

# Rays from the Rose Cross



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

*January/February 2004—\$5.00*

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THE LETTER TO THE ANGEL OF THE CHURCH IN LAODICEA  
GOETHE'S *THE MYSTERIES*—AN INTERPRETATION  
ON CLONING AND HUMAN DIGNITY  
MICRO AND MACRO ANATOMIES OF MAN

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A CHRISTIAN ESOTERIC MAGAZINE



## ON REBIRTH AND THE IMMORTALITY OF THE HUMAN SPIRIT

All these souls, after they have passed away a thousand years, are summoned by the divine ones in great array, to the Lethean river....In this way they become forgetful of the former earthlife, and re-visit the vaulted realms of the world, willing to return again into living bodies. —Virgil (70-19 B.C.)

Man himself, and his whole terrestrial life, [is] but an Emblem; a Clothing or visible Garment for that divine life of his, cast hither, like a light-particle down from Heaven....Death and birth are the vesper and matin bells that summon mankind to sleep and to rise refreshed for new advancement. —Thomas Carlyle (1795-1881)

Now, since I am convinced that nothing existing in nature can be annihilated, so I know for a certainty, that for this reason, the more noble part of me will not cease to live. Though I may not be a king in my future life, so much the better. I shall nevertheless live an active life and, on top of it, earn less ingratitude.

—King Frederick the Great (1712-1786), shortly before his death

Spirit sleeps in the stone, breathes in the plant, moves in the animal, and wakes up to consciousness in man. —F. W. J. von Schelling (1775-1854)

Were an Asiatic to ask me for a definition of Europe, I should be forced to answer him: It is that part of the world which is haunted by the incredible delusion that man was created out of nothing, and that his present birth is his first entrance into life. —Arthur Schopenhauer (1788-1860)

A lifetime may be needed merely to gain the virtues which annul the errors of man's preceding life....The virtues we acquire, which develop slowly within us, are the invisible links which bind each one of our existences to the others—existences which the spirit alone remembers, for Matter has no memory for spiritual things. Thought alone holds the tradition of the bygone life. The endless legacy of the past to the present is the secret source of human genius. —Honoré de Balzac (1799-1850)

We all return; it is this certainty that gives meaning to life and it does not make the slightest difference whether or not in a later incarnation we remember the former life. What counts is not the individual and his comfort, but the great aspiration to the perfect and pure which goes on in each incarnation. —Gustav Mahler (1860-1911)

I am a soul. I know well that what I shall render up to the grave is not myself. That which is myself will go elsewhere. Earth, thou art not my abyss!...The whole creation is a perpetual ascension, from brute to man, from man to God. To divest ourselves more and more of matter, to be clothed more and more with spirit, such is the law. Each time we die we gain more of life. Souls pass from one sphere to another without loss of personality, become more and more bright. —Victor Hugo (1802-1885)

Write," said that voice, and the prophet answered: "For whom?" The voice said: "For the dead, for those you have loved in antiquity." "Will they read me?"—Yes, for they will come back as posterity."

—Soeren Kierkegaard (1813-1855)

How well it would be, could one describe the experiences of a man who in a former life committed suicide. He will ever be meeting the same demands that formerly faced him, and so he will arrive at the awareness that he has to fulfill those demands. Set right by this experience, this man will be wiser than others.

—Leo Tolstoy (1828-1910), diary entry

In some sense, I was born and must die. In some sense, my dwelling holds me; your babe is in the crib, and your sires are in the tomb. But there is an I, by which all these contents and consignments are disallowed. Before Abraham was, I am; I have power to lay down my life and power to take it up again. I am conscious of Eternal Generation, that I am what never lay in the cradle and no coffin can hold, but that which sits behind smiling at what was brought forth and expires.

—Cyrus Augustus Bartol (1813-1900)

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

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## FEATURE

Fresco (detail), *The Baptism of Christ*, Pietro Perugino, Sistine Chapel, Vatican



*The Baptism*



*The Crucifixion*



*The Crucifixion*, Velasquez, Prado, Madrid. *The Resurrection of Christ*, Perugino, Vatican

*The Resurrection*

### Conforming to the Pattern of Christ's Life

**C**HRI<sup>ST</sup> urges us to mould our lives and our characters in the image of his, if we wish the light of truth to shine in our hearts. So, above all else, we should devote ourselves to meditating on the life of Jesus Christ.

The teaching of Christ is better than all the teaching of holy and wise people; and anyone guided by the Spirit will find hidden nourishment there. Many people hear the gospel frequently and yet feel little desire to imitate Christ. This is because they do not possess the Spirit of Christ. Those who wish to understand and savor the words of Christ to the full must ensure that their whole lives conform to the pattern of Christ's life.

People may discuss the doctrine of the Trinity with great theological skill; but if they lack humility, they will displease God. Intellectual arguments do not make people holy and righteous; God wants us to lead good lives. I would rather feel repentance in my heart, than define it with my mind. You could know the entire Bible word for word, and be familiar with every exposition written by scholars, but if you lack the grace and love of God, the knowledge is useless.

We live in a world of shadows. The only reality consists in loving God and serving him alone. The highest wisdom is to seek the kingdom of heaven, rejecting the things of this world. If you pursue riches, and believe they will make you happy, you are pursuing an empty fantasy. It is equally foolish to seek social status and honor, to become a slave to your natural appetites, to prefer a long life over a good life—to set your heart on anything in the world, which will soon pass away. Instead look only towards that place where tasting joy is to be found.

—Thomas à Kempis

### *Day Unto Day Uttereth Speech*

**J**AMES THE ELDER writes that the tongue is an unruly member and that if we can control our tongue, our words, our speech, we can control our entire life, for our speech reveals much of who we are. Self-discipline, piety, generosity of spirit, honesty, sincerity, selflessness, Christian amity are all on view—or absent—when we enter the lives of others through the spoken word. If our desire and calling is to give voice to the Gospel, the Good News, we ourselves must be good news, so that our words may ring true. We shall give an accounting for all our vocal deeds, which includes not only the content of speech, but its timing, and especially the motive and intention behind what we say.

The wise mother counsels her child to “hold your tongue,” or “watch your tongue”—*watch* as in to keep vigil, or guard against incursions of the enemy. Who is the enemy? On the mundane level, we say it is thoughtlessness, spite, in a word, selfishness; but metaphysically, it is the profaner, the corrupter, the Adversary, who can’t abide God’s truth and would substitute his counterfeit, mere semblance—seeming for substance, nonsense for sense, sophistry for Sophia, logorrhea for logic. How does Scripture describe him? John calls the devil the “father” of lies and lying. It was a believed lie that brought about the Fall. What is *the* lie? That God is not. That God as Christ was not and is not in man; that, therefore, nothing *really* matters. Do what you want. Whatever you want is right. The Liar seeds irrationality, conflict, misunderstanding. Truth sayings ratify creation. When words fairly reflect God’s handiwork, they are iconic. When used irresponsibly, words confuse and destroy. The Liar’s war on the Word is waged in many ways. At the academic level, deconstructors, ironically, using words to make their case, deny objective truth claims. Commercially, the virgin mother tongue is slandered and desecrated by buyers and sellers, whose temple text is marketplace litanies.

Words matter not just because they are the currency of human interaction. At present, they are the primary

means of individual self-understanding and evolution. Words are the children of thought. Human dignity and development would literally be unthinkable, on the physical plane, without language. The right use of language can help us find our way into the world of Spirit. If Christians, and potentially all humans, have the mind of Christ, as St. Paul affirms, we can think in the light and direct that light on the created world to see it as it is, not as personal desire would have it.

Our task and calling is to consciously manifest God. It is this action which makes holy, which sanctifies. No, the word alone does not make holy. But right use of meaningful sounds does, because sound reflects intention, gives it physical form. The dove of divinity seeks to alight on the branches of inner language and grace our understanding, baptizing the incarnate moment with its healing, truth-revealing presence. This dove is summoned by an inner obeisance of our mortal self to whence its help comes. This dove ever hovers about us and, when rightly sought, will bless our consciousness, with expressed light, annunciations of truth.

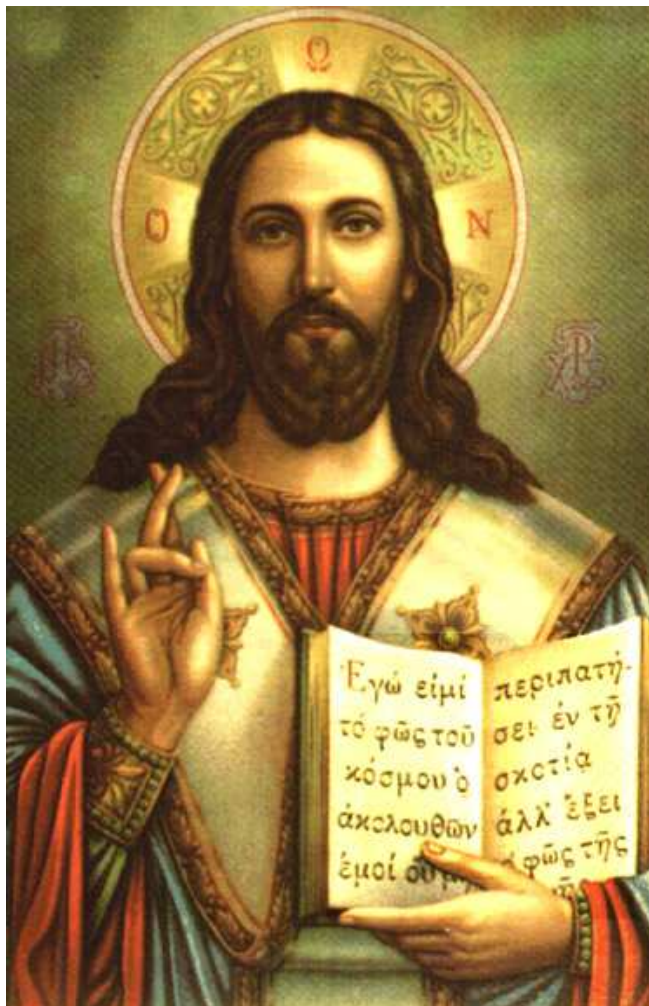
Think of this: The Word was made flesh—the Word that was from the beginning, which was in God and was God. Language, the world of human words, has this self-same lineage, however far it has fallen. Words, the garment of thought, desire, and impulses of will, are emissaries from the worlds of Human, Life, and Divine Spirit, however oblivious we may be of their divine paternity. Demotic words, rightly used, may lead us back to the Word, as our thinking (in words) leads us to thought’s Architect. The speech that aspires to sense and significance is impelled by the desire to reveal spirit to Spirit, God’s children to God.

Let us purge our daily language in silence: “Speak Lord for your servant listeneth.” Let us renew our language by invoking the Word that gives us our Identity. And when we speak, let us remember its divine Prototype—the Creator, “speaking” creation into being—so that we may be able to say, when we review our word-deeds at the end of each day: It is good. □

## *The Letter to the Angel of the Church of the Laodiceans*

**I**F THE SIXTH CULTURE-EPOCH has to recognize the Christ as the Greater Guardian of the Threshold, the Seventh Post-Atlantean epoch must become conscious of another aspect of the Christ Being. To understand this side of the knowledge of Christ, we must again look back on that past of which the Seventh culture-epoch will be the ‘resurrection.’ For as the Sixth culture-epoch will be the ‘resurrection’ of the ancient Persian, so will the Seventh be the ‘resurrection’ of the ancient Indian epoch. And again, it will be in the sense that what flowed into man’s intellectual life as revelation and inspiration during the old Indian epoch will now have to be learned and acquired by the effort of that intellect. For the Seventh culture-epoch will be related to the First Post-Atlantean epoch as the life-spirit is to the ether body. In this sense also the content of the ancient Indian revelation will re-appear in such a way that “seven candlesticks” on the earth will no longer receive their light from the “seven stars”; that is, this time there will not be seven human beings inspired by the divine revelation, but that the content will appear as the conscience reveals itself in man. For all which in the old Indian age was a revelation from heaven will “rise again” in the Seventh culture-epoch as conscience within man. And the word *conscience* is not used here merely in the sense in which it is understood today (that is, as a moral judgement on a man’s own deeds), but in the sense of that certainty which

*This is the concluding article drawn from Valentin Tomberg’s Studies of the Apocalypse, ©1985 by Candeur Manuscripts. Reprinted by permission of the Anthroposophic Press.*



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### *The Alpha and Omega*

*This Orthodox image reminds us that the first is the last, “the beginning and the ending.” The first Adam as creature was made in the image of the Creator: Christ, the “second Adam,” took on the form of the first Adam and regenerated it. A similar principle operates between the first and the seventh sub-epoch (Epoch, Period) where the former is resurrected in the latter. The Greek text in part reads: “I am the light of the world (kosmos).”*

can arise in the soul from a comprehensive knowledge springing without shape or sound, not from any external sense impression, speculative thought, nor clairvoyant perception, but from the deepest stratum of man’s being. Conscience, in this sense, results from inwardizing experience throughout many incarnations of the soul’s past. It is the great moral and spiritual synthesis of all the experiences



and revelations which the soul has received.

Such comprehensive vision from within outward was, during the age in which Christianity began, denoted by the word AMEN\*, which is now interpreted as meaning “It is certainly true.” And this interpretation is justifiable insofar as it points in the direction in which the untranslatable word—like the AUM of the Indians, or the TAO of the Chinese Taoists—is to be sought. For if a thing is known to be *certainly true* and yet stands on no other foundation than a word uttered by man himself, and meaning nothing which can be found in any sphere of experience, then what is expressed is that something hidden in his own nature has been revealed, and the *certainty* arises from this revelation.

How this all-embracing inner wisdom, the AMEN, comes about may be seen from an example given...in connection with the karmic history of the great Zarathustra....[I]n the old Indian age, Zarathustra followed a path that was a preparation for the mission which he was to carry out, from the ancient Persian epoch onwards, as the great teacher of the Post-Atlantean mysteries. During that time he passed through seven incarnations, receiving in each incarnation the revelation content of one of the Rishis. Thus he absorbed the whole revelation of the seven Rishis. After this, he appeared in an eighth incarnation in a body, blind and deaf. It was thus impossible for him to receive any impression from the outside world. In that eighth incarnation the great Zarathustra had to rely entirely on his own inner resources. And there arose within him the comprehensive “memory” of the revelation of the Rishis. It was not, however, a mere memory of the Rishis’ revelation, but rather a resurrection from his own ego of that revelation as a comprehensive unity. And this comprehensive unity then became an organ capable of receiving, in the next incarnation, a new revelation from without; namely, the revelation of the Christ in the form of the Sun Being, Ahura Mazdao. The path which Zarathustra took was, in fact, the archetype of the path followed by Post-Atlantean humanity

as a whole, when many souls typically had absorbed the ancient Indian revelation, and were treading the one path which led, through blindness and deafness, towards the spiritual world. But the result of following this path will be the resurrection from within of the original revelation, and of all the experience to which it gave rise. Indeed, this resurrection will not be the mere rising again of the combined and enhanced wisdom of the past, but its resurrection as an *organ*, so to speak, for the acceptance of the Christ Being as the living quintessence of that wisdom. For the Christ is the core of the content of that wisdom. He is the AMEN, that which is hidden in “the beginning of the creation of God” (Rev. 3:14). And it is as the AMEN that the Christ Being will be recognized during the Seventh culture-epoch—recognized as the One who bears the same relationship to the resurrecting, comprehensive wisdom as the sun does to its light. And as a man becomes aware of the sun by means of this light—unless indeed he sees nothing beyond the light, and supposes himself to be the producer of it—so, in that resuscitated wisdom, he will possess an organ by which he can receive into himself the very essence of that wisdom. Hence, in the Letter to the Angel of the Church of the Laodiceans, the Apocalypse speaks of Christ “*coming in* to sup with” man, to share a meal with him.

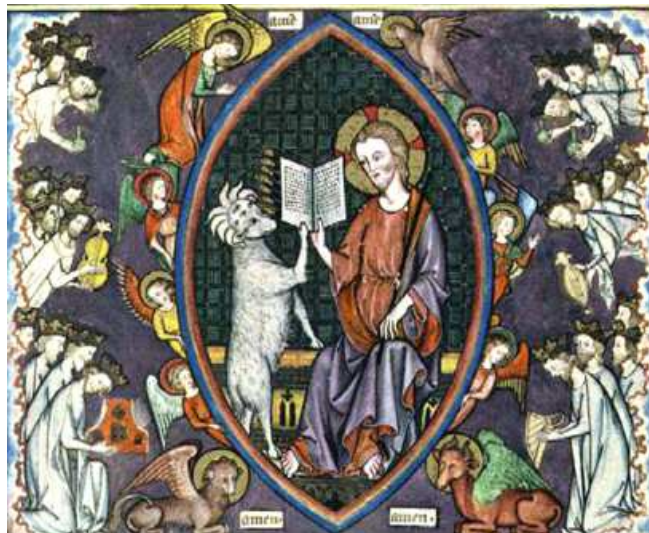
“Behold I stand at the door and knock; if any man hear My voice and open the door, I will *come in* to him and sup with him, and he with Me” (Rev. 3:20). That the “coming in” leads to the closest converse with the Christ Being is expressed in the figure of “supping with him.” For the “supping” follows on the “hearing of the voice”—that is, *intuitive* knowledge of Christ follows inspired knowledge. The supper shared signifies the converse of inspired knowledge. Man takes Christ into his innermost being in the same way as, in the physical sphere, he takes in food, and similarly the Christ takes man into Himself. For the point is that the meal is *shared*. In intuitive knowledge one does not only *know*, one is also *known*. The “bread” eaten in this communion is offered by each to each.

But before this can happen, a man must pass the test involved by the resurrection of the wisdom

\*“Amen” (alternative spelling amon), means, in the language of ancient Egypt, “hidden,”; similarly, “amenti” (the kingdom of the dead) means “that which hides.”

within himself from the past. For the deeply imprinted memory rising from within may affect the soul in such a way that it feels itself to be “rich,” and can thus be so satisfied that it asks for nothing more. In this way a disastrous error may ensue; for, instead of using the rising memory as an organ (as a “door”) for the admission of the living Being, in the “shadow of whose light” all wisdom consists, instead of turning his questioning gaze from the light to the sun which sheds it, a man may be completely satisfied with the wisdom he has absorbed and may say to himself: “I am rich, and increased with goods, and have need of nothing” (Rev. 3:17). Thus, experiencing wisdom, and regarding himself as “rich,” he knows not that he is “wretched and miserable and poor and blind and naked” (Rev. 3:17) with respect to that purpose for which all wisdom exists. The great Zarathustra, although he became a radiant star of “wisdom from within himself,” did not stop short at this comprehensive understanding and the consciousness of bearing “all wisdom within him,” but found the strength of true humility to use that wisdom merely as an “eye” which, forgetting itself, looks outward, as the physical eye, towards a higher being. Similarly, the men of the Seventh culture-epoch will regard the wealth of wisdom rising within them (and initiates at the corresponding stage of occultism must do the same thing today) not as an end in itself, but only as a “door,” an organ as selfless as the eye or the ear, by which to receive from the hidden heights the living quintessence of the AMEN. As the physical eye, in itself a structure filled with tremendous wisdom, does not observe itself, but, forgetting its own entity in selflessness, submits itself to the external world, so the men of the Seventh culture-epoch must repeat the deed of the great Zarathustra, carried out many thousand years earlier. They must sacrifice their wisdom-wealth of intensified memory to form something higher, just as Zarathustra did when he molded it into a faculty through which to absorb the Sun-spirit, Ahura Mazdao.

The test of the Seventh post-Atlantean culture-epoch will consist in overcoming the temptation to rest content with riches derived from the past. For if this sense of contentment is not overcome, a



Illumination (folio 7r), the Apocalypse (early 14th cent. ms), The Cloisters, New York City

### ***The Opening of the Book***

*Christ as the Lamb opening the Book of Life, or the future's memory, viewed from the realm of Life Spirit, where archetypes in the World of Thought are foreseen and transformed through the expiatory act of the Lamb, slain from the foundation of the world.*

standstill in evolution will result, which will lead to the soul being “neither hot nor cold” (Rev. 3:15). This state of mind, in which is felt neither the cold of loneliness and darkness nor the warmth of hope and endeavor for the future, but where the soul actually rests completely satisfied with itself, is, for the divine love of that Providence which watches over the progress of humanity, a condition offering no alternative but to restore the soul through catastrophic blows of fate to the interchange of cold and warmth. For only through such heavy blows is it possible to re-awaken the spiritual humility which feels none of its contents and circumstances to be “ends in themselves”, or “riches,” but regards each one, however excellent and advantageous it may be, as a gift entrusted to it, only to be used for the work which is to be accomplished in the world under the unfailing guidance of the Christ Being. Far from lingering in tranquil enjoyment of his spiritual treasures, the great Zarathustra became a prophet of the approaching Christ, feeling all the yearning of expectation and all the pain of a world which was still without Him. Yet, however edifying was the manner in which he stood this test, it is nevertheless important to study those figures in the spiritual history of humanity who had to experience the error of this



great temptation. Thus, in the first century of our chronology, there lived and worked a much-maligned man who, nevertheless, enjoyed among his contemporaries immense authority and fame. This fame spread throughout almost the whole known world of those days—from India to Spain. He was an initiate who, through his extensive travels (to Babylon, Egypt, India, and Spain), called up within himself, stratum by stratum, an enhanced resurrection of the wisdom of the past. A comprehensive wisdom sprang up in him, stage by stage, during his wanderings. First, there arose in him the whole of the combined wisdom of the Greek mysteries, and then an equally complete synthesis of the Chaldean and Egyptian wisdom. Later, after a glimmer of the ancient Persian wisdom, strangely feeble in comparison with the others, came the old Indian wisdom, outshining all. After this, he travelled also to the West, to Spain, there to experience a rekindling of the content of the guidance from the West, the path of the Atlantean wisdom. This cooperation of external destiny with the inner life of knowledge resulted in a consciousness wherein a magnificent synthesis of the pre-Christian mystery wisdom dwelt in intensified form. Thus, in the first century of our chronology, Apollonius of Tyana was, so to speak, a living synthesis of all mysteries of the past, endowed with faculties which all the world admired. But the strange thing is that this sage who, on the one hand, cared nothing for power or wealth, and, on the other, had practiced countless deeds of compassion; who knew all the Mystery schools and had learned all the traditions; yes, and had visited most of the temples—the strange thing is that this sage should pass blindly by the greatest event, not only of his age, but of all world history. Apollonius of Tyana paid no heed to the Mystery of Golgotha. He concerned himself in no way at all with Christianity or the Jewish mysteries. Now, if we ask ourselves the reason of this strange circumstance, we must conclude that it was the very wealth of his wisdom which hid, as it were, the Mystery of Golgotha from him. For Apollonius was put to the test of regarding his accumulated wisdom, not as the goal, but as a means of attaining to the higher level at which the fulfillment of all mystery wisdom is to

be found. And the outcome of this initiation test was tragic. Thanks to his wisdom and his remarkable destiny, obvious to all the world, Apollonius could have imparted to humanity, with whom he, himself, had so much sympathy, the deepest knowledge, the highest gnosis of the Mystery of Golgotha. Instead of this, he left behind him in the world of his day, the impression that it could do very well without the Mystery of Golgotha.

Now, had the mission of Apollonius of Tyana not taken this tragic turn, the almost indescribable tragedy of Julian the Apostate need never have come to pass. For the gulf which opened then between an external Christianity and a mystery principle devoid of hope—a gulf created by the party-spirit forced upon them by Julian—would never have existed at all if Apollonius had found and pointed out the link between the Mystery wisdom and the Event wherein it was fulfilled. For then Christianity would not have become external, and the Mystery principle would have offered itself as an “eye” through which mankind could gaze with knowledge upon the Mystery of Golgotha.

But Julian was beloved of that Spirit, the Sun Spirit, whom he also loved and who was present at that time on earth. This made it impossible throughout the tragic course of his destiny for him to rely in contentment of soul upon the wealth of his wisdom. In his destiny, the words of the Apocalypse became reality: “As many as I love, I rebuke and chasten” (Rev. 3:19). For it may be seen in the destiny of Julian how suffering made it impossible for him to be “neither hot nor cold,” and yet at the same time, how he lived in the most intense cold of loneliness as well as in the fire of his hopeless longing to reawaken the spirit of the mysteries. Thus, by the example of two different individuals, Apollonius and Julian, we can see wherein lies the danger of the rising memory of the wisdom of the past, and by what means protection may be afforded, through the help of the Lords of Karma.

But whoever stands this test, that is, whoever overcomes the temptation to rest in the light of wisdom, attains to rest of another kind in the very Being from which that wisdom radiated. For the Being upon which wisdom depends is love. And he

who overcomes the temptation involved in wisdom enters into the hidden sphere, the AMEN of wisdom. He is rooted in the Being of Christ Himself. Now to be rooted in the Being of Christ is the *true rest*, for it means not resting satisfied with the result of the past, but a condition of security, a tapping of inexhaustible founts of patience and courage in the task of fulfilling the Christ mission throughout ages of time. This state of sharing the Christ's sources of strength, wherein the soul rests in such a way as to be ever stronger for greater and greater efforts of sacrifice, is described in the Apocalypse as "sitting in the throne with Christ." So the Letter ends with the promise: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21.)

This inner intuitive relationship to the Christ Being will be the positive outcome of the Seventh culture-epoch, but the negative outcome of that epoch will be the antithesis of the "supping together." The Christ will "spew out of his mouth" those elements of the Seventh culture-epoch which have rigidified in a state of self-sufficiency. This "spewing out," however, is a process which signifies not only being set at a distance from the Christ, but also, and above all, being conscious of that condition. It will be so experienced by men that they will feel a "plunge" into cold and darkness. This plunge will entail a shock which may be salutary in the sense of an awakening of "cold" and "warmth" in the soul; that is to say, in the sense of liberation from the resting in the self-sufficiency. This shock was experienced also in the past, on the path of karma during the life on earth. It was experienced too in the life after death. But in the future, especially in the Seventh culture-epoch, which will end with the war of "all against all," it will be for the great majority of mankind the only cure for the condition of false rest. And the war which will bring about the destruction and end of the whole Post-Atlantean culture will be karmically necessary for the purpose of shocking humanity into the realization that they are not "rich, and increased with goods, and in need of nothing," but that they are "wretched and miserable and poor and blind and naked." □

## GREETING

I salute you.

