

Rays from the Rose Cross



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

November/December 2002—\$5.00

MYTHOLOGY AND ESOTERIC TRUTHS
OUR FOOD FROM GOD
THE THREE DEGREES OF DISCIPLESHIP
PRAYER AND THE NEW PANACEA

A CHRISTIAN ESOTERIC MAGAZINE





GLORIA IN PROFUNDIS

There has fallen on earth for a token
A god too great for the sky.
He has burst out of all things and broken
The bounds of eternity:
Into time and the terminal land
He has strayed like a thief or a lover,
For the wine of the world brims over,
Its splendor is spilt on the sand.

Who is proud when the heavens are humble,
Who mounts if the mountains fall,
If the fixed suns topple and tumble
And a deluge of love drown all—
Who rears up his head for a crown,
Who holds up his will for a warrant,
Who strives with the starry torrent
When all that is good goes down?

For in dread of such falling and failing
The Fallen Angels fell
Inverted in insolence, scaling
The hanging mountain of hell:
But unmeasured of plummet and rod
Too deep for their sight to scan,
Outrushing the fall of man
Is the height of the fall of God.

Glory to God in the Lowest
The spout of the stars in spate—
Where the thunderbolt thinks to be slowest
And the lightning fears to be late:
As men dive for a sunken gem
Pursuing, we hunt and hound it,
The fallen star that has found it
In the cavern of Bethlehem.

Rays from the Rose Cross

A Christian Esoteric Magazine

Established by
Max Heindel
June 1913

Volume 94, No. 6

November/December—2002

USPS 471080—ISSN 0744-432X

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

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

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

**PRINTED AND PUBLISHED BY
THE ROSICRUCIAN FELLOWSHIP**
P.O. Box 713, Oceanside, California
92049-0713 U.S.A.
2222 Mission Avenue
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**“A Sane Mind,
A Soft Heart,
A Sound Body”**

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FEATURE

Asking and Its Answer



Detail, *Christ of the Breadlines*, Fritz Eichenberg, © by the Estate of Fritz Eichenberg

He asked for strength
that he might achieve.
He was made weak
that he might obey.

He asked for health
that he might do greater things.
He was given infirmity
that he might do better things.

He asked for riches
that he might be happy.
He was given poverty
that he might be wise.

He asked for power
that he might have the praise of men.
He was given weakness
that he might feel the need of God.

He asked for all things
that he might enjoy life.
He was given Life
that he might enjoy all things.

He has received
nothing that he asked for.
He has obtained
all that he hoped for.

His prayer is answered.
He is most blessed.

(Attributed to a confederate soldier)

The Keynote of the Vital Body

ONCE AGAIN: “Repetition is the keynote of the vital body.” If one repeats the Jesus Prayer soulfully, continuously, soon it will take on a life of its own, repeating itself with little conscious assistance. Thus, when this automatic repetition is attained, the mind is partially released from the intentional concentration necessary to maintain the prayer and can be otherwise engaged. Such other engagement may be at odds with the high and holy orientation the prayer was designed to establish. Absent-minded repetition admits the possibility that while the divine Name is on the lips, the heart may be far from Him. For this reason we are enjoined from “vain repetitions” (Matt 6:7), where *vain* means empty—empty of real content and human presence. We may inhabit language and behavior and wear them like clothes which hide or disguise an interiorly different person. The prayer of the heart is always sincere for the heart is the seat of consciousness.

Habits, by definition, tend to be involuntary—after having been willed or desired into their habitual status. This is not a bad thing. Indeed, it is necessary that we be freed from having to rehearse the steps of a learning process each time we would act or speak or write. Our aim and responsibility is to program our vital body with a spectrum of life-enhancing, spirit-evolving habits. Only after it has been installed by voluntary muscle and passed voluntary muster can a habit helpfully operate from out of the penumbra of consciousness. Even then we must continuously review these mechanisms to insure and strengthen their integrity.

For the spiritual aspirant, the quintessential habit, though it should never be only this, is the

near-irresistible impulse to perform nightly retrospection and the ever advancing facility to quickly get to the instructive, soul-nourishing kernel of each day’s action, seizing upon and fairly judging our motives, merits, and shortcomings in each instance. Performed regularly and wholeheartedly, this exercise renews our person and conforms it ever more closely to the Person of Christ. It generates ever more light and clarity which radiate throughout the cosmos of our consciousness, enveloping all our faculties and affairs, just as sunlight dissipates a haze and more powerfully discloses all facets of the earth that are subject to its rays.

Spiritual development is characterized by the appropriation of the wilderness of desires by the right-minded will and making of it a garden, or, as Revelation describes it, a city, where love is the law. This means that past bad habits are displayed in stark and hurtful relief, whereupon the God’s eye of conscience directs its laser beam to highlight and burn out wrong motives, and scalding remorse chastens disobedience. We review all our actions, external and internal, and seek to institute good habits. Especially important for those who not only want to do good but to *be* good—even as in essence we must be, for in God we have our being—we instill habits of right-thinking. We learn that involuntary thoughts are rooted in unregenerate instincts and past sin, which seek to reassert themselves and flower in present action. Voluntary thoughts are created out of our free will. Informed by right thinking and right willing, they must displace and replace sin-based involuntary thinking.

As repetition has its virtues, if it pertains to what is virtuous, so are habits good, if they are good habits. □

MYSTIC LIGHT

More Light

When, on his deathbed, Goethe was asked if he wanted anything, he replied, “More light.” The evolution of man consists in repeatedly waking to light—in bringing ever more conscious light to bear upon his experience.

Old and New Testament prototypes call upon individual man to become his own prophet and his own evangelist. For what we know as historical event now makes its impact felt as a condition of each person’s soul.

John the Baptist is both an historical person and a personification of our individual preparedness to stand as witness to the Light that lighteth every man. John as forerunner in us testifies to the King of Glory who has come to Earth and now dwells in our heart as the Life of our Higher Self.

From out of the wilderness of our mundane consciousness we hear the summons: “Open the eyes of your soul. Wake up in spirit. Listen to the holy words of your heart and remember: God has come to Earth to be born in your Bethlehem. So go forward into the day of your bright becoming. Let the sun of your new life now dawning draw all creation into the light of spirit-beholding. Re-mind your consciousness that Self, the invisible Lord of your life, grounded in Christ, is its source, beyond the seeing of deepest sight, closer than rational knowing, existing before the light of love’s conscious unfolding. Experience Christ Jesus as the



Tempera on wood, 1430-32. Fra Angelico, Prado Museum, Madrid

The Annunciation

The Gospels are formulas of Initiation. The first “good news” is that Christ will be born in the soul of each Ego who espouses a life of purity and service.

way to that Source and as the Light on the way.” So might speak our modern Baptist.

Here on Earth, in dense physical bodies, our Spirit Self is buried, often forgotten, by many doubted, by some fanatically denied. Our waking consciousness is filled with the counterfeit reality of material forms. Our heart beats in our outward looking and what we see seems to place rigid limits on what we can know. Do we care only for the simulated gold of physical sensations and perceptions? It is true that the content of our consciousness shapes our identity. Are we blind to inner realities by living solely according to the testimony of our material seeing? Where our treasure is there also is our heart. We may each ask, what, or where, is my treasure? If we are not what (or where) in consciousness we care to be, then we must confess to being not sufficiently, not strongly enough, Self-conscious, because Self is, in truth, our treasure.

To be fully aware of Self, fully living its reality, is to be where all desire is fulfilled and where human spirit lives Christ's resurrection from death and His ascension to the bosom of the Father.

The greater man's waking awareness, the more important becomes the aid of intelligent habits. Habits are somewhat like unruly animals that we have trained to perform a given task or maneuver. If the habit is useful and supervised, we become more productive. If the habit is not self-regulated, it is like a wild animal making systematic forays into the orderly scheme of life's civilized domain, disrupting and destroying. Eventually, all our desires and passions (all our animals) are to become our servitors, domesticated (and in some cases altered) to strengthen our spiritual economy. But at this stage in our development, many of our habits (faulty thinking, selfish feeling, wrong willing) are unconscious or preconscious. Many of our volitions and desires stem from dream life or from a source more deeply involved.

One of the achievements of Christ Jesus, given as a gift to all humanity, is an enhanced Ego-awareness, which enables us to more deeply penetrate into just these dark regions where desire and impulses of will first arise and to condition these impulses in accordance with spiritual understanding and our evolutionary needs. In esoteric terms (by which all persons, places and times are interiorized to identify faculties and operations in the consciousness of the individual soul), Christ waking the dead describes this bringing of Ego-light by individual man to the sleeping and blind energies of the repressed and unborn life in his own psyche.

As the Sun of the Christ Ego dawns on and awakens the sleeping dead to awareness of their supracarnate existence, so fortified Ego-consciousness extends its light to the night zones of each man's soul and enlists more of his latent forces and faculties in the service of spiritual advancement. Greek myth describes this mission in the account of Orpheus' descent into the nether world to rescue Eurydice, his soul. This ordeal is experienced by every Ego—the descent into his internal darkness, his inferno, to liberate and then regenerate his soul.

As a Son of God, man aspires to be fully Self-willing and Self-creating, while his actual experience demonstrates that a confusion of wills, some human, others subhuman and super-human, exert their influence on his soul, drawing him in many directions simultaneously. At present, man's consciousness of his total being and its workings is comparable to his understanding of the manifold nature and operations of the Earth—an Earth he supposes to be alive (if at all) only at its surface, on the skin of the planet, in the hair of the plant kingdom. However, the more deeply one is able to penetrate the strata of Earth, the more alive and potent are its forces. So it is with man.

If our own internal household is not so secure that an overcast sky can't darken our disposition, surely the emotional weather of planet Earth will roil and rout our soul like flotsam in an ocean tempest. But as we wrest more and more will-impulse from the lairs of inner darkness and tame it, turning it to the bidding of our conscious life, even as on an external basis we are harnessing geophysical energies to serve our material needs, to this extent we free our Spirit from blind captivity and more intelligently forge our own destinies. We want to identify with the permanent member of our being, with the bright (if seemingly remote) presence of our Ego-Sun, ever radiant above the antics and chaotic weather of the personality masquerade, the endless mutations of the moon.

But the air is thin above the clouds of astral phenomenon, above the euphorias and desolations of emotional life; and, like a deep sea diver slowly surfacing, we must, in fact, we can only, adjust to these these rare heights gradually. Mythical Icarus, son of Dedalus, the master craftsman, thought otherwise and pushed his headstrong, headlong, flight toward the Sun. As a result of artificial aids (pseudo-wings, which translate as a crash course is occult exercises), Icarus prematurely entered the spirit worlds. He came too close to the Sun, was spiritually burned and fell to his death.

At the outset, the realms where ideals live as superintelligent beings will appear too remote for habitation, merciless in their rigor, indifferent to the pangs and pains of life in the physical. Just this seeming insuperable distance, the pure detachment

of high thought, sponsors a ruse employed by the endangered material self to convince the brainbound intellect that ideals are incapable of supporting life—that thoughts not directly pertaining to existence in the physical are phantasms, anti-heart, subversive of human feeling.

We are not duped by this appeal to human sentimentality. The material-based self is intent at all costs in preserving its dominion. It equates feeling with love when, often as not, the two are polar-opposites, the poles being selfishness and selflessness. Love, to achieve the level and range of its true nature, carries consciousness through all the dimensions of separation, beginning with the physical outward person and, percolating up through the region of emotions and the narcissism of self-desiring, into mental dimensions fraught with the perils of self-reflexive thinking that can border on the abyss of cosmic megalomania. (Consider, in this respect, the temptations of Christ Jesus in the wilderness.)

In his purifying ascent love-ward and lightward, man breaks out of the material straitjacket. He jettisons the microcosmic sense of a self whose identity is dependent on form, life, feeling and thought. He realizes: I am none of these. He comes to the peak of his ascent, to the center of his journey to the interior. His yearning for purity and absolute integrity seem to have annihilated creation, seem to have brought about a devastating emptiness—what might be called the Spirit's Winter Midnight.

But it is just at this point of the Spirit's desolate extremity, on this stark mental summit, in the heart's dead center, it is just here that a new life is born, beyond the power of darkness to dim, beyond the capacity of form to dissolve. A consciousness is born in the pilgrim's soul that is unitary, abiding,

all-healing. The Ego is anointed with light.

Daily living provides the basic materials and modalities for the transformation of human consciousness, justifying our being called "the children of light." The course of gradual illumination consists in an unbroken chain of experiential alchemies. Each moment, as a phase in the continuous process, brings new reagents and reinforced energies for forming new environments, enhanced states of consciousness, deeper insights, more inclusive perspectives on a given problem or person. In this laboratory of our consciousness, we find that the most critical "experiments" require the catalyst of human interaction; specifically, that love, in one or another of its forms, is the key to the process of human fulfillment and enlightenment. The lead of raw experience subjected to the powers of intellect may give the silver of memory and understanding. But that silver will not transmute into the gold of wisdom without applying the flameless fire of love, the divinely human ingredient.

And this is the destiny of Earth. It is to become Love. It is to be raised, rarefied, solarized, loved into a condition of being whose outermost body is light. For our own destiny is inextricably linked with that of the planet on which we are evolving. As we wake (and work) to brighter individual light, Earth becomes more like a star.

Universal love conceived man, imbuing him with the potential to be one in consciousness and power with those celestial Hierarchies that parented him. So it is that man gradually throws off his lunar elements, the sterile and inert components which comprise much of his mundane personality. Likewise evolving Earth throws off moons, releases cinders of lifeless matter and both man and his planet manifest increasingly as light, as radiant sources of spiritual light: galvanizing the



Marcia Malinova-Anthony

mineral mind up out of its deep trance sleep; warming the sleep-saturated consciousness of plant life with nascent feeling; spiritualizing the dream-consciousness of animal life toward self-identity; and creating in man dynamic centers and clear channels for transmitting and receiving impulses of wisdom and love.

The transformation of consciousness is not primarily a function of one philosophy subscribed to or one religion espoused over and against all others. These metaphysics and their open-sesame exercises encourage humans to activate the most individual and potent faculty of their Ego-being—their Will. More and more the spiritual aspirant discovers the value, the necessity of mobilizing Will to generate right action, of bringing the mind to bear on intelligent doing in order to effect a fuller sense of right being. Creed helps to incarnate energy in deed. Thought marries feeling and the will impulse bearing upon this union generates action and issues as event on the physical plane.

While will is an essential component of right thinking and indispensable in generating right feeling, its ultimate test and demonstration is in impelling right action. In its purest form this process describes the grounding of Godhead. This is Incarnation: When the Will of the Father embodies Love and Truth in human deed and physical form; when Christ is born on Earth, in Earth, and enacts God-consciousness in the Jesus of each human personality.

What distinguishes Christianity from all other religions is not the teaching, for virtually every one of its major tenets will admit of, for example, Buddhist or Hindu counterparts. Rather it is the Person of Christ Himself Who is the Teaching: It is the Being of Christ Jesus walking on Earth, incarnate in deeds. The power of Christianity lies not in what Christ says but in what He does. Through Self-conscious action is light brought to the material world to redeem it and its humanity. This is why the life of Christ Jesus is paramount in the life of the aspirant. His life is the Way. Actual events and accomplishments mark the initiatory way, the path that will takes.

The extent to which a religion or theosophy is true is the measure of that system's success in

capturing the uncapturable, in defining the undefinable, in translating the living truth while not utterly destroying or falsifying it, and thereby making the mission of man-unfolding-God a more Self-conscious activity, helping him to abridge or condense the content of many lives' experience into the essential gleanings of several lives lived in intensity and concentration.

But particularly today we may be assured that while Paul plants and Cephas waters, it is God that giveth the increase. We are blessed that Paul and Christian Rose Cross and Max Heindel and Rudolph Steiner and other servants of Christ have planted occult seeds conceived and generated by the omnifertile Word. We are grateful that Peter and Jesus and St. Francis and Thomas à Kempis have watered these precious seeds with their total life's force, with the water and blood of their pure and holy devotion. But for all that, it is God that creates the seed. It is God that begets the Word whence issue the milliard galaxies of seed-stars. It is the Logos Whose Cosmic body of invisible light was, prior to the dawn of creation, differentiated into seed-sparks of individual Being. These seeds, countless spiritual atoms of the one God-Body, rained down through an eternity of time and through worlds of form to fall upon the fundament of Earth.

And we may almost say that for all the eons of planetary and human metamorphosis, these seeds, these sparks of divinity, these Egos, have lain virtually dormant, awaiting the Master's touch, waiting for the vitalizing charge of a Cosmic New Year, the impulse for which was given at the ebb of Earth's spiritual life. This season came but two thousand years ago when Christ, the true Form of our form, the Light of our light, descended to Earth, condescended to die in a human body that the cold dark seed of man's earthbound consciousness might quicken and ignite with its inherent spiritual fire and burst the shell of mortal identity and know its Creator as the essence of its own individual Being.

The flower is the great symbol of love's sacrifice and fertility. It is beauty's silent song of praise, totally giving out and away from its being. It dies creating, broadcasting a largesse of vital seeds, and it lives again multiplied a thousandfold in the

beauty of its progeny. No more does one man or group of men create or have sole custody of spiritual truths than can man create (at present) or truly own plants, animals, or for that matter gold. All are Earth's and Earth is Christ's and Christ is God's. As flowers (through the action of angels and nature spirits) are the Earth's gift to man, so spiritual truths are the gift of the spiritual Intelligences, fashioned from their very substance. They simply are, glorious gratuities, as stones stud a field, as stars bless the sky.

He who walks in the Light relinquishes proprietary claims, be it to material goods or high ideas. He lacks for naught. For him spiritual truths flower in abundance because the consciousness wherein they bloom has its life in the spiritual vine, in Christ. And if the truth bears fruit in the life, it is because the Life of us all is its source. It is because the branch knows that the vine, not itself, is the origin of its bounty.

We as spiritual aspirants should exercise the utmost restraint in identifying ourselves with what may seem somehow to be circumscribed by our privileged awareness, as being our spiritual property. To do so implies that what we know (or think we know, since we know nothing as we ought) and what we relate to as a set of formal teachings doesn't exist in other forms known by other names and isn't equally accessible to all.

Teachings, of whatever origin and however sacrosanct, regarded as realities in themselves, are skeletons. They may afford great insight into the nature of the living form they support(ed), but in and of themselves, they are dead. They may sponsor wondrous revelations, but, for all that, they are simply a scaffolding which is removed and forgot-

ten once the creation, whose reality they helped to actualize, is fully established.

For a while, the Moon was man's proctor and Jehovah was man's God. But the Moon's light is reflected and Jehovah, awe-ful and stern, while an Enforcer, is also a messenger of Cosmic light. The night of the astral moon withdraws at the dawning of Ego-light; it dies with the birth of the Day-Star—Christed consciousness. The center of human consciousness makes a quantum leap from the Old to New Testament Man.

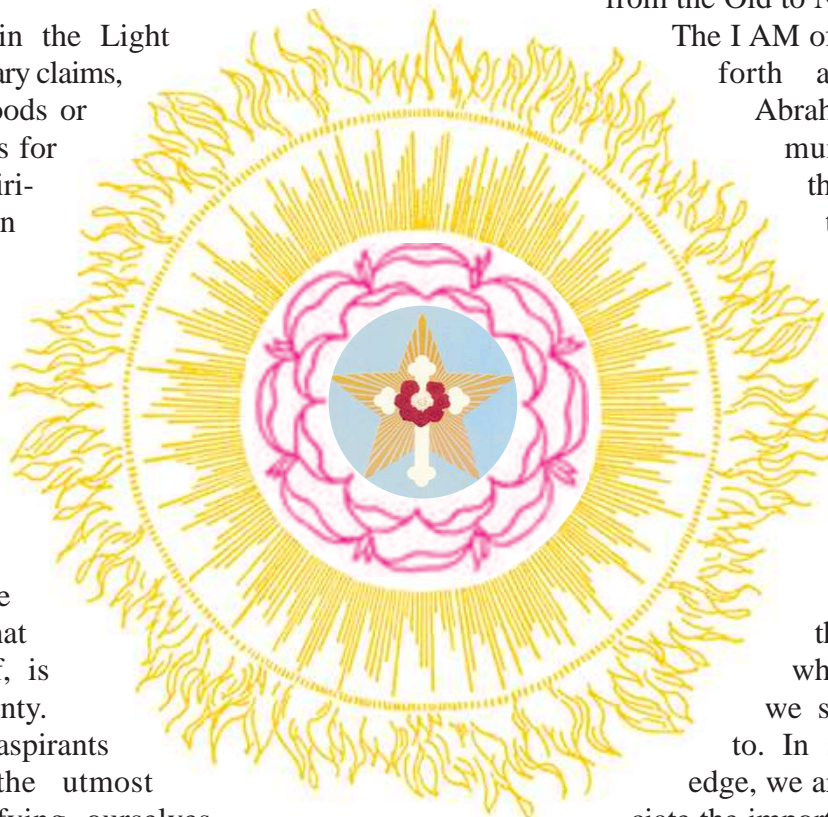
The I AM of each person comes forth as the father of Abraham, (the father of mundane forms and their Earthly authority) and the Law and the Prophets and the Patriarchs bow down in homage to the living source of their wisdom, inspiration, and power.

We ever want to address our will and awareness to the living element in what we know, what we say, what we aspire to. In sharing our knowl-

edge, we are learning to appreciate the importance of establishing

the bond of spiritual community, of living our common identity in Christ, prior to any casual or formal sowing of theosophical seed. For if we truly commit to bring our inner light and genuine concern to bear upon our daily tasks and encounters, they shall, given our sincere profession of faith, engender what in the course of time will yield a feeling for higher truth and call down illumination. For wisdom is born out of love and love is the fertile ground, the earth-fecundating body of Christ, which germinates and nurtures seed-truths into the God-powers that characterize the spiritually mature Ego. □

—C.W.



