

Rays from the Rose Cross



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

September/October 1996—\$3.00

**A PERFECT BALANCE
THE OTHER DISCIPLE
THE APOCALYPSE: VERBAL AND VISUAL REVELATIONS
THE CALL OF A MOUNTAIN**

A CHRISTIAN ESOTERIC MAGAZINE



PURPOSE

To build our citadel of love,
A tower of spiritual might,
To kneel at temple there in prayer
With Brotherhoods of light;

To raise the sick, the halt, the lame,
To show the lost the way,
To work for love and not for fame
But as a cosmic ray;

To spread the light in every land
That peace may come to birth,
To make our thoughts like perfumed flowers
To brighten up the earth;

To spend the night on service bent
On spread ethereal wings,
To carry strength in form of love
To combat evil things;

To read the hearts of all mankind
Just as the angels would,
To meet the evil in the land
And change it all to good;

To sail those seas of consciousness
Where only ethers are,
To read the history of man,
To know our Father Star;

To find that all our brothers here
Are of the same intent,
To reach the Goal of Spirit Fire,
So be our purpose bent.

—Julian R. Hovey

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92049-0713 U.S.A.
2222 Mission Avenue
Oceanside, CA 92054 U.S.A.

Telephone: (619) 757-6600
Fax: (619) 721-3806

Modem (BBS): (619) 721-1828 (8N1)
INTERNET: E-mail: rosfshp@cts.com
Address: ftp.cts.com
Path: [/pub/rosfshp](http://pub/rosfshp)
Home Page on WWW:
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*“A Sane Mind,
A Soft Heart,
A Sound Body”*

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FEATURE

The Rosicrucian

Thus in a vision the picture—
a grave and stately man
From ancient precepts expounding
as only a Master can.
A sheltered, cryptic temple,
in a land where thought roots deep,
And I seemed to be hearing words like these:
“May your heart this lesson keep!”

Death and Birth are but portals,
then why fear the reaper’s blade?
The rose full blown in the sunshine
is the fruit of the work with the spade,
The way of the wind through the forest
in ripples of living green
Is a type, so the Master has told us,
of the Way of the Spirit unseen.

“Art thou a Master of Israel?
and knowest not these things?”
Re-birth, after Regeneration—
how a new embodiment brings,
A spotless page in a purer age
for the record of better deeds,
And a Form of finer adjustment
for compassing greater needs.

This version of the Luther seal © Daniel Csörfoly, Budapest, Hungary)

*The image is of Martin Luther’s design. In the original: black cross, red heart, white rose, and blue field.
The author, F. B. Leyns, 33rd degree in the Oriental Consistory, dedicates this poem by permission to the
Rosicrucian Fellowship, Oceanside, California.*

When Azrael's summons calls thee,
dost all earth's wisdom know?
Shall one brief span evolve "Superman?"
The mills of God grind slow,
And grind to exceeding fineness.

He will show thee in pictures bright,
Thy life—and 'twere rare if here or there
some matters come not to sight,
And the Voice of the great Teacher whisper,
"This task must be done aright."

When we've scanned to the end of that record,
a debtor with judgment confessed
We shall rest, then a holy ambition
will bring us again to the test.
Shall a Crown be acquired lightly?
Is the Rose without thorns on the Cross?
Shall we gain without effort Perfection
as the tombstone gathers moss?

Immortality? Aye! but conditioned
on good work, square work, and true,
Just such work as is needed
for building the Temple anew.
Our task on earth is to gather
the fuel for that sacred Flame
That shall bear the Soul through the ages
when the body is but a name.

There are legends of Christian Mystics,
who have seen the pathway clear,
And returned like the spies from Canaan
with prophetic light and cheer.
The Lamp on the cloistered altar
is a living light, and today
There are those who are able and willing
to show to the Seeker the Way. □

Grounding of the Christ Light

AS THE EARTH has its seasons, so does the human soul. Both are evolving together and from one source have they come. Autumn in the Northern Hemisphere has its reciprocal condition in the psyche of those who live there. Inaugurated by the Michaelmas Festival at the Fall Equinox, the soul is challenged to increase in inner light and resolution as the outer light fades and falls southward. The strength of the solar Christ invested in the Archangel Michael comes as a spiritual sword to confront the threat to existence posed by the powers of spiritual darkness. This is the sword of will, wielded by a heavenly courage which flows into human hearts to give them strength in their encounters with temptation and danger. It is the courage to create, the will to make a new start as the high tide of summer's light dissipates on autumn's shores.

But this infusion of will brings with it the possibility of misuse, of arousing and invoking the forces of evil. So this is a dramatic season, one of potential confrontation and conflict. In ancient Greece autumn marked the onset of outdoor theater, the presentation of dramatic works, especially tragedies, first performed on the harvest's threshing floor. For the precious gift of freedom, making real choice possible, is attended by the danger of its loss through fear, selfishness, and ignorance.

Yet the Christ Who enters the earth at this time is the Resurrected Christ, Who has done battle with the forces of darkness and both marked out a way and provided the energy to journey on it.

How the energy resources initiated at the great seasonal festivals of the Christian solar year play out in our daily lives is our personal affair—our calling, our trial, our proving. The gift of will car-

ries with it a high and solemn responsibility. How do we use it? How does it translate into action? Toward what ends do we direct its powers? We need to be specific in our aims, resolute in our exertions, and, to stay on course, ever mindful of Him Who incarnated good will and was about His Father's business, not the world's.

The annual sacrificial return of the Christ to the Earth fortifies our working in our own physical persons in the physical moment with the intent of being maximally useful bearers and servers of the Light of the world.

Yes, there have been spring and fall equinoxes and solstices before Christ lived and died in the body of Jesus. But the seasons have been sanctified by Him. The Mystery of Christ, coming and overcoming, is enacted through the Christian Festivals. They follow the rhythm of the year because the Spirit of Christ has accepted the course of the seasons, the rhythm of the Earth's soul-life, as the means of His revelation.

Once again Christ chooses to enter the sphere of the Earth to accept a planetary crucifixion, that the cycles of human dyings and birthings may be concluded and the Spirit enter into the Father's temple and no more go out. But now *out* we do go, with a spirit that is encouraged, faith-clad and love-directed, entering into constraining circumstances even as Christ seeks out the heart of matter, to enliven it, leaven it, and having willed light into it, to leave it vivified, bearing the mark of what is not of this world.

The Earth is for deeds, it is where human and heavenly deeds converge. Autumn recommences a new cycle of doing, of willing good works, of working and doing in accordance with the will of God Whose will through Christ is done. □

MYSTIC LIGHT

A Perfect Balance

WHEN WE study the Divine Plan as it unfolds itself before us in the heavens each month, we cannot help but see, through all complexities of detail, one aim that stands paramount: the attainment of balance between the positive and negative poles of being—Spirit and matter, Life and form, Creator and created. When man, the immortal Spirit, became so completely involved in form as to identify himself with the body in which he dwelt, he tipped the balance in his own being toward the negative, or form, side. As a consequence, the vehicles so laboriously built through the ages to be his tools in dealing with the problems of physical form have themselves become his problem. The confusion now existing in his world is only the reflection of the confusion he has wrought by giving the lower nature and personality the place in his consciousness which should be occupied by his eternal Self, the divine Spirit.

The purpose of the Western Wisdom Teaching is to help us recognize and correct this unnatural state so that the equilibrium lost for so long may be regained. It is only when we, as Spirits,



The Greek goddess Themis personifies divine Law or Justice, administered impartially (blindfolded to outer, often deceptive, appearances) and executed with clear authority and keen discernment, as symbolized by the sword.

begin to strive consciously for mastery over our vehicles that we discover how much power we have delegated to the self-seeking lower nature and what a strong and subtle influence it wields over the mind, the very instrument we must use to regain our balance.

St. Paul said: “I delight in the

law of God after the inward man, but I find another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members” (Rom. 7:22-23). The law of sin in our members is nothing more or less than the frightful desires and habits we have formed in this and previous lives and which determine the quality of our vehicles. These can be better changed by following the precepts given to us by Christ Jesus.

The phase of purification is accomplished through the work of Venus, ruler of Libra, the sign of balance, by separating good from evil and conserving the good. The physical correlations to this sign in the body are the kidneys and adrenal glands. The chemical balance of our body is maintained in exactly the same manner: harmful elements are filtered out and expelled from the blood stream and needed elements are conserved. The adrenal glands, when functioning properly, create physical and psychological balance through each organ and its processes. This physical process of purification reveals to us how we should go about the work of purifying our inner life and balancing the various elements in our nature—by cleaving to the

good and filtering out the evil in our being. The action of the Venus ray tells us that love and purity together are criteria that can be used to distinguish between the true and the false, and that therefore they are necessary elements of judgment.

JUSTICE

Justice is portrayed as a figure seated upon a throne, the back of which rises in the form of two columns. Justice is crowned and carries a sword in her right hand and in her left a pair of scales. She teaches that only balanced forces can endure and that eternal Justice destroys that which is unbalanced. Justice is blindfolded, so that the visible shall in no way influence her decision, indicating that more than the ordinary senses are needed to administer justice and attain balance.

In Masonry, Justice is a figure raised upon a dais of three steps, or the 33rd degree of the Master Mason. This represents the Christ, Who in three days raised the temple of His body from its earthly sepulcher. This teaches us that we must raise our consciousness from earthly to Christ consciousness.

When we attempt to put good judgment into effect as rules of conduct, we become acquainted with the particular disciplinary needs of our desire body. Since the desire body is the body of action, no action can be put into effect without its aid. When we endeavor along spiritual lines,

we find this vehicle continually balking against the orders of the will, either through rebellion—the undisciplined Mars force—or through inertia—the lack of Mars force.



Astrea, the goddess of Innocence and Purity, was stellified as the constellation Virgo. Classical intuition conceived Astrea as the daughter of Themis, showing their understanding of the intimate relationship between Justice and Purity. Thus a Christian hymn envisions the time when

*“All crimes shall cease, and ancient fraud shall fail,
Returning Justice lift aloft her scale,
Peace o’er the world her olive wand extend,
And white-robed Innocence from heaven descend.”*

As long as the desire body is controlled by Mars, we are under the law and cannot escape retribution. When love directs the Mars energy in us and poise takes the place of undisciplined

action, we liquidate our debts and are freed from the evil that continually besets our path. Inner and outer balance results in wholeness: the union of the threefold being of man.

As God is impartial Power, giving to all creation His exquisite equilibrium which sustains the cosmos, so too does man work and at last realize his divine estate as a Son of God. Thus reformed, man gains the refinement which creates positive soul force.

CREATIVE EGO

The Ego uses the forces of the Spirit to create, be it in the making of a house, ship, dress, song, or poem. Balance implies activity, not apathy. To achieve balance we must cease to criticize the imperfections of our fellow man. How imperfect we must appear to the great hierarchic Beings whose task is to guide and encourage our evolution with unending love and compassion. The will must be strengthened to gain spiritual power. Spiritual power is retained in silence. To still the unruly member of our being, the tongue, requires an act of will power and builds spiritual strength. We judge one another by virtue of our own actions. We view our brother through our own aura. If we are honest, we will trust him. As the gamut of our emotions and characteristics is viewed through the window of the aura, it is reflected back to us, attracting either positive or negative

conditions.

If we set our sights toward good, we will see the ultimate good in all men and conditions. When we strive for perfect balance, we will cease to see the mote in our brother's eye and see only the divine reflected in him. Thus we deprive the forces of darkness of power with which to work against the forces of Light. Unbalanced forces will perish in the void.

Creative, balancing power manifests in cooperation in the cosmos, without which the planets would never maintain their courses. The planets turn on their axes, move in their orbits, and maintain all other motions through the grace of God, thus creating the harmony of the spheres. The human microcosm within the macrocosm must seek that which will harmonize it, enabling it to progress on the spiraling course of evolution.

The exercise of self-examination is essential to progress. Good manners and refinement are also important attributes of progress which must be cultivated to help maintain poise in daily affairs. Rudeness and vulgarity are the opposing impulses. In time will be evolved that most valuable of all the Ego's possessions—equipoise, which lifts the man who has it above the surging sea of emotions into the realm of freedom and peace.

DEVOTION

Devotion to high ideals is a curb on the animal instincts, and generates and develops the emotional soul. Cultivation of devotion is essential. However, in some people this is the line of least resistance, and they are apt to become mystic dreamers, or the energies can express as religious fanaticism. Also, there are some people who overdevelop the faculty of discrimination, which congeals along cold, intellectual lines. The mystic dreamer, dominated by emotion, may become subject to all sorts of illusions. The intellectual occultist may end in black magic if he pursues the path of knowledge for the sake of knowledge alone.

Safe development encompasses both head and heart. When intellect alone rules apart from feeling, a dark path lies before that individual; but in the blending of head and heart, true balance is attained. The scales represent thought and feeling, the head and the heart. The two pans should have



Creations of Laurie Lipton based on pages from the illuminated manuscript *Splendor Solis*.

In this alchemical painting the warring elements have been purified and harmonized to achieve a perfect balance in relationship, prefiguring the mystic marriage of the internal masculine (the roses—spiritualized blood, and fire—mental nature) and the internal feminine (lilies—chaste desire nature, and water—devotional, heart/soul qualities).

exactly equal weight and thus balance. The point of suspension of the scale beam, the fulcrum, symbolizes the point where the power of will is applied.

As our consciousness becomes spiritualized, we become increasingly free. As we use will, we perfect our actions and attain to greater deeds of love. A state of poised power effected by equilibrium frees us from anxiety, fear, and worry.

An essential part of healthful living is proper diet. Regardless of how flawless the diet may be, however, if critical and negative thoughts and feelings fill the heart and mind, chronic health problems will result.

ADAPTABILITY

We must learn adaptability, as it is indispensable

to balance. Crystallization sets in when we refuse to consider other viewpoints or to adapt to progressive ways and ideas. Inflexible thoughts and habits cause imbalance, and the life becomes stagnant. We must learn to differentiate between the important and the trivial and to work in quiet individual ways. There is a power in example which builds the forces of balance more than words can ever do.

Is our life truly tempered with loving, self-forgetting service, or is it sometimes tainted with egotism and self-glorification? The spiritual achievement attained from anonymous rendering of service may balance worldly fame.

Art gives a tremendous lesson in balance of form. Great works of art are achieved by perfect linear symmetry: the synthesis of curved and straight lines—the masculine and feminine forces—and the harmonization of colors, which is a balance of warm and cool in opposing but complementary colors such as red and green, yellow and violet. Art, music, and architecture through the centuries have sought to effect human regeneration by arousing a love of the beautiful.

BALANCED LIVES

We may balance our daily lives through the pursuit of arts, crafts, or any creative vocation, thereby balancing the hours of service and labor in the world. Many people balance mental activity with physical culture and sports. Beauty is an attribute of God. To express beauty is to express divinity. Moral beauty is essential in the natural unfoldment of spirit and soul development and is a delight to behold in the individual who possesses it. It is more radiant and attractive than physical beauty. Harmony is recognized as the immediate prerequisite of beauty. An object is beautiful only when its parts are in harmonious combination, and beauty is harmony manifesting its own inherent nature in the world of form. Evil is discord working against God's laws and manifests as ugliness and incongruity—a result of inharmony wrought by ignorance. All evil must eventually be transmuted into good.

Let us strive in the same measure to reflect the eternally sounding macrocosmic song of love, beauty, and harmony within our own lives. □

—Felicia Boyd

The Meeting

He findeth not who seeks his own,
The soul is lost that's saved alone.
Not on one favored forehead fell
Of old the fire-tongued miracle,
But flamed o'er all the thronging host
The baptism of the Holy Ghost...

So sometimes comes to soul and sense
The feeling which is evidence
That very near about us lies
The realm of spiritual mysteries.
The sphere of the supernal powers
Impinges on this world of ours.
The low and dark horizon lifts,
To light the scenic terror shifts ;
The breath of a diviner air
Blows down the answer of a prayer:
That all our sorrow, pain, and doubt
A great compassion clasps about,
And law and goodness, love and force
Are wedded fast beyond divorce.
Then duty leaves to love its task,
The beggar Self forgets to ask;
With smile of trust and folded hands
The passive soul in waiting stands
To feel, as flowers the sun and dew,
The One true Life its own renew.

So, to the calmly gathered thought
The innermost of truth is taught,
The mystery dimly understood,
That love of God is love of good,
And, chiefly, its divinest trace
In Him of Nazareth's holy face;
That to be saved is only this—
Salvation from our selfishness...
That the dear Christ dwells not afar,
The King of some remoter star,
Listening, at times, with flattered ear
To homage wrung from selfish fear,
But here, amidst the poor and blind,
The bound and suffering of our kind,
In works we do, in prayers we pray,
Life of our life, He lives today.

excerpted—John Greenleaf Whittier

Unanswered Questions

ARE YOU AFRAID TO ASK those primary questions you may have first posed as a child because of the frustration you will experience when a snide joke or dead silence answers you? Those questions are so pressing, so basic, yet we gradually learn to not to ask them, to forget them, and in so doing we begin to narrow the natural outreach of our curiosity and feeling for the largeness of life, thus placing artificial boundaries on our very consciousness.

And yet, we are reminded by Socrates that the unexamined life is not worth living. And what are those primary questions? You know them: Who am I? Where did I come from? Where am I going? What is the purpose of life? Historically, it has been the province of philosophy, and especially religion, to address and resolve these questions. With what success? Well, the reigning schools of philosophy don't even attempt to deal with what they consider unwieldy, nebulous issues. They have trouble getting beyond the very meaning of the terms involved and stall in tortuous semantic exercises. Orthodox religions, on the other hand, postulate creeds by mandate and maintain that they must be accepted on the authority of their source; that is, because the church, Bible, rabbi, guru, Pope, shaman or imam says so; not because their inherent truth makes its irresistible appeal to the God-given faculty of reason.

Here, then, is the dilemma confronting so many modern persons: Their mind seeks answers and solutions to perplexities and problems posed by life, but they seem to be denied the means of satisfying that fundamental need. They are told, rather, that inquiries are futile, that there are no answers, that they are guilty of pride of intellect, that they lack faith and piety; or, they are convicted (God forbid!) of independent thinking.

My friends, answers do exist. Logical explanations for world mysteries are available, explanations that can give order, meaning, purpose and direction to a life that may have been aimless, incomprehensible, or despairing. A body of Teachings has been provided, by Ones far wiser than we, with a view toward satisfying the demands of an aggressive intellect, which, understandably, will not permit substan-

Logical explanations for world mysteries are available, explanations that can give order, meaning, purpose, and direction to a life that may have been aimless, incomprehensible, or despairing.

tive attitudinal and life changes, changes of the heart, until its own rational needs have been met. What is known as the Western Wisdom Teachings offer a logical and sequential formulation of truths that explain the origin, evolution, and future development of man and the cosmos in which he lives. They are Christian in essence and reasonable and lucid in their presentation.

In the brief time allotted us, let us consider one central tenet of these Teachings—the Law of Rebirth. The Law states that, inasmuch as human beings were created in the image and likeness of their Creator; and inasmuch as Christ Jesus

enjoined us to be perfect, even as our Father in heaven is perfect; and since we have been placed on earth to acquire the experience which will enable us to consciously grow in wisdom and power and love commensurate with our Ideal; in view of these facts, the time also to achieve this divine assignment, the attainment of God-like perfection, must also have been given.