I am your friend and my love for you goes deep. There is nothing I can give you which you have not got; but there is much, very much, that, while I cannot give it, you can take.

No heaven can come to us unless our hearts find rest in today.

Take heaven!

No peace lies in the future which is not hidden in this present little instant.

Take peace!

The gloom of the world is but a shadow.

Behind it, yet within our reach, is joy.

There is radiance and glory in the darkness, could we but see, and to see we have only to look. I beseech you to look.

Life is so generous a giver, but we judging its gifts by their covering, cast them away as ugly or heavy or hard.

Remove the covering and you will find beneath it a living splendor, woven of love, by wisdom, with power.

Welcome it, grasp it, and you touch the angel's hand that brings it to you.

Everything we call a trial, a sorrow, or a duty, believe me, that angel's hand is there; the gift is there, and the wonder of an over-shadowing presence.

Our joys too: be not content with them as joys. They too conceal diviner gifts.

Life is so full of meaning and purpose, so full of beauty, beneath its covering, that you will find earth but cloaks your heaven.

Courage then to claim it: That is all!

But courage you have, and the knowledge that we are pilgrims together, wending through an unknown country, home.

And so, at this time, I greet you.

Not quite as the world sends greetings, but with profound esteem and with the prayer that for you, now and forever, the day breaks, and the shadows flee away.

—Fra Giovanni  
Anno Domini 1513

# MYSTIC LIGHT

## *To Tell the Truth*

**W**E KNOW that to lie is wrong, but have you questioned whether it is right to tell a so-called “white” lie? The answer is that it is not. We call lies “white” if they seem harmless; however, in spiritual considerations we talk about right and wrong based on underlying principle, not on the face of things; not as they appear to be, but as they are in truth.

### **TO LIE IS SPIRITUAL DEATH**

We learn early on in the Western Wisdom Teachings that a lie in the Desire World “is both murder and suicide,” destroying what it falsely depicts, and itself in the process.

In Max Heindel’s study entitled *Archetypes*, we read that “whenever an occurrence takes place, a certain thought form generated in the invisible world makes a record of the incident. Every time the event is talked about or commented upon, a new thought form is created which coalesces with the original and strengthens it, provided they are both true to the same vibration. But if an untruth is told concerning what happens, then the vibrations of the original and those of the reproduction are not identical; they jar and jangle, tearing each other to pieces” (p. 14).

This passage is repeated and elaborated on in *The Web of Destiny* (pp. 54-55), where we learn that our thought patterns during life directly impact the archetype of the body upon which our physical condition in life depends, and aligning ourselves with what is true will result in improved health in the future.

### **TO LOVE THE TRUTH**

So when we say “the truth,” we are referring to what we say in relation to what we have perceived to be so, and also in relation to the form recorded in

the invisible realm. If we have in mind one thing and we misrepresent it, we are lying. If we make little effort to see clearly, to be objective, and are careless with the truth, we are guilty as well. So then we must love the Truth, that we might seek it.

Max Heindel writes in *The Web of Destiny* that “even today only a very small percentage are ready to live as near the truth as they see it, to confess it and profess it before men...” In times past “the love of truth [was] almost negligible,” and men were naturally inclined “to disregard the interests of others, and to tell a lie seemed in no way reprehensible and sometimes even appeared meritorious” (p. 67).

### **SELF-CENTEREDNESS**

In lying, we must have a target, someone to lie to, and about. In lying we are disrespecting someone, and proving to be self-centered, even cowardly, in protecting our self-interest. Are you such a coward, or am I? It could be so. We have been, and could yet be, bringing such innate tendencies of self-interest and protection with us from the past. But do we need to continue to be cowardly? I think not. If our spiritual journey is to begin, it has to begin someplace. Truth telling is a practical starting point.

We are not loving man nor God when we lie. If we are to love others as ourselves, then we begin by providing the truthful answers, which we ourselves would find acceptable—nothing less, no matter to whom. Telling the truth to both those we love and those we don’t is one way of fulfilling the mandate to “Do unto others even as you would have them do unto you,” and to “love thine enemy,” as given in the Sermon on the Mount (Matt. 5-7).

### **PRACTICE TO BE PERFECT**

The Apostle James writes: “If any man offend not in word, the same is a perfect man, and able also to



bridle the whole body” (3:2).

In *Occult Principles of Health and Healing*, p. 67, Max Heindel writes, “It is only when we enter into the higher realms, and particularly into the Region of Concrete Thought, that the eternal verities are to be perceived; hence we must necessarily make mistakes again and again, even despite our most earnest efforts to always know and tell the truth.”

We need to put our Christian principles into practice, beginning right now “to tell the truth.”

### THE JUPITER PERIOD

What will happen if we start to tell the truth all the time? Can you imagine? One writer tried to imagine and wrote a story which was made into a movie called *Liar, Liar*, featuring Jim Carrey. For 24 hours an incorrigible liar had to tell the truth. It was very embarrassing, and very difficult for him.

In the forthcoming Jupiter period, truth and falsehood will be patent. No matter what we say, people will see what we mean in their mind’s eye. It will be uncomfortable for many of us! Even now perceptive people know when we are lying by our manner, tone of voice, nuances of expression, or simply by the inconsistencies in our testimony.

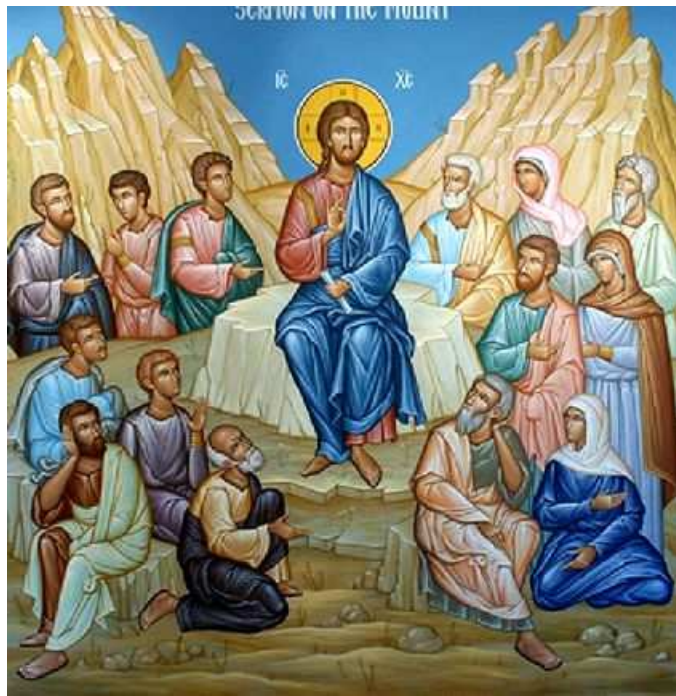
Scientific techniques are now used by inquisitors to determine whether or not we are telling the truth. Even the direction in which we look is said to reveal whether we are trying to recall something or scrambling to devise an impromptu fabrication.

### A WORD OF CAUTION

Before we begin to “tell the truth,” we need to be cautioned not to overstep ourselves. If we cannot be objective, we cannot tell the truth. A thought form of the event has already been recorded, independent of our perception.

Subjective, negative opinions are not “the truth,” however strongly we believe them, or however often we repeat them. A negative opinion is data to which negative feeling has been coupled, and more often than not the result is a precipitous judgment. Lies are dangerous, particularly “evil and malicious lies [which] can kill anything that is good, if they are strong enough and repeated often enough” (*Cosmo*, p. 43).

Of the liar we might dismissively say, “He just wants attention.” Do we know that? We say it



Orthodox icon

### *Sermon on the Mount*

*As the Jehovah-originating Ten Commandments are particularly directed toward subduing the desire body, the principles enunciated by Christ in the Sermon on the Mount work on the vital body and emanate from the World of Life Spirit.*

because it’s easy to say and we are irritated. The truth is not always a first priority; insisting on being truthful can be inconvenient. It requires our attention when we may not be interested. Our snap judgments, born of annoyance and impatience, jar with things as they are. Once spoken, the same and similar rash conclusions are more easily and more frequently repeated.

Do we care about the impact we might have on the individual we speak of? “Well, it’s ‘the truth,’ isn’t it?” “It’s just the truth!” we protest. Is it? Probably not, but do we care? We must put our self aside, and ask, what is the truth here?

Spiritual aspirants learn to correctly observe, seeing themselves in the “third party.” The truth enables us to help, not hurt, others, if we express it well. Objective analysis will sometimes find us wrong, and sometimes not. Objectivity seeks resolution; fault finding, it seems, is self-perpetuating, never shuts up.

### SEEING THE GOOD

Telling “the truth” is not using our analytical skills to find flaws in others and to point them out, often with no generosity of spirit. As Rosicrucian

students we endeavor “to speak, act, and see only the good in (our) daily associations with others.”

We are directed to see the positive in any situation, for thereby the positive will strengthen. When identified and spoken of, the truth in a situation or a person will be reinforced. It was noted by a retired mathematics professor, an atheist without benefit of knowing spiritual laws, that what we are grateful for increases.

As set forth in *The Desire Body*, the occult scientist bases his actions on cosmic law: Seeking “the good in evil will, in time, transmute the evil into good. If the form that is built to minimize the evil is weak, it will have no effect and will be destroyed by the evil form, but if it is strong and frequently repeated, it will have the effect of disintegrating the evil and substituting the good. That effect, be it distinctly understood, is not brought about by lying, nor denying the evil, but by looking for the good” (p. 154).

#### **HUMILITY AND COURAGE**

Telling the truth is often a humbling experience; the temptation to lie is often to one we perceive as our adversary. Accordingly, when we tell the truth, we show respect to someone from whom we would deny it, especially when the truth points to our error.

Truth telling is not always easy, and can be injurious to our reputation, even to our life, and may require a faith which we simply don't have. So we don't tell the truth? Yet, the very least we must do is not lie to ourselves in an effort to justify a lie, and to know the difference between an excuse and a justification.

Corrie ten Boom writes in her book *The Hiding Place* that during the Nazi occupation of Holland, she told the truth to soldiers looking for Jews, pointing to the entrance of their actual hiding place. Who knows how, but by a miracle of faith, the soldiers did not look where she pointed.

#### **THINKING DIFFERENTLY**

Now that we have begun to pay attention to what we say, we are going to be disconcerted by how often we misrepresent the facts, or even lie. Acknowledging that some *Rays* readers may be far past this place of uncertainty, yet for the rest of us let us ask: How often do we say, or hear others advise, “Just say this,” or “Just say that,” or “You

don't have to say,” or “No one will know”? “Who is going to know?”

The first step is to eliminate those habits and practices which we would be hard pressed to confess. If we did, we cannot say we did not, and if we did not, we cannot say we did, and so on. If we said we did and we did not, we must correct our error, and if we did not and said we did, again we must correct ourselves.

Christ said that it is better to be hot or cold than lukewarm because He knew that if we err we will be caught and suffer for it—and learn by it. If we lie, we lose an important advantage as spiritual aspirants.

So how do we respond to difficult questions? What do we say when someone asks our opinion and what we are thinking is not what the questioner wants to hear? We could tell them what they want to hear; yet to say anything in contrast to our secret thought is to lie. Thoughts are things. The issue is crucial. Let us not minimize the consequences of being untruthful: “A lie is both murder and suicide.”

To start this process of being truthful, we stop thinking terribly critical thoughts; we lighten up. We learn to look upon others gently—as we would like to be looked upon—putting things in perspective. It is then that we find that the truth is not a negative opinion but a balanced perspective.

There are ways to answer people with tact, or with humor, on even the most sensitive issues. Ignorance is the only sin, said Max Heindel. Taking the time to understand what we see will reveal to us things which we would never know otherwise. Then, when we have a more informed perspective, we can learn to be gracious in our replies.

If confronted with a serious question which we would rather not answer, we can try being “firm but fair.” People respect “firm but fair”; you don't want to lie and you don't “need” to lie when you are “firm but fair.” Being fair, implies you are listening to objections and weighing your further response, modifying it if necessary.

#### **LYING TO GOD**

We are taught in the Western Wisdom Teachings to always look to others in terms of their higher selves, that part of God within each one of us. In doing this we are addressing God as He manifests to us. Would you lie to God?

A parallel to this concept is found in the astrology writings of Elman Bacher, where he says that “planets are people.” The cosmic forces represented in our natal charts, that is, in us, manifest to us through people. Do we lie to ourselves? Unfortunately, we do, and not infrequently. We say we don’t care, we don’t know, we cannot; and yet, we do care and we do know and, yes, we can.

### RELATIONS WITH OTHERS

But there is more to this concept than the sentiment of it; if you give to people the truth and nothing less, you are honoring them and they will know it.

Negative predictions of what people may say or do to justify lying to them is unfair; people expect to be lied to, to be treated with disrespect, and so tend to react negatively. Give them the chance of dealing and your truthful reply, and with you fairly.

This approach does not guarantee immediate amity, and we are cautioned to not “regret” that we told the truth. People’s first reaction is often not their final reaction, but how other people react to us is not at issue here; we are taking ourselves to task, and if someone wants to contribute, let them.

If you lie for fear of what someone will say or do, all the more reason to tell the truth; you are being trapped by your fears and you will feel inferior. Providing accurate answers, which serve the interest of all parties to the question, serves the Truth, and God.

The only thing we have in common with others is God, and “God is Truth.” If we sacrifice God in our relationships, we will lose the dynamic dimension of the relationship, the dimension where we give and we grow and encourage others to do the same. In sacrificing our small ego, our “face,” for the sake of Truth, we are giving real value to the other; and we are living according to our motto—in “loving self-forgetting service to others.”

### DIAMONDS IN THE ROUGH

Telling the truth can be difficult when when we do not make it a guiding principle of our lives, but as spiritual aspirants, there is an added advantage for us to tell the truth.

Max Heindel likens Rosicrucian Fellowship students, at this stage of their evolutionary career, to “diamonds in the rough.” It is through the pain of living that we are polished, that we are clarified,

and can increasingly receive and transmit the Light. Telling the truth regarding something of which we are ashamed may very well cause us the pain of humiliation. But we should not shy away from this purgation. It is part of what we experience when we make the offering (of our lower nature) on the Brazen Alter in the cleansing fires of clear-eyed retrospection.

If we protect ourselves from our due reckoning by prevaricating, what are we protecting? Our lower selves. Who are we hurting? Everyone, including our inner or higher Self, for we interpose the tissue of lies between the liar, our personal self, and living Truth.

But we are afraid. What will happen to us? That is the point at which we defer to God. We ask that His will be done, not ours. If, at the same time that we have refused to lie, we have opened up to allow censure by another, we have freed ourselves from the prison of isolation, where our sin would find us.

Little, or nothing, of a negative nature comes to us that we did not in some way contribute to, but that does not prevent us from repenting, and praying that the Father show His benevolence towards us. That benevolence may come from an unexpected direction, even from our accuser.

While past actions are a “cause” of present conditions, so present actions determine our future, including prayers of repentance, which can help neutralize the effects of wrongful past actions. We are taught to repent and to pray for forgiveness for good reason. The first step is to confess our wrong doing. Simply telling the truth is the most basic of confessions, and can act to dissipate neurotic complexes built on guilt and feelings of being inferior.

It is the burning sensation of humiliation, followed by sincere remorse, that expunge the memory of our errors from the physical seed atom located in our heart. So why hide from such experience?

If telling the truth brings us face to face with what we have been and done, a being and doing we find objectionable, then why not tell the truth so we may repudiate and dismiss that being and doing?

Do not be afraid; for trusting other people with the truth in all that we say, no matter how awkward or painful it may be, will bring us rewards which we cannot anticipate. □

—Jamis Lopez



## Goethe's The Mysteries— An Interpretation

### Part 1

**W**HEN in the fourteenth century the great individual who is venerated under the symbolical name *Christian Rose Cross* founded the Rosicrucian Order, he foresaw the trend of Western civilization in the direction of materialism and, together with a circle of twelve Brothers, took steps to counteract this trend, which they saw would threaten not only the soul-life of the human race but the very existence of the planet itself.

At the same time that they worked to emancipate the human intellect from materialism, the Brothers of the Rose Cross worked with equal force to break the chains of ecclesiastical dogma which bound the human Spirit in ignorance and servile superstition.

A third labor involved the saving of the ancestral culture of Europe from annihilation, for they saw that it was neither right nor necessary for Western civilization to be separated from its own psychospiritual roots. Christianity was introduced into Gaul, Britain, and Germany in the first, second, and third centuries by Greek-speaking missionaries, of whom legend preserves for us, as the earliest of these missionaries, Joseph of Arimathea, named as

*Max Heindel called the German poet, scientist, and philosopher Wolfgang von Goethe an Initiate. The Fellowship's founder quotes from a number of Goethe's writings (especially Faust) in many of his books (see p. 5). In The Rosicrucian Cosmo-Conception Heindel identifies the influence of "the Founder of the Rosicrucian Mystery School....In the works of the immortal Goethe and the masterpieces of Wagner" (pp. 518-519). Beginning with this issue, the Rays will reprint a series of articles that Ann Barkhurst wrote for the Rays in 1962 and 1963 on Goethe's "The Mysteries" (Die Geheimnisse), which has a specific Rosicrucian content.*



*Johann Wolfgang von Goethe*

the founder of the first Christian Mystery School in the West, at Glastonbury, in Britain, where the relics of Mary Magdalene still lie, so church legend has

it, at Vezelay in France, which was then Gaul. We also understand from church legends that Linus, Bishop of Rome after Peter, was sent by Peter to Gaul; but he, too, represented not Latin but Greek Christianity in the esoteric or Gnostic form, which was basic to the entire primitive church in all its five Patriarchates.

The Christianity of this early School never sought to destroy the Mysteries native to Europe and the Isles, and therefore the circled cross of the Sun cults was readily interpreted in terms of the Cross of Golgotha and the glorious Christ Archangel of the esoteric Christian tradition. Observe here the significance of the fact that the Druids, before the advent of Christianity, had already taken to writing their own Celtic tongue in the Greek characters; for Greek culture flourished in Gaul when it was dying at Athens, thanks to several Greek universities established at various places—one of them that same Marseille where Joseph and his party first landed on their flight from Jerusalem. The same conditions obtained at Alexandria in Egypt, where the Greek culture was nourished; and in Egypt, also, the ancient Egyptian tongue came to be written in the Greek characters,

giving rise to the Coptic language, in which the Egyptian Gnostics wrote their sacred texts.

Evidence of these truths sometimes comes to light in a surprising way. A number of years ago, quilted bedspreads were on exhibit in London which testify to the persistency, if only in symbol, of the ancient wisdom of which we have spoken. The bedspreads were decorated with what we would call Rosicrucian symbols, and they were made in Wales according to a centuries-old custom!

Archeology has yet to show that Britain and Gaul, and perhaps Germany, produced its own Gnosis during the early centuries; but historians are well aware that this possibility exists, and Robert Graves, in *The White Goddess*, does prove, as we think, the existence of a Celtic Christianity older than King Arthur, and rightly points out that the antagonism of the Church of Rome toward these Arthurian and Grail legends was, in fact, a warfare against a heresy which was older and more directly in touch with primitive Christianity than Rome had ever been. The belief that the Grail was at Glastonbury was a challenge to the supremacy of the Church at Rome; for it meant simply this—that “the true esoteric Christianity is here with us!”

The circled cross, in its two forms, Greek and Latin, so-called, had been a sacred symbol from earliest times in Europe. Both Greeks and Celts had such a cross; the Greek cross proper (with equal arms) was associated with St. George, who was a popular saint of the Eastern Church before Constantine made Christianity the official cult of the Roman Empire in the fourth century. There is reason to believe that it goes back still earlier than this, to some unknown soldier-martyr and teacher who comes in the line of that centurion in the New Testament of whom Christ Jesus said: “Verily, I say unto you, I have not found so great faith, no, not in Israel,” and of that other soldier who stood by the cross, spear in hand, and said: “Truly this man was the Son of God.”

Why does a certain Arthurian legend make so much mystery of who it is that lies buried under a white stone marked with a red cross? Malory's *Morte d' Arthur* gives the answer, for he shows that the red cross on Galahad's white shield had been drawn by Joseph, son of Joseph of Arimathea, in



N.C. Wyeth, illustration for Sidney Lanier's *The Boy's King Arthur*

***Excalibur is Proffered by the Lady of the Lake***

*Arthur is given both a mandate and the means to realize it from higher powers (sword), is guided by impulses from the World of Life Spirit (water element—the unformed), and receives counsel through the occult knowledge of Merlin, as swans, symbols of initiation and “the highest spiritual influence” (Heindel), witness the baptism of a new mystery school.*

his own blood when he lay dying; and in the same work, Malory calls Joseph of Arimathea “the first Bishop in Christendom.” And we read in another place that Longinus, the Roman soldier who watched Christ Jesus die, was also of Joseph's party when he landed in Britain.

The Celtic cross is a Latin-type cross with a circle superimposed. Not the Celts alone, other northern people also had a circled cross. The Lithuanians up into the seventeenth century still knew that these circled crosses were pre-Christian, and the last High Priest of the old Sun cult immolated himself on a funeral pyre in an effort to save his people and their religion. It is indeed obvious that the circled cross is associated with such astronomical cults as built the circle of stones at Stonehenge and elsewhere.

But when the Church of Rome converted, by

guile or by force, the rulers of Europe to allegiance to the Bishop of Rome, the new-style Latin Christianity launched upon a policy of warfare against the surviving cults of the Old Christianity.

It need not surprise us, therefore, that King Arthur, who was not at first subject to the Bishop of Rome, bore the image of the Virgin on his banner; nor need we repudiate as fable the quest of the Grail undertaken by his knights. The Grail legends make it plain indeed that the House of the Holy Grail was somewhere in Britain at this time, and that it was not merely the ancient Goddess with her cauldron who was worshiped, but the Celestial Virgin as imaged in the Virgin Mary and exalted by the Celtic and Gothic Christians, in much the same way that the Greek Orthodox Church exalts "Sancta Sophia" to this day. For it was at this time that the Autumn Equinox began to fall in the constellation Virgo, which is shaped like a great cup or goblet.

In bloody persecution that lasted for centuries, the old religion, with its Greco-Christian additions, was driven underground. Yet it managed to survive, despite Catholic and Protestant persecutors. For Lutheranism was, in fact, little more than a reformed Roman Catholicism. It was by no means a resurrected "Old" Christianity, such as was brought over in the first century A.D. by Joseph of Arimathea and St. Paul, or even by Linus from Rome.

Not until the 18th century, when science was rapidly freeing itself from church domination, did the clock of the centuries strike the hour for the

*\*Dr. Morton Smith, assistant professor of history at Columbia University, related his discovery (circa 1960) of evidence to show that the author of the earliest gospel, Mark, also wrote a secret gospel for initiates only. The writing, found copied into the back of a book published in 1646, in a monastery near Jerusalem, was a quotation from a letter purportedly written by Clement of Alexandria of the second century A.D. The letter refers to a secret gospel, a gospel so secret that the receiver is enjoined to deny knowledge of it, even under oath. According to this writing, Mark's Gospel, written at Rome under Peter's instruction, did not include certain secret matters, most important of which related to Lazarus. Church legend has it that Mark founded the church at Alexandria, and, according to this letter of Clement, he left his secret Gospel to the Alexandrians. Other scholars seem to concur with Dr. Smith that this letter of Clement may be an authentic copy of the original, for it corresponds in vocabulary and style to known writings of Clement.*

ancient wisdom of Europe to come forth once again into the light. It came, however, in a new guise, which included within itself all aspects of the esoteric cults that had gone before, since the raising of Lazarus from the tomb; for the raising of Lazarus was, from the beginning, the nexus of the new esoteric Christianity, as recent antiquarian findings have shown.\*

It was the young Wolfgang von Goethe who was chosen for this new labor, at a time when he was associated with a certain mystical society into which he was inducted by a friend, the Fraulein von Klettenberg, who proved to be an inspired teacher for the young poet in his most sensitive and impressionable years. Herself a mystic who had beheld the Christ in a vision, Fraulein von Klettenberg longed for the time when all her friends should have this wonderful experience. But Goethe was by nature occultist rather than mystic; and we readily observe how a new force enters his consciousness at this time, which is distinct and apart from the heart-awareness of his first teachers, but which, in a strange way, clearly reinforces that awareness by means of egoic powers working through the intellect, to channel and clarify the ecstatic seizures of the mystic. He becomes the agent and messenger of this new force, which he is careful not to name, but which is nevertheless named by indirection; and he gives himself up to the pursuit of alchemy, into which he had also been led by Fraulein von Klettenberg. Dr. Metz, a member of the mystic circle, had furthered the young man's recovery from a serious illness with a "panacea," and Goethe proceeded to try to discover the formula of this panacea for himself by experiment in his own laboratory, in the attic of his father's house, but without success, as might be expected.

Goethe later introduced the new concepts in a poem entitled *The Mysteries (Die Geheimnisse: Ein Fragment)*, consisting of forty-four eight-line stanzas, with the rhyme scheme *ab, ab, ab, cc*. The poem was never completed, and the reader is left to conjecture as to why it was not completed. Was it stopped from a change of attitude or interest? Or were the concluding stanzas written and then destroyed because of the esoteric content which



was not suitable to publication at that time? May we not hope that the mystery which could not be published then may be published now, “restored,” as the archeologists say, or drawn out of the existing fragment, by developing the esoteric concepts and drawing the lines of action to their ultimate logical conclusion, in the light of knowledge vouchsafed us since Goethe’s day?

We believe that this can be done; we can, at any rate, make the attempt.

There is no really adequate translation of this poem, *Die Geheimnisse*, in English, for subtle philosophical nuances are sacrificed to the exigencies of rhyme and meter, and we will therefore adhere more closely to the original verses, translated quite literally, in order to bring to the light the many profound meanings hidden in the original.

We will first take the foreword and the opening stanzas of *The Mysteries*, in which the neophyte, an envoy from an unnamed brotherhood, arrives in a rocky gorge at the foot of a mountain, on whose summit is to be found a monastery where dwell twelve Brothers, and a Thirteenth who is the Head, and whose symbol is a cross wreathed with roses.

