

Rays from the Rose Cross



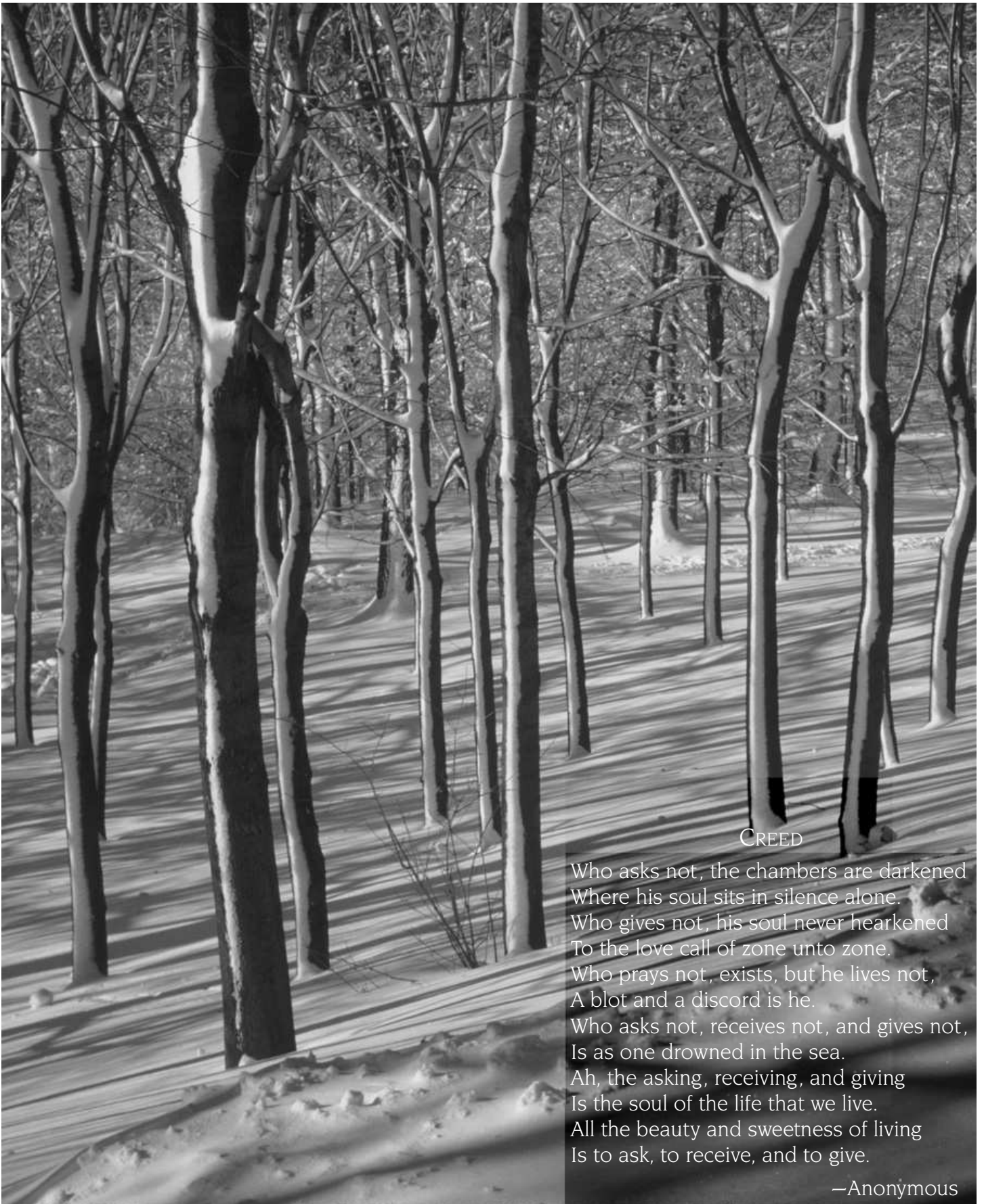
“A Sane Mind, A Soft Heart, A Sound Body”

November/December 2001—\$5.00

CHRIST AS HEALER
THE POWER OF THOUGHT
TRUTH WITHIN
ROSICRUCIAN EMBLEMS OF DANIEL CRAMER

A CHRISTIAN ESOTERIC MAGAZINE





CREED

Who asks not, the chambers are darkened
Where his soul sits in silence alone.
Who gives not, his soul never hearkened
To the love call of zone unto zone.
Who prays not, exists, but he lives not,
A blot and a discord is he.
Who asks not, receives not, and gives not,
Is as one drowned in the sea.
Ah, the asking, receiving, and giving
Is the soul of the life that we live.
All the beauty and sweetness of living
Is to ask, to receive, and to give.

—Anonymous

Rays from the Rose Cross

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This Issue...

Feature

Hymn to the Infinite(poem)...Alva Romanes.....2

Editorial

Rosicrucian Teachings, Religion, and Christ3

Mystic Light

Meditation: Christ as Healer...Friedrich Rittelmeyer4

The Mystic and the Occult in Max Heindel's Writings—Part 5...C.W.8

The Truth Within...Martie C. Purchase15

The Power of Thought...Danielle Chavalarias20

The Christmas Rose...Janice Lorimer25

From Max Heindel's Writings

Practical Precepts for Practical People.....27

Readers' Questions

Suicide and Salvation; Organ Transplants30

Killing to Eat; Hypnotism31

Exercises for Clairvoyance.....32

Western Wisdom Bible Study

The Cosmic Pattern in the Life of Abraham...Corinne Heline33

Astrology

Astrological Aphorisms for Healing...Max and Augusta Foss Heindel.....36

Astrology Makes Known to Man the Will of God...C.C. Zain.....39

Religion and Art

Rosicrucian Emblems of Daniel Cramer...C.W.....44

News Perspectives

Living Outside the Physical Body49

Book Reviews

A Servant in the House...C.W.....50

Nutrition and Health

Toxemia and Health...Leon Patrick, M.D.....53

Healing

Let This Mind Be in You...T.M. Notthoff54

For Children

Christmas Eve in the Forest...Dagmar Fragme55

Miscellaneous

Creed (poem)...Anonymousinside front cover

Greatness (poem)...Felicia B. Clem24

The Natal Chart...Isabel Ambler Gilman43

November/December 2001 Ephemerides61-62

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

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Rosicrucian Teachings, Religion, and Christ

AS STUDENTS of the Rosicrucian Philosophy, we know enough about it that we are intent on knowing more. What we have thus far found in the Western Wisdom Teachings, for so this Philosophy is also called, satisfies a soul hunger, a deep need for reasonable answers to life's meaning, a need, we come to realize, that many people don't seem to share. And we wonder, why not?

The answer to this question is also provided by the Rosicrucian Teachings: Most people don't require them. Life as they know it suffices them. The activities, goals, and rewards provided by living in the material world fully engage their attention. And if it doesn't, if they have the sense that there is a God who makes all life possible and that without this God not anything made could be, then typically they seek to establish a relationship with this God through faith, though a belief which is based on the creeds and doctrines that give rise to the many Christian denominations. The need for religion long antedates the advent of Christ, as in Hinduism and Judaism. For that matter, the Muslim religion originated six hundred years after Christ. And the Buddhist religion postulates no God, but recognizes worlds beyond the physical.

The relationship of Christians with their God is not the business of the Rosicrucian Fellowship per se. In fact, Max Heindel encourages believers who are students of the Fellowship to stay with their Christian churches. Which brings us to the question, Do the Rosicrucian Teachings constitute a religion? Religions set forth dogmas, a set system of beliefs which the believer must avow. This demand creates problems for persons who want intelligible reasons for affirming creeds. They need

to mentally participate in the belief process. Neither of the two dictionary definitions of religion—(1) the service and worship of God or the supernatural; (2) a personal set or institutionalized system of religious attitudes, beliefs, and practices—describe the substance or purpose of the Teachings. Religions are faith-based.

The Rosicrucian Teachings are knowledge-based. It is both hoped and expected that this scientific, logical, and exhaustive teaching will help a man "believe in his heart that which his head has sanctioned and start to live the religious life," but that life is outside the scope of the teachings and is an individual matter, between the student and his God.

The Rosicrucian Teachings given by Max Heindel are especially intended for people who seek knowledge of spiritual worlds. As a science of spirit, the Teachings reinforce the seeker's intuition that such worlds exist; they are described and man's relation to them is explained. As a science of spiritual unfoldment, the Teachings indicate how latent faculties in each person can be transformed into dynamic powers, enabling the student to consciously enter the worlds of spirit, confirm their reality, and gain first-hand information .

Rosicrucian Philosophy clarifies the differences between Eastern and Western wisdom, which centers on the Cosmic Being of Christ—as He lived in the man Jesus and as He radiates life, love, and light to the entire Earth sphere—Christ as both regent of the sun and as our Friend and Eldest Brother.

May our work and our leisure, our pain and our pleasure, our play and our prayers, may all we think and do be oriented and conformed to the inner sun of Christ, that He may dawn and rise in our soul's firmament and through each of us give spiritual healing and and true light to the world. □

Meditation: Christ as Healer

THE “OTHER SIGN” that Jesus did was the healing of the nobleman’s son (John 4:46-54). And here now we see Christ engaged in a special activity, which had great significance in His life: in healing *sickness*.

If anything is to be done in this sphere, we must go especially cautiously to work, because in scarcely any other sphere is there such danger that egoism and materialism may thrust themselves in, as in the sphere of healing materialism, to which the body is too important, and egoism, to whose heart its own comfort lies too near. This shows itself clearly in many phenomena of today, where there is the will to heal, but in no praiseworthy way. Against these two dangers the meditation based on Christ’s second sign helps us. We begin in it to find once more that the story becomes transparent, so that we recognize in it a cosmic occurrence. The nobleman was probably a so-called heathen or half a heathen. At least, he is serving as a soldier in the non-Jewish world. There at that time the need was greatest. Humanity really lay dying. This was even true externally. Clairvoyance reveals a scene from the early history of Christ’s activity: the young Jesus in His wanderings as carpenter beyond the boundaries of Palestine came to the site of an ancient temple. The sacrifice had fallen into decay. Men were plagued by a dreadful sickness. They beg Jesus to help them because they have come to have great trust in His being. But when He would help, He sees in

This is the 14th in a series of articles taken from Friedrich Rittelmeyer’s Meditation, Guidance of the Inner Life, published by Floris Books, Edinburgh. Reprinted with permission.



Oil on canvas, Gabriel Cornelius Max (1840-1915)

Healing the Sick Child

While the healing power of Christ can be transmitted by the laying on of hands, as shown above, it can also be invoked and directed from a distance by intense faith-based willing.

spirit that here there have once been great acts of revelation, but now all is ruled by demons. The impression is so terrible that Jesus falls fainting. Such experiences prepared for the revelation in Christ, also for His activity as healer.

In the nobleman and his son, one sees in two generations the evolution of humanity itself. The father serves a king. Thus did men pay homage to an old wisdom which was given from above, and which was exercised by priest-kings. The son is

sick unto death. In the father, the old heathendom comes in a picture to Christ and begs him for help. Christ at first refuses the help, or rather, waits until He sees real faith. The necessity for the new help must come from within. Then He speaks the word: "Thy son liveth." It is one hour past mid-day. The hour of humanity's meridian has just been passed.

It would be an entire misunderstanding of such thoughts to see in them cleverly thought out, or trifling, improving allegories. Everything in the life of Christ is heavy with meaning for the world's history. Out of everything human fate is looking at us. And were we ourselves filled with the divine in the events of our lives, the backgrounds of the world's being would everywhere come into view, our life and deeds would everywhere become symbolic happenings. All that passes away would, in a higher sense than Goethe meant, become a parable.

It is the wrong way round if we, because healing was a part of Christ's activity, rush straight at some sickness and want to heal it in the name of Christ. It is important that first we should see with clear eyes the world of sickness, the whole fullness of sickness, and the whole fearfulness of sickness. One must "lift up one's eyes" and receive into one's consciousness the terrible burden of sickness which lies torturingly upon humanity. Most men take serious notice of sickness only when they themselves are suffering under it, or when someone closely related to them has been struck down by it. That is far from being the true cosmic will. When Christ came upon earth, He found men distracted by thousand-fold suffering and in many acts He set His will with all its force against it.

The first thing that ought to rise up in us against the misery of sickness is the will. *All this ought not to exist in humanity!* All this belongs not to mankind but to the enemy of mankind. All this has nothing to do with Christ, but is to be overcome by Christ. In Christ is the power which will, and can, make whole everything that "proves ill in earthly being" And first the only thing to be done is to see this fate of humanity clearly, not to pay attention merely to what is individual or our own, but to look at the whole and to unite our will with the will which is in Christ, against the whole world of sickness, *so that the true Christ-Will against sickness*

may awake in us. We take the side of Christ against the world. We feel Christ's healing power, out of which can come healing for all the sick in the world. We see in the son who lies there sick and in danger of dying, *the* picture of the human being; we see in the father, who comes to Christ, the picture of *the* longing, and see in Christ, Who speaks the helping word, the picture of *the* healing. Simpler or more mighty the picture could not be. The more strongly the Christ Will against sickness is present, so much the better is it for humanity, even if we cannot yet heal the smallest sickness....

One can actually allow the will of Christ in meditation also to flow into one as health: and out of it feel with Christ how he became sorry for the people, how His eyes overflowed, how the power to help was opened in Him. With Christ against the world, ultimately, and in everything; that is what we must be if we wish to achieve consecration of the will.

To be a healer, directly, through the real powers of Christ, is only possible to-day in exceptional cases. For it requires not only special gifts and an especial guidance of destiny, but also a special call. And the possibilities of deceiving oneself and failing in the necessary conscientiousness and modesty are very great. A special call must be there for every single occasion. Professionalism is just as great a danger as too great familiarity among men. And the truly Christian insight into the divine will for man and humanity must ever illuminate such healing activity and must become continually clearer. Otherwise serious harm would arise.

Every sickness has its special duty in the life of the one who is attacked by it. Those who have the ultimate feeling of responsibility may heal only if they are in a position to procure in some other way for the person concerned that which he ought to gain through his illness. If, for example, one wished to take away from a man who is given to debauchery his nervous sensitiveness, one would, in some circumstances, rob him of just that through which the fault in his character can be healed. This is often the case. Naturally the practical doctor of today cannot survey the whole net of a man's fate and the whole construction of his character. And even for the spiritual healers of the future a complete survey will not always be the

single requirement under which they may let their healing powers work. But the conscientiousness which must rule in this sphere must be stricter than anything which is today called conscience. No personal wish whatsoever must come into play, nor any personal apprehension, only pure obedience to the divine will and the strict resolve to act only according to a divine call which has been distinctly felt. If we have not more healers, that must be because humanity is not yet sufficiently trained for it. The pure streaming across of Christ's powers to heal is limitless. And we must dare to think such thoughts as these if we take the commands of Christ Himself seriously and desire to oppose the perverted phenomena of the times. It is exactly as a result of materialism and its development that new illnesses will arise against which the stronger powers of healing from within will be required. But only when the inward dispositions, of which we must speak more explicitly in regard to this sphere, are right, will blessing come.

Before a man himself wishes to heal, he must first allow himself to be very thoroughly healed....[I]n the most solitary meditation Christ can be active in His unrealized power to

heal. At first perhaps one experiences it through feeling the places in one's own body where one is not completely healthy; then further in noticing that healing power is there, but cannot yet get in touch with the powers of sickness: then, perhaps, in remarking how the area of health in one's own being is growing greater, is purifying itself and strengthening itself, and, lastly, because at least certain symptoms of sickness fall away.

But even this, that one wishes to heal oneself of certain manifestations of sickness and allows oneself to be healed of them, we would not advise at first, but rather that one should let Christ be pre-

sent as health in mind and body, not in the body alone, and again, not in body and mind, but in mind and body; so that one feels: "Sick is the dwelling into which Thou enterest, but through Thy word my soul becomes whole."

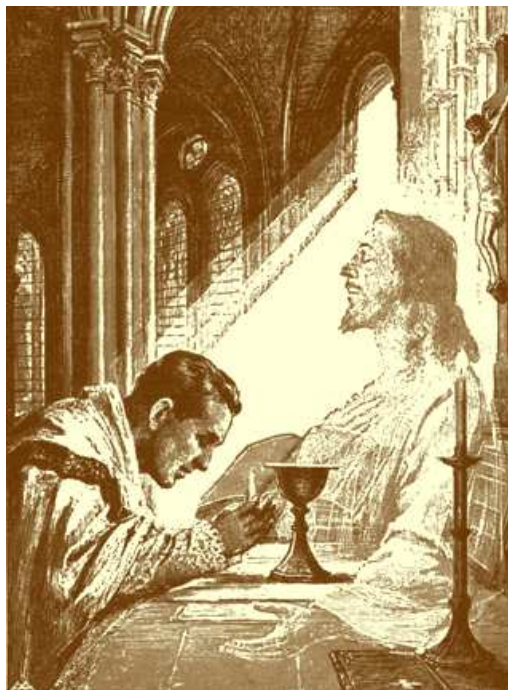
Even in ordinary medicine, and in the cure of souls, one often advises men to live from that sphere of life which is whole in them, and that they should let this sphere of health grow greater and greater in them. We can think of such experiences

when we feel health to be like a kingdom of soundness in us, which is always trying to extend itself, and in which we can live as in our central being. If one feels this so powerfully that one thinks that streams of living water go forth from us, that one has the feeling that one's very clothes must pour out healing, then one is on the way in which one must now wait to see if one dare give bodily help to another.

In the early Christian church they healed by the laying on of hands. And indeed one will notice how power to heal gathers itself in the hands, and will stream forth from them.

So-called Christian Science tries to overcome sickness simply by denying it, yes, simply by ignoring matter.

That is a perversion of the truth, even if many healing results are attained by it. The right thing is always to approach sickness, even in one's ultimate feeling, as something which ought not to be; as something which has only transitory value as a training; as that to which Christ has opposed His being. If in early Christian times Christ in His servants still healed by the laying-on of hands, in later times at least the Host was still used as a medicine. And the decay of Christianity shows itself in this, that today, on the contrary, people fear to be infected in the Lord's Supper and with individual cups and purifying cloths try to avoid the germs of



In early Christian times the Host was used as medicine. The decay of Christianity today shows itself in that people fear to be infected in the Lord's Supper, and with individual cups and purifying cloths try to avoid the germs of sickness.

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

sickness. The very first thing we have to learn today is how to enter every sickroom in the right frame of mind, in no wise to fear the sickness, but also in no wise to consent to the sickness; to bear about with us a surrounding sphere of healing, and out of this sphere unconsciously to spread around us strength and health, because we belong to the Saviour, the healer. In every single sickness we should see with eyes that penetrate and should fight against the whole world of sickness, against which the divine will itself is directed victoriously.

So again we stand between East and West; between the *East*, which looks at sickness with fatalistic eyes and all too willingly leaves the field to it; and the *West* which takes it too seriously, lives in fear of infection, fights externally and exclusively in a materialistic way against bacilli, and ends by falling sick through pure hygiene.

When one is near men who spread around them a Christ-filled atmosphere of health when they are in the room, one will usually feel for the first time what health is, in a stronger and more spiritual sense than men usually know health today. We shall not come again to a victorious Christianity if this activity is not there. As sunlight heals, so some day will the light of Christ heal.

We have thus before us in our meditation the picture of healing through Christ as an event which embraces the world, the father representing ancient humanity, the son, modern humanity, sickness as a fact of humanity, Christ as the great helper, and so, after we have brought all before us with intense vividness, we must pass over in our wills to Christ and experience with Him out of His soul how the will breaks forth: *Thy Son lives!* So we become one will with Christ against the powers of destruction and have not only life in Christ but create with Christ's life.

In this it will be of the greatest importance if we always feel the *wonderful holiness of the will*. It is so characteristic of the men of our time that they dispute about the freedom of the will, quick-witted and penetrating, theorizing and psychologizing. But it is much more worth while to feel the *royal power of the will* in all its nobility. One cannot admire enough the Creator of the world, one might all too humanly say, because he had the courage to give to men a will that can will even against God

Himself. This is the most divine gift which can come to men. By this above all He has made us kings and given us of His own divinity. Yet not too much strength of will ought to be given to man lest great evil should follow. But as it is, human will has the greatest future. And in union with Christ it may unfold itself, for certainly the Godhead has given Its gifts, not for them to lie fallow, but to come to flower. Thankful joy over the sublime gift which is given to man and over the trust which is shown in him is the right mood in which to exercise the will. The will which is given to us is like *a call to a divine office in the universe*. "Holy is the will": let us ponder that within us, and become strong and glad because of it. "White will," one would like to say—as one, not without reason, speaks of "white magic." It is a gradual surging up of mighty divine power in men.

For all exercises of the will let still a double hint be added. The prayer for St. John the Baptist's Day in the Act of Consecration of Man speaks of "John who humbly bore the Father-spirit in the sphere of his body." Such words are, in their smallest details, not phrases, but the truest realities. Within the sphere of our bodies we find the cosmic will which bears us up. Out of this sphere we can draw it in, breathe it in meditatively. This is in accordance with the fact known to spiritual science that the will is united to man more loosely and more freely than thinking, and even than feeling. As it were at the boundaries of our spiritual bodily existence the will enfolds us, which can be brought to our consciousness and enveloped into pure greatness. And as in the sphere surrounding the body, so it is also good to feel the will especially in our hands and feet. As something primally sound shall we experience this will, but also as something primally strong; in the feet more as the power to stand and walk, also in the spiritual sense; in the hands more as the power of creating and blessing, again taken in the spiritual sense. We shall feel the being of man's will to be richly articulated, and also find "right" and "left" to be different in hands and feet. With it all there opens up before us a premonition of the coming Christianity: to work with Christ as one Will against all the powers that destroy the world. (Continued) □

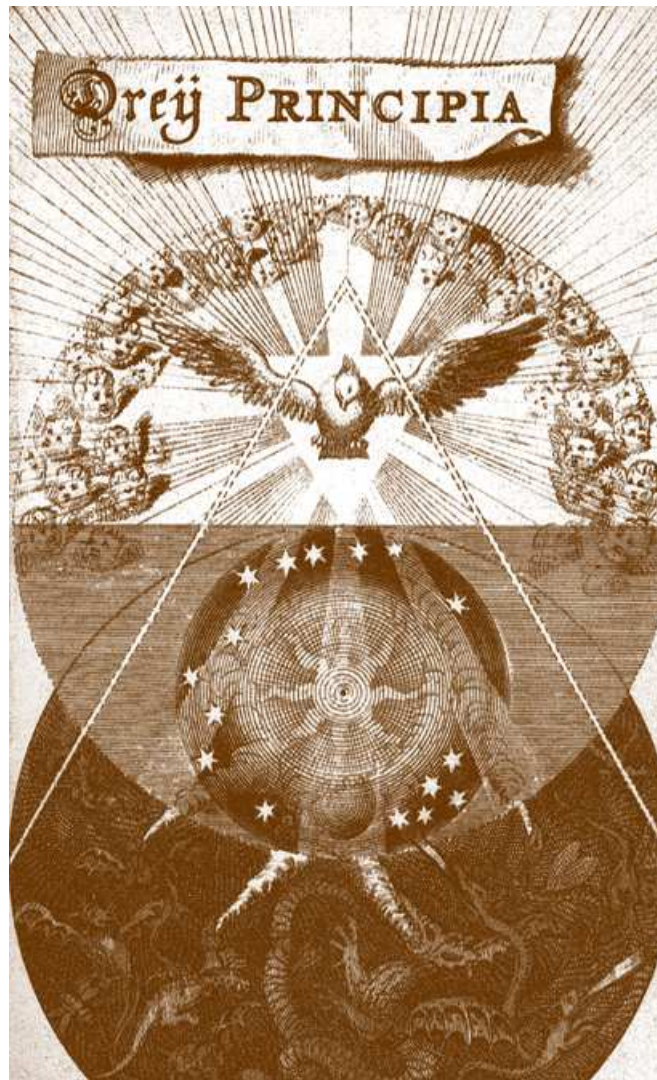
The Mystic and the Occult in Max Heindel's Writings

Part 5

ONE WOULD EXPECT the two volumes containing Heindel's answers to student's questions to have many references to the occult because intelligible information pertaining to the higher worlds is being sought.