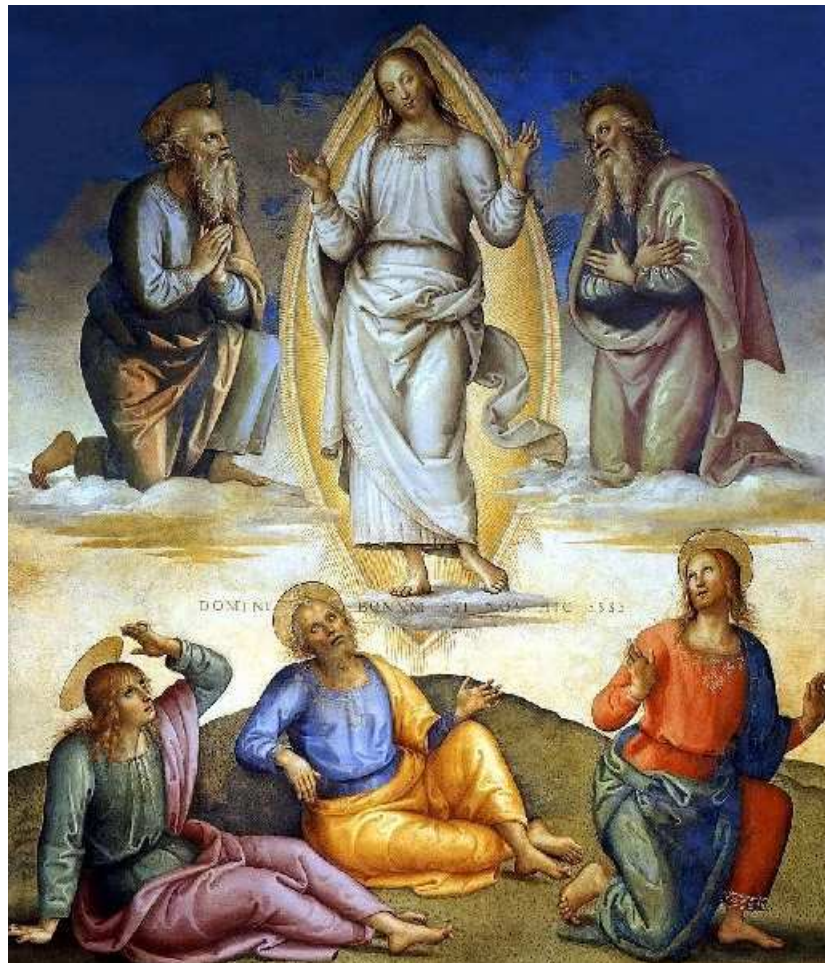
It should be apparent to the impartial reviewer that such a sublime prospect of human achievement cannot possibly be attained in the course of one life's span, no matter how exemplary and productive. The spirit, a very spark of Divinity differentiated in God, requires many lifetimes of earthly embodiment before it can extract from the physical dimension all the understanding and soul power necessary for mastery of that realm and permanent residence in higher realms.

As for biblical references to the Law of Rebirth and the continuity of life, there are several:

(1) His disciples asked Jesus (John 9) whether the man born blind sinned or his parents, that he should be so afflicted. How could he have sinned unless he had lived previously and was now reaping the bitter fruit of some prior planting? Surely he could not have sinned in his mother's womb.

(2) Christ Jesus asks His disciples who people say He is (Matt. 16). Strange question, is it not? Jesus is Jesus. His disciples answer that some say He is John the Baptist (now beheaded), some Jeremiah, some Elias, or some other prophet. What is necessarily implied in both question and responses? That Jesus pre-existed in a prior physical embodiment. Nor does He correct them by saying, "You know better than to believe in rebirth," as any teacher concerned with imparting truth would do.

(3) Coming down from the Mount of Transfiguration with Peter, James, and John (Matt. 17), Jesus alludes to his death and resurrec-



Fresco, 1496-1500, Pietro Perugino. Collegio del Cambio, Perugia, Italy

The Transfiguration of Christ

Moses and Elias (the Greek form of Elijah) appear with Christ Jesus at the Transfiguration. Moses prefigures the Truth, Elias, later John the Baptist, points to the Way. Christ Jesus is the embodiment of the Way, the Life and the Truth. His three most advanced disciples are awed by Christ's glory. The Latin text gives Peter's words: "Lord, it is good for us to be here" (Matt 17:4).

tion. His disciples object, saying that, according to Scripture, Elias must first come (that is, come again). Jesus replies that Elias has already come and the Jews knew him not but have done unto him whatsoever they listed. Then the disciples knew that he spake unto them of John the Baptist. Earlier (Matt. 11), in reference to John, Jesus says, "And if ye will receive it, this is Elias, which was for to come. He that has ears to hear, let him hear."

Do we have ears to hear? Perhaps you might find yourself repeating the words of the disciples from another context, equally unsettling: "This is an hard saying; who can hear it?" (John 6:60) Or, in disbelief, you may hear Jesus reproving you, "If I have told you earthly things and ye believe not,

how shall ye believe if I tell you of heavenly things?” (John 3:12)

The Law of Rebirth is really an extension of a foundational law of the physical sciences: For every cause there must be a proportionate effect.

A familiar maxim states that character is destiny. The archetypal character toward which individual humanity is evolving, contrary appearances notwithstanding, is the Christ.

Christian scripture is rife with renditions of this law, which is applicable on all levels of existence—physical, moral, mental, and spiritual: “With what measure ye mete, it shall be measured to you again” (Matt. 7:1); “as thou hast believed, so be it done unto thee” (Matt. 8:13); “They that take the sword shall perish with the sword” (Matt. 26:52); “God...will render to every man according to his deeds” (Rom. 2:6); “whatsoever a man soweth, that shall he also reap” (Gal. 6:7).

Who we are, our character, our station in life, our physical person, is the composite effect of all our past causes. Now, today, we are experiencing the effect of actions and thoughts which we initiated in prior times. Likewise, by our present thoughts, words, and deeds we are laying down the causes which will determine who we shall be. It is evident that the twin laws of Consequence and Rebirth imply our full responsibility for what we make and have made of ourselves; for how could we grow in all things unto a perfect human were we but automatons, the plaything of inscrutable forces, or the victim of blind fate?

A familiar maxim states that character is destiny. The archetypal character toward which individual humanity is evolving, contrary appearances notwithstanding, is the Christ. Daily living, sowing and reaping, teaches us how that divine Person is to be attained as our own Identity. Not only this, but greater works than He did shall we do. When?

Surely, for most of us, not in our present life’s time. Yet the promise remains, to be fulfilled.

So then, *rebirth*. It is the solution of and explanation for a myriad of apparent inequities and injustices we see about us in the widely varying aptitudes, degrees of material prosperity, moral development, physical health, and mental capability shown by individual humans. How account for such vast discrepancies were not some larger order, some unseen factors, operating in accordance with inviolable and beneficent laws to the ultimate fulfillment of our divine potential.

The Rosicrucian Christian Teachings do not threaten or intimidate. They do not enunciate beliefs but spiritual facts which are provable by any who develop the requisite ability to confirm them first hand. It is for the seeker of truth to determine for himself what warrants his assent. And surely that assent wants the ratification of the intellect. If

Western Wisdom Teachings propose, at the outset, not that you believe, but that you not disbelieve; that, with an open mind, you become familiar with the science of spirit and bring it to bear upon your experience.

world mysteries become intelligible once a particular hypothesis is advanced, one proceeds with that hypothesis, as in the physical sciences, accepting it as provisionally true, further investigating its application and relevance through its capacity to order and explain particular data.

Western Wisdom Teachings propose, at the outset, not that you believe, but that you not disbelieve; that, with an open mind, you become familiar with the science of spirit and bring it to bear upon your experience, viewing your life in the light of its disclosures. Does it clarify what was formerly obscure? Does it rectify what formerly

you considered gross inequities in human benefits and aptitudes, which inclined you to think a dark god, or no gods, existed? Does it confirm in you your own powers of reason, even as it provides you the occasion to open your heart and gladly give your whole being to the enterprise of living in the world with zest, intelligence and commitment, knowing where you are going and how to get there?

These are surely acceptable criteria by which one may judge the relevance and value of what one is invited to investigate. The Wisdom Teachings of Rosicrucian Christianity are, in some respects, the antithesis of Christian orthodoxies. They do not enforce belief. They do not use the ploys and threats of institutional authority to exact compliance to codes



The Christ of the Cathedral of Amiens

and consent to creeds. The only real authority is Truth, and Rosicrucian Christianity teaches that Truth, ultimately, can only be recognized and identified from within, though one must continuously evolve to participate in higher revelations of Truth. Therefore, the Teachings emphasize that there is no more sacred province than individual free will.

It is with this understanding that the Rosicrucian Fellowship invites you to investigate the science of spirit for yourself, to determine whether there really is a body of spiritual facts that can explain the world mystery and, by its compelling reasonableness, can enlist your whole-hearted involvement in our shared life, knowing that by it you may realize your God-given destiny. □

—C.W.

ANCIENT AND MODERN INITIATION

by Max Heindel

This volume on the Atlantean/Ancient Hebrew and Christian forms of Initiation contains the results of spiritual investigations conducted by Max Heindel, himself an Initiate. The formulae of Initiation for humanity under the New Covenant are herein described.

PART ONE

TABERNACLE IN THE WILDERNESS
 THE ATLANTEAN MYSTERY TEMPLE
 THE BRAZEN ALTAR AND LAVER
 EAST ROOM OF THE TEMPLE
 THE ARK OF THE COVENANT
 THE SACRED SHEKINAH GLORY
 THE NEW MOON AND INITIATION



PART TWO

THE IMMACULATE CONCEPTION
 MYSTIC RITE OF BAPTISM
 THE TEMPTATION
 THE TRANSFIGURATION
 THE LAST SUPPER AND
 THE FOOTWASHING
 GETHSEMANE, THE GARDEN OF GRIEF
 THE STIGMATA AND THE CRUCIFIXION

This book will give the sincere seeker of truth a deeper and more mystic insight into the history and alchemical process of Initiation as it takes place in the body of man and is revealed in the Bible. Published by the Rosicrucian Fellowship. Paper. 148 pages. Indexed. Please order on page 64.

Reconstruction Letter

I AM WONDERING HERE in the mountains this morning, if I cannot set down some kind of a resume of what I mean by the love story in this world and beyond; why it means the path to me; why it is the way to the Way. Self-control is not self-conquest; it is but a step to conquest, more important to one in the ordeal of it than afterward. Hatred of generation is not self-conquest; it is often, however, an energy used in the preliminary steps of self-control in these affairs. I have said

that the life of the monastery cannot bring about the full spiritualization of the body and mind, so long as fear and hatred of women is a governing principle of continence; and that you cannot finally change the organic cry for the mate in a masculine heart by teaching the brain and the centers of the body that all things feminine are vile and abominable.

Certain power comes even from denial. There are men who have mastered many functions of the body, who have lived twice the years of men of this planet, who have made thought-force work with potent drive, who have developed indelible memories, and massed enormous knowledge in the cells of the brain. But these are trapeze performances; not the fertile powers of the true mystic. The old occultist carried in his blanket for fifty years dies at last; the brain with its fearful and wonderful accumulation of

knowledge is thrown into a sewer presently, so to speak, like the brain of Tallyrand which changed the face of Europe. But the mind which drove that brain continues on, more arrogant and intolerant and farther than ever from allegiance to its own Spirit. Only love is fertile; by his fruits you shall know the man.

One cannot run away from a temptation; it will catch him again like the hound of heaven. One cannot kill out desire without stultifying his own

force—force that he will need presently to get over a ridge. Desire must be changed; temptation must be transcended. To change a desire from its plane of occurrence to a higher one is transmutation—a mystical process like the changing of water into wine. Step by step, day by day, our entire mortality must be changed into spirituality. One does not know the beauty of mortality nor the

Step by step, day by day, our entire mortality must be changed into spirituality. One does not know the beauty of mortality nor the strength of desire until this transmutation becomes the dominating process of the life.

strength of desire until this transmutation becomes the dominating process of the life. Passion is power; it is only evil because it rules the Essential Being. You will need its full power for work in the next higher dimension. The time will come when you will rejoice in the possession of the power which possesses you now.

I have said that your Spirit, the Real You, is Loveliness Itself. As you awaken to Yourself, you love others. The greater the awakening, the more

love. The more love, the more power for life here, the more beauty and fertility of production. The Real You is your Genius. It is a Lovely Thing and inimitable. Its utterance through the mind and body is the beauty of the world in art and action and romance. If it could utter without being diminished at all by the lower vibrations of the mind which bring it through to matter, that utterance would be utterly lovely and immortal.

Spiritual progress is a love story all the way. Recall how we learn to love: First, we love ourselves, our streets and houses, ourselves in others. Growing stronger, we love our countries and then all countries; becoming civilized, loving the world, loving others for themselves; loving that which we are not and becoming attractive for what we are.

The love of man and woman is the strongest love we have to work with here. The love of the mate is potentially the love of children, and the love of one's children is potentially the love of all children, which is the love of humanity. Woman is that which man is not. In his cruder love, man tried to make woman after his own picture; and insofar as he succeeded, he spoiled his life and put her real self into a sleep like death. In exactly so far as woman has yielded to man's picture and become the thing he wanted, she has also become a pitiful nondescript, losing first of all the love of the perverse creature whom she destroyed herself to please.

In physical love, the desire is to possess—to complete oneself by drawing another in. In spiritual love, the desire is to bestow—to die in order to live, to have by giving away, to liberate the self by pouring out to another. The changing of the mind and body of man from one love to the other; from the love of having and holding to the love that sets the beloved free; from romance to Romance—this is the Mystic Way.

When the man learns that the glory of his mate is that she is not like him, but so much that he is not; that she has no real gift for him until he sets her free—the light begins to form about his head. Then he will learn that his every product—not alone his children, but his work, his meditation, his quest of Himself—requires her equal part; that



Pen and watercolor on paper, 1808, William Blake, Museum of Fine Arts, Boston

The Archangel Raphael with Adam and Eve

The Archangel Raphael instructs Adam and Eve on the nature of Heaven and the spirits inhabiting it. Illustration accompanies this text in Milton's Paradise Lost (Book V):

"To whom the winged Hierarch replied:/ O Adam, one Almighty is, from whom/ All things proceed."

without her (since she must bring that which he has not to the child and the task and the quest), no product of his life is fertile.

He will perceive as he grows in fatherhood, in workmanship and mysticism that she is also unfolding miraculously before his eyes; that her Spirit breathes at last in the Freedom he has given; that there is no fidelity without freedom; that her fidelity is alive in his heart—a known thing, not a thought thing. When lovers, separated in mortal consciousness, are compensated by vibrations of the Essential Loveliness of each other, they have touched the Union which transcends the world, the flesh, and the devil. This, as I understand it, is finding that Dearest within. To attain the dignity of this Romance should not be beyond the quest of lovers of today.

I have said that the yearning of the awakening Spirit at first arouses the mind and body to tumultuous outer questioning, a passage of glamour and its disruption, of torment and parturition, accentuated in one life, as it is carried on more slowly in the masses through the incarnations. The quester cries at last in his agony that the thing he is dying for is not outside, but within! He takes himself apart then—to find himself alone. It may be a long process, for the fruits of his past experience are many and must be assimilated. But when the hatreds are transcended and the scars cease to ache, he finds that he is still alone, and that the essential beauty of all the fruits of his births and passions are crying out for fulfillment again.

Man and woman went out of Eden together. They must come back together. Each must find the Self to find each other, for it is only through awakening spiritually that they can love spiritually. The East has taken the spiritual path alone; the West had gone the ways of matter. Each has gifts for the other. In the new cycle the West shall take the celestial quest and the East shall come down to earth; but the spiritual quest of the West shall be as man and woman together; as the East was that of man and woman alone.

Again, the awakening of the Heart Center within and the manifestation of love outside are two parts of one process. The mate is but one who epitomizes humanity. She appears without as she is conceived within. The love of the Spirit is but the inbreathing of a process which finds its outbreathing in the love of man; silence and action again; the growth of centers to receive powers; the inner establishment of sentiency before it can be recognized in outer manifestation.

Why should passion be put away? Because the love of generation is a dimension of its own, and entering it, one cannot dwell in another dimension.

To ascend from the physical love to the spiritual love, another center must be awakened. The energy must be taken from the physical in order to awaken the spiritual. But remember that the awakening of a higher center sets free the lower *in* the Law.

The spiritual love center is in the heart. In its awakening, there is knowledge. Its full awakening requires other ordeals than the transmutation of the passionate nature. These ordeals are brought each to the other by lovers. All the habits of mind and life in relation to the boundaries of the three-score and ten must be transcended. There is no peace in the hearts of lovers who fear the separation of the thing called death. The mind itself cannot transcend the fear of

death. The spiritual nature alone can look over the border of the mutable into the establishment of the changeless. The love that casts out fear and fulfills the Law can only take possession of the hearts of lovers through the hard trainings of separation, by which the Self of each is found within.

So it is that with many, the ordeals of Together are but half. The two on

their separate hills at length must take the love which pours out in pain and yearning towards each other, and with its fruitfulness bring to birth the consciousness within which transcends time and space

Often the two must learn to be happy apart before they can ultimately be happy together. Indeed, in the spiritual sense it is declared that the joys of separation and being together are equal, though different. Those who have experienced them have even said that there is a dearness of presence when the physical bodies are not worn which cannot quite be known when the two wear flesh. The other way, without separation, is more difficult; its ordeals are accomplished by the instant and unflinching use of all the inward and outward powers of Restraint—which means much more than Control.

The awakening of the Heart Center within and the manifestation of love outside are two parts of one process. The mate is but one who epitomizes humanity. She appears without as she is conceived within.

In every step of the growth of true Romance, the tests come to keep the lovers from losing themselves in each other. Pain is instantaneous when others who care for either of them are forgotten. The rights of others, whether of mind or spirit, whether of world standard or celestial standard, cannot be trampled on without instantly disrupting the beautiful fertility of spiritual love. Intervention of others indicates weaknesses in themselves which are really keeping them apart. If the rights of others are patiently and tenderly fulfilled, as they can only be through the beneficence of the spiritual consciousness, those weaknesses which keep the lovers from perfect expression of each other and to all others will be made whole. Real lovers dare to wait.

And finally, real lovers are not permitted to forget that as they are the world to each other, they must live as one for the world, that their children are all children; that the desolate orphan, Humanity, must find in them the ideal of parenthood; that as two, they form one center for the

radiation of love to all; that only as they pour out in service to all does the Holy Spirit—the Worker of the recreative Purpose—bless them.

Ordeals—there are many and subtle. The lovers must not only know, but live the knowledge that spiritual love cannot grow while they hurt anyone by their ways of expressing it. So they learn, as one, that they must become selfless to find the Self; and that magic joys transpire between them in their utter giving to others. These happen during the still hushes between their great outpourings, during the brief breath-spaces of their ministry as one. This is touching the outer rim of spiritual Joy; the Joy itself could not be endured by anyone in this place....Together and apart, the whole world is playing it in hardly perceptible action and reaction; the few with vivid haste. Together...I do not say it is not hard, but it is Romance. This is the fruitful love by which all men shall know them; and the endeavor required to nourish it will strengthen them to attain the eternal safety of Liberation. □

—Will Levington Comfort

THE ROSICRUCIAN COSMO-CONCEPTION

By Max Heindel

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

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MYSTIC LIGHT

The Other Disciple

WE ARE FAMILIAR with the choosing of the twelve disciples by Christ, but the tale of one of those chosen who at first came not but who finally answered the call is not written on paper or parchment, is not found in the histories of the world, nor portrayed in the gospels, yet the record exists in the higher realms, and is now set before you. If it brings comfort to some of the weary, refreshes the tired, heals a wound, or strengthens the weak, then we are amply repaid for the time and labor it has taken to bring it from its obscurity.

This story came on the "Breath of the Morning," while in that wonderful valley of San Fernando, the Valley of Gardens, in camp beneath the pepper trees, as the sky in the east assumed the color of a bright red rose, shading away into the south to a light magenta, and finally shading into a lilac hue, while to the northeast arose the foothills bathed in a beautiful ethereal blue, their distinct outlines showing clear against a background of saffron, which as it changed to a lighter shade heralded the coming of the magnificent Day Star in all its glory.

Noon

In the days of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod tetrarch of Galilee, the fame of John, the son of Zacharias, the rabbi, extended from the coast to the Jordan, from the Sea of Galilee to the Dead Sea, and from the courts of Herod to Jerusalem. To him had come the multitudes saying, "Art thou the Christ?" and his reply was, "I am not He, for I baptize you with water, but He shall baptize you with fire." This sent a great many away, some in disappointment, others in ridicule.

The news of John's teachings had spread to the little town of Nazareth away in the hills of Galilee, and from thence came Jesus, the son of Mary and of Joseph, the carpenter, in search of John, his kinsman, and there at the little town of Bethany to the west of the river Jordan, close to the brook Kedron, he found him baptizing many.

Among those present was one Matthias who sought Jesus and inquired of him saying, "What must one do to be saved?" and the answer was, "Leave all and follow me." Matthias replied, "My lands and wealth I would gladly leave for thee, but I have promised to take a bride, the sweetest maid in all Judea, and thou knowest the great law that one's first duty is to replenish the earth, for the seed of Abraham must be as the sands of the seashore. Therefore which command shall I follow? Surely thou wouldst not have me break my vow to Miriam and the law."

The reply, "If thou wouldst be my disciple, thou must choose between me and thy earthly love," caused the young man to prostrate himself while he still pleaded his cause: "Forgive me, Rabbi, but surely her love was given to me by God for some great purpose, and if so then how can I neglect it and follow thee, for it is the purest and sweetest thing on earth? And what are all teachings, knowledge, and wisdom compared to love? I cannot forsake her."