MYSTIC LIGHT

Mythology and Esoteric Truths

TECHNIQUES OF MYTHOLOGICAL INTERPRETATION

MYTHS ARE METAPHORS which tell us about cosmic laws and what we need to do to attain life's goals. The creators of myths are wise people who are trying to convey some aspect of Truth to humanity.

Why do the creators of myths use metaphors instead of telling us about Truth directly? There are several reasons. One is that our language, which deals with things which we know about, may be inadequate for talking about things which are beyond the realm of everyday experience (such as God and the spiritual worlds and the path of evolution). Another reason is that our minds may not be adequate to contain the full reality (such as the cycles of evolution in their full magnitude). Another reason is that different people have different degrees of readiness for various Truths, and myths may be simultaneously read at various levels.

When people read myths, different people may come up with different interpretations. Some people ask whether the author meant for the myth to be interpreted in one way or another. To gain perspective on this issue, consider a law developed by Isaac Newton: "The acceleration of a rigid object equals the net force acting on the object divided by the mass of the object." This is a basic pattern of nature which can be applied in many situations, whether or not Newton used it in some particular situation. Likewise, myths give basic patterns which can be applied in many ways and given many interpretations, whether the creator of the



Illustration for Grimm's Snow White by Arthur Rackham, Dover Publications, Inc.

myth had a given interpretation in mind or not.

Some of the possible approaches to mythological interpretation are the following: a) One may read myths simply as good stories, which tell how people deal with various situations and how they become heroes or villains. b) One may seek to determine what each symbol in the myths represent, and thus come up with a sort of dictionary of meanings of symbols. However, just as words may have multiple meanings, so also the symbols in myths may have multiple possible meanings. Which meaning should be used depends on the context. For example, in western myths, dragons are often the fierce, greedy and wicked; whereas in Eastern myths they are often kind and helpful. The nature of the dragon will influence its interpreta-

tion. c) If one knows the patterns of Cosmic Laws and the path of evolution, then one can look for these patterns in the myths. If a myth presents a pattern which is the same as some Cosmic Law or some aspect of the path of evolution, then that Cosmic Law or aspect of the path of evolution may be taken as the interpretation of that myth.

Note that in myths all the characters are qualities within each of us. We contain both prince and princess (regardless of whether we are in male or female bodies at the present). Also the witches and magicians and dragons may function within us.

Many myths were part of oral tradition for some time before they were written down. As the stories were told and retold, the basic structure may have been maintained, but each individual story teller may have added various little details to make the story more dramatic. Thus, some of the details in some myths are just for giving color to the stories and are not of any great cosmic significance.

THE MYSTIC MARRIAGE IN MYTHOLOGY

On the path of evolution, we started out united with God and had All-consciousness. We became enclosed in physical bodies which cut us off from the All-consciousness but enabled us to see ourselves and thus to gain self-consciousness. We then must regain the All-consciousness and unite it with the self-consciousness.

A typical myth which represents this path portrays the All-consciousness as a princess or other female figure, and the self-consciousness as a prince or other male figure. The surrounding of the self-consciousness by bodies may be represented by the prince being encased in an animal body (such as a frog, donkey, lion, bear, etc.), or by the princess being encased in an animal body. Note that whether the prince or the princess is encased, the two are separated from each other. The separation of the All-consciousness from the self-consciousness may also be represented by the princess being encased in a tower without any doors, or encircled with a wall of flame, or put to sleep in a castle surrounded by briars, or put to sleep in a glass coffin, etc. In the end, either the prince finds the princess or the princess finds the prince, and they marry, which represents the unification of the

self-consciousness with the All-consciousness.

In *The Frog Prince* (Grimm Fairy Tales), the frog eventually turns into a prince and marries the princess.

In *The Miller Boy and His Cat* (Grimm Fairy Tales), the princess is encased in a cat's body. The Miller Boy breaks the spell and marries the princess.

In *Snow White and the Seven Dwarves* (Grimm Fairy Tales), Snow White was put to sleep by eating a poisoned apple, and because she appeared to be dead, the dwarves put her in a glass coffin. But when a prince took the coffin, the jogging of the coffin loosened the piece of poisoned apple from her throat and she awoke. Then she married the prince.

In *Rapunsel* (Grimm Fairy Tales), Rapunsel was imprisoned by a witch in a tower without doors. Eventually the prince gained access to the tower, but then the witch put Rapunsel in a forest. The prince had to wander for some time more before he found her.

THE DWELLER ON THE THRESHOLD IN MYTHOLOGY

The Dweller on the Threshold is the being which guards the passage from the ordinary world of consciousness into the spiritual worlds. When we have self-consciousness but not All-consciousness, we do not see the future. Thus, the Recording Angels are able to put our destiny in front of us and we run into it because we do not know it is there. When, however, the self unites with the All-consciousness, then the future can be seen. Then, anything that the Recording Angels put in front of us could be seen ahead of time and sidestepped if we so chose. So at that point it is necessary for us to take charge of our own destiny. The Dweller on the Threshold consists of all unredeemed debts, and meeting it successfully involves taking full responsibility for its redemption.

A typical mythological pattern representing the Dweller on the Threshold involves a dragon (the Dweller) who guards some gold (All-consciousness) and must be conquered by the hero (self-consciousness) if the gold is to be obtained. Sometimes the dragon (Dweller) has been ravaging the population of some region and as appeasement periodically requires a maiden (All-consciousness) to be tied up by the seashore so that

he can come and devour her. Of course, any hero (self-consciousness) who rescues such a maiden may marry her (the Mystic Marriage of the self with the All). Sometimes the Dweller is represented as a witch or wizard to whom a debt is owed and who takes and hides a child (All-consciousness) in payment for the debt.

An example of a myth in which the Dweller is represented as a dragon is the Greek Myth of Perseus and Andromeda. Queen Cassiopeia claimed that her daughter, Andromeda, was more beautiful than the daughters of the sea god, Poseidon. In payment for this affront, Andromeda (All-consciousness) was chained to a rock by the sea (separated from the rest of humanity) so a dragon (the Dweller) could eat her (imprison her within himself). Perseus (the self-consciousness) appeared, killed the dragon (took charge of the debts), and married Andromeda (the self became unified with the All).

In the story of Jonah and the Whale, the Lord asked Jonah (the self-consciousness) to go to Nineveh and prophesy its destruction, but Jonah did not feel capable of doing so. When Jonah got in a boat to flee from Nineveh, a big storm arose which was caused by Jonah's guilt. The storm is representing Jonah's unpaid debts of destiny (the Dweller on the Threshold). When Jonah admits his responsibility and is thrown into the sea, the storm abates (the Dweller is conquered). Jonah is swallowed by a whale (his body is entombed while his spirit receives initiation), and later the whale deposits Jonah on dry land (the spirit returns to the physical body). Jonah is then able to prophesy to Nineveh that it will be destroyed (the initiate has prophetic power of his own, and is no longer simply doing what others have told him).

In the story of *Jorinda and Joringel* (Grimm Fairy Tales), the maiden, Jorinda, and the young man, Joringel, are already engaged at the beginning of the story. We are destined to unite our self with the All from the start of evolution. One day they are wandering in a forest. The forest represents our state in physical manifestation where time vision is limited and we cannot see very far ahead and thus tend to wander. They happen to enter the territory of a witch, who turns Jorinda



Illustration by Lesley La Faille

A witch (Dweller), who takes the form of an owl, turns Jorinda (All-Consciousness) into a nightingale and puts it into a cage (separates it from Joringel or self-consciousness).

(All-consciousness) into a bird and puts her in a cage. The witch is the Dweller on the Threshold who keeps the All-consciousness separated from the self-consciousness. Joringel eventually finds how to break the witch's spell, does so, and then marries Jorinda (the Mystic Marriage occurs).

In the story *The Frog Prince* (Grimm Fairy Tales), the self is encased in a frog's body. The frog seeks the princess (All-consciousness) and wants to sit, eat, sleep and play with her. The Threshold is met when the princess throws the frog against the wall. This instantaneously turns the frog into a prince. Then the prince and princess marry (the self is united with the All).

In *The Wizard of Earthsea* by Ursula LeGuin, the hero, Ged, is haunted by a shadow which he released when he caused a rift in the separation between the worlds of the living and the dead. He searches for the name of the shadow because when

he can name it he will be able to conquer it. In the end, he finds that the name of the shadow is, in fact, his own name. The shadow here is the Dweller on the Threshold.

The story of *The Ring of the Niebelung*, by Richard Wagner, is long and complicated, with almost every detail having symbolical significance. But the part that concerns the Dweller on the Threshold is the meeting of Siegfried (the self-consciousness) with the Dragon (the Dweller on the Threshold). The Dragon has the ring, which symbolizes the circle which the self draws around itself in order to become aware of itself, and its powers to will and to create. When Siegfried conquers the dragon, he obtains the ring and gives it to Brunhilde (Truth or All-consciousness). Thus, he unifies the self (ring) and the All (Brunhilde).

EVOLUTIONARY CYCLES IN MYTHOLOGY

The path from All-consciousness to self-consciousness, to unification of the All-consciousness with self-consciousness is not a straight path. It contains many cycles. These cycles are necessary because when we are in physical manifestation we have self-consciousness but tend to lose our All-consciousness. When we are out of physical manifestation we gain in All-consciousness but tend to lose our self-consciousness. As we cycle back and forth, each time we come into self-consciousness we carry a little more of the All-consciousness with us, and each time we return to the All-consciousness we carry a little more of the self-consciousness with us. Thus we move toward unification of the self-consciousness and the All-consciousness. These cycles occur as our spirits go in and out of manifestation in our life-death cycles, and also on a daily basis in our wake-sleep cycles.

In *The Twelve Dancing Princesses* (Grimm Fairy Tales), the soldier had three days in which to investigate where the princesses were dancing at night. In *Rumpelstiltskin* (Grimm Fairy Tales), the queen had three days to guess Rumpelstiltskin's name.

In Greek mythology, Sisyphus was condemned by the gods to roll a rock up a hill over and over, the rock rolling down again each time it got to the top. His predicament may be similar to human Ego who comes to earth and does the work required to

gather the possessions needed to make life comfortable and then dies and loses all the things it has gathered and must start all over again in its next lifetime. But, hopefully, both Sisyphus and humanity are gaining something of permanent value in all their cycles.

The mythical Phoenix is a bird who lives for a period of time (somewhere between 500 and 1460 years) in a sorrowless land. Then it returns to Phoenicia, where it builds a nest. At sunrise the nest is set on fire by the sun's first rays. In the ashes remains a small white worm which in three days grows to a new Phoenix, who arises and returns to its home in paradise. Then the process is repeated over again. This appears to be similar to the life-death cycle of humans.

A Sufi Story which symbolically represents the cycles involved in a number of lifetimes is *Fatima the Spinner and the Tent* (Idries Shah, *Tales of the Dervishes*, Teaching Stories of the Sufi Masters Over the Past Thousand Years, Dutton, 1970). In this story a girl, Fatima, is born into a family who are spinners, and she learns that trade. Then she goes on a trip in a boat which is shipwrecked at sea. She is washed up on shore, and the trauma of her experience makes her forget most of her former life. She is taken in by some cloth makers, who teach her their trade. Then she is kidnapped by some slave traders and sold to one who makes masts for ships. She learns that trade. Then, trading in a ship off the coast of China, she is again shipwrecked and cast upon shore.

In China there was a legend that some day a foreigner would come who could make a tent. So when she is washed ashore, she is taken to the king and asked to make a tent. She asks for rope, stout cloth, and poles of the type she needs, but none are to be had. So, she spins strong rope, weaves stout cloth and makes stout tent poles. These she puts together into a tent. As a reward she is given a handsome prince to marry. The tent which she makes may be taken as analogous to the Golden Wedding Garment (a soul body which is capable of being conscious in the spiritual worlds) which each of us makes over many lives in preparation for the Mystic Marriage. (Continued) □

—Elsa Glover

MYSTIC LIGHT

Doing on Earth as in Heaven

IN THE FIVE KINGDOMS of need, we have before us all that must be overcome upon earth. Now, in the last exercise, nothing remains but life: heaven upon earth. That which the first exercise for the will awakened in us as a common aim for life has now been fully unfolded.

We practice all these exercises for the will in such a way that we first place the individual historical picture vividly before our souls. Through the need in the individual picture we see the world's need, the mighty kingdom of evil that must be overcome. We ask ourselves if we really will earnestly that this opposing world shall be overcome. We answer this question with our whole will. Thus our will acquires the greatness which acts more and more upon our everyday wishes. But now we call to life within us the example of Christ. In Him heaven fights for earth. We enlist on His side against the whole world. As if from the other world we work with Him. With our ego and with our best selves we are already beyond the grave. Our "citizenship," as the Bible says, is in a higher world. As we look at Christ our will gains the pure, fiery essence, the true, divine warmth. But the more we see in the details, see in the small things the greatest and last things, the decisive struggle for the world, so much the more does our will gain the strong power through meeting great obstacles. And thus again in each single exercise we go the way from the spirit, through feeling to willing: from the great aim, through the great example, to the great power.

This is the last 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 Wood, Gerard David, Altarpiece of St. Michael, Kunsthistorisches Museum, Vienna

The Archangel Michael is the cosmic prototype for what St. Paul enjoins each Christian: that we cast down imaginations and every high thing that exalts itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ. So do we live in the spirit of Michael.

This means to live in the spirit of Michael! To work in the spirit of the Archangel who was always regarded as the great champion of Christ in the earthly world. We should ever renew our resolve to think and work in the world in the spirit of Michael. The spirit of the age demands this of us. It means also: to live apocalyptically.

At the end of such an exercise one may retain only the will, and feel it in all its greatness, warmth and power. The earthly kingliness of such a will streams through us. But we feel it, not only as coming upwards from beneath, but above all as coming down from above. It reveals itself as the noblest sap of the life of the divine which wills to work in us. Especially when we feel in this will the

being of Christ shall we have such an experience. One can let this will stream out from the head, in which one gathers it together in the middle of the forehead, throughout our whole physical body, throughout our whole spiritual body....And we can attempt this also: to let such a will flood through us out into the world. Thus Buddha in his meditation sent out sympathy in all four directions. Thus Christ said, "I am come to send fire on the earth; and what will I, if it be already kindled?" Even when with this will we can will and accomplish no particular thing, yet we can let this good will be in us and stream out from us. By this we can learn still better how to "pour...good will into our words and acts." Through this we procure divine power to create new possibilities. Our will is a spiritual reality which is offered, is sacrificed to the higher powers, which will the Good. Only in a close communion of life with Christ can any step be taken which ought to be taken in the service of a renewal of the world. Even he who has not yet regarded Christ as a divine personality will, out of all this, be able to take for himself that which he can do in order to become strong in the service of what is good.

Since today all kinds of occultism are showing themselves among us, let us here point this way to a white magic. In all details the following guiding lines must be observed: strict fidelity to truth, respect for all men's freedom, and a striving for the perfecting of the world in the spiritual goodness which is in Christ.

The safeguard against all misuse lies in the prayer: "Thy will be done on earth as it is in the heavens." In this prayer we have now conquered the passive tolerance, the egotistical narrowness, which is so often put into it by men. We have led it upwards to the heights upon which it was lived out in the Gospels. If we allow Christ Himself to pray it in us, we can bring to a close our exercises for the will, as we summed up our exercises for the spirit in the prayer: "Hallowed be Thy name," and our exercises for the feelings in the prayer: "Thy kingdom come."

When we now survey the whole, the question comes to us: who will really go the way which is here described? Possibly few. But these letters may become a help to religious development, even

when one only reads in them from time to time and allows oneself to be touched by the spirit of Transubstantiation out of which they were born.

But we will take courage to go to the end, to speak for the few who will wish to draw from this book something stronger to help their self-training. They will ask, "How shall we best take all this into our lives?"

To this we should like again to repeat and lay down more definitely this piece of advice: that it is good three times a day to enter into the highest. For many it will be hardest to find rest and time at the midday hour. He who is able might dedicate to the training of his higher self a quarter of an hour in the morning and evening, and at least a few minutes if not a quarter of an hour at midday. Still better would be at morning and evening half an hour, and at midday at least a quarter of an hour.

These times of the day are completely different. We cannot describe the difference more clearly than in connection with the Christian conception of the Trinity. Let us begin the day with the evening. At evening time, when a man must give himself over in trust to the powers of the night, he is nearest to the divine power which holds and bears up all, which has given him the body, and has restored it; into which he sinks at death as well as in sleep. An abysmal trust, a perception of hidden glory, a feeling of union with the ultimate source of all being, will then spread itself over his soul. It is one of the most intimate experiences of meditation that we meditate best in the evening, as if from the cosmic sound of the Divine Father.

The morning is quite different. It is a solemn experience to feel the flashing up of the ego in the human body. One is again upon the earth. One returns to the earth. In this alone there is something Christ-like. In wonderful purity one can hear the voice of one's higher being.

In it is our higher ego, which is united with Christ. We are ourselves new-born every morning. We become a son. We become also a sun. The light dawns in us, as it has dawned around us. We can feel in the morning that during the night we have been in spiritual regions, but that Christ must be sought upon earth. Here He has His work. Thus the morning meditations are strongest and most successful when we meditate out of the cosmic sound

of the Divine Son. That which we have just expressed need not always be thought out in detail. But it helps us to discover this sphere of life.

But at midday the sun shines hottest. Life is oppressive. We are in the midst of material existence. It is hardest for us to get out of it. We must call the Spirit to our aid, must awaken ourselves to the Spirit. One can have this feeling: just as outside everything is lying in brightest light, so must you let still clearer light shine into yourself, if you will be great enough for your day. Spirit, Holy Spirit against matter, against the illusion of the senses. Humanity has placed the festival of the Holy Spirit near St. John the Baptist's day, when the sun shines most brightly. In this is expressed the same need that we met just now in our meditation.

When we are in a position deliberately to place over against the outward brightness the light that radiates forth the Spirit, when our looking upon the world is permeated by the light of the Spirit, then shall we first know what the Holy Spirit is. Therefore we ought not to omit at midday also to carry our meditation, at least so far that we do not miss this cosmic sound in our life.

These things of which we speak here are more delicate shades in life than are common to the present age. But this passing through the three spheres, this daily baptism in the three worlds of God, contains something which blesses marvelously. It raises life to a sublime height. It crowns man with divinity. And man will learn that in the night he is taken up into the unity of the Three, that he experiences like music the community and interpenetration of the three divine worlds. He then lives in the Divine Ground of the World. He is seen, he is blessed, he is meditated, as he himself has meditated. After he has by day, according to the law of the earth, passed successively through the three worlds, he feels himself in the night to be beheld by a primal divinity, whose life he shares. He may live in this unity, even if only vague perceptions of this occurrence of the night shine into his day-consciousness.



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Meditation on the Footwashing gives insight into the correspondence between Christ's deeds and the outward sun sacrificing itself to the earth.

The year also, in the same way as the day, is in itself living. If we would carry through the meditations in connection with the course of the year, then from Advent through Christmastime to the beginning of Lent the "I am's" are nearest to the soul. The outward world sinks into darkness. So much the brighter shines the light within. On Christmas night and during the twelve holy nights, the "I am" shines in the darkness of the world with spiritual power.

When the Passion weeks begin, and up to Ascension and Whitsuntide, is the time when the meditations from the Washing of the Feet up to the Resurrection and Ascension are naturally fitted into the course of the year. The outward sun is then sacrificing itself to the earth. And man answers it with an inward course of sacrifice. Passiontide and Spring, seeming contradictions, chime together when one looks at the spiritual. But for the meditations for the will, the best time is towards Autumn, when the days grow shorter, when man must oppose greater inward force to the decreasing of the outward light, to the dying of the earth, when he feels that now Michael will become his spiritual protector in order that he may not sink down into the sadness of the world which is breaking upon him, that he may bring forth the inward Easter as answer to the outward Easter which was proclaimed to him half a year before.

All this need not be practiced by rule. In a high degree man can make himself independent of the course of the year. It would be well, especially, if a man once went slowly through all the exercises, even if it took years. He may remain at each individual exercise until he grasps its meaning and has won its first blessing. He will then most quickly come to feel the benefit and scope of the whole.

But once again, in conclusion, be it said—Someone may remain at the two first exercises, “I am love” and “I am peace,” all the days of his life, and let the others serve as the illumination and filling out of these two fundamental exercises. In any case it is good that one should never give up these two meditations but bear them always as basic elements in

one’s soul. It is actually true that these two meditations bring about a communion, a receiving of the body and blood of Christ, as we have explained. We have in them, in higher form, that which was in the old mysteries awakened in the soul as pity and fear. Aristotle says that about tragedy. Through them the Mysteries work openly. Out of fear comes reverent worship. Out of pity comes love that streams forth. That is the inward frame of mind in which the body and blood of Christ give themselves to us.

If anyone should feel the need of having in addition to the meditation “I am peace” in the evening, and “I am love” in the morning, a meditation of the same kind for midday, it would be: “I am the word,” thought of as a creative spiritual act. This would unite us to the Holy Spirit in the same way as peace unites us to the Father and love to the Son.

When I wrote these letters, I had before me the picture of a far future. I thought...of the spiritual character of a Russian culture which is to come,



Matthias Gerung, c.1500-1570

Revelation to St John the Evangelist

The four iconic figures of the Zodiac—synthesized in the Sphinx whose riddle posed Oedipus is embodied in archetypal man himself—are the glorious manifestation of the twelve creative hierarchies, themselves emanations of the triune Godhead, adored and venerated by the twenty-four Elders who represent the acme of past earthly attainment.

which is to be expected only after many centuries. Then, indeed, one will be able to say much better things than in these letters. On the other hand, not even that which is here described is entirely possible in our time. Ought one therefore to leave it unspoken? When I had already almost resolved to do this, I saw that it was not permitted. Then let it go forth and itself seek out the people to whom it means anything. For many, perhaps, it is already valuable to see that there can be a life quite different from that which they live to-day, and to recognize that this life need not be led in cloisters and hermitages, but that the strength of inwardness can be built up in active outward life.

