

Rays from the Rose-Cross



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

March/April 1996—\$3.00

**TRINITARIAN GOD IN THE GOSPEL OF ST. JOHN
THE CHART OF INITIATION
THE SOLAR MYTH
THE RESURRECTED CHRIST IN THE REALM OF THE DEAD**

A CHRISTIAN ESOTERIC MAGAZINE



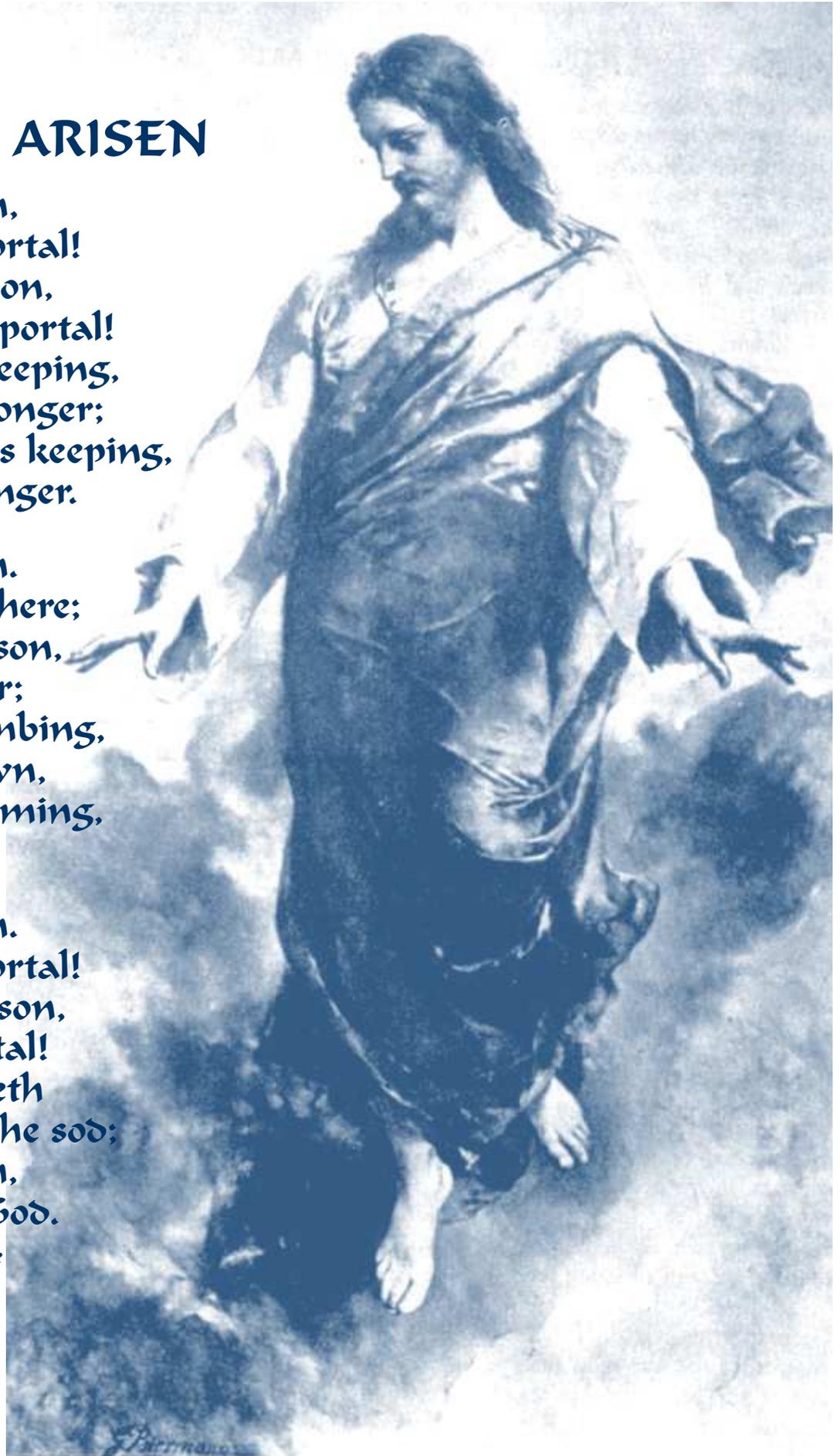
CHRIST IS ARISEN

Christ is arisen,
Joy to thee, mortal!
Out of His prison,
Forth from its portal!
Christ is not sleeping,
Seek Him no longer;
Strong was His keeping,
Jesus was stronger.

Christ is arisen.
Seek Him not here;
Lonely His prison,
Empty His bier;
Vain His entombing,
Spices and lawn,
Vain the perfuming,
Jesus is gone.

Christ is arisen.
Joy to thee, mortal!
Empty His prison,
Broken its portal!
Rising, He giveth
His shroud to the sod;
Risen He liveth,
And liveth to God.

—J. W. von Goethe



Rays from the —Rose Cross

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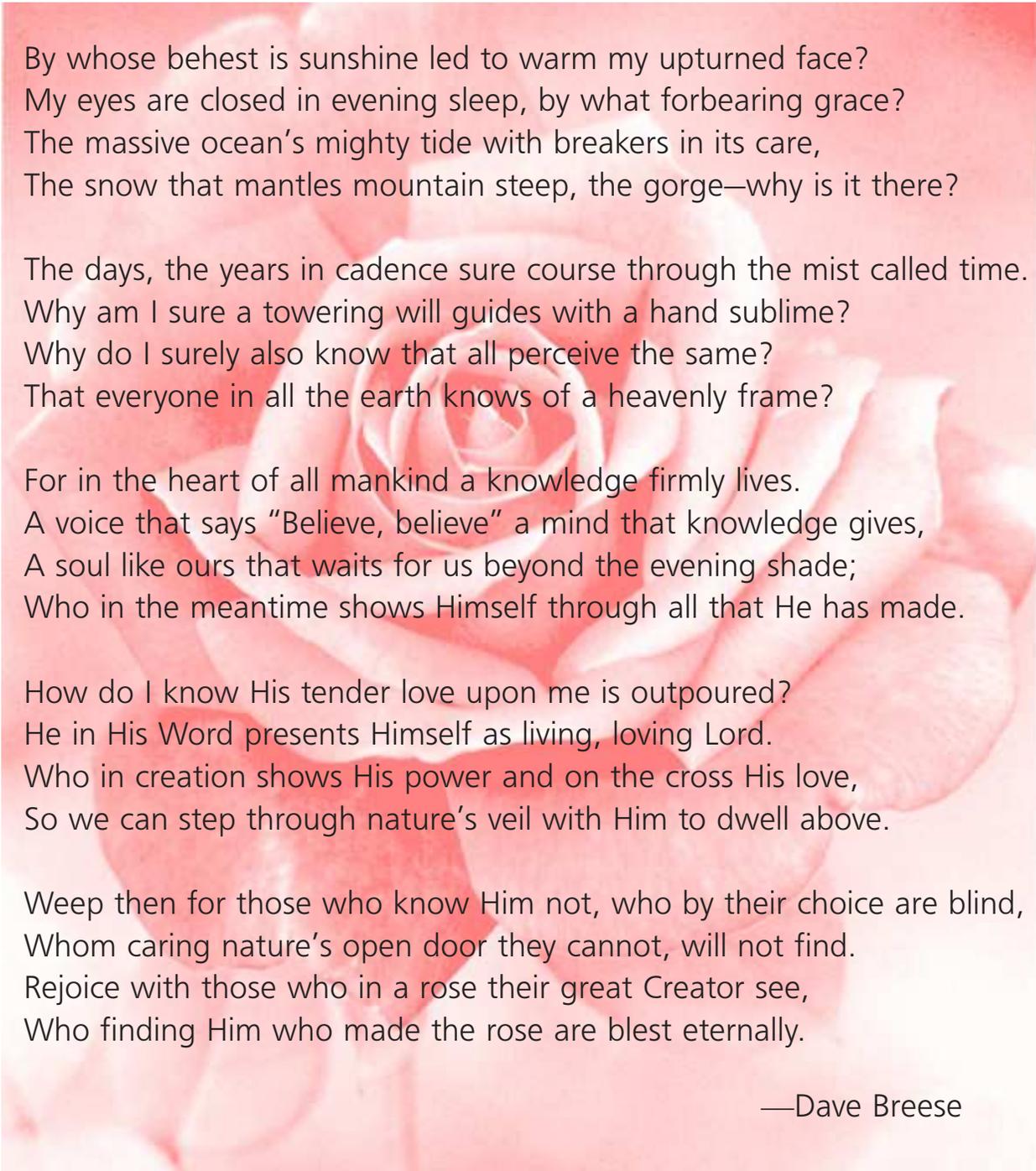
“A Sane Mind,
A Soft Heart,
A Sound Body”

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FEATURE

Nature



By whose behest is sunshine led to warm my upturned face?
My eyes are closed in evening sleep, by what forbearing grace?
The massive ocean's mighty tide with breakers in its care,
The snow that mantles mountain steep, the gorge—why is it there?

The days, the years in cadence sure course through the mist called time.
Why am I sure a towering will guides with a hand sublime?
Why do I surely also know that all perceive the same?
That everyone in all the earth knows of a heavenly frame?

For in the heart of all mankind a knowledge firmly lives.
A voice that says "Believe, believe" a mind that knowledge gives,
A soul like ours that waits for us beyond the evening shade;
Who in the meantime shows Himself through all that He has made.

How do I know His tender love upon me is outpoured?
He in His Word presents Himself as living, loving Lord.
Who in creation shows His power and on the cross His love,
So we can step through nature's veil with Him to dwell above.

Weep then for those who know Him not, who by their choice are blind,
Whom caring nature's open door they cannot, will not find.
Rejoice with those who in a rose their great Creator see,
Who finding Him who made the rose are blest eternally.

—Dave Breese

Where We are: the Seat of Power

FOR ROMAN CATHOLICS, Vatican City is the site of the Holy See. For Moslems, the Kaaba (Arabic, *ka'b*, cube) is a mundane repository of spiritual presence. The extratemporal must ground at some point to communicate with the temporal. The Holy See (Latin, *sedes*, seat), as the earthly seat or focus of heavenly will, is as much symbolic as actual. The divine Omnipresence remains a Stranger to the earthbound unless It somehow graces their three-dimensional world. When the Pope issues formal decrees, he does so *ex cathedra* (Greek, *kathedra*, seat), from out of his seat in the Church (cathedral). The royal status of immutable truth is signified by its *enthronement*, plenary power reigning, as described in Revelations, chapters 4-5. The four corners of the zodiac are corners on which the heavens sit, or, as it were, rest. They designate the four fixed signs, which move not.

All the foregoing illustrations designate exoteric centers of power, foci of truth, points of manifestation, seats (as in department *chairs* in a university) of knowledge. They all exemplify, in a grand manner, what we in our modest daily lives seek to demonstrate: a resolution, a drawing together of our energies to apply to the task at hand; a focusing of our mental faculties on one issue at a time; being where our body is, since our body is, in a sense, our throne, our cathedra, our individual see from which we direct our daily affairs and conduct the mundane business of our microcosm in the light of the guiding Spirit.

That light shines right where we are, for where we are is right, right for now. Our bodies may be tabernacles in the wilderness of the physical world,



Fresco (detail), *The Dispute of the Blessed Sacrament*, 1508, Raphael, Vatican, Rome

Four putti bear the Scriptures opened at each of the four Gospels, including the first verses of St. John's Gospel, to pictorially represent both inspiration through the presiding influence of the Holy Spirit and the potential for lack of agreement in the theological discussions ensuing below.

our legs the staves by which the holy of holies seems to transit from place to place. But within that dark (to outer eyes), innermost room there is complete stillness. There is gathered power ready for summoning; there is wisdom leaning toward revelation; and there is chaos-dispersing light. Glory and blessing show forth from the mercy seat, that still point within, be the high priest of the soul present or absent.

Where we each are is where we are meant to be. Where we each are, potential blessing waits to bless us, truth awaits our discovery and gospeling. Our daily fiats may be a simple greeting (Awake!) or grateful remark (Well done! Be glad!) whose homespun vesture can't hide the light that shines forth from the spoken word, which is a condensation of spirit, a spiritual reveille.

The mountain top, the high altar, the seat of authority, the still, fixed point, the privileged holy place, all are always near the prayerful mind, the offered heart, the physical body in dynamic, recollected poise. May the *below* of our daily lives ever reflect and be open to the here-hovering, divine *above*. And may our deeds be an ongoing enactment of the creative command: *Let there be light*. And then see how this light shines away the dark, right where we are. Right now. □

MYSTIC LIGHT

The Triumph of Light

EASTER SUNDAY is the Sun's day. Occultly, this is the hour of the Sun's resurrection. The stone of the physical world has been pushed aside; the cave of the cold winter has been vacated; the Light of the World rises to new Life and testifies to the permanence of Spirit.

As the Ego is buried in the dense body, so the seed of Divine Light was planted in deep darkness, all but lost to outward vision. This seed is a spiritual quantum of Cosmic Love which annually dies to Itself and gives of its Life that a lower form of life might be revitalized and raised by a new and higher impulse. This sacrifice demonstrates that most lofty spiritual mode of the Manichees, the Zoroastrian Initiates who overcome darkness by living in it and overcome hate by loving it, even as taught by Christ Jesus in the Sermon on the Mount and exemplified in His life.

So, in the hour of greatest darkness, we may perceive our greatest promise, and we may acknowledge our greatest opportunity for regeneration. "Unless a grain of wheat fall to the ground and die, it cannot be reborn." A Cosmic Ray of the Sun died to the higher worlds, to be mortified by an earthly identity. Now, however, we see and celebrate the rebirth of Life and with it the rising of the Lord of Light into the higher realms.

Here is confirmation of our hope. Here is evidence of, and symbol for, our own self-transcendence. Innately spiritual, we yet, for a time, live consciously in the lower, in darkness, in matter, with a limited perspective, in most cramped conditions, groaning with the burden of our temporal responsibilities and material restrictions. This dark servitude, however, has its occult purpose and its abundant recompense, and



Albrecht Durer, German, 1471-1528, The Resurrection (from The Great Passion), woodcut, 1510, 40 x 28 x 28.2 cm, J.H. Wrenn Collection, 1934.463

The iconography in this illustration fuses the Resurrection proper with the Ascension, Christ being enveloped in a mandorla of etheric cloud and desire world cherubs.

Easter Sunday is the opportune time to bear witness to the liberating effect of our efforts. Sun-oriented, we too feel an irrepressible rising up out of our familiar selves; we know ourselves to be more self-consciously in and of the Light; we are able to reaffirm our essence as Spirit.

Truly it seems as if Easter commemorates the birth of the New Year, since we yet live by our physical eyes and can see the consequence of fall's conception and winter's quickening of the new Life impulse. In fact, the early Romans so ordered their calendar year. The first month was inaugurated by the energetic thrust of Mars; it bore and bears his name—then *Martius*, now March. Easter is the outward proof of the work done in

Photograph © 1995, The Art Institute of Chicago. All Rights Reserved.

darkness during the preceding three months. Its proper and irresistible spirit is one of rejoicing. The victory of Light is now an established fact. All life feels and

The dense body is thrown off like an outworn garment. Gravity and the grave are rendered powerless. The burial linens remain as mute testimony to the truth: man is Spirit.

demonstrates a mighty surge of vigor, expansion, and creativity.

As the year has seasonal subdivisions, so also, in accordance with the laws of analogy, the evolution of Earth and man have corresponding phases or seasons. The Saturn Period of Earth's development relates to dark winter, initiated by Capricorn, when mineral earth predominates and life is withdrawn, hibernating or working interiorly. Likewise, this is the formative season for the newly incarnate Spirit, the time for specializing and elaborating physical structures.

The Sun Period relates to the dawn of Light, to the advent of spring, initiated by Aries, wherein the Sun is exalted and the life impulse is most prominently asserted. It corresponds to the onset of vital body growth in man.

Summer commences with the enthronement of Light. It is initiated by Cancer and advances into the season that begins to yield up the fruits of Light's labor. Light ramifies into a substantial harvest that feeds and pleases all the senses. This season corresponds to the Moon Period of Earth evolution and to the birth and growth of the individual desire body in man.

Libra and autumn initiate the conclusion to one four-fold cycle. It is a time of retrospection, of nostalgia, of turning inward and becoming pensive, meditating on the outer experiences of the preceding seasons. This season has its evolutionary analogue in the Earth Period, when man was given the faculty of mind. It corresponds to the birth and growth of the mental body in individual development. As human evolution proceeds, this cycle is repeated on soul and Spirit levels, the same emphasis prevailing.

Thus, the second cycle of Earth embodiments, following upon the form cycle, pertains to the growth and extension of self-consciousness in man through experience in his higher vehicles. During the Jupiter Period, or new winter phase, man's vital body, now his densest, is perfected. In the spring of his higher spiritual consciousness, correlating with the Venus Period, man's desire body is perfected. In the summer of his spiritual evolution, the Vulcan Period, man's mental body is brought to fruition. The Cosmic Night following the full cycle or Day of cosmic manifestation marks the consummation of work on his lesser principles and the initiation into yet a higher order of development.

So we see, that growth on all levels, in dimensions lesser and greater, is seasonal, cyclical, and spiralling, always with a new increment added. Repetition is ever with a difference, compounded and enriched. The pattern of growth is constant, consisting of periods of involving and evolving, of sleeping to one mode of experience and of waking to another, of dying and being born again. Thus does man relentlessly unfold his God-nature.

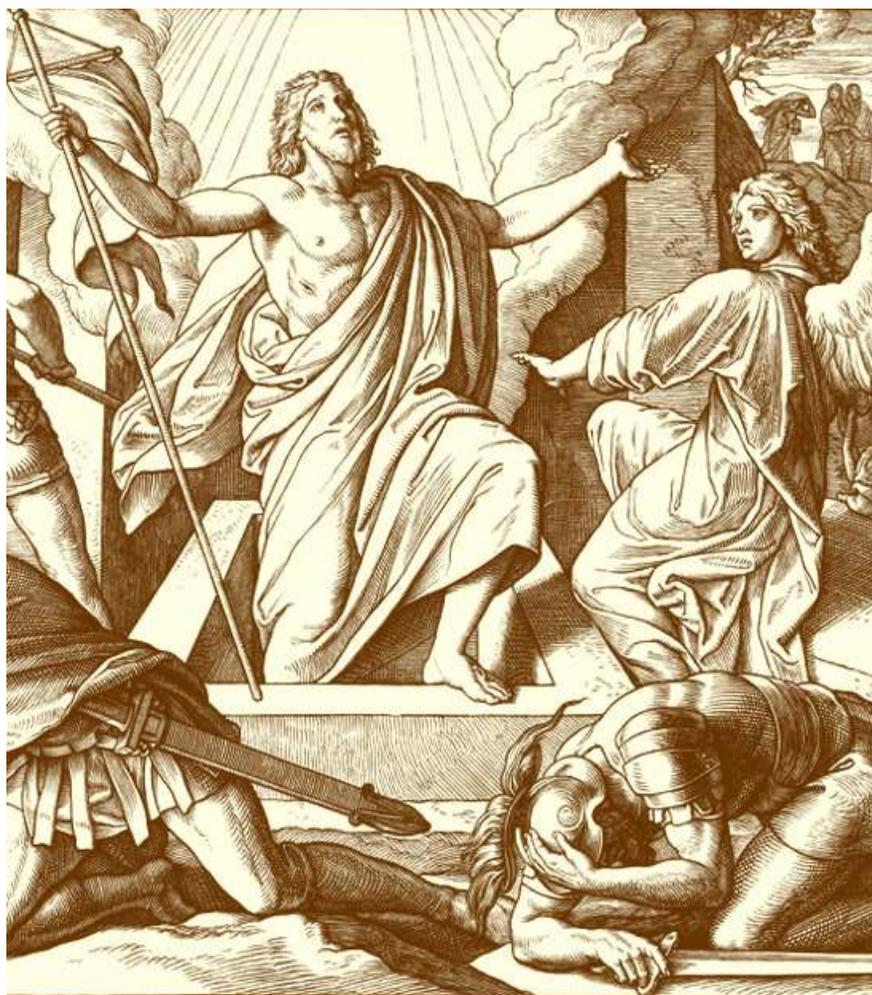
Easter heralds the invincibility of man's Spirit, and the Sun's phoenix-like rebirth into the higher worlds is the living symbol of this cosmic truth: the Lord is risen; He is risen indeed.

In some respects, however, this present phase, time, and moment of Earth's development is most significant, for we participate in the joyful advent of Life and Light after maximum darkness. We remember that Christ was born to human consciousness in Jesus' body at the nadir of man's material development. Man required a spiritual boost of cosmic proportions to overcome the inertia and myopia that eons of selfish and material preoccupations had engendered in him. The spiritual impetus given by Christ's sacrifice is confirmed at Easter. The dense body is thrown off like an

outworn garment. Gravity and the grave are rendered powerless. The burial linens remain as mute testimony to the truth: man is Spirit. He is differentiated in God. He comes out and away from God. He returns to God. Ultimately, he becomes as God.

In so doing, man struggles not only against his own lower nature, the desires of the flesh, and the promptings of the personal self; he also contends with the very powers and forces which operate in the planet as a whole to limit consciousness to the domain of the outward physical. These powers would have man believe in the sole and exclusive reality of the physical Earth, and they employ every means and measure to detain and thwart regeneration of consciousness and transcendence of the material perspective. We are describing a Cosmic struggle. The Spirit so engaged is subject to trials and ordeals that are every bit as heroic as any depicted in classical myth and legend. We come somewhat more clearly to understand the spiritual task assigned man and how he is to attain his goal of contributing to the floating of the planet Earth. In overcoming his mortal, personal self, man, like Christ, overcomes the world, and in the process lightens the Earth's materiality. Hereby we may appreciate the universal applicability of the Scripture: "And I, if I be lifted up from the earth, will draw all men unto me"—(John 12:32).

Easter celebrates this victory. In the sepulcher of Earth, Christ's physical vessel disperses utterly. The higher principles consciously



Julius Schnorr von Carolsfeld

The Resurrection

soar above the dead weight of the incarnate form. The apparent death of winter is really the genesis of a new advancing life to which the vast flowering of spring so exuberantly testifies. In fact, there is no death; there is no loss of being; there is but change of form, a transforming of consciousness. Death is but a door, a passing over from the physical-visible into the spiritual-invisible or vice versa. In either case, death is the term used by one whose perception is limited to the particular plane on which the eternal Spirit is primarily manifesting, be it high or low.

