, that Egos are incarnated through their particular parents. The general rule is that advanced Egos are born to advanced parents. However, there may be seeming exceptions to this rule, all under the guidance of the Lords of Destiny, who see that every human being gets exactly what he needs for his development.

The wise Emerson said of mothers: “In their hearts their mothers make them. When each one comes forth from his mother’s womb, the gate of

gifts closes behind him.”

In ancient times the sacrament of inviting an Ego to forsake the heavenly realms and some to abide upon the Earth was always performed within the sacred precincts of the temple. If this were again to be practiced upon the Earth, how soon would we see a new race among us again of men who might indeed be termed Lords of Creation!

After the one great sacrifice by Mary and Joseph, Mary went away into the hill country, where, surrounded by the holy calm and beauty of Nature, she could prepare herself as a fit channel for the coming of the great Adept Jesus.

The prospective mother should always be surrounded with beauty, harmony, peace, and tranquillity, if possible hearing inspiring music, seeing beautiful flowers and pictures. If this is impossible, she should concentrate upon one picture or an inspiring poem. If she cannot have flowers, she can surely look to the sky, raising her consciousness to the sunsets, the stars, keeping herself uplifted in a constant state of prayer and peace.

Woman is the torch-bearer of the race—or at least, that is her duty, and those who understand and cooperate with spiritual law are truly torch-bearers. Eventually every mother will work consciously with an Ego in helping it to prepare its new physical body. This is the supreme ideal of motherhood. By attuning her thoughts and her life only to the good, the true, and the beautiful, the mother holds them as a mystic crown above her, and in the clear reflection of their light helps the incoming Ego to build anew upon foundations which embody these same attributes. On great wings the day is coming when every woman will kneel before the shrine of truth, realizing that the Immaculate Conception was not destined for Mary alone, but for every woman who makes herself worthy to receive it, and who thus wins for her brow a crown of immortelles. □

David— Revelations of Truth

WE HAVE FREQUENTLY referred to the Bible as the “Wonder Book of the Ages.” This is evinced by the fact that the further one advances spiritually, the more the Scriptures reveal their marvelous hidden secrets. Also, as previously stated, as man enters into the enlightenment of the Aquarian Age, he will realize that the Bible is not only the supreme textbook of Light, but that it opens to his unfolding consciousness deeper mysteries and more profound truths than he can imagine at the present time.

Many timeless truths are concealed in the biblical record of David and Solomon, both of whom possessed initiatory powers of a high degree. To prevent spiritual truths which they gave to the world from being misused or desecrated by persons not yet able to grasp and apply them rightly, they were couched in unattractive symbols or embodied in stories that were in keeping with the primitive and sensual development then prevalent.

An ancient teaching declares: “If you would know the doctrine, you must live the life.” This being true, one must conclude that David and Solomon—two illumined souls qualified for assuming spiritual leadership of their people—were not guilty of such reprehensible conduct as a literal interpretation of some biblical stories attributes to them. For example, the women in the life of David really indicate definite stages of his spiritual development rather than various polygamous



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

David is Anointed King of Judah

matings as would appear from a literal reading. Now Solomon is said to have had seven hundred wives and three hundred concubines. Numerically, 7 and 3 add to 10 the number of spiritual attainment. Such is the significance of this number as used throughout the entire Old Testament.

Solomon is referred to as the highest initiate of the Old Testament Dispensation. The great love he appeared to have for women must not be interpreted as personal infatuation, but as a means of conveying the spiritual fact that he experienced the ecstasy that comes from having attained to union with the exalted Feminine Principle, a state requisite for the high initiatory degree ascribed to him. On the other hand, the several women in the life of David esoterically represent various steps in the progress of an aspirant. Thus, Michal stands for Mars' martial powers, given to be a snare to David; Eglah, the intimate personal love of Venus; Chimham, expansiveness of the Jupiterian consciousness; Hagith, the law and order of a well

developed Saturnian nature; Abital, the enhanced attributes of faith and wisdom generally associated with Mercury. David's marriage to Abigail symbolizes a high state of spiritual consciousness (1 Samuel 25:2-42).

Abigail pleads for Nabal, the fool, who represents man's lower nature. The foods Nabal refused to share with David signify certain spiritual qualities about which a foolish mortal has no comprehension. After having sent David's men away and then partaken of a drunken orgy, he lived only ten days. The death of Nabal (lower nature) was followed by the union of Abigail (joy of God) and David (the Beloved). This again signifies a union with the "eternal feminine, that draws us ever upward and on"—in this instance to the crowning of David in Hebron (unity) as King of Judah (love and praise). It was not until after this Mystic marriage that David began the really great work of his career.

During a seven-year period as King of Judah, David was being prepared for a still higher position as King of Jerusalem, the City of Peace. He was taught to read the Akashic Records (the Memory of Nature) and to study therein the pattern for the world's most glorious Mystery Temple, later externalized by his son Solomon.

Just as there are certain spiritual centers in the body of man, so are there corresponding centers of spiritual energy within the planet earth. For untold thousands of years the locations of these earthly centers have been the sites of Mystery Temples. From each one advanced spiritual truths have been disseminated to the peoples within its area of radiation. Jerusalem, the City of Peace, was the site of such a power release.

Esoterically, Jerusalem is at the very heart of the earth. According to the testimony of extended vision, at the very dawn of civilization it was chosen and consecrated by Wise Ones under the guidance of angelic leaders. Here Melchizedek, the Mystery Priest and one of the most exalted members of the White Brotherhood, worked and taught. He brought over into Aryana the sacred wisdom from Atlantis before its final inundation—recorded biblically in the story of the Flood. It was in this sacred area—called by him Salem, City of Peace

—that he initiated Abraham, the first of the Mystery observances which culminated in the Lord's Supper, the Feast of Bread and Wine. Later, this same eminence became the site for Solomon's Temple, and thereon Abraham passed the supreme test in the Rite of Detachment when he was commanded to sacrifice his son Isaac.

When this holy city had passed into the hands of the Jebusites, they renamed it Jebu and established therein a Temple devoted to the cult of Astarte. About 1000 B.C., after his becoming King of both Judah and Israel, David was inspired to make the city his capital, and he renamed it the City of David. From Jerusalem, located at an elevation that overlooked a wide surrounding territory, there has ever been a mighty inflow and outflow of spiritual energies. And besides being the heart-center of the whole earth and the home of Judah, he of the royal sign Leo, it appropriately became the City of the King.

What is more, Jerusalem was the focal center of the early Christian Mysteries, for which the work of David and the services held in the Temple of Solomon were a preparation. And it is destined to become the center of the Christian Mysteries in preparation for the second coming of the Christ as it was for His previous appearance. In fact, this holy place was the Mecca of the Initiates of both the Old and the New Testament Dispensations. It was the scene of activity for all of the Old Testament prophets excepting Amos and Hosae. Within its environs the Books of the Old Testament were conceived, if not actually written. Both Joseph and the Holy Mother were Acolytes of the Jerusalem Temple.

Jerusalem was also the scene of the major part of the Master's work and that of His immediate disciples and followers, many of the latter having their training in communities located in nearby areas of high spiritual radiation—as, for instance, the Mount of Olives where David passed one of his tests of regeneration and where Christ Jesus made His final and complete renunciation in accordance with the will of the Father. And it was in this highly charged city that the crucifixion and the resurrection of Christ Jesus took place. □

—Corinne Heline

Evolution Considered Astrologically

ASTROLOGERS are constantly hearing the expressions “A good or a bad horoscope,” “good or bad directions,” and so on. Let us consider for a moment what we mean by these expressions, and from what standpoint we are considering the natal chart; whether from the external or personal plane—the world’s standard—or from the esoteric or individual point of view, in which the life of the Ego, seeking *Its* experience through the personality, is depicted in the natal chart.

Let us take a typical case to illustrate practically what we mean by the foregoing statement.

We find “Saturn posited in the second house afflicting the ruler of the nativity.” This, we say, is a bad aspect for money. The person will never be opulent; there will be difficulty in gaining financial success, labor to acquire position in life. All this is of course true, and, measured by external reasoning alone, very unfavorable. But let us consider the matter a little closer, and see what this denial of finance means. The earnest occult student of Astrology, to whom life, with its possibilities, sorrows, joys, and opportunities, means more than worldly aggrandizement, will note that “Saturn afflicted in the house of the intellect” means a slow mind, limited mental capacity, and realizes that this very absence of means, if a punishment on the physical plane, is yet a blessing in disguise; because, considered from the higher vantage ground, this very lack of wealth, this very struggle for income, will develop intellectual capacity—growth of mind by thought and experience—the mind thus evolving more rapidly.