The tender tone, the sweet and compassionate voice in answer to this last question filled the very atmosphere around them with a mystic softness: "Go to thy earthly love, for thy flower is about to blossom, and later thou shalt know and understand the GREATER LOVE, a love that is not measured by earthly standards, for it is the gift of Him who was before all."

This is the story of one who was chosen but who came not at first, for we see him taking the road to Arimathea, leaving Christ Jesus at Bethany, alone and sad.

The country approaching Arimathea from the southeast has extensive groves of olive and fig trees, also numerous vineyards well watered by clear cool springs, and it is here that we find the home of Matthias, the “other disciple.” The marriage feast is at its height, with a large assembly of guests and a bountiful spread. Joy and happiness are everywhere, for it is a true wedding and not merely a giving in marriage. Miriam, the bride, a pure Jewish maiden, has the grace of the lily in form, the cream of the rose in color, the beauty of the blue hyacinth in her eyes, and the sweetness of the violet in her heart. The high forehead, prominent nose, clear grey eyes,

and thin sensitive lips of the bridegroom proclaim him at once to be a scholar and student of truth, a seeker of light. Truly both are well-favored of God, and as he glances at her he feels that his desire is accomplished, his end gained, yet how little he realizes that this is the last event of the old life and the forerunner of the new, the transition point, the emerging from one class into another.

Certainly Miriam is a queen of queens; his heart is full, he is satisfied with his choice, and yet what is that strange feeling? He must be alone, and so he seeks the solitude of the gardens with their fountains of silvery spray as the moon sheds the reflected rays of the sun upon them from above. Here he wrestles with this “something” that has come from out the stillness of the night to mock him in his hour of joy. What is this sense of something missing, something evasive that mars his perfect happiness, a yearning for the unknown, that which he had once but has lost? As he tries to solve this new problem that has come to him he sees Miriam watching her new lord and master. The maid has



Julius Schnorr von Carolsfeld

Christ Jesus with His first-called disciples, addressing a wondering Nathanael: “Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man”— John 1:51.

suddenly become a woman fighting for her own, as she intuitively knows that something greater than herself has come into his life, and so she goes to him, beseeching him to tell her that which has arisen in his heart that tends to mar the perfect happiness between them. Then he tells her of his meeting and words with the Christ.

Only those who have experienced these things, they that have suffered, can understand the rumble of the storm approaching in the heart of the young bride. The serpent of jealousy enters this Garden of Eden darting forth its tongue like lightning in its venom and fury. We can in a measure realize the conflict, but her guardian angel is with her, and we see the serpent shrinking back, overcome, as it contacts the radiant light of love in her husband’s eyes. Then her countenance becomes lighted up with the brilliancy of an answering love. The pureness of the blue shines forth from her eyes as she desires also to see this great Prophet, and this is the manner in which Miriam wins her first victory in the new life.

We see them present as man and wife in loving harmony on the Mount, listening with rapture to the beautiful truths taught by the Savior of Mankind, for He taught as one having authority. We witness with them the healing of the leper, and that of the centurion's servant, and the amazement of Miriam, when the blind see and the lame walk. Truly this must be the Messiah. But there comes a time when Miriam is tired, so they return home for rest, to the refreshing slopes where peace and plenty abound.

Night

Hardly had they arrived home when Miriam became sick with a fever, and the physicians failing to give relief, the "other disciple," his anxiety increasing, goes in search of the Divine Healer. He finds the disciples at Capernaum, but loses faith in them as he witnesses their failure to heal, and the Master is in the hills alone. What suffering, agony, and torture he undergoes at the thought of his beloved without aid. Why did the Master go? Why does He tarry? Where is God that He permits these things to be? And then what rapture and earnestness come into his face, what thankfulness, as he sees the Prophet of Nazareth approaching. Now all will be well, Miriam will be saved, so great is his faith. Wildly he rushes forward throwing himself at the Master's feet pleading as one on the brink of collapse: "O Lord, forgive my sin, save Miriam, but spare not me. I will repay, for I cannot bear to see her so."

"Arise, friend, and be strong in the Lord, for our Father which is in Heaven hath need of her, and she is now journeying to a better land. Rejoice and weep not for His ways are always best." As the Savior uttered these words what a wealth of compassion and love went with them, how well He understood this little child before Him! With the gentlest of actions He raised the stricken man to his feet.

"Your Father and my Father has another work for you to do, for that love that was formally centered on one person is now to be given to the hungry world, it is to become universal for you are to scatter it abroad, to expand it to include all people, and through it raise the fallen, strengthen the weak, comfort the sorrowful, and heal the sick. It is the

only power or force that can do these things. Therefore, O son, thank the Father for giving you this special privilege, and go thy way rejoicing."

Again we see the "other disciple" journeying from Arimathea to the southeast. He has buried his beloved, and from out of his sorrow and grief, his loneliness and emptiness, is born a new love. From the womb of trouble has been born the Child of Light, for he has dedicated himself to the "service of others."

Next we see him crossing the desert until he arrives at the fortress of Macharus, where the Baptist is a prisoner of Herod. After an interview with his old Teacher we see him in the rich gardens and secret orchards of the tetrarch of Galilee, on the Mountain of the Little Paradise, the pleasure home of Herod, where the nobles of Rome consort with the High Priests and their sons in secret at night. Now he stands before Herod, the King of the Jews, who reclines on his ivory couch. The effects of the latter's sins are plainly stamped upon him, for his hair and beard are dyed, his flesh is loathsome, and in direct contrast to their surroundings is a wreath of roses upon his head, wilted and dying, for the pure cannot exist with the vile. But the eyes are still fiery and he still has the ways of the fox. Before this gruesome spectacle the "other disciple" pleads his cause.

"O great king and ruler of Galilee, all my lands and possessions will I give thee that lay close to Arimathea, if thou in return will grant the freedom of him who is called the Baptist, who desires no kingship in thy country, hath done no wrong worthy of imprisonment, and only desires to teach the people to live better lives." Herod was about to answer when Herodias whispered to him, and then with a sickly smile he bade the "other disciple" come again on the morrow and he would hear him further on this matter, but now he had other business.

All that night Herodias lay awake planning that the Baptist should not escape, and so on the morrow, when Herod granted her daughter Salome any request she might make, the head of John was demanded, and Herod complied with the request. The disciple had failed to save his Teacher.

Next we see the "other disciple" seeking the hospitality of the desert dwellers, for it took him

back to the home of her whom he had loved; but now no sorrow or pain is there, only the recollection of that pure earthly love.

At the sheepfold with the shepherds we see him partaking of their humble fare and listening to their tales of the atrocities practiced by the soldiers of Herod.

We see him travelling along the valley of the Jordan, shut in by the hills of Judea and Galilee and the mountains of Moab and Gilead. As he views the stream, with the Jordan reeds

along its banks standing twelve to fifteen feet in height waving their immense plumes, which lie flat under gusts of wind only to arise in their beauty after the wind has passed, we can understand how he loves this region, for it was the chosen home of his first Teacher,

he whom he had failed to save. Here it was he had learned the first great truths of life. What memories of joy mingled with sadness come to him!

Now he comes to the “amha-arets,” the people of the land, the farmers and peasants, and later we see him among the olive plantations, for the olive is the chief product of Palestine; it is the butter and meat of the humble folk. The olive trees give the beauty to the land with their green foliage, which has a silvery sheen on the under side and tiny silver blossoms covering the entire tree.

Finally he reaches the Sea of Galilee. One must go there to really appreciate the beauty of this sea of Tiberias, surrounded with mountains and subject to sudden fierce storms. As he arrives at its north end where the Jordan with its cool fresh waters enters it, he finds the Son of Man, and

becomes an eye witness of His doings.

Dawn

He is present at the feeding of the five thousand and the healing of the lunatic. He it is who provides the colt, the foal of an ass, for the transportation of the Master. With what joy and understanding he listens to the parable of the “Wedding Garment.” We see him busy furnishing the upper chamber for the Passover, and later on he is with those at the Mount of Olives.

He is shoulder to shoulder with Nicodemus in their fight for Jesus of Nazareth before the Sanhedrin, Chief Priests, and Elders, and later enlists the help of Pilot’s wife, in behalf of his Lord, but all to no avail, for the Law must be fulfilled.



Opaque watercolor over graphite on gray wove paper, 1895. J. James Tissot, 1836-1902. Brooklyn Museum

Jesus Discourses with His Disciples

After the crucifixion he cares for the body of Jesus with Joseph of Arimathea, his kinsman, as he did for the body of John, and is present with Cleopas when Christ appears to them on the road to Emmaus.

We find him numbered with the few that remained faithful, and so, when the choosing of the apostle to take the place of Judas occurred, then for the first time do we hear of him. He it was who was again chosen by the Lord, for the lots they cast fell on him, and this time the chosen accepted the call. The earthly love which had been his stumbling block had changed into a universal love, and THE CALL WAS ANSWERED. The disciple had found the way home to his Father. □

—R. T. Oakley

MAX HEINDEL'S MESSAGE



How to Prove Psychic Experiences

spirit clothed in its finer vehicles hovers close by the physical body when that is resting. It usually ruminates upon the affairs of the day but does not seem to take much interest in anything going on about it until by certain exercises, by study of the higher philosophies, and by living a life of helpfulness, it is gradually awakened to the reality of life outside of the body. Then it begins to make small excursions of investigation, or maybe it allies itself with a group of kindred spirits. This all depends upon the temperament of the person in question, for our character is not altered by the fact of going to sleep; we are there what we are here.

But there are times when a man or woman becomes so interested in the work of this world that upon going to sleep the spirit cannot tear itself away entirely from the physical body; it is half in and half

One of the first symptoms of true consciousness during the nighttime and experiences in the invisible world is this, that the illusive, chaotic dreams become logical and rational.

out; it is in touch with scenes of the invisible world and also still ruminating over the occurrences of the previous day. Then we have that confused state of consciousness which we call a dream, and dreams constitute the nocturnal experiences of the majority of people. But when, as said, one commences to study higher philosophy and above all to live a life of helpfulness in the daytime, and when one performs certain exercises in the evening with faithfulness and zeal, one of the first symptoms of true consciousness during the nighttime and experiences in the invisible world is this, that the illusive, chaotic dreams become logical and rational.

When this stage is reached we never see ourselves going about with our head under our arm, or chasing a cow up a telegraph pole because we feel it ought to roost at the top among the crosspieces, or

IF YOU HAVE really been outside of your physical body and succeeded in carrying the memory through at the time of waking, there are a number of ways in which you may prove it to yourself and also to others if you wish; you may prove that you have been on that certain occasion liberated from your body and able to function as a free spirit outside in space. A number of people who will read this article are probably unacquainted with our philosophy. We will therefore begin by stating that man is not only the physical body that we see with our eyes, but he has vehicles made of finer textures in which he is able to function when the physical body has been laid to rest in sleep. It is in fact the withdrawal of the spirit with its consciousness and the finer vehicles that induces sleep.

In the majority of mankind the

performing kindred idiotic tricks; but we find ourselves going about in our ordinary, matter-of-fact way, doing things there much in the same way as we would do them here, save for certain facts such as this—that if we wish to go from one place to another, we do not walk or take a car, but we simply by the very thought rise in the air and glide through space until we come to our destination. Also we are not hampered by locked doors or closed windows but pass directly through the wall into the rooms where we wish to be and start to do the work we have come for.

Moreover, we may find that space and distance have almost ceased to exist, and that a journey to a suffering friend a few thousand miles away takes only a moment. These things do not indicate that we are merely having an ordinary illusive dream, but, as said, they represent the laws of the invisible world, among which is one that we may travel with a speed greater than that of electricity whenever we wish to do so. There is no weight to our invisible bodies; it is our will that determines our place in relation to the earth. We may walk on the street or glide over the housetops at will; besides, as it is well known that the atoms in all physical substances do not actually touch one another but, so to speak, swim in a sea of ether, it is perfectly possible for the free spirit to pass its invisible body through the interstices between the atoms in a brick or cement wall as Christ did when He appeared to His disciples after the door had been locked.

Bearing these facts in mind, suppose that some night you became acquainted with a person outside the body, that in the course of conversation you find that he lives in New York or London, and that you have occasion to visit him there while functioning in your invisible body; also, that subsequently you work together on the invisible planes for weeks or months. Let us further suppose that it becomes necessary for you to take a business trip to the city where your friend is located. You tell



Duccio di Buoninsegna, Tempera on wood, Maesta Altarpiece, 1308, Museo dell'Opera del Duomo, Siena

The Incredulity of St. Thomas

“Then saith he to Thomas, ‘Reach hither thy finger, and behold my hands...and be not faithless but believing.’”—John 20:26

him of this contemplated move on one of your night excursions, he invites you to be his guest during your stay in that city, and you accept the invitation. On the following day you start for your destination, and on arrival you take a car as directed by him; you get off at the corner you know so well already, walk up to the house, knock at the door, and your friend comes to meet you; he takes you by the hand physically as he has often done ethereally in the invisible world. You commence right away to talk about things you have done outside the body, and you know each other as well as old friends in the physical world would know each other; in other words, you continue the relationship in the physical body exactly as it was formed outside in the invisible world.

This is one of the ways of proving the actuality of your experiences during the time when the body slept. While we have put the case hypothetically, it is not altogether such; the writer, for instance, had such experiences in a number of cases. One of them has been told in the pamphlet called “Our Work in the World,” and while we do not relate these experiences just for the sake of talking, still there is sometimes an object to be gained by giving personal testimony, so we will repeat it in part.

At a time when the writer had, unwittingly of

course, passed the test set by the Elder Brothers to see if he would prove true as their messenger, one of them who had previously come into our presence when the door was locked, appeared again and notified us that we had been selected to promulgate the Rosicrucian teachings, which we were to receive at the Temple. To reach that place he directed us to proceed the next morning to a certain railway station in Berlin, buy a ticket for a place of which we had never heard, and take a train that would go at a certain designated time. Accordingly we started the next morning for the railway station named, bought a ticket for the said station, and found that the train went at the time our visitor had told us. Upon arrival at our destination we met the

have to do. When the writer says "proves," he means of course that it proves this fact to himself. Each must obtain personal proof; such happenings cannot be proved by someone else. The testimony is merely given for the purpose of showing how such things are done.

While relating personal experiences it may perhaps not be out of place to say that once the writer was caught by a camera while out of the body, for you know that the camera takes etheric vibrations. While many of the so-called spirit photographs are impostures, there are also the real. The incident in question happened when the writer was in a hospital just recovering from a serious breakdown caused by several years of very close study and

There is considerable testimony to the fact that certain people who are still living in physical bodies during the daytime are engaged in spiritual work during the night, and that their experiences carried over to the waking consciousness are not illusory dreams.

Elder Brother himself, clothed in his physical body, and were by him conducted to the environs of the Temple, which is not physical but ethereal and therefore invisible to the people in the neighborhood, who are not aware that the great Western Wisdom School is located in their midst.

The writer was not asleep at the time when the Elder Brother entered his room and gave the directions which led to the meeting, nor was he able at that time to focus his spiritual sight at will or to leave his body when desired; these faculties were awakened at the time of the first Initiation, which took place in the Temple shortly afterward. But the Elder Brother in that case materialized sufficiently to enable the writer to see him, and therefore that experience does not prove what may happen when the body is asleep; but it proves that at the time when the writer received the before-mentioned directions he was not under a hallucination, and it also proves that it is possible for a free spirit to enter a room and there materialize for a certain purpose as the Invisible Helpers not infrequently

overwork. Previous to that we had had no psychic experiences. On a Sunday morning when a dear friend was leaving for Europe we felt particularly lonesome and intently desirous of seeing our friend. Suddenly, as if by magic, we found ourself standing outside the bed looking at the poor wasted body, which lay inert and asleep; but we felt no fear, everything seemed to be all right. Carried by the desire that had originally liberated us from the body we traveled in a fraction of a second the twenty miles to the harbor of San Pedro, where we found ourself on the steamer with our friend. The boat was in the act of leaving, and at that moment a mutual friend snapped a camera on shore. When the film was developed the face of the writer with a growth of beard of several weeks standing acquired in the hospital was distinctly visible. This picture has since been recognized by a number of mutual acquaintances who were not told whose it was.

It is probable that this case could really be established in such a manner as to constitute almost legal proof, for it could readily be shown that the

writer was in the hospital at the time when his friend, standing on board the ship (which is also in the photograph of course), was leaving and the photograph taken. But the old saying, “a man convinced against his will is of the same opinion still,” is so true that doubtless a great percentage of people would repudiate the occurrence as an imposture anyway, so what would be the use? Conviction must come from within.

There have also been proofs published in some of the magazines of the fact that some people are conscious outside the body. Among others, Dr. Stuart Leech tells of the experience he had when one of his patients was in a critical state with appendicitis. He and two other doctors visited the boy in their invisible bodies during the night, adjusting his inner vehicles so that when they arrived for the physical consultation the following morning they found him perfectly well. We have also printed the story of Miss Kerin, who was miraculously cured by an Invisible Helper. She was seen on certain occasions helping the sick and wounded on the battlefields of Europe as so many of the Invisible Helpers were doing at that time. Thus there is considerable testimony to the fact that certain people who are still living in physical bodies during the daytime are engaged in spiritual work during the night, and that their experiences carried over to the waking consciousness are not illusory dreams.

But it may be asked, “Is there any way to prove that one has been in a certain place doing certain definite work?” You may have been somewhere doing something during sleep and then upon waking you are desirous of knowing whether it has been a dream or an actual fact. In that case we would advise that the next time you find yourself outside the body in a place in your home city that you can get to the following day, you note certain little details about the place which you may recognize afterward. Suppose that you find yourself in the waiting room of a railway station in your city; then count the windows in the room, count the benches and take particular notice of their arrangement; notice the location of the telephone booth if there is one in the place, and notice any other things that you have not seen in your previous visits

The Goal of the Soul

We must drift with the gale,
Despite rudder or sail,
Unless we have learned to steer;
All knowledge is vain,
And will bring us no gain,
Till results in our actions appear.

By knowing the way and doing the deed,
With knowledge applied our efforts succeed.
Then our lives we shall mold,
And our stars we shall rule,
When we direct, not obey like the fool—
And talents unguessed will unfold.

So this is the goal that is set for the soul,
Which all must some time attain.
Though oftentimes we fail, yet our failures avail,
If we struggle and rise up again,
Greeting each with a smile, and knowing the while,
They are steps to cessation from pain.

—Max Heindel

and which cannot be altered by a human hand before you can get there the following morning. Write down the facts as soon after waking as possible so that they do not slip your mind; then at your convenience go to the depot in question, walk into the waiting room, and there at your leisure count the windows, note the arrangement of the benches, the telephone booth, et cetera. That will give you a fair reason to believe you were there during the night if you find that you have been correct in what you have brought back.

If the place where you find yourself while out of the body is the house of a friend, which occasionally happens, follow the same method of noting things that you have not paid particular attention to in your previous visits. Count the chairs in the room, notice if there are any scratches or marks on the furniture which could be readily recognized on a later occasion, and so on according to other suggestions developed by your ingenuity. In that way you will undoubtedly find the proof you desire or alternately, the evidence that you were mistaken in believing yourself to have been there. □

READERS' QUESTIONS

Jesus and Christian Rose Cross

QUESTION: In what manner are Jesus and Christian Rosenkreuz connected with the Elder Brothers and their works?

ANSWER: There are on earth seven schools of the Lesser Mysteries, each one presided over by a conclave of twelve Initiates who have passed through the nine Lesser Initiations. One of these seven conclaves or orders of Initiates is the Order of the Rosicrucians. Each of the seven orders is constituted of twelve Elder Brothers who are under the leadership of a thirteenth or Eldest Brother. He remains invisible at the nightly Temple Services but is the inspiring power upon which the order depends for guidance. The august head of the Rosicrucian order, the eldest of our Elder Brothers, is Christian Rosenkreuz, of whom Max Heindel says, "He is incarnate today, an Initiate of high degree; an active and potent factor in all affairs of the West although unknown to the world....He is a representative of the Central Conclave of the Elder Brothers of humanity.

The Elder Brothers of the minor conclaves presiding over the Lesser Mystery Schools have received the nine Lesser Initiations; the thirteenth, however, is an Initiate of the Greater Mysteries and forms "the link with a higher Central Council composed of the Hierophants of the Greater Mysteries, who do not deal with ordinary humanity but only with graduates of the Lesser Mysteries."