The first two stanzas of *Die Geheimnisse* constitute a sort of foreword, in which Goethe calls attention to the esoterics of the poem which is to follow. He says, and we translate with complete literalness: “A song of marvels is prepared for you. Receive it with joy, and call to every man to come hither! Through mount and valley is the Way led. Here the view narrows, there again it is free. And if the Path glides softly into the thickets, think not that this is an error! Shall we not still, when we have climbed enough (persevered to the limit of our endurance), in the right time come near our Goal!”

He continues: “But let no one believe that, with all his intellect (or senses) he will ever be able to decipher this poem entire. Many a man must gain much here; many a blossom brings forth the Mother Earth! One flees hence with somber glance. The other stays, with cheerful mien (or gesture). Each man should, according to his own pleasure, take and enjoy! For many a Wanderer should the fountain flow!”

Now obviously the literary effect in the German

is not like this literal translation which we give. But we are not at the moment trying to be literary; we are only trying to give the basic concepts of the poem, although naturally, in the original there are subtleties which escape a literal rendition.

The poet starts with the open announcement that his poem is addressed to all men everywhere, inviting them to an account of marvellous things. Receive this with joy, take it deep into your heart, into your consciousness; call out so that men far and near may hear of these wonders and attend the wisdom feast. But, the song is not an end in itself. It is only the map of a spiritual journey which you must take for yourself, since no one else can take that journey for you, the map of a journey leading from the lowlands of sense to unimaginable heights of spirit.

The Way is led, the course is laid, by a higher Power. It may be that we find ourselves in valleys where the view shrinks; but then again we emerge upon plateaus where the gaze wanders wide and free. And even if it should happen that we seem to be off our course, when the Path loses itself among brambles and thickets, so that we cannot see where we are, or where we are going, think not that this is an error! There are no errors, there are no delays, there are no obstructions on this Path, which is laid by a Divine Power. Only persevere; continue climbing; and in exactly the right moment of time, we shall come near our Goal

There follows two lines containing a rhetorical question that does not require an answer. Literally, the text is: “We will yet, when we have climbed enough, at the right time come near to the Goal.” But in truth the meaning is more like: “Shall we not still, when we have struggled and persevered enough—that is, to the limit of our strength—in exactly the right moment, arrive at the Goal?” The “right time” or “right moment” refers not to the passage of time alone but to the events of the soul world which are the real subject of this poem. The force of the German “wollen” is not “will” but “want, desire”—Do we not yearn for, do we not deeply desire, the Goal; and after hard struggles, faithfully persevering on the upward Path, shall we not, led by Divine Power, arrive at the Goal in exactly the right moment? As St. Paul puts it: “All

things work together for good to them that love God.”

This mystical concept of time is very ancient. It arose, quite naturally, with astronomical observations. Every moment of time has its special work in the cosmic scheme, in which certain events must culminate. “All the times of God come to their term according to what He has decreed concerning them in the Mysteries of His Prudence,” says the Habakkuk Commentary of the Dead Sea Scrolls.

In German, as in English poetry, what is unsaid is as important as what is said, and the reader must be on the alert for all those philosophical subtleties with which the German language is so richly endowed, and which make it the language of the philosopher *par excellence*.

Nevertheless, the poet warns us again, let no one believe that the meaning of this Wonderful Song (*Wunderbares Lied*) lies on the surface. With all the powers of the natural intellect, with all the application of the senses, he warns, you, the reader, will never decipher all that is hidden here. Its wonders have universal significance. For each man who takes to the Path it has a different meaning, a unique value for that man alone. It is right that this should be so. Each man should discover for himself what is there. No two “wanderers” will unearth the same treasure. There is something special for each one. Just as Mother Earth brings forth a multitude of blossoms, and each one chooses for himself the blossom he desires, so in this poem there are many meanings, and each person must choose for himself the meaning that best pleases him. That meaning which he chooses is the right one for him. The Fountain flows for all wanderers alike; and each man drinks according to his capacity.

It may indeed be that for some the Song will have no meaning, convey no message. One man looks into this meadow filled with the variegated blossoms of the soul, this fountain welling up with wisdom, and sees nothing to interest him. With the somber glance of disappointment, he turns away, he leaves the Path, and refuses to listen to the Song, which for him is meaningless. Yet there is always *one who stays*, one whose innermost Self hears the call of Truth from the mountaintop—the one who is ready. (Continued) □

## THE CONCURRENCE OF INITIATES—

### MAX HEINDEL QUOTES THE WISDOM AND AUTHORITY OF JOHANN GOETHE

*As death is the permanent dissolution of the tie between the physical and spiritual bodies, those who are near death approach the condition existing when severance is about to take place. Goethe, the great German poet, received his first Initiation while his body was prostrated nearly unto death.*

—*Teachings of an Initiate*, p. 154

*[E]very plant gives out a certain keynote which is the sum total of all the noises upon it, blended and harmonized by the indwelling Planetary Spirit. That sound can be heard by the spirit ear. As Goethe says:*

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

*This, from the first part of Faust, the prologue in heaven. And also in the second part of Faust, spirits of air greet the rising sun with the words:*

*Sound unto the spirit ear proclaims the new born  
day is here;  
Rocky gates are creaking, rattling,  
Phoebus' wheels are rolling, singing—  
What sound intense the light is bringing.*

—*Rosicrucian Philosophy in Questions and  
Answers, Volume I*, pp. 315-316

*[U]nless we are capable of investigating the past history of the human race, we can obtain no clear conception concerning anything connected with mankind. Goethe spoke of ‘Das Ewig Werdende’—the ever becoming. Change is the mainspring of progression, and if we look upon man as he is now, without regard to what he has been, our deductions as to his future must necessarily be very limited.*

—*Letter to Students*, p. 10

*Goethe, the great mystic, fittingly ends his*

version [of Faust] with that most mystic of all stanzas found in literature:

*All that is perishable  
Is but a likeness.  
The unattainable  
Here is accomplished.  
The indescribable,  
Here it is done:  
The Eternal Feminine  
Draws us on.*

*The stanza puzzles all who are not able to penetrate into the realms where it is supposed to be sung, namely, heaven.*

*It speaks of all that is perishable being but a likeness, that is to say, the material forms which are subject to death and transmutation are but a likeness of the archetype seen in heaven. 'The unattainable here is accomplished'—that which seemed impossible on earth is accomplished in heaven. No one knows that better than one able to function in that realm, for there every high and lofty aspiration finds fruition. The indescribable longings, ideas, and experiences of the soul, which even it cannot express to itself, are clearly defined in heaven; the Eternal Feminine, the great Creative Force in Nature, the Mother God, which draws us along the path of evolution, becomes there a reality. Thus the Faust myth tells the story of the World Temple, which the two classes of people are building, and which will be finally the New Heaven and the New Earth prophesied in the Book of Books.*

—**Mysteries Of The Great Operas**, pp. 45-46

*We have already lived through a mineral, plant and an animal-like existence before becoming human as we are today, and beyond us lie still further evolutions where we shall approach the Divine more and more. It will be readily conceded that it is our animal passions which restrain us upon the path of attainment; the lower nature is constantly warring against the higher self. At least in those who have experienced a spiritual awakening, a war is being fought silently within, and is all the more bitter for being suppressed. Goethe, with masterly art, voiced that sentiment in the words of*

*Faust, the aspiring soul, speaking to his more materialistic friend, Wagner:*

*Thou by one sole impulse art possessed,  
Unconscious of the other still remain.  
Two souls, alas, are housed within my breast,  
And struggle there for undivided reign.  
One, to the earth with passionate desire,  
And closely clinging organs still adheres;  
Above the mists the other doth aspire  
With sacred ardor unto purer spheres.*

—**Gleanings of a Mystic**, p. 35

*Thomas à Kempis remarks upon the desire of the majority to live A LONG LIFE, and how few are concerned to live a good life. I might paraphrase this by exclaiming, 'Oh, how many are desirous of attaining spiritual powers, but how few strive to cultivate spirituality!'*

*The story of Faust gives us an insight into what might happen should we exclaim with all the intensity of our whole being, as did he:*

*Oh, are there spirits in the air,  
Who float 'twixt heaven and earth, dominion  
wielding?  
Stoop hither from your golden atmosphere,  
Take me to scenes new life and fuller yielding.  
A magic mantle did I but possess,  
Abroad to waft me as on viewless wings,  
I'd prize it more than any earthly dress,  
Nor change it for the royal robes of kings.*

*By this impatience and desire to get something for nothing, to reap where he has not sown, he attracts to himself a spirit of an undesirable nature, for the inhabitants of the invisible worlds are in nowise different from people here.*

—**How Shall We Know Christ at His Coming**, p.10

*It is always easy to tell others what to do or not to do, but very difficult to enforce obedience on ourselves, even though we may intellectually assent to the mandates of conventionality. As Goethe says:*

*From every power that holds the world in chains,*



*Man frees himself when self-control he gains.*  
—**Letters to Students**, p. 89

*[F]rom the customary viewpoint of the man in the street, all the platitudes offered by the religionists cannot make the situation in the so-called "Christian world" less odious. But when we apply the cosmic scale of perspective and measurement, it is different. Goethe says well:*

*Who never ate his bread in sorrow,  
Who never spent the midnight hours  
Weeping, waiting for the morrow,  
He knows ye not ye heavenly powers.*  
—**Letters to Students**, p. 209

*The words of the Earth Spirit to Faust, as given by Goethe, offer splendid material for meditation, for they represent mystically what the candidate feels when he first realizes the actual reality of the Earth Spirit as a living presence, ever actively laboring for our uplift.*

*In the currents of life, in the action of storm,  
I float and wave with billowy motion;  
Birth and the grave, a limitless ocean;  
A constant weaving, with change still rife,  
A restless heaving, a glowing life,  
Time's whizzing loom I've unceasingly trod;  
Thus weave I the living garment of God.*  
—**Mysteries of the Great Operas**, p. 20

*Goethe, who was an Initiate, also showed this [that the Ego is in the blood] in his Faust. Faust is about to sign the compact with Mephistopheles and asks, 'Why not sign with ordinary ink? Why use blood?' Mephisto answers, 'Blood is a most peculiar essence.' He knows that who has the blood has the man; that without the warm blood, no Ego can find expression.*

—**The Rosicrucian Cosmo-Conception**, p. 145

*It is axiomatic that 'The oftener we die, the better we live.' The Poet-Initiate, Goethe says:*

*Who has not this—  
Ever dying and bringing to birth—*

*Will aye remain a sorry guest  
Upon this dismal earth.*

*and Paul says 'I die daily.'*  
—**The Rosicrucian Cosmo-Conception**, p. 249

*It is easy to bid others do this and that, but to enforce obedience from oneself is the hardest task in the world, and it has been truly said that 'the man who conquers himself is greater than he who takes a city.' Goethe, the great initiate poet, gives us the reason why in the lines:*

*From every power that holds the world in chains,  
Man frees himself when self-control he gains.*  
—**Rosicrucian Christianity Lectures**, pp. 59-60

*Goethe also, in his novel, Elective Affinities, (Wahlverwandtschaft), brings out some beautiful illustrations wherein he makes it seem as if atoms loved and hated, from the fact that some elements combine readily while other substances refuse to amalgamate, a phenomenon produced by the different rates of speed at which various elements vibrate and an unequal inclination of their axes.*  
—**Rosicrucian Mysteries**, p. 41

*Thus we have in that drama [Faust], as represented by Goethe, a perfect symbol of the Western teaching that there is both the forgiveness of sins and the expiation of a wrong act by a corresponding right act. Death is something that comes to all and the suffering which was incident to the wrong act in each case is surely none the less in the case of Faust, where it was prolonged over a long period of years, than in the case of Marguerite, where the life is ended in a much shorter time. The only difference is that Faust has overcome consciously and will in future life be immune to temptation, while the case of Marguerite is problematical. In a future earth life she will yet have to meet temptation in order that it may be made manifest whether or not she has developed the strength of character requisite to withstand the wrong and adhere to the right. □*

—**The Rosicrucian Philosophy in Questions and Answers, Volume 1**, p. 44

## MYSTIC LIGHT

### *Grace*

**W**HAT IS GRACE? Let us think about it for a few minutes. It is a lovely name for a girl or lady. It used to be a short prayer we said before meals.

There is a book out now discoursing on ways to manage our food. This is a problem in our country, where we are graced with plenty. We do want to be selective in the foods we eat, but are less likely to eat to live well and to remember from Whom all blessings flow, including our nourishment. If we think or meditate for a moment before we eat, as in anything else, we will manage better. It is not easy for some of us to eat wisely, but if we eat with gratitude and with this forethought, some maintain that there will be no need to diet. As Paul says, it is not what we put into our body but what comes out of it that harms us.

Grace operates subtly. It is not subject to power leverages or selfish implorings. It is seemingly an uncontingent favor. It comes unexpectedly. We cannot directly initiate it. Grace comes in such a way that it can often lead to mercy and forgiveness, as in the case of Mary Magdalene. Imagine: Here is Jesus at a special meal with Simon and some of the other well-appointed men of the neighborhood. Here comes this woman of ill repute—to say the least—disrupting the proper gathering, so driven by her gratitude and poignant feelings that, oblivious to her impropriety, she goes behind the couch where the Master is reclining and begins to wash his feet with her tears of deep regret—repentance—anointing them with the expensive fragrance she brought—the love and appreciation of the truths Christ Jesus had taught her, and she wiped his feet with her long hair—the resolve that enlightenment had instilled in



Watercolor, 1800, William Blake, Henry E. Huntington Library and Art Gallery, San Marino, California

### *The Conversion of Saul*

her. In former lives she evidently had developed the character which was receptive to the advanced principles of our Christian code.

On the other hand, Saul of Tarsus, a very active zealot, was struck unconscious by a direct visit of the resurrected Christ and spent several days in that state learning the truths of life in the unseen realms. God knew that once this dynamic man's energy was directed into constructive channels, he would be the one to launch the teachings of peace and love into the coming ages. Saul's own interests were not in God's interest. But by grace, born out of time, Paul, and we through him, was given more than he deserved or, for a time, could even comprehend.

Grace is sometimes vouchsafed to the brave and the daring—those who seek dangers, such as climbing formidable mountains, sailing around the world in little boats, or engaging in any daunting endeavor

that challenges one's resolve and ability to cope. Such person may earn great adulation when they break records or prove valiant under the duress of their chosen endeavor. Grace may come with the glory but seems more a factor in achievement if the achiever is himself gracious in bearing the notoriety and significance of his accomplishments.

One of the great men of our time, George Marshall, was selected and showed himself capable of being the Commander-in-Chief of the Allied Forces during the Second World War. However, in post-war life he did not exploit his success, but served in less conspicuous positions, and gained in grace for this choice. Then there was Douglas MacArthur, whose record at West Point has never been equaled. He became a dramatic conqueror. Some have opined that MacArthur had the qualities of Alexander the Great combined with Julius Caesar, and indeed who could have figured so prominently in turning a totalitarian state into a democracy in just seven years? One assumes he was, in some respects, an old and experienced soul. But although, for diplomatic reasons, he could be gracious to the Japanese Emperor and the Japanese people, he made the grave mistake of not being gracious to his Commander-in-Chief.

To General MaCArthur there was not, nor had there been, anyone superior to him. When he met with his President, who had already been aggravated by this general's high-handedness, MacArthur did not salute his CEO. He felt that Truman was a mid-western small-town politician who accidentally fell into the power of his high office. This lack of graciousness has affected history. Fortunately, we know that the angels and archangels of destiny always shape events for the best, so that the pride and bias of those in leadership positions teach the governed needed lessons, lessons learned by, for instance, George Washington, who wielded power with grace and redirected praise and honor due him to the glory and power of God. He was conscious of the debt he owed to the Guides of nations.

There is grace in gratitude. It is dangerous for a sports player or other celebrity to be lifted to the heights of adulation and later have to cope with an ordinary life. Many lessons learned in previous lives are necessary to sustain the come-down. A concurrence of grace can only be attendant upon accompanying effort. There are periods in life for rest and ren-

ovation, but it is important to keep a steady aim on an objective and to be constant and vigilant in daily application if we would be blessed by the continuing grace of good fortune. For while grace is, in a sense, gratuitous, not at our beck and call, if we do not strive to be virtuous, just, and self-effacing, grace will far more likely be a stranger.

It is precisely the casual, off-guard moment that can catch us short. A lady moving from her family home to an apartment put several nice pieces of furniture on the front porch for the Salvation Army to pick up. When she returned to pick up the rest of her things, the furniture had been appropriated by the neighbor next door. Over the years there had been a very friendly relationship between the two families, but the lady's family was now gone, and her job was uncertain, making her future finances problematic. She needed the write-off from her taxes. She could not imagine anyone, especially someone she thought she knew, just taking her furniture, but after all this time she did not want to ruin the kindly feelings she had enjoyed with those next door—so she had the grace to say nothing. Later, when she visited them, she was shown how neatly the furniture complimented her former neighbor's home. So many times, it is a temptation associated with money that causes a problem. There seems to be a fear that God will not provide for those who are so tempted.

In another instance, a woman was driving to work when a man in dirty clothes lurched out from the curb. She stomped on the brakes and screeched to a stop so fast she was almost certain she had not hit him, but as his clothes were so near the color of the street, she was not sure. He bent over and seemed to be in pain, and after exchanging information, she took him to a nearby hospital.

The insurance agent working on the claim repeatedly urged her to say that the man was not in the crosswalk, which would have been a lie, and she couldn't do it. As the case was closing, the agent called to make a final offer. He reminded the woman that the man was largely at fault, feigning injury, and that it would also be a blight on her driving record—especially if she had encountered him in the crosswalk.

It so happened that the woman had been living in a cramped little apartment trying whenever she could to find a better place which she could afford. The agent knew this, and when she hesitated a second after his argument, he said he knew of a condo just a



short distance from where she was living which he could get for her at an affordable price. Was she absolutely sure that this greedy man she supposedly slightly hit was in the crosswalk? For a moment the woman envisioned a beautiful life in the larger new place. But if she succumbed to the agent's arguments, she knew she would be out of grace and her conscience would plague her. So she continued to live in her cramped little place. Two months later, a friend told her of a beautiful apartment well within her means.

If we stick to our principles, unseen helpers send us grace. We can neither predict nor prescribe it, but it comes in ways that are as generous and unexpected as our learning experiences are trying of our patience and persistence. We admire those who show grace in the context of daily doing. Others need to pit themselves against the elements, conquer the physical heights, depths, and breadths of nature. The Himalayan Mountains are so massive and lofty that they distort the roundness of our globe. In the early attempts to climb Mt. Everest, a good number failed and some lost their lives. Sir Edmund Hillary and the man from the local area known as a Sherpa were the first to plant a flag on that imperious peak, but when the media questioned and even taunted to know which of the two stood there first, neither would say. Such people are not only courageous and resourceful, they also have the enhancing grace of generosity and a humility born of most daunting trials.

What are the lessons of grace to be learned on a daily basis? How do we react to someone who is always late? Can we come up with the soft answer that turns away wrath? Grace finds a way around any negativity. Some people learn to overcome many faults in one lifetime; others seem to never learn—especially if they are those we live with. On the street or in public, it seems easier to be courteous, but at home so many take out their frustrations on their dearest ones. Dealing with neighbors can really teach us a lot. Not to mention what kind of neighbors we ourselves happen to be! We all have had noisy ones, sloppy ones, careless ones who park halfway in our driveway, or borrow things they never bring back, or who spread rumors or even less pleasing truths about us. Graciousness can mollify many irritations, and if it does not solve a problem outright, we are ever afforded chances to discipline ourselves.

There was a native Indian couple living next door to a young family. The young lady had just finished

her college education and unconsciously flaunted her newly acquired superiority. The Indian woman was made to feel resentful and spread mean comments about her high-toned neighbor, which got back to the younger woman and she decided to put some of her knowledge to use by trying to make a friend of her neighbor. She was beginning to realize some of her own mistakes in the process. She was a serviceman's wife and could get groceries much cheaper at the commissary, so she often would buy an item or two for her neighbor. She offered to take care of her plants when the neighbor went on vacation. She admired her neighbor's cooking and her ability to keep her home immaculate; in fact, the supposedly well-educated young woman learned much of practical wisdom from the woman next door. During the time they lived so close together, they learned to truly care for each other, and when the young woman's husband was transferred, they missed each other. During the time the younger woman was overseas, they corresponded, and when she returned to the states they lived in opposite directions from each other. The older woman's health began to deteriorate, but her ex-neighbor didn't know this. When the older woman visited her, it was shocking to see how much she had aged. The old lady said she came to tell her friend how much she appreciated knowing her; that she had been the best person she had ever known. The older lady barely got back to her home before she died. To the younger woman, this relationship had always been an example of how the principles of Christ's teachings yielded happiness and grace to life.

Even today, we will be tempted to allow some annoyance to disturb our peace. Those in charge of our spiritual education, the unseen Guardians, do not miss one opportunity to give us good practice.

And you have noticed, when we have actually passed some tests of our integrity and patience, there can be at times a state of grace when we come across something that would otherwise have been lost, or when a person speaks words that are cheering and complimentary; our hand surely and quickly falls on what we need and we are shown a beautiful way of living in time.

We can also apply the teachings of grace as given in the Scripture, through the stories of those who demonstrated uncommon pluck and dignity, to beautify our inner as well as our outer life. □

—Allyce C. Bothmann

### *The Challenge of Life*

**W**HENEVER a human Spirit is born here on Earth in a physical body, it has deliberately placed itself in a situation where dissatisfaction and discontent are the rule. If we study our lives from day to day, we find that there is always some problem in the offing, something that requires consideration, decision, and action.

The person who is swayed entirely by his emotions, no matter how advantageously he may be situated, will always be able to find something to be worried or concerned about. It is the ability to realize that life in the physical body presents a continuous challenge, and the ability to recognize and meet these challenges with poise and equanimity, which constitutes a successful incarnation. The person who is contented is standing still and making little progress toward attaining wisdom and understanding.

The Spirit at the time of physical rebirth enters life with a karmic debt from past lives that must be met, and as far as possible the Ego must also inaugurate something new to insure its progress and advancement. The difficulties, sorrows, and suffering we must endure challenge us on every hand. In meeting the problems of life an awareness of the spiritual value of the struggle will make for joy and satisfaction as each one is met and overcome. The search for peace and joy is a spur that brings about action and experience, which develops wisdom.

When a Spirit is reborn into a physical body, it must first become aware of itself, aware of itself as an Ego—a self-conscious Ego. This is usually accomplished by the seventh year. Then it is necessary to acquire an education, to equip itself to meet and deal with the exigencies of life,

whatever they may be. Later, as a youth, it faces the challenges of the emotional nature and must achieve a measure of control over it. If in a male physical body, it must prepare itself for the role of fatherhood and find a means of livelihood to provide for itself and a family. If in a female body, it must prepare itself for motherhood and learn to care for a family. Our educational system does not always adequately prepare for these needs, which constitute the basic challenges that must be met by the majority of human beings.

It would seem that much of the difficulty with young people today is due to the fact that many parents attempt to shield their children from the challenges of life, rather than teach them how to meet and cope with their daily experiences. How often we have heard parents say: "I don't want my children to have to struggle as I did." To take the struggle out of life is to remove the absolutely necessary opportunities for experience, which are the only means we have of gaining the wisdom that nourishes the Spirit. Rearing a family and seeing that children are equipped emotionally and mentally to live productive lives is of inestimable value. And yet, those who must struggle for an education without help or encouragement from anyone are doubly blest, for out of such an endeavor great spiritual power may be developed. This applies even more so to those who must overcome tremendous handicaps and obstacles in order to achieve their goal.

There is a tendency on the part of some persons to take on challenges that are not rightfully theirs, which is one way of "borrowing trouble." It is very difficult at times to remain aloof and allow dear friends and loved ones to meet the problems in their lives in their own way. This often presents a special challenge for the strong soul, who feels he

could handle an unfortunate situation better than the person who is faced with it. One must guard against assuming the karma of another, for this is an injury to both parties.

If we would teach our children to meet the problems of life head on with the zest that the realization of their value might imbue, we would have done much to overcome the tendency of many young people to seek experience in the use of drugs, crime, and emotional excesses to which they so often resort as a means of escape from the legitimate challenges their life presents. Some young people do accept life's problems early in life, and with apparent relish, as we note in those who find something constructive to do with their time, whether as a hobby or a real job. So often we see that it is those who have severe handicaps to overcome who accomplish the most with their lives. Accepting the challenge of their condition with calmness and determination gives added power to all their faculties, and their success is often amazing. Such a Spirit is Helen Keller, who overcame to a considerable degree an incredible handicap, and there-

by made an important contribution to humanity. Great credit must also go to her teacher, Anne Sullivan, who devoted a life of loving service to her unusual pupil.

We have always with us the challenge of adaptability. In *The Rosicrucian Cosmo-Conception* we are told that

*In the word adaptability we have the great secret of advancement or retardation. All progress depends on whether an evolving being is flexible, adaptable, and pliable, so as to be able to accommodate itself to new conditions or*

*whether it is crystallized, set, and incapable of alteration. Adaptability is the quality that makes for progress, whether an entity is at a high or a low state of evolution. Lack of it is the cause of retardation of the Spirit and retrogression of the form. This applies to the past, present, and future; the division of the qualified and the unqualified thus being made with the exact and impersonal justice of the Law of Consequence.*



*If life be not fraught with challenge, what sense is to be made of Christ's words: "Unless a grain of wheat fall to the ground and die, it abideth alone; but if it die, it will bringeth forth much fruit"? As grains of God, we die to our separateness and finiteness and grow through Christ into the image and likeness of our Creator.*

all? A whole lifetime, yes, many lifetimes, may be spent in this fascinating quest. This search will eventually bring the seeker to the spiritual Path. Some may find a philosophy that suits their needs and will spend years of study and service preparing themselves for the higher life.

Others may feel that the proper method is to work on the physical body through breathing exercises, diet, etc. Very often they became lost in these physical activities. The breathing exercises may bring improved health or insanity, according to the system used and the nature of the student. Likewise in diet many became so interested in

If a person finds himself in uncongenial work or surroundings, this faculty of adaptability is of great value. Of course such a person must always be on the lookout for an opportunity to make a change and be willing to grasp it when it appears. Adaptability must also apply to religions and philosophies. Unless they expand and grow along with humanity, they can no longer fill their needs. The willingness to embrace new concepts and incorporate new ideas is absolutely necessary if a religion is to avoid crystallization and retrogression.