In this case luxury and wealth would cause stag-



Oil on canvas, Ivan Akimov, 1754-1814, State Tretyakov Gallery, Moscow

Saturn Cutting off Cupid's Wings with a Scythe

Qualities infused by Cupid or Eros—desire, hope, sanguine anticipation, flights of fancy—are sooner or later cropped, canceled out by time, Chronos, who consumes his progeny.

nation, for there would be no incentive from without to stir the mind to action from within.

Thus a “so-called” evil, looked at from the personal side, is from the inner standpoint a quickener of evolution, “growth by exercise being a law of nature”; for the characteristic of evolution is the unfoldment of possibilities from within, quickened by unfoldment opportunities from without.

To the student who seeks the secret of nature, who has realized to some extent what the Delphic Oracle meant by “Man, know thyself,” the horoscope is a means of *self-knowledge*—but he looks at the inner significance of the figure, as well as its mere outward expression, and tries to fathom the

condition of the life that is working within the form, rather than learn what he can personally gain by his figure of birth. The question he asks is not so much: Have I a good horoscope for wealth, position, fame, and marriage?—but: Have I a good horoscope as far as character, and mind, and morality are concerned? For he knows that *character is destiny*, that Astrology proves in a very literal and practical sense the teaching of the Christ, “seek ye first the Kingdom of Heaven, and all these things shall be added unto you.”

If your moral character is flawless, this will be felt in the world of men. Responsibility and, as a necessary corollary, position will be yours. Is the quality of love in your natal chart untinged with Saturnine selfishness or Martial passion? Then by that attractive force within you friends will come to your aid, and benefits will flow in.

Is will powerful and selfish desire not limiting its force? Then this ability to lead and direct is recognized, and leadership and authority is yours by birth-right, and opportunity comes.

Few realize that we are all “Gods in the making,” that each natal chart is an unfolding of our past, that to-day we are making by our thoughts our future condition.

When people wake up to the fact that they themselves condition themselves, that they are the makers of their own destiny, then evolution will take rapid strides forward. Then a man will look at his horoscope and scan with unerring eye his weaknesses, deficiencies, and disabilities, and take himself in hand. Has he brought over from foolish wrong thinking in the past an afflicted Mercury? He sets himself rigorously now to watch and control his thoughts, so as to think more wisely and more truly.

Knowing Astrology and how the law works, he seeks to turn the square of affliction into the angle of joy; resting on the law, believing in the law, he makes today his past failures stepping stones to future virtues. He is wisely learning by “self-knowledge” how to overcome the stellar rulings, or in other words, his past limitations.

Is Mars afflicted in his figure? Does the passionate and sense nature seek to enchain and enslave him? Be it so; he now seeks to unbind the chain he

once bound, and using his mind and thought power, he decides to dominate this side of his nature. For the mind is king over the senses and, long and severe though the struggle may be, the result is absolutely sure, for from the Moon square Mars we evolve Moon sextile or trine Mars, by purifying the passions.

In this idea of evolution astrologically considered, let us see how a knowledge of “The Law” may be utilized for the control of destiny.

Let us glance over an ordinary horoscope belonging to the average type of humanity and learn how necessity and free will are both at work, and at work in harmony.

Here we have before us a passionate nature showing definite characteristics, some good, some bad, a physical body fairly formed and healthy, but with nothing special signified. Suppose the person to whom the chart belongs has studied Astrology (which is the manifestation of the “Law” in working activity). He finds himself with a certain stock in hand, and he has to do the best he can with it. Great mental power is not in his grasp, many temptations are about him, to which his passionate nature yields, even though he feels compunction for so doing. He finds he cannot avoid troubles of many kinds; he can only bear the pain as best he may, he cannot escape from it.

He sees that all these things are so, and on first realizing this, he feels somewhat like a slave under the lash of grim destiny—for Astrology cannot alter his horoscope. He has limited himself by past thoughts, wasted opportunities, mistaken choice; he is bound by his desires, chained by his errors of an earlier day.

This is the fate side of it, truly, but the man made his own fate. How about free will? Is there no help? Is there no balm in Gilead?

Indeed there is. First he must learn to accept the conditions under which he finds himself, realizing that these disabilities are *self-made*; whether it be bodily pain, mental unrest, sadness, fear, or deformity. An astrologer worthy of the name must believe in that perfect law of justice, which he ever seeks to unravel and expound. He understands and realizes that the condition of life in which men find themselves is no accident or Nature’s freak. True

Astrology explains and justifies the inequalities of human life. There is no “accident,” but the self-generated effect of a previously existing cause.

By Nature’s slow process, which led you from infancy to manhood, your personal life has been composed of distinct days, separated from each other by nights of sleep. Each day conditions the next.

In the Divine plan of evolution, you are educated from the lowest stage of human littleness to the highest plane of God-like wisdom; and your *individuality* is composed of distinct lives, separated from each other by periods of withdrawal.

In each life you act, and learn, and form your own character. As is that character, so must be the lives that follow and express it. “Rebirth is the law of human development,” says the occultist, and Astrology demonstrates it. You come again and again into the world to improve, advance, and struggle upwards to perfection. In fact your present horoscope expresses the extent to which you had advanced when you were born into this life. You are exactly what you have made yourself, your condition is that for which you are fit. Let this truth be realized: Your present map of life is but the sum and substance of your past, the chart expresses exactly what you are—for your character is *You*.

Once the invariability of the law is considered, that the law is *justice* itself, and that we can alter ourselves by will and so change the action of the law, we have taken a step towards a contented mind and a better future. For as the Sun of Knowledge illuminates the Lunar personality, the clouds of doubt and darkness roll away and a new life begins, all sense of injustice having fled. For how can a student of “The Law” governing human evolution entertain for a moment the idea of injustice? How could the Great Logos of our solar system, governing and sustaining His universe by love, be otherwise than just? or His law otherwise than perfect like Himself?

No earnest student of Astrology could believe in Divine favoritism—the galling belief that the God of our system is wilful or capricious, dealing out joys and sorrows just by accident or fancy, petting one of His children and chastising another, without any regard for moral worth or character.

In such a Being confidence would be impossible, and we who are privileged to study the evolutionary Law, feel that the great principle of Cause and Effect is being demonstrated. Astrology is no respecter of persons. It regards each person precisely as any other, notes the very smallest

act in its complete account book, and when the time arrives for settlement, either today or tomorrow, here and now or in the next life, pays each deed with exact and scrupulous fidelity, as every birth figure proves.

To realize this law and partly discern its workings acquits Providence, calms all resentment or discontent, and vindicates justice. Should not we students feel all our endeavors to lead a nobler life stimulated by this knowledge?

A proverb from the *Hitopadesha*, as translated by Sir

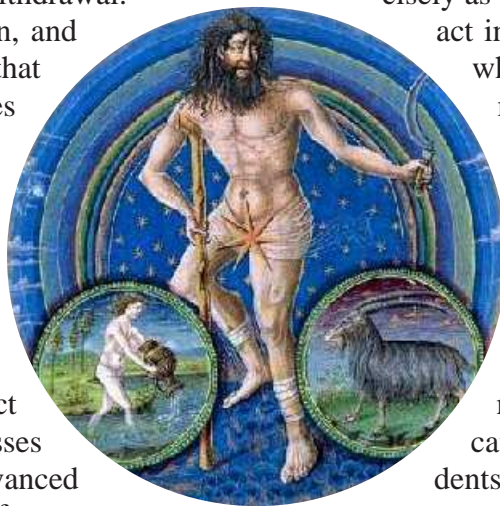
Edwin Arnold, runs thus

See, the clay dries into iron, but the potter moulds the clay.

Destiny today is master. Man was master yesterday.

We are all masters of our tomorrows, however much we are hampered today by the results of our yesterdays. “Masters of our tomorrows !” Think of it! The mould of the future is practically in our hands today. The quality of our next horoscope does not arise from chance or from a superior will, but is simply the effect of the new causes we are generating in the present.