In *Rosicrucian Philosophy in Questions and Answers, Vol 1 (IQ&A)* occult is used forty-three times, *mystic* is used nine times. The author dictated the text of this book to a stenographer in 1910 as he read questions from slips of paper submitted during his earlier lecture tours. We learn that the Bible translators "possessed no occult knowledge" (40), but the occultist "has the key" to the Bible's meaning (149). In "pearls of occult truth are hidden what are often hideous garments" (156). All occult schools are divisible into seven, one for each class [or Ray] of Spirits (47). In answering one question on the rejection of Cain's offering, Heindel narrates part of the "legend of the occult free masons" (175). The reader is told that "The feasts of the year have the very deepest occult significance" (178). This is Heindel's earliest description of events for which he later gave a "mystical" interpretation (Easter and Christmas). As observed when studying these two events, mysticism does not give interpretations, certainly not scientific explanations, as Heindel does in both of these short studies. Moreover "occult tradition" requires that Easter, a "moveable feast," be held on a day that satisfies three criteria (2Q&A 449).

What are "blind laws" to the materialist the occultist sees as great Spirits (IQ&A 179). Heindel is implying here that the occultist possesses es-



Drey Principia, Jacob Böhme, Amsterdam, 1682, Universitätsbibliothek Heidelberg

Under Rosicrucian inspiration, Jacob Böhme's mystic visions contained true occult knowledge. Above, Father, Son, and the Holy Spirit correlate with Chaos, Cosmos, and Creation.

oteric knowledge *because* he sees and hears in the invisible worlds. Then he processes his supersensible visions and auditions with logic and reason and articulates his conclusions. Higher "senses or [clairvoyant] faculties are the means of investigation used by occultists. They are their 'open sesame' in searching for truth" (*Cosmo* 34). In reference to the "music of the spheres," Heindel says "the occult scientist hears it" (*Cosmo* 122).

We have previously traced the etymology of

occult. The root of this word is Latin *cultus*, which means care or cultivation, and derives from *colere*, meaning to till or cultivate (the earth). The original meaning of *cult* is “a system of religious worship or ritual.” When it became expedient to conceal or obscure that system, it was occulted or hidden. What is spiritual is by its very nature hidden or occult. When Max Heindel seeks to reveal facts pertaining to the spiritual worlds, his explanations are occult and yet they are accessible to reason. They are not perceived but conceived. For instance, it is “patent to the occultist” that wars serve a positive purpose of cleansing the blood of the races (*IQ&A* 205). This action can be seen and proved by the occultist. His explanation gives the results of his first-hand investigations.

In the second volume of *Questions and Answers*, compiled by Mrs. Heindel and copyright in 1947, *occult* is used sixty times and *mystic* twenty-four times. In her prefatory remarks, Mrs. Heindel writes that the book contains “much valuable occult information.” Again we cite a few of the more notable instances of the two terms in context.

One who has esoteric understanding of the significance of the initials INRI has the “occult key to the mystery of crucifixion” (256). Mysteries remain obscure, mysterious, until, as His disciples told Jesus, one can speak plainly, rather than figuratively, about a matter. Heindel usually implies, and sometimes explicitly states, that the occultist is in possession of positive clairvoyance and clairaudience. For instance, the “occultist sees” blood as a gas inside the body (257). “In occult orders, like the Rosicrucians,” musical “keys” or incantations are intoned at each degree. Such keys “are used in all occult orders and for all occult purposes” (284). Heindel quotes a statement that appeared in *The Theosophist*, the official organ of the Theosophical Society, written by its editor Annie Besant, that the *Cosmo* “clearly represents a definite occult tradition” (461).

While the Catholic Church serves the need of mystics by appealing to devotion and faith, the rit-

ual they observe is “occultly inspired” (534) by an “occultly informed Catholic Hierarchy” (537) which was in possession of “occult facts” (536).

If the Rosicrucian initiations “endeavor to blend the mystic with the occult” by “directing attention to the Christ,” “a little more stress is laid perhaps upon the mystic side” because Christ is the embodiment of the Father’s love for his children, humanity (229). And since Christ Jesus is the ideal of the Fellowship student, “perhaps” this point alone would explain Heindel’s calling the Fellowship “An Association of Christian Mystics.” The fact

remains that the Teachings are fundamentally occult in nature. For example, when “the light of occultism” is directed on the problem of sorrow, it becomes “one of the strongest rays of hope to the one who is blessed with this knowledge” (73). Moreover, precisely because the occult student has chosen consciously to pursue the straight and narrow path to

the Kingdom of Heaven, he may expect an acceleration of trials and may regard them as a “sign of progress and a cause for great rejoicing” (*LS* #72, “The Reason for the Trials That Beset the Occult Student”).

The truths of the *Rosicrucian Cosmo-Conception* are described as “mystic teaching” (89). Again we encounter a substitution for the more common and fitting *occult*, since the teachings can only be called *mystic* in that they are not obvious. But their clarity and intelligibility more correctly identify them as occult. Likewise, the term “mystic reason” (276) couples antithetical concepts. And the “mystic significance” (337) of Jesus apparently eating fish and honey is really an occult significance, for which Heindel gives an occult explanation. Rasputin’s “mystic overlordship of the imperial mind” (509) is better described as “occult” because knowledge and will were used in exerting this influence. Mystics do not control others in this “magical” way. As Heindel says, the “true mystic” will “look to the God within and pour himself or herself out in voiceless adoration” (560).

Mystics, “led by the devotion to Christ, simply

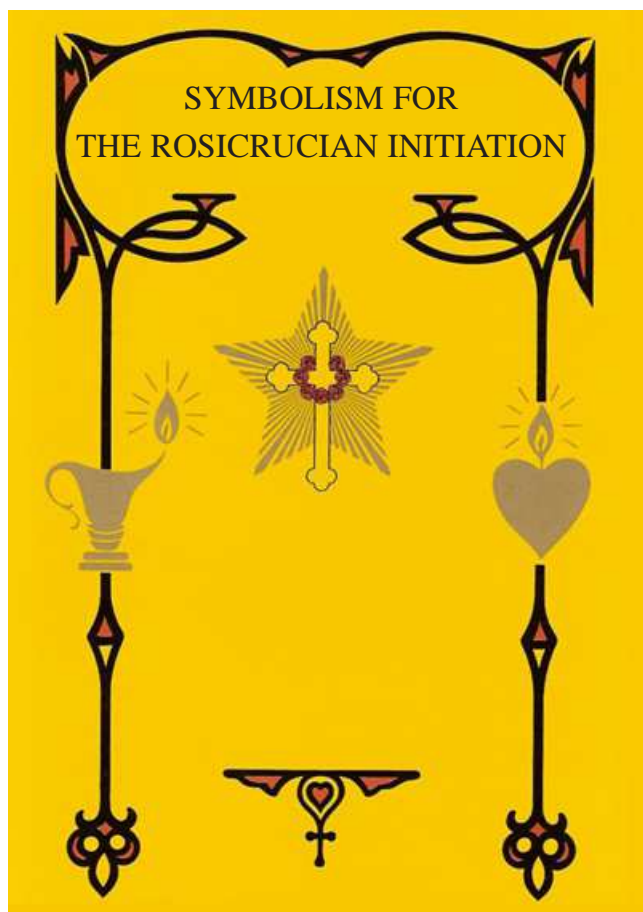
**In
occult orders, like
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each degree.**

follow the dictates of the heart in their work of love for their fellows” (GM 17). On the other hand, “mind is the predominating feature” of Rosicrucian occultists, who practice the exercises of retrospection and concentration to advance “scientifically toward the goal of initiation” (GM 19).

“Students of the occult philosophies [as Western Wisdom Teachings] ought to familiarize themselves with the astronomical facts so that they may be able to give an intelligent reason for their beliefs” (2Q&A 356). Mystics cannot give “intelligent reasons” for their beliefs because their beliefs are not based on reason but faith, or even indubitable intuition. They may know, but their knowledge is not in a transmissible form. Heindel firmly states that our duty is to “give a reason for the faith” which is within us, as St. Paul exhorts us to do (TI 34).

Christ’s injunction to His disciples was to preach the Gospel and to heal the sick. This, not surprisingly, is also the Rosicrucian Fellowship’s mission. The teachings of occult Christianity could have been given without a permanent location, but the Fellowship’s healing mission required an actual site for a healing Temple, a Healing Department, and, at least as originally conceived and used for a period of time, a healing facility, called the Sanitarium, which opened in 1939. Heindel enunciated occult principles of healing in many forms, including books, lectures, and letters. He knew that the Rosicrucian Teachings themselves have a salutary effect on those who try to understand and use them. “The study of the highest philosophy will always tend to better one’s health because...the more we know, the better we are able to cope with all conditions” (IQ&A 286).

Heindel regarded astrology as critical to effective healing. In fact, “this science is the backbone of the teaching” (Letters to Probationers 35). Obviously mystics do not teach astrology. Holy mystics, such as some of the saints of the Catholic Church, possessed healing powers, but these were gifts of the Holy Spirit and were not the result of the systematic application of physical sciences and occult principles. Heindel believed that “all methods of healing are adequate only to the degree that they take into consideration the stellar harmonics



Both the occult and mystic paths of initiation transmute the unused sexual energies by raising them through the head and heart, respectively, resulting in the ability to speak the creative word, symbolized by the trumpets. The Rosicrucian initiation aims to balance the head and heart paths, as shown by the heart within the winged (etheric) sign for mental Mercury.

and discords expressed in the wheel of life—the horoscope” (TI 159). The Rosicrucian system of healing is based on “a knowledge of the planetary disharmonies which cause disease and the correcting influence” (TI 160).

For Heindel knowledge is absolutely therapeutic. The imperative in the old mystery schools to “Know Thyself” is the Rosicrucian student’s first priority. Knowledge and health are intimately related: “Disease is a manifestation of ignorance, the only sin, and healing is a demonstration of applied knowledge, which is the only salvation” (TI 131-132). These are categorical terms!

Heindel’s enthusiasm for astrology knows no bounds. It “helps as nothing else can in the development” of the supreme virtue of love (RM 61). This is certainly not a sentiment or proposition

advanced by a mystic. Astrology teaches understanding and understanding promotes fellow feeling and forgiveness, as in “to know all is to forgive all.” While the material astronomer regards the zodiacal constellations as aggregates of chemical elements, “to the occultist the twelve signs [star clusters] of the zodiac are the visible vehicle of the twelve Creative Hierarchies” (*RCL* 170). Ordinary humanity directs prayers to God which “at the present time are mostly selfish and ignorant.” If they are answered, it is generally by invisible helpers. The “occult astrologer, however...addresses the ambassadors of the star-Angels directly and obtains his desires more easily” (*IQ&A* 324).

We are now in a position to conclude our study of Heindel’s thought relative to his own mystic and occult tendencies and his writing on these two life orientations. That both are vital approaches to the one Reality is shown by the Rosicrucian symbolism that is depicted on the cover of most editions of Heindel’s books published by the Fellowship. The two streams of evolving humanity are designated by the lamp and the heart. The creative power of the occultist ascends directly to the head where the intellect is developed. The creative force of the mystic ascends through the heart. The head path is considered positive (nine rays issue from the lamp) and masculine (right side), while the heart path is negative (the heart is shown emanating eight rays) and feminine.

The union of the head and heart signify the Perfect Man (Human) and it is the ideal of the Rosicrucian Fellowship, as it is the purpose of Heindel’s central work, the *Cosmo* (18), to promote this union. Even so, its author stated that the publication of this book “marked a new era in so-called ‘occult’ literature” (*RM* 11). And the Fellowship teachings are preponderantly occult, intended for the intellectual needs of the Mercury (hermetic)-oriented seeker after wisdom. While the *Cosmo* is not “the ultimate of occult knowledge” (*Cosmo* 8), it is the most comprehensive volume of occult knowledge specifically formulated for the developmental needs of Western humanity. Heindel himself sets the keynote by defining “the first and central requisite the aspirant to occult knowledge must possess—an unswerving desire, a

burning thirst for knowledge” (*Cosmo* 22). This burning thirst characterized the author’s own quest for the teachings embodied in the *Cosmo*. However, “the supreme motive for seeking this occult knowledge must be an ardent desire to benefit humanity” (22).

The *Cosmo* is “only for the [then—1910] few” who have “freed their minds from the shackles of orthodox science and religion” and are ready to accept its truth “until they have proven it wrong” (*RCC* 514). Those who free their minds in pursuit of truth will find it, and that truth will make them free. For it teaches them “how to escape [all forms of] restraint by mastering self” (*TI* 143).

For the occultist, it is not enough to say, as does the mystic, that he believes. He must *know*, and he will know—“there can be no question” (*Cosmo* 47). When Carl Jung was asked why he believed in the human soul, he replied, “I don’t believe, I know.” The occult path is often characterized as cold and heartless. Yet most who pursue it sooner or later realize that they are seeking to fulfill the First Commandment of the Christ—to love the Lord God with all their mind. The mind is given humanity to know the deep secrets of God and in so doing to better give God glory. Knowledge may puff up—if it is personal knowledge. But wisdom, by its very nature, is mind identified with living truth. It is soulful participation in the being of celestial Beings, who are expressions of the “thoughts” of God. As Max Heindel writes: “Wisdom, wisdom everywhere! So grand, so great that one who looks with an observant eye is filled with amazement and reverence” (*Cosmo* 79).

While mystics obtain their clairvoyant faculty as a gift from Jehovah, “trained occultists” acquire their extrasensory powers “by their own will” (*RM* 74). Speaking of his fellow occultists, Heindel writes “self-mastery is our goal, and not mastery over others” (*RM* 74). This is the motto of the ethical occultist.

The mystic is a poet. He lives and comprehends intuitively, unmediated by sequential reasoning. He knows analogically, in a fell swoop. The archetypal mystic bypasses the Holy Spirit and on Seraphim wings flies directly to the heart of God, to the center of universal Love abiding in the World of Life

Spirit. At the same time, the mystic path is fraught with its own perils. Since the heart-based aspirant is steeped in emotions and is both subject to great temptations and, lacking in knowledge, he is prey to every kind of illusion and deception.

The mystic ignores and even seeks to escape the conscious personal self, which attempt often results in his becoming more (not less) involved in subjectivity. He may also try to dissociate himself from the dense physical body through various ascetic practices in an after-echo of his mystic Eastern brothers. But the occultist subdues and uses the personal self as a tool. Self-mastery is his goal, not self-cancellation (*Cosmo* 273).

It was Fellowship practice during Heindel's tenure to hold weekday classes for intellectual nourishment and Sunday evening addresses devoted to the heart's development through ardent exhortations, which were meant to apply to the speaker as well as his listeners. In other words, Heindel's vehemence on certain points stemmed from their personal relevance to his own experiences—be it Eastern breathing methods (he tried them); to the evils of a carnivorous diet (he partook of meat until his mid-thirties); to conservation of the sex force (which up to a crisis point of radical conversion, again in his mid-thirties, he did not observe).

Heindel was a man of action. His actions were informed by what he knew, and he suffered from what he didn't know. The need to know, first-hand, was a driving force in his life. He was a pioneer, an explorer; he needed to get to the heart of a matter, to master a skill (be it printing, navigation, or mechanics); to know the principle behind the manifestation—be it gravity, electricity, harmonics, the physics of light and color, crystallography, cryogenics, etc. After all, he was a self-confessed spiritual son of Lucifer, Cain, and Hiram Abiff. He was an epigeneticist, a creator. For him it did not suffice to have Solomon's wisdom that can draw the blueprint, conceive the archetype for the Temple, but cannot build it with earthly materials. For *that* the wisdom of Solomon had, reluctantly, to defer to the practical expertise, the "masonic" experience, of Hiram, the master builder, the architecton. There is, in other words, a wisdom that is not from above, that does not pre-exist but must be



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The Jewel of the Rose Croix

The pelican, wounding itself to feed its young, symbolizes: (1) the Solar Christ whose light rays "feed" the seven planets, and (2) the Incarnate Christ, whose blood redeems sevenfold (by planetary Ray) humanity. In Masonic symbolism the pelican's blood stands for the secret Work by which man is raised from the slavery of ignorance to the freedom of wisdom.

generated by applying knowledge to human experience in the physical world. The striving to know is not an end but a means to do better, and to do and be better for others. Here the heart directs the action; it is not a doing for self.

In view of the foregoing observations it may have occurred to many readers of this study that Max Heindel and St. Paul have more than a little in common, including: a radical conversion to the Christian occult path; an intense desire and a tireless zeal to serve the Lord Christ; the attainment of initiate status; the compelling need to bring the

esoteric truth of the Gospel to as many people as possible; and the commitment to making manifest “the mystery which hath been hid from the ages and from generations...which is Christ in you” (Col 1:26-28). The old man is to be “renewed in knowledge after the image of Him that created him: where...Christ is all, and in all” (Col 3:9-11).

Paul sought to make public his own special knowledge in a clear manner that appealed to reason. He was disseminating a new teaching; so was Max Heindel. Since many others were issuing teachings purporting to be true, Paul adjured his listeners to “prove all things and hold fast to that which is good.” These very words enveloped the text of the *Cosmo*’s first two editions: “Prove all things” was placed as an epigraph and “hold fast...” functioned as a postscript.

One can prove the Teachings, both Paul’s and Heindel’s, because they are logical, even if they are occult. In other words, according to the world’s thinking, they may be foolishness, but as esoteric doctrine, they are wise. Through his occult transmissions, Heindel made possible the fulfillment of the words “It is given unto you to know the mysteries of the Kingdom of Heaven” (Matt 13:11). Like Paul he would say “I would not, brethren, that you should be ignorant of this mystery” (Rom 11:25).

The frequency with which the two terms *occult* and *mystic* are used in Heindel’s complete opus may be seen to fairly reflect the emphasis he placed on the twin aims of the Fellowship and its Teachings, and, indirectly, the Rosicrucian Order itself, as they pertain to the head and heart involvement in spiritual development. Simply from the quantitative point of view, the overwhelming emphasis in Heindel’s writing is on knowledge intended for implementation—on working truths. The Teachings are a form of spiritual pragmatism. Occult knowledge can be shared and disseminated. Mysticism cannot, not directly, except in figurative and evocative forms such as poetry, myth, paint-

ing, and music. This does not diminish the importance of the mystic venture. But its light is obscured to others who want to participate in the mystic experience. While the heart’s wisdom and the mind’s clear knowing are both essential for fully developed spirituality, in the Aryan Epoch emphasis is placed on the cultivation of reason and the unfolding of the mind’s potential, which is directed toward the attainment of uttering the Creative Word.

The Rosicrucian Teachings are particularly earmarked for the disaffected thinker, the rationalist beleaguered by the meager offerings of theoretical materialism. When the alienated mind is re-

engaged and opened to the cosmic truths enunciated in Western Wisdom Teachings, the uncommitted heart may also be engaged and a working love for all creation will manifest as the spontaneous desire to improve the lot and advance the cause, through Christ, of the four life waves evolving on Earth.

The Aquarian Age, of which the Rosicrucian Fellowship is the herald, “will bring out all the intellectual and spiritual

potencies in man which are symbolized by that sign” (*RM* 12). The watery Piscean mysticism will be increasingly supplanted by the objective occultism of Aquarius. Impersonal love will succeed a love at once sacrificial and intensely subjective. Love is not a feeling, as commonly understood. Feelings are not reliable guides to truth and certainty. “Pythagoras demanded that his pupils study mathematics because he knew the value of raising their minds above the sphere of feeling, where it is subject to delusion, and elevating it toward the Region of Abstract Thought, which is the prime reality” (*RM* 83).

When the mind is trained in abstract thought it is elevated “above the sordid things of concrete existence, helping the imagination to soar beyond the hampering toils of self-interest” (*Cosmo* 202). The Region of Abstract Thought is “beyond the influence of Feeling and the mind is directed upward towards the spiritual realms and liberation” (*ibid*).

The Rosicrucian Teachings are particularly earmarked for the disaffected thinker, the rationalist beleaguered by the meager offerings of theoretical materialism.

“[T]he twin feelings, interest and indifference, obscure the Truth and bias us....[Therefore] remembering that logic is the best teacher in any world, it is certain that the individual who succeeds in entering into the superphysical World by means of such studies in abstract Thought, will not become confused, but will be able to give a good account of himself under all circumstances” (*Cosmo* 203-4).

In answering a student’s question, Heindel wrote that “it is necessary to be an occultist to...study... the unexplained [mysterious] laws of nature and the powers latent in man. Therefore, the Rosicrucians recommend that all thoughts be centered upon living such a life and practicing such exercises as will develop the latent powers in each pupil so that he may see and know the invisible worlds whence came the causes we see manifested here” (*IQ&A* 359). Here is an explicit statement describing the Rosicrucian path, which is in some ways opposite from the mystic path, for it is a path of knowledge, ensouled knowledge. When the Rosicrucian student “has become capable of reaching the consciousness of the inner worlds,” he attains to at least a partial realization of the mystic’s goal, for “the unity of life” is seen by him as a fact, as is universal brotherhood (*ibid*).

In *Mysteries of the Great Operas*, Heindel explains that modes of artistic expression, including myths and allegorical pictures, work on the human subconscious. “Particularly in Europe, we find still the atmosphere of mysticism brooding over the land. There, people love the ancient myths which speak to them in a manner incomprehensible to the Westerner” (73). We recall that the Elder Brother told Max Heindel that he would want to rewrite the *Cosmo* once he left the mystical environment of eastern Germany and re-entered the United States. Indeed, “in the etheric atmosphere of the Pacific Coast these mythical pictures have almost faded away” (73). The intellectual needs of the contemporary Western human who aspires to higher knowledge are best served by the logical presentation of occult truths. Mystical truths are obscure, impressionistic, allusive, and virtually antithetical to scientific formulations, whether they refer to visible or superphysical reality.

There are those who feel that the explanation of a thing demeans or destroys that thing. Many people do not believe that the deep longings of their souls can be answered by anything that can be clearly understood. Their convictions lead them to conclude that beside what can be known in the world there must always be something that defies cognition. While in absolute terms this feeling may have some merit, it acts as a deterrent and impels the “subjectivist” to reject what is known by occult scientists as irrelevant, misleading, or sinister. Occult science is not a “hidden” science but one whose object of inquiry is concealed. It is a science of *revealed* mysteries, and therefore a systematic body of knowledge of the supersensible worlds. As Heindel writes, “It is thought that moves everything, and when we look upon the hidden or occult side of effects, we get a far deeper understanding of causes” (*TI* 195).