We are told that there are five schools of the

Greater Mysteries and consequently five orders of Greater Initiates, each likewise composed of twelve Elder Brothers and a thirteenth or Eldest Brother. The thirteen Brothers are "the links between the different schools," and the seven Heads of the Lesser Mysteries, together with the five Heads of the Greater Mysteries "compose what is ordinarily known as the White Lodge, a supreme conclave of the Eldest among our Brothers, who are now in full charge of human evolution and plan the steps we are to follow in order to advance. The whole is grouped under one Central Head who is called the Liberator."

The seven Heads of the Lesser Mysteries, together with the five Heads of the Greater Mysteries "compose what is ordinarily known as the White Lodge, a supreme conclave of the Eldest among our Brothers."

The Elder Brothers and Eldest Brothers possess physical vehicles; although they can function at will in their higher bodies, and the larger part of their work is done from the

inner worlds. But Jesus, whom we assume to be the illustrious and most holy head of the Central Conclave, perfected and relinquished his physical body 2000 years ago. He was the first human being to receive all thirteen initiations and thereby to liberate not only himself from the shackles of physical matter and the bondage of death, but to set the supreme example of how by a life of perfect purity the resurrection body is built and liberation made possible. The Bible calls him the "first fruit" of perfected mankind. He was "obedient unto death" and, by perfect surrender to the will of God, was worthy to receive the Christ Spirit. Therefore "God

has highly exalted him"; he functions in a celestial body of the most rarefied desire matter as the Eldest Brother, the Liberator alluded to in the *Cosmo-Conception*, who forms the link between the Supreme Council on our planet and the Cosmic Hierarchies.

"An Elder Brother will only grasp my extended hand when I extend my other to the younger ones coming behind me, in order to lead them to the Temple door. This will open to them if they seek prayerfully, if they knock persistently, and if they labor manfully."

SOUL AND SPIRIT

QUESTION: What are the Rosicrucian Teachings regarding the difference between Soul and Spirit?

ANSWER: There seems to be some confusion on this subject in the minds of many students.

First the spirit, then the body emanating from the spirit, and lastly the soul extracted by the spirit from the body it has built.

The Rosicrucian teachings are that man is a composite being at this stage of his evolution. Before evolution began he was an all-conscious part of God, having within himself all the potentialities that were possessed by God, his Father, in whom he was differentiated as a conscious spark. When he later separated from his Creator, his vibrations gradually lowered. Various hierarchs, advanced spiritual beings in advance of our stream of evolution, worked upon him from without and succeeded in awakening the Divine, the Life, and the Human Spirit within him, and also gave to him the germ of the three bodies—dense, vital, and desire. These bodies gradually developed, and after aeons of time the beginning

of the Earth Period was reached. Man had then a threefold spirit, each aspect of which emanated from itself a body, and these vehicles of lower vibration were gradually connected with the threefold spirit by the link of mind.

Bodies which are composed of crystallized spirit fall away, but the quintessence of all the experiences acquired in these bodies is extracted as a principle called *soul*. This is not a tangible, visible substance, but a force which is accumulated life after life, and is finally absorbed by that aspect of the spirit from which the corresponding body emanated.

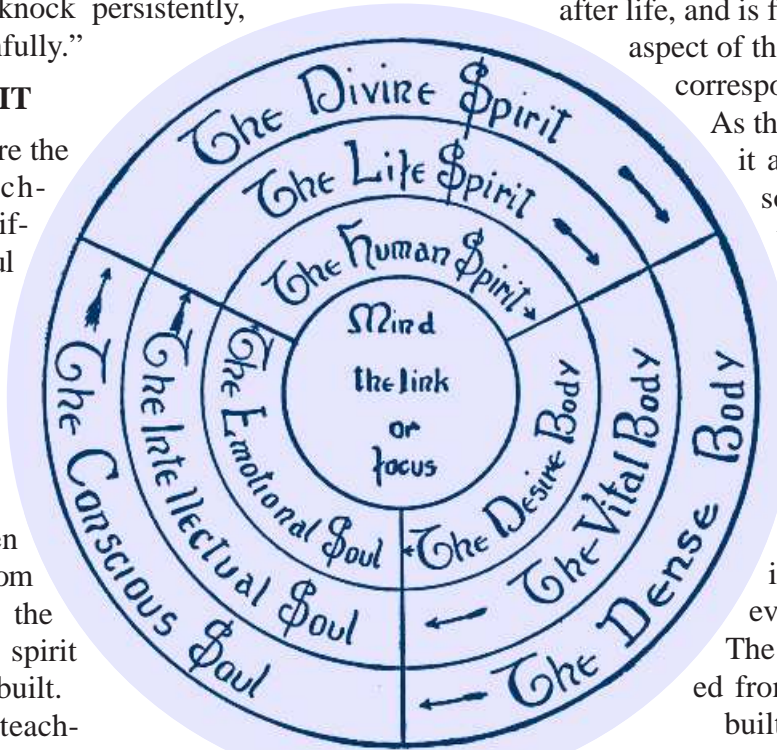
As there are a trinity of spirit and a trinity of bodies, so there is also a trinity of souls, and these together with the link of mind form the tenfold constitution of man.

Soul only comes into existence after involution is ended and will be absorbed into the spirit before his evolution is completed.

The soul which is extracted from the dense vehicle is built by right action and called *conscious soul*. Memory of actions works through the vital body and forms an *intellectual soul*; and the highest desires and emotions of the desire

body build the *emotional soul*. This emotional soul, when absorbed in the Vulcan Period, will add the knowledge it contains to the Human Spirit. The intellectual soul will be absorbed by the life Spirit during the Venus Period; and the experience gathered through the dense body and stored in the conscious soul will be built into the Divine Spirit during the Jupiter Period.

Teachings given later than those contained in the *Cosmo-Conception* are brought out in the *Web of Destiny*. □



The Tenfold Constitution of Man

Man is a threefold Spirit, possessing a Mind by means of which he governs a threefold Body, which he emanated from himself to gather experience and will transmute into a threefold Soul, upon which he nourishes himself from impotence to omnipotence.

Tabernacle in the Wilderness—Part 2

THE BRAZEN LAVER was a large basin which was always kept full of water. It is said in the

Bible that it was carried on the backs of twelve oxen, also made of brass, and we are told that their hind parts were toward the center of the vessel. It appears from the memory of nature, however, that these animals were not oxen but symbolical representations of the twelve signs of the zodiac. Humanity was at that time divided into twelve groups, one group for each zodiacal sign. Each symbolic animal attracted a particular ray, and as the holy water used in Catholic churches is magnetized by the priest during the ceremony of consecration, so also the water in this Laver was magnetized by the divine Hierarchies who guided humanity.

There can be no doubt concerning the power of holy water prepared by an individual of strong and magnetic personality. It takes on or absorbs the effluvia from his vital body, and the people who use it become amenable to his rule in a degree commensurate to their sensitiveness. Conse-



*The Brazen Laver
Containing magnetized water energized by the twelve zodiacal rays.*



*The Seven-Branched Candlestick
Known as the menorah and emblematic of the Seven Spirits before the Throne.*

quently, the Brazen Lavers in the ancient Atlantean Mystery Temples, where the water was magnetized by divine Hierarchies of immeasurable power, were a potent factor in guiding the people in accordance with the wishes of these ruling powers. Thus the priests were in perfect subjection to the mandates and dictates of their unseen spiritual leaders, and through them the people were made to follow blindly. It was required of the priests that they wash their hands and feet before going into the Tabernacle proper. If this command was not obeyed, death would follow immediately on the priest's entering into the Tabernacle.

We may therefore say that the keyword of the Brazen laver was "consecration."

The Brazen Laver is the symbol of sanctification and consecration of the life to service. As Christ entered upon His three year ministry through the baptismal waters, so the aspirant to service in the ancient Temple must sanctify himself in the sacred stream which flowed from the Molten Sea. And the Mystic Mason endeavoring to build the temple "without sound of hammer" and to serve

therein must also consecrate and sanctify himself.

Having mounted the first steps upon the path, the aspirant stands in front of the veil which hangs before the Mystic Temple. Drawing this aside he enters into the East Room of the sanctuary, which was called the *Holy Place*. No window or opening of any sort was provided in the Tabernacle to let in the light of day, but this room was never dark. Night and day it was brightly illuminated by burning lamps.

Its furniture was symbolical of the methods whereby the aspirant may make soul growth by service. It consisted of three principal articles: the *Altar of Incense*, the *Table of Shewbread*, and the *Golden Candlestick*.

The *Golden Candlestick* was placed on the south side of the Holy Place so as to be to the left of any person who stood in the middle of the room. It was made entirely of pure gold, and consisted of a shaft or principal stem, rising upright from a base, together with six branches. These branches started at different points on the stem and curved upward in three partial circles of varying diameter, symbolizing the three periods of development (Saturn, Sun, and Moon Periods) which man went through before the Earth Period, which was not half-spent. This latter period was signified by the seventh light. Each of these seven branches terminated in a lamp, and these lamps were supplied with purest olive oil, which was made by a special process. The priests were required to take care that the Candlestick was never without a light. Every day the lamps were examined, dressed, and supplied with oil so that they might burn perpetually.

When the priest stood in the Center of the East Room of the Tabernacle, the Seven-branched



Table of Shewbread
Literally, bread of the face. Assimilated experience is spiritual food through which God is seen.

Candlestick was on his left, toward the south. This was symbolical of the fact that the seven light-givers or planets which tread the mystic circle dance around the central orb, the Sun, travel in the narrow belt comprising eight degrees on either side of the Sun's path, which is called the zodiac. "God is Light," and the "Seven Spirits before the Throne" are God's ministers; therefore they are messengers of light to humanity. They have guided us on the path of evolution. Further-more, as the heavens are ablaze with light when the

Moon in its phases arrives at the "full" in the eastern part of the heavens, so also the East Room of the Tabernacle was filled with Light, indicating visibly the presence there of God and His seven Ministers, the *Star Angels*.

Among the chief articles in the East Room of the *Temple is the Table of Shewbread*. Upon this table there were two piles of shewbread, each containing six loaves, and upon the top of each pile there was a little heap of frankincense.



Altar of Incense
Burnt frankincense represented the aroma of virtuous deeds.

The aspirant who came to the Temple door "poor, naked, and blind" has since been brought to the light of the Seven-branched Candlestick and obtained a certain amount of cosmic knowledge which he is required to use in the service of his fellow man. The Table of Shewbread represents this in symbol.

The God-given grains of wheat in the twelve loaves represent the *opportunities of soul growth* given by God, which come to all through the twelve departments of life represented by the twelve houses of the horoscope, under the dominion of the twelve divine Hierarchies known through the signs of the zodiac. But it is the task of the Mystic Mason, the true temple builder, to embrace these

opportunities, to cultivate and nourish them so that he may reap therefrom the *Living Bread* which nurtures the soul.

We do not, however, assimilate our physical food *in toto*; there is a residue, a large proportion of ash, left after we have amalgamated the quintessence into our system. Similarly, the shewbread was not burned or consumed before the Lord, but two small heaps of frankincense were placed on the two stacks of shewbread, one on each pile. This was conceived to be the aroma thereof, and was later burned on the Altar of Incense. Likewise the soul sustenance of service gathered daily by the ardent Mystic Mason is thrown into the mill of *retrospection** at eventide when he retires to his couch and performs there this scientific exercise.

Let the Mystic Mason take particular note, however, that the loaves of shewbread were not the musings of dreamers;



Censer

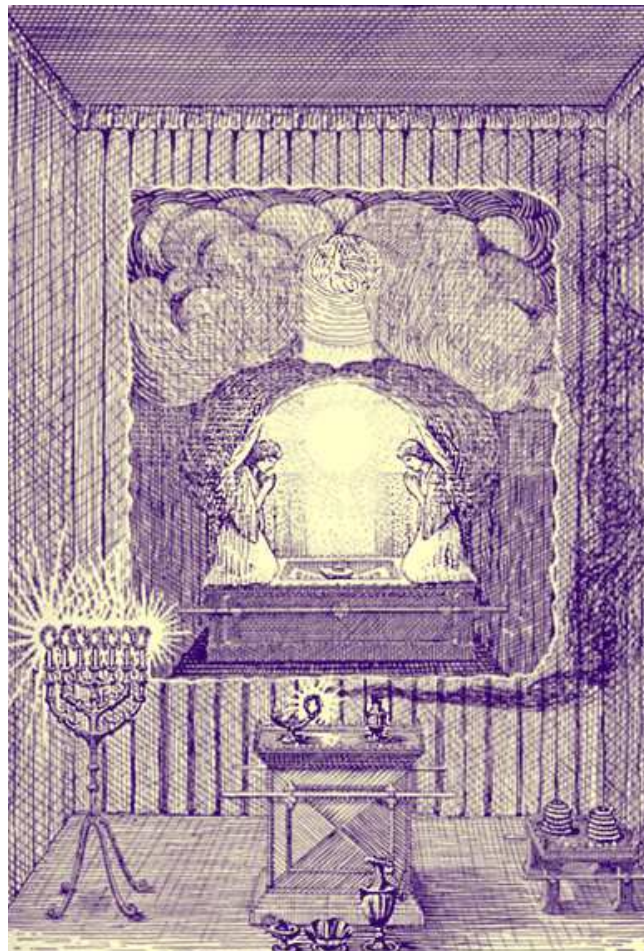
they were not the product of speculation upon the nature of God or light.

They were the product of actual toil, of orderly systematic work, and it behooves us to follow the path of actual service if we would garner treasure in heaven.

Unless we really work and serve humanity, we shall have nothing to bring, no bread to “shew” at the Feast of the Full Moon; and at the mystic marriage of the higher to the lower self we shall find ourselves minus the radiant golden soul body, the mystic wedding garment, without which the union with Christ can never be consummated.

At the *Altar of Incense*, incense was offered before the Lord continually, and the priest who stood before the altar ministering was at that time

**Occult science teaches that everything that has ever happened has left behind it a picture in the Reflecting Ether, World of Thought, and the World of Life Spirit (spiritual worlds which we do not contact through the five senses). Ability to read in these regions is a latent faculty possessed by all humanity and will eventually be acquired by everyone. The exercise of Retrospection consists of going over the events that have occurred during the day, beginning in the evening and tracing them back to the morning, and giving praise and blame to oneself where due.*



**The East Room=The Holy Place
and
The West Room=The Holy of Holies**

looking toward the Mercy Seat over the Ark, though it was impossible for him to see it because of the second veil which was interposed between the first and second apartments of the Tabernacle, the Holy Place and the Holy of Holies. *Incense* symbolizes the extract, the aroma of the *service* we have rendered according to our opportunities; and just as the sacrificial animal upon the Brazen Altar represents the deeds of wrongdoing committed during the day, so the incense burned upon the Golden Altars, which is a sweet savor to the Lord, represents the virtuous deeds of our lives.

In the westernmost end of the Tabernacle rested the “Ark of the Covenant.” It was a hollow receptacle containing the Golden Pot of Manna, Aaron’s Rod that budded, and the Tables of the Law which were given to Moses. While this Ark of the Covenant remained in the Tabernacle



Gouache on board, 1902, J. James Tissot, Jewish Museum, New York

Moses and Joshua in the Tabernacle

Cherubim appear above the Ark of the Covenant in the Holy of Holies. Moses is wearing the breastplate of righteousness. On each stone is inscribed the name of one of the twelve tribes.

in the Wilderness, two staves were always within the four rings of the Ark so that it could be picked up instantly and moved; but when the Ark was finally taken to Solomon's Temple, the staves were taken out (II Chronicles 5:7-9). This is very important in its symbolical significance. Above the Ark hovered the Cherubim, and between them dwelt the uncreated glory of God. "There," said He to Moses, "I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the Ark of the Testimony."

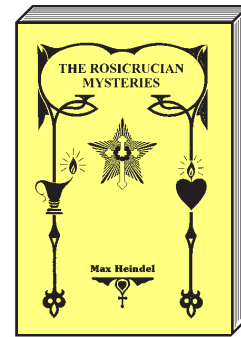
The glory of the Lord seen above the Mercy Seat was in the appearance of a cloud. The Lord said to Moses, "Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat" (Lev. 16:2). This manifestation of the divine Presence was called the *Shekinah Glory*. Out of this cloud the voice of God was heard with deep solemnity when He was consulted on behalf of the people.

As the Cherubim and the Father Fire which hover above the Ark represent the divine Hierarchies which overshadow mankind during his pilgrimage through the wilderness of matter, so the Ark which is found there represents man in his highest development. When the aspirant stood at the eastern gate as a child of sin, the law was without as a taskmaster to bring him to Christ. But when through sacrifice and service he has finally arrived at the stage of evolution represented by the Ark in the western room of the Tabernacle, the Tables of the Law are within. He has then become emancipated from all outside interference with his actions; not that he would break any laws, but because he works with them. □

The Rosicrucian Mysteries

By Max Heindel

*The sublime
truths of the
Western
Wisdom
Teachings*



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Planetary Profiles: Venus, Mars, and Saturn

IN OUR LAST ARTICLE [July/August '96] we started a dissertation on Venus, which was in a certain sense sidetracked ere well commenced. Here we continue.

The intrinsic nature of Venus may be summed up in the ideas of Harmony and Rhythm; therefore, she has the tendency to draw together all who are in accord, to unite mankind in pleasant companionships of varying degrees which we call friendship and love. The department of our lives in which she will exercise her beneficent office is, of course, indicated by the house, and the quality or degree by her configurations with other planets. If well-placed in the third house, which signifies brothers and sisters, we may conclude that we have *earned* the love of our relatives by devotion in a former life and that their affection for us will brighten this earthly existence. From the angle of the 7th house she may draw to us a soul companion whose conjugal love would make this earth seem heaven-like, for true marriage, marriage of souls, is a song of ecstatic joy, a paean of praise by kindred spirits. It is taught by the angels in heaven to the tuneful accompaniment of the Song of the Spheres, and whoever



Mars



Venus

succeeds in bringing even the faintest chord of that celestial harmony to earth has a song of joy in his heart, a source of gladness which no sorrow can diminish.

From the 11th house Venus will attract kind friends whose affections we have won before, for the horoscope shows what we have earned—joy or sorrow. We have made our “luck”; the stars only mark the time to reap, as the sun calls the farmer to harvest. The kindness of friends today was enlisted yester-life by our helpful acts. Nor can we *keep* friends, life partners, relatives, in bonds of love unless we keep feeding the fires of love.

We must continue being brotherly and sisterly to retain affection from such relatives. It requires a friend to hold friendship, and we must act as lovers to merit continued conjugal affection, or the love light will wane no matter how well Venus is placed. The planets show only the trend of things; we have made the tendencies given by a well-placed Venus and we can also mar them. If we do, an afflicted Venus in the horoscope of our next life will make it difficult for us to attract love. Let us so build that the Venus ray may be the brightest of all.

Mars is the exact opposite of Venus, and if we

study him now while the characteristics of Venus are fresh in mind, we may learn more of his nature. The first great contrast I wish to point out is that the higher the status of a person in the scale of evolution, the better Venus is placed in the horoscope, and the younger the soul, the more it is dominated by the discordant martial ray. The animals are wholly under the sway of Mars, for as Venus nourishes the love nature, so Mars fosters the passions. An illustration will make the difference clear.

Suppose Venus is Ruler and situated in the 7th House (representing the public), sextile to Jupiter in the 9th (Religion), trine to the Moon in the 11th (Friends). It is then easy to see that here we have a person well disposed toward the public (Venus in 7th). Jupiter is benevolence, and his being placed in the 9th House shows his work to be along religious lines. The Moon signifies the people, and is in the house of friends. In short, good planets in good aspect describe him as a benefactor of mankind, much esteemed for his benevolence.

Now take an opposite case, where Mars is ruler, placed in 10th House, denoting social status, square to Uranus (whose keynote may be called Ingenuity) in the 7th House, which is the public. These are so-called malefic planets and aspects, signifying that this person uses his ingenuity as a menace to the public; and if Mars is also square Saturn, the planet which binds and restricts, and Saturn is placed in the 12th House (sorrow, trouble, and imprisonment), we may conclude that his depredations will bring him into jail as a public enemy.

But let us now suppose that the potential public enemy comes as a child under the influence of the developed benefactor, that his horoscope is read, the latent tendencies to evil detected, and pains taken to eradicate them ere they get a chance to

flower. Saturn in the 12th House will always make him a recluse; very few are ever strong enough to break the bonds of Saturn, but the power of Mars may be turned to construction, and Uranus may bring ingenious inventions from his laboratory to the public. No matter how evil a horoscope seems, it also has good points, and if we as parents can find and bring them out, great will be our treasure in heaven.