The responsibility and power are ours alone. It is just as certain that our next birth figure will be upon the lines we trace in this life, as that this life runs upon the lines traced in the past. Re-birth is in



Manuscript Illumination, *De Sphaera*, 15th century

Planetary Seal of Saturn

Here shown as ruler of both Aquarius (Waterbearer) and Capricorn (Goat)

Biblioteca Estense, Modena

fact an expression of character, and character expresses what we are and do.

He, then, who desires a better horoscope must better his present natal figure, seek to overcome this stellar ruling of an evil nature—NOW!

He must note the faults which mar the life: The passions, appetites, sloth, discontent, thoughtlessness, covetousness, hatred, want of charity, etc., and seek to overcome these habits of the past; or, in other words, seek to help on evolution by cooperating with the law; seek at-one-ment, try to realize what kind of a natal figure he has brought over, and set his will to make the best of it and improve it. Instead of saying, Why should I suffer? let him say rather, What have I done unwisely in the past, that I find myself in such a condition in the present? Above all other faults of the lower nature, and yet embracing all, is selfishness—the love of personal desire, as against the rights, privileges and happiness of brother men and women.

He who desires a happier and better future must begin by making happier the lives of others now;

that is, he must respect their rights, consult their feelings, and extend their pleasures, generously sacrificing self that others may benefit.

Christ said: “He who loses his life shall find it.”

Astrology proves this, teaching that as we mould our character in the grace and beauty of true manliness and womanliness, so do we form our future horoscope; for that new birth figure is to fit the nature formed in this.

The earnest student of Astrology, then, who sees his present as the product or result of his past self, who foresees that his future will be the product of his present, who believes in the Law of perfect justice ruling the world, who desires to have a better re-birth with less of pain and more of gladness than this last “Natal Figure” has given him, will seek in generous service to his fellow man, and in an earnest endeavor to purify self and the lower nature, to earn a better natal figure in the future. He trusts “a law that cannot break, a force that cannot fail.” □

—Bessie Leo

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The Ruler of the Ascendant



Ludek's Brush, image courtesy Joe Tucciarone, space.com

THE RULING PLANET of the Ascendant, together with its house and sign position, is another factor which must be considered simultaneously with any analysis of an individual's ascending sign. In fact, one might say that there are, for example, twelve basic types of Aries rising (depending on the sign position of Mars), twelve types of Taurus rising (depending on the sign position of Venus), and so on. Both the sign and house position of the ruling planet are extremely important factors in any chart, although the house position is much more important than sign position if the ruler being considered is Uranus, Neptune, or Pluto.

The position of the ruling planet signifies the primary energy and area of life experience that motivates you to act in the world. In addition, the element of the ruling planet's sign position is often indicative of the level of experience that gets your physical energy flowing. And, since the Ascendant itself represents the generalized experience of being yourself and realizing your individual nature most spontaneously, the house position of the ruling planet can be said to represent the the specific field of life activity wherein you can experience your essential nature most immediately. Once you have tuned in on the field of experience and the type of energy represented by the ruling planet and its house and sign, you begin to feel more alive,

more motivated to express yourself, and more inwardly secure and authentic. The aspects involving the ruler of the Ascendant are also especially important, on a par with aspects involving the Sun or Moon or the Ascendant itself. Such aspects are so significant because they indicate specific dynamics affecting the overall flow or inhibition of your self-expression. The connection of the Ascendant's ruler with the flow of physical energy and with one's state of health can hardly be overestimated, and its importance in this regard may easily be seen by watching the transits to the ruling planet. So often, such transits will correlate with marked changes in one's health, vitality, or appearance. For example, a 34 year old man with Virgo rising experienced a total nervous collapse as Uranus squared his natal Mercury. Granted that transiting Uranus being in square to anyone's natal Mercury could correlate with a period of nervous stress, such a transit would nevertheless not be so dominating a force for those who do not have Mercury as the ruler of the Ascendant.

One might ask why the ruler of the Ascendant is so important, more important in most people's lives than the ruler of the Sun sign in terms of

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profound immediate experiences and complete changes in one's attitude toward life. To answer this question, it seems to me it is necessary to return to a very ancient concept: namely, the idea of the ruling planet being the "Lord" which presides over not only one's birth but also over one's entire life. In various ancient concepts of astrological forces, the ruling planet of the Ascendant was considered to be the deity or cosmic power appointed by the Supreme Lord to preside over an individual's entire incarnation. In more modern terms, one might say that the nature of the ruling planet lends an overall tone to the person's entire life, both his experiences and his approach to interacting with the outer world. The specific sign position of this ruling planet is therefore of great importance as a symbol of the quality of experience, energy flow, and general orientation to life that will dominate the individual's way of being for this incarnation. Although I cannot claim to have enough direct experience to enable me to confirm the ancient concept mentioned above in any specific way, I have had one experience which powerfully impressed me and which might be significant in this regard.

I was present at a home birth a few years ago, and I had given specific instructions to another person there to keep a record of the exact time of birth. Therefore, I know that the child who was born then has an extremely accurate birthchart. When it appeared that the delivery was imminent, I mentally calculated an approximate Ascendant and assumed that the child would have Aquarius rising. As the child was born, the room became filled with a powerful and almost tangible presence. The intensity of pressure felt in that room at that moment could only be described as a Saturnian energy and vibration, and I remarked to one of the others present that the atmosphere was charged with this powerful force. Later that night, after things had calmed down and the new baby had fallen asleep, I calculated his chart precisely and found, to my surprise, that he had 28° of Capricorn rising. His ruling planet was therefore Saturn, and I could not have imagined a more Saturnian birth experience nor a more Saturnian vibration in the air than that which accompanied

his arrival. Since birth into the material world is of course a rather Saturnian event, I cannot say whether or not the same experience would have occurred if the child had, for example, been ruled by Venus or Jupiter. But I feel this instance is worth mentioning in order to encourage people to pay attention to the vibrations that may be felt during the birth of other souls into the physical plane.

It should be apparent by now that no consideration of the Ascendant is complete without simultaneously including the entire complex of factors which are closely related to the Ascendant. In other words, the qualities of the rising sign and its ruling planet (including its sign and house), as well as any 1st house planet, all show urges, needs, and orientations which form one of the most crucial combinations of energy in your life. All these factors together constitute a key fulcrum upon which the entire personality structure is balanced, and they reveal a theme which colors how the whole of one's self is projected. If one is not able to express these energies with ease, a generalized tension develops and, in many cases, a feeling of being bored, lifeless, and lacking direction and purpose. To give an example of how so many factors might be combined in interpretation, let us take the case of the above-mentioned child whose "Ascendant complex" contains the following factors:

- 1) Capricorn Ascendant
- 2) Ruling planet Saturn in Gemini and in the 5th house, conjunct Venus and Mercury.
- 3) Jupiter in Aquarius in the 1st house

We might describe this combination as follows:

A need to approach life with caution (Capricorn rising) and with in-depth creativity (Saturn in 5th), both mentally and emotionally (Mercury and Venus conjunct Saturn); a need to think deeply and to communicate his thoughts in a serious way (Saturn in Gemini, conjunct Mercury); and a need to see tangible results from his organized, self-disciplined efforts (Capricorn rising and Saturn in 5th), all infused with an independent faith and an expansive, optimistic generosity toward others (Jupiter in Aquarius). (Continued) □

ASTROLOGY

Astrology—Its Teaching and Ethics

ASTROLOGY TELLS US that “character is destiny,” but this is often repeated in a parrot-like fashion without realizing just what it means. What does astrology teach? What are the principles which stand out clearly?

Whatever the conditions in our lives, whether of a good or a bad nature, they are nothing more or less than an outer reflection of the conditions existing within us. Astrology is a religion and more; it is the highest and most elevated of religious practices that any man can follow. In place of an anthropomorphic Being it reveals a true God—not one who is afar off, seated on a throne of judgment, but a loving Father who is known to us by His acts and works throughout all life.

Astrology rejects as false any notion of this divine Being vindictively punishing a transgressor or requiring a vicarious sacrifice for sin. It knows nothing of the potency of blind faith or credulity. It does not teach that by faith we can erase the traces of transgression, that we can engage in an Earth life of vice and sloth and sin, and that all this can be erased and wiped away and the Spirit stand purified by a blind acceptance of a belief or of a creed.