Let us recapitulate our study by quoting a key passage from the *Cosmo*: “The Rosicrucian Order was started particularly for those whose high degree of intellectual development caused them to repudiate the heart. Intellect imperiously demands a logical explanation of everything—the world mystery, the questions of life and death. The reasons for and the *modus operandi* of existence were not explained by the priestly injunction not to seek to know the mysteries of God” (439). To this priestly injunction the mystic is obedient. Not so the occultist. The world mystery will be resolved. The reasons for existence will be explained. The intellect will find answers, occult answers, to its questions. The Rosicrucian Order has made this possible, this occult revelation—and more, has advanced the ability to prove the truth of these occult facts by providing exercises and describing a way of living that enable the student to enter the spiritual worlds at the earliest time in their development consonant with safety.

In conclusion, knowledge, as desirable, indeed essential, as it may be, is not the Rosicrucian student’s final goal. Rather does higher knowledge fit the student to better serve his or her spiritual Self, to further the well-being of others, and to fulfill the Father’s will through Christ. □

—C.W.

MYSTIC LIGHT

The Truth Within

“But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come whom I shall send unto you from the Father, even the Spirit of Truth who proceeds from the Father, he shall testify of me, and ye also shall bear witness, because you have been with me from the Beginning.”—John 15:25-27



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Oil on canvas, Frederic Shields

“Almost thou persuadest me to be a Christian.”

Paul, inspired by the Spirit, addresses King Agrippa (standing), who turns away from his advisor. Festus, procurator of Judea, and Bernice, listen raptly.

EVER SINCE THE TIME that mankind lost conscious connection with their spiritual leaders and began to roam this planet for eons on their own initiative, truth has been searched for. Once we fell into the paralyzing grip of the selfish expression of our human egos, our thoughts, words, actions, and feelings were used to distort our gift of life into the horrendous mutations of war, poverty, disease, violence, and death.

Everybody wants to know the truth. Some think they have it, others believe they will find it, but most people are still searching for truth, many wondering if it even exists.

Truth is conceived and viewed by people from different vantages and at different levels of consciousness. We do not all experience incidents in the same way, and we do not all remember them in the same way. We may say and do things that we believe are true, but yet in actual fact they may be far removed from the truth.

When we look at the life of Paul, an apostle of

Christ Jesus, we see that initially Paul persecuted the followers of Christ. He did it with all his heart because he thought that it was the right thing to do.

While he was journeying to Damascus Paul saw a light from heaven brighter than the sun shining around him. He was so frightened that he fell to the ground. Then he heard the voice of Christ Jesus saying to him: “Saul, why do you persecute me?”

That day when Paul met Christ his whole life changed. He then realized that he had been wrong. He was not acting from inner knowledge of the truth. Christ Jesus then appointed Paul to bear witness to Himself in the history of the Israelite people and to His future manifestations. Paul, now convinced of the truth within him, was able to distinguish between the real truth and the “truth” he believed in before he met Christ Jesus. There are times we also believe in a “truth” that we ourselves fashion to justify our personal thoughts, actions and words.

Later, Paul appeared before King Festus and told him what had happened to him on his way to Damascus—how he was blinded by the light and was without sight for three days until a disciple, Ananias, put his hands on Paul's eyes and restored his vision. He told the King how he was then led out of the darkness into the light, not only because his sight was restored, but because now he could see the difference between living a life in darkness and living life in the light. The King said to Paul, "Paul, you are mad." But Paul said, "no, I am not mad, I am talking the sober truth." It was the truth within that Paul was referring to.

Once blind and then enlightened, Paul began to proclaim a different truth. The truth he received from Christ Jesus, which is also the truth within each one of us. When, like Paul, we become open to the Truth, when we walk in the light as God is in the light, we cannot help but willingly and consciously change our words, thoughts, and behavior patterns.

The moment we shift from a consciousness of separation to a consciousness of Oneness, we will know and understand that we have no choice but to assist each other and learn to live together in Peace and Harmony. The family of Humanity is totally and completely interdependent, interconnected and interrelated. What affects one person affects us all. We cannot harm another human being or another part of life without harming ourselves. When that truth sinks into our awareness, then war, hatred, prejudice, corruption, selfishness, greed, and every other destructive human behavior becomes ludicrous—self-destructive and obviously insane. But, if we do not have a personal relationship with Christ Jesus, we will not be able to accept and see this truth.

We see that in John 14:6 Christ said, "I am the truth, the way, and the life." There will never be another truth, way, or life besides the Truth, Way, and Life in Christ Jesus.

Many people have asked the question What is truth? Plato with mystic intuition said "God is truth and light is his shadow."

John said "God is Light," and as he was closer to the Master than the other disciples, he undoubtedly received teachings from Christ that were higher than those which the other Disciples were capable

of receiving or understanding. Therefore he had a truer, deeper understanding of light. Those of us who can see the beauty of the numerous shades of color and light are indeed very fortunate. But then there are those who have eyes, and yet do not perceive the world of color around them, and they go through life without experiencing or appreciating the beauty of it, because they never take the time to look at it. So is it with truth. Truth is everywhere and can always be found if we are capable of perceiving it. If we walk closely with Christ Jesus, we will be able to receive it, to listen to His voice in our Hearts, instead of listening to our own explanations of truth and our own righteousness in our wrong thoughts and actions

John writes mystically when he says, "In the beginning was God, and God was the word and in that was Life and the life became the light of men." In the human body there is that light shining from the beginning unto this day, the light that shines in darkness, the light that is hidden by the veil of Isis—unless, through the window of the soul, the Glory of God and the Universe are revealed. Only then can we perceive God as Light and everything good as radiant with Light, and all that is evil enshrouded in darkness.

Max Heindel has written that a lie in the Desire World is both murder and suicide. Do we realize that by changing the truth to fit our own thoughts and desires or to justify our own actions is a form of spiritual self-destruction?

When we alter the truth we can negatively influence and harm other people. We can even strengthen in them thoughts of suicide or murder that they may hide within themselves.

So we see that lies are the opposite of truth. Lies are in darkness, truth is therefore in the light. What is darkness and evil then?

We are taught in the Western Wisdom Teachings that there is no evil in God's world. There is the one Power of God, and that is good. We use it in the way we want to, and we cannot deny that there are people who use this power for evil, either consciously or unconsciously. The only way that we can make sure that we are not being used by evil influences is to constantly walk the path of Truth in a very close relationship with our Lord: To be

humble, to serve, to love, and to make sure that we do not harm each other; to keep the golden rule—do unto others as you want them to do unto you.

We must always ask ourselves this question: If we are about to spread rumors or to hurt someone's feelings, is Christ in this that I want to do, is this the way He would want me to act? And then we will get this answer, through His word: Love God your Father with your whole heart, and your neighbor as yourself.

The exercises for soul growth contained in the Rosicrucian Teachings give us a wonderful opportunity to come in touch with truth. As we review our actions and thoughts each day, if we are true and honest with ourselves, we shall immediately know when we do wrong. We will then walk in the Light from day to day. And we will know the truth.

Knowing the truth does not mean that we must always agree with and accept what others do. We have a duty not to agree with other people when they are doing things that we know are wrong. Christ Jesus set the example for us in Matthew 21:12 where it is narrated that Jesus entered the Temple of God and drove out all who sold and bought in the Temple. He overturned the tables of the money changers and the seats of those who sold pigeons. Christ Jesus, the Son of God, who died on the cross for the sins of the world, did not tolerate wrongdoing. While condemned the deed, he always loved the doer.

To know the Truth within also means that we will have to take a stand in our daily lives for what is wrong and for what is right. By doing that we will only demonstrate that we know the difference between what is in the darkness and what is in the light. We must always distance ourselves from dark motives and dark practices. If we cannot do that, or if we cannot see what is of the dark, then we cannot be in touch with the Truth within.

Light is not of one color. There are seven Spirits before the throne of God, each one being a light bearer for a certain Ray. Each one of us can better



Oil on canvas, Carl Bloch (1834-1890), Chapel at Fredericksborg Castle, Denmark

Jesus Clears the Temple

Taking a public stand for truth has its esoteric counterpart: Here, the human body, a temple for the living God, must be kept clean and holy.

respond to one of these Rays. We are gradually moving towards the same source, which is God. We will at different times have different opinions and different points of views about events and people. But we should learn to live together in harmony.

We have all trod different paths in different lives under the influence of the Mars Ray. We have been aggressive, passionate, violent, often not caring who suffered or the effect of our actions on others.

In other lives we have come under the lighter Ray of Venus and expressed ourselves in more amiable, harmonious ways, creating beauty and cultivating the arts.

Still later we have responded to the deep blue or Saturn Ray, learning hard lessons which promoted soul growth. The path of the lighter blue or Jupiter Ray brought us a measure of wisdom, abundance, and joy. Ultimately, we all look forward to the

higher perception which comes from the yellow Uranian Ray. At present, most of us are not capable of receiving it, but must be content with the lower deeper yellow of the Mercury Ray.

We are all evolving to vibrate in unison with sun's white light, which is the unity of all color. Though we may feel far from our goal, we must never forget that we all have an essence of God within ourselves which will teach us the truth and make divinity manifest.

Please allow me to share with you a personal experience. When I was first introduced to the teachings, they immediately appealed to me. All my life I used to ask questions, and most of them were never answered. But through studying the Teachings many of my questions were answered. Still busy with the Preliminary Lessons, I came across the concept of reincarnation.

Being brought up by a conservative Afrikaans-speaking family, reincarnation was not accepted. But I was raised by loving and caring parents, and my mother who was a wonderful person, laid the foundation for my faith in God. For that I will always be thankful to her. I always loved God, ever since I can remember, and I would not want to do anything that is wrong in the eyes of God. Coming across reincarnation in the studies bothered me. I was not sure I wanted to accept it. I was a single parent raising my six children and I was very protective of them. I loved and always wanted only the best for those closest to my heart. The idea of my children being born again to another women, who perhaps might neglect them, hurt them, or even abuse them, was just too much for me to think about.

So I wrote a letter to Headquarters telling them just that. I said that I liked most of the teachings, but that I did not like reincarnation. And I explained my reasons.

After a while I received new lessons and a few Bible scriptures, which I studied. But still I was not happy with the idea, so I stopped my studies. At that point in my life it was easier not to accept reincarnation, because I refused to see the truth, I was more comfortable with my own ideas about life, and what happens to us after passing over.

Then, a few years later on my way to work one morning, I passed a tree in the garden. It looked so

dead, and I thought to myself, I must ask my son to cut it down. But as I was passing this tree, my eye noticed a tiny little fragile baby leaf, shining brightly and so full of life. I stood still to look at it closer and that morning I could hear the voice of my Master so clearly in my heart: "Life goes on. After Winter there will always be Spring again. After death, Life. There is no death, only changes." In the World of God there is no standstill. It will forever progress and evolve, because GOD IS LIGHT AND LOVE AND LIFE. I do not know how we can ever thank God for His Love. I did not know at that time what was still in the future waiting for me, but God knew, and that day He shared with me also the truth of Life after Death. That truth made it possible for me to survive the greatest shock of my life: when, shortly after, three of my children which I loved so dearly passed over to the spiritual world.

Needless to say, I searched for my lessons that night, wrote a letter to Headquarters and asked for permission to go on with my studies. That day I realized that we can have all the knowledge in the world, but it is God who will convince us of real truth, that part of God within each one of us which is the Truth Within.

Perhaps the following also happens to many of you. People will walk up to me and ask me questions. I always quickly pray in my thoughts that God will help me to answer their questions well.

But there are times when, after I have answered their questions, I look into their eyes and see confusion and emptiness. I will then ask myself this question: Did I say too much or perhaps not enough? But being at peace with myself in this I never dwell on it for very long.

And so many times the same person I talked to will come back to me with these words, "Do you remember the day when you explained reincarnation to me, and how we are supposed to take responsibilities for our own actions? Well, that day it did not make a good impression on me, but suddenly, this morning, I saw the light. I understood it all, and now I know that it is the truth." What happened then to these people? I shared my knowledge with them, but God from within convinced them of the Truth, the Truth that is within each one

of us.

Unfortunately for many people it is still easier to blame God for their own failures and unhappiness. But those who know the truth also know that all our failures and unhappiness come from our own wrong thoughts and actions. We know that God never punishes but only teaches us in love the lessons which are necessary for us to learn so that we can experience soul growth. How can we feel compassion for a person who loses a child if we have not ourselves experienced the shock, the sorrow, and longing in our own hearts? How can we feel with people who have been left alone in their love if we ourselves have not experienced that emptiness?

But then again, how can we praise God if we do not allow Him to show us the truth and the way, and allow Him to work wonders in our lives? How can we enjoy spiritual experiences if we do not have the truth in ourselves? That truth which Christ Jesus promised shall set us free and will allow us to see the Light. Then we will also see the

difference between what is in the light and what is in the darkness.

Please always be aware that you have special gifts bestowed upon you by our Creator. These gifts are your own special unique talents and qualities that make you wonderful, You must develop your gifts to acknowledge the goodness and the greatness that is within you, that is needing to come forth and be expressed in this world.

I would like to close with this thought:

*I am a being of violet fire,
I am the purity God desires,
That blazes in violet flames,
That freedom desires.
Strive for forgiveness.
Rejoice to give joy.*

May the light, the love, and the grace of our heavenly Father guide us and lead us to the truth within. □

Martie C. Purchase

THE ROSICRUCIAN COSMO-CONCEPTION

By Max Heindel

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

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- PART TWO: Covers the scheme of Evolution in general and in particular the Evolution of the Solar System, the Earth, and its Humanity.
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MYSTIC LIGHT

The Power of Thought

WE KNOW that everything that exists in the Universe was first a thought. In Greek “logos” means both word and thought. Thought (mental word) precedes the spoken word. “In the beginning was the Word and the word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In Him was life; and the life was the light of man.” (John 1:1) The Cosmic Word may be considered the manifested form of creative thought—a hierarchy of vibrations which builds all forms and, according to occult knowledge, ensouls them. Trees, flowers, mountains, seas—all that exists in the Universe—was first a thought issuing from Nature Forces.

Everything we use in this world developed from a thought, be it a thought in the mind of an angel or a devil, a woman or a man.

If, in the beginning, the Word expressed thought and the Word was with God and was God, we can imagine that, in the end, thoughts will be with God and constitutive of God.

Rosicrucian Teachings state that in the Jupiter Period the Earth will become etheric and the vital body will be our densest vehicle and the human mind will vitalized. We shall have an objective picture consciousness and be capable of impressing pictures on other minds. In the Venus Period the essence of the perfected dense and vital bodies will be compounded in the desire body. The desire body will be our densest vehicle, the Life Spirit will absorb the intellectual Soul and the mind will



Watercolor, William Blake (1789-1853)

And God Blessed the Seventh Day and Sanctified It

All physical forms issue from, correspond to, and are sustained by mental archetypes, living force-Beings (shown by the artist as six Elohim) existing in the Mind of God.

then acquire feeling and we shall create living and feeling forms. In the last or Vulcan Period of our scheme of evolution the mind will be perfected and compounded with the quintessence of the threefold body. We, as evolved Virgin Spirits, will be able to propagate ourselves and create living, moving thinking forms. We shall then have reached a point of evolution a little higher than that of the present Lords of Mind. Then the densest Globe for our evolving activity will be in the concrete region of the world of Thought, the rarest of Globes in which common humanity currently has experience.

In time the creative word, that is divine thought, will be with and in God as God. In time humans will be able to create animate forms through the words “spoken” by our spiritualized larynx.

Man, as a potential God-man, possesses the

divine creative faculty. He is now learning to create. He has the capacity to think and he can voice his thoughts. When he is not capable of carrying out his ideas by himself, he may secure the help of others through his speech. Today, through a series of physical embodiments we are slowly learning by our mistakes. At present we are spiritual children. Were we able to create directly by the word, our creations would be imperfect and harmful. What I personally like to remember is the tale about the two sisters. [See *Rays July/August 2000—Ed.*] One had flowers, diamonds and beautiful things coming out of her mouth because she was always thinking loving thoughts. The other sister had snakes, toads and other repellent things coming out of her mouth because her thoughts were mean-spirited and selfish. This reminds me to speak kind words and to forgive others when they use their thoughts and voice to hurt or harm.

We are made as “sons of God and one day we will be Gods.” During the Saturn Period the densest Globe occupied by nascent humanity was located in the same portion of the world of Thought that is occupied by the rarest of Globes of the present Period—the Region of concrete thought. As Virgin Spirits we were embedded in this Globe, or perhaps better, the whole Globe was composed of Virgin Spirits as a raspberry is made of a great number of small raspberries. Renaissance paintings, like Botticelli’s *Madonna of the Pomegranate*, showing the Christ Child holding a pomegranate, evoke the same idea.

Today, the great majority of people have developed the habit of listless thinking, which makes them incapable of holding onto any subject until it is thoroughly mastered. Thought control is difficult but highly to be desired because thought force is the most powerful means of obtaining knowledge. Since thought is our principal power, mastery of that power is essential so that we may distinguish between illusions and true ideas generated by the Spirit within.

Toward the realization of this goal students of the Rosicrucian Teachings are urged to perform the exercise of concentration regularly and persistently. We practice fixing our minds unwaveringly upon a single subject, becoming so absorbed in it

that all else is successfully blotted out of consciousness. Once we have learned to do this we are able to see the spiritual side of an object or idea illuminated by spiritual light, and thus we obtain a knowledge of the inner nature of things undreamed of by a worldly person.

We have been placed in this physical world so that we may learn to think correctly and to nurture and give expression to epigenesis or the original creative impulse with which God has endowed the human Spirit. In fact it is the mission of the concrete material world to make our mistakes manifest. When I was in France, I met the husband of one of my friends. He invented machines for firms in Sweden. What a job! I asked him, “Can you tell me what happened when you conceived the idea of a machine, did it work straight away? He answered along the same lines described by Max Heindel: “No! First I had an idea, a sudden insight, which at first had no definite shape. In mental vision it appeared in a general sense as what could accomplish the required work. Then I began to draw the plans for the machine, and had to modify them often many times before it was able to function properly.”

Physical conditions show the inventor where his thought is not correct. Sometimes he has to discard the first machine and build an entirely different one. It is the same for everything on the material plane. Every time we have to face a new condition—a new living environment, a new job, a new relationship, it takes time and the application of learned principles. We do our best but know that we will have to modify our way of living, of working, of relating to others. There are times we may even have to start from scratch, move to a new location, start a new relationship, change jobs. We do so, hopefully, with more love, epigenesis and imagination. Evolution requires creativity and adaptability. And we have to be patient with others—and with ourselves.

Thus it is absolutely necessary that we dwell in this physical world and learn to wield the power of thought. Everything made by the hand of man is crystallized thought. Indeed, what we are, what we have, all our good qualities are the result of our thoughts! We have to realize that we are responsible for everything we create in and around us.

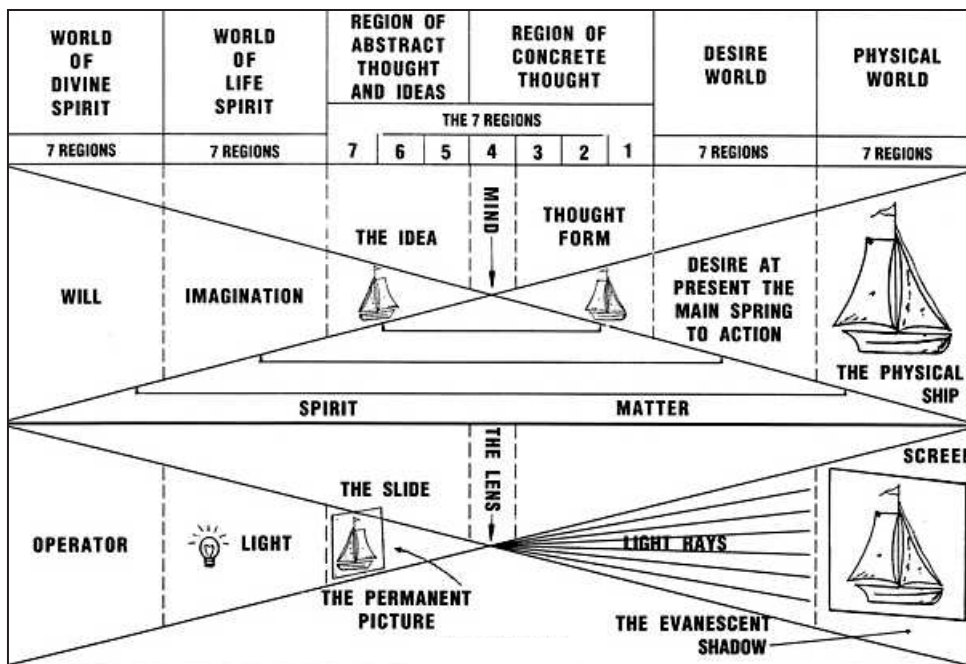
Between any two earthly incarnations, the human Spirit helps create its future environment. So we may ask, "Are we unhappy with the world as we see it today?" If so, we must realize that we helped create this world! Perhaps we envy a person who has the ease of affluence, or is physically attractive, or is socially graceful, or intellectually brilliant. If we value these attributes, we can have them. "What we lack in physical, moral or mental excellence may yet be ours in the future." If we change our thoughts, we will change our

Destiny. We create our future day by day!

Let us remind ourselves how we develop our thoughts and what their effects are.

We may take to heart the truism that "as a man thinketh in his heart, so is he." Here the engine of change is described. The saying "thoughts are things" is true. Every time we think a thought, we make a thought form, which has a formative (materializing) power proportional to the thought's force. This thought has two issues: 1) It can lead directly to an act, or 2) it can persist as a motive to action, floating in the aura as part of our individual mental atmosphere, a part of our life. This creative thought clothes itself in the substance of desire and emotion. It is stored in the memory as a pattern for future use. We have access to our thoughts at any time, and sometimes they assert themselves unsolicited, as it were. Our thoughts take on physical reality in our environment, making it "good" or "bad" according to their original nature. So we can say that our environment is a looking glass in which we see our thoughts. Therefore if we wish to change our environment, our fortune, or our health, it is easy to understand that we must change our thoughts.

We cannot think whatever we want with impunity.



Originating in the World of Life Spirit as Imagination, new creative impulse is given ideational form by the Will, is invested in thought substance through the focus of the mind, and is impelled toward and embodied in the physical world through the motive power of desire.

Wicked thoughts, even if not immediately translated into wicked deeds, are harmful. The power of wicked thoughts, just as the power of good and beneficent thoughts, is great indeed. Why? Because as a tuning fork is struck and can induce a neighboring tuning fork of the same pitch to ring in concert with it, so, when we think a thought, if another person in our environment has been thinking along the same lines, our thoughts coalesce with his and strengthen it for good or evil, according to the nature of the thought. If we harbor evil, malicious thoughts, they may be attracted to like thoughts generated by a criminal mind. And according to the same principle whereby a saturated salt solution will require only a single crystal to solidify, so also, if a man has saturated his brain with thoughts of murder, the thought of murder that another person sends out may prove to be the final straw and destroy that last barrier which would have kept the murderer from committing his evil act. Therefore our thoughts are of vastly more importance than our acts. We are thus most certainly responsible for our thoughts. We are indeed our brothers' keepers, for as we think when we meet them, so do we appear to them and they reflect our attitude. If we want assistance in cultivating

better qualities, then let us seek the company of people who are already good, for their attitude of mind will be of immense help to us in calling forth our own finer qualities. And if we do not like the attitude of a person, let us change our thoughts toward that person and in time, either our response, or the person's attitude, or both, will change.