Then there is the challenge of finding a reason for life here on Earth. Why are we here? What is the purpose of it

Created by Arel Agemian exclusively for the Contritenity of the Precious Blood



what is to be taken into the body that they turn into food faddists and cranks. This, too, may improve or ruin the health according to the practices followed, but neither diet nor breathing exercises will bring the wisdom and understanding required for spiritual development. Others run about from one philosophy to another, sampling this and trying that, in the vain belief that their promiscuous activities will lead to spiritual growth. The sincere and serious student, who engages in honest self-analysis and personal discipline, will be led to the studies and contacts that are best for him.

The progress of the occult student may be judged by his behavior in his daily contacts, his general attitude toward his fellowmen. Even if he is rendering significant service in important ways, it is to some extent nullified and set at naught if egotism, malice, selfishness, and lack of consideration for others reveal an obvious failure to overcome the lower self. Ideals have not really been embraced and accepted until we are willing and able to apply them in our daily contacts and bring them into manifestation in our personal lives.

There is an old saying: "What you are speaks so loudly that I can't hear what you say." No matter what beautiful words may flow from the lips of an individual, his true nature is revealed in his behavior toward his fellowman. To profess without practice makes the life a meaningless farce. Always we have with us the challenges of refusing to return in kind malicious gossip, injustice, and persecution, and to deal with those who use unworthy methods to gain their own ends.

The proper development and use of our talents represents another challenge—to find a means of self-expression that can be of genuine service to humanity and to use it with humility and selflessness. All of us have to face old age and the challenge of keeping life active and constructive instead of passive and useless.

Many on the spiritual path seek and yearn for Initiation with great eagerness, not realizing that this very eagerness may be the obstacle between them and their goal, since it is apt to be a form of selfishness and ambition which has been merely transferred to a higher plane. Initiation is more likely to be achieved by someone who has forgotten all

## INVOCATION OF THE HOLY SPIRIT

Come, Thou Holy Spirit, come,  
And from Thy celestial home  
Shed a ray of light divine.

Come, Thou Father of the poor,  
Come, Thou source of all our store,  
Come, within our bosoms shine.

Thou of comforters the best,  
Thou the soul's delightful guest,  
Sweet refreshment here below.

In our labor rest most sweet,  
Pleasant coolness in the heat,  
Solace in the midst of woe.

O most blessed Light divine,  
Shine within these hearts of Thine,  
And our inmost being fill.

Where Thou art not, man hath nought,  
Nothing good in deed or thought,  
Nothing free from taint of ill.

Heal our wounds, our strength renew,  
On our dryness pour Thy dew,  
Wash the stains of guilt away.

Bend the stubborn heart and will,  
Melt the frozen, warm the chill,  
Guide the steps that go astray.

On Thy faithful who adore,  
And confess Thee evermore,  
In Thy sevenfold gifts descend.

Give them virtue's sure reward,  
Give them Thy salvation, Lord.  
Give them joys that never end.  
Amen. Alleluia.

about his own desires in selfless service to others.

SERVICE is the battle-cry of the Rosicrucian Fellowship student. Some meet this challenge by rushing around, being ever so helpful, and getting very much in their own way. May the student learn to polarize himself with spirit so that he is a powerhouse of radiating love, a constant receiving station of the LIGHT which needs only "to be" in order to serve humanity. □

—Edith Wilkinson

# MYSTIC LIGHT

## *As We Sow*

**Y**ES, I SEE that fear is a great factor, but there are many other things which influence us in our acts. Maturity unfolds the passions, the appetites, and I see the most abnormal indulgences are countenanced by the world. Are these natural or unnatural?

Most of them are abnormal. Conservation of the life forces is absolutely essential to a Christian life. Man has been spending his competency in riotous living and this means more than spending dollars. He wastes his substance out of which harmonious conditions within the body and in his environments are made, and then wonders why he is poverty-stricken. There is no inharmony anywhere for which man is not responsible. The soul of man is too finely organized to dwell in harmony in a body reeking with fumes of liquor. The body of man is too delicate a mechanism to be filled with the rubbish which is dumped into it, simply to satisfy a gluttonous appetite. As a result, disease rather than Spirit controls it. Thinkest thou that man can slay and torture defenseless animals without giving an account for his acts? Do you think for a moment that one who wears the skin of an animal which has been tortured in a trap and fairly skinned before it was dead, escapes from feeling in a measure the misery and suffering of the animal whose life was so ruthlessly taken? Does a woman who wears a beautiful aigrette torn from the head of a live bird, which is left to die, and the young of which, now motherless, starve in their nests, does she wear the plume in pleasure and go unscathed? Do you think that one who devours a beefsteak cut from the side of an innocent animal which has been shunted in box cars to packed pens, poisoned with fear of its brutal death, goaded with prods to the slaughtering pens, and there sledge-hammered in the head, its throat slit, dipped in tanks of scalding scalding, and its hide removed before it is dead—I say do you think the partaking of such fears and agonies have no effect upon man mentally, morally and physically?

You ask me to explain what the matter is that humanity so suffers, and I say it is reaping what it sows and is

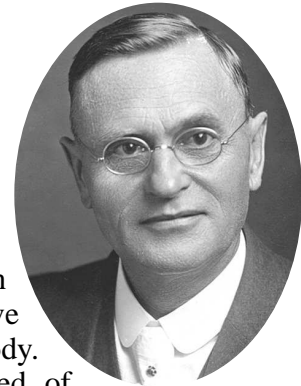
careless of the sowing. It is sowing discord and expects a harvest of harmony. When it grows 'a crop' of discord, from the seed of discord which it has sown it complains that it lives in an unjust world.

There are many things which control conditions or influence them in life; many rules and many exceptions to rules. When man awakens to a realization that Life is a science and must be lived scientifically to attain harmonious results, he will so live that he will escape from much of the trouble which haphazard living and thinking have caused. This does not mean that the man who lives scientifically is less free, nor that he must carry about with him a sanctimonious face. When man lives scientifically and lovingly he will be free and his life will be harmonious. The Without shall become as the Within. And this means that his Spirit, soul and body will be harmonious; that his home life will be harmonious; that his business relations will be harmonious; and his social relations shall be what he wishes them to be. The millennium will come when man ceases to slay—by thought, word, and deed. The animals will follow the example set by man and will cease to devour each other, and then the lion and lamb will actually lie down together.

You ask, But how shall man learn to live scientifically? Listen! If you were to build a beautiful home for yourself, you would plan it carefully and would see that each stone, each brick, and all of the wood which was to become a part of your home, were carefully selected and that they were placed securely in position, according to the plan. Yet, in building our lives, what do we do toward selecting our thoughts, which correspond to the stones, brick, wood, and other material for our homes? We take our thoughts and carelessly scatter them in a haphazard manner, as though they had no value. We accept "any old thought" that happens to come our way, allowing it to take possession of us and to become a part of us instead of selecting our thoughts carefully and rejecting any that are not first class or which would mar the beauty and symmetry of the perfect life which we would build. □

—Selected

### *Retrospection and Remorse*



**A**S THERE ARE many among the Rosicrucian students who perform the exercises given by the Elder Brothers for the purpose of furthering soul-growth, though they have not felt inclined to enter the Path, it is thought to be well to consider the occult effect of the emotions engendered by these exercises.

When we perform the exercise of retrospection, we should give ourselves over to the feelings of regret and remorse with our whole soul; we should endeavor to shed tears of fire that may burn into our very innermost being; we should make the cleansing process as thorough as possible, to the end that we may grow in grace thereby to the utmost. But having finished the exercise we should do the same as is done in purgatory—consider the incidents of the day closed and forget all about them, save insofar as they demand restitution of something, the making of an apology, or such subsequent acts to satisfy the demands of conscience. And having thus paid the debt, our attitude ought to be one of unfailing optimism. "Though your sins be as scarlet, they shall be as white as snow." "If God be for us, who can be against us?" By that attitude we die daily to the old life and we are born each day to walk in the newness of the spiritual life, for our desire bodies are thus renewed and ready to serve a higher aim in life than the day before....

There are people who live with regret as with a boon companion, who take it to bed with them at night and get up with it in the morning; they take it to the office, shop, or church, they sit with it at meals, they nurse it as the most precious thing in their possession, and they would sooner part with life itself than give up their regret for this, that, or the other thing.

Remorse and regret, when continually indulged

in, have the same effect on the desire body as excessive bathing has on the vital body. Both vehicles are depleted of strength by excessive cleansing, and for that reason it is as dangerous to the moral and spiritual health to indulge indiscriminately in feelings of regret and remorse as it is fatal to physical well-being to bathe too much. Discrimination should govern in both cases.

As a vampire sucks the ether from the vital body of its victim and feeds upon it, so perpetual thoughts of regret and remorse concerning certain things become a desire-elemental which acts as a vampire and draws the very life from the poor soul who has shaped it, and by the attraction of like for like, it fosters continuance of this morbid habit of regret.

We are not helping the loved ones who have departed this life by our regrets, which we love to fancy are evidences of our faithfulness, but we are hindering them. They have left the present sphere of experience and are going onwards to other realms where there are other lessons to be learned, and we are holding them back by our thoughts, for they feel us most acutely for some time after they have passed over, and we owe them a duty to think thoughts of cheer and love instead of selfish regret, which hurts both us and them. Regret is subversive of all spiritual growth, for while the thought-elemental thus created hangs about us as a vampire, we cannot climb the rugged path.

Loathsome as the vulture which feeds upon the noxious, decomposing carcasses of the dead are the vain regrets which live upon the morbid contemplation of the past and its mistakes. It is our duty to drive them out of our mental habitation as we would eject a vulture from our physical abode were it to seek entrance. □



## READERS' QUESTIONS

### *An Incomplete Bible? Healing and the Planets Faith Problem with Core Beliefs*

**Q**UESTION: How can you follow the Bible when much of it is missing or stolen? The Gospels are not complete as the traditional churches do not want us to take our power back.

**Answer:** Yours is one position that may be taken vis-a-vis the Bible and the orthodox church. Another might be to concentrate on what is present in the Bible, for, be assured, the essentials are there: The account of the giving of the life of Christ to humans in a gratuitous death for our redemption, and the promise that we are Christs-in-the-making.

The New Testament Bible grew organically, its non-Gospel texts drawn principally from Paul's letters, which were actually written before the Gospels. For a while there was no need for the Gospels—eye witnesses of the life, death, and resurrection of Christ Jesus were living through much of the first century. But there was need for some explanation of what these momentous events signified, and Who this Being was over Whom death had no power.

Luke's gospel followed that of Mark and Matthew. The latter was one of the "eyewitnesses and ministers of the word." And Luke also thought it helpful ("good") to write of the Incarnation of the Son of God, since he "had perfect understanding of all things from the very first" and could vouch for "the certainty of those things." Likewise John, the Beloved, who was attuned to the heart of Christ, could attest to the love-wisdom embodied in Jesus, both in his Gospel and letters: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled,

of the Word of life ...That which we have seen and heard declare we unto you, that ye may have fellowship with us."

Who is better qualified than these seminal figures in the recording and formulation of the Christian Narrative, including Paul, who, in his words (1 Cor 15:8), was the last (up to his time) to see Christ. He was not ready to serve the Lord but Christ had need of him; therefore, he was "as one born out of time," that is born into an understanding of the Word before he would have come to such understanding through his own devices, for at the time of his stunning conversion he was a ferocious anti-Christian.

And Christ was "seen of James," whose letter has wonderful guidance and wisdom in it. And certainly the two letters of Peter—he who Christ at one time called Satan—are of great value.

Does this exhaust what we can know of Christianity? Clearly not. But few texts are more on target for a seeking soul. And nothing prevents us from seeking more. Indeed, we cannot but do so, because for many of us it is a love affair. When do we want to stop knowing more about what we love? Never. But if this is purely an intellectual matter, no amount of knowledge can, in and of itself, be a substitute for belief, for enabling us to make a decision for and in Christ. The fact that the canonical Bible does not contain all the writings that it could have included does not prevent a potential believer from finding the God of the Christian Church. Nor does that Church itself, whatever its perceived shortcomings. And what church might we be talking of? Roman, Orthodox,

Protestant, New Age, Unitarian, Mormon? More likely the problem involves some facet of ourselves. Perhaps, if we cannot affirm the core truths in scripture and live them in our life, we can only earnestly pray and ask God to guide us into the light of understanding and for a change of heart and a ordering of our mind.

The Rosicrucian Teachings were developed for persons who need more mental input, more logic to underpin their commitment to the God of Christianity. Railing against the church or the Bible will not serve our spiritual growth. Indeed, when we have assimilated these Teachings, we may well find that much that was opaque or even offensive in Scripture becomes clear and meaningful. A cardinal point that Max Heindel never tired of repeating is that if we live the life, we will know the doctrine—life's saving truths. Life becomes our teacher, and that teaching does not take place if we do not enter into the thick of things and daily give our utmost to be helpful, bringing all our energies and (often unknown) talents to bear upon our immediate circumstance. We are even now, each one of us, writing the book that teaches us what we most want and most need to know.

#### A FAITH PROBLEM WITH CORE BELIEFS

**Question:** I have been having faith problems with the core beliefs. I have concerns that astrology is not at all true. Max Heindel borrowed almost all his writings from others. I don't know if this is a trial of probationership to be exposed to this or not. I thought that I would send this email for advice.

**Answer:** The desire to know the truth is a fundamental human need. It was planted by God because, ultimately, God is the Truth we seek, and we do not truly know until we know God. Knowing more of His Creation—particularly in its spiritual aspect, in terms of the living Archetypes which are spirit Beings, members of creative hierarchies who partake more fully of the divine creativity—is the way we approach God and progress in becoming Who in essence we are. St. Paul enjoins us: Try the spirits and also be ever ready to give a reason for your faith.

If you read (or reread) the preface to *The Rosicrucian Cosmo-Conception*—"A Word to the

Wise"—you will see Heindel's objectives, appreciate his appeal to reason and fair-mindedness, and get a sense of his candor and honesty.

While it is true that much in the *Cosmo* can be found in other sources, you will find much in Heindel's entire opus that is found nowhere else: His crucial emphasis on and detailed study of the soul body; his scientific discussion of the difference between voluntary and involuntary clairvoyance (which Blavatsky never mentions, she being largely involuntary); information on the the description of the four-part silver cord, its gradual formation and multiple functions; the cause of the relatively high incidence of infant death. In regard to the latter, in Heindel's *Letters to Probationers*, to which only Probationers have access, the writer speaks of his being directed by the Brother to retrospect the lives of several hundred Egos who died as infants in order to come up with a common theme. Heindel's allusion to his Teacher (who guided or pointed out direction more than taught) in many contexts is highly persuasive, sewn into the fabric of his writings in such an organic, natural way as to virtually preclude fabrication or creative license.

It is healthy to call things into question, but it is self-defeating to approach esoteric teachings in a negative frame of mind rather than being receptive and impartial.

If you read a good amount of Heindel's writings, it is difficult not to be impressed by his clarity, rigor, and intellectual integrity. In the final analysis, whether Heindel is the first to make public a particular occult truth is beside the point. If you seek such truths, *who* gives them is of less important than *that* they are being given. Persons like Heindel are messengers. We esteem them for the message they deliver. If they are virtuous persons, as Heindel clearly was (moral development is his overriding concern), we are all the more appreciative and inspired. Heindel simply asks for a fair reading—one that is not interpreted through the lens of preconception or prejudice.

The following quote from Heindel's *Letters to Students* (#83) directly addresses your concerns, and also reflects on the character and trustworthiness of the one you are calling into question:

*What, then, is the way to the heights of religious*

realization, and where may one find it? This seems to be the next logical question. The answer to it is that it is not found in books, either my own or anyone else's. Books are useful in so far as they give us food for thought on the subjects dealt with. We may or may not come to the same conclusions as the writer of the books, but so long as we take the ideas presented into our inner being and there work over them carefully and prayerfully, whatever comes out of the process is our own, nearer the truth than anything we can get from anyone else or in any other way.

The within then is the only worthy tribunal of truth. If we consistently and persistently take our problems before that tribunal, we shall in the course of time evolve such a superior sense of truth that, instinctively whenever we hear an idea advanced, we shall know whether it is sound and true or not. The Bible in a number of places exhorts us to beware of all kinds of doctrines floating about in the air because many are dangerous and unsettle the mind. Books are launched on the market which advance this, that, or the other system of philosophy. Unless we have established, or have started to establish, this inner tribunal of truth, we may be like the lady referred to above—wandering about from place to place, mentally speaking, all our lives and finding no rest, knowing little more at the end than in the beginning and perhaps even less.

Therefore my advice to the student would be never to accept or reject or follow blindly any authority, but to strive to establish the tribunal of truth within. Refer all matters to that tribunal, proving all things, and holding fast to that which is good.

Until we have developed this interior tribunal, it will be impossible for us to confirm the truth claims for any proposition. The doubts we express are then, finally, self-doubts, due to lack of sufficient self-knowledge, for which experience, rigorous self-examination, and prayerful meditation are the antidotes.

#### PLANETS AND HEALING

**Question:** I am very interested in your article called "The Ductless Glands" that I was reading in your online magazine. In that article the writer discusses the 'seven roses' upon the cross of the body

and their relationship to six of the planets.

I was recently given information by my spirit guides on a new form of healing called Subterfuge Organic Healing which means...going around a problem and using the hidden, unseen, but completely organic parts of nature to alleviate all conflict and painful circumstances within the human body. The shortened name will herein be called SOH. And what my guides want me to use are seven of the planets. Each of these planets has a different strength. For example, Jupiter, since it has so many layers, is utilized in 3 different ways: As a DIVIDER, it often can separate a disease from its original source or thought form; as a SIMPLIFIER, it can ease rational pain by enabling the entities involved to go into the light; and as a UNIFIER, it helps to bring the body back into alignment, helping the meridians to socially fuse their energies into one line. I am wondering if you have ever heard about any thing like this before?

**Answer:** We are not familiar with the alleged healing method you describe, but Max Heindel does state that the occult astrologer who is able to work in harmony with the stellar forces addresses the ambassadors of the Star Angels of each planet, directing his petition for the good of others according to the planetary hours when those stars have rule. (See the chart in *Simplified Scientific Astrology*, p. 192.) However, several comments are in order: While planetary forces "make things happen," they are not the *cause* of our sickness, nor are they the cause of our healing. Each individual, by his thoughts, actions, and lifestyle has created his present circumstances. For any healing to be permanent, knowledge of wrongdoing, repentance, restitution, and efforts to reform are necessary.

One must always proceed with caution when attempting to work at the nonphysical level of disease. The word "subterfuge" is not inviting; it means deception. Who or what is being deceived? Let it not be you. We know you are well-intentioned, but work with spirit guides requires great self-understanding, self-control, discernment, and the ability to "try the spirits," for such opening of one's self can invite forces into his sphere beyond the point where his individual autonomy can be exercised. □



## *The Seven Jewels and The Seven Stages of Initiation*

*Wherever the name of man is spoken, the doctrine of immortality is announced.*

*There are two heavens in men: the one is Luna Cebrum, but in the heart of man is the true micro-cosmic heaven. Yea, the heart of man is the true heaven of an immortal being, out of which the soul has never yet come, which new Olympus and Heaven Christ Jesus has chosen for His dwelling place in man.—Paracelsus*

**T**HESE PORTALS,” says the Book of the Golden Precepts, “lead the aspirant across the waters on the other shore. Each Portal hath a golden key that openeth its gate; these keys are:

1. The key of Charity and Love immortal.
2. The key of Harmony in word and act, the key that counterbalances cause and effect and leaves no further room for Karmic action.
3. Patience sweet, that naught can ruffle.
4. Indifference to pleasure and pain, illusion conquered, Truth alone perceived.
5. Dauntless energy that fights its way to super-nal Truth out of the mire of lies terrestrial.
6. The Golden Gate which, once opened, leads toward the realms of the Eternal and its ceaseless contemplation.
7. The key which makes of man a god, creating of him a Bodhisattva.”

Since the founding of initiatory Schools in ancient Lemuria, after the link of mind was

*Excerpted with permission from Corinne Heline's Occult Anatomy and the Bible, published by the New Age Bible Center, Santa Monica, CA, which was founded by the author.*

bestowed upon the pioneers of the human race (the masses did not receive the mental link until the Atlantean Epoch), there have been two great classes or divisions in the Schools, corresponding, after a fashion, let us say, to preparatory school and college, or to college and post-graduate degrees.

What we call these Schools matters little; but following the Greek custom, esotericists generally designate the lower school the Lesser Mysteries and the higher, the Greater Mysteries. There are nine Degrees or grades in the Lesser Mysteries, called Initiations—or, if the metaphysical terms are preferred, expansions of consciousness—and four in the Greater Mysteries. There are seven schools which teach or confer the nine Lesser Mysteries, and five which teach or confer the four Greater Mysteries. These schools are not physical but etheric structures, such as the New Jerusalem described by St. John; and they are not to be confused with mere secret societies. Truly, they all have an outlet on the material plane; if they had not, they would not reach our material-minded humanity and so would have no pupils to instruct in their Mysteries! These Mystery Schools, with their exoteric representatives, change from age to age, in order to meet the requirements of the people among whom their work is to be done.

All of these Mystery Orders are “formed on cosmic lines.” Thus, the thirteen Initiations correspond to the twelve constellations and their spiritual head of the zodiac, also, their planetary rulers, some of which remain to be discovered. (It is interesting to speculate that in the Greek Zodiac the Pleiades were considered to be a thirteenth constellation

until a late date.) The great Christian type of the Mystery School is that of the Christ with His twelve Apostles. The Rosicrucian Order is also composed of twelve Brothers and an esoteric thirteenth, the revered Founder, symbolically designated Christian Rose Cross, after the work he came to do for the world.

The seven Schools of the Lesser Mysteries and the five Schools of the Greater Mysteries are grouped under a central Intelligence, called (again in the Greek fashion) the Liberator—a title anciently conferred upon Dionysus, but in Christian times related to the Risen Christ (or to the thirteenth Hierophant in a Mystery School). The mystic thirteenth is always the head of an Order, and the twelve heads are in turn grouped about that thirteenth, whom Christians call the Christ, although He is known by other names in other lands and among other peoples.

In addition to the sacred numbers twelve and thirteen, we observe the recurrence of seven and five, corresponding to the five planets, Sun, and Moon of the Ptolemaic system. In some Schools the Initiations are arranged differently, so that the illuminative process is covered in seven Degrees instead of nine; but the work done is the same in substance. The generally accepted Temple aspirant is a novice of one of the Lesser Mystery Schools, and of very early Degrees of that School. Few have advanced in spiritual work beyond the first seven of the Temple Rites. The remaining two Degrees (in the ninefold system) rise above the realms of this mortal plane, giving companionship with celestial hosts past discerning or describing by mere mortals.

From all of which is readily understood why the number seven is sacred to occultists. It has been said that “whoever passes over these seven steps and degrees comes to such a marvelous place

where he sees much mystery and attains the transmutation of all natural things.” The seven Schools of the Lesser Mysteries, also the seven Degrees of the sevenfold system, relate biblically to the mystic ladder which Jacob saw in his vision. The whole of the initiatory scheme is symbolized in the winding stairway of Solomon’s Temple, which led to the inner chamber where a successful candidate was given the “wages of a master.”

The five Schools which teach the four Greater Mysteries are almost wholly unknown, even to the esoteric world. Rarely does any soul pass their sacred portals. The Hierophants, through whom this sublime work is administered, are the fewest and highest of Earth’s Initiates, and their pupils are also few.

As a human being possesses an aura which surrounds and interpenetrates his physical body, so also is the Earth planet clothed about with subtle matter. The physical sphere is familiar ground to everyone, but not so the spheres that lie above it. These include the etheric, the astral, the mental, the spiritual, and the higher spiritual. In the nine Lesser Mysteries of the Rose Cross (or seven Mysteries of certain other Schools), the candidate ascends successfully through these envelopes of the Earth planet by expansion of consciousness. He also recapitulates, in full consciousness, the entire evolution of the Earth and its humanity, both spiritually and physically. This

recapitulation has the effect of awakening in him all the dormant faculties and powers which the race possessed in past Epochs, so making available to him the sum total of the race experience. What this means is seen in the marvelous instincts of animals and plants, instincts which man has lost since



*The key for advancing more rapidly on the spiral path of initiation is given by the injunction to adopt and live out of the Mind of Christ.*

Wood engraving: Fritz Eichenberg

he acquired reason but which in an Initiate become a consciously usable addition to intellect. Besides his humanity he possesses a super instinct, an inexhaustible vitality by which his body renews itself just as certain plants grow new parts to replace old ones. Thus his body becomes as indestructible as a diamond or ruby, for he has full control of the chemical forces also. All of this goes into the making of an Adept, an Initiate who has completed all of the nine Lesser Mysteries and the first of the Greater, thereby entering "the heart of the Earth" and meeting the Liberator face to face.

However, an Adept is so rare upon Earth that a layman is not at all likely to meet one on the physical plane. The layman's interest is therefore centered almost wholly in the lower five of the nine lesser Mysteries. Few laymen take more than one Initiation in any one lifetime. When any candidate passes several Initiations in one incarnation, we may be sure these are chiefly recapitulations of work done in many previous lifetimes.

The fact has been noted in this series that in embryological recapitulation, the fourth month brings a decisive change in fetal development; esoterically, we say that at this time certain inner-world contacts are dissolved. The Ego concentrates definitely earthward and is intent upon building the physical vehicle in which it is to be embodied.

In Initiation, the Fourth Degree is an equally definite step heavenward; certain physical contacts are severed, and the inner-world relationship becomes more intimate. Henceforward for the disciple *God is All and All is God*. Though he remains in the exterior world where flesh and blood abide, he is no longer of it.

The fourth plane of Earth's aura is the mental plane; it is the "intelligence" of the planet or, in metaphysical terms, it is the intelligence of God expressing itself relative to the Earth.

The mental world is the link between spirit and matter. Immediately below the mental plane is the world of desire; above it is the higher mental, or abstract mind, the plane of universal ideas. In this is the world (consciousness) of the germinal idea, without which manifestation could not take place because it is the seedground of cosmos. Hence it

marks a crucial point, not only in involution down into matter for the race, but in evolution up into spirit for the Initiate. We may note in passing that involution into form has been a mass process throughout; Initiation, however, is an individual process. The Initiate stands alone.

At the fourth Initiation, the Ego makes its decision as to whether it will proceed on the White or the Black Path. The strong, fully conscious Ego will not make the wrong decision.