Then let us say one last thing. We connect it with a great symbolic figure in world-history which has been handed down to us from ancient times, the Sphinx...we have heard that in the figure of the Sphinx there stands before us the emerging of man from the animal world, more spiritually than it is present in the ideas of present-day science. That

which in the animal world exists as the eagle's capacity to raise itself from the earth, as the power of flight to the sun, has been changed by man within himself to the power of the spirit, to the will to strive upwards, high above the earthly. That which in the animal world exists as the lion's courage, as instinctive leaping passion, that has man spiritualized to the capacity for noble feeling; that which in the animal world lives as the bull's strength, as physical energy and external impetuosity, that man could change into spiritual will.

In ancient times...they tried in the Mysteries to see to which kingdom men's powers were most nearly related, and then trained the pupils of the Mysteries to be sages if they bore within themselves principally the eagle-powers of the spirit; or to be physicians if the capacity for feeling was the ruling force in them; or to be magicians, if one trusted their power of will. But those in whom these three gifts were balanced were men in an especial sense. In the symbols given to the four evangelists these perceptions drawn from the Mysteries still work.

One may regard this as only a historical picture. Even then it makes clear to us from a new side the training for humanity which we are here seeking with the help of John's Gospel. It is the highest wisdom which comes into being for us out of these "I ams." In our age, when harm is being done in the great cities by so-called Yoga teachers, when exercises are being spread broadcast whose motive power is the egotism of social ambition, of the acquisition of strength and of superiority, wisdom in its bright purity lives in these "I ams."

He who builds this temple around him will have the feeling that he has a sheltering spiritual home. All occult practices whose meaning and aim one cannot completely perceive, ought to be strongly discouraged....Here rules the spirit which alone may lead us in this realm: selfless seeking for the spiritual basis of the world, the attainment of accord with the moral order of the world, the applying of the will, not to subjective efforts, but towards the divine goal of the world. Only in such a spirit can one enter the occult realm without danger. Our exercises do not combat this, they train for it. To have the spirit of the wisdom of the "I am"

shining around one is more important and gives more illumination to one's actual life than if one tried to compel by doubtful means the reception of impressions from hidden worlds. If here we are trying to educate the "wise man," there is also a training, suited to the time, for the "healer." It takes place here in connection with the revelation of Christ in Passion and Resurrection. It lies not in surging feeling, in which we feel ourselves happy, but in a mood, essential for life, which is born out of the sacrificial spirit of divine love. So comes into being true goodness which brings healing to the world.

But our exercises for the will, in connection with the working of Christ Himself, train us for playing our part with mighty powers of will in that battle for the world which is awaited by the divine powers, and raise us to be real fellow-workers with the Godhead. Out of Christ's earthly actions we draw powers to train us to a new "white magic." That these are the same powers which live in the seven sacraments of the Christian Community can only be indicated here.

If one looks at these sacraments, or as we might also say, these supersensible acts of Christ, in the following order: Baptism, Confirmation, Confession, The Lord's Supper, Marriage, the Consecration of Priests, Extreme Unction, then there works on in them that which was once active in the seven great acts.

Perhaps some will need a longer time to become familiar with this world of the sacraments. Our aim might be to fill, through these exercises, the three first petitions of the Lord's Prayer with the rich content of the Gospels themselves. In unison with the Lord's Prayer, the spirit of Christ itself seals us with that which we are here trying to do:

Hallowed be Thy name
Thy kingdom come,
Thy will be done
On earth as it is in Heaven.

The course of the Act of Consecration of Man corresponds in the same way to our exercises: from the Word to the Sacrifice, and through the Transubstantiation to the Communion, the ultimate re-union.

Thus we can feel ourselves enfolded in the radiant form of Christ, and in it live our lives. □

Meditative Prayer

TO PRAY MEANS to reach out to a higher level for assistance. To meditate means to think at two levels; for instance, considering the surface or ordinary meaning of a word or concept and contemplating its deeper or more specialized applications. In this respect, *meditate* is closely related to *mediate*, which means to harmonize two different points of view or two aspects of a situation. In meditative prayer it is the spirit of man which acts as the meditator, seeking to establish a closer, better understood and better regulated relationship between the spirit's physical expression and the higher forces influencing it. Man is a spirit occupying a set of vehicles comprising the physical body, the vital forces, emotions, and mind. The spirit is focused in and operates through its physical body and is aware of its other vehicles as forces which act on and through its physical form. In order to function optimally in the physical world, the spirit must understand and control the forces on the vital, desire, and mental planes—hence the need for meditative prayer.

The first set of forces contacted by the spirit is that of the vital or etheric plane, which includes its own vital or etheric body. Our physical bodies are related to the physical earth and our vital (etheric) bodies are similarly related to the vital (etheric) envelope of the earth. The etheric plane is so closely linked to the physical plane that both these planes are considered part of the physical world. It is largely the manipulation of the ethers which concerns the meditator operating at this level.

Etheric forces are of four types, two of lower



Freedom to Worship, Norman Rockwell, oil on canvas, Saturday Evening Post February 27 1943, Norman Rockwell Museum, Stockbridge

vibration (chemical and life ethers) and two of higher vibration (light and reflecting ethers). If the physical body is regarded as corresponding to the solid state, then the lower ethers correspond to liquids and the higher ethers to gases. The body itself and the lower ethers (until refined) tend to gravitate or get pulled down to earth, while the higher ethers tend to levitate. Controlling the vibrations of the higher ethers brings about various “psychic” phenomena, from personal levitation to levitation of external objects. In the physical body a continuous stream of physical matter, through absorption of nutrients and excretion of wastes, flows in and out of an etheric matrix, and it is this etheric matrix that gives the body its shape.

The higher ethers are capable of being separated from the lower ethers. The separated lower ethers can then be retained in the body to keep it in a trance or sleep state, and the higher ethers can be

used to form a separate second matrix in which the spirit can function, giving rise to bi-location, astral travel and similar phenomena. Chasing after “siddhis,” as these phenomena are called in Hinduism, has always been condemned by their holy men and termed by them “siddhi traps.” They are meant to weed out the material minded, as they hinder true spiritual development.

Yoga and similar “exercises”; “meditations,” transcendental or otherwise; repetitious chants, including the mechanical use of the Christian rosary, achieve their effects by strengthening the etheric forces within the body. The danger in all these methods is that they tend to reduce or inactivate the forces of the mind, first leading to a state of mental stupefaction (mistaken for a state of tranquillity), and secondly weakening the spirit’s link with the mind, which invites the unfortunate condition of obsession by an outside parasitic entity. This is especially so when any of these methods is used for the definite purpose of obtaining personal benefits or exploiting others.

The picture changes from negative to positive when etheric manipulative techniques are acquired for constructive purposes. A constructive purpose can come only from activity on the emotional and mental planes—intense, dedicated, altruistic activity at those levels that produces conditions for safe, simple etheric control. Constructive emotional and mental attitudes have a magnetic effect on the ethers, refining the lower layer and increasing the volume of the higher layer. Under these conditions, bringing about the separation of the two layers has been compared to natural childbirth, as against forced development through “exercises,” which has been compared to instrumental delivery or even abortion.

One of the phrases used in Christian mysticism to describe the correct separation of the higher etheric-matrix is the “birth of the Christ within.” It is also referred to as the “resurrection of the body” in the Nicene and Athanasian creeds. The two-fold etheric composition of the higher matrix has been described as the “body and blood of Christ,” with the implication that it is this etheric Christ-assisted process which is symbolically expressed in the rite of Holy Communion.

Meditative prayer involving the emotional plane is the special field of the devotional Christian or Muslim. All our activities in life are more or less completely governed by our emotions. The more enthusiasm or desire we bring to any activity, the more forceful and purposeful it becomes. Unfortunately, our strongest, most powerful emotions are often negative, such as fear, anger, hatred, revenge, greed, lust. Being negative, these emotions weaken the spirit’s control of its vehicles, again inviting obsession or some degree of outside interference. Emotional plane meditative prayer seeks to develop and strengthen positive emotions so they may be more powerful motivating factors in our lives than negative ones.

One of the investigative methods on this plane is the use of the power of visualization. Here again, visualization can be either negative or positive. In the negative phase, visuals or images are self-generated to build a fantasy world for personal satisfaction or glory. Conspicuously absent is the reasoning process, resulting in a lack of any rational basis for the projections. Irrational beliefs are tenaciously and defiantly held for the emotional satisfaction they bring. Because critical evaluation interferes with the emotional need for the acceptance of these beliefs, thinking is put in abeyance or enlisted to support the feelings, and the mind becomes the “devil’s workshop.” In the positive phase of visualization, the visuals are creative, rational projections of present possibilities, building up inspiring models capable of arousing strong enthusiasm for their fulfillment in both the visualizer and others.

The final level of meditative prayer involves the mind and figures prominently in both Buddhism and science. Buddhism, as popularized through its various sects and schools, has strayed widely from the operational levels of the original teachings, probably because it is difficult for the average person to link emotional satisfaction to mental activities and thus find fulfillment at this level. Science has stuck doggedly to the intellectual plane and has developed its own meditative techniques, taking great pains not to label them as such to avoid confusion with “religious” teachings. Scientists call their method “framing the question,” which when correctly done gets its own “answer.” They

THE LORD'S PRAYER

Showing how it fully meets the needs of all the seven human principles

(INTRODUCTION) "OUR FATHER IN HEAVEN"



The Lord's Prayer may be considered "an abstract, algebraical formula for the upliftment and purification of all the vehicles of man." It contains petitions for the three-fold body, the link of mind, and the three-fold Spirit. "It gives Adoration first place, in order to reach the spiritual exaltation necessary to proffer a petition representing the the needs of the lower vehicles."

demonstrate that if a concept or "question" can be "framed" or set up mentally, forces from this plane illumine the concept, thereby providing the practitioner with an "answer." Such a technique has been used by the writer to obtain material for these articles. All real scientific progress is made through these means, sometimes referred to as "hunches" or "inspired guesses," but actually the result of a deliberate, organized, precise technique. This technique is a well-known, routine, scientific procedure on the physical plane. For example, if a doctor "frames a question" through a physical concept, a clinical thermometer, the "answer" comes from the physical environment—in this case the patient's body—and the exact body temperature is known. Scientific research on the physical level consists largely in devising physical means of "framing questions."

The danger in pursuing intellectual concepts alone is that they get isolated from moral values of right and wrong, good and evil, and build up a formidable arsenal of destructive ideas. The mentally dependent scientist makes emotions his enemy, giv-

ing them the dreaded name of "bias," which characterization could ruin any scientific reputation. He steadfastly holds on to the opinion that a good scientist is one who can make either a polio vaccine or a napalm bomb. Emotions and biases play no part in his discoveries. After a long estrangement, the call of humanity to balance emotions and mind is bringing about a new synthesis between the two, making for scientific metaphysicians and religious scientists.

True spiritual development must provide the spirit with effective control of all its vehicles. This cannot be done by negative methods, which are self-limiting and mutually antagonistic. It is only the positive methods that can continuously expand and combine together for mutual enrichment. They operate within and not against the evolutionary pattern and so receive environmental assistance, unlike the negatives which always meet environmental resistance. Discrimination is the grand lesson to be mastered on all planes, the spirit learning to recognize and choose the difficult, self-effacing positives and to avoid the easy, self-boosting negatives. □

—C.E.S. Gunasekera

MYSTIC LIGHT

The Fourth-Dimension is Not Time

MANY YEARS ago the renowned physicist Albert Einstein said that the fourth-dimension of space was time. The first three dimensions of space are of course length, width and height. The word *dimension* means to measure in a particular direction. Time is not a spatial dimension. It is a continuum which lacks spatial dimensions. It is simply a system of those relations which any event has to any other as past, present, or future.

The system of time that we are most familiar with is the duration of rotation of the Earth's spin-axis for one complete rotation of 360 degrees. This we call a day of time. Each 15 degrees of spin-axis rotation represents one hour of time in this system.

Now I ask you, what is the real fourth-dimension of space? According to Max Heindel, the fourth-dimension of space is a property of matter called "throughness." That is the ability of less dense matter to interpenetrate and go through matter that is much more dense. The Physical World consists of a dense matter region (Chemical Region) and a much less dense matter region called the Etheric Region. The Chemical Region is made up of solids, liquids, and gases that we are all familiar with. The Etheric Region is made up of four densities of ether known as chemical ether, life ether, light ether, and reflecting ether. It should also be stated that atoms of the Etheric Region vibrate at a much higher rate than those of the Chemical Region. The combination of less dense matter with a higher atomic vibrational rate allow for what is known as "throughness."

Max Heindel also said that man has more than one body. He has a dense physical body, an etheric body, a desire body and a thought body. This article will briefly discuss only the etheric body

and its relationship to the dense physical body.

According to Max Heindel, the etheric body interpenetrates the dense physical body and is a duplicate of the dense physical body atom for atom, except for one major difference. If the dense physical body is male then the etheric body is female and vice versa. The etheric body provides vitality to the dense physical body and allows its various body parts to move. If the dense physical body were not interpenetrated by the etheric body, movement and growth of our various physical parts would be impossible.

As physical matter, ether is responsive to known natural laws that govern other physical substances. In addition, other laws, presently unknown to material science, govern etheric phenomenon, including levitation. It requires only a slight extension of physical sight to see ether. Etheric sight depends upon the sensitiveness of the optic nerve. Spiritual vision is not the same as etheric vision. This is brought about by development of vibratory powers in two little organs in the brain. These organs are called the pituitary body and pineal gland.

Anyone endowed with etheric sight can see through an object in a manner similar to an x-ray machine. He first sees the front part of the object, then the inner structure and finally the backside of the object. With full etheric vision, a person can see through mountains and the earth itself. It should also be noted that etheric vision lends itself to only one color, that is reddish-blue (purple).

Physical evidence that indicates the etheric body exists includes the following:

- 1) People with slight etheric vision can see the etheric body extending out beyond the dense physical body about 1 to 1.5 inches.

- 2) Dr. Thelma Moss did research work at UCLA on plants using Kirlian photography. (See *The*

Secret Life of Plants, Harper and Row, NY.) This research work showed that a plant with part of a leaf cut off indicated a light essence remaining where the leaf was removed. Yes, plants, animals and human beings all have etheric bodies.

3) Most human beings have experienced numbness in an arm or leg at one time or another. By rubbing or exercising the affected limb, the numbness will gradually disappear. The numbness is caused by part of the person's etheric body drifting away from the dense physical body. Normally the etheric body is interpenetrated with the dense physical body and fully aligned with it.

4) Some people have successfully photographed ghost images. A ghost image is a picture of a person's etheric body minus the dense physical body. When a person dies, their physical and etheric bod-

ies separate and decay simultaneously. If the death was a suicide, then the physical body decays and the person continues to live in the etheric body on the etheric plane until their normal scheduled time for death occurs. They suffer during this time with a terrible hollowed-out feeling because they lack their dense physical body. Their ghost body (etheric body) is easily able to pass thru dense Physical World matter such as houses, buildings, et cetera.

In conclusion, I would like to say that there is ample evidence that a fourth-dimension does exist; however, it is not time. Max Heindel has stated in his writings that there are at least seven dimensions in the Cosmos and they all interpenetrate each other. These seven dimensions are filled with various life forms. □

—Harry P. O'Connell

A Dream Within a Dream

IDREAMED that I was a prisoner in a house where there were many others. The guards were very cruel and seemed to have taken a special dislike to me, torturing me whenever possible. I was knocked down and otherwise mistreated and a guard was kept over me to prevent me from leaving the house. One day I escaped, hungry and utterly exhausted. Even the fruits I picked to eat were bitter; the fence surrounding the house was made of swords and it seemed impossible to climb over it. But taking a companion in misery by the hand, I gave one jump and both of us seemed to fly over the fence. The other prisoners did not miss us; they were more interested in themselves and begging the guards to be lenient, to give them food and drink to keep them from starving.

After walking a little distance we met a small child. She asked where we were going. I answered that I was seeking rest and quiet and wanted to go far away where there was no trouble. With a child's look of entire trust and confidence, she pointed to a number of houses on a hill, saying, "My Father can help you—he knows everything." We were led by this little child to a large group of buildings on a hill, looking somewhat like a monastery. A broad flight of steps led upward to a wide porch, covered by grapevines from which large bunches of grapes hung in strangely transparent bunches, as if a light were back of them. To the taste they were very sweet and refreshing. As we hesitated, an old white-bearded man came to the door. His "lighted" face with its transparency and bright eyes seemed to glow and shine with pure white light. The eyes were a dark blue black and looked kindly down at me.

My companion had left me. Taking my hand, the venerable man said: "Child, you want peace, yet peace is within you. You want rest and rest is all about you. You know and yet have come for help. Don't you know that 'In my Father's house are many mansions'? You must seek, not in books, but by practice."

He talked long and lovingly. Then, as he bade me Godspeed, he again repeated these directions: "Child of the World, go. Seek near and far among my Father's Mansions. You will learn much, and when you have gained the right, you will be admitted into the place of peace, where sorrow teaches its lessons in the way God intended. The House of Soul Rest you will find, but learn well each lesson as it comes, and may Godspeed you and care for you in your search."

Turning to the broad path pointed out before me, full of obstacles and trials, I looked back. His face was beaming even more, if that were possible, and his hands stretched forth in a blessing as I started on my way. One by one I surmounted the obstacles in my path and triumphantly pushed onward. Miles flew

by, buildings appeared and disappeared, vehicles rushed by, and there was much noise and confusion around me.

Something seemed to push me into a large building, open at the sides, where people in all stages of grief and trouble were gathered. Some were sobbing, others crying out in agony. Some had hands and arms torn and bleeding. Some were on crutches, and still others had limbs partly torn off and hanging. Crushed faces and small babies in spasms added their pain to the scene of appalling distress. In all the crowd I could only see one who seemed to understand the grief of the rest; all others seemed to be cursing their own particular suffering.

Stooping to speak to a tiny child and quiet it, I saw a pair of pensive blue eyes watching me. The mouth was drawn in pain, yet uttered no word of complaint, just resignation in the eyes. Going to him I discovered that both his limbs were missing, so I stayed with him.

I must have slept a little for I remember getting up and going to another building that glistened like smooth white marble. Where before there had been confusion and trouble, now was quiet and resignation. Smiling faces were everywhere. I searched for the child and the man. The white glistening building was ablaze with golden light, but I could find neither the child nor the man.

Then I went through a door and saw written in large letters of yellow light “House of Soul Rest and Peace.” Sinking down on white cushions, I watched the play of colors that came and went through the room. Golden light was everywhere and white gleamed and glistened all around me. My body was filled with rest. I seemed to sink in the cushions and felt rest flood over me. At last my soul was content and had found its peace.

After so long a time and so many struggles, as my friend had said, I had found peace and contentment. Affairs of the earth were forgotten. I wanted to stay there always, in this supreme happiness that was mine. Nothing mattered, only that I stay in this House of Soul Rest and Peace and experience this supreme peace and happiness always.

But then I remembered the child and the man. I saw again the house of tears and agony. I heard again the moan of the maimed, and I burned with shame and humiliation at the thought of having deserted my suffering brother to seek my own ease



Pastels on paper, 1928, Baron Arild Rosenkrantz (1870-1964), Leicester Galleries

He Suffered

and peace. So I fled the House of Soul Rest, vowing never to return till I had found my brother and brought him also.

Then I woke from the dream within the dream, I sat again by the man and the child and I recognized them as the little child that had led me, and the Father who had taught me. Again he smiled, and his face lighted when he said: “My daughter, you have learned one secret of the path to the House of Soul Rest—it cannot be enjoyed in solitude. And I will tell you another secret: Every wail in the world detracts from the pleasure of the others, whether they know it or not. Seek you therefore all who are weak and heavy laden and try to bring them rest, for in so doing you will find the only true and lasting peace.”

As I woke from the dream there fell from my lips the vow; “I will strive first to show my brothers the path to peace, and in God’s good time I shall follow.” □

—Pearl Peterson

MYSTIC LIGHT

Pilgrim Meets Compassionate

(with apologies to John Bunyan)

IDREAMED that when Amoralist saw that he could neither make Pilgrim turn back by the blows of his hammer, nor pierce him with his darts, he left him for a time. And though Pilgrim had been weakened in the battle, he resumed the path, making such time as he could.

He came to a crossroads by a pool of water. By one path was a sign with the words, To the City of the King, but the letters were dim, and the light was fading, and he wondered if his eyes played tricks. Moreover there led out from the crossroads other paths in great number, each in a different direction, some well beaten, but others seemingly little travelled. The sun being low in the sky, and his feet and arms being weary with battle and travel, he said, This is a good place to rest for the night; I will discern my path and take up my journey in the morning. As Pilgrim cupped his hand and lifted water to his lips, he heard a voice saying, Use my dipper instead.

And he looked up and saw a man clothed in pilgrim's habit like himself, who said, I am Compassionate, the steward of the pool. And my pool is called Reflection. Then Pilgrim drank from the dipper as he was bade; but he was not sure whether he were refreshed or not, for the water was cold as death. The face of Compassionate was lined with pity, and he asked, Have you been at war with Apollyon? And Pilgrim replied, Nay, I have not met the one you mention, but indeed I have been at war. Had it not been for my shield, which protected me, I would have perished, for the lies of my foe were as flaming darts and hammerblows to me; and I have passed heaps of bod-

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ies that he has crushed. The name of my foe was Amoralist. Compassionate said, That is the one I meant; Amoralist is the name he affects in this age, but of old he was called Apollyon.