It is not always easy to rid ourselves of negative thoughts. We know that we should not fight against them directly, for antipathy as well as sympathy tend to attract a thought or an idea to us, and the added thought force which we send out to fight evil thoughts will keep them alive and bring them to our mind more often, in the same way that quarreling may cause a person we dislike to waylay us for spite. Instead of fighting, therefore, let us adopt

can increase this beneficial influence if we listen to and obey the suggestions and directions of the Power Within when we pray to Him. We can talk to this Inner Power and have intimate, unguarded conversations with Him. By praying we are creating new, positive destiny and helping to neutralize and offset some of the debts of our previous years and lives. As we make constructive thought forms they will be materialized for us by the Spirit in such a manner and to such a degree as it deems wise. We may inwardly express our ideals and ambitions and then leave their materialization to the Inner Power. But we should not make the mistake of demanding this or that thing, or entertain wishes which would interfere with the will of others. Every time we try to change another for pure-

Wisdom is knowing what to do next; virtue is doing it.—David Starr Jordan
Wisdom is to the soul what health is to the body.—De la Rochefoucauld

the tactics of indifference by withdrawing interest. If we stop reinforcing a negative response to a person or situation, it will eventually wither. In like manner, if when evil thoughts come into our minds we summon indifference and apply our minds to something that is good and ideal, we shall find in a short time that we are rid of the evil thoughts and have only the good thoughts we desire to entertain.

To avoid harmful thoughts and desires and keep them out of our minds, we practice thought substitution. It is a law of physics that two bodies cannot occupy the same space at the same time. Similarly, two thoughts cannot occupy the mind at the same time. When we are bothered by harmful thoughts of any kind, it is well to substitute another thought and concentrate on it so positively that the harmful thought cannot find mental space. This is a simple and effective strategy. It but requires practice to get the desired results. Harmful desires are excluded from the mind by the same process; thus, by substituting constructive thought in place of the thought of wrong desire, the latter is very neatly shut out.

Thought substitution has to be in tune with our Inner Power, which is constantly sending messages into our conscious mind. We flourish when we cultivate belief and confidence in the ability of our Inner Power to transform our lives. And we

ly personal reasons and seek to enforce our will over theirs we are engaging in selfish behavior, which is a fledgling form of black magic. Self-will is self-love and self-love is a form of hatred to others. This does not mean that we should do the will of another person if it entails an injustice to ourselves or another. But we should try to sacrifice personal inclinations and advantage in order to accommodate the ideas of others, thereby satisfying their sense of equity, establishing friendly cooperation, and fulfilling our Christian ideals.

As we center our lives in the knowledge of the Inner Power, affirming the belief and faith that Christ will work out a perfect result in our lives, all fear and anxiety for the future gradually will disappear, and we shall become confident, poised and tranquil. We will prosper by acting from a knowledge of the Cosmic Law of Giving and Receiving. And when we want to transform wrongdoing, we practice the confession to the Higher Self we call "retrospection".

Finally, a few words about health. To achieve true health the personality, the mind, and the will must cooperate with the Ego and refuse to make restricting thought forms. While we refuse to add to the mental cloud of any past negativity, we may also forge an instrument that can penetrate

and dissipate the existing dark mental nimbus, even as sunlight dispels night. This instrument consists of new thought forms of confidence and strength, of the omnipotence of the Inner Power, of optimism, of success, and of the certainty that all good things are attainable. If we make new thought forms along these lines, they will combine themselves into a composite thought form of great strength and potency. This instrument can penetrate the negative mental cloud and release the Ego. We must realize that only wrong thinking can block that power. As we eliminate some thoughts and transform others that power will be released and will work a miracle in our lives. It will restore our health. It will change our mental environment. We can use our imagination to make mental pictures of improved health and of the great power of the Ego within, and these pictures will blend with other thought forms of strength and courage and become a part of the instrument of release. We will find that we are no longer the slaves of ill health. We will find that health is the normal accompaniment of poise and a balanced emotional condition. With health will come a greater ability for success in work and in all material pursuits. And we should never forget that happiness resides solely in the mind. External conditions have an influence on happiness only as they are allowed to affect the making of thought forms through the mind. Thought forms have the property of clothing themselves with that substance of the invisible plane which we know as emotion. If we think thoughts of optimism and happiness, the emotional substance of happiness is built into the mind, and we are happy regardless of all material and bodily conditions. By thought control and thought substitution, we have the key to happiness, health and success at all times.

In conclusion, we offer three self-help formulas which are based on sound metaphysical principles and which have proved their value. First, *Positive Thought*: Keep the mind habitually positive and alert, not flaccid and inert. Second, the *Golden Key*: When in trouble think of God. God includes all desirable things. By refusing to think of misfortune and by constantly thinking of God, we are making thought forms of strength, beauty, good-

GREATNESS

To know, yet not announce that knowing;
To let another think he fully knows
And sun his smaller knowledge into growing,
Believing he can greater truth disclose;

To let him tell you what you well have known,
(If he be honest) and to say no word
To mar the pleasure he has frankly shown
In telling what you long before have heard—

O intellect! Your grandest heights you reach!
When you can hide your light as well as burn;
When you, whose special province is to teach,
Will sometimes teach by what you seem to learn!

—Felicia B. Clem

ness, and success, even if unconsciously. These in due time will materialize into good. Third, the *Power of Duty*: Duty performed one day at a time has the power to create enough good to get us through the day. Tomorrow will be another day in which the process can be repeated. Duties performed with love are a way of liberation. This is a vital key to success over any period of life. The success which comes as a result of duty performed will be true success from the standpoint of the Spirit. In due time this will resolve itself into a form of success which will be easily recognized and admitted as the best kind. In the meantime, we will be relieved of fear and anxiety because we will know that everything will come out all right in the end. Through the power of duty performed we will become able to live by faith in the Inner Power, which is the key to success in life. Thus we see how far-reaching and powerful thought really is. All things, whether for good or ill, can be accomplished with it. Indeed the power of thought is one of the strongest forces known to man. When mankind will come to an understanding of the true nature and proper use of this Divine force, the human Ego will free itself from the fetters of materiality and further advance on the path towards becoming a self-conscious Creative Being. □

—Danielle Chavalarias

The Christmas Rose

*Behold how the Spirit of Christmas grows:
It comes as a Bud and blooms as a Rose.*

FROM THE MOST ANCIENT times the Rose has been the symbol of Love in its many phases, but it has had a secondary significance also, which is, in a sense, derivative; that is, as a symbol of secrecy, pertaining to mystery or what is hidden, which explains the term *sub rosa*. In our own modern Rosicrucian Mysteries the Rose carries both of these ancient meanings, for it represents the Christ Love and the Mysteries of Golgotha and the Redeeming Blood. Mythologically speaking, the Rose is associated with the Adonis Mysteries and with the goddess of love and beauty, Venus Aphrodite.

In Egypt the Lotus is the flower sacred to Isis, Isis of the Mysteries signifying Mother Nature; hence, knowledge, as Demeter was so signified in the Eleusinian Mysteries of Greece. But the Rose was actually the symbol of the Babe Horus, whom Isis held in her arms. Venus with Eros or Adonis, Isis with the Babe Horus, Demeter with the virgin Persephone, Mary of Bethlehem with the Christ Child—all were symbolical of Mother Nature and her Child of Promise, the perfected human being, the God-Man, the Savior-Man, the Adept.

Even in Christian Europe the cult of Mother Nature was not wholly forgotten. The circle of the zodiac was the crown of Mary, thus plainly representing the visible world with its crown of stars;

and it was to this Mary, the Wisdom Queen, “Our Lady Truth,” that the troubadours addressed their songs in the later Middle ages, after the Inquisition had driven the Mysteries underground and it was no longer safe to seek Wisdom openly.

“There is no Rose of such virtue as is the Rose that bare Jesu, alleluia,” a mystic mantram reminiscent of the prevailing temper of the medieval Mysteries, has been illustrated by the figure of the Madonna enthroned in the petals of a rose.

The cult of the Christ Child is thus older far than Christianity. Ancient Persians knew and adored Zarvan, the Ruler Child—clearly the prototype of the Christ Child whom the Magi sought in Bethlehem of Judea, whose coming had been foreseen by the great prophet Zoroaster.

Both Daniel—of the priestly college attached to the great temple of Bel, the “Word” of ancient Chaldea—and Ezra—illumined in the Field of Ardath, which is in the outskirts of the city of Babylon—were initiated into the Solar Mysteries, the Mysteries of the Archangelic Christ, who revealed Himself to His Initiates from the midst of the fiery furnace of the Sun, and foretold to them His own descent upon the earth in the fullness of the age.

This is the Mystery of Christmas, the Festival of the Great Archangel, who rests clothed in the golden fires of the solar orb.

At the time of the autumnal equinox—which the Church observes with the Feast of St. Michael the Archangel—a Ray of Spiritual Light leaves the



Mea

Victoria

Rosea

From *Geheime Figuren der Rosenkreuzer*

Sun and descends upon the globe of the earth. Slowly it penetrates deeper and deeper into the earth globe, until at the winter solstice it has reached its inmost center, its ultimate depth, whence it radiates outward the forces of cosmic love and wisdom in a great glory of golden light.

Human beings respond to this glory, in which they live and move and have their essential being, in a burgeoning impulse of giving.

They, too, have taken fire from the golden Sun in the midst of them, and glow goldenly. To the spiritual vision it is as though the earth were transparent as crystal. All forms upon it are transparent, and at the root of this transparency lies the Golden Sun of Life Eternal. This is the psychical origin of the Golden Rose of orthodox Christianity, the badge and emblem of the greatest honor which the church can bestow upon her children. It is the Saturn gold of the alchemist, for at the winter solstice the sun is posited in the sign Capricorn.

The Rosicrucian disciple in his alchemical laboratory daily manufactures this most precious of flowers, this Golden Rose of the Soul, which he calls the Golden Wedding Garment, and he is enthroned in the midst of its radiating petals of fiery splendor.

At Christmas time the ethers are full of the fiery glow of the Spirit of Christmas, which has unfolded from the bud of the autumnal equinox to the full blossom at the winter solstice, But, as Will Catha has put it,

This is the joy of the rose
That it blows
And goes.

So also the Christ Rose which unfolds golden streamers in and about the earth globe, shedding its glory freely, begins to withdraw once more from the earth, and at the vernal equinox ascends once again to the Father where He dwells at the inmost heart of the Sun, the dynamic intelligence behind our solar evolution. The Ascension is consummated at the summer solstice, when again the Christ Glory prepares to descend into its earthly dungeon.

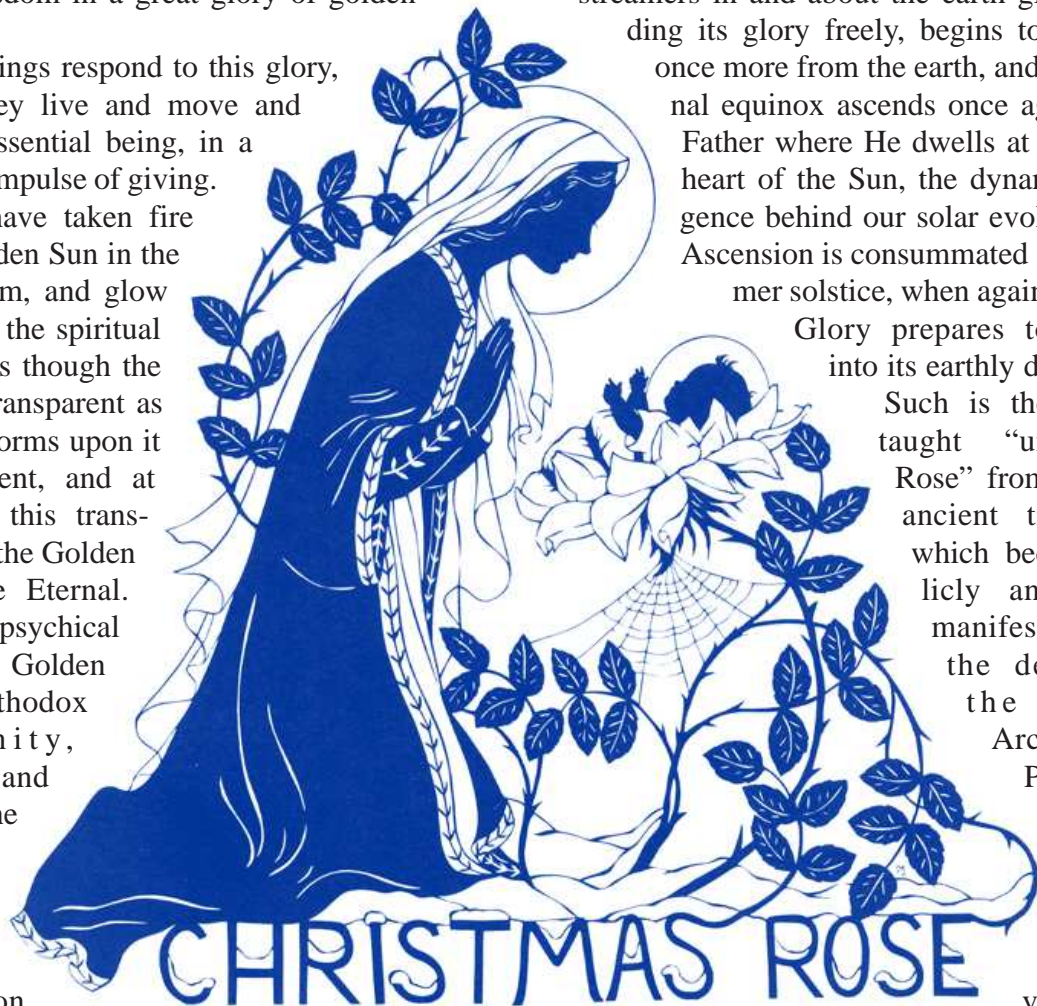
Such is the Mystery taught "under the Rose" from the most ancient times, but which became publicly and plainly manifest through the descent of the Christ Archangel in Palestine, by means of the instrumentality of the divine initiate

whom we know as Jesus the Christ.

The Red Rose of Adonis and Horus, in Greece and Egypt; the Silver Rose of Brahma in mystic India; the White Rose of Mary the Immaculate; the Golden Rose of the Christ—all are the flowers of the Holy Spirit which grace the garden of the year, blooming in the soul through all seasons, everywhere present, everywhere beautiful, in some a bud, in some a blossom, in some a seed cup of promise, a Grail of Futurity!

Brethren, behold this Rose! For it blossoms in your own soul-garden, the Rose Garden four-square, as the Masters of the Craft have declared it. □

—Janice Lorimer



Silhouette Paper-Cut by Sister Mary Jean Dorcy, O.P.

FROM MAX HEINDEL'S WRITINGS

Practical Precepts



for Practical People

IF I WERE TO DO BUSINESS on the principles laid down in the Sermon on the Mount I would be down and out in less than a year," said a critic recently. "Why, the Bible is utterly impracticable under our present economic conditions; it is impossible to live according to it."

If that is true there is a good reason for the unbelief of the world, but in a court the accused is always allowed a fair trial, and let us examine the Bible thoroughly before we judge. What are the specific charges? "Why, they are countless," answered the critic, "but to mention only a few, let us take such passages as, 'Blessed are the poor in spirit, for theirs is the Kingdom of Heaven'; 'Blessed are the meek for they shall inherit the earth'; 'Take no thought for the morrow, what ye shall eat or what Ye shall drink.' Such ideas point the way to the poorhouse."

"Very well," says the apologist, "let us take the last charge first. The King James version says 'No man can serve two masters. Ye cannot serve God and mammon, therefore I say unto you, take no thought for your life, what ye shall eat or what ye shall drink, nor yet for your body what ye shall put on. Is not the life more than food and the body than raiment? Behold the fowls of the air: they sow not, neither do they reap nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow: they toil not, neither do they spin. And yet I say unto you that Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today

is and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? for after all these things do the Gentiles seek; your heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you.'"

If this is intended to mean that we should wastefully squander all we have in prodigal or riotous living, then it is of course not only impractical but demoralizing. Such an interpretation is, however, out of keeping with the tenor and teaching of the whole Book, and it does not say so. The Greek word *merimnon* means being overly careful or anxious, and if we read the passage with this alteration we shall find that it teaches a different lesson which is entirely practical. Mammon is the Syriac word for riches, desired by foolish people. In the preceding paragraph Christ exhorted them not to become servants or slaves to riches, which they must leave behind when the silver cord is broken and the spirit returns to God, but seek rather to live lives of love and service and lay up treasures of good deeds, which they might take with them into the Kingdom of Heaven. In the meantime, He exhorted, be not overly anxious regarding what you shall eat and drink and clothe yourself with. Why worry? you cannot add a hairbreadth to your height or a hair to your head by worrying. Worry is the most wasteful and depleting of all our emotions, and it does no good whatever. Your heavenly Father knows you need material things, therefore seek first His kingdom and righteousness and all else needed will be added. On at least two occa-

sions when multitudes came to Christ in places far from their homes and distant from towns where refreshment was obtainable, He demonstrated this; He gave them first the spiritual food they sought and then ministered to their bodily needs direct from a spiritual source of supply.

Does it work out in these modern days? Surely there have been so many demonstrations of this that it is not at all necessary to recount any special one. When we work and pray, pray and work and make our lives a living prayer for opportunities to serve others, then all earthly things will come of their own accord as we need them, and they will keep coming in larger measure according to the degree to which they are used in the service of God. If we regard ourselves only as stewards and custodians of whatever earthly good we possess, then we are really “*poor in spirit*” so far as the evanescent earthly treasures are concerned, but rich in the more lasting treasures of the Kingdom of Heaven; and if we are not out and out materialists, surely this is a practical attitude.

It is not so long ago that “*caveat emptor*,” “Let the buyer beware,” was the slogan of the merchants who sought after earthly treasures and regarded the buyer as their legitimate prey. When they had sold their wares and received the money, it did not matter to them whether the buyer was satisfied or not. They even prided themselves on selling an inferior article which would soon wear out, as evident in the shortsighted motto, “The weakness of the goods is the strength of the trade.” Gradually even people who would scorn the idea of introducing religion into their business are discarding this *caveat emptor* as a motto, and are unconsciously adopting the precept of Christ, “*He that would be the greatest among you, let him be the servant of all.*”

Everywhere the best business men are insistent in their claim to patronage on the ground of the service they give to the buyer, because it is a policy that pays, and may therefore be classed as another of the practical precepts of the Bible.

But it sometimes happens that in spite of their desire to serve their customers, something goes wrong and an angry, dissatisfied buyer comes blustering in, decrying their goods. Under the old shortsighted regime of *caveat emptor* the merchant would have merely laughed or thrown the buyer out of the door. Not so the modern merchant, who takes his Bible into business. He remembers the wisdom of Solomon that “a soft answer turneth away wrath,” and the assertion of Christ that “*the meek shall inherit the earth*,” so he apologizes for the fault in the goods, offers restitution, and sends the erstwhile dissatisfied customer away smiling and eager to sing the praises of the concern that treats him so nicely. Thus by obeying the practical precept of the



The Worship of Mammon

Oil on canvas, 1909, Evelyn de Morgan

Bible, keeping his temper in meekness, the business man gains additional customers who come to him in full faith of fair treatment, and the added profit in sales made to them soon overbalances the loss on goods which may have caused the dissatisfaction of other customers.

It pays dividends in dollars and cents to keep one's temper and be meek; it pays greater dividends from the moral and spiritual standpoints. What better business motto can be found than in Ecclesiastes: “Wisdom is better than weapons of war. Be not rash in thy mouth, be not hasty in thy speech to be angry, for anger resteth in the bosom of fools.” Tact and diplomacy are always better than force; as the Good Book says: “If the iron be blunt we must use more strength, but wisdom is profitable to direct.” The line of least resistance, so

long as it is clean and honorable, is always the best. Therefore, "Love your enemies, do good to them that despitefully use you."

It is good practical business policy to try to reconcile those who do us harm lest they do more; and it is better for us to get over our ill feeling than to nurse it, for whatsoever a man soweth that shall he also reap, and if we sow spite and meanness, we breed and beget in others the same feelings. Furthermore, all these things will apply in private life and in social intercourse just as in ordinary business. How many quarrels could be avoided if we cultivated the virtue of meekness in our homes; how much pleasure would be gained; how much happiness would come into our lives if in our social and business relations we learned to *do unto others as we would that they should do unto us!*

There is no need for the great mental strain that so many of us are working under concerning what we shall eat and what we shall drink. Our Father in Heaven does own the earth and the fullness there-

of; the cattle on a thousand hills are His. If we learn truly to cast our cares upon Him, there is no doubt that the way out of our difficulties will be provided.

It is a fact, acknowledged by all authorities who have investigated the subject, that comparatively few people die from lack of necessities of life, but a great many die because of overindulgence of the appetites. It is the practical experience of the writer and numerous others that if we do our work day by day as it appears before us, faithfully and to the best of our ability, the wherewithal for the morrow will always be provided. If we go according to the instruction of the Bible, doing all "as unto the Lord," it does not matter what line of honest work we follow; we are then at the same time seeking the Kingdom of God. But if we are only time servers, working for fear or favor, we cannot expect to succeed in the long run. Health, wealth, and happiness may attend us for a little while, but outside the solid foundation of the Bible there can be no lasting joy in life and no real prosperity in business. □

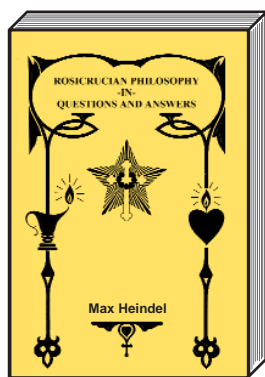
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READER'S QUESTIONS

Suicide and Salvation; Organ Transplants Hypnotism; Exercises for Clairvoyance

QUESTION: On June 3rd my son killed himself with a gun. He was sick and on medication, except we discovered he was not taking his meds. So now my son who suffered so much is going to suffer more even though I really thought God would release his suffering and he was not in his right mind. I am trying to understand this. He was 44 years old and it was and is a time of grief for me and others. I of course got somewhat angry cleaning out his car and it was like he could hear me. I asked why, because we did everything we could think of to help him. He was living with us. Please tell me, so many have asked me, "was he saved?" I am speechless when that question is asked. He was Catholic but for many years attended Missions and their Chapel services. He wrote poetry to God about his love for him. Help!!

Answer: Your son's life served a purpose, his purpose, God's purpose. You did all you could do, including continuing to be parents to him in a way that is outgrown by children typically in their late adolescence. So you did double duty.

He took his life. He will discover that his life was not his to take. This will be a learning experience. He will learn that life is sacred, given by God; that it is to be experienced until the archetype for it dissolves, an archetype which the Ego knows and participates in creating in the heaven worlds prior to embodiment.