Easter celebrates the triumph of Light. Let us recognize and affirm throughout this year our individual and collective light and resolve to direct that light out upon our total field of earthly endeavor, so that next year's Easter may find us farther along the path of spiritual attainment, more consciously living and walking in the Light.

Easter heralds the invincibility of man's Spirit, and the Sun's phoenix-like rebirth into the higher worlds is the living symbol of this cosmic truth: the Lord is risen; He is risen indeed. □

—C.W.

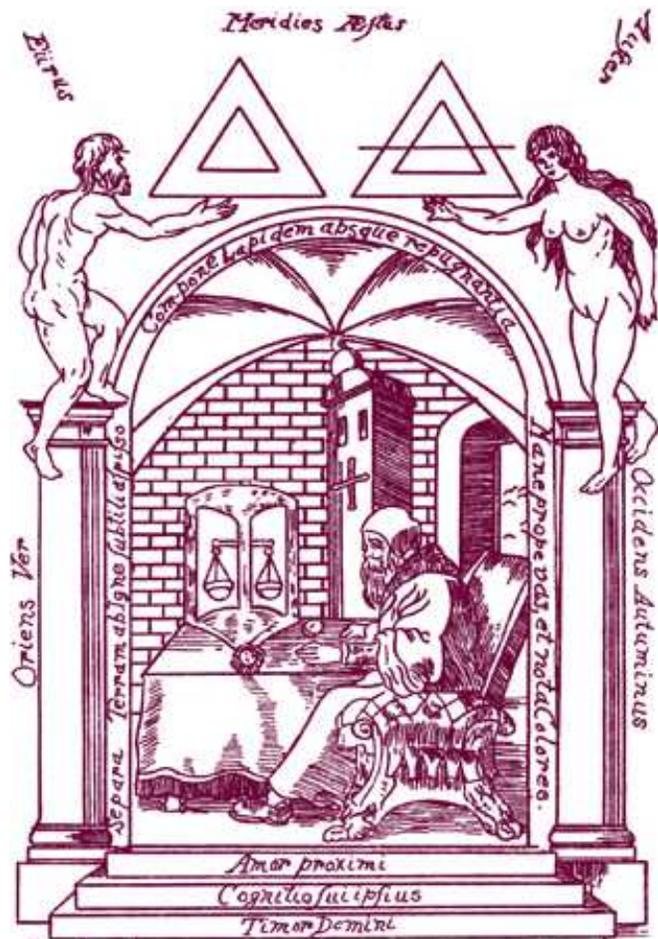
MYSTIC LIGHT

Seeing Beyond Illusion

MANY OF US are on the spiritual path, seeking the Light, searching for Truth. Christ said: “The truth shall make you free.” Max Heindel said truth is not found once and forever. Truth is eternal and the quest for truth must also be eternal. There is no faith once and for all time delivered. There are certain basic truths which abide but which may be considered from many sides, each giving a different view which complements the previous perceptions. Therefore, so far as we can see at present, there is no likelihood that we will know the whole and ultimate truth and be able to rest from our quest. Truth, like God, is universal and infinite. It knows no boundaries. But when the Virgin Spirits of the human life wave became enveloped in “veils” of individual vehicles, dissociated from the Cosmic All, they became incapable of directly understanding and experiencing absolute truth. But even with this separation, man has not altogether forgotten his true home.

Man has always been in quest of knowledge in the physical world and ever seeking to determine who he really is. The path to first-hand knowledge is not easy. Nothing worth having ever comes without persistent effort. All that anyone is or has is the result of effort. What one lacks in comparison with another is latent in himself and capable of development by proper methods.

To know truth, we must desire it with intensity. Heindel relates the story of the young man who came to the sage and asked: “Sir, what must I do to



From *Secret Symbols of the Rosicrucians* 1785, Altona

On the left of the above illustration in the original: “The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet”—Proverbs 27:7. To the right: “A scorner seeketh wisdom and findeth it not; but knowledge is easy unto him that understandeth”—Proverbs 14:6. The three steps to wisdom (below) begin with “fear of the Lord.”

become wise?” The sage did not answer. The youth kept repeating the question, with the same result.

At last he left the sage but returned the next day with the same question. Again no answer was forthcoming so the youth returned on the third day to ask his question yet again. Finally the sage took him to a river and held him under the water, despite his struggle to free himself. At last, the sage released him and when the youth had regained his breath, the sage asked him: "Son, when you were under the water, what did you most desire?" "Air, air, sir, I wanted air." "Would you not rather have had riches, pleasure, power or love my son? Did you not think of any of these?" "No sir, only air, I thought only of air." Then said the sage, "To become wise you must desire wisdom with as great intensity as you just now desired air. You must struggle for it to the exclusion of every other aim in life. If you seek wisdom with that fervor, my son, you will surely become wise."

We must allow no obstacle to thwart our search for truth. But the supreme motive for seeking this knowledge must be an ardent desire to benefit humanity, entirely disregarding self in order to work for others. In the Western Wisdom Teachings we are taught about rebirth—that we come back to life on the earth plane many times in order to learn the lessons needed to evolve in consciousness. When considering the fact of rebirth, many students wonder why the memory of former lives is blotted out and they are filled with an almost overpowering desire to know the past.

Max Heindel tells us that there is a most beneficial purpose for this forgetfulness. No experience in life is of value unless its imprint on the soul is retained for purgatorial and heavenly post-mortem instruction and assimilation. This impression is used in subsequent lives, at the appropriate time, to direct, warn, or urge a certain course of action, prompting with a quickness greater than that of brain-mediated thought. This inner voice is what we call intuition.

When situations arise which are similar to the one caused by the original impression, the vibration is intuited by the soul. It awakens the memory-extract of pain or pleasure from the record of the past life, more rapidly and accurately than if the experience itself were called up before the mind's

eye. At the present time we might not be able to see the experience in its true light because we are hampered by the veil of flesh. The lives we have led are hidden from us until we know how to unlock the door; until we lift the veil of illusion.

Lifting the veils of illusion means being able to remember who we are and what our higher purpose is. It is going beyond the illusion created by living in the dense opacity of matter and remembering the truth of the higher realms. It is knowing that our higher consciousness is our primary, causal reality. It is learning to see the world through the eyes of our higher self, being able to discriminate between what is true and what is illusory.

Being able to identify and comprehend reality and truth is a function of our spiritual vibration. The more attuned we are to higher, subtler influences, the better able we are to correctly see ourselves and to regard others with compassion. At the unregenerate level, revenge is one way to handle the feeling of being wronged. Revenge would be that person's "truth." At a higher level, an individual understands the operation of the law of cause and effect and knows the value and virtue of sending love to one who has wronged him or her. As we harmoniously vibrate to ever wider spheres of existence, our grasp of truth will proportionally increase and the veils of illusion will disappear.

Illusion promises to give us one thing but actually gives us something else. We have experienced this when we have received something we wanted but it failed to deliver what we thought it would. For example: a woman may think all her problems with her husband will be solved by having a baby. After having one, she realizes that the baby brought her much joy but didn't solve the problems with her husband. Some people think that material wealth will solve their problems. They often learn that as they accumulate money their problems increase unless they work directly on solving them. They realize that money cannot give them inner peace, solve their relationship difficulties, or give them a sense of security. They must work directly on those issues rather than succumb to the false promises offered by substitution therapy.

How might our life change if all our illusions

were gone and we knew higher truth? We would choose those things that fulfilled us and best represented who we are. We would be able to accurately assess situations and know what actions to take to produce the result we want. We could recognize the level of people's understanding and development. We would be able to distinguish between appearances and the underlying reality in people and situations. We would not presumptively believe what we were told, and we would know what was true for us. We would stand by our beliefs, even if others around us believed differently. We would have a clear vision of our purpose and know what actions to take to accomplish it. We would see beyond people's personalities to their higher selves. We would not let self-doubt or thoughts of worthlessness deflect us from our path. Believing in ourself and our path, we would have greater strength and courage to carry out our work.

When we were young, some of us may not have wanted to see our life and person as it was and therefore slowly contracted our vision. Some literally abused their healthy vision and had to wear glasses to restore it. Now older, we can affirm that we are ready to see the world clearly. Many people find their eyesight improves when they become willing to see the world as it really is and begin lifting the veils of illusion. We must let go of our judgments if we would see other than illusions. By *judgment* we mean the purely subjective reading of an objective text.

We must learn to observe without projecting our thoughts onto others, imagining or making up stories about what is happening. How much do we color what we perceive with our judgments, projections or interpretations? If we practice describing things to ourselves just as they are we will see beyond the illusions created by the thoughts and feelings in back of our perceptions. To understand how we project our feelings about things onto other people, we may select an individual and focus on them, mentally describing them to ourself. If we are strictly honest, we will gradually observe the extent to which much of our world view and personal feelings are projected onto others.

When we judge others, we are usually simply



Knowing begins with seeing. Seeing begins with looking.

projecting our own self-image and perceptions onto them. One who has not taken an exhaustive self-inventory is a poor character witness. For instance, we see people yelling at their children in a store and think they are bad parents. Instead they may be tired, under pressure, or doing just what is needed for their children at that moment. Sending them love will do more to help them (and ourselves!) than our negative judgment. As we practice nonjudgment and learn to see people through the eyes of compassion, we will increasingly understand their motivations and have no need to judge them, for judgment is a response to unacknowledged fear and self-doubt.

We best serve evolution and ourselves by finding what is beautiful in each person we encounter and by sending light and love to him or her through our eyes, mind, and heart. We cannot serve people when we separate ourselves from them by judging

them. Our higher Self and Christ, our Teacher, do not judge us. They send us an unremitting stream of love, illuminating and encouraging in us what is beautiful and good. This empowers us to be all we can be. We may have illusions about who people are because of our attachment to them. We may tend to stress how people might fulfill more of their potential. We may not want to accept the temporary person they are manifesting *right now*. Although it is good to hold a high vision of people, it is also important to see them clearly and love them for who they are at the present moment.

We must focus on the strength of others rather than on their weakness. We can always acknowledge their divinity, irrespective of appearances. When we look only at the surface of something, we actually devalue our own person. It would be unthinkable for us to buy a house based solely on its exterior appearance, without examining its interior. In the case of human beings, they are virtually *all* interior.

Great masters have no trouble walking unrecognized among us. Humility and discretion enable them to assume the appearance of ordinary persons. They do not call attention to themselves by a singular manner of dress, word, or attitude and thus we may rarely recognize them. Christ was not recognized by His own people. We must learn to see people with the eyes of the soul and look beyond their outward person. As we do, we can see the reality of their higher selves. We learn to relate their activities and traits to the higher purpose they are serving, however they may appear in the isolated view.

For instance, someone whose job is typing may be using that activity to learn how to connect his mind with his hands. Carpenters may be learning

how to bring their own vision and that of others from the abstract mental plane into physical reality. Think of a friend and their job. See if you can find a deeper meaning for them in what they are doing. We cannot tell who people are from their earthly activities.

It is an illusion to think that if we are spiritually evolved we must be famous or highly visible as a spiritual leader. Many high beings live alone, working on the inner planes by radiating peace and by responding to calls for guidance from awakening souls. Many have quiet positions of service as gardeners, teachers of children, or caretakers. Only a few high beings volunteer to be conspicuous as spiritual leaders.

Public consensus about what is true does not thereby make the matter true. Numbers are not a valid criterion for determining truth. Entire populations have held erroneous opinions about reality. At one time it was thought that the sun revolved

around the earth. But a few individuals changed the course of history and individual consciousness by questioning such mass beliefs and having the courage to explore and advance their new theories.

We must learn to go beyond what is commonly held to be true and discover our own truth. Max Heindel investigated the inner planes and gave forth wonderful teachings. But he was emphatic in directing us to investigate for ourselves. We must confirm and enlarge upon these truths independently, enlisting the wisdom of our inner tribunal.

Through enlightened ideas about the rights of all sentient life, diet and healing, peace, ecology and other issues, we are bringing a higher truth, a more wholistic consciousness, to the earth plane. We must follow our hearts and minds and believe in the divine origin of our inner truth. As we discover

Integrity is an important aspect of spiritual growth. It is acting, talking, and behaving in ways that honor ourselves and others. It is examining things before we do them and insofar as possible doing only those things that we believe to be true.

and practice what is true for us, we will, by our example, assist others in finding their higher truths.

Integrity is an important aspect of spiritual growth. It is acting, talking, and behaving in ways that honor ourselves and others. It is examining things before we do them and, insofar as possible, doing only those things that we believe to be true. Living in integrity, in harmony with our beliefs and values, will accelerate our growth. It will bring clarity and order to every area of our life.

We must examine the opportunities that come our way and choose to take them not because they seem glamorous or may be materially rewarding, but because they make a contribution to human well-being. We may be challenged to come from our heart with people, rather than from our will. To follow our heart is to find a higher truth. We can find a higher truth by focusing on serving others.

We shall see more clearly when we willingly live the life where we have been placed, for the

Recording Angels make no mistakes. They place us where we may encounter needed lessons that will prepare us for a greater sphere of usefulness. When the spirit has found truth and has come in contact with divine realities; when it has entered the region of abstract thought, which is the third heaven, and has seen that one great verity—that all things are one and that though they may seem separate here, there is an invisible thread uniting each with all—when the spirit has thus regained universality and love, it cannot believe in the illusion of separation any longer.

Ultimately, we will see things as they are, we will behold all creation—animals, angels, plants, and all the ranks and races of humankind—in their true being and order. We will feel better fitted to serve in the Vineyard of Christ and take as our own the words of Thomas Paine: “The world is my country, to do good is my religion.” For only by service and unselfish love will we grow to the stature of Christ. □

—Angela Ponce de Leon

THE ROSICRUCIAN COSMO-CONCEPTION

By Max Heindel

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

This is the textbook used in the Rosicrucian Philosophy Correspondence Courses.

PART ONE: A treatise on the Visible and Invisible Worlds. Man and the Method of Evolution, Rebirth and the Law of Cause and Effect.

PART TWO: Covers the scheme of Evolution in general and the Evolution of the Solar System and Earth in particular.

PART THREE: Treats of Christ and His Mission, Future Development of Man and Initiation, Esoteric Training and a Safe Method of Acquiring Firsthand Knowledge.



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Trinitarian God in the Gospel of St. John

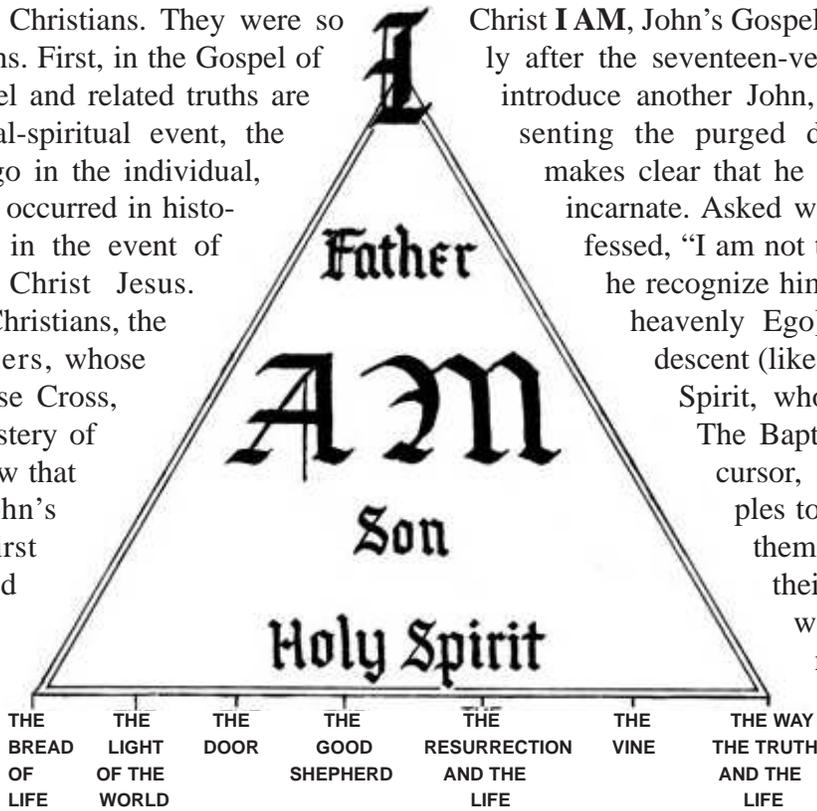
THE INITIATE Rudolf Steiner calls the Gospel of St. John “the most important Christian document.” Apparently the Rosicrucian community has thought so too. Since the 14th century it has endeavored to bring to light the deepest truths of Christianity and has called its members Johannine Christians. They were so called for two reasons. First, in the Gospel of St. John, two parallel and related truths are revealed. A mystical-spiritual event, the birth of a higher Ego in the individual, corresponds to what occurred in history for all mankind in the event of Palestine through Christ Jesus. Second, Johannine Christians, the Rosicrucian Brothers, whose symbol was the Rose Cross, representing the mystery of the reborn God, knew that the writer of John’s Gospel was the first human to be initiated by Christ Jesus, to be raised from the death of mortal-ego consciousness. They knew that Lazarus was Christed and renamed John, and that John was subsequently embodied in the 14th century as the Founder of the Brotherhood of the Rose Cross, Christian Rosenkreuz.

St. John’s Gospel, the New Testament’s most esoteric account of the life of Christ Jesus, alone elaborates and meditates on the three Persons of

God: the Spirit of Truth or Comforter, the **I AM** or Christ Logos, and the Father. Only in John is the **I AM** nature of Christ explored. **I** denominates God’s *eseity*, pure Being. **AM** reflects God’s unrestricted potency as Presence in holy Self-cognition. God is the Ground of any and all being.

To emphasize the spiritual sublimity of the Christ **I AM**, John’s Gospel begins, immediately after the seventeen-verse introduction, to introduce another John, the Baptist, representing the purged desire nature, who makes clear that he is not the cosmic **I** incarnate. Asked who he is, John confessed, “I am not the Christ.” Nor did he recognize him (“I knew him [the heavenly Ego] not”) but by the descent (like a dove) of the Holy Spirit, who abode upon him. The Baptist, as Christ’s precursor, instructs his disciples to prepare the way in themselves by changing their minds. The Greek word *metanoia* does not, as normally piously translated, mean to repent (punish oneself), but to change (*meta*)

the mind (*nous*), or the way one thinks, to transform selfish or egotistic thinking. The personal ego must decrease and the objective Christ Ego must increase. What is this Christ Ego? It is, the **I AM** is, the water of eternal life (4:10-14), the life spirit. While the Jews, with genealogical pride, called



Flancy Schwenk

Abraham their father, Christ called God His Father (5:17-18), to the Jews a blasphemy. But this pure Ego does nothing of Itself; the Father, He doeth the works. The personal ego does everything of itself; that is, it thinks it does. It is this erroneous thinking that needs changing, *metanoia*. The personal self bears witness of itself. Such is the role of this self-appointed god. But “If I bear witness of myself, my witness is not true” (5:31). But the Father, the divine spirit, bears witness to the Christ Ego as the only begotten, Whose will is the Father’s. Paraphrasing Christ’s words: He that speaks of himself seeks his own glory, but when the chastened and humbled personal self seeks the glory of the divine Self that sent him, then is he true—a messenger, a gospel bearer. The personal ego speaks of the earth and is earthly. The Christ(ed) Ego cometh from heaven and is above all.

While His disciples foundered at night on the Sea of Galilee, as the boat of their soul bodies was tossed by the waves of emotion in the desire world, Christ walked on the water toward them, in command of the forces of that realm, and they were doubly afraid. But He comforted their souls, “It is **I**; be not afraid” (6:20): The impersonal **I** can and does quiet the emotional tempest that constantly threatens to capsize and inundate the unseaworthy personal ego.

The Christ Self is available to each. It is the bread of life (6:35), the living bread, the spiritual substance which comes down from heaven and truly and literally gives life to the material world, which alone is but an aggregate of inert, unordered atoms. It is the Spirit that quickeneth, the flesh profiteth nothing. The Christ Self is the light of the world (8:12), the light of truth, the light that lights each soul that takes on a physical body. The **I AM** is eternal. Before Abraham, before Adam was, was the cosmic **I AM**, was Christ, the root and spiritual substance of all individual **I AMs**. Before the foundation of the world, before ego was, was the Christ **I**, resplendent in glory with the Father (17:5, 24).

The **I AM** is the door (10:9) to the deathless world of the eternal present. The personal ego ever is repelled by the embodiment of its own vicious thoughts and consuming passions. The Christed **I** is able to withstand the hideous aspect of the self-created devil which, like Cerberus, stands guard as a forbidding porter at the threshold to the



Francois Boucher, Oil on canvas, 1776, Cathedrale Saint Louis, Versailles

Peter Invited to Walk on Water

“They see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid; but he saith unto them, It is I; be not afraid”—John 6:19-21. However, the above image illustrates Matt 14: 28-32, where Peter’s zeal succumbs to doubt and fear and he begins to sink.

higher worlds. Like Dante’s Virgil, the divine **I** will conduct the lost soul back to its heavenly fold. Whereas the **I AM** is the good shepherd (10:11), the lower ego is a wolf in sheep’s clothing and desires to devour the soul.

The **I AM** is the resurrection and the life (11:25). The Word was with God, and one with God, from the beginning. In the Word is life. Every human spirit, therefore, being of and from God, must resurrect from the

dense physical body in which it is buried, and though dead to material eyes, it shall and must live to the eyes of spirit (11:25), since it *is* spirit. Individual consciousness is raised, like Lazarus, from the grave or cave of mundane consciousness. All things become new.

The Life Spirit, whose embodiment is **I AM**, is the Way (14:6) to the Father, the Divine Spirit. It is the truth that intuition delivers to the Christ-attuned soul. It is that which is true of each thing that is. And what is of life, is of and from this Life Spirit. The Holy Spirit, which correlates with the individual human spirit, is the Spirit of Truth (16:13), truth's awakener and teacher, Whom God sends in Christ's name to evoke a re-remembering of divinity, and thus instill peace of mind and comfort of soul.

As the **I AM** and the Father are one, so does the Spirit of Truth, the Holy Spirit, proceed from the Father. So is the individuality fruitful when it abides in the will of the Father, the love of the Christ, and the truth of the Holy Spirit. The Christ Self, the **I AM**, is the vine (15:5) by which individual humanity is made spiritually fertile and productive. There can be no growth or yield outside the vine because outside it there is no life. A detached branch is a dead branch. An ego posing as its own source is void, a hollowness, a whimper in the wind. Its fate is to wail in a spiritual wasteland and gnash its teeth in a limbo of self-loathing. While Lucifer strengthens the center of gravity in one's own personality, necessary to an extent, Christ provides the basis for and strengthens the **I**-core of one's individuality. Christ through Jehovah

(Yahweh, Jahve, JHVH) identifies Himself to Moses as *ehjeh esher ehjeh*, **I am the I AM**.