And he said, Of your courtesy, let me see your shield. So Pilgrim showed him. And when Compassionate saw the King's Cross on it, he gave it back to Pilgrim, looked sorrowful, and said, I would have you know that although Amoralist is a liar, not everything that he says is a lie. And Pilgrim said, I do not understand. Asked Compassionate, Did he say that the King is dead and that there is no Royal Road? Said Pilgrim, Yes. Asked Compassionate, Did he say that each must hack his own Road through the wilderness, with no authority to hack but that he hacks? Said Pilgrim, Yes. Asked Compassionate, And did he say that to do this, one must be hard and ruthless and commit atrocities, hacking down not only grass and timber, but men and nations and generations that stand in the way? Said Pilgrim, Yes, and that is why we fought; for I was in his way. Then Compassionate said, I would have you know that the last thing Amoralist told you was a lie, but that all the other things were true.

Nay, it is not so, said Pilgrim. Nay, but it is, said Compassionate. The King is dead, for if He lived, then he would not suffer hackers. There is no Royal Road, for if there were, then the hackers too would be on it. Because there is no Royal Road, each must hack his own path through the wilderness. But because the King is dead, each must do so by no authority but that he hacks. Then declared Pilgrim, But at this very crossroads I saw a sign inscribed, To the City of the King. Asked Compassionate, Do you see it now? And Pilgrim

looked, but it had already grown dark and he could not make it out; so he said, No. You see, said Compassionate, it is as I said.

Pilgrim wept with the loss of his hope. But Compassionate said, Be not dismayed. Though Amoralist told the truth about all those things, yet he lied when he told you that one must be hard and ruthless and commit atrocities. For consider: If one may choose any path, then one may choose the path of Compassion. Consider also this: That although there is no Royal Road, yet there are Royal Helps for those who would choose well; and such is this pool, Reflection, and I am its steward. Pilgrim was confused in his mind, and he asked, Then do you choose this path of Compassion? Said Compassionate, Yes. And then he said, Now sleep; perchance morning will bring you new hope.

And I dreamed that Pilgrim lay down to sleep, and as he slept, he dreamed. And he dreamed that in the middle of the night he awoke to find that Compassionate was gone. He prayed, O King, am I to lose not only You and the Royal Road, but Compassion too? And he cried out to the steward of the pool, Where are you? Whereupon the voice of Compassionate returned, I am not far; come here. So Pilgrim rose and stumbled in the direction of the voice, and perceived that he was following a path; though what path it might be, he could not tell, because of the thick darkness. Then he came to a little valley, and at the bottom of the valley was an altar, and on the top of the altar was a fire, and in the light of the fire he saw Compassionate; and from the eyes of Compassionate ran tears; but his face was like the face of Amoralist.

This is the Valley of Pity, said the steward; Watch, and you will learn. And as Pilgrim grew accustomed to the firelight, he saw that around the altar was a crowd of the young leading the aged, and a crowd of the well leading the sick, and a crowd of women leading children. As each of the weak ones reached the altar, Compassionate lifted him into the flames, and he was consumed. Then Pilgrim's bones melted within him, and he cried, These are the atrocities of Apollyon; I passed your work yesterday on the road. But the steward said, No, this is different. For that was the work of hardness, but this is the work of softness; that was the

destruction of morality, but this is the creation of morality; that was indifference to suffering, but this is the relief of suffering; that was committing atrocities, but this is making necessary distinctions. For we must sacrifice these in order to give a humane quality of life to those. And Pilgrim swooned, but as he swooned he remembered the oracle which had been told to him by one of the daughters of the Interpreter: When tenderness is detached from the source of tenderness, its logical outcome is terror.

Pilgrim remained long in his swoon, but when the sun was halfway up the sky he awoke. Seeing that he lay in a rocky valley beside a broken altar, he did not know whether he had dreamed or not.

And the name of the valley was Hinnom, and the name of the altar was Topheth; for he read these things upon a stone that had been set there long ago. Then he hurried back along the path to the pool of Reflection, but when he was almost there, he came up short. For standing beside the pool with his back to Pilgrim was Apollyon, and at the feet of Apollyon, with his head cleaved in, was Compassionate. And Apollyon gloated and laughed over the body, saying, You did good work for me, brother, but I can take over now. And after Apollyon had gone away some distance, Pilgrim approached the pool and turned over the body; and underneath it was a pouch or wallet, with some papers and oddments within it. And one of the papers was inscribed, Doctor; and another was inscribed, Professor; and another bore the owner's name. But his name was not Compassionate, as he had affected, but Sentimental; moreover, none of the papers appointed him steward of the pool. So Pilgrim pondered these things in his heart.

And I dreamed that after Pilgrim had covered the body of Sentimental with rocks, he committed his soul to the King, for he thought, Perchance at the last he repented. The sun was at the zenith, and it glittered from the pool, and it illuminated the sign which he had not been able to make out the night before. And its rays fell full upon the words, To the City of the King; and when Pilgrim saw them again he was astonished. So picking up his shield and sword, he continued on his way. □

—J. Budziszewski

The Ladder of Love

THERE IS IN THE BOOK of Genesis (28:12) a little story telling of a vision seen by the patriarch Jacob at the time when he was fleeing from the wrath of his brother Esau, whom he had deceived and betrayed. The verse reads “And he dreamed, and behold, a ladder set up on the earth, and the top of it reached unto heaven: and, behold, the angels of God ascending and descending on it.”

Like many another biblical story, it is short and concise, and like many another also, it receives little serious study, perhaps on account of its shortness. At the same time, when one does study these stories they are found to contain a surprising wealth of meaning and of wisdom. We are apt to take the superficial view and to dismiss the matter with the thought that it is a nice story and no doubt did show Jacob that God was watching over him, even in spite of his wrong doing. So we let it go at that.

A check on the Hebrew words used here, together with their alternate meanings, gives a much clearer light on the story. The word “ladder,” for instance, is a word that comes from a root word meaning “mounting upward,” and could well be rendered “staircase” or even better still “steep upward pathway,” the word “ladder” having been chosen by the translators apparently as fitting their own mental picture. Again, the word “angels” is translatable in other ways. The word “angel” itself means simply “messenger” and does not of necessity always apply to what we call the angelic life wave. In this case, alternate translations given in *Strong’s Concordance* include “messengers,” “prophets,” and “teachers,” and this last word seems to open up the meaning most clearly.

What, then, is this “ladder?” Ladder, staircase, or ascending pathway, whichever translation we choose, all give the same picture of a steep and

straight way between earth and heaven; the “strait and narrow way” of Christ Jesus, “which leadeth unto life.” In other words, Jacob saw a vision of the Path of Initiation, perhaps the first such vision given to men, other than individual initiation given to those who received this honor in the early days, and whom we now generally call our Elder Brothers. It becomes quite plain, therefore, when regarded in this way, that Jacob was shown the path to which he must aspire, even though we do not find him attempting to follow that path at that time.

The question then arises, just who was Jacob? Why should he be given such a vision? On the material plane he was a man of perhaps normally good character for his time, but one who had the very common fault of dishonesty, for we are told that he deceived his brother and robbed him of his birthright. But, since these stories also carry a hidden spiritual meaning—an allegorical meaning, as Paul says—we may find a very different picture from that of the doings of one individual. The name *Jacob* is generally rendered as meaning “supplanter;” literally, it is “heel-catcher,” or one who trips up another in order to overcome him by unfair means. This is, of course, exactly what the individual Jacob had done, and the name was very fitting. Still, on the broader side, we see that Jacob, the man, stands for unregenerate humanity. He is still clinging to his lower nature, still unrepentant of his sins. Deceptiveness is, we must admit, one of the very commonest of human faults. Basic honesty is none too common, and we still find people exclaiming in surprise when someone has the courage to stand for absolute integrity. Perhaps we had better not criticize the old Jacob too harshly!

Although Jacob had seen the vision of the ladder, he was not yet prepared to begin its ascent. He still had his great fault unconquered; he still had not

learned to feel the pangs he caused others by his deceptions. So we find him fleeing, not so much perhaps from the wrath of Esau, as from his own guilty fears, to a far distant country to take refuge with his uncle Laban. Like the Prodigal, he fled into the depths of materiality trying to get away from himself. Now came his lesson. For seven years he served for the one he loved, Rachel, only to find himself tricked in his turn, for Laban reneged on his bargain and offered Leah instead. Jacob then had to serve a further symbolic seven years before gaining his heart's desire. He must have been, as later events showed, endeavoring during this time to overcome his great fault, but that he had only partially succeeded is shown by the fact that he, in turn, continued to trick his uncle until at last his conscience, which perhaps was becoming aroused, drove him away. Then he received another sharp lesson, for we find his beloved Rachel herself caught in deceit and dishonesty.

However, this time Jacob is able to mend matters with his uncle, and he continues back towards his home with the determination to make what restitution he can to the deceived and defrauded brother. In this he was successful, for we find Esau, who had himself overcome his hatred and resentment, willing and anxious to forgive.

Now comes Jacob's great test. He wrestles for a whole night with a man; he has approached the threshold and evidently must wrestle with his own lower nature, or with that self-created demon, the Dweller on the Threshold. He has so far conquered this lower nature that he succeeds in vanquishing his demon, whereupon it now appears as an angel of light, and he is set upon the ladder at last. However, his victory is not complete for he bears the scar of the battle, the lameness induced by the touch of the demon, for the rest of his life. Since he has overcome to a large extent his lower nature, and since his higher nature, now aroused, has become dominant, his name is changed. The old sins are wiped out and with them the name of "supplanter." Instead he is given the new name of Israel—"he shall rule as a God."

Is not this story typical of the experiences of every aspiring soul? At some point in our development we see the vision of the ladder. Then we begin to strive to overcome whatever it is that is our own

particular fault, for even those of good character still have their own particular weaknesses. The lessons are learned, often through bitter suffering and disappointment. The way is often dark and lonely, for we are far from our heavenly home, enmeshed in material things. But in time, with the memory of the vision ever before us, we are inspired to keep on striving, and eventually reach the goal of self-conquest, which is the true initiation.

It is very comforting to know that it is not necessary for us to attain perfection before receiving initiation. Jacob still carried the mark of his weakness; he must still strive to overcome, and so must everyone who aspires to climb this ladder. It is the willingness, the progress through continued effort, that counts.

We have called this "The Ladder of Love," and truly this is shown in Jacob's vision. Angels, Great Ones of some order, possibly our Elder Brothers, are seen both ascending and descending. What does this mean? Surely, we say, those who have attained to the point where they are able to climb do not need to come down again! No, they do not need to return. Then why do they do so? For love, of course. Those who have attained have done so because of their compassion and love for their fellow men, as well as for all other of God's creatures. So, putting aside their own desires, back they come for the sole purpose of helping the rest of us upward on this ladder of initiation, at what cost to themselves we may only guess. And we must do likewise; even as we struggle up the steep road for the first time, we must be prepared to step back many times in order to help some other upward, just as those Greater Ones have helped and are helping us. So, and only so, may we individually and as a race hope to attain to the godlikeness that is our destiny.

Our individual efforts in thus helping forward our race may seem very small and puny, yet collectively they form a force of tremendous power. All are striving towards the goal of goodwill and peace, even though all still have the evils of hatred and resentment to overcome. Jacob's vision still points out the path and, some day, we as individuals, and as nations, will all attain to that point where, as Jacobs and Esaus, we shall again be united in love and fellowship. □

—Jack L. Burt

Does Success Make One Generous?

AS A MATTER OF ACTUAL FACT, "The earth is the Lord's, and the fullness thereof." We may think we "own" a ship, but in one minute a tidal wave can swallow it, return it to God's storehouse, and leave us destitute.

We may dig a hole in the ground and extract gold or other minerals, under the delusion that we "own" a mine; but suddenly Salamanders light the hidden fires, an explosion takes place, and our wealth has vanished. God has taken His own.

We may melt the iron ore in the mountains, making pillars and girders for a towering structure; we may mix cement for its walls, and place our names over its portals to signify our proud ownership; but an earthquake can undo in minutes the work of months, and when it does, the twisted pillars are taken to the scrap heap to disintegrate, for God has taken His own.

As a matter of fact, *we do not and cannot own any material thing.* "The earth is the Lord's, and the fullness thereof." Whatever we appropriate and accumulate is at best a loan. God is not always consulted regarding His willingness to lend either, and the debt may be called in at any moment.

Thus the man whose *only* aim is accumulation is a fool. Many whose whole heart and soul are set upon the acquisition of wealth realize this subconsciously, and they therefore try to further deceive themselves with the idea that the possession of wealth is not their ultimate aim, but only a means to an end. This imagined object is always altruistic in a certain measure because it makes them feel good and righteous. It is pleasant for a boy to dream of wealth wherewith to bring comfort to his aged parents; it flatters his vanity to think of himself as their benefactor, and he enjoys in anticipation their expressions of praise and gratitude. He may withdraw his present support, and justify his neglect on the plea that he wants to be unhampered while "making his pile." Then he will "make up for it."

But he that is not "faithful," or helpful, when he has little does not become generous when he has amassed much, any more than the leopard changes its spots, and therefore, at the door of death, if not before, God demands ALL that such a one borrowed, and interest too in sorrow and suffering when the pictures in purgatory make him feel his hardness of heart.

It is literally true that "he that gives to the poor lends to the Lord," that he lays up "treasure in heaven," for in the postmortem existence the benevolence which prompted his kind acts and the gratitude of those who were helped by him react upon him, and give him added soul power.

It is bad business to be stingy, but discriminate generosity brings success here and hereafter.

Nor should we defer the cultivation of this virtue until we have acquired an abundance. Christ eulogized "the widow" because her gift, though small, probably involved a great sacrifice and denial of some necessity. Therefore it was truly greater than the gifts of those who lived in affluence, and did not feel poorer in the world's goods by reason of their offering. We have no quarrel with the man who wants to acquire wealth that he may help more, but we reiterate, that while wealth opens up an avenue of expression of character, *it will not change a man's nature.* The man who is stingy when poor, actually becomes more grasping when wealthy. The man who is generous while in poor circumstances becomes more munificent when fortune favors. In every instance it is true that "what is bred in the bone comes out in the flesh," and it is just as important to cultivate the virtue of generosity as any other, even from the selfish point of view. As Ella Wheeler Wilcox says:

Give of thy gold, though small thy portion be.
Gold rusts and shrivels in the hand that keeps it.
It grows in one that opens wide and free.
Who sows his harvest is the one who reaps it. □

READERS' QUESTIONS

Are Children Responsible for Their Actions? Removing Diseased Organs; Suicide

QUESTION: The Rosicrucian Philosophy teaches that the birth of the desire body takes place about the fourteenth year and that, before that time, the child is not responsible for his or her actions. If this is so, how do we explain the behavior

of some of the child soldiers whose atrocities during the civil wars in Sierra Leone and in Liberia (West Africa) and in other parts of the world defy imagination? These boys and girls, most of whom are drug addicts, tortured, maimed and killed thousands of their compatriots, including their own parents, brothers and sisters. Can we say that they did not know what they were doing and are therefore not responsible for their actions? How about girls as young as 12 years who become pregnant or prostitutes? What prompts them to engage in such immoral practices? One might say that it is due to the influence of the adults, but is that enough justification? In this part of the world, especially in villages, girls are given away in marriage at a very tender age. Some of them even become mothers at the age of 11 or 12. How do we reconcile all these with the teaching of the Fellowship?

Answer: While the Rosicrucian philosophy does teach that the birth of the individual desire body takes place between the ages of twelve and fourteen, it is naive and contrary to healthy common sense to conclude that a child under fourteen is not responsible for its actions, meaning that it does not have an innate sense of right and wrong.

Remember that Egos seeking rebirth have previously gone through Purgatory many times relating to the negative thoughts and desires they entertained and the harmful deeds they committed in

former lives. The hallmark of these purgations is suffering, the memory of which, as Max Heindel makes clear in 2 *Q&A* p 28, is indelibly etched into the seed atom of the dense body, the “book of the Recording Angel,” which is a permanent record the soul keeps with it from life to life.

The essence of this intelligence-generating and morals-forming suffering is known as *conscience*, which begins to operate relatively soon after the Ego reembodies, because it is stored both in the dense body’s seed atom and in the Ego’s life spirit, whose promptings inform the soul as intuition (coming from superconscious memory—*Cosmo*, p. 92), bypassing the mediation of the individual intellect, which awakens around the twenty-first year, and before the birth of the desire body and the temptations it poses. As Heindel also says in the above-cited source, “Surely observation confirms that a child in its tender years knows when it has acted counter to parental expectations and training.”

Elsewhere Heindel writes that “a little child who has committed a wrong feels conscience-smitten and sorry” (*1 Q&A*, p. 231). That is, even the *little* child feels responsible, because it *is* responsible: It already knows how to respond to many of life’s circumstances that could involve hurting another or one’s self. With the essence of “right feeling,” known as conscience, an Ego “gradually develops a spiritual consciousness which is above and beyond human reason” (*Message of the Stars*, p. 46), and does not require the birth of either the individual desire body or mind to inform and properly direct its actions; that is, while it is yet a child.

It may be countered that positive childhood

training is, lamentably, not always forthcoming, that some children have only bad examples set before them. They may have been orphaned at an early age and subjected to a variety of negative influences. Notwithstanding, a basic sense of the difference between right and wrong is part of its natal inheritance, the fruit of its hard-won prior lives' experience.

While young children do bear responsibility for their actions, we may add two qualifications to this assertion. One, the parents, mentors, and community in which the children perform antisocial and harmful acts are also responsible for this behavior, because they have the power to eliminate, at least reduce or buffer, the conditions fostering it, such as resorting to prostitution for livelihood. Children are easily impressed by their associates, and even more swayed by the actions and examples of their elders. In the case of coercion, as conscription into an army, there is little a child can do. Therefore there is a collective destiny to pay for this negative turn taken by the young human.

Secondly, while the child needs to be reprimanded and impressed with the wrongness of its behavior, its youthfulness and dependent status warrant that the punishment called forth by that behavior be mitigated from the standard to which adults are held accountable, since the child's actions are more easily and more directly influenced by environmental factors and, typically, it has less ability and will power to effectively oppose them. Also, the object of punishing the child is to teach it to abstain from wrongdoing, not simply to hurt it or get revenge. Children can more readily be rehabilitated than adults, being more educable and malleable—if firm love and enlightened methods of correction are used.

It is clear that children who are involved in the vicious and degrading practices you mention will have debts to pay, for they know better. The law of consequence applies to them also.

REMOVING DISEASED ORGANS

Question: When we are afflicted in this life and have a surgical operation performed and the diseased organ is removed, does that heal us permanently or do we return in a future body with a similar ailment?

If a person has not been through the fires of sorrow, he is apt to be contemptuous, having no respect or time for you. If we receive ourselves in our depths in the fires of sorrow, God will make us nourishment for other people.

—Oswald Chambers

Answer: When we enter the invisible realms after death and during the postmortem state undergo the purgatorial and First Heaven experiences, all our vehicles are gradually dissolved and we enter the Second Heaven where we commence to create the environment of our new existence. When that task has been completed, we enter the Third Heaven, where only a very, very few have consciousness as yet. Hence forgetfulness of all that has gone before wipes the slate clean and we take with us only the quintessence of our past experiences as faculties when we reenter the Second Heaven on our way toward rebirth and mold the archetype of our coming physical body with the help of the Recording Angels and their agents. To make the point clear, let us remember that during the years of childhood we go through the most dreadful contortions in learning to write. The letters we form are grotesque in the extreme, but in the course of time, with persistent effort, we acquire the faculty of writing a legible hand. As the years pass by we forget our difficulties in learning to write, but the faculty remains with us. Similarly, the embodied spirit forgets all that has gone before, but the faculty of doing certain things remains with it. Therefore if it has formed a weak body in a certain place in one life and has suffered the pain incident to that weakness and disease, even to the removal of an organ, we may be very sure that though the event will be forgotten in a coming existence, the spirit will remember the fact when it is molding the archetype coming to rebirth. It will then endeavor to build a better organ so that it may save itself the pain which it endured in a previous life, and thus, instead of perpetuating the diseased organ, it is very safe to say that an organ that was diseased in one life will be sound in the next. Gradually mankind is thus learning by past mistakes to build a better and a more sound body.

SUICIDE

Question and Answer: If I ask, "Is it right, or at least permissible to take one's own life?" I must also ask, "Right according to what or whom?" Right implies reference to a code of conduct, a moral standard. Is there a moral standard not devised by culture but objective, universal, built into the fabric of the cosmos? Christianity says yes. Do people today, at the breaking crest of the twenty-first century, suffer more than their predecessors? Do they have more of a right to suicide than their forbears? Do our ancestors have anything to say on the matter, without having recourse to the occult fact that a suicide suffers greatly after death for the duration that his physical body would have lived? An action which is based solely on that occult disclosure approaches the subject negatively, by appealing to fear: Don't do it or you will suffer for it. Isn't there something to be said about suicide as intrinsically wrong? Let us ask St. Augustine what he thought. Here is text from chapter 20 of *The City of God*:

It is not without significance, that in no passage of the holy canonical books there can be found either divine precept or permission to take away our own life, whether for the sake of entering on the enjoyment of immortality, or of shunning, or ridding ourselves of anything whatever. Nay, the law, rightly interpreted, even prohibits suicide, where it says, "Thou shalt not kill." This is proved especially by the omission of the words "thy neighbor," which are inserted when false witness is forbidden: "Thou shalt not bear false witness against thy neighbor." Nor yet should any one on this account suppose he has not broken this commandment if he has borne false witness only against himself. For the love of our neighbor is regulated by the love of ourselves, as it is written, "Thou shalt love thy neighbor as thyself." If, then, he who makes false statements about himself is not less guilty of bearing false witness than if he had made them to the injury of his neighbor; although in the commandment prohibiting false witness only his neighbor is mentioned, and persons taking no pains to understand it might suppose that a man was allowed to be a false witness to his own hurt; how much greater reason have we to understand

that a man may not kill himself, since in the commandment, "Thou shalt not kill," there is no limitation added nor any exception made in favor of any one, and least of all in favor of him on whom the command is laid! And so some attempt to extend this command even to beasts and cattle, as if it forbade us to take life from any creature. But if so, why not extend it also to the plants, and all that is rooted in and nourished by the earth? For though this class of creatures have no sensation, yet they also are said to live, and consequently they can die; and therefore, if violence be done them, can be killed. So, too, the apostle, when speaking of the seeds of such things as these, says, "That which thou sowest is not quickened except it die;" and in the Psalm it is said, "He killed their vines with hail." Must we therefore reckon it a breaking of this commandment, "Thou shalt not kill," to pull a flower? Are we thus insanely to countenance the foolish error of the Manichaeans? Putting aside, then, these ravings, if, when we say, Thou shalt not kill, we do not understand this of the plants, since they have no sensation, nor of the irrational animals that fly, swim, walk, or creep, since they are dissociated from us by their want of reason, and are therefore by the just appointment of the Creator subjected to us to kill or keep alive for our own uses; if so, then it remains that we understand that commandment simply of man. The commandment is, "Thou shalt not kill man;" therefore neither another nor yourself, for he who kills himself still kills nothing else than man....

