

Rays from the Rose Cross



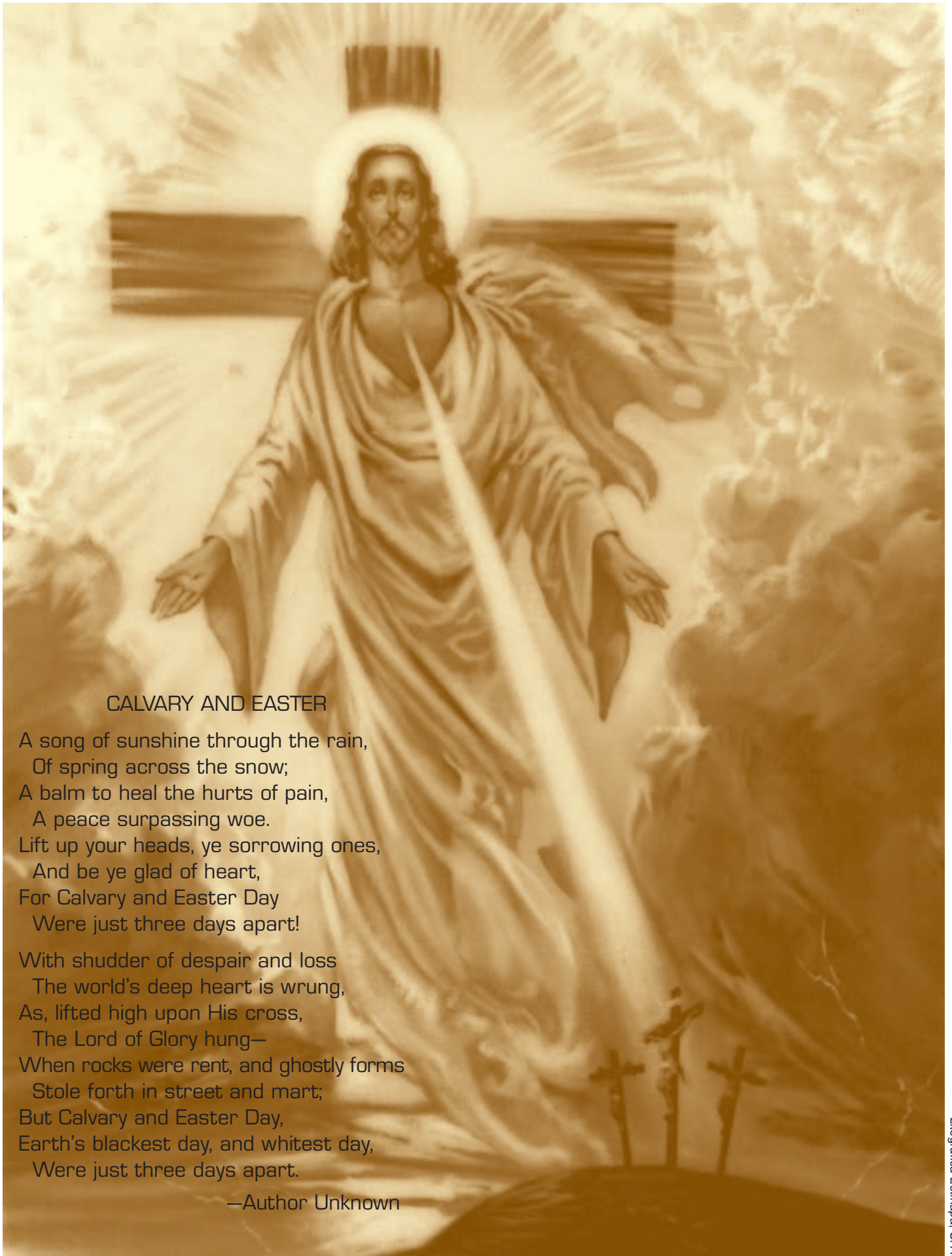
“A Sane Mind, A Soft Heart, A Sound Body”

March/April 1998—\$5.00

**THE LUKE JESUS AND THE MATTHEW JESUS
THE SACRED SIGNS OF THE ZODIAC
THE MIRACULOUS IMAGE OF GUADALUPE
ST. PAUL AND THE DAMASCUS EVENT**

A CHRISTIAN ESOTERIC MAGAZINE





CALVARY AND EASTER

A song of sunshine through the rain,
Of spring across the snow;
A balm to heal the hurts of pain,
A peace surpassing woe.
Lift up your heads, ye sorrowing ones,
And be ye glad of heart,
For Calvary and Easter Day
Were just three days apart!

With shudder of despair and loss
The world's deep heart is wrung,
As, lifted high upon His cross,
The Lord of Glory hung—
When rocks were rent, and ghostly forms
Stole forth in street and mart;
But Calvary and Easter Day,
Earth's blackest day, and whitest day,
Were just three days apart.

—Author Unknown

Rays from the Rose Cross

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

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FEATURE

Daily Prayer of Consecration



The Omnipresent

Dear Lord, Master of my life, who has grafted me into the Living Vine, and hast promised to such as open the door of the heart the daily bliss of Thy Indwelling Presence:

Break down afresh I pray Thee, every barrier between me and Thee, that I may be a channel through which Thy love may flow.

Take now my eyes—they are Thine. May all I see be interpreted according to Thy seeing.

Take now my ears—they are Thine. May all I hear be interpreted according to Thy hearing.

Take now my lips—they are Thine. May no words proceed from them which are not spoken in the spirit of Divine Love.

Take now my hands—they are Thine. May they this day serve Thee in loving ministration to the world's need of every kind.

Take now my feet—they are Thine. May they be swift to run Thy messages, or strong to stand and wait in Thy service.

And if there be still any holding back of myself in ways unrealized, oh, send the floods of Thy love to sweep aside all unconscious resistances, for Thy Name's sake. Amen.

—Elizabeth Lucy Gordon-Forbes

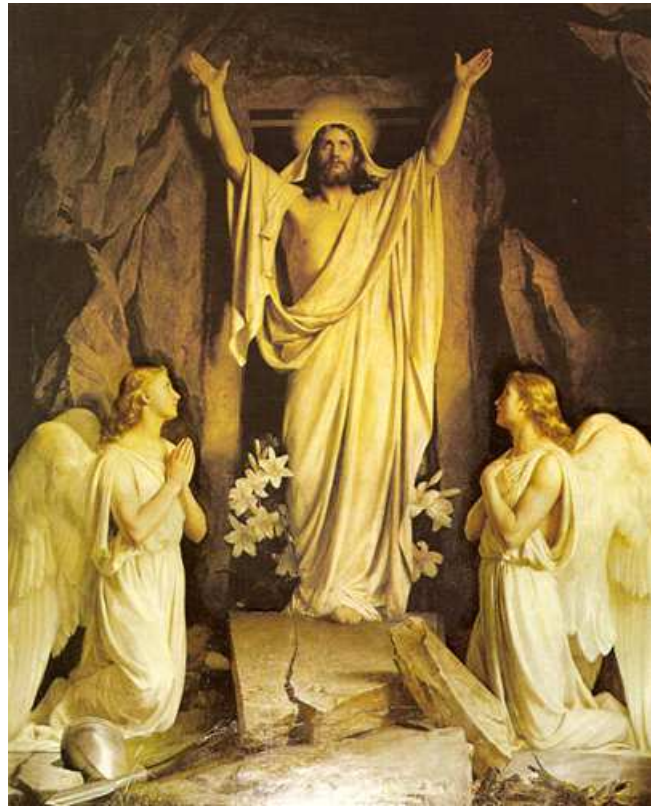
The Christian Way and the Solar Year

IN THE CHRISTIAN Church's liturgical year, no equivalent time frame is fraught with more significance than the third and fourth months of the calendar year. Based on the prototypal deeds of Christ Jesus, which mark out a path we can walk in spirit and in truth, this time has Resurrection Sunday as its reference point, which will determine the onset of the 40-day Lenten period, which begins with Ash Wednesday and progresses to Palm Sunday, the portal to Holy Week, and then bears ineluctably onward to Maundy Thursday's institution of the Eucharist, the agony in Gethsemane, the harrowing sequence of violence and abuse done to the Blameless One, beginning with His seizure, followed by mock trials, scourging, ascent to Golgotha, Crucifixion, and, upon separating from His physical body, His descent into the nether world to fetter the dark forces and liberate detained souls.

Easter Sunday is Christianity's birthday. It marks the time that the solar Spirit Christ is born to the higher worlds, having given of His life substance to the Earth, that its human, animal and plant forms might receive the vital impulse necessary to sustain and advance their respective evolutions.

Each annual infusion of the Christ Spirit into the Earth sphere incrementally boosts the vibratory quality of planetary ether and desire substance, enabling the specialization of finer vehicles for Earth's several life waves.

The Christian year is every bit as vital and present as the solar year, whose effects are so dramatically apparent, particularly in the higher latitudes. In fact, they are two phases of a single cosmic



Carl Bloch (1834-1890), 104 x 83 cm, chapel at Frederiksborg Castle, Denmark

The Resurrection

Him Whom no Devil can deceive, whose Spirit no grave's rock or death detain, here draws homage from awed angels.

occurrence. For the Lord Christ is both the Sun's indwelling Spirit and, through the Mystery of Golgotha, He also indwells the Earth. Therefore, our outward seasons are permeated by Christ's auric and effectual presence.

We begin this time frame by identifying with and living through the Temptation in the Wilderness, a phase in Christ's earthly life that aptly characterizes our own sojourn in the material dimension. On the foundation of this experience—40 days (years, lives, epochs) of prayerful action, self-denial in self-giving, practicing the presence, spurning the entreatments of the sense-based lower nature—we prepare ourselves for the climactic events of Holy Week, those stations of Christian becoming which culminate in the liberation of light, the Resurrection Body. □

MYSTIC LIGHT

The Luke Jesus and the Matthew Jesus

“And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.”

—I Corinthians 8:2

STUDENTS of esoteric Christianity understand that discrepancies in the accounts of the life of Jesus and Christ Jesus as narrated by the gospels are intentional. Far from challenging their validity and even calling into question the historicity of Jesus, as do some positivists, the apparent

couples, each bearing the name Mary and Joseph.

To the Matthew Mary and Joseph is born a Jesus who descends from the house of David through his son Solomon. This Jesus body receives an Ego that was, as traced by one occultist, the Persian sage and prophet Zarathustra (who preceded the Zoroaster of sixth century B.C. by several millennia) and, much later, Solomon—an Ego thus eminently wise in the ways of the world, the noblest expression of the kingly or worldly path.

The birth of the Zarathustra-Solomon Ego is cel-

In any study of the Bible it must be taken as axiomatic that any word or detail given or omitted is neither fortuitous nor simply reportorial. Rather the most profound of truths may be indicated in an ostensibly simple phrase.

inconsistencies and variations in the gospel narratives serve rather to open the mind’s eye to a Being and an Event whose magnitude utterly precludes one simple word-picture.

Surely the Person that bore the mighty Regent of the sun was not merely an exceptional soul. He was, in fact, the focus and fusion of both the supreme achievement in earthly wisdom and the embodiment of a pre-incarnational purity. A reading of the first three chapters of the Luke and Matthew gospels will elaborate this thesis.

Neither the John nor Mark gospels consider Jesus’ pre-Christed life. Only Luke and Matthew chronicle the birth of Jesus. Both provide genealogies, but these differ, as do the accounts of the Nativity and Jesus’ childhood. In fact, the two gospels detail the birth of *two* Jesus children to two

celebrated by the “wise men”; that is, the Zoroastrian (literally, “golden star” or “star of splendor”) initiates from the East, who, being adept in star wisdom, could discern in the Bethlehem star the light body of their God, Ahura Mazda, Who designates the one (Jesus) in whom He shall soon incarnate.

“When they saw the star, they rejoiced with exceeding great joy” (2:10). For in earlier lives they had been taught by Zarathustra that this God of Light was coming to Earth to take on a human form. Thus do they pay homage to Jesus (in whom incarnates their teacher) as the future bearer of the Christ, giving gifts worthy of the king he was, gifts which symbolized what he, in teaching and example, had previously given them: the gold of enlightened thinking, the frankincense of exalted feeling and the myrrh of spiritualized willing.

The Matthew Jesus is born in Bethlehem but soon thereafter he is taken by his parents (Joseph being warned in a dream) to Egypt, where the Ego has a retrospective exposure to the source of the experiences garnered from earlier existences. In any study of the Bible, it must be taken as axiomatic that any word or detail given or omitted is neither fortuitous nor simply reportorial. Rather, the most profound of truths may be indicated in an ostensibly simple phrase. Max Heindel's clairvoyant verification of the origin of the Cosmos and planet Earth, as it is compressed into several remarkably cogent images in Genesis, well illustrates this point. Only Matthew mentions the journey of Mary and Joseph to Egypt. Thus, in three verses, we encounter oblique reference (confirmed by occult investigation) to the assimilation by the Zarathustra Ego of the extraordinary soul faculties that were the fruition of his former desire body working in the Egyptian Hermes and his earlier etheric body invested in Moses at the time of Israel's Egyptian captivity. These two instruments were returned to the Matthew Jesus Ego to immeasurably enrich and reinvigorate it.

Upon his return to Israel, Joseph is again instructed in a dream, this time to avoid Bethlehem. So he settles in Nazareth in Galilee (though he was a native of Judea).

The Luke Jesus, on the other hand, is born to parents who are *natives* of Nazareth. But a decree had gone out that everyone should be taxed, and Joseph, being of the house of David, must pay his taxes in Bethlehem, the city of David. While in Bethlehem, Mary gives birth to the child Jesus, an event discerned in the spirit worlds by shepherds who, being pure in heart, are clairvoyant (negatively). The Luke Jesus, wrapped in swaddling clothes and laid in a manger, is born with a desire nature as faultless as the lambs in the shepherds' fields. In fact, the Luke Jesus is purer than any soul on earth because his vital body, the body of learning and experience, is pristine, unsullied by incarnational error, and therefore capable of organizing a physical form purer and finer than any vital body



Oil on Canvas, c. 1636, Philippe de Champaigne, 1602-1674. National Gallery, London.

Angel Appearing to Joseph in a Dream

Only in Matthew's gospel does the Angel of the Lord appear to Joseph, and three times. In the second instance (illustrated above), he is directed to avoid Herod's Massacre of the Innocents by journeying to Egypt.

conditioned by earthly experience.

This is the double or deeper meaning of the immaculate conception. Vital life forces, retained from incarnational cycles by the Lords of Destiny, are instilled in Mary and serve as the chaste matrix for the forming Jesus body. The biblical key to this mystery is found in Genesis where, due to the inoculation of the "primal pair" by the Luciferic influence (i.e., they had eaten of the Tree of Knowledge of good and evil), the possibility of eating of the Tree of Life was denied them. Having entered man's desire body, Lucifer posed the threat of eventually violating his vital body. To avoid this prospect, the Tree of Life was placed in the pro-

Planet Art

tective custody of Cherubim; that is, control of certain etheric forces was withheld from Adam's use and thus from passing on to his descendents.

It may be said, then, that an inviolate part of prelapsarian Adam was retained by the wise Guides of human destiny from involvement in the generational cycle. A new Adam or, as Paul (Luke was Paul's friend and fellow traveler) says, a second Adam, was thus provided Christ in the Nathan Jesus body. A "provisional Ego" descends to the virgin Mary, being the soul who had waited longest before incarnating. In a sense, it was Adam reborn, Adam renewed. For this Luke Jesus body is traced not through worldly Solomon, but through David's other son, Nathan, the priest. Nor does Luke's lineage stop with Abraham, the race father, as in the Matthew genealogy, but leads back to Seth (not worldly Cain), Adam, and to very God. That is, the informing life in the Luke Jesus is as God originally provided.

There is a curious parenthesis in the Luke genealogy. It reads that Jesus is "(as was supposed)" (3:23) the son of Joseph; that is, "as commonly accepted." Who would think otherwise? In fact, the life investing the Luke Jesus was directly from, and had been retained in, God. It was virginal. Therefore the angel says to Mary that the holy thing that shall be born of her "shall be called the Son of God" (1:35).

Note the inversion of the genealogy. The line of purity traces back to God, whereas the Matthew genealogy, as the line of experience, is cumulative, descending from Abraham presentward. Note also that the angel appears to Mary in the Luke account, which advances the heart principle and the purity motif. In Matthew, where the experience motif and the worldly mental element are stressed, the angel appears to Joseph (four times—1:20, 2:13, 2:19, 2:22). And because the Matthew Jesus embodies the kingly line of descent, this gospel mentions Herod's fear of a contender to his authority, one who may challenge him: the King of the Jews, "a Governor that shall rule my people Israel." Herod asks the Wise Men to inform him where Jesus was, but they declined and returned to their own country by another route.



Watercolor, J. James Tissot, Brooklyn Museum

The Presentation in the Temple and Simeon's Prophecy
Only Luke records the circumcision and the presentation. Both incidents emphasize purification and sanctification. "After the days of her purification according to the law of Moses were accomplished," Mary and Joseph (bringing two doves as sacrifice), present the infant Jesus to be blessed. Simeon (raising the infant) prophesies that a sword will pierce Mary's soul, and the virgin Anna (with arms outstretched) praises the Lord's mercy.

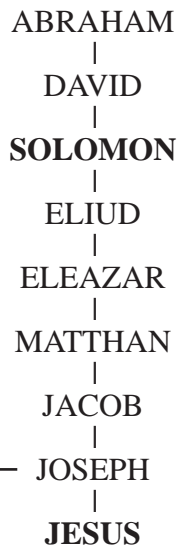
Therefore must Joseph take flight to Egypt to avoid Herod's massacre of the innocents. Luke, appropriately, omits Herod, for his Jesus is "the Babe" (experientially and in purity). Truly, in view of the foregoing, the Nathan child is the first child, *The Child*. He poses no secular threat.

A second "objective" explanation for Luke's omission of Herod is also valid. The Luke Jesus and John are born within six months of one another, but sufficiently later than the Matthew Jesus to escape Herod's slaughter of the innocents. Otherwise, of course, John the Baptist would have

GENEALOGIES OF JESUS

MATTHEW* JESUS

Matthew 1:1-16
Genealogy is in the same order, earliest to present



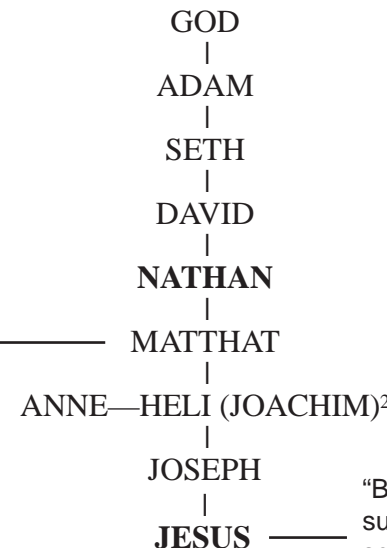
"The husband of Mary of whom was born Jesus, who is called Christ"
—Matthew 1:16

*THE CHRIST SPIRIT
INCARNATES
IN THE ESSENCE OF THE
KINGLY (WORLDLY) SOLOMON
& PRIESTLY (SPIRITUAL) NATHAN
LINES OF HUMAN
DEVELOPMENT*

"When Mathan died, his widow married a second husband named Levi, a descendant of David through **Nathan**. The fruit of this marriage was **Mathat**, the father of **Heli**."¹

LUKE* JESUS

Luke 3:23
Given in reverse order, present to God



"Being (as was supposed) the son of Joseph."
—Luke 3:23

EVENTS

An angel of the Lord appeared to him [Joseph] in a dream [and said] "That which is conceived in her is of the Holy Ghost...and thou shalt call his name Jesus.

Wise Men

Joseph and Mary are Bethlehem residents (Judea)

They go to Egypt to avoid Herod's pogrom.

They returned ("being warned in a dream"), not to Judea but Nazareth in Galilee.

* "The book of the generation of Jesus Christ, the Son of David, the son of Abraham." (Matt1:1)

1. *The Life of Jesus Christ and Biblical Revelations*, by Anne Catherine Emmerich. Vol.1, p.125
2. "Joseph knew not before [his marriage] that through Joachim, Mary had descended in a straight line from David." *ibid*, p.219

EVENTS

Shepherds

Joseph and Mary are Nazareth (Galilee) residents.

They returned directly after Jesus' circumcision to Nazareth, "their own city," "and the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." (Luke 2:40)

Temple incident: the Matthew ego enters the Luke vehicles (physical, vital and desire bodies) at age twelve (puberty): "Wist ye not that I must be about my Father's business?" (Luke 2:49)

"And Jesus increased in wisdom and stature, and in favor with God and man." (Luke 2:52)

*Genealogy given from Mary's side through her father Heli. Joseph's lineage is not mentioned because Luke's account concerns the "Blessing," the "Mystery," "the sacramental presence of that holy propagation of man before he fell." *op. cit.*, p.113

been among the murdered infants.

As an aside, though we may assume both Jesus infants were circumcised, only Luke makes mention of the incident (2:21) since it accords with the theme of purity—which, in respect of the Nathan Jesus, is an ontological and total purity. We may also note that only Luke mentions the prophetess Anna, who “departed not from the temple,” and the “just and devout” Simeon. These two holy persons testify to the sanctity and spirituality of the Luke Jesus, as the Wise Men testify to the wisdom and royalty of the Matthew Jesus.

Knowing whence issues Nathan Jesus’ life (vital) body, we may understand Luke’s description that he “waxed strong in spirit, filled with wisdom, and the grace of God was upon him.” His spirit was strong by virtue of being untarnished and unimpaired by a “fallen” etheric body. His wisdom was not of this world but of heavenly things. And God’s grace was on him as an angelic effulgence.

Whereas the Luke Mary (Joseph is but a shadow in Luke’s gospel) “kept all these things and pondered them in her heart” (2:18) and “kept all these sayings in her heart” (2:51), the Matthew Joseph (Mary is a dim figure in Matthew’s account) “thought on these things,” is mental rather than intuitional. The two Jesus children are correspondingly characterized, as are their respective gospels. The Luke gospel has a simplicity, freshness, and a pictorial vividness that has made it most appealing to the primarily devotional Christian. The Matthew gospel carries the charge of biblical history, of the ineluctable momentum generated by millenia of linking cause and effect, as given by the numerous allusions to Old Testament prophesies that were to find their fulfillment in the life and Person of Christ Jesus. No less than nineteen references to Old Testament prediction are cited in the Matthew narrative, almost giving the impression that Christ Jesus is an actor in a drama whose setting, sequence and even dialogue have been predetermined.