Astrology teaches that our weaknesses, both latent and manifested, must be overcome out of our own volition, and that if not done voluntarily, the laws of Nature, working inexorably, will see to it that we are forced to do it. It teaches that there is no escape from the result of wrongdoing, and that man achieves his own salvation. It demands knowledge in place of faith. It demands that we know instead of merely believe. It asks only investigation that its truths may be proved, and forces none to accept aught of its teaching other than by

logical means.

Astrology teaches that man is an immortal Spirit placed in an Earth life as a school of training; that he has duties to perform, and in performing them is prepared for more advanced work. It teaches that all life is governed by immutable laws, which if transgressed work for us misery and loss. It teaches that man has a personal responsibility, the power of choice, and that the effects of that choice will operate upon himself. In other words, it teaches us that our sins punish us. If man fails in his duty during this one earthly span, he will return again in earthly form to undo his wrong and learn from his mistakes, growing more godlike, rising higher and ever more fully realizing the divinity within.

Astrology teaches that life instructs us in progressive development. All is regulated by immutable laws of eternal justice, by which every man of his own volition pays for every wrong done, and every man is his own savior. Its justice is manifest in that if we do wrong, then by ourselves must that wrong be righted. Punishment is not administered by an angry God, but is the result of transgressing Nature’s laws. This is the basic teaching of astrology which it demonstrates mathematically, and anyone who studies this science from a religious point of view can hardly escape seeing the truth of it.

No sincere, conscientious student of this science can long engage in its practice without hearing the call to take up the tremendous work of conscientious self-unfoldment, of building daily into his character the principles and ethics of the science to which he is devoted. To be a student and practitioner of this sacred science and at the same time a slave to the passions and vices of the undeveloped man would surely be dishonest, disloyal, and

untruthful!

There does not exist a more holy, more dignified, more elevated and godlike teaching than that presented to man by astrology. True, its sublime truths have been dragged from out their sacred tabernacle and presented to the world transmogrified by man's selfishness and materialistic mind. This pearl has been cast before some who see in it naught but a reflection of their own superstitious minds; but to those with pure hearts and high intentions it will always be a sacred preserve, an esoteric revelation.

To the student just beginning his researches in this branch of occultism, there comes a voice that asks: "Are you prepared to follow Truth wherever it may lead you?" Many no doubt fail to realize fully the responsibility in undertaking any occult study. Suppose it should lead us to the door of Initiation, where we are faced with the task of transmuting all of the lower man into the higher, true man. Would we turn away saying, "This is as far as I can go," or would we be prepared, would we have the honesty to push that door open, would we be willing that Truth lead us on to further stages, higher duties, greater responsibilities, however arduous the path? Let us see what astrology teaches regarding this.

Saturn represents the Guardian of the Threshold. He stands watch over the bridge which leads from the lower to the higher consciousness. He stands guard that the unclean may not thrust themselves into the presence of the pure and holy. None may pass Saturn who have not acquired the virtues his vibrations tend to produce. All seeking the higher consciousness must be subjected to this process of testing and the chastisements, trials, and vicissitudes by which his virtues are mobilized and strengthened. They are briefly as follows:

1) Physical purity, for a pure body alone can reflect pure thoughts.

2) Purified emotions and dispassionate feelings.

3) Love of truth, patience, perseverance, chastity, and a meditative attitude.

4) Saturn brings every individual to true humility and to the stage where all that is material is renounced, so that the latent powers of the real Self may cross the bridge made by Saturn from

the Spirit to the personality. Thus the

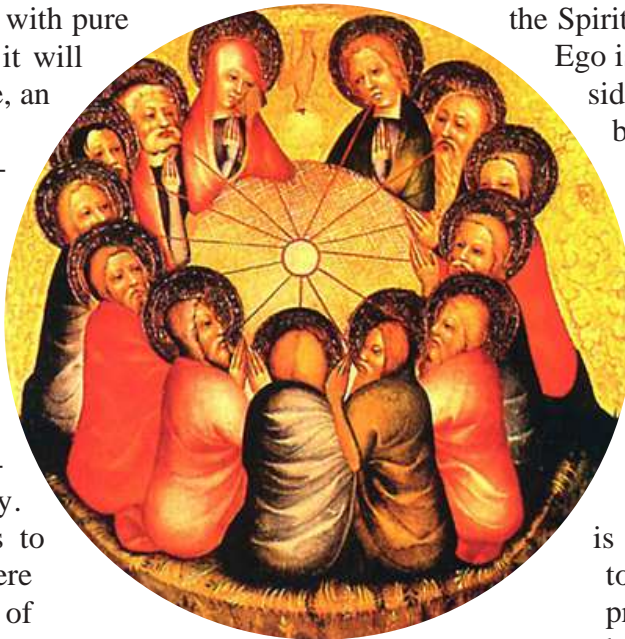
Ego is liberated from the concrete side of matter. It is no longer in bondage to the flesh and at the mercy of circumstances.

Having conquered matter in its more or less solid form, the human spirit can leave its body at will and function upon the higher planes and work consciously with the Ray to which it belongs.

However, this attainment is possible only by obedience to the higher laws. Man proves his superiority to law by his conformity to the law. The law and the individual must be one. Such compliance with the law is therefore spontaneous. All other compliance or obedience is compulsion and not natural. Man attains

freedom only by serving, by obedience, thus showing his oneness with that which he serves or obeys.

Do we realize the tremendous responsibility that goes with occult knowledge? A new race is slowly emerging among us. Thousands are awakening to a sense of their spiritual natures and their divine potentialities. Teachers must be available to instruct these young people. It is here that our responsibility lies: to lead such ones to that which they seek; to pour into their yearning hearts some measure of the truth that has been our privilege to receive; to point out to them the path that will bring them into a knowledge of the God within them; to nurture their divine spark with the knowledge and wisdom that lead to freedom and unity with the cosmic



Westphalian altar, c. 1370/80, Rheinisches Bildarchiv, Cologne

The twelve apostles and the Virgin Mary gather in a zodiacal circle and receive the Word of the Solar Logos through the Holy Spirit, the Spirit of Truth, in a pentecostal outpouring of wisdom. The Virgin does not speak the Word of Truth; she, Sophia, both conceives and embodies it.

Sources from which these Egos have emanated. What better way can we do this than through a knowledge of astrology?

What glorious opportunities this science offers to those willing and ready to aid their fellow men. What a holy mission confronts the occult student at the present day. What are we going to do about it? Are we going to study selfishly with the object of gaining knowledge in advance of others to be used for personal satisfaction, greed, or vanity, or are we going to be alive to the duty facing us, the responsibility incurred? If the latter, we must overcome vanity, intellectual pride, and similar human weaknesses, and enlarge our minds with love.

Work lies ahead of us. We must be willing to, drink the cup of another's sorrow, to give him in its place our cup of healing oil, sympathy, and compassion. If we face with courage the work to be done and willingly give ourselves, body, mind, and soul to this high calling, we shall earn our reward in more progress, higher duties, and greater responsibilities.

In the events of the life of Christ Jesus we find the basic teachings of esoteric astrology. It is the path which all who endeavor to rule their stars must follow. It is the only path by which man frees himself from mundane influences and becomes amenable to the higher spiritual vibrations of the planets. It is the Path of the Will, for it is the will of man which is the determining factor. God offers and we accept or reject at our will. All the evil in the world is the result of the negation of God, itself largely the result of an increasing materialism. It is the duty of all awakened Egos to help improve this condition in the world by uprooting the evil within ourselves, by directing our personal lives into channels of right conduct.

We must eradicate selfishness in all its many forms. There must be no obtruding of self in our study of astrology. The intellect must be subordinated to self-abnegation, sincerity, and singleness of charitable purpose. Christ Jesus is our exemplar of devotion to Truth.

Astrology teaches that the purpose of man's life is to manifest God in all things—to give birth to and live from the inner Christ. Those who know of the truths contained in astrology, its beauties, the justice of God as revealed through His Planetary

Secret Thoughts

I hold it true that thoughts are things
Endowed with bodies, breath and wings,
And that we send them forth to fill
The world with good results—or ill.

That which we call our secret thought
Speeds to the earth's remotest spot,
And leaves its blessing or its woes
Like tracks behind it as it goes.

It is God's law. Remember it
In your still chamber as you sit
With thoughts you would not dare have known,
And yet make comrades when alone.

These thoughts have life and they will fly
And leave their impress by and by,
Like some marsh breeze whose poisoned breath
Breathes into homes its fevered breath.