Perhaps it would be unseemly of Christ to have said, I am the love of the world; though to His disciples he may well have, for He *is* the world's love. John the Beloved makes clear that Christ's mission is generated in and issues out of God the Father's divine love, established in His Son's eternally active deed of incommensurable love, and regenerated in myriad gracings of love through inspira-

tion of the Holy Spirit. The mission of the Christ **I** was to entirely empty Itself, actuated by boundless love to dismember or distribute Itself unto dying individual humanity as an elixir to effect a restoration, a replenishment of spiritual blood by which, through a roused **I**-consciousness, each soul, having wasted its divine resources, might return as a prodigal son to its heavenly Father.

Greater love has no man than this—to lay down his life for his friends. There is no one who was not and is not Christ's friend. For all, for love, did Christ lay down his life, that we might take ours and

ascend the path He in mighty suffering and mightier love cleared for us. **I** is not of this world. In it for a while; for a while here to know that no where here can it find real home. Our **I** chooses us out of this world and on the wingthrust of love we aspire to our heavenly home. We love to get there. We love because Christ showed us how and why.

The disciples of Christ are known by the love they have for one another (14:35). It is the Christ **I** that overcomes the world, not being of it, in whom the prince of this world of allures and illusions



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I Am The Way

hath nothing—after, that is, John in the wilderness, the solitary John of the straight and narrow way, has baptized our souls in the purgative waters of regenerative thinking and charitable living.

So do we, as bearers of the holy **I**, as exemplars of a nascent Christ life, as blessed sons and daughters of our heavenly Father, weave, by acts and thoughts of love and service, that seamless coat, the garment of light that admits us to the wedding ceremony where the virgin soul and the Christ Ego are married in love by the Father's will.

As the Gospel of St. John moves from John the Baptist to the central and pivotal account of the raising of Lazarus (Chapter 11 in the 21-chapter Gospel), to the high teachings of John the Evangelist, so we individually evolve from John the Baptist to John the Beloved through an inward raising by the strong grip of the Lion's paw; each being "the one whom Christ loves," each being the beloved of Christ, our divine Self, our world savior that has sunk down into our mundane consciousness to be all but lost, all but unrecognized among the crowd of rude and rowdy thoughts and Christ-scourging passions that populate our earthly consciousness.

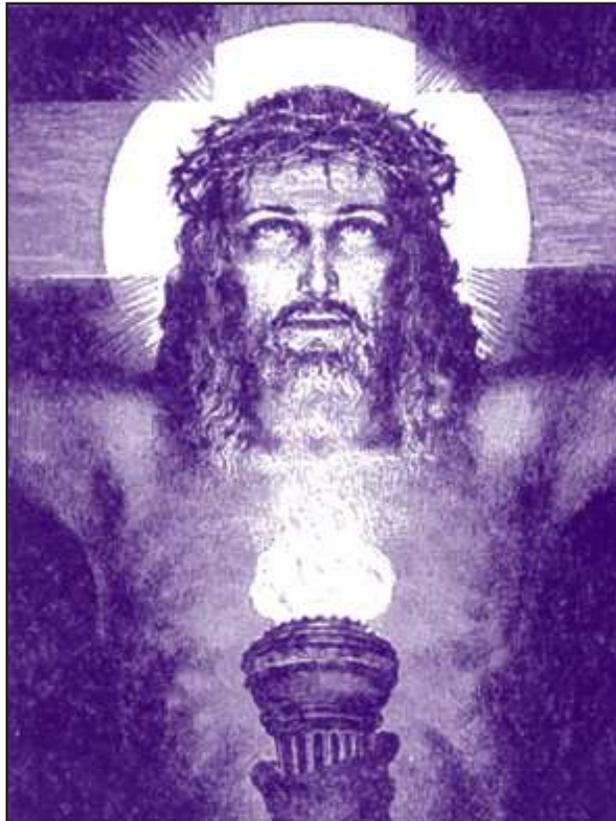
We are raised, in time, while yet drawing breath in our mortal body; we are raised and can then testify to the higher truths of our Christ-conferred Identity. With our hand on the words of John the Evangelist, whose Gospel is the Bible's Logos of Love, and our mind given wholly to it in devout contemplation, we renew our commitment to a life of holy usefulness and inclusive fellowship.

We are taught to pray to our Father, Who is in heaven. Yet we are told that no one comes to the Father but through Christ (14:6). With Philip we may be inclined to say, "Show us the Father, and it sufficeth us." But Jesus says, "He that hath seen me [the Christ] hath seen the Father." The Gospel that teaches us the deep truths of the Christ also teaches us of the Father, because "**I AM** [is] in the

Father and the Father is in me [the Christ]" (14:10). John Mark's Gospel has but three references to the Father, Luke has fifteen, and Matthew has thirty-eight. Compare these with John's Gospel, in which one hundred and seventeen references to the Father are made, including:

[T]he Word...[was the] only begotten of the Father (1:14); the Father loveth the Son (3:35); one must worship the Father in spirit and in truth (4:43); The Father has committed all judgment unto the Son (5:22); I am [is] come in my Father's name (5:43); The Father gives the true bread from heaven (6:32); It is the Father's will that Christ should lose nothing

(6:39); No man can come to Christ but that the Father draw him (6:44); No man hath seen the Father, save he which is of God (6:46); If one knows the Christ, one knows the Father also (8:19); Christ does nothing of himself, but speaks what the Father has taught him (8:28); I and the Father are one (10:30); The Father is in me and I in him (10:38); The Father has given all things into my hands (13:3); in my Father's house are many mansions (14:2); The Father that dwelleth in me, he doeth the works (14:10); The Father will send the Comforter in my name (14:26); I am the true vine and my Father is the husbandman (15:1); All



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I Am the Truth

things that the Father hath are mine (16:15); I came forth from the Father (16:28); Thou, Father, art in me, and I in thee (17:21); The cup which my Father hath given me, shall I not drink it? (18:11); I ascend to my Father, and your Father (20:17).

The foregoing recitation has been given that the transcendent nature of Christ, the solar **I AM**, might be brought fully before us, as it rests in the bosom of the Father; for we ourselves participate in this nature when we keep God's commandment, which is to love one another.

I AM, Christ is, the Way to the Father. The Gospel of St. John illuminates many facets of the **I AM** in order that we more readily may receive it, seize it, possess it, know it, live it, be it. In so doing we partake of the Father. Chapter 17 is an extended sublime prayer or intimate address by Christ Jesus to His Father, remarkable for the holy familiarity with which Christ assumes His Father's love, trust, and realized will. Moreover, this unity in love and truth is extended to all who hear and heed the word of God through Christ: "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (17:23).

The Gospel of St. John enables us to most deeply fathom the injunction that has ever been directed to the candidate for initiation into the spiritual worlds: Man know thyself. In Christian terms, as the Evangelist makes clear, this means to enter into one's innermost being and there submit the purified desire nature, the John Baptist nature, to an overshadowing by the Holy Spirit, whereby

the Christ Child is conceived. The renewing or transmuting of one's mind and attitudes through concentration, meditation, and service has a baptismal effect on the desire body, enabling it to undergo catharsis, whereupon it becomes the pure chaste virgin sophia. "Know thyself" means "fructify thyself with the content of the spiritual world." In this context the soul may be likened to the receptive female nature, and the objective spiritual

world likened to the male; that is, the Cosmic Ego of the Holy Spirit illuminates the purified and ennobled desire body, the wise virgin sophia. The personal ego is eclipsed and the universal Christ, the sun Logos, speaks through the soul.

The Gospel of St. John has concealed powers which can assist in developing the virgin sophia, the mother of God. The disciple whom Christ loved was entrusted by Him with those powers at the cross when the Savior said "Henceforth, this is thy mother," therewith designating him as the genuine interpreter of the

Messiah. Meditation on John's Gospel will develop this "mother" in the reverent seeker and the Holy Spirit will fructify his soul.

For the sons of Cain, belief alone is insufficient. They crave knowledge. And they shall have it if they subscribe to the practices and principles of Rosicrucian initiation. Let us make this Gospel a regenerative force active within our souls that we may individualize the Bethlehem event to the glory of God the Father. □

—C.W.



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I Am the Life

MYSTIC LIGHT

The Chart of Initiation

THE SERMON on the Mount has been characterized in many different ways: It is the proclamation of the Kingdom of Heaven; an exposition of Christian morality; the goal of human living; a means of communion with God. Each reader sees it through his own eyes and praises or condemns it from his point of view. Seen through the eyes of an occult scientist, all these statements are unsatisfactory. To him the Sermon on the Mount is the chart of initiation as taught by a great Being. This Being dared to divulge the secrets of the Kingdom, knowing that they would be misunderstood and misused by countless followers and yet rediscovered time and again when circumstances would permit.

St. Matthew gave us an unsurpassed sequence of instructions for spiritual expeditions into the unknown. He arranged them in such a way that we can use them for our education. If we dare to do so, they lead us into the fathomless depths of religious experience.

The Sermon on the Mount can be understood as a treatise on spiritual diet; it teaches us that spiritual evolution means acceptance and assimilation of experiences—joy-



Detail. Carl Heinrich Bloch (1834-1890), Fredericksborg Castle, Copenhagen

Sermon on the Mount

ful and painful alike. The Lord's Prayer is the center of the whole Sermon.

The first section of the Sermon provides nothing less than the Magna Carta of the Kingdom of Heaven on Earth. It does not refer, however, to the Kingdom of Heaven as a realm beyond space and time. If we suppose that the promise of "rewards" in the Beatitudes can be fulfilled only after death, we deprive the Sermon of its actuality and efficacy. If we understand it as a statement about actual events in the spiritual realm here on Earth, taking place within us and within our fellow men, it will prove not only to be true, but also to be charged with power almost to the extent of being dangerous

For instance, Christ Jesus said, "Who is my mother, and who are my brothers?" (Matt. 12:48) He told His disciples: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple"— Luke 14:26. In psychological terms, this means that the individual emerges from the tribe; his personal consciousness begins to differ from the conventional consciousness of his relatives and friends. Not only do the content of his consciousness and the objects of his interest change, but his judgments, his point of view, the dynamics of his personality also are metamorphosed. The regime of Jehovah and the dominating influences of the Race Spirit begin to crumble as the Love-Wisdom Principle asserts itself in the hearts and minds of men. The human character comes of age. As a result of all this he is alone. To the orthodox, he is an outlaw, a dangerous innovator, madman, or criminal. How does he know and how do we know whether he

is insane, a criminal, or a reformer?

Psychology provides the terms which link our experiences closely with the development of the early Christians. Our time, like the first century, is characterized by the decay of national structure on an international scale. The individual must stick to old conventional values which are obsolete, or he must set out on his own to find entrance into the realm of the future. The new outer structure is developing within the character of the average individual. We are witnessing a psychological and spiritual mutation; the old species, *homo feudalistic* (feudalistic man), is changing into the new species, *homo communis* (common man). The danger inherent in the process whereby man individualizes is egocentricity or, as Max Heindel stated: "Pride of intellect, intolerance, and impatience of restraint."

The development of individualism cannot be prevented. We cannot go back to the feudalism of tribal life. What is the way out? In religious terms, how can we act unselfishly and get rid of sin? How can we reach forgiveness and enter the Kingdom of Heaven? True Christianity presents a form of individ-

ualism, of self-reliance and independence, which allows the individual to become responsible for himself and for the group also. Individual freedom and collective responsibility coincide. The psychological process of this development is characterized by the terms *individuation* and *integration*. Its religious goal is stated in St. Paul's description of the mystical body of Christ.

Our question now is: how can we avoid egocentricity and reach individuation? Or, since we are egocentric already, how can we get rid of egocentricity and replace it with individuation? As aids, St. Matthew presents us with some of the most inspiring words in the Bible, the Beatitudes. The Beatitudes, the proclamation of the Kingdom of Heaven, convey an inner experience, a new discovery, which overthrows our natural philosophy of life. A key for inner development and the achievement of conscious growth is proclaimed in appalling, though simple, terms: nonsensical oratory to those who are not ready for it; clarifying insight and unquestionable truth to those who have passed the test of evolution; help, comfort, and remedy to those who struggle in the midst of painful transition.

To be discontented with our spiritual situation, to crave something better with all the recklessness of people who are starving—that is the inner situation of those who are blessed.

The proclamation of the Kingdom consists of a series of paradoxes, built in pairs around the center. The fourth Beatitude, "Blessed are those who hunger and thirst for righteousness," means in modern language "hunger for spiritual evolution." To be discontented with our spiritual situation, to crave something better with all the recklessness of people who are starving—that is the inner situation of those who are blessed.

Nobody has this blessing as a birthright. We have to deserve it by our own endeavor. There is, of course, the danger that good news may be misunderstood and the new inheritance misused. The hardships of the journey are a safeguard, but not a sufficient one. Matthew, therefore, indicates two additional qualifications: only the meek and merciful are accepted.

Who inherits the Earth? The meek and the merciful. That the meek shall inherit the Earth has always been considered a paradox of almost sarcastic poignancy, particularly when the word *meek* was misunderstood to mean soft, weak, and helpless. Moffatt translates it as *humble*, Goodspeed as *humble-minded*. Gerald Heard contends it means

tamed, or, more exactly, *disciplined by spiritual practice*, as were the Essenes. We might come closer to the truth if we construe meek as sensitive, open-minded, or, in more psychological language, without inhibitions and repressions and especially without blind spots, callousness, or dullness. We then understand that "the meek" are able to hear the inner voice, to distinguish between the creative voice of eternity and the destructive voice of egocentricity.

The fifth Beatitude accords blessing to the merciful. The Greek word for *mercy* corresponds to the Aramaic *hisda*, which means a mature state of mind characterized by understanding, sympathy, and justice. The merciful person therefore might be described as one who is completely individuated, so that he acts out of his own resourcefulness but at the same time is so sensitive to the sufferings of his fellow men that he feels them as if they were his own. The merciful are those who are mature of heart.

The two Beatitudes about the meek and the merciful form a pair of opposites surrounding the central Beatitude, which concerns the hunger for righteous-

ness. The meek will receive the whole Earth, while the merciful will give away all they have. Surely we are reminded of the occult precept: the more we give away, the more we shall receive. If we are sensitive to other people's sufferings, we are sensitive also to the guiding

The poor in spirit will find the Kingdom, not after death but here and now, otherwise they could not become peacemakers on Earth.

intimations from beyond. Sharing our small resources with our fellow men, we are allowed to share the mercy and the creative love of the Eternal. The two opposites are two different aspects of the same evolutionary process.

The next pair of Beatitudes again form a unit contradicting and completing each other. If we learn to mourn in the right way, our mourning will turn into an experience of inner growth and the discovery of a new world with new values and new goals. It has been said that this "congratulations for bereavement" is the most paradoxical of all the beatitudes. Yet, to lose a dear friend by death always means the possibility of a new contact with the beyond and of a new turning away from the past towards the future. Such a spiritual evolution, however, takes place only if we accept, simply and honestly, without bitterness and without self-pity, the suffering which is involved, and if we search with patience and an open mind for its deeper meaning. Then desolation will be replaced by consolation, and the suffering will change into a hunger for spiritual growth.

The corresponding Beatitude, therefore, concerns the "pure in heart," or, as we might prefer to call them, the "pure in mind." To "see God," to understand His dealings with men and His purposes in history, presupposes the same lack of inhibition and absence of blind spots which characterize the meek and the merciful—in other words, a lack of egocentricity. The non-egocentric heart is courageous and honest; it is full of love and creativeness, and that means it is pure.

We discover purity of heart to have a new dynamic quality: it either grows or decreases, and it grows by experience. At least half of our experiences are negative, dealing with "evil" within ourselves or within

other people. We shall have to mourn. Our problem therefore is: How can we suffer without decreasing our purity, without becoming egocentric, negative, or bitter? How can we increase our purity in spite of the suffering which is an unavoidable factor in evolution? The answer: By trying to see God, to discern the divine purpose within and behind our difficulties. This should enable us to discover deeper reasons for our suffering and to change our points of view. Seeing God is more than sensing some contact with eternity. It presupposes a humble acceptance of the "evil" in life and a forgiving of those who wrong us. This Beatitude describes the wisdom and maturity of those who have become accepted as "children of God."

The Poor in Spirit as Peacemakers

The first and last Beatitudes complete the description of the dynamic process which may be called the way to Christianity, in the individual as well as in mankind. The poor in spirit will enter the Kingdom of Heaven, and the children of God will be the peacemakers on Earth. The poor in spirit will find the Kingdom, not after death but here and now, otherwise they could not become peacemakers on Earth. To be a peacemaker is a final condition without which the condition of being a recognized "Son of God" cannot be attained.

One cannot make a good peace by compromising. One has to "create" it as a new and higher form of human relationship, or else one will become an appeaser. The word *creativity*, with respect to humans, is absent in Greek, Aramaic, and Hebrew. All ancient languages are tribal, and therefore dumb with regard to individualism. God alone is the Creator. The fact that a man should be individually creative can be expressed only by the almost sacrilegious statement that he shall become a Son of God, a divine creative creature. This new dignity harbors a terrible temptation. Christ Jesus was able to conquer the danger, but how can we be individuated, endowed with creativity, without falling into the temptation of egocentric willfulness?

How can we be peacemakers instead of warmongers? Answer: by remaining poor in spirit. In Greek, the phrase literally means *beggars regarding the spirit*. Begging for spirit presupposes the knowledge that there is Spirit. All the intellectual forces that we can muster, all the energy of volition, and all the strength and subtleties of the human heart are required as tools of the Spirit.

Blessed are You When Men Revile You and Persecute You

The proclamation of the Kingdom of Heaven is a paradox. It conveys an inner experience, a new discov-

ery, which controverts our common experience. At first this paradox is stated with philosophical aloofness: "Blessed are those..." We are asked to consider it as a general law of spiritual development. Then the text turns with sudden violence, like a pointed dagger, against the reader himself: "Blessed are you..." There is no escape; we have to answer. Is it a blessing to be reviled and persecuted? Do we feel it? Do we actually rejoice? Do we experience the reward in heaven? The "reward in heaven" must be realized immediately; loss must be felt as gain here and now, not after death. The Kingdom must be an experience of growth and evolution before we die; it may continue after death, but it must begin on Earth.

Matthew adds, "for righteousness sake and for my sake." Those who hunger and thirst for righteousness are usually at odds with their contemporaries, as were the Old Testament Prophets. There is not a blessing in every persecution; but where spiritual progress arouses the fear and fury of reactionaries and revolutionaries, there the suffering which the opposing forces inflict helps to speed the inner growth of the sufferer.

The text does not say that the people who persecute the followers of Christ Jesus are bad or selfish or malicious. They are simply people—neighbors, friends, relatives: everybody. They are like us. We are persecutors insofar as we do not participate in the evolution of mankind. We may be outstanding members of progressive or revolutionary organizations. We may say: "our economic system should change," "the millennium of the classless society should come tomorrow." The expansion of our consciousness, however, is something different. Conscious growth—the evolution of the human character—is a painful and exclusively personal task. It implies the acceptance and assimilation of our unconscious fears and faults, the removal of our inhibitions and prejudices, the reformation and integration of our passions and compulsions.

The new rules are voluntary. They cannot be enforced. The form, as Christ Jesus explains, is a system of practical experiments leading those who dare to face the tests into a new kind of religious "perfection." It is as if the disciples had asked Him: "How can we

achieve meekness and purity of heart and all the other qualities of the Beatitudes?" Let us propose to give some answers. There are five different fields that we can till, as revealed in the Sermon on the Mount. These are the five steps that lead to individuation:

Step 1—Cope With Your Resentments

If you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift before the altar and go be reconciled to your brother; then come and offer your gift. The tribal law, "Thou shalt not kill," was limited to members of the same tribe; outside the tribe it was honorable to kill as many Gentiles as possible. The law forbade crimes only between relatives. Christ Jesus knew that overt crimes are but the flowers and fruit of hidden roots, and

that we cannot truly love our brothers and sisters unless we unearth those forgotten and repressed roots of evil. Such an unconscious hatred poisons the human mind like unknown germs; it might lead to bitterness, pessimism, and despair.

What can we do against this deadly evil if we do not know it? Certain symptoms can be diagnosed early enough. Undue anger is the

first. Our brother makes an insignificant mistake and we explode as if he had wounded us to the quick. Then there is the exaggerated criticism, or a blunder, a slip of the tongue, instantly followed by the assertion that we did not mean it and are sorry. All this shows that the cancer of negativity in us is growing. We must release and change the repressed forces or they will kill us. All our religious efforts, therefore, are futile until we clean our psychic houses.

Step 2—Sex Versus Love

"You have heard that it was said, 'You shall not commit adultery.' But I say unto you that everyone who looks at a woman lustfully has already committed adultery with her in his heart." The central purpose of our religious self-education is to individualize without using our freedom egocentrically. Thus, we must learn to control our natural impulses, especially the sex drive, or they surely will control us.

The exact interpretation of Christ Jesus' statement is of extreme importance because the vulgar misunderstanding may produce, and indeed has produced, infi-

Conscious growth implies the acceptance and assimilation of our unconscious fears and faults, the removal of our inhibitions and prejudices, the reformation and integration of our passions and compulsions.

nite misery. The question is: how can sexuality be honored and employed for the sake of new creation without selfish use and distortion? Matthew tells us, in the 19th chapter of his Gospel, to *wait!* We should not repress lust: we should admit it, accept it, and force it to wait until it turns into love.

The simile of the eye plucked out and of the hand cut off seems at first glance to describe complete mortification, and that is what thousands of ascetics have read into the text. As a matter of fact, the sex drive cannot be annihilated. It will remain alive, however deeply we repress it. It will return as a specter, haunt us as nightmares, or explode our virtuous facade by the most foolish of escapades. If our egocentricity melts away, individuation teaches us real love, and we experience its creative power. Our first task was to look without lust: now it is to look without hatred or indifference. If we cannot learn to love, at least we can learn to be fair and kind and unselfish, and that too means evolution.

Step 3—God is Not Your Weapon

“But I say to you, do not swear at all, either by heaven, for it is the throne of God, or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King.” The prohibition against swearing at all can be transcribed: Do not completely identify yourself with any plan, work, or value which you want to pursue. Be determined, yet remain flexible and adaptable. Be persevering, but not stubborn. Do not give up because men want you to, but resign gladly if you see that creation itself is going the other way.