Was your son saved? Yes. Your son cannot be lost. He is, that is his Spirit is, a part of God and eternal. He will have to learn the consequences of his actions in purgatory, as will all of us, if we have

not lived our purgatory here on earth while we yet live in our earthly bodies. This is for our benefit. Else how could we rise to the heaven worlds? How can a body float on the surface of the water if it has a heavy weight tied to it? First we experience the negative in our past life, balance the ledger. Then we experience the positive. We learn from our mistakes and our good tendencies are fortified. These are then instilled into the archetype for our next earthly body.

Your son is loved by God and can never be outside that love.

ORGAN TRANSPLANTS

Question: I have been visiting your [web]site for several days reading on your beliefs. I have one question: How can you accept organ transplants in some cases if you do not believe in using animals for research? The possibility of performing organ transplantation today is possible due to this type of research.

Answer: Your letter implies that the Rosicrucian Fellowship in principle sanctions organ transplants. This is not true. We believe that the conditions that give rise to impaired organs result from the person's own prior actions. Not that all due efforts should not be taken to ameliorate present problems, but typically organ transplants are not among them. A defective or compromised organ (heart, liver, lung, kidney) is only the symptom of the problem, which may have lifetimes of causation behind it. Changing body parts does not address the problem. Changing one's life (thinking, feeling, acting) does. Our pamphlet on transplants, on our website (www.rosicrucianfellowship.org) or

available by mail, discusses this modern and largely misguided practice. We are given an individual body whose condition is of our making and whose care is our responsibility.

The taking of animal life to prolong human life is ethically dubious because the taking of animal life itself is wrong. God gives life, animal or human. The more highly evolved or individualized humans become, the less possible will be the replacement of their body parts. The immune system immunizes each person against the intrusion of many nonhost substances. There are metaphysical as well as biological reasons for an individual's rejection of others' tissues, organs, and fluids. Only medical hubris and rank materialism could presume to make improvements on the infinite wisdom and beneficence of God's plan for His creation by instituting the practice of organ transplants, as well-intentioned as they may be (often springing from genuine impulses of love and sacrifice) and notwithstanding instances of apparent short-term benefit.

KILLING TO EAT

Question: (follow-up to the preceding answer): Does this mean that, according to your beliefs, I should not eat meat, or wear leather, etc.?

Answer: The Western Wisdom Teachings make it abundantly clear that all the life waves which appear in earthly form—minerals, plants, animals, and humans—are seeking experience and the spiritual growth that results from this experience. But only the human spirit indwells its dense physical body. The group spirits that control animal and plants species and families direct their charges from the higher worlds. The point is that the taking of life removes the material vehicle by which these spirits evolve. While the plant kingdom now serves animals and humans not only as its primary food source, but as the provider of the very air it breathes, and will be compensated for this sacrifice in the future, humans are no longer dependent on the flesh of their younger (animal) brothers for survival. On the contrary, human nutritional needs are better served by a non-flesh diet, and more food can be produced by plants directly than as forage for grazing to fatten the eventually slaughtered animal. Acre for acre, the ratio is approximately 9

to 1 (to provide equivalent nutrition from plant vs animal sources).

The inevitable direction of the human race, developmentally, nutritionally, strategically, practically, is toward complete vegetarianism. Usually the transition to a nonmeat diet, together with its philosophical underpinnings, is gradual. We want our actions and our lives to be guided by our own thinking and typically resist others telling us what we should do and believe. As we give thought to these matters, we will all in time come to the understanding of what is best for ourselves and for our planet, and in accordance with God's will for us.

HYPNOTISM

Question: I recently came across your website and was surprised to read your section on hypnosis. I cannot pretend that I understood all of it. I didn't, but having studied hypnosis for a while I could not make any link between the hypnosis that I have studied and wish to put into practice and the suggestions that you put forward about hypnosis.

You seem to say that hypnosis is an evil. Certainly the hypnosis that I have studied is not evil. It may be true that hypnosis could in theory be used for negative things but this is the same in all walks of life. A man could beat someone with his hand and a man could use hypnosis for negative aspects but the evil is not the hands or the hypnosis, it is the person.

You also say that no strong willed person can be dominated by a hypnotist. This is also not true. Anyone can be hypnotized. Hypnotism is not an unnatural evil. It is a natural phenomenon. It is simply a more concentrated state of trance. Trances occur in everyday life. Whilst you are reading this email [as first received] your awareness will be different from what it would be were you about to jump out of an airplane. While you are reading this email I wonder if you are aware of the weight of your feet on the floor or what is going on around you. You are not. But while you jump out of an airplane your awareness is heightened as adrenaline pumps around your body. You will be aware of your body. These different states of awareness naturally induce states of trance in every mentally capable human being. Hypnotists

use words and create mental pictures inside their patients' heads to intensify these natural trances.

There are two parts to the brain. The unconscious and the conscious. We actively think with the conscious brain and it can process only a hand-full of data at any time. The unconscious brain takes all information from all senses, thousands of messages a second, and sends the most important ones to your conscious awareness. For example if a small icon starts to flash in the corner of the computer screen then your attention is drawn to it. Your unconscious has processed that information and sent it to your conscious attention for it to be dealt with. Hypnotism is where the conscious part of your brain is subdued in an intensified trance. The hypnotherapist can then use a series of suggestions to cure his patient.

Hypnotherapy at last is becoming a recognized form of medical treatment. It is proven to help people. You argue that in order for a person to have a fuller ego they should overcome the problem on their own. This comes down to a matter of opinion. This could be said with any medicine. Often the problem could only be overcome with hypnotism, for example phobias or fear of public speaking, etc. Hypnotism isn't about control. The patient always has more control than the hypnotherapist and in no way can I see hypnotism going against God. (B. W., a 15 year old school pupil)

Answer: You seem to have done considerable study and given much thought to hypnotism and we commend your interest in the subject and welcome your email to us. The Rosicrucian position on hypnotism is particularly addressed to those persons who desire consciously to advance in self-development, which, of course, includes self-understanding. It is a cardinal precept of Western Wisdom Teachings that the individual will is holy and not to be intruded upon or violated by another. It is true that many persons are not yet very evolved and can use judicious guidance. This assistance may take a medical form when persons are handicapped by problems proceeding from the unconscious mind to which they seem to have no direct access. Nevertheless, entry into these areas by anyone other than the person him/herself does make them susceptible to "foreign" influence and,

to some degree, compromises the most central part of their being, since they themselves are not the conscious, deliberate origin of whatever impulse has been generated. Generalization of the practice of hypnotism (putting the person to sleep, in a trance, closing down their day-awake mind), and the principle behind it, leaves humans not in charge of their destinies, which is our calling. Complete responsibility for our individual destiny is God's will for us. And He has given us the wherewithal to achieve this goal, for we are created by Him for it. This is spiritual integrity. Thus we insure that we do not become the plaything of spirit entities when we enter the superphysical worlds; or, for that matter, leave ourselves more vulnerable to the innumerable subtle desire and thought currents in our meta-physical environment. Be assured, the more individuals are self-guiding and intentionally self-determining, the healthier and more confident they become. Our goal is to become entirely conscious, to bring all unconscious contents to ego awareness. This route may seem to take longer than by having others go where we cannot, by having more conscious influence over us than we do ourselves, but the results are more permanent and authentic. Under hypnotic influence, we revert to the older forms of development whereby the Eastern guru/ Western doctor/ spirit guide takes responsibility for part of our development which, for the typical Western ego, is not now appropriate.

EXERCISES FOR CLAIRVOYANCE

Question: Are there any exercises or books I could read to help attain clairvoyance?

Answer: In a word, yes. However, it would be good to determine your motives for wanting to gain clairvoyant abilities: Simply to seek your own pleasure, gratify curiosity, or boost your self-esteem could create unintended difficulties and dangers for you. When one lives a spirit-directed life one acquires the faculties relative to that life, including supersensible seeing and knowing. In *The Rosicrucian Christianity Lectures* you may find the chapter on "Spiritual Sight and Insight" helpful. In *The Rosicrucian Cosmo-Conception* the chapter on "Acquiring First-Hand Knowledge" also directly addresses your interest. □

The Cosmic Pattern in the Life of Abraham



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

Abram Enters the Promised Land

“The first Initiate Teacher of the fifth root race” journeys to Canaan.

THE LIFE OF ABRAHAM, like that of every other advanced soul that has come to Earth to teach and to lead the race on its upward path, conforms to universal principles and reveals cosmic truth. True to a fundamental pattern observable in nature everywhere, twelve major events, each marking a progressive step on the way to illumination and oneness with divinity, are embraced in the life experience of Abraham, the first Initiate Teacher to the Fifth Root Race. Since the events encountered by Abraham are similar in their essential nature to those experienced by every aspirant on the path, a study of their spiritual significance cannot fail to bring encouragement and inspiration to the earnest seeker.

The first of the twelve steps is entrance by birth into a new life on Earth for the self-elected purpose of bringing to mankind a message of spiritual liberation. The arrival on Earth of such an Ego is heralded by an angelic annunciation. It is truly a holy event occasioning wide rejoicing among the heavenly Hosts, knowing as they do that it will bring the race closer to the light and hasten the day of its ultimate redemption. According to apocryphal records, it was so with the advent of Abraham.

At the second step Abram—as he was called until the Lord changed his name to Abraham—received his commission as messenger to the peoples of the Aryan Race. He was directed by the Lord to leave his country for another. From Ur in Chaldea, a land in which the esoteric light of the Mysteries shone with unsurpassed splendor, he was required to go to Canaan where, in centuries to come, the doors were

open to yet greater Mysteries with the advent of the Christ.

The third step outlined in Abram’s life is his dedication at Bethel, the “house of God.” Here Abram “called upon the name of the Lord” for he had awakened to a new realization of the Divine Presence.

The dedicatory step is the most important one in the life of a true disciple. Progress is measured by his earnestness. If he be reserved and halfhearted, advancement will be slow. Only when his dedication is complete, as in the case of Abram, can the desired objectives be attained. When a disciple surrenders the whole of his life in all its manifold personal and public aspects, his hold on possessions, his attachment to family and friends, his ambitions for honors and preferment—in brief, when he willingly surrenders all that he is and has to the will of the Father, then no obstacle can long delay advancement.

The fourth event to be noted is Abram’s conflict with Pharaoh. It is a test of mortal mind, such as invariably follows upon dedication to high service,

and it challenges the forces of opposition whose antagonistic activity directed against an aspirant creates situations that measure the depth and strength of his self-surrender to the highest. Abram's victory is beautifully described in the words: "And they sent him away, and his wife, and all that he had."

The fifth step came with Abram's withdrawal from Lot. After his complete dedication to the higher life he could no longer associate with the sense life. "Separate thyself, I pray thee, from me." implores Abram of Lot; "if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left."

To effect this separation definitely and decisively is never easy. It often involves difficult and complicated situations, particularly in personal relationships. But when the problem is faced and solved with an uncompromising adherence to duty and right, added strength and new opportunities for service are the reward. Says the Lord Jehovah to Abram at this stage of the journey: "All the land which thou seest, to thee will I give it, and to thy seed for ever."

The sixth step in Abram's life follows. This is his war with the five kings. The five kings are none other than the five senses which continue to offer resistance to the commands of the higher self until their mortal qualities and material tendencies have been brought into complete alignment with spiritual purpose. A highly developed soul discrimination is required for rightly judging between the rival claims of the personal and the impersonal, the illusionary and the real. The physical senses, the chief means by which an aspirant advances in the earlier stages of spiritual development, become his principal hindrance at later stages unless they are fully subservient. To mortality belongs all the goods of Sodom and Gomorrah.

Abram's seventh step was the redemption of his brother Lot, "who dwelt in Sodom." The former's "trained servants" were faculties he had disciplined and made obedient to divine will. Lot was saved by Abram beside Damascus, a city representative of certain spiritual qualities which, when awakened and active, have power to transform man's lower nature. Abram continued successful at this stage of his journey also: "And he brought back all the goods, and also brought again his brother Lot."

At the eighth step of his journey toward spiritual unfoldment Abram received instructions concerning transcendent powers from the high priest Melchizedek. These instructions pertained to conscious operation of the united forces of mind and heart.

At the ninth step Abram reaches the goal of every aspirant's ideal—he is *new born*; he becomes an Initiate. The veil that conceals inner Mysteries from the gaze of the profane is lifted and he passes into the great silence, biblically termed the great darkness. Here he receives divine anointing that qualifies him to become a "father of multitudes" and an Illumined Teacher of the Aryan peoples during the critical, formative years of their development. In the midst of outer darkness but inner light—the white light of the spirit—Abram's consciousness was raised to a point enabling him to behold operations on the life side of nature. Invisible causes that lie back of visible effects became apparent to him. He was able to look into the past history, present condition and future destiny of the people whom he was called to lead. He obtained insight into their fundamental traits of character and was able to judge how far guidance and assistance were necessary and helpful—and beyond which they would interfere with free initiative and the unfoldment of individual resources and capacities. Looking into the immediate future he was able to see the vicissitudes he would undergo in the performance of his mission: "for the iniquity of the Amorites" was "not yet full."

Initiation does not relieve a recipient from labor, responsibilities, or grave problems. The power it bestows is not of a nature that ministers to personal interests, comforts or pleasures. So long as these are the results sought after and looked for, Initiation remains unattainable. Initiation is for the purpose of enlarging one's powers and capacities for service. The true Initiate becomes a servant of servants. This was taught and exemplified by Christ Jesus in the Rite of the Footwashing. Abram learned a like lesson from Melchizedek. "He who would be the greatest among you; let him be the servant of all."

At the tenth step Abram consummates the mystic marriage. The deeper meaning of Abram's union with his wife's Egyptian handmaid, Hagar, is uncovered only as the language of symbolism is interpreted aright. It is not discernible in a literal rendering of the incident. Nor is it intended to be so.

Referring to this apparent contradiction between the outer form and the inner content, the Torah declares that “fools see only the outer garment, and the wise see only the soul.” Thus are the pearls of esoteric wisdom protected from defilement by the profane.

Sarai, who later became Sarah, and Hagar represent the feminine principle in its higher and lower aspects respectively; Abram and Ishmael, the higher and the lower masculine. Before that high experience spoken of mystically as the marriage in heaven is attainable, the lower aspects of the feminine and the masculine must be purified and brought into union with the higher. This is the mystic marriage.

The eleventh step is the Rite of Circumcision. This has to do with purification, outward and inward. When the generative life is cleansed its activity is transferred to a set of higher creative centers located in the head. The creative organs are duplicated embryonically in the brain. This is why circumcision is connected exoterically with the generative organs. Esoterically, it pertains to the spiritual awakening of their higher counterparts. When this had been accomplished by Abraham there followed the birth of the cherished son Isaac, whose name means joy. Spiritual illumination is the result of purification symbolically enacted in the Rite of Circumcision.

Abraham reached this stage of illumination at the age of ninety-nine. This number reduces to nine, the numerical power under which the soul of humanity is emancipated. It is the number of the redeemed who follow the Lamb. The eager “dreamer of a land beyond the years” was not ready for the Rite of Circumcision until he had accomplished the exaltation of the feminine or love principle—as the addition of the letter “H” to his name signified. The circumcision included that of Ishmael; in other words, the final purging of his desire nature.

The twelfth and last step remains. This was the call to sacrifice his son Isaac, the object of his deepest affection. It was the supreme and final test of his life, one that has a parallel in the Temptation of Christ Jesus. It is the test of selflessness, often spoken of as



Oil on canvas, 1657. Guercino (Giovanni Francesco Barbieri), 1591-1666. Pinacoteca di Brera, Milan

Abraham Casting out Hagar and Ishmael

The mystic marriage of the lower and higher self requires purification of the lower aspects of the candidate's masculine and feminine nature.

the Great Renunciation. When this has been passed successfully, doors open on vast power and multiplied opportunities and responsibilities. The disciple's willingness to serve selflessly has been proved.

Abraham had high aspirations; his trials were correspondingly severe. Great tasks call for high qualifications. Abraham developed these and became an inspired leader of his people. He was richly blessed. From heaven came an Angel bearing the Lord's commendation and blessing. Saith the Lord, "I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

Abraham called the place where the final step in his initiatory journey was taken Jehovah-jireh, meaning the Lord will see. And we read that to this day it is said, "In the mount of the Lord it shall be seen."

That mount is equally accessible to all who will put forth the effort necessary to scale its heights. Experiences encountered on the ascent are essentially the same for everyone. They differ only in details. The Lord (Law) is no respecter of persons. He who will work with Him (it) will be raised to ultimate heights. □

—Corinne Heline

Astrological Aphorisms for Healing

THE MOON may be regarded as the giver and the taker of life; that is, the moon acts as a medium in carrying the life forces from the sun to the earth and man, and the moon forces also eventually produce death.

2. When the moon is full, the tides are higher, the bones are fuller of marrow, and oysters are fuller than at any other time. The temperature is then also highest in fevers.

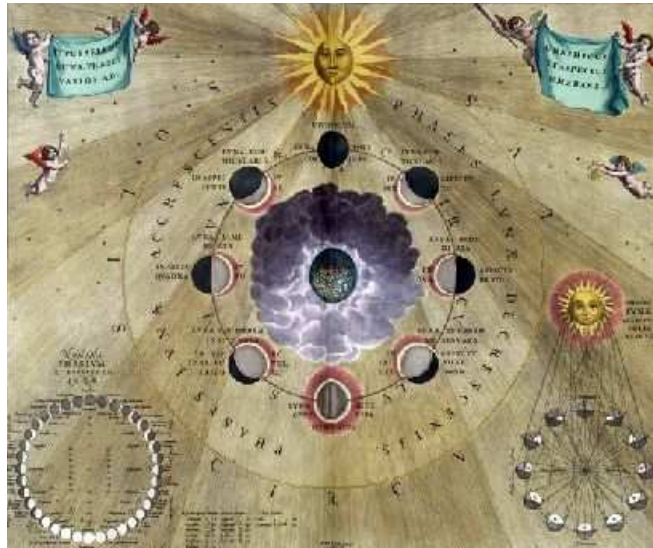
3. During the first half of life, particularly in childhood, the moon has greatest rule, and during the latter half of life the sun has the strongest influence.

4. The moon has great influence over insane people; that is, lunatics, and over hysterical, epileptic, and nervous patients. These patients feel the changes of the moon very greatly; especially are they very restless during the full of the moon. They should never sleep with the moon shining on them.

5. At the new moon the material forces are weakest. The period of the waning moon, namely between the full and the new, is strongest for spiritual work, for at that time the influence of the sun is greatest.

6.-Do not perform an operation when the moon is in the sign which rules the part of the body to be operated upon. Ptolemy says, "Pierce not with iron that part of the body which may be governed by the sign actually occupied by the moon."

7. Operations performed at the exact change of the moon are rarely successful. Choose the time for an operation when the moon is waxing or, as it is commonly termed, the light of the moon. Do not operate when the sun is in the sign which rules the



A. Cellarius, *Harmonic Macrocosmica*, Amsterdam, 1660. Universitätsbibliothek Mannheim

Phases of the Moon

Lunar phases, transits, and aspects affect many facets of human health, including vitality, immunity and rates of recovery.

part of the body to be cut.

8. The moon revolves around the zodiac in about twenty-eight days. Disease reaches a turning point every seven days. Starting from the place of the moon at the beginning of the illness, a change may be expected in seven days (the square), on the fourteenth day (the opposition), and on the twenty-first day (another square).

9. The moon rules acute disease, the sun chronic.

10. When operating it is well to watch the squares and the opposition of the moon to the transiting sun, Mars, and Saturn.

11. The moon has greatest rule over the health of the woman, while the sun most influences the health of the man.

12. From the new to the full moon stimulants produce the most effect and sedatives are the weakest; decrease the dose of the one and increase the other.

13. When the increasing moon is in good aspect to the radical Jupiter or Venus, cardiac stimulation produces most lasting results. Palpitation is most efficiently treated when the moon is decreasing and aspecting the above planets favorably. Apply

heart stimulants with extreme care when the moon is discordantly aspected to these planets and especially when it is dark or waning.

14. Good aspects to the radical moon from the transiting Jupiter and Venus are very helpful.

15. When placed in the sixth house of the horoscope at birth Saturn has a tendency to lower the vitality.

16. The sign in which the sun is at birth is a very vital locality in the horoscope, its influence varying according as it is cardinal, fixed, or common. Also the house containing the sun, be it cadent, succedent or an angle, is important. From the strength of the sun you may often judge the response which you will get from your patient.

17. Benefic aspects between the radical sun and Mars give great vitality and resistance to disease. An evil aspect between the sun and Mars is better from a health standpoint than no aspect at all.

18. Aspects to the Ascendant and the Midheaven are often unreliable unless you are absolutely sure of the minute of birth. As clocks are frequently off time and there is much confusion in regard to different kinds of time, these two points should be used with great discretion

19. Planets that are in critical degrees (the 1st, 13th, and 26th degree of Cardinal signs; the 9th and 21st degrees of Fixed signs; and the 4th and 17th degrees of Common signs) have a greater influence either for good or evil than in other degrees.

20. Certain fixed stars have a powerful influence on disease. Especially should the three following nebular spots be watched: the Pleiades, 29 degrees of Taurus; Ascelli, 6 degrees of Leo; and Antares, 8 degrees of Sagittarius.

21. A child with no aspect between the sun and Mars may be more subject to many child's diseases.

22. A patient with many planets in airy signs requires more air in the sleeping apartment than others do; planets in fiery signs incline one to require much sunlight; and people with planets in watery or earthy signs suffer from too much sunlight.

23. With fixed signs on the angles and afflictions in common signs, the native overcomes disease; when common signs are on the angles and the afflictions in fixed signs, he is more apt to succumb to disease.

24. A well aspected sun when in the sign of Aries or Leo gives great vitality and an ability to throw off disease.

25. When people with Aries rising or the sun or Mars in the sign of Aries at birth are ill, their temperature rises much higher than that of other patients, and they suffer much more quickly from fever, for there is a tendency of the blood to rush to the head and to the skin.

26. An affliction between the sun and Saturn or a square between the moon and the sun gives low vitality. When this condition is found in the horoscope, it is well during illness to watch the progressed moon in aspect to these afflicted planets, and also especially the transits of the new and full moons.

27. Retrograde planets give very little help in disease. Regardless of whether they are in good or evil aspect, their influence is latent until they turn direct; then we may look for their awakened influence.

28. Planets when they turn from retrograde to direct are slow in motion. Their influence while in this slow motion is not as vital nor as powerful as when they are swiftly moving.

29. Planets are strong when in signs of their own nature, also when in aspect to planets which are in compatible signs.

30. When the hour of birth is not known a fairly accurate diagnosis may be obtained by using a flat chart; i.e., by placing Aries on the first house, Taurus on the second, Gemini on the third, etc.

31. Saturn's influence is contracting, while Mars' is loosening.

32. The sun rules the vital fluid which is specialized through the spleen. When the sun is afflicted at birth, disease frequently occurs when progressions of the planets afflict the sun.

33. When the radical sun or moon is within orb of the Pleiades in 29 degrees of Taurus, the Ascelli in Leo 6, or Antares in Sagittarius 8, trouble with the eyes is indicated, especially if Saturn, Mars, or Uranus is also at one of these spots.