In Chapter 22 one reads the following:

But they who have laid violent hands on themselves [suicides] are perhaps to be admired for their greatness of soul, though they cannot be applauded for the soundness of their judgment. However, if you look at the matter more closely, you will scarcely call it greatness of soul which prompts a man to kill himself rather than bear up against some hardships of fortune, or sins in which he is not implicated. Is it not rather proof of a feeble mind, to be unable to bear either the pains of bodily servitude or the foolish opinion of the vulgar? And is not that to be pronounced the greater

mind, which rather faces than flees the ills of life, and which, in comparison of the light and purity of conscience, holds in small esteem the judgment of men, and specially of the vulgar, which is frequently involved in a mist of error? And, therefore, if suicide is to be esteemed a magnanimous act, none can take higher rank for magnanimity than that Cleombrotus, who (as the story goes), when he had read Plato's book in which he treats of the immortality of the soul, threw himself from a wall, and so passed from this life to that which he believed to be better. For he was not hard pressed by calamity, nor by any accusation, false or true, which he could not very well have lived down; there was, in short, no motive but only magnanimity urging him to seek death, and break away from the sweet detention of this life. And yet that this was a magnanimous rather than a justifiable action, Plato himself, whom he had read, would have told him; for he would certainly have been forward to commit, or at least to recommend, suicide, had not the same bright intellect which saw that the soul was immortal, discerned also that to seek immortality by suicide was to be prohibited rather than encouraged.

Again, it is said many have killed themselves to prevent an enemy doing so. But we are not inquiring whether it has been done, but whether it ought to have been done. Sound judgment is to be preferred even to examples, and indeed examples harmonize with the voice of reason; but not all examples, but those only which are distinguished by their piety, and are proportionately worthy of imitation. For suicide we cannot cite the example of patriarchs, prophets, or apostles; though our Lord Jesus Christ, when He admonished them to flee from city to city if they were persecuted, might very well have taken that occasion to advise them to lay violent hands on themselves, and so escape their persecutors. But seeing He did not do this, nor proposed this mode of departing this life, though He were addressing His own friends for whom He had promised to prepare everlasting mansions, it is obvious that such examples as are produced from the "nations that forget God," give no warrant of imitation to the worshippers of the one true God. □

DIVINE DEDICATION

When I was about 13 years old, I made a promise to my elderly Sunday school leader. The incident happened this way.

I attended Sunday school regularly at my local Methodist Church during my Primary school years in Ghana. One Sunday, the leader and I waited for about half an hour but nobody came. The old man was even dozing. When I woke him up for us to begin, knowing nobody would join us, he said to me after a deep breath, "I will always come here until God calls me, 'Thomas,' 'Thomas,' 'Thomas,' as He called Samuel." This old Methodist leader was called Thomas.

With strong conviction, I also solemnly pledged that I will always come to Sunday school until God calls me, "Abraham," "Abraham," "Abraham." I did not at that time know what the real nature of Samuel's calling was. I thought God lived in the material building (Church). The old man also told me, "Never forget God throughout your studies and through all your earthly life."

At the age of 27, I found the Rosicrucian Fellowship and Max Heindel's wonderful Western Wisdom Philosophy. With some of my National Service income, I bought *The Rosicrucian Cosmo-Conception* and decided there and then to become a vegetarian. The only problem I was pondering about was how my aged parents would react to the news. I was the only one among 8 children to break tradition. My chagrin turned to delight when they said after I had told them, "We would have joined you had we been younger." How encouraging! At that moment this thought came to me, "What! Are they also students?" By their fruits we may know them.

The Fellowship has been with me during the difficult but spiritually rewarding journey thus far on the path. Truly, "Wisdom is crystallized pain."

Now I'm nearly 45, and still trying. I am very grateful to the Fellowship and its Teachings. Love, faith, and selfless service will always lead us on the true WAY. God also helps those who persevere under all circumstances. He is no respecter of persons. Please let us spread the Teachings in our own special way with humility. The old man passed away a long time ago, but what transpired on that day will be in my consciousness forever.

"Loving Self-forgetting Service to others is the shortest, the safest and the most joyful road to GOD." □

—A Probationer

The Three Degrees of Discipleship

THE TWELVE DISCIPLES were divided into three groupings according to their preparation and development in discipleship. These three divisions may be listed as follows:

MASTERS DEGREE

The Three Pillars—James, Peter, John

FELLOWSHIP DEGREE

Andrew, Thomas, Matthew, Philip, Nathanael

APPRENTICE DEGREE

James (the Just), Jude, Thaddeus, Simon, Judas

Salome, sister of Mary the Virgin, married Zebedee of Capernaum, a man blessed with both material and spiritual abundance. Salome and Zebedee, together with their two sons, James and John, were very dear to the heart of Christ Jesus. This family was among His most devoted followers. Zebedee gave time and money to the cause of the new Christianity, while Salome watched over the physical needs of the Disciples. Legend relates that Salome accompanied Mary and Joseph on their hazardous flight into Egypt. She is also prominent among women disciples throughout the Gospel narrative.

THE THREE MASTERS: JAMES, PETER, AND JOHN

James, Peter, and John composed the innermost circle of the Disciples, the so-called “pillars” because sufficiently advanced to receive the deepest esoteric teaching given by the Christ.

Forcefulness, power, and strength were keywords of James’ character. Before their transformation into spiritual graces, these very attributes

From New Age Bible Interpretation, Vol VI, published by New Age Bible Center, founded by the author, Corinne Heline.



Illuminated manuscript, Boucicaut Master, early 15th cent., Musée Jacquemart-André, Paris

Saint James Major

St. James can be represented as: a barefoot apostle, holding the Gospel or his sword of martyrdom; a knight; or, most commonly, as a pilgrim, wearing a long mantle and usually a broad-brimmed hat. He often carries a water bottle and leans on a pilgrim’s staff with a large distinctive pommel. His clothing is decorated with one or more scallop-shells (“St. James’ shells”), which have become his main personal attribute. The tradition asserts that he evangelized in Spain, and that after death his body was translated to Compostela.

produced many unChristian reactions—for example, his demand that fire be brought from heaven to destroy a village that received the Master inhospitably; also his request for the most prominent place in the kingdom.

James learned quickly, however, to follow the Path wherein vengeance is superseded by love, realizing that no one can receive any permanent benefit not earned through personal effort. After his illumination it was said that “his thoughts breathed and his words burned.”

The utter fearlessness of James, coupled with his



Illustration for Dante's *Divine Comedy*, (1824-27), William Blake, National Gallery of Victoria

St. Peter and St. James with Dante and Beatrice

St. James appears from out of the sphere containing Christ's first vicars and joins Peter. He questions Dante on Hope, just as Peter had questioned him on Faith, and as John could on Love.

wholehearted dedication to the Master's cause early in his discipleship, won for him the deep and abiding love of Mary, the mother of Jesus. Because of his fervent zeal, James was the first Disciple to journey into foreign lands bearing the glorious message of the Christ, and the first to follow his Lord to martyrdom. Disdaining all physical danger, he set forth for Spain, the first of the foreign lands to receive the Christ Message.

One of the supreme gifts of discipleship is actually knowing there is no time or distance to spirit. James was privileged to counsel with the beloved Mary and to receive her guidance and direction. Many times he had her protection on occasions of stress and crisis.

Upon his return from labors in Spain, blessed and holy was the glad reunion in Ephesus of James with his brother John and the divine Lady. They were aware that the days of their comradeship in the outer world were drawing to an end, and that the return of James to Jerusalem meant preparation for his martyrdom.

Mary was transported in spirit to the scene of this martyrdom. With hosts of ministering Angels, she attended and supported James in the hour of his transition. Death can hold no terror for the Initiate consciousness, for such a one has learned to partake knowingly of the waters of Eternal Life. Joyously did this noble spirit put aside his garment of flesh. Surrounded by the transcendent glory of

Angels, enfolded in the radiance and blessing of the Virgin, he too could intone in the same triumphant cry of first-hand knowledge as did another of God's anointed somewhat later, "O death, where is thy sting? O grave, where is thy victory?"

Following Pentecost James became head of the church in Jerusalem. His forcefulness, strength and power, now transmuted into spiritual qualities, flowered in such beauty of life and deed that when Herod, brother of the Herodias who caused the decapitation of John the Baptist, wished to suppress the new Christian heresy, the towering figure of James became the foremost target of his hostilities. Just fourteen years after the Crucifixion, James followed his Lord to liberation upon the cross of martyrdom.

According to the writings of Clement of Alexandria, as quoted by Eusebius, James had so completely transmuted vindictiveness into compassion that the man who betrayed him to Herod was inspired by James' noble attitude to become a follower and to be received into the fellowship of the little Christian church. James' last earthly act was to bestow a blessing upon this man; and his final words, addressed to Herod, were, "Peace be unto thee."

JOHN

John was the idealist among the Disciples. He was the most highly developed of the Twelve, and so his Gospel is the most deeply esoteric of all that have survived. Chapters 14-17 contain the only written teaching we have concerning the next higher religion to succeed Christianity—known to esotericists as the "Religion of the Father"—which will draw its disciples into the realm of Divine Spirit. Mary, the mother of Jesus, and John, His best beloved Disciple, were the only two sufficiently advanced to contact these high truths. A hint of this fact appears in the scene at the foot of the cross when Jesus bids Mary to look upon John as her son (in His place) and tells John to look upon Mary as his mother, thus clearly naming John as His successor on earth.

Peter was designated as the Apostle or emissary to the barbaric West, where his rugged character and simple, straightforward intelligence made him an ideal leader and teacher. John, cultivated and

scholarly, speaking the language of the Hellenic philosophers, was sent to establish his school in Ephesus, with its background of ancient civilization. It is said that Mary sojourned with him there for a time. John is the Grand Apostle of Gnosis. In the New Age he will take the place in World Christianity which Peter has occupied during the Piscean Age in the Christianity of Europe.

From a “Son of Thunder” John was transformed into the world’s most perfect example of love incarnate. His humanity was purged and cleansed in love’s all-consuming fire. His most notable work outside of his writings was founding the church at Ephesus—which was afterward led by John the Presbyter and which produced Polycarp and Ignatius, two of the most illustrious early Christians.

There is an apocryphal legend which relates that during the reign of Domitian, John was arrested and brought before the Emperor, who ordered him to drink a deadly poison. Domitian wanted to learn whether or not this Master about whom John taught would protect his Disciple. As John took the cup he said, “In Thy name, O Christ, I drink this potion. The poison Thou wilt mingle with the Holy Ghost and it will become a cup of everlasting life.” He then drank but remained calm and unharmed. When a prisoner was brought in and given the same potion, he died in convulsions almost instantly. Because of this legend sacred art has depicted John blessing a tiny winged dragon that rears its head from a chalice. Esoterically, it reminds us that John’s Gospel is correlated with the zodiacal sign of Scorpio and its mystery of regeneration, whereby the poison of death in the blood is transmuted into the elixir of life.

The legend goes on to say that in superstitious awe the Emperor changed John’s death sentence to banishment at Patmos, the island where occurred his great initiation as described in Revelation. Upon the death of Domitian, his successor, Trajan, permitted the revered exile to return to Ephesus. The story relates that in John’s last meeting with his followers, the youngest men bore the venerable Apostle on their shoulders to the gathering place that all might do him reverence once more. Upon his arrival he extended his hands in benediction over the assembled company and gave them this parting injunction, “Little children, love one another.”

When John knew that the time for his translation had come, he appointed Polycarp to succeed him as head of his church. Then he stood gazing heavenward and glorifying God. As the disciples departed, “they saw him sealing himself together.”

This is an initiatory phrase used to describe the process whereby a seer lifts the vibratory rhythms of both consciousness and body so he is immune to hunger, cold, disease or any other negative aspect of physical being. This technique of spiritualization may be continued until physical substance is disintegrated or becomes invisible. This “sealing himself altogether” belongs only to the Greater Mysteries.

When the disciples returned on the morrow, John was no longer there. They found only his cloak and sandals. But where he had last stood a fountain of water was welling up, and they recalled the words of the Master to Peter: “If I will that he tarry till I come, what is that to thee?” (John 21: 22) This is, perhaps, the most beautiful description of all translations from earth into pure Spirit. The



Oil on canvas, Alonso Cano (1601-1667), Louvre

St. John the Evangelist with the Poisoned Cup

Disciple had learned to overcome death. In unbroken consciousness he passed from earth into heaven.

John, the best beloved of the Lord Christ, the most spiritual of His Disciples, made this glorious demonstration as the supreme ideal to be realized eventually by the entire human race. He was the first after Christ to manifest the everlasting life of those Waters the Master had given him to drink. This original Fountain he left with his own disciples at Ephesus.

PETER

Peter is said to have been tall and robust, with piercing grey eyes. His heavy dark hair encircled his broad forehead in a triple row of curls like a tiara. He was one of the most important and, perhaps, the most colorful of that immortal Twelve.

The name *Simon* means “favorable hearing.” The new name bestowed upon him by Christ was commensurate with his evolving spirituality—for *Cephas*, or Peter, means “rock.”

Eager, impulsive, inconstant, fearful are key words descriptive of the human Simon. Brave, fearless, loyal, purposeful unto death—these traits keynote the character of the spiritual *Peter*. Between these two extremes lay a path shadowed by pain, humiliation, and failure such as few have ever experienced. But it was the Path of Initiation, whereon the human failings of the man were transformed into the spiritual attributes of the superman.

The restless, changing tides of the sea by which Peter spent his life seemed to beat in his blood. Simon, the early Disciple, was truly a “man of the water.” Heavy were the storms and fierce the tides needed to effect the metamorphosis from “wave man” to “rock man.”

In the Denial is to be found the first great incentive to scale spiritual heights. The darker the shadow, the brighter the light. As already mentioned, Peter never afterward heard a cock crow without tears starting to flow and again begging forgiveness. Throughout the rest of his life he eagerly welcomed every form of persecution as penance for betrayal of his Lord. After the Denial, Peter returned to Gethsemane, the scene of the Master’s recent trial, and the Garden again became a Place of Agony. It was here that the true Peter was born.



Oil on copper plate, 1873, Carl H. Bloch, (1834-1890), National History Museum, Frederiksborg Castle, Denmark

Peter's Third Denial of Christ

“In the Denial is to be found the first great incentive to scale spiritual heights. The darker the shadow, the brighter the light.”

He came forth worthy of the promise: “thou art Peter, and upon this rock I will build my church.”

So wondrous were the powers of the new Peter that the sick were healed when his shadow fell upon them and wherever he abided his presence produced manifold blessings. Yet his humility increased with his greatness. The Master reproved his arrogance in the Rite of the Footwashing but through the deep sorrow of the Denial he learned well the lesson of humility. In his First General Epistle he admonishes his disciples to be clothed with humility. This humbleness of spirit predominated to the end of his life. He even requested that he be nailed to his cross of martyrdom head downward because he was unworthy to die in the same manner as his Lord.

Peter entered upon the great adventure of his translation in the circus of Caligula in Rome, where so many Christians bravely sacrificed their lives for their faith. (Continued) □

The Shuttle of Destiny

TAKE IT FOR GRANTED that all who are interested in astrology believe in destiny; and yet into the meaning—or even into the modus operandi—of that destiny few care to inquire.

The chief aim and object of many persons seems to be how to escape from fate, to override the law, and, so to speak, dodge their destiny. They have failed to grasp the full import of *Astro-Logia*, the wisdom of the stars. These persons are seeking to alter the effects of planetary law while the causes that produced the stellar ruling are not considered: and yet, moment by moment, hour by hour, we are now weaving the web of future destiny, are making our future conditions, our fate, and our environment joy or woe. Truly the force by means of which we fashion our future is an unseen force, working like most of nature's forces, silently yet constantly, steadily yet irresistibly.

Every human being is a creator and a generator of countless myriads of entities called thoughts, and these thought forces take form and pass out from him into the world, either as angels or demons, as blessings or curses. For this power of thought is the mightiest power that man can wield, either for good or ill, both as regards himself and those other selves around him.

Every time we send forth a thought of anger, hatred, jealousy or selfish desire, every time we think how we can outwit some neighbor, every time we plan revenge—in fact, whenever we give birth to any selfish or malicious thought, we are weaving, by the shuttle of the mind, our own web of destiny; for thought makes character, and character is destiny.

If we send forth or constantly encourage gloomy or worrying thoughts, then are we gradually forming a despondent nature, and thereby put ourselves under a future affliction of Saturn; that is to say, our future birth will take place under a discordant vibration of that planet.

Should we give birth to impure and sensual thoughts, thoughts that hinder rather than help humanity, then will the sway of martial affliction be ours, corresponding to the character we have made for ourselves by thought; and in a future birth, we shall probably find ourselves heavily handicapped by the coarser vibrations of Mars, which will produce a coarse environment or uncongenial surroundings, with a predisposition to accident and suffering, so that through pain we may be purified.

A realization of the Divine Wisdom embodied in the stellar influences would show us how “we suffer from ourselves,” how we make our own fate by our *actions*; but before action comes thought. Thought causes action, so that if we change our thoughts we change our actions. When the religious and ethical side of astrology is studied and applied, and each individual seeks to understand his own horoscope and his own nature, then, and then only, will he begin to become, in a very real way, master of his destiny.

For we live in a realm of Law, “God's law”—called in one of its manifestations *astrology*—and certainly astrologers are prepared at once to admit the existence of an unseen but unerring law. Sometimes, indeed, in the earlier days of our studies, a certain sense of helplessness is apt to overcome us, a feeling that we are in the grip of a

mighty power that carries us whither it chooses. But as we learn more of planetary law and its conditions, we come to know that the very reverse of this is the case; for this mighty power, when we understand it and work with it, will carry us where we will.

We can use any one of Nature's forces in proportion as we understand it; and as we realize the power of thought, that we become (in time) what we think, and that our birth hour is chosen in accordance with what we have become, and reveals just what we are, just what we have made ourselves—then we feel we must each begin to make (by thought) our future lives nobler, better, and purer, so bringing ourselves under the beneficent angles, or Angels, of joy, instead of the obstructive "squares" of affliction and sorrow; for the law is just, and gives every man according to his work.

Think of the symbol of Mercury—*thought*—the winged messenger of the gods (♿). Here we have the circle of spirit midway between the cross of matter and the crescent of soul, or the element of form, showing that this planet and the faculties it represents is equally at home in the three kingdoms, heaven (○) earth (+) and the astral world (∩). Through his influence we can mount to the Divine or sink downward towards the animal. Now it is largely by our thought that we affect others. If by sending against them forces of destruction, like curses, or chickens that come home to roost, the evil thought or action comes back to be atoned for, at-one-ment or equilibrium being attained in a future life.

For all ill done disturbs the "Law of perfect harmony," and we who thus go against the good law must suffer. But always remember, we cause our own suffering. If we would spread happiness and goodness around us and so reap as we have sown, then we must think goodness and happiness. That

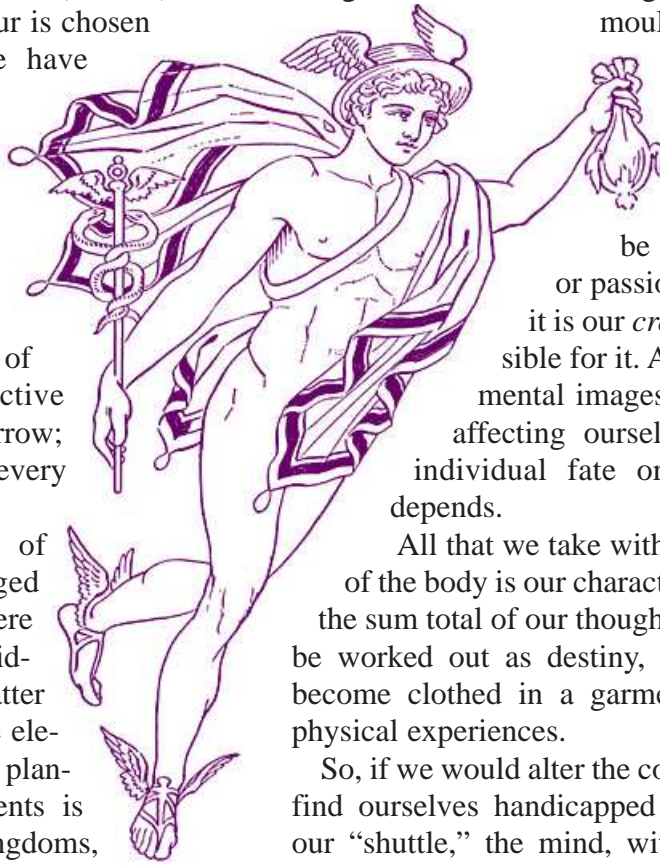
is why a great Teacher, who Himself kept the law, and therefore *knew* it, said, "Ye cannot overcome evil with evil, but evil with good." If we meet anger by anger we intensify the martial ray; if envy by envy, then the green ray becomes still more powerful, and so on.