Proceeding with our comparison of Mars and Venus, let us not make the mistake of thinking that Venus is altogether lovely and Mars totally evil. Each has light and shadow, and ours is the

Mars energy drives people to face disagreeable situations and overcome difficulties that would discourage people dominated by the Venus ray. Blended, the Venus ray softens the harshness of Mars, and thus the highest good is reached.

privilege of living in the best or the worst of their phases. The intrinsic nature of Mars is “dynamic energy”; from him comes ambition to accomplish; he furnishes the power for the world’s work. Necessarily the hustle and bustle incident to the expression of this constructive energy cause friction between man and

man. Thus anger and hate are engendered by the Mars energy in operation along various lines. Mars never generates this discordant element directly; it is produced by our method of using his energy, and it is as much a mistake to blame Mars for our temper as it is to blame well-prepared food for causing indigestion when our stomach is out of order. In the latter case the stomach should be blamed for not performing its duty properly and for spoiling the good food instead of utilizing it in the economy of the system. Similarly, when the Mars ray works through us as passion, we are to blame for not better using this great constructive force.

Then again, how wonderfully everything is balanced in the Kingdom of God, the solar system, and how necessary these opposites! If we had only the Venus ray, we could never really learn to love the good and the beautiful, for we distinguish only

by contrast. If nothing around us were ugly or evil, the desirable qualities of the opposite condition would not appear so marked. People who aim to cultivate exclusively the Venus faculty of love and beauty find their esthetic sense revolted more and more by the sordid phases of life, which they bewail, but in a helpless manner, because they have mistakenly repressed the Mars ray and killed out their temper. Mars energy drives people to face disagreeable situations and overcome difficulties that would discourage people dominated by the Venus ray. Blended, the Venus ray softens the harshness of Mars, and thus the highest good is reached.

The dynamic energy of Mars, which is the power that moves the world from the civil and industrial standpoints, under certain afflictions becomes recklessness and destructiveness, making the person so expressing it a dangerous man, a public enemy. When the Venus ray is afflicted, it curtails the sense of beauty and order; hence the person becomes slothful, disorderly, and lacking in proper self-respect. Incapable, because of the affliction, of feeling true love, such a person becomes perverted and licentious, and it is often said of him: "He is his own worst enemy." Such people do not harm others intentionally; yet they spread an immense amount of unhappiness among those whom they profess to love. One of these classes is dangerous to society because it has not the love ray of Venus to guide its exuberant energy; the other, because it lacks the dynamic energy necessary to carry its good intentions into execution.

We see these classes in the world, and the misery they cause themselves and others; but usually their character has become "set," and we can do but little to change their conditions and must leave them to the schoolmaster "Experience." Children are growing up among us and our chances of helping them are great.

When the "Spirit" spoke to the churches in Revelation, it found fault in many directions; but



Traditional Orthodox image of the prophet

Elijah on Mount Horeb

"A great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice"—I Kings 19:11-12.

one received a stinging rebuke: "I wish thou wert hot or cold, but because thou art neither I will spew thee out of my mouth." The so-called "bad-boy" is not nearly so difficult a problem as one who is so goody-goody that he is likely to turn out to be a good-for-nothing, a pitiable human wreck. You will do well to look the latter over constantly and thoroughly, and remind him of the slightest neglect or mistake. It takes strength to be a sinner, and the worst boy becomes the best man when Mars has been downed by Venus; but the greatest firmness is required to correct an afflicted Venus and give the child sufficient dynamic energy to be really,

instead of seemingly, good.

Since the intrinsic nature of Mars is *dynamic energy*, that is to say, force in action, people who have Mars strong at birth are people who make a stir in the world so far as their environment reaches. They are so full of life and ambition that they sweep all other people's rights aside and force their own views, ideas, and methods to the front regardless of whom it hurts or harms. They are impulsive and always ready to initiate novelties on the spur of the moment. They strongly resent objections to their plans, but usually lack sufficient persistence to carry their designs into execution. If obstacles of magnitude present themselves, they abandon their plans as suddenly as they conceived them and commence to ride another hobbyhorse with the same ardor that marked their previous ventures, and with the same disregard of reason.

In the Kingdom of God all things are balanced to produce the highest ultimate good to all, and so the influence of Saturn, another so-called evil planet, is used to offset the exuberant life of Mars. The intrinsic nature of Saturn is *obstruction*; he is as slow and persistent as Mars is impulsive and quick to change; he takes no chances, but looks before he leaps, and his cold, calculating reason misses no flaw in any scheme.

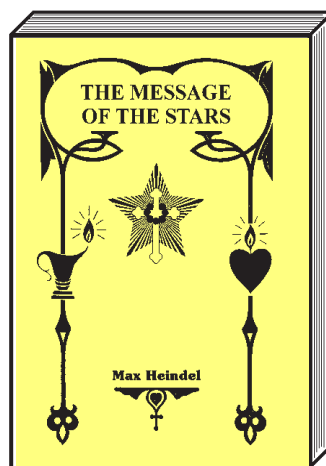
In the horoscope of a young soul, Mars is dominant and the man grows along physical lines much as animals do under the law of the survival of the fittest; but gradually the thumbscrews of Saturn are applied, squares and oppositions bring sorrow and suffering, Saturn is placed above Mars in the horoscope to frustrate and check him, till it seems as if every effort is futile because of the Saturnian obstruction.

Elijah could not hear the voice of guidance in the fire, the storm, or the earthquake, but when the tumult was over, he heard "the still, small voice" to cheer him. Likewise with us, while we yield to the unchecked Mars impulses, our lives are too turbulent to admit of communion with the Higher Self, but when the sorrows of Saturn have chastened the unruly Mars spirit, when the night seems darkest, as in Elijah's cave, then we also may hear the voice that shall speak peace after the storm. □

—Max Heindel

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By Max and Augusta Foss Heindel



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ASTROLOGY

The Educational Value of Astrology

THE EDUCATIONAL VALUE of astrology centers in the fact that more than any other science it reveals man to himself. No other science is so sublime, so profound, and so all-embracing. It sets forth the relation between the Grand Man of the universe and the little god that is man. "In His own image created He man." The Big Pattern is repeated in smaller human forms. God, the

systematic, scientific character building. We elect times and seasons cosmically advantageous to unfolding undeveloped qualities, correcting faulty traits, and eliminating destructive propensities.

The educational value of astrology lies in its capacity to reveal the hidden causes at work in our lives. It enters into the intangible, yet ever present and potent factors in life. It transcends form. It discovers soul. It demonstrates reality. It touches

Today astronomy, child of astrology, after having left its Father's house and wandered into a far and barren country where it fed on the husks of forms and figures only, has turned and set its face toward its true home where the feast of spiritual abundance is awaiting its return.

macrocosm, and man, the microcosm, are related and fundamentally one.

Material science has determined to some extent the physical effects of the rays of the sun and the moon. Speculations have been offered as to effects of rays emanating from other stellar bodies. Occult science, taking into its field of investigation the subtler forces that impinge upon emotion and mind, have charted their effects with no less definiteness than has academic science the reactions of sea and soil, plant and animal, to the solar and lunar rays.

With this knowledge we may determine the astrological pattern of each personality and know the relative strength and weakness of the several forces operating in each life. To the degree that we are in possession of such knowledge we can begin

every walk of life. It counsels the adult in regard to vocation, the parents in the guidance of children, the teacher in management of pupils, the judges in executing sentence, the physician in diagnosing disease, and in similar manner lending aid to each and all in whatsoever station or enterprise they may find themselves.

Astrology and astronomy were at one time a single subject. The soul of things has not always been so largely occulted to the great mass of people as it has been during the past century or two of skeptical, materialistic science. So far removed we have been from the true, and inner science of the stars that its higher knowledge has been practiced either by the illumined few unbeknownst to the world at large or by charlatans who have laid hold of

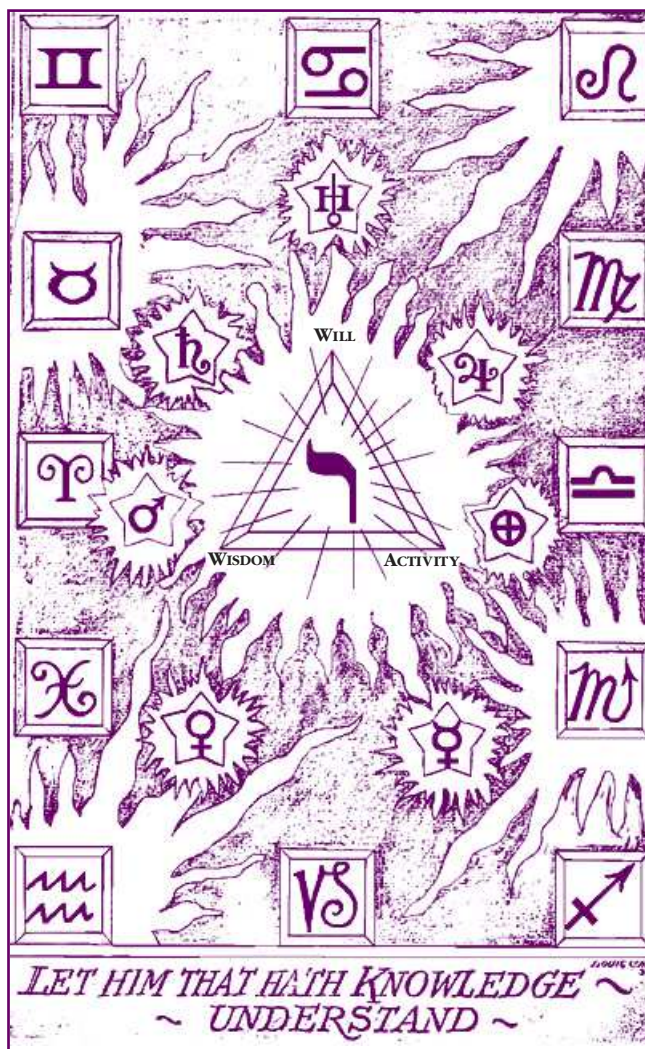
fragments of the subject and exploited that little smattering of knowledge by trading upon the ignorance and superstition of the uninformed.

Today, astronomy, child of astrology, after having left its Father's house and wandered into a far and barren country where it fed on the husks of forms and figures only, has turned and set its face toward its true home where the feast of spiritual abundance is awaiting its return. Today men of the first rank in the field of science are investigating cosmic rays and their influence upon man and planet. Rapidly the consciousness of the people is being prepared for an awakening on a vast scale to the recognition of the fact that stellar bodies do not alone mark time and tide, but that the impulses of our very souls are subject to their motions. Subject to their motions, mark, but not a slave thereto. The destiny of every human soul is to rule his stars; knowledge and obedience are the means thereto—knowledge of the nature of the stellar forces and obedience to their perfect pattern.

Such is the law that works for righteousness,
That none at last can turn aside or stay;
The heart of it is love, the end is peace and
consummation sweet,
Obey.

Astrology is the loftiest and oldest of all sciences. Its origin antedates written history. Its sources apparently reach back to the time when gods are said to have walked and talked with men. It would be difficult to assign to primitive humanity the mere invention of an astrological symbology, universally used throughout the ages and to which foremost seers of many lands and different religions have looked for pictorial presentation of the evolution of man and planet. In these same glyphs the understanding eye discerns the rise and fall of civilizations and the progressive unfoldment of the world's great philosophies and religions. They constitute keys with which we may unlock untold treasures in the Bible and the sacred scriptures of all the world.

Astrology is at once a science, a philosophy, and a religion. It is metaphysical, occult, and practical. The profoundest thinker and the most illumined



mystic confesses to have but faint apprehensions of the illimitable wisdom contained in this subject and awaiting our ever-growing grasp, yet the rudiments may be learned by anyone who can add and subtract and its elements checked in one's own life to a sufficient exactitude to demonstrate the truth of its claim beyond all possibility of disbelief. An application of the principles it teaches, whether or not those principles are fully understood, is sufficient to prove their validity by their fruitfulness in our daily life.

The errors of practicing astrologers can no more be taken as a disproof of the truth of the subject than the frailties of professing Christians can be argued as demonstrating the worthlessness of religion and the nonreality of the Christ.

Real astrologers like true saints are few and far between. They both represent the fruitage of many

lives of noble endeavor and selfless service. Goodness comes not from creed but by living a life of friendliness and usefulness. Wisdom comes not from memory knowledge but from an age-long extract of experience.

Only those who have sensitized their natures and cleansed their vehicles by pure living and high motive can in the very nature of the case receive and transmute the lofty spiritual influences impinging upon us from the heavenly bodies. Lilly, the great seventeenth century English astrologer, recognizing this, wisely declared to his students that the purer their lives the better would their judgment be. By the ear of the soul we may hear the music of the spheres and by the eye of the spirit we may read and interpret their manifold revelations.

Astrology swings our life into wider orbits. It deals with our earthly span of life as but a segment of the whole. Our natal chart is what it is, not by an arbitrary decree of Fate but as the result of our own past action or inaction. It marks the magnetic conditions prevailing at the time of our birth and affirms these to be such as will best favor the acquisition of those lessons most required during the incarnation then beginning. By the operation of this law of consequence, this doctrine of hope and responsibility, we recognize the present to be at once the fruitage of the past and seed for the future. Character becomes destiny.

Astrology, like religion, is divided into two branches, exoteric and esoteric. The exoteric covers purely mundane matters. It tells the mariner when best to set out to sea, the farmer when planting is most propitious, the physician the underlying causes of disease to be treated, the teacher the basic nature of pupils, and parents the innate tendencies and capacities of the child. It reveals the favorable and unfavorable seasons according to which election

may be made.

The esoteric transcends all these outer concerns. It has to do with our inmost nature, with the very principle of life, the source of our being. It deals not with passing fortunes of the personality but with qualities of the soul and egoic development. The incidents pertaining to the world of form are inconsequential to it. It is focused instead on that divine element within that is striving toward an ever-increasing realization of its unity with the whole through its contact with form and time and space. As such, esoteric astrology becomes a spiritual

science, a universal religion. Only such a science and such a religion promise to adequately satisfy the united demands of the head and heart of growing, aspiring humanity.

More than any other factor in the world today, astrology gives promise of leading a materially-minded generation into con-

ceptions concerning the things of the spirit. Physical science is handicapped by its own self-set limitations. Religion is under suspicion because its outworn forms are too often antiquated and hollow. Astrology of necessity links the fundamental elements of science and religion. It is based on astronomical data. It charts invisible forces. It combines the seen and the unseen, body and soul, form and spirit.

When the rapidly quickening spiritual perceptions of the race will lead it into a serious inquiry of the celestial scroll, we may expect an era of power and illumination such as history knows not of. No other subject within the entire range of human knowledge appears to hold for this day and age the possibilities open to astrologers for helping men to an elevated sense of their own dignity as citizens of a cosmos, to a greater grasp of universal law, and to a realization that we are eternally secure within the caressing fold of Infinite Life and Boundless Being. □

—A. S. T.

By the operation of this law of consequence, this doctrine of hope and responsibility, we recognize the present to be at once the fruitage of the past and seed for the future. Character becomes destiny.

Neptune's Sesquicentennial

OF COURSE NEPTUNE is immeasurably older than 150 years, but it was not until September 23, 1846, that it was “officially” discovered by the German astronomer Johann Galle, after other European astronomers (John Couch Adams and Urban Leverrier), noting irregularities in Uranus’ motion, assumed the existence of another “member” of our solar system and sent Galle pertinent data.¹ They were correct to within one degree of the new planet’s location, but wrong in another sense: this planet is not really a “member” of Earth’s solar system. “The Mystic...points to Bode’s law as vindicating his assertion that Neptune does not really belong to our solar system.”² One writer quotes Max Heindel, without giving the reference, that Neptune is “the embodiment of a Great Spirit from the creative hierarchies.”³

The dates of the discoveries of all three outer planets are informative, for they have much to do with their astrological message and meaning. Uranus was “discovered” in 1781, when the most important occurrence on earth was the American Revolution. And its ideals—brotherhood, freedom, New Age principles, etc.—are part of Uranus’ message. It is believed that Pluto was first glimpsed in 1930, which date coincides with the rise of modern dictatorships. In 1929 Mussolini strengthened his position in Italy by his Concordat with the Vatican. In 1930 Hitler began to be an important player in German politics after his astounding success at the polls.⁴ The Japanese military embarked on its aggressive adventures in 1931, culminating at Pearl Harbor a decade later.

So we ask, what was transpiring on earth at the time of the discovery of Neptune? In 1846 ether was first used in surgery; the same year saw “the

introduction of gas lighting.”⁵ It is recognized today that ether and gas generally are “ruled” by Neptune, which has the lowest specific gravity of all the planets circling the Sun, so it is understandably related to such “nonmaterial” phenomena. But it also “correlates with the advent of socialism, spiritualism, and theosophy,”⁶ movements that protested the excesses of materialism. Neptune is also considered to be the planet of communism.⁷

Here’s something both fascinating and confirmative of some of the above. At the time of the American Revolution, Uranus was conjunct its own node by transit; the Russian Revolution of 1917, regarded as the date of communism’s actual taking root, coincided with Neptune’s transit over its node; and when Hitler seized power, Pluto hovered over its node.⁸ These three orbs can also be “related” in another way: Neptune was discovered in Aquarius, Uranus’ sign, and this occurred 84 years before Pluto “appeared”; it takes Uranus 84 years to orbit the sun.

There are compelling reasons for focusing our attention on Neptune at this time.

First it is one of the two most important planets of our century. “Coming events cast their shadow before.”⁹ And on January 1, 1900, popularly considered this century’s commencement, Neptune and Pluto were in Gemini and all the other planets were in Sagittarius, Capricorn, and Aquarius. This made a Seesaw pattern, in which both halves of the chart are of equal importance: Neptune and Pluto equaled the other eight planets. In addition, from 1942 until almost the century’s end Neptune and Pluto form a sextile. No two other planets this century sustain so long a relationship. It “is the key to understanding the twentieth century.” The last time it occurred was from approximately 1460 to 1530,

“the height of the Renaissance.”¹⁰ World conditions then were somewhat similar to those now, though on a smaller scale and less intense.

Second, this is the Age of Pisces, ruled by Neptune. It is certainly well for esotericists to take an interest in the coming New Age, but surely the one in which we’re living also deserves attention. Since it began approximately 495 A.D. and lasts 2160 years, “it is generally agreed that the Aquarian Age begins not later than the year 2655 A.D.”¹¹

This may raise a question: what do the primitive early Dark Ages (from the 6th century on) have in common with our highly sophisticated time? There is an explanation. First, “since the middle of last century the Aquarian influence...has made itself felt because the Sun’s orb...touches the cusp of Aquarius, and as a consequence we have had an unprecedented awakening of thought.”¹²

To further understand changes within this Age of Pisces, it is necessary to consider the fact that it, as well as all the other zodiacal ages, is subdivided into three major periods, each characterized by one of the three signs of its element. Since Pisces is a watery sign, its three decans are Pisces, Cancer, and Scorpio. Because each age has 2160 years, a decan is 720 years. The Sun’s movement through the constellations, determining the age and decan in which we live, is “a backward movement of the vernal equinox.”¹³ It exited the constellation Aries and entered the constellation Pisces in the Scorpio (third) decan, which functioned as a “sub-ruler” of the sign from 495 to 1215 A.D. That span of time reflected qualities associated with Scorpio. What are they?

On the mundane level Scorpio, ruled by Pluto, has to do with wars.¹⁴ Pluto is lord of the “underworld.”¹⁵ The period of the Dark Ages corresponds with the Scorpio phase of the Age of Pisces.

As a boy, the famous writer Robert Louis Stevenson, watched a man lighting street lamps one evening and said to his nanny, “Look, he’s poking holes in the darkness.” After the fall of the Roman Empire, approximately when the decan of Scorpio began, there was nothing with which to



King Neptune's Fountain, Italian Pavilion, Epcot, Italy.

Neptune

This powerful representation of the god of ocean tides and tempests might better bear his original Greek name, Poseidon. He bears the conch, symbol of the voice of authority, and the trident, indicating rulership of the fluid medium.

“poke holes” in Europe’s abysmal darkness. Only in its extreme northwestern corner, Ireland, was there a semblance of cultural activity. In France, during the final years of the Scorpio decan, what is known as the Twelfth Century Renaissance occurred, a faintly foreshadowing what was just ahead.