Christ Jesus wanted the individual to emerge from life. The reborn individual finds himself in possession of creative powers and new possibilities which constitute a temptation of unexpected severity. He is free to create and to destroy. He feels as if he were God. But if he misses the right road, individuation is replaced by egocentricity, and man tries to match himself against God as his equal. The temptation is not new. But in tribal life, the law breaker is an outcast and will perish. In the new era of creation, the danger of confusing egocentric stubbornness with creative individuation is so great that the whole purpose of evolution may be thwarted by it. Max Heindel attested to this by calling the race lives and bodies we inherit “paths to destruction.”

The decisive achievement which Christ Jesus wants



Watercolor. William Blake, 1757-1827. Victoria and Albert Museum, London, U.K.

Mercy and Truth Are Met Together

The quintessence of Old and New Testament teachings is depicted as a marriage (via the cross) of the Mosaic law (truth) of Jehovah and the redeeming love (grace and mercy) brought by Christ Jesus.

His disciples to attain is a new kind of responsibility equal to the new creative power which will be given to them. They are the salt and the light of the Earth, but only if they remain poor in spirit. They may participate in the divine life beyond space, time, and racial identification, but if they issue rigid orders for the future, they are lost souls.

Step 4—Meet Violence With Nonresistance

“But I say to you, Do not resist one who is evil. But if any one strikes you on the right cheek, turn to him the other also.” Christ Jesus was not thinking of the new civil code without police, where bullies are allowed to exploit their victims. He speaks here of something else. He is teaching self-education. If our dignity is rooted in our creative relationship with God, a slap in the face cannot harm us. Christ Jesus’ disposition when He was struck was bold and calm and of unshakable peacefulness. If we are aware of our power, feeling the contact with our Father in heaven, we are not inclined to resist evil—to fight back; we only want to serve Creation.

The principle of nonresistance must not lead to the repression of our natural urge for retaliation. The repression of the “instinct” for self-preservation would be as disastrous as the repression of our sexuality. The problem is not how to get rid of our natural instincts but how to discipline them for the sake of inner growth.

The way, as far as we can see, is this: Evil comes from outside. The evildoer attacks us. This arouses our “evil” responses—fear, hatred, bitterness, vengefulness—and therefore we resist, fight back, and the sum of evil increases. If we relax, letting the attack sweep through our bodies and minds, the suffering wakes us up more completely, removes our blind spots, and enables us to see the deep meaning of our fate.

Step 5—Hate Yields to Love

“But I say to you, love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for He makes His Sun to rise on the evil and on the good, and sends rain on the just and on the unjust.” This fifth and last of our tests follows after we have discovered in the fourth test that evildoers cannot inflict evil upon us if we do not resist evil. They can make us suffer, but this does not increase our inner darkness; all pain becomes growing pain, and we recognize the power which makes us grow.

Praying for those who persecute us means, among other things, the attempt to look at our situation from above, from the standpoint of the guiding Power of Life. Why did this Power allow our enemy to become so strong? What can he do to us? Could this be happening for our own benefit? Is it for the removal of our blind spot, to make us see more clearly, less emotionally?

Let us pray for the outer enemy as the text says, looking at him as much as we can with the eyes of the Creator, with fatherly love. He might appear as an evildoer, but we would give him a chance. Maybe we could rescue him, if we were to become peacemakers in the fullest sense of the word. However, in order to become peacemakers, we must do away with our fear, hatred, horror, bitterness—indeed, with the whole store of negative and destructive energies which the enemy con-

jured up from the hidden depths of our minds and which we never would have discovered without him. He has shown us what has prevented our becoming true sons of God.

The outer enemy forces us to face our inner enemies. Our inner spirit of darkness and despair is more important and more powerful than the outer enemy. Now we pray for the inner foe. How can we rescue him, redeem

him, turning his darkness into the light of creation? Here is the conscious personality—

incomplete, insecure, frightened; and there is the inner foe—the symbol of darkness, the fiend, the frightening and irresistible. How can the two come together? Can we love our hatred and our own anxiety? If we look from above, objectively, we discover that our hatred once was love, in early childhood, and our anxiety then was caused by frustration of our unprotected and unlimited eagerness of life.

We discover the virtue behind our vices, and we understand that darkness may be changed into light again, if only we can face it, accept it, sustain its horror, and believe in the light beyond. Jacob wrestled with the demon until it turned out to be the Angel of the Lord. Christ Jesus faced utmost darkness in Gethsemane, and by so doing entered a

new phase of creation. What is our task when the unconscious opens its gates and anxiety floods our conscious mind? Let us do what all the pioneers of the inner life have done: in the battle between opposites, let us appeal to the creative center which can reconcile them on a higher level of reality. “Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me.” Why should we be less courageous than the Psalmist?

These five steps or stages of growth prepare us for the climax of the Sermon on the Mount, the Lord’s Prayer. Max Heindel states that this prayer may be considered an algebraic formula for the upliftment and purification of all the vehicles of man—truly a fitting capstone for the Sermon on the Mount. □

—A Probationer



Oil on panel, 1620, Guido Reni, Detroit Institute of Arts, Detroit, Michigan

Christ Crowned with Thorns

MAX HEINDEL'S MESSAGE



The Reward of the Perfected Spirit

AGAIN THE EARTH has reached the vernal equinox in its annual circle dance about the Sun, and we have Easter. The spiritual ray sent out by the Cosmic Christ each fall to replenish the smoldering vitality of the Earth is about to ascend to the Father's throne. The spiritual activities of fecundation and germination which have been carried on during the winter and spring will be followed by material growth and a ripening process during the coming summer and autumn under the influence of the indwelling Earth Spirit. The cycle ends at "Harvest Home." Thus the great World drama acted and re-enacted from year to year, an eternal contest between life and death; each in turn becoming victor and being vanquished as the cycles roll.

This great cyclic influx and efflux is not confined in its effects to the Earth and its flora and fauna. It exercises an equally compelling influence upon mankind, though the great majority are unaware of what impels them to action in one direction or another. The fact remains, nevertheless, independent of their cognition that the same earth vibration which gaudily adorns bird and beast in the spring is responsible for the human desire to don gay colors and brighter raiment at that season. This is also the urge which in summer drives mankind to relaxation amid rural scenes where nature spirits have wrought their magic art in field and forest, in order to recuperate from the strain of artificial conditions in congested cities.



The Ascension, Gustave Doré, Oil on Canvas

To the enlightened ones Easter brings a keen realization of the fact that all humanity are pilgrims on the Earth, that the real home of the Spirit is in the heaven realm, and that to reach that realm all should endeavor to learn the lessons in life's school as quickly as possible so that they may be able to look for the dawn of a day that will permanently release them from the bondage of Earth. Then, like the liberated Christ Ray, they will come into a realization of that glorious immortality which is the reward of the perfected Spirit. □

READERS' QUESTIONS

Determining the Time of Easter

Question: Will you please explain from the occult viewpoint why we celebrate Easter at the time we do?

Answer: Before the Christ all the religions were race religions suited to the people to whom they were given and suitable only for those people. All these religions were Jehovah religions. As the Father was the highest Initiate of the Saturn Period, so Christ, the Son, was the highest Initiate of the Sun Period, and Jehovah, the Holy Spirit, was the highest Initiate of the Moon Period. From Jehovah then came the race religions which endeavor to prepare mankind along the path of evolution by means of law.

These race religions are to be superseded by the universal religion of the Sun Spirit, Christ, which will unite all men into one brotherhood. The change from one to the other and the fact that the religion of the lunar God, Jehovah, must precede the religion of the Sun Spirit, Christ, is symbolized by the manner in which Easter is determined.

The rule in present use for determining the time of Easter is that it falls on the first Sunday following the Paschal Full Moon. This was the original time adopted by the earliest Christians who had knowledge of and regard for the occult signifi-

cance, but very soon ignorant people started schisms and fixed it at different times. This occasioned no little controversy. In the second century a dispute arose on this point between the Eastern and Western churches. Eastern Christians celebrated Easter on the 14th day of the first Jewish month or Moon, considering it to be equivalent to the Jewish Passover.

The Western Christians kept it on Sunday after the 14th day, holding that it was the commemoration of the resurrection of Jesus. The Council of Nice, 325 A.D., decided in favor of the Western use, branding the Eastern practice with the name of heresy. This, however, only

settled the point that Easter was to be held not on a certain day of the month or Moon, but on a Sunday. The proper astronomical cycle for calculating the occurrence of the Easter Moon was not yet determined, but it was finally decided to defer to the old method of fixing the festival by the Moon, and so the ancient original custom was eventually revived.

Thus Easter is now held upon the same day as required by the occult tradition to symbolize properly the cosmic significance of the event, and in this respect both the Sun and the Moon are necessary factors, since Easter is not merely a solar

All the founders of race religions were Initiates in the Jehovistic mysteries. They were Sons of Seth. At their initiation they became ensouled by their particular Race Spirit, and this Spirit, speaking through the mouth of such an initiate, gave laws to his people.

festival. The Sun must go not only past the equator, as it does on the 21st of March, but the full Moon after the vernal equinox must also be passed. Then the following Sunday is Easter, the day of Resurrection.

The light of the vernal Sun must be reflected by a full Moon before that day can dawn on earth, and there is, as said, a deep meaning behind that method of determining Easter; viz., that humanity was not sufficiently evolved to have the religion of the Sun, the Christian religion of universal brotherhood, until they had been fully prepared through the religions of the Moon, which segregated and separated humanity into groups, nations, and races. This is symbolized by the annual rise of the Sun Spirit at Easter being deferred until the Jehovistic Moon has thrown back and fully reflected the light of the Easter Sun.

All the founders of race religions (Hermes, Buddha, Moses, etc.) were Initiates in the Jehovistic mysteries. They were Sons of Seth. At their initiation they became ensouled by their particular Race Spirit, and this Spirit, speaking through the mouth of such an initiate, gave laws to his people, as for instance, the Decalogue of Moses, the Laws of Manu, the noble truths of Buddha, etc. These laws manifested sin because the people did not and could not keep them at their stage of evolution. So they made a certain debt of destiny in consequence. This destiny the human initiate founder of the religion had to take upon himself and so to be born again and again to help his people. But Christ did not need to take birth in the first place. He did it of His own free will to help humanity, to abrogate the law that brings sin, and emancipate humanity from the law of sin and death.

The Race religions of the lunar God, Jehovah, conveyed the will of God to mankind in an indirect manner through seers and prophets who were but imperfect instruments, as the lunar rays reflect the light of the Sun. The mission of these religions was to prepare mankind for the universal religion of the Sun Spirit, Christ, who manifested among us without an intermediary as the light which comes direct from the Sun, and "we beheld His glory as the Alone Begotten of the Father," when He taught us the gospel of love.

The Christian religion gives no laws, but preaches love as the fulfillment of the law. Therefore, no debts of destiny are generated under it, and Christ, who was under no necessity to be born in the first place, will not be drawn to rebirth under the Law of Causation as were the founders of the lunar race religions, who must bear from time to time the sins of their followers. When He appears it will be in a body made of the two higher ethers: the light and reflecting ethers, the golden wedding garment called *soma psuchicon* or soul body by Paul, who is very emphatic in his assertion that flesh and blood cannot inherit the Kingdom of God. He asserts that we shall be changed and be like Christ, and if we cannot enter the kingdom in a fleshy body, it would be absurd to suppose that the King of Glory would wear such a coarse, cumbersome garment.

The priestcraft from which Jehovah drew His representatives, the prophets and founders of religions, and spiritual temple builders, are the Sons of Seth. The Sons of Cain still feel in their breasts the divine nature of their ancestor. They repudiate the indirect method of salvation by faith of the church and insist upon finding the light of wisdom themselves by the direct methods of work, perfecting themselves in the arts and crafts and building the temple of material civilization by industry and statecraft according to the plan of God, the Grand Architect of the Universe, Christ being 'the Chief Corner Stone' and each mystic Mason a 'living stone'.

In time, however, these two great streams of the Sons of Seth and the Sons of Cain must unite in order to reach the portals of the Kingdom of Christ. Before His time there was no way in which such an amalgamation could take place, but when Christ, the great Sun Spirit, came, Solomon was reborn as Jesus, into whose lower vehicles the Christ Spirit entered at the Baptism; and Hiram Abiff was reborn as Lazarus. When Lazarus was raised up by the strong grip of the Lion of Judah's paw, Hiram and Solomon, the former antagonists, sank their differences as prompted by the Christ Spirit, and both are working now for the establishment of the Kingdom of Christ. □

—Max Heindel

The Solar Myth

IN THE RELIGION OF JUDAISM we hear of a God making certain promises to a man by the name of Abraham. He promised that he would make Abraham's seed as numerous as the sands upon the seashore; and we are told how he dealt with Abraham's grandson Jacob, who was the husband of four wives, by whom he had twelve sons and one daughter. These are looked upon as the forefathers of the Jewish nation.

This is an astronomical allegory dealing with the migration of the heavenly bodies, as will be evident from a careful perusal of the 49th chapter of Genesis and the 33rd chapter of Deuteronomy, where the blessings of Jacob upon his sons show how they are identified with the twelve signs of the zodiac:

Simeon and Levi sharing the sign Gemini, the twins, and the feminine sign Virgo being allotted to Jacob's only daughter, Dinah; Gad represents the sign Aries; Issachar, Taurus; Benjamin, Cancer; Judah, Leo; Asher, Libra; Dan, Scorpio; Joseph, Sagittarius; Naphtali, Capricorn; Reuben, Aquarius; and Zebulun, Pisces. The four wives are the four phases of the Moon and Jacob is the Sun.

This is similar to the teaching we find among the Greeks, where Gaia, the Earth, is the wife of Apollo, the Sun; and among the Egyptians, where heat and moisture, the Sun and the Moon, were personified in Osiris and Isis. The sacred rivers

Jordan and Ganges are also connected etymologically with the river Eridanus,* which is one of the constellations. It means "source of descent," and for agriculturalist such as were these ancient people, these rivers were the sources of the Waters of Life.

Josephus tells us that the Jews carried the twelve signs of the zodiac on their banners, and camped around the tabernacle which held the seven-branched candlestick representing the Sun and the heavenly bodies which move inside the circle formed by the twelve signs of the zodiac.

The Jews located their temples so that the four

corners pointed north-east, southeast, north-west, and southwest and the sides directly north, east, south, and west; and like all solar temples, the main entrance was in the east, so that the rising Sun might illumine its portal

The lives of all the saviors of mankind are founded upon the passage of the Sun around the circle of the zodiac, which pictures the trials and triumphs of the initiate.

and herald each day the victory of light over the powers of darkness.

Thus was brought to nascent humanity the message that the contest of light and darkness on the material plane is but the counterpart of a similar contest in the moral and mental worlds where the human soul is groping its way toward the light. The battle of light and darkness in the material world, like all other phenomena, is a suggestion of the realities in the invisible realms. Therefore, these truths were given to man as myths by divine leaders who led him until his growing intellect gave birth to arrogance which caused his benefac-

tors to withdraw, and let him learn by the hard knocks of experience. Then he forgot them and has come to regard the ancient stories of gods and demigods as imaginary.

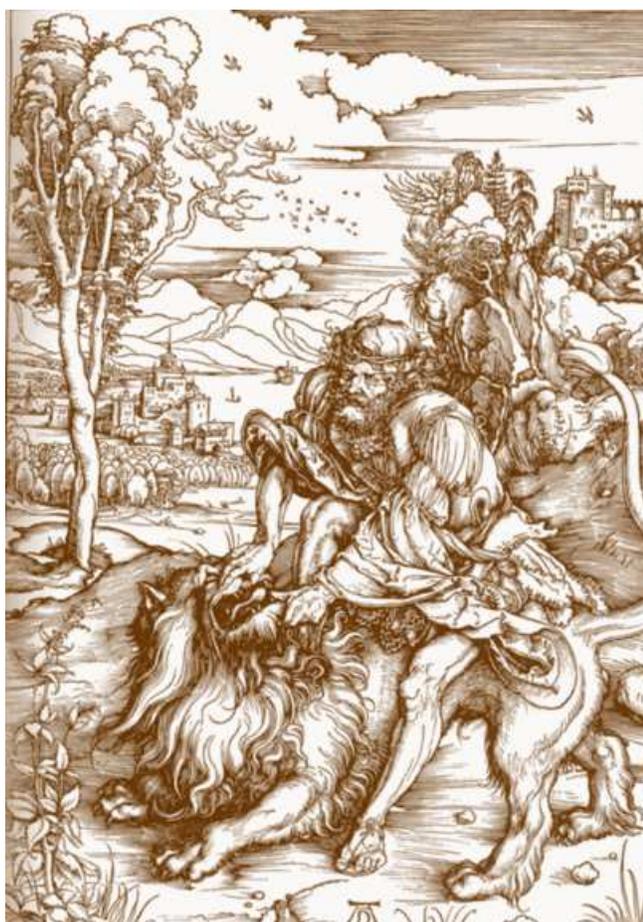
Yet, even the early Christian Church was imbued with this knowledge of the significance of the solar myth, for the Cathedral of St. Peter at Rome is built facing the east, like all other solar temples, telling humanity of the “Great Light of the World,” who is to come and dispel the spiritual darkness which as yet envelops us—the Light Bringer who shall bring peace on Earth and goodwill among men, causing the nations to beat their swords into ploughshares and their spears into pruning hooks.

The Jews greeted the Sun with the morning-sacrifice, and took leave of it at sunset in the similar manner by an evening oblation, offering up on their sabbath an additional sacrifice to the lunar race-god, Jehovah. Him they also worshiped by sacrifice at the new Moon. One great feast was Easter, when they celebrated the Passover, the time when the Sun “passes over” its easter(n) node, leaving the southern hemisphere where it winters and commencing its northern journey in its chariot of fire, hailed with joy by men as their savior from hunger and cold which would inevitably result if it stayed in south declination always.

The last of the Jewish feasts and the most important is the Feast of Tabernacles, when the Sun crosses its western node in autumn, having yielded to man the “bread of life” wherewith to sustain his material being until the next return of the Sun to the northern heavens.

For the above reasons the six southern signs (Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces) which the Sun occupies in winter are always called “Egypt,” the “Land of the Philistines,” etc., a name for something that is bad for “God’s people”; whereas the northern signs (Aries, Taurus, Gemini, Cancer, Leo, and Virgo), through which the Sun passes during the fruitful season, are “heaven,” “the promised land,” which “flows with milk and honey.”

We see this in such passages as the one where the celebration of the Passover is enjoined, to



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Albrecht Durer, German, 1471-1528, Samson Killing the Lion, woodcut, c.1496, 38.2 x 27.6 cm (sheet), Restricted gift of Katherine Kuh, 1964.73

By subduing the lion, king of beasts and symbol of the sun forces, Samson demonstrates his identity with the solar power, whose home is Leo, the Lion.

“remember thy coming out of Egypt” (Ex. 13:3). This feast is a rejoicing over the emergence of the Sun from the southern signs. The same indication is in the recorded fact that Jacob was with Joseph in Egypt when he died. At the winter solstice when the Sun of the past year has completed its journey and reached its lowest degree of south declination, it is in the zodiacal sign Sagittarius. By reference to Genesis 49:24, where the dying Jacob speaks of the “bow” of Joseph, it is easy to identify him with the sign Sagittarius, which represents a centaur in the act of drawing his bow, and thus the story of Jacob dying in Egypt with Joseph is re-enacted each year when the Sun dies in the sign Sagittarius at the winter solstice.

The story of Samson is another phase of the solar myth. As long as Samson’s hair was allowed

to grow, his strength would increase. Samson is the Sun, and its rays represent Samson's hair. From the winter solstice in December to the summer solstice in June the Sun's rays grow, and it gains in strength with every day. This frightens the "powers of darkness," the winter months, the Philistines, for if this Light Bringer continues to reign, their kingdom will come to an end, and they counsel together against Samson to discover wherein his strength lies. They secure the cooperation of the woman, Delilah, which is the sign Virgo, and when Samson, the Sun, passes through that sign in September he is said to have laid his head on the woman's lap and to have confided his secret to her.

She shears him of his locks, for at that time the rays of the Sun begin to grow shorter and lose their strength. Then the Philistines or winter months come and carry the debilitated giant into their prison, the southern signs where the Sun is in winter. They put out his eyes or deprive him of his light and at last bring him to their temple, their stronghold, at the winter solstice. There they subject him to infamous indignities, believing they have vanquished the light completely, but with his last remaining strength the fettered solar giant shatters their temple. Although he dies in the effort, he overcomes his enemies and thus leaves the way clear for another sun-child to be born to save humanity from the cold and famine which would result if he had remained bound in the toils of the powers of darkness, the Philistines, the winter months.

The lives of all the saviors of mankind are also founded upon the passage of the Sun around the circle of the zodiac, which pictures the trials and triumphs of the initiate, and the fact has given rise to the erroneous conclusion that these saviors never existed, that the stories are merely sun-myths. This is wrong. All divine teachers sent to man are cosmic characters, and the ordering of their lives is in accord with the marching orbs, which contain, as it were, an anticipated biography of their lives. Each came with divine spiritual light and knowledge to help man to find God, and therefore the events in their lives were in accord with the events which the physical lightbearer, the



Albrecht Durer, German, 1471-1528, *Virgin on the Crescent Moon*, title page to *The Life of Mary* (monograms), 1511, 20.3 x 19.6 cm, Staatliche Kunsthalle Karlsruhe

Image represents a Christian version of the Cosmic Virgin on her lunar throne nursing her Sun-Child, the World Savior.

Sun, encounters on its pilgrimage through the year.

The saviors were all born of an immaculate virgin, at the time when darkness is greatest among mankind, as the Sun of the coming year is born, or begins its journey on the longest night of year, when the zodiacal sign Virgo, the Virgin, stands on the eastern horizon between 10:00 and 12:00 P.M. in all latitudes. She remains as immaculate as ever after she has given birth to her sun-child; hence we see the Egyptian goddess Isis sitting on the crescent Moon nursing her divine babe Horus; Astarte, the immaculate lady of Babylon, with her babe Tammuz, and a crown of seven stars over her head; the lady Devaki in India with her infant Krishna; and our own Virgin Mary, giving birth to the Savior of the Western World under the Star of Bethlehem. Everywhere the same story: the immaculate mother, the divine babe, and the Sun, Moon, or Stars. □

**Eridanus: a long winding constellation extending southward from Taurus and containing the bright star Achernar.*

The Tenth Commandment

THOU SHALT NOT COVET thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's."

This Commandment is the last given to Moses in the wilderness on Mount Sinai. Metaphysically, this desert signifies a place of confused and undisciplined thoughts on one hand, and a place of earnest searching after truth on the other. Today, too, we find ourselves amidst bewildering and undisciplined thoughts and feelings, but our inner promptings have called us to Mount Sinai where our higher minds can commune with God. And God does commune with us.