Just as we have thought in the past, so will our character be in the present, for "thoughts are things," and a man's thought-sphere creates and moulds his future; and just as we control our thoughts, so far do we control our destiny. Whether our thought-sphere be lofty or base, rational or passionate, divine or bestial, it is our *creation*, we are responsible for it. And it is mainly by the mental images formed by the mind affecting ourselves and others, that individual fate or destiny (so-called) depends.

All that we take with us when we pass out of the body is our character and consciousness, the sum total of our thoughts; and this returns, to be worked out as destiny, when we once more become clothed in a garment of flesh for new physical experiences.

So, if we would alter the conditions by which we find ourselves handicapped to-day, we must fill our "shuttle," the mind, with different thoughts, and thus create a fresh set of causes to be worked into a new pattern of a different kind.

Many around us are now (for it is Yule-tide) echoing the old, old wish, "A happy New Year." Let us for a moment consider how we can make this New Year happier than the last, both for ourselves and others. Let us inquire how are we—you and I, dear reader—thinking to-day? Do we know our own thoughts from those of our neighbors? Are we seeking to become self-conscious co-workers with evolution? Have we indeed realized that we are spirits, and that body and mind are, after all, only our vehicles, our servants? Most of us know that we are not our bodies, but do we realize in the same way that we are not our minds, that the



intellect is merely the shuttle which the soul uses as its instrument on this physical plane, a mere tool for gathering knowledge and experience?

Just as the ideas in the Universal Mind become the manifested universe when breathed forth, so do thought forms or mental images when outbreathed become the manifested universe of the man who gives birth to them.

How are we using our creative power? as helpers, or as hinderers in God's universe?

But what has astrology to do with ethics? some may ask. One might reply: Astrology is ethics scientifically applied.

It has been said by an occultist, in a small manual dealing with Destiny, that:

*The aspirations and desires of one life
become capacities in the next.
Repeated thoughts become Tendencies.
Wills to perform become Action.
Experiences become Wisdom.*

Painful Experiences become Conscience.

The true wisdom of the stars lies in *Self-knowledge* and "self-knowledge is of loving deeds the child."

Knowledge of the true Self (the "higher self," which is common to all humanity) is gained by practicing the "Law of Harmony." For love is the fulfillment of the law, and as we learn to think more wisely and people our current in space with perfect thoughts of purity, truth, and love, thoughts of good will and service to all mankind, we shall indeed rule our destiny and master all stellar forces.

For the Law of Good is the same yesterday, today, and for ever, and when we can attune our thoughts and finally our consciousness to *keep*, and not to keep breaking, this Law, we shall have become perfect, with perfect horoscopes—we shall be true astrologers, and co-workers with Divinity. □

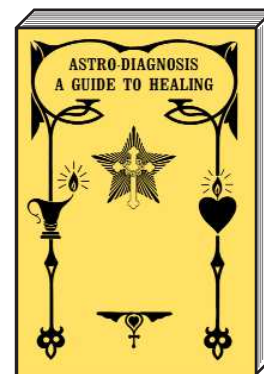
—Bessie Leo

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.



- A recognized classic in its field, this volume is essential to students of the stellar science who are engaged in healing or nursing, whether they are attached to the orthodox medical school or to the nature-cure school.
- Based on thirty years of intensive research, study, and practical experience by the authors. Special section: ***How the Rosicrucians Heal the Sick.***
- Complete delineations of 94 example horoscopes from the authors' files.

Ninth Edition. 446 pages. Indexed. Paper. Order on page 64. Published by The Rosicrucian Fellowship.

Zodiacal Signatures in the Ten Commandments

THE TWO TABLES on which the Ten Commandments were inscribed are, in terms of principles, Fire and Water. Those belonging to the Fire table have to do with man's obligation to his fellow man.

FIRST COMMANDMENT

Thou shalt have no other gods before me.

The first Commandment is attuned to the first sign, Aries. This is the zodiacal power under which the Fire principle of the Elohim made its initial manifestation. Primal substance was then in an undifferentiated state. Divine life was equally present in all spirit-matter throughout universal space. The purpose of evolution is to bring individual self-consciousness, and from that state, universal self-consciousness.

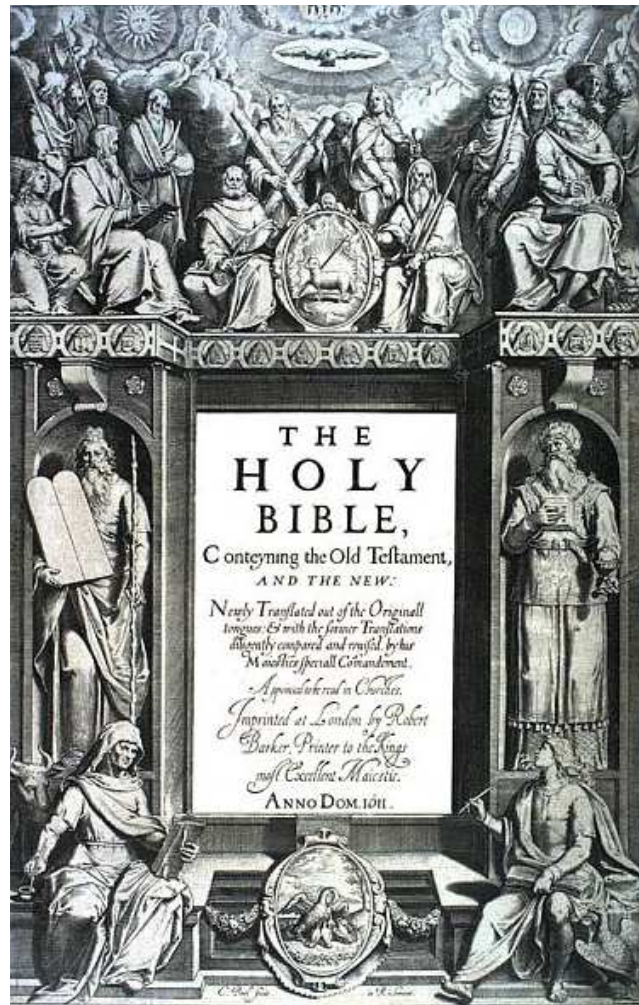
SECOND COMMANDMENT

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth;

Thou shalt not bow down thyself to them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

And showing mercy unto thousands of them that love me, and keep my commandments

In moving toward the goal of realizing God as the one and only ensouling life in all the universe, the second commandment requires that no part be worshiped as the whole. No graven image, no humanly conceived object, can circumscribe Deity.



Engraving,, Frontispiece, King James Bible published in London, 1611

Since incarnate Love (Grace and Truth) came as the fulfillment of the Mosaic Law, Christ is prefigured in the Old Testament and its commandments. Therefore He says, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."—John 5:39 The four gospel scribes are shown with their signature icons, Moses (left) and Aaron (right), and the Trinity, represented by the Tetragrammaton, the Dove, and the Lamb of God.

God is Light; He is Fire—an all-consuming Fire. He is a "jealous God," and forbids setting up any images in other elements. It must not be done in heaven (Air; mind), or on Earth (physical possessions, personalities, material things), or in Water (excessive emotional adorations or idealisms).

In its highest spiritual significance, the second Commandment has to do with the original primal

pattern in the likeness of which all things are created. Taurus, the second sign, is feminine. It is the home of the image-building faculty in man.

It was this faculty, linked to the heart or love principle, that fell in man. Consequently, the ability to image forth a perfect pattern has been lost. Meanwhile, awaiting the time when the lost power shall be regained, the command goes forth to make no “graven images,” since all such are imperfect representations of the Perfect One.

To bow down before imperfect images conceived by man brings discord and inharmony; to live in accord with the perfect pattern is to receive His mercy and dwell in harmony with cosmic Law.

THIRD COMMANDMENT

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

This Commandment applies to the power of speech, for speech is creative and sacred. But it covers much more. Speech is one expression of the creative force in man; physical generation is another. To use that force for any idle or illegitimate purpose is to take the name of the Lord God in vain.

That name is I AM. It is the creating and building God-power within. To misuse that force is to break this Commandment, and for that wrong God does not hold man guiltless. This is the unforgivable sin that must be expiated by a weakened mind and body until the law of life is scrupulously respected.

The name I AM bore the same significance for an Initiate of the Old Dispensation that the name *Christ Jesus* does for an Initiate of the New. Whatsoever we ask in that name shall come to pass, according to the Master’s promise. “In His name” the initiated followers of the Christ healed the sick and brought new life to the dead—those dead to the realization of their true spiritual nature.

Gemini, the third sign, correlates to this Commandment. It governs speech. It is dual. On its higher side it recognizes the sanctity of the I AM; on its lower side it takes that sacred name (force) in vain (misuse).

FOURTH COMMANDMENT

Remember the Sabbath day, to keep it holy.

The Sabbath is the seventh day, the number representing the completion of a cycle. It is, therefore, the day on which God “rested.” Creative activity was stilled in its outer manifestations. The purpose of evolution is to enable man, a god-in-the-making, to express progressively his latent divine powers in the production of the “new heaven and new earth,” a spiritualized mind and a regenerate body. That this sublime work may be consummated, it is necessary for humanity to so live that every moment in this vast sevenfold cycle of time is devoted to high and holy purpose.

The word *sabbath* is composed of the Hebrew letters *Shin* (Sun), *Beth* (house) and *Tau* (Ego or spirit). With the dawning of the Sabbath Day, the end of the present cycle, the light of spirit will illumine the body (house) of man with the radiance of the Sun. The god within shall then have come into complete manifestation and “the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”

Cancer is the sign of the home (body) in which dwells the Ego. This is the sign of the Cherubim, wardens of the sacred life force. The way of holiness, as outlined in the fourth of the cosmic Words, is to be found through the conservation of that creative fire. “Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death.”

FIFTH COMMANDMENT

Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

This Commandment is keyed to the love sign, Leo. Honor to parents, the earthly reflectors of our Father-Mother God, is based on love. Ancestor worship among earlier races—and its survival among their lineal descendants, the Mongolians—is based on a realization of this correspondence and the sacredness of the relationship between Creator and the thing created.

Cosmically, father refers to the masculine Fire principle; mother the feminine Water principle. The one is spirit projected by will; the other is

matter receptive in love. The first is Leo, the second Cancer. The fifth Word unites the two tables of the law by the unifying, cohesive power of love.

When the Sun passes through Cancer and Leo it reaches its northernmost declination. The exact time is midsummer, season of the Summer Solstice. Fire and Water meet at that point, alchemically speaking. The powers operating on Earth and its life waves are most potent at that time. Cosmically, to honor father and mother is to establish equilibrium in nature between these two forces; mystically, it is the blending of the principles within the body of man. Its perfect accomplishment means Initiation. Such a one will be “long upon the land which the Law” establishes for him.

SIXTH COMMANDMENT

Thou shalt not kill.

Virgo, the Virgin, is the sign of chaste and harmless life. She brings the death-dealing beast under control. Ancient Wise Men declared that those who had come into possession of the inner powers of Virgo could handle venomous serpents without injury. This was the significance of the pictorial symbol for the sign used in early Mystery Schools, representing the Virgin as closing the mouth of a lion.

Scorpio was once counted as the sixth sign. It governs generation, from which humanity either falls into degeneration or arises through regeneration. Before the Fall, Scorpio embraced all that is now governed by Virgo. The two signs were one. After the Fall came separation—Scorpio governing what henceforth became known as the carnal nature; Virgo, the spiritual. About 600 B.C. the Greeks placed a sign between the two. This was Libra, the scales, wherein man is weighed in the balance to determine whether he goes the way of the flesh (Scorpio) or the way of spirit (Virgo). Libra was called the Trial Gate by the ancients for the same reason.

A realization of Virgo’s ideal brings a compassion that forbids needless injury to the least of God’s creatures. All forms of life are recognized as various manifestations of the One Life and, therefore, sacred. Through many forms in all the kingdoms of nature life in manifestation is struggling

ever upward to develop its potential powers and consciously reunite itself with its source. When man awakens to this truth, there will be no more homicides, no capital punishment, no war, no wanton destruction of life in any form. The voice of Virgo commands, “Thou shalt not kill.”

SEVENTH COMMANDMENT

Thou shalt not commit adultery.

As the sixth Commandment relates, astrologically, to the forces of the three signs, Virgo, Libra, and Scorpio, the seventh relates to the ninth sign in the zodiacal circle of twelve.

Sagittarius is not associated with adultery in the sense that the term is ordinarily used. Its significance in this commandment is more extensive, embracing not only adultery of the carnal nature but also of the mind. Mind is the Path. If mind leads in forbidden directions, the purposes of spirit working through it are frustrated.

Sagittarius rules the higher mind. To misuse its forces—which are of the same nature as those used for physical generation—is to commit adultery on mental levels with consequences similar to those resulting from its commission on the physical level, only raised to a higher power. “Ye have heard that it was said by them of old time,” declared Christ Jesus in the sermon on the Mount, “‘Thou shalt not commit adultery’: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.” The seventh Commandment will be obeyed in all its implications when we have fulfilled Paul’s Sagittarian injunction: “Be ye transformed by the renewing of your mind.”

EIGHTH COMMANDMENT

Thou shalt not steal.

When consciousness transcends separative, personal functioning and enters into the universal and impersonal, there can be no more commission of theft. The higher knowing which forbids this comes under the rays of Capricorn. Under that sign the Master Jesus incarnated; in that sign the Christ within awakens. When this higher consciousness is developed, all things are viewed as existing for the benefit of the whole. Seeking nothing for himself

alone, a person shares in the universal wealth. He holds nothing as his only and, therefore, possesses all. Having all, there is nothing to steal.

In the Christ concept, thought is centered on giving, not getting. There is a realization that all men stand or fall together; that the gain of one is the gain of all, and the loss of one is the loss of all. The soul that functions on this level of spiritual realization shares in the strength and the weakness, the victories and the defeats of all. Knowing himself to be a part of the whole, he labors for the redemption of all. Together with the Christ, in whose spirit he works, he takes upon himself the burden of the world and is committed to the cause of humanity's liberation therefrom.

NINTH COMMANDMENT

Thou shall not bear false witness against thy neighbor.

Aquarius is the sign of brotherhood and friendship. There can be no false witness borne by those living true to its ideals. The spirit of fellowship, the sign of the Son of Man in manifestation, forbids it. Moreover, this highly keyed sign, of which Uranus is the ruler, governs the finer forces in nature and the psychic faculties in man. Thus, it reveals truth and exposes error, rendering false witness of no avail. As Aquarius gains in strength in the consciousness of man, thoughts will be seen as words are now heard, and a thing will be recognized for what it really is.

TENTH COMMANDMENT

Thou shalt not covet.

Disobedience of the tenth Word results in breaking of every Commandment that is written on the second Table of the Law. There is a sense in which it includes the preceding six laws.

Covetousness is often the reason for dishonoring parents. Indulgence in this sin many times results in the taking of life and is often the reason for committing adultery. The subtle and insidious sin of covetousness frequently motivates theft and the bearing of false witness. Every phase of human relationship is thrown into inharmonious reaction by the breaking of this Commandment, the most far-reaching in effect of the Ten Words.

Rosicrucian Song of the Light

O threefold radiance of the sun,
O robe of life divine,
Through whom, o'er all the universe,
Our triune God doth shine;

O stars and planets and soft moon,
Who traverse heavenly ways,
And with a wide diversity
Reflect the solar rays;

From all the kingdoms of the earth,
From man and beast and bird,
From tree and plant, from soil and stone
Acclaiming praise be heard.

Jehovah's rays of red create
All forms that serve and die;
The whirling atoms take new shape,
Drawn by His energy.

Christ's golden rays in matter forge
New vistas for the light;
Evolving roses come to birth,
Unfolded through His might.

The Father's rays of blue, in form
The seed of life bestow,
That, through in-dwelling, spirit may
In conscious wisdom grow.

Accept our worship, God of light,
From spirit, body, soul;
May all Thy children rise and be
One praising, shining whole.

—Margaret Grant

The last Commandment comes under the last sign, Pisces. So too, does the human race. Jupiter, ruler of Pisces, inspires generosity; Neptune, exalted in Pisces, impresses the race consciousness with the spiritual unity of all Egos in the body of God. Jupiter's influence touches the masses; Neptune's, the sensitive few. Together they create the type of consciousness wherein covetousness cannot dwell. □

—Corinne Heline

The Prenatal Epoch—A Reply to E.J.

IT WAS WITH GREAT PLEASURE that I read E.J.'s article in the January-February 2002 issue of *Rays*. As one who has worked with the epoch for many years, I am in a possibly unique position to appreciate its importance. It certainly deserves to be better known, and the article is a significant step in the right direction. Some very good points were made, and all in all the article was interesting and well written.

I must, nevertheless, take issue with E.J. on certain points. First, to say that (for example) when the Sun is in Aries at birth it will be in Cancer at epoch—and similarly with the other sign permutations—is true only in a general sense. Exceptions are by no means uncommon, especially if in either case the Sun is near a cusp, as E.J. must surely know, both from the works cited and from practical experience. However, I do not criticize E.J. for not mentioning this. I fully understand the reasons for the omission. I just wish a qualifying phrase such as “in general”, “generally speaking”, or “typically” had been interpolated.

The second and third points are more serious as, in my opinion, based on both theory and practice, they concern actual errors. For a start, the rule is stated incorrectly: the operative word, is “place”, not “degree” (i.e., it is the places that interchange, not the degrees). That is not an arbitrary or meaningless distinction, for “place” implies the need to take the Moon's latitude into account in the calculation. Although this will not make much difference in the majority of cases, there are occasions when the variation is quite startling—notably in (relatively) high latitudes and when signs of short ascension are rising. In this connection I must refer E.J. to a passage quoted in Alan Leo's *Casting the Horoscope* (Ch. 8).

My third objection is to the scheme of male and female quadrants set out by Bailey and Sepharial,

which strikes me as arbitrary, and even illogical. To my mind an alternative scheme, which I encountered in an article, albeit not on the epoch, by H.S. Green (a collaborator of Alan Leo's on the latter's magazine *Modern Astrology*), not only makes much more sense but gives better results in practice. (I am also dubious about the sex allocation of some of the critical degrees, but the jury is still out on that one.)

The basis of Green's scheme is that the Ascendant and M.C. are the focal points of male influence and their opposites those of female influence. Thus houses 10-12 are wholly male and houses 4-6 wholly female. The dominant influence in houses 1 and 9 is male and in houses 3 and 7 female; houses 2 and 8 occupy an intermediate position.

This raises an interesting possibility: if the Moon at epoch is in a wholly (or perhaps even predominantly) male area but the native is nevertheless female, or vice versa, we may have here an astrological explanation of homosexual tendencies, whether latent or manifested. I have no evidence for this as I have not done any research on it, but it did occur to me as a plausible theory. If there is anything in this idea, it may tie in with E.J.'s reference to people exhibiting traits associated with the opposite sex, though that is not quite the same thing, as the mere existence of such traits need not of itself imply homosexuality.

Two final observations: Taking the Moon's latitude into account gets round the objection that the epoch does not always work in polar regions because some zodiacal degrees never rise or set in those latitudes. Also, the epoch cannot be calculated if there has been medical intervention (for whatever reason) since that interferes with the natural lunar cycle, so that the birth takes place at the “wrong” time. □

—Alexander Markin

Our Food From God

Factory Farms and the Culture of Death

Now what is it moves our very hearts and sickens us so much at cruelty to poor brutes?...There is something so very dreadful, so satanic in tormenting those who have never harmed us, and who cannot defend themselves, who are utterly in our power, who have neither weapons of offense nor defense, that none but very hardened persons can endure the thought of it....Think then, my brethren, of your feelings at cruelty practiced on brute animals, and you will gain one sort of feeling which the history of Christ's Cross and Passion ought to excite within you.

CARDINAL NEWMAN, here in a Good Friday sermon, draws on a common and natural moral sense as a means of contemplating the mystery of our Savior's Passion. Yet today many Christians—even those who think of themselves as serious or "orthodox" Christians—take the stance, more or less without thought, that the particular natural sensibility which "sickens us so much at cruelty to poor brutes" is one which ought to be mortified. The idea, or at least the implication, is that this sense is somehow illusory or false, that it is merely sentimental and therefore to be put aside. We assume that this natural sensitivity towards animal suffering must give way to an industrial progress that benefits mankind.

In practice, this attitude, whether it be justified or not, is the device by which Christians avoid the unpleasant thought of animal suffering—suffering

While the writer is traditional in assuming a carnivorous diet, he is advanced in applying Christian principles to the animal kingdom. In so doing he provides the general public a signal service. Reprinted with permission from Touchstone, Vol. 15, Number 2, March 2, 2002, www.touchstonemag.com

which today exists in forms and on a scale unimaginable in Newman's time. As a result many Christians, committed to indifference, remain ignorant of the suffering that is inflicted by the current system of agriculture and animal husbandry.

This is a morally dangerous situation because the current agricultural system is one in which we all play a vital role. The industry responsible for inflicting the suffering exists only because of consumer support for it. The industry acts on our behalf; Christians will find no neutral ground. One must decide to support the system or to resist it.