That arrived in the 13th century, the onset of the real Renaissance, which did far more than merely “poke holes” in the darkness. 1215 marked the start of the Cancer decan. Cancer is ruled by the Moon, which influences fertility and birth; *renaissance* means rebirth! Events on earth were then definitely synchronized with this regenerating impulse.

It is noteworthy that 1215 A.D. was the year of the Magna Carta, in which England’s King John was forced by the barons to issue promises that

marked the birth of a drive for the securing of individual freedom in the British Isles.¹⁶ Also at this time in Italy Francis of Assisi initiated a major rebirth of spirituality, which culminated three centuries later in the Protestant Reformation.

Adding 720 years to 1215 A.D. brings us to 1935 A.D., the time of the world-wide Great Depression. Dictators like Hitler and Mussolini “solved” poverty’s problems in questionable ways that reflected their personal characters. The “democracies” of the West had to use more “moral” methods. So, led by the U.S, they instituted the “welfare state.” It is definitely noteworthy that the most basic and far-reaching of all the laws enacted then was the Social Security Act of 1935. During that time the major emphasis in the U.S. chart was on Neptune, the only one of the heavy orbs transiting its natal position.

That was unfortunate. Why? “Neptune never delivers what it promises,” especially on the mundane plane.¹⁷

We’ve been witnessing this fact during the present decade. Undoubtedly millions have been helped by various welfare legislation, but there has been a dire downside. Social Security, Medicaid, and Medicare, among other social programs, have spawned a passive, exploitative dependency on the public dole, discouraged individual initiative, and become enormous obstacles to balancing the U.S. budget, which, if not achieved, spells disaster.

A third reason for studying Neptune is to learn of its influence in one’s personal chart. “Neptune’s transits lead to muddle...It really takes a strong and sane man to control the Neptune in him.”¹⁸ Why? Perhaps the simplest reason is given by one of its key words, “nebulousness.”¹⁹ When the weather is described as nebulous, there’s a fog. In a fog, one cannot see. If one cannot see, one makes wrong decisions. And is there anything worse than that? Aren’t we all where we are because of the decisions we have made? In light of that understanding, can there be a wiser decision than to get acquainted with Neptune, and more generally, to study astrology? □

—A Probationer

THE NATAL CHART

The Houses are workshops of mortals,
The Cusp signs relate to the soul,
But Planets are Spirit in action
As onward the Life cycles roll.

Squares show us yesterday’s failures—
Obstructions and losses we earned
By over-indulgence in pleasure,
Or lessons despised and unlearned.

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

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

—Isabel Ambler Gilman

1. *The Concise Columbia Encyclopedia*, page 590.
2. *Simplified Scientific Astrology*, Max Heindel, page 6.
3. *Astrology*, Louis MacNeice, page 68.
4. German unemployment was 25%, that’s why.
5. MacNeice, *op. cit.*, page 66.
6. *Astrology, The Divine Science*, Moore and Douglas, page 50.
7. Moore and Douglas, *op. cit.*, page 205.
8. *Astrology for the Millions*, Grant Lewi, pages 102, 126, 140. For information on the planetary nodes see *Here and There in Astrology*, Ivy M. Goldstein-Jacobson, page 51.
9. *The Rosicrucian Philosophy in Questions and Answers*, Volume I, Max Heindel, page 427.
10. *Sex and the Outer Planets*, Barbara H. Watters, page 116.
11. *New Age Bible Interpretation*, Old Testament, Volume III, Corinne Heline, page 506.
12. *Simplified Scientific Astrology*, Max Heindel, page 135. See also *The Rosicrucian Philosophy in Questions and Answers*, Volume II, Max Heindel, pages 351-353.
13. *Simplified Scientific Astrology*, Max Heindel, page 159.
14. *As Above, So Below*, Alan Oken, page 172.
15. *The Planet Pluto*, Fritz Brunhubner, page 6.
16. Britain considered this document so valuable that during World War II it was in the U.S. for safe keeping.
17. Barbara H. Watters, *op. cit.*, page 96. See also *Astrology*, Else Parker, page 121.
18. Louis MacNeice, *op. cit.*, page 66. See also *Simplified Scientific Astrology*, Max Heindel, page 152; Ivy M. Goldstein-Jacobson, *op. cit.*, page 45.
19. *The Modern Text Book of Astrology*, Margaret E. Hone, page 34.

The Apocalypse— Verbal and Visual Revelations—Part 1

WHILE AMONG GOSPEL writings pivotal points in the life of Jesus have inspired the imagination and devotion of artists during the last two millennia (notably the Annunciation, Nativity, Baptism, Transfiguration, Last Supper, Gethsemane, Stations of the Cross, Resurrection and Ascension), the book of *Revelations* has presented a singular challenge and fascination for painters with its wealth of images that are peculiarly visual. The problem it presents is that its visual nature is visionary, some would say phantasmagorical, consisting, as they do, of visions in the supersensible world.

As its author, John the Evangelist, says, “The Revelation of Jesus Christ, which God gave unto him,” was sent and “signified” to his servant John through his angels; that is, set out in pictures. John also “gave witness” to the Word of God in his Gospel. To witness is to see, but it is also to know. John’s seeing is a higher discerning, a supersensible knowing, the fruit of initiation. The imminence of the parousia or reappearance of Christ is again a matter of suprasensible seeing: “Behold, he cometh with clouds” (1:7); that is, in the realm of the etheric.

The author of the *Apocalypse* (Greek for “uncovering”) is a divinely appointed link in the chain of transmission of God’s Word through its revealer and testifier, Christ Jesus, as mediated by His angel, to general humanity. While John’s record is a series of prophecies, almost wholly given over to what is not yet but shall come to pass, more than any other scriptural document it assumes and draws



Hans Memling (1430/40-1494), Oil on oak panel. Right wing of St. John Altarpiece, Memling Museum, St. John's Hospital, Bruges, Belgium

The Vision of St. John

The painting sets forth the entire sequence of apocalyptic events. Note the seer kneeling before the throne of God.

on a deep understanding of Earth’s prior occult evolution.

In order to enter the world of the *Apocalypse*, we as readers cannot assume the onlooker consciousness with which we live in the diurnal world, viewing from outside, detached. We must eat this book, and it will disturb our standard digestion, upset our normal understanding of things, be bitter in the

belly. Over and again John is enjoined to act, to “come up hither” and “see.” His active participation is required. We as readers are also rallied to be actors. Not just to see but to take part in, live into the disclosures which so fundamentally affect us. Our *will* is addressed.

Since initiation makes possible the attainment of a condition that humanity will experience at a later time by natural evolutionary means, an initiate can perceive events in archetypal form in the spiritual worlds well in advance of their material manifestation. Such are the visions of the Apocalyptist, not the Apostle John, who was martyred in Jerusalem in 56 A.D., but the Elder John, the presbyter John, who lived in Ephesus and was the raised Lazarus. The *Apocalypse* was written on the Greek island of Patmos toward the end of the first century (around 95 A.D.) during the persecution of Domitian. This tradition is documented by the second century writers Justin, Irenaeus, Clement of Alexandria, and Tertullian, and has been confirmed by clairvoyant investigation.

Whereas pre-Christian initiations were directed to the past, to age-old wisdom, esoteric Christian initiation reveals the future. Man is initiated not only for his wisdom and feelings, but for his will. To set goals based on knowledge of the Christ Principle and to work for their realization through the activation of will is to grasp Christianity esoterically. The *Apocalypse* provides us with an instrument for the initiation of the will, an impulse given for the future, for action.

Whereas the Gospels are certainly eternal in the truths they set forth, their profound impact is based on their being grounded in the *historical* reality of Christ Jesus, on the assumption of physical form in a specific time and place by the highest spiritual principles in our cosmos. *Revelation*, on the other hand, is not primarily bringing all things to our *remembrance* (John 14:26), but disclosing that which *will be*. We, as readers and hearers of this apocalyptic word, may thus alert and align our wills to the very end of Earth evolution (Earth Period) by living in accordance with the principles and plans it sets forth.

Earliest (pre-Christian) initiation focused on thinking. The nearer Christian times were approached,



From Book of Hours (Très Riche Heures), Jean Duc de Berry

The Revelation of St. John on the Island of Patmos

In the presence of the iconic eagle, here symbolizing divine inspiration, St. John “hears” what he sees. The four beasts are depicted as four Cherubim. The Lamb is in the Throne.

initiatory exercises trained the forces of feeling. In modern times, Rosicrucian exercises activate the element of will. But all occult training commences by organizing and subduing the desire body through the mental control, moral discipline, and physical focus. Mystic masonry and Jesuitism also strengthen the will through the Ego’s work on the physical instrument, which generates the conscious soul. Here, cross-carrying is paramount.

Simply stated, initiation awakens capacities and powers slumbering in the soul. The *Apocalypse* sets forth spheres of initiation which designate both actual and figurative future events (as well as implied past events) and levels of higher consciousness. There are three modes of supersensible cogni-

tion—seeing (imagination), knowing (inspiration), and being as (intuition). All such cognition must be preceded by purification of the desire body, “preparing the way of the Lord,” which results in *catharsis*, technically denoting activation of clairvoyant faculties. The desire body then imprints its wisdom in pictures on the etheric body as *illuminations*—one “sees.” In a further step, one ascends to Second Heaven where one “hears” and knows what one sees. Finally, in the Third Heaven, one identifies with what one knows, becomes it.

So does John record his own seeing, knowing, and being as he presents pictures, hears wisdom, and the “eats” this wisdom, making it part of his spiritual body. Such are

the spheres of initiation set forth by the Apocalypticist as he delivers letters to the seven Churches, which signify the seven categories of the physical (including the etheric) as a preparatory stage. The first stage, the seven levels of the desire world (the world of images), is designated by the seven seals. The second stage, the seven levels of the world of thought (the world of tone), is signified by the seven trumpets. The third stage, the seven vials of wrath, identifies what must be cast off before one can enter into the world of life spirit, the true world of the Christ.

As John is caught up in the spirit and summoned by his initiators to “come up here,” his vision expands to encompass ever wider reaches of the evolution of form, life, and consciousness. *Revelation’s* opening vision pictures the New Man, future Archetypal Man as He has been created by virtue of the forces won by Christ through living in the body of Jesus. The Being is described as “one like unto the Son of man.” In the Gospels only Christ uses this phrase to designate Himself. Here, we are to visualize Ideal man who has been recreated or restored by the indwelling Christ, the “human form divine” (Blake), the form described by Coleridge in “Ode to the Departing Years”:



Tobias Verhaeght, 1561-1631, Oil on Panel, 1598, Antwerp, Hermitage

Landscape with John the Evangelist Writing the Book of Revelation on the Island of Patmos

Apocalyptic scenes here depicted include the Woman Clothed with Sun (top) who seeks refuge from the Red Dragon in the wilderness (left), and the casting down of “that old serpent” and his host out of heaven by the Archangel Michael.

Now I recenter my immortal mind
In the deep Sabbath of meek self-content;
Cleansed from the vaporous passions that bedim
God’s Image, sister of the Seraphim.

Archetypal man, as “sister of the Seraphim,” is, in his physical person, the creation of the living substance of the highest creative hierarchies. A close analysis of this visionary Being shows that It is comprised of nine-fold light and attributes deriving from the nine ranks of spiritual beings, from angels to Seraphim, who have contributed of their spiritual substance to its creation. As God’s image restored, Adam regenerated, this Christ-fashioned Form is a “blending of the Glory of Eternity with the Masterpiece of Time” (Balfour).

The seven candlesticks (a variation on the Jewish menorah) encircling the Son of Man are a representation of the vibratory powers which have been assimilated and mastered on the microcosmic level as the seven planetary energies, signified by the seven stars, and on the ecclesial level as the seven churches or communities of each Ray type.

The sharp two-edged sword is the Ego, whose highest manifestation is the creative word. The Ego is capable, in its lower expression, of selfishness, possessiveness and inhumanity; while in its highest

expression it radiates love and creative good will. The Ego can exalt man by enabling him to choose to give love as an entirely free gift, or it can tempt man to serve purely selfish interests, thus plunging him into the abyss.

Christ Jesus brought full Ego-consciousness to man and is represented as the One Who has the sharp two-edged sword coming out of His mouth. In the *Apocalypse* the planetary form of this two-foldness is the civilization of Babylon (materialism) and the civilization of New Jerusalem (spiritual community), which are both represented as cities and personified as women.

On the most literal or mundane level, the seven letters to the Churches are assessments of the status of the seven most active centers in Asia Minor and provide clear evidence that, historically, an *organizationally* unified Church is not a Christian idea but a Roman idea which was applied to the Church through Constantine in 313 A.D. The seven original Churches of *Revelation* constitute the vision of a social pattern of Christianity. They are seven equal archetypes having a unified spirit and a unified law, but differentiated in background and character. They constitute a seven-fold manifestation of the Being Who speaks to John.

The letters are addressed to the angels of each Church, the spiritual group soul of a wide variety of individuals who together comprise an ecclesia whose character or consciousness was held in the soul of the angel of the Church. On another level, the seven letters to the Churches are characterizations of the seven developmental phases of the Fifth (First Post-Atlantean) Epoch of the Earth Period. The angel of each Church is its guiding influence or presiding genius.

Specifically, since the Bible, and *Revelation* in particular, are a product of the First Post-Atlantean epoch, their symbolism pertains to this time frame, according to which the seven stars symbolize the seven beings who are the spiritual (angelic) leaders of the seven cultural ages of this epoch. During these ages humanity can obtain particular powers and aptitudes, occultly indicated by each letter's content.

What is said of our current fifth sub-epoch, Sardis? "Thou hast a name that thou livest, and art



Woodcut, Albrecht Durer, 1496-98, State Hall of Art, Karlsruhe

John sees the Seven Candlesticks

The Son of Man, with sunburst countenance, flaming eyes, and the Sword of Justice coming out of his mouth, holds in his left hand the Book of Life and in his right hand the seven Star Angels, who inspire the seven churches in Asia, signified by the Seven Candlesticks. The clouds represent the suprasensible worlds. John falls at His feet, as if dead.

dead" (3:1). How dead? Dead to spirit. Yet we may strengthen what remains (of knowledge) and repent, that is, change our minds, our material orientation, so that we may be "clothed in white raiment."

During the sixth cultural sub-epoch, Philadelphia, the intellectuality of the West will marry the spirituality of the East, most notably (as Max Heindel predicted) in Russia, and will foster brotherly love. The seventh sub-epoch will be lukewarm. Then will follow the War of All against All, wherein each non-evolved ego will pit itself against every other ego, after which begins the sixth Epoch, New Galilee.

The proper and full utilization of the energies (star) given each Church (candlestick) will result in the overcoming of the physical through Him Who has the keys of hell and of death. Egoic conscious-

ness shall be fully invested in the etheric body through the activation of its seven occult centers, as indicated by the letters' seven promises. Redeemed humanity shall: 1) "eat of the tree of life"; 2) "not be hurt of the second death"; 3) "eat of the hidden manna" and be given "the white stone"; 4) receive "the morning star"; 5) be "clothed in white raiment"; 6) be made a permanent "pillar in the temple of God"; and, 7) "sit with me [Christ] in my throne."

As befits a manual on the initiation of the will, John is kept in a state of continuous activity and dynamic concentration. He is told: "What thou seest, write in a book and send it"; "write the things which thou hast seen"; "come up hither, and I saw and I wept...and I beheld"; "and I went unto the angel...and I took the little book...and ate it up"; "rise and measure the temple of God"; "And I stood upon the sand of the sea"; "he carried me away in the spirit"; "and I fell down at his feet."

For his second vision John is summoned by a trumpet-like voice, and immediately he is in the spirit and passes through a door in heaven and enters the desire world where he sees and records perhaps *Revelation's* most resplendent vision—the throne of God with a Lamb in its midst, surrounded by four beasts, and ranged before it seven spirits, twenty-four elders, and a host of angels.

The four living creatures surrounding the throne are the four *zoa*, the "raw material of humanity," the four Archangelic Group Souls, now the four Recording Angels. Macrocosmic God-Man (Adam Kadmon), who comes forth from Spiritland, first appears to clairvoyant vision as proceeding from four creative human prototypes, the forces forming him appearing as here represented—the septenary rainbow. The present day lion, bull, eagle and proto-human forms bear a similitude to the ethereal bodies which early mankind assumed. And they possessed a consciousness and group soul nature appertaining to each type.

Man owes every soul quality he now possesses to his rejection, during his evolutionary development,



Woodcut, 1496, Albrecht Durer, State Art Hall, Karlsruhe

John before God and the Elders

John, "in the spirit," enters a door in heaven and sees God aureoled in glory, the Lamb with seven eyes and seven horns, the seven lamps, the six-winged, myriad-eyed, Cherubimic beasts, and the twenty-four Elders casting down their crowns in praise and adoration before the Throne.

of a particular animal form, while retaining the spiritual equivalent of that form. By analogy, sediment is the precipitation of coarse matter from turbid water, leaving a clear, light liquid. The mystic art of alchemy extensively utilizes this separative and sublimating process, which is emblematic of transformation to the higher and sacrifice or throwing off of the lower. Specifically, astral (desire body) man is composed of eagle (head—thinking), lion (heart—emotion), bull (gut and limb system—will), and man (in an early form of the coordination and synthesis of the three).

The ego-ensouled individual is a whole animal species unto himself, whereas animal group egos are in the desire world and have not descended to the physical.

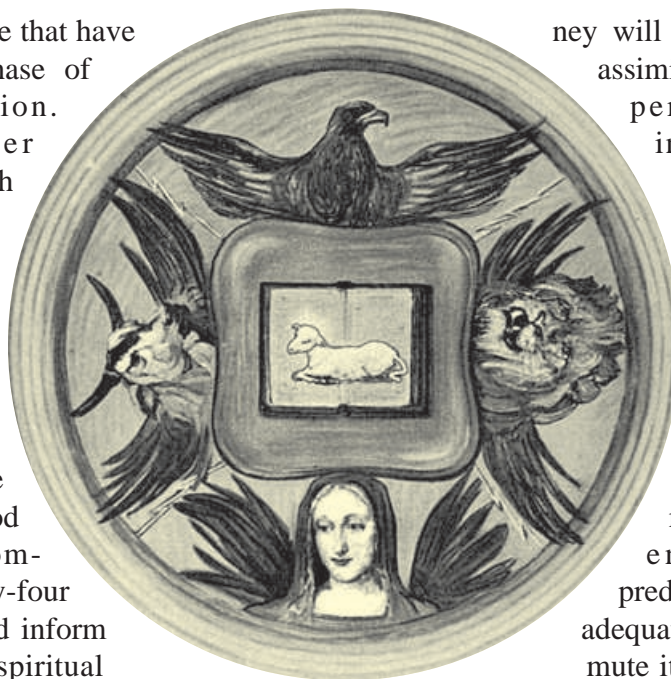
The mystical Lamb in the midst of the Throne, the sign of the Redeemer, is the group soul for the higher manifestation of men, the Christed Ego.

The twenty-four Elders are embodiments of the experience obtained from the twenty-four rounds of

evolution or cycles of time that have preceded our current phase of planetary manifestation. During that time other beings passed through their human stage: Lords of Mind during the Saturn Period (7 phases); Archangels during the Sun Period (7 phases); Angels during the Mood Period (7 phases); and humans during three stages of the Earth Period (the fourth is not yet completed). These twenty-four Elders can thus guide and inform man's evolution from spiritual realms as the directors of time (twenty-four planetary hours of the cosmic clock, each "hour" or revolution ruled by a "time-king").