The Tenth Commandment is proof. But it does take the intermediary Moses, or the higher mind, to break through the trite and trivial exterior that protects the seed of potent beauty within the Commandment.

The first seven Commandments disclose the benevolent rules needed to bring about order in the kingdom of God. The next three speak of the tripartite power of God, and the two Commandments of the New Testament reveal to us the glory of God. The threefold lessons on power—the power

to create, the power to attain, and the power to control—are neatly packaged in the three Commandments: Thou shalt not steal; Thou shalt not bear false witness; Thou shalt not covet.

The Tenth Commandment has an additional virtue. It serves as a link, as do the Second and Seventh Commandments. The Second is a link between head and heart; the Seventh is the balance wheel between body and soul. The Tenth is the link

between the spiritual and the divine man. (A spiritual person is one who, in a measure, demonstrates the power of God.)

To covet means to desire enviously, to desire for selfish ends. The Tenth Commandment does not refer to the deeds and misdeeds

of the physical and vital bodies; it refers to the desire body. Transgressions of the other Commandments are quickly apparent; there follows punishment, contrition, remorse. Not so in coveting.

"Thou shalt not covet thy neighbor's wife." The love within us is our very life essence. Of this love we may give freely. But we may not covet the love of another for our own self-satisfaction. We may not covet another person's love. In love, only one law pertains: freely give. Thus, the admonition not to covet thy neighbor's wife is our preparation for the supreme lesson in love that will follow in the

At the point of Mars' exaltation in Capricorn, life pushes a sword into our hands. It is the sword that conquers the tempter. It is the sword of fearlessness, and this is the only weapon permissible to a Christian.

“Eleventh Commandment.”

In the womb, during prenatal life, we belong exclusively to ourselves; we are alone and entirely dependent. But at birth, the moving of the tenth month, we become part of a larger world. We are no longer alone; we are a part of the galaxy of human beings and, as we grow, we must assume the responsibility to fit in, to bring maximum power to the whole. A chain is no stronger than its weakest link. The chain of the human universe expects us to make ourselves strong links. Strength, therefore, is the keyword of this Commandment.

From the First through the Ninth Commandments, from the corresponding zodiacal signs Aries through Sagittarius, from the head to the thigh, the esoteric understanding sublimates organ after organ. These organs are indispensable to physical life—but not so knees, calves, ankles, and feet. Physically, we can live without these, but they are parts indispensable to the divinity in man, in their esoteric meaning. Whereas the nine major organs of the body work automatically, the knees, ankles, and feet work only by our conscious volition. The knees do not bend unless we so will. The Tenth Commandment strengthens the will and the knees by control of desire

The Virgin Spirit awakens in the dawn of the Tenth Commandment. It awakens to its glorious immortality, the Ego is released, the potential seed becomes potent, the Ego becomes conscious of its great heritage and responsibility in the scheme of evolution through the magic of self-control.

Under the number ten and the corresponding sign Capricorn, man finds redemption from mortal existence and sorrow. In Capricorn, man rises victorious over the substance of the inferior nature through self-control. Self-control is the Savior, the Christ, born in Capricorn at Christmas time. The Lords of Capricorn, the Archangels, are the Hierarchy of the Desire World, and Christ is their highest Initiate. The Christ of Capricorn is He of Whom it is said: He came not to bring peace, but a sword.

Christ in this Commandment summons the world to intense activity and stern labors. Before we are ready to enter the sign Aquarius, the 28th degree of Capricorn, where Mars is exalted, has to



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

“Thou hast always need of spiritual arms.”—Thomas à Kempis

be reckoned with. At the point of Mars’ exaltation, life pushes a sword into our hands. It is the sword that conquers the tempter. It is the sword of fearlessness, and this is the only weapon permissible to a Christian. The exaltation of Mars is controlled action and controlled desire. The virtue of controlled action and desire is fearlessness. This sword of fearlessness is never used to strike, it is never raised, it never wounds. Nevertheless, it is the symbol of power. Fearlessness in its early stages of becoming is non-resistant to evil; later, when fully grown, it puts evil to flight by divesting it of its power. Its secret is the strength of self-control.

Capricorn in the body represents the knees. The strength of the knees is the symbol of fearlessness. Fearfulness causes the knees to tremble. Fearlessness gives strength to the knees. The knees are a door into the temple of the Most High. We reach the door of that temple on bended knee. Thou shalt not covet; thou shalt not covet thy neighbor’s love but thou shalt harness the power of thy desire; thou shalt strengthen thy will and fit thyself to a strong link in the hierarchy of man. □

Introduction to Astrology: Basic Concepts

DEAR FRIEND, we feel that it would be incomplete if only the mathematical side of Astrology were elucidated and the spiritual side neglected, for the latter part of Astrology is the kernel, the essence, while mathematics is only the terms of the outer expression.

The hands of the clock show the time of events in daily life, but they would remain inert and motionless were they not propelled onward by a force in the hidden spring. Their stoppage might cause us to miss an appointment. The visible planets also mark events of life like the hands of a clock; they also are propelled in their courses by an unseen force analogous to the spring in a clock, except that the Great Spirits whose bodies they are never stop, and therefore we never miss an appointment registered upon the *clock of destiny*, although we may cancel it—under certain circum-

Our own past acts are the determinators of our conditions. The stars simply mark the most favorable time for harvesting what we have sown.

This article marks the first in a series that will explore the science of astrology from both spiritual and practical viewpoints. The information has never before been available to the public outside of the correspondence format for which it was originally conceived by its author, Max Heindel. Some of the more specific and applied information and instructions will be here omitted, but the student interested in further pursuing the study of the stellar science is encouraged to enroll in the correspondence courses by writing to the Rosicrucian Fellowship.—Editor

stances—as we do engagements in ordinary life.

It is said of Edison that when he was night operator in a railway telegraph office, he put a pail upon a shelf, led a hose from a faucet into it, turned on a small stream of water calculated to fill the pail before the next train was due, placed his chair under the pail, and went to sleep. The overflowing water compelled him to waken and attend to business as no alarm could have done. We are all turning a constant stream of actions for good or ill into the reservoir of *time*, and the overflow is always coming back to us and impelling us to new deeds. It does not matter if we have gone to sleep as Edison; even the sleep

of death cannot abrogate the deeds of the immortal spirit. A new birth brings each back exactly when his pail of *time is full*, so that he may reap what he has sown.

It is of the greatest importance that you should understand this viewpoint very thoroughly. We do not have a certain fate because we are born at a certain moment and impelled by stellar rays then prevailing. If so, we should then have a right to rail at fate for being born under an evil star without choice or prerogative. We should then hate God for making us subject to such a fate. Edison would have had a right to be provoked if any one had awakened him in the manner described, but

knowing that his own act before going to sleep had caused the wetting and realizing the benefit of the heroic treatment, he probably felt well pleased. So with us, if we realize that our own past acts are the determinators of our conditions and that the stars simply mark the most favorable time for harvesting what we have sown, we shall be more contented and seek to learn the lessons of life instead of railing because of what we lack in faculty or fortune.

I hope that you will ponder over these important distinctions and always maintain that we were born at a certain time because the positions of the stars were then such as would bring us the fate we had earned and the lessons to be learned.

In commencing a course of instruction where the teacher has no means of knowing to what extent a pupil is informed upon the subject of study, the only safe method is to assume that he knows absolutely nothing thereof, otherwise the teacher may omit instruction upon rudimentary matters which he thinks are common knowledge, to find later that his neglect has given the pupil wrong ideas which may be difficult to eradicate. Therefore, we shall begin at the beginning of our subject and request students already informed upon matters treated at the outset be patient.

BASIS OF CALCULATION

Time

A horoscope is simply a chart of the heavens calculated by the rules of astronomy. It shows certain positions of the planets and zodiacal signs in relation to the earth. These positions are not permanent, however. If they were, the location of the heavenly bodies could be determined once for all time without need of further calculation. The influence of the planets upon the Earth would then also remain constant, and there would be no use for

astronomy or astrology. But as the Earth makes a complete revolution upon its axis each 24 hours, every point in the northern heavens may be seen once a day from any point in the northern half of the Earth, and every star in the southern heavens rises and sets each day in every part of the southern half of our globe.

The Earth and its sister planets revolve around the sun at such varying rates that their positions relative to the Earth and to one another are constantly changing. Every day the heavens are different

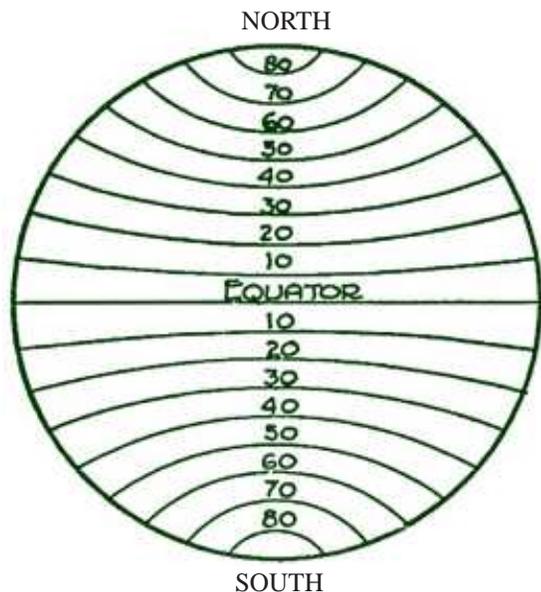
from every other day. If a child were born *now*, while you are reading this, the positions of the planets at this moment will not be duplicated for about twenty-six thousand years, a period which the astronomers call a "Great Sidereal Year." In the meantime, the relations of the planets would undergo an infinite

If a child were born now, while you are reading this, the positions of the planets at this moment will not be duplicated for about twenty-six thousand years, a period which astronomers call a "Great Sidereal Year."

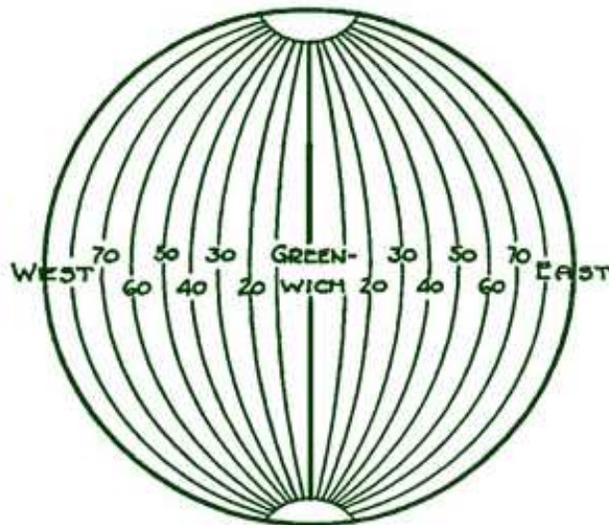
number of kaleidoscopic changes; consequently, their influence would be different in respect to every individual born in the interval, and thus Time becomes a prime factor in the science of astrology.

Place

It is further evident, however, that time is not the same the world over. When the Sun rises at the place where you live, it is setting at another place; so that when it is morning in your home, it is evening for the people in another part of the world. This makes another difference in the horoscopes of children born at the same moment but in different parts of the world, as you will readily understand when you consider that the Sun's rays affect the Earth differently in the morning, at noon, and at midnight. The planets' places and influence would also differ in the case of children born at the same time but in opposite parts of the world, for if a planet were just above the birthplace of one, its rays would impinge upon that child with unimpeded force, but to reach the other, born in an opposite



PARALLELS OF
LATITUDE



MERIDIANS OF
LONGITUDE

part, it would be necessary for the stellar ray to travel directly through the Earth—as radio waves cross mountains—and part of its force would thus be spent by the time it reached the child. Therefore planets under the Earth have less influence on a life than those above.

Thus you see that *time* and *place* are the basic factors in a horoscope, and the more accurately we are able to determine them, the better we shall be able to delineate the character and predict events for those whom we aim to help.

The Exact Time

In noting the time of birth of children it is advisable to have the clock set as accurately as possible. Mark that the time of birth in the astrological sense is not the moment of delivery but the instant when the infant gives its first cry, for that cry is the completion of its initial breath. After entering the lungs, the air, charged with the subtle stellar influences peculiar to that moment, is carried by the blood through every part of the sensitive little infant body and stamps every atom and memory center with its vibrations. This primal impression will prevail during life, though the atoms change again and again just as a scar perpetuates itself upon the flesh, because the memory center, also called the “seed-atom,” located in the heart (see

Cosmo-Conception, pages 97-98), retains the first stellar impulse which acts as a blue-print on the etheric matrix that controls the various components of the atom rebuilt during this lifetime. Therefore, the stellar rays at the moment of birth exert a powerful influence all through life. They are impelling forces which sway us hither and thither as driftwood is propelled by currents of the sea.

It is the purpose of astrology to teach that these forces exist and that by exerting our *will power* we may steer the bark of our life as we wish, and bring ourselves to live better lives in harmony with the Laws of Nature and also teach how we may help others in the like endeavor.

Geographically, the Earth is divided by two sets of imaginary lines, one running from east to west, and the other from north to south. The circle running east-west halfway between the north and south poles, as shown in the above chart, is called the *equator*. Other circles, called *parallels of latitude*, are imagined running parallel to the equator, and their use is to measure the distance of any place north or south of the equator. Now get an atlas, and look at the map of North America. Along the right and left hand borders you will see certain numbers. Note that a curved line runs from number 50 on the right to number 50 on the left. This is the fiftieth degree of latitude. All cities along this line,

in America, Europe, or Asia are equidistant from the equator, and are said to be located in "latitude 50 north."

Another line runs from number 40 on the left border to number 40 on the right. Let us note some of the principal cities on or near this line: San Francisco is a little further south, Denver right on the line; Chicago and New York a trifle north. Now turn to the map of Europe. There the right and left hand numbers with their connecting circles are also parallels of latitude. At the number 40 you will see Lisbon and Madrid. Proceeding eastward Rome and Constantinople appear a little to the north of our line. These places may be said, for the purpose of elementary instruction, to be in the same degree of latitude, and therefore another determinant must be used to differentiate the location of each place from all others.

Longitude

This is accomplished by dividing the Earth from pole to pole by another set of imaginary circles called *meridians of longitude*, shown in the above chart running the north-south axis. They are so called because all places located along such a circle have noon at the same instant, regardless of how far they are from the equator or whether near the north or south pole. Now look again at your map of Europe. There you will see numbered lines running from the top of the map to the bottom. These are meridians of longitude. One is numbered 0. If you follow that line you will find London, and close thereto a place called Greenwich. That is the location of the world's greatest observatory, and for purposes of astronomical calculation all places on Earth are considered as being so many degrees west or east of Greenwich. Thus, by *latitude* we obtain the location of a certain place north or south of the equator. By *longitude* we designate its position east or west of Greenwich.

When the location of a place is stated in terms of latitude *and* longitude, it marks a certain spot beyond all doubt or possibility of confusion with any other place, and gives the astrologer the second of the primal factors necessary to calculate a scientific horoscope: *place*. □

—Max Heindel

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Steps in the Scientific Reading of the Horoscope

THE HABIT OF SUPERFICIALITY is one of the gravest dangers into which the amateur astrologer is likely to fall. In his impatience to learn the secrets of the nativity, he is all too prone to try to interpret the aspects without sounding the tenor of the chart as a whole.

Due to our present limited understanding of the science, we must consider astrology as a science of probabilities. The Keyword System tells us that “any aspect, position, or configuration may represent any one of a number of possibilities; and the only way to get a reasonable line on which one of these will develop is first to ascertain the key to the chart as a whole.”

Just as an error of a few hours makes but little difference in the configurations of the Sun, but makes a vast difference in those of the Moon, so by comparison does superficiality make but little difference in ordinary character delineation, but a vast difference in delineating the avenues through which the traits of character will manifest and determining where they will lead.

The probability of error is even greater when the would-be expert launches forth on the all too poorly charted sea of prognostic astrology without having found the key to the chart, for he will be lost in the maze of probabilities before he is nigh begun. To quote from The Keyword System:

“The key is usually found in some strong group of planets, or in the ruling planet. For instance, if a

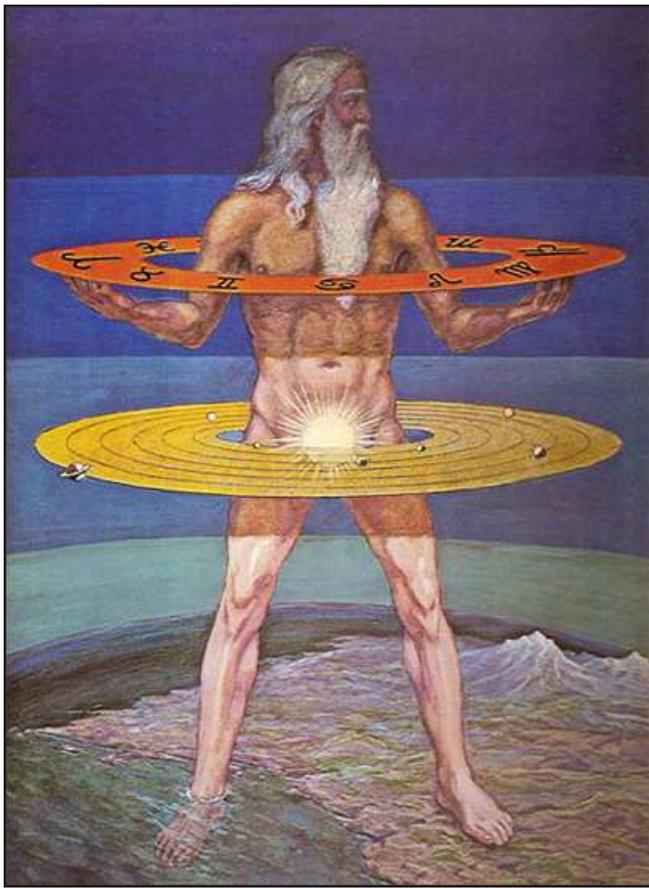
person has Pisces in the 12th house occupied by two or three strong planets, we know immediately that he is of the mystical type and therefore he will be interested in the mystical aspect of life. Then, since he is mystically inclined, if in the same chart there are planets in the 8th house, which rules legacies and also latent occult abilities and regeneration, we would judge that the native will be more interested in the latter than in legacies or money or property, and that legacies therefore will play a comparatively unimportant part in his life, even if he should receive any.”

We are cautioned never to predict more by progression than what is indicated in the natal chart. So with a chart similar to the one referred to in the above quotation, a progressed configuration affecting the 8th house might fail to

materialize any financial gain, much to the chagrin of the prognosticator. Yet it might be furthering the development of the mystical side of the nature in a manner wholly unobservable from the exterior. If at the same time another progressed configuration indicated severe sickness, then the 8th house configuration might signify regeneration of all the native’s vehicles in preparation for Initiation.

Often a very trivial thing may be very significant in weighing the chart. As an example, we may read on page 165 of *The Message of the Stars* that when the Sun and Mars are unaspected in a chart the native will amount to little, no matter how good the figure may be in other respects. Afflictions to

To the degree that the amateur develops the art of synthesis, to that same degree will he be able to read the chart correctly.



From Manly P. Hall's THE SECRET TEACHINGS OF ALL AGES, © Philosophical Research Society

The Grand Man of the Zohar

The Great Prototypal Man, described by Eliphas Levi as the "synthesis of the word." Also known as Adam Kadmon, Macrocosmic Man, created in His own image.

the Moon, Mars, Venus, or Uranus, which may tend to exaggerate the lower or animal nature in man, are not so severe in this respect if Saturn is placed in Scorpio where he tends to deny the things signified by this sign. The compatibility of the signs holding the aspecting planets may also alter the nature of the expression of the aspect, whether for good or ill.

No doubt there are many instances where expression or lack of expression due to certain seemingly trivial configurations or lack of them offers a key to the chart—if we had them listed. But our knowledge is very much limited at present, and the best we can do is to make use of such wisdom as we possess. In all cases we endeavor to learn whether the major tendencies are Venusian, Jupiterian, Mercurial, etc. To the degree that the amateur develops the art of synthesis, to that same

degree will he be able to read the chart correctly.

The outline as given will be found beneficial in reading the chart in detail if the influence of the aspects is considered in connection with other indications. But that is not the primary object of giving it. The outline is merely for rapid mental calculation to determine if the tenor of the nativity is cardinal, fixed, or adaptable; whether fire, air, earth, or water; whether mental or emotional; whether esthetic or phlegmatic; whether he will learn by forethought or afterthought; and whether his lessons are to most emphasize the physical or spiritual development.

Many combinations of influences are possible: the ASC might be cardinal-fire; the Sun sign might be cardinal-air; the Moon sign fixed-watery; the life ruler in a cardinal-watery sign, but its nature fixed and earthy (Saturn), changeable and watery (Moon), or mercurial as in the case of Mercury.

The mentality might be a combination of the ASC, ruling planet, Moon, Mercury, and some sign holding several planets, together with other influences. When these various combinations are weighed and the general tendencies of the chart as a whole are learned, then one may proceed with the reading of it as indicated in *The Message of the Stars*.

The following outline is fairly complete as regards the points to be considered in learning the general tenor of the chart:

1. The ASC:
 - (a) To what cross does it belong (Cardinal, Fixed, or Common)?
 - (b) To what triplicity does it belong (Fire, Air, Water, or Earth)?
2. The Sun Sign:
 - (a) To what cross does it belong?
 - (b) To what triplicity does it belong?
3. The Moon Sign (not so important unless Moon is strong):
 - (a) To what cross does it belong?
 - (b) To what triplicity does it belong?
4. The Signs on the Angles:
 - (a) To what cross do they belong?
5. The Life Ruler:
 - (a) To what cross does it belong?
 - (b) To what triplicity does it belong?

- (c) The nature of this planet:
 - 1st. practical or impractical;
 - 2nd. emotional or mental;
 - 3rd. dynamic or inactive;
 - 4th. occult or mystical;
 - 5th. esthetic or phlegmatic;
 - 6th. optimistic or pessimistic;
 - 7th. fiery or watery;
 - 8th. neutral

- 6. The position of the planets:
 - (a) In which cross are the majority found?
 - (b) In which triplicity are the majority found?
 - (c) Are the majority angular or cadent (more dynamic when angular)?
 - (d) scattered or grouped?
 - (e) majority above or below the earth?
 - (f) majority rising or setting?
 - (g) occidental or oriental?
- 7. Mercury rising before or after the Sun (*Message of the Stars*, p. 12)?
- 8. The Mentality:

Note the following as having an influence: ASC, Life Ruler, Moon, Mercury, Neptune, Gemini and Sagittarius, 3rd and 9th houses, aspects.
- 9. The Moon increasing or decreasing in light (see *The Message of the Stars* pp. 521-522)?
- 10. The Progression of the MC and the ASC to see which moves more rapidly, the former indicating spiritual opportunities and the latter material ones.