The natural abhorrence of animal suffering, as a sentiment, is not sufficient, of course, to settle the matter. But then the notion that indifference must be maintained in support of industrial progress is no less a sentiment, and one which does not even have the advantage of being a natural one. We cannot rely on either of these sentiments alone to answer our question: Is there a justification for the current system based on Christian morality?

FACTORY FARMS

The ignorance of what happens on modern factory farms is widespread. The majority of the billions of animals raised and slaughtered in the United States are raised according to the new methods of "agribusiness," methods developed and applied only during the last 50 or 60 years. The goal has been to increase productivity and profits by minimizing the need for the two things which had defined agriculture and animal husbandry for millennia: land and labor.

To this end, the raising of livestock—primarily pigs, chickens, and veal calves—was shifted from

outdoor fields and pens to the darkened, mechanized interior of massive hangars. In these hangars, overcrowding and forced inactivity are the rule. Meat chickens are packed into these hangars to the standard of one 3.5 pound bird per square foot. Pigs are kept in small, stacked cages designed to severely restrict movement. Complete immobility is imposed on sows for long periods; for veal calves and egg-laying hens the forced immobility is for life. There is nothing in these hangars of the traditional associations of the barn: no hay, no bedding, no open space. Food and water are distributed mechanically. These conditions provoke behavior in animals that is unnatural; cannibalism, for example, is common among both chickens and pigs. In order to reduce the instances of cannibalism, producers remove teeth from pigs and burn all or part of the beaks off chickens.

This situation is very different from that of a man beating a dog in anger or out of a perverse desire to inflict suffering. Few Christians would hesitate to condemn such malicious behavior. The suffering caused on factory farms does not result directly from malice, but rather from depriving animals of the things that normal (either domesticated or wild) animal life requires.

The industrial system operates according to a notion that equates animals with machines or commodities, factory products which have needs only insofar as we would like to maximize efficiency in one aspect of their life for our benefit. It is acknowledged, for instance, that they have a need for food only because we wish them to put on weight. This notion is the premise behind the system and the root of all the suffering that it inflicts. Does this notion have a Christian basis?

ORDERS OF DOMINION

That mankind rightfully holds dominion over all creation, including animals, is a revealed truth based on man's unique and exalted place in the terrestrial order. Scripture and Tradition bear witness to this truth, referring always to the original order of creation that is described in the first chapters of Genesis.

For our purposes, it is important to notice that the created order is not represented in Genesis as a simple scheme of man standing above a monoto-

nous equality of other creatures. We see even in the structure of the days of creation that the world consists of different kinds or orders of creatures: an inanimate order, a vegetable order which grows and yields seed and fruit, an animal order which moves and has "the breath of life" (Gen. 1:30), and finally the human order, marked by its particular resemblance to God.

We see that man is given a universal dominion, but that this dominion applies differently to the different kinds of creatures. In the first account of creation man is commanded to exercise dominion over all living things, but directly following this command he is bidden to eat things only of the vegetable order (Gen. 1:26-30). Eating is characteristic of his dominion only over plants, which are also given as food to animals, who are apparently vegetarian like man.

What shape mankind's dominion over animals takes is unclear, but we see something more of it in the second account of creation. Here the difference between the vegetable and the animal is continued and enlarged. Again man is permitted to eat only the fruit of plants, and subsequently we find him giving names to the animals (Gen. 2:15-20). The significance in the Old Testament of names and naming as relating to identity and covenant is well known.

None of the animals is satisfactory as a companion to the man, in the way that the woman will be a companion; yet animals are nonetheless the creatures closest to mankind in nature and dignity. They were created on the same day as man, and like him they have the breath of life and are bidden to "be fruitful and multiply" (Gen. 1:22). They are something different and higher than plants, related closely to man though under his dominion. In giving names to the animals Adam recognizes the distinctness of their created natures and enters into a relationship with them as things certainly lower than his fellow and equal Eve, but things as certainly higher than the vegetable creation. In this account we see more clearly the original and absolute difference between the vegetable and the animal orders, and that mankind's dominion consists partly in recognizing and establishing this difference, in defining through name the created



Will conditions continue to be like this?

Pigs raised on factory farms are crowded in metal and concrete pens with slatted flooring and slaughtered at six months. Prior to being hung upside down by their back legs and bled to death at the slaughterhouse, pigs are supposed to be 'stunned' and rendered unconscious. However, 'stunning' is terribly imprecise, and this results in conscious animals hanging upside down, kicking and struggling, while a slaughterhouse worker tries to 'stick' them in the neck with a knife. If the worker is unsuccessful, the pig will be carried to the next station on the slaughterhouse assemblyline, the scalding tank, where he/she will be boiled alive



Or more like this?

With corporate hog factories replacing traditional hog farms (idealized above), pigs are being treated more as inanimate tools of production than as living, feeling creatures.

Images courtesy of The Humane Farming Association (HFA), email: hfa@hfa.org

dignity of animals over plants.

It is remarkable that man is not given permission to eat animals until the time of Noah, long after the fall has distorted his relationship to God and to all of creation. What can we make of this new allowance? It must be considered in light of the immense changes that have occurred in the created order as a result of the fall. The universal peace of Eden which God pronounced very good has now become “corrupt in God’s sight and...filled with violence” (Gen. 6:11). Corruption has so defaced the goodness of creation that God is determined “to make an end of all flesh, for the earth is filled with violence through them” (Gen. 6:13). Even in this unhappy state we see the close relationship between mankind and animals, for it is only man and beast that are singled out for destruction (Gen. 6:7).

And again, we see that Noah, the righteous man, is chosen to preserve from the coming catastrophe not only humanity, but “every living thing of all flesh” (Gen. 6:19). We see in Noah’s mission something of mankind’s original benevolent dominion over animals, the ark becoming a last island of Eden-like peace in the chaos and violence of the fallen world. When the flood subsides, God

makes an eternal covenant not just with Noah but also “with every living creature with you, the birds, the cattle, and every beast of the earth with you, as many as came out of the ark” (Gen. 9:10).

THE LIFEBLOOD OF ANIMALS

But the flood has not restored creation to its original peace; after it has passed we find the same corruption and violence which characterized the world beforehand. Specifically we see how the relationship between mankind and the animals has deteriorated: “The fear of you and the dread of you shall be upon every beast of the earth” (Gen. 9:2). It is in this fallen, disordered, and violent world, far removed from the original peace intended by God, that mankind is given leave to eat animals. And while this permission may appear to level the differences between plants and animals, it comes with an immediate and highly significant restriction: “You shall not eat flesh with its life, that is, its lifeblood” (Gen. 9:4).

The blood, which is the “life” or spirit of the animal, is the possession of God alone, and is not to be arrogated to men. In recognition of this, the blood of a slaughtered animal is to be offered ritually to God in sacrifice. The newly allowed act of killing and eating animals is justifiable and meaningful only within the context of sacrifice and worship of the Creator whose dominion, unlike

man's, is absolute.

This same restriction appears again in the Law of Moses, in which the stipulations surrounding the slaughter and eating of meat are elaborated and codified. In the Law the significance of offering the blood to the Creator as a sign of his ownership is even more clear:

Any man also of the people of Israel, or of the strangers that sojourn among them, who takes in hunting any beast or bird that may be eaten shall pour out its blood and cover it with dust. For the life of every creature is the blood of it; therefore I have said to the people of Israel, You shall not eat the blood of any creature, for the life of the creature is its blood; whoever eats it shall be cut off. (Lev. 17:12-14)

The restriction against eating flesh with its blood does not appear, as so much does in the Law, in terms of ritual purity; rather it is the restriction by which man avoids laying claim to the "life" or spirit of the animal even while laying claim to its flesh.

Regarding our question, we can see two significant points in this fundamental restriction, one evident, the other strongly implied: first, that an act abnormal and abominable by the standards of Eden is made justifiable only by being taken up into the worship of God as an act of sacrifice and reparation; and second, that the specific nature of mankind's original dominion over animals is not simply erased in this new dispensation. The restrictions and context—which are not necessary for killing and eating plants—keep man ever mindful of the absolute difference between plants and animals. There is something exceptional in eating an animal; it requires a sacred purpose. Animals are creatures of a higher order, to which man owes a greater responsibility.

We see this recognition also in the occasional but significant stipulations in the Mosaic Law which forbid specific cruelties against animals, the most notable of these being against the muzzling

of an ox which treads the grain (Deut. 25:4). It is fitting for a man to put an ox to work for him; it is disordered for him to frustrate the ox's natural tendencies, or to deny the animal any benefits of the work it performs. This law suggests that domestic animals are to be treated in some way as members of the community who are not to be excluded from the community's prosperity.

That animals were to enjoy such consideration is perhaps more strongly suggested by the fact that they were included in the Sabbath day rest. Exodus 23:12 goes so far as to explain the purpose of the Sabbath in terms of giving rest specifically to animals and to the disenfranchised human beings of

the community: "Six days you shall do your work, but on the seventh day you shall rest, that your ox and your ass may have rest, and the son of your bondsman, and

the alien, may be refreshed." And of course the Sabbath economy made room even for the wild beasts, as rightful claimants of gleanings from the fields (Ex. 23:10).

The meaning and justification for killing and eating animals becomes obsolete with the one Sacrifice of the Lamb of God.

THE CHRISTIAN OPTIONS

So our question—is the current agricultural system justifiable by Christian moral standards?—would be easier to answer if we were living under the Law of the Old Covenant. The industrial system would be an obvious abomination. But all has changed with the coming of Jesus Christ. The meaning and justification for killing and eating animals becomes obsolete with the one Sacrifice of the Lamb of God. The unbloody Sacrifice of the Eucharist replaces animal sacrifice; the Atonement and Redemption that were the necessary context of the old sacrifices is achieved definitively.

What ought the response of the disciple of Christ be to this change? What meaning can eating meat, a practice only of the fallen world, continue to have in a world redeemed? This is a difficult question that hinges upon the mystery of the kingdom of God, the kingdom that now is and yet which is still to come. In the light of this mystery two



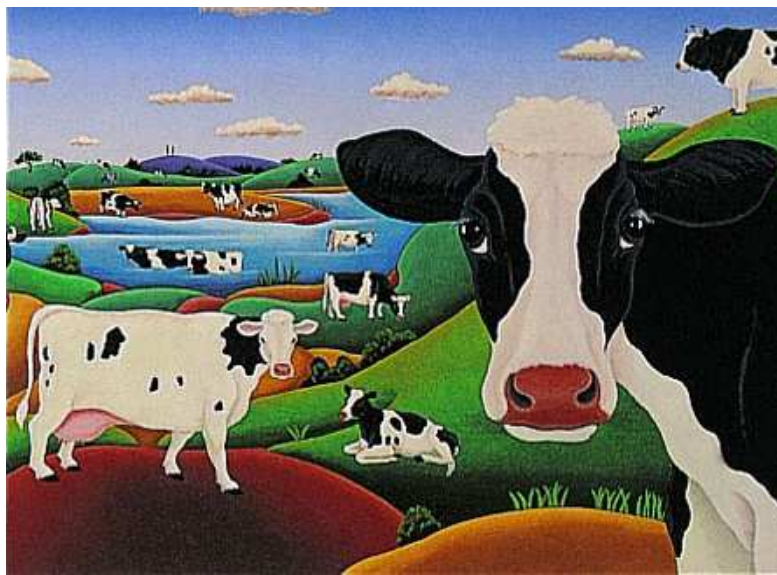
Shall these conditions continue?

In order to make 'milk-fed' veal, baby calves are taken from their mothers and confined in small wooden crates just two feet wide. They cannot turn around and are fed an anemia-producing diet to make their flesh less muscular and more tender for the human palate. They will remain here until they are taken to slaughter at approximately four months of age.

options have been possible for the Christian.

The first and most obvious option is vegetarianism. From the early years of the Church there have been those Christians who have considered it their duty to live in the original justice restored by Christ's victory; that is, to realize the redemption in their own lives by behaving toward animals in accordance with the principles of Eden. We see examples in the desert fathers, in the many medieval saints of whom St. Francis is the best known, in later saints like St. Philip Neri and St. Martin de Porres, in the continuous tradition of many of the contemplative orders.

The second option is less simple, but equally legitimate. It is based on the truth that the kingdom of God has in some ways not fully arrived; cer-



Or will a more humane habitat for livestock be created?

tainly creation is not yet released from her bondage. The consequences of the fall still hold sway over this world, and it may be that among these consequences is a dominion over animals that includes eating them. While it is an aspect of man's original and future glory to be in a purely benevolent dominion over animals, here and now that dominion may be unavoidably disordered, and so it is allowable for the Christian to continue to eat animals in this life. How can this be?

An analogy may be drawn with the relationship between husbands and wives. St. Paul speaks of the headship of husbands, and he draws this idea from the original relationship of man and woman (1 Cor. 11:3,8; Eph. 5:22). But he calls for obedience of wives to husbands, something we hear nothing of in their original relationship; it is only after the fall that God tells Eve that her husband shall rule over her. Though at times St. Paul speaks of an equality between men and women, he also clearly accepts the rule of husbands as still operative after Christ's victory (Col. 3:18). He accepts it as an unavoidable

reality of earthly life, but a reality that we are to transform by allowing God's love into what could be a tyranny. To the husband he says: you are head of your wife; only be head as Christ is head of his Church (Eph. 5:25-33). A lamentable consequence of the fall becomes a high calling and an opportunity for charity.

In the same way the Christian freedom to eat animals has not been a license for tyranny. With the coming of Christ we were freed from the specific observances of the Law, but not from the principles which the Law had been meant to safeguard. All aspects of eating animals, though outside of the sacrifice, must continue to reverently

acknowledge, first, the Creator's ownership of his creatures, and secondly, the specific dignity of animals over that of plants and inanimate things. In practice these two principles are the same thing. "Each creature," the Catechism of the Catholic Church teaches, "possesses its own particular goodness and perfection . . . man must therefore respect the particular goodness of every creature, to avoid any disordered use of things which would be in contempt of the Creator."

In the Christian dispensation, simply treating animals as animals, not as human beings, not as plants, not as stones, has been an act of justice and of giving glory to the Creator. Over the course of 20 centuries, Christians who have eaten meat have found their justification in bringing this teaching to bear on their relationship to creatures, that is, in their raising, slaughtering, selling and eating of animals. In the absence of the Temple and the Law, the activities of daily life and labor took on great importance. Again the Catechism: "Work can be a means of sanctification and a way of animating earthly realities with the Spirit of Christ."

The earthly reality of properly ordered husbandry, which of course is not specific to Christendom but rather has been the norm of human dominion over animals for all places and all times, became itself the means of glorifying God and giving due respect to his creatures. This freedom has been exercised, with more or less success, by farmers and husbandmen and butchers and consumers throughout the Christian era, success defined by how well they animated that reality with the Spirit of Christ, by what extent they included the creating and redeeming God in their earthly work.

ABANDONED PRINCIPLES

These are the two ways which the Christian dispensation has offered us, and it is not my concern to argue for one option over the other. My concern is with the distortion and demise of the second option, which has happened during the past 50 years. Considering again the current practice of the industrial system, we see that it is precisely the traditional principles of agriculture and animal husbandry that have been abandoned.

The premise of the industrial system is that an animal is not an animal, but a "bio-machine" or a commodity, something whose needs are not defined by its created nature but by the standards of mass production efficiency. The problem with this system is not that it denies to animals the personal liberties and rights proper only to human beings. The problem with this system is that it denies to animals the necessities of proper animal existence, which of course are quite modest: some space in which to move, some earth to scratch or root around in, natural daylight, natural food, some straw or other bedding.

The industrial system of raising animals is not disordered because it kills chickens; it is disordered because it first, from the very start of their lives, deprives chickens of their chicken-ness. Creatures God created for open air, earth, and sky, it forces into crowded steel cages stacked several levels high inside factory buildings. It causes immense suffering through the distortion of their created natures, thereby achieving exactly the opposite of what Adam achieved in naming the animals.

Rather than seeking to cooperate with the Creator in recognizing the distinctness of his creatures and stewarding them according to their specific natures, it seeks to transform their natures into a single pattern determined entirely by industrial efficiency. The warning of the Church echoes now as a condemnation: "Man must therefore respect the particular goodness of every creature, to avoid any disordered use of things which would be in contempt of the Creator."

The factory farm's torment and distortion of animals is nothing less than contempt for the God who created them.

Despite the commonly heard accusations of animal rights and environmental advocates, Christianity is not to be blamed for creating the industrial system of agriculture. It is not a development of Christian belief or an outgrowth of Christian culture. Christianity has not taught man to see the created world only in terms of utility. From Christianity, as well as by his very nature, man knows to be disgusted by this way of perverting and abusing animals.

Rather it is from the Enlightenment that he

learned to put aside his natural and Christian sense of propriety and get on with the mastering of the universe. It is through the lens of rationalism that all life—including human life—becomes biological machine, and all things bow before the reason and will of a humanity which knows no judge or guide outside itself. “The very experiences of the dissecting room and the pathological laboratory,” writes C. S. Lewis [in *God in the Dock*], thinking of the twin evil of vivisection, “were breeding a conviction that the stifling of all deep-set repugnancies was the first essential for progress.” The factory farm, indeed all of the technological and industrial destruction of creation, is part of the ongoing Enlightenment project of restructuring the world according to the vision of a deified human reason. “The victory of vivisection,” concludes Lewis, “marks a great advance in the triumph of ruthless, non-moral utilitarianism over the old world of ethical law.”

This “ruthless, non-moral utilitarianism,” which has given us the factory farm, is better known, thanks to John Paul II, by the name of “the culture of death.” And of course it is not surprising that the culture of death should seek to transform not only our marriages and families and arts, but also our labor and our meals. What is surprising is that Christians have reacted so indifferently to the growth and dominance of this cruel system, that they have without compunction benefited from its handouts, that they have even lent to it, if vaguely and illogically, the semblance of a Christian justification.

RESISTING DESECRATION

But there is a reason for the easy submission to this and all aspects of the culture of death: while it is relentlessly hostile to Christian culture, it is not openly hostile to the profession of Christian belief and the practice of Christian Liturgy. This monster, unlike fascism and communism, does not outlaw Mass, bomb churches, or gun down priests. But it has, like these others, sought to end the practice of Christianity in daily life, in our labors and pleasures, in our relationship to the earth and to other creatures, in the marketplace and on the farm. It has offered us one or two hours on Sunday mornings in exchange for the rest of our lives, and we

have blithely accepted.

The modern Christian thinks to sanctify his work by being cheerful and obedient interiorly while with his body, his skill, his money he participates in the desecration of the world he was called to tend with reverence. We are left singing praise songs while we turn the cranks in Satan’s factories. “To be uninterested in economy,” Wendell Berry insists, “is to be uninterested in the practice of religion; it is to be uninterested in culture and character. Probably the most urgent question now faced by people who would adhere to the Bible is this: ‘What sort of economy would be responsible to the holiness of life?’”

This is a daunting question, but we are blessed that there are some immediate and practical answers before us. First, we must stop, today, buying any meat produced by the industrial system....

Bringing an end to the division between Christian belief and Christian practice is urgent not only because of the miserable plight in which billions of animals now find themselves, but also because the life and evangelization of the Church is crippled when a genuine Christian culture is submerged in the culture of death. Despite the warnings coming from the Church for more than a century we have not put aside our commitment to the luxuries of consumerism, including of course the luxury of cheap meat. This commitment is noticed by the very people we would seek to evangelize. Already much of the world, our own country not excluded, largely identifies Christianity with modern Western civilization and the global industrial economy.

Our resistance must be comprehensive: Every aspect of the culture of death that is left unchallenged is a confusion of the Church’s proclamation. Resistance means taking a stand against abortion and euthanasia, it means revitalizing the arts, it means protecting our families from disintegration, and it means working and living in justice toward all of God’s creation. If the new evangelization is to flourish, it will be from within an authentic and compelling Christian culture, where the voice of the Church takes flesh in our daily lives and choices. □

—Christopher Killheffer

Eternity Now

IS TIME MEASURABLE? What is time? Does time exist? Julian Barbour is a theoretical physicist who, like some other people, takes nothing for granted. Everything is open to question, including the idea of time. We all think we know what time is and assume that, while intangible, like gravity, it is equally real. But is it? If we allege to measure it, what are we measuring? Historically, and to this day, time is based on astronomical observations that identify a “period during which an action, process, or condition exists or continues” (Webster). This time is geocentric: the period defined by the earth’s rotation on its axis (a day, divided into 24 equal segments or hours) or the interval required for the earth to orbit the sun, using a fixed star as a point of reference for the third member of the relationship. But what if the earth’s axial or orbital motion changes—quickens or slows. Is a day still a day?

Einstein maintained and demonstrated that time is relative; that is, it is dependent on where the observation of the sequence of astronomical events is taking place, on the location of the observer. Light we see now from far reaches of the universe comes from thermoneuclear reactions occurring millions or billions of years ago. We see it now, but it is history, ancient history. Getting back to Julian Barbour, he proposes (“From Here to Eternity,” *Discover*, December 2000) that time is a contingency of human physical perception, in fact, an illusion. So is motion. “Copernicus, Galileo, and Kepler taught us that the Earth moves and rotates while the heavens stand still.” But, says Barbour, “I think we must go further, to a deeper reality in which nothing at all, neither heavens nor Earth, moves. Stillness reigns.” How could that be? While “the law of matter in the Chemical Region of the physical world is inertia—the tendency to

remain *in statu quo*” (*Cosmo*, p. 40), even there electrons circle their atomic nuclei at extremely high velocities. How would Barbour account for this movement? His answer is a bit cryptic: “If time is removed from the foundation of physics, we shall not suddenly feel that the flow of time has ceased. On the contrary, new timeless principles will explain why we do feel that time flows.”