On the other hand, the Luke gospel emphasizes the overcoming of necessity (karma) through healing love. The emphasis is on making whole, re-establishing integrity, liberating the soul, purifying



Watercolor. J. James Tissot, Brooklyn Museum of Art

Jesus Teaching in the Temple at Age Twelve

New and perplexing behavior was suddenly shown by the twelve-year-old Jesus found by his parents in the temple, astonishing the elders with his understanding. There is an esoteric explanation for this transformation.

the body through regenerative faith. Luke cites twenty-two specific acts of healing by Christ Jesus, more than any other gospeler. Matthew’s gospel is didactic, instructive, less intuitive than Luke’s.

After the Luke Mary gives birth and Joseph pays his tax, the couple return to Nazareth. Eventually, both Jesus children are living in Nazareth. Then, when they are age twelve, a critical event takes place: The Ego that was Zarathustra-Solomon, the Ego wise in the ways of men and the world, leaves the Matthew-Jesus body and enters the pure and spiritual vehicles of the Luke Jesus. With what result? That, upon attending the annual feast in Jerusalem, as was their custom, and departing therefrom by a day’s journey, the Luke Mary and Joseph discover that their quiet, self-absorbed, other-worldly son is not in their company. They return to Jerusalem to find a transformed Jesus, one they know not. For having been invested and

enlightened by the Zarathustra-Solomon Ego, he is discoursing with the doctors of theology as one to reckon with (2:47). To their question “Son, why hast thou thus dealt with us?” the suddenly precocious and spiritually articulate lad answers, “How is it that ye sought me? Wist ye not that I must be about my Father’s business?”

Only after the truly immaculate Luke Jesus body has fortified itself and is on the threshold of puberty does the worldly wise Zarathustra-Solomon Ego enter and permeate it. The now Ego-less Matthew Jesus body wanes and dies. (A painting by the Renaissance artist Borgognoni, *Christ Among the Doctors*, depicts Mary with the two Jesus youths: one is vigorous, giving forth life; the other, the donor of the Ego, is shadowy, somewhat withdrawn, pointing a finger at him who shall provide the body for the Christ.)

An equally tenable reading of the parenthetical insertion by Luke in detailing the Jesus genealogy shows his understanding of this mystery of the two Jesus children. For after the Solomon-Jesus Ego invests the Nathan Jesus body, the Luke Joseph is *not* his father, “as was supposed.” Luke’s genealogy is given *after* the Baptism of Jesus by John and well after these metaphysical logistics have taken place. (The Matthew gospel begins with Jesus’s genealogy.)

Thus, Jesus’ vehicles prior to Christ’s ingress, are a fusion of the priestly and kingly lines of human development. However, in this singular instance, the acquisition of worldly wisdom was not gained by sacrificing the etheric body’s primordial integrity. Man’s wisdom is a transmuted product of sin, error and suffering, which take their toll over eons of time on the quality of both planetary and individual etheric substance. In order to provide the Christ with human vehicles that would insure the success of His mission, exceptional measures were invoked. His advent was meant to renovate for all humanity the very

conditions to which His mortal bodies were to have been least subject—the dulling and deadening effected by epochs of selfish desire and ignorance.

Strange to say, these special provisions for His earthly ministry only served to heighten His agony of sensation, intensify His empathy for sinning and suffering humanity, and increase the unutterable pathos He experienced in perceiving man’s separation from his divine origins; that is, from Christ Himself.

What was exceptional for Jesus, making possible the embodiment of Christ, became the rule for mankind upon Christ’s entry into Earth through Jesus’ shed blood. For the Christ Life effected a planetary alchemy by purifying the desire body of Earth and transforming its etheric vehicle. While unique spiritual strategies were employed to facilitate Christ’s incarnation, this providence has become extended to mankind generally through

Potentially, Bethlehem is any set of co-ordinates on Earth. The Holy Spirit is ever ready to christen the deserving candidate in the vital currents of his own sacred Jordan.

the Crucifixion. Christ through Luke Jesus had access to what man was, originally. Man through Christ now has access to what he may become.

As the priestly and kingly lines of human development converged in Jesus—the devotional-inspirational with the intellectual-authoritative—so man through the Christ impulse can progress toward unitive being, blending experience of head and heart, working toward becoming a Melchisedec, priest in his own body-temple and king of his own microcosmic kingdom.

The special conditions obtaining for Christ’s reception into human vehicles are, since Golgotha, the birthright of all humanity. A unique historical occurrence translates to planetary paradigm. Potentially, Bethlehem is any set of co-ordinates on Earth. The Holy Spirit is ever ready to christen the deserving candidate in the vital currents of his own sacred Jordan. □

—C.W.

The Spring Equinox

THE SUPREME MYSTERY of life is both concealed and revealed in the crucifixion and the resurrection of the masculine and feminine principles in nature. This process is alchemically termed the blending of fire and water. The mystic sees its perfect manifestation in the passage of the sun through Pisces and Aries during March and April.

While the sun is in the psychic sign of Pisces all nature is working through and with the great water or feminine principle of Godhood. This is the time of the bursting of bud and of the running of sap in the trees. Blessed are the eyes that have learned to lift the veil and can perceive the workings of the various ministers of God's kingdom at this holy season; for this is a period of intense activity on the inner planes, this activity extending from the celestial Hierarchies to the realm of nature spirits which man calls fairyland.

As the sun passes into the sign of Aries, the magic blending is accomplished; the "living waters" of Pisces are flooded with a new light, the new fire of Aries flames up. This resurrected life that floods all nature is the "magic green fire" of the ancient Gaelic legends. Blessed indeed are the eyes that may see these wonders that God has prepared for those who love Him.

In the Masonic legend of Solomon and Hiram Abiff, Solomon typifies the feminine, watery, form-building Pisces; Hiram, the martial, energizing Aries. When the form of the Temple is complete, it must be infused with the radiant new life of the master builder—Hiram (Aries).

This blending of water with fire becomes the Master's word, to which all nature responds in the resurrection of a new life. This same mystic blend-



Detail, Isenheim Altarpiece (1511-1515), Mathis Grunewald, Musée d'Unterlinden, Colmar

The Resurrection

Enclosed in a sunlike halo that blinds the soldiers guarding Him, the Saviour rises from His tomb as Life triumphant.

ing is the lost word which must be recovered by man before he may know the resurrection into that eternal life through Initiation, which the Master described unto His disciples.

In the life of Christ Jesus, who came as the great Way-shower or Initiator for all humanity, this great cosmic drama is outlined in the Easter Festival. The date of Easter is fixed according to occult tradition. The sun must not only pass the equator as it does on the 21st of March, but the full moon after the vernal equinox must also be passed. The Sunday following is Easter, the day of the Resurrection. The light of the vernal sun must be reflected by a full moon before that day can dawn on earth. There

is a deep esoteric meaning hidden behind this method of determining Easter.

The spiritual status of the masses of humanity is not yet sufficiently high to receive and assimilate the full force and power that flood and permeate the earth at the time of this “Cosmic Resurrection,” the vernal equinox. Only Initiates, those who have found and learned how to use the lost word, previously referred to, can partake fully of this high spiritual ecstasy. This great force must be received and transmitted or reflected to the masses by the full moon.

The esoteric Christian, while partaking joyfully and reverently of the Easter rites, is ever seeking to attain to a participation in the holy mysteries of the “Cosmic Sunrise,” the sublime ceremonial of the vernal equinox.

At the time of the vernal equinox (or during the enactment of the great solar change or mystery), for the space of three days the days and nights are of equal length. So too, the Christ, whose life is a perfect analogy of the solar drama, remains for three days within the earth, between the Crucifixion and the Resurrection. He arose at the sunrise of a new day and angels joyously proclaimed the fact to His disciples that He is risen. His disciples understood the inner meaning of His real esoteric mission for the world; namely, that He might become the indwelling Planetary Spirit and rend the veil so that whosoever wills may come and partake freely of the waters of life, through the establishment on earth of the new Christian mysteries.

Here is milk for the babes and meat for the strong—the sublime story of the holy birth, life, death, and resurrection of the supreme Master, Christ Jesus, whose life is to be revered and emulated by those who would follow in His steps. There is also another way, the way of the Cross, as it has been mystically described by some who have found it. This is the path that leads to the holy joy of the solar mysteries that are celebrated at the four great turning points of the year. An understanding of these mysteries caused Plato to assert, “The World Soul is crucified.”

At these most holy seasons of the year, both the Master Jesus and the glorious Sun Spirit, the



Fra Angelico and Benozzo Gozzoli. Fresco, 1440-41. Convento di San Marco, Florence

Resurrection of Christ and Women at the Tomb

The angelic messenger asks the frightened women: “Why seek ye the living among the dead? He is not here but is risen.” —Luke 24:5-6

Christ, are working for the future progression of the planets and for the enlightenment of those who will make themselves worthy to partake of these waters of eternal life to which the Christ referred when He said: “If ye drink of the water which I bring unto you, ye shall never thirst again.”

In many ways throughout the mystery of His life and in the inner significance of His words, He has placed the key that will unbar the mystic portals. To one who finds it, the Master’s concluding exclamation, “*consummatum est*,” becomes his own triumphant password. He too has rolled aside the great stone and stepped forth free to be greeted by a joyous angelic chorus that proclaims to other disciples who await about the tomb: He is not here for He is risen.

“Everyone is a Christ in the making and some day will be Easter for each one of us.” □

—Corinne S. Dunklee

The Cosmic Egg

A Universal Symbol of the World and Man

AMONG THE MANY cosmic symbols which have been handed down to us from antiquity, none is more common than the symbol of the egg. Carefully concealed in this sacred symbol is the whole mystery of the origin and destiny of the world and man. The egg symbolizes the Cosmos in its most abstract conception of the inner-most state of existence, prior to the periods and processes of involution and evolution. It teaches that though life is able to mold matter, it does not depend upon it for its existence. It is self-existent, and having no beginning it can have no end. This is symbolized by the ovoid shape of the egg. The Absolute Being is always represented as ovoid in form, without beginning, and therefore without end.

Within the periphery of the egg is living Power, male-female, which is the Divine Spirit. This great Power has been called by the Greeks, *Phanes*, the God of Light, for on its shining forth the whole universe shone by the light of fire, the most glorious of the elements. And so the egg, the first and last of all things, heated by the Divine Life within it, breaks open. A great Spirit then comes forth in all His glory and splendor.

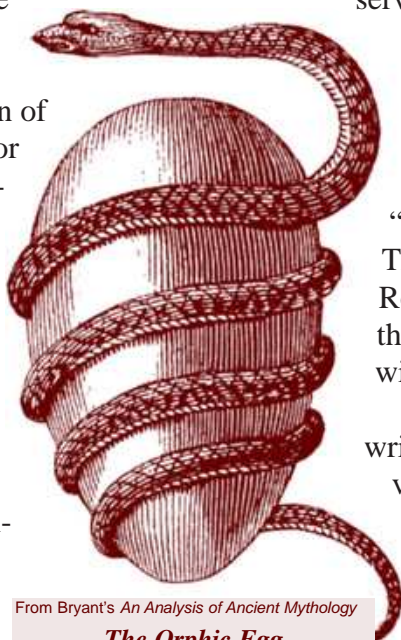
In the legend of Orpheus, *Phanes* is called the father of all the gods because He was the first to appear as "Light." In the Bible we read that in the beginning God said: "Let there be light, and there

was light." In the Rosicrucian philosophy it is taught that "God is Light" and this phrase is taken as the main thought in our meditation periods. Light is the first principle manifested by God; this is followed by love as the second principle, and by service as the third.

This glorious Being, born from the egg, was triune, and as described in the terminology of Plato, of the three aspects, *Phanes* was the "Father," *Ericapeus*, the "power," and *Metis*, the "intellect." This terminology corresponds to our Rosicrucian concepts which are called the Father, the Christ, and Jehovah; or will, wisdom, and activity.

In the literature of the ancients it is written that in the beginning the universe was "water," or "chaos." The waters desired intensely; they toiled and became heated with fervent devotion. When this heat and devotion became sufficiently intensified, a Great Egg was produced. This egg rested for one Great Day, and at the expiration of this period it broke in half. Of the two hemispheres the upper was of gold

and the lower of silver. The silver hemisphere became the world, or mundane creation, and the golden half became the heavens, or celestial expanse. In some accounts the golden yolk of the egg is represented as the sun, or the center of the universe; in others as the heart of man, surrounded by all his latent faculties and vehicles. By still other authors of ancient metaphysical works it is



From Bryant's *An Analysis of Ancient Mythology*

The Orphic Egg

Signifying the Cosmos encircled by the fiery Creative Spirit in the Orphic mysteries, the egg also represents the soul of the philosopher; the serpent, the Mysteries.

viewed as the earth, surrounded by the terrestrial waters, which are symbolized by the albuminous portion, or white of the egg. Within this egg were also the continents, the seas, and the mountains, the planets and stars, the gods, demons, and

The egg is an image of God and of the universe, which engenders and contains everything in its bosom. Being made in the image of God, man's aura and desire body are ovoid in shape.

mankind.

The Greek Phanes is symbolical of the first born, the Heavenly Man, resplendent as the sun. He is named the "egg golden," the father of Metis and all the gods. For the benefit of these gods of the universe He created the heavens and the earth, that they might go forth in a new day of manifestation. In another description of the world it is said that the sky, and earth, and water, and whatever else is within them, are egg-like. The sky is arranged above the earth, like an egg, by the handiwork of the Creator, and the semblance of the earth in the midst of the sky is similar to the yolk within the egg, and the water within the earth and the sky is the same as the water within the egg.

Among the writings of that illustrious Rosicrucian and immortal spirit known as Paracelsus, we find quotations which throw a beam of light upon the age-long mystery of the egg. He declares that "the yolk of an egg rests in the albumen without sinking to the bottom of the shell. The yolk represents the earth and the white represents the invisible surroundings of the earth. The invisible part acts upon the visible one, but only the philosopher perceives the way in which the action takes place."

In this statement Paracelsus refers to the albuminous part of the egg as representing the invisible, superphysical planes of nature from which flows the life by which all things earthly are sustained. The egg is an image of God and of the universe, which engenders and contains everything in

its bosom. Man was made in the image of God, his aura and desire body being ovoid in shape, and where the mind body has developed into a form, it also is an ovoid. Every living cell and atom, every spark that emanated from or had its origin in the world of God, is ovoid in shape, with no beginning and no end, showing that it, too, is eternal, even as our Father in heaven.

The egg has been used as a symbol from ancient times. There was the Mundane Egg of the Egyptians which proceeds from the mouth of the "unmade and eternal Deity" and which is the emblem of generative power. The Egg of Babylon was supposed to have hatched Ishtar and was said to have fallen from heaven into the Euphrates. Colored eggs were used yearly during spring in almost every country, and in Egypt they were exchanged as sacred symbols in the springtime. This was the emblem of birth and rebirth, cosmic and human, celestial and terrestrial.

We learn from the writings of Madame Blavatsky that the word Easter evidently came from Ostara, the Scandinavian goddess of spring. She was a symbol of the resurrection of all nature and was worshiped in early spring. It was then a custom with the pagan Norsemen to exchange colored eggs, which were called the eggs of Ostara. These later became Easter eggs. This old custom has been connected with the feast of the Resurrection of the Savior, who, like the hidden life in the egg, slept in the grave for three days before He awakened to new life. This was natural because Christ is identified with that same spring sun which awakens in all its glory after the dreary, long days of winter.

The sacred symbol of the egg was preserved by the Druids and used by them as the distinguishing mark of the several grades of the Druid Order. These eggs were of various colors, some blue, others green or white, while some had stripes of different colors. The color gave a clue to their status in the Order, for the colors worn by the members were the same as on the eggs.

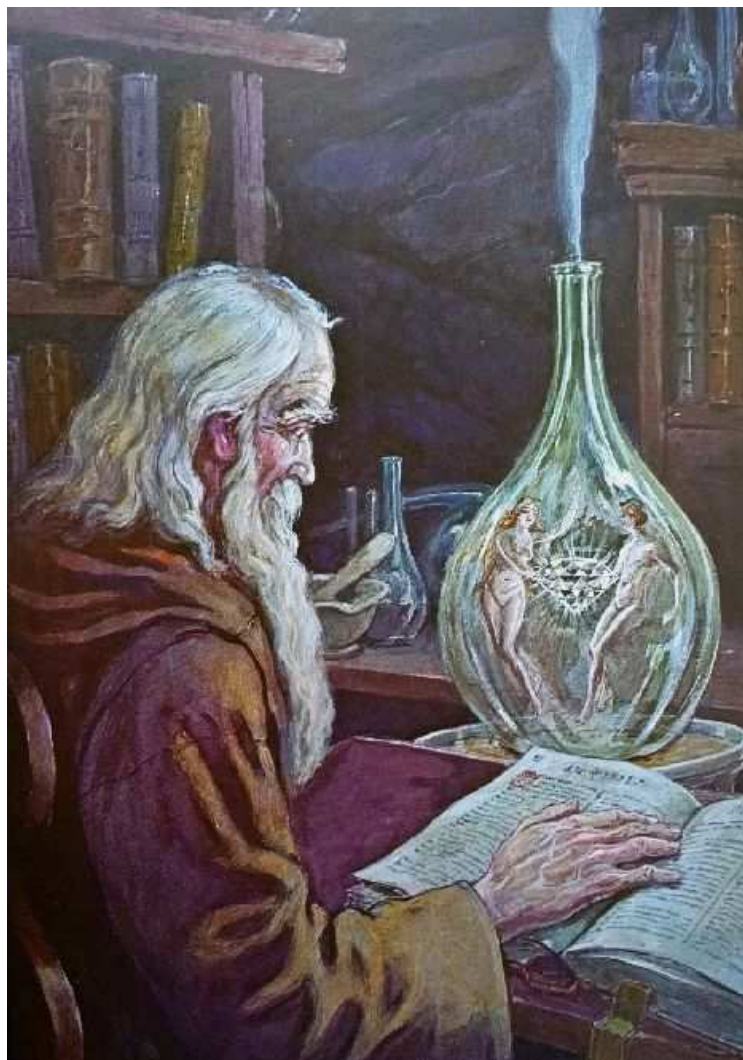
In the mystical symbolism of the early Rosicrucians we find that the philosophic egg was incorporated, and it has a very significant interpretation. "The Fraternity of the Rose Cross," says John

Heydon, “is maintained by a group of mysterious adepts who perpetuate themselves from age to age by returning periodically into a philosophic womb, where they rest for a prescribed time, and then come forth once more renewed in life and years.” The same writer also tells of Brother C. R. C., and in describing one of his so-called rest periods, or rather a stage of inactivity on the earth plane, he speaks of the Brother as “in a proper womb quickening.” This womb is a glass casket or container, an alchemical vessel in which the Brothers were buried. It was named the philosophic egg. At regular intervals the adept, breaking the shell of the egg, took up the various duties of life, later to retire again into his shell of glass. Between lives the Brother was said to be sleeping in his egg.

Periodically the philosopher breaks the shell and emerges from his egg, having a new external form in which he abides temporarily. This is comparable to man, who between earth lives exists in the invisible worlds, and in his own invisible bodies. There is a great difference, however, in that man has to be born by way of the physical womb of the mother, whereas the adept, or Brother, is able to materialize a body in which to function on this earthly plane without the necessity of being born.

The breaking of the egg represents the victory of the spiritual nature of man over the personality or lower animalistic nature. Man is a miniature universe and his physical personality is an egg, or ovoid-shaped auric body, in his present stage of development.

As the seed is nurtured by Mother Earth until it bursts forth in splendor; as the egg is warmed by the mother bird, and the alchemical processes take place, so that the little chick literally grows out of the shell with its new garment of feathers; as the babe is nurtured in the womb of the mother until it is launched forth on the sea of life; so does the man, who has suffered sufficiently and learned the futility of catering to the appetites and desires of the lower nature, and is ready to surrender all to the God within, cry out to that Divine Spark within him



Painting by J. Augustus Knapp for Manly P. Hall's SECRET TEACHINGS OF ALL AGES

The Consummation of the Magnum Opus

Modern initiation involves a transmutation in the vital body (egg-shaped glass flask), creating a golden wedding garment from the light and reflecting ethers. The stage of Christian transfiguration designates the alchemical process by which the physical body becomes a living (Philosopher's) stone. While the intellectual or occult path generates the ruby soul, and the Christian mystic path forms the diamond soul, transfiguration is not complete until both paths and souls are one.

to take complete charge of all his vehicles and faculties, to control them and diffuse the qualities of the Spirit throughout his whole being.

It is then that the human egg is warmed from within by the Spirit, the transmuted and perfected spiritual qualities of love burst the shell and a newborn and glorious being comes forth with all the radiance and beauty of Phanes, the God of Light. Then he may shout triumphantly as did the Christ: “It has been accomplished.” □

—C.R. Bryan

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Good Friday Magic

THE ORTHODOX CHURCHES are shrouded in mourning on Good Friday. With them it is a day of gloom and sorrow; to us it is a day of infinite compassion, infinite tenderness, truly *Good Friday*.

The vibrations of Easter are triumph, victory; with majestic chords the sun rises and intones the song of the risen Master.

The rhythm of Good Friday which vibrates through every blossoming tree, every green blade in the fields, every note of the bird song, is *love*. Not the joyous love of Christmas time, but a sweet, quiet love—softened by pain, mellowed by sorrow, nurtured with tears.

On the morning of Good Friday, Parsifal finds himself at the entrance gates to the Castle of the Grail, a pilgrim returned after many years of wandering and suffering in the wilderness of life. In the fierceness of struggle, the stupor of pain, he has lost track of time; the change of the seasons has been meaningless to him in the dark forest of soul-journeying from which he has just emerged. He does not know what day it is. But his sensitive heart soon responds in joyous wonderment: “I never saw the grasses, buds, and flowers so gently tender...their fragrance is a childlike loveliness, their speech all trust and sweet, safe confidence.”

“This is Good-Friday magic, Sir.” Thus explains

Gurnemanz, the aged guardian of the gate, who, in his hermit’s hut hidden at this springtime under a bower of blossoming trees, has been waiting the coming of Parsifal.

Good-Friday magic! So mysterious, yet so simply understood, if our hearts but respond to it.

Let us listen, listen with our hearts, to the rhythm of Good Friday, because on that day the per0and our Saviour is established, and reestablished every year.