The writer feels that too little has been said of the significance of planets when above the horizon or below it, and when rising or setting, so offers the following explanation of their influence in the various segments of the chart:

1. Many planets in the eastern half of the chart (rising) indicate that opportunities will present themselves for advancement.
2. Many planets in the western half of the chart (setting) indicate fewer such opportunities.
3. Many planets above the earth (above 1st and 7th cusps) augur an enterprising nature capable of using its opportunities in the world's work. Employment is easier to obtain.
4. Many planets below the earth (below 1st and

7th cusps) give less ability to use the opportunities one may have, and less energy is devoted to these opportunities. Employment is not so easily obtained.

The above suggestions are very general in their significance and must be used advisedly. The following explanations are more specific and usable,

Whatever of happiness one may get in a material way, it is little in comparison with the greater spiritual happiness experienced by the advanced Ego through the spiritual service he may render.

yet they too are only general in their significance, and the factors mentioned must be weighed with other similar or dissimilar testimonies to arrive at a true interpretation of their real worth.

1. Planets between the 4th cusp and the ASC are more powerful when close to the ASC than when close to the 4th cusp. The fact that these planets are rising gives many opportunities, but since they are below the earth, the inexperience and impetuosity of youth will limit ability to make use of them, and they will not be recognized and grasped as readily as when above the earth.

2. Planets between the ASC and MC indicate that many opportunities will present themselves, and the native will quite likely be able to grasp them on the wing.

3. Planets between the MC and 7th cusp are setting and above the earth. Here fewer opportunities present themselves, but being above the earth the planets may induce the native to create his own opportunities. If he should do this, his enterprising nature will lead him to profit by them. The nearer the planets to the 9th house, the greater the necessity for creating one's own opportunities, though a well-placed Moon and a strong 7th house may present help through marriage or other partnerships.

4. From the 7th cusp to the 4th cusp is the remaining quarter segment. This is perhaps the least fortunate segment. Comparative lack of opportunities and less energy, less ability, less success may tend to rob the life of its material joys, especially in old age. Here one serves in a material way and with but poor remuneration. But it is also true that those who serve in the highest spiritual sense may with advantage do so through this segment of the map. And whatever of happiness one may get in a material way from the segment between the ASC and MC, it is little in comparison with the greater spiritual happiness experienced by the advanced Ego through the spiritual service he may render.

When the planets are scattered through the various houses, it tends to give greater adaptability than when they are concentrated. Many planets in one sign or in one house give great power—for good or evil.

The mentality is difficult to read when the hour of birth is not known. Mars rules the left cerebral hemisphere, which is the controlling factor in our mental activities today. Mercury rules the right cerebral hemisphere, which will dominate in the future. Mars, Venus, and Uranus rule man's emotional development, and the Moon, Mercury, and Neptune rule his intellectual development.

The Moon is a mental "planet" by virtue of its rulership of imagination and the instincts, but it is also highly emotional. Mars rules the brain negatively, and will so continue until Mercury has taken final possession, at which time Mercury will be positive and its influence will not be colored entirely by the planets in aspect to it. Then by the power of mind man may direct the blood to any organ or group of organs and increase their development at will. The mind will then have been lifted from the realm of sex where it is now centered through the negative rulership of Mars.

From the foregoing the writer is led to believe

When the planets are scattered through the various houses, it tends to give greater adaptability than when they are concentrated.

that Mars must be given consideration secondary to that of the Moon when analyzing the mentality. The idea is offered for the purpose of investigation and not as a proved fact.

The following conforms very closely to *The Message of the Stars*. The airy signs and Sagittarius and Virgo are the mental signs, Libra being more artistic than scientific. Virgo gives a good practical mind. Mercury and Gemini rule the reasoning mind, Jupiter and Sagittarius the abstract mind, and the Moon the instinctual mind.

Neptune has a strong influence on the mind, and rules the reflecting ether which is the medium through which thought makes an impression on the physical brain. (Is it any wonder that an afflicted Neptune frequently gives a chaotic mind,

often in the face of other strong testimonies?)

The sign on the ASC gives a key to the mentality, the life ruler another, the signs on the other angles another. And the Sun, Moon, and Mercury must be considered by sign and aspect. Many planets in mental or airy signs incline to a good mentality.

Saturn configured to Mercury or strongly afflicted in the 1st house tends to give melancholy. Mercury, the Moon, or Neptune (and perhaps Mars) afflicted in the 8th or 12th houses may also give melancholy. Suicide from the 8th and incarceration in prison or asylums from the 12th are not rare. When Mercury is combust or unaspected the native may be less able to give out knowledge, but it does not deny a good mentality. Watery and earthy signs tend toward mysticism, fiery and airy signs toward intellectuality. But Mars, Venus, or Uranus strong in watery or earthy signs may give a good intellect, colored and ruled by the intuition. Watery signs, however, are generally not conducive to intellect. The 3rd and 9th houses are intellectual houses, and planets therein are mentally very significant. □

—J.D.M.

The United Nations: A Star Portrait

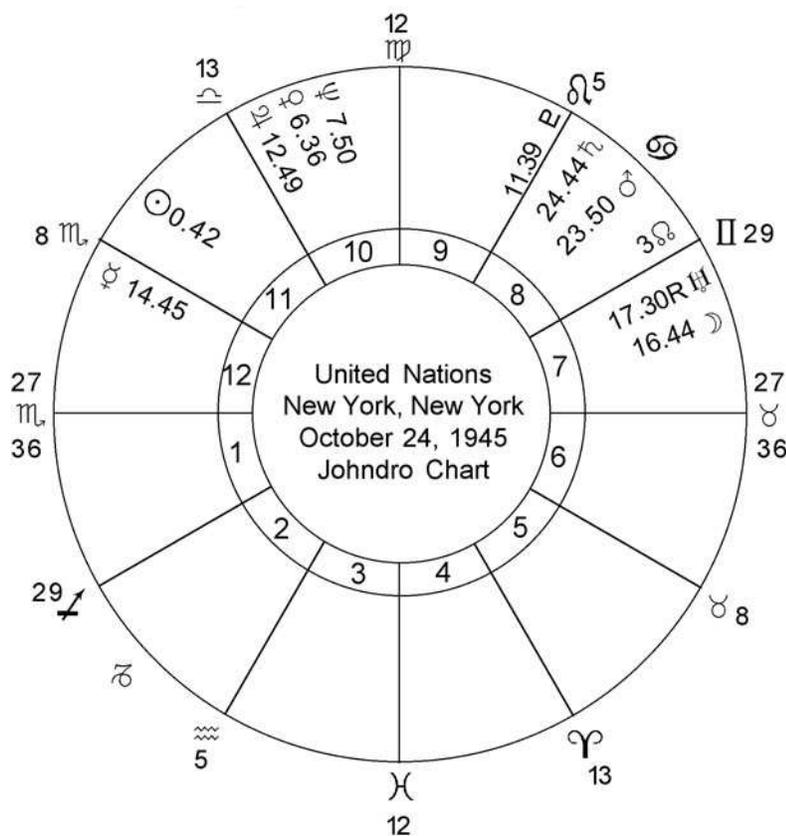
TEN WEEKS after history's bloodiest war ended, the official inception of the U.N. occurred in New York City. Since the Moon of activity is in the second decan of its sign, this organization was not entirely new on October 24, 1945. America's Aquarian President, Franklin Delano Roosevelt, had pushed for it in 1941. Shortly before his death in 1945, Aquarian Wendell Willkie had published the book that greatly influenced the U.N., *One World*. The U.S. embraced the concept.¹

The Moon's last transit and its relationship to it reveals quite a bit about what preceded the event depicted in the chart. Here, its last transit was over Mercury in Scorpio. Mercury is the planet of mental focus; Scorpio is the sign of regeneration. The U.N.'s aim has always been global regeneration, as well as regeneration in yet another sense: the U.N.'s forerunner, the League of Nations, set up in the wake of World

War I, had lacked sufficient power to keep the peace.

Accordingly, the U.N. was invested with far more power than the old League. This is shown in the chart. The most powerful sign, Scorpio, occupies the Ascendant; it is also the Sun sign. The solar orb is in the 11th house and Scorpio's most powerful 1st decan. A planet thus placed tends to be "original" in some way.² The U.N. can be said to be "original" in the sense that never before had an organization been endowed with so much power over so much of the world.

Pluto dominates the map, being also its ruler. It is in the 9th house and 2nd decan, where it tends to be "pioneering,"³ supporting what



was noted above concerning the Sun's "original" nature. Pluto being in a critical degree adds to its impact. It is in Leo, a strong sign. Moreover, planets in the 9th sector have a "higher vibration."⁴ Sun and Pluto are in mutual reception—tantamount to doubling their impact. Pluto is also "entirely exclusive."⁵ Nothing else on earth was or is the U.N.'s equal.

The chart's pattern is that of a Bowl—all planets within 180 degrees, but more than 120. The owner of a Bowl is said to scoop deeply into life; he does not take a superficial approach. He has something to give. After all, the purpose of a bowl is to hold or contain something.

But there are several kinds of an astrological Bowl. It could be all in the east, master of its own destiny. In the west, its fate is in others' hands. In the bottom half, it is very subjective, turned inward. It could be in parts of two hemispheres or three quadrants. This one is 100% in the top half. The Bowl is turned upside down. What happens to any bowl thus posited? Its contents fall out completely, nothing is held back. There is complete giving, "intense" giving, augmenting the Plutonic vibrations.⁶

This is confirmed by the chart's 10th house; in a mundane map, that of government. Here, close to the M.C. in Virgo of service, is Venus, planet of love, sextile Pluto, with added strength since in its own sign of Libra, the only orb thus placed. True love gives, even as an upside down bowl gives of its contents. Venus' degree's symbol: "A woman feeding chickens and protecting them from the hawks."⁷ Can there be a more fitting symbolic description of the U.N.'s function? It is literally "feeding" multitudes as well as clothing, housing and generally providing for them; millions over the years owe their very lives to the U.N. It is also "protecting...from the hawks"—the aggressors. The world most definitely is a better place because of the U.N.

How is this altruistic effort being received by the world? Its people are represented by the lunar orb, located in the 7th house of adversaries, closely

conjunct (the chart's closest conjunction) to retrograde Uranus. The extra-Saturnian planets generally do not act "helpfully" in mundane charts, since the masses at present are unable to respond constructively to their high vibrations,⁸ even when aspects to them are said to be supportive, like sextile or trine. But this is a conjunction to a malefic, rarely easy to handle even in charts of evolved egos. And negatively, Uranus is the planet of rebellion, due to exaggerated individualism.

Uranus, negatively, has its degree in this chart described as "a thorough dissipation of selfhood."⁹ Undoubtedly the "chickens" described as being fed in Venus' degree are grateful, but not the "hawks," which are more powerful and better able to express their sentiments. And it is a well-known fact that there are many places the U.N. has gone to keep the peace and perform other services it alone could provide and its people have been attacked. Admittedly, nothing man-made on earth is perfect. Despite valiant efforts and high ideals, the U.N. is no exception. Does the chart shed light on the cause of the U.N.'s shortcomings?

Venus' closest aspect is to Neptune—negatively impractical, unrealistic.¹⁰ This is augmented by the absence of planets in earth, which would provide "down to earth" stability. This lack could be to some degree compensated by a strong Saturn, the most "earthy" orb. But here it is intercepted, in its detriment, and its major aspects are a conjunction to "malefic" Mars and an "overlapping" or "out of sign," square to the Sun, also not helpful.¹¹

Of course, in defense of the U.N., it must be said that it has no precedent to go by, one reason why pioneering efforts generally are difficult even if driven by the best of intentions. The difficult Mars-Saturn conjunction helps explain the U.N.'s problem: In mundane charts, Mars represents the military, Saturn ever is the planet of limitations. In this natus both planets are posited in a sign they are weak in, and it being intercepted, they don't work too well together. And it is difficult to deny that at times the U.N.'s effort has been excessive, while at other times insufficient. In the Gulf War, conducted

under U.N. auspices, numerous civilians got killed; in the former Yugoslavia it has been unable to prevent bloody fighting.

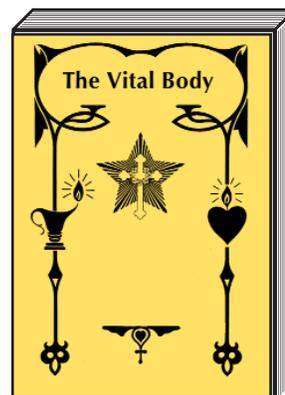
Not only those at the receiving end of U.N. activity have been less than 100% satisfied there-with, as portrayed by the Moon-Uranus conjunction discussed above, there has also been disaffection at the giving end. Somewhere in the U.S. is a huge military base from which men and material have been moved to the site of numerous U.N. operations. But in the county where they are actively engaged, there have been times when there were no funds for paper and chalk and other supplies for the local schools. Can one blame soldiers' wives for resenting the fact that while their husbands are risking their lives abroad, there's insufficient money to properly educate their children at home?

It should be noted that the Venus-Jupiter-Neptune cluster is in Libra of balance. Balance affects destiny. Saturn of destiny is exalted in Libra. There is no surer way for natives of this sign to know they are living constructively than when their lives are well-balanced, students of the sacred science of the stars deduce from the message of the "Scales." Yet does this not also apply to all other signs and to all human activity? □

—A Probationer

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Vital Body and Spiritual Development Positive and Negative Development

The Vital Body of Jesus As a Vehicle for the Christ

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1. There is a close tie between the charts of the U.S. and U.N. Eight planets, the M.C. and the nodes in the U.N. natus are also occupied in that of the U.S. The closest tie between the two charts is the U.N.'s Saturn just 12 minutes from exactly conjunct the ruler of the U.S. chart, Mercury. The former has been a heavy responsibility of the latter.
2. *The Way of Astrology*, Ivy M. Goldstein-Jacobson, p. 65.
3. *Ibid.*
4. *Astrology: A Cosmic Science*, Isabel M. Hickey, p. 196.
5. *Vocational Guidance by Astrology*, Charles E. Luntz, p. 205.
6. There is a ring in this chart, a mutual reception of more than two planets, here Moon, Mercury, Mars, doubling their strength and increasing the chart's power.
7. *The Sabian Symbols*, Marc Edmund Jones, p. 157.
8. *Astrology and its Practical Application*, E. Parker, p. 121.
9. Marc Edmund Jones, *op. cit.*, p. 226.
10. "U.S. officials say they are troubled by the U.N.'s 'reckless' spending." *The Christian Science Monitor*, September 22, 1994, p. 4.
11. *Astrology, the Divine Science*, Moore and Douglas, p. 547.

The Resurrected Christ in the Realm of the Dead

STUDENTS of mystic Christianity know that Christ Jesus designates the Archangelic Christ Being Who lived for three years as Ego in the human vehicles of the man Jesus. While the Roman Catholic Church has tended to emphasize the humanity of Christ Jesus, the man of sorrows acquainted with grief, the crucified God, the Orthodox Catholic Church emphasizes the divinity of Christ, particularly as seen in the Resurrection. This same contrast is evident in the Western Church's presentation of Mary as the Mater Dolorosa (Mother of Sorrows) versus the Eastern Church's hieratic Mary as *Theotokis* (Mother of God).

In fact, the Victorious Christ is the ritual, liturgical icon for Eastern Orthodox Church's celebration of Easter. In itself, this is hardly surprising. But the pictorial content of the icon is. For it shows not an empty tomb, or even Christ appearing to the disciples, but a Christ in the Underworld, appearing to the dead. What is the basis for such a portrayal?

For the apostle Paul, "If Christ has not been raised, then all our preaching is in vain." Saul, before his time, saw the Risen Christ and thereby knew that the man Jesus, whose followers he had sought with such fury to silence, was the Messiah, the Son of God. He also knew that as Messiah (he who saves), humanity had a deliverer from "this body of death" (Rom. 7:24). Paul knew that "Christ, being raised from the dead ['by the glory of the Father'] dieth no more, death hath no more dominion over him" (Rom 6:9), and, as such, was the "first born among many brethren" (Rom 8:29). Who then was to be raised? Those yet living and those yet to be born? Indeed. But also and especially them who had lived and were now death's thralls, who had been "waiting for the adoption, to wit, the redemption of our body" (Rom. 8:23).



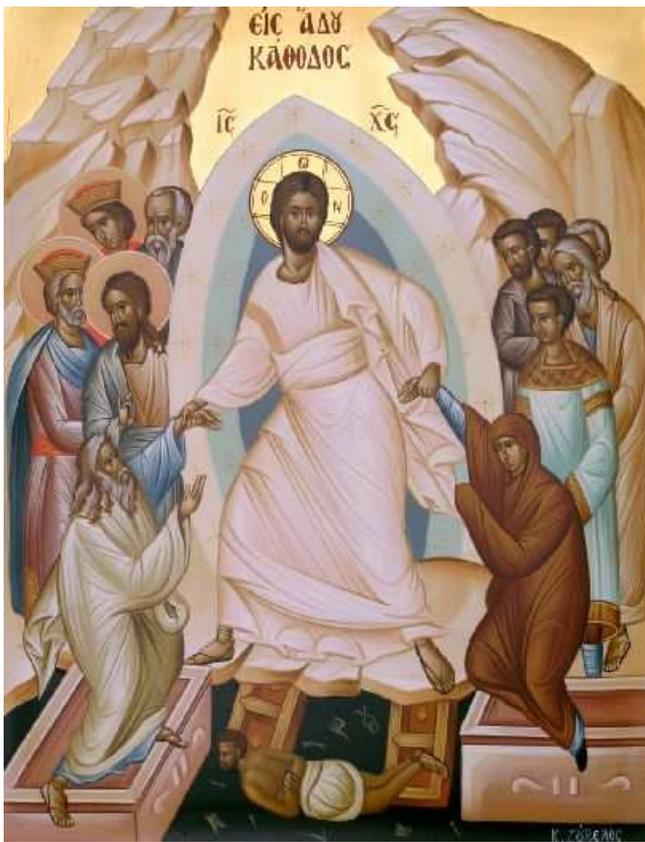
Tempera on panel, Jaume Serra (1358 - 95), from the altarpiece of the convent of Santo Sepulchro, Zaragoza, Museo Provincial de Bellas Artes, Zaragoza, Spain

Descent into Limbo

Christ liberates "the spirits in prison" (1Pet. 3:19) disgorged from a yawning dragon's mouth gargoyled with demons.

Where were these dead? In the Netherworld. How held? By Satan and Hades. In what form held? Surely not as mineral bodies? No, but as the essential physical Form that had been tainted by Original Sin, by the loss of an original power and purity that caused them to sleep, Christ being the "firstfruits of them that slept" (1 Cor. 15:20). How were they liberated? Paul tells us in Ephesians (4:9) that before He ascended, Christ "descended first into the lower parts of the earth" where, releasing them from death's dominion, "he led captivity captive" (4:8).

The ancient Eastern text (*Peshitta*) is more suggestive of the spiritual nature of Christ's deed. It says "Now that he ascended, what is it but that he



Egg tempera on wood pannel, gold-leaf gilding, 2000. Based on the traditional greek-orthodox Anastasis Icon dating from 7th century Chora Monastery in what is now Istanbul.

Anastasis

Standing above the implements of His crucifixion, the downed doors of Hell, and the bound Hades (Satan), Christ draws up Adam and Eve. The Baptist, King David, King Solomon, and Moses are among Death's former hostages.

also descended first into the inner parts of the earth." Max Heindel also refers to this initiatory event with respect to Jesus, who, as "the son of Seth, entered the Subterranean strata where he remained for some time in communion with the spirits who dwell there" (*Freemasonry and Catholicism*, pp. 82-83).

Christ came to seek and save that which was lost. To do so, the living blood of Jesus had to flow into the earth. When the blood flowed from the six wounds (etheric centers), "the great Sun-Spirit Christ was liberated from the physical vehicles of Jesus and found Himself in the Earth with individual vehicles" (*Cosmo* p. 406) with which He permeated the already existing planetary vehicles, flooding the Netherworld with light and radiant energy, thereby rendering impotent "him that had the power of death, that is, the devil" (Heb. 2:14). How could this be? The human dense physical body



Oil on canvas, 1490. School of Simon Van Taisten, Austria, Princeton University Art Museum

Harrowing of Hell

Above is a more graphic rendering of Christ's "harrowing," or breaking into the "underworld" and subjugating its demons. He redeems the dead, beginning with Adam and Eve (foreground). The Gospels make no mention of the events of Holy Saturday, but Peter states that Christ preached to the "imprisoned spirits" (1Pet 3:19-20), and Paul states (Eph 4:7-10) that He descended and "took many captives." The Apostles Creed, dating from the fourth century, is explicit: "He descended into Hell." In Latin: "descendit ad inferos."

still dies. True, but not the essential physical Form, the handiwork of three and one-half incarnations of Earth.

What was the Scriptural justification for this dramatic action? The promise to David is fulfilled: "Lord, thou hast brought up my soul from the grave" (Psalm 107); "For he hath broken the gates of brass and cut the bars of iron in sunder." Peter exclaims, after the descent of the Holy Spirit on Pentecost, that now his flesh rested in hope "because thou wilt not leave my soul in hell" (Acts 2:27).

Also, in 1 Peter 4:6, the apostle tells his brethren that the gospel was preached to the dead. Elsewhere (1 Pet. 3:19) he writes that Christ "preached unto the spirits in prison." So also was the word of Ezekiel (37) fulfilled: "Behold I will open your graves and cause you to come up out of your graves and bring you into the land of Israel."



Tempera on wood, 1308-11, Duccio di Buoninsegna, Museo dell'Opera della Metropolitana, Siena, Italy.

Descent of Christ into Limbo

Death's minions are scattered by the advent of Christ, accompanied by the Baptist, at the gates of Limbo, whose grateful captives await their deliverance. Renaissance depictions of Christ's Descent became increasingly common. Though not identical with Limbo, the concept of Purgatory did not become official doctrine in the Latin Church until the thirteenth century.

Paul's statement in I Cor. 15:13, "But if there be no resurrection of the dead, then is Christ not risen," had already been established by Matthew (27:52-53): "The graves were opened: and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city and appeared unto many."