And after you have quite forgot
Or all outgrown some vanished thought,
Back to your mind to make its home,
A dove or raven, it will come.

Then let your secret thoughts be fair;
They have a vital part, and share
In shaping worlds and molding fate—
God's system is so intricate.

—Ella Wheeler Wilcox

Administrators, have a duty to see that this science retains its purity. It is a *spiritual* science; let us keep it so.

Astrology reveals man to himself only as he looks into it with the vision of the non-self. The man who can see himself with all his weaknesses and vices is a courageous man, but this is what we must do if we are to progress on the spiral path to Godhood. We must weave a garment of purity and perfection out of impurity and imperfection. This is the work of those conscious of their purpose in life, those who have awakened from the drug of materialism. It can be made a glorious work, with the help of astrology—a glad and joyous work. May we all learn to use it to this shining end. □

—L.W.F.

More Than Meets the Eye

WHAT GOES UP must come down. So say the Newtonians. A falling apple can be credited with giving rise to Isaac Newton's discovery of the the concept of gravity. The Earth, like all mothers, draws the children of her substance to her. But the converse of the truism is truer: What comes down must go up, as in, "He that descended is the same also that ascended up far above all heavens" (Eph. 4:9). The Cosmos, like all fathers, calls its own. Descending is ontologically prior to ascending. What comes down and goes up is, in Old Testament language, "the apple" of God's eye—spirit of His Spirit. "Up" denotes the World of God, or to be more exact, ultimate "up" pertains to the "level" of Supreme Being. "Down" designates the direction taken by each involving spark of God, each Virgin Spirit, which envelops itself with coats of skin in order to function in "lower dimensions" of Creation. Gravity will affect humans only as long as they occupy the dense region of the physical world. It is a kind of densification of the desire world's force of attraction—the drawing together of like with like.

What comes down is life. What stays down is mineral matter. Gravity is the weakest of four cosmic forces. While it increases with an increase in mass, the electromagnetic force between two electrons is 10^{42} times stronger than their gravitational attraction. However, nuclear forces do not extend beyond the atom itself. In principle, the smaller the particle, the stronger the force. Can there be particles so small they have no mass, but are incredibly powerful? Thought (*vril*) certainly qualifies. If gravity is a function of mass, what would anti-gravity be? A force that opposes or nullifies the pull of

mass downward in a root-tending direction.

Einstein could not mathematically explain the universe and the effects of gravity in space without postulating an anti-gravity force, which he called the "cosmological constant." When astronomers in the 1920s discovered that the universe is expanding, Einstein did not have to invoke his stopgap "constant," which he called "my greatest blunder." However, it turns out that his "repulsive idea" may have been right. Two independent teams, processing the data transmitted from the Hubble telescope's sighting of a supernova 11-billion light years from the Earth (*Time* April 16, 2001), concluded that the universe is expanding at an ever-increasing rate and that gravity is less and less effective in offsetting this expansion. What causes it? Scientists call this anti-gravity force "dark energy" and describe it as a property of "empty" space, or what the Greeks called *chaos*, "the seed-ground of the cosmos." To the Rosicrucian, "space is Spirit in its attenuated form; while matter is crystallized space or Spirit." In fact, there is a close connection between the "dark energy" of space and the etheric world. While observed facts will lead scientists to affirm the existence of the etheric world, by whatever name, they could turn their inquiries closer to home for manifold instances of gravity defiance—in scudding, moisture-laden clouds; in any plant's sky-reaching growth and the quiet miracle of sap rising in its vascular tissue; in a human's urge to assume an upright posture.

Gravity is our tutor in this earthly school of hard knocks. It teaches us groundedness, stability, and patience. But life requires the invisible (dark) force of the etheric. Consciousness of the etheric is advancing. Levity is a real force in the physical world. It reminds us that the grave has no victory. □

BOOK REVIEWS

Other Dimensions, Other Beings, Other Lives— A Review of Three Books

WHILE THERE HAVE BEEN many princes *in* this terrestrial world, three times Christ Jesus speaks of “*the prince of this world*” (John 12:31, 14:30, 16:11).

If Christ Jesus, the King of kings, is the Spirit of love and truth, the prince of this world is the spirit of malice and falsehood, who has been called both the Devil and Satan. In Revelation the “great dragon” cast out of heaven with his angels is also called “that old serpent, called the Devil, and Satan, which deceiveth the whole world” (12:9). Although *Satan* and the *Devil* actually designate two different beings, both are tempters, both are deceivers. Today, in our enlightened era, many people deny the existence of Satan and the Devil. If they do, they usually also deny the existence of God. In our materialistic age, one is as likely to ask not *who* but *what* tempted Christ in the wilderness, eliminating the metaphysical dimension of the biblical narrative and viewing it as the dramatization of a mental conflict.

Four decades ago Léon Cristiani felt the need to write *Evidence of Satan in the Modern World* (Tan Books, Rockford, Il) to counter this result of “enlightened” humanism. It includes biblical references to the Devil and Satan and fully documented accounts of possession in more recent times.

Max Heindel wrote little about Satan and the Devil. He preferred to emphasize the positive service-oriented life that forges the whole armor of God and keeps these entities at bay. At the same time, Heindel did not cease from talking about certain practices which predispose toward possession. In *The Web of Destiny* he writes, “in northern Europe and in North and South America, we find that demoniac possession is far from infrequent.” “Possession,” writes Cristiani, “is, in a certain sense,

a replica, a caricature, of the Incarnation of the Word.” That is, a discarnate entity obtains control of the lower vehicles of the possessed and uses them for its purposes. For those who deny the existence of God (say, for lack of proof), denial of spirit possession is more difficult because the evidence is empirical—it confronts, indeed, can assault the senses and startle the mind, and thus becomes a striking revelation of and witness to the supernatural world.

Christ gave some of his disciples the power to cast out devils, and they did so, although not always. Now one rarely hears of exorcism, for several reasons, including the fact that psychiatry has taken over the province of all “abnormal” behavior. The author indicates how mental illness can be distinguished from spirit possession.

The sixteenth century saw a tidal swell of interest in demonology, initiated by the publication of the immensely popular book written by two Dominicans in 1486, *The Hammer of Witches*, which served as “the handbook for the witch-hunt that followed.” Today, witches are in vogue. Satanic rites are dabbled in by thousands. Martin Luther would have been appalled. So, perhaps, will be the dabblers. They know not what they do.

Cristiani states that “the anti-Catholic polemics of emergent Protestantism were dominated by satanism.” In fact, “There seems hardly any doubt that the major responsibility for the veritable explosion of demonological literature which occurred after 1530 can be assigned to Luther and Protestantism.” Luther said he had seen Satan in the shape of a pig and a black boar. He had conversed with the devil. The devil figures in almost all of Luther’s sermons. Today, it would seem, the devil has been domesticated. Aside from fulminating fundamentalists, few accord objective reality to devils

or Satan. So much the worse for them. Quoting Baudelaire, "The Devil's deepest wile is to persuade us that he does not exist." Then he and his cohorts can go about their business undetected, unsuspected. Now litanies of childhood abuse and alibis of victimhood plea bargain for popular sympathies and exculpate many forms of criminal behavior. Moreover, the insinuating, inciting influences of demonic entities fly undetected by our materialistic radar.

Malevolent spirits can only act on us to the extent, as is said in the Book of Job, that they obtain the permission of God, which usually means egoic permission. What we think and do largely determines our spiritual environment. But there are exceptions. Spiritual athletes such as St. Anthony, St Hilarion, and the more recent Curé D'Ars, were subject to demonic infestation for most of their adult lives.

There are degrees of evil influence, from temptation to infestation, to obsession, and finally, possession. Possession can come about directly as a result of one's own actions or by a second party casting a spell, *malefice*, or *sortilege*.

Cristiani's accounts of possession are riveting and instructive. The possessing spirit does not want to be known or identified. Devils will only answer to persons who are morally sanctified, such as priests or holy persons. The use of holy water, the rosary, the crucifix, and consecrated salt all cause evil spirits psychic pain. Invoking the name and authority of Christ commands response and submission. Most potent of all is using the name of the Virgin Mary. Her humility humiliates the Devil more than divine power. Actual exorcisms confirm this effectiveness.