Good-Friday magic is of a peculiar kind. Its wondrous spell cannot penetrate the armor of intellect. Gurnemanz bids Parsifal, “Take off thy weapons, they offend the Lord who, bare of armor, gave His sacred blood as a salvation for the sinful world.”

Good-Friday magic is of a peculiar kind. Its wondrous spell cannot penetrate the armor of intellect. When Parsifal returns he is clad in a black coat of mail and wears the winged helmet of Mercury. He carries shield and spear. These have served him well on his way to the cross. But when he

arrives at the cross, newly erected every Good Friday, Gurnemanz bids him “Take off thy weapons, they offend the Lord who, bare of armor, gave His sacred blood as a salvation for the sinful world.”

Parsifal obeys. He lays his armor down at the foot of the cross. He kneels at the foot of the cross. Not until then does Good-Friday magic work its wondrous spell; not until then does he see all nature smiling radiantly through tears; not until then does he hear the grasses and the flowers and the birds talking to him in sweet confidence—the voices of the Little Ones. “What you do to one of the least amongst my brethren, you do unto me,

and what you do not do to one of these Little Ones you do not do unto me.”

The sacred blood fell as quickening dew upon our planet, the Earth. It was shed for the Little Ones, our brothers of the mineral, plant, and animal world just as well as for us. But they can only sense the greatness of the love, the glory of the sacrifice, whereas we can understand it.

By force of our minds we alone are able to grasp the magnitude of the fact that the great Sun Spirit, the Christ, renounced His splendor amongst the creative hierar-

chies, His shining path through solar systems and zodiacs, for our sakes, so that our sorrowful star, whose vibrations had become dangerously low through our materialism, might be saved from the dreadful fate of crystallizing in gross matter and of losing its possibility of evolution in this cosmic cycle. Our faults, our sins, had also endangered the guiltless Little Ones of the younger kingdoms who with us are bound to the planet. All creation groaned and travailed until the suffering Earth absorbed the cleansing blood-tears from the very heart of the solar system.

And the sacrifice of Golgotha is repeated every year. Christ Jesus' blood purified the planet, the rate of vibration was raised to its intended speed. But this speed has to be maintained and increased in order to ensure the evolutionary progress of the Earth. Therefore, for a part of each year the Sun Spirit imprisons Himself in depths of the Earth. For a part of each year He takes upon himself the cross of dense matter, the untold suffering associ-



J. James Tissot, Brooklyn Museum

The Grotto of the Agony

Envisioning Christ Jesus in Gethsemane is itself a mighty redemptive force, deterring from the sin that causes the sinless One to suffer. Here he agonizes below a cloud of spiritual witnesses.

ated with earthly conditions, and will continue His sacrifice until a sufficient number of our race have developed to such a degree of high-vibrationed spirituality that the younger souls may be safely entrusted to our care, and the destiny of the Earth is secure.

Thus far we can follow the drama of Good Friday with our intellects: “This is what the Christ does for us.” But if we want Good Friday magic to weave its spell around us, if we want to establish the personal bond between ourselves and our Saviour, we must enact the Good Friday Drama in our hearts: “What can we do for the Christ?”

We all know the picture of the Christ in prayer, “Awaiting the Day of Liberation.” If we feel what that picture symbolizes, can there be any closer personal tie than this, the Christ imprisoning Himself for us and waiting for us to liberate Him! Though the great sacrifice is performed again and again in loving silence, yet He, our Saviour, longs for us to save Him. He gave us all His love; how

He waits, how He wishes for ours. Our responsibility is overwhelming. We are keeping the Master imprisoned. We know it. Why cannot we feel it? Because our hearts, cramped in by the black armor of intellect, are too small to feel bigness. Oh, these proud, miserable, self-centered intellects of ours which talk so much of self-expression and self-development and of the power within us.

One thing is needful, namely to kneel down at the foot of the cross with Parsifal, amongst the Little Ones, and to say: Master, Thou hast served and saved me; now I will serve and save Thee; and I will begin by loving all Thy Little Ones, my younger brothers in the plant and animal world which look up to me with trust and confidence, and all the younger souls amongst human kind who need me so much.

Our responsibility looms larger and larger. It is for us to liberate our Saviour. As their wards and caretakers, we are charged with ennobling our younger brothers. The plant and the animal have not developed the consciousness by the light of

which they might see the divine. They can only behold the reflection of the divine in the human. "My little god"—so the dog in Meterlinck's "Blue Bird" addressed his master. And Parsifal is told why grass and flower, bird and deer greet him so lovingly: "Our Saviour on the Cross they cannot see—thus Man, redeemed one, they look up to thee."

In the tenderness of Good Friday there is foreshadowed that Great Day when in the fullness of love we shall realize that the sacred blood was diffused through all the earth, and has nurtured the so-called poisonous weed as well as the beautiful rose, the snake as well as the faithful dog, the lowly in mind as well as the genius. Let us love, love, love. Let us no longer hurt or betray or shun or fear the Little Ones nor feel superior to them, but answer their trust with infinite care, infinite protection. Let us hasten the "Day of Liberation," the last and perfect Good Friday when of all wonders the greatest will come to pass—"Salvation for the Saviour." □

—Margaret Wolff

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Meditations on Mardi Gras

WHENCE the name *Mardi Gras*? It is French for Fat Tuesday. At one time the French may have been its most enthusiastic celebrants. New Orleans' French Quarter and Nice on the Mediterranean are still said to be some of the most exuberant observers, though Rio de Janeiro is not far behind.

The name originated from the old custom of parading fat oxen through the streets of Paris.¹ Why in mid or late winter? Mardi Gras precedes Lent, which spans the last 40 weekdays before Easter, itself designated as the first Sunday after the first Full Moon in spring.²

Lent—wryly suggested as being an acronym for *Let's end negative thinking*—was once a good time to fast because before the days of refrigerators fresh fruits and vegetables were hard to come by in winter. At this time people ate more heartily, often of things less than healthful; a cleansing fast would be in order.

Unfortunately, not everything done on Mardi Gras is exactly wholesome, albeit the Good Book does remind us that there is “a time to laugh.”³ There is also much “humor” in the Bible. A recent Bible dictionary of six volumes and 6,200 entries contains a “seven-page essay on Biblical humor,” dealing with the “light touches, sly remarks, witty expressions, and comical elements” of Scripture.⁴ Christian authors like Elton Trueblood and



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

The Temptation of Christ

Christ's Incarnation, coming into human flesh, was followed immediately by His version of Carnival, saying goodbye to the pursuit of fleshly pleasures, enabling Him to eventually say, "The prince of this world...hath nothing in me."

William Willimon have also written on the humor of Christ. Of course, there is a line between what one may laugh at, and what not.

Because of its nature, Mardi Gras has also been called a *Carnival*, derived from two Latin words. *Carni* comes from the same root as *carnal*—the flesh, the “sinful” nature referred to in Scripture. *Val* is an abbreviated form of valediction, bidding farewell or taking leave. Accordingly, *carnival* is bidding farewell to the flesh.

There is nothing more important for humans to do than just that. And when one genuinely has bidden farewell to the flesh—the lower nature—one has embarked on the Path of Regeneration. And “Regeneration and progression are the keywords on the Bible.”⁵ Regeneration is also the key for unlocking much of the Bible. And because the Christ enjoined us to “be...perfect,”⁶ there must also be growth on the Path—Progression. Yet not all who start out on the Path, bid farewell to the

flesh, make progress thereon. The idea behind Mardi Gras, as popularly observed, may hold a major key to why this is so.

Many people look at Mardi Gras as being “a last fling.” It is a most reluctant farewell to the flesh, a fond lingering and holding on to the fleshly appetites because one is really not at all looking forward to what’s ahead—lent, reformation, restriction.

Bidding farewell to life’s lowest with this attitude is not at all likely to bring success to the pursuit of life’s highest and best. After Mardi Gras comes *Ash Wednesday*, also called *Shrove Wednesday*, because the truly penitent were said to be *shriven*, old English for *forgiven*.⁷ Genuine penitence is totally out of harmony with the idea of a last fling, because a last fling at the ways of the world implies love for them. Genuine penitence is the very opposite, abhorrence rather than attachment.

Of our Lord it is written, “Thou hast loved righteousness, and hated iniquity.”⁸ Most people readily profess to loving righteousness—the good, the true, the beautiful. But if they do not also at the same time hate iniquity, they may be unable to withstand its onslaught. “Love of flowers and vegetables is not enough to make a man a good gardener. He must also hate weeds.”⁹ This applies also to the garden of the soul. Scripture urges us to flee that which exerts a downward pull.¹⁰ But alas, all too many leave a forwarding address!

A statement of our Lord helps explain how He triumphed over temptation: “The prince of this world...hath nothing in Me.”¹¹ There was nothing in His nature that responded to the wiles of wickedness. Why? Because He had no love for it; He hated it! Temptation has no power over the person who despises what it offers. Thus Napoleon was furious at the Pope because he despised money—so he could not be bribed.

Suppose someone tosses a hat against a wall. It will drop to the floor, unless there is a hook on the wall to catch it. Similarly, unless there is a “hook” within the heart, temptation has nothing to latch on to. Reluctant abstinence from sin—merely because it is cerebrally considered wrong—leaves one dangerously vulnerable.

This principle of the need to hate the “bad” was

dramatically demonstrated during World War II as the world watched in astonished awe as the Nazis in 1940 militarily crushed supposedly impregnable France within six weeks. Actually, the Nazi victory had taken years. Long before 1940, Hitler, expecting eventual conflict with his neighbor to the west, sent in his agents. They knew they couldn’t

It is dangerous to postpone changing one’s habits until some future time....Habits, especially the bad ones, at first are like cobwebs, then ropes, then bands of steel.

convert the French masses to National Socialism, so they didn’t try. But they were able to convince a great many Frenchmen that Hitlerism wasn’t really “bad,” just another political system. So the French nation was unable to muster the necessary negative emotion—*hate*—toward the aggressor from the east. The total will to resist simply wasn’t there.

“The greatest sinner becomes in time the greatest saint.”¹² Why? Because he knows the horrible-ness of sin—enough to hate it. Thus some of the most ardent temperance advocates are former drunks. Martin Luther surely was on to something when he thundered from his pulpit, “If you’re going to sin, do it in a big way!” This will kick back more strongly and bring repentance more quickly. The three-packs-a-day smoker is far more likely to quit speedily than the one cigarette a month man—dead or alive!

There’s also this danger about the “Mardi Gras Mentality”: Today I’ll have my fling, tomorrow I’ll repent. Can we be sure we’ll have another 24 hours? “Boast not thyself of tomorrow.”¹³ It is dangerous to postpone changing one’s habits until some future time, even if it will be ours, because of human nature—the power of habit. The longer one continues on a certain course of behavior, the more difficult it becomes to abandon it.

Galen Drake, the radio-philosopher of the post World War II years, once told of a lad who decided

to work hard and save so he could one day start living luxuriously. He made his pile all right, but he was emotionally unable to change his habits of many years when financially he could have afforded to do so.

Some years later, the media informed us of a Texas tycoon who daily lugged his lunch to his office in a brown paper bag; the habit of years had become second nature. And then of course there's the famous case of Thomas Edison. When his wife urged him to take a vacation, go to the place he'd most loved to be—she found him next morning in his beloved laboratory! His inventions have changed human civilization, but he couldn't change the habit of years.

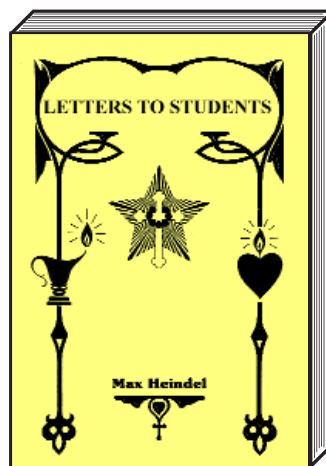
Most everyone knows about Niagara Falls, but not many know of Redemption Rock nearby. If one goes beyond it, one simply cannot turn back but is pulled toward and over the huge falls and to one's doom. That describes the great danger of the "Mardi Gras Mentality"—one does not know when one has persisted in one's ways so long that somehow one cannot turn back, or may not even want to. Habits, especially the bad ones, at first are like cobwebs, then ropes, then bands of steel.¹⁴

Should one say farewell to the flesh, have a spiritually motivated "carnival"? By all means, recognizing that postponing that which needs doing, that which is right, is wrong. □

—A Probationer

Letters To Students

By Max Heindel



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1. *World Book Encyclopedia*, Volume 13, page 197.

2. The Christian feasts are all related to the planets. The *Rosicrucian Philosophy in Questions and Answers*, Volume I, Max Heindel, pages 178-180. Even as Easter, commemorating Christ's resurrection, comes when all nature comes alive, is resurrected, as it were—so part of Lent always accompanies the Sun's passage through Pisces, sign of restriction.

3. Ecclesiastes 3:4.

4. *U.S. News & World Report*, July 27, 1992, p. 13.

5. *The New Age Bible Interpretation*, Old Testament, Volume 1, Corinne Heline, p. 34.

6. Matthew 5:48.

7. *Encyclopedia Americana*, Volume 24, pages 768, 769.

8. Hebrews 1:9.

9. *Bartlett's Unfamiliar Quotations*, Edward Louis Levinson, editor, page 108.

10. 1 Timothy 6:11, 2 Timothy 2:22

11. John 14:30.

12. Corinne Heline, *op. cit.*, page 422.

13. Proverbs 27:1.

14. National habits of thought...left Germany susceptible to Nazism." *The Christian Science Monitor*, April 2, 1996, page B2. Italics supplied for emphasis.

MAX HEINDEL'S MESSAGE

Cultivating the Tree of Life

ACCORDING TO an ancient legend Adam took with him three cuttings from the Tree of Life when he was forced to leave Paradise, and Seth, his son, planted these three cuttings and they grew. One of them was later used to make the staff of Aaron, wherewith he performed miracles before Pharaoh. The second was taken to Solomon's temple, with the intention of making it a pillar, or fitting it in somewhere, but no place could be found for it; so it was used as a bridge across the brook which was outside the temple. The third of the cuttings was used for the cross of Christ, and upon it he suffered for our sakes, and was finally liberated, drawing into the earth and becoming the planetary spirit of our globe, in which he is now groaning and travailing until the day of liberation.

There is a very great significance in this ancient legend. The first cutting represents the spiritual power wielded by the Divine Hierarchies in the days when mankind was in its infancy, wielded then for our benefit by others. The second cutting was to be used in Solomon's temple. No one could appreciate it except the Queen of Sheba, no place could be found for it, for Solomon's temple is the consummation of the arts and crafts, and in a material civilization nothing spiritual is appreciated. The sons of Cain are working out their salvation along material lines, and therefore they have no use for spiritual powers. So "it was used as a bridge across the brook." There are always souls, the real, true Mystic Masons, who have been able to make use of that bridge, which leads from the visible to the invisible, who were able to return to the Garden of Eden, to Paradise, across that bridge. It was the third cutting from the Tree of Life which formed the cross of



Miniature, B. Furtmeyer, Missal of the Archbishop of Salzburg, 1481, Bayerische Staatsbibliothek, Munich

The Tree of Life and Death

The fruit of the Tree of Life is the crucified Christ. From it Mary nourishes the righteous with the consecrated host. Fruit from the Tree of the Knowledge of Good and Evil, plucked by the serpent and dispensed by Eve, gives infirmity and death. Thus a skeleton stands on the Tree's left and an angel on its right. A Manichean illustration, good and evil emanate from the same physical basis.

Christ. By climbing that cross, He gained liberation from this physical existence, and entered into the higher spheres. Likewise we also, when we take up our cross and follow him, shall develop our soul power and enter a larger sphere of usefulness in the invisible world. May we all strive so that day by day we shall be found kneeling and clinging to the cross of Christ, so that one day not far distant we shall climb our own cross and from this attain the glorious liberation, the Resurrection of life of which the Christ was and is the first fruits for every believing soul. This is the real, the true Easter message, and every one of us should realize that we are Christ's in the making, and that when the Christ is really and truly born within, that Christ will show us the way to the cross where we may attain and advance from the Tree of Knowledge which brought death to the Tree of Life in the vital body which brings immortality. □

READER'S QUESTIONS

Mother Love as a Factor in Materialization; Max Heindel's Health; Postmortem State of a Miser

QUESTION: IS IT POSSIBLE for a mother who has passed into the invisible world to help her children directly or indirectly? Does she make hands of flesh with which to work, or in what way does she aid them?

Answer: The Society for Psychical Research has investigated a number of cases where it has been shown that the mother has materialized in order to save her small children from disaster or accidents.

There is no doubt that many young mothers are earth-bound for a long time by the love they bear their small and helpless children. We feel certain that if they were able they would often manifest to give them help and comfort, but the seed-atom having been ruptured at the time of death, they are not generally able to draw to themselves even the most attenuated gaseous matter that would make them visible, except in a very few cases where the need is so great that it begets in the mother a desire of such dynamic intensity that for a moment or two it compels the physical atoms to marshal themselves into her body and enables her to do that which she desires. Thus she performs a magical feat without knowing how she has done it, and of course she cannot repeat it unless it happens under similar circumstances.

In this respect the people who have passed into the invisible worlds differ radically from the Invisible Helpers who leave their body at will, the silver cord is intact in their case and this gives them a continuous connection with the physical seed-atom. Its magnetism is therefore exerted and it requires a subconscious effort on the part of the

Invisible Helper to keep the physical particles from flowing into the etheric vehicle in which he travels. On the other hand, when he desires to aid any one who may be in distress, or to perform a certain work, he materializes a hand or an arm with the greatest of ease simply by consciously allowing the physical atoms in his closest environment to flow into the etheric matrix, and when he has performed the desired task, another effort of thought scatters the strange atoms and dematerializes the hand or arm. Thus, for instance, when working inside the body of a patient to manipulate a diseased organ or stanch the blood in an artery, fingers are made temporarily from the flesh of the patient without causing him the least discomfort, and are as readily dissolved when the work is done.

Question: If, as a previous article in your Question Department asserts, it is possible for a person to have a perfect body when he lives in accordance with divine law, how was it that Max Heindel suffered throughout his life from certain physical handicaps, and why could he not have been healed through the Rosicrucian system of healing? Why could he not have ruled his stars?

Answer: Max Heindel suffered from the effects of an operation on the bones of the lower part of his leg due to an accident in early youth. The operation was not properly performed, resulting in a partial cutting off of the blood supply. Aside from this his health was excellent until the very last years of his life when the strain of the work at Headquarters wore him down.

It is an occult law that binds Initiates that they

may use their spiritual powers to help others, but they may not use them to heal themselves. Such healing as they may receive must come through ordinary channels. The Initiate in the lower degrees still has much past destiny to pay off, and this frequently results in his being obliged to inhabit an impaired physical body. But he knows the debt must be paid and he makes no effort to avoid it, even though he frequently possesses the power to do so. Many debts of destiny may be paid by service to the race, but certain other debts, we are told, can only be paid by living under some sort of handicap.

Question: The *Cosmo* says that the dead miser in the lower Desire World can see his gold and his heirs squandering it, when he has no sense organs or any material coarse enough in vibration to be in harmony with the dense physical world. We cannot see the Desire World until we evolve the centers of the desire body. How then can those in the Desire World see us when they have discarded the physical sense organs?

Answer: You understand, of course, that the Desire World, the ethers and the Physical World interpenetrate one another so that the miser is right here among us just the same as he was when he had a physical body to wear. But it is not generally understood that the densest desire stuff of which the lower regions of the Desire World are composed, and the chemical ether, which is the lowest of the four ethers, and even the physical gases are exceedingly closely knit and form the outside layer of all spirits which have just been released from the physical body. They are therefore living in the lower region of the Desire World in so close touch with the physical that it is amazing to the writer that people cannot see them going about among us.

They are like the man who has left a room on a bright sunny day—the sunshine blinds him, but he

can clearly see things inside the room when he turns towards it. Thus the miser and all others who have just left the physical body see the people in this world much more clearly than they see the things in the Desire World where they are; for as the man who goes out into the sunshine must first accustom himself to see things there by adjusting the focus of his eyes, so also the spirits which have just entered the Desire World after death require a little time for this readjustment. And the densest material in their being which is thrown out towards the periphery by the centrifugal force of repulsion keeps them earthbound for a longer or a shorter time until they have shed this coarsest material and are able to contact the finer vibrations of the higher regions. For that reason the miser, the drunkard, the sensualist, and similar people whose desires are naturally low and

vicious remain in these nether regions, which may well be called hell, for a much longer time than people with high ideals and spiritual aspirations who have endeavored during life to eradicate their vices and to subdue their lower nature. Their desire bodies contain comparatively little coarse material and that is soon worn away leaving them free to soar to higher spheres.

With regard to the question as to how the miser can see the physical things when he has no sense organs, we may say that there are no specialized sense organs in the finer vehicles; but just as we feel with the whole surface of our body, so the spirits see and hear not only with the surface, but with every single atom of their spiritual body, inside and outside, and what they perceive is not really the physical objects which we see with our physical eyes but every chair, table, desk or whatever other physical form, is interpenetrated by both ethers and desire stuff. It is this that they perceive, and that to them is as real and tangible as the physical forms are to our senses. □

Egos living in the lower region of the Desire World are in so close touch with the physical that it is amazing to the writer that people cannot see them going about among us.