Barbour is not the first physicist to suggest that time has no objective reality. An American named Bryce DeWitt welded quantum mechanics, which explains the behavior of small particles, with general relativity, which explains the physical world on a cosmic level, employing what is known as Schrödinger’s equation. The result is a purported ability to describe different possible shapes for the entire universe and the position of everything in it. Stephen Hawking, among others, takes DeWitt’s work seriously.

Barbour likens his view of reality to a strip of movie film in which each frame captures one possible Now, but nothing moves in any one frame. And the frames—the past and future—don’t disappear after they pass in front of the lens, the mind’s local, finite focus. Consider, for instance, a memory, a scene from the past. It is archived in our conscious, or subconscious. We don’t think of it as lasting a span of time. It is simply a “snapshot” we see before our mind’s eye. It has no duration. It is simply there. So too are all past happenings *there*—in the memory of nature. But don’t we have to shift from one image to the next? Not according to Barbour. Each configuration of the universe has levels of consciousness built into it, and all are Nows that we may “view” or experience. In a sense, our future is already here, in the eternal Nows that are even now in our mind’s viewer: Food for further thought—for those who have the time. □

The Ladder of Beatitudes

A **CARDINAL PRECEPT**, especially applicable for the student of Rosicrucian Christianity, is that for every step he takes in occult development, he should take two steps in moral development. Failure to do so could result in immense egoism and/or black magic. When a Christian commits himself to moral development, Christ Jesus is his ideal, by definition. The “author and finisher of our faith” described what we may expect to experience if we follow and imitate Him, if we dare to be blessed, “dare” because the moral life is not the way of the world; it is not popular, it does not gain us public honors, secular fame, or material fortune. On the contrary, we are assured that in this world we will have tribulation, which is the price of discipleship, the pittance paid for an eternal weight of glory. The Sermon on the Mount describes the blessings and the hardships of spiritual aspiration and Christian moral discipline. Indeed, hardships may confirm that we are acting rightly, as given by Paul’s observation that whom the Lord loveth He chastiseth.

In *The Ladder of Beatitudes* (Orbis Books, Maryknoll, NY, 1999), Eastern Orthodox author and editor of the quarterly journal *In Communion*, Jim Forest, brings piety, wit, and common sense to his study of the eight beatitudes delivered by Christ Jesus, as recorded by Matthew (5:3-12). For Forest, these eight sayings constitute “a short summary of the teaching of Jesus Christ: the whole gospel in a grain of salt.” This salt has savor, the salty savor of tears. For these beatitudes are counter-intuitive blessings. The casual reader may well wonder how mourning, being poor in spirit, thirsting and hungering for righteousness and persecution, are hallmarks of being blessed. They are the inevitable and

necessary concomitants of not conforming to the world, of seeking the kingdom within rather than in some manifest material form. In meditation on the beatitudes, Forest discovered that they have “a ladder-like structure, with poverty of the spirit [humility] the essential starting point and with the cross at the top.” The Desert Father St. John Climacus (c. 579-649) introduced this metaphor to describe “a strategy of salvation,” set forth in his *Ladder of Divine Ascent*, the only book that has given rise to its own icon: the image of a ladder with many rungs (penitence, detachment, humility, etc.) stretching from the desert of materiality toward the welcoming arms of Christ. “The Christian life is climbing the ladder of the beatitudes.” Forest notes that, in one sense, “there is only one beatitude, because all are aspects of life in communion with God.”

As all our faith is in vain if Christ be not resurrected from the grave, so are the Beatitudes and the four Gospels but antique documents unless they are continuously resurrected in the breathing, pulsing moment’s mindful experience. That experience starts with the admission that, for all we know, we know nothing as we ought to know. It starts with the confession that we are beggars of spirit. The spirit of God in us, so seemingly remote and unattainable, causes us to prostrate ourselves in humble supplication. On this firm foundation of humility (*humus*, earth) we begin our ascent and maintain our footing as we climb in soul and spirit toward the living Christ. Such climbing is worship. Though outwardly we appear to be living horizontally, inwardly we are climbing, aspiring; our thoughts and deeds are directed to what is highest, to the light above and behind the light. The cross of our body is raised up, that we may be raised and redeemed above it. □

—C.W.

Prayer and the New Panacea

HOW CAN WE CONSIDER prayer, real and heartfelt prayer, as a new Panacea within reach of everyone, to heal the bodily, emotional and mental suffering of people all over the world?

The Greek word *panakeia* means "universal medicine" (from *pan* "everything" and *akeomai* "to heal," "to cure"). It was the name of the goddess who did general healing through plants—Panacea, sister of Hygieia and daughter of Asclepius.

Asclepius, son of Apollo, was the god of healing and of the science of Medicine. The Great Initiate Chiron, associated with the constellation of Sagittarius, was his Teacher, but Zeus, the king of the gods, afraid that Asclepius might render all men immortal, slew him with a thunderbolt.

During the seventeenth century, there was a burst of interest aroused by the first public manifestation of the Rosicrucian Order. A Rosicrucian Initiate named Michael Maier (1568-1622), one of the outstanding scholars of his time, wrote in his book *Themis Aurea* (1618):

"The Rosicrucian Brethren have not one Medicine for a great man, another for the poor, but equally respect both; frequent in visiting, comforters in affliction, and relievers of the poor; their labor is their reward, their pains to them gain."

The Brethren form a true Panacea by drawing healing energies possessing occult properties from a Cosmic Field. It is more than a physical balm or an intricate web of symbolism; it is a Sacred Mystery, says Michael Maier, that the mystic devotee or the occult candidate ought to find in the



*In this symbolical representation of an **Invisible Invisible Helper**, painted by Mary Hanscom in 1937, the artist portrays the etheric or soul body, such as (according to the Rosicrucian Teachings) a daytime visible helper functions in at night while the physical body is recuperating from the day's activity. Actually, to etheric vision, the Invisible Helper appears clothed in garments worn during the day.*

The face of the Invisible Helper was inspired by an experience the artist had when she was nine years old. A countenance haloed in a flood of light appeared to her, and made such a vivid impression that it remained in her consciousness.

The Invisible Helper's hands, open and extended, are symbolic of service.

The new crescent moon signifies a time when the aspirant can best advance into Invisible Helpship.

The birds are placed in the picture to show that the Invisible Helper functions on the etheric level of the Earth plane.

The cherubs are indicative of unborn born Egos, and thus symbolize the doctrine of Rebirth. Some of the faces were modeled on baby pictures of the secretaries in the Healing Department at time the painting was created.

As stated in the text of the Temple Healing Service, "the white rose is symbolical of the heart of the Invisible Helper."

This painting is the Healing Department at Mt. Ecclesia.

"secret place" of his/her inner self. This reminds us of the enigmatic power of occult prayer:

"When you pray, go to your private room, shut yourself in, and so pray to your Father who is in that secret place, and your Father who sees all that is done in secret will reward you" (Matthew 6:6).

According to Mark (11:24), Jesus said that everything we ask and pray for, we must believe that we have it already, and it will be ours. Certain scholars thought that this statement was improbable, perhaps resulting from an error of the copyists, and tried to correct the aorist tense ("we have it already") into something less definite, as, for instance, "we will have it."

But they didn't understand at least two things: First, that every blessing that God designs for us is already ours from all eternity, if only we are conscious thereof and summon the requisite faith. Second, that the efficacy of prayer is a predictable consequence: strong prayer is an invocation of White Magic uttered by a being made in the likeness and image of God, a being whose body is the shrine of the Divine Spirit: Man.

With this splendid and powerful force generated by the engine of prayer, a spiritual Panacea can be created that is within reach of every man and woman who is purified through living the Life. In other words, it is within reach of everyone reformed by a strenuous imitation of Christ and by an untiring endeavor to practice the ideals advanced by Christian Rosenkreuz.

We have some idea of the nature of the Rosicrucian Panacea described by Max Heindel. On the memorable night of the 9th of April 1910, when the New Moon was in Aries, his Teacher appeared in his room and requested that he go to the etheric Temple in Germany while a guard was left to watch over Heindel's gravely weakened physical body. There he was shown certain extraordinary things that he reports in *Teachings of an Initiate* and *Occult Principles of Health & Healing*. One of those things was a substance with which the Universal Spirit could be readily combined. Potentiated by the collective thought/prayer of the Brothers, who ranged themselves in a certain pattern and prepared the room with harmonious music, the substance began to glow with a

spiritual essence. The resulting Spiritual Panacea thus formed by the Elder Brothers was later used with instantaneous success.

Heindel firmly states that the use of this Panacea should be entrusted only to specially prepared Disciples.

We may well ask, How many specially prepared Disciples exist all around the world? We know that there are no limits to the Power of the Divine Force. As a little seed can give rise to an immense tree, so can a few Disciples, gathered in deep and mighty spirituality, do prodigious work in the Vineyard of the Lord.

Notwithstanding, as modest aspirants to whole knowledge and whole health, we can add to this Universal Healing Power with our contribution. We can do our part to help form the new Panacea.

Already, at the 6.30 PM weekly Healing Service, when the Moon enters one of the four cardinal signs of the Zodiac, we direct our thoughts of divine love and healing to the white rose. In this way we contribute to the healing work conducted by the Elder Brothers of the Rosicrucian Order. But we can do much more, spiritually, to help sufferers.

We can pray, and pray correctly. In *The Web of Destiny* Max Heindel writes that "the subject of prayer is well worth the attention and study of all who aspire to spirituality." He calls prayer a magic invocation, not a magic formula! This is serious, indeed!

The dangerous error of the low magicians is that they use the powerful instrument of prayer to violate another person's free will or to gain prominence or material advantages. This is a wicked and wrong use of the Great Cosmic Power. This is profanation. This is Black Magic.

Remember the maxim: "I don't pray to change God's will but to know how to adjust and align myself to it."

In the Bible we find three beautiful sets of statements bearing on the meaning and value of prayer:

1. The human being is Divine: "[In God] we live, and move, and have our being" (Acts 17:28);

"The Father and I are one" (John 10:30);

"God is love" (1 John 4:8.16);

"God is light" (1 John 1:5).

2. We get what we ask for:

"And if you have faith, everything you ask for in prayer, you will receive" (Matthew 21:22);

"If you remain in me and my words remain in you, you may ask for whatever you please and you will get it" (John 15:7).

3. God knows what we need:

"Thus, before they call I shall answer, before they stop speaking I shall have heard" (Isaiah 65:24);

"Your Father knows what you need before you ask him" (Matthew 6:8);

"Let anyone who is thirsty come to me" (John 7:37).

If this is true, if God knows everything that we need, why should we pray to Him for it? Obviously not to inform Him about what He already knows!

Correct prayer is a powerful source of good energy—for ourselves, for worldwide humanity, for all creation. Good vibrations are indeed the ultimate reality in the Universe, part of the Power of God. What, then, is the real usefulness of prayer?

If you go to the spring of the Water of Life with a small glass, you may fill the small glass; if you go to the spring of the Water of Life with a large barrel, you can fill the large barrel.

Prayer will draw down power proportionate to the intensity and focus with which it is generated. It opens the mystic channels through which will generously flow the always-extant gifts and blessings of our Father in Heaven.

An effective prayer for adopting a state of mind attuned to the all-pervading Mercy of God is the so-called Jesus prayer:

Lord Jesus Christ, Son of God, have mercy on me.

This is a mental invocation, commonly used in Eastern Christianity, considered highly efficacious when repeated continuously. It is contained in the words of the penitent publican, contrasted with self-praising words of the "righteous" Pharisee: "God, be merciful to me, a sinner" (Luke 18:13).

To pray for anyone who is in an unfavorable or hurtful circumstance is to shed Divine Light upon her or him; this is indeed a true Spiritual Panacea of great power.

Some may counter that ripe destiny is unavoidable, and to pray for persons under such a strong karmic influence is unreasonable, even a waste of time. Not at all! Undoubtedly, our prayer cannot



Detail of Mary Hanscom's Invisible Helper

remove the consequence that people must experience as a result of their past deeds; however, by surrounding them in vital waves of love and harmony, by means of our prayer they will be better able to meet any challenge with renewed strength and energy.

Two main ingredients compose the Panacea: *faith* and *forgiveness*.

When Christ cured a woman suffering from a chronic hemorrhage He said:

"My daughter, your faith has saved you; go in peace" (Luke 8:48).

The relationship between forgiveness and healing is clearly shown in Christ's response to the censorious scribes after He cured the paralytic in Capernaum :

"Why do you have these thoughts in your hearts? Which of these is easier: to say to the paralytic, Your sins are forgiven, or to say, Get up, pick up your stretcher and walk?" (Mark 2:9)

A correct and efficacious prayer demands not only faith, but also and especially a forgiving heart because, as it is said, "forgiveness is the highest expression of love." Before praying, we must forgive the offenses we have received from others, but above all we must learn to forgive ourselves.

We can practice the Spiritual Panacea of prayer alone or collectively. Max Heindel alerts us to the occult reasons which make collective prayer inadvisable under certain conditions.

In *The Web of Destiny* the author states that the healing work of collective prayer, if it is to be efficacious, must be governed by scientific conditions.

The horoscopic influences of the participant worshippers must be reciprocally harmonious. The rising sign—the Ascendant—is of crucial importance. We know that astrologically there are four elements: Fire, Air, Earth and Water. Collective prayer will be more effective if the Ascendants of the participants are of the same elemental triplicity.

For optimum results, not only should the praying group have Ascendants belonging to the same element, say, for instance, to the signs Aries, Leo and Sagittarius (triplicity of Fire). It would also be useful to investigate the reciprocal positions of each planet in the respective horoscopes.

But let us start moderately. Let's begin our collective praying practice with members whose Ascendants belong to the same triplicity. This is only a first step, but it is also the essential one.

A workshop may be proposed, very simple, indeed, but also, I believe, remarkably fruitful:

1. Like-minded and properly informed persons who meet in a group and care to participate are invited to write on a piece of paper the zodiacal sign of their Ascendants.

2. Four groups are formed according to the triplicities of the respective rising sign: Fire, Air, Earth and Water.

3. Each group may work with the healing miracles of Christ reported in the Gospels, according to the following criteria:

- (a) From the Synoptics (Matthew, Mark, and Luke—Rituals of Lesser Mysteries and associated with the elements of Air, Fire, and Earth, respectively), take and read the following episodes: i—Cure of the centurion's servant (Matthew 8:5-13);

WHEN A PERSON is intensely in earnest in supplication to a higher power, his aura seems to form itself into a funnel shaped thing which resembles the lower part of the water spout. This leaps up into space a great distance, and being attuned to the Christ vibration of the interplanetary world of Life Spirit, it draws thence a divine power which enters the man or company of men, and ensouls the thought form which they have created. Thus the object for which they have united will be accomplished.

But let this be borne thoroughly in mind, that the process of praying or concentrating is not a cold intellectual process; there must be an amount of feeling adequate to accomplish the desired object, and unless this intensity of feeling is present, the object will not be realized. This is the secret of all the miraculous prayers which have been recorded: the person who prayed for something was always intensely in earnest, his whole being went into this or that thing for which he prayed, and thus he lifted himself up into the very realms of the divine and brought down the response from the Father

—From the Temple Healing Service

ii—The daughter of the Syro-Phoenician woman (Mark 7:24-30); iii—The blind man of Jericho (Luke 18:35-43). Try to find the esoteric meaning.

- (b) From the Gospel of John (Ritual of Greater Mysteries and associated with astrological Water) pay special attention to the following "sign miracles": i—The healing of the official's son (John 4:46-54); ii—The cure of the lame at Bethesda (John 5:1-9); iii—Healing of the man born blind (John 9:1-7); iv—The resurrection of Lazarus (John 11:1-44). Also, try to determine the esoteric meaning.

4. Compare and discuss the results obtained by each one of the four groups, paying special attention to the different interpretations imputable to the different views influenced by the respective triplicities. □

—Antonio de Macedo

HEALING

The Three Factors in Healing

T*HESE* are the three factors in healing: first the Power, from our Father in heaven; next, the Healer; and third, the Obedient Mind of the patient upon which the power of the Father can act through the healer in such a way as to dispel all bodily ills.—Max Heindel.

A tremendous soothing, harmonizing effect comes from simply realizing and repeating to oneself that “the whole universe is pervaded with the power of the Father, always available to cure all ills of whatever nature.” Truly, “in Him we live, and move, and have our being,” and the more conscious we become of the nearness of this ever-present, beneficent Power, the more apt are we to observe its effects in our lives.

“The healer is the focus, the vehicle through which the power is infused into the patient’s body. If he is a proper instrument, consecrated, harmonious, and truly in tune with the Infinite, there is no limit to the wonderful works of the Father which may be performed, through him....

“Disease is a manifestation of ignorance. Therefore, the healer should be spiritual and endeavor to imbue his patient with high ideals so that he may eventually learn to conform to God’s laws which govern the universe, and thus attain permanent health in future lives as well as now.” The blessed Christ is our peerless Wayshower in this work, and as we emulate Him, we become better channels for the healing force.

The patient must have “a properly receptive and obedient mind.” This means that he or she must have faith, according to the law enunciated by



Watercolor. J. James Tissot, Brooklyn Museum

Jesus Heals the Blind of Capernaum

Healing through faith includes confidence in the Healer, strong desire for wholeness, and action to demonstrate one’s resolve.

Christ Jesus when He said: “According to your faith be it unto you.” Doubts obstruct the healing force. The mind must welcome the healer and be ready to obey his instructions. □

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.....2—8—15—23—30
December.....6—13—20—27

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

The Legend of the Stars

IN THE FARAWAY LAND of Zibiah, in the mountainous terrain of Jetu, lived the most ancient of all men, Zuph, the Keeper of the Stars. A mass of snowy white hair tapped his bent and weary frame. The wrinkles on his face deepened when he spoke or smiled, and the lines at the corners of his eyes turned upward, adding to the expression of merriment in his twinkling blue eyes.

Early each morning after the first rays of the Sun had pierced the crevices of the eastern mountains, the cobblestones of the village streets rang beneath the wooden shoes of Zuph as he climbed down the steep hill, homeward.

He was so punctual that housewives would commence their day's work by that sound in the streets, and children, awakening, would look out the windows and call to him as he passed, because he was their friend.

There was a legend, whose beginning was lost in antiquity, that if the Keeper of the Stars should forget to light them, or if for any other reason they should go out, Great Storms and Evil Things would rise out of the south and come over the mountains and destroy their land. Never had the stars ceased to shine, and mothers, when they heard Zuph pass through the streets, would pause

in their tasks silently to bless him for keeping evil from their land.

Their great Holy Season was approaching. Zuph spent most of his spare time making toys of every conceivable sort for the children. No one could remember a time, or their parents or grandparents before them, when this had not been his custom. The children gathered trees, or evergreen vines

which they made into wreaths, on which they placed candles. On the Holiest Night the candles were lighted, and the next morning toys were found by the children beneath the trees or the lighted wreaths when

they awakened. Zuph had planned so many things for the children this year that he was resting less and less each day and working up to the very minute when he left his home to start up the long hill to his tower, where he lighted the stars for the night.

The tower, perched atop one of the highest peaks, was a maze of sidereal clocks, star maps, generators for night sounds and night smells, and scores of switches to put everything into operation. Zuph stayed in his tower all night and when the first rays of the Sun were squeezed over the eastern mountains, Zuph pulled all the switches and hurried down the trail to his home to work on the



Illustration for the Rays by Alan Gregory

vast array of toys and games and gadgets still needing some final touches. Holy Night came almost too soon for Zuph; everything must be finished now. He worked throughout the day and his huge stack of toys was nearly completed. He continued working as the lengthening shadows brought by the setting Sun told him he must work even faster to finish.

Within the homes, as the children were getting ready for their beds, they lighted the candles on their trees and wreaths. As darkness spread over the village they bubbled over with happy thoughts of tomorrow.

It was one of the Tiny Storms who first noticed that the stars were not shining, and he made his way over the mountain with a tiny uproar. Some of the Evil Things saw that the impossible had happened and they too climbed the southern mountains to wreak havoc on the village.

Only Zepho, who had been working so hard to help his parents, was late gathering his tree. As he walked home by a mountain stream, the Sun had already slipped behind the highest ridge. He watched the sky, knowing that one star, then another, would shine above him as they always had. But none appeared. Then he saw the Littlest Storm creeping over the southern mountains. He heard its tiny uproar. Turning off the path he ran to the home of Zuph to see if something had happened. The house was in darkness. He opened the front door and, lighting a candle from the smoldering log in the fireplace, walked quickly through the many rooms full of toys and into the big workroom at the end of the house where he found Zuph asleep, his head resting on his arm on the workbench where he had been working.

“Zuph, Zuph,” he called. “The stars have not been lighted.”

Zuph slowly awakened and looked around in a sleepy manner.

“Zepho, is that you? What is wrong?”

“The stars. They are not lighted.”

Zuph bounded from his stool and ran to the front door. Already the flashing glow of the gathering Great



Storms could be seen over many of the ridges.

“Zepho! Run to all of the homes. Tell everyone to put the lighted trees in front of their homes while I climb to the tower. We may be able to hold them off for awhile.”

As Zuph ran through the streets to the mountain trail, Zepho hurried from house to house knocking at the doors, and soon one after another lighted tree glowed brightly throughout the village.

The Storms, seeing the lights, drew back. At first they thought it was the stars coming out, but the Littlest Storm in a tiny uproar told them that he had seen them coming out of the houses, and so therefore couldn't be the stars. They crept closer and the winds blew the candles causing them to flicker and some went out.

Zepho finally arrived at his own home, nestled at the foot of the Mountain of the Mighty-tower-of-the-Keeper-of-the-Stars. He placed candles on the branches of his tree and lighted them. He looked down over the village and its host of glowing candles was like a starry sky turned upside down; then, looking upward he watched as one star then another appeared in the sky above him. The Storms and the Evil Things retreated to the southern mountains and slid behind them to hide from the brightest Holy Season ever. □

—Mary Fisher