The pictorial ingredients for the generic human resurrection were provided by the Gospel of Nicodemus (formerly called The Acts of Pontius Pilate), a third century document. Here, the King of Glory "broke asunder the fetters which could not be broken" and released "the captives that were held in chains by original sin and bringest them into their former liberty," raising the human body of Adam, the father of mankind, with all the patriarchs and prophets. Seth is specifically mentioned, as are David and John the Baptist, who again is the "forerunner," in this instance announcing the descent of Christ to Hades. Satan (Lucifer) is addressed by Hades, "O prince Satan, all thy

advantages which thou didst acquire by the forbidden tree and the loss of Paradise, thou hast now lost by the wood of the cross."

These representations of the *descensus ad inferno* have three aspects: one, a proclamation of the Gospel to the ancestors (Christ is often shown carrying a scroll); two, the victory over Hades-Lucifer/Satan (not synonymous), in which Christ is usually shown bearing the emblem of power, the cross; three, the redemption of the Just. Collective humanity is symbolized in Adam, therefore Christ is shown reaching out to mankind's figurative first father. Usually Eve is also pictured in a grateful and imploring gesture. David and Solomon, the latter not mentioned in Nicodemus, are normally depicted wearing crowns. Christ is often shown with a foot on the overpowered Hades, or, alternately, angels

subdue and bind the one who formerly bound. Paul promises the Romans (16:20), "the God of peace shall bruise Satan under your feet."

These portrayals are called *anastases* (*ana*—up + *stasis*—stand) because they show Christ empowering the dead to stand up, to arise, indeed, to resurrect. As Christ is "the firstborn from the dead" (Col. 1:18), those whom He first rescued are known as *protoplasts*, the "first-formed," being Adam and Eve and their descendents. This is, in truth, a kind of second Creation of Man.

How could a semi-apocryphal doctrine become elevated to an official festival representation? Because it satisfied the intuition of a deep need and a fundamental truth: With Adam a God-given capability had become compromised, and through Christ Jesus that endowment was redeemed and restored.

At death certain physical forces and all mineral substances are dispersed. But these do not constitute the essential human body. They but complete or flesh out its configuration. The Form of the

body as a spiritual texture works up the substances and forces so they fill out the human physical body. What is passed over from one incarnation to the next is the essence of the physical body, its Form as contained in the forces of the seed atom—truly a micro-microcosm.

As originally created, the Form of the human body was a transparent body of force. It was invisible, bequeathed to the Earth Period as the culmination of the work of the Thrones during the Saturn Period, the Spirits of Wisdom during the Sun Period, and the Spirits of Movement during the Moon Period (angelic hierarchies correlated with the constellations of Leo, Virgo, and Libra, respectively). Only during the Earth Period did the Spirits of Form (Scorpio) instill in man this real Form, also called the Phantom.

But by the illicit entry of the Lucifer Spirits, this original network of invisible forces was compelled to take in dense matter. When the Lucifers were thrown down, they, in a sense, took humanity with them. As colored pigments stain clear glass, making it visible, so did the Lucifer influence stain the clear fleshless human Form, opaque. Or, as Paul expresses it, the human body became corruptible.

Christ Jesus, “who has the keys of hell and of death” (Rev. 1:18), reinstates the body’s spiritual genealogy that should have



Fresco, 1365-68. Andrea da Firenze, Spanish Chapel, Santa Maria Novella, Florence
The Descent of Christ into Limbo

been bequeathed by Adam. The anastases depict the effect of this repossession. In them Christ Jesus steps on the head of Lucifer-Hades, fulfilling the curse of Jehovah to the Serpent that mankind shall bruise its head (Gen. 3:15). Whereupon Paul may say, appropriately, “Oh death, where is thy [serpent-dealt] sting, oh grave, where is thy victory?” From the forces that rose from the grave of Christ Jesus mankind can regain what he has lost. What had become increasingly feeble and faint, he can regenerate through Christ and be clothed upon as was the first Adam clothed before being clad with his coats of skins.

It is truly a Risen Body, not flesh and blood, not the corruptible, earthly body, but yet physical—the quintessence of Earth evolution, the alchemical quiddity, an incorruptible body, the gift of spiritual Hierarchies focused in the Christ, the Second Adam, imparted to anyone who enters into a true and whole relationship with Him.

Ego consciousness could not have advanced had Golgotha not taken place. Rather would it have become dimmer and dimmer, eventually being blotted out altogether. But now is Lucifer cast out of the Garden. Christ gave His Body truly. He broke the Bread of His Body that ours might be made whole. With Christ there rose out of the grave a seed-kernel for the reconstruction of the human physical Form, the Resurrection Body. It is this fact that Holy Communion celebrates, the living proof that matter is not merely matter, but that the Being of Christ as Spirit can unite with it.

The earth took in the body of Jesus transformed by the Christ as planetary communion. Henceforth, Christ is present to them who seek Him, the Spirit in matter by which they may rise in Ego consciousness to a living comprehension of the Presence of Christ in the

earth (as Paul realized). The earthly, flawed human form has been trans-formed by the flawless Form of Christ in Jesus.

The Eastern Church's Easter picture is not an empty sepulcher. This scene of hope mingled with bewilderment may suggest Resurrection. But where is the Resurrected, the Overcomer? He is resurrecting fallen, indeed, prostrate and sleeping, humanity. He has burst asunder the "brass gates of cruelty"; He has rendered useless the keys to an infernal kingdom; He has made the captor Death captive to His Light; He has taken "our earthy father Adam with him to his glory."

The prospect of losing his soul in limbo was a very real concern to pre-Christian man. He knew that the spirit is eternal and returned to God Who gave it. But the soul, the psyche, the specifically personal self-ness of egoic consciousness, which evolves only by being in the physical body, could be lost, so that the possibility of a spirit incarnating in bodies as automata, soulless, not even knowing or experiencing the loss of their humanity, was a real danger.

But the Christian Easter Mystery evokes a completely different vision and feeling through the Resurrected Christ, Him over whom Death has no dominion. Humans have become able to unite spiritually so that their soul loses its power to corrupt the body. For as Paul recognized and explained to King Agrippa, Moses prophesied that Christ Jesus was the first to rise from the dead (Acts 26:23). Of course Moses knew that every spirit must rise. But their bodies, until Christ, the Deliverer, were captive to Death. So may Timothy refer to "Our Saviour Jesus Christ, who hath abolished death" (2 Tim. 1:10)—not death itself, but its power to keep back or deny something not of death (Heb. 2:14). Thus may St. John call the body of Jesus "the first begotten of the dead" (Rev. 1:5) by the power of Christ.

Four of the twelve articles of faith articulated by the Christian Community, an ecclesiastical movement founded within the Anthroposophical Society, are instructive. They shed light on Christ's inner-Earth work even as they correlate with both the original Apostle's Creed and the twelve signs of the zodiac:

5. The Christ Jesus suffered under Pontius Pilate the death of the cross and was lowered into the grave of the earth.



Oil on vellum, Giovanni Bellini, circa 1474, City of Bristol Museum Art Gallery

Descent of Christ into Limbo

A more accomplished representation of the decensus, Bellini retains the standard thematic items while humanizing and dramatizing the action with masterly control of space and form.

6. In death He became the Helper of the souls of the dead who had lost their divine nature.
7. He overcame death, after three days.
8. Since that time He is the Lord of the heavenly forces upon earth and lives the Fulfiller of the deeds of the Father, the Ground of the World.

All that humanity has lost since the Fall can be gradually recovered. That is why the Mystery of Golgotha must be regarded as the central point in human evolution. And because of this Event mankind shall, by the conclusion of Earth evolution, be in possession of immortal physical bodies. In this light we are to understand Christ's words from the Cross: "It is finished." The corrupting power of the soul is now a thing of the past. The Christ Impulse was necessary in order that the end of Earth evolution should be worthy of the beginning.

Before Christ became Earth's indwelling Spirit, the grave was a tomb. Now it is a womb from which the Christ "body" is put on. Through the Resurrection the Form of the physical body, the work of the Gods, through our Lord Christ, is restored to humanity as the now incorruptible fruit of Earth evolution.

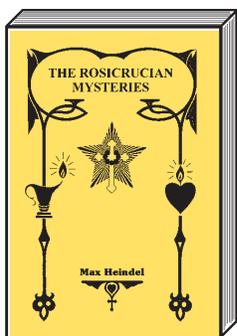
"Hades seized a body, and lo! it discovered God; it seized earth, and, behold! it encountered heaven; it seized the visible, and was overcome by the invisible. O death, where is your sting? O Hades, where is your victory? Christ is risen and you are abolished....Christ is risen and life is freed" (St. John Chrysostom). □

—C.W.

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WHAT THE HEART OF THE YOUNG MAN
SAID TO THE PSALMIST

Tell me not, in mournful numbers,
Life is but an empty dream—
For the soul is dead that slumbers,
And things are not what they seem.

Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.

Not enjoyment, and not sorrow,
Is our destined end or way;
But to act, that each to-morrow
Find us farther than to-day.

Art is long, and Time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.

In the world's broad field of battle,
In the bivouac of Life,
Be not like dumb, driven cattle!
Be a hero in the strife!

Trust no Future, howe'er pleasant!
Let the dead Past bury its dead!
Act—act in the living Present!
Heart within, and God overhead!

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;

Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

—Henry Wadsworth Longfellow

The U.F.O. Controversy

AS WE APPROACH the Aquarian Age, more and more mysterious phenomena grip the public's attention. Probably none has generated as much controversy as the rash of UFO sightings beginning in the 1940's. In fact, many supposedly New Age phenomena have been associated with or attributed to UFO activity, including crop circles, psychic messages, cattle mutilations, aircraft disappearances, and even extra-terrestrial abductions.

Although most Americans, according to polls, believe in UFO visitors, there is no objective, scientific evidence of an extraterrestrial presence on this planet. The vast majority of alleged "sightings" can be explained by considering appearance, trajectory, and general dynamic and luminescent behavior. Reflections of the sun's rays from airplanes, weather balloons and various meteorological phenomena account for most reports.

But what of the hundreds of global reports by apparently sane people who claim to have UFO abduction experiences? The popular movie "Fire In The Sky" and the book *Abduction*, by respected Harvard professor John E. Mack, M.D., epitomize the cry to be believed by some people who report anomalous, supernormal experiences.

In a certain percentage of these cases there is undoubtedly a strong psychological factor. A small number of reports are made by individuals prone to fantasize. Dr. Carl Jung attributed most sightings to deep unconscious forces within the witness—unresolved conflicts. He reminded us that just a few centuries ago in Europe many people reported being assaulted or carried away by fairies, and cer-

tain Indian cultures have drug-induced hallucinations in their rituals which also feature contact with superior beings. But what about the majority of investigated claims of alien contact? What are the points in common?

Actually, the stories contain strikingly similar details. Abductees report being summoned at night to a window or door where they were escorted by strange creatures. They report feeling powerless to resist, and although they communicate telepathically with their abductors, their questions or pleas are ignored by unfeeling beings who conduct experiments on them. When the individuals awake, they generally recall nothing but suffer from "lost time, depression, and trauma."

And what other factors do these people have in common? Some report they have a heightened level of awareness, of sensitivity; others describe the activation of psychic impressions; and most claim they fear a loss of control as a result of the experience. Many describe it as "dream-like but more than a dream."

You will note that the salient characteristics of the experience are hypnotic or trance-like induction, forced participation in experiments that are often sexual in nature, and a total lack of compassion or understanding. In most cases, where an individual other than the victim was at home and awake during a reported abduction, there was no awareness of the victim being physically absent. It seems to this author that, while we can only hypothesize at this juncture, what we are dealing with here is actually a supernatural or spiritual phenomenon. The typical other-worldly nature of the experience suggests the true location of these quasi events to be on a nonphysical plane, and not

on an airship constructed of matter. The invasive manipulation of intelligent, self-determined creatures such as man can never be the work of a beneficent, evolved race of beings.

As more and more people are being born who are sensitive to the changing etheric conditions of this planet, many are, frequently unbeknownst to themselves, living on the threshold to the spiritual dimensions. It behooves us to keep in mind that just as there are many more weeds on earth than flowers, so on the other side there may be more nefarious entities than there are benign ones. Or, at the very least, they may be more intrusive and meddlesome.

The *Cosmo* informs us that our benefactors are extra-terrestrial in origin, but they do not traverse the vast distances in physical space craft. To find balance in the coming Age we need to focus our attention on our spiritual values: discrimination, felicity, goodwill and always compassion. This is how we become invincible to the sinister forces at work about us. But lest any should fall through weakness, remember that we have an Advocate in

Written on the wall of a church in Germany, attributed to St. Germain

Ye call me Master and obey me not.
Ye call me Light and see me not.
Ye call me the Way and walk it not.
Ye call me Right and desire it not.
Ye call me Wise and follow me not.
Ye call me Fair and love me not.
Ye call me Eternal and seek me not.
Ye call me Gracious and trust me not.
Ye call me Just and fear me not.

We give you Love, 'tis all we've got.
For Love unties the Gordian Knot.

Christ Jesus and in His ministers the Invisible Helpers, who never refuse a plea for help. □

—Rick Manoff

Occult Principles of Health and Healing

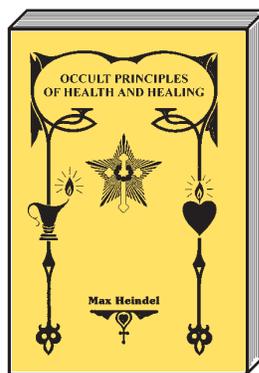
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The Peshitta: A New Look at an Old Book

THE CHRISTIAN Bible has been used as the alibi and authority for virtually every conceivable course of human action—from waging war, to promoting vegetarianism, to condoning polygamy, to proving the vanity of all effort. Part of the problem in citing Scripture is due to the proliferation of texts all purporting to be the Bible.

While the King James version is the most popular rendition in the English language, it was produced by forty-seven translators, only three of whom, as Max Heindel states, knew Hebrew. And two of them died before the Psalms was translated. Even at that, the Hebrew text used as their source, the Talmud, had not been compiled before 500 A.D., at it came from a variety of sources. Only several centuries later was a Masoretic text composed in which vowels were inserted to open up the exclusively consonantal form in which the earlier version was written.

Moreover, the Greek Septuagint, on which most Bible versions have been based, already



Frederick Shields

“Almost Thou Persuadest me to be a Christian.”

Paul, inspired by the Holy Spirit, defends himself before King Agrippa. Previously, when first arrested, he addressed the angry crowd: “And when they heard that he spake in the Hebrew [Aramaic] tongue to them, they kept the more silence”—Acts 22:2.

was derivative and fraught with interpretations and distortions of Hebrew words and idioms. Written by seventy-two Palestinian scholars in seventy days (it is alleged) for cosmopolitan Alexandrian Jews, the Septuagint served as the basis for a retranslation into Hebrew, since the original Hebrew Old Testament texts had been lost.

Martin Luther’s German Bible was a translation of St. Jerome’s Latin Bible, itself based on the Greek. When words are so wrought and wrenched through various linguistic filters, one can but marvel that Christian Scripture has survived as intact as it appears to be.

Some of the confusion and ambiguity arising from the plethora of

derivative texts has been obviated with George Lamsa's translation of the *Peshitta* (HarperCollins, San Francisco, 1968) from the Aramaic. Completely unknown to the West before Great Britain's military and political ascendancy in India

It is instructive for us to remember that the Bible was written as an Eastern book primarily for the Israelites, and only subsequently was it made accessible to the gentile world.

and the East in the nineteenth century, the complete *Peshitta* was not translated until 1933.

The term *peshitta* means straight, simple, sincere, and true; that is, original. It was so named to distinguish it from other Bible revisions and translations. It contains the Apocrypha, which "a few wisecracks" delegated to "the literary scrap heap" (Heindel).

One of the world's most ancient languages, Aramaic was the language of the Semitic culture, the Hebrew prophets, and the lingua franca of the Fertile Crescent from the seventh century B.C. to about the sixth century A.D. Jesus and his disciples spoke the Galilean dialect of Aramaic. Mark tells us (14:70) that Peter was exposed when in Caiaphas' house by speaking this tongue.

On his journeys Paul preached the Christian Gospel written in Aramaic. He always spoke in Jewish synagogues and his first converts were Hebrews. His epistles were originally written in Aramaic (though this is disputed by some western scholars, often protecting vested interests) to small Christian congregations comprised mostly of Jews of the dispersion. Paul emphasized Hebrew law, Jewish ordinances, and temple rituals, matters of no interest to non-Jews.

Josephus, writing in the middle of the first century A.D., states that even though "there have been many [Jews] who have done their endeavors, with

great patience, to obtain this Greek learning, there have yet hardly been two or three who have succeeded herein." Indeed, the teaching of Greek was forbidden by Jewish rabbis. It was said that it was better for a man to give his child meat of swine, taboo pork, than to teach him the language of the Greeks.

It is instructive for us to remember that the Bible was written as an Eastern book primarily for the Israelites, and only subsequently was it made accessible to the gentile world. Paul's letters, for instance, were translated into Greek for the use of converts who spoke Greek. As Luke writes in Acts 22:2, Paul defended himself in his own tongue.

The foregoing establishes Aramaic as the Bible language. The oldest *dated* (464 A.D.) biblical manuscript in the world, written in Aramaic, is that of the four Books of Moses, preserved in the British Museum. Aramaic, whose literary form was called Syriac, was the language of the church that spread eastward almost from the beginning of Christianity in Antioch (in present-day Syria), where the term Christian was first used to denominate the followers of Christ Jesus. Aramaic differed from the Hebrew language of Palestine as American English differs from British English.

Lamsa, in his introductory remarks to the *Peshitta* translation says that one would no more talk of translations between the sister languages of Aramaic and Hebrew than one would speak of translating Higher to Lower German. The term *Hebrew* itself is derived from the Aramaic *Abar* or *Habar*, meaning to cross over, referring to those Hebrew people who, following Abraham from Ur in Chaldea, crossed over the Euphrates River westward and went to Palestine. The Hebrews were "the people across the river."

While Easterners still adhere to God's commandment not to add to or omit a word from the Scriptures (Deut. 4:2, 12:32; Prov. 30:6; Rev. 22:19), translations from Semitic languages into Greek and Latin were subject to constant revision. Learned men who copied them introduced changes, trying to simplify obscurities and ambiguities which were due to the work of the first translators.

The foregoing observations give grounds for



Gouach on board. J. James Tissot. Jewish Museum, New York City

The Caravan of Abram

Obeying God's command to "Get thee out of thy country...unto a land that I will show thee," Abraham traveled westward, crossing the Euphrates river. Thereafter, those who followed the patriarch were designated by the Aramaic word Habar, meaning to cross over, the Hebrews being "the people across the river."

richest and most expressive language of the Semitic group, but it has a small vocabulary compared to Latin and Greek. This limitation was compensated for by assigning many shades of meaning to the same word and by the use of dots.

Max Heindel regards this use of semiotics and nonvowel text as evidence of "the transcendental wisdom of the wonderful Intelligences Who inspired the Torah," for it conceals and protects even as it enriches meaning by allowing for variant readings and multiple perspectives. "Had the vowels been inserted and a division made into words, there would have been only one way of reading it and these grand and sublime mysteries could not have been hidden therein." For the Old Testament was not written as an "open" book of God but was intended for the initiated (*Cosmo*, 322).

Consider, however, the effect produced by confusing the reference of dots to their intended words. The only difference between the Aramaic words "learned man" and "stupid man" is a dot over or under the same word, respectively. And these dots could result inadvertently by the pressing together of manuscripts in humid climate or by the accumulation of extrinsic marks and spots. Frequently the same words will have different meanings according to the context. Also, some of the most significant mistranslations were due to the confusion of nearly identical letters and words. For instance, the bizarre comparison in which it is said (Matt. 19:24) that it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven is due to the translator's failure to identify the other relevant meaning of the Aramaic word *gamla*, rope!

Many Aramaic idioms were translated into Greek and other languages literally, losing the sense of the passage or even obscuring it altogether. The clause in the Lord's Prayer conventionally rendered "and lead us not into temptation" has been restored to its original meaning with "and do not let us enter into temptation." The thought that God would and does *lead* his children into temptation is inadmissible, and Bible exegetes have gone to great lengths in trying to justify the mistranslation.

The passage in Luke (9:59) in which the young man insists on "burying" his father before he follows Christ ignores the idiom that should read "take care of until death." How much more demanding is Christ's call in terms of this rendering, since the father is still alive and exerts much more legitimate claim on his son's ministrations.

A passage that has caused considerable difficulty is resolved by the Peshitta Bible. Christ Jesus on the cross (Mark 15:34) does not say "My God, why hast thou forsaken me," but "this was my

regarding the *Peshitta* as quite possibly the text least altered and most faithful to the original Biblical texts. From an occult point of view, we can find confirmation for this claim in the text itself. Aramaic may be the

destiny.” How much better does this translation accord with what we would expect the archangelic Regent of the Sun to say, even under such dire conditions. For that pivotal moment in Earth’s history had been prepared for over millennia.

Again, confirming Heindel’s own reading of problematic words of the crucified Jesus to the thief on His right, “I say to thee today, thou shalt be with me in Paradise.” The Greek language did not employ punctuation and the translator(s) elected, erroneously, to place the comma before, rather than after, *today*, contradicting our knowledge that Christ descended into the earth before he ascended into heaven.

The Aramaic idiom translated in standard English versions as turning the other cheek actually means “do not start a quarrel or a fight.” In other words, one need not be quite as supinely accepting of violence inflicted upon one’s person as the traditional translation suggests. Other examples of clarified translations include “in my Father’s house are many rooms” (John 14:2) and “I will not leave you bereaved” (John 14:18).

Our last illustration is particularly illuminating: “No man has even seen God; but the first-born of God, who is in the bosom of his Father, he has declared him” (John 1:18). “First-born” (also used in John 1:14—“first-born of the Father”) more conforms with Paul’s description of Christ as our “elder brother” and the “first fruits,” thus promising an immeasurably magnified destiny for man in terms of his cognate origin in the Father, his current status as sharing brotherhood in and with Christ, and his future prospect as a Son of the Father.

The *Peshitta* offers many similar flashes of clarity and intrinsic confirmations of authenticity. This reviewer would not propose that it replace all other translations of the Bible, for the King James edition in particular is an inspired text, compensating by diction and rhythm—its poetic vision—what it occasionally lacks in fidelity to the original sense. The judicious use of several versions of Scriptures will enhance our understanding of the sacred Word—until such time as we may read it directly and infallibly from the memory of nature. □

—C.W.

“MY NEW-CUT ASHLAR”

L’ENVOI TO LIFE’S HANDICAP

My new-cut ashlar takes the light
Where crimson-blank the windows flare.
By my own work before the night,
Great Overseer, I make my prayer.

If there be good in that I wrought
Thy Hand compelled it, Master, Thine—
Where I have failed to meet Thy Thought
I know, through Thee, the blame was mine.