WESTERN WISDOM BIBLE STUDY

Jesus and Christ Jesus

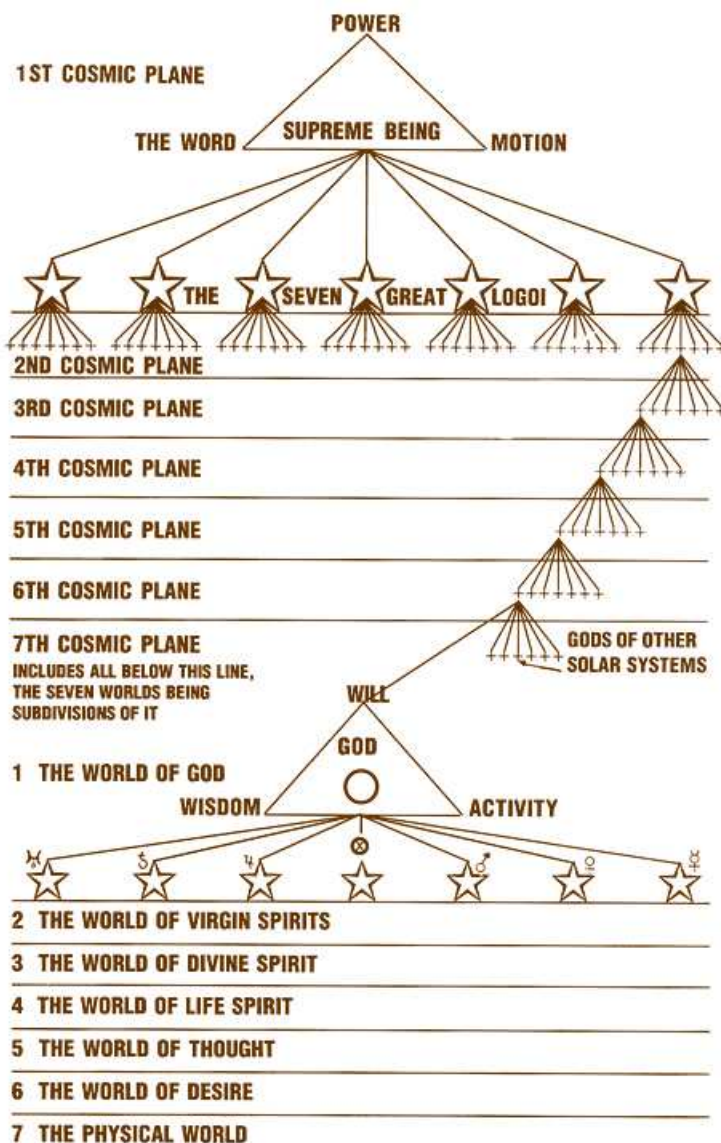
TO UNDERSTAND the Mission of Christ as the Founder of the Universal Religion of the future, it is necessary that we first become familiar with His exact nature, and incidentally, with that of Jehovah, Who is the head of such Race religions as Taoism, Buddhism, Hinduism, Judaism, etc.; also with the identity of “The Father,” to Whom Christ is to give up the Kingdom, in due time.

In the Christian creed occurs this sentence: “Jesus Christ, the only begotten Son of God.” This is generally understood to mean that a certain person Who appeared in Palestine about 2,000 years ago, Who is spoken of as Jesus Christ—one separate individual—was the only begotten Son of God.

This is a great mistake. There are three distinct and widely different Beings characterized in this sentence. It is of the greatest importance that the student should clearly understand the exact nature of these Three Great and Exalted Beings—differing vastly in glory, yet each entitled to our deepest and most devout adoration.

Please note in the diagram (No. 6) that “The only begotten” (“the Word,” of Whom John speaks) is the second aspect of the Supreme Being.

This “Word,” and It alone, is “begotten of His Father [the first aspect] before all Worlds.” “Without Him was not anything made that was made,” not even the third aspect of the Supreme Being, which proceeds from the two previous



From The Rosicrucian Cosmo-Conception

Diagram No. 6

aspects. Therefore the “only begotten” is the exalted Being which ranks above all else in the Universe, save only the Power-aspect which created It.

The first aspect of the Supreme Being “thinks out,” or imagines, the Universe before the beginning of active manifestation, including the millions of solar systems and the great creative Hierarchies which inhabit the Cosmic Planes of existence above the seventh, which is the field of our evolution.

This is also the Force which dissolves everything that has crystallized beyond the possibility of further growth and at last, when the end of active manifestation has come, reabsorbs within Itself all that is, until the dawn of another Period of Manifestation.

The second aspect of the Supreme Being is that which manifests in matter as the forces of attraction and cohesion, thus giving it the capability of combining into Forms of various kinds. This is “The Word,” the “creative Fiat,” which molds the primordial Cosmic Root-substance in a manner similar to the formation of figures by musical vibrations, the same tone always producing the same figure. So this great primordial “WORD” brought, or “spoke,” into being, in finest matter, all the different Worlds, with all their myriads of Forms, which have since been copied and worked out in detail by the innumerable creative Hierarchies.

“The Word” could not have done this, however, until the third aspect of the Supreme Being had first prepared the Cosmic Root-substance; had awakened it from its normal state of inertia and set the countless inseparable atoms spinning upon their axes, placing those axes at various angles with respect to each other, giving to each kind a certain “measure of vibration.”

These varying angles of inclination of the axes and the measures of vibration made the Cosmic Root-substance capable of forming different combinations, which are the basis of the seven great Cosmic Planes. There is, in each of these planes, a different inclination of the axes, and also a different measure of vibration, consequently the conditions and combinations in each one are different from those in any of the others, due to the activity of “The Only Begotten.”

Diagram 14 shows us that:

“The Father” is the highest Initiate among the humanity of the Saturn Period. The ordinary humanity of that period are now the Lords of Mind.

“The Son” (Christ) is the highest Initiate of the Sun Period. The ordinary humanity of that Period are now the Archangels.

“The Holy Spirit” (Jehovah) is the highest Initiate of the Moon Period. The ordinary humanity of that Period are now the Angels.

This diagram also shows what are the vehicles of these different orders of Beings, and upon comparison with Diagram 8 (“The 777 Incarnations or Pilgrimage of the Virgin Spirits: 7 Revolutions around the 7 Globes of the 7 World Periods”) in the *Cosmo* (page 197), it will be seen that their bodies or vehicles (indicated by squares on diagram 14) correspond to the Globes of the Period in which they were human. This is always the case so far as the ordinary humanities are concerned, for at the end of the Period during which any life wave becomes individualized as human beings, those beings retain bodies corresponding to the Globes on which they have functioned.































On the other hand, the Initiates have progressed and evolved for themselves higher vehicles, discontinuing the ordinary use of the lowest vehicles when the ability to use a new and higher one has been attained. Ordinarily, the lowest vehicle of an Archangel is the desire body, but Christ, Who is the highest Initiate of the Sun Period, ordinarily uses the Life Spirit as lowest vehicle, functioning as consciously in the World of Life Spirit as we do in the Physical World. The student is requested to note this point particularly, as the World of Life Spirit is the first *universal* World. It is the World in which differentiation ceases and unity begins to be realized, so far as our solar system is concerned.

Christ has power to build and function in a vehicle as low as the desire body, such as is used by the Archangels, but *He can descend no farther*. The significance of this will be seen presently.

Jesus belongs to our humanity. When the man, Jesus, is studied through the memory of nature, he can be traced back life by life, where he lived in different circumstances, under various names, in different embodiments—the same, in that respect, as any other human being. *This cannot be done with the Being, Christ. In His case can be found but one embodiment.*

It must not be supposed, however, that Jesus was an ordinary individual. He was of a singularly pure type of mind, vastly superior to the great majority of our present humanity. Through many lives had he trod the Path of Holiness and thus fitted himself for the greatest honor ever bestowed upon a human being. His mother, the Virgin Mary, was also a type

THE VEHICLES OF THE HIGHEST INITIATES & ORDINARY HUMANITY

ZODIACAL SIGNS	THE WORLDS IN WHICH THESE ORDERS HAVE CORRESPONDING VEHICLES	SATURN ♄ PERIOD		SUN ☉ PERIOD		MOON ☾ PERIOD	
		THE HIGHEST INITIATE IS THE FATHER	THE ORDINARY HUMANITY ARE NOW LORDS OF MIND	THE HIGHEST INITIATE IS CHRIST THE SON	THE ORDINARY HUMANITY ARE NOW ARCHANGELS	THE HIGHEST INITIATE IS JEHOVAH THE HOLY SPIRIT	THE ORDINARY HUMANITY ARE NOW ANGELS
13	ALTOGETHER WORLD						
12	OF						
11	GOD						
10	WORLD OF						
9	VIRGIN						
8	SPIRITS						
7	WORLD OF DIVINE SPIRIT						
6	WORLD OF LIFE SPIRIT						
5	REGION OF ABSTRACT THOUGHT						
4	REGION OF CONCRETE THOUGHT						
3	DESIRE WORLD						
2	ETHERIC REGION						
1	CHEMICAL REGION						
	PHYSICAL WORLD						
	JESUS BODIES						

From The Rosicrucian Cosmo-Conception

Diagram 14

of the highest human purity and because of that was selected to become the mother of Jesus. His father was a high Initiate, virgin, and capable of performing the act of fecundation as a sacrament, without personal desire or passion.

Thus the beautiful, pure and lovely Spirit whom we know as Jesus of Nazareth was born into a pure and passionless body. This body was the best that could be procured on Earth and the task of Jesus, in that embodiment, was to care for it and evolve it to the highest possible degree of efficiency, in preparation for the great purpose it was to serve.

Jesus of Nazareth was born at about the time stated in the historic records, and not 105 B.C., as stated in some occult works. The name Jesus is common in the East, and an Initiate named Jesus did live 105 B.C., but he took the Egyptian Initiation, and was not Jesus of Nazareth, with whom we are concerned.

Jesus was educated by the Essenes and reached a very high state of spiritual development during

the thirty years in which he used his body.

It may be said here, parenthetically, that the Essenes were a third sect which existed in Palestine, besides the two mentioned in the New Testament—the Pharisees and the Sadducees. The Essenes were an exceedingly devout order, widely different from the materialistic Sadducees and entirely opposite to the hypocritical, publicity-seeking Pharisees. They shunned all mention of themselves and their methods of study and worship. To the latter peculiarity is due the fact that almost nothing is known of them, and that they are not mentioned in the New Testament.

It is a law of the Cosmos that no being, however high, can function in any world without a vehicle built of the material of that world. (See diagrams 8 and 14.) Therefore the desire body was the lowest vehicle of the Group Spirits who had reached the human stage in the Sun Period.

Christ was one of those Spirits and was consequently unable to build for Himself a vital body

and a dense physical vehicle. He could have worked upon humanity in a desire body, as did His younger brothers, the Archangels, as Race Spirits. Jehovah had opened an avenue for them to enter the dense body of man by means of the air he inhaled. All Race religions were religions of law, and creators of sin through disobedience of that law. They were under the direction of Jehovah, Whose lowest vehicle is the Human Spirit, correlating Him to the World of Abstract Thought, where everything is separate and therefore leads to self-seeking.

That is precisely the reason why the intervention of Christ became necessary. Under the regime of Jehovah unity is impossible. Therefore, the Christ, Who possesses as the lowest vehicle the unifying Life Spirit, must enter into the dense human body. He must appear as a man among men and dwell in this body, because only from *within* is it possible to conquer the Race religion, which influences man from *without*.

Christ could not be *born* in a dense body because He had never passed through an evolution such as the Earth Period; therefore He would first have had to acquire the ability to build a dense body such as ours. But even had He possessed that ability, it would have been inexpedient for such an exalted Being to expend for that purpose the energy necessary for body-building through antenatal life, childhood and youth, to bring it to sufficient maturity for use. He had ceased to use vehicles such as would correspond to our Human Spirit, mind, and desire body, although He had learned to build them in the Sun Period, and retained the ability to build and function in them whenever desired or required. He used all His vehicles, taking only the vital and dense bodies from Jesus. When the latter was thirty years of age Christ entered these bodies and used them until the climax of His mission on Golgotha. After the destruction of the dense body, Christ appeared among His disciples in the vital body, in which He functioned for some time. The vital body is the vehicle which He will use when He appears again, for He will never take another dense body.



Cromos y Novedades de Mexico, S.A.

The Trinity

In this depiction of the three-Personed God, all bear the likeness of a traditional representation of Jesus, in whom dwelt "all the fullness of the Godhead bodily." Christ the Son, bearing the stigmata, is designated as the Lamb of God, the Holy Spirit holds the Dove, the Father, wielding the scepter as a symbol of the Will aspect of Divinity, displays the all-seeing eye. Light radiates from the Father as All-Source.

At the time Christ entered the body of Jesus, the latter was a disciple of high degree, consequently his Life Spirit was well organized. Therefore, the lowest vehicle in which Christ functioned, and the best organized of the higher vehicles of Jesus, were identical and Christ, when He took the vital body and the dense body of Jesus, was thus furnished with a complete chain of vehicles bridging the gap between the World of Life Spirit and the dense Physical World.

The significance of the fact that Jesus had passed several initiations lies in the effect that has on the vital body. Jesus' vital body was already attuned to the high vibrations of the Life Spirit. An ordinary man's vital body would have instantly collapsed under the terrific vibrations of the Great Spirit who entered Jesus' body. Even that body,

pure and high-strung as it was, could not withstand those tremendous impacts for many years, and when we read of certain times when Christ withdrew temporarily from His disciples, as when He later walked on the sea to meet them, the esotericist knows that He drew out of Jesus' vehicles to give them a rest under the care of the Essene Brothers, who knew more of how to treat such vehicles than Christ did.

This change was consummated with the full and free consent of Jesus, who knew during this entire life that he was preparing a vehicle for Christ. He submitted gladly, that his brother humanity might receive the gigantic impetus which was given to its development by the mysterious sacrifice on Golgotha.

Thus (as shown in diagram 14) Christ Jesus possessed the twelve vehicles, which formed an unbroken chain from the Physical World to the very Throne of God. Therefore He is the only Being in the Universe in touch with both God and man and capable of mediating between them,

because He has, personally and individually, experienced all conditions and knows every limitation incident to physical existence. None save He is able to feel such compassion, nor so fully understand the position and needs of humanity. None save He is qualified to bring the relief that shall fully meet our needs. He took the dense and vital bodies of Jesus that He might function directly in the Physical World and appear as a man among men. Had He appeared in a manifestly miraculous manner, it would have been contrary to the scheme of evolution, because at the end of the Atlantean Epoch humanity had been given freedom to do right or wrong. That they might learn to become self-governing, no coercion whatever could be used. They must know good and evil through experience. Before that time they had been led willy-nilly, but at that time they were given freedom under the different Race religions, each religion adapted to the needs of its particular Tribe or Nation. □

—Max Heindel

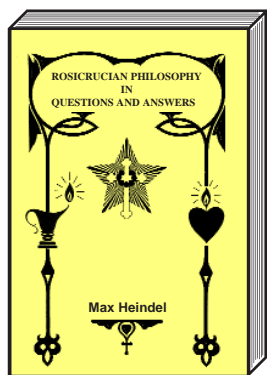
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The Sacred Signs of the Zodiac

Part 1

THE ZODIACAL PATTERN is a symbol of the great Cycle of Life, the circle of material manifestation, showing the progress of the Spirit, or Ego, through the lower nature, or matter. It is the Circle of Existence into which Purusha, the first born, replete with all qualities, descends into union with matter in order to reproduce Himself as the Archetypal Man, the perfect prototype of the human race. Into this lower nature the Divine Spark descends in involution on the one side, and rises in evolution on the other, thus completing the circle. The zodiac forms the stage on which the great drama of life is now being played under the direction of the illumined Hierarchies who graduated in a former period of manifestation. It is the story of the journey of the Prodigal Son around the wheel of life, who leaves his Father's Mansion to wander in the wilderness of materiality and illusion, to be tempted of the devil, and to feed for a time on the husks of the world of shadow.

Before starting his pilgrimage through matter, the Prodigal Son was a celestial being, pure and innocent, but without knowledge. Prompted by an inner intuition which faintly told him of his inherent but latent possibilities, he aspired to wisdom and experience. This aspiration brought a momentary light, and looking out into the depths of space, he beheld a vision of what he might be. Across a valley of crystallized matter (symbolized by the zodiacal Wheel of Life) enveloped in dense clouds



Bartolomé Estéban Murillo (1617-1682), Sutherland Collection, London

Return of the Prodigal Son

Esoterically, the parable of the Prodigal Son describes the spirit's pilgrimage through matter, descending on the involutory arc from the World of God into the dense matter of the Physical World, where it forgets its spiritual identity. Through suffering the spirit is reawakened to a sense of its inherent divinity and says, "I will arise and go to my Father," whereupon it returns on the evolutionary path to its celestial home to enjoy Self-conscious communion with its heavenly Father.

of smoke and noxious odors, he saw a radiant sphere, where men once being like himself had evolved to the heights of perfection and become as gods, knowing good and evil and masters of all the powers of mind and will. It is only by passing through a world of evil that the Ego can know what evil is; and it is only by this knowledge that it can know and realize the good.

The divine purpose in physical manifestation is to blend the lower or personal nature with the higher or spiritual. The purport and goal of all gnosis is the one-making or union of the little man with the Great Man, of the human soul with the Divine Soul. The reason the Divine Spark descends and incarnates in matter is that it may eventually

overshadow, conquer and transmute the lower personal, or animalistic nature, into spiritual qualities. Separate, the Spirit, or Higher Self, is formless essence; the personal, or lower self, is devoid of mind. Together, or merged, the lower self will bring an individuality, and the Higher Self will bring a mind with knowledge and wisdom. This blending or merging of the two selves can only be

In the beginning of a day of manifestation a Great Being (whom we call God) limits Himself to a certain portion of space in which He elects to create a solar system for the evolution of added self-consciousness.

accomplished through an alchemical process, and this is why physical life is so painful at times, because the diamond within can be made to shine only by this process of grinding and suffering. The three-fold body is the laboratory in which the Spirit works.

The mind, symbolized by the sign Gemini and its ruler, Mercury, is the tool or instrument which the alchemist (Spirit) uses in transforming baser metals (*prima materia*) into gold. By analogy, Mercury was used alchemically to transform metals of the earth.

The Prodigal Son, in his cyclic journey, is not entirely dependent upon his own resources in this quest for wisdom and perfection, for our Father in heaven has Himself prepared a way, marked with guide posts along the route, which will lead him back to his celestial mansion. But the Father speaks in a language of symbolism which reveals all the divine truths of the universe. Such truths are to be found in the sacred signs of the zodiac. They are the symbolic markers along the path of involution and evolution. In the divine plan everything must become involved before it can evolve. On the involutionary arc the Ego, as it descends into matter, passes through each sphere or department of

life and receives successive veils of matter, or bodies, and at the same time is furnished with the several faculties it has to exercise during its material manifestation.

We read in *The Cosmo-Conception* that “In the beginning of a day of manifestation a Great Being (whom we call God) limits Himself to a certain portion of space in which He elects to create a solar system for the evolution of added self-consciousness, and for the growth and exaltation of the myriad souls of humanity. He includes in His own being hosts of glorious Hierarchies of immeasurable spiritual power and splendor. They are the fruitage of past manifestations of this same Being.” The zodiac is a symbol of this certain portion of space or solar system. Everything is made in the image of God, and as the Absolute is always symbolized by the circle, or egg, so the zodiac is a miniature and an exact replica of the world egg; a microcosm in comparison with the macrocosm.

Listen to the second, or Love-Wisdom, principle of the Divine Triad speaking: “When He established the heavens I was there; when He set a circle upon the face of the deep” (Proverbs: 8-27). This circle of existence is bound around with a golden girdle or belt of the gods, made of star dust, and is divided into twelve signs, or constellations of fixed stars. These constellations correspond to and symbolize the twelve great Hierarchies, or Superintelligences, who are guiding the involution and evolution of the human life wave. Each sign signifies a certain department or quality of development through which the Ego passes in its journey around the circle, and each specific department is ruled over and comes under the direction of a group of these exalted beings.

In this circle of manifestation which is our solar system the vibrations of spirit are slowed down to a degree where it becomes crystallized. Spirit in this world is usually known and spoken of as empty space, when in reality it is the great ocean of Spirit, the source of all that is. In the world of matter we may compare this crystallization to ice which has frozen on a tub of water. By heating this congealed ice, which accelerates molecular vibration fire (which is spirit), it can be transformed into water. All matter is crystallized spirit, the only

difference between the two states being the relative rate of vibration. The vibrations of dense matter can be speeded up to the point where it transforms into spirit and becomes invisible to the physical eye.

The zodiac with its twelve signs, the year with its twelve months, the twelve tribes of Israel, etc., all signify twelve stages or qualities through which the soul passes. They represent the great cycle of life in which the Divine Spark first becomes obscured in matter, and then eventually rises from matter to become fully manifest in the souls of humanity at the end of the cycle. In the great scheme of involution and evolution there is a continuity of cycles within cycles and by this analogy the zodiacal wheel also symbolizes the lesser life cycle of the Ego in which it travels from one plane to another and is reborn on earth again and again until all its lessons have been learned.

The Spirit proceeds downward into material manifestation in a spiral course, and its cyclic progression is in twelve stages corresponding to the twelve signs. The number twelve is symbolic of evolutionary completion and spiritual perfection. It is 4 plus 8, or the world and man renewed. It is also 4 multiplied by 3 (God), or the world and man in intimate union with God. The first six signs are concerned with the involution of humanity, during which time the Spirit puts on veils of matter which gradually become more dense, until it has reached the nadir of materiality. On the descending or involutory arc it is the spiritual which gradually transforms into the material. On the ascending or evolutionary arc spirit slowly reasserts itself at the expense of the physical, or matter, so that at the completion of the circle of material existence, in the sign Pisces, the Ego will find itself free from matter and all its qualities, as it was in the beginning, but in addition having gained experience and



Watercolor, 1952, Baron Arild Rosenkrantz (1870-1964), Courtesy Peter Nahum at The Leicester Galleries, London

Four Horsemen of the Apocalypse

Influenced by anthroposophy through Rudolf Steiner (whom he met in 1912) and by theories of Goethe, Rosenkrantz's works make bold use of the language of the Desire World—color—where one level of the revelation to John is envisioned. His mentor, who taught him the intrinsic properties of color said: "Colors are the soul of nature and the entire cosmos, and we become part of that soul when we live with the colors"

wisdom, the fruitage of all its personal lives.

This story of involution and evolution and the "Days of Creation" can be found in the first and second chapters of Genesis, if read in their true esoteric sense. These processes of life are the descent of spirit into matter and the ascent therefrom. The first is the divine sacrifice, or the limitation of spirit in forms; and the second is the resurrection from the dead, or the liberation of spirit from captivity in matter.

ARIES is a symbol of the first period of the cycle of life. The Ram signifies the divine sacrifice at the outgoing of the Spirit on the higher spiritual plane, in which the Higher Self limits itself to conditions of manifestation in matter. The "Lamb" is slain in involution, for the nourishment of the souls and qualities in evolution. The Ram is a symbol of the second Logos, or the divine life involved in matter. The young ram (Aries) is a world-wide symbol of the sacrifice of the Higher Self in entering upon the cycle of manifestation (the zodiac), born in order to die for human advantage. The Logos, having emanated from the Absolute, limits Its nature in the act of manifestation through material forms.