The Fifth Degree, if attained, leads to sainthood. In this majestic Rite, the Ego, having chosen unalterably to unite with spirit, is brought face to face with its own true self. In the ecstasy of this high moment, the disciple comes to comprehend the true meaning of those words inscribed above the entrance of Grecian Temples—"Man know Thyself."

In the Sixth and Seventh Degrees, the personality is perfected as a channel through which the divine self may pour its powers in creative work; every word and deed is inspired by a wisdom which is ageless. The Initiate bears the aroma of timelessness, for he knows himself to be a part of that which is without beginning and without ending.

Thus, the personal self is absorbed by the higher, spiritual self and the disciple stands at the threshold of godhood.

In the two final Degrees he enters upon the work which makes him a god indeed. The Rosicrucian says that the victorious candidate of the Seventh Rite has blended the Red and White Roses which bloom in his Rose Garden.

The Rosarium of medieval alchemists was simply the laboratory (state of consciousness) of the aspirant who was seeking divine consummation.

Upon his head he wears a crown of sparkling jewels set in living gold. The kingly crown of an earthly ruler has its origin in the spiritual crown of ancient Initiate Priest-Kings after the order of Melchizedek. The Pope's triple tiara is another symbolic representation of this spiritually visible crown of the Initiate who has risen through the three planes which lie under the higher mental.

Such also are the king and queen described in the alchemical marriage of C. R. C. □



## *Astrology and the Child*

**G**OD IS LIGHT," says the Bible, and we are unable to conceive of a grander simile of His Omnipresence or mode of His manifestation.\* Even the greatest telescopes have failed to reach the boundaries of light, though they reveal to us stars millions of miles from the earth. We may well ask ourselves, as did the Psalmist of old, "Whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell (the Hebrew word means "grave" and not "hell"), behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me."

When in the dawn of Being *God the Father* enunciated the *Word*, and the *Holy Spirit* moved upon the sea of homogeneous *Virgin Matter*, primeval darkness was turned to Light. That is therefore the prime manifestation of Deity, and a study of the principles of Light will reveal to the mystic intuition a wonderful source of spiritual inspiration. As it would take us too far afield from our subject, we shall not enter into an elucidation of that theme here except so far as to give an elementary idea of how divine Life energizes the human frame and stimulates to action.

Truly, God is One and undivided. He enfolds within His Being all that is, as the white light embraces all colors. But He appears threefold in manifestation, as the white light is refracted into three primary colors: *blue*, *yellow*, and *red*. Wherever we see these colors they are emblematical of the Father, Son, and Holy Spirit. These three primary rays of divine Life are diffused or radiated through the sun, and produce *life*, *consciousness*

*\*This article comprises selected writings from Max Heindel.*

and *form* upon each of the seven light bearers, the planets, which are called "the Seven Spirits before the Throne." Their names are: Mercury, Venus, Earth, Mars, Jupiter, Saturn, and Uranus. Bode's law proves that Neptune does not belong to our solar system and the reader is referred to *Simplified Scientific Astrology* by the present writer for mathematical demonstration of this contention.

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

Thus the divine Light and Life come to each planet either directly from the sun or reflected from its six sister planets, and as the summer breeze which has been wafted over blooming fields carries upon its silent, invisible wings the blended fragrance of a multitude of flowers, so also the subtle influences from the garden of God bring to us the commingled impulses of all the spirits, and in that varicolored light we live and move and have our being.

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

But as each planet can only absorb a certain quantity of one or more colors according to the general stage of evolution there, so each being upon

earth—mineral, plant, animal, and man—can only absorb and thrive upon a certain quantity of the various rays projected upon the earth. The remainder do not affect it or produce sensation any more than the blind are conscious of light and color which exist everywhere around them. Therefore when man returns to earth to reap that which he has sown in previous lives and to sow anew the seeds which make for future experience, each Ego is differently affected by the stellar rays. The stars are the heavenly time-keepers which measure the year; the moon indicates the month when the time will be propitious to harvest or to sow. Thus the science of astrology is a fundamental truth in nature, of enormous benefit in the attainment of spiritual growth.

The child is a mystery to us all; we can only know its propensities as they slowly develop into characteristics, but it is usually too late to check it when evil habits have been formed and the youth is upon the downward grade. A horoscope erected for the time of birth in a scientific manner shows the tendencies to good or evil in the child, and if a parent will take the time and trouble necessary to study the science of the stars, he or she may do the child entrusted to his or her care an inestimable service by fostering tendencies to good and repressing the evil bent before it has crystallized into habit.

Do not imagine that a superior mathematical knowledge is necessary to erect a horoscope. Many construct a horoscope in such an involved manner, so "fearfully and wonderfully made," that it is unreadable by themselves or others, while a simple figure, easy of reading, may be constructed by anyone who knows how to add and subtract.

This method has been thoroughly elucidated in *Simplified Scientific Astrology*, which is a complete textbook, though small and inexpensive, and any parent who has the welfare of his or her children thoroughly at heart should endeavor to learn to do this work for himself. Even though his ability may not compare with that of a professional astrologer, his intimate knowledge of the child and deep interest will more than compensate for such lack and enable him to see most deeply into the child's char-

acter by means of its horoscope. Thus shall we all come to know clearly how to discharge our duty as parents, and bring forth most abundantly the spiritual potencies of the souls committed to our care.

#### A CASE IN POINT\*

Question: "We find the horoscope of Marjorie in the magazine for this month. We have been hoping for it, and are more grateful than we can tell you. (The child is three and one-half years old.)

"The energy that spends itself in loss of temper is already in evidence (sun in conjunction with Mars and square to Uranus), and every attempt at restraint is met with determined resistance, both mental and physical. How to transmute that energy is our problem. To quote from the horoscope: '*Be sure that you start right away, and that you start right.*' We have studied and tried to obtain results. She does not respond to kindness, and just before getting the horoscope we had almost decided that corporal punishment was the only means. I know from results that I witnessed in that correction should be done by other means. But many things are possible at school that are not practical in the home, besides, I never learned any of the methods employed with children of Marjorie's age. Mrs. R. has read many authorities on child training all of which deprecate physical punishment, but no one says what to use instead. The child takes reasoning as an opportunity for argument.

"How can we secure obedience without physical punishment? We keep our word to her in the smallest detail and she never forgets, but reward begets a sort of selfishness.

"If you can, give us some concrete example, your suggestion of method, some idea of how and what to do. We want above all things in this world to work this miracle of transmutation, and I think, though it may hurt, that we can both accept the ingratitude of the child and not complain. But honestly we do not know how."

[We introduce at this point Max Heindel's reading for Marjorie's horoscope, given in the April 1916 Rays, followed by his answer to the parent's foregoing question—Ed.]

The Moon in the first house in Pisces and trine Neptune in Cancer gives Marjorie a very restless nature and she is sure to do considerable travelling in her life. She will change from place to place and

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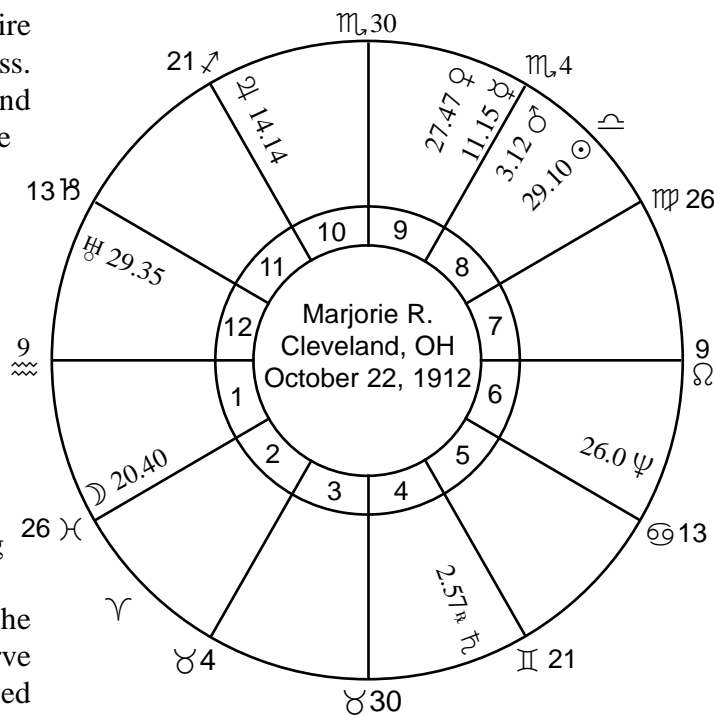
\*The following discussion by Max Heindel is an apt illustration of the application of the Rosicrucian principles of education of children to a specific example. It is reprinted from the *Question Department of the Rays for September, 1916*.

long voyages are particularly shown, but this desire to wander is not dictated by a habit of shiftlessness. She will be very practical, hardworking and intensely ambitious to accomplish whatever she sets out to do. Fixed signs on the angles, and the Sun conjunction Mars in Scorpio indicate that she will have the energy and perseverance to work until she achieves. Jupiter is in his essential dignity in Sagittarius. This shows that Marjorie has a noble heart and a humanitarian instinct and the Sun in Libra also tells of her kindly inner nature. But Mars and Mercury are in the sign Scorpio, which is probably the most belligerent sign among the twelve and this shows us that her tongue can bite like a scorpion's sting when she shows the other side.

Under ordinary conditions Uranus in the Saturnine sign Capricorn gives her a certain reserve and dignity of nature, but when Marjorie is swayed by the aforementioned configuration, Sun conjunction Mars and square Uranus, it is like a bolt from the blue which transforms her for the time being to a fury. At least, that is the tendency, and the square of Mars to Uranus, which makes her impatient of every restraint, will generally be found to be the key to the trouble. If this tendency to completely lose her temper is allowed free rein, Marjorie will have a very unhappy life and be shunned by all despite the many good qualities which she otherwise possesses.

But this is just where the parents may do a great good for this soul. You have here a very difficult child whom you will find a great responsibility, but also a great opportunity for service whereby you may lay up a wonderful treasure in heaven. Be sure that you start right away and be sure that you start right. Above everything do not endeavor to break her spirit or curb her by harsh measures, but endeavor to teach her self-restraint. You will find this a difficult problem, but study it. She is worth all you can do for her, for she is a strong soul.

There, is no doubt that she will often have reason for being provoked, for the Sun square Neptune shows that treachery may be expected frequently in her life, but tell her never under any circumstances to go to law as Saturn in Gemini opposition to Venus tells her that she should be careful in the selection of her friends, for she may expect them to prove false. The Sun, Mars, and Mercury in Scorpio



will give her a very magnetic personality. She will have a wonderful healing power and if possible you should let her take up this art. Saturn in Gemini and trine to Uranus will also make her very scientific and give her ability much above the ordinary and she will also have great foresight and considerable executive ability. The Moon trine Neptune will give her a love of occultism and considerable talent as an astrologer. It will also develop the imagination wonderfully and she will have a number of psychic experience. Saturn in opposition to Venus will make courtship difficult and cause considerable jealousy, it would be better in one sense if she did not marry for the Sun square to Uranus shows that the marriage will be very unhappy, but there will be no separation, the husband will die as attested by the Sun conjunction Mars in Scorpio in the eighth house, and she will gain financially by this marriage for the husband will leave her in comfortable circumstances.

With regard to health, you will find that the end of October and the beginning of November each year will always be a rather critical time for Marjorie and she will be most liable to the so-called female troubles. There are, however, certain exercises which may be used in early life to promote the general health in such a manner that these tendencies will not work themselves out. But above all, Marjorie



should be told the truth about life as soon as it is possible. Whenever she can understand sufficiently to ask a question, be sure that it is truthfully answered so that she may know, be properly informed, and be able to take care of herself when the strong feelings shown by the Sun and Mars conjunction in Scorpio come to her at the time of adolescence.

#### MAX HEINDEL ANSWERS MAJORIE'S PARENTS

Some children are more difficult to manage than others. As a matter of fact, we ought to rejoice when we get such a one as Marjorie, for such children have spirit and individuality. The so-called *good* children, who are models of deportment and obedience, should really give us much more concern because of the lack of initiative in their nature. Difficult children are bound always to make their way in the world and to gather experience, either directly by a life of virtuous action and glorious service or else indirectly through a life of wrongdoing, which is later corrected and transmuted in Purgatory. But the *good* child which never gives its parents an uneasy moment is very apt to grow up in just the same way, and go through life without doing either good or bad.

You remember in the Apocalypse, how the Spirit speaks to the seven churches. To some of them there was praise, to others blame, but the most scathing, startling denouncement was given to one church in the words: "I would thou were cold or hot. So then because thou art lukewarm, and neither cold nor hot I will spew thee out of my mouth." If there is one character that is fixed firmly upon the path of virtue, it is a converted "bad" man, for it is an axiom that "the greater the sinner, the greater the saint." Whoever treads the paths of vice with a firm step will also be strong for virtue when his feet are turned about. But the lukewarm people, who are neither hot nor cold, they are the ones that should cause us real concern. Therefore you need have no fear for Marjorie whatever. She will come out all right in the end. Only a strong soul has such configurations and shows such marked characteristics in consequence.

Now, for a method of guiding her feet into the path of well-doing. We have found that *it is best to take no notice of minor delinquencies*, those which may be called offenses, save by occasional advice

such as, "I would not do this or that; no really nice girls do so and so; and you do not want people to think that you are not nice." Unless you give latitude to the child and make allowance for the fact that the vital body is in the course of formation during the first seven years, you miss the mark. It is the vehicle of habit, therefore the child forms one habit after another, breaking itself of the old ones almost as rapidly as the new ones are formed.

By bearing this in mind you will escape continual correction of the child, which dulls its respect when truly important matters are taken up in which a certain line of conduct must be insisted upon for its good. When you come to such an issue, it is important to know what particular thing the child loves best in food, play, dress, or outdoor liberties. Then the screw can be put on, gently at first, but with increasing pressure, until the object at issue is accomplished.

A growing child should never be deprived of its meals, but the necessary nourishment can be given without the delicacies it loves; it is quite legitimate to apply the "tortures of Tantalus" by placing the prescribed delicacies on the table and allowing the child to see mother and father enjoy them and express their delight while they are eating cake or honey which is denied to the recalcitrant, until he or she agrees to do the thing required.

This we have found is one of the most effective methods of securing obedience. If the child is very fond of dress, have an ugly frock or suit which it must wear when disobedient. Then it will not want to go out among its associates, or if it does they will very soon find out the cause and with the customary cruelty of children they will jeer and sneer at the little culprit who fears that treatment more than anything that mamma might do. Thus the screw will very soon pinch it into obedience, resulting perhaps in a request to have the "naughty-dress" removed.

There are various other methods along the same line which will suggest themselves to parents. But such correctives should only be used very infrequently and as last resorts or the child will become hardened to them. In general, the appeal to its love for the parents, its desire to be well thought of, and its reason, so far as that can be appealed to, should be invoked. □

## *God's Message Through the Astrological Sign Capricorn*

**T**HE FORCE represented by Saturn, the ruler of Capricorn, has to do with both the beginning and end of manifestation. This force was the agent active in setting the boundaries of the Universe, in crystallizing God's thought into form in the substance of all planes, thus marking the descent of the Spirit into Matter.

The sign Capricorn is the tenth sign of the zodiac and is, according to Rosicrucian philosophy, the tenth great creative Hierarchy. In *The Rosicrucian Cosmo-Conception*, we are told that the great creative hierarchy of Capricorn is comprised of the Archangels, the humanity of the Sun Period.

Christ is the highest Initiate of the Sun Period and an Archangel. He is "The Son."

The Archangels are expert builders in desire bodies, and work with the animals and man.

In the latter part of the Moon Revolution of the Earth Period, the first germ of separate personality was implanted in the higher part of the desire body by the Lords of Mind.

The Archangels were active in the lower part of the desire body, giving it the purely animal desires. They also worked on the desire bodies where there was no division.

The force represented by Saturn was involved also in awakening the Ego to consciousness on the physical plane. It is through this force, now focused on the Earth by the mighty planet Saturn, that the conquest of Spirit over matter, and the sublimation of matter into Spirit is to be achieved on the return journey to God. As said before, Christ Jesus, who has taken upon Himself the task of helping us to this achievement, is the highest Initiate of the Archangelic life wave, which

belongs to the Hierarchy of Capricorn. Each year at the Winter Solstice, when the Sun enters this sign, Christ completes the cyclic concentration of His forces in the center of the Earth, of which He is Lord and Master.

During the three months that follow, He is working within the Earth, sustaining and renewing the life principle of all evolving things upon the planet. His powerful love-radiations are also cleansing and vitalizing the higher vehicles of man to the degree in which he is, individually and collectively, able to respond to them.

We take up the study of thought and motive while the Christ is working upon our inner being, thus laying the foundation for the study of action under the sign Aries, where the spiritual forces which have been working inwardly burst into outward manifestation. The outstanding truths considered in the Capricorn lesson include:

- 1) Thought as the hidden seed from which all action and all manifestation spring; the reactions of our thoughts under the Law of Cause and Effect; the relation of our habitual thought-life to the yearly coming of Christ.

- 2) The picture of the Universe held in the mind of God, and the faithful, ceaseless work of all orders of Beings, above and below Man, to bring the Divine Plan into manifestation.

- 3) The physical body as the dwelling place of the Ego, its beginning as a thought-form, its long evolution; Saturn's particular work in the body, the skeleton, which is a reflection, in form, of that hidden framework of God's thought upon which the Universe rests. His life is the sustaining principle in both.

Since the Cosmos is the pattern upon which our

lives are to be molded, we seek the application of these truths to human life and conduct.

The one great lesson to be learned from the consideration of God's Plan in operation is that we, together with all self-conscious beings, are called upon to work with the Plan; that our highest good and our greatest joy are bound up in the Plan and can be attained only when we have learned to conform our lives to its divine purposes.

Following the Right at all costs is the first step toward this attainment. Hence, *self-sacrifice* has been chosen as one of the keywords of Capricorn, the sacrifice of the outer form to the life within, the obedience of the outer self to the God within. To yield this obedience is but to exchange a lesser and temporary good for a greater and everlasting good. It is, therefore, a sacrifice only from the standpoint of the personality, and then only in the first stages of self-discipline. When the beautiful results begin to flow in, it ceases to be a sacrifice, and the term loses its meaning.

This transfer of our allegiance from the Form to the Life is the supreme ideal set before us by the Great Ones who work through the sign Capricorn.

The recognition of thought as the creative power behind all activity forces us to recognize also the necessity for controlling this power in our own being and directing it into channels that are in line with the purposes of evolution. The conscious control and direction of thought is *concentration*. Therefore, *concentration* may be said to be the mental keyword of Capricorn.

Concentration, or focusing thought on a single object, idea, or mental picture, is like using a lens to see a single planet or a particular portion of the heavens: When we look at Saturn, that is all we see, for we have pointed the telescope to it alone, even though the room may be full of people. Maintaining the single focus steadily on a thought permits the Higher Self to send light and power through the lens of the mind into the thought picture to which it is pointed, filling that thought picture with energy and enabling it to fulfill its intended purpose. Every time this is done, more life is poured into that thought, making it stronger.

The Higher Self of each person, which is a part of God, does its best work when we completely

forget our lower self. That is why, when concentrating in prayer, we sit with the physical body in a comfortable position, staying perfectly still, with spine erect, and muscles relaxed and at ease.

The Ego needs and uses the complex physical body in many wonderful and mysterious ways. One of the important things we need to learn is how to give this higher part of ourselves free play in the physical body as well as in every other part of our being.

Concentration can be used in examining some object of interest, in working out a problem, or performing a task. One of the advantages of concentration is that it increases the speed and accuracy of accomplishment. If a lesson or task seems difficult or uninteresting, it can be made interesting and done so with surprising ease by employing concentration. After doing this a few times, we will discover that our Higher Self knows much more than the personality or lower self and stands ready to help whenever we give it a chance.

We may say that *consecration* is the emotional keyword of Capricorn. It is drawn from the absolute devotion with which all orders of Beings above man give themselves to the realization of the Plan of God.

Faithfulness in following the urges and warnings of the Higher Self is the first step toward consecration. It forms when the desire to follow the call of our true Self is stronger than any desire of the personality.

How often we have heard the words: "Loving, self-forgetting service to others is the shortest, the safest, and the most joyful road to God." There is a deep, hidden meaning in this statement. As we come to a better understanding of God's Plan for the progress of all mankind, we are eager to learn, and speedily at that. However, as truths slowly unfold, we realize that there is a great deal more to life than we ever dreamed. For example, what may seem unfair and unjust in life is not so at all.

There is considerably more to our existence than what is encompassed in our present lifetime, which may be likened to a day in the School of Life, as there are many grades in our educational system. Some make their grades with ease, others struggle and barely pass on to a higher level, while still

others do not make the grade at all. So it is in Life's School. The knowledge that we have lived many lives before this one, and will live many more before we reach the perfection of God's Plan, includes that we all become more tolerant of others' shortcomings (and we all have them, although not exactly the same ones). This makes us more willing to be helpful to others, while showing kindness and love in doing so.

Eventually we send a joyous outpouring of goodwill to all people, who really are our brothers and sisters, for God is the spiritual Father of us all. True, we do not always get along with brothers and sisters in our families, but we must learn to do so; that is why we have been brought together in the family relationship. This is one of the things Christ Jesus came to teach us.

Mankind's progress has been slower than it should have been, so we must grow in love and service to others, beginning with our family, and spreading out into the community, into the city, the state, the nation, and into the entire planet. Only in this way shall we progress and have peace on Earth with goodwill to men. As more and more people learn to do this, wars will be no more.

Another keyword of Capricorn, *support*, calls first for the recognition of the Ego as the sustaining principle in the physical body, the invisible support without which it could not exist. Capricorn has specific rulership over the knees, and a significant point is found in the association of the bended knee with humility and worship and the unbending knee with pride and arrogance.

These are some of the truths to be learned under the sign of Capricorn. These truths give a view of the foundation underlying all lessons we must learn while on Earth. They present, obviously, only the barest outline of the vast work going forward under the guidance of the twelve Creative Hierarchies of the zodiac. But this simple outline, if built into the consciousness and lived, will open in turn each of the Seven Seals of God's great Book of Life, to reveal at last the full glory of its message.

Let us now consider some of the qualities we may evolve with the help of Saturn, ruler of the Capricorn.

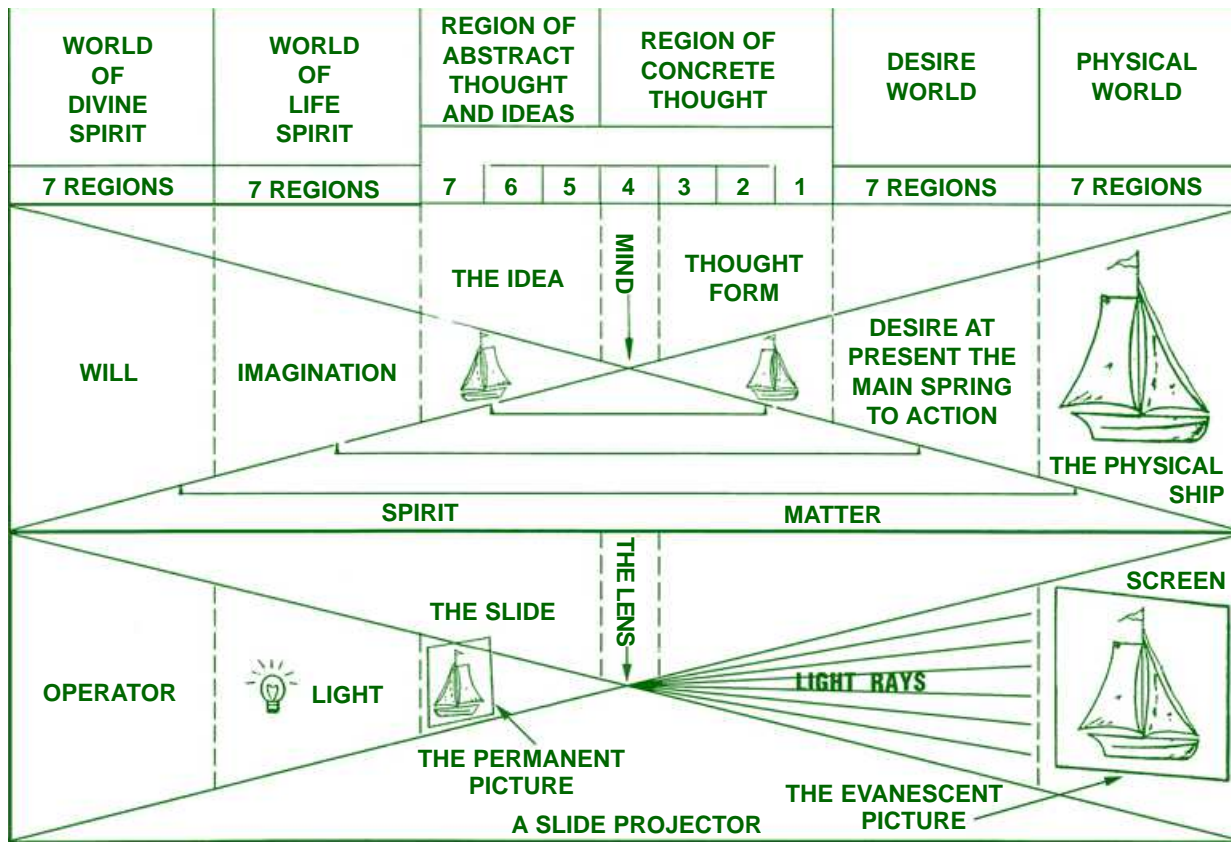
In the symbol of Saturn ( $\text{♄}$ ) the cross of matter is above the half-circle of the soul, denoting also the brain mind. It is that which gives persistence to the impulses of Mars and symbolizes the relatively permanent part of the lower nature, that which has been weighed and found to be of use. Saturn is, therefore, symbolical of the seed-atoms of man's lower vehicles, wherein are stored the experience of all past lives. Hence, Saturn denotes mechanical ability, chastity, and justice; the perseverance and material attainments which have been made into virtues through his purging influence. He stands as the reaper of what has been sown in the body, and as such he appears often in life to chastise us for the wrong we have done, in order that we may learn the lessons of how to act rightly.