34. Mercury in the twelfth house, afflicted by the sun, Saturn, Uranus, or Mars, also Mercury in Capricorn, the house of Saturn, when afflicted by a malefic, will affect the hearing.

35. Watch the malefic planets when they are

placed in either the sixth or the twelfth house, the sixth being the house which has rule over sickness, and the twelfth having rule over hospitals and places of confinement.

36. It is necessary to observe the antipathy between certain signs and planets. For instance, the fiery Mars may be posited in the watery Pisces, or the cold, earthy Saturn in the fiery sign of Aries. When a planet is in the sign of its detriment, it may especially become a menace to health.

37. The place where Saturn is found in the horoscope is most likely to be a weak place in the physical body, the place most easily affected by disease.

38. The Lucifer spirits from Mars aid in maintaining the heat of the blood by dissolving the iron, a Mars metal, and enabling the blood to attract oxygen, a sun element.

39. A patient with the planet Mercury in square aspect to Saturn is apt to suffer from gloom. A cheerful, sunny room should be chosen, with rose colored walls.

40. The sign of Leo on the Ascendant with the sun in its exaltation sign, Aries, gives abundant vitality and the power to throw off disease.

41. If a disease is caused by an affliction of Mars, we may look for help when the progressed moon reaches a good aspect of Venus. When the disease is of a Saturnian nature, we may expect the greatest help when the moon aspects Jupiter. Note the symbol of Venus, the higher octave of Mars, and that of Jupiter, the higher octave of Saturn; in each case the latter symbol is the inversion of the former.

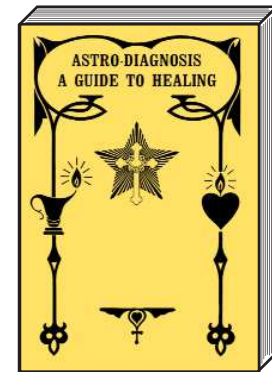
42. If the moon is in conjunction with Saturn at the beginning of disease, we may expect that the disease will be of long duration.

43. Disease related to the moon is of an acute nature and may change within twenty-eight days, but when the disease is related to the sun, it is of a more chronic nature and likely to be of longer duration and more stubborn in resisting treatment. □

—Max and Augusta Foss Heindel

Astro-Diagnosis — A Guide to Healing

by Max Heindel and Augusta Foss Heindel



A treatise on medical astrology and the diagnosis of disease from the natal horoscope.

Astro-diagnosis is the science and art of obtaining scientific knowledge regarding disease and its causes and the means of overcoming it as shown by the planets.

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ASTROLOGY

Astrology Makes Known to Man the Will of God

ASTROLOGY is the science of finding and utilizing the natural potentialities as indicated in the planetary chart of birth. It also is the *religion* of utilizing in a *spiritual way* the potentialities thus revealed. Religion is not merely a system of faith, or a belief in a Supreme Being, but also a code of individual conduct. Astrology becomes a religion when, in addition to revealing the natural potentialities, it shows the individual how these can, and should, be utilized for the benefit of all mankind and the furtherance of the purposes of Deity.

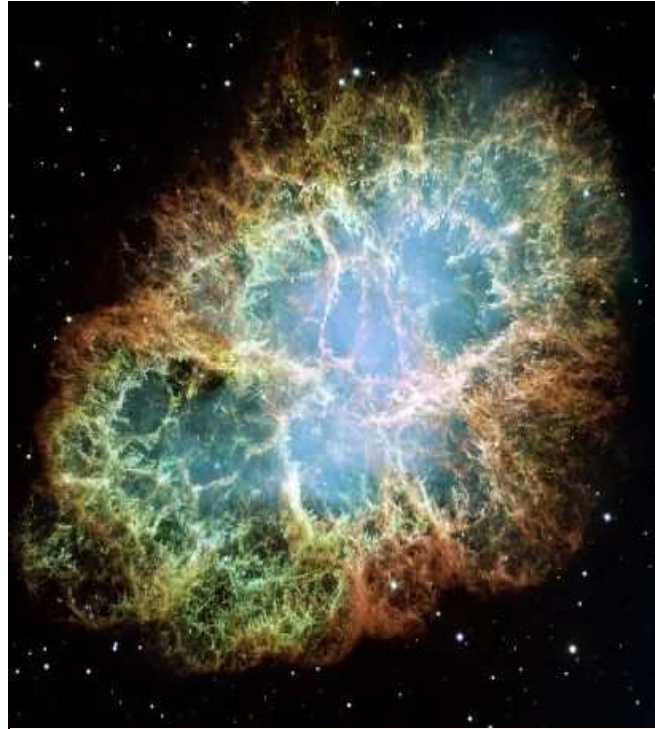
If the writer of the 19th Psalm spoke wisdom, the purposes of Deity can be learned not only from the prophets who employed ESP, but also from observing the positions and movements of the heavenly bodies:

"The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard."

Observation of what happens on earth and of the broad trends of evolution, as influenced by the movements of the planets in their courses, confirms the more important teachings of the prophets of all times and all lands.

These prophets taught, and the writing in the sky

The author of this article, Elbert Benjamine, who wrote under the name of C. C. Zain, was an astrologer who founded the Church of Light to disseminate his science of life based on astrological principles. Reprinted by permission of The Church of Light: www.light.com or 800-500-0453



Crab (Cancer) Nebula

sets forth, that man should observe a code of conduct which will more and more elevate him above brute selfishness, will benefit his fellowmen, and will enable him to do his part toward the advancement of the human race.

Yet thus to live requires vastly more than persistent resolution; it requires also details of the knowledge of *how* to live. That is the reason so few people are satisfied with their lives. They have spiritual aspirations and material ambitions, but lacking the knowledge to realize them they fall far short.

How much better for the aspirant to a spiritual life if, instead of blindly struggling against tendencies he fails to understand, through astrology he comes to recognize within himself the source of undesirable traits of character and how to direct these energies into channels of action that will permit them constructive expression. The very energies which prompt unwise action, which impel him to conduct of which later he is ashamed, and which in manners usually unrecognized attract to him his

Nasa

misfortunes, when properly directed become that much additional power working to assist him to realize his cherished aspirations. How much better it is for all those an individual contacts if through astrology he understands them, by that understanding is able to avoid sources of strife, and instead is able to assist them in their worthy undertakings, living peacefully and harmoniously with all.

How much better it is for the individual and the community in which he lives if through astrology he discerns his natural aptitudes, selects a vocation for which he is best fitted, and thus follows a calling in which he makes a success, rather than burden society with another failure. If the success is real it deprives no man of more than is given, and contributes to the welfare of the social group.

How much better it is for the individual and for the community in which he lives if through astrology he learns the diseases toward which he is predisposed, the periods of life when these predispositions will tend to develop into diseases, and through diet and thinking specifically selected for that purpose he remains well, than if he becomes a burden to himself and to others in illness.

Astrology not only reveals the causes of the conditions in an individual's life, but it sets forth a code of conduct specifically adapted to the individual to enable him to live to his highest in all ways. No one can utilize energies he does not possess, nor make the most of the energies he has without adequate knowledge. The religion of the stars reveals to the individual the energies he possesses, how to acquire new energies, and the most effective manner of directing all to the work of attaining the highest degree possible of true success, happiness, and spirituality.

Astrology is an essential part of our religion because it reveals the will of God. We believe that God speaks to man through the Bible, and that He also speaks to man through the positions of the heavenly bodies. But we hold that the true meaning of the Word of God as set down by man in the Bible, over which violent controversies have raged for ages, can best be ascertained by a study of the Word of God as written by Deity Himself among the stars.

In their beliefs, Catholics do not agree in some

respects with Protestants; nor do the various Protestant denominations agree with one another. Yet all believe, as do we, that the Bible is the Word of God. But in addition to speaking through the Bible, we believe that God reveals His will to man through the Laws of Nature. We hold that there is no antagonism between true science and true religion, and that in addition to the Bible mankind needs astrology to interpret the will of Deity. Those who believe in the Bible and hold to certain other tenets call themselves Catholics. Those who believe in the Bible and hold still different tenets call themselves Baptists, Methodists, Presbyterians, etc. We who believe in the Bible and also hold to the Religion of the Stars call ourselves Stellarians. No doubt those who make the interpretation of the Bible their profession are needed, and no doubt the practice of astrology may be made a valuable and equally honorable profession. But whether or not he occasionally is counseled by such professionals, we hold that everyone should become personally familiar with his Bible, and that everyone also should learn to erect and read his own chart of birth.

There is no essential reason why any good Christian, to whatever denomination he belongs, may not also be a Stellarian. In fact, many good Christians are also Stellarians. But whether he thus embraces the religion of the stars or not, because we believe in *freedom of worship*, we have no quarrel with any Christian or Jew.

God spoke to man through the ancient prophets, and through the same faculty of extra-sensory perception employed by those prophets He reveals His all-pervading presence and speaks to other men of the present day. But with still greater clearness He speaks to man through the symbolical pictographs that constitute the 48 ancient constellations. Each of these carries a message relative to the Divine Will traced in the heavens with fiery characters that can never be erased, and which, because the language of universal symbolism is employed, cannot be corrupted or twisted by evil men who try to give other scriptures an interpretation that will enable them to exploit their fellow-man and gain unjust power and wealth and other selfish advantages.

Each of the 48 constellations of old, whose characters were traced where all may see by the hand of Deity, sets forth its own spiritual text, from which a sermon of great enlightenment may be preached, a sermon which is based upon God's Great Evolutionary Plan and the part He asks mankind to take in realizing it. These 48 spiritual texts urge every person to *contribute his utmost to universal welfare*, and each reveals information designed to assist him to that end.

These constellations in which the Word of God has been set forth for all to see, also clearly indicate the true meaning of the various stories and points of controversy in other scriptures, including the Bible. Astrology does not discount the Bible as the Word of God. Instead, spiritual astrology shows just what the Word of God as set forth in the Bible truly means.

The Bible, no doubt, was amply adequate for the illiteracy and lack of scientific knowledge that marked the Piscean Age. But for the more enlightened age of Aquarius, Spiritual Astrology is sorely needed to reveal the will of God as it applies to all mankind....

Spiritual astrology explains in the language of symbolical pictograph that the universe is an organic whole permeated with the consciousness of God, and is not, as materialists would have us believe, just an aimless collection of material particles obeying blind physical laws. It explains that this organic whole, in response to the mental design of God, is marching endlessly toward greater and greater perfection. And it further explains that the soul of man, both on earth and in the hereafter, is not just a robot, but is called upon to employ initiative and intelligently to assist in carrying forward the work necessary for the realization of God's Great Plan. The nature of this Great Evolutionary Plan is clearly revealed by a study of God's Word which in the language of

symbolical pictograph has been traced among the stars as the constellations.

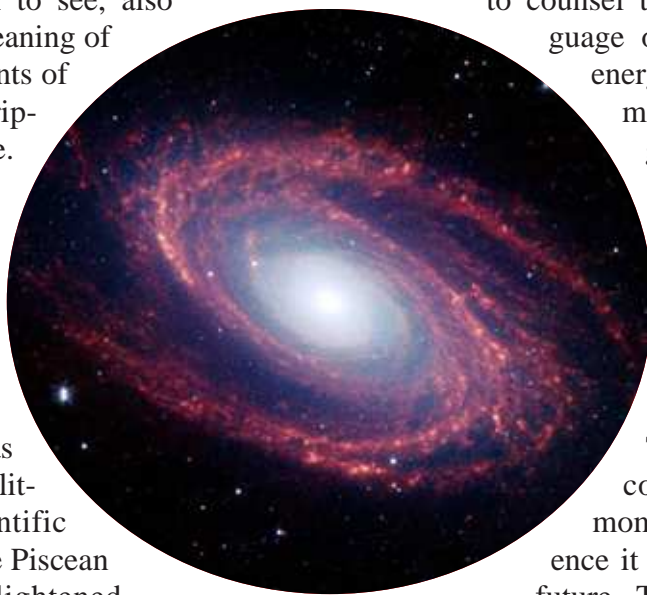
That God takes an interest in the affairs of nations is evidenced innumerable times in the Bible. We do not dispute the claim of Christian and Jew that God often counseled the people of a nation what steps they should take. The Bible, as the Word of God, reveals the repeated counseling of Israel. We believe that God is still interested in the fate of nations. We believe that He continues to counsel groups of people at this day, and that thus

to counsel them He employs the language of astrology. Astrological energies, through which God makes known His will to groups of people on earth, have affected the course of evolution at every step. Invisible streams from the planets exert pressures not only on all living things, but also upon inanimate objects. They are influencing the course of history at this moment, and they will influence it during every period of the future. Through them God guides progress toward the realization of

His aims. And often only by understanding *Mundane Astrology*, through which God counsels groups of people and nations, can it be determined what actions are, and what actions are not, apt to bring *freedom from fear* and apt to aid in the realization of God's great Plan.

Instances without number are related in the Bible where God took an interest in some individual and advised him what not to do and what to do. And we believe He still speaks to individual man, and that for this purpose *Natal Astrology* is the Word of God.

In the parable of the talents, set forth in Matthew 25, the Bible indicates that whatever abilities man possesses, God expects them to be used in the interest of the Lord. Or, as we Stellarians state it, the natural aptitudes should be developed and used, both to benefit the individual and to benefit all, and



Spiral Galaxy in Ursa Major

Nasa

thus assist in the realization of God's great Plan.

Each individual has some natural aptitudes more pronounced than others. The natural aptitudes which are strongest are those which directed into proper channels will enable the individual to be of greatest use to society. And the counsel of God which natal astrology affords the individual provides not only the best method of vocational selection, but when the individual has still more pronounced natural aptitudes which cannot be used in a business or a profession, it indicates how these can be, and should be, utilized to benefit society through some avocation.

Both the Word of God in the stars and the Word of God in the Bible indicate that people should have *freedom from want*: "Then she came and told the man of God. And he said, Go, sell the oil and pay thy debt, and live thou and thy children of the rest."—2 Kings 4:7

Every individual who fails in business deprives society of the product of his efforts which, if they had been directed into other channels, would have yielded something of value. Astrology should not be used by one man to take advantage of another, but this personal counsel of God can and should be used to indicate the nature of such enterprises, when they should be undertaken, and the steps that should be taken in conducting them, to make them yield highest values both to the individual engaged in them and to the public as a whole.

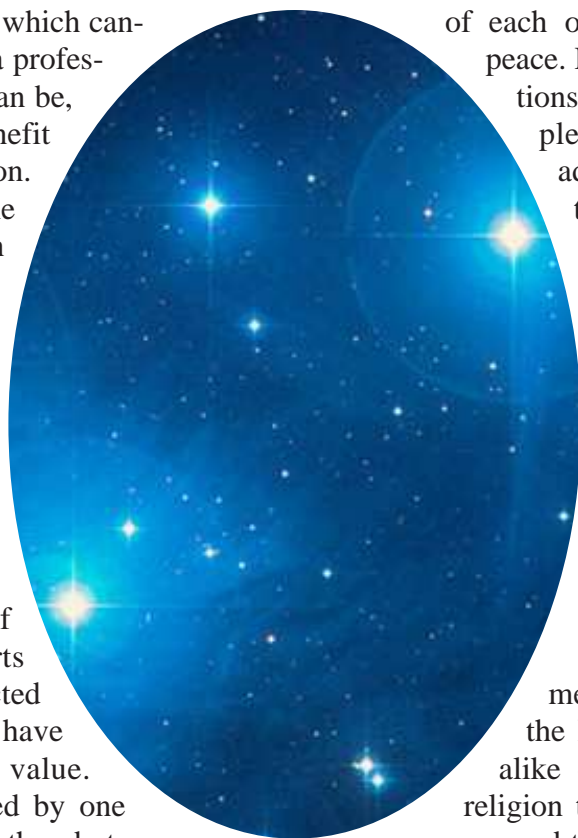
Both the Word of God in the stars, and the Word of God in the Bible also are quite convincing that God desires people to have good health. How else, for instance, can we interpret the various healings accomplished by Jesus? Astrology, of course, does not heal disease. But it does give God's counsel as to the type of diseases toward which the individual is most predisposed, during what periods there is

slight danger the disease will develop, and during what periods there is much danger of the disease. And it gives this divine counsel far enough in advance that by heeding it and taking proper precautionary actions the individual usually can avoid the diseases that otherwise would afflict him.

The Word of God in the Bible, over and over again, eulogizes peace, and the Word of God in the stars shows how through better understanding of each other, people can attain such peace. Harmony in the domestic relations, as well as harmony with people outside the home, is an advantage to the individual and the race. Through astrology God gives counsel how best to get along with another individual, either in the home or elsewhere. It enables each to understand the temperament and viewpoint of the other, and thus the more easily to reconcile their differences and take those actions which are likely to please.

The duties of children are mentioned in various places in the Bible, and Christian and Jew alike consider it essential to their religion that their offspring should be reared to reverence God, to deal justly, to be honest, and to cultivate other virtues which shall make of them valuable members of society. But both Christian and Jew also at times have great difficulty in bringing up their children in such a manner that when grown they actually possess these various virtues.

But in the Word of God which is astrology, God not only identifies these various virtues, but He offers counsel to parents on how best to handle each child so that it may develop the desired virtues. Through natal astrology He indicates the character, the natural aptitudes, and the broad tendencies of the child. Through the progressed aspects He reveals the nature of the stresses or stimulation's which at given periods tend to affect



Pleiades Star Cluster

NAS/ESAURA

the child in a given way. The character of a child at birth is neither good nor bad. Instead, it embraces energies of given types and given harmonies and discords which may be channeled by environmental conditions into either beneficial or detrimental thoughts and behavior. And through natal astrology God reveals not only the types of energy, and their harmonies and discords, with which a given child is born, but also counsels how they may be conditioned by those who are charged with the child's training to obtain the desired virtues, and to inculcate other values which shall be of benefit both to the individual and to the public as a whole.

But cultivation of virtue should not be confined to childhood years. Both the Bible and the Word of God in the stars keep before man the thought that he constantly should work to improve his character and become more spiritual. Spirituality depends upon character, and progress toward spirituality and the religious life depends upon character-building. Astrology can neither form the character of the child nor reform the character of the adult. But it can provide a map of the various factors within the soul that go into making the character, and indicate the understanding and actions necessary for its improvement.

Through astrology God shows people what factors within their souls need changing if they are to become more spiritual and He counsels them how best to apply *directed thinking* and *induced emotion* to recondition these factors within their souls so that they shall become more spiritual. Also, through astrology He indicates how induced emotion may be most effectively employed in the case of the particular child to divert its soul energies into channels which are constructive and will enable it to lead a better life.

But God's interest in the individual is not limited to reforming the individual's character. The Bible relates that God counseled Jacob, Samuel, David, and various other persons concerning their personal problems. And when they have a serious personal problem God also will counsel individuals in the present day. Life is a succession of problems, of situations where the individual is called upon to decide what is the best thing to do. And in making decisions of importance God counsels the

THE NATAL CHART

The Houses are workshops of mortals;
The Cusp Signs relate to the Soul.
But planets are spirit in action
As onward the Life cycles roll.

Squares indicate yesterday's failures
Obstructions and losses we earned
By over-indulgence in pleasure,
Or lessons despised and unlearned.

The Sextiles and Trines reveal credits
For work we have faithfully done,
For services lovingly rendered,
For honors unselfishly won.

Equipment for all our endeavor
By Elements and Qualities shown,
May help or retard our progression;
The choice remains always our own.

—Isabel Ambler Gilman

individual through *Horary astrology*. Through such counsel the individual can receive aid in the solution of the various perplexities with which he is faced. The Religion of the Stars holds that God did not cease His interest in man soon after the commencement of the Christian era. The Religion of the Stars holds that, in the furtherance of His Great Progressive Plan, God still speaks to people on the earth.

The Religion of the Stars holds that God counsels mankind as a whole through spiritual astrology, counsels groups and nations through mundane astrology, counsels individuals relative to their broader endeavors through natal astrology, and counsels individuals relative to special perplexities through horary astrology. Astrology can be used for a wide variety of purposes, but its most valuable function is to reveal the Will of God, to give detailed information about the structure and potentialities of the human soul, and to instruct individual man at each step of life's journey how best he can develop his own character and most effectively assist in the realization of God's Great Plan. □

Rosicrucian Emblems of Daniel Cramer

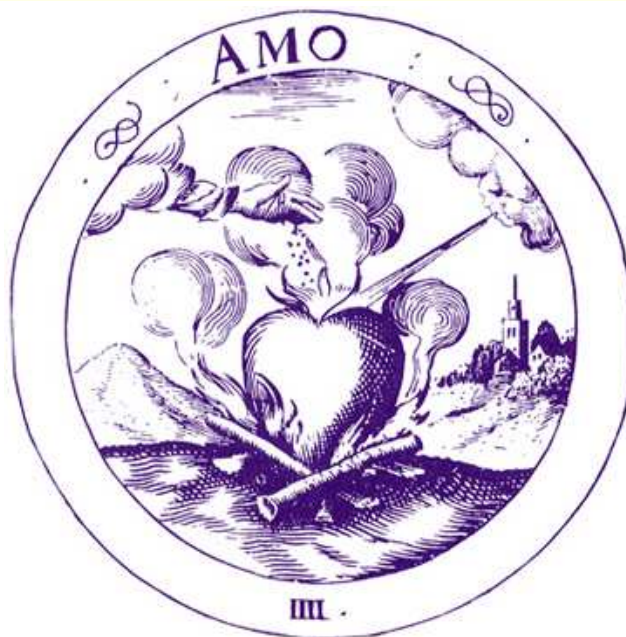
The Douai-Reims Catholic English Bible was published in 1582 (New Testament in Reims) and 1609-10 (Old Testament in Douai). Its Protestant counterpart appeared one year later (1611) during the reign of King James I. Three years after that (the date is disputed) a less traditional document was published. The *Fama Fraternitatis* made the first self-declared reference to the public emergence of the “Most laudable Order of the Rosy Cross.” The same year (1614) saw the publication of the *Confession Fraternitatis R.C.* Other documents suggest that 1604, the cover date of Simon Studion’s *Naometria*, is closer to the first public announcement of the existence and intentions of the Rosicrucian Brotherhood.

The first two aforementioned books are, truth to say, stellar examples of portentous obscurity. Claiming nothing less than the restoration of the original uncorrupted world order through this group of Rosicrucian adepts, one may read and reread the tracts without gaining much of substantive value. They seem to have been deliberate blinds, and achieved greater notoriety precisely because of their elusiveness. More interest was generated in *who* the Rosicrucians were than in *what* was the content of their potent wisdom. Three centuries later this emphasis was reversed with the publication of *The Rosicrucian Cosmo-Conception* by Max Heindel.

At least *The Chymical Wedding of Christian Rosenkreutz*, unlike its two predecessors of purported Rosicrucian provenance, is a document rich in imagery and curious particulars, suggesting that

I LOVE

Blow upon my garden, that the spices thereof may flow out.—Song of Solomon



Let me be kindled, Jesus, by your incense and breath;
I flame, let yours be the love;
I am fragrant, let yours be the scent.

it is an extended metaphor on the transformation of the soul, or initiation. The putative author of this latter work makes no claim for its veracity; in fact, he later denies responsibility for its creation. It was about this time that the German mystic Jacob Böhme (1575-1624) began producing his inspired illustrations under Rosicrucian influence. Likewise Heinrich Khunrath’s mystical drawings published in 1609 under the title of *Amphitheater of Eternal Wisdom*, included motifs from Cabbalism, Hermeticism, and Alchemy which later appeared in *The Chymical Wedding*.