The symbolical imagery of the sign Aries suggests that the Spirit sacrifices itself (as the Lamb) and becomes hidden or crucified on the cross of matter. It is through the slain Lamb (the divine life) within the soul, that the "body of sin," or desire nature, is gradually dissipated (washed away by the blood of the Lamb). Cosmically, Aries represents the initial stage in evolution during which spirit descends into matter to bring a universe into existence.

In the structure of the human brain this same symbol (the sign Aries) is shown, which is suggestive of the downpouring of spirit, or the avenue through which the Life Spirit enters and flows through the human anatomy. This Life Spirit continues to flow down the spinal cord of man until it reaches the lower extremity, or the coccygeal region, which region can be compared to the sign Libra, the nadir of materiality. Here abides the spinal spirit fire, the Father fire, ruled by Neptune. In time this force will return by way of a new spinal cord which will be forged by the rays of the planet Uranus, reuniting the positive and negative poles in the brain of man. Then the power of creating at will, will be within himself. This is the secret of Initiation, the short cut to the heights of spirituality symbolized by the staff of Mercury. As the first step downward Aries signifies the World of Divine Spirit. The typical Aries person has all the characteristics of the ram who, with his head down, butts into everything and everybody in his desire to get somewhere. He is on his way although he knows not where.

TAURUS is a symbol of the second stage around the wheel of life. Just as Aries represents the masculine or positive aspect of divinity, so Taurus is the opposite pole, the feminine, negative aspect. It is the second plane to which the Ego descends in manifestation, the World of Life Spirit, in Rosicrucian terminology. Taurus signifies the divine outgoing activity in the creation of forms. The Bull represents the matrix of forms on the spiritual plane which are infused with the potencies and qualities afterwards to be evolved in the souls of humanity. The ecliptic (Sun's apparent path) is termed the *yoke of heaven*, bound as it is upon the neck of the Solar Bull. During this second period of cosmic activity divine Will created, on

the plane of Life Spirit, the foundation for all living things upon the astral and etheric planes, and therein placed the mental germ of the lower activities and forms. According to Max Heindel the first and second great creative Hierarchies, which correspond to and direct the activities of the first two signs of the zodiac, Aries and Taurus, have passed beyond the ken of anyone on earth. He informs us they gave some assistance at the beginning of the evolution of our life wave and then retired to liberation or to greater spheres of activity. These first two Hierarchies are nameless.

GEMINI is a symbol of the third period in the cycle of life. The great Hierarchies in charge of this department of the zodiac are called Seraphim. They were active in the Moon Period and aroused in man the germ of the Human Spirit. The sign Gemini symbolizes the Celestial Twins, Adam-Eve before their separation. It signifies the intellectual faculties brought forth from a divine Father (Aries) and a divine Mother (Taurus). In the constellation Gemini are the two stars, Castor and Pollux, sometimes called the twin gods. They are symbols of the positive and negative qualities (father-mother), also heaven and earth, matter and spirit, etc. Castor and Pollux represent the celestial androgyne, the two-headed Mercury of the alchemists.

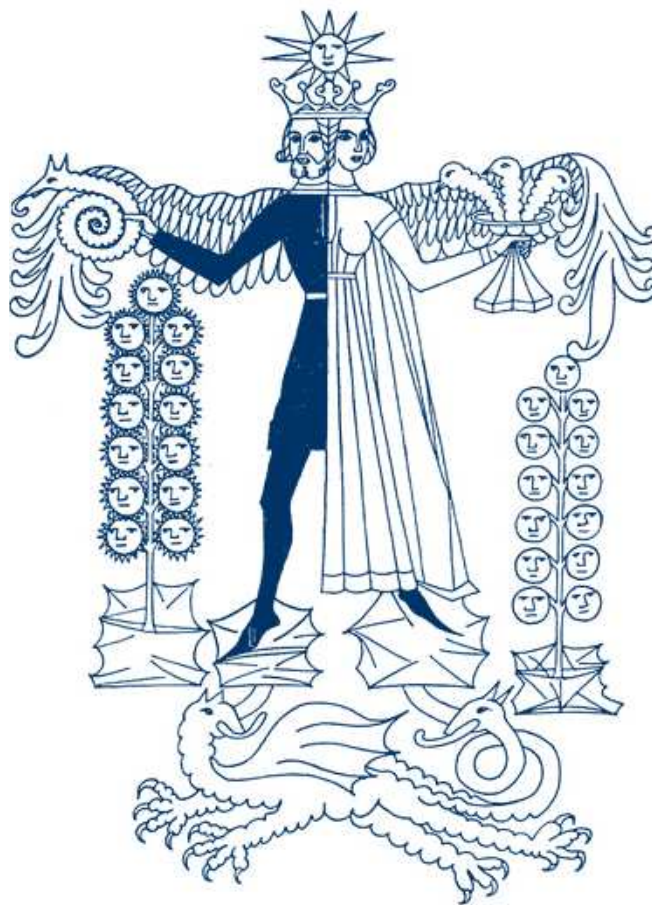
The first three signs of the zodiac make up the divine triangle: Thought, the Word, and Vibration. The number three signifies completeness; it is the perfect number of the higher planes. It is a super-material world representing The Garden of Eden, or Paradise, just before the descent of the Celestial Twins into material existence. The story of the Fall of Man is the story of the descent of mind (man) and emotion (woman) into the underworld or lower nature. The twin gods (Gemini) symbolize this dual nature of mind and emotion (man and woman). Gemini marks the first descent of the Spirit into the mental planes, the first two signs signifying the higher spiritual regions. The sign Gemini represents the World of Abstract Thought, and it is not until the next sign (Cancer) is reached, that the Ego takes on its first semblance of a body, which is the sheath of mind. Cancer signifies the Concrete Thought World.

CANCER is the fourth department of the Spirit's

cycle. It signifies the lower mind energized from the astral plane. The Crab is a symbol of the lower nature into which the soul descends in involution. Cancer is the gateway to materiality, the gateway to life on the earthly plane, but death to the Ego on the spiritual plane. Its opposite sign, Capricorn, symbolizes death on the material plane and birth in the spiritual worlds. The great Hierarchies who rule over the constellation Cancer are the Cherubim. The Seraphim and Cherubim are custodians and executors of transcendental energies on the spiritual planes, divine laws applicable to the higher nature but not to the lower, and which cut off the lower consciousness from the higher. According to the story in the Bible the Cherubim were placed at the east of the Garden of Eden with a flaming sword which turned every way to bar the direct return to heaven, which is now only to be attained by struggle. The lower mind was cut off from the higher mind. The flaming sword is a symbol of the spiritual strength which it is necessary to possess in order to gain the secret of life eternal.

The Fall of Man, which began in the sign Cancer, is a symbol of the descent of the evolving soul, or consciousness, from higher to lower planes due to the mind and emotions being attracted by the desires and sensations of phenomenal existence. Through the fall, man exchanges a blissful state of passive receptivity for a condition of active responsibility, becoming thereby a moral being, knowing higher and lower, and involved in a struggle between good and evil, during which time the potential qualities within him are evolved into dynamic activity. Cancer is a symbol of the great ocean of Spirit or space, which is the source of all things. It is the symbol of water which signifies truth, unity, and oneness. Cancer is the sign in which conception takes place, the sign in which the germ of the physical form is planted.

A division of the zodiacal signs into quaternaries gives an interesting field for study, for it reveals the period of conception of the human embryo in Cancer; the time of the quickening in Scorpio, the last sign in the second quaternary; and also the launching forth of the perfected child in Pisces, the last sign in the third quaternary. You will note that each quaternary is completed by a water sign,



Manuscript of Michael Cochem (ca. 1530), Vadian Library, St. Gallen

The Hermetic Androgyne

Hermaphrodite in the earlier stages of their development, humans separated into genders to make possible the building of a larynx and brain. Eventually they shall again become whole or self-generating, as the Adepts, joint king and queen, the new Adam-Eve. This attainment signifies control of all earthly forces (the dragon of Nature) and the balance and full use of the solar and lunar trees (voluntary and sympathetic nervous systems). Wings signify the angelic ability to function consciously in the etheric region. The king holds a coiled serpent, suggestive of the spinal spirit fire.

which suggests unity and completeness. Cancer completes the first which might be called the celestial quaternary. The second is completed by Scorpio which we would call the quaternary of form. The third is completed by Pisces, the quaternary of perfection. The first (Cancer) quaternary is the home of the celestial family, the father (Aries), the mother (Taurus), and the twins (Gemini). The next (Scorpio) quaternary symbolizes the abode of animalistic man, or form; and the last (Pisces) quaternary is the sphere in which man becomes perfect, wise, and godlike. (Continued) □

—C.R. Bryan

Sagittarius and the Ninth House

SAGITTARIUS IS THE ninth sign and it embodies what we might call the ninth house influences. Sagittarius is depicted as an archer, a centaur, and when man reaches the stage pictured in this symbol, he may be conceived of as coming out of the lower nature and aiming his bow of aspiration at the stars. Therefore, Sagittarius is the sign of the idealist, the sign of our noblest impulses. But as the Sagittarian aims so high, it is no wonder that he falls short of the ideal which he sets for himself. Nevertheless, in spite of failure he should realize that there is no failure except in ceasing to aspire, and he should endeavor to do better.

Like the other common signs, Sagittarius is dual. Gemini, the Twins, represents two; Virgo has the mother and the babe; the sign of the fishes, Pisces, has two figures; and Sagittarius has both man and animal. The chief characteristic of these signs is flexibility, of which Sagittarius has less than any of the others, for it is a fiery sign. It is endued with a certain unquenchable ardor. Aided by good aspects the Sagittarian shows considerable zeal for the uplift of humanity, but when afflicted, the other side of the picture is seen. Then he is apt to indulge the lower nature, the animal side, to an almost unbelievable degree. This is particularly true, strange as it may seem, if the affliction comes from Venus.

As Sagittarius is the ninth sign, the sign of the dreamer and the idealist, so the ninth house is the



Oil on canvas, c.1925, John Singer Sargent, 1856-1925, Museum of Fine Arts, Boston

Chiron and Achilles

The wisest of all the centaurs, instructed by Apollo and Artemis, Chiron was renowned for his skill in hunting, medicine, music, and the art of prophecy. His pupils included Jason, Hercules, Achilles (being instructed in the above image), and Aesculapius, the latter being a semi-legendary physician whose most famous healing oracle was at Epidaurus. Wounded by Hydra, Chiron was placed by Zeus among the stars as the constellation Sagittarius.

house of dreams and idealism according to the planets which are posited in it. The moon in conjunction with Neptune in the ninth house is the particular signature of a fruitful and visionary imagination. The horse, which forms part of Sagittarius, is a beast of travel, and the ninth house is also the house of travel. The configuration of Neptune conjunct Moon will make a person very restless, not only in mind but in body, always imagining things are better somewhere else, always searching for something which is never found. The Sagittarian must learn to realize his ideals within instead of

seeking them without. We are in this school of experience for the purpose of overcoming, and it is not by running from one place to another that we gain experience. By staying in one place, by doing our very best to attain our ideals where we are, we make our dreams come true.

Saturn in the ninth house, particularly if in Sagittarius and well aspected, is in about the best possible position, for Saturn lends depth and penetration to the mind, reduces the roving tendency, and helps one most wonderfully. There can be no more favorable augur for the attainment of the higher life, even if Sagittarius is not in the ninth house. The ideal configuration for a philanthropist or a high spiritual teacher would be Saturn in the ninth house in Sagittarius with a trine from Jupiter, the planet of idealism, in Leo. That would overcome all the lower tendencies of Sagittarius and give a wonderful zest and persistence to the will of the man thus fortunately endowed. It would give him the insight to use his means to the very best advantage. He would never be led by false sentimentality, but would have the necessary foresight to know where his charities would be best placed. He would also have the necessary fortitude of mind to deny application from the unworthy, for we should always realize that not infrequently we do people a great deal of harm by giving alms.

Jupiter in the ninth house makes the mind cheerful and optimistic; it inclines a person to benevolence if well aspected. On the contrary, if there happens to be a square to Saturn, that will inhibit all the good qualities and render the evil qualities more apparent, for Saturn obstructs, and will give a gloomier view of life than any other planet. Then we may have a person who will be a scoffer at religion, and who will use his oratorical powers (for such the Jupiterian has) for the purpose of turning people against religion. Ingersoll was a good example of the malefic influence of Saturn. Although he was by nature a kindly and well meaning man, the very thought of religion turned him into a sarcastic destructionist for the time being.

The sun in Sagittarius and in the ninth house makes the mind lively and active, and gives a brightness and a sunny temperament which are

uplifting to those with whom the person comes in contact. This is particularly the case if Mercury, which is usually very close to the sun, goes before the Heavenly Light. Such persons are versatile in the extreme and readily obtain a superficial knowledge of everything. They seem to grasp a point the moment it is presented.

Mars in Sagittarius or in the ninth house is really the most inflammatory of all the planets in these positions. There is perhaps no place where he may do as much harm as in this house, particularly, of course, if he has an evil aspect, for the dynamic energy of Mars seeks expression in whatever sphere he is located. He is impulsive, and as Sagittarius is also fiery, they agree in this aspect of their nature. Mars in Sagittarius, therefore, adds fire to fire, and should there be a bad aspect, this energy may be used in a manner very destructive. From such a configuration we might expect a labor agitator, an anarchist—anyone who would seek to right a wrong by committing violence, anyone who would avenge fancied or real wrongs to himself or his fellow creatures. Mars square Mercury from Sagittarius or the ninth house would be particularly precarious in this respect. The man would be prone to the improper use of force or threats, although, of course, we must always remember that one aspect like this may be offset by another aspect which modifies it.

Venus in Sagittarius or the ninth house would render a person devotional in nature, if well aspected. The aspects of Jupiter in Sagittarius or the ninth house would make one inclined to follow along philosophical and intellectual lines rather than along the purely devotional. In this respect Venus differs, for the person with Venus there might have very little intellect as that is conceived of today, but would have that lovely devotional phase of character which we find in the very noblest of souls. On the other hand, if Venus were in Sagittarius or the ninth house and square to Mars, then we should have a person who would be anything but moral, provided, of course, that there were no redeeming aspects to offset this.

Uranus or Neptune in Sagittarius or the ninth house renders the mind what is usually called progressive and unique. A person with either of these

positions, if it is well aspected, will take up some work along the line of the Mysteries. He will probably study astrology, psychology, and kindred subjects.

In accordance with the symbology of the sign, Sagittarians are very fond of animals, particularly horses and dogs, and a good aspect of Jupiter in Sagittarius to Mars will usually make a horse racing man or one fond of following sports, games of chance, or gambling of any nature.

Thus from varied configurations with the different planets in Sagittarius or the ninth house, we obtain all the varied shades of mind imaginable. In this matter the aspects and configurations of planets in Gemini, which governs what is called the lower mind, have a great significance. But as planets in the ninth house are elevated, they are naturally much more powerful in this respect than the planets under the earth in the third house. The aspirations of the soul, the ideals which make man man, which are bringing him onward on the path to the superhuman stage, are found in this house and sign.

The moon in Sagittarius, no matter whether that sign is in the ninth house or not, has the same effect as if it were there, for it brings a restlessness into the nature which always causes a person to wander. He often becomes what we may call a globe trotter. Saturn, on the other hand, prevents and delays traveling, for it is his nature to obstruct, no matter where in the figure he is placed. Jupiter and Venus have the effect of making travel pleasant when placed in Sagittarius or the ninth house. Mars, conversely, renders one liable to all sorts of inconveniences when traveling, and may cause accidents which result in wounds. Saturn evilly configured causes bruises. Sagittarius rules the thighs, and therefore, naturally, adverse configuration in this sign may cause accidents to the thighs. It is a notable fact that Sagittarians are very liable to broken bones under circumstances where people with other signs seldom meet injury.

In the eighth degree of Sagittarius is the fixed star Antares, which has a malefic effect upon the sight. Two other nebulous spots in the zodiac have a similar influence. One is the Ascelli in Leo 6, the other the Pleiades in Taurus 29. The sun or moon in one of these places and adversely configured

Behavior of Builders

*I am doing a great work, so that I cannot
come down.—Nehemiah 6:3*

To see a need and take it as your own,
To lose yourself in some heroic task,
Is placing love upon the motive throne,
By giving help before the needy ask.
To turn deaf ears on ridicule and jest
Be unafraid at threats of violence,
Gives victory to efforts of the best,
Assures the aid of righteous Providence.
To stay aloft at tasks of service great,
And not come down to parley with the crowd,
To be above self-seeking forms of hate,
Will line with silver every threat'ning cloud.
Devotion of a builder building high,
Will cause the things of low estate to die.

—Henry C. Spear

with one of the malefics—Saturn, Mars, Uranus, or Neptune—gives trouble with the eyes according to the nature of the aspect. Vice versa, if Saturn, Mars, Uranus or Neptune is in one of the nebulous spots adversely configured with the sun or moon, a similar trouble will be experienced. Should a planet like one of the last named be in retrograde motion, the aspect is much worse, for when the planet has ceased to retrograde and goes direct in the zodiac again, it will pass over the nebulous spot which it is close to a second time, and thereby cause added damage. There may be, however, a compensating side to this aspect, for it sometimes happens that while a malefic configuration with one of these nebulous spots (Antares is the worst) deprives a person of his sight, a benevolent configuration develops in him a second sight which will compensate for the loss to a degree which only those who have that sight can appreciate.

The keyword of Sagittarius may be conceived of as ASPIRATION. □

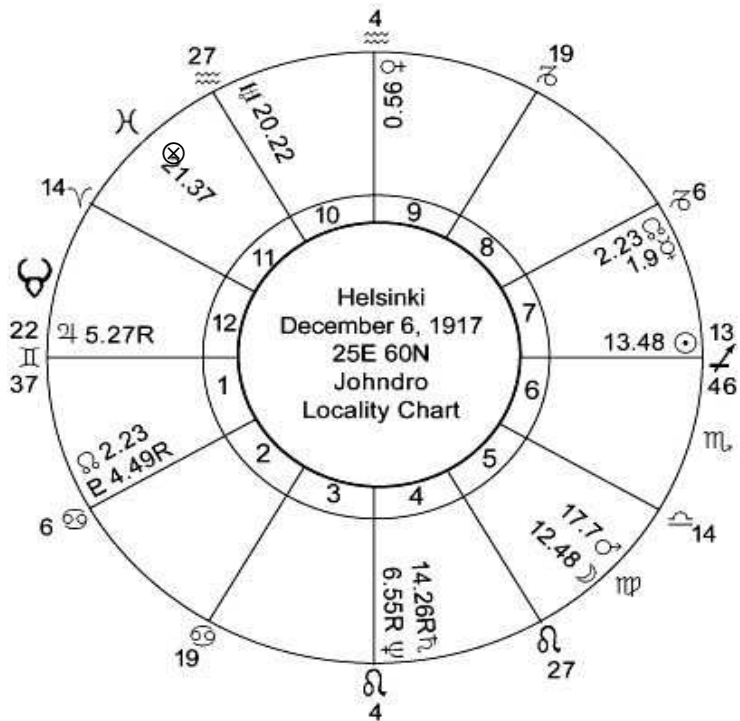
—Max Heindel

America's Favorite Europeans

PLAYING FAVORITES might be considered less than prudent in international diplomacy, but there may be legitimate exceptions: since Finland alone paid its debts to the U.S. after World War I, is it any wonder that the U.S. held that country in the very highest esteem after that conflict? So high, in fact, that during World War II, when Finland found itself at war with the U.S.'s ally, the Soviet Union, Washington did not sever diplomatic ties with Helsinki, despite repeated requests by Moscow. Not only that, but its ambassador to the United States was warmly regarded by his peers in the city on the Potomac.

Finland's chart portrays its probity. Leo 4 is the degree on its I.C. of foundations: "Exceptional capacity for winning and holding the esteem of men,"¹ surely a vital talent in international relations. This is augmented by the planets in its 4th house of foundations; Saturn and Neptune therein are both retrograde—that is, acting contrary to norm. The conjunction of these two can be described as practical idealism; but what is that generally considered to be? Applying one's "idealism" for practical—that is personal—gain! But Finland applied it in order to give.

In the long run, this proved exceedingly rewarding for the people of that northern nation, who could use all the help they might get. Its Moon of the people is intercepted, square the Sun, and conjunct the "malefic" Mars, thus seemingly devoid of helpful aspects. But Mars provides energy. In the 6th sign as here, this will be channeled into pro-



ductive labor. Located in the 5th house of hidden destiny, it enabled the Finns to produce the means to pay their debts and thus influence their future destiny constructively.

The Gemini Ascendant bestows adaptability, ever a blessing in the face of adversity, all the more when its ruler, Mercury, is in an angular house, a cardinal earth sign, critical degree and helped by numerous aspects, especially the conjunction with the benefic North Node. Its degree is one of "power."² There's also the opposition of awareness from Pluto, located on the Ascendant. Moreover the solar orb, though "technically" in Sagittarius, projects also the vibes of Pluto's sign Scorpio, the zodiac's most powerful, since the previous new moon was not in Sagittarius but in Scorpio 21.33 on November 14. Not immediately obvious is the chart's powerful Ring, a mutual reception involving more than two orbs and practically tantamount to doubling the power of all of its members—here the Sun, Mercury, Jupiter, Saturn.

The meanings of several other pivotal points' degrees further support Finland's policy of

honoring obligations. That of Mercury: "Faithfulness to self."³ On the 8th cusp of attitude toward debts: "Thoroughness."⁴ The M.C.: "Spiritualized self-discipline."⁵ Is there a nobler talent than that?

At the chart's top we find Venus and Uranus in Aquarius, the latter the only orb in its own sign and dominating the map, all the more because Aquarius also is on the M.C., the Ascendant's decan, and that of the vital 6th cusp. It is freedom's sign, and Finland's people have striven for freedom even when under Swedish and Russian control, able to achieve a higher degree of autonomy than other subject people.

Aquarius is also the sign of progressiveness, which most aptly describes these people. During the dark Middle Ages, they were said to be Europe's most literate people. Why? They required literacy as a requisite for a marriage license!

When Finland achieved independence in 1917, its struggle for freedom was not over. Its "birth" had occurred four weeks after that of its neighbor to the east, the Soviet Union. Thus the four outermost planets, malefics, of the two nations were closely conjunct, making for future friction. In 1939, the Soviet Union had reason to fear the country then most strongly dominating Europe, Nazi Germany. So, the Soviet Union requested parts of Finland in order to provide it with a wide protective buffer in the Karelian Isthmus immediately to the west of its second biggest city, then called Leningrad and presently once more Petrograd, or St. Petersburg. The liberty-loving Finns refused, even though they were offered in return a much bigger slice of land in the far less strategic north.