The seed-atoms enable the Ego to gather in each world the substance needed to build its instruments; that is to say, to build again the mind, the desire body, the vital body, and the dense body.

With the entrance of the Sun into the sign Capricorn, we come to one of the four crucial points in the year. It is the point marking the completion of Christ's entrance into the Earth. His great love for mankind led Him to take upon Himself the burden of the Earth until poor, blind humanity should awaken to the realization of its glorious destiny of spiritualizing the planet Earth. This may be done only when man realizes that he is his brother's keeper and, as such, must love his fellowman enough to sacrifice the world's pleasures by living a life that is true, honest, and helpful in the fullest sense of the word. To accomplish this, we look to the ruler of the sign Capricorn, Saturn, for his direction as to what we must do. His message is, "Stop and think!" When we do so, we shall find we can hear the still, small voice within (God speaking) helping us to choose the right course of action. Thus we make fewer mistakes, and one day we may become helpers in doing what Christ now does continuously to keep the world afloat in its orbit.

We conclude our study of Capricorn by presenting one of Ella Wheeler Wilcox's poems entitled *The Law*, which wonderfully characterizes qualities and energies associated with this cardinal sign and its ruler, Saturn:





The mind is the focus through which the worlds of Spirit are projected into the denser worlds of matter. In the Saturn Period, The Lords of Mind were human and worked with mental substance as we humans are now working with mineral substance. When the Ego concentrates its will on and in matter, projected thought forms (mental images) can be physically embodied.

The sun may be clouded, yet ever the sun  
Will sweep on its course till the cycle is run,  
And when into chaos the systems are hurled,  
Again shall the Builder reshape a new world.

Your path may be clouded, uncertain your goal;  
Move on, for the orbit is fixed in your soul;  
And though it may lead into darkness of night  
The torch of the Builder shall give it new light.

You were, and you will be; know this while you are:  
Your spirit has traveled long and afar.  
It came from the Source, to the Source it returns;  
The Spark that was lighted eternally burns.

It slept in a jewel, it leaped in the wave;  
It roamed in the forest, it rose from the grave;  
It took on strange garbs for long eons of years,  
And now in the soul of yourself it appears.

From body to body your spirit speeds on;  
It seeks a new form when the old one is gone;  
And the form that it finds is the fabric you wrought  
On the loom of the mind with the fibre of thought.

As dew is drawn upward, in rain to descend,  
Your thoughts drift away and in destiny blend.  
You cannot escape them for petty or great,  
Or evil, or noble, they fashion your fate.

Somewhere on some planet, sometime and somehow,  
Your life will reflect all the thoughts of your now.  
The law is unerring; no blood can atone;  
The structure you rear you must live in alone.

From cycle to cycle, through time and through space,  
Your lives with your longings will ever keep pace.  
All that you ask for, and all you desire,  
Must come at your bidding, as flames out of fire.

You are your own devil, you are your own God,  
You fashioned the paths that your footsteps have trod,  
And no one can save you from error or sin,  
Until you shall hark to the spirit within.

Once list to that voice and all tumult is done,  
Your life is the life of the Infinite One,  
In the hurrying race you are conscious of pause,  
With Love for the purpose, and Love for the cause.

—Rosicrucian Fellowship Staff Members

### *Crossing the Nuremberg Line— On Cloning and Human Dignity*

**O**N FEBRUARY 13, 2002 the principal author of the new report on cloning from the National Academy of Science (NAS) told the President's Bioethics Advisory Council that it was impermissible (at least at the moment) to proceed with what he called "reproductive cloning," i.e., cloning that brings the clone to birth, but that it was okay to proceed with "therapeutic cloning," i.e., cloning that kills the clone by experimenting on it. By what standard did Professor Irving L. Weissman and his NAS colleagues judge reproductive cloning to be impermissible and the other kind okay?

Reproductive cloning, they maintained, was simply too dangerous—at present. The risk to the cloned subject was too great. The actual cloning process is difficult to manage: Most clones in animal trials are defective, or indeed die. Ian Wilmut, the scientist who cloned Dolly the sheep, says that only one to five percent of embryos eventually result in the live birth of animals, and those that are born are plagued with obesity, lung and kidney problems, immune system failure, and so on.

But why does that make cloning impermissible? Sure, the risks are significant. But how did Weissman know that this degree of risk is an *impermissible* risk? His standard is the Nuremberg Code. The Nuremberg Code sums up the ethical tradition of Western civilization and provides an excellent guide to what constitutes ethical scientific research involving human beings. As Weissman

himself noted, the fifth article of that code states: "No experiment should be conducted where there is an *a priori* reason to believe that death or disabling injury will occur." (It continued: "except, perhaps, in those experiments where the experimental physicians also serve as subjects.")

The Nuremberg Code was created by the Nuremberg Tribunal, convened to judge the Nazi leadership and their allies for the atrocities they committed in World War II. It was born, if one may use that term, from the outrage of the civilized world at the genocide, and other crimes against humanity, committed by the Nazi regime. As such, it is the almost universally acknowledged standard today for medical experimentation on human beings.

The Nazis killed six to nine million people in their concentration or "death" camps, most of them Jews. Nazi laws had already defined Jews and other "undesirables" as non-persons. Eventually these "non-persons" were herded into the camps for extermination. But before the death camps were even constructed, the Nazis had engaged in an extensive campaign of euthanasia against the sick and handicapped.

The crucial work justifying this was a book published in 1920, called *The Permission to Destroy Life Unworthy of Life*. As made clear by Robert Jay Lifton in his book, *The Nazi Doctors*, the incurably ill, the mentally ill and feeble-minded, and retarded or deformed children were all regarded as "lives unworthy of life." The Nazis "medicalized" the idea, maintaining that the destruction of unworthy lives was a "healing treatment."

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The first “Children’s Specialty Department” was established in 1940 after Hitler came to power, under which “all therapeutic possibilities will be administered according to the latest scientific knowledge.” A network of 30 killing areas within existing institutions was set up throughout Germany, Austria, and Poland.

In the extermination camps, Nazi doctors engaged in inexplicably cruel experiments on Jews, Gypsies, Poles, and others. They exposed them to extreme cold to see at what temperature death would occur. They injected them with poisons to see how quickly certain elements moved through the circulatory system. They took twins and subjected them to all manner of terrible conditions to see how genetically identical persons reacted to different conditions.

I called these experiments “inexplicable.” But were they? After all, some of the experiments were designed to preserve life—albeit not the subjects’ lives, but the lives of others, such as pilots, for example, who had to parachute into freezing waters. The ultimate aim of the experiment was to yield a human good, to gain knowledge that would preserve human life. There was, from the Nazi’s point of view, a “greater good” involved.

#### VIOLATING THE CODE

Professor Weissman undoubtedly does not believe his views have anything in common with those of the Nazis. But do they? If embryos are human beings, then stem-cell research on them (during which their stem cells are extracted and they are killed) violates the Nuremberg Code. If, through therapeutic cloning, embryos are created to be used in experiments that would, likewise, be lethal to them, that too violates the Nuremberg Code.

Would it change our judgment of the act if the extravagant claims of cloning and embryonic stem-cell research advocates—that it will bring cures for every human disease and every human ailment—could be realized? I will answer that question with a question. Would it have affected our judgment of the Nazis if they had found such cures? I do not think so, and more importantly, I am sure Professor Weissman does not think so, and

that he believes that the imperative to conduct scientific research to “help people” must yield to the fundamental moral norm expressed in the Nuremberg Code.

The only way, then, that Professor Weissman can attempt to distinguish between Nazi research and “therapeutic cloning” is to maintain that therapeutic cloning does not involve human beings. Is that a persuasive, or even a plausible, distinction?

In a word, no. It does not take an advanced science degree to know when human life begins. It begins normally upon conception, or the fertilization of a female egg cell by a male sperm. It begins abnormally, or asexually, upon the activation by an electrical charge of an egg cell from which the original nucleus has been replaced with one taken from a “somatic” or body cell. In either case, from that moment forward, we have a new human organism. From that first moment, armed with its complete set of chromosomes, the new single-cell organism directs its own integral functioning and development. It proceeds, unless death intervenes, through every stage of human development.

It will change in appearance, but it will never undergo a change in its nature. It will never grow up to be a cow or a fish. It is a human being from the first moment of its existence. As the great ethicist Paul Ramsey noted, “The embryo’s subsequent development may be described as a process of becoming what he already is from the moment of conception.” Or from the moment of “therapeutic” cloning.

However, cloning proponents and many others are engaged in an enterprise to obscure the fact that every human being begins as a single-cell zygote, grows through the embryonic stage, then the fetal stage, is born, and grows through the infant state, through childhood, and through adulthood, until death. The human being is the same human being at every stage, though it looks different at each stage. Change is the very essence of life.

As the Christian bioethicist John Harvey has noted, “a human being is unchangeable and complete only at the moment of death.” Think of your own baby pictures—you do not still look like that, do you? We have all aged, but we are each the same person we were in our baby pictures. We

were not less the person we are now when we were a single-cell zygote.

This is the fundamental truth—the fundamental scientific truth—upon which all our moral analysis must be built. If we obscure this fact, it is simply impossible to think clearly about these issues. The Nuremberg Code applies only to human beings. If the cloned embryo is something else, then the ethical prohibition against killing human beings does not apply to it.

But it is not something else. It is a human being, a *he* or a *she*. Every human being was once a zygote. Jesus Christ, God made man, was once a zygote. Human life begins at that first moment, and when human life begins, it is stamped with the immortal image of God, the *Imago Dei* (Gen. 1:26). Nevertheless, cloning proponents pretend that before the embryo is implanted in the mother's womb, he is somehow fundamentally different, different in his very nature from what he will be after implantation.

#### THE FIRST STEP

The first open step in denying what everyone really knows was taken in 1970 when *California Medicine*, then the journal of the California Medical Association, invited its members to play a new game that its editors called “semantic gymnastics.” The rules of this new game were, they wrote, the “avoidance of the scientific fact, which everyone really knows, that human life begins at conception and is continuous—whether intra- or extra-uterine—until death.” The purpose of this new game was to replace “the traditional Western ethic” respecting “the intrinsic worth and equal value of every human life, regardless of its state or condition” with “a new ethic for medicine and society” in order “to separate the idea of abortion from the idea of killing.”

Then, later in the 1970s, the linguistic dehumanization of the unborn was taken a step further. Jesuit Richard McCormick and others promoted the idea of the “pre-embryo.” The term referred to the embryo before it was implanted in the womb. True, it was a “pre-embryo” in the sense of being “pre-implantation.” But so what? Does implantation effect a change in the nature of the thing that

implants? No reputable scientist believes that it does. The renowned authority on embryology, Ronan O’Rahilly, of the School of Medicine at the University of California, Davis, says in his 2001 textbook on embryology:

*The term “pre-embryo” is not used here for the following reasons...it may convey the erroneous idea that a new human organism is formed at only some considerable time after fertilization...and...it was introduced in 1986 largely for public policy reasons.*

What reasons, you ask? Writing in *Remaking Eden*, the celebrated Princeton biology professor and fearless savant Lee Silver clues us in:

*I’ll let you in on a secret. The term pre-embryo has been embraced wholeheartedly by IVF [in vitro fertilization] practitioners for reasons that are political, not scientific. The new term is used to provide the illusion that there is something profoundly different between a six-day-old embryo and a 16-day-old embryo. The term is useful in the political arena—where decisions are made about whether to allow early embryo experimentation—as well as in the confines of a doctor’s office where it can be used to allay moral concerns that might be expressed by IVF patients.*

So the term “pre-embryo” was developed to avoid something everyone really knows: that life is continuous from the moment of conception (whether through fertilization or cloning) until death.

Though the term “pre-embryo” has largely been rejected, the central idea behind it—to dehumanize the early embryo—still lives in other guises. We find it today in the cloning debate, and we saw it a while ago in the debate on embryonic stem-cell research.

#### A GAMBLE

In the cloning debate, the desire to “deny what everyone really knows” by finding a term that would hide the facts about human life has led to such convoluted thinking that it would be amusing if lives were not at stake. First, a distinction



between “reproductive cloning” and “therapeutic cloning” was advanced.

That was fairly easily rebutted, for once you have a living human zygote the reproduction of a member of the human species has occurred, regardless of the purpose (birth or experiment) for which the clone was created. Nor can “therapeutic cloning” be therapeutic. For a treatment to be therapeutic, it must be so for the subject. Therapeutic cloning, however, kills the subject (the embryo) every time in order to get stem cells. Thus, it is in fact non-therapeutic and anti-therapeutic. Even the press, which has played a pernicious role in obscuring the truth in the stem-cell and cloning debates, seems willing to abandon “therapeutic cloning” in favor of “research cloning.”

Finally, after opinion polls revealed that Americans did not like any kind of cloning, the biotech industry took a breathtakingly bold gamble—they decided to call it something else. Instead of “cloning,” the act would now be called “somatic cell nuclear transfer” or “nuclear transplantation to produce stem cells.” Breathtakingly simple—for both phrases are simply the definition of cloning itself.

In other words, when one speaks about cloning, one is speaking about a laboratory procedure in which the nucleus from a “somatic” (body) cell is “transferred” or “transplanted” into an egg cell from which the original nucleus has been removed. That’s what “cloning” means.

Even worse, with the phrase “nuclear transplantation to produce stem cells,” cloning advocates obscured the fact that the procedure does not produce stem cells but produces an embryo who is later killed so his stem cells can be “harvested.” Would we describe the murder of inmates in the Nazi camps as “experiments to preserve the lives of pilots who crash into freezing water”?

These “semantic gymnastics” are, in reality, not a new game but an old game, a game in which human lives are sacrificed for the sake of ideology, while everyone purports not to know what is really going on. In his essay “Politics and the English Language,” the author of *1984* and *Animal Farm* observed the game being played in his day. “In our time,” George Orwell noted,

*political speech and writing are largely the defense of the indefensible....Political language has to consist largely of euphemism, question-begging, and sheer cloudy vagueness...People are imprisoned for years without trial, or shot in the back of the neck, or sent to die of scurvy in Arctic lumber camps: this is called elimination of unreliable elements. Such phraseology is needed if one wants to name things without calling up mental pictures of them.*

The prophet thunders, “Woe to those who call evil good and good evil, who put darkness for light and light for darkness” (Is. 5:20). Woe to us, indeed, if we do not call things by their proper names. Yet cloning advocates echo the Nazis in calling killing “therapeutic.” They imitate them by pretending that an embryo created by cloning is an “activated egg.”

#### FUNDAMENTAL ERROR

While the failure to tell the truth about the human embryo is one error the proponents of cloning make, they make another that is perhaps even more fundamental. By adhering to the Nuremberg Code in word, while being unable to analyze their own actions in its light, Weissman and other advocates of cloning (and of stem-cell research) appear to believe the code applies to some “others”—Nazis, presumably, and other bad persons—but not to themselves.

They seem to think the world is divided into two types of people, “bad” people like Nazis and “good” people like themselves. Because of the enormity of their crimes, it is easy to think of the Nazis as evil by nature, as demonic and fundamentally different from ourselves. It is easy, but it is wrong. It misses the one essential point. As Alexander Solzhenitsyn reminded us, “The line between good and evil is not between peoples. The line runs through every human heart, and it shifts back and forth.”

As Christians, this is a truth we know. In the midst of the debate about cloning and the human embryo, when so many lies are being told so well, it is our job to remind our culture of this truth. ◻

—William L. Saunders

## *Knowing—by Remembering or Dismembering?*

**W**HAT'S NEWS for some is history for others. Copernicus' "discovery" of a heliocentric cosmos was blasphemous news to the Catholic Church, but Aristarchus of Samos in the third century B.C. concluded—after calculating the distance from the Earth to the Sun, and the size of the Sun and Moon (his measurements were not accurate)—that the Sun, rather than the Earth, was at the center of the universe.

Eratosthenes of Cyrene (276-200 B.C.) calculated the circumference of the Earth at 46,000 km—a little off, but not too shabby an estimate—and this was the circumference of a globe, not a flat circle! This old finding would have been startling news to persons living in the first millennium of the Christian era.

Again, we may applaud the modern "discovery" of atoms, but it was a re-discovery. Five centuries before Christ, Democritus, Leucippus, and Epicurus said that atoms are basic building blocks of the material world. After all, *atom* is Greek and means "not cut", cannot be cut or reduced. But when the submicroscopic universe of the atom is unveiled, it reveals (at least to thought's eye) "tomic" parts even smaller and more basic than protons, neutrons, and electrons; namely, quarks, antiquarks, and gluons. Quarks come in six types ("flavors") whose combinations make two kinds of hadrons. Gluons are carrier particles that bind quarks to make hadrons. And Max Heindel may have seen into the heart of the matter: "It is true that the ultimate atom of all physical forms is the same." This "ultimate atom" would have to be sub-atomic, probably smaller than a quark, since all quarks are not the same.

The scientific speculations could get yet more complicated, for the inquiring mind—led by the inquisitive eye and the often misguided and violently invasive will to dismember matter—wants to do anatomy on its heart, to see what makes it tick. But the ticking impulse is etheric, just as the source of

the electrical impulse coming from the site of the seed atom in the left ventricle of the heart is etheric.

So *new* and *old* are relative terms. For the writer, it is news to learn that in 1964 John Bell proposed that two particles that had once been connected would forever be connected, even if they became widely separated. In the early 1980s, experiments at CERN, the European accelerator, showed that Bell was correct. Bell's hypothesis states that an unknown force, of which space, time and motion are all aspects, continues to link separate parts of the universe that were once united. Since, according to the Big Bang Theory, the entire universe evolved from a single point, this suggests that every single part of the universe must be connected to every other part, down to the gluons and quarks, and no doubt finer particles, since each of these finite units is a point, and, at least theoretically, compressible. This thought does tax and compress the grey matter! And it would appear, finally, that formed matter tends to this point, to the nature and "substance" of thought itself: That a Thinker is doing some powerful thinking and then condensing that thinking to show, for show. The eyes see. The philosophical mind wants to know the *what* of that seeing. The instrumental mind wants to know the *how*. The *what*, finally, is about essences. And it is wanting to know the *what* that is behind the scientific inquiry. For man, the thinker, wants his mind to abide as one with the Thought, the Essence, that so clearly originates and maintains, and, yes, destroys, the contents of the visible universe. Mind wants to know what was from the beginning, what the writer of John's Gospel calls the Word (Logos). This is not new. Then again, it is ever new.

Albert Einstein once wrote: "I want to know how God created this world. I am not interested in this or that phenomenon, in the spectrum of this or that element; I want to know his thoughts; the rest are details." As we become more like Him, we know more as He knows. We begin to think God-thoughts. □

## BOOK REVIEWS

### *Keeper of the Bees*

*The bee garden is blue because blue is the 'perfect colour' and bees are the most perfect of any insect in the way they live, and the most valuable on account of the work they do, so blue would be the colour they love best, and it is!*

**T**HE *KEEPER OF THE BEES*, by naturalist Gene Stratton-Porter, is not a new release (copyright 1925); yet it is still in print and available through Indiana University Press. I felt impelled to search for this book, while all the memory I had of it was a sense of something ethereal, which I now perceive as an inhalation of pure Taurean essence.

This is imparted through descriptive passages of flower and bee, earth and sea, and salt-sea air from the Pacific Ocean along the Californian coast. I received the book only days before beginning a journey to California and so was bemused to see it described on the back cover as an “ode to [...] California, and its natural beauty.”

Taurus is the sign of physical form, of beauty as perceived by the physical senses. The importance of physical beauty is not one that should be overlooked by the spiritual aspirant. Beauty is harmony in manifestation, and color is generated by harmonic tones. Striving to build an environment in and around the home which pleases the eye and soothes the spirit is not something to be neglected in the pursuit of a spiritual life.

The story is set in the era following WWI where right and wrong are not questions, transgressions can be cruelly dealt with, the enemy is clear, racial and ethnic groups are yet distinct, and patriotism is taught in schools to blend the varied multitude into one country.

It tells the story of a soldier of Scottish descent, a

son of a minister of the Church who, when called to war, had forgotten the God of his forbears, “...From whence cometh my help,” and answered the call instead of the race spirit in his blood, as he sought revenge against ‘the enemy’.

*There were atrocities that had been committed against men of his race and blood in the beginning of the war that drove all men of Scottish ancestry and sympathies a trifle wild.*

Religions of old were “race religions,” each race spirit being an archangel

who would lead his people into battle. The bodies of these beings are made of desire stuff, and they still influence us through our desires, as they are manifest in the blood. It was the purpose of Christ to end race religions, to free man from the influence of the race spirits and inaugurate a period of Universal Love. Yet the struggle continues, as in the case of this young man, who still responded to the ancestral “call to arms” coursing through the blood in his veins.

The story opens following this war, with ‘our hero’ suffering from a shrapnel wound that will not heal, fleeing from a medical facility into the California countryside. There was also another wound that would not heal, one in his heart “which the world could not see.”

So he begins his ‘Great Adventure’, which the author uses to explore many points of moral or ethical consideration, through the reflections of the young man as he finds God again, on a journey where his

**Beauty is essential to the natural unfoldment of the human soul. The Mysteries held that man, in part at least, was the product of his environment. Therefore they found it imperative that every person be surrounded by objects that would evoke the highest and noblest sentiments. They proved that it was possible to produce beauty in life by surrounding life with beauty.**

—Manly P Hall, *Secret Teachings of all Ages*

welfare rests on the grace of God. He finds himself reverting to the language of his grandfathers in expressing his gratitude "It's unco gude 'o you God."

In moral reflections even the "wee people" are to be considered: *"the father in him said 'Leave what remains for the wee folk as you found it.' And the mother in him said 'Take with you every crumb that remains against the morrow.'"*

Here "the father" represents the conscience, the spiritual side, doing what is right by others, with little thought of self, and "the mother" represents concern for one's material welfare, the pragmatic view or aspect of self-interest. So here, as in occult literature generally, the positive forces, of "right," are represented by the male, while the negative, earthly forces by the female. We know, however, that the gender of men and women is given by their outer, or physical body. While their vehicles are four in number, only the dense

**Paracelsus, when describing the substances which constitute the bodies of the elementals, divided flesh into two kinds, the first being that which we have all inherited through Adam. This is the visible, corporeal flesh. The second was that flesh which had not descended from Adam and, being more attenuated, was not subject to the limitations of the former. The bodies of the elementals were composed of this transubstantial flesh...."Yet," he adds, "the Elementals are not spirits, because they have flesh, blood, and bones; they live and propagate offspring; they eat and talk, act and sleep, etc."**

—Manly P Hall, *Secret Teachings of All Ages*

physical and vital bodies are gendered: In the male the physical body is positive, the vital body is negative, with the reverse for the female.

The question of gender roles, a question of the times, is brought forth to intrigue us again later when we meet the "little Scout," a ten year old child whose gender is not yet clear. According to the little Scout, if you can't tell, then it makes no difference.

In the pre-pubescent child, where the desire body is yet unborn, sex as passion is not yet apparent, and truly, it would seem, "makes no difference." It is not until we are to fulfill the roles of male and female in life, as providers of form for incoming egos, that surely we "can tell."

The story takes us to the home of the Bee Master in the Sierra Madres along the seacoast. There, our forlorn soldier moves from contemplation of his death to encompassing life, from weakness to strength, from

self-pity to selflessness. He arrives as a homeless unemployed and becomes a respected Keeper of the Bees.

He does not make this transformation alone but with the help of the loving embrace of neighbors as he settles into his new home, tending the bees in the Bee Master's absence.

**Will is the male quality of the soul; imagination is the female. When will is the strongest attribute, the soul wears male attire in a certain life, and in another, where the quality of imagination is greater, the female garb is taken. Thus under the Law of Alternation which prevails during the present age of the rainbow, the soul wears a different garment in alternate lives, but whether the gender is feminine or masculine, the organ of the opposite sex is present in an undeveloped state. Thus man is now, and will be so long as the physical body endures, both male and female.**

—Max Heindel *Mysteries of the Great Operas*

Foremost among his new acquaintances is one called the 'little Scout' the Bee Master's partner. The 'business' of the little Scout, when not fulfilling the role of partner to the Bee Master, is playing the role of Scout Master, organizing play for a motley group of children. Leading the Scouts, and ultimately besting them, the Scout Master is called "The Limit."

The little Scout is a most vivacious and mercurial persona, whose physical machinations and mental reflections add much in the way of delight to this book. For example, when accused of "burning the candles at the both ends," the small person replies: "But ah! my foes and my friends! It makes a lovely light!"

How we meet death, one of many threads running through this brilliant weave, is a topic introduced to us through the reminiscences of the little Scout.

On the point of how beautiful death can be, of 'little old Aunt Beth,' the little Scout said:

*She went in the night, you know, in her sleep, with her hands folded on her breast and the strangest little mysterious smile on her face. It was like she knew a beautiful secret that she'd love to tell and she was smilin' over it while she decided whether she would tell or not.*

The Bee Master, a revered gentleman whose precarious health has provided the stage for this saga, inspires much loyalty. On contemplating his death, the



little Scout said: “*I bet all the harps and all the trumpets in heaven would go Zoom! Zoom! and all the angels would come flocking if the Bee Master came through the gates!*”

The Bee Master’s home, and surrounding gardens are intimated to be a reflection of the Bee Master himself.

*There are only a few places where love and artisanship build a house with a welcoming face. There are only a few places where love and good horse sense build a garden half of wildings and half of quaint old-fashioned things that evolved without the help of crossing and fertilization and other makeshifts that produce growth so rambling and sizable that it is difficult to believe the blooms are living things. There are only a few places where the side of a mountain walks down and slides down and jumps down and meanders winding, flowering ways until it reaches the white sands of a brilliantly blue sea, and it is easy to believe that such a location would naturally be the home of tiny round white houses with round roofs where millions of bees make honey to sweeten the food of a world.*

Health and healing through natural means is another prominent theme. How our ailing soldier heals his wounds through the discipline of a health regime is carefully detailed. The value of eating for health, simple and nutritious foods, and in the right combinations, is a concern of every spiritual aspirant.

In *Occult Principles of Health and Healing*, p. 116 we read: “Proper food given at the right time and under the right conditions will not only cure but prevent disease.” The science of food combining, a little known aspect of diet, is touched upon here. Of the neighbor that prepares his own meals he requests a diet in the combination that will go towards the “making of a man” and help to purify his septic blood.