Having lived and died in a human body and spiritually rejuvenated the earth with His solar vitality, Christ is able to loose the seven seals of the Book of Life held by the Father. Prior to His Advent, the Book had become "sealed" and humanity lacked sufficient power to overcome material forces and penetrate consciously into the worlds of soul and spirit. Through the Lamb's sacrifice, the essence of eons of formative experience can be inherited and imprinted on the human soul

At the end of the Fifth (First Post-Atlantean) Epoch, following upon the War of All against All, the seven seals will be unloosed and all that is "written" therein will be opened and the book of the individual spirit's jour-



Clara Rettich, 1907, after sketches by Rudolf Steiner, from *Occult Pictures in Signs and Symbols*, Dornach, 1975

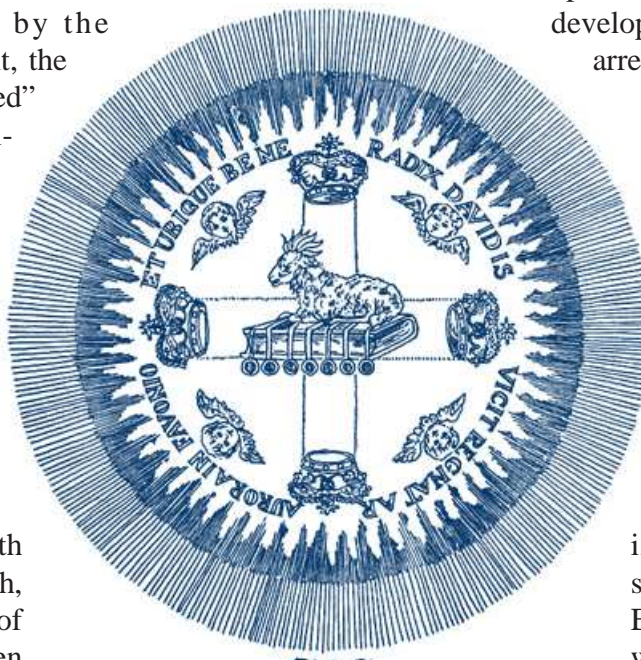
Human archetypes, past and future: the four Zoa and the Lamb.

ney will be read and available for assimilation. This content will pertain to the soul's incarnations during the seven cultural sub-epochs wherein it obtained particular powers and aptitudes as indicated in part by the seven letters to the churches.

Had not the Christ Impulse been given to Earth and its humanity, mankind would have encountered the dire predicament of being unable to adequately learn from and transmute its earth experience into the luminous substance of the soul body. The Lamb redeems what otherwise would have been lost and reveals what else would have remained hidden, giving the freedom to understand and the strength to act on that understanding and rise up out of the age in which human development had become sealed or arrested.

While experiences represented by the seals were laid down in the Fifth Cultural Epoch (Ancient Indian, Persian, Egypto-Sumarian, Greco-Roman/Semitic, Teutonic/Saxon/Celt, Sixth, and Seventh sub-epochs), they will be loosed as usable soul powers and will characterize the seven consecutive sub-cultures of the Sixth Epoch of New Galilee, whose emphasis will be on conscious development of the etheric body. (Continued) □

—C. W.



From *Secret Symbols of the Rosicrucians*, Altona, 1785

"And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof... [and] to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

Revising the Historical Jesus

MEMBERS OF the Jesus Seminar and their satellites are creating quite a stir for themselves, selling books and videos at a brisk clip through their publishing house, Polebridge Press, and enabling their sponsor, Westar Institute, to thrive. Westar, “an advocate for religious literacy,” conducts scholarly seminars, publishes its own journal, *The Forum*, and invites membership from qualified applicants.

The Jesus Seminar has brought some perilously positioned believers to a crisis of faith, armed atheists with putative facts, and, of course, outraged Christian fundamentalists.

What’s it all about? The Jesus Seminar is a group of individuals whose central aim is, in their words, a quest for the historical Jesus. As such they have been called historical revisionists. They have made use of the recently discovered materials and current critical methodologies to assess the veracity of the traditional picture of Jesus and his teachings as contained in the Gospels.

Seminar investigators contend that much of the life and words of the traditional Jesus is a construct of popular attribution, political manipulation, and wishful thinking. Their founder, Robert Funk, stated at the opening meeting of the group in March, 1985, “we are going to inquire simply, rigorously, after the voice of Jesus, after what he really said...We intend to examine every fragment of the traditions attached to the name of Jesus...in quest of his voice.” That was for starters.

The Seminar first assessed the degree of scholarly consensus about the historical authenticity of each of the sayings attributed to Jesus and then sought to determine the historicity of events asso-

ciated with the life of Jesus in the Gospels—the “deeds tradition.”

In their biannual meetings Fellows voted their response to an alleged Jesus saying by casting one of four differently colored beads into a ballot box. A red bead meant authentic; a pink bead meant “a close approximation”; gray meant “not Jesus’ words, though they may reflect his ideas”; and black meant “definitely not spoken by Jesus.” A weighted average of the votes and a color was assigned to each saying.

It was acknowledged that this procedure would not actually determine what Jesus said. Its function was to measure current scholarly opinion. At least that was the initial modest proposal—a glorified opinion poll.

The Seminar has concluded that the “Fifth Gospel” of Thomas, discovered in 1945 in Egypt, is more likely to contain Jesus’ authentic words than any of the synoptic Gospels. The greatest consensus on the authenticity of Jesus’ sayings are for the earliest forms of the parables and aphorisms, both “wisdom forms of speech.” The Fellows thus see Jesus as a “wisdom teacher.”

Among their many controversial conclusions, the Seminar has rejected the “eschatological consensus” and maintains that Jesus did not speak of his second coming, nor of the “end of the world,” nor of a last judgment as given in the sheep and goats and the wheat and tares parables. While the Seminar also rejected the plausibility of Jesus referring to a future Kingdom of Heaven, they concur on sayings which speak of the Kingdom as a *present*, though difficult to discern, reality.

The Seminar concluded that Jesus did not teach the Lord’s Prayer as a connected whole. They

doubted he taught his followers a rote prayer to be memorized, though a liturgical form later evolved for community worship. Also, the Lord's Prayer has three extant forms, Matthew's being the one most people so designate. Which is the Lord's?

We understand that some of the cherished forms of the Scriptures may, in fact, contain translation errors, copyist emendations, and dogmatic additions. But we also know that objectivity is based on the facts at hand and that there are "facts" that modern scholarly research, like material science in general, does not countenance because they are written on the fleshy tablets of the heart, in the memory of nature, and disclosed through the faith that is the *evidence* of things not seen nor physically seeable. There is a point beyond which material research cannot go. For the scientists of the spirit, the object of final inquiry is not the physical Jesus but the spirit of Christ, Who appeared in and as the historical Jesus that He might accomplish His cosmic deeds of regenerating the Earth and redeeming a lost humanity.

The musings and document siftings of the linguists and Biblical exegetes simply are not vital to the living essence of Christianity, which is Christ Himself. Historical investigation is not the tool of enlightenment conceived of by its advocates and practitioners. The alleged spiritual crisis created by historical scholarship is not a crisis to them that believe. The Seminar Fellows say "We can no longer be sure of who Jesus was or what he said." By inference, their inherited credulity has taken a tumble, but now they are seeing matters in the full light of (a diminished?) day. One senses a subdued delight behind the mask of these sober inquiries, as the icons of popular piety crack and topple. Faith, they say, does not vouch for authenticity, and Biblical inerrancy is but a form of idolatry. With this last observation Max Heindel might well agree.

The Jesus Seminar is certainly a child of its time, infected by the contagion of relativism. Thus, they declare that "Jesus, the movement he started, and the documents that movement produced, can only



William Blake. Pen, Indian ink, grey wash and watercolor. Fitzwilliam Museum, Cambridge University, Eng.

The Three Marys at the Sepulcher

"Why seek ye the living among the dead? He is not here, but is risen"

—Luke 24:4-6.

be understood in terms of the anthropological and cultural forces of the time." So much for God's view and use of Bethlehem, Jerusalem, Golgotha, and Mt. Olivet. Whatever human intentions and limitations may be, God uses them for His infallible and loving purposes.

Perhaps most disturbing to orthodox Christians is the Seminar's skepticism about the bodily resurrection of Jesus, which Mormons, for one, literally believe. Yet esoteric Christianity does not teach bodily resurrection either. Nevertheless, there *is* a resurrection, without which, as Paul states, all our faith is in vain. Why? "Our life is hidden with Christ [Who is hidden to material sight] in God" (Col. 3:3). If Christ be not risen as the Victor of death, nor are we. Resurrection is, firstly, a separation of the etheric body from its dense physical host; but most essentially, it is a release of the eternal spirit from its material confines to its home world.

The Seminar's pronouncements will temporarily close the door for some who have no knowledge of human occult anatomy, and they may discourage the popular (and correct) intuition that Christ did

resurrect from the grave.

Let us be clear: It is the living Spirit of Christ, working since Golgotha through the Holy Spirit, the Spirit of Truth, that conveys the spirit of the Gospel teachings, confirms their authenticity, and will bring all things to our remembrance. The Holy Spirit is the unerring archeologist and the ultimate Biblical redactor. As Professor Robert Wilken, author of *The Land Called Holy*, writes, “Spiritual interpretation does not impose meanings on texts, but discerns what is unveiled by the Incarnation of the divine Word and the sending of the Holy Spirit.” Obviously if both the Incarnation of God’s Son and the inspiration of the Holy Spirit are denied, a thin harvest awaits the scriptural gleaners.

What appears in time is not captive to it, but the Fellows of the Jesus Seminar are hostage to a scantily documented historical person. Dante said “even when supported by the senses, reason has short wings.” We might substitute the

word “especially” for “even.” Faith, for those who cannot yet see with the eyes of the spirit, is yet the precursor of those eyes. Augustine said, “No one believes anything unless he first thought it to be believable.” The so-called impartial investigator waits for the facts to tell him what to believe, not realizing or admitting that he often seeks particular kinds of facts to witness to unacknowledged pre-existing beliefs. Nor does he squarely face the question of what constitutes a fact. “Not everyone who thinks believes, since many think in order not to believe; but everyone who believes thinks” (Augustine). Finally, Jesus did not say, Believe certain things *about* me; he said, “believe also *in* me” (John 14:1, italics added).

Contemporary theorist Richard Lanham says, rhetorical (postmodern) man is trained not to discover reality but to manipulate it. Emily Dickinson wrote, “The abdication of belief makes the behav-

ior small.” The postmodern positivist, so apparently earnest and well-intentioned in his search for a truth whose criteria have been predetermined, creates a world that is, finally, profoundly trivial because its spirit and very life have been stifled and starved.

Even with the incontestable proof of the existence of the man Jesus, no amount of information (“evidence”) will enable us to see in him the holy Christ, just as no quantity of miracles will permanently convert an unbeliever. Belief requires an inner assent, inner work. The resurrection can be doubted to doomsday, as can be the existence of God Himself. Their reality remains intact.

The Seminar finds the Gospels suspect because they were written by fallible men. So they were. So too were they instruments used by the Spirit of God to reveal His Truth to the sons of God, His children.

The Seminar finds the Gospels suspect because they were written by fallible men. So they were. So too were they instruments used by the Spirit of God to reveal His Truth to the sons of God, His children. It is the gift and issue of faith to make this determination until the eye of the spirit confirms it.

Within the Christian tradition historical means Christological. This means that Christ is at the heart of the Earth’s history. Christ Jesus’ question to His disciples is *the* question asked then and ever again: “Who do people say that I am?” Peter knew: “Thou art the living Christ.” Flesh and blood did not declare this to Peter; nor would the discovery of an anachronistic video of Jesus on the Mount of Transfiguration; nor would a miraculously prepared compact disc containing his one hundred most memorable sayings. The truth we seek is not waiting to surface in an archeological dig. It is not poised to jump forth from a brilliant collation of never-before-seen, on-the-scene texts. The artifact, the strict letter of the word, by itself, is always dead on arrival. But it may be blessed as the carrier of the spirit that gives it life, the spirit that is truth, the spirit that shuns the “lo, here and the lo, there,” for this spirit is within. One must have the eye of the spirit to see spirit. □

BOOK REVIEW

The Call of a Mountain

DONALD WEBB, a U.S. consul in an unspecified South American seaside town, was a prisoner of his extraordinary self-control. He used it to extract the deference he felt due him, but it severely restricted his savor of life. He was called on to investigate the death of an American artist, Franz Crispian. He could have discharged this duty in a perfunctory manner. Instead, he was drawn, against his “better” judgment, into a jungle and up a mountain.

The reader of *The Thirteenth Apostle* (Eugene Vale, Jubilee Press, Los Angeles, 1983, Tel. 800 326-2665) is quickly absorbed by the narrative and shares with Webb his powerful but inexplicable fascination with Crispian. The ambiance of the action has resonance with Malcolm Cowley’s *Under the Volcano*. One is also reminded of the generic theme of returning to a primitive condition in man’s history and psyche to wrestle with primordial forces and confront one’s darker nature, as explored in Joseph Conrad’s *Heart of Darkness* and William Golding’s *Lord of the Flies*.

Webb is oriented in his search by Padre Paolo, who, with a touch of irony, informs him that he “is a man of the city who would have difficulty imagining the hardships and dangers of this wilderness.” Webb considered order the highest goal of man. Accordingly, he arranged his life in patterns of strict regularity to which he adhered with exacting discipline. As a result, he had won for himself a secure place in an orderly universe, but with the advent of Crispian into his life, his achievement was no longer a source of satisfaction.



Ian Britton

Crispian unsettled him. He had a knack for getting at the heart of things. He “simply refused to respect the shield of polite familiarity behind which civilized people allowed themselves, by tacit agreement, an area of seclusion.” “Why did you become an artist?” Webb asks the painter. “I didn’t choose.” His shoulders sank, as if he despaired of explaining. There is something of the Van Gogh in Crispian—not the extrovert mania, but the same central drivenness. He was chosen to paint. It was his calling, even his cross. But what was sufficient, given his peculiar quiet intensity, to this calling? He seemed impelled toward an ultimate subject whose capture might free him from his captivity, and that subject was somehow

connected with the mountain that rose with an Old Testament forbiddenness, from which the Word of God itself might be heard—if one could endure the contact.

Crispian was first drawn away from the port town's picturesque blandness toward the area's interior, where life was simpler, more basic: "When you've lost your way, you retrace your steps to beginnings. You look for your roots." Most unsettling for Webb was a cartoon Crispian had drawn of the consul's face at their last meeting: "It was that of an impassioned dreamer, eyes dilated with unsettled longing, lips parted as if on the verge of forming the words of an impassioned prayer."

Fighting against a mounting sense of recognition, of the truth of this instant snapshot of his soul, Webb said that he did not find the sketch amusing. Crispian nodded, "I suppose not. One's personal tragedy never is." There it is. Webb has been unmasked. What was the tragedy? Webb had actually been an idealist in his youth, and through a series of hardships, had capitulated to "reality" and given up his dreams and aspirations, settling on building a public image and material security and suppressing the bitterness over his dashed hopes. Now the wellspring of that original idealism was reactivated by Crispian's cartoon and it drove Webb on a journey into the interior in search of he knew not what.

Crispian had preceded him. The natives had "read" him and knew that the "white man has come to find God." This was news to the painter, but not the padre. He knew his unrest is common to us all. Only in him it was stronger. "Since the great questions of life seem to have no answer, we push them aside and proceed to live as if they did not surround us on all sides like the very air we breathe...as if the basic mystery did not exist."

Crispian had no defense against this mystery, therefore he could not know peace. "We all have to live with our God, or, if you prefer, with the mystery of our life...Only one thing is impossible, the very thing most people try to ignore." King David could not ignore this "one thing." Psalm 139 bespeaks his quandary: "Whither shall I go from Thy spirit? or whither shall I flee from Thy presence?" And what had happened to Crispian increasingly takes hold of Webb: He becomes prey of the "Hound of Heaven" (in Francis Thompson's terms)—seeking, yet sought; driving, yet driven; penetrating further into his soul through the dense thicket of doubt, denial, fear, and confusion.

The padre stays with Webb for the entire, immensely compelling saga of his quest, a journey of outward ascent, but inward descent to a psychological purgatory. One is reminded of Dante's journey into the Inferno with his guide Virgil. In this pilgrim's progress, the padre might well represent the assistance provided by organized religion. But there comes a time

There comes a time when one is on one's own. One comes to an existential dead center, be it Gethesmane, a metaphorical deserted island, a trackless desert, or the winding, hazardous margins of a mountain.

when one is on one's own. One comes to an existential dead center, be it Gethesmane, a metaphorical deserted island, a trackless desert, or the winding, hazardous margins of a mountain. Are the Church and its vicars, as purveyors of Divinity, closer to it? The padre, himself a mountain of caring and good works, in a moment of anguished honesty, confesses, "I know not God. I love Him, and know Him not." So, perhaps, he too has a reason to test himself and break beyond his normal bounds in accompanying Webb on what becomes a perilous and utterly riveting narrative of ascent up the mountain of belief and self-testing.

This review will not treat of the central "action" of *The Thirteenth Apostle*. But should the reading be taken up, it, like Webb's journey itself, can not be put down, however steep and grim the prospect.

While outwardly a story of literal breathless adventure, it is essentially an account of spiritual conversion and illumination.

How does the book's title bear upon all this? Crispian, near the mountain's summit, in a weather-battered shed, oblivious of all else, set to work on a painting, *Christ on Golgotha*, of which he had written, "I have not seen any independent existence away from it."

As the story unfolds, other figures appear whose significance swells out into archetypal dimensions. Here's how a lady, who tended to and companioned Crispian in his last days, is described: "There is no more wonderful woman in the whole world. You might say, she's the only [her name? Mona] woman we can admire. The only one—and the same one for all of us" (in a mountain mining settlement). "She was holding that thin, emaciated figure [Crispian] in her arms, the body of a child." The Pietà immediately comes to mind.

If Crispian is a Jesus figure, who is Webb? The bulk of the book is about him, his trials and challenges, including the surrender of all his pride and hidden shame, its inevitable counterpart. What obstacles (whose totality, in one sense, are the mountain itself) stand in his way? For one, which the student of Rosicrucian Teachings can appreciate, his very intelligence, which prompts him to subscribe to a respectable, even brilliant agnosticism. Webb is told along his way, "To achieve anything daring, one must be a fool or inspired by holy madness." We remember that, for the rational Greeks, a crucified God was a palpable absurdity. Nor can modern man seem to overcome the barriers posed by materialistic thinking. He is crucified by his despotic reasoning powers which forbid passing beyond physical proof. He lives in a "Dark Age of

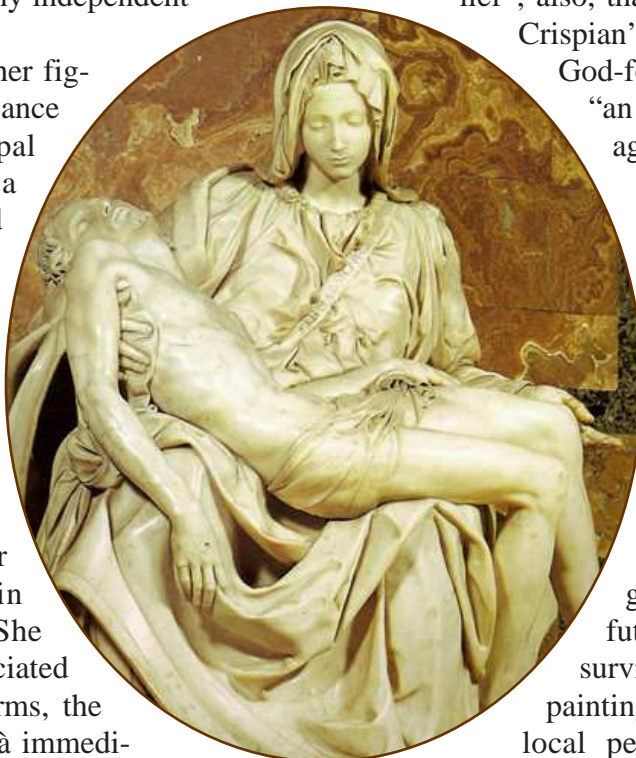
the soul," an age where the machine flowers while humanity wilts.

Webb learns, along a way studded with hard-won insights, that "doubt is as essential to true faith as ashes might be to the rise of the phoenix"; that apparently "untroubled proclamations of faith may be but a howling in the inner desert of unbelief"; also, that what he saw, depicted on Crispian's recovered canvas in that God-forsaken mining town, was "an event occurring not long ago, but here and now."

In this painting Crispian had summoned a crowd of witnesses to an undying scene. In the forefront was one bearing Webb's own features, one who symbolized "the multitude of thirteenth apostles, comprising all those who are called but not chosen, the anonymous men of good will from whom the future draws its strength of survival." Other figures in the painting bore the features of known local persons, who were, by the power of the artist's imagination and talent, translated to that Drama with its prototypic roles, and they were participating in a re-enactment of Golgotha.

As the two seekers of living Truth struggle up the mountain, Webb realized "he would have to rely on himself alone." And what is the mountain's name? El Soledad. The Solitary. As Webb's inner voice warns him, should you dare "to scale super-physical heights, as well as physical, do not believe you will get far with clever arguments or cunning excuses."