One instant’s toil to Thee denied
Stands all Eternity’s offense.
Of that I did with Thee to guide,
To Thee, through Thee, be excellence.

The depth and dream of my desire,
The bitter paths wherein I stray—
Thou knowest Who hast made the Fire,
Thou knowest Who hast made the Clay.

Who, lest all thought of Eden fade,
Bring’st Eden to the craftsman’s brain—
Godlike to muse o’er his own Trade
And manlike stand with God again!

One stone the more swings into place
In that dread Temple of Thy worth.
It is enough that, through Thy Grace,
I saw nought common on Thy Earth.

Take not that vision from my ken—
Oh, whatso’er may spoil or speed.
Help me to need no aid from men
That I may help such men as need!

—Rudyard Kipling

Functions of the Liver

THE LIVER IS A TRUE WORKHORSE ORGAN, PERFORMING HUNDREDS OF ROLES TO HELP KEEP OUR BODIES HEALTHY. PEOPLE HAVE ALWAYS REALIZED ITS IMPORTANCE; INDEED, THE WORD *LIVER* IS POSSIBLY LINKED WITH THE VERB *TO LIVE*.

“THE SEAT OF LIFE”

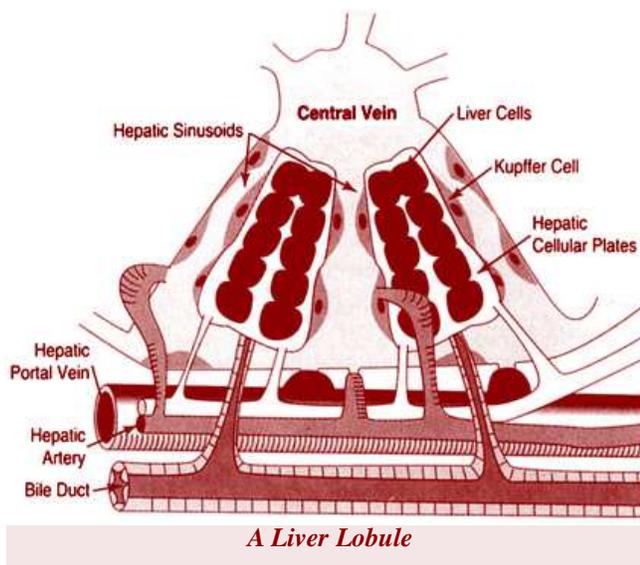
This is what earlier peoples called the liver. They recognized that the liver was important to their health and could see the basic relationships between its function and how they felt. Their view of the liver included a belief that the liver was the seat of our emotions and courage. Liver interpretation—reading the liver much as people read palms—even spread from Mesopotamia to Greece and Rome. Through occult anatomy, we know that reference was being made to the desire body counterpart of the physical liver. Certainly earlier people were correct in understanding the liver’s importance to our bodies.

The liver is so important that if it is not working right, other organs begin working harder in order to make up for what the liver is not doing. The other organs tire, resulting in many of the symptoms of illness. Many health professionals believe that an out-of-order liver is one component of many of the sicknesses we experience.

THE ANATOMY OF THE LIVER

If we imagine the veins and arteries that carry our blood as a closed circuit racetrack, we could well think of the liver as a required “pit stop” on the circuit. The blood must pass through this check-point, and when it does it is prepared for another circuit. The liver is designed to do this efficiently.

The liver is composed of about 100,000 liver lobules, which are cylindrical structures less than an inch long. A lobule is made of hepatic plates (*hepatic* simply means *liver*) that contain a number



of liver cells.

Between these plates of liver cells are the hepatic sinusoids, curvy “passageways” that allow blood to flow around the liver cells. Between the sinusoids and hepatic plates are special cells called the Kupffer cells that can digest bacteria and other foreign matter found in the blood. When blood flows between the hepatic plates, it is cleansed of harmful and unnecessary matter.

STORAGE AND FILTRATION

As we might make a pit stop for the supplies available, so the body uses the liver as a storage room. It is the major blood storage unit of the body, generally containing about one pint of blood, or about ten percent of the total blood volume. This storage capability aids us when we lose blood.

HOW IT WORKS

THE LIVER IS THE LARGEST ORGAN IN THE BODY, WEIGHING BETWEEN THREE AND FOUR POUNDS IN A MATURE ADULT. IT IS LOCATED IN THE RIGHT HAND SIDE OF YOUR TORSO CLOSE TO THE DIAPHRAGM AND IS MORE OR LESS “ACROSS” FROM THE STOMACH. IT IS SHELTERED BY THE RIB CAGE.

4 LIVER: The liver performs some 500 tasks for the body. Among these are filtering bacteria and toxins from the blood, creating and storing energy from carbohydrates, fats, and proteins, and manufacturing bile, which aids in the breakdown and absorption of fats and helps transport some toxins out of the body.

9 HEPATIC VEIN: Purified blood leaves the liver from this vein.

1 AORTA: The aorta is the primary passageway of blood from the heart. The blood travels through the aorta and branches off into the hepatic artery

2 HEPATIC ARTERY: Oxygen-rich blood coming from the heart is transported to the liver through this artery.

5 CYSTIC DUCT: This duct carries bile from the liver to the gallbladder.

3 HEPATIC PORTAL VEIN: The liver receives about four-fifths of its blood from the portal vein. Nutrient- and bacteria-rich blood from the digestive tract are brought to the liver in this vein. The liver uses or stores the nutrients the body needs and filters out the rest before the blood returns to circulation.

8 GALLBLADDER: The gallbladder stores the bile secreted by the liver. When fat enters the small intestine, the process that triggers the gallbladder to release the bile begins.

7 COMMON BILE DUCT: Bile is transported from the gallbladder to the duodenum (part of the small intestine).

8 DUODENUM: This is the first 8 to 10 inches of the small intestine just below the stomach. Bile enters the intestine here.

For example, if a hemorrhage occurs, the blood lost from the circulatory system is replaced by the reservoir of blood in the liver. This reservoir of blood is also released when we exercise heavily.

The liver also stores vitamins and iron. The liver stores enough vitamin A to prevent a vitamin A deficiency for as long as 10 months, enough vitamin D to prevent a deficiency for 3 to 4 months, and enough vitamin B-2

to prevent a deficiency for a year or even several years. Iron is stored in the liver in the form of ferritin. When your body needs iron, ferritin releases the iron stored in the liver.

On its trip throughout our body, our blood picks up a lot of excess, and at times harmful, baggage. This baggage includes bacteria, drugs, and hormones, as well as part of the up-to-15 pounds of chemicals that Amer-

icans inflict on themselves every year. These chemicals include the many artificial additives used to preserve foods and “improve” their appearance. Additives such as BHT, BHA, sodium nitrate, and MSG come to mind, as well as dyes and artificial sweeteners. The liver removes this unnecessary and at times harmful baggage from our bodies. If the liver is not functioning and overloaded with these additives, we might experience indigestion, gas, and abdominal pain.

USING FUEL EFFICIENTLY

When we make a pit stop, we also fuel up. When we do so, we want to use the fuel as efficiently as possible. The liver does this through metabolism. Metabolism is the chemical processes that make it possible for our cells to continue living. Metabolism

breaks down the foods we eat into simple forms that can be transformed into the energy our cells need. Our bodies use this energy to move muscles, digest food, and other functions—in short, to live. The liver changes carbohydrates, fats, and proteins into energy.

About 45% of the calories in an average American diet come from carbohydrates. Examples of carbohydrates include bread,

pastas, potatoes, vegetables, and fruit. It is thus extremely important that our bodies can turn these foods into energy. One way the liver helps us with carbohydrate energy is by keeping the correct amount of glucose (sugar) in the blood. When we eat carbohydrates, our blood glucose level rises considerably. Our cells use some of the glucose for immediate energy, and the liver changes the extra glucose into glycogen, which is stored in the liver and muscles. The liver changes this “surplus energy” back into glucose when our body recognizes that our blood sugar is low. The liver also turns fats and proteins into carbohydrates. When our blood sugar is low, fats and proteins can be changed into carbohydrates and then into glucose to give us the blood sugar and energy that we need.

Another 40 to 45% of our diet is fat. The liver changes this fat into energy by splitting the fats into their two component parts, glycerol and fatty acids. The liver also manufactures fats from excess carbohydrates. When we consume too many carbohydrates to use for energy or to store as glycogen, the liver can transform them to fats. This means not letting excess carbohydrates go to waste. Indeed, the average person has close to 150 times as much energy stored as fat as carbohydrates.

The liver also plays an important role in changing protein into energy. Unfortunately, when the liver does this, one of the results is the formation of large amounts

of ammonia, a deadly by-product that must be removed from the body. To remove this poison, the liver forms urea, a fluid that transports the ammonia out of the body via the urinary tract. The liver also creates about 90% of the plasma proteins in our blood. Some of the components of these proteins play the largest role in

FOODS THAT ARE GOOD FOR THE LIVER

apricots	lemons
asparagus	lettuce
lima beans	limes
beets	olives
broccoli	onions
cabbage	peaches
carrots	plums
cauliflower	raspberries
cherries	sesame seeds
cranberries	spinach
dandelion greens	strawberries
dates	tomatoes
endive	walnuts
garlic	watercress

maintaining our immune system.

BILE AND DIGESTION

The liver manufactures and secretes bile to filter out unwanted matter from blood and aid the digestive tract. This bile is stored in the gallbladder, a small pear-shaped organ located just below the liver. The bile remains here until it is needed in the small intestine to help lubricate, break down, digest, and assimilate oils and fats. The bile works on fats much the way a detergent works on oil and grease—breaking them up so that they are more easily dis-

solved and flushed from the system. If the liver is “sputtering” because of too many additives, it cannot produce enough bile to digest foods such as butter, nuts, and creams. This can lead to many health problems, including obesity. Bile also is used to remove bilirubin, the extremely toxic end product that red blood cells leave behind when they have completed their life span.

CIRRHOSIS AND HEPATITIS

Because of the many functions the liver has in the body, any slowing down or breakdown of the liver can seriously affect us. Two of the more common liver diseases are cirrhosis and hepatitis. Cirrhosis, or hardening, is the scarring of liver tissue and the corresponding blockage of the blood flow. This slows all the functions of the liver, which can lead to the building up of toxins in the system and eventual death. Alcoholism and hepatitis can cause cirrhosis. Hepatitis is a viral inflammation of the liver.

You can see why it is important that your liver function at 100%. How can you help? The easiest, and perhaps the best way is to maintain a good diet. Eat plenty of fresh vegetables and fruits. Stay away from alcohol. Drink plenty of liquids, especially juices. Various herbs and whole food concentrates can also help your liver. Others recommend juice fasts once a month. Whatever you do, keep your liver tuned up; you will find yourself in better health and with more energy. □

HEALING

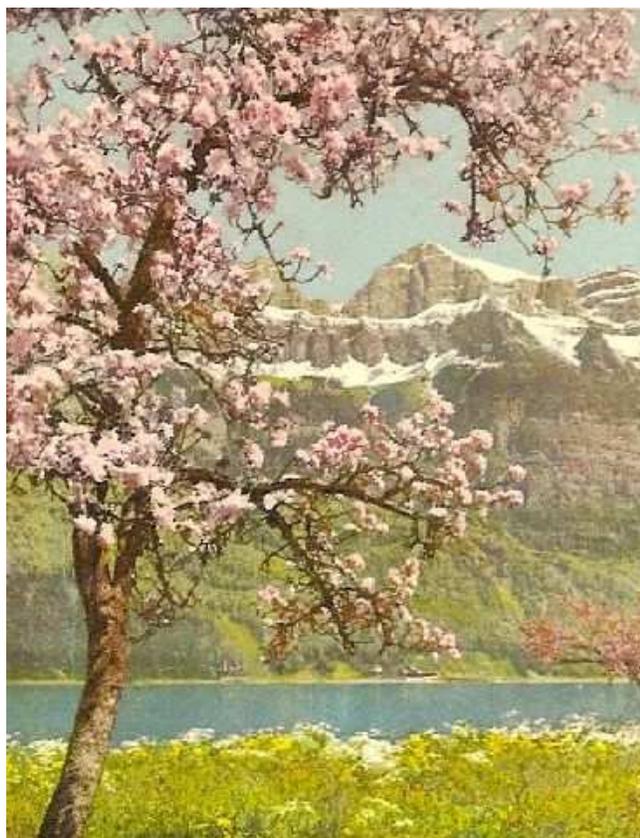
An Invitation to Health

IF WE DO NOT ALWAYS EXHIBIT the radiant well-being which we should like to express, we may do well to ask ourselves if we are inviting health. We must definitely *invite* health, if we wish to possess it, by encouraging the necessary conditions. We must, in other words, endeavor to learn and obey the laws which govern well-being. This applies to each of the vehicles which make up the composite man. The condition of each vehicle reacts on the others, and what affects one will, in time, affect the others.

For physical health, the “invitation” obviously must be couched in terms of eating sensibly, exercising sufficiently, getting enough sleep, and otherwise cooperating with the laws operating on the physical plane. For emotional health, cultivation of a calm, serene attitude is essential. Material science, as well as occult science, has proved that a fit of anger poisons the body. All other emotional upsets are similarly harmful.

For mental health—particularly important, since the mind should be used by man to direct his other vehicles in ways of right living—the invitation implies the use of the will in thinking only positive, constructive thoughts. Thoughts may be used to build a barrier to life-giving forces, or they may become a foundation of good health. To think kindly, tolerantly, unselfishly, and lovingly, is to invite health-building forces so powerful that only health can result.

Equipoise on all levels is a prerequisite to perfect physical, emotional, and mental health. Equipoise can develop only in a climate of studied obedience to natural law and concern with spiritual values. When we have achieved complete equipoise, then we will be able to issue a



permanent invitation to good health. □

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, and in the Pro-Ecclesia at 4:15 P.M. when the Moon is in a cardinal sign on the following dates:

March.....7—13—20—27
April.....3—10—16—23—30

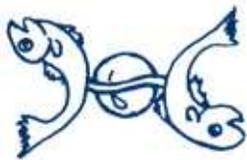
Relax, close your eyes, and make a mental picture of the pure white rose in the center of the Rosicrucian Emblem on the west wall of our Pro-Ecclesia, and concentrate on Divine Love and Healing.

The Adventures of Rex and Zendah In the Land of the Fishes

BEFORE THEY KNOCKED at the Gate of the Fishes, they stood for a few minutes looking at it—for it was so difficult to see where to knock. The sides of the gate were like two great waves and between them appeared lines of shifting water, never still for one moment, and shining with all the colors you see in a deep sea shell. Circling round and round, in the centre of the gate, were two fishes following each other, one copper colored and one looking like zinc. In the middle of this beautiful gate was a priceless pearl, wonderful in shape and color, which reflected, as in a mirror, a face—changing continuously. At one moment this face was so hideous, while at the next so dazzlingly beautiful, that one could hardly bear to look at it.

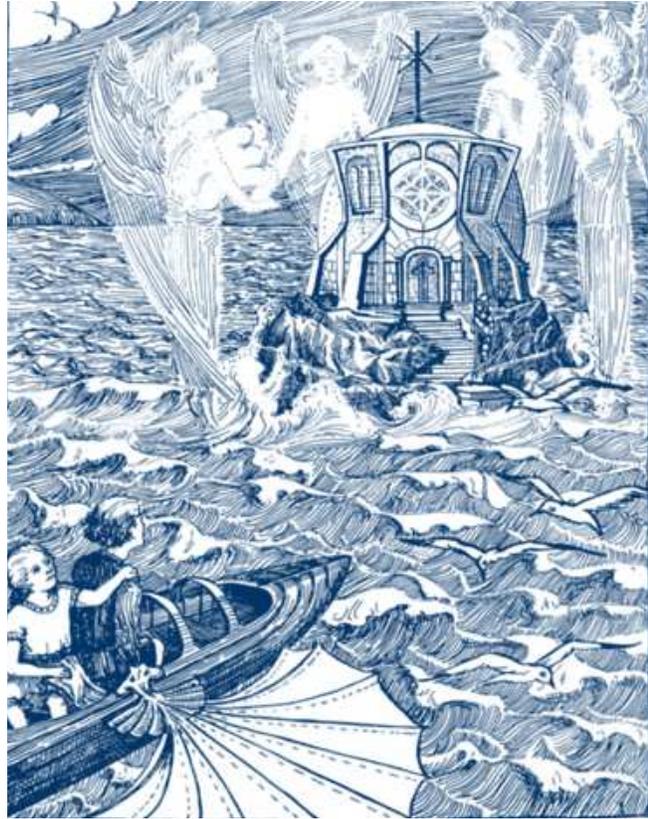
Zendah noticed a sea-shell trumpet lying at the foot of the gate.

“Blow it,” said Rex, “they always sound a trumpet at the entrance of a giant’s castle in the fairy tales we have read.” Zendah blew the shell trumpet. A soft note sounded, and all the movement ceased; the fishes stopped swimming round and formed themselves on either side of the pearl, just like this:



“Who demands entrance?” cried a voice. “Let him give the password.”

“Rex and Zendah from earth,” they said, “and the Password is *love*.”



The Land of the Fishes

“Then by virtue of love, enter Rex and Zendah,” echoed many voices, and the gates swung slowly open.

As the gates rolled back, Zendah looked at Rex with astonishment and exclaimed, “Look Rex, look, it is nearly all sea!” They found themselves standing on the silvery sand of a seashore, and as far as they could see there were miles and miles of rippling waves, dotted about with many small islands. Far out at sea on the largest island stood a

castle constructed of mother-of-pearl. A beautiful little boat soon drew up at their feet with two children on board, one a boy who had hair of a flaxen color and the other a girl, so fair that her hair shone like silver.

The boat was in the shape of a flying fish and they learned that it could rise out of the water and fly in the air at the wish of the steersman.

“Oh, do let us see it fly,” cried Rex as they took their seats at one end. The boat slowly rose into the air, then dipped into the waves, and then rose again, for it did not seem able to climb to any great height above the water. The children were shown that it was driven by electricity. In the bottom of the boat were copper plates just under the seat of the girl who steered. She wore curious sandals; the left foot had a copper sole and the right sole was made of zinc, and when she wanted the boat to rise she pressed with both feet, but only with the right foot if she wanted to sink onto the waves again, while pressure on the copper sole brought the boat to a standstill. They heard curious music as they glided along, and not seeing any birds, they asked where it came from.

“It is the fishes,” they were told. “They are quite tame and they sing to us, for we have no birds in the Land of the Fishes.”

Passing numbers of small boats like the one they were in, they soon arrived at the Pearly Castle, and embarking on a small quay, they walked up a path made of different kinds of shells between rows of girls clad in cloaks of pale mauve. Their shoes were most beautiful, and nearly all the jewels they wore were on their feet.

There were no bright colors anywhere in the castle. The walls were of white marble and pearl shell; the pillars appeared to be moonstones. It reminded them of the mist they had once seen on an early morning at the seaside, with the sun shining through. All the walls and pillars gave out a musical note when they were touched, and everyone they met in the passages had a musical instrument.

After passing through many halls and twisting stairways, they at last stood in the throne room and saw King Neptune. His throne was made of a massive sea shell, with cushions of violet silk. In his hand he held a long wand of some white, shining

metal at the top of which were three branches, each tipped with a pearl.

“Neptune’s trident,” they whispered to each other.

He bade them welcome and turned to a beautiful lady who stood at his side, and asked her to show the children the wonders of this country.

“Queen Venus spends many hours in this land helping me,” he said, “and she understands children much better than I do.”

They were taken from room to room in the castle. In one they found an orchestra of many children, each child playing a different instrument, yet the music was the most beautiful they had ever heard. One or two sat quietly in a corner, seemingly doing nothing.

“Why are they not playing with the others, have they been naughty?” asked Rex. “Hush,” said Venus, “they are listening to the angels’ music, and presently they write it down for the others to play.”

In another room they found everyone busy writing, and every now and then as a child would stop and appear to be thinking hard a little cloud with hundreds of tiny pictures in it would gather over its head.

“They are writing stories and poetry,” said Venus, answering the children’s unspoken question. “All those little pictures are the ideas that come to them.”

Leaving these rooms and passing down the castle steps, they came into a courtyard where there were all sorts of animals, some lame, some with bad ears, birds with broken legs or wings, and many others with different complaints. Children of all ages were trying to mend their broken limbs or heal their wounds. Rex and Zendah looked at their Guide with questioning eyes.

“When any animals get hurt on earth, they come here to be cured,” said Venus, looking rather stern. “Children, too, must come here to learn to be kind and loving to all animals, for here are found the hospitals where both men and animals may be cured.

“But before you go, I will show you something very precious,” said Venus. Stepping into another flying fish boat like the first, they were taken to an island near the Pearly Castle.

It was quite small and almost entirely covered by a circular glass temple, guarded by two knights

in shining armor, with shields bearing the emblem of a silver cup on a blue background. They, too, demanded the password, and being given it, allowed the children to pass.

There was nothing inside, except an altar at one end and a large mirror. On the altar shone a brilliant light like the full moon; within this they could faintly see a crystal cup which sparkled as a diamond, or perhaps it was more like the sun shining through a dewdrop.

“Children,” said Venus, “when King Arthur came to live among the stars, he brought with him the Magic Cup, which has the power of giving everyone what he most wishes for. But you must be certain that you really know what you want. It must be something you can share with those you love. It will never go back to earth again until people stop quarreling with each other.”

Pointing to the mirror, she said, “In this, if your eyes are strong enough, you can see everything that has ever happened or will happen. I will give you a small magic mirror like this one, Zendah, and if you use it well, when you are in difficulties, you will be able to see exactly what to do.

“Rex, wear this pearl, and when you do, remember the password of this land and so help to bring the Holy Cup back to earth once more.”

Very quietly, they almost tiptoed back to the

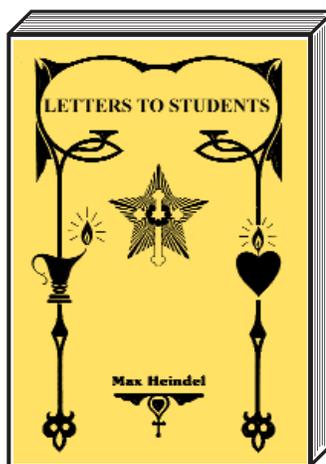


temple porch, carrying their gifts with them, and re-entered the flying boat, leaving Queen Venus, with a smile on her face, standing on the steps. Soon they were back on the seashore by the gate of the Land of the Fishes, and once outside, they turned to look for the Land of the Water Carrier, sometimes known as “the Man with the Pitcher.” □

(To be continued.)

Letters To Students

By Max Heindel



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

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