Following his morning routine in the bee garden, he drinks the juice of two ripe tomatoes and follows this with a dip in the healing waters of the salt sea, drying in the rays of the morning sun. Then after his mid-day meal he rests. Upon waking he drinks one glass of fresh-squeezed orange juice.

Of fruits it is said in *Occult Principles of Health and Healing*, p. 117, that they contain “water of the purest and best kind, capable of permeating the system in a

marvelous manner....The increased permeability enables the Spirit to manifest more freely and with renewed energy.” And in the same book the author gives an occult explanation for the benefits of uncooked food:

*There is in the skull at the base of the brain a flame. It burns continually in the medulla oblongata at the head of the spinal cord, and, like the fire on the altar of the tabernacle, is of divine origin. This fire emits a singing sound like the buzz of a bee, which is the keynote of the physical body, and is sounded by the archetype. It builds in and cements together that mass of cells known as “our body”.*

**The bee is more honored than other animals, not because she labors, but because she labors for others.**

—St. John Chrysostom

*The fire burns high or low, clear or dim, according to how we feed it. [...] We replenish this sacred fire partly from forces from the Sun entering the vital body through the etheric counterpart of the spleen and from there to the solar plexus where it is colored and then carried upward through the blood. We also feed the fire from the living fire we absorb from the uncooked food which we eat and then assimilate.*

Note from the above the value of sunlight, in addition to raw foods, for renewing of the body’s energy. An additional point to make here is that the etheric counterpart of the spleen will continue to function even following the removal of the physical spleen, as sometimes occurs following injury to this organ.

The art of keeping bees is learned with the help of the Bee Master’s ‘partner,’ as well as from an extensive library on the subject, which includes writings by Aristotle and Pliny. The little Scout asks: “*Why is the bee garden blue? And I’ll have to tell you the answer because you’ll never guess in a thousand years. Because of God.*”

Max Heindel confirms this statement in *Rosicrucian Philosophy in Questions and Answers, Volume 2*: “*Blue is the color of the Father who rules over the whole universe continually from the beginning of manifestation to the end thereof, omnipresent in everything that lives, breathes, and has it’s being.*”

There is more here, much more, to inspire us to live diligently as the bees and their keepers, leading noble and courageous lives, embracing the beauty of earth and sky. □

—Jamis Lopez

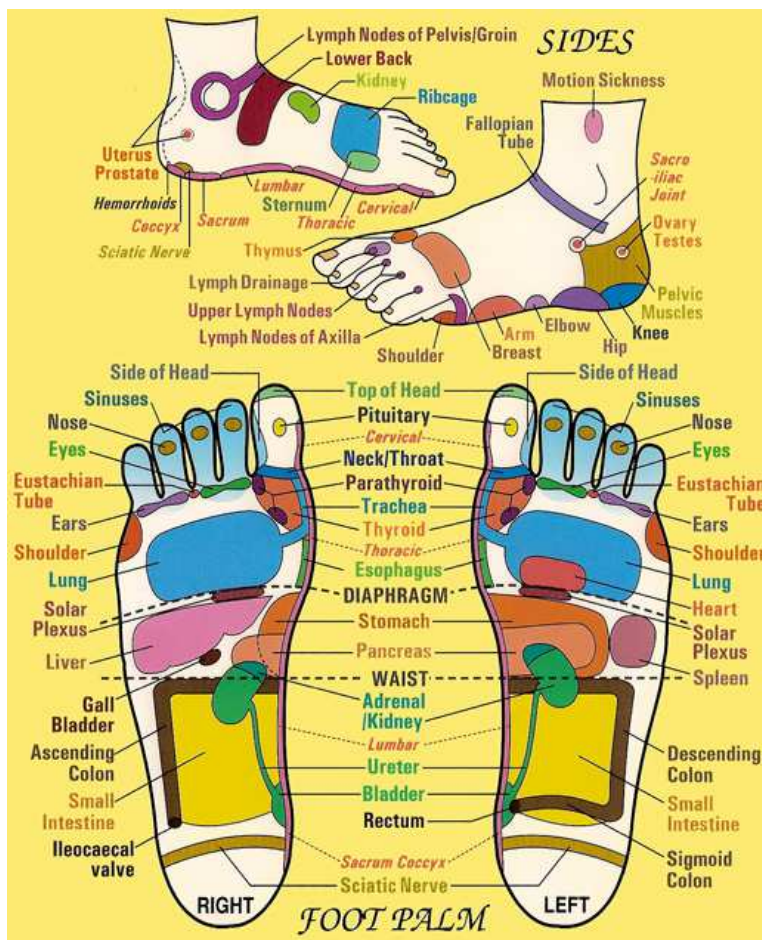
# Nutrition and Healing

## Micro and Macro Anatomies of Man

**A**N ESOTERIC understanding of Scripture—as given, for instance, in Corinne Heline’s seven-volume *New Age Bible Interpretation*, or Geoffrey Hodson’s three-volume study of the Old Testament, *Hidden Wisdom in the Holy Bible*, and the New Testament study, *The Christ Life from Nativity to Ascension*—comprehends events and persons, including Christ Jesus, as revelations of divine faculties and forces latent in each human.

Laotse wrote that “The universe is a man on a large scale.” Conversely, man is a universe on a small scale: If, as occult philosophy maintains, the zodiac, the galaxies and their component systems, and the planets with their kingdoms and planes, are not only in correspondence and mutual resonance, but have their representation in man himself, then, by analogy, which is “the master key of all spiritual mysteries,” individual man is also a potential cosmos, whose embryonic constellations and their planetary satellites are being formed out of his trillions of organic cells, each of which contains billions of atoms, an atom itself often being likened to a miniature solar system—electrons orbiting a nucleus.

As each incarnate human is a member of the Body of Christ, vitally related to and informed by the whole spiritual organism, so again, by analogy, organs in the single human body can be seen as evolving micro microcosms, each part of which correlates with other body organs.



We shall briefly consider six instances of this law of correspondence, showing not only the interconnectivity of physical organs, but how each functions as a synopsis and mirror of the body’s other members, keyed to their being and condition.

**Foot Reflexology** is an ancient form of "pressure treatment" and involves applying focused pressure to certain known "reflex" points located in the foot, which correspond to certain other areas in the body. Some of the recognized benefits from receiving a reflexology treatment include increased circulation, relaxation, and release of tensions.

When Peter protested that his feet, the lowliest part of the body, be washed by his beloved Master, Christ Jesus replied, “If I wash thee not, thou hast no part with me”; whereupon the ever exuberant





Egyptian mural showing the use of hand and foot reflexology.

Peter urged, “not my feet only, but also my hands and my head.” Christ answered, “He that is washed needeth not save to wash his feet, but is clean

wrong thinking. For Christ told Peter that “ye are clean, but not all”; that is, even prior to having his feet washed, Peter and the other apostles were morally clean—that is, all except Judas.

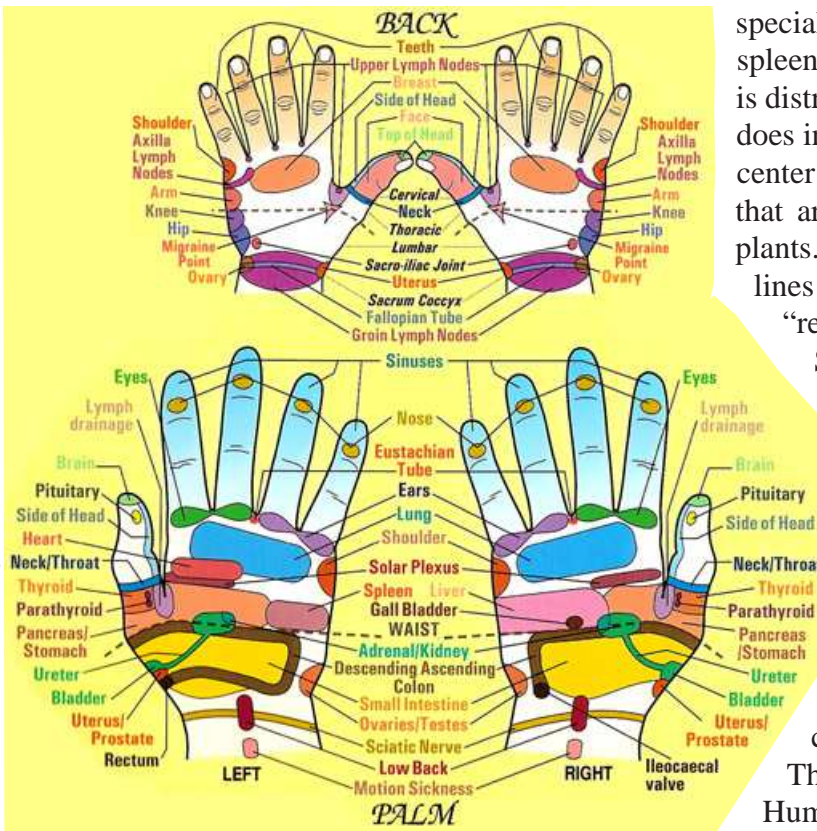
And foot reflexology claims to identify emotional “blockages” that manifest in organ malfunction, as diagnosed through the correlative foot area, including the sole, top, ankle, heel, and instep. Foot reflexology has a venerable history, being practiced in both China and Egypt for several millennia before Christ. Pictographs found on ancient Egyptian walls depict the possible use of hand and foot reflexology. There are some who believe that the practice of anointing the feet with oil was a form of foot reflexology.

While life ether emanates from the sun and is specialized by the etheric counterpart of the spleen, conveyed to the solar plexus, whence it is distributed throughout the body, Max Heindel does inform us that plant group spirits are in the center of the Earth, and radiate lines of force that are continually passing through trees and plants. Might not humans be subject to such lines of force? While it is clear that man

“receives his spiritual influence from the Sun through the head,” it may be that some telluric forces enter through the feet, though these may affect the sympathetic system and be below (sub) consciousness. We do not forget that a Ray of the Cosmic Christ is the indwelling Spirit of the Earth and the life force He imparts annually gives rise to a surging tide of new life, even as He emerges from his terrestrial sepulcher at Easter and rises to the Father.

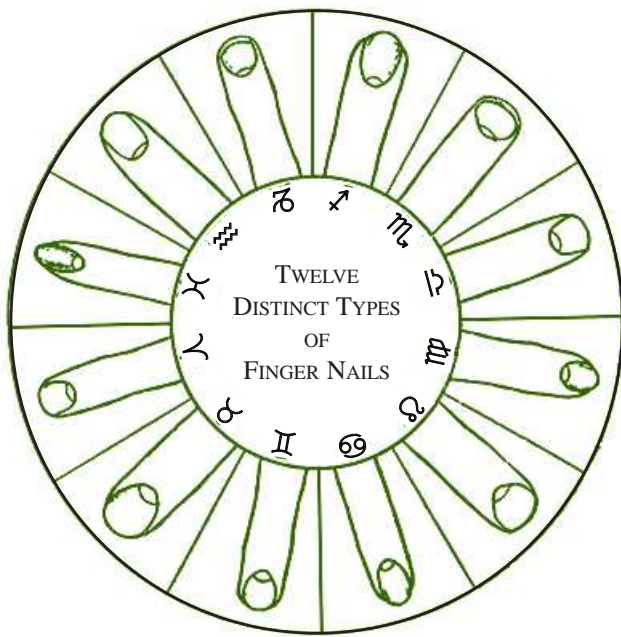
Thus, the Prince of Peace and the Servant of Humanity, Who incarnated when the precessional sun was passing through Pisces, is associated with the foot, the body’s servant.

The whole armor of God includes “preparation of the gospel of peace,” with which the feet are shod. Peace requires fortitude of heart and mind, allowing one both to stand one’s ground and to be humble—that is, in saving touch with the earth. These qualities are implicit in Paul’s exclamation, “How beautiful are the feet of them that preach the gospel of peace.” The foot is the least evident part of the



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every whit.” The footwashing incident is told only by John, so we may assume it has an esoteric meaning, part of which has been explained in the Rosicrucian literature. If the feet can be considered a map of the entire body, as foot reflexology maintains, clean (sound or healthy) feet indicate a sound and whole body; and not only physical body but desire body also, since organ dysfunctions and impairments are caused by wrong feeling and



Not only the fingers, but also the finger nails can be used for character analysis and medical diagnosis. This illustration shows the “pure types of finger nails, correlated to the signs of the zodiac. Horoscopes with many planets in one sign will change the nails.” Typologies can be made by sign mode. For instance, fixed sign nails (houses 2, 5, 8, 11) are broad, showing great persistence and determination. The following health indications from the finger nails are given in *Astro-Diagnosis: A Guide to Health and Healing*, p. 68:

“Long, slender nails curving inward toward the flesh: scrofulous and impure blood, weakness of the lungs, and throat trouble. White spots on the nails: anemia, impoverished blood, nervousness. Long nails, thin and brittle: weak vitality, negativeness, timidity. Black or blue spots on the half moons: poison in blood, obstructed circulation, or restricted heart action. The shape of the nails should be taken into consideration before making a decision. Well rounded and clear cut half moons on nails indicate good circulation; if pale pink, they indicate health; if dark blue [they indicate poor circulation and a weak heart]. Nails whose top surface is concave indicate spinal weakness. Patients who have long smooth hands, the flesh soft and smooth, the fingers flexible, the nails white in color, and especially when the nails wedge tightly into the side of the finger and the wedge portion is colored, may be said to have been born tired. They will make little attempt to help the healer; they would prefer to have the Invisible Helpers to the work for them.”

body, the base on which and by which we stand. It bears the body’s cross and may be said to live a life of sacrifice. All parts of the human body rely on it and are neurally and etherically networked with it.

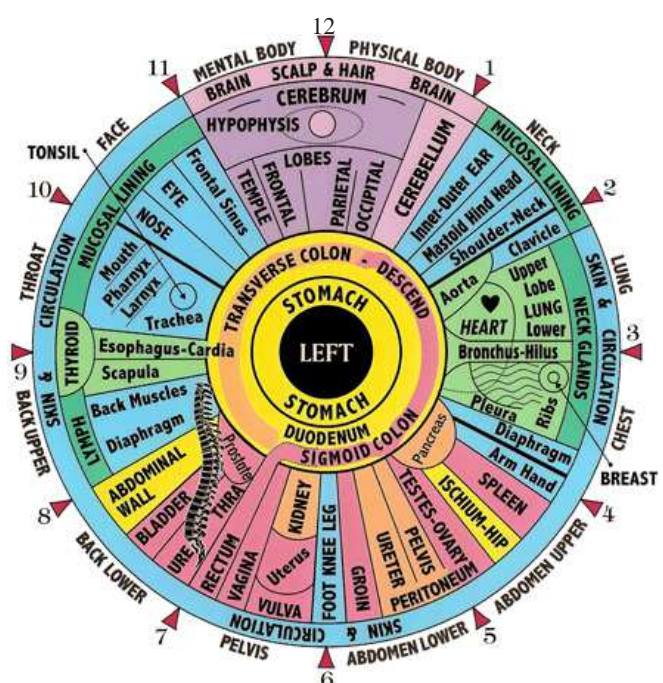
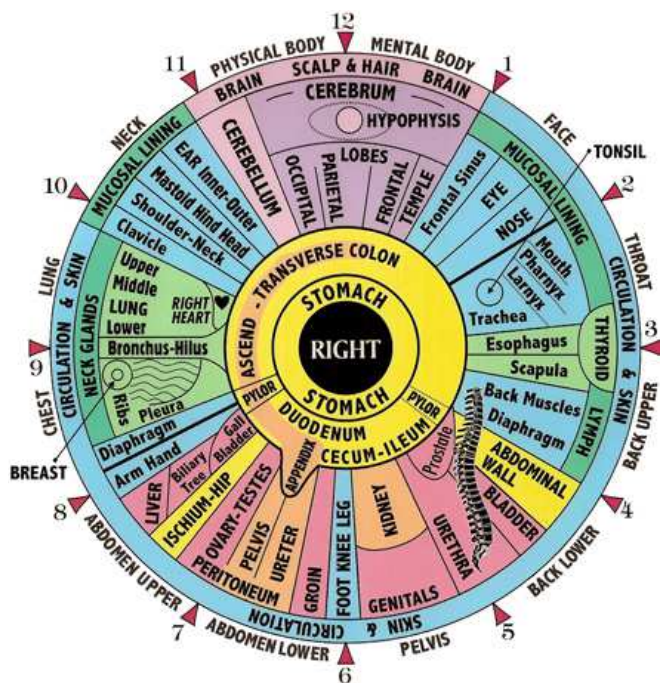
It should not surprise us that the hands can be similarly mapped out as a topography of the entire anatomy. However **hand reflexology** is far less

prominent than foot reflexology as a tool for both diagnosis and therapy. It may be that the hands have become more specialized and independent and are less organically keyed into the body politic. They are more effecting than affecting, more doing than done unto. One may “read” the hand in a more metaphorical and chronological manner than the foot. Planetary influence, longevity, and some character traits are deciphered from analyzing the palm of the hand. While, when we are not sleeping, the sole of the foot is always turned earthward, is not seen, the palm of the hand is more versatile and visible. We turn our palms outward in a gesture of welcome, in instances of surrender of our person, in swearing our honesty, and testifying to the truth. In each case, we open ourselves and would be known, as if on the hands our signature were written, or our inner nature accessible. Open handed, nothing is hidden, we are an open book—for those who can read it!

While Max Heindel spoke very little about palmistry, he did assert in *Teachings of an Initiate* that “The Rosicrucian Fellowship advocates the study of astrology and palmistry by all its members.” *Astro-Diagnosis, A Guide to Health and Healing*, has a short chapter on “Diagnosing from the Hands and Fingernails,” including determining (or confirming) the Ascendant, which rules the physical body, by identifying the type of nail (see diagram). With this information, “It is not very difficult to detect diseases which are latent.” Nevertheless, palmistry and hand analysis do not permit the rigor and specificity that astrology makes possible. Heindel did say that an individual’s ripe destiny is evident in the palm. Asked whether palmistry and astrology can be true, Heindel answered that an Ego’s “tendencies to act in a manner conducive to adjustment of this mature destiny are inherent in the [physical] body and inscribed in the stars, for the stellar influences are the source of man’s activity, and therefore this mature destiny may be seen from the horoscope at birth, standing out with exceeding clearness, so that it is very plain and patent to the spiritually minded astrologer or palmist.” We infer that the palmist’s chart or horoscope is the palm itself.

Chiropractic is an offshoot of the holy laying on





©Sacred Wisdom, Helion Publishing, Tulsa, OK

of hands, by which spiritual blessing is conferred. The blessing in chiropractic can be a somatic healing. In either case, the hands become the instrument by which degrees and kinds of energy can be focused and transmitted. Since the human vital body is most deeply interpenetrated in the hands and feet (and one other place), it is these sites where the stigmatic nails are driven (and where, in Masonic parlance, “the plugs are pulled”), where the greatest pain associated with the cleavage of the two higher ethers from the physical body is associated, incident to initiation—or the ability to function at will in the soul body or sidereal vehicle (so-called because of the star-shaped configuration of its lines of force—feet, hands of the outstretched arms, and head).

Often has it been said that the eyes are the windows of the soul. They also, according to iridologists, give a picture of and report on the condition of the many parts of the human body. More correctly, it is the iris of the eye, the colored portion, that reveals the basic health of an individual. **Iridology** can indicate genetic and functional weaknesses, tissue and organ condition, areas of nutritional depletion and need, areas of inflammation and toxicity, and the general body constitution. This information is gathered by “reading” the fiber and markings of the iris, which manifests symptoms specific to all the organs of the body

before they may be discernible through lab analysis or blood work. The front part of the eye somewhat resembles a horoscope wheel, the pupil being the center and the iris sectioned off into numerous modified pie segments, each of which correlates and connects, by virtue of nerve reflex-pathways, to organs and systems in the body.

Ignatz von Peczely, qualified in surgery at the Vienna Medical College, had ample opportunity to study the irides of patients before and after operations, systematically recording, correlating, and publishing his research in the book *Discoveries in the Realms of Nature and Art of Healing*. His “Iris Chart” was made public in 1880.

Much of the American medical research originated with the work of Dr. Henry Edward Lane and his student, Dr. Henry Lindlahr. Dr. Lane carried out most of his surgical and autopsy correlations with iride markings at the Kosmos Sanitarium in Evanston, Illinois. In his book, *Iridology—The Diagnosis from the Eye* (1904), he states “...thousands were examined before just one marking could be considered corroborated.”

Dr. J. Haskel Kritzer recorded his lifetime of research into iris diagnosis in his book *Iridiagnosis*. His work spurred on Bernard Jensen, a student of Dr. Lindlahr, into further research and the development of an updated Iris Chart with Dr. John R. Arnold, founder of the World Iridology



**REFLEX POINTS OF THE EAR**

- 1 Body warmer
- 2 Heel
- 3 Feet and toes
- 4 Ankle
- 5 Hand and fingers
- 6 Knees
- 7 Hips
- 8 Upper leg
- 9 Kidney
- 10 Back pain
- 11 Wrist
- 12 Lower back
- 13 Elbow
- 14 Liver
- 15 Upper arm
- 16 Spleen
- 17 Upper back
- 18 Shoulder
- 19 Forehead
- 20 Back of head
- 21 Neck
- 22 Face and body reflexes (under ear lobe)

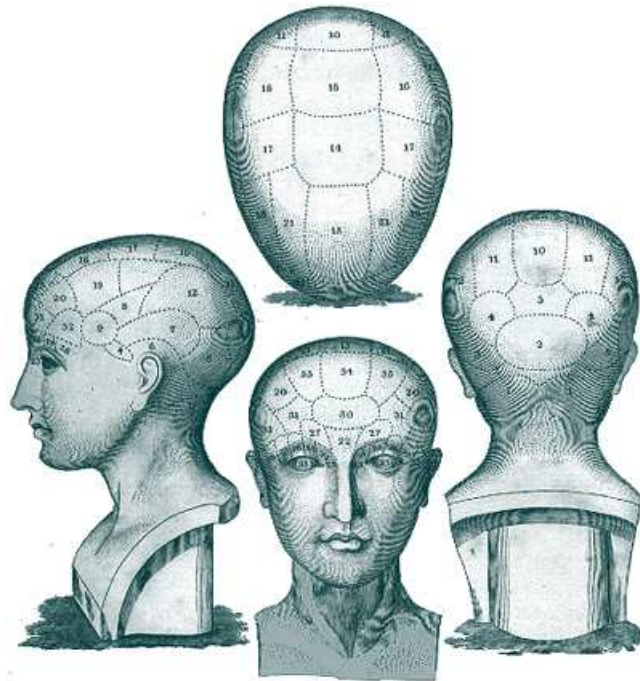


Illustration: Elements of Phrenology Frontispiece, by George Combes; organ names by Samuel R. Wells; after O. S. Fowler

**Names of the Phrenological Organs**  
(Referring to the numbers indicating their relative positions.)

DOMESTIC PROPENSITIES	ASPIRING AND GOVERNING ORGANS	PERFECTIVE FACULTIES	LITERARY FACULTIES
1 Amativeness	12 Approbativeness	20 Constructiveness	32 Eventuality
2 Philoprogenitiveness	13 Self-Esteem	21 Ideality	33 Time
3 Adhesiveness	14 Firmness	22 Imitation	34 Tune
4 Inhabitiveness	<b>MORAL SENTIMENTS</b>	23 Mirthfulness	35 Language
5 Concentrativeness	15 Conscientiousness	<b>PERCEPTIVE FACULTIES</b>	<b>REASONING FACULTIES</b>
<b>SELFISH PROPENSITIES</b>	16 Hope	24 Individuality	34 Causality
6 Combativeness	17 Spirituality	25 Form	35 Comparison
7 Destructiveness	18 Veneration	26 Size	
8 Alimentiveness	19 Benevolence	27 Weight	
9 Aquisitiveness		28 Color	
10 Secretiveness		29 Order	
11 Cautiousness		30 Calculation	
		31 Locality	

Fellowship. Dr. Arnold was the main instigator in changing the term *iridiagnosis* to *iris analysis*, which more accurately reflects that it is a means of analyzing conditions within rather than specific diseases.

Of all anatomical structures, the eye literally offers “insight” into both the inner and outer physical person as well as the soul and spirit that are indwelling and using the material body. While the eye was specialized to see physical light, it also shows something of the light within one, whether it be dim and dull, or bright and keen.

Another sensory organ, ontogenetically the oldest, also maps out the composite human physiology. The germ for the dense body was given by the Lords of Flame during the Saturn Period, including the capacity for developing the sense organs, particularly the ear, “the most highly developed organ we possess. It is the organ which carries with the greatest accuracy the impressions of outside conditions to the consciousness. It is less subject to the illusions of the Physical World than the other sense organs.” Understandably, then, the ear is attuned to the younger members of its household. And acupuncture shows its sensitive relationship to these members. We recall that physical light did not exist prior to the Sun period, but that spiritual tone was creating physical forms during the Saturn Period, when the Lords of Mind were going

through their human stage in the Region of Concrete Thought, whose substance is immaterial sound. Light, even spiritual light, is more “external” or objective than spiritual and physical sound, which convey more the heart and essence of being, penetrating to the inner sanctum of consciousness, where meaning is registered. It is not, however, the incredibly fine and sensitive structures of the middle and inner ear that reflexologists use to diagnose and treat patients but the fleshy outer ear.

**Phrenology** studies the shape and contour of the skull to determine character and traits, rather than as a index to other body structures. Max Heindel regarded phrenology as a science having spiritual significance (*IQ&A*, p. 309). In *Message of the*



*Stars*, the Taurus body type is described as having “the bump of amativeness well developed” (see illustration for location). Phrenology was promoted and popularized by Franz Joseph Gall (1757-1828), a Viennese physician, who first called it the science of “craniology,” or “organology,” with the claim that the physiology of the brain was directly linked to the capacity and character of the mind. This meant that not only did the size and shape of the skull give direct indication of mental capacity and attributes, but exercise of specific parts of the brain, or even manipulation of the skull, could change or develop its faculties.

Gall’s cranioscopy (*cranium*=skull, *scopos*=vision) was later renamed phrenology (*phrenos*=mind, *logos*=study) by his followers.