Several other persons at this time introduced symbolical drawings combining Christian mysticism with occult information, notably Theophilus Schweighardt, whose work, first appearing in 1618, suggests that he was actually Johann

I AM ILLUMINATED

In thy light shall we see light.—Psalms 36:9

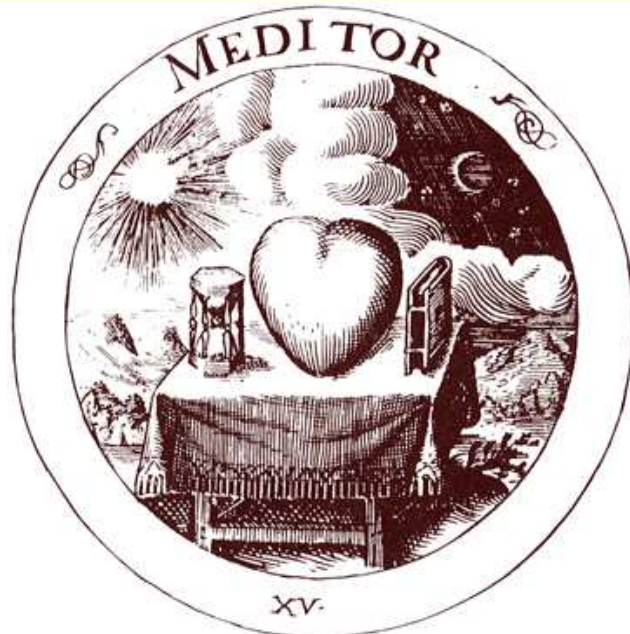


I see the light in your light.
Let darkness be far away,

He is wise who gains wisdom from the book of the Lord.

I MEDITATE

As we have therefore opportunity, let us do good unto all men.—Galatians 6:9



The centuries fly by, the days pass away,
Every man must work for the good,
while there is an hour of time.

The two emblems pictured above constitute a pair whose emphasis is on enlightenment. In "I am Illuminated" it is Christ (arm projecting from the cloud holding a lamp), or the living wisdom from the World of Life Spirit, which informs the heart through intuition, ensouled by the ever-open eye of God. This living wisdom may also arise from the contemplation of the Word of God, the Holy Bible. In "I Meditate" human consciousness (heart) must "seize the day" (hourglass) and live according to the Word.

Valentin Andreae, the author of *The Chymical Wedding*. Robert Fludd's (1574-1637) principal work, *Utriusque Cosmi Historia*, released in 1617, shows the Rosicrucian (Hermetic) correspondence between macrocosm and microcosm. Fludd's large opus also reflects his interest in healing, a primary concern of the Rosicrucians. Count Michael Maier published his *Atalanta Fugiens* in 1618. His figures of symbols were intended, through contemplation, to induce in the subject an experience of world geometry and to impart knowledge of how creative forces have been inscribed into the world by divine spiritual beings.

Johann Van Helmont (1577-1644) also published works depicting Rosicrucian cosmology as did Johann Amos Comenius (1592-1670) in his work *Pansophia*, in which he sought through symbolism to describe the building of the Temple of Wisdom within each human "according to the ideas, measurements and laws of the highest

Master-Builder Himself."

The same year that *The Chymical Nuptials* were published, Daniel Cramer brought forth his *Rosicrucian Emblems*, with the subtitle "The True Society of Jesus and the Rosy Cross." Described as "forty sacred emblems from Holy Scripture concerning the most holy name and cross of Jesus Christ," the work would seem to be intended as a manual for focusing and guiding Christian meditation—forming Christ within by imitating the life of Christ in Jesus.

Like many of the symbolical works cited above, Cramer's Rosicrucian Emblems use Hermetic, alchemical, and Christian terms and images as cor-relatives for inner qualities and processes. In other words, they have an esoteric purpose.

Cramer's "true society of Jesus," the Rosicrucians, still suggests an influence from the Society of Jesus as founded by Ignatius of Loyola in 1534, soon after Luther broke ranks with a corrupt

I BECOME SWEET

To the one we are the savor of death unto death, and to the other the savor of life unto life.—Corinthians 2:16



The cross, the bitterness, the smell of Christ are deadly to others, but to me they are life, the cross is love and sweet scent.

SIMPLE WISDOM

Be ye therefore wise as serpents, and harmless as doves.—Matthew 10:16



He whose heart is saved by simplicity, whose eye by wisdom, Will be both serpent and dove to God

The two emblems pictured above complement each other. Both show the cross as the way to life in Spirit-consciousness. The connection between purifying the desire nature, and thus the blood of the student on the Rosicrucian path, and the blooming of the roses of the extrasensory faculties on the cross of the physical body, is shown in the emblem entitled "Mellifico", where the honey of wisdom is extracted from flowers (occult eyes and ears) nourished by the blood of sacrifice. "Simple Wisdom" reverses the order of the heart and head (God's eye) path as given in Max Heindel's symbolism, where the intellectual (head) path is represented by a lamp and placed on the masculine or right side of the facing cross. Sapiencia (wisdom) results from the blending of the heart and mind paths, symbolized by the ascending serpent. The five nails (stigmata) may refer to the vital body.

Catholic church in sore need of radical house-cleaning. Loyola stayed within the ranks. His exercises include strong will-based visualizations of the violent aspects of Jesus' renunciation and suffering. They are meant to purge the psyche and steel the resolve of the practitioner. Though Cramer wrote a tract against the Jesuits, Loyola's word-pictures are likely antecedents for his emblems; they serve as the basis for spiritual exercises in what might be called Protestant esoteric Christianity.

Cramer's emblems, informed by occult knowledge, seek to establish a balance between chastening and purifying the desire nature through Old Testament disciplines, defined by the "Law of Commandments," and regenerating the soul forces through the New Testament "Law of Love." The point where these impulses meet is the Cross—the

pivot of Scripture, indeed, of historical time, which reflects, unbeknownst to most, the turning point of human evolution.

Each of Daniel Cramer's forty plates has a title, together with a verse from the Bible, and two lines, originally in Latin, conveying an assertion of the spirit's overcoming, through Christ, all worldly obstacles, including death.

The function of these symbolical representations is to dissociate the seeker's mind from a purely material contemplation. Images drawn from the physical world are abstracted from their familiar context and combined in new relationships designed to awaken the mind to truths free from and independent of material constraints.

Nevertheless, it is the heart center that is emphasized in these illustrations. Cramer's own piety and humility are evident in a caption below his

I AM TRIED IN THE FIRE

*I have chosen thee in the furnace of affliction.
—Isaiah 4:10*



The Lord burns and tries us in the fire of the furnace.
May you be upright and constant,
and you will be proved good.

SUFFER AND LEARN

*The words of the Lord are pure words as silver tried in
a furnace of earth, purified seven times.—Psalms 12:6*



The brick and hearth
Witness to the quality of gold:
The same may testify to the good

The above pair of emblems use alchemical images and terms to refer to phases or experiences in the Self's development. In both depictions the heart or feeling center undergoes trials associated with burning and purification (of the desire body). The emblem titled "Probor" (Latin, probare test, prove, from probus, good, honest) indicates why a student seeking to "put on" Christ is called a "probationer"—he is tested by difficult experiences to prove his mettle. His resolve is probed to the core. From selfless service the auric gold (light ether of the soul body) is generated. His probity in all circumstances is proven. Peter reminds us: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened to you." (1Pet. 4:12). As Max Heindel states, "The suffering that comes to us is needed to teach us a lesson or mellow our character" (2Q&A, p. 485). That is, we develop a "soft heart." The first of Cramer's forty emblems shows a heart being hammered by "God's arm" extending from a cloud. It bears the caption Mollesco, "I Grow Soft," as versus being "hard-hearted."

engraved portrait, a common practice at the time:
*I know nothing, I am capable of nothing,
I am nothing;
The fact that by my face and nature
I am seen to partake of these three
Is all due to God.*

Whereas in Cramer's time the pictures could themselves evoke specific feelings, in the first concerted and direct exposition of Rosicrucian truths for the modern world, the appropriate image or emblem for concentration is completely separated from any trace of naturalism. In fact, this same evolution can be seen in Max Heindel's presentation of the Rose Cross. It went through its own metamorphosis. Originally it appeared as a black

cross with the more organic or naturalistic depiction of the rose as a climbing "twining" plant, with thorns, stems, and green leaves (see *Cosmo*, p. 519). The later, more abstract version, referring to what is nonmaterial, should also, as far as possible, be divorced from temporal associations.

The composite symbol of the Rose Cross, comprised of four colors and three forms, shows, for those who have "eyes" to see, no less than "the end and aim of human evolution, the road traveled, and the means whereby that end is gained." In it lies "hidden the solution of the World Mystery—Man's past evolution, present constitution, and particularly the secret of his future development" (*Cosmo*, p. 519). The key words in this passage are *hidden* and *secret*. What is to be found in the emblem pre-

I OUTWEIGH

For ye are not under the law, but under grace.

—Romans 6:14

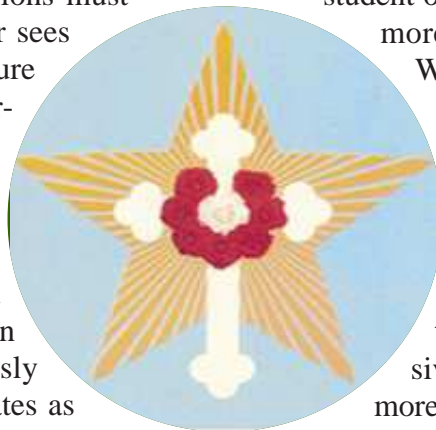


The heart, stained on the rosy altar of Christ's blood,
Overcomes the weight of the law
by the triumphing weight of the cross.

Emblem 18, directly preceding the above illustration, with the caption "I AM NOTHING," shows the balance reversed, the two stones of the decalogue outweighing a heart unaccompanied by a cross and a blood-filled chalice. Old Testament law brought us to Christ, but a crucified Christ was necessary to save man from the weight of sin and the merciless law that could punish but neither forgive nor regenerate. Thirty-three of these forty emblems are I AM assertions: they are affirmations of the development of individual spirit identity.

sumes some prior knowledge.

The meaning of what one envisions must be brought to what one pictures or sees pictured. The truth is not in the picture but in the heart and mind of the perceiver. One does not wait for the discrete elements of the image to convey their meaning. Rather, one brings to them their meaning, calls them by their unique name, and in so doing creates them—as God, in bestowing a name, simultaneously gives form to what the Logos creates as archetype. Thus we can only “see” as much as what we know, what our own experience discloses and brings to light in us.



A stanza from the Cramer's preface to the *Rosicrucian Emblems* gives a synopsis of the artist's intent:

*And so, Reader, you have the work of death
and life,
The embossings of the Holy page, and a short
epigram.
These will be able to show and teach your mind
What your state was once and what it may
become today...
The spirit illuminates all corners of the heart,
And renews you through the Gospel...
Death lays snares for the heart inscribed with
the name of Jesus,
But, unharmed, it seeks the kingdoms of the sky.*

It is possible to see a path of spiritual development outlined by these forty emblems. They are separated into four decades. While only a few emblems can be pictured in this article, thoughtful study will resolve the images into twenty pairs, each of the two contrasting and complementing the other. These polar pairs can then be combined into larger groupings, and finally a whole. The heart, the soul's seat, is the operative center of this inner work, and its transformation is the work's objective.

The terms and images used in these exercises have much in common with the experiences described by western mystics. They center more in realm of feeling than do the scientific exercises advocated by the Rosicrucian Order for the modern student of esoteric Christianity, which take a more mental approach to initiation.

While Max Heindel characterizes the Rosicrucian Fellowship's emblem as “a symbol of God in manifestation” (*Cosmo* p. 522), the use of Cramer's symbolic images does not assume such an advanced degree of occult knowledge, nor do they purport to be as comprehensive. Nevertheless, they will have more than an historical value for those who are impelled by something other than casual curiosity or tepid antiquarianism. □

—C.W.

Living Outside the Physical Body

CAN HUMANS THINK without a brain? see without eyes? have experiences outside their physical bodies and remember them, even though their hearts have stopped beating and their brains show no measurable electrical activity? Yes, according to Sam Parnia, one of the doctors from Southampton General Hospital in England who have been studying near-death experiences (NDEs) and have published the results of a year long study in the February 2001 issue of the journal *Resuscitation*. The study interviewed 63 heart attack patients who were judged clinically dead but were later revived. 56 of these patients had no recollection of being unconscious but reported having vivid memories, which included seeing a bright light, entering another realm, and communicating with dead relatives.

These findings defy current medical reasoning. When the brain is deprived of oxygen, researcher Parnia explained, people become totally confused, thrash around and usually have no memories at all. "Here you have severe insult to the brain but perfect memory."

So what is happening? Clearly, the seat of consciousness is not in the brain but somewhere else. Parnia admitted that the brain, like all the body's organs, is made up of cells which in and of themselves are not capable of producing the subjective phenomena of thought that people have. He suggested that gray matter in the brain is simply a mechanism to manifest thought. He added that further research might reveal the existence of a soul. Here is an open-minded researcher!

As more NDE's are reported and as the increasing laxity between the higher and lower ethers in the vital body make more common the separation of the soul body (composed of the light and reflecting ethers) from the dense physical instrument, the general public will come to accept the truth that man is a spirit-being who lives in a physical body to gain experience.

Since his initial studies, Parnia and his colleagues have found more than 3500 people who had lucid memories while they were pronounced clinically dead.

One patient was a 2-1/2 year old boy who "drew a picture of himself as if out of his body looking at himself. It was drawn like there was a balloon stuck to him. When asked about the balloon the boy said, 'When you die you see a bright light and you are connected to it.'"



Students of Western Wisdom Teachings may have seen this "balloon" in the Rosicrucian Fellowship publication *The Silver Cord and the Seed Atom*, containing the image from a slide which Max Heindel had prepared. It shows the desire body "floating like a balloon over the sleeping body, attached by the Silver Cord" (p. 17, see figure above). When the higher vehicles return to waking consciousness in the dense and vital bodies, they may impress on the brain centers, through the medium of the reflecting ether, the memory of the out-of-the-body experiences which occur when we are "dreaming true."

Contemporary clinical science is on the threshold of being compelled to admit the objective existence of man's supra-material being. □

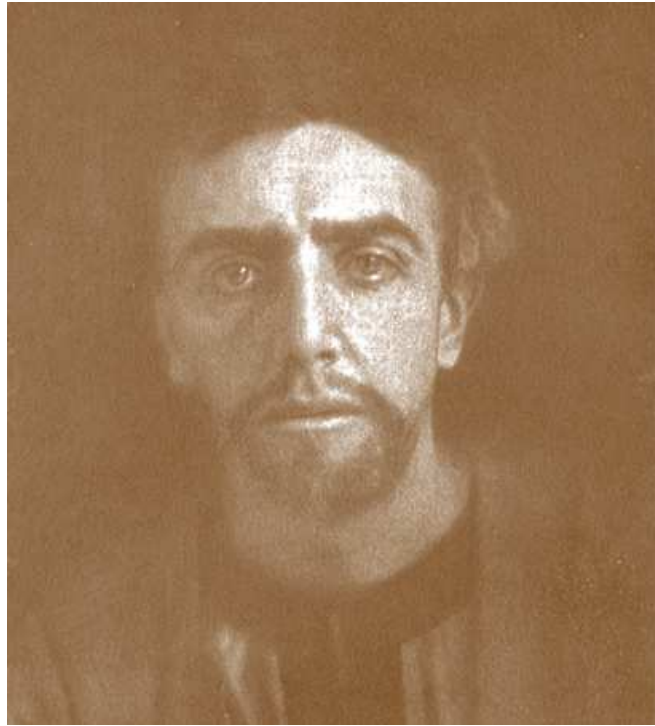
BOOK REVIEWS

A Servant in the House

MAX HEINDEL was deeply impressed by the living temple that is described in Charles Rann Kennedy's five-act play *The Servant in the House*. Evidently, Heindel read the entire play. This reviewer, after twenty-five years, also decided to read the play. To do so, one must first find the book, which is not easy, since it went out of print after the first edition appeared in 1908, the same year the play was performed by the Henry Miller Associate Players in the Savoy Theater in New York City. The original cast of characters included Tyrone Power, who later became a Hollywood "idol."

The action is set for an early spring morning, chosen with reference to the Christian liturgical year and the theme of death and awakening. The reader is introduced to the main character, Manson, who appears as a servant in Indian dress. He has just arrived in England with excellent recommendations for performing his task. Most of the members of the household who meet Manson over the course of the several hours the action covers have the strange feeling they have seen Manson before, but, they reason, that scarcely seems possible.

So who is Manson? Well, he is a servant. He who would be the greatest, let him be the servant of all. Manson is such a servant. He is the son of Man, come to serve. As the action of the play develops Manson increasingly breaks through the stereotype assigned him by the characters and is recognized for his innate wisdom and authority. At the outset he carries himself with quiet dignity and is described by the author as possessing both an "awful sweet-



Manson, as played by Walter Hampden in the original stage version of *A Servant in the House*.

ness" and "the calm of a great mastery about him."

One room is focus of the play's entire action. The household Manson has come to serve in consists of a Vicar and his wife and their adopted daughter, Mary. This nuclear family is awaiting the arrival of three men: the Vicar's two brothers and a brother-in-law. One brother is named Joshua, who is a bishop in Benares. In fact, he has already come—for it is Manson—and they knew him not. The name *Joshua*, or *Jeshua*, is a contraction of *Jehoshua*, Hebrew for the Greek *Jesus*. The name means "help of Jehovah" or "savior." The refreshingly direct and positive adolescent Mary says to Manson, "Uncle Joshua isn't his *only* name, don't you think that! He's a very important person, I can tell you! His name's on everybody's lips!" This is a charming and inadvertent reference to the Biblical One who was to come.

When the Vicar joins in the conversation regarding the arrival of his brother Joshua, Manson allows that he knows the Bishop of Benares as "a man might know his own soul....His work has been mine, so to speak." Of the church Joshua has built

in the East, Manson says that those who have seen it say there is nothing like it on earth. Why? Because it is not an earthly church. Manson, however, implies that he has seen it: “I was there when he built it”—from the beginning, one might add.

The Church of England, however, is “in a perfectly rotten state of decay.” That was at the beginning of the twentieth century. How about now? That question is for another play.

The Vicar is going through a crisis of faith; rather, he feels he is unauthentic, a hypocrite. He knows the “cursed little pedantries” of his “trade.” But in a seizure of honesty he confesses himself a liar: his words and his actions don’t match. He stands self-accused.

The Vicar’s other brother is the family’s black sheep, a disgrace. He is also the scapegoat. He is, in fact, the father of Mary, but was adopted by the Vicar to save her from bad influences. This brother, Robert, arrives in the play’s first act and has a conversation with Manson. “Wouldn’t think as I was ‘is brother would yer—not to look at me?’” But Manson isn’t misled by “unprepossessing exteriors”—Robert’s body ravaged by hardship and dissolution.

The third family member to arrive is Bishop Makeshyfte, the Vicar’s wife’s brother. He looks and acts his name. He is a schemer. He needs goggles and uses an ear trumpet, calling up the verse, “those that eyes to see and ears to see.”

The bombastic and mercenary Bishop smells money in the advent of the successful Bishop of Benares. The purblind prelate asks Manson, if the Benares holy man succeeded in establishing his church “on the security of his own name, alone.” “No other, I assure you,” answers the servant in the house. That is, there is no other name on earth by which ye are saved. The Bishop urges, “*For Heaven’s sake*, tell me about it.” Thereupon Manson describes the familiar passages quoted by Heindel, beginning with:

“I am afraid you [the Bishop, a rank materialist] may not consider it an altogether substantial concern. It has to be seen in a certain way, under certain conditions. Some people never see it at all. You must understand, this is no dead pile of stones and unmeaning timber. It is a living thing....When you hear a sound—a sound as of some mighty poem

chanted. Listen long enough, and you will learn that it is made up of the beating of human hearts, of the nameless music of men’s souls—that is, if you have ears. If you have eyes, you will presently see the church itself—a looming mystery of many shapes and shadows, leaping sheer from floor to dome. The work of no ordinary builder!...The pillars of it go up the brawny trunks of heroes: the sweet human flesh of men and women is molded about its bulwarks, strong, impregnable: the faces of little children laugh out from every corner-stone: the terrible spans and arches of it are the joined hands of comrades; and up in the heights and spaces there are inscribed the numberless musings of all the dreamers of the world. It is yet building—building and built upon. Sometimes the work goes forward in deep darkness: sometimes in blinding light: now beneath the burden of unutterable anguish: now to the tune of a great laughter and heroic shoutings like the cry of thunder. Sometimes, in the silence of the night-time, one may hear the tiny hammerings of the comrades at work up in the dome—the comrades that have climbed ahead.”

Manson tells the sense-impaired Bishop that he, Manson, was once a working man, a long time ago: “people have forgotten.” And he “told people where to go,” frequently. “It would shock you to learn the language I really did use.” The prim and proper churchman who has made a fortune out of his religion, was asked to financially support the restoration of the Vicar’s church. Perhaps the Benares holy man, evidently a great church builder, can lend his name to the project. What, Manson inquires, would he gain from this. Bishop Makeshyfte answers, “We shall have to come to some private settlement between ourselves.” Manson: “When?” Bishop: “Oh, hereafter.” Indeed, the Bishop and his Lord will settle accounts in the hereafter.

An extended double entendre runs throughout the play in the dialogue between Manson and the other characters. Manson is talking on several levels, the others on a local and literal level—all, except Robert, the scavenger, former drunkard, and drain-pipe specialist. Since the reader is not immediately informed of Manson’s identity, the sense of his words gain depth and resonance only gradually and in retrospect, when it becomes clear who he really

is. Is this not how it was with Christ Jesus? Only later did his disciples understand what he meant as the Holy Spirit brought all things to their remembrance. In both cases, the words and intentions of Christ, and the Christ-like Manson, “grow” on one.

There is one character in the play we do not see or hear from. It is the “quite blind and very deaf” Granny Durden. She has been “wishing ever so long to see and hear; and at least she says she can.” “I must say,” says the amiable Mary, I didn’t notice any difference myself.” But then, one cannot tell from without whether another has the sixth sense. Another verse from Scripture comes to mind: “I am come that the blind might see and the deaf hear.”

Mary intuits something special about Manson, since she is pure in heart. There is an echo of the encounter of Mary Magdalene outside the sepulcher on Resurrection morning when the risen Christ calls her name, “Mary.” We read in Act I,

Manson. [softly] Mary...

Mary [in a whisper]. Who are you?...

Manson. I am...

[He is interrupted by the great bell of the church, which tolls the Sanctus. After the third stroke, he continues.]

I am the servant in this house. I have my work to do. Would you like to help me?

Manson is the I AM. He is the servant in a house not made by hands, eternal in the heavens

Toward the end of the fourth Act Manson appears at a climactic moment and is described in the playwright’s note as having a subtle change in his manner, “as of the servant merging into the master.”