On November 30, 1939, the Soviets attacked. On that day the strongest transit over Finland's map was Pluto over its I.C.: Truly, being attacked by a nation with 45 times as many people as itself was for Finland a traumatic shaking of the foundations. But also that day, Mercury was retrograde, not a good time to launch a war. The world watched with awe and admiration as Finland's defense line held almost to the end; at times the Finns actually advanced! But fearing that huge casualties would spell eventual genocide, the Finns reluctantly made "peace" on March 12, 1940. Again Mercury was retrograde! When documents

are signed under this configuration, this tends to produce a change of mind on the part of at least one of signatories.

It did so with the Finns, who had lost territory. As World War II progressed, Hitler seized Denmark, Norway, France, Yugoslavia, Greece; he seemed invincible. So when he turned his armed might against the Soviet Union on June 22, 1941, the Finns felt by joining him they might win back what they had lost 15 and 1/3 months before.⁶

Again Mercury was retrograde! The reader may ask, was not Hitler said to have had an astrologer and so should have known better than to attack under Mercury retrograde? Indeed, at one time he had had as many as five, none of them knowing about the other four. Hitler was suspicious of a plot, so he kept them separated on purpose. But they were in jail in June 1941, because the month before, when his deputy Rudolf Hess had taken a plane to Scotland, this embarrassed him greatly and he suspected the astrologers were responsible, which was not the case. This was Hitler's first military move without astrological advice; it was the one that sealed his fate!

Also that of his "allies." Accordingly, on September 19, 1944, the Soviets forced an extremely harsh treaty on the defeated Finns. Finland had to cede more land than it did in 1940; Mercury was direct this time, so the 1944 Russo-Finnish border is still in effect. And again after World War II the U.S. extended financial aid to the Finns; again they paid it all despite huge reparations forced to pay the Russians.

Wouldn't our world be a better place if there were more individuals and nations as faithful as the Finns in meeting their obligations? □

—A probationer

1 *The Sabian Symbols*, Marc Edmund Jones, page 272.

2 *Op. cit.*, page 312.

3 *The Astrology of Personality*, Dane Rudhyar, page 370.

4 *Ibid.*

5 Marc Edmund Jones, *op. cit.*, page 273.

6 This should not be taken to mean that Finland embraced Hitler's brand of National Socialism; it only intended to use what it thought was a good opportunity to regain lost territory. A somewhat similar thing occurred during the birth of America. When the colonists launched their effort to free themselves from British rule in 1776, they eventually allied themselves with France, Spain and Morocco—all extremely autocratic regimes, the very opposite of what the colonists espoused. But they willingly accepted help from whomever offered it.

Horror in the Heartland

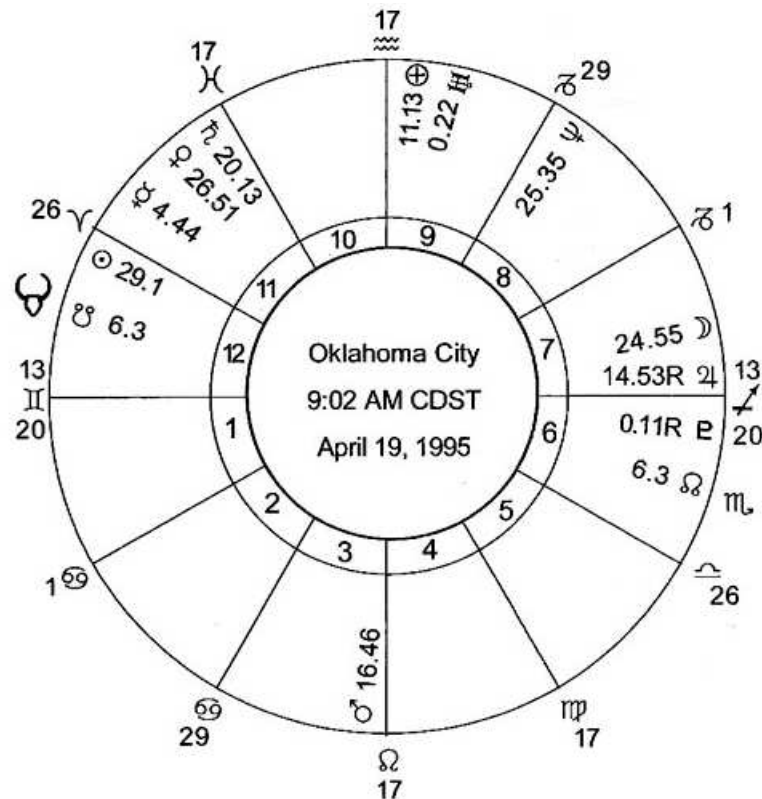
A DAY THAT shall live in infamy”—thus Franklin D. Roosevelt described the December 7, 1941, attack on Pearl Harbor. Had he been alive when the Federal Building in Oklahoma City was bombed, he might have used even stronger words, for this outrage was of domestic origin.

It was not a “good” day for the nation. The closest aspects by transit are: transiting (tr.) Saturn opposite Neptune and square Uranus; tr. Neptune opposite Mercury, U.S. ruler; tr. Moon was quincunx to it. Moreover, tr. Uranus and Neptune form a midpoint configuration with U.S. natal Pluto: A configuration involving 3 malefics is serious. Tr. Venus trine to this is of little help.

It wasn't a “good” day for the State of Oklahoma. Tr. Uranus had come conjunct its Ascendant; Venus' transit over Saturn retrograde in its 2nd house could not nullify its effect.

As for Oklahoma City that day: Tr. Uranus and Neptune were in its 4th house of foundations; tr. Pluto in its 2nd sector of material resources, and applying retrograde to Mars therein and also square natal Saturn, ruler of the 4th.¹

After an event like this, there's nothing better than to set up an actual chart for the time and place and study it by the rules as set forth in *Here and There in Astrology*, by Ivy M. Goldstein Jacobson, pp. 185-215. Any chart is dominated by the planet nearest the MC. Here it is Uranus, strong in its own sign, just 16 degrees and 38 minutes from the MC.



Students of the Tarot know that 16 is the number of “lightning,” “accident or catastrophe.”² The event certainly can be described thus. Uranus also is the planet of earthquakes.³ After the bombing, the Federal Building looked as though it had been through one.

Uranus is also conjunct Neptune, planet of treachery, also a word descriptive of the event. This is amply confirmed by the fact that the Sun, Ascendant ruler Mercury, and the Dragon's Tail are all in the 12th house, its cusp conjunct a critical and closely square Neptune, and the South Node midpoint between Mercury and the Ascendant which it rules.

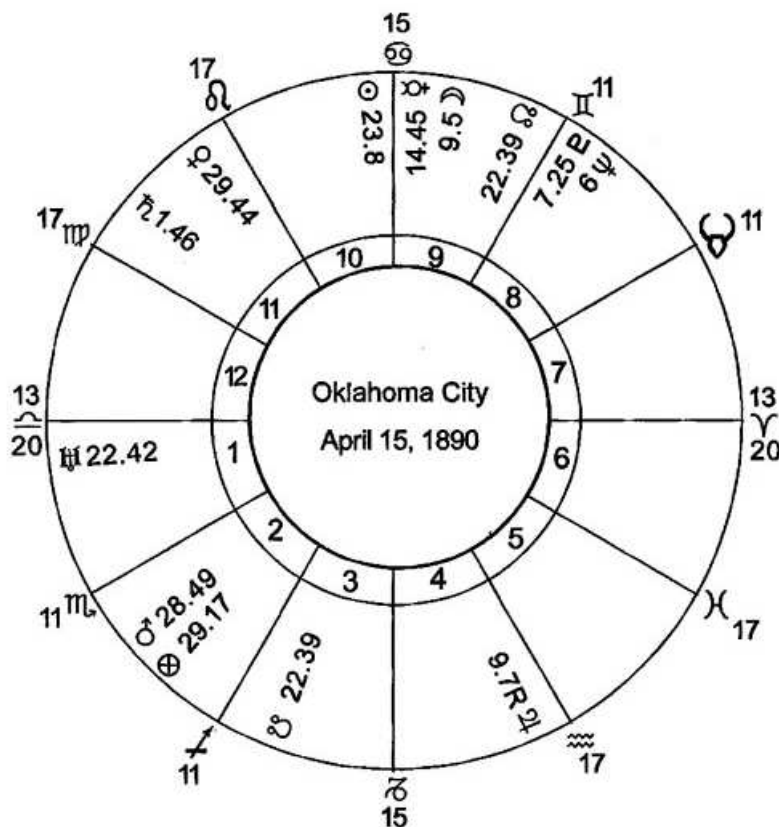
We also note that there are two planets in the first degree and one in the last degree of their sign. This can be ominous. The last degree of a sign is one of expiation; planets in the first degree have their solstice points there.⁴ It is also noteworthy that Pluto's solstice point is conjunct Uranus, increasing the negative potential of both.

All the cusps of this chart are held by the very same signs as in the U.S. natal chart; the respective ASC's and MC's are less than 2 degrees apart. The nodes are square. This event should serve as a wake-up call for America: the degree meaning of the South Node, which teaches lessons, is "Awakening."⁵

Though Mars in this chart is technically 14 minutes behind the I.C., its major influence falls in the 4th sector: In an event chart this always denotes violence. Dynamic Mars is in mutual reception with the solar orb of vitality, augmenting the destructive potential. The lunar orb is in its sign's last decan: the action had been for quite some time in the planning. It is in Sagittarius. Negatively, this sign can be overly independent—lawless! Half the planets, including both retrogrades, are in fiery signs, which, negatively, are easily prone to overdoing. All are in the houses of treachery (the 12th) and war (the 7th); the celestial portrait of the worst such act in the U.S. history is accurate.

The big question: Could astrology have foreseen an event of this nature? Yes! By means of an ingress chart. That is, one set for the exact moment a new season starts, and for the place of the occurrence. In this case, this means a chart for Oklahoma City and the exact start of the spring equinox of 1995.

If it is compared with the natus of Oklahoma City, one finds: Its Sun is in stressful quincunx to O.C.'s Mars (negatively, of violence) in its 2nd house of material resources; its Moon is conjunct to it; its Pluto conjunct, applying by retrograde; its Uranus and Neptune are sextile thereto, but in mundane charts even "helpful" aspects like sextiles, especially when formed with malefics, are not helpful.⁶ So what do we have? The two lights and the three outermost and very powerful planets are all posited negatively in relation to O.C.'s "natal" Mars. This is all the more serious since this Mars is square Venus, in a last degree, and it is ruler of the Ascendant.



More than just the Sooner State's capital city was affected. Its Mars is closely conjunct the MC and Sun of the nation's 46th state—the state as a whole suffered.

Senior readers may recall that during the 1960's considerable publicity was given the fact that by means of an ingress chart for the fall equinox of 1963, some astrologers under Lt.-Com. David Williams saw danger ahead for President Kennedy and sent a registered letter to the White House saying so. It is not known what happened to it, but the whole world knows what happened in Dallas on November 22, 1963. Ingress charts are effective.⁷

The question has been raised, Will there be more events like Oklahoma City, April 19, 1995? We read in Isaiah 21:11: "He calleth to me out of Seir,⁸ Watchman, what of the night? Watchman, what of the night?" And the answer? "The morning cometh, and also the night." (Verse 12) There are some "hard" aspects ahead in the U.S. chart, like Pluto approaching opposition to the Ascendant and Uranus. How to have the "morning" come rather than the "night"? "If my people, which are called by my name, shall humble themselves, and pray,

and seek my face, and turn from their wicked ways, then will I hear from heaven, and forgive their sin, and will heal their land.”⁹ □

—A Probationer

1. Oklahoma City has been described as “devoutly religious.” “Eyewitness News,” WBTW (Florence, South Carolina), April 30, 1995. Oklahoma is said to have a higher percentage of Evangelical Christians than any other state. Surely this is the best explanation for the beautiful community spirit revealed after the disaster.
2. *Tarot-Card Spread Reader*, Doris Chase Doane and King Keyes, p. 150.
3. *Astrology: the Space Age Science*, Joseph E. Goodavage, chapter 4
4. *Here and There in Astrology*, Ivy M. Goldstein-Jacobson, p. 30.
5. *The Sabian Symbols*, Marc Edmund Jones, p. 186.
April 19 has been said to have a violent past. In 1775, the American Revolution began that day. For years it has been observed as Holocaust Remembrance Day because on that day in 1943 the Jews in Warsaw, Poland, rose up against the Nazis. April 19, 1993 marked the Waco, Texas, disaster. A year before, U.S. officials had a shoot-out at Ruby Ridge, Idaho, with Randy Weaver, whose ideas are believed to be similar to those behind the Oklahoma City bombing.
6. *Astrology*, Else Parker, p. 121.
7. *The Way of Astrology*, Ivy M. Goldstein-Jacobson, pp. 137-153.
8. “Seir” means “horror.” *Metaphysical Bible Dictionary*, p. 579.
9. 2 Chronicles 7:14.

THE MAN CHRIST

He built no temple, yet the farthest sea
Can yield no shore that's barren to His place
For bended knee.

He wrote no book, and yet His words and
prayer
Are intimate on many, myriad tongues,
Are counsel everywhere.

The life He lived has never been assailed,
Nor any precept, as He lived it, yet
Has ever failed.

He built no kingdom, yet a King from youth
He reigned, is reigning yet; they call His realm
The Kingdom of the Truth.

—Therese Lindsey

Astro-Diagnosis— A Guide to Healing

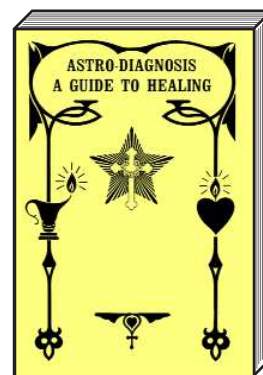
by Max Heindel and Augusta Foss Heindel

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The Miraculous Image of Guadalupe

TO THE ONLY DISCIPLE of whom it is expressly said that Christ Jesus loved, John the Evangelist, who was to become Christian Rose Cross, to him the Crucified said, "Behold your Mother." And to Mary He said, "Behold your son."

Esoterically, Mary as the Immaculate Conception is she who gives birth to Christed consciousness. And in *Revelation* (Chapter 12) John wrote of the Lady who is figured in what is known as the Guadalupe Image, the miraculously produced representation of a woman clothed with sun, with a crescent moon under her feet, and stars on her mantle.

What is the origin of this image? On December 9, 1531, Mary, the Mother of Jesus, appeared to Juan Diego, an Aztec Indian, who, recently converted to the Christian faith, was on his way to Mass. Speaking in his native language, she said, "I wish and intensely desire that in this place [the foot of a hill in Mexico City called Tepeyac] my sanctuary be erected. Here I will demonstrate, I will exhibit, I will give all my love, my compassion,

my help and my protection to the people. I am your merciful Mother. The merciful mother of all of you who live united in this land, and of all mankind, of all these who love me."



Juan was told to go to the bishop to convey her request. The bishop said he needed a sign. In response, Mary directed Juan to gather flowers, including Castilian roses, and take them to the bishop in his tilma, an outer garment akin to a poncho, woven of coarse vegetable fiber. When Juan unfolded his tilma, a profusion of out-of-season flowers cascaded to the floor, revealing an image of the Blessed Virgin. The bishop fell to his knees and wept in joyous wonder at the Icon of the woman clothed in sun.

The sun of the Aztecs, frankly brutally pagan sun worshippers, was eclipsed by the Christ light of the Virgin. This was her first "Immaculate" appearance (1531), yet she appeared as Mother, and so proclaimed herself. To Juan she said, "Am I not your mother?"

The call of the Mother of Tepeyac, the mother of life, is to build in one's soul a temple, the purified



Fourth Appearance of Our Lady of Guadalupe
Having gathered flowers as he was instructed, Juan Diego is told to show them to Bishop Zumárraga as a sign from Mary.

desire nature, for the Holy Spirit, that the king of glory may come in. The Immaculate Virgin, as the Mother of mankind, is the Mother of the Christed self. Blessed are those who behold their immaculate mother and, as the Son directs, take her into their “home.”

Our Lady of Guadalupe is kept under the auspices of the Franciscan Order, which, since its founding by St. Francis, has been recognized as a Marian order, because its members strive to live the *hidden* life of Mary Immaculate and identify with the crucified Christ (St. Francis bore the stigmata). This Marian piety has been in formal existence for 750 years. The Franciscan Dun Scotus (1266?-1308) provided the theological argumentation for the Immaculate Conception, which eventually became doctrinal in 1854.

Guadalupe was Mary’s gift to the native American Indian: She spoke Nahuatl, the Aztec language; appeared dark-skinned (her apparition is sometimes called “the dark Virgin”); her raiment

bore the flowers and plants familiar to them; and her portrait is impressed on one of their most important plants, the agave or century plant, a kind of cactus. A parochial setting, but with catholic (universal) repercussions and impact.

How did the image get on the tilma? In 1979, Dr. Philip Callahan, a biophysicist expert in infrared photography and himself a painter, declared that the genesis of the original figure is inexplicable. “In terms of this infrared study there is no way to explain either the kind of color luminosity and brightness of pigments over the centuries. Furthermore, when consideration is given to the fact that there is no underdrawing, sizing, or overvarnish, and the weave of the fabric is itself utilized to give portrait depth, no explanation of the portrait is possible.”

Consider the following baffling facts and features:

★ The colorings of the Image were analyzed by Nobel prize-winning German chemist Richard Kuhn in 1936, who concluded that they are neither animal, vegetable, nor mineral.

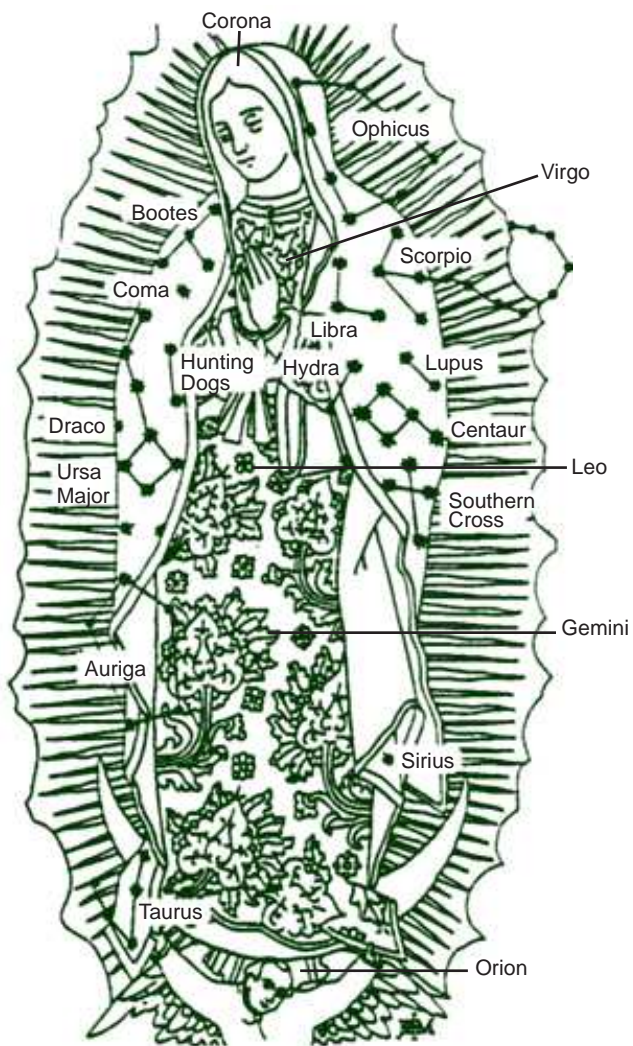
★ The Image’s constitution on the tilma’s surface was declared by Kodak of Mexico in 1963 to resemble a photographic film, explaining its lack of apparent brush strokes.

★ The Image was displayed above the high altar on which a powerful bomb hidden in a bouquet of flowers exploded in 1921, bending a large bronze crucifix but not even cracking the framed Image’s glass.

★ The Image remains at an even 98.6° F., the normal human body temperature, no matter what the surrounding temperature is, suggesting a constant living bodily presence.

Admittedly, these are exceptional findings. Anything else? Yes. Father Mario Sanchez and Dr. Juan Hernandez, an astronomer, maintain the Image of Guadalupe is a codex filled with Christian teachings rooted in the Indian’s own culture. A codex is a pre-conquest (before Cortez’ invasion in 1519) or early colonial document composed of pictures.

Publishing their findings in 1983, Hernandez and Rojas propose that the disposition of the stars on Mary’s mantle correspond exactly to the stellar configuration over Mexico City just before sunrise on December 12, 1531, the morning of the winter solstice. The Julian calendar, still in use, was ten days behind actual sun time. Also overhead that day was



The heavenly constellations on the morning of the winter solstice, December 12, 1531, correspond to those depicted on Mary's mantle; more are shown by location were they to appear on the tunic as well (named on the right of the figure).

Halley's Comet. The constellations are represented on Mary's mantle as seen from outside the dome of heaven, that is, in reverse. The correspondence is overwhelming. Who then is imaged? Truly, the Queen of the Heavens, the cosmic Mother.

Moreover, if stars were to appear on the tunic as well as the mantle, using the latter as reference or matrix, the Great Northern Crown, the Corona Borealis, lies visibly on Mary's temples; Virgo, the Virgin, is on her virginal heart; the Twins, Castor and Pollux, is on her knees; and Leo is over her womb, Jesus being the Lion of Judah, and the solar Christ being born in the Earth at the winter solstice.

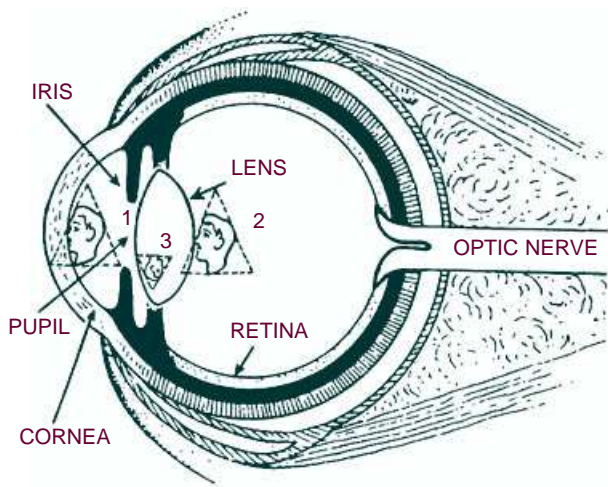
Of all the manifestations of Mary's presence

throughout the centuries, in this apparition alone does she appear in the manner of a pregnant mother. She appeared to a people who had been subjected to virtually unparalleled human sacrifice, where the blood of infants was often spilled to appease the thirsty demons of the old (Atlantean) pagan rite. Our Lady of Guadalupe brought a message of maternal compassion: "I am the merciful Mother, the Mother of all of you who live united in this land." Here in her gracious protection will the ravaged and terrorized natives find refuge and cessation to the slaughter of innocents.

Our Lady said to Juan, who was grieving for his uncle, "Listen and be sure, my dear son, that I will protect you; do not be frightened or grieve, or let your heart be dismayed, however great may be the illness that you speak of. Am I not here? I, who am your mother? And is not my help a refuge? Am I not of your kind? Do not be concerned." And Mary healed the gravely ill uncle, Juan Bernardino, who was miles away, even as she spoke, appearing before him in a feat of bilocation.

The seventy flowers and buds on Mary's tunic are adaptations of Nahuatl glyphs which easily conveyed Christian truths to the Indians, whom the Mother of God was addressing as her own children, bypassing, as it were, the Spaniards, who did not respect the Indians as rational beings. The four-petaled flower over Mary's womb was the Flower of the Sun, a symbol of the plenitude of the cosmos. The eight-petaled flowers identify the Nahuatl symbol for Venus, who, as the morning star, was associated with the self-immolated culture-hero Quetzalcoatl. The Image, then, is a pictograph serving as a Christian document, an evangelistic tool.

Yet a more astonishing finding centers in Mary of Guadalupe's eyes. In 1951 an extensive examination by reputable ophthalmologists revealed that both her eyes contain the reflection of a bearded man, accompanied by the corresponding Purkinje-Sanson reflections. That is, whatever is reflected in the normal human eye is reflected three times: 1) on the front surface of the cornea, right side up; 2) on the back surface of the lens; 3) on the front surface of the lens, upside down and smaller.



The triple reflection of Juan Diego in the eye of the miraculous Image is a demonstration of the Purkinje and Sanson effect which is produced by the retinal blood vessels.

Ophthalmologists have testified that even though they are opaque, both eyes in the Image show depth and become filled with light when the ophthalmoscope's light is trained into them. They have asserted that it would be impossible to produce with paint such perfectly placed reflections in eyes, offering so little space with the Virgin looking down (as she does) and in such rough material as that of the tilma. The features of the bearded man in her eyes correspond to those of Juan Diego.

In 1981 Dr. Jose Tonsmann, a systems engineer, produced computerized blowups of photos of Mary's eyes, revealing microscopically small figures who were at the scene of the revelation of the Image before the bishop. Is this improbable? Max Heindel, writing about pictures imprinted on the physical body's minute seed atom, states that the picture of the Moon on the retina is less than 1/200 of an inch in diameter, yet we not only see it dis-

tinctly, but can note "a number of mountains and valleys on the moon with the naked eye" (*Web of Destiny*, p. 21). The greater wonder is that such minutia could have been committed to coarse maguey fiber. Juan Diego reported that Mary arranged the gleaned flowers in his tilma prior to his visit to the bishop. What else did she arrange?

What purpose does this Image and the entire context of its appearance serve? Obviously it has been a more potent instrument for Christian conversion than battalions of missionaries. Ten million Indians embraced the Catholic faith in less than a decade following the Guadalupe apparitions in 1531. Mary identified herself in her healing apparition to Juan Bernardino as "she who crushes the serpent," both referring to *Genesis* 3:15 and to the Aztec equivalent of the Immaculate Conception, Coatlxopeuh. The Aztec's worshiped

a stone serpent, which demanded countless human sacrifices. In the Lady of Guadalupe, as the emissary of the true God, the Aztecs knew that they had a saviour from this carnage, she who crushes the head of the serpent and all the other enemies who try to devour them.



The Fifth Appearance of Our Lady of Guadalupe
Juan Bernardino, Juan Diego's uncle, is cured by the Blessed Virgin who identified herself as "she who crushes the head of the serpent."

The Blessed Mary is a mediatrix of Grace. In her life as

Mother of Christ Jesus she demonstrates and inspires a life lived in union with Christ through prayer and sacrifice. Seeing the sash about her waist, the native Americans immediately knew she was with child, and that Jesus, the God-saviour, was abiding in her.

Before printing came of age, Christian iconography was considered the "Bible of the Poor." The mystery of Our Lady of Guadalupe has its type in the Apocalypse of St. John, who writes of the great wonder that appeared in heaven. For this woman

clothed with the sun is also “with child.” She also does battle with the serpent (dragon). In iconography, the woman clothed with the sun represents the Immaculate Conception. The date of her first appearance (she appeared five times in four days) to Juan Diego, December 9, is the day on which the whole Church, East and West, then celebrated the Feast of the Holy Conception of Mary. Another coincidence? How many are needed to warrant invoking the intervention of superphysical agencies?

It took Bishop Zumárraga and his helpers eight days to build the sanctuary requested by the Lady of Guadalupe. Rome’s recognition of this miracle took longer. In 1754 the Mexicans sent Father Juan Lopez, S. J. to Rome to petition Pope Benedict XIV for further formal recognition. When a reproduction of the sacred Image painted by the famous Mexican artist Manuel Cabrera, was unrolled before the pontiff, he too fell on his knees and exclaimed, “To no other nation has this been done,” spontaneously citing a passage from Psalm 147. From that moment on he was one of the most ardent promoters of Our Lady of Guadalupe and authorized the crowning of the Image. He also issued a Bull approving Our Lady of Guadalupe as Patroness of Mexico.

The Guadalupe Sanctuary was raised to Basilica status in 1904 by St. Pius X, who proclaimed Holy Mary of Guadalupe Patroness of the whole of Latin America. Pope Pius XII established nine shrines in Italy dedicated to Our Lady of Guadalupe, and in 1945 he proclaimed Mary Empress of all the Americas. Pope John XXIII proclaimed a Marian Year from December 12, 1960, the day the Image was first shown, to December 1961, and extolled her as the “Mother of the Americas.”

The present Pope, John Paul II, made a pilgrimage to the Shrine in 1979 and paid homage to the miraculous Image, saying, “Ever since the time that the Indian Juan Diego spoke to the sweet Lady of Tepeyac, you, Mother of Guadalupe, have entered decisively into the Christian life of the people of



The supernatural origin of the image of Our Lady of Guadalupe is imagined by portraying the Trinity collaborating in its painting, the Father being the master Iconographer. Since 1680 the words Non Fecit Taliter Omni Nationi (Thou has not done the like for any other nation), the last verse of Psalm 147, have been applied to the Mexican nation, and in particular have become a leitmotif of Guadalupe’s liturgy.

Mexico.” Both Poland and Mexico claim Mary as their Queen and have consecrated their nations to her on a number of occasions. Mary’s apparition to the Polish is known as Our Lady of Czestochowa.

On his second pilgrimage in 1990, John Paul beatified Juan Diego (thus meriting for him the appellation *Blessed*). He called Mary the “Star of Evangelization” “who with her presence and protection continues nurturing faith and strengthening ecclesial communion.” Perhaps no apparitions of Our Lady (including Fatima and Lourdes) have received as much support from the Holy See as those of Our Lady of Guadalupe.

The primary source of information about the

Guadalupan event is the *Nican Mopohuc* (“Here is told”), written in Nahuatl between 1548 and 1560. This document contains the text of Mary’s words to Juan Diego. Commenting on these words before the Mariological Congress of 1960 in Mexico City, the scholar and canon of the Basilica of Guadalupe, Dr. Angel Garibay, said “Either the person who writes this [what Mary spoke] in the Indian’s language and with so much harmony of style and manner and such a depth of theological meaning, has to be a genius, or what he wrote was said by someone who does know, even though [the writer] does not. The first is impossible for the people of the 16th century, not just Indians, but also Spaniards. The precision of terms, the division of the subject matter, the perfect inclusion of all the aspects require that the person who is saying this knows what she is talking

about. It is one more proof that it is not being invented, but transcribed. And it is one more indication that the person who is speaking is she who can be called a supreme “master” of the highest theology. In view of the tenor of this part of the message, an extremely strong presumption [is justified] that Mary said it and that in it she declared herself to be a universal and true Mother, with all the functions that mothers have.

Immediately popular, the Image required larger churches to permit viewing and worshipping. By 1976 the Basilica was averaging 20,000 visitors a day. Yet it was too small and had sunk and was leaning precariously because its foundation was on a shifting lake bed. The new Basilica, built on 350

control piles to maintain verticality, regardless of how much the surrounding area may sink, accommodates 10,000 persons, and when the nine doors are opened to the plaza, 40,000 more can see the Mass celebrated at the main altar, with the Image of Holy Mary of Guadalupe above it. Of the text and the Image itself the question may be asked, what does all this mean? Quoting Franz Werfel,

author of *The Song of Bernadette*, an account of Mary’s apparitions to Bernadette Soubirous in Lourdes, France, “For those who believe, no explanation is necessary. For those who do not believe, no explanation is possible.” But we can be more specific. The following analogy may prove helpful: As Mary chose the poor, unprepared material of an ordinary Indian to produce the most authentic likeness of herself yet seen, so working in the same way with the



Oil on canvas, Jorge Sánchez Hernández

Juan Diego Unfurling his Rose-Filled Tilma Before the Bishop

Juan delivers Our Lady of Guadalupe’s request to build a sanctuary and is met by Bishop Zumárraga’s understandably skeptical response. He wants a sign. In reporting this reaction to Mary, she replies: “That is fine, my youngest and dearest son; you will return here tomorrow so that you may take the sign he asked for. Then he will believe and no longer doubt or be suspicious of you; and know, my dear son, I shall reward your care, work and fatigue in my behalf.”

Holy Spirit, the Sanctifier, the Immaculate Virgin and Mother can impress upon the coarse texture of our lives and souls the likeness of her Divine Son.

Mary is the prototypic Mother, at once Virgin, Nurse, and Queen. Her role in the Christian faith has been most powerful as intercessor, for she is, next to Christ Jesus, the most holy instrument of God’s will. Other than He, none has demonstrated such absolute obedience, such radiant faith in the goodness of God’s direction. That sanctification of His will was not in the least compromised by foreknowledge of her son’s destiny. Though her soul was pierced by this knowledge, her love for God brought into subjection all other concerns, including her boundless maternal solicitude.

Mary's saintly love becomes a blessing and balm that embraces the entire community of Christian believers. As the mother of Christ Jesus she could but watch and pray as the divine will was being fulfilled. As the Mother of the post-Golgotha Christians, her power for consolation and grace has been immeasurably potentiated, so that she is the personification of the truth of the beatitudes, whose presence is sought particularly by those who feel similarly powerless to alter onerous circumstances—the poor in spirit who must simply endure. Through Mary's fortifying example of Christ-devoted and God-based trust, and through her active intervention on behalf of the faithful, the meek are truly blessed, do see God, and as peacemakers are inheriting the Kingdom.

Like her Heavenly Father, Mary too gave her only begotten son to the world, and her suffering (as *mater dolorosa*) was sustained only by her God-centered love and was scarcely less than that of her son, with whom she was in perfect rapport. Soul affliction is not measured by what is done to one but by what one is capable of experiencing. None was purer than Mary, no heart burned with greater pathos and charity.

Her role, particularly in the Catholic church, is to bring reprieve from hurt, darkness and self-pity through her profound empathy, her effectual ministrations, and her assurances that holy suffering glorifies God through nurturing the individual Christed soul.

In Willa Cather's novel *Death Comes for the Archbishop*, a prelate reflects on his visit to the shrine at Tepeyac: "Where there is great love, there are always miracles...one might almost say that an apparition is human vision corrected by divine love...The miracles of the Church seem to me to rest not so much upon faces or voices or healing powers coming suddenly near to us from afar, but upon our perceptions being made finer, so that, for a moment, our eyes can see and our ears can hear what is there about us always." Apparitions remind us of what may not be apparent: Divine help is available to us, here and now.

Mary speaks to the heart of the seeker of God. She is the mystic's paragon, for her knowledge is born of love and in her heart God's deepest and grandest mysteries are writ and revealed. So does love attain unto divine wisdom. □

—C.W.

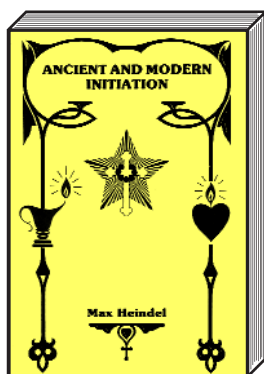
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PART TWO

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Deliberate Death: The Worst May Be Yet to Come

STUDENTS OF WESTERN Wisdom Teachings may be familiar with the unenviable plight of the suicide, who, after taking his/her life must experience “the most excruciating torture” (*Questions and Answers*, Vol. 2, p. 34) “occasioned by the attempt of the archetypal body to draw physical material to itself” (*ibid*, p. 37). Some describe the pain as “a gnawing, throbbing toothache, with the difference that the pain is felt all over the body.” And this distress continues until the time that the mental archetype for that person’s life was destined by the Recording Angels to have naturally terminated.

Such knowledge may well act as a deterrent for those who contemplate suicide, either by reason of severe depression or due to what is conceived as unendurable pain. With respect to the latter, doctors may actually be performing a service when they mitigate extreme pain, especially in cases of presumed terminal illness, such as advanced metastatic cancer, by administering the anodyne morphine. However, many physicians are loathe to prescribe this substance, even if it is, as reported in *Time* (April 28, 1997), “more effective than most prescription-strength painkillers,” some of which *are* routinely given and not infrequently *do* lead to addiction. (Fentanyl is a synthetic opiate that is 80 times

more powerful than morphine.) This is stark irony. To deny palliative medication to patients with a terminal illness for fear of possible addiction is irrational, to say the least. Moreover, “the vast majority of patients today can take the drug [morphine] without becoming addicted.”

Morphine is a narcotic. The word conjures a host of sinister and illicit associations, so that “those specialists in the treatment of pain who prescribe narcotics on a regular basis refer to the drugs as ‘opiate medications,’ as if calling them by a different name would counter their shady reputation” and thus clear the physician’s conscience of personal scruples and allay potential public censure.

The *Time* article reports that there is “an ingrained prejudice within the medical community against using narcotics—even when they are indicated.” In part this is due to the erroneous equation of dependence with addiction. Diabetics are dependent on insulin but they are not addicted to it. The main point, as described by Dr. Richard Patt of the M.D. Anderson Cancer Center of Houston, is that “when pain patients use drugs, they become more functional, much less isolated, and they move toward the mainstream.” This is the crux of the matter. For when asked why they want to die, “most people who seek physician-assisted suicide [PAS] respond that it’s because they can no

While knowledge itself may not be a pain killer, it can fortify us to better endure present afflictions, whatever form they may take, rather than seeking to end it all. For all does not end.

longer stand the pain. But when their pain is relieved, most would-be suicides suddenly find they are a lot more interested in living.”

That’s a practical and humane approach from this, the living side of the subject. There’s no inherent virtue in suffering unmitigated pain. For, at the same time, we know that no one can avoid what it is their ripe destiny to experience. While knowledge itself may not be a pain killer, it can fortify us to better endure present afflictions, whatever form they may take, rather than seeking to end it all. For all does not end. This is what doctors should routinely prescribe for their depressed and life-challenged patients—information about the predicament of the suicide that Max Heindel sought to make more generally known.

Not only may the pain a person seeks to escape by death be far exceeded by postmortem pain, but the Ego of the suicide in a subsequent embodiment may be subject to an obsessing spirit. “Investigation of their former lives shows that this affliction is usually the outcome of a desire to run away from life’s experience; for those who are obsessed are often found to have been suicides in a previous existence. Then they had a body which they did not appreciate, and, as a consequence, in a later life the mentality became weakened either through an organic disease, a great shock, or by obsession.” In any of these instances, the spirit was ousted from its body and unable to reobtain possession.

“Sorrow and disappointment are usually the causes of suicide.” The spirit that chooses this recourse must learn “the value of a body and of the links therewith, so that in the future no provocation will be sufficient to cause it to sever the silver cord. In fact, sometimes sorrows come to tempt a person who has given way in the past to do this very act; and when he resists, it shows he has become immune from the temptation” (*The Web of Destiny*, pp. 50-51).

This opportunity to prove one’s moral mettle should not be short-circuited by well-meaning but ignorant and finally homicidal doctors who perform euthanasia as a putative act of mercy, for they are complicit in a pact that is both murder and suicide, however dire, hopeless, or heart-wrenching a specific case may *appear* to be.



Engraving (1514), 9 x 7 in, Albrecht Durer (1471-1528)

Melencolia

Even as the Renaissance celebrated the rich potential of living in the physical world, Durer suggests the cramping of spirit resulting from an exclusively materialistic perspective, here indicated by the strict geometric forms and instruments of quantitative measurement (balance, compass, hourglass). Human depression and the suicidal impulse can be effectively countered with knowledge of the superphysical dimensions.

Commenting on legalized PAS and euthanasia in Holland, Eric Chevlen, M.D., writes in a *First Things* (May, 1997) review of the book *Seduced by Death: Doctors, Patients, and the Dutch Cure* (Herbert Hendin, Norton), “One hardly knows which is more chilling, the widespread flouting of the scant and effectively toothless legal regulation of euthanasia in Holland, or the *sangfroid* with which it is defended by the Dutch practitioners.... When society gives the power of ending life to physicians, they will exercise it when they conclude that life is of no value. The physician

becomes the final arbiter of life's worth."

Traditionally, all physicians take the Hippocratic Oath, which formulates a set of ethics that should guide their practice. Part of the Oath's text reads, "I will give no deadly medicine to anyone if asked, nor suggest any such counsel." Flouting this resolve, the euthanasiasts seek to effectively increase the medicalization of death by diminishing patient autonomy, turning the physician into an executioner.

A sick person who seeks suicide is fundamentally no different from a physically healthy person who does the same. The vast majority of such people are clinically depressed, although all too often their doctors fail to recognize it. (Fifty percent of suicides consult a doctor within a month before their death.) Many of those who seek PAS are in a state of terror. They are mortally fearful of debility, dependence, or even death. Some are so afraid of death that they would rather die than live in such

possibility that the fear of death in that subsequent life is so great that when death does come, the spirit is frantic and "so anxious to get back to the physical world again that they frequently commit this crime of obsession in the most foolish and unthinking manner," including, if they are unable to find a negative human subject to obsess, ousting the real owner of an animal body and ensouling its vehicle; whereafter, it is "under the dreadful necessity of having to live an animal existence," and possible subjection to cruelty, vivisection, cosmetic and pharmacological experimentation, and being slaughtered for food.

Such occurrences must be rare, one thinks. On the contrary, states Max Heindel, "They happen very often, as a visit to some of the great American slaughter-houses has brought home to the writer in a most forcible manner" (*The Web of Destiny*, p. 52).

Grave as is the circumstance of one who is considering suicide, heinous is the mindset, trafficking

Spurning the impulse to die will both prevent unimaginable suffering and transfigure the experience of living.

fear. Assisting in such suicide does not, as PAS proponents allege, promote patient autonomy and dignity. Rather it reduces the patient to a victim of his fear and despair, and it guarantees that he will not work through his fear and find value in his life.

Proper palliative care, by contrast, starts with the recognition of the inestimable value of each individual life and seeks to maximize physical, emotional, and spiritual comfort. Among the spiritual comforts are scriptural promises, if the patient be open to them, such as St. Paul's assurance that God "will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13).

Conditions on the other side of death may also be cited, as well as the repercussions of suicide in subsequent lives. Realistically, however, this information won't come from the orthodox doctor, and did it, it would find a frankly perplexed patient. Yet at what more critical or appropriate moment could such a life-saving message be delivered?

Should the prospect of possible obsession in the suicide's next life not give pause, there is also the

as "strained mercy at best," which, when the patient is most in need of encouragement and validation, concludes that "he really ought to just hurry up and die." Harsh words? Dr. Chevlin writes in his aforementioned review that a Dutch government commission found that in about half of the 49,000 cases in which there was a medical decision at the end of life, the doctor chose a "treatment" whose primary or secondary purpose was to shorten the life of the patient—despite the fact that the patient had not been consulted in the matter.

Suicide is one thing. That the proposed killing be expedited and delivered through the offices of the physician is a grotesque inversion of the oath of his profession. Life is not any human's to take. Whoever does will surely wish they had not. That is why it is incumbent on we who know more about the consequences of such action to be clear and outspoken in articulating our knowledge—that death does not end life and that spurning the impulse to die, by one's own hand or another's, will both prevent unimaginable suffering and transfigure the experience of living. □

St. Paul and the Damascus Event

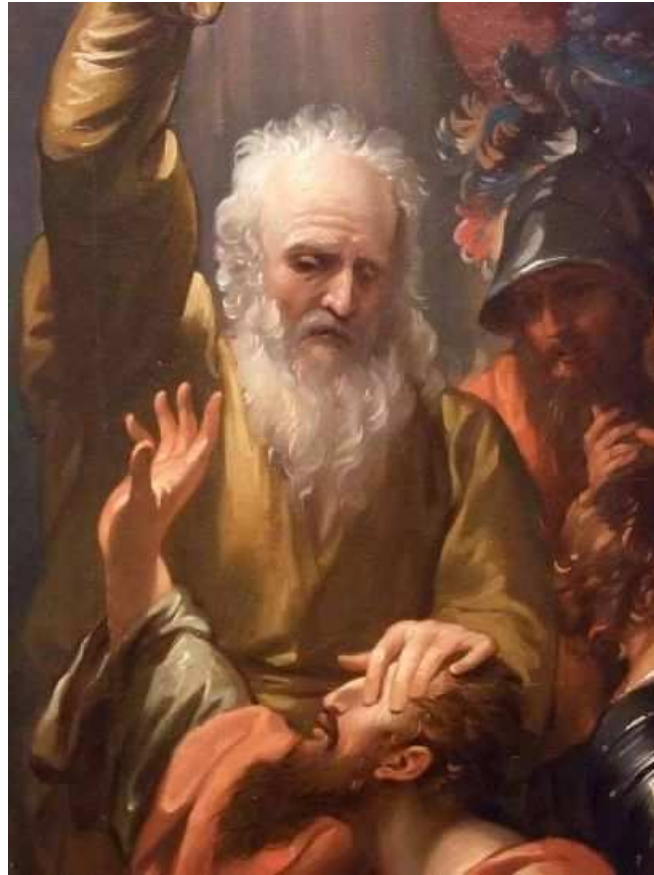
THE GERMAN philosopher Friedrich Schelling identified three phases in the evolution of Christianity and saw them as extensions of the three great apostles Peter, Paul, and John.

Petrine Christianity has its focus in the Roman and Orthodox Churches. Pauline Christianity has been traditionally associated with Protestantism. Johannine Christianity designates a more esoteric ideal only a distant future shall realize.

Though simplistic, this threefold distinction has some merit. Petrine Christianity has been characterized by ecclesiasticism. It has been structural, hierarchical, authoritarian. Protestantism arose out of a perceived need for more immediate, a less mediated, access to the living God. But whereas Luther confidently appealed to Pauline doctrine in all matters, he yet paradoxically made a sharp distinction between faith and knowledge and called thinking the “whore intellect.”

While faith was for Paul both an instrument for securing, and in itself a form of, supralogical knowledge, it was not incompatible with the right use of the thinking faculty. Therefore, Pauline Christianity continues to hold relevance for the contemporary Christian precisely because his intellectual needs must be addressed prior to faith’s full commitment. This bonding of high reason and visionary faith characterize Emil Bock’s superb study of the life, letters, and teaching of St. Paul (*Saint Paul*, Floris Books, 1993, 384 pp.), whom Albert Schweitzer called “the patron saint of thinking in Christendom.”

Paul felt the compelling need to clearly articulate this new faith to his contemporaries, to both



Right panel of triptych, c. 1786, Benjamin West, Dallas Museum of Art

The Conversion of St. Paul

*“To his great astonishment, he [Paul] recognized his own higher self, yet at the same time the higher self of all human-kind. Not a man but **the** man, not any ‘I’ but **the** ‘I’ revealed itself to him. An organ had opened up in Paul that could perceive the spirit-sun of the Christ because they were essentially akin,” (Emil Bock) just as the physical eye can perceive the light of the sun because it is itself of a solar nature. Not until Ananias restored his sight did Saul truly see; i.e., was converted and changed his name to Paul.*

justify his own radical conversion and to satisfy his own keen intellectual needs. So that Schweitzer remarks in his own book on Paul, “The result of this first appearance of thinking in Christianity makes it possible to establish for all time the certainty that faith has nothing to fear from thinking...All those who believe that they are serving the Gospel by the destruction of free thinking in the faith of Jesus must hide before Paul.”

While Protestantism has been increasingly infected by the scientific rationalism of the last five centuries and inclines either to literalism, pure abstractionism, or deconstructive relativism, Paul's Christianity is intellectually vital. It is the result of the higher mind's engagement of superphysical realities, opened to him from the time of the Damascus event, which Bock calls a "supersensory event of the first order," since it "stands not only at the beginning of the Christian part of Paul's life, but at the beginning of the spread of Christianity and thereby at the inception of world-encompassing Christendom as a whole."

If Paul was "untimely born" (1 Cor. 15:8) to meet the Lord's needs, now, two millennia later, Bock maintains, Damascus is an imminent experience for general humankind. We would have to recall Paul's Pharisaical upbringing to appreciate this analogy. For the present day ethos is strongly sense-based. "Will humankind simply continue to harden itself more and more in the materialism of the earthly sense? Or will a small pioneering few at least open their eyes to the world of the supersensory, which, like the roaring surge of the sea, has long been breaking over us, and where the majestic light-form of Christ appears in a new apocalyptic proximity? In the flashes of revelation issuing forth from the storm clouds of our times, those who yearn to experience a Christ Who is present and timely can find their Damascus thereby. They can also rediscover the Damascus event of Paul and the full nature of his apostolic work for the nations."

Bock emphasizes that Paul's conversion is not merely that, it is an elevating, transformative experience by which the apostle's consciousness and very being is permanently changed. It is, in a word, an initiation. The hierophant is Paul's own destiny. The inner vision and the visionary capacity become part of his new nature.

It is in working the soil of daily circumstance that the fruits of illumination are harvested. One

Saul Become Paul

Paul of new birth, new name, new growth,
New miracle of truth and blossoming;
The Searcher Paul, who recently betroth
To tenderness and love, forthwith could bring
From center to circumference, midst pain,
Midst danger and extremity, beset
By man and destiny, the Christian skein
That formed through pagan world the wide,
strong net.

Intense in work and word, obedient,
Youth becomes steadfast man, tried, tested,
proved;
Paul the Defense, enduring, eloquent
For charity and hope and faith; behooved
To turn his fullness—fearless, measured, free—
To common good and whole reality.

—Mary Helen Weber

does not go out of one's way to gain enlightenment. Therein lies the Luciferic snare—the egotistic striving for bliss, the preoccupation with personal redemption. One does not repair to the halcyon spiritual oasis to encounter Damascus. To go on retreat, to go to a retreat, may as well signify retreating from one's pressing, if distressing, duties.

The current intense fixing on one's psychological weather, with submerged affect and buried impulses, is part of the self-fascination which plays no part in real spiritual becoming. In this context, Bock refers to the historical Rosicrucian as "the final descendant of an ancient, genuinely esoteric Christianity, which had transmitted the courage and patience to embark on those paths which had as their goal *the spiritual service of humankind, not the soul's personal deliverance*" (italics added).

Alluding to what can be an obsessive concern with becoming other, of changing oneself, Bock writes that Paul's transformation did not make him a "different person"; he became "more himself." That is, as we are, we are fragmented, shadows, partial images of wholeness. "What is visible as our physical form represents only our sheath, only

a fraction of our real being, which is of a super-sensory nature, has actually entered into incarnation, such that we can say: It is here.”

Our higher members overshadow us. When Christ appeared to Paul, He appeared *in* him. Paul’s higher self is born to his consciousness as his essential being. “Like a genius, this our higher being makes itself felt above and in us at high points in our life.” It ever dwells in heaven. Our destiny is to dwell with it, as it, where it is.

While the Christ “I” is the sum of all true human egos, the higher “I” of all human beings, through the baptism in Jordan Jesus became “to the very highest, most divine extent, himself.” For Paul, Damascus marked the onset of the “permanent, illuminating, and strength-bestowing presence” of the Christ in him, “When it pleased God ...to reveal his Son in me” (Gal. 15-16).

The foregoing is but the background or context for Bock’s study of Paul’s life and teachings. His ideas unfold organically, for they are clearly the product of heart-infused and mind-plumbed medi-

tation and they glow with living warmth and intelligence. Bock succeeds in showing how Paul became the first Christian to “bear and radiate the redeemed and illuminated consciousness,” who marked out and walked a path that is open to all who seek Christ. The author traces the westward movement of the new religion, describes Paul’s journeys, trial and martyrdom. He delves into the Epistles, studies their language and highlights their teaching, particularly as presented in the concepts of the old and new Adam, resurrection and transformation, the apocalyptic elements of the Second Coming, and the interplay between faith (*pistis*) and knowledge (*gnosis*).

A fair reading of Bock’s *Saint Paul* will surely transmit something of the actual Damascus revelation. It continuously sets off flares of intuitive recognition. Again and again one receives seed thoughts which are carefully nurtured into blooms promising the fruit of transformative understanding. This is food for the soul. It is also an esoteric feast. □

—C. W.

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Paper. 374 pages. Includes 35-page index. Published by the Rosicrucian Fellowship.

Fasting as a Factor in Soul Growth

NOT INFREQUENTLY questions concerning the benefit or detriment of fasting come before the writer and it may therefore be well to elucidate the origin and rationale of this practice that we may determine what effect, if any, it has upon soul growth.

Under the ancient dispensations it was required that sacrifices of bulls and goats should be made as atonement for sin, for man then treasured his material possessions even higher than today, and felt keenly their loss when forced to give them up for such a purpose. Even in modern days indulgences are bought and forgiveness of sins promised anyone donating a sum of money to the Catholic Church for purchasing candles and similar paraphernalia required in the service.

But there has always been an esoteric teaching, which is being promulgated exoterically today and this teaching does not accept the sacrifice of an animal, money or other possessions, but demands that each one makes a sacrifice of himself. This was taught to the aspirants in the ancient Mystery School when they were prepared for the mystic rite of initiation. To them were explained the mysteries of the vital body, how it is composed of four ethers:

- 1) The Chemical Ether, which is necessary to assimilation.
- 2) The Life Ether, which furthers growth and propagation.
- 3) The Light Ether, which is the vehicle of sense perception.
- 4) The Reflecting Ether, which is the storehouse of memory.



Woodcut, 1510, Albrecht Dürer (1471-1528)

The Penitent

Severe fasting, a form of internal scourging, is both detrimental to physical health and counterproductive to soul growth.

He was thoroughly instructed in the functions of the two lower ethers as compared with the two higher. He knew that all the purely animal functions of the body depended upon the density of the lower ethers, and that the two upper ethers composed the soul body, which was the vehicle of service, and he aspired, naturally, to cultivate this glorious garment by self-abnegation and by curbing the propensities of the lower nature, just as we do today.

These facts were kept secret from the masses, or rather they should have been, but some neophytes who were overzealous to attain, no matter how,

forgot that it is only by service and unselfishness that the golden wedding garment composed of the two higher ethers is grown. They thought that the occult maxim

Gold in the Crucible,
Wrought in the fire
Light as the winds,
Higher and higher

meant only that so long as the lower nature, the dross, was expelled, it did not matter how, and if they could find an easy method, they would have left only the gold composed of the two higher ethers, the soul-body, in which they could then enter the invisible world without let or hindrance. They reasoned that as the chemical ether is the agent of assimilation, it could be eliminated from the vital body by starving the physical vehicle. They also thought that as the life ether is the avenue of propagation, they could starve it out by living celibate lives.

By following that method, so they reasoned, they would retain only the two higher ethers, and therefore they practiced all the austerities they could think of, fasting among others. By this process the dense body lost its health and became emaciated. The passional nature, which sought gratification by the exercise of propagative function, was stilled by castigations. It is true that in this horrible manner the lower nature seemed to be subjected, and it is also true that when the bodily functions were thus brought to a very low ebbs, or rather hallucinations, were often the reward of these misguided people. Others who heard of their supposed sanctity were eager to imitate them. Thus their example has diverted thousands of seeking souls from the true Way.

But the result obtained by these misguided people and their followers is far from being what was

intended by the training in the Mystery school. The candidate was there taught first and foremost, that the body is the temple of God, and that to defile, destroy, or mutilate it in any manner is a great sin. Indulgence of the appetite is a sin, a defiling practice which brings with it certain retribution, but it is no more to be reprehended than the practice of fasting for soul growth.

Right living is neither feasting or fasting, but giving the body those elements which are necessary to maintain it in the proper form of health, strength, and efficiency as an instrument of the spirit.

Therefore fasting for soul growth is a pseudo-method which has exactly the opposite effect of that which it was designed to accomplish by its short-sighted originators.

“I am the door,” said the Christ, “if any man enter not by the door, the same is a thief and a robber.” Similarly with the practice of celibacy for the sake of soul

growth, the maxim enunciated at the beginning of this paragraph applies equally well. It is reprehensible when men and women made in the image of God degrade themselves by indulgence of the passional nature to a status lower than that of beasts, but it is equally reprehensible when those who live otherwise good and holy lives refuse to sacrifice their aspirations to give a waiting soul the body and environment it needs, that they may have all their time for self-development. They may by fasting attenuate the chemical ether, and by their fanatical selfish celibate lives they may also eliminate the life ether to a great extent, but these measures will never build the golden wedding garment which is the ‘open sesame’ to the mystic marriage feast, for want of which some who have succeed in surreptitiously entering, by just such illegitimate methods as fasting, castigation and celibacy will be thrown out into outer darkness. □

—Max Heindel

Right living is neither feasting or fasting....fasting for soul growth is a pseudo-method which has exactly the opposite effect of that which it was designed to accomplish by its short-sighted originators.

HEALING

Working with the Law



Bernard Charz6

AN OPTIMISTIC, courageous attitude is essential to maintaining one's own health, as well as in aiding others who may be ill. There is a scientific reason for this, as fully revealed only by occult philosophy.

"The energy from the Sun constantly pours into our body through the spleen, a specialized organ for the attraction and assimilation of this universal ether. In the solar plexus it is converted into a rose colored fluid which permeates the nervous system. By means of this vital fluid the muscles are moved and the organs perform their vital functions.

"The better the health the larger the quantity of this solar fluid we are able to absorb, but we utilize only a part of it. The surplus is radiated from the body in straight lines. Disease germs cannot enter from without because of these invisible streamers of force, and micro-organisms which enter the body with food are quickly expelled. However, the moment we think thoughts of fear, worry, or anger, the spleen closes up and ceases to specialize the vital fluid in sufficient quantities. The lines of force become crumpled, and thus allow easy access to the deleterious organisms which may then feed unobstructed upon our tissues and cause disease."

Furthermore, "the thoughts of fear and hatred take form and in the course of time crystallize into what we know as bacilli. The bacilli of infectious diseases are particularly the embodiments of fear and hate, and therefore they are vanquished by the

opposite force—courage. If we enter the presence of a person infected with a contagious disease in fear and trembling, we most assuredly draw to ourselves the death-dealing poisonous microbes. If, on the other hand, we approach that person in a perfectly fearless attitude, we shall escape infection, particularly, if we are prompted by love." □

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

March.....7—14—22—28
 April.....3—10—18—24—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 World's Most Famous Lady Flyer

DO YOU KNOW that not too long ago women in America were not allowed to do many things men were permitted to do? They were just supposed to take care of their families, perhaps be teachers, nurses, secretaries—but they couldn't hold public office and do a great many other things.

Of course the women knew that was all wrong; they tried very hard to be able to do the same things as men; they realized they had to prove they were just as good as men, just as brave. And even better! Many types of work that were forbidden to women took courage. Like flying, when it first began. It was really dangerous back then. If women could do that, then surely the men would not be able to say women lack courage. And nobody showed the world more plainly that women do have just as much courage as men as a girl named Amelia.

She was born back in 1897 in Atchison, Kansas, which then was still kind of frontier. So little Amelia, along with her sister Muriel, spent much time playing with boys. Their mother even made them clothes like those of boys. Amelia didn't mind. For if she had not worn those boy-like clothes, pants, called "bloomers," she couldn't have outjumped all the boys at play. And did she ever enjoy that: And she never for the rest of her life forgot that she could do things just as well as boys—even better.

Her first experience in "flying" came when she was but seven. She learned to roller-skate, and like many others who do, she sometimes fell down. But



she didn't complain or cry: Instead, she yelled, "It's like flying; it's like flying" as she zoomed through the air.

Her family moved a great deal. As she later said, they never spent more than 4 years in one place. To make it easier for Amelia and Muriel, they were sent to boarding schools—Amelia in Rydal, Pennsylvania; Muriel in Toronto, Canada. Christmas, 1917, Amelia and her mother visited Muriel. Canada, like America, was at war then, Many wounded were filling the hospitals and Amelia decided to become a nurse.

In her spare time she did what a great many other people in Toronto were doing. She attended air shows, where pilots in small, flimsy planes were entertaining the public. It was almost like a circus. Then and there she decided she would fly too—even though she was a girl! Of course, in Toronto at the time, that was simply out of the question.

But not in California, which during the early 1920's was the world center of flying. It so happened that her family was living there now. She joined them, and wanted to fly more than ever. She took a short flight to find out how it feels. In the small plane was not only the pilot, but also a man who always went along when there was a lady passenger—so he could stop her from jumping out if

she got nervous! That's how men felt toward women in airplanes! Can't you just imagine how all the more eager that made Amelia to prove them wrong?

Eager enough not only to learn how to fly, but also to buy a plane of her own on her 24th birthday, for \$2,000, which today that would be about \$10,000. She worked extra hard to save up that amount; her mother helped a little. The plane was so small that anyone could pull it around like a bicycle. Amelia practiced all she could; often things went wrong; flying was so dangerous then that the pilots of the mail planes were called the "Suicide Squad."

In 1927, Charles A. Lindbergh was the first man to cross the Atlantic alone. So Amelia decided she'd be the first woman to do the same—but not alone, not just yet. It took weeks of preparation. Of course she used a much bigger plane than the one she had bought 6 years before. It had a wingspan of 72 feet; she called it *Friendship*. She had to pay Pilot Wilmer Stultz \$20,000 and Navigator Lou Gordon \$5,000. On June 3, 1928, they took off from Boston, with a brief stop in Nova Scotia, and then a 2 weeks' stay in Newfoundland, waiting for good flying weather.

That did not necessarily mean pleasant weather. Much of the time, they flew through thick fog and had to rely completely on instruments. Rain, snow, and wind tossed the plane about; it was most uncomfortable. At one time they thought they were heading in the wrong direction, and would run out of fuel before reaching land. A big ocean liner approached. The plane tried to make radio contact, but the ship didn't respond. So Amelia wrote a note, wrapped it round an orange, and dropped it. But it missed the ship.

When they tried again an officer on the ship's bridge cried, "We're being bombed!" The ship gave no information. The plane stopped circling above it and flew away—with less than 2 hours' fuel and not sure where it was headed.

In the nick of time, land was sighted. 20 hours and 40 minutes after having taken off from Trepassy, Newfoundland, they put down at Burry Port, Wales, where a monument was later built to mark the event.

Amelia became famous: She was honored and feasted in England, congratulated by President Coolidge, and given a big parade in New York City on her return. She wrote many books and articles, but had one big regret—she lost her privacy. People were always taking her picture, asking questions, begging for autographs. She even had to be careful what she told family and friends, for some things might be uncovered by nosy reporters and misunderstood. But every chance she had, she tried to get her message across that women are just as capable as men.

She made many other flights, and became the first woman to fly solo from the East Coast to the Pacific and back. All that was good practice for a really big feat—to be the first woman to fly across the Atlantic all alone.

Newfoundland again was the starting place, and once more the uncertainty of the weather was a big problem. So was the heavy load of gasoline, which would make liftoff difficult. The needle of the altimeter broke so she would have no idea how high she was flying. At one time she saw she was only 100 feet above the waves; she quickly climbed.

Once she even had to put out a fire! An icy storm tossed her about all night; her feet became numb with cold. The plane even started to shake as though it would break apart. The gauge did break, so she didn't know how much fuel she had. For 13 hours she was completely out of touch with the world, having lost all radio contact.

At long last she saw land. And so, 14 hours and 45 minutes after departing from Harbor Grace, Newfoundland, she put down near Londonderry, Northern Ireland. She not only set a new speed record for crossing the Atlantic, but became the first woman to cross it twice. This time not only the English in Europe, but the Italians, French, and Belgians also honored her. The last two presented her with medals. Congress awarded her the Distinguished Flying Cross. She was so famous now that her husband, George Putnam, began to be called Mr. Earhart. After all, he was no famous aviator; he was just a writer, explorer, editor, publisher, and wealthy businessman. And another famous American, Rear Admiral Richard E. Byrd, first to

make the dangerous flight across the North Pole in 1926, said about Amelia Earhart, “I know of no man who has more courage than she.”

And because she *was* courageous, she set many more records, like being the first person to solo across the Pacific to Hawaii and down to Mexico City from New Jersey as well as from Los Angeles. That prepared her for the big challenge, to fly all the way around the world. That surely would prove once and for all what women can do!

For this flight, she needed a very special kind of plane. She told one of her friends, “I’m looking for a tree on which expensive planes grow.” She never found it, but together with her husband she raised funds for that very special plane, an *Electra Lockheed*. Though it was the very best there was in 1937, it crashed on takeoff from Buke Field, Pearl Harbor, Hawaii. That was a terrible blow; repairs would take time and money. Improvements were made, for the flight would be at least 27,000 miles, and in many places where she was to land repairs would be impossible.

Two months after the Hawaii crash, on June 1, 1937, Amelia headed south from Miami, to Brazil, where the plane was resupplied for the hop across the Atlantic to Dakar, Africa. Flying across that huge continent was as bad as crossing an ocean—there were no landmarks below to give direction. She thought it was hot at 110 degrees when she stopped at Khartoum on the Nile; at Massawa, Ethiopia, her next stop, it was 120! She rested a bit in India. That was well, for it took two tries to reach Thailand. The first time the rainstorm was so fierce it actually battered paint off the plane’s wings. Over the Dutch East Indies, today called Indonesia, she had mechanical trouble. In Port Darwin, Northern Australia, repairs were made, and because the most difficult part of the trip was yet ahead, everything she didn’t need was shipped ahead back to America, to make the plane just as light as possible.

Amelia proved beyond a shadow of doubt that in bravery, stamina, initiative and all else important in life, women are just as good as men.

The big problem would be finding Howland Island, 2 miles long and 1/2 mile wide. Amelia was so concerned about this that at Lae, New Guinea, she asked Harry Balfour, a radio operator, to join her, even though this would add extra weight. He declined, but sent a message ahead to the island of Nauru, over which she would be flying, to have phosphate lights blazing all night, so she would know where she was. He also took her plane up for a brief test flight.

On July 2, 1937, 3 weeks before her 40th birthday, Amelia departed Lae. Two naval ships were stationed on the way to Howland Island, the *USS Itasca* and *USS Ontario*, to help with radio signals. The *Itasca*’s skipper had promised her “smoke by day and searchlight by night.” At Howland Island, boat parties were formed to go searching if she didn’t arrive on time or very shortly thereafter.

Amelia saw Nauru’s bright lights and radioed a message saying so. She sent several more routine radio reports, and then—what an awful shock to those who heard it—word that she couldn’t find Howland Island! Immediately thereafter, her signals grew weaker and weaker and finally stopped.

Almost at once, the *Itasca* began to search for her, but it was difficult: in her last radio message, Amelia had given her location in a code the ship couldn’t understand. A battleship, the *USS Colorado*, joined the search, but, a horrible storm, called a typhoon, arose. The area where Amelia might be was as big as Alaska.

What happened to Amelia and her navigator, Fred Noonan? Over the years all sorts of stories have been told and even books have been written to answer that question. One cannot really be sure which, if any, are right. But there’s no doubt about this: Amelia proved beyond a shadow of doubt that in bravery, stamina, initiative and all else important in life, women are just as good as men! □

—A Probationer