The author concludes his study with a sobering analysis of contemporary society. He cites Christ's words to the Pharisees: "Ye are of your father, the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it" (John 8:44). Strong words! Falsehood and murder: Cristiani suggests that Satan manifests in our times through its great lies and "the progress made in the art of killing men." The deeper an age is impregnated with falsehood and the more the life of man is held in contempt, the more Satan is present. The foremost falsehood is the negation of God, and, ironically, the negation of the devil. Cristiani believes that "theoretical atheism"

constitutes a kind of" collective possession," which was displayed in this past century's "isms"—communism, fascism, and Nazism, and more generally, materialism (whose engine is capitalism), where *having* is more important than *being*.

Gaining the whole world is the only human recourse if one has no soul to lose. Such is the satanic pledge of allegiance. And Howard Storm took that pledge. As he writes in *My Descent into Death* (Clairview Books, London): "I didn't believe in God, or Heaven, or Hell, or any other fairy tales." He knew better. Storm was an atheist. So he closed his eyes in a French hospital, with a hole in his stomach, in unbearable pain, no doctor on duty, and consigned himself to death's oblivion.

But death didn't end it all. It took a while for Storm to get his bearings. He was still in the hospital, but separated from his body, by which his wife sat despondent. Then he heard voices calling him: "Howard! Let's go. We've been waiting for you for a long time." Who was waiting for him? Not angels. Not his deceased relatives, though they sounded like friends, at first. Howard was pulled out of his life, unshriven, or, as Hamlet wants to dispatch his fratricidal uncle, "grossly, full of bread;/With all his crimes broad blown, as flush as May." Of course, if there is no God and no Hell, confession and absolution and "getting right" with our God are meaningless.

What follows in Storm's narrative will make you shiver. He was led out from the hospital and....down to a pandemonium of voices, insults, flailing bodies, cacophonous laughter, and torment. Howard was in Hell. In the bedlam, a voice in him, but not his, said "Pray to God." "Pray how? Pray what? I hadn't prayed at any time in my entire adult life. I didn't know how to pray. I wouldn't know what the right words were even if I could pray. I can't pray." After a while "churchly sounding phrases" came to his mind. With great effort he stuttered a ragged prayer, enraging his furious tormentors: "It was as if I was throwing boiling oil on them. They screamed at me, 'There is no God! Who do you think you are talking to? Nobody can hear you! Now we are really going to hurt you.'"

Storm was in a "darkness for time without measure," from which soul state he gradually emerged to work through his entire life, acknowledging his bottled up anger, the fear and dread he sought to suppress all his life, his using of people, his "failing

truly to love.” In a state of despair he utters a *crie de coeur*, “Jesus, save me.” His cry is heard. Storm is eventually enveloped in light. He experiences inexpressible love. He is raised up. He knows mercy. He is told that God will erase his mistakes from “the Collective Memory” of his life if he is genuinely repentant and seeks to reform his life. Eventually, he returns to the world “reborn.” He intuits and shares answers to life’s riddles. He intimates the law of rebirth (“It takes more than a lifetime of experience to learn how to live lovingly.”). He learns that “Knowing and doing God’s will is the curriculum in this life.” The author cites the story of the prodigal son and writes, “With millions of others, I claim this story as my own.”

The prodigal son leaves his heavenly Father many times to seek experience in the physical world. This knowledge is yet resisted by most people. Orthodox Christianity does not teach rebirth, although the idea is becoming more commonplace in Western culture. Tom Shroder, a Pulitzer-awarded writer for *The Washington Post*, himself a skeptic on this subject, was nevertheless intrigued when he learned about the work of Dr. Brian Weiss, chief of psychiatry for Mount Sinai Hospital in New York City, who used hypnosis to access a patient’s repressed childhood. The woman went further, regressing to alleged former lives, which Weiss wrote about in *Many Lives, Many Masters*. The book became a New Age classic. But Shroder thought it was sensational and Weiss’s method unscientific. He also questioned the validity of hypnosis as a truth-disclosing technique. His concern was not that hypnosis violates the subject’s will, which it does, but that it creates pseudo-memories, is highly prone to suggestion, and that the memories are not capable of verification.

Then Shroder learned of Dr. Ian Stevenson, a professor of psychiatry at the University of Virginia Medical School, who had been investigating reports of past-life memories of small children, which often included intimate details from lives that the children had no apparent way of knowing. In fact, a 1975 article in the prestigious *Journal of the American Medical Association* stated that Stevenson had investigated more than two thousand such cases and in many of them “the evidence is difficult to explain on any other grounds [than reincarnation].” Shroder was impressed by Stevenson’s “evenhandedness and thoughtfulness.” He sought statements about

the child’s alleged previous life that were concrete, specific, and verifiable. Shroder contacted Dr. Stevenson and obtained permission to accompany him during one of his field trips to Lebanon. Later the two men went to India, and finally they investigated cases in the U.S.

Stevenson is a modern scientist. He gathers documented facts and then seeks general principles which can explain them. When asked by Shroder whether his research had “proven” reincarnation, Stevenson said, “I don’t think there is any proof in science outside of mathematics. However, of the cases we know now—at least for some—reincarnation is the best explanation we have been able to come up with. There is an impressive body of evidence, and I think it is getting stronger all the time. I think a rational person, if he wants, can believe in reincarnation on the basis of the evidence.”

Old Souls, subtitled *The Scientific Evidence for Past Lives* (Simon and Schuster, New York), is the result of Shroder’s study of Stevenson’s work. It is largely devoted to case studies of children’s claims of being another person, similar to the story of Mr. Roberts’ daughter cited by Max Heindel in *The Rosicrucian-Cosmo Conception* under the title, “A Remarkable Story,” pp 172-174. *Old Souls* presents a number of remarkable stories. In many instances, the child rejects its given name and protests that its present parents are not its real parents, which latter usually live close to the child. Each case is a drama that unfolds in real time. The reader follows the two men as they investigate leads and question their subjects. Typically, the first child died a violent death and was thus unable to complete its life’s assignment.

Old Souls contains sound objective reporting and clear writing. If Shroder remains not entirely convinced, in spite of the compelling evidence, he confesses that he has no other explanation for what he has observed. As Dr. Stevenson remarks, “There’s an old aphorism: science changes one funeral at a time....You don’t persuade people with your evidence. They have to pretty much die off for new ideas to come to the fore.” When Shroder dies and comes back next time, he will be a believer. This time he has done the leg work. What now requires of him an inadmissible leap of faith, will next time be an intuitive certainty. Then he may even be able to prove the reality of rebirth with first-hand experience. □

—C.W.

Fasting as a Factor in Soul Growth

NOT INFREQUENTLY questions concerning the benefit or detriment of fasting comes before the writer [Max Heindel]*, and it may therefore be well to elucidate the origin and rationale of this practice that we may determine what effect, if any, it has upon soul growth.

Under the ancient dispensations it was required that sacrifices of bulls and goats should be made as atonement for sin, for man then treasured his material possessions even higher than today, and felt keenly their loss when forced to give them up for such a purpose. Even in modern days indulgences

the vehicle of sense perception; the Reflecting Ether, which is the storehouse of memory. He was thoroughly instructed in the functions of the two lower ethers as compared with the two higher. He knew that all the purely animal functions of the body depended upon the density of the lower ethers, and the two upper ethers composed the soul body, which is the vehicle of service, and he aspired, naturally, to cultivate this glorious garment by self-abnegation and by curbing the propensities of the lower natures, just as we do today. These facts were kept secret from the masses, as said, or rather they should have been. But some neophytes

Fasting for soul growth is a pseudo-method which has exactly the opposite effect of that which it was designed to accomplish by its short-sighted originators.

are bought and forgiveness of sins promised anyone donating a sum of money to the Catholic Church for purchasing candles and similar paraphernalia required in the service. But there has always been an *esoteric teaching*, which is being promulgated exoterically today, and this teaching does not accept the sacrifice of an animal, money, or other possessions, but *demands that each one makes a sacrifice of himself*.