The levels of irony in the dialogue are at times amusing. When the arrogant housewife (“Auntie”) begins to explain matters, Manson interrupts: “There is no need. I know everything already....A certain gift of divination—mine by birth.” Manson takes charge and subdues the haughty Auntie. The Vicar says to his wife, “He has been sent to help us! Martha, this is God.” Auntie speaks, perhaps, for many of us when she contends with Manson: “I am here to work my will, not yours!” The distraught couple ask how they can make matters right. Manson replies, “Make me the lord and master of

this house for one little hour!”

They agree. Whereupon a process of purgation begins, starting with the dismissal of the abominable Bishop Makeshyfte. In impotent bluster he exits with these words addressed to Manson: “I would nail you up, sir, for an example.” To which Manson rejoins, “I have encountered similar hostility before, my lord—from gentlemen very like your lordship.”

Robert, the outcast, the one who has lived in hell, both self-imposed and applied, knows a thing or two, is steeled with the courage of despair, but also with the resolve of one who would make a last desperate effort to right wrongs, to come clean. The drain-man describes himself as “someone ‘as to clear up the muck of the world! I’m the one.’” Robert, the sewer expert, is himself something of a savior. He has been spat upon, abused, misunderstood. He has a good heart, despite his rough exterior. He releases his bitter resentment. A “bloke” changed him, “knowed me better than I knowed myself. ‘E changed me....’e taught me my own mind.”

The muck (corruption) of the Vicar’s church, caused by a communal grave (dead beliefs) in a great “beer vault,” got as far as the library in his own house, an archive of Gospel teachings, whose words were not made into deeds. The drain man tracked the problem to the bowels of God’s empty house at a time when “The Church’s One Foundation” was being played on the organ above him. The Vicar decides to help in the onerous and dangerous task of cleaning the pipes, or the collective unconscious. The “comrades in the arches” can join hands because others are working in the nether regions.

Manson has quietly engineered a family reunion and the prospect of its redemption. In the last few lines of the play he announces that the Bishop of Benares has arrived. “He is here.” “What do you mean?” “Here.” “In God’s name, who are you?” Manson: “In God’s name—your brother.” Stage direction end the written version of the play: “Manson holds out his hand. The Vicar takes it, sinking to his knees and sobbing as one broken yet healed.”

It is clear from reading this play that the author also means to say, “In my Father’s house are many Mansons.” □

—C.W.

Toxemia and Health

IN ALL THINGS it is worth while to take a common sense view, and in the care of the body, moderation (avoiding fanaticism—which is another name for ignorance) is the safer practice, and much more conducive to life and success.

The first common cause of disordered digestion is improper chewing. Next comes overeating, or eating of improper combinations. Parenthetically, it isn't what we eat, it's what we digest that builds for health.

Individually, digestive capacity is limited. When we overeat, when the intake of food is more than the digestive secretions are able to liquefy and prepare for absorption, the undigested starches and sweets undergo acid fermentation while the animal proteins undergo putrefaction. The end products of both fermentation and putrefaction are a constant source of toxins which cause enervation with subsequent inhibition of secretions and excretions.

All excretions carry waste products, the retention of which produces toxemia. Toxins circulating in the blood (toxemia) is the one condition that makes all diseases kin. Toxemia brings on crises which are commonly called diseases. Each individual develops a crisis—disease—that is peculiar to himself. That is to say, each individual has a diathesis, either inherited or acquired, which predisposes that individual to some particular form of ailment.

This being true, to obtain health or escape the onset of disease requires the giving up of all enervating habits until elimination has brought the toxic state below the saturation point. So long as the patient continues in this state, there will be no crisis, no disease. Hence to regain health it is necessary to control the enervating habits so as to prevent toxic saturation.

Toxin saturation means just that—catabolic toxins are diffused throughout every living cell. While the inherent protective powers of the body cells do establish a certain toleration for toxins (for example, moderate amounts of tobacco and alcohol), it is always at the cost of a slow and continuous loss of nerve energy—enervation.

So long as toleration exists, toxins are rendered relatively inactive and the patient (as well as the average physician) erroneously believes that his condition has improved. To the contrary, if he suddenly ceases to do wrong and endeavors to do right—if he definitely abandons all enervating habits and conscientiously adheres to a rational corrective diet, he soon becomes cognizant (if he be one of the usual sixty per cent) of functional aberrations more distressing than those he endured before his dietary reform.

The reason: All corrective diets are eliminating; they contain beneficent enzymes, the catalytic action of which releases the toxins from the cell protoplasm and augments their passage into the blood stream. While in the blood stream on their way to final elimination from the body, these toxins often prove more irritating than when they lay quasi-dormant in the body cells.

The above is the shortest possible statement explaining why any radical change of dietary habits, though it be from the harmful to the beneficial, can and does produce temporary discomfort. I hope it is not brevity at the expense of clarity.

It should be obvious to the reader that according to the Rosicrucian Teachings concerning the cause and cure of disease, that there is no room for drugs or other remedial measures coming under the head of therapeutics. □

—Leon Patrick, M.D.

HEALING

“Let This Mind Be In You”



PAUL SAID, “Let not sin reign in your mortal bodies.” That is, let not the illusory judgments of the mind on the plane of irrational sense control the corporeal existence or condition. Rather, let grace “reign through righteousness unto eternal life by Jesus Christ our Lord.”

In every case of disease it is incumbent to ask whether it belongs to things that really are, to those which have an existence in our true being, or to the class of things which includes all our sense perceptions, and only appear to be temporarily. It is our privilege to rise above the suggestions of irrational sense, with all its phantasms, and seek the guidance of a higher intellectual tribunal, which transcends thinking bound to the plane of sense. Then the disease will be classed among illusions, deceptive appearances, or sin, which have no right to reign in our mortal body.

This is but following the precept of Jesus, “Judge not according to appearance [sight, sense], but judge righteous judgment;” that is, according to the true nature of things. Faith in the above sense, as the perception of truth which is above and beyond the grasp of the senses, would seem to be the divinely appointed remedy for the maladies of the mind, from which the diseases of the body often arise and of which they are the corporeal expression.

Plato has said that “the disease of the soul is folly, or a privation of pure intellect. But there are two kinds of folly, the one madness, the other ignorance. Whatever influence therefore introduces either of these must be called disease.”

Thus we may say that pure thought, uninfluenced by the senses, is a silent but omnipotent energy which may be used as a panacea for the maladies of both mind and body. He who strives to make use of this panacea is obeying Paul’s injunction: “Let this mind be in you, which was also in Christ Jesus.” □

—T.M. Notthoff

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

November.....5—12—18—26
December.....3—9—16—23—30

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.

Christmas Eve in the Forest

IN A DEEP FOREST, long ago, lived a little girl named Simonetta. She was very beautiful, and very kind, and very good. Some who knew her said she should have been a princess, because she looked as beautiful as all princesses look, and acted as beautifully as all princesses should act.

But Simonetta was not the daughter of a king. She was the daughter of a mighty hunter who was known far and wide for his prowess. Every morning the mighty hunter slung his quiver over his shoulder, picked up his bow, kissed Simonetta good-bye, and departed for the depths of the forest. Every day he remained in the haunts of the wild creatures, and every evening he returned home laden with what he had killed.

Now, although Simonetta loved her father dearly, she dreaded his return each day. Always he brought home the body of another deer or rabbit, fox or squirrel, who had once been her friend. For Simonetta was friend to all the animals. As much as the forest creatures feared her father, so much did they love her.

Every morning after the mighty hunter had departed from his cottage, animals crept out from behind the bushes where they had been waiting and visited with Simonetta. All day long she tended those who were sick, comforted those who were sad, and joined in the games of those who were merry.

Then, as the twilight of the forest gathered about them, Simonetta would say, "Now you must go quickly, for my father will soon be home. Remain hidden in the forest until morning, and then return to me."

And the animals departed and were not seen by



mortal eyes until the following day.

So the time went by. The mighty hunter hunted, and the forest creatures feared him as the worst of enemies. Simonetta loved, and the forest creatures adored her.

Winter came early upon the land one year, and hardly had the brilliantly colored leaves of autumn carpeted the ground than they themselves were carpeted by new-fallen snow. It grew bitter cold, and in the evenings even the mighty hunter was glad to return to the warmth of his fireside.

The creatures of the forest, too, were cold, and every morning Simonetta welcomed them into the cottage where they could warm themselves. When twilight gathered, as it did early on those glacial days, her heart ached as she sent them out into the frigid air. But she dared not let them stay longer by the fireside, for great would be the wrath of the mighty hunter if he should return to find them so.

Then one morning, as the mighty hunter collected his weapons, Simonetta said, "Father, today is Christmas Eve. Please do not hunt today. Please stay home and help me decorate our tree."

"No, child, I cannot stay home," replied the mighty hunter. "I must get more skins to sell and more meat to smoke and store. You can decorate the tree by yourself. You have always done it well."

The mighty hunter slung his quiver over his shoulder, picked up his bow, and moved toward the

door.

“Father, Father,” Simonetta cried, catching at his sleeve, “please do not kill anything today. Not on the eve of Christ’s birth.”

“What nonsense is this, child?” asked the mighty hunter impatiently, pulling away from her grasp. “We need skins to sell and we need meat to eat, whether it is the eve of Christ’s birth or no. Now, do not look so sad. I will shoot a stag today, and we will have fresh venison for our Christmas Feast.”

The mighty hunter kissed Simonetta good-bye and strode out the door.

Simonetta looked after him, tears streaming down her cheeks. “When you return, Father, I will be gone,” she whispered. But the mighty hunter did not hear.

Then the animals came in to warm themselves at the fireside, as they did every cold morning. Simonetta tended those who were sick, and tried to comfort those who were sad, but did not join in the games of those who were merry. She had much work to do before her father’s return, she told them, but the animals could tell she was deeply troubled.

All morning she cleaned and scrubbed and mended and baked, all the while sighing deeply and wiping her eyes with the corner of her apron. The animals watched and wondered, but they could do nothing to cheer her.

In the afternoon, Simonetta decorated the tree with the ornaments they had used when she was very little, before the time that her mother had gone to Heaven. She hung up strings of bright berries and fastened a candle carefully to the end of every branch. But even while doing this most joyous of all tasks, Simonetta did not smile or sing. She continued to sigh deep sighs and wipe her eyes on the corner of her apron.

Then Simonetta took up a piece of bark kept for the purpose, and with a stick dipped in the juice of blackberries she wrote

“To my dear Father, whom I love very much. I have gone away with the animals. I can no longer stay here, where every day I must look upon the dead bodies of creatures who once were my friends. Please do not try to find me, for living in the home of a hunter is too hard for me to bear. Maybe Mother will come from Heaven



and get me. I baked a Christmas cake which is in the oven, and I mended your torn shirt, and I scrubbed the house as clean as I could. Someday you will come to Heaven too, and then we can all be together again. Your loving daughter, Simonetta.”

She put the piece of bark on the table, wrapped her warmest shawl around her shoulders, and said to the animals, “Come, let us go. My father will be home soon, and I must be far away by then.”

“Simonetta, no!” exclaimed the fox, who realized at last what she was doing. “It is bitter cold outside, and you will freeze. You are not dressed in warm fur as we are. You must not leave your fireside.”

“Indeed, dear Fox, I must leave my fireside,” answered Simonetta, “for I can no longer live in the home of a hunter.”

“There is no food for you in the winter forest,” said the squirrel. “If I had not nuts stored away, I would have nothing to eat.”

“Very well, kind Squirrel,” answered Simonetta, “I will take some food with me. There are still apples here, and a few seeds from the sunflowers. But I will not need much food, for I hope that my mother will come from Heaven and take me away.”

The other animals, too, tried to persuade Simonetta against leaving the warm cottage, but she would not listen. She gathered a few apples and seeds together in a little sack, and went to the door.

“Now come,” she said. “It is getting late, and we must hurry.” Simonetta hastened out the door into the forest, the animals reluctantly following.

The deer, the last to leave, thought first of propping the door open so that the wind would come in and blow out the fire, making the cottage cold for the mighty hunter’s return. But then the deer thought, “No, I will leave him warmth, for his home will be bleak enough this Christmas Eve.” So the deer closed the door and bounded ahead, leaping over the other animals in his haste to catch up with Simonetta.

It was indeed bitter cold. Simonetta shivered and drew her shawl more tightly around her shoulders. But it was as the fox had said—the warmth of her woven shawl could not be compared to the warmth of their furs.

“Hurry, hurry,” called Simonetta. “We are still too near my father’s cottage. We must go much deeper into the forest.”

So on they went, farther and farther, as the night grew dark around them and the very air crackled with cold. Then, at last, they came to a place where only the deer and the fox had been before. Even Simonetta knew nothing of it, for it lay in the thickest part of the forest, hidden from most of the world.

It was, in summer, a grassy grove, shaded by giant trees and bordered with ferns. In a long bygone age huge rocks had been placed to form a circle, inside which the grove now stood. Whether this had been done by a race of giants or by the great God Himself, no one now alive on Earth can tell. Here, then, protected from wind by the encircling boulders, Simonetta and the animals took shelter.

“This is where I will wait for my mother to come from Heaven,” said Simonetta. “My father will not find me here, for if he had known of this place, he would surely have told me.”

She smiled at the animals who were watching her anxiously. “Thank you for coming so far with me, dear friends,” she said. “I would have been afraid in the dark forest if you had not been with me, but I am not afraid here. It is a good place.”



She looked up through the bare branches to where, high overhead, one brilliant star cast its light down upon them.

“I think it is a sacred place,” she whispered. “I will be safe here. Go to your own homes now, for you must be very tired. And remember my love for you.”

“No Simonetta,” said the raccoon, “we will not leave you. As long as you remain in the forest, we will be your companions. We will keep watch with you for the coming of your mother.”

And try as she would, Simonetta could not persuade the animals to go.

Then, at last, she said, “My best of friends, thank you for staying with me. Perhaps it is right that we should be together, for this is Christmas Eve, the night when enough love for the whole year flows down into Earth from our Father in Heaven.”

And then, as the raccoon wrapped his tail around her feet to keep them warm, the rabbit and the squirrel snuggled up on either side of her, and two chipmunks sought shelter in the pocket of her skirt, she leaned back against the wolf, warming her cold ears in his fur, and told them the Christmas story.

She told it well, for she long had known it by heart, and even the deer and the fox, who had heard it before, marveled at the sublime gift of Life and Love that the Lord God had given to His Earth.

“And this is the night that Christ comes back to Earth?” asked a chipmunk who, forgetting how cold it was, had crept out of the pocket to hear better.

“This is the night,” said Simonetta, smiling at him. “At this very moment His Light is shining all around us, and the cold Earth is being warmed with His Love.”

“Shouldn’t we thank Him?” whispered the rabbit, who never said much because he was too shy but who sometimes had some very good ideas.

“Indeed we should,” agreed Simonetta, “and one way to do that is to sing Christmas carols. Do you know any carols?”

The fox knew some, because he sometimes wandered to the outskirts of the village and once had heard a group of carolers. But to the other animals Christmas carols were a strange thing about which they knew nothing. So Simonetta sang to them and, little by little, they got the idea and joined in. Soon, all the animals had raised their voices in song.

Now if you had been there, and if you had been listening with your Earth ears, you would have heard the wolf howling, the coyote baying at the Moon, the squirrel chattering, and a hodge-podge of other noises that did not sound at all like Christmas carols. But if you had been listening with your Heaven ears, you would have heard the sweetest music, for it came from the hearts of those who were truly thankful.

“Oh come let us adore Him, oh come let us adore Him, oh come let us adore Him, Christ the Lord.”

Meanwhile, the mighty hunter had returned to his cottage, the body of a great stag slung across his shoulders.

“Simonetta,” he called, “Come and see what I brought for our Christmas feast.”

He laid the stag on the ground outside the door and waited for her to come out and greet him, as she always did. But the door did not open and an unexplained cold fear began to chill his heart. Thrusting open the door, he burst into the cottage. The fire was roaring merrily in the hearth, the sweet, spicy aroma of Christmas cake came from the oven, the floor gleamed in the firelight and the highly polished table caught the reflection of a lone candle. In the corner stood the dazzling Christmas tree and neatly folded over the arm of his chair was the torn shirt he had asked Simonetta to mend. But Simonetta herself was nowhere to be seen.

Then the mighty hunter saw the note on the table. With loudly beating heart and trembling hands he snatched it up. He read it once and did not believe the words. He read it a second time, and a terrible groan like the cry of a wounded beast tore itself

from deep within him.

He staggered to the chair and buried his face in his hands. Not then did pictures of his little Simonetta pass before his eyes. Instead, he saw the form of a wounded stag running through the forest, only to collapse in agony. He saw the form of hundreds of wild creatures going about their business suddenly felled by arrows perfectly aimed.

How long he remained thus, only the blessed One Who knows the agonies of all men and, with infinite compassion, feels them in His own heart, knows for sure. But when, with tear-stained eyes, the mighty hunter returned to the present, the fire in the hearth was but a glowing ember and a chill like that of death was in the room.

Once more he groaned. Then, sinking to his knees, he clasped his hands and whispered: “I know now that I have done great harm. I know now that it is wrong to take life from Your creatures. I am ready to make atonement, however You decree. But do not let my child suffer for this, I beg You. Spare her. Help me find her.”

He knelt thus a little longer and then, almost imperceptibly, warmth and strength once more entered his limbs. He had passed through the Shadow, and had emerged cleansed. Now there was work to do.

The mighty hunter leaped to his feet. Grabbing a sturdy branch from the stack of firewood, he held it to the ember until, fitfully, a spark caught. Carefully he nursed the little flame until it became a brightly glowing torch. Then he hurried out into the night. With the light of the torch, the mighty hunter plainly could discern the tracks made by the departing animals. Here and there, almost obliterated by the others, was one of Simonetta’s footprints and, seeing these, he took further heart. “Keep her warm,” he said, looking up at a brilliant star almost directly overhead. “Keep her safe. Guide me to her, I pray You.”

With the torch, the tracks were easy to follow, and the mighty hunter hastened onward, deeper into the forest than even he had ever ventured. Suddenly he saw a glow amidst distant trees that seemed to rise from behind a wall of rock and fill the whole space of heaven in that place.

“A fire,” the mighty hunter thought. “She has



built a fire. She is warm. Thank God.”

But the closer he came, the more sure he was that it was not the glow of a fire. The light was too steady, too white, too pure. Then he heard sounds. A wolf howled; a coyote bayed at the Moon.

“The animals,” he thought. “If they have harmed her —”

But then the mighty hunter listened again, and he heard, not howling and baying, but music sweeter than any he had imagined possible.

The words were plain: “Oh come let us adore Him, oh come let us adore Him, oh come let us adore Him, Christ the Lord.”

The mighty hunter stood his torch in a snowdrift, where it remained upright. Cautiously he moved forward toward the glow. He circled the wall of rock till he came to an opening, and was dazed by the sight that met his eyes.

Simonetta leaned trustingly against a wolf, whose eyes were watchful and protective. All manner of forest creatures, large and small, clustered

around her. They were singing.

Then the mighty hunter saw something else. A figure—human, yet without vestige of mortality—hovered over Simonetta, sending down upon her and the animals wave after wave of pure, white light. As the mighty hunter gazed awestruck at the figure, she—for it was feminine—turned toward him, and he gasped. She it was whom he had once loved, and whose once familiar, tender presence now was but a poignant memory that only rarely came to him.

The figure stood beside him, gently stroking his face with her fingers. He felt no touch, but it was as if a warm spring breeze had played across his cheek. She smiled at him affectionately.

“My dear,” he whispered. “Is it you?”

“Yes,” said the figure. “I received permission to come to you this night, for I knew I would be needed.”

“You guided Simonetta to this place, and kept her safe?” asked the mighty hunter.

The figure nodded.

“Has she seen you?” he went on.

“No,” said the figure. “It is better that she not see me, for my departure may then be too painful. But she knows I am near, and is content.”

“Then...then you must again depart,” the mighty hunter said sadly.

“I must,” the figure answered, as gently as she could. “A great boon has been granted me, and I dare not abuse it. But after tonight, neither of you will need me so much, for you have learned a terrible lesson, and now your ways will change.”

The mighty hunter sighed deeply. “Did you have something to do with that, too?” he asked.

“I asked that the slain animals be pictured to you,” answered the figure, “for when the blow of Simonetta’s note hit you so deeply, I knew you were ready for your eyes to be opened.

For a long moment, the mighty hunter gazed at the figure, who returned his scrutiny with tender, loving eyes. Then she said softly, “Now, beloved, I must go. Take Simonetta home. She will go willingly. And remember her words. ‘Someday you will come to Heaven too, and we can all be together again.’”

With that, the figure once more caressed his

cheek, and slowly ascended toward the brilliant star high overhead. Long after she was out of sight, the pure, white glow remained in that place.

Then the mighty hunter stepped forward. “Simonetta,” he said softly.

“Oh, Father!” she cried, jumping up and running into his arms. “Mother was here. I could feel her. She made everything warm for us.”

“I know, child,” said the mighty hunter. “I saw her.”

“You saw her?” Simonetta’s eyes opened wide. “Was she as beautiful as ever?”

“More beautiful,” he answered simply, his heart too full to speak further.

“I’m glad,” she said, hugging him.

“And now, child, will you come home with me? It is very late, and beyond this place it is very cold.”

“I will come home,” said Simonetta, placing her hand in his.

“And your friends,” he said, looking at the animals, “are all welcome to come too. I know they have no reason to trust me, but I promise that from this night forward, as long as I dwell in the forest, no harm that I can prevent shall come to them.”

With that the wolf, who had been watching cautiously, relaxed. Slowly he walked toward the once-mighty hunter and nuzzled his free hand.

As the man patted the wolf’s head, the other animals too came forward. They gathered around Simonetta and her father and accompanied them on the long trek through the forest.

When, at last, they were almost home, the once-mighty hunter remembered with a start the body of the stag that he had left lying before the cottage. “I would give anything,” he thought, “if I could keep Simonetta from seeing that.”

Dejectedly he trudged on, and Simonetta, sensing trouble in his heart, looked at him with concern.

But as they approached the cottage, the body of the stag was gone. There were no drops of blood in the snow, and no marks where the body had lain.

As the once-mighty hunter pondered in disbelief, Simonetta suddenly released his hand and raced forward.

“Ramo, Ramo,” she called, “I am so glad to see you!”

As her father watched in amazement, Simonetta



threw her arms around the neck of a magnificent stag who had suddenly appeared before them. It was the same animal who had been slaughtered for the Christmas feast.

The stag tolerated Simonetta’s exuberant hugs for a moment, then broke gently away from her embrace. He strode up to the once-mighty hunter and regarded him knowingly.

“I can hardly believe that you live,” said the man humbly, “but I praise God for it.”

“Yes,” said the stag, “it is for all of us to praise God. He has softened your heart and He has returned to me that life that had been taken away. May His blessings remain with you all.”

And the stag, with a mighty leap, disappeared into the darkness.

Then Simonetta and her father and their animal companions entered the cottage where, miraculously, the fire in the hearth was again burning brightly and a comforting warmth filled the room. And on that night, and on many nights to come, while Simonetta and the once-mighty hunter slept in their warm beds, the animals slept, safe and unmolested, before the warm fire. □

—Dagmar Fragme