With his revolutionary concepts on brain localization, Gall offended religious leaders and scientists alike. The Church considered his theory as contrary to religion (that the mind, created by God, should have a physical seat in brain matter, was anathema). Established science also condemned him for many reasons, including the fact that he could not provide real scientific proof of his theory; but also because phrenology was quickly taken over by quacks and was considered a kind of money-making fraud. However, Gall made many contributions to “real science,” such as his discovery that the gray matter of the brain contained cell bodies (neurons) and the white matter contained fibers (axons). His concept that brain function was localized was later proved to be correct.

Gall and his followers identified 37 mental (“intellectual”) and moral (“affective”) faculties which they thought were represented in the exterior surface of the skull and could be palpated, measured, and diagnosed. Gall surmised that just as muscles grow larger when they are exercised, different parts of the brain would either grow or shrink with use. Therefore, the shape and surface of the skull could be read as an index of an individual’s natural capacities, aptitudes, and tendencies.

Gall’s organology of the mind was not directly based on his neuroanatomical research. Nevertheless, it contributed to studying the mind biologically rather than philosophically.

The “reflex” principle in the case of skull

**NORMAL COLON**  
SPHINCTERS and SACCULATIONS  
and their INTERRELATION with  
ANATOMICAL CENTERS and PATHOLOGY

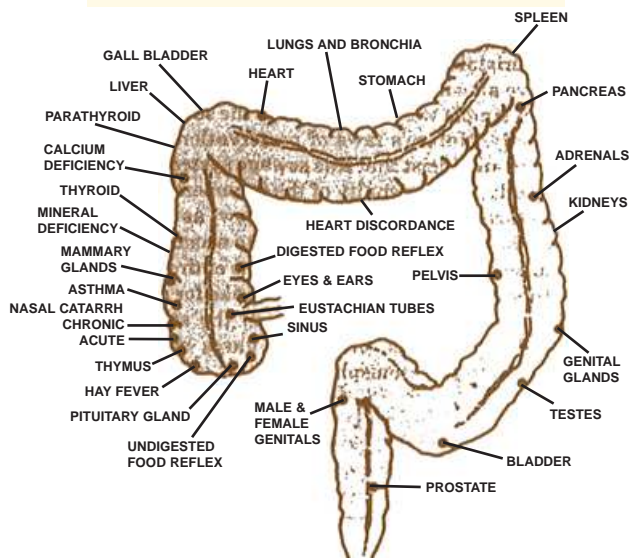


Illustration after Norman Walker

“topography” refers the investigator not to other parts of the physical body but to soul qualities.

Dr. Norman Walker did much to make better known the relationship of the **colon** to other body organs. In *Colon Health, The Key to a Vibrant Life*, Walker describes the impact of a dysfunctional colon on a number of glands (pituitary, thyroid, thymus) and organs. It should come as no surprise that negative emotions, such as fear and anger, impair digestion and compromise the integrity and operation of the colon. The segmented form of the colon lends itself, like the iris and teeth, to a correlation with the somatic counterparts of each section. The first section, or ascending colon, co-ordinates primarily with organs and glands in the head; the transverse colon with the upper and middle torso, and the descending colon with the organs connected to the digestive tract after the stomach, the kidneys and urinary tract, and the generative organs. Colon therapy—including enemas, colonics, intensive live vegetable juice regimens, the elimination of toxic and constipating substances, the avoidance of stimulants, drinking of ample amounts of distilled water, liver and kidney detoxification, purification of the lymph system by exercise as well as the foregoing measures—simultaneously improves the health of the colon, all other bodily organs, and the individual’s emotional

Glands	RIGHT BREAST												LEFT BREAST			
	Anterior pituitary	Parathyroid	Thyroid	Thymus	Posterior pituitary	Intermediate lobe of pituitary	Pineal	Pineal	Intermediate lobe of pituitary	Posterior pituitary	Thymus	Thyroid	Parathyroid	Anterior pituitary		
<b>Organs</b>	Heart Small Intestine Endocrine gland, Pericardial	Breast Thyroid Stomach Pancreas	Lungs	Liver Gall Bladder Eye	Kidneys Prostate Bladder, Uterus, Rectum, Anus	Liver Gall Bladder Eye	Lungs	Breast Esophagus Thyroid Stomach Spleen	Heart Small Intestine Endocrine gland, Pericardial							
<b>Teeth</b>	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
<b>Upper Jaw</b>	3 <sup>rd</sup> molar (wisdom)	2 <sup>nd</sup> molar	1 <sup>st</sup> Molar	2 <sup>nd</sup> bicuspid (pre-molar)	1 <sup>st</sup> bicuspid (pre-molar)	canine (cuspid)	lateral incisor	central incisor	central incisor	lateral incisor	canine (cuspid)	1 <sup>st</sup> bicuspid (pre-molar)	2 <sup>nd</sup> bicuspid (pre-molar)	1 <sup>st</sup> Molar	2 <sup>nd</sup> molar	3 <sup>rd</sup> molar (wisdom)
<b>Lower Jaw</b>	3 <sup>rd</sup> molar (wisdom)	2 <sup>nd</sup> molar	1 <sup>st</sup> Molar	2 <sup>nd</sup> bicuspid (pre-molar)	1 <sup>st</sup> bicuspid (pre-molar)	canine (cuspid)	lateral incisor	central incisor	central incisor	lateral incisor	canine (cuspid)	1 <sup>st</sup> bicuspid (pre-molar)	2 <sup>nd</sup> bicuspid (pre-molar)	1 <sup>st</sup> Molar	2 <sup>nd</sup> molar	3 <sup>rd</sup> molar (wisdom)
<b>Teeth</b>	32	31	30	29	28	27	26	25	24	23	22	21	20	19	18	17
<b>Organs</b>	Heart Small Intestine Endocrine gland, Pericardial	Lungs	Stomach Pancreas	Liver Eye	Kidneys Prostate Bladder, Uterus, Rectum, Anus	Liver Eye	Stomach Spleen	Lungs	Heart Small Intestine Endocrine gland, Pericardial							
<b>Glands</b>				Ovaries, testicles	testicles	Adrenals	Adrenals	Ovaries, testicles								
<b>Element</b>	Fire	Earth		Metal			Wood	Water	Water	Wood	Metal		Earth	Fire		

**Tooth-Organ Relationship Chart**

and mental well being. Whole-body diagnosis through colonic analysis is not as feasible as other organ reflexologies, given its relative inaccessibility.

Once one discerns the operation of the law of analogy as it applies to the smaller anatomical unit reflecting the larger, and the part representing the whole, one might think that the teeth, given their symmetry and specificity, clearly demonstrate this law, as the above illustration confirms. The energetic relationship of teeth to organ systems is unknown to the general population, but may be verified using electro-acupuncture. A specially developed machine can read specific points in an organ's acupuncture energy meridian. The health of one depends on the health of the other. For instance, the bilateral upper 2 molars, and lower 2 premolars are linked to the mammary glands. The veterinary doctor Gloria Dodd confirmed a breast tumor in a Sealyham bitch related to an infected lower pre-molar. She pulled the tooth, treated the dog with homeopathy, and 6 months later, the breast tumor disappeared.

It is clear from the tooth chart that the teeth can also be grouped on an elemental basis, which relates each tooth to one of the four ethers, although here the Chinese element system is used.

While this brief study had considered several human organs or structures as compendiums of all the body's systems and organs, providing thereby a diagnostic and in some cases therapeutic tool, it is helpful to remember that we see what we look for. Max Heindel knew that some people "look upon astrology as merely a matter of calculation and upon palmistry and phrenology as material sciences, without any spiritual significance. Who thus views these sciences would be blameless if he used them as a means of livelihood, while anyone who had obtained an idea of the spiritual side of these sciences would, in the estimation of the writer, be prostituting his knowledge." This article has primarily sought to *introduce* the reader to the concept of organ reflexology. Further study and meditation will give insight into the spiritual significance of these relationships. □

—C.W.



# HEALING

## *Right Living and the “Right” to Health*

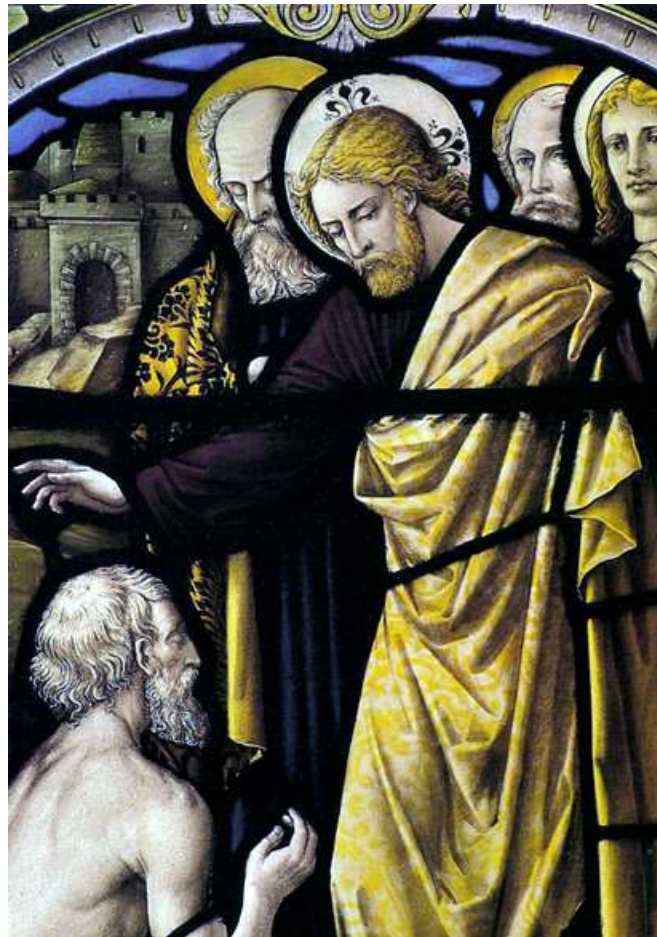
**S**OME PEOPLE “demand” perfect health and claim they have a right to it. They forget that either in this or in a former life they may have forfeited their God-given right through disobedience to Nature’s laws, which are God’s laws. Through suffering they have to learn obedience. When they have mastered this lesson and are willing to “sin no more,” their right to health will be restored to them.

The Divine Healing Force is constructive. Wrong methods of living which disregard the laws of Nature are destructive.

The omissions and transgressions responsible for wrong living, and consequently of disease, are many. The following are the principal ones: unnatural food; too much food, ill proportioned food; lack of fresh air and sunshine; lack of cleanliness; lack of exercise; lack of rest and sleep; lack of self-control; sleeping in unventilated rooms; harboring thoughts of anger, hatred, and resentment; yielding to a hasty temper; gratifying low desires; harming fellow creatures, whether human or animal; abusing the sacred generative function.

Since all the organs and functions of the body are interdependent, the abuse and consequent affliction of one part hurts all the others, furthers the accumulation of disease poison throughout the system, and lowers the vitality of the whole. The local symptoms are only evidence of the whole body being at fault. Therefore, all true healing, in order to achieve lasting results, is directed not to the suppression of symptoms, but to the removal of the cause that made the symptoms appear.

Spiritual healing operates on the higher planes of being but is effected in strict adherence to Nature’s laws, which prevail below as above. Consequently, all natural therapeutics applied on the physical plane are in harmony with the work of the Invisible



Stained glass (19th century), Christ Heals a Blind Man, Lancaster, Lancashire, England

Helpers on the higher planes. □

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:

January.....5—13—20—26  
February.....3—10—17—24—30

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

## *The Selfish Giant*

**E**VERY AFTERNOON, as they were coming from school, the children used to go and play in the Giant's garden. It was a large lovely garden, with soft green grass. Here and there over the grass stood beautiful flowers like stars, and there were twelve peach-trees that in the spring-time broke out into delicate blossoms of pink and pearl, and in the autumn bore rich fruit. The birds sat on the trees and sang so sweetly that the children used to stop their games in order to listen to them. "How happy we are here!" they cried to each other.

One day the Giant came back. He had been to visit his friend the Cornish ogre, and had stayed with him for seven years. After the seven years were over he had said all that he had to say, for his conversation was limited, and he determined to return to his own castle. When he arrived he saw the children playing in the garden.

"What are you doing here?" he cried in a very gruff voice, and the children ran away.

"My own garden is my own garden," said the Giant; "any one can understand that, and I will allow nobody to play in it but myself." So he built a high wall all round it, and put up a notice-board.

**TRESPASSERS WILL BE PROSECUTED!**

He was a very selfish Giant.

The poor children had now nowhere to play. They



Original artwork for this story by Alan Gregory

tried to play on the road, but the road was very dusty and full of hard stones, and they did not like it. They used to wander round the high wall when their lessons were over, and talk about the beautiful garden inside. "How happy we were there," they said to each other.

Then the Spring came, and all over the country there were little blossoms and little birds. Only in the garden of the Selfish Giant it was still winter. The birds did not care to sing in it as there were no





Original artwork for this story by Alan Gregory

children, and the trees forgot to blossom. Once a beautiful flower put its head out from the grass, but when it saw the notice-board it was so sorry for the children that it slipped back into the ground again, and went off to sleep. The only people who were pleased were the Snow and the Frost. "Spring has forgotten this garden," they cried, "so we will live here all the year round." The Snow covered up the grass with her great white cloak, and the Frost painted all the trees silver. Then they invited the North Wind to stay with them, and he came. He was wrapped in furs, and he roared all day about the garden, and blew the chimney-pots down. "This is a delightful spot," he said, "we must ask the Hail on a visit." So the Hail came. Every day for three hours he rattled on the roof of the castle till he broke most of the slates, and then he ran round and round the garden as fast as he could go. He was dressed in grey, and his breath was like ice.

"I cannot understand why the Spring is so late in coming," said the Selfish Giant, as he sat at the window and looked out at his cold white garden; "I hope there will be a change in the weather."

But the Spring never came, nor the Summer. The Autumn gave golden fruit to every garden, but to the Giant's garden she gave none. "He is too selfish," she said. So it was always Winter there, and the North Wind, and the Hail, and the Frost, and the Snow danced about through the trees.

One morning the Giant was lying awake in bed when he heard some lovely music. It sounded so sweet to his ears that he thought it must be the King's musicians passing by. It was really only a little linnnet singing outside his window, but it was so long since he had heard a bird sing in his garden that it seemed to him to be the most beautiful music in the world. Then the Hail stopped dancing over his head, and the North Wind ceased roaring, and a delicious perfume came to him through the open casement. "I believe the Spring has come at last," said the Giant; and he jumped out of bed and looked out.

What did he see? He saw a most wonderful sight. Through a little hole in the wall the children had crept in, and they were sitting in the branches of the trees. In every tree that he could see there was a little child. And the trees were so glad to have the

children back again that they had covered themselves with blossoms, and were waving their arms gently above the children's heads. The birds were flying about and twittering with delight, and the flowers were looking up through the green grass and laughing. It was a lovely scene, only in one corner it was still winter. It was the farthest corner of the garden, and in it was standing a little boy. He was so small that he could not reach up to the branches of the tree, and he was wandering all round it, crying bitterly. The poor tree was still quite covered with frost and snow, and the North Wind was blowing and roaring above it. "Climb up! little boy," said the Tree, and it bent its branches down as low as it could; but the boy was too tiny.

And the Giant's heart melted as he looked out. "How selfish I have been!" he said; "now I know why the Spring would not come here. I will put that poor little boy on the top of the tree, and then I will knock down the wall, and my garden shall be the children's playground for ever and ever." He was really very sorry for what he had done.

So he crept downstairs and opened the front door quite softly, and went out into the garden. But when the children saw him they were so frightened that they all ran away, and the garden became winter again. Only the little boy did not run, for his eyes were so full of tears that he did not see the Giant coming. And the Giant stole up behind him and took him gently in his hand, and put him up into the tree. And the tree broke at once into blossom, and the birds came and sang on it, and the little boy stretched out his two arms and flung them round the Giant's neck, and kissed him. And the other children, when they saw that the Giant was not wicked any longer, came running back, and with them came the Spring. "It is your garden now, little children," said the Giant, and he took a great axe and knocked down the wall. And when the people were going to market at twelve o'clock they found the Giant playing with the children in the most beautiful garden they had ever seen.

All day long they played, and in the evening they came to the Giant to bid him good-bye.

"But where is your little companion?" he said: "the boy I put into the tree." The Giant loved him the best because he had kissed him.

"We don't know," answered the children; "he has gone away."

"You must tell him to be sure and come here tomorrow," said the Giant. But the children said that they did not know where he lived, and had never seen him before; and the Giant felt very sad.

Every afternoon, when school was over, the children came and played with the Giant. But the little boy whom the Giant loved was never seen again. The Giant was very kind to all the children, yet he longed for his first little friend, and often spoke of him. "How I would like to see him!" he used to say.

Years went over, and the Giant grew very old and feeble. He could not play about any more, so he sat in a huge armchair, and watched the children at their games, and admired his garden. "I have many beautiful flowers," he said; "but the children are the most beautiful flowers of all."

One winter morning he looked out of his window as he was dressing. He did not hate the Winter now, for he knew that it was merely the Spring asleep, and that the flowers were resting.

Suddenly he rubbed his eyes in wonder, and looked and looked. It certainly was a marvellous sight. In the farthest corner of the garden was a tree quite covered with lovely white blossoms. Its branches were all golden, and silver fruit hung down from them, and underneath it stood the little boy he had loved.

Downstairs ran the Giant in great joy, and out into the garden. He hastened across the grass, and came near to the child. And when he came quite close his face grew red with anger, and he said, "Who hath dared to wound thee?" For on the palms of the child's hands were the prints of two nails, and the prints of two nails were on the little feet.

"Who hath dared to wound thee?" cried the Giant; "tell me, that I may take my big sword and slay him."

"Nay!" answered the child; "but these are the wounds of Love."

"Who art thou?" said the Giant, and a strange awe fell on him, and he knelt before the little child.

And the child smiled on the Giant, and said to him, "You let me play once in your garden, to-day you shall come with me to my garden, which is Paradise."

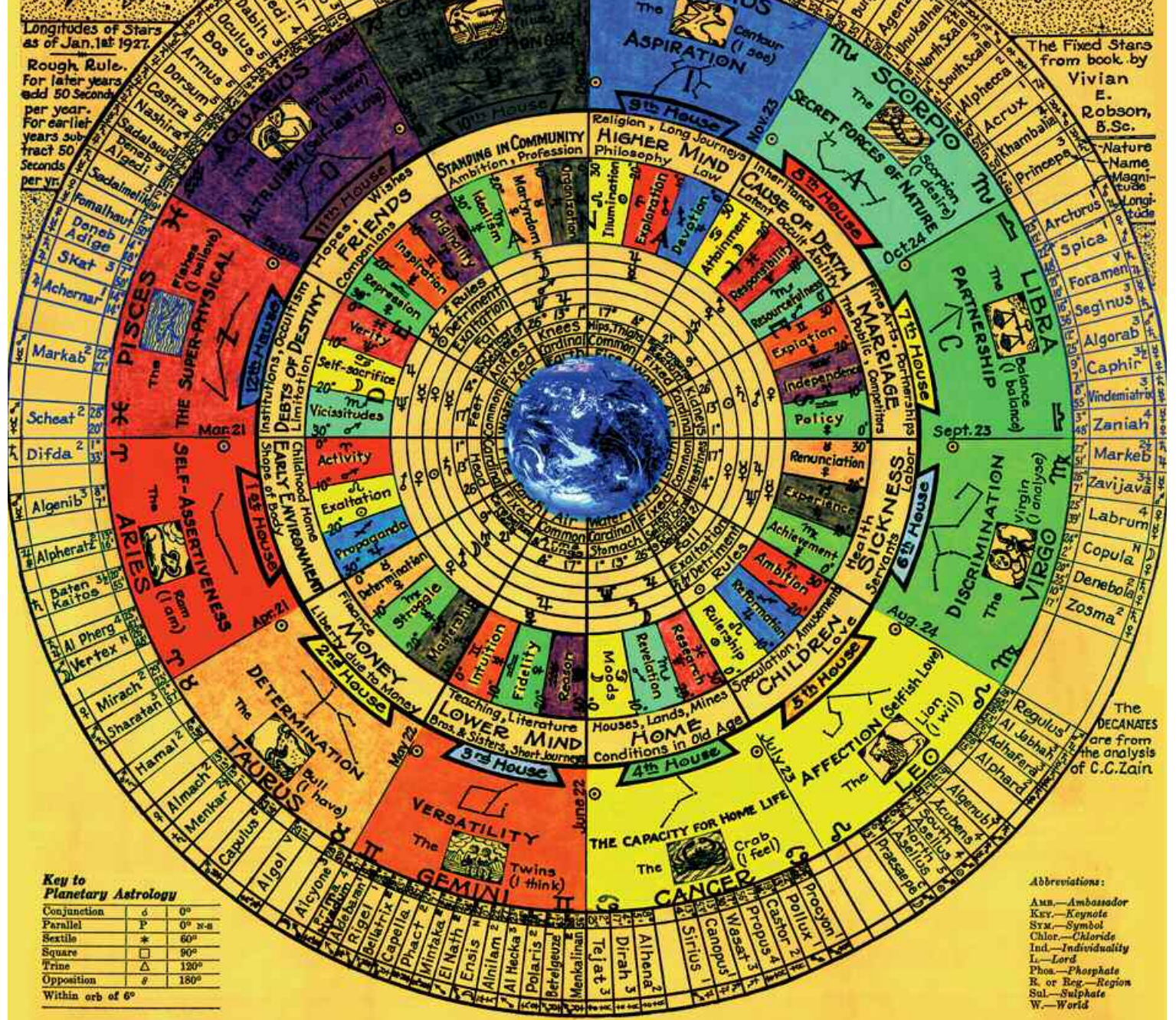
And when the children ran in that afternoon, they found the Giant lying dead under the tree, all covered with white blossoms. □

—Oscar Wilde



# ASTROLOGY IS THE CLOCK OF DESTINY

Legitimate Astrology is not Fortune Telling, it is the Scientific Key to Character and Destiny.



Longitudes of Stars as of Jan. 1st 1927.  
 Rough Rule. For later years add 50 Seconds per year. For earlier years subtract 50 Seconds per yr.

The Fixed Stars from book by Vivian E. Robson, B.Sc.

Nature Name Magnitude Longitude

The DECANATES are from the analysis of C.C.Zain

**Key to Planetary Astrology**

Conjunction	o	0°
Parallel	P	0° N-S
Sextile	*	60°
Square	□	90°
Trine	△	120°
Opposition	∩	180°

Within orb of 6°

Abbreviations:  
 AMB.—Ambassador  
 Key.—Keynote  
 Sym.—Symbol  
 Chlor.—Chloride  
 Ind.—Individuality  
 L.—Lore  
 Pho.—Phosphate  
 R. or Reg.—Region  
 Sul.—Sulphate  
 W.—World

**Key to Planets**

PLANET	SYM.	INFLUENCE	COLOR	METAL	DAY	AMB.
Sun	☉	Life	Orange	Gold	Sunday	Michael
Venus	♀	Love	Yellow	Copper	Friday	Anael
Mercury	☿	Reason	Violet	Mercury	Wednesday	Raphael
Moon	☾	Feundation	Green	Silver	Monday	Gabriel
Saturn	♄	Obstruction	Indigo	Lead	Saturday	Cassiel
Jupiter	♃	Idealism	Blue	Tin	Thursday	Zachariel
Mars	♂	Energy	Red	Iron	Tuesday	Samel
Uranus	♅	Altruism				Ithuriel
Neptune	♆	Divinity				
Pluto	♇	Regeneration				

**Key to the Signs**

SIGN	SYM.	KEY	HIERARCHY	REALM	GEM	KEY.	MINERAL SALT	RULES
Aries	♈	Self Assertion	Xeophim	World	Amethyst, Diamond	D <sup>o</sup>	Potassium Pho.	Head
Taurus	♉	Harmony	Teraphim	of God	Moss Agate, Emerald	E <sup>o</sup>	Sodium Sul.	Throat
Gemini	♊	Flexibility	Seraphim	World	Crystal, Aqua Marine	F <sup>o</sup>	Potassium Chlor.	Lungs
Cancer	♋	Fertility	Cherubim	of Virgin	Emerald, Black Onyx	A <sup>o</sup>	Calcium Chlor.	Stomach
Leo	♌	Affection	L. of Flame	Spirit	Ruby, Diamond	B <sup>o</sup>	Magnesium Pho.	Heart
Virgo	♍	Service	L. of Wis.	W. of D. Spirit	Pink Jasper, Hyac <sup>th</sup>	C	Potassium Sul.	Intestine
Libra	♎	Partnership	L. of Ind.	W. of L. Spirit	Opal, Diamond	D	Sodium Pho.	Kidneys
Scorpio	♏	Discord	L. of Form	Reg. of Ab. Thought	Topaz, Malchite	E	Calcium Sul.	Genitals
Sagittarius	♐	Aspiration	L. of Mind	Reg. of Con. Tho't	Carbuncle, Turq.	F	Silicea	Thighs
Capricorn	♑	Ambition	Archangels	Desire World	White Onyx, Moonst.	G	Calcium Pho.	Knees
Aquarius	♒	Altruism	Angels	Ethereal Region	Sapphire, Opal	A	Sodium Chlor.	Ankles
Pisces	♓	Impress'n'b'y	Humanity	Chemical Region	Crysolite, Moonstone	G	Ferrum Pho.	Feet

**Planetary Data**

SYM.	HELV. MOTION IN ORBIT.	DIURNAL ROTATION	ORBITAL ROTATION	INCLIN.	PROP. DIST.	BODE	SYM.	HELV. MOTION IN ORBIT.	DIURNAL ROTATION	ORBITAL ROTATION	INCLIN.	PROP. DIST.	BODE
☿	104,000 Miles	24 1/4 Hours	88 Days	72°	0.4	0.4	♃	29,000 Miles	10 Hours	12 Years	3°	5.3	5.9
♀	77,000 Miles	23 1/4 Hours	224 1/4 Days	60°	0.7	0.7	♁	21,000 Miles	10 1/2 Hours	29 1/2 Years	26°	9.5	10.0
♁	65,000 Miles	24 Hours	365 1/4 Days	23 1/2°	1.0	1.0	♂	15,000 Miles	9 1/2 Hours	84 Years	102°	19.3	19.6
♂	53,000 Miles	24 1/4 Hours	1 Yr 322 Days	25°	1.5	1.6	♆	12,000 Miles	Unknown	165 Years	155°	30.0	33.0