This was taught to the aspirants in the ancient Mystery School when they were prepared for the mystic rite of initiation. To them were explained the mysteries of the vital body, how it is composed of four ethers: The Chemical Ether, which is necessary to assimilation; the Life Ether, which furthers growth and propagation; the Light Ether, which is

*Reprinted from the December, 1915 Rays, when Max Heindel was the editor. His comments precede Dr. Leech's.

who were over-zealous to attain, no matter how, forgot that it is only by service and unselfishness that the golden wedding garment composed of the two higher ethers is grown. They thought that the occult maxim,

*Gold in the crucible,
Wrought in the fire;
Light as the winds,
Higher and higher.*

meant only that so long as the lower nature, the dross, was expelled, it did not matter how. And if they could find an easy method, they would have left only the gold composed of two higher ethers, the soul-body, in which they could then enter the visible world without let or hindrance. They reasoned that as the chemical ether is the agent of assimilation, it could be eliminated from the vital

body by starving the physical vehicle. They also thought that as the life ether is the avenue of propagation, they could starve it out by living celibate lives. By following that method, so they reasoned, they would retain only the two higher ethers, and therefore they practiced all the austerities they could think of, fasting among others. By this process the dense body lost its health and became emaciated. The passionate nature, which sought gratification by the exercise of propagative function, was stilled by castigations. It is true that in this horrible manner the lower nature seemed to be subjected, and it is also true that when the bodily functions were thus brought to a very low ebb—visions, or rather hallucinations, were often the reward of these misguided people. Others who heard of their supposed sanctity were eager to imitate them. Thus their example has diverted thousands of seeking souls from the true Way.

But the result obtained by these misguided people and their followers is far from being what was intended by the training in the Mystery school. The candidate was there taught, first and foremost, that the body is the temple of God, and that to defile, destroy, or mutilate it in any manner is a great sin. Indulgence of the appetite is a sin, a defiling practice which brings with it certain retribution, but it is no more to be reprehended than the practice of fasting for soul growth. Right living is neither feasting nor fasting, but giving the body those elements which are necessary to maintain it in the proper form of health, strength, and efficiency as an instrument of the spirit. Therefore, fasting for soul growth is a pseudo-method which has exactly the opposite effect of that which it was designed to accomplish by its short-sighted originators. "I am the door," said the Christ, "if any man enter not by the door, the same is a thief and a robber."

Similarly with the practice of celibacy for the sake of soul growth, the maxim enunciated at the beginning of this paragraph applies equally well. It is reprehensible when men and women made in the image of God degrade themselves by indulgence of the passionate nature to a status lower than that of beasts, but it is equally reprehensible when those who live otherwise good and holy lives refuse to sacrifice their aspirations to give a waiting soul the

body and environment it needs, that they may have all their time for self-development.

They may by fasting attenuate the chemical ether, and by their fanatical selfish celibate lives they may also eliminate the life ether to a great extent, but these measures will never build the golden wedding garment which is the 'open sesame' to the mystic marriage feast, for want of which some who have succeeded in surreptitiously entering—by just such illegitimate methods as fasting, castigation and celibacy—will be thrown out into outer darkness.

While, as we have shown, fasting for soul growth is utterly wrong and reprehensible, it may sometimes be necessary to fast for the sake of health, but it should be understood, that under normal conditions, there ought to be no necessity for such measures. If we live right, eat the proper food, get the necessary amount of sleep and adequate exercise, we do not need to fast any more than we need to take medicine. Dr. Leech shows some of the benefits of fasting for health in the following article. □

RANDOM SHOTS ON FASTING.

The observation and study of forty-odd thousand patients during a quarter of a century of continuous practice has impressed me profoundly of the importance of some of the neglected small things. When to eat and when not to eat seems an insignificant thing, but it concerns our very physical existence and often has much to do with our moral welfare. Yet in all the medical literature I am unable to find a practical book on the subject of fasting. There is a shameful dearth of medical writings along this line.

No acute infectious disease can be cured without fasting or having assimilation cut short at some point. The most important desideratum in the treatment of enteric typhoid fever is a two or three week's fasting. If the attendant fails to do this, nature interferes by producing anorexia, laxity, and delirium. Abstinence is the first thing thought of in an attack, or threatened attack, of appendicitis. In this condition, and a host of kindred troubles, if we give food we but add insult to injury.

The physician who has a robust patient suffering from acute arthritis will bring about a cure by an absolute fast lasting from four to fourteen days, providing he does not fail to supply him with suffi-

cient water and sees that the heart has proper support. Local anodynes may be necessary to alleviate the pain, but the degree of suffering is rarely great enough to demand morphine. Morphine will prolong the period necessary for fasting and will increase the nerve symptoms by locking up the secretions, preventing elimination, and causing the re-absorption of toxins.

Some may claim that they cure acute rheumatism by medication alone and not taking any heed to the amount and quality of food ingested. If so, the creosote, guaiacol, salicylates, or whatnots they may have given, arrested digestion and assimilation, forcing the physical organism to fast by being unnecessarily burdened. Iodine, phenol, and other antiseptics in enterics cut short in a nauseating manner the desire for food, compelling mechanically the system to fast. Fasting is not the doctrine of nihilism, but it is the old problem of when to or when not to medicate. It is no less a crime to give a sick infant food when not needed as it is to give morphine when it is not demanded. Either so given will either kill the child or prolong the disease.

An all-cereal and vegetable diet would practically eliminate appendicitis from the category of medicine, relegating it to the shelf of medical curiosities. A wineless and a meatless diet would reduce the divorce evil fully 90 per cent. It is but the natural law of vibration and it will gradually whip us collectively into obedience. An all-vegetable diet is not demanded.

The well-fed dog which barks daily after an automobile goes on absolute fasts three to five times a year, and after each period comes forth with renewed

energy. As a prophylactic of disease and the prolongation of life and that we may be better able to subdue our passions, it is my opinion that all strong individuals should fast from food absolutely from one to three days several times annually. It adds to the constructive work, giving the system ample time to eliminate poisons and rest from the overburdens.

Diuretics and purgatives may rapidly eliminate, but there are times when they are burdens to already overworked organs and vessels. Quick elimination, however valuable in some instances, is not necessary in healthy individuals. It is well here to caution those who fast to keep their friends ignorant of the fact during the period, and also to beware of self-pity; throwing off constantly that feeling of sorrow for one's self and keeping the body and mind lightly engaged. An idle brain and prolonged fasting will render one liable to subjective phenomenon where the person might become obsessed by an entity or "elemental" of another plane of existence. In eating

or fasting we must ever bear in mind that our Ego (real Self) is not

our physical body, and the more ponderous our dense body becomes, the less control has the Ego over vibrating atoms therein.

Judicious fasting is but living the "life," and it alone will banish from our system arteriosclerosis, enlarged prostate, hepatic, and renal calculi. Reckless yielding to our appetites and desires is more disastrous to our existence than war, and I will venture to state that amativeness [the author's euphemism for sexual promiscuity—Ed.] is the primary etiological factor in the production of cancer and mental poverty. □

—W. Stuart Leech, M. D.



Ripening Barley

Photostream

HEALING

How Can We Cooperate?



Two araras confining, Mondmann

WRITING AND PRAYING for help is not enough. We have to change our habits. What did we do to cause the cells in our bodies to break down or to start multiplying in wild profusion? Was it our thoughts? Our emotions? Our actions? Obviously, we are apt to experience sickness at some period in our lives because we are not perfect, but is it necessary to keep ourselves in such a state that every ill wind brings disaster?

Now then, what can we do? To picture our meaning more clearly, let us use an astrological example. Not having any special horoscope in mind, we can use one illustrative aspect, say Mars square Uranus. Mars is hard to control under the best of circumstances, and afflicted it has the tendency to flaunt itself when we least expect it. Its keyword is “dynamic energy”; it is going to express itself and therefore cannot be suppressed. Square to Uranus it is like a volcano—with no time off for “sleeping.” The combination indicates impatience, irritability, and resentfulness. These are enough to start on.

How many people are ill because they resent other people, events, and situations? They blame others for their unhappiness, for their nervousness, their headaches, their general debility. They do not realize it is their response to people, events, and situations which actually causes the trouble.

How can we overcome resentment? Instead of responding resentfully, we send out love. We ask God to radiate Christ’s Love to that person. The very act of praying for Christ’s Love to be radiated to the resented one purges us, the resentful. It is

like a cathartic. We cannot ask for Christ’s Love to be sent to anyone and continue disliking that person. The difficult part of this solution is the decision to do it. In doing so we tacitly admit our attitude was wrong. □

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.....1—8—16—22—29
 June.....5—12—18—25

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.

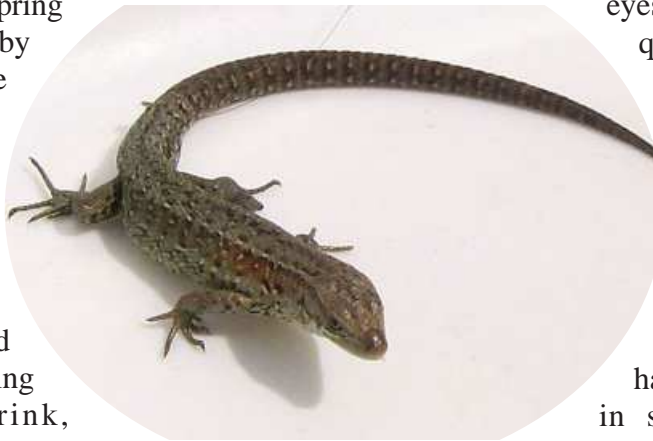
A Peri of the Desert



Freelance Photographer's Guild

AS FAR AS ONE COULD SEE, the hot and shining sand dunes stretched blinding and bare in the slanting rays of the sun, for the season of flowers in the desert was past. The fierce summer heat held all that land in its fiery grasp and for many, many miles the only spot of green was by a tiny spring which lay half hidden beneath a giant clump of mesquite. Near it, panting in the dusty shade of a rock lay a tiny sand lizard who lifted his head occasionally and looked with wondering anxious eyes toward the little Peri who sat pouting on one of the stones in the edge of the spring.

Why, he thought in his little lizard mind, was the guardian of the spring so quiet, and why had she neglected to brush from the rocks about the spring the sand grains brought by yesterday's windstorm. He only thought these things, he didn't dare to ask them, for Neria, the little Peri, had been so very, very cross these last few days. Only yesterday she had scolded a hot little road runner, who had come racing to her spring for a drink, because he had scattered dust into the water, and the day before she had stamped her feet angrily and cried because the mesquite bush had dropped some leaves into the freshly cleaned pool. This was all so strange, so



unlike her, that the sand lizard shook his head in puzzled wonder. It made the whole place seem different, for always before this Neria had been so full of song and laughter that the spring had been a happy place near which to live.

Presently Neria turned and seeing Sand lizard's curious bright little eyes fixed upon her, cried with quick anger in her voice, "Why do you look at me like that? I don't care if I am cross. I hate this place. I don't see why Necksa ever sent me out to this little old spring in the desert. Even if she is the queen of the fairies she hasn't the right to leave me in such a horrid, lonesome place. Nobody ever comes here but road runners, and fat little old sand lizards," she finished scornfully.

This was too much. The sand lizard was deeply hurt and somewhat indignant. He was rather

Peter Carmichael

plump, of course, but he certainly wasn't at all fat, and he considered Neria's remark very rude indeed. Therefore, in dignified silence, he crawled across the rock and slipped into the cool shadows of his home on the other side, where he made some very cutting remarks to his small dusty wife about people who took out their crossness upon others.

With his departure, Neria felt more lonely than ever. Almost she wished she hadn't made that last hateful little allusion to sand lizard's fatness. She knew he didn't like to be called fat, but she wouldn't call him back. She only sat thinking angry thoughts and these bad thoughts began taking ugly little forms which hovered close about her whispering all sorts of naughty suggestions into her mind.

At last she jumped up and shook her shiny, many-colored wings. The ugly thoughts had made her decide to run away from her spring without telling her queen anything about it. The old spring could just get along by itself and if it choked up with sand it didn't matter one bit to her. Angrily she gave her wings another flip and quick as light sped through the air, far faraway, to see the world and find some other more pleasant work to do.

All over the world she traveled. Great rivers, and racing, storming mountain streams called her by their beauty, but when she thought to stay and work with them, she found other Peri busy keeping them clean and pure, and learned that they had no need of her.

She wandered by the shores of the oceans where little waves ran far up the beach or beat endlessly against giant cliffs, and here were the mermaids and the water fairies busy at their work. She paused by the blue jewels of mountain lakes set among the sweeping green firs only to learn that they too had their guardian spirits who tended them and she was forced to go yet farther.

At last, after long weeks of wandering, she stood by a dark, shadowed lake in the heart of a mountain. Great grey rimrocks mirrored themselves in

its depths; birds flashed across the water, stooping to snatch at the tiny darting gnats; squirrels scampered chattering down to take their evening drink; and slipping softly through the forest, which at one place edged the quiet waters, came a mother deer and her baby to wade in the coolness of the shallows.

Surely, Neria thought, as she poised for a moment on the overhanging rimrock, this lake so hidden away in the mountains would be forgotten and she could stay and care for it, so cool and lovely and peaceful. But as she looked about, she discovered that it, also, had its keeper.

Heartsick and discouraged, Neria threw herself down upon the warm brown needles beneath a huge fir and began weeping bitterly. For a long while she sobbed.

Then as she became more quiet she felt that someone was near, and lifting her tear-brimmed eyes, she found her Queen watching her with a gentle, understanding gaze. Swiftly Neria rose and folding her weary, shining wings, bowed low, then stood waiting.



Roadrunner

At last Necksa, her Queen, spoke softly, "You have wandered far, my little Neria. What have you found?"

Again the tears brimmed over and rolled down Neria's cheeks as she answered slowly, "O beautiful Queen, I have seen many lovely lakes, and rivers and streams, but there was no place for me. All were in the care of others."

Necksa asked gravely, "In all the world, Neria, was there no spring which was uncared for?"

Neria dropped her head in sudden shame. "Yes, O Queen," she whispered, "my own spring in the desert lies uncared for, but no one ever comes there."

The Queen made no answer, and after a long moment Neria added slowly, "That is, no one but the little road runners and a fat old sand lizard and his dusty wife."

Gently Necksa laid her hand upon the little Peri's bowed head. "My dear, are they not God's creatures also? They came to your spring for

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life-giving water. They were in your care. Because the desert is so hot and dry, your tiny spring is far more important than a lake would be among the mountains. I trusted you.”

Quickly Neria raised her face, radiant now with understanding. “O my Queen, forgive me. I will return to my desert spring.” As Necksa smiled her forgiveness, Neria rose, and swiftly as her weary wings would carry her, flew toward her far-off desert home.

It was a long, long journey, and alas, she found a sad desolation when she reached the little hollow among the sand dunes. Beneath the burning sun the gnarled old mesquite bush was slowly dying; the spring was choked with sand and near the last tiny spot of dampness lay the little sand lizard and his panting, dusty little wife.

Bitterly ashamed, frightened lest she had returned too late, Neria began clearing the sand from the rock-bordered pool until once more clear water bubbled up. Then she sprinkled the old mesquite with cool drops and picked from it the withered leaves. Often as she worked she would touch the two tiny lizards with gentle loving fingers as they lay on the rock she had brushed smooth for them.

At last all was finished, and she sat down to rest for a moment, when, suddenly, she was startled by the dark form of an old prospector stumbling through the hindering sand and dragging a weary burro after him. Eagerly the two lurched forward and began drinking in great thirsty swallows. At last, as she watched with gladness in her heart, the old miner rose to his feet and patting the burro’s dusty, drooping head, cried happily, “Well, old pal, if this spring had been dry this would have been our last trip across the desert.”

His words flooded Neria’s heart with a great happiness and content, and as she and the two little lizards watched the old man making his camp close to the spring, she whispered softly, “O little sand lizards, what if I had not come back in time? Never again shall I leave my spring uncared for.”

Sleepily the little lizard murmured, “Tomorrow the road runner will come back. I sent word to him by the night wind.” □

—Vera Swift



I have a house inside of me,
A house that people never see
It has a door through which none pass,
And windows, but they’re not of glass.

Sometimes I like to go inside
Where no one sees, and hide, and hide,
And doctor up my wounded pride
When I’ve been treated rough outside.

And sometimes when I’ve been to blame
I go inside and blush for shame,
And get my mind in better frame
And get my tongue and temper tame.

I meet my heavenly Father there,
For He stoops down to hear my prayer,
To heal my wounds and cure my care,
And make me strong to do and dare.

Then after I am made quite strong
And things are right that were all wrong,
I go outside, where I belong,
And sing a new and happy song.

And then I hear the people say
“You’re blithe and bonny, good and gay,”
And it’s because I feel that way,
But they don’t know the price I pay.

You have a house inside of you
Where you can fight your battles through,
And God will tell you what to do
And make your heart both strong and true.

—Author Unknown