The actual journey comprises a full half of the book of 347 pages. The author binds us to the mind of the climber even as Webb reaches out with all the concentration and intentionality in his power to find and stay (on) the path, a path which becomes life's path and whose summit is life's goal. The parable of climbing is explained: "In man's ability



Michelangelo, St. Peter's, Vatican City, Rome

Pietà

to conceive of a superlative, there operated an abstract propulsion which always seemed to be driving toward concrete goals, but always survived and exceeded their eventual attainment by the simple mechanism of transforming what had appeared as an end into a stepping stone for further demands.”

A milestone on his tortuous journey is reached when Webb prays, not knowing he was praying. A dialogue begins in his mind, the personified mountain addressing him as Divinity Itself might speak to a wayward soul, or his Lord might speak to a modern Thomas à Kempis. A parallel with King Lear on the heath here suggests itself, yet with salvific difference.

Webb is led to confront his anger and pained self-isolation and is reminded, “Thou canst not withdraw from others without drawing from thyself; and thou canst not lose faith in thy fellow men without losing faith in thine own worth...Thou wast born with a love in thy heart, which cannot be divided...if it be not allowed to encompass all, it will embrace nothing.”

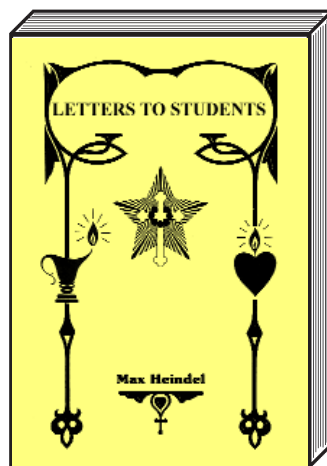
Countering Webb’s desperate attempts to extricate himself from his web of paralyzing excuses, the mountain roars “If I have not lost faith in men...why shouldn’t thou want to despair?” Webb reaches a point in his ascent from which there is no turning back. His inward travail and ordeal is wonderfully represented in vivid description of the raging, raw elements and rugged terrain. The steeper the grade and difficulty of his upward way, the deeper he descends into the abyss of his being, “round and round as in a vortex, always lower, always faster,” toward the site of the vital break in him, a pivotal point in his life where he had given up, quit life’s high enterprise and begun to coast and forget and die. Webb reviews this decisive moment, admits his error, and goes onward, and upward, and inward.

The reviewer will not here travel with Webb to the book’s end; but anyone who takes up *The Thirteenth Apostle* surely will—probably before doing much else. They may well also conclude that for sheer intense experience, this treatment of the essential quest theme has few peers. □

—C. W

Letters To Students

By Max Heindel



This book contains the direct personal communications of Max Heindel with students of the Rosicrucian Fellowship from Christmas 1910 to January 1919. These ninety-seven letters, written in the intimate, earnest tone of a teacher and friend, make inspiring and instructive reading.

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“Lost Souls” and Stragglers

The Vital Body of Jesus

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The Benefits of Juicing

ON ANY given evening in Seattle, Washington, or in trendy Southern California, you can find men and women, still dressed in their business attire, sitting at a bar, unwinding after a long day's work. They place their orders, with choices ranging from straight carrot juice to combinations of all sorts of fruits and vegetables: wheat grass, kale, dandelion, cucumber, cabbage, celery, beet, lettuce, parsley, mango, papaya, pineapple, watermelon, cranberry, grapefruit, and apple. Juicing, meet the babyboomers. Welcome to yuppiedom. Say hello to the mainstream. "Can I get you a papaya, mango cooler?"

Once confined to the fringes, to earthy-smelling health food stores, wooden-floored co-ops, and the infrequent vegetarian restaurant, juicing and fresh juice have finally stepped out into the open. Rather than having to search for freshly-juiced fruit and vegetables in specialty stores, today in San Diego, California, you can have fresh carrot juice delivered to your door every morning. And in many grocery stores across the country one can now buy pints, quarts, and half gallons of fresh-squeezed orange juice or recently-pulped carrot juice.

Thousands of other people are juicing fruits and vegetables themselves. With an investment of a few hundred dollars, anyone can set up their own in-home juice bar. Then, with a little patience, time, and perseverance, it's possible to make fresh juice a regular part of your daily diet.

The trend couldn't come at a better time. Recently, the National Cancer Institute began a campaign to get people to do one simple thing—eat more fruits and vegetables. Specifically, the recommendation was to eat five servings of fruit and three servings of vegetables a day. The reason is simple: a diet high in fruits and vegetables



will prevent or cure a wide range of ailments.

Breast cancer, cancer of the colon, esophagus, stomach, lungs, ovaries, and rectum—pick an ailment these days, it seems, and researchers somewhere are searching for chemicals in plants that will prevent them, or offer a cure. These plant chemicals, known as phytochemicals, are at the cutting edge of nutritional research because they hold the keys to preventing some of our most deadly diseases, such as cancer and heart disease, as well as some of our most common ailments, like asthma, arthritis, and allergies.

In some ways, this isn't news. For years, epidemiological

studies that correlate disease states and diet in large populations of people have already been bearing out the value of a diet high in fruits and vegetables. Such studies, which have been done in Africa, China, the Mediterranean, Russia, and elsewhere, have shown that in cultures where the diet consists of fruits and vegetables, making it high in both carbohydrates and fiber, a number of diseases that afflict North Americans, simply don't exist. For example, during more than 30 years of study, British researchers working in Africa didn't find a single case of diverticulitis, hernia, cancer of the colon, or cancer of the prostate. The only reason that they could adduce for the lack of these diseases was differences in diet.

But these studies (more than 150 have been done in the last decade) don't really prove that it is diet that makes the health difference. There are simply too many other factors that may influence health to make the studies conclusive. Is, for example, the lack of disease due to the subject's diet, or is it because they live in a relatively unpolluted environment? If it is diet, which part of their diet, specifically, is making the difference?

These are some of the questions that led researchers at the National Cancer Institute, the Department of Agriculture, and elsewhere, to begin looking for specific substances in foods that could be providing protection against disease. Thus far they have found quite a few.

In addition to vitamin C, vitamin A, and several minerals, a tomato also contains 10,000 other chemicals, many of which researchers are trying to isolate, identify, and study.

The discovery of phytochemicals has changed the way we think about food, especially fruits and vegetables. For example, broccoli contains a substance that may prevent, even cure, breast cancer. Citrus fruits contain substances that make it easier for the human body to remove carcinogens, thus decreasing the chance of developing cancer. Grapes contain a phytochemical that appears to protect each cell's DNA from damage. Similarly, a number of green vegetables contain phytochemicals that appear to offer protection against cancer-causing substances. The list may be as long as the number of edible plant species: bok choy, broccoli,

brussels sprouts, cabbage, cauliflower, carrots, collards, kale, kohlrabi, mustard greens, rutabaga, turnip greens, red beets, peppers, garlic, onions, leeks, and chives are but a few of the vegetables that appear to have cancer-preventing phytochemicals.

The problem, though, is that most of us don't eat enough fruits and vegetables to reap the benefits they offer. For example, although the National Cancer Institute recommends five servings of vegetables and three of fruits each day, the average American eats only 1½ servings of vegetables and, on average, no fruit on any given day.

Maybe the business men and women who frequent trendy juice bars, the company that delivers carrot juice, and the grocery stores that are beginning to carry fresh fruit and vegetable juices are on to something. Possibly juicing could provide the answer to fixing our fruit-and-vegetable-deficient diets.

Fundamentally, however, we are not breaking new ground. If you study the traditions of most juicing programs, you discover that the vegetables being studied at various facilities around the country are often the same vegetables that have been juiced for years. Collard greens, kale, kohlrabi, mustard greens, rutabaga, peppers, carrots, and cabbage are not only being studied for their phytochemical content, they are also the vegetables that are most commonly juiced. Not only are researchers looking into the cancer-prevention capabilities of citrus fruits, grapes, and apples, these are also the fruits that we most often associate with fruit juicing.

All of this raises the question, what else is there in the wisdom of juice therapy that, up until now, traditional nutritional research has overlooked or ignored? For example, juice programs often tout the value of adding chlorophyll to the daily diet. Chlorophyll, a substance found exclusively in plants, has a structure similar to hemoglobin, the substance in blood that is responsible for oxygen transport. During the 1940s, researchers found that consuming chlorophyll enhances the body's ability to produce hemoglobin, thus improving the efficiency of oxygen transport. Since the 1940s, however, there has been little research into the value of chlorophyll.

As another benefit, consider fresh juice's ability

to deliver the important group of nutrients known as enzymes. Enzymes are the body's work force. Acting as catalysts in hundreds of thousands of chemical reactions that take place throughout the body, enzymes are essential for digestion and absorption of food, for conversion of food stuffs into body tissue, and for the production of energy at the cellular level. In fact, enzymes are critical for most of the metabolic activities taking place in our bodies at every instant.

Fresh juices are a tremendous source of enzymes. In fact, the "freshness" of juice is one of their key features, because enzymes are destroyed by heat. When we eat food that is cooked at temperatures above 114 degrees Fahrenheit, whether it is meat, grains, fruits, or vegetables, the enzymes have been destroyed by the heat. Since fruits and vegetables are juiced raw, the enzymes remain viable, although a certain deterioration occurs over time, particularly at higher temperatures.

Coincidentally, many of the phytochemicals that nutritional researchers are focusing their attention on are either enzymes, or, more often, are substances that help build or activate enzymes that play essential roles in protecting cells from damage.

In addition, fruit and vegetable juices are good sources of the traditional nutrients. Citrus fruits (grapefruit, oranges, etc.) provide healthy portions of vitamin C. Carrot juice contains large quantities of vitamin A, in the form of beta carotene. A number of green juices are a good source of vitamin E. Fruit juices are a good source of essential minerals like iron, copper, potassium, sodium, iodine, and magnesium, which are bound by the plant in a form that is most easily assimilated during digestion.

Since juicing removes the indigestible fiber (cellulose), these nutrients are available to the body in much larger quantities than if the piece of fruit or vegetable were eaten whole. For example, because many nutrients are trapped in the fiber, by eating a raw carrot one is able to assimilate only about 1% of its available beta carotene. When a carrot is juiced, removing the fiber, nearly 100% of the beta



carotene can be assimilated.

Finally, fruits and vegetables provide one more substance that is absolutely essential for good health—water. More than 65% of most of the cells in the human body are made of water, and in some tissues, for example the brain, the cells can be made up of as much as 80% water. Water is absolutely essential for good health, yet most people don't consume enough water each day. Plus, many of the fluids we do drink—coffee, tea, soft drinks, alcoholic beverages and artificially flavored drinks—contain substances that require additional water for the body to eliminate. Fruit and vegetable juices are free of these unneeded substances and are full of pure, clean water.

The remaining question is how far will the trend go? So far, the National Cancer Institute's attempts to promote the health benefits of fruits and vegetables have only affected a relatively small segment of society. But, as more and more is written about the long-term health benefits of fruits and vegetables, as increasing numbers of people learn about the possibility of preventing and curing cancer, heart disease, arthritis, and a host of other diseases by making dietary changes, the fruit and vegetables trend and the popularity of juicing will continue to grow. Who knows, maybe someday it will be hard to find a seat during happy hour at your local juice bar. □

Partners

HEALING

Thinking Health

THE SLIGHTEST thought, feeling, or emotion is transmitted to the lungs, where it is injected into the blood. The blood...is the carrier of nourishment to every part of the body, and the direct vehicle of the Ego”—*Cosmo-Conception*, p. 91.

Meditation upon the truths contained in the foregoing passage brings an illuminating realization of the vital importance of thinking constructively. Actually, we become what we think—physically and spiritually. Our thoughts and feelings are architectural and sculptural blueprints that eventually become crystallized into facial expressions and physical form. In time psyche will become embodied as physiology—psyche begets soma. Our environment and associates are also reflections of our habitual trend of thought.

Obviously, if we wish to have healthy bodies, we must project health-promoting thoughts and emotions into our blood stream. Every thought we think has a vibratory power whose potency is directly proportional to the initial force of will by which it was generated. It becomes a part of our composite auric power and attracts to itself material of a like kind. In this manifestation of the Law of Attraction we have the key to thinking health. The more we think of that which is good, true, and beautiful, the more we strengthen the health-attracting element in our aura, and the more we inject health into our bloodstream and thence into our bodily tissues.

Disease, we know, is a result of wrong thinking and consequent wrong action—ignorance or disregard of God’s immutable laws. This “evil” may be overcome with “good.” Ignoring any seeming evil,

meeting it with firm dismissal (as in “get thee behind me”), aligning with life, ever seeking harmony in relationships, and emphasizing kindly, uplifting thoughts, will reflect in our bodies and environment as surely as the law of gravity operates with unceasing predictability and regularity.

Actually, we can create such a force for good through unremitting constructive thinking that “evil” will weaken and wither from lack of nourishment. Let us think health into our bodies by rightly ordering our minds. The Apostle Paul says it well: “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things” (Phil. 4:8). □

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:

September.....6—14—21—27
October.....4—11—18—24—31

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.

Rex and Zendah in



THE CHILDREN were very glad when they stood before the next gate, for even outside it looked warm and welcoming. It reminded them of mother's fire when she had a great wood log burning in the winter, for first blue and then green flames seemed to dart across it.

There were moving figures on this gate as there were on the first, but they could not see them well, because of the flickering lights that flitted across its surface.

The only thing they could see clearly, was a scroll with some silvery letters near the top of the gate. Looking at this carefully, after a time they saw these to be: *Aim at the Star and hit the Moon.*

"What do you think that means?" asked Rex.

"It has something to do with shooting," replied Zendah, "and we must find something to shoot with." So they looked round and soon found a very, very small bow hanging on one side of the gate, and a small quiver of arrows on the other.

"We cannot both use it at once," explained Rex. "I think I am the better shot." So he took the bow and aimed with an arrow at the gate. But it missed and hit the left pillar. Aiming again he hit the right-hand one.

"I thought you were the better shot," laughed Zendah. "Try aiming higher."

Rex aimed at a place over the top of the gate, and found he hit a small shield, just below the

scroll which he had not noticed. Immediately the whole gate lighted up, and in the centre could be seen a great fiery arrow.

On each side was a figure, half man and half horse; the one dressed in beautiful armor, and the other in rough skins, like a savage.

A voice demanded the Password, and they replied,

"Freedom."

"Enter freely, Rex and Zendah, into the Land of the Archer," rang the answer. As in the other lands the gates opened immediately. A young man dressed in a short blue tunic, with bare legs and sandals, like the ancient Greeks, ran up to them. He held with a leash, two elegant greyhounds. Raising his right hand in salute, he welcomed them, and bade them follow him.

It was a beautiful country with rolling plains of grass surrounded with little ranges of hills. Here and there were graceful temples with gleaming pillars of different colored stone, like those that are still to be seen in Greece and Rome.

Putting a silver whistle to his lips, their guide blew a clear note and immediately up rushed four beautiful horses.

"Can you ride?" he asked.

"Oh yes," cried the children, for they had often ridden bareback round the fields at home.

Rex mounted on a black horse, while Zendah had a white one and their guide stood upright, with one foot on a brown horse and one on a gray, the



reins in his hands guiding all four horses. Off they went, with a merry shout, and the horses flew as the wind along the roads and over the downs.

There were no saddles and they clung to the horses' manes, for they went so quickly it took all their attention to save themselves from falling.

Everywhere they saw crowds of horses, of all colour and sizes, chasing and racing over the downs, some with riders, some with men's heads and bodies down to their waists. There were many dogs also enjoying the fun.

They drew up suddenly in front of a courtyard paved with squares of black and white stone.

Dismounting, the young man tied the reins of the horses to a ring on one of the gate posts. They followed him up the centre of the courtyard to a curious building made of a shining white metal, with nine sides, and nine windows in each of the sides. There did not seem to be a way in, unless one could fly through a window!

Around each window was a stone border carved with queer leaves and signs, and on the top of each, something that looked like a bird rising out of flames.

Their guide made a curious low sound, and suddenly the whole front opened, and they found themselves looking into a stable made entirely of a purple stone, polished like glass.

"Look, Rex, look!" cried Zendah, "it is Pegasus, the flying horse!"

Indeed it was, for coming toward them was the most beautiful white horse they had ever seen. His coat shone like silk and just behind his shoulders were two great silvery wings, which he kept folded along his back, except when he was flying. Zendah reached up and gently stroked his nose.

"Can he take us for a ride?" she asked.

"I do not believe you could manage him yet," said their guide, shaking his head, "and if you could not, as he can fly everywhere, even to all the other stars that you can hardly see, he might take you to some star from which you would find it very difficult to get back.

"When you have learned all the passwords, then perhaps you will be able to call him and ride along the Milky Way. You will be given a tin whistle by our King; you will not find it easy to blow the right



The Land of the Archer

note to call Pegasus, but when you can, he will come and you will be able to have your ride."

After leaving the stable, they went down to a plain of most beautiful short grass and moss, a real velvet lawn. All around were raised banks covered with turf, standing one above the other like steps.

Children, men, and women were sitting on these slopes, watching others in the central space, taking part in all sorts of races and games.

"How jolly and good-tempered they all seem," said Rex after they had watched one of the races, "they don't seem to mind a bit if they win or lose."

Just then they caught sight of two boys who did seem to mind! They had just run a race and had come to the winning post about the same time and they were standing disputing as to which of them had won the wreath of fig leaves that was the prize.

The young man came up to them and said, "If you cannot agree about it, we will go to the King." Calling for two more horses for these boys, they all mounted and off they went again over the green

plains, until they came to a castle which had nine towers with curious sharp pointed spires. Men with long robes and white wigs met them and went before them, from the entrance to the main hall.

Here they saw, sitting on his throne, the jolliest king they had ever met, with a rosy face and twinkling blue eyes.

“He surely must be some relation to Old King Cole,” thought the children, for he looked as if he were always just on the point of laughing, even when he was serious!

It was impossible to feel sad when you looked at him; you had to feel happy.

The pages in attendance showed Rex and Zendah to some cushions on the steps near the throne, and after bowing to the king, who gave them one of his jolly smiles, they sat down.

Two more pages brought forward the disputing boys, and King Jupiter, for that was his name, looked serious a few minutes while he listened to their story.

“How foolish you are,” he said. “It does not matter the least who arrived at the winning post first, so long as you both ran your best. You know the motto over the entrance to this land: ‘Every-one can aim at the Star, but not until you have had much practice can you expect to hit it.’”

So he divided the wreath between the two and they were quite satisfied. King Jupiter rose from his throne and clapped his hands.

“Bring in the banquet, and let my merry musicians play their best music, so that we may show Rex and Zendah how the subjects of King Jupiter can be merry and happy.”

In a few minutes tables appeared, and great dishes of fruit and cakes and sweets were set before them. There was an abundance of everything; everyone tried to make the children feel at home and showed them with presents of figs and apricots

to take away with them. They did not know which to do first—thank everyone, eat their fruit, or listen to the music, which was very beautiful. Just then an old man, who was sitting at one end of the table, rose and held up his hand. Everyone stood up, and he said, “Let sing our usual song of thanks to the angels, for helping us to grow all these beautiful fruits.” A glorious hymn of praise was sung by

all, after which the children were taken back before the throne of King Jupiter.

There Zendah received the promised whistle, and Rex received a nine-pointed star made of a carbuncle, and, much to their disappointment, they were told it was time for them to go.

Never before had they been anywhere where everyone was so generous, nor any place they were so sorry to leave.

At last their guide brought their horses to the palace door, and they mounted. This time he let them guide their own horses back to the gate. Hundreds of the people rode with them to see them off. As they stood outside and the gates gradually closed, they

heard voices crying, “Goodbye, goodbye, come again soon, we shall be so glad to see you.”

“I do love this Land of the Archer,” said Zendah.

“Of course you do,” retorted Rex. “It’s your own sign!” (Continued) □

—Esme Swainson

It does not matter the least who arrived at the winning post first, so long as you both ran your best. You know the motto over the entrance to this land: “Everyone can aim at the Star, but not until you have had much practice can you expect to hit it.”





“Lord God of heaven and earth, Thou hast vouchsafed of Thy grace, to those of our order, to know Thy works of creation, and secrets of them...I do here acknowledge and testify before this people, that the thing which we now see before our eyes is Thy finger, and a true miracle, **The Winged Self!** And for as much as we learn in our books that Thou workest miracles but to a divine and excellent end, we most humbly beseech Thee to prosper this great sign, and to give us the interpretation and use of it in mercy; which Thou didst in some part secretly promise, by sending it unto us.”—From *The New Atlantis*, by Francis Bacon. Bacon was a Rosicrucian whose works, through an intermediary, were inspired by Christian Rosenkreuz (*Rosicrucian Cosmo-Conception*, pages 251, 518).