

Rays from the Rose Cross



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

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MEDITATION: CULTIVATING THE INWARD LIFE
THE MYSTIC AND THE OCCULT IN MAX HEINDEL’S WRITINGS—PART 2
THE MYSTERIOUS APOCRYPHA
JOHFRA AND THE SIGNS OF THE ZODIAC—TAURUS AND GEMINI

A CHRISTIAN ESOTERIC MAGAZINE





**The tree of human virtues
rises from the roots of self-mastery**

Rays from the Rose Cross

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This Issue...

Feature

Golden Verses of Pythagoras.....2

Editorial

Wisdom Beyond Words.....3

Mystic Light

Meditation: Cultivating the Inward Life...Friedrich Rittelmeyer.....4

The Mystic and the Occult in Max Heindel's Writings—Part 2...C.W.10

What's in the Next Room...Ben Finger.....17

The Mysterious Apocrypha...Ann Barkhurst20

Illusion...D. D. Arroyo.....25

Cosmic Theology...George Weaver28

Astrology

Johfra and the Signs of the Zodiac—Taurus and Gemini.....31

Gemini and the Children of Alteration...J. Crane37

Were You Born Under a Lucky Star?...Max Heindel.....40

From Max Heindel's Writings

Spiritual Teachers—True and False43

Readers' Questions

How Planetary Forces Affect Mankind; Alchemy and the Garden of Eden.....44

A Good Retreat; Rosicrucian vs Orthodox Teachings45

Western Wisdom Bible Study

The Mystery of the Summer Solstice...Corinne Heline46

News Perspectives

New Reasons for Being Born.....47

Book Reviews

The Veiled Pulse of Time...C.W.49

Tesla, Master of Lightning...C.W.52

Nutrition and Health

History and Health Concerns of Soybeans...Sally Fallon and Mary Enig, Ph.D...54

Healing

The Healing Silence58

For Children

The Girl That Lost Things...George MacDonald59

Miscellaneous

The Living Chalice (poem)...Susan Mitchell24

God's Autograph (poem)...William L. Stidger.....27

Apart from Me...Paul Foster Case.....39

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

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FEATURE

Golden Verses of Pythagoras

FIRST honor the immortal Gods, as the law demands.

AMONG others make the most virtuous thy friend! Love to make use of his soft speeches, and learn from his deeds that are useful.

ALIENATE not the beloved comrade for trifling offenses.

BEAR all you can, what you can, for power is bound to necessity.

TAKE this well to heart: you must gain control of your habits:

First over stomach, then sleep, and then luxury, and anger.

WHAT brings you shame, do not unto others, nor by yourself.

LET justice be practiced in words as in deeds; then make the habit never inconsiderately to act.

WHATEVER sorrow the fate of the Gods may here send us bear, whatever may strike you, with patience unmurmuring.

THE speech of the people is various, now good, and now evil; so let them not frighten you, nor keep you from your purpose.

IF false calumnies come to your ears, support it in patience.

LET no one with speech or with deeds ever deceive you to do or to say what is not the best.

THINK, before you act, that nothing stupid results; to act inconsiderately is part of a fool.

DO nothing beyond what you know, yet learn what you may need: thus shall your life grow happy.

DO not neglect the health of the body; keep measure in eating and drinking, and every exercise of the body.

By measure, I mean what later will not induce pain. Follow clean habits of life, but not the luxurious.

NEVER let slumber approach thy wearied eyelids before thrice you review what this day you did: "Wherein have I sinned? What did I? What duty is neglected?" All, from the first to the last, review;

and if you have erred, grieve in your spirit, rejoicing for all that was good. With zeal and with industry, this, then, repeat; and learn to repeat it with joy. Thus wilt thou tread on the paths of heavenly virtue.

NEVER start on your task until you have implored the blessing of the Gods. If this you hold fast, soon will you recognize of Gods and mortal men the true nature of existence, how everything passes and returns.

Then will you see what is true, how Nature in all is most equal.

MEN shall you find whose sorrows they themselves have created; few know how to help themselves in misfortune. That is the fate that blinds humanity; in circles, hither and yon they run in endless sorrows.

YET, do not fear, for the mortals are divine by race, to whom holy Nature everything will reveal and demonstrate; whereof if you have received, so keep what I teach you.

HEALING your soul, you shall remain insured from manifold evil.

CONSIDER all things well: Let reason, the gift divine, be thy highest guide; then should you be separated from the body, and soar in the aether, you will be imperishable, a divinity, a mortal no more.



Pythagoras

The father of Western Philosophy and Initiation, Pythagoras passed on his teachings orally; they are known to us only through his disciples. The moral law taught in his Academy included a five-year probation of silence and meditation, temperance, continence, vegetarianism, and secrecy regarding the teachings, of which The Golden Verses are the most important surviving fragments.

Wisdom Beyond Words

IT IS ALWAYS SOMETHING of a wonder to encounter persons whose wisdom is nearly palpable. This wisdom is not conditioned on what they say. It is given by their very presence, as the sun gives light. They may even, out of genuine humility, admit lack of knowledge or uncertainty on an issue, yet something bedrock right and firm speaks out of the luminous certitude of their bearing, irrespective of any any words they might utter. The words of a wise person are epiphenomenal. They are like sparks emitted from an inextinguishable fire: their absence does not reduce its impact or the strong sense of its presence.

The desire for knowledge brings most people to the Rosicrucian school. At its root this desire to know can be framed in the question, "Who am I?" This question has always been asked by seekers of eternal truth, but the answer, remarkably, has changed over the course of human earth evolution.

Since the Mystery of Golgotha, the question "Who am I?" can be described as a summons by the Holy Spirit of each Ego to experience its true identity in Christ.

The Christ took on human form and subsequently entered the Earth's aura to counteract the effect of a gathering invidious materialism, even more apparent in today's secular world, as spirits of darkness muster to offset the spiritual light and leaven that the Christ impulse imparts.

One effect of this tyranny of the material perspective is that it simply does not occur to many people, like the callow Parsifal, to ask questions about the holy things of life (Whom does the Grail

serve?). Rather, they have opinions, self-styled ideas about life, which are really cultural imports thoughtlessly appropriated and claimed as self-originated. The minds of these people are not open. Fear stands guard at the portal of consciousness, refusing to admit the One Who quietly knocks.

Real learning, as Max Heindel never tires of reiterating, occurs when we bring our soul to bear on what we submit to its contemplative judgment. We learn by adopting an interrogative mood toward the universe: What? Who? Even as, in our hearts, we already know the answer: *Thou*. And, most holy: *I*. We are on full alert, our inner eyes and ears are wide open. And we wait. We cultivate the spirit of poised, confident expectation, which summons to us what the universe wishes to bring to living understanding through our heart's intelligence.

The earnest seeker of living truth, he who would be wise, asks that God speak in him. "Speak, Lord, for your servant heareth." He prays that the Word be revealed in his soul because, as Peter said of Christ, "Thou hast the words of eternal life."

The Word of Christ forms in us as we attune our minds to heavenly things; that is, to the noumenal behind and undergirding what is earthly-physical. Opinions are based on hearsay, on impressions and assumptions, on outer authorities. Opinions shut the door on knowledge of the Spirit. They are the currency of the personality and its worldly transactions. Their market value is in constant flux.

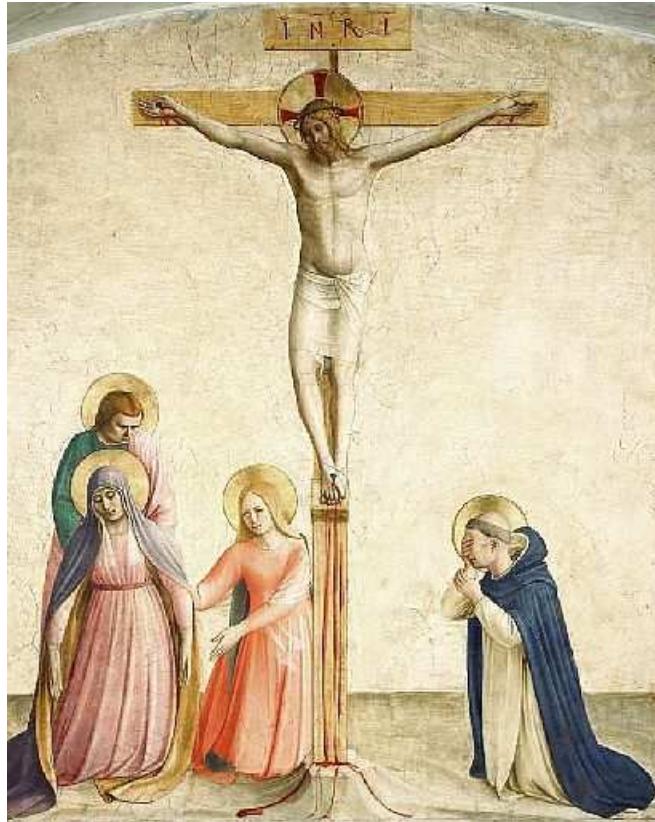
If we would be wise, we must seek the kingdom of Spirit. It will be shown and known when we live with the mind of Christ. □

Meditation: Cultivating the Inward Life

WHEN WE WERE students, the now nearly forgotten philosopher Class gave us a simple key to the study of works of art, which may be of service to others. We should let each work of art act upon us for a time as a whole, and then look at all its details, and lastly, take it into ourselves as a whole once more, full of all the impressions it has made upon us.

This advice is not unsuited to meditation. In meditation one withdraws oneself into some saying or picture. One lets it be there and act upon one as strongly as possible. When one shuts one's eyes, one can almost fill the whole space in which one is living quite full with the content of the meditation, so that nothing else is present in it. Then we begin to notice how meditation works right into the delicate substratum of our bodily organization, how it forms our hidden life forces in its own image. Every meditation actually forms within us new life forces. Just as...every medicine, as it were, fills a man; that, for example, if a man regularly take mercury, one can perceive spiritually in him a delicate man of mercury, which grows stronger and stronger, just so is it with the spiritual medicine—meditation. And here also, in every powerfully accomplished meditation, the action becomes stronger, and several meditations can act very favorably in supplementing one another. If the meditation be strongly carried out, it may even cause bodily pains, because the new thing, which

This is the eleventh in a series of articles taken from Friedrich Rittelmeyer's Meditation, Guidance of the Inner Life, published by Floris Books, Edinburgh. Reprinted with permission.



Fresco, c.1440, Fra Angelico and workshop (including Benozzo Gozzoli), San Marco, Florence
St. Dominic, eyes closed to better see, meditates on the crucifixion, attended by St. John, Magdalen, and the virgin mother.

wishes to enter into us, comes up against the old. But these pains are not like other pains. They are rather healing pains than pains of sickness, and leave behind them when they cease—and this is in our own hands—a feeling that one has become well again.

Yet one need not pay attention to the pains, but only to the picture, the saying, the spirit. If the first stage of its consideration has been made as powerful as one can make it, one may then let the details of the picture, or of the saying, act upon one. In such a saying one feels oneself to be in a temple, at which one looks in all its details without ever leaving it. Thus, in the meditation upon the Cross, one can first consider the one direction and then the other; first the Cross itself and then Christ upon the Cross. One's efforts are directed always towards letting everything act as strongly and as long as

possible. One may repeat one's study of the successive details several times, if one is not yet able to remain as long as one would like over one impression. Then, in the third stage of the meditation, one will have the entire meditation more strongly, more clearly and more richly alive in one's soul.

Such advice does not give essential conditions of meditation. It is only the reporting of experience, in order to help or arouse. In every case, however, it is good at the end of a meditation to bring its results clearly to one's consciousness, and to let them re-echo within one in all completeness.

Now there are many people who do not at first succeed in staying within a picture, as it were, or within a saying and living in it. For those it is especially good if they repeatedly go through the simplest of exercises in concentration.... One chooses some trifling object—a pencil, a pin, a ring. And then for five or ten minutes one forms only such thoughts as refer to this object. One may think successively of the shape of the pencil, of its colour, of its making, of its use. One always brings the thought, however simple it is, to the greatest possible clearness and strength, holds it for a moment in full consciousness, and then passes over freely to the next thought. It is not at all necessary that the thoughts should be weighty. On the contrary, the more trifling the object, the more everyday the thoughts, the more must a man call up freely from his own will the power to shape them and to hold them fast. And that is better for spiritual training than if a man, through the interest which flows into him from the object, should be driven on of himself. "This pencil is eight inches long, three-eighths of an inch in diameter—it is octagonal in shape (it might also be round; in that case it would have such an appearance)—it consists of two pieces of wood stuck together—between them is graphite—it is brown (it might be blue)—it was made, etc." One may go through these thoughts successively and also in the reverse order.

An exceptionally beneficial feeling spreads itself over the whole brain when one performs such a meditation strongly. One feels as if, for the first time, one were beginning to be master in one's own house. The kingliness of free thinking begins to be

experienced. One begins to control oneself much more, to notice much more in other forms of spiritual activity where it is that one goes spiritually astray, to feel much healthier in one's attitude to life. I have known people who, after such an exercise, dreamt next night that they could ride beautifully. And indeed, to dream of horses not infrequently points to experiences in the sphere of thought, as for example, when we dream of galloping horses because our nerves are upset. Just as quite simple finger exercises enable the artist to control quite differently the instrument upon which he afterwards plays a sonata, so it is with such a short mental exercise. In my own case, although I rightly believed that I could work concentratedly, this simple exercise has enabled me to shorten by half my preparation for a lecture, not only because one becomes much clearer and more alert, but above all because one notices much more clearly the moments when one's mind is not upon one's work.

When the child rears itself upright, it learns first to walk freely and afterwards to stand freely. And so it is organically correct that one should first learn to move on in thought before one can stand still in thought. And this simple exercise in concentration can be of great value to everyone, up to the greatest thinkers. Many a university professor, who looks down smilingly upon such an exercise with a pencil as mere childishness, would cease to laugh after four weeks and would notice that the five minutes spent daily upon it would save him very much time and labor. In all activity this exercise is helpful, and for the nerves it is very especially healthy.

In this exercise itself, which we here allude to as preparatory to our meditations, there lies exceptional power to make one stand upright. It is not by chance that we mention it now, when we wish to speak of Christ's resurrection. One may know how to say the very noblest things about Christ's resurrection and may yet be able to see clearly the connection between the resurrection and such an exercise which is performed in the spirit, out of the free ego. Just that one should see these two together is a sign that one's attitude to life is quite natural.

Today, certainly, there are not a few among those who feel themselves responsible for the life of

mankind, and who wish to work for inward training among wide circles, who would advise directly against such a method of caring for the inner life as is here advised. The arguments which are brought against it are so characteristic and so numerous that we shall touch upon them.

Some think, for example, that one should not create for oneself quiet hours out of one's work time, but should note where in the work itself moments for self-recollection come. And one should then consider, not any particular saying from any particular book, but the thoughts which the work itself brings. All this may certainly bring blessing, and for a thinker or author it might be sufficient. But a workman or housekeeper would not find it enough. The result of this advice would be that one would neglect regular morning prayer and wait to see if some time during the day an impulse to prayer came. Similarly, Johannes Muller has said that prayer is quite real only when it is the natural answer to a divine revelation given to us. The further result of this would be that one no longer had any special place or time for divine worship, since one might have divine worship at any time in any place, and everything ought to grow out of life "quite naturally."

In truth there shows itself here the same overvaluing of the outward life as against the inward life, and the same overvaluing of impulses which come from without, as against the will which works from within, which we regard as a danger; yes, as exactly *the* danger of our time, which, because mankind will be ruined by it, we are engaged in combating by our studies in meditation. If we admit as valid only the thoughts which come to us of themselves in our work, in our lives, these thoughts will, in the case of most people, be very poverty stricken. It would be a very great loss and a strange folly if we should neglect all that humanity has acquired in the course of its great spiritual history. But we can, of our own free will, place these great achievements in human history in the centre of our mind and receive them into ourselves more thoroughly than is possible by cursory reading, or hearing, or thinking. It would be entirely one-sided if we too allowed ourselves to be led by life only from without and gave no heed to that



Illumination, medieval manuscript, New York Public Library

Resurrection

The resurrection of Christ "must be experienced not as a joy in one's soul but as a cosmic act."

which can lead us from within. But to the inward possibilities belongs that of being able to recognize spiritual laws under which we can place ourselves, as, for example, the law of the morning hour, of rhythm, of repetition, that we can experience the power of special hours of consecration, that we should have a will through which we are able to turn of our own accord, freely, to the higher world. Prayer also, even when it is primarily the answer to a revelation, can then, as a free act, without hindrance from without, rise out of that which is within.

Certainly all this may happen unnaturally, may be labored and forced. And from the fact of these dangers, such warnings acquire a certain power to root themselves firmly in men's souls. Yet at their root lies a defective experience of the hidden spiritual laws, and a defective consciousness of the necessity of working today, more than formerly,

from within outward, and, above all, of placing the will in the service of the spirit. So the enemies of progress are extreme individualism, as Protestant religiousness has trained it, passivity in the, religious life, as it has been handed down to us from the past, and materialism, which does not oppose strongly enough inward to the outward life.

But progress consists in the perception that the spiritual life has its own special laws and possibilities, upon which one does not stumble of oneself in everyday life, that only a very assiduous nurture of one's inward powers will save us from ruin and that at the present time free will must above all be awakened and made the vehicle of the Divine. The higher man ascends, the more the outward guidance by life is replaced by the inward guidance, the higher ego, which derives its aims and its laws from the spirit.

This is above all true of the resurrection, which we must today make our own in a new sense. To men in earlier times was brought simply the message of Christ's resurrection. That worked immediately upon their life of feeling and of will. Now, on the one hand, the certainty of the Biblical proclamation has been shattered. Men bring their doubts against the Biblical account and its historical accuracy. On the other hand, the connection between conception, feeling and will is no longer so living and immediate in men. Many more hindrances are to be overcome. We must work at the highest which is in us more consciously and with stronger will-power than did men of past ages.

He who wishes to experience the resurrection in a living way within may start from feeling the earth to be a great grave. It is. The very earth upon which we walk is a graveyard. Everywhere beneath us are corpses of living things which have died. The earth is pervaded by decaying plant life. The sand itself is rock crumbled and broken down. And if it should be, as...spiritual science says, that the world of stars at which we gaze is seen by us as physical only because we are physical men, but that they are in reality much more spiritual and do not consist of perishable matter, then one might almost say: In the cosmos, the earth is the great grave. That which lives on earth must die. One will have the right feeling about the earth if one brings

this into one's full consciousness. Every individual thing which we see bears within it the sign of death. It is often startling when, after some years, one sees an acquaintance again and perceives clearly how death has put its mark upon his face. Death can be seen everywhere, only our eyes are still but little open to it.

One may make it an inner exercise to represent to oneself those people whom one sees now in the prime of life, and to say to oneself: In 100 years, there will remain of you, as I now see you before me, only a few bones in a coffin. It is said that once, in Nuremberg, a preaching monk, John a Capistrano, said from the pulpit, "Would you like to know how you will look in 100 years?" And, as all eyes were raised to the pulpit, he brought out a skull from under the desk, held it up and said, "Thus!" Of all the sermons of all the preachers who had preached in the Church of the Holy Ghost at Nuremberg throughout the centuries, only this one was actually remembered when I was pastor there. We are doing nothing extraordinary, nothing ascetic, but we are seeing the truth, when we bring our capacity to see death, which is ruler of this world, much more strongly to life within us, than it is present to our superficial and fundamentally cowardly age.

Everything around us is dying—the people, trees, mountains, civilizations, this planet itself. Buddha was more logical than the people of the present day when he wished to have this truth ever before his eyes. Buddha may for ever help humanity to see the great grave—in which the resurrection must follow! If Christ were not, then Buddha would have the ultimate truth.

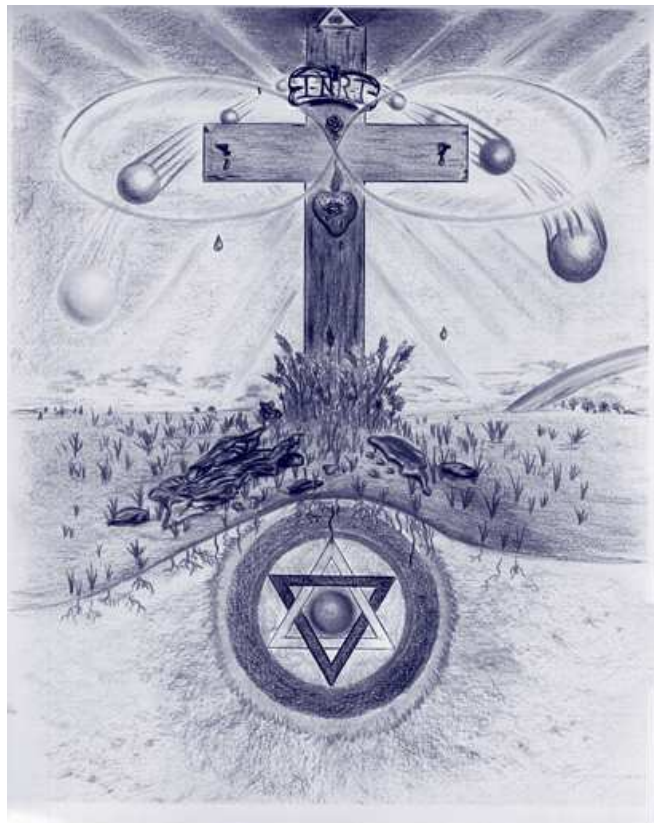
If we have succeeded in gaining this sight with perfect clearness—the earth is the great grave—then we must look up to Christ. It is possible to look simply at the Risen One. Then one looks into a world of light which is of quite another kind than the world which is passing away, which otherwise we have around us. Every touch of this world brings awakening and life triumphant over death. Doubt is quite impossible if Christ is really there. He is the resurrection and *the* life.

As long as we are not permitted this look, we must give heed to the life which we feel to be in

Christ, to the life which through Him is awakened in us. We must not be too soon disappointed, but must observe and wait, until we, in the words of the Apostle Paul, “know Him and the power of His resurrection.” We must truly experience how different He is from this passing world here; how in Him the eternal, which is above time, is revealed. It is merely a matter of the power of our spirit that we should see the victory over death which is in Him. I wish we could name some picture of the resurrection in which the Risen One is convincingly revealed. I know of none, not even Grunewald. So we may let the saying, “I am the Resurrection and the Life,” pass through our souls, and may feel especially the power of the light in this ego so vividly, that in it we pass beyond death. The resurrection of Christ must be experienced today in its own peculiar essence if we are to be able to believe in that resurrection in the past; it must be experienced not as a joy in one’s soul but as a cosmic act. Let him who does not yet feel Christ look upon his own higher ego, as far as he feels it, or upon the good. Even he who is at first sure of nothing but the wish, “I will serve the good even if I myself am lost,” even he feels a beginning of the resurrection.

Now that we have thought of the great world, let us think of ourselves also. Our body is a grave. Some day we shall throw it aside like a husk that has become useless. Then we give up not the spirit but the body. Many men have felt that one ought never to conceal this truth by living happily in one’s body, that one ought to bring it clearly into one’s consciousness, that without this consciousness one can by no means be a man or live as a man in the true sense. And so, like some monks of the Middle Ages, they have slept in their coffins in order to remind themselves daily of death. Or, like the Protestant, August Hermann Francke, they have represented to themselves every evening as they went to sleep that this might have been their last day, and every morning as they awoke that they had received one single day more to be spent in honoring God. August Hermann Francke confessed that he owed his life to this custom. That also was a meditation that showed its power in this way.

We may feel the traces of decay in our body. Perhaps we already know the spot where death has



© Anthony Cardelli Mendon

Kingdoms Within the Crucifixion

Through his shed blood Christ brought new life to the Earth.

lodged itself and out of which it can one day fall upon us, and destroy us. We consider all this with great calm. As calmly as, at the end of his *Monologues*, Schleiermacher addresses the white hair which begins to appear upon his head and as Fichte in his *Mood of a Scholar* speaks of the extinction of the last speck of sun-dust in his body.

These are not pessimistic reflections, or sentimental self-complacencies, or ascetic torturings of the soul, but natural preparations for experiencing the resurrection powerfully. One may, before going to sleep, or after awaking, propose this question as an exercise for the soul “What would remain of thee if thou hadst no longer a body?” Then, of course, the body must be quite at rest, so that it no longer is a part of one’s experience. Then the outer world must be completely silent, so that it does not lay hold of or disturb our consciousness. Then all thoughts and feelings which thrust themselves up out of our bodily life into our spirit must be left behind. Some will find it hard then, especially, still to lay hold of and hold fast to anything. They may then form for them-

selves the idea that it is not so easy to awake in a spiritual world after death and that difficulties must then be overcome, and the more materially one has lived, the more there will be of them—even if, after the falling away of the body, helps are there for us. If a man, who seeks to conceive of himself apart from his body, at first is able to hold fast to nothing, or only to something quite thin and flickering, let him then think of Christ. He will then be able to experience quite strongly how he is filled from within with the riches of glowing life, how this life has especially the character of being spiritually steadfast, enduring, sustaining. And so he will experience quite intimately and personally something of an awakening through Christ.

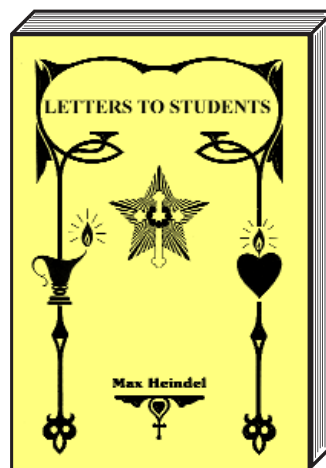
It is powerfully and entirely convincing to know from one's own experience how Christ breathes into the dry bones, how through Him a new life is lent to men.

And now one will confess: this is also the true holiness in my everyday life, that I should in all things confess Christ, who fans the flame of a higher life within me. That which I have experienced on a more human level, in the crowning with thorns, I here experience in cosmic super-human greatness. In John's Gospel it is often said of the "word" of Christ that it awakes man, gives him eternal life (chapter 6). We now experience this as if Christ Himself were the Creative Word spoken by God, through which we are again created out of death. Yes, one may experience this as if we ourselves were quite dead, and out of deep invisible grounds of the world, in which the Divine Father lives, Christ's word of life is spoken; and as if we awake in Him to life, to new life, to real life. We take all the wisdom and holiness, which will henceforth lead us in life, out of this living Christ. In the "Act of Consecration of Man" it says: "O Christ, I confess unto that which is revealed through Thee; the might of man's adversary Thou takest from me."

If Christ's word of life is not strong enough to bring about in us such a resurrection, which is only a first pale gleam of the real resurrection, a great help may be—scarcely indeed any painting that exists today—but the living picture of the Risen Christ given in the Bible. (Continued) □

Letters To Students

By Max Heindel



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

Contents include:

Christ and His Second Coming

Heart Development and Initiation

Spiritual Teachers—True and False

The Christ Spirit and the Spiritual Panacea

Increasing the Life of the Archetype

Unnatural Means of Attainment

“Lost Souls” and Stragglers

The Vital Body of Jesus

Please order on page 64

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MYSTIC LIGHT

The Mystic and Occult in Max Heindel's Writings

Part 2

IN *THE ROSICRUCIAN MYSTERIES* (*RM*), Max Heindel's fifth book, dictated to a stenographer in 1910, the author gives an extreme definition of *occultist*, perhaps a reflection on his own single-minded pursuit of knowledge that culminated in his acquiring the teachings embodied in the *Cosmo*: An occultist is one who "pursue[s] the path of knowledge for the sake of knowledge, considering that an end in itself" (14). According to this definition, the occultist is perilously close to a black magician because his motive for gaining supersensible knowledge is not selfless. Mystics, on the other hand, "do not care for knowledge" but eventually obtain it as a result of their "inner urge Godward," which causes them to imitate Christ in all their deeds (14). Though the mystic may err because of ignorance, his love will always mitigate his mistakes and expedite his reformation.

Rosicrucians aim to blend love with a "mystic knowledge." In view of our preceding study, use of the term *mystic* in this construction is confusing because it is really employed as a synonym for "occult." The Rosicrucian path, if it aims to blend heart and head, does not blend love and devotional knowledge (an oxymoron, to say the least). It blends love and occult/supersensible knowledge. In this instance, moved by a concern for protecting seekers from a misuse of his legacy of occult knowledge, and to "make the possession of higher powers safe" (15) through the inculcation of virtues traditionally associated with the mystic path, Heindel eliminates reference to the occult. We shall see this tendency arise from time to time

and it does admittedly cause some ambiguity, because the word *mystic* is made to do the work of the word *occult*, as the context in these instances makes clear.

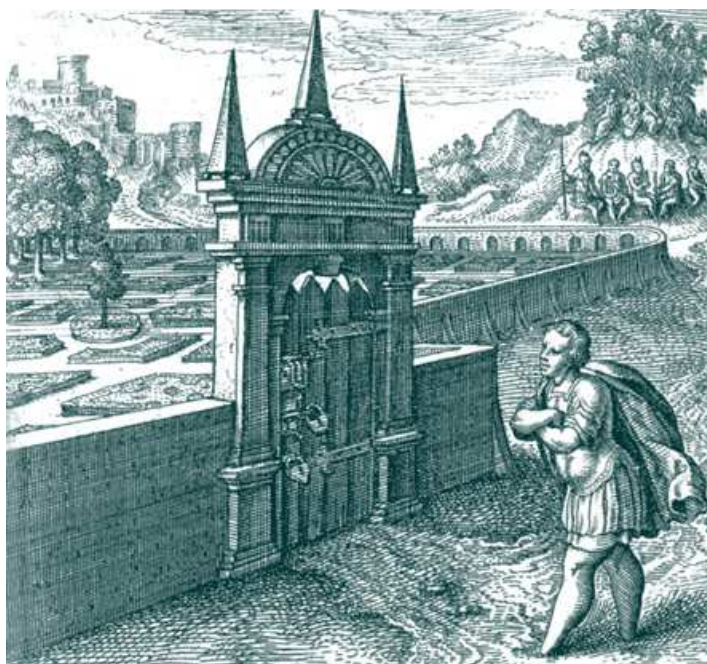
Heindel repeats an expression that first appears in the *Christianity Lectures* (pp. 20, 236): ignorance "is the only sin," while applied knowledge is salvation (*RM* 26). A traditional Christian would be perplexed, if not alarmed, upon encountering this assertion. For by knowledge Heindel means *occult* knowledge, just as the title of the book *Occult Principles of Health and Healing* could not be changed to *Mystic Principles of Health and Healing*. In fact, what makes the *Christianity Lectures* "Rosicrucian"? *Occult* knowledge. Christian Rosenkreuz founded the Order of the Rosicrucians "with the object of throwing occult light on the misunderstood Christian Religion" (*RCC* p. 517).

Traditional Christianity designates the heart path of soul development and appeals to the mystic believer who gives assent to dogma based on faith and authority. Rosicrucian teachings provide occult facts that enable the mind to participate in the affirmation of religious doctrine because the intellect has been engaged. By the same token, to describe the Rosicrucian Fellowship as "An association of Christian Mystics" is to say it is an association of Christian Christians, or faith-based Christians. What distinguishes the traditional Christian from the Rosicrucian Christian is *occult* knowledge, not mystic belief, for that is precisely their ground for their differences. Belief does not suffice. The Rosicrucian student must *know*.

While the mystic may fly on the pinions of devotional prayer to the very bosom of the Father, the “occult viewpoint [on any matter] gives a deeper insight and wider scope for usefulness” (RCL 310). After all, it is the mind that distinguishes humanity from its younger brothers and in particular it is “the task of the Aryan races to evolve reason” (RCL 330). The mystic is under a certain handicap because he “cannot give a reason for his faith or explain to others so as to help them. He must develop the intellectual side of his nature, to be of the highest use in the upliftment of humanity” (RCL 179).

The “research of occultists begins where the physical scientist finds his limit and is carried on by *spiritual* means” (RM 43, cf. RCL 30). While Heindel emphatically contrasts Catholic mysticism and scientific occultism, especially in *Freemasonry and Catholicism*, in *Rosicrucian Mysteries* he ironically acknowledges that the Catholic religion has “abundant occult information” (61). In this book the Rosicrucian mysteries are somewhat demystified, as the author recounts some of his experiences as an *occult investigator*, a term he uses eight times. This activity requires “an act of will” (68). In three additional instances, however, the author describes an occult activity which is performed by the “mystic investigator.” Here, *mystic* only makes sense if it is synonymous with *occult*. In the first instance, what the Apostle Paul calls *Powers of Darkness* “the mystic investigator of the Western World knows” as *Lords of Mind* (72). The mystic does not methodically investigate the Region of Concrete Thought, where the Lords of Mind have their first discernible presence.

When technical terms are first introduced, they are usually paired with phrases like “Rosicrucian terminology” (*Cosmo* 190) or the word “occult.” Typical instances include: (1) “occult science speaks of the Earth Period as *Mars-Mercury*” (274); (2) Certain beings “sent to the Earth to help nascent humanity...are known to occult scientists as *Lords of Venus* and the *Lords of Mercury*” (272); (3) “occult scientists speak of the *Sixteen Races*” (231); (4) “In occult science this is called THE GREAT SILENCE” (122); (5) “the Western



Michael Maier, *Atalanta fugiens*, Oppenheim, 1618, Stadtbibliothek Mainz

“Whosoever wishes to enter the Philosophical Rose-Garden without the key is like a man who wishes to walk without feet.”

Wisdom school of Occultism” uses the term *New Galilee* (RCL 240); (6) finally, “the occult scientist calls the Globes of the Moon Period *water*” (*ibid* 213).

The next page (73) Heindel reverts to his normal distinction by saying that “The Western School of Occultism,” the Rosicrucians, uses the term *Archetypal Forces* to identify certain celestial beings inhabiting this Region of Concrete Thought.

Conscious, willed investigation of the supersensible worlds to discover causes for physical occurrences is not practiced by mystics, but it is routine for occultists. They are commonly directed to investigate childhood deaths to prove the reality of the laws of rebirth and cause and effect (RM 33). Even when the text of *Rosicrucian Mysteries* states that certain clairvoyant observations are “in line with the facts usually seen by mystic investigators” (103), it is *occult investigators* which is meant. The same applies to knowledge of the occult effects of burning incense. So that when one reads that “to the mystic investigator the matter is perfectly clear” (121), one understands that only the word *occult* makes sense in this context, since this is a scientific, not a mystic, investigation and it is the purpose of occult science, not mysticism,

to make facts and truths “perfectly clear.” In contexts similar to the foregoing the normative term is usually provided: (1) “to the occultist the matter is plain” (*IQ&A* 193); (2) “a fact which is patent to the occultist” (*ibid* 205); (3) the writer intends to “turn the light of occultism and reason” on the doctrine of the cleansing blood” (*RCL* 242).

One further example of an ambivalent use of *mystic* in *Rosicrucian Mysteries* occurs in the phrase “horoscopic figure in mystic script” (141). Astrology, in Heindel’s own words is “an absolutely true science” (*RCL* 166), which makes scientific astrodiagnosis possible. Astrology is an *occult* science par excellence. A mystic science is a contradiction in terms. The use of symbols for planets and constellations no more makes them mystic than does assigning letters for elements in the Period Table of Elements, or Greek symbols (letters) for mathematical relationships, such as π (pi).

A stage in Rosicrucian initiation involves learning the supersensible occult script, comprised of symbols—such as the two nontouching spirals in the correctly drawn Cancer glyph, which indicate the dying and new coming-into-being of plants, cycles of time, etc—that are connected with nature’s secrets. Referring to the caduceus or “staff of Mercury,” Heindel writes: “this occult symbol indicates the path of initiation” (*Cosmo* 412). The symbolic drawings and diagrams designed by initiates of occult science translate the realities of the higher worlds into forms that can speak to the human intellect and intuition.

Astrology for Heindel was a rich lode of occult information. It is also eminently an intellectual discipline (though certainly requiring a highly developed intuitive sense), assuming knowledge of astronomy, some basic understanding of the geometry of angles and logarithms (if one wants exact results and doesn’t have a computer program!). Astrology will become an accepted and routinely used science in the Aquarian Age. One appeals to the Aquarian by addressing his reason, not his emotions.

“The Rosicrucian Fellowship advocates the study of astrology...by all its members (*TI* 128). If “the child is a mystery” (*RM* 142), astrology, the “stellar science,” helps to unravel much of that

mystery. Parents “may obtain a guide to the hidden side of a child’s nature” through astrology, which reveals what is occult or normally concealed. “A good and careful astrologer will be able to reveal the character of a person accurately in 99 percent of all cases” (*RCL* 119).

Let us recall that the mystic is “usually devoid of intellectual knowledge” (*Cosmo* 520) and would have little or no interest in learning an occult script in order to practice the science of astrology. The author of the *Rosicrucian Christianity Lectures* avers that “astrology is an absolutely true science” (*RCL* 166). Science studies the form and action of substances composing various worlds, sensible and supersensible. There is the mundane astrologer, whose calculations and interpretations do not require occult knowledge, and there is the “esoteric astrologer” (*OPHH* 30), who has occult knowledge and uses it in medical diagnosis, prognosis, prescription, and counseling.

Since the time of their inception Rosicrucians have had two purposes—those enjoined by Christ: to teach the Gospel of the New Age and to heal the sick. They can do both more effectively and scientifically because they are in possession of occult facts which connect material effects with their spiritual causes, thus enabling a true (spiritual) etiology of disease. To assist in that purpose the initiate founder of the Rosicrucian Fellowship employed the science of astrology. In fact, Heindel wrote in Probationer Letter No. 16 that “this science is the backbone of our teaching.” Such a teaching cannot be called mysticism, not if it purports to be scientifically based. And if the Rosicrucian Mystery Teachings aim to correlate scientific facts to spiritual verities” (*Cosmo* 521), those Teachings are no longer mysterious but intellectually cognizable facts, be they occult facts.

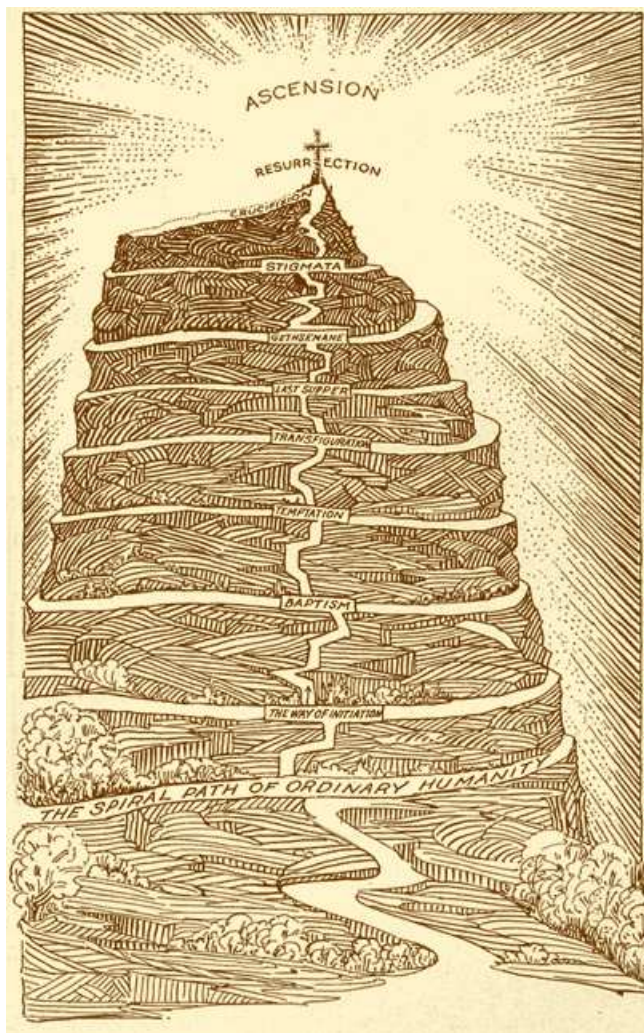
As an interjection, we make bold to characterize the course of this study as conforming to Heindel’s counsel which appears in multiple phrasings, particularly in the preface to the *Cosmo* and in the *Rosicrucian Mysteries*: The writer “would advise the student to accept nothing from the author’s pen without reasoning it out for himself” (*RM* 21). In addition we take seriously and are applying the epigraph that appears on the title page of the first

two editions of the *Cosmo*, Paul's injunction to "prove all things."

In an addendum to the *Rosicrucian Mysteries*, written in 1921, most likely by Mrs. Heindel, the Rosicrucian Philosophy is called "Christian Mysticism." This it is *not*, as a later passage regarding the correspondence courses implies: "Christ taught the multitude in *parables*, but explained the *mysteries* to His disciples" (153). This meat or "deeper teaching" is the occult knowledge contained in the *Cosmo*. Quite simply, mystical truth cannot be directly taught, it must be intuited. Further substantiation of this distinction made by Heindel will follow.

The text of *Occult Principles of Health and Healing (OPHH)* was based, according to its Forward, on investigation of the superphysical worlds by a "trained clairvoyant" to determine "the real causes of physical and mental disorders." The health and healing of the human organism is considered "from the occult viewpoint" (*ibid*). The first sentence in the main text begins with the words, "Occult science teaches that man is a complex being...." The health and sickness of that complex being, occultly considered, is the subject of this book's study. The science of physical medicine also studies human health and sickness, but with limited means. Occult science is more scientific, more logical than material sciences. Why? "Science merely states the fact, the occult scientist gives the [occult] reason" for the fact (*Cosmo* 356).

Heindel's *Ancient and Modern Initiation (AMI)* gives an emphatic and unequivocal assertion on the "radical" (114) difference between the Christian mystic and the Rosicrucian occult forms of initiation: "[T]he Christian Mystic Initiation differs radically from the processes in vogue among the Rosicrucians, in which an *understanding* upon the part of the candidate of that which is to take place is considered indispensable" (108). However, at Gethsemane, the mystic also realizes the path that is before him. As a prelude to this distinction, Heindel describes the old initiations (both Atlantean/Semitic and devotional Christian), making liberal use of the word *mystic* as a synonym for *metaphorical* or *figurative*, as in "mystic manna" and "mystic doctrine" (41), "mystic blood" and



The Mountain of Initiation

The names and nature of the stages of Rosicrucian initiation differ from, and to some extent assume those of, the Christian mystic initiation. Both paths are "strait and narrow" ascents.

"mystic birth" (52), "mystic light" (56), and "mystic magnificence" (64). In the phrase "mystic but unmistakable language," *mystic* means veiled or shrouded in mystery; therefore Heindel opposes the qualifying phrase "but unmistakable" to nullify the impression created by the first term. In other words, the sense is clear to those who already know. When Christ uses the mystic or analogic term *living bread* to describe Himself, He is referring to the Ego (41). Why does He not simply say what He means? Because His disciples are not in possession of all the occult facts that would make a direct scientific statement meaningful.

In this book (*AMI*), among other texts, we encounter the key statement: "All occult development

begins with the vital body” (55). Note Heindel does not say all mystic development begins with the vital body—because that would not be correct. The following critical passage explains:

The Christian mystic form of Initiation differs radically from the Rosicrucian method, which aims to bring the candidate to compassion through knowledge, and therefore seeks to cultivate in him the latent faculties of spiritual sight and hearing at the very start of his career as an aspirant to the higher life. It teaches him to know the hidden [occult] mysteries of being and to perceive intellectually the unity of each with all so that at last through this knowledge there is awakened within him the feeling that makes him truly realize his oneness with all that lives and moves [italics added],

so that he may become “a true helper and worker in the divine kingdom of evolution” (67). If the student is taught to know the hidden mysteries, they are no longer hidden, nor are they mysterious. It is a desire for more knowledge which brings most of the pupils to the Rosicrucian School (68).

Jacob Böhme and Thomas à Kempis followed the mystic path (68). Love is the governing principle of the mystic’s life, and thus all-embracing love “eventually generates in them a knowledge which the writer [Heindel] believes far superior to that attained by any other method,” evidently including the Rosicrucian (68). With respect to initiation, the mystic “is usually unconscious of trying to attain any definite object” (68).

We may understand Heindel’s typical use of the word “mystic” to mean *parallel* or *like*, but not identical with. This is because “in the spiritual worlds there is a different standard of reality” than in the physical world. So we use worldly terms (light, bread, blood) qualified by the word *mystic* to indicate similarity, but not identity.

“The Christian mystic...has no reason, but he has a much safer guide”—the interior voice (*AMI* 89), which is the gift of grace. But there are many kinds of voices. What is the identity of the voice one hears? Is it reliable? There are “seducing spirits” (1Tim 4:1). There is a “spirit of error” (1Jo

4:6). John the Evangelist admonishes, “believe not every spirit but try the spirits” (1Jo 4:1). The Christian mystic, through the Holy Spirit (Jehovah), eventually “attains to whole wisdom of the world without the necessity of laboring for it intellectually” (99). But he must in time “learn how to acquire knowledge *by his own efforts* without drawing upon the universal source of all wisdom” (100, italics added).

For all the apparent appeal of the Christian Mystic Initiation to Max Heindel, he was unable to tread that path. He was something of a Christian mystic manqué. His sympathies lay with the mystic, the heart man, but he aspired to, he required, knowledge. His mind demanded it, with an intensity characterized in the story of the sage and his pupil in the *Cosmo’s* Introduction. And in fact, it was this “burning thirst for wisdom,” the “central requisite” which must be possessed by the aspirant to knowledge, which summoned the Elder Brother.

In *Ancient and Modern Initiation* Heindel provides the occult keys that open the understanding to the Christian mysteries. The “underlying mystical facts” of the stigmata are “as plain as daylight to those [like Heindel] who know” (117). The occult schools concentrate their efforts upon severing the connection between the dense physical and upper etheric bodies at the stigmatic points without producing the exterior manifestation that the Christian mystic cannot prevent because he lacks the requisite knowledge (118).

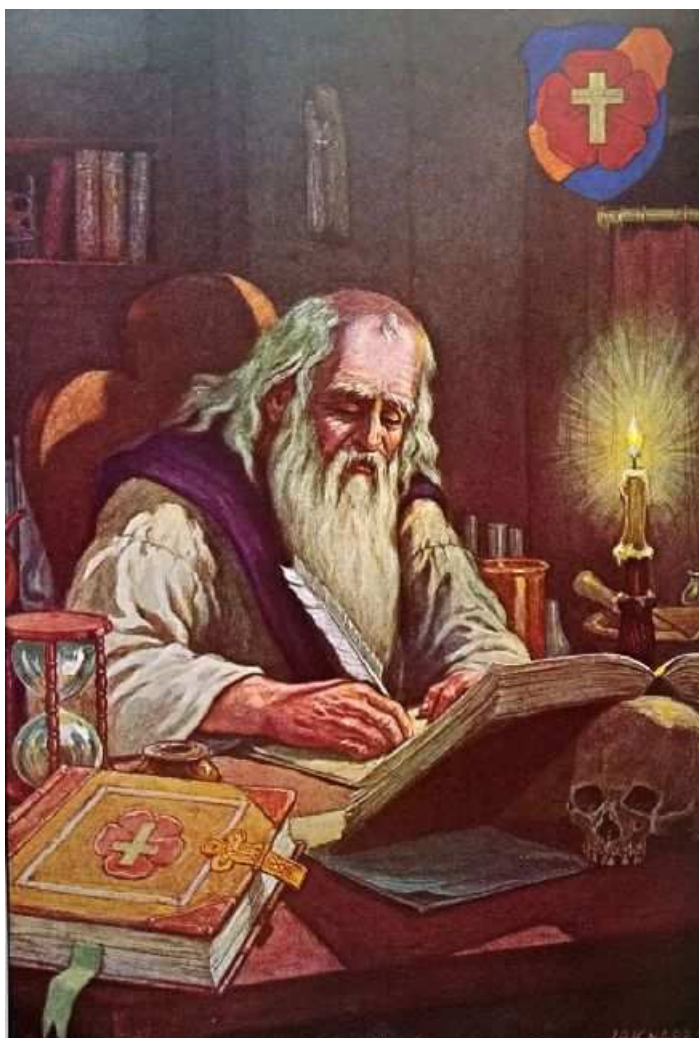
Another “occult key” to “the mystery of the crucifixion” is given by the initials INRI, “the symbol of the crucified candidate” (121). The mystic imitates the life of Jesus “who is his Teacher and guide to the Kingdom of Christ” (123). The Rosicrucian occultist is, at his peril, as a son of Cain and his progenitor, Lucifer, more independent and individual in his pursuit of the Kingdom. He seeks directly to conceive and nurture the Christ within through enlightened selfless service, using occult knowledge to improve the lot of his brothers and sisters.

How is the Rosicrucian occultist a son of Cain? Heindel traces the lineage of Christian Rose Cross through Lazarus to Hiram Abiff to Cain. The Masons also cite Hiram Abiff, the builder of

Solomon's Temple, as their spiritual ancestor. In fact, Heindel, though not a practicing Mason, described himself as "a Mason at heart and therefore frankly opposed to Catholicism" (*Freemasonry and Catholicism, F&C*, p 6). Why? "Catholicism is an activity of the *Hierarchs of Water* [who seek] to quench the spirits seeking [spiritual] light and [occult] knowledge and to inculcate faith in Jehovah" (11). Freemasonry "is an attempt by the Hierarchs of Fire, the Lucifer Spirits, to bring us the imprisoned spirit 'light,' that we may see and know" (11). To be sure, this is not the mystic's objective. He seeks God directly through faith and has no desire for knowledge *per se*.

Heindel spiritually opposes Catholicism with the "weapon of the Spirit—Reason" and "firmly believe[s] it to be for the everlasting good of mankind that the Masons should win [‘the battle for the souls of men’—p 5]" (6). This is strong language. Given this assertion, it is disconcerting that Heindel should characterize Masonry as "mystic" (pp 5, 7, 8) and call it a "mystic movement" (14). This is a curious conjunction of terms because the "mystic Mason" endeavors to work on the temple of humanity at large and "he aims also to cultivate his own spiritual powers" (29-30). He strives for "positive Mastership through individual effort" (32), following the path of his ancestor Cain, who was governed by "divine ambition." In him burned "the divine incentive to original effort" (36). Members of "mystic masonry" are those "who have the indomitable courage to dare, the unflagging energy to do and the diplomatic discrimination to be silent" (13). The traditional mystic can in no way be so characterized; in fact, he would be appalled to be described in these terms. From traditional quarters such "pretensions" might elicit the same term applied by some to occult pursuits—*diabolical*.

Since the mystic Catholic is counterpoised against the Mason, to call the Mason a *mystic* poses real semantic problems unless we know what Heindel intends. And for his meaning to be clear, the term must, as previously defined, mean *metaphorical*, or *analogical*. The Mason is not a



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The Rosicrucian Philosopher

The enlightened mind (candle) of the occult scientist can read the book of Nature and decipher its secrets. Death (the skull) does not intimidate or constrain him. He uses it to serve his purposes. In time (hourglass) all shall be revealed.

literal builder but a figurative, a mystic, builder. He is an architect of supersensible structures comprised of materials of ether, soul (desire) and spirit (thought) substance. He is making a temple for the spirit, a temple not made with hands. Yet it is related to good deeds because from them the soul body is created. Christian Rosenkreuz "founded the Order of Temple-Builders" to teach the aspiring soul how to make the "white stone" (41) by applying occult knowledge to human affairs. Or, as expressed in *Mysteries of the Great Operas*, "It is exactly the mission of the Rosicrucian Order, working through the Rosicrucian Fellowship, to promulgate a scientific method of development suited

particularly to the Western people whereby this Wedding Garment [the soul body, Paul's *soma psuchicon*—1 Cor 15:44] may be wrought" (124).

While the Sons of Seth purge themselves of the curse of selfishness through faith in Christ Jesus and by imitating his life (56), the Sons of Cain were given the Rose and the Cross to teach them to make the Philosopher's Stone. They believe more in works than in faith (56).

Moreover, there is a tendency of the typical mystic to devalue the physical world and to disparage the human physical body. He often seeks to deprive or severely limit it through harsh ascetic practices, and to escape it by cultivating states of heightened subjectivity, or ecstasy (*ecstasis*, literally, to stand beside or outside oneself). The occultist realizes that he has much to learn from being in the body and that it is to be transmuted into the soul body, which truly becomes the temple of the soul. This was the objective of the Rosicrucian alchemists, "deep students of the higher occult science" (*Cosmo* 438). Therefore, occultism does not disdain physical existence but seeks rather to understand and master it, even as did the master occultist and architect of the spirit, Hiram Abiff.

Man's pilgrimage through matter has been undertaken "for the purpose of making him an independent creative intelligence." The Rosicrucian is a pioneer in this respect because he uses his intelligence to advance his independence and creativity (*RM* 68). We recall Heindel's quote from St. Paul framing the text of the first two editions of the *Cosmo*—to "prove all things" by the light of reason (obviously including Heindel's *Cosmo*, since that was his intention for citing the passage) and to "hold fast to that which is good." Reason and mysticism are immiscible because they operate on contrary premises, according to different principles, and for different results.

We must conclude that the term *mystic*, as used by Heindel to qualify *mason* and *masonry*, is a synonym for *occult* and is not intended to equate the occultist with the heart-centered, faith-led mystic of orthodox Christianity. This conclusion is confirmed by Heindel when he states that "Christian Rosenkruz was given charge of the

Sons of Cain who seek the light of knowledge at the sacred fires of the Mystic Shrine" (97). *Mystic* here means invisible or occult. And the author has given us, according to this book's (*F&C*) subtitle, "an exposition of the cosmic facts underlying these two great institutions, as determined by occult [not mystic] investigation."

The distinction we have discerned may become blurred unless we keep in mind Heindel's dual use of the word *mystic*. *Mystic* employed as a noun refers to the faith-based aspirant on the heart path of love. Employed as an adjective, it designates a spiritual substance that is suggested by or bears some resemblance to a physical form or fact. While the candidate on the "head path" works out his own salvation through tribulation and "engage[s] in Mystic Masonry to consciously build this Temple of the soul," the soul body (98), his "weaker brothers," who commit to the "heart path" of mystic Christianity, rely as "an absolute necessity" on the cleansing blood of Jesus (98). In this passage, *mystic* carries a double meaning: Referring to the nature of the *activity* of the Masons, it means occult; referring to the *kind* of mason, *mystic* means *symbolic*. The builders signified are working with materials and forces related to the superphysical worlds, not with bricks and mortar.

Again, both the path (walked by the Sons of Seth) of simple helpfulness and prayer and the path marked out by "specific exercises given by the Rosicrucians" (94) can develop ability "to walk the skies with winged feet," but they are distinctly different paths and Heindel has most consistently denominated them as the *mystic* and the *occult* paths.

This distinction is implicit in the following two sentences: "The Biblical and occult traditions agree with science" about original darkness (90) and; the Bible "agrees with the occult traditions in the main points" (92). The Bible presents spiritual truths in a mystical form; that is, metaphorically. The reader intuits the meaning as best he can. Occult science can more fully and specifically explain the Bible because it is in possession of supersensible knowledge that the human intellect can grasp. (Continued) □

—C.W.

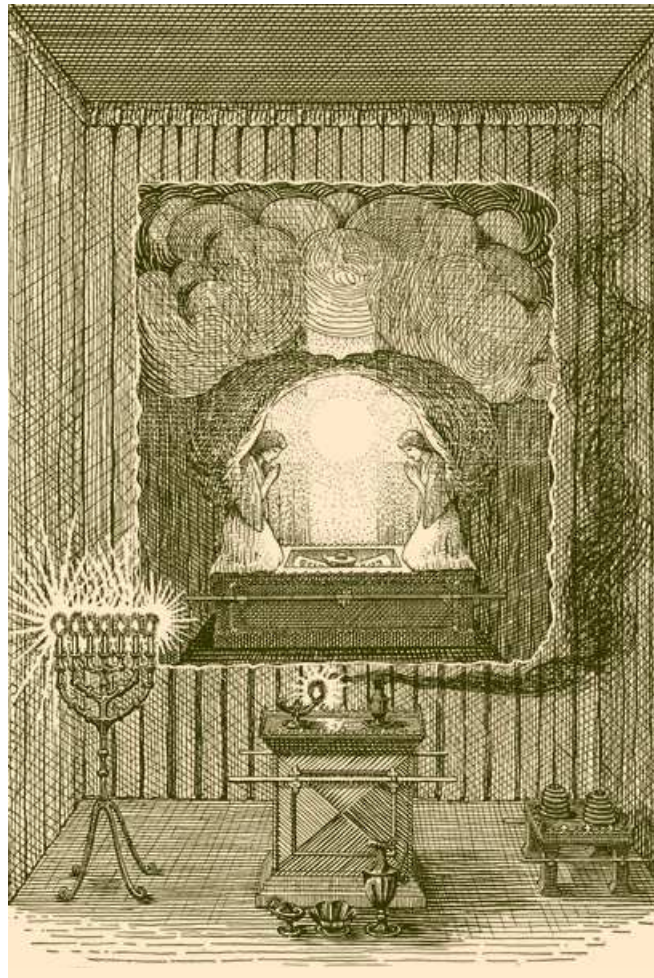
MYSTIC LIGHT

What's in the Next Room?

MEN ARE ACCUSTOMED to think of each hour as a separate room, but the prophet while he is in the here-and-now draws something from another dimension of the space-time continuum. The non-inferential pre-science of things to come is beyond the scope of those natural laws which now enjoy scientific recognition, but science is looking into this unsuspected power. Charles Richet, a physiologist trained in scientific observation and accurate reporting, has testified on the basis of ample evidence: "There occur premonitions that can be explained neither by chance nor by perspicacity, and are sometimes verified in minute details."

Victorian science fell under the sway of a naive materialism which minimized the immaterial facts of consciousness. Illumined egos since Plato have deplored the tendency to drag everything down to the material husk. The greatest realities of life are neither visible nor tangible. The greatly wise in all ages have climbed the altar stairs of prophecy to confront that mental causal plane which is intermediate between absolute essence and material manifestation. They have pierced the veil of their tomorrows.

Oliver Wendell Holmes, the physician-poet, noted "the clairvoyance of the faculties in intense emotion." However, researchers agree that the consciousness proper must be in a state of receptive passivity. The subject has halted active thinking and is released to another realm of mind. Then striking awareness "enters the mind by a route other than the recognized senses," as J. Hattinger



East and West Rooms of the Tabernacle in the Wilderness
Through living in the world as the Hall of Service, the aspirant evolves an inner light that illuminates the Holy of Holies wherein all spiritual realities can be seen and known.

puts it in *The UltraPerceptive Faculty*. Warcollier opines that well authenticated parapsychological evidence "may revolutionize our concept of mind as much as the discovery of radium revolutionized that of matter."

Many distinguished modern thinkers agree that today's research into the supernormal is throwing a new light on the nature of things. Tyrrel concludes that precognition has been "revealed under the strictest conditions that science can demand. The evidence for precognition—the most paradoxical, perhaps, of all the supernormal phenomena—

is very considerable.” Dr. Osty asserts: “Twelve years of experiments with many metagnomic percipients...have given me absolute certainty that there are human beings who can foretell the future.” Among the other great names in parapsychology research are J. B. Rhine, Waldemar Kaempffert, Gardner Murphy, and William McDougall. .

Albert Einstein has shown time to be no more than a coordinate or dimension along with the three spatial coordinates. Ever since Kant carried through the first psychical research project, evidence has accumulated that the space-time barrier is not absolute to extrasensory or supersensory perception.

The paranormal sensing of events remote in time or space takes us into a new world, but it is not so rare as some think. We all are moved as much by the attraction of the future as by the impulsion of our yesterdays, though our greatest prerogative is free choice in the fleeting present. “Delphi and a Pythoness reside in every human breast,” observed Holmes. We all know instances of uncanny “business vision.” Future events cast their shadows before” more often than the public hears about it. Authentic present-day seers do not try to bolster the authority of their act or utterance by saying that some propitious power moves or speaks through them, but the worth of what they accomplish stands on its own merit.

In every great crisis of history, leaders open to divine guidance have risen to show the way. When the future passed before Joseph in holy vision, he said of his wonderful foreknowledge “It is not in me.” The human molders of destiny have relied upon God’s help for their support, hence we see the hand of God in history. Cosmic intelligence reaches the human soul insofar as it participates in the Oversoul. When the vision of the prophet is unsealed to behold this wisdom, it is in no narrow personal sense that he exclaims: “My Soul hath spoken and foretold.”

Moses Maimonides, that honest critical thinker of the thirteenth century, penned the following contribution to esoteric Judaism and universal religious understanding in his famous *Guide for the Perplexed*:

Prophecy is given either in a vision or in a dream.

The first degree of prophecy consists in the divine assistance which encourages a person to do something good and grand. (We’ve all felt it, but are we grateful to the Source?)

The second degree is this: A person feels as if something came upon him and as if he had received a new power inducing him to speak by the holy Spirit.

There are other classes of actual prophets, rising to the most intimate divine communion. When the prophet relates, ‘The Lord said unto me,’ of course he need not add the explanation that it was in a prophetic vision.

Today scientific investigators are leafing through the occult pages of the past with a new appreciation, It is a matter of belief and background whether one calls the superior intelligence of universe God or Cosmic Mind, but certainly the nature of being transcends the narrow bounds men have accepted. “Seek and ye shall find,” Christ Jesus counseled.

Precognition occurs in matters that concern us deeply. To gain conscious access to the tablets of fate, the individual must attain a certain interior release. A kind of receptive emptiness, free from active thought, transcends time as measured against the Sun and stars. Masters of the East and West have developed techniques of mind control to make this possible without any threat to sanity. Probably systematic foreknowledge is not for everyone, and we cannot dispute the fact that non-intuitive thinkers have done some very useful work within their own limitations. As a safeguard against dogmatic denial, however, they ought to reflect on the words of their own Herbert Spencer: “There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep a man in everlasting ignorance. That principle is condemnation before investigation.”

How does this relate to what is “in the next room” for you and me? The first-century Stoic philosopher Epictetus has answered the most consequential question that challenges every human mind:

We ought to come to our interior divination without desire or aversion, as the wayfarer asks of a guide which of two roads leads to his journey's end. If the wayfarer be utterly in earnest, he inquires with no wish to go by any road, however pleasant, except that which leads to his proper destination. In the same way ought we to come to God as a guide; as we use our eyes, not asking them to show us things as we wish, but receiving the appearances of things just as the eyes present them to us....Though the good man be granted the foreknowledge of difficulties on his roadway of duty, he will not turn to an easier road but keep to the course consistent with his end.

A later philosopher summed it up in a nutshell: "Duties are ours; results are God's." When there are dangers on the road that we ought to know about, either to avoid them or to bear them bravely if they be the necessary price of our mission, we have access to that knowledge. Understanding drives out fear. Coming events of deep concern to you or your dear ones may very well be foreseen, and the shaping will can change them if the causal structure be yet in the tentative stage. Prescience is part of man's power to understand and control his destiny

Thus we have seen that it is no mere parlor trick for the mind to free itself from time. After a bad dream or hunch, many a person has cancelled his passage on a train—later to read of its crash. If you are "heading for trouble," a premonition thereof might help you avoid what would have been in store for you along the path marked out. The future is a set of probabilities which we can sometimes deliberately alter when we know what they are. Ideas proverbially "work out their own fulfillment." Epictetus pointed to the hardest duty: "The good man will cooperate even with personal hardships to come if thus only can he promote the Divine purpose."

Our process-careers are extended in time as well as space, connected with past and future. Consciousness is related to time in a way that established science has hardly begun to consider. Many a clearly reported prophesy which was later

confirmed by the event suffices to jolt materialists from their narrow grooves. We should be thankful that pioneer scientists are beginning to explore the paranormal for the higher dimensional realm is as subject to law as the world we perceive through our bodily senses. The prophetic phase of consciousness ought to be subject to conscious development by the many when more of its laws are known.

Great occultists in all ages have identified the supersensible causal plane above the the dense material level to which most are bound. A "psychic stream" runs through the bed of time. We can look upstream or down, instead of confining ourselves to the moment that is rippling by.

Sir Auckland Geddes, an English physician, reported a time-binding experience to the Royal Medical Society at Edinburgh in 1937: "I was free in a time-dimension...wherein now was equivalent to here in the ordinary three-dimensional space of everyday life...a psychic continuum spread out in time like a plasmic net." J. W. Dunne, a British aeronautical engineer, set forth an illuminating theory of "serial time." He wrote down dream recollections on awakening, and some of these dreams came true in real life. As the spark of life moves along the wire of time, it should not forget that further reaches of the wire are already there. Seeing without their eyes is common among the highland seers of Scotland. "In today already walks tomorrow," is a common saying among them. Dr. Samuel Johnson was deeply convinced of "second-sight," which is really the primal vision. Hugo noted that the phenomenon is very common in dangerous situations when one's energies are sharply focused. American folklore abounds in stories of what might be called "ordinary prophecy." Mary Miller Beard reminds us that

"Poets often see, as in a glass,

Far-off events before they come to pass."

The supreme mystery of life is clarified by the fact that man can anticipate futurity and see the hidden things of unborn days. He who has once withdrawn the dark veil need have no blind fear of what is waiting for him in the next room. □

—Ben Finger

The Mysterious Apocrypha *Historical Data and the Occult*

THE APOCRYPHAL BOOKS of Hebrew and Christian Scriptures have always come in for a goodly enthusiasm on the part of students of the occult because it is supposed that these books were rejected by the orthodox churches on account of their esoteric content. And indeed, that is true of many of them, though not of all. The true esoteric documents have almost completely disappeared; fragments alone remain, drawn largely from that class of writings which we may call Gnostic, from *Gnosis*, meaning wisdom.

The documents known as the Apocrypha proper are limited in number, being those which were at one time accepted and used in Christian churches as authentic Scriptures, along with the numerous Books comprising the Old and New Testaments as we have them today. The Douay Version of the Bible still, to this day, includes the Old Testament Apocrypha, but they are not to be found in the King James Version.

The few sketchy Gnostic documents which remain to us are fragments of official texts of Gnostic societies or orders. These contained as much of the Mystery Teachings as could be given publicly, and they were full of mystical allusions to esoteric doctrines known in their fullness only to the elect. The Gnostic books include much that orthodox Christians would call "heathen" doctrines: Greek philosophy, Persian Christology, Chaldean star lore and doctrine of emanations, Egyptian magic, and so on—all interblended with Biblical elements. Many, if not most, of the Christian Gnostic documents naturally come from the communities of *Gentile* Christians; but many

more are of Jewish Christian origin as well.

Gnosticism has been defined as the active Hellenization of Judaism. Certainly Philo Judeus was a Hellenist. So also was Jesus of Nazareth. But it must be remembered that Hellenic culture included Oriental and Egyptian elements dating from earliest times in Greece, but especially from the conquests of Alexander the Great. Philo Judeus declared that all the wisdom of the Greeks could be found in the Hebrew Scriptures, a statement challenged by modern scholars, but which esotericists know is the simple truth. But Philo was referring to certain secret writings to which he, as a Therapeutic, had access, and not to the orthodox canon *alone*, although he was free to mention only the latter. It is well known that the Therapeutae and Essenes were custodians of the Secret Tradition of Israel, and possessed many books not known to the general multitude.

In the Christian era St. Peter and the Church at Rome came to represent the written tradition of what we may today call the Fundamentalist Faith, *Pistis*; hence it became increasingly materialistic, and in three short centuries separated itself, as a hierarchical Church, from the esoteric Fellowship, although Jesus continued to work upon it from within the Veil, succeeding in every century in influencing a few spiritual natures here and there.

It was the Gnostic movement, looking to St. John, which carried on the true esoteric tradition, the Secret Doctrine of Christianity, espousing Knowledge, *Gnosis* or *Sophia*, as against the Faith (*Pistis*) of the fundamentalist group led by Rome. The Bishop at Rome was not then the Pope and head of the Church officially, but he did occupy the

most important post in the ecclesiastical empire, and the rest of the Church looked to him for leadership. But the followers of St. John have never recognized the authority of St. Peter, and St. John is recognized as the Great Apostle of Gnosticism. This left-wing Christianity openly referred its origin to the Serpent Wisdom, and attracted into its fold all the intellectuals of the Christian world. It was Gnosticism, and not the reactionary group centered in Rome, which actually “conquered” paganism by assimilating it into itself. Gnostics accepted the canonical Gospel of John, but they also had an apocryphal Gospel of John of their own. The only remaining fragment of this apocryphal Gospel has come down to us through the Manicheans, who absorbed not only Mithraism but Gnosticism as well, when the Greco-Roman civilization fell. In our own Bible the Gospel of John is symbolized by Scorpio, and St. John is shown in sacred art blessing a little winged serpent which rises up in a wine cup, obviously a glyph of Gnostic attainment.

The Gnostics therefore looked not to Rome and a *static* tradition, but to the Invisible Church, and to the Risen Christ Himself. Thus every man might become his own priest and his own pope without being dependent upon any intermediary, but knowing Christ face to face. The Gnostic churches had numerous sacraments; and discipline was strict in the “white” brotherhoods. But, as in our own day, there were “black” cults which also called themselves Gnostic. St. Paul condemns them and their teachings as “knowledge (Gnosis) falsely so-called,” and these taught many depraved practices, such as religious prostitution. Such was the sect of the

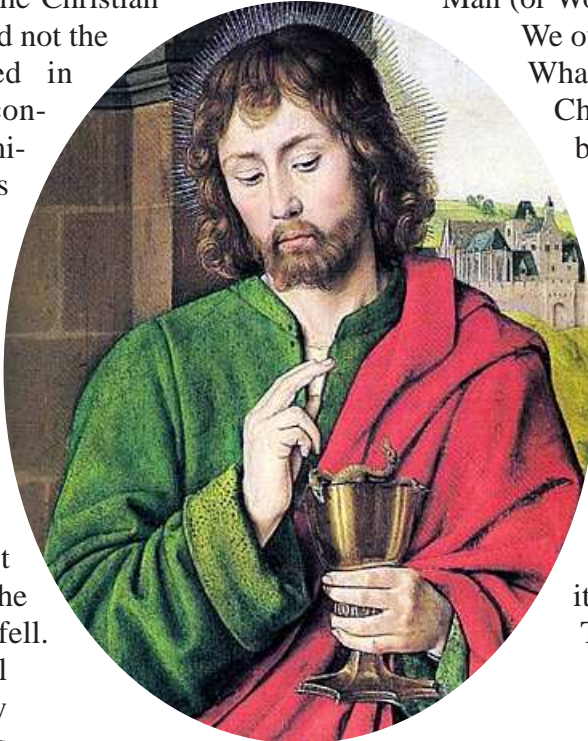
Nicolaitans, mentioned in Revelation as hated of Christ. The central sacrament of the Gnostic Mysteries was the Mystic Marriage of the neophyte with his Angel who represents him before the Throne of God. This is still in our own time the pivot of the esoteric work: the holy union of the lower with the Higher Self, called “finding the Man (or Woman) within.”

We ought at this point pause to ask, What has become of the teachings Christ gave to His disciples between the Resurrection and Ascension? Many Gnostic writers claimed to have at least part of these most esoteric of all esoteric teachings, for they said that they, like St. Paul, had seen and spoken with the Risen Christ face to face; and from these teachings given by the Risen Christ, Christian Gnosticism traces its origin.

This leads us to the question of an interesting class of documents called Pseudepigrapha, which means falsely ascribed, for they are written in the name of some ancient sage or prophet to whose authorship they are attributed. Such documents are prominent in Gnostic litera-

ture, but the Bible also contains many of them, as well as the Apocrypha proper. The Book, of Daniel for example, was certainly not written by Daniel nor even in his century. Even the Books attributed to Moses are obviously written by men who lived several centuries later than Moses. It is by no means proved, either, that St. Paul wrote all of the Epistles which appear in the New Testament under his name, and it was not, scholars suspect, the same John who wrote both Revelation and the Fourth Gospel.

It is hinted in Gnostic fragments that there was an Antichrist who lived and taught contemporaneously



Oil on wood, detail from *Anne of France, Duchess of Bourbon, Presented by St. John the Evangelist*, Jean Hey, active 1480-1500. The Louvre

While a legendary attempt to poison him explains the tradition of showing St. John holding a chalice with serpents, this representation is an occult reference to the “serpent” wisdom of Christian Gnosis and the regenerative energies of Scorpio.

with Christ in Palestine. The Manicheans spoke of an Antichrist as “the devilish Messiah of the Jews,” by which they were *not* referring to the Christ, for the Manicheans were Christians. Mani, a Persian by birth—who, like Jesus, was crucified through the machinations of a reactionary priesthood—taught a religion similar to Christianity based upon the esoteric doctrine of Zoroaster. His father seems to have been a Gnostic Christian, and Mani himself speaks highly of certain Gnostic teachers while rejecting the Church of Rome in its entirety. As mentioned above, an apocryphal Gospel of John was treasured by the Manicheans, and fragments of it have been recovered from the records of the Inquisition in France.

The tradition of an Antichrist who lived contemporaneously with the Christ is straight from the Hebrew Mysteries and corresponds to the Persian concept of Ahriman, the Lord of Darkness, coming to do battle with Mithra, the Messenger of Light. They could scarcely join battle unless they appeared in the world at the same time.

The two apocryphal books of supreme importance to Christianity are the Books of Esdras, attributed to Ezra, and the Book of the Secrets of Epoch. These also are pseudonymous documents, since they were obviously not written by the hand of the author whose name they bear. Esdras we shall consider later. Enoch, we mention in passing, was a Hellenistic work (hence, Gnostic,) written in Egypt and highly esteemed even in the narrower circles of the early Church; but it was consigned to an oblivion extending from the sixth to the nineteenth century, when it was rediscovered in Russia and Serbia. It dates from the first half of the first century, being perhaps contemporaneous with the Christ, and certainly with His earliest disciples.

We need not look upon the use of pseudonyms as a mark of dishonesty. It simply means that the authors of the pseudonymous books wrote “in the spirit of Enoch” or “in the spirit of Esdras.” Similarly, books attributed to Moses refer to a school of Mosaic thought, or, esoterically, to a Mystery Temple of Initiation. The name Epoch, for example, is variously defined by scholars, but one significant interpretation is “*The Initiated.*” Thus the various great Temple Builders and Prophets



represent Mystery Schools on the inner planes of nature, and for long centuries after the death of the body they continued to teach and guide their charges esoterically, appearing to them clothed either in the etheric or the astral body. And when students taught by these esoteric Masters committed their instructions and doctrines to parchment or papyrus, they had every *moral* right in the world to ascribe the work to the Master whose amanuensis they were.

However, it is contrary to modern usage, contrary to modern evolutionary trends, to write pseudonymous documents in this way. The man who does the actual physical and mental labor of writing the book is expected to sign his own name or a nom-de-plume, and that nom-de-plume ought not to be drawn from history, unless the writer knows himself to be an incarnation of the person whose name he takes. It was not dishonest, however, for the ancient Hebrew writers to use pseudonyms because it was a well understood custom among the Hebrews, just as we find that among the medieval Arabs a whole school of alchemical writers was known under the collective name of Geber, he being the founder of the school. It is as if all the graduates of Harvard were to write books signing themselves *Harvard!* They would simply be sinking their own identities in the common mission. But nowadays we look with suspicion upon such practices as encouraging fraud. We prefer to know *who* wrote *what*, and *why*.

As we have said, there are pseudepigrapha among the canonical Books and among the apocryphal Books. Beside these, there are many which are not now and never have been included in any orthodox canon. But *all* of the Apocrypha proper were once included in the canon.

Students often confuse the word *Apocalypse*

with *Apocrypha*. But this is not wholly incorrect, as common usage has made the word apocryphal cover the whole range of Mystery Books, regardless of differences in the source or nature of the mystery. From referring simply to hidden or esoteric books, the word *Apocrypha* has come to mean “spurious” books, or books of doubtful authority. *Apocalypse*, on the other hand, means the revealing of something which has previously been hidden. We naturally think of the Book of Revelation under this term first of all. Daniel is another classic example. An *apocryph* is a hidden document; an *Apocalypse* is a revelation of a hitherto secret matter. Some apocryphal books are Apocalypses, some are not.

Among the apocryphal books the Apocalypse of 2 Esdras is of prime importance to Christianity, also the Book of the Secrets of Enoch. The Secret Doctrine of Israel, guarded by the Essenes, goes back in its literary form to Esdras and the Exile; but the oral or unwritten tradition is still more ancient, going back to Moses—yes, and before Moses, even before Abraham, back to Enoch, the Initiated, who was the eldest Son of Cain and who has been tentatively identified with one of the most ancient Babylonian kings—a “dateless antiquity” indeed. Remember that Abraham came from Ur of the Chaldees, by admission of the Bible itself.

The Essenes, chief repository of the Secret Doctrine of Israel, gradually disappeared as Christianity arose because they were absorbed into the new Order. Meanwhile they had guarded their Doctrine upward of a thousand years, but not under the name of Essenes—that was only the last known name of the Order. But under one name or another they had been the custodians of the Mysteries from Moses until Christ and inheritors of the still more ancient tradition of Enoch. Apocalyptic literature is largely an expression of these Mysteries. As a literary form the Apocalypse covers an extended period of time: from the Exile to the Middle Ages in Europe; but more especially those centuries which included the rise of Christianity, from 200 B.C. to about 350 A.D.



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

Canst Thou Number the Stars?

In the person of Abraham the impulse of spiritual evolution moved westward from Ur in Chaldea to Israel, or from the third (Egypto-Sumerian-Babylonian) to the fourth (Greco-Hebrew) Post-Atlantean Epoch.

During the two centuries immediately preceding the birth of Jesus of Nazareth, Hebrew Initiates were actively preparing for the coming of the Messiah and Messianic prophecies flooded the Jewish world. Historic evidence is lacking on the Persian and Chaldean side, but we may be sure that there too the Magi were nightly examining the heavens for the sign which should show that the Lord of Light was come.

We repeat that so far as the written record goes, the Secret Tradition of Israel dates from Ezra (Esdras), the founder of the Great Synagogue, which was a spiritual, not a merely material assembly. This is not to say that no material assembly was called. On the contrary the Bible record is perfectly clear on that point. But the assembly of disciples in the flesh was the merest shadow of the true esoteric Assembly on the inner planes of nature, which was a School of Initiation.

One hundred years after his death, so it is written, Ezra arose from the dead (was reborn), and through a supernaturally illumined memory dictated all the Scriptures lost or destroyed, which were to be kept secret and sacred and shown only to the wise (such as the Essenes). We see from this that

there were two Ezras in Bible history who lived, according to the body, a century apart, but who were in fact the same Ego. 2 Esdras, often called the Apocalypse of Esdras (not to be confused with a later Greek document of the same name), dates from the closing decade of the first century, being thus contemporary with the Gospel of John. It is a compilation of beautiful mystic visions together with their interpretations, which came to Esdras in the field of Ardath at Babylon.

The Apocalypse of Esdras *as a whole* could not possibly be the work of the historic Esdras, dating as it does from the Christian era; but it includes teachings and texts which are far older, and which do in fact bear the stamp of the original Esdras.

We must understand that all of Esdra's visions were experiences in the spiritual world while the prophet was apart from the body. Here we find the source of Marie Corelli's book title *Ardath*. Esdras' teacher and Initiator was the Archangel Uriel. He keeps the records of time and therefore can reveal both past and present in the Memory of Nature: "From the beginning, look, what thou desirest to see it shall be shown thee."

Uriel the Archangel commands Esdras: "Go into the field of flowers where no house is builded, and eat only of the flowers of the field [taste no flesh, drink no wine, but eat flowers only]; and pray unto the Highest continually; then will I come and talk with thee." Esdras comments, "So I went my way unto the field which is called Ardath, like as he commanded me; and there I sat among the flowers, and did eat of the herbs of the field, and the meat of the same satisfied me."

Here in the field of Ardath were written the Secret Books during a symbolic "forty days." "I shall light a candle of understanding in thy heart," says the Archangel, "which shall not be put out till the things be performed which thou shalt begin to write. And when thou hast done, some things shalt thou publish, and some things shalt thou shew secretly to the wise; tomorrow this hour shalt thou begin to write."

Then Esdras, in the Field of Ardath, for forty

THE LIVING CHALICE

The Mother sent me on the holy quest,
Timid and proud and curiously dressed
In vestures by her hand wrought wondrously;
An eager burning heart she gave to me.
The Bridegroom's Feast was set and I drew nigh—
Master of Life, Thy Cup has passed me by.

Before new-dressed I from the Mother came,
In dreams I saw the wondrous Cup of Flame.
Ah, Divine Chalice, how my heart drank deep,
Waking I sought the Love I knew asleep.
The Feast of Life was set and I drew nigh—
Master of Life, Thy Cup has passed me by.

Eye of the Soul, awake, awake and see
Growing within the Ruby Radiant Tree,
Sharp pain hath wrung the Clusters of my Vine;
My heart is rose-red with its brimmed wine.
Thou hast new-set the Feast and I draw nigh—
Master of Life, take me, Thy Cup am I.

—Susan Mitchell

days dictated day and night to five scribes, producing in all two hundred and forty books; of these the last seventy were kept secret and shown only to the Elect: "For in them is the spring of understanding, the fountain of wisdom, and the stream of knowledge."

Thus in the Field of Ardath at Babylon was written down the Secret Tradition of Israel, which flowered openly in the Christ ministry.

And Esdras was translated from mortality to immortality there among the flowers, for it is written: "A voice called me, saying, Esdras, open thy mouth and drink that I give thee to drink. Then opened I my mouth, and behold he reached me a full cup, which was full as it were with water, but the color of it was like fire."

So Esdras drank of the Elixir of Life, the world's Panacea, and "when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit strengthened my memory." □

—Ann Barkhurst

Illusion

THE WOMAN SAT in the darkened room and wept quietly into her hands. If she sobbed any louder it would awaken her husband and the baby. They would want to know why she cried, and she could not put into words why she felt this great pressure of tears. Part of it was the disappointments that life had continually brought her, but worse was the disappointment she had brought herself. Nothing had turned out the way she had expected it to. Nothing. And now she had a terrible fear that all her life it would continue on the same way.

None of the spiritual truths she had believed in so long had worked for her. She made no spiritual advancement. She was trapped in the worry and terror of the circumstances that made up her life. She did not have time to meditate. She did not serve so she might merit spiritual illumination. Her husband who once talked so understandingly with her about their mutual ideals had long ago forgotten them. He worked and slept Did he ever miss the vision they had started with? She didn't know. It was so long since they had ever really talked to one another. They were strangers living side by side. Had they loved one another once? There was little exchange of affection between them now. They were caught in the monotonous routine of merely living, paying bills, trying to get ahead.

Her sobs grew more convulsive, but she muffled the sound so it could not be heard. Yearning, praying, wanting to live spiritually—none of it had succeeded. If there had only been a teacher to help her.

There had been none. She had hoped there would be someone to guide her, to tell her of her



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

“The Banished children of Eve lament that this our day is bitter and tedious.” We do so until we discover that worldly difficulties are divine opportunities and that personal well-being and advancement is achieved by helping our fellows.

mistakes, to point out the way. All the books she had read had promised that the teacher would come to the sincere seeker, but none had come to her though she had wept and prayed and yearned.

She had stopped reading the books, and her prayers and meditations were less frequent, though spasmodically she had continued them through the years—always hoping one day the miracle would happen. A teacher would come and with his strength she could go forward.

She bit at her lips and the racking sobs stopped. There were no tears left. She felt barren and empty. She was beyond the point of despair. Somehow, somewhere, all of this must have been her fault.

Her head was tired, and the bitter pain so great she could not perceive what the faults might have been.

Then she must have fallen asleep in her chair. She was sure of it later. But at the time she was unaware of dropping off. The dream was vivid, and much of it hurt more than all the pains she had felt before. She was alone. Oh, so very much alone. She walked on an empty desert. The sand stung her feet and the Sun's heat beat mercilessly upon her. Far, far ahead she was certain there was a cool oasis, and in its shade waited comfort and peace and friends to help her. However, no matter how she strove to push ahead the sand held her back, and she got nowhere.

Bewildered she cried out, "Is there no one to save me? No one to help?"

From somewhere a deep voice answered, "To be saved one must first save. To be helped one must first help."

She wept without understanding, but there was no more voice. She knew she must go on or perish in the heat. She struggled and as she moved forward, she became aware that at her feet where she had not noticed it before, lay a child reaching up to her. The child's small arms held her fast, and she knew a moment of irritation that it should be there. She also felt anger. It took all of her strength to move at all, and here was a struggling baby holding her back. For a while she tried to move ahead and leave it there. By pulling frantically she did move ahead a few steps and leave it behind, but as she pulled free her conscience bothered her. The child would die, and she would be to blame. It was her duty, she knew it. She would have to bring the child with her. Whoever waited at the oasis would somehow know if she didn't, and they would be displeased. Without love, without sympathy, only because she must, she returned and picked up the child. It hampered her as she knew it would. It made the walking all the harder, and the child was not quiet and grateful, but squirmed and tossed in her arms making their progress difficult. She willed herself to go on. At the baby's wailing she closed her mind. "At the oasis they will reward me for this trouble," she comforted herself. But she gave no comfort to the baby.

It seemed at last she could see the dim outline of

the trees. Finally she was nearer. It made her quicken her steps though now she was gasping hard for breath. Then she stumbled over the man. The sand cut her lips, and bruised her legs and arms. It seared her eyes, and she was blinded. The baby spilled from her grasp and wailed all the louder. For a time she only wept in fury. Her strength was nearly gone. If she did not go on at once she would never make it.

She rubbed at her eyes and cleared the sand from them. She picked up the crying baby and pulled herself to her feet. Then the realization struck her: She could not leave the man. Though she could not see him clearly through the haze which had settled over her eyes, she knew that he was hurt and that she must give him help. She must let him lean on her and somehow bring him also to the oasis. There was no love, no pity in the gesture. They would reward her at the oasis. It was the only motivation she knew, and she pulled him up beside her. With his weight against her she steadied him on his feet and half dragged him along beside her. It was as though he were in a coma, for he neither helped nor hindered her. He could not. He moved mechanically as she dragged him, and the baby still cried, rasping her nerves. She moved on and on, and then sank in the sand. Before she lost consciousness she knew one moment of regret: "I've failed to make it. Too bad I couldn't have gotten the baby and the man there and saved them."

It was her last conscious thought. She awoke and found she was beneath a palm. Cool water bubbled in a spring nearby. She was at the oasis. Nearby were the baby and the man, both still unconscious. The voice spoke again. She saw no one, but knew there were Presences near.

The voice said, "You were brought here only because of the one good thought you had before you collapsed." She thought and remembered that at the last moment she had felt real regret that the baby and the man were lost with her,

The voice continued, "Duty done without love is a worthless coin and will not buy illumination and spirituality." There was no accusation in the voice, only a statement of fact. She had been judged, she knew. It was the story of her life. Always she had done her duty, but it was in pain and a struggle.

There had been no joy in it. She had sought her own spiritual illumination. She had thought little of others.

The voice spoke, “Well, there lie the baby and man. Will you minister to them and give them life? Or will you let them die there of your neglect?”

Then, strangely, the biting sand and pall of heat ceased to trouble her. Her eyes cleared. She knew the baby and the man. It was her child, her husband. She knew the years of duty she had given them, but they had been years of actual neglect.

She understood it all so clearly now. One didn’t progress by miracles. One walked slowly by doing the routine things of life. One made truth by living in just such a way. Stern duty done without love, without compassion, was worthless. Worse, it was sinful!

She pulled herself up to her feet and went to the spring and brought water for the baby and the man. Tears sprang into her eyes—not for herself, but for the wasted baby and the crippled man. The baby had been wasted for lack of joyous loving, the man crippled because she had not given him loving understanding and walked truly by his side.

Tears of remorse stung her cheeks. The baby opened its eyes and its face broke into a smile. The man sighed and reached out his hand to her.

She opened her eyes. She was in her own darkened room. Her husband was asleep on the bed. She hurried to the next room, and the baby slept quietly.

Every scene of the dream was vivid upon her. She understood now. “I’ll try. I’ll try,” she promised. She hadn’t been alone. Somehow a wisdom within her told her that she would fall and stumble and make mistakes she might regret, but at last she would know it was not her own progress she must fret over, it was how well she could serve in joyful love those about her.

As for the teacher—the dream had given her faith. When she needed help, there would be other dreams. She was certain of it now. As she truly was able to apply truth, then truth would be given her. As she lived honestly in the light, so the light in her life would increase.

It was her mistaken selfishness which had kept her chained as her feet had felt chained in the

GOD’S AUTOGRAPHS

I stood upon a hill one night
And saw the great Creator write
His autograph across the sky
In lightning strokes, and there was I
A witness to this great event
And signature magnificent!

I stood one morning by a stream
When night was fading to a dream,
The fields were fair as fields may be
At spring, in golden mystery
Of dandelion—then God came on
And wrote His signature in Dawn.

One afternoon long years ago,
Where glacial tides had ebb and flow,
I found a cliff God’s hand had smote;
I scanned its breast, whereon God wrote
With some great glacier for a pen
His signature for time and men.

One night I stood and watched the stars:
The Milky Way and ranging Mars,
Where God in letters tipped with fire
The tale of every tall desire
Had writ in rhyme and signed His name
A stellar signature of flame.

Creation’s dawn was deep in night
When suddenly, “Let there be light!”
Awakened grass, and flower, and tree,
The starry skies, the earth, and sea;
Then to complete Creation’s span
In His own image, God made man,
And signed His name, with stroke most sure:
Man is God’s greatest signature!

—William L. Stidger

desert she had dreamed about. She bent to kiss the sleeping baby, and then she went to bed. In his sleep, as though he felt the change, her husband reached out his arms for her, and she slipped gratefully into them. □

—D. D. Arroyo

MYSTIC LIGHT

Cosmic Theology

THAT ALL SACRED BOOKS, both among the Orientalists and Occidentalists, begin with a cosmogony, has always been a great mystery among all orthodox theologians. They have been accustomed to regard this as purely arbitrary. This is because they have not the slightest idea of the cosmic basis of theology and religion. They think of the creation of the universal order and of man as acts out of hand, and as two separate and distinct creations, having no well-defined connection. Being monotheists, they have no conception of “gods many and lords many,” as the great Master puts it, and that these gods and lords were once men as you and I are. It is this ignorance that has led them to form unique ideas about the person of the Christ, as to his essential divinity. They do not think of Him as having ever been a man in the sense they think of ordinary men; notwithstanding it is said of Him that He was made perfect by the things he suffered (Heb. 2:10), just as all other people are perfected. They confuse the Logos as the creative God with the Absolute, the undifferentiated cause of all causes. This has led them to regard man as only human and as becoming divine by a special act of Deity, a gift out of hand—but how they cannot say. Thus the whole orthodox theology, of all schools, is a confusion, an inextricable riddle, based on mere dogmas.

The logical conclusion to be drawn from the creation accounts of all sacred books is palpable, and that these books are not read logically is a great mystery, and is attributable to sheer prejudice. Take, for example, the Bible account of these cre-



Die Eibel in Bildern, Julius Schnorr von Carolsfeld (1799-1853)

ations. “In the beginning God [the Elohim or creative gods] created the heavens and the earth.” Then later on, “God [the gods] said: Let us make man in our own image and likeness.” Of course this refers to man in his ultimate outcome, as Elohim, as world creators; but it intimately associates the macrocosm and the microcosm as one, the latter the child or offspring of the former, and gives a cosmical foundation to all things.

There are seven Worlds or planes of existence: in the macrocosmic sphere, seven planes within the space occupied by our solar system; in the microcosmic sphere, seven planes of existence within man. The planes or Worlds are graded in accordance with the relative fineness of the one primordial substance of which they are constituted. The plane of the Absolute—which in fact is not a plane but the all-inclusive—is the source of the lower or outer planes and is not differentiated matter but one continuous mass, the “seamless robe,” so to speak. It is absolutely unphenomenal spirit-substance. It is what the Kabbalists call the “Ain Soph,” which means no thing; it is the “Crown,” at the head of all, which has produced all, and governs all. In this we see the law of correspondence

between the greater and the less, that which is above and that which is below.

It used to be thought that space was a vacuum, and the translators of King James' version of the Bible so regarded it, as they declared that before creation the earth was not only without form, but was void as well, and this word *void* means a vacuum. On the basis of this supposition theologians held that "out of nothing God created all things," a really unthinkable idea. But with the discovery of the undulatory theory of light it became necessary to postulate a substance of granulated structure throughout space. Thus the atom, as a hypothesis, came into being. Among mystics the atom has always been recognized, but among materialistic scientists it is of modern discovery. The atom is the geometric point, replete with life and all that life on all planes implies. In this discovery harmony was established between the physical and the metaphysical spheres.

This creative substance is called the fiery element, or by modern scientists, the fiery mist. However, in its primal state, while it was yet undifferentiated, in the absolute state, it was the watery element—not common water as we know it, but its quintessence, water etherialized to its highest state of tenuosity. This accords with the Bible statement, "And the spirit of God moved upon [brooded over] the face of the waters." And thus it has been said that all things have proceeded from water.

The first emanation from the Absolute was Light, "And God said, Let there be light, and there was light." The universal agent, or expression of Deity on the plane of the relative, is Light, the first radiation of His countenance, the life-giving principle of Nature. In its manifestation it is the fiery element.

The atom or geometric point was the first differentiation of the Absolute, the first step in the creative process, without which the phenomenal would have been impossible. It is the life principle of the universe, as well as its localized manifestation. It is also the life principle and localized manifestation of man and all other living beings. One life runs through all, and that life is Divine, though manifesting on planes below the essentially divine. As the basis of creation, the Kabbalists call this

point IOD, pronounced *yod*, with the long sound of *o*. It is the tenth letter of the Hebrew alphabet. All forms have dimension and extension, such as length, breadth and thickness; but the point, the basis of all, possesses no dimensions. It is a mere point, infinitesimal in space. And yet, because it is the basis of all forms, it possesses, synthetically, all forms within itself, from nebulous masses down to the most solid forms on the concrete plane. It possesses *in potentia* all that is in the metaphysical and phenomenal worlds, embracing both forms and forces, things and laws governing them. In the microcosmic sphere it refers to the germinal point, or seed, out of which the foetus develops into the child, before it begins to develop in the matrix. In the sphere of the mind it represents the point of consciousness produced by the picture in the imagination of creative deity, whether it be God or man, of the creation to be, on any of the planes. It is the divine Architect's archetypal structure. On the part of the cosmic Deity it is the image of the whole creation and all it embraces; on the part of the Ego in man, it is the image of his own body yet to be formed in the concrete. The point, therefore, represents the sphere of archetypal forms, the first creative day, the Saturn period of the earth.

In the creative process space was needed as the playground of forms, the field of their operations, for this has always been but interstices between atoms. The most refined of the atoms, that which pervades all space, being a point, is thus surrounded and given latitude for its individual field of action. When the first life wave issued from the Absolute, the atoms were set vibrating and polarized. Thus began motion, which is the second step in creation, or the second creation principle. The point possesses within itself, statically, all the creative principles, as power, or force, discrimination, order, cohesion, fermentation, transmutation and disintegration. In it are all the colors, appealing to sight; all sounds appealing to the ear; all tastes, appealing to the palate; all odors, appealing to the scent, and all sensation, appealing to the tactile sense. The entire gamut of planes is synthetically embraced in the atom, or point.

In the involution of spirit into matter, there are five life waves—four apart from the first which

gives the point—and these correspond with the four first creative days. These life waves taken together constitute the Great Breath, in both the macrocosm and microcosm, and of this they are modifications. This Great Breath is that wavy motion which is the cause of the involution of cosmic undifferentiated matter into the differentiated universe. By each life-wave spirit descends deeper and deeper into the vortex of concrete matter. Having reached an ordained nadir of material involvement, spirits composing each life wave begin the work of evolution, by which they gradually return, with soul, to a primary state of nondifferentiation. And so on and on, out and in, the creative work goes on forever.

But involution and evolution are opposite processes, one is outward from the center, the other inward toward the center, just as is true in human outbreathing, or expiration, and inbreathing, or inspiration. The source of the Great Breath, (not origin, for it never originated but forever has been operative) is God in the absolute sense, in Whom abides eternally absolute Self-consciousness, Self-knowledge and Self-mastery. “My Father worketh hitherto, and I work,” said the great Master, and inasmuch as the primal movement is ceaseless, the life waves are a necessity and creation the logical result.

These life waves act both positively and negatively, experiencing a season of creative activity followed by a season of rest or outward quiescence. This periodicity is illustrated on all planes and in all cycles. Our night and day illustrate it: during the day there is outward activity, at night there is rest and recuperation for the next day’s activities. Winter and summer are the earth’s night and day. The alternation of cultural dark ages and golden eras is another time cycle. On all planes life and death are illustrations of this great law: life being the period of activity for soul unfoldment and death the period of rest and recuperation for a new incarnation. Thus the various planes are traversed and known during the evolution and involution process. There is great significance in the Bible statement of creation, “And there was evening and there was morning, one day.” Neither the macrocosmic nor the microcosmic spheres

descend or ascend by uniform movement but by cycles and planes. Because the Sun is the great life-giver, and the Moon a form-giver, these two movements are called respectively, “The Sun breath,” and “The Moon breath.”

Periods of day and night, eternally following each other, merge into a condition pregnant with both the positive and negative phases, when neither force is active, though both exist in the potential state. This also is a great law and manifests in both the universal and the miniature, on all planes and in all cycles. The work of differentiation was not completed until there was a division of sexuality, symbolized by Eve taken out of Adam. The sex relation is only a provisional arrangement, instituted as a means of generation on the gross physical plane. As things are it was a necessity, but it should never have descended to the plane of lust, which is the plane of sin, lawlessness, death, disease, and all the ills to which our race has ever been subjected. It expresses the “fall of our race.”

The work of redemption is brought about through regenerative living, by cultivating life above lust, by the mastery of all low desires, including the “lust of flesh.” The result of the regenerative process is the restoration to the state of equilibrium to oneness with the Father, to the dual-sex life or the androgynous state when Adam possessed Eve within himself and future Eve shall contain Adam within herself. The great Master says “In heaven they neither marry nor are given in marriage, but are as the angels.”

Now, the dual-sex state, in which man and woman are separated, may be called the Day period. Dying unto all desire may be called the Night period. The outcome in the restoration of man and woman to the androgynous state, when both sexes have merged into one, but neither is prominent, is the period of absolute rest, or absolute restoration. This law holds good in the minutest cycles as well as in the greatest, and on all planes of life, from vegetable through human, in the macrocosm and microcosm. Man is closely akin to all life below and above him, and his line of unfoldment—first downward, then upward—is ever into the vortex, then up the spiral, forever cyclically. □

—George Weaver

ASTROLOGY

Johfra and the Signs of the Zodiac

Taurus and Gemini

TAURUS

TAURUS, THE BULL, is an earth sign. The sun is in Taurus from 20 April to 21 May. Venus is its ruling planet. It is a negative sign, earth in generation. When the sun stands in this house, new life emerges.

I depicted the action, élan, and unchecked movement of the positive first sign Aries; following on from that, I now show the passivity and suscepti-



bility typical of Taurus, the next sign. Under Taurus, substance is moulded into matter, the basis of life. I have particularly tried to stress the fertile, luxuriant nature of the sign.

Under Taurus all is harmony and peace, due to the ruling planet Venus. By falling asleep, Mars has surrendered (1). I have provided Taurus with two symbolical representations: one is the Egyptian Apis,

This is the fourth in a series of articles on the twelve signs of the zodiac as conceived and painted by the Dutch artist Johfra, coupled with his personal commentary. Johfra, recently deceased, studied the Rosicrucian teachings. Thanks to this association, his wife, Ellen Lorien, has graciously granted the Rays permission to reprint his artwork and text.

and the other is Jupiter, in the bull form he assumed to carry off Europa. Here Europa is another representation of Venus. She has a rich girdle around her waist (2) and holds up a burning lamp (3); these are the 'magic weapons' assigned to her in the Cabbala. She is draped in a transparent green veil to suggest the plant kingdom. I chose the bull Jupiter because the planet Jupiter also rules growth in the plant world.



Venus wears a garland of seven red roses (4). The rose is Venus's flower, and there are seven because that is the number of Venus (Netsah) in her position as seventh sephira on the cabbalistic tree of life. This is also why the sign of Taurus (middle bottom) is shown as a seven-pointed star (5), forming the heart of a heraldic rose. The planet Venus, the morning star, shines over the goddess's head (6).

Amor, or Eros, child to Venus and Mars, flies through the air leading two white doves, the birds consecrated to Venus (7). This child is the







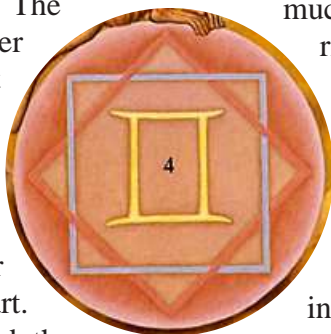
ruler of love, being the result of a harmonious interplay between oppositely placed poles.

The second Tarot card is in the background: the high priestess Isis, who belongs to the sign of Taurus (8). Because of her death and rebirth, she represents the veiled mystery of nature. She bears a triple crown, showing the moon in her waxing, full, and waning phases, growth being influenced by the moon. This also explains the crescent moon at her feet. She sits in an alcove throne; the tympanum rests on the two cabbalistic pillars: the red marble positive pillar of force or strength, Jachin, on the right, and the black marble negative pillar of form, Boaz, on the left. The tympanum balances and connects the two principles.

There is a symmetrical cross on the high priestess' breast, which represents the four elements that are the basis of material revelation. The scroll on her lap, partly hidden by her clothes, is the Torah, the law, which at this stage of development cannot yet be completely penetrated.

Those born under the sign of Taurus have a special love for all earthly things. They also have a sense for harmony and beauty in nature and art. This was the guiding principle behind the decoration of the frame which is composed of sumptuous rococo cartouches made of copper, the metal of Venus. Into this frame I worked the following magical signatures of various aspects of Venus. Starting from the left-hand side, from top to bottom, they are: the planetary seal (9); under that the seal of the planetary intelligence Hagiel (10). Then comes the seal of the planetary spirit Kedemel (11), and under that the astrological signature of Venus (12).

In the top right-hand corner is the seal of the Olympic planetary spirit Hagith (13). Under that the godly letters of Venus (14), and then the seal of the order of angels belonging to this planet, the Principalities (15); next, below that the signature of Asmodel, the angel of Venus and inhabitant of the house of Taurus (16); then, another signature of Asmodel (17), this time as angel ruling over the month of May, in the same cartouche as the bottom-most signature of Anael, another ruler of May (18).



GEMINI

GEMINI, THE TWINS, is a positive sign, air in generation. The sun stands in Gemini at the end of May, the bloom month, when new life, created in March, flowers in full. Mercury is the ruling planet.

Continuing on from the idea that Aries brings the initial power that is then given form in Taurus, I have placed the accent in the third sign on its dualism. The problem of this dualism I have taken as the main motif in my depiction of the sign. Gemini is ruled by the growing consciousness of the relationship between the self and the non-self and the interplay of opposing poles in the cosmos. The problem is how to achieve union through interchange.

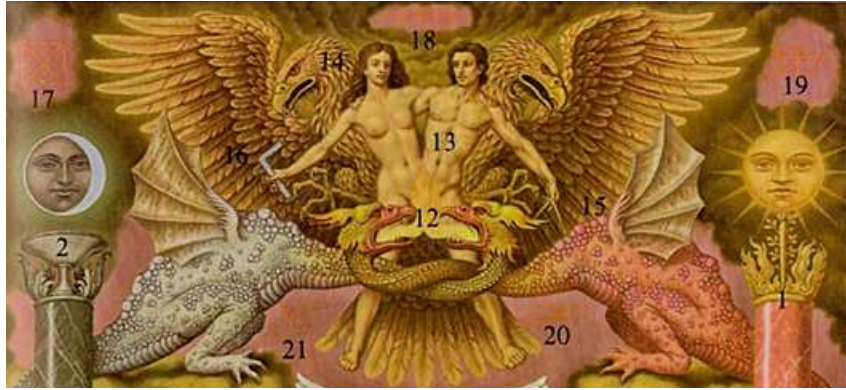
Hence, the symmetrical construction of the painting. All positive elements—on every level, as much macro- as micro-cosmic—are on the right, and all the negative on the left. The dualism between the poles resolves itself in a bridge leading to one union. The colours were also chosen with this in mind. Red is positive, blue negative, and the union between them a golden yellow (the colour of higher insight). The background is purple, a mixture of the red and the blue. The golden clouds show the element of air under which this sign falls.

The two pillars from Solomon's temple also appear in this painting. The red pillar Jachin is crowned by a budding staff, symbolizing fire; the first suit of the Tarot pack is also staffs (1). The sun, bringer of strength and life, radiates out above it.

The left-hand, feminine pillar, Boaz, bears a silver goblet in which to receive the powers of the sun (goblets, or cups, are the symbol for water in Tarot) (2). The moon shines above it, reflecting the power of the sun. At the microcosmic level, these opposing principles are embodied in the perfect man and the perfect woman. He points to the heavens and she to the earth, so uniting their human natures ('as above, so below').

With their other hands they hold the staff of Mercury, the caduceus. This emblem of the ruling planet has pride of place because of the importance of Mercury to this sign. The symbolic form of the staff encompasses the same basic idea. The polar

powers are represented by the two snakes, which find harmonious resolution in the golden central staff. The staff is crowned by a winged mirror,



because Mercury, or Hermes, rules over this intellectual faculty, which is 'like a mirror that reflects all things, while itself remaining clear and motionless' (3). That is why our Mercury principle has, through our intellectual faculty, evolved to wisdom, so that all opposites can harmoniously be united. Quick as thought, Hermes is the winged messenger, the mediator. He is also the Psychopompus, the Guide of Souls, who accompanies the dead to the other side.

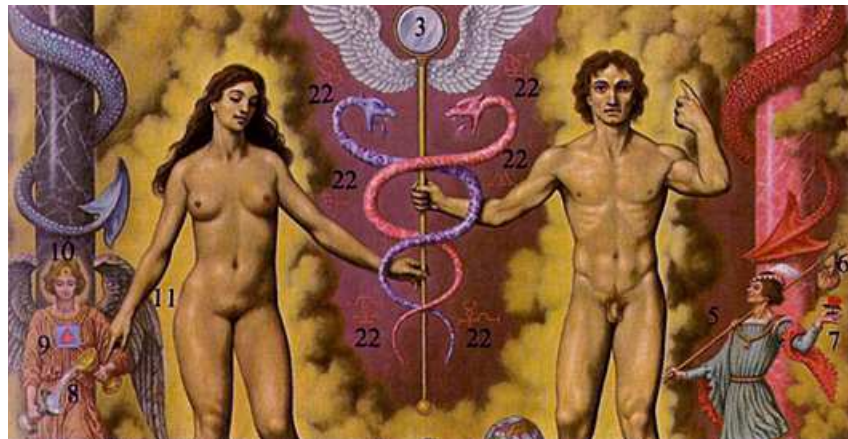
A lion and unicorn lie in the foreground, another illustration of the opposing principles. The lion embodies godly love as descending power, while the unicorn suggests the pure virginity of the receiving primordial substance. In ancient India the sign of Gemini was often represented as a lion and a unicorn guarding the gate to the Holy City where the 'King of Power and Beauty' resides.

Between them, a dog-faced baboon, the cynocephalus, sits on a circle that suggests union. The baboon is used here as double symbol. In Egypt, it was the personification of Thoth, the god of wisdom and knowledge, the equivalent of the Greek Hermes and the Roman Mercury. He is also represented here as the lower analytic intelligence (which 'apes'). He is the scientific investigator, measuring the world with his dividers, a symbol used as far back as the Middle Ages for the human personality.

He sits on the sign of Gemini, which is contained in a figure consisting of a positive (red) and negative (blue) square, which together form an octagon: in the cabbalistic tree of life, Mercury is assigned to Hod, the eighth Sephira, so his number is eight (4).

Two Tarot cards are seen, one for each pillar, that are usually associated with the sign of Gemini. On the right is the Fool, the nil card of the greater arcana. A young soul joyfully and fearlessly sets out upon his path of life into the incarnation. The travelling staff is his will. (5) The knapsack hanging from it (6) is to contain the experiences he collects in life. He is richly clothed and full of good cheer. The rose in his hand (7) represents his eternal spark of divine inspiration. He stands for the first task, and now will have to choose with care in his confrontation with dualism.

Temperance is at the foot of the left pillar. She is the mature soul who has learned the lessons of this sign, and she pours a suitable proportion of the strength or power of the sun into the moon goblet (8). There is an emblem on her breast, a red trian-



gle in a blue square, which represents the polar powers joined in harmony (9). The golden sun, symbol of higher knowledge, radiates out from her forehead (10). She has wings, to show that she has been raised above earthly things (11). She is the Sophia, Divine Wisdom. This Sophia refers to the resolution of dualism, which takes up all the upper part of the painting, where I have followed one of

the essentials of alchemy: the conjunction of opposites. The pillars finish in two alchemical dragons, which represent the various cosmic principles of polarized power. They retain their respective colors up to the point where their necks entwine, when an intense exchange of powers takes place, in which both red and blue become a radiant golden yellow (the colour of insight, the higher Mercury) (12). The Androgyne, the mythical dual being, in which the masculine and feminine merge to form a perfect human, rises from the fire like a phoenix (13).

This resolution of all human dualism is the deepest mystery and highest goal of alchemy. The Androgyne is also represented as a double-headed eagle (a heraldic symbol) (14). Masonic symbols have been used to show that the actions of the perfect human being encompass both of its poles: a compass, for the aspect of strength (15) and the carpenter's square, for the aspect of form (16).

Now, on to the magical seals taken from the hierarchy of angels and other astral beings that fall under Mercury. Starting at the top of the frame,

going from left to right, they are: the planetary seal of the angel Ophiel (17); centre top, the signature of the archangel of Mercury, Raphael (18), and, next to that, the seal of the Olympic planetary spirits of Mercury (19).

Just under the red dragon's belly can be seen the seal of the planetary spirits that are subordinate to the angel Ophiel (20), and under the blue dragon's belly the signature of the planetary intelligence Tiriel (21).

Since Mercury represents thought, a neutral faculty that is used in everything, one can talk of a higher and a lower Mercury. Thus, in ancient times, Mercury was considered the god of wisdom and knowledge every bit as much as the god of merchants, liars, and thieves. (Mercury stole Apollo's bullocks.) One of the most important processes in the Great Work of alchemy, the sublimation of quicksilver or mercury, represents the process of the ennoblement of thought. The result was known as *Mercurius Sublimatus* in alchemy and is referred to in various secret signs; six of these I have drawn on either side of the central staff of Mercury (22). (Continued) □

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Gemini and the Children of Alternation

THE STORY OF THE DIOSCURI, the twins in classical Greek mythology, contains a number of principles fruitful to spiritual pondering. In the story, Castor, the mortal twin of human parentage, dies during a battle, transfixed to a tree by a spear. Polydeuces (or Pollux), the immortal twin, grief-stricken at the loss of his beloved brother, pleads to his father, the god Zeus, that he will forego his immortality if he cannot share it with Castor. Zeus is faced with a dilemma. He does not wish to challenge a decreed fate or his brother Hades, lord of the underworld, nor lose the joy of such a son. So he allows each twin to spend alternate days in the underworld and the upper air. In further testimony to brotherly love he places their images in the stars as the twins arm in arm. Both share death and immortality. The twins' curious parentage merits meditation, but our attention here is drawn to the significance of their alternation between life and death.

The principle of alternation is among the most fundamental in the cosmos. Bulwer-Lytton in his eloquent spiritual novel *Zanoni*, observes that were there complete equality in the world there would be no change, no development, no improvement. Were divinity to remain in undifferentiated unity there would be no creation, no evolution. So, one of the first acts of creation is a polar differentiation within unity into spirit and matter, heaven and earth, actual and potential, will and imagination, life and form, and, of course, Father and Mother—all essential attributes of the primordial polarity. As a dream bridges the actual and the potential, so



Aurora Consurgens, early 16th century, Bibliothèque de l'Arsenal, Paris

All polarities emanate from and return to Unity. The duality of Gemini and the other mutable signs fosters a variety of experiences that feed the unitary Spirit. The androgynous alchemical figure represents the bipolar (will and imagination) human Ego, which embodies alternately in male and female form.

unity lies between and within duality, even after differentiation. Polar attraction is a consequence of unity within duality and as a result, attention is drawn alternately from pole to pole. From the alternation of attention between poles all new waking consciousness is born; i.e. consciousness is the

child of the union of the divine Father and Mother. All evolutionary accomplishment is the result of cycling alternately between various poles. All creative epigenesis comes from individual application to involution and evolution.

In human activity, this principle manifests in many ways. Through the cycle of many successive rebirths and resurrections we pass back and forth through the realms of matter and spirit, becoming more self-conscious with each alternation. Now in the world of form, then in the world of meaning, the creative consciousness gradually dawns. One facet of alternation, distinction, is beautifully demonstrated in this process.

When the spirit is reborn into the physical plane it usually alternates as male and female. The distinct, separative nature of the external world is perceived through the distinctive masculine or feminine experience wherein we appreciate a special point of view, balanced and compensated by the ever-attractive opposite pole. When something is carried to its polar extreme it is experienced and known in its purest state. This process is realized physically when we tone our bodies via alternate steam baths and ice water dips and more subtly through the gradual alternating experience of summer and winter.

While alternation leads to knowledge and appreciation of distinct states of being and their opposites, it also unfolds the relationship of change and consciousness. Walking through a forest, we become aware of the nuances of light and shape and color, but when we stop and remain still and silent we become aware of the life of the forest. Eventually, through continuous alternations, changes, and adaptations, the still, silent fact of consciousness itself dawns on us as a constant. All waking consciousness is born through alternation and change. Rosicrucian philosophy is more precise and teaches that consciousness is born of the struggle between active desire for change and our preservative instinct for constant, steady life. If consciousness is realized through change, then by shifting attention from the change to the

consciousness itself one becomes self-conscious. Realization of our individual free agency as conscious beings within divinity is thus born.

In philosophy and politics another facet of the principle is expressed. There really are few new philosophical questions or positions, or even political stances. There always are nominalists and realists, idealists and materialists and, in politics, the liberals and the conservatives—with the tide of advantage constantly shifting back and forth between them. Despite the constancy, neither philosophy nor politics is monotonous because there is always progress. Confronted with the advantages of opposing ideas of the preceding generation, contemporary philosophers carry the question farther by allowing for previous arguments and meeting them with new sophistications in thought, building on the past. Everywhere in the continuum of time the principle of alternation leads to progress of

one sort or another.

one sort or another.

In scientific realms we observe this principle from the leafing of plants to AC electricity, which both improves and enslaves our mode of living. But nowhere is it more classically illustrated than in the function of the human lungs. Through alternate inhalations and exhalations we are revived with fresh oxygen and relieved of stale carbon dioxide. Even our consciousness in the physical body is changed by the alternating oxygenation and carbonation of the blood, as we can see in the extremes of gasping and sighing. It is a miracle worthy of adoration.

Numerous manifestations of alternation are there for our discovery in the process of self-development and service. However, the fact that alternation, like almost every other principle, can be misused should also be examined briefly.

We can become so mesmerized by the alternations that we ignore the awakening to general consciousness or self-consciousness. Here is the phenomenalist who never asks the whys and the wherefores. It is possible to escape into change and become a faddist and ignore the responsibility of



Architectural Print (detail) from *Speculum Romanae*, 1584

Dioscuri at the Quirinal, Rome

self-development, or become indecisively suspended in oscillation and be neutralized in progress. One can psychologically hyperventilate from too much alternation. These misapplications, like the positive uses of the principle, are as multiple as human creativity allows.

In the cosmic mandala, Gemini, the first mutable sign, most basically and intensely expresses the principle of change and alternation. Gemini's location in the horoscope indicates where in life the principle tends to be most active.

Gemini on the cusp of the 9th house may indicate a religious nature best developed or satisfied by viewing divinity in alternately male and female creative aspects, as Father and Mother. On the 2nd house cusp, it may indicate alternatives in investment as a means of loosening up the potentially stiff personality, changing sources of materials or necessitate alternating the materials themselves to remain solvent. Gemini on the 6th might mean that control of breath is essential to health. On the cusp of the 5th, it could mean vacillation in child rearing where steady honesty is needed; or, on the 7th cusp, misapplied, a situation where alternation and variety are socially and morally inappropriate.

Mercury, messenger of the gods, is the apt ruler of this sign. As primary significator of the concrete mind, Mercury in Gemini demonstrates the classic neutrality of seeking out the truth by looking into both sides of the matter. It shows ability to develop a line of thought dialectically and a mind that might appreciate both the truth and its shadow.

Jupiter in Gemini indicates a propensity to ideate from opposing sets of facts but difficulty in transcending them. Venus must have an object for her love and finds alternation discomfoting if not disgraceful, though she will beautify its progressive delineations and smooth over its arguments.

In the astrological mandala, Gemini coincides with the 3rd house, and the principle of alternation finds optimal expression in one signification of that house—communication. We know that letters have to alternate to be successful communication. But we seem to forget that when we engage in conversation and go off on our “meaningful” monologues.

The 3rd house indicates communication, not

APART FROM ME...

Apart from me
There is neither wisdom,
Nor knowledge, nor understanding.
Into every state of knowledge do I enter,
Into false knowledge as well as into true,
So that I am not less the ignorance of the
deluded
Than the wisdom of the sage.
For what thou callest ignorance and folly
Is my pure knowing,
Imperfectly expressed
Through an uncompleted image
Of my divine perfection.

Woe unto them
Who condemn these my works unfinished!
Behold, they who presume to judge
Are themselves incomplete.
Through many a fiery trial of sorrow
Must they pass
Ere the clear beauty of my wisdom
May shine from out their hearts,
Like unto a light
Burning in a lamp of alabaster.

—Paul Foster Case
From *The Book of Tobias*

expression (found in the 5th house). Brief, clear, alternating statements make the most direct and relevant communications as heard in the archetypal radio dispatch. Conversely, the prolix storytelling propensities of the opposite sign, Sagittarius, are out of place in this house (the idealism need not be). At the other extreme, taciturn Capricorn or Saturn in the 3rd house may extinguish communication, often due to insecurity or fear. Cancer communicates well through pictures or feelings; Taurus may get bound up in clichés, and so on. Possible manifestations of the principle of alternation and the art of communication are infinite and it is a challenge to the creative imagination and intuition of the astrologer to find those relevant to the horoscope and needs at hand. □

—J. Crane

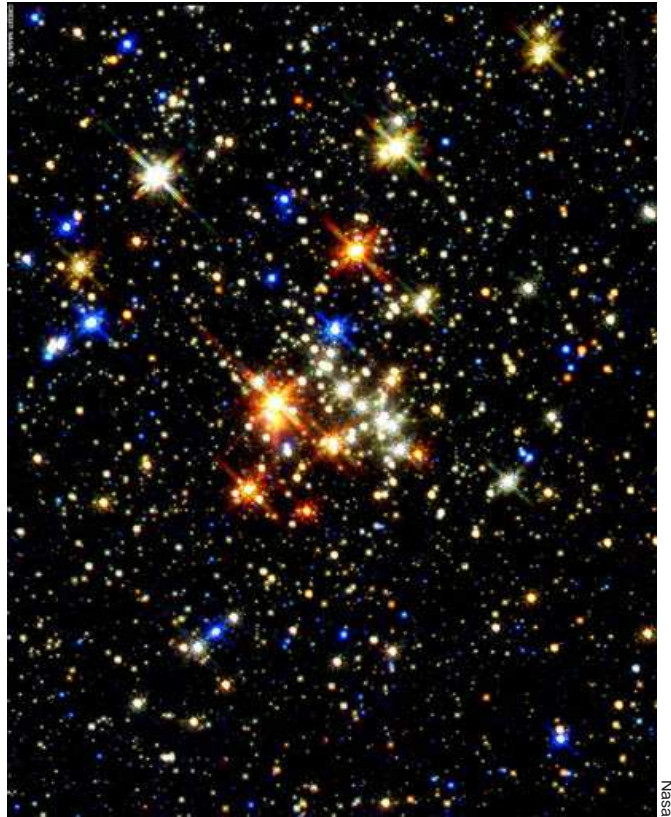
Were You Born Under a Lucky Star?

HAVE YOU EVER LOOKED through a kaleidoscope at the patterns formed there by the many little pieces of varicolored glass, and noticed how the slightest disturbance of the position changes the pattern? Also, do you realize that it would be impossible, or almost so, to duplicate any pattern, no matter how much you were to turn; there is such a variety of effect. Similarly, when you look into the heavens night after night, you will notice changes among the planets; in fact, such is the variety of changes that occur among them that it would be impossible to duplicate the position which they hold relative to one another while you are reading this, for almost twenty-six thousand years.

Thus, in the planetary kaleidoscope there is, we might say, an infinity of patterns. When we realize that human beings are entering the world constantly and that each being is stamped at the first complete breath with the planetary pattern then in the sky, each one must necessarily be different from everyone else.

Nor should this statement about stellar influence create doubt when we consider that wireless waves of different lengths and different pitch sent out from a tiny man-made contrivance can make themselves felt and can register by mechanical operations involving expenditure of energy thousands of miles from their source.

The planetary vibrations from those great orbs in the heavens make themselves felt millions of miles away as surely, as easily, and with equal uncertainty. We know that the angle of the solar ray deter-



mines whether it is winter or summer. We also know the effect of the Moon upon the waters, and it is within the experience of all that we feel more buoyant when the atmosphere is clear and dry than when it is moist and murky. And what determines these atmospheric conditions but the planets, the circling stars?

When we look up at this planetary kaleidoscope from time to time we see in the heavens various configurations, which are pronounced lucky or unlucky, according to whether they are formed between so-called benefics alone, such as Venus, Jupiter and the Sun, or planets said to be malefic, such as Saturn, Mars or Uranus. When Jupiter and Venus are in close conjunction near the mid-heaven, it is a foregone conclusion that those who come into the world under this configuration will enjoy a measure of good fortune far above the average, and such persons would therefore be considered

"lucky" in the extreme. On the other hand there are times when Saturn and Mars occupy the zenith position for souls that are born to suffer.

But why should one suffer and another be born under a lucky star? Why do the stars give good fortune to one and misfortune to others. If we are born to "luck," whether good or bad, what is the use or where is the incentive to individual effort?

If there is a law of nature which is established beyond doubt, it is surely the law of Cause and Effect. Every cause must produce an adequate effect and nothing which we see as an effect can be without a pre-existing cause. Moreover, if this is a universal law, it must apply to the conditions of birth as well as to subsequent life.

Following up this idea, the next question is: If our birth under a lucky or unlucky star is the effect of some prior cause, what may that be, or where and how was that cause generated? To that there can be only one answer—that we must have made the causes in some previous existence, which now result in our birth under a lucky or an unlucky star.

Thus, by induction, a belief in Astrology requires also a belief in a previous existence, as well as in future lives, for while we are now reaping in our horoscopes the effects of our past lives, we are also by our acts laying the foundations for a new horoscope which can only be worked out in a future life.

*How closely luck is linked to merit
Does never to the fool occur;
Had he the wise man's stone, I swear it,
The stone had no philosopher,*

said Mephisto sarcastically in [Goethe's] *Faust*, and it is true. If we are born under a lucky star, it shows that we have earned good fortune thereby, indicated by forethought, kindness, and our other virtues expressed in previous lives; for we cannot have friends unless we are friendly ourselves. If

we happen to have Saturn and Mars, instead of Venus and Jupiter, near zenith, it shows that in the past we ourselves have not been kindly and friendly or we could not now express the opposite traits. But this is just the point where the study of Astrology should help us. It shows our limitations for the present and it points out the obvious remedies and *how to build for the future*.

Can the leopard change its skin? No. Can the lion cease to prey? Absolutely impossible. Can the

flower cease to bloom or the mineral to crystallize? Certainly not; because they are under laws which are as unchangeable as the laws of the Medes and Persians. *They have neither choice nor prerogative* but must obey the dictates of the group spirit which guides them along their path of evolution. But in this respect

we differ radically from those lower kingdoms; we have both choice and prerogative. *We may do whatsoever we will*, and that is a factor which is never shown in the horoscope, a factor that may be made to play an all important role in every life.

It is not enough to be born under a lucky star to have a lucky life, for the horoscope shows only the tendencies, and the person who is so well endowed will, without question, have an abundance of opportunities to make his life fortunate in the very highest degree. *But only insofar as he exerts himself to grasp opportunity* on the wing will that which is foreshadowed in his horoscope come to pass. And similarly with the person who is afflicted by the conjunction of two malefics in the mid-heaven, or anywhere else in the horoscope. By his will, and the exercise of choice, which are his divine birthrights, *he may rule his stars* and make of the unlucky horoscope a fruitful life from a far higher standpoint than the other.

The bark that has been tossed by the tempest harbors a joy when the haven of safety is reached that is not equaled on the ship that has always sailed on smiling seas.

***Only insofar as one,
through will and free
choice, exerts himself to
grasp opportunity on the
wing will that which is
foreshadowed in his
horoscope come to pass.***

*Who never ate his bread in sorrow,
Who never passed the midnight hours
Weeping, waiting for the morrow,
He knows not yet ye heavenly powers.*

From the higher standpoint, those who are living in the lap of luxury are to be pitied when their lucky stars give them all the good things of this world and cause them to forget that they are stewards, and that the day is coming when their souls shall be required of them with an account of their stewardship. They shall then be forced to confess that they have failed to use the substance entrusted to them in the proper manner; while others, under the strain and stress of life, expressed by the horoscopes squares and oppositions, have wrung from their unlucky stars a measure of victory.

What wonder then if the King's messengers, the circling stars, take from the unfaithful steward that which he had and give to the other, changing the latter's adversity to prosperity in later lives. Thus,

the pendulum of luck and loss, success and failure, swings through many lives, till we learn to make our own "luck" by ruling our stars.

*A god can love without cessation,
But under laws of alteration
We mortals need, in changing measure,
Our share of pain as well as pleasure.*

And it is this necessity for change that is ministered unto us by the circling stars, which form configurations that we call good or evil, though they are neither from a higher standpoint. For no matter how good the horoscope, by progression of the stars evil configurations are sure to come, and no matter how evil, there are always new opportunities for good given by aspects of the Sun, Venus, and Jupiter to our planets at birth. *All that we have to do is to grasp the opportunity, and help our stars, that our stars may help us.* □

—Max Heindel

Astro-Diagnosis— A Guide to Healing

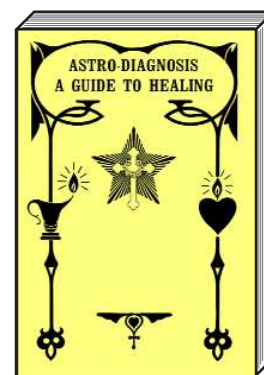
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FROM MAX HEINDEL'S WRITINGS

Spiritual Teachers—True and False

ONE OF THE MOST difficult problems which confront the leader of a spiritual movement is the impatience of students who want to reap where they have not sown. They are not patient enough to wait for the harvest, but want results immediately, and if they do not sprout wings within a specified time set by themselves, they are ready to cry "fraud" and seek an "individual teacher," visible or invisible. So long as he will "guarantee" results, they are prepared to throw common sense to the winds and follow him blindly, though he may lead them to the insane asylum or to a consumptives' grave, or, in the cases of those who get off the easiest, simply separate them from some of their cash.

This condition has been dealt with before in letters to students, but there are always some who forget and new students are constantly being added to the class; therefore, it is necessary to reiterate important points from time to time.

Hearing recently of one who left a certain center for an "individual teacher," and who seems on that account to be envied in a measure by others of the group who have not been so fortunate (?), it seems expedient to go into the matter again.

Have you ever seen any institution, from kindergarten to college, where they keep a teacher for every pupil? We have not. No board of education would sanction such a waste of energy, nor would they appoint an individual teacher for anyone simply because that pupil was impatient and wanted to get through school "quick."

And finally, even if a board could be found willing to appoint a teacher in a special case who would "cram" knowledge into the pupil's brain, there would be a great danger of brain fever, insanity, and maybe death in that method. If this is

true in schools of physical science, how can anyone believe that it can be different with regard to spiritual science?

Christ said to His disciples: "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" No "individual teacher," if such there were, can initiate anyone into the mysteries of the soul until the pupil is prepared by his or her own work. Whoever professes to do so brands himself as an impostor of a low order.

And whoever allows himself to be so duped shows very little common sense; otherwise, he would realize that no truly highly evolved teacher could afford to give his time and energy to the instruction of a single pupil, when he might just as easily teach a large number.

Imagine, if you can, the twelve great Brothers of the Rose Cross, each tagging around after one puny pupil! The thought is a sacrilege. Such truly great and highly evolved men have other and more important things to attend to, and even the lay brothers who have been initiated by them are not allowed to bother them for small and unimportant matters.

It may, therefore, be stated emphatically that the Elder Brothers do not habitually visit any one in the Rosicrucian Fellowship, or out of it, as an "individual teacher," and whoever thinks so is being deceived. They have given certain teachings which form the basis of instruction in this school, and by learning how to live this silence of the soul, we may in time fit ourselves to meet them face to face in the school of Invisible Helpers. There is no other way.

I trust that this may fix the idea more firmly in your own mind than it has been before, and give you a basis for setting others right who are in danger of being side-tracked. □

READERS' QUESTIONS

Planetary Forces; Ethereic Eden; Retreat; Rosicrucian vs Orthodox

HOW PLANETARY FORCES AFFECT MANKIND

QUESTION: Somewhere in your literature I have read about the forces of the Sun entering the human body through the crown of the head and the forces of the planets entering it through the forehead. Will you please give me, the correct information on this subject, including the effect of these forces on humanity?

Answer: The forces of the solar ray enter the physical body at the center of the forehead just above the eyes. The planetary rays, with the exception of the Moon, enter the body by way of the brain and spinal cord. The lunar ray enters through the gateway of the spleen.

It is interesting to know that the direct Sun-ray forces produce spiritual illumination. The forces received by way of the planets give added consciousness, moral development, and soul growth; and those which reach us by way of the Moon result in physical growth.

The solar, stellar, and lunar rays are three-colored: blue, yellow, and red. The blue ray carries the life force of the Father. The yellow beam contains the life force of the Son, and the red ray bears the life force of the Holy Spirit. Each human being can absorb only a certain quantity of one or more of these colors according to the general stage of his or her evolution. Therefore each individual is differently affected by the various life forces functioning through the star rays.

ALCHEMY AND THE GARDEN OF EDEN

Question: Is there any connection between the



Oil on canvas, reprinted courtesy of the artist, Arthur Douët

Life After Life

The Rosicrucians teach that the purpose of material existence is the acquisition of experience (through repeated earthly embodiments) which nourishes the human spirit from nescience to omniscience—from impotence to omnipotence.

biblical Garden of Eden and the laboratory of the alchemists, the spinal cord? Did the Garden of Eden have any actual physical existence in any particular part of the world?

Answer: The Garden of Eden did, indeed, actually exist. It was the etheric region of our physical Earth, and mankind dwelt there. This was in the time known in the Rosicrucian Teachings as the Lemurian Epoch. At that time man was not fully aware of his dense body, and his consciousness was focused almost entirely in the spiritual world, particularly in the etheric region. He was banished from that region (i.e., his consciousness was focused in the dense world) because of his contact with the Lucifer Spirits, who taught him how to exercise the creative function independently of the Angels and in that way provide new bodies at will, and also lest he learn the secret of vitalizing his vital body at will and thus frustrate evolution.

The work of the alchemists in the spinal cord is entirely different. This work consists of the alchemical process of kindling and lifting up through the spinal cord to the head that part of the creative force now being used for the generation of

bodies. When this force reaches the head it will unite with the other half of the creative force, which in the past was lifted up to build a brain and a larynx. When this is accomplished man will be able to speak the creative word, imbued with life and vibrant with vital energy. He will possess an etheric organ within the head and throat, an organ being built by service which will enable him to infuse vitality into inert substance.

A GOOD RETREAT

Question: Do you know of a place, a home or retreat where one may go to live this beautiful, simple and harmless life you are advocating?

Answer: No, we do not know of any home, and if a home were founded for that purpose, we should feel very sorry for its inmates. If we have a high temper and go into the mountains to live as recluses where there are no people to rile our sensibilities, it is small credit to us that we do not become impatient with others. If we find it difficult to overcome our vices or faults in the city, and go into the wilds where those temptations do not exist, small is our credit for not yielding. We have been placed in cities and among our fellows in order that we should accustom and accommodate ourselves to them, and learn to keep our tempers despite any riling—learn to shun temptations where they exist. One may be in the mountains and his heart in the city, or he may immure himself in a monastery and yet be longing for the pleasures of the world. It is best to stay in the place where we are found and there develop the spiritual qualities that shall make us better men and women. There is work to be done in the world, and if we fly from the world, how shall we do it? We have a responsibility to our fellowmen. Unless we discharge that responsibility we are shirking our duty, and fate will bring us back in such an environment that we cannot escape. Therefore, it is better to aim to learn all the lessons that are at our hands instead of running away from them.

ROSICRUCIAN VS ORTHODOX TEACHINGS

Question: What is the essential difference between the teachings of the Rosicrucian Philosophy and the orthodox church?

Answer: There are many, but perhaps the principal one is the teaching of orthodoxy that at each birth a newly created soul enters material existence fresh from the hand of God, that it lives here in a material body for a longer or shorter span of time and then passes out by death into the invisible beyond, there to remain for all eternity in a state of happiness or misery according to what it did while here in the body.

The Rosicrucian teaching is that each soul is an integral part of God, which is seeking to gain experience by repeated existences in gradually improving material bodies and that therefore, it passes into and out of material existences many times; that each time it gathers a little more experience than it previously possessed and in time is nourished from nescience to omniscience—from impotence to omnipotence—by means of these experiences.

Our sense of justice revolts against a teaching which sends one soul into a home of culture and a noble family where it has the advantage of wealth, where moral teachings are implanted in the growing child, but sends another into the slums, its father a thief and the mother, perhaps, immoral, and where its teachings consist in lying, stealing, etc. If here only once, all should have the same chance if they are to be judged by the same laws, and we know that no two people have the same experiences in life. We know that where one meets many temptations, another lives comparatively untouched by the storms of life.

Therefore, when one soul is placed in a moral environment and another, in immoral surroundings, it is not right to send the one to a heaven of enjoyment and eternal bliss for doing the right he could not help doing, nor is it just to send the other to a hell for stealing and robbing when the environment and the conditions into which he was thrown were such that he could not help himself.

Therefore, the Rosicrucian teaching holds that we come into whatever place is best fitted for us by our previous experiences in former lives, and that we get just what we deserve in all cases; that all experiences which come to us are just what we need to give us the appropriate impetus for our next step in unfoldment. □

The Mystery of the Summer Solstice

THERE IS A PLANETARY entity which is built by the thoughts and deeds of humanity. As man finds the path of redemption through chastity, the body of Earth is correspondingly purified and refined. The Earth's ultimate destiny is to become a ball of light floating in a sea of golden ether. The "redemption" of the Earth, its future status, position, and function, constitutes part of the work belonging to the exalted ninth degree of the Lesser Mysteries. This degree is celebrated on Midwinter and Midsummer nights; in fact, it is not possible to observe the celebration at any other time. The solstice marks the time when the Earth's vibration is highest and when the cosmic rays of the Christ Life are either entering or being withdrawn from it—the former occurring at the Winter Solstice and the latter at the Summer Solstice.

Christ, the Grand Hierophant of these Mysteries, after having called the Twelve, gave His Mysteries on Midsummer Day as the foundation work of the New Age religion, the fragments of which were gathered together in the Sermon on the Mount. The Great Work was permeated with the spirit of love, unity, and harmony which emanates from the home world of the Christ. Consequently to such as have not touched the Christ world of unified consciousness, the Sermon on the Mount seems illogical, sentimental, and impractical. But to such as have contacted the Christ realm it strikes the very keynote of the true Christian dispensation.

And seeing the multitude, he went up into a mountain; and when he was set, his disciples came unto him; and he opened his mouth and taught them.—Matthew 5:1-2

"He went up into a mountain." This was the

mountain of spiritual consciousness, the inner planes where are located all the Mystery Temples. Churches, schools, study groups—organizations of any kind on the physical plane—are but preparatory agencies which aim to fit disciples for entry into the deeper spiritual work. The spiritual work itself, however, lies beyond their scope. No man becomes an Initiate by merely joining this or that body; but when he has prepared himself properly an esoteric teacher or emissary from a Mystery Temple approaches him. At this point he may be said to have "graduated" from the preparatory agency.

He is not yet an Initiate though he has been called out by his esoteric teacher; he has, so to speak, matriculated in the University of Spirit where the course of work occupies thousands of years and uncounted lifetimes. Through continued work he eventually qualifies for Initiation.

In the Christ story this is the time when the disciple follows the Master up into the mountain. The body is no longer a prison house. He is free to work with the Christ on the inner planes, as a younger brother may work with an elder one who instructs him and supervises his labors. Such inner-plane work given to pioneers of one age becomes the established religion for the masses of the succeeding age. Thus, through spiritual evolution or progression, God is constantly revealing wider and larger vistas of His plan for the ultimate destiny of man.

All of the most important works of the Master bear both an inner and an outer significance. The masses were not ready for the inner meanings of the Sermon on the Mount; they are not even now able to receive it with the heart. Only intellectually does the twentieth century man accede to its precepts. □

—Corinne Heline

New Reasons for Being Born

BIRTH AND DEATH, two of life's great mysteries, are under assault by humans who seek, it would seem, to improve on God's plan for his children, originally made in His image.

To improve on the way humans exit physical life, the proposal from some quarters is that a "kinder, gentler death" can be managed by compassionate caretakers of ill or permanently pain-wracked persons by allowing them, or, more troublesome, their custodians (relatives, concerned friends, doctors), to determine when they shall terminate physical life.

When life is taken by agents other than God Who gave it—such as by an "accident", sickness unto death (acute or chronic diseases), or death by "natural" cause (old age, dying in one's sleep—those agents actually kill the person, whether it be self-killing (suicide) or other-killing (homicide)). The right to determine when one dies is being sought by some (the Hemlock Society musters political support for this position) as one of the "unalienable rights" enunciated or implied in the Declaration of Independence.

The irony here is that this declaration of individual independence—the securing of "life, liberty, and the pursuit of happiness"—is being invoked to authorize life's cancellation. Under the circumstances, the pursuit of happiness is conceived as pain's complete cessation (at the cost of eradicating consciousness itself); and liberty is viewed as release from the immobility of a vegetative state or an "irreversible" degenerative condition by bringing on the rigor mortis of death.

While modern technology in some instances can mechanically prolong physical life, which would

cease if these artificial supports were withdrawn, such a withdrawal could not be called mercy killing, for the indwelling Spirit is being permitted to assert its plan for the physical body's demise, and the medical attendants are simply letting "nature" take its course.

While physical life may be fractionally prolonged by right living, material science does not and cannot know of the proximate origin of life until the vital body and the etheric region of the physical world are acknowledged—and the source of this life force is guarded by the Cherubim.

Most scientists and the general public seem to think that God's prerogative of controlling the onset of life can be arrogated by humans. So did the Lucifers in ancient Lemuria persuade nascent humanity—that they could be as gods and propagate their kind and know good and evil (the bottom line). This marked the beginning of experienced mortality. In other words, when humans use the generative force without divine knowledge, they not only bring on the experience of death, but "life" in the physical body becomes increasingly a kind of spiritual death, because it materializes human consciousness, blocking awareness of the spiritual worlds and of the Beings who constitute them.

The illusion now being foisted by genetic research and cytosurgery is that the creation of life can be a laboratory science. Designer babies are in the offing. Indeed, early models are in the showroom.

Notwithstanding the ingenious exploits of our brave new world, procreation remains essentially as it was in Eden, just after the Fall. Even if we exclude one of the primal pair from the procreative act and clone, say, Eve from one of her viable plenipotent (also called totipotent) cells, which,

having her physical body's complete genome, can replicate another body just like it, that cell's viability is a pure gift, a donation from the etheric world and the archetypal world. If the Recording Angels deem that the interests of an incoming Ego are best served by using a physical body genetically identical with the mother's (or, for that matter, the father's, though it would be developed in the womb of a nongenetic mother), a similar process of egoic incarnation would take place, although the physical seed atom of the incarnating Ego would not be placed by the Recording Angels in the head of a male gamete but would be inserted into the primal maternal cell. The Ego's instruments would enter and take possession of the forming embryo in the manner described by Max Heindel in *The Rosicrucian Cosmo-Conception*.

The ruling concern of any Ego in the heaven worlds is that it find parents and a physical environment best suited to its evolutionary needs. That the incidence of success in reproduction from cloning or in vitro fertilization are statistically far lower than procreation by "normal" methods is not only the result of the relatively primitive stage of laboratory conception. It is a reflection of the vacuity and hubris of human will which appoints itself as the arbiter of how, where, and why a child should be born. The human plan needs divine confirmation before the transmission of holy life forces to the physical instrument is effected.

In the cloning of animals, beginning with Roslin Institute's (Scotland) Dolly in 1997, it has been determined that the incidence of death among fetuses and offspring produced by cloning is ten times as high as normal before birth and three times as high after birth (*Time* 1/11/99)—a rate which would make childbirth by cloning unconscionable for mother and child.

If the animal Group Spirit denies viability to animal seed to prevent hybridizing, the angelic warders of human procreation find even less fertile ground in the self-seeking projects of those who would enter the generative sheepfold by ways other than those God has wisely provided.

Reproduction by cloning seems vain and arrogant, but there may be karmic causes that would warrant such a mode of generating the dense physical

body. Clearly, exceptional lessons would be attending such a means of embodiment.

As for devising one's own recipe for producing the ideal baby through genetic manipulation, incoming Egos will make use of the human bodies—new and improved or natural and flawed—that are available to them. But we may be assured that if one somatic debility or dysfunction is genetically "weeded out," another will take its place. Humans need to learn, and physical impairment works to our spiritual benefit, while apparent physical perfection may deprive the indwelling Ego of the impetus to develop in mind and soul. The dense body was not created to be permanent or perfect. Its very imperfection is a virtue, helping to remind the Ego that it is in the world but not of it.

A number of ethically dubious generative practices will become increasingly commonplace to accommodate the personal agendas of single and plural parents. A recent instance is the decision of the Nash family to produce a test tube baby for the sole purpose of providing their six-year-old daughter with a possible remedy for her "dangerously low blood-cell count and constant fatigue," causing her doctors to predict her possible death within a year. Forget that medical diagnosis and prognosis are notoriously subject to error and cannot take account of "hidden" superphysical (etheric, desire, mental) factors that influence and regulate the dense physical instrument. Are children to be conceived to be a parts supplier for their siblings, or others needing body parts? Perhaps this opens up a new area for the payment of karmic debts. A former sacrifice is repaid in kind.

In the case of the Nash designer baby, Adam [sic] has recently (*Time*, 10/13/00) provided bone-marrow and tissue from his discarded umbilical cord, after, as one of a number of competing test-tube embryos, he was selected, "screened," and genetically matched with his recipient sister.

This we know: Whatever willful way humans blindly intrude into the wise scheme of creation, their intrusion will be turned to God's good purpose. The principle is ever in effect: The celestial mills of consequence do not cease from their fine grinding. God is not mocked. We sow unto life or death. We reap as we sow. □

The Veiled Pulse of Time

SHAKESPEARE'S HAMLET said "There's a divinity that shapes our ends/Rough-hew them how we will." Author William Bryant might elaborate that the rough hewer is our personal self, while the "divinity" is our suprapersonal Self. *The Veiled Pulse of Time, An Introduction to Biographical Cycles and Destiny* (Lindisfarne Press, Hudson, New York, 1993) is less about shaping our ends than shaping the shaper, the doer; or, expressed in Rosicrucian terminology, it is about nourishing the threefold spirit, the I, with the soul content derived from experience in the threefold body.

Bryant identifies three forms of time, which may be experienced as a unity:

- 1) all-at-once Great Time, paradisaal, mythic, and eternally now;
- 2) rhythmic time, which is cyclic, harmonizing, coordinating, and reiterating events;
- 3) linear, chronological, juggernaut time, lean, face-forward and breathless.

As Bryant sees it, cyclical time mediates between linear and all-at-once time. It "enables the eternal in us to live and grow in the passing time of the mortal world."

In a figure familiar to Rosicrucian students, Bryant suggests that the best way to visualize time is to imagine it as a synthesis of linear and cyclic time, a three-dimensional spiral or helix—showing the evolving results of the soul mediating between body and spirit.

Linear time currently reigns over Western culture in technology, science, and economics, impelling us to worship progress, to live in tomorrow today.

It is the time of high blood pressure, ulcers and tyrannizing schedules. The arrow of linear time "has wounded the spirit of humanity. The spiritual human being seems to dissolve in this stream of time, only the skeleton feels comfortable in it."

But altering our state of mind changes our experience of time, as in dreams, meditation, also through drugs, and eventually, through initiation.

Bryant is interested in the coil of biographical time as both objectively studied and subjectively experienced. He uses the term "time organism" to mean "the active organizing principle responsible for regulating the cyclic behavior found in every process, from the mitotic minuet of the amoeba to the changing states of human consciousness." At the heart of this time organism is rhythm, the alteration of passive and active phases, of inhalation and exhalation, contraction and expansion, life and death. Rhythm is instilled in our life's mental archetype existing in the World of Thought. It also characterizes the vital body, a time-body that is organized and functions on the basis of rhythm and orderly recurrence.

That human and cosmic rhythms are interrelated is made clear by a number of astonishing correspondences, particularly as they relate to "breath cycles" of the macrocosm and microcosm. The Great Sidereal Year—the time required for the vernal equinox to make one circuit of the zodiac—is 25,920 years, and a zodiacal age is 2,160 years. Now consider that breathing eighteen times a minute, humans breathe about 25,920 times a day, suggesting that a human day is a microcosmic reflection of the Great Year. Also, a seventy-two-year

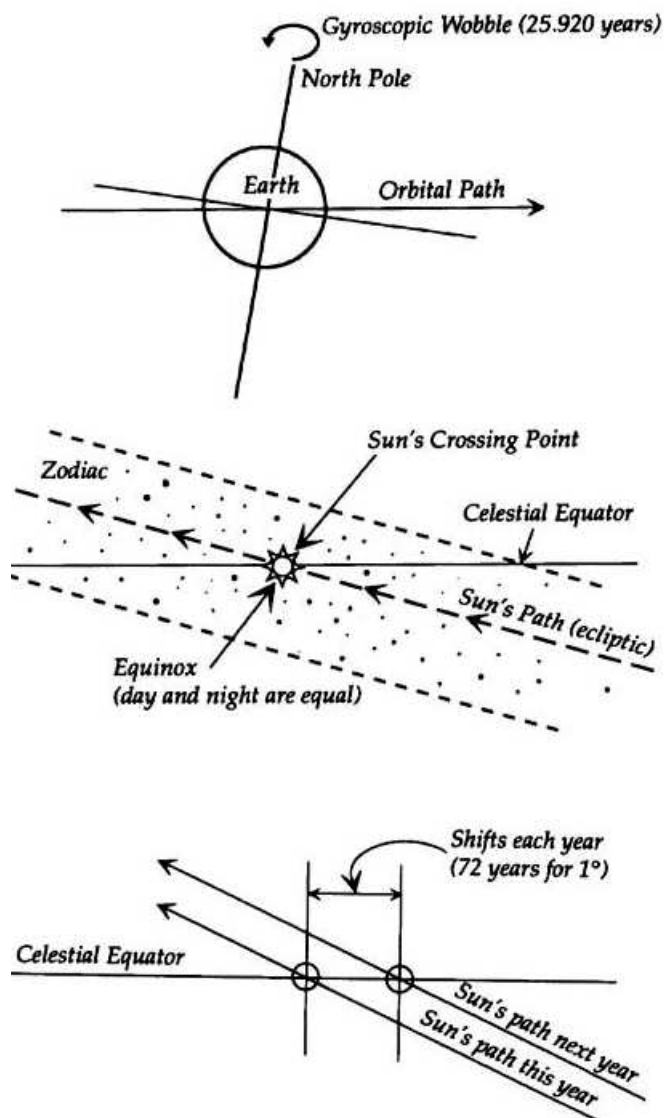
life span is just three months over 26,000 days. The normal human pulse of seventy-two heartbeats a minute has its macrocosmic equivalent in the seventy-two years required for the vernal sun to precess one degree.

Saturn and Jupiter, cosmic sources of contracting and expansive energies, also participate in these rhythmic cycles. Saturn takes twenty-nine years and 168 days to orbit the sun; that is, it makes seventy-two revolutions in a sidereal month, passing through 25,920 degrees of the zodiac. Jupiter orbits the sun 2,160 times in a Sidereal Year, passing through 25,920 signs (one a year). Its cycle in hours is close to the number of human heartbeats per day (103,680 [72x60x24]), and the number of days in its annual cycle are nearly the same as the number of human heartbeats per hour—4,320.

If our physical life is so attuned to cosmic cycles, we might expect to find some evidence that our mental and spiritual development is also responsive to these same cycles. Bryant convincingly details the influence of three of the longer planetary cycles in human affairs. He identifies the seven-year (Uranian) cycle and characterizes each of its twelve phases, from the first seven years (“Trailing Clouds of Glory”), to the “Closing Years.” The seven-year cycles “regulate the relationship between the inner metabolism of the soul and the conscious mind’s experience of itself,” whereby raw experience is converted into psychological capacities and faculties. “Swallowed by time at birth, we are disgorged at death into other dimensions of time—even timelessness.”

The second major rhythm is the Chronos cycle, the thirty-year (29⁺ years) rhythm which “sounds a deep basal tone beneath the complex rhythm of the shorter cycles.” There is a “remorseless inevitability about this cycle.” Saturn-Chronos is the “Lord of necessity and cosmic memory” who, as “Lord of the Measures,” coordinates past, present, and future. He is the source of order and destiny.

Bryant calls the three successive thirty-year spans of the Chronos cycle the formative, constructive, and reflective periods, respectively. This cycle shows the synchronizing between personal and social destiny, a “time mesh between personal and



Solar and planetary cycles are intimately correlated with recurring patterns of human physiology, emotionality and thinking. The biographical clock individualizes cosmic rhythms.

national genesis.”

Biographies of a number of statesmen, artists, and scientists are cited (including J. F. Kennedy, Nehru, Emerson, Martin Luther, Charles Darwin and Albert Schweitzer) in illustrating the Chronos cycle. On his thirtieth birthday, Martin Luther wrote in his journal: “It is neither safe nor prudent to do aught against conscience. Here stand I. I cannot do otherwise.” So does Saturn inform conscience!

Bryant studied the time charts of hundreds of individuals and found that “the more advanced the being, the more their time life, their preparation and mission, both confirms and affirms the spiritual

laws working in time.” That is, evolved Egos make optimal use of their stellar opportunities. They are masters of their stars.

The third major planetary rhythm Bryant studies is the Jupiter cycle. While the seven-year rhythm “regulates the cyclic pattern of our inward descent through the psychological layers of the personality,” the twelve-year Jupiter cycle “translates this changing self-awareness into the sequential steps of our life’s work, the psyche’s *expression* in the world.” This is a vocational rhythm, marking phases of scientific, artistic, or philosophical activity when ideas and relationships mature and yield fruit.

Biography, in Bryant’s original terms, represents a kind of individualized planetary clock. He illustrates the influence of Jupiter and its twelve year “rhythm of wisdom” cycle by analyzing the life of Leo Tolstoy in detailed depth.

Clearly, the author of *The Veiled Pulse of Time* is conversant with many esoteric truths familiar to the student of Rosicrucian teachings, but he has a light touch in proposing them. He knows that many people think the human will is captive to star influences and they reject astrology because it seems to impose a necessity on human behavior, for which, furthermore, they see no compelling evidence.

While materialism attributes all human form and behavior exclusively to material causes, the spiritual view of causality identifies the Self as the selector and transformer of heredity and environment: “The Ego is the primary source of human causality....Each Self *selects* its genetic constitution with an interior wisdom infinitely more profound than that achieved by the rational intellect....One can always detect the presence of an irrepressible wisdom at the helm of biography....The psyche must obey its rhythms; all the impatience in the world cannot intimidate the cycles of transformation. No matter what the surface phenomenon of our existence, the psyche faithfully prepares new opportunities and a stage for synchronizing to create new connections.”

The more advanced the Ego, the freer it is to determine what it shall become and how it shall use cosmic energies and temporal rhythms to effect its intentions. What a person lacks in freedom he will gain through necessity. And invariably necessity is

experienced in some degree as pain and suffering. “Suffering is an *inhalation* which concentrates our attention.” Pain commands obedience. As C.S. Lewis writes in *The Problem of Pain*, “God whispers to us in our pleasure, speaks to us in our conscience, but shouts in our pains; it is His megaphone to rouse a deaf world.”

The collision of two contrary thoughts, as well as two physical bodies, galvanizes consciousness. Our personal destiny is forged not only by our intentional will but by the shocks arising from encountering the thrust of other’s wills upon our material, passionate, and mental being. These impacts and the suffering some of them cause us is beneficial, for by them we grow and by growing we heal ourselves. “The metal of being is painfully shaped between the hammer of experience and the anvil of destiny.” Suffering is our servant, not our master. We rightly view it when we realize that we have called it to us to teach us. Adversity happens *to* us; later we know it is *through* us; finally we realize it is *for* us.

Time cycles mark out the patterns and propulsions of our being and becoming. This process is continuous, as the single life represents but a phase, a day, in the life of the Spirit’s journey to self-conscious divinity. “If the world is an arena of experience, being allotted only one entrance and exit is an affront to eternity. After all, how much progress can we be expected to make in one lifetime?” Bryant reasons that the idea of rebirth is “a totally sensible concept of human continuity...the concept of repeated earth-lives promotes a healthy self-reverence which fortifies the spirit and adds meaning to daily existence and human relationship.”

It is difficult not to quote Bryant because his writing is poetic, persuasive, and profound. So it may be fitting to conclude this review with a final passage from *The Veiled Pulse of Time*: “Without a time structure, biography is nothing more than ‘a tale told by an idiot, full of sound and fury, signifying nothing.’ Without destiny, however, time is itself without meaning, while personal evolution without reincarnation is capricious, restricted, and indefinable. Finally, reincarnation is meaningless without the greater goals of immortality.” □

—C.W.

Tesla, Master of Lightning

WHO COMES TO MIND when you think of the word *uranian*: Edison? Einstein? How about Tesla? Nikola Tesla, inventor *extraordinaire*?

Uranian traits, when not optimally manifesting as pure altruism, include a tendency to eccentricity and unconventionality, impatience with restraint, great independence, and given to investigation of the unusual.

One word in particular is associated with Tesla—electricity. Max Heindel interprets the uranian ray as coming “like a bolt out of the blue.” A modern myth might say that is how Tesla came to Earth: riding a bolt of lightning! He took to bolts of volts like a duck to water. At the 1893 World Fair in Chicago, the tall “merlin-like figure” stepped onto a stage in thick rubber shoes and invited two million volts of electricity to pass through him, surround his body with a halo of electric flame.

This man, who had something of the wizard about him, was a loner, courteous but aloof, brilliant, and enigmatic. He was an intimate of cosmic forces.

When he was about ten, he saw a steel engraving of Niagara Falls. In his mind there appeared a huge waterwheel being turned by the Falls’ powerful currents. He told his uncle Josif that he would go to America one day and capture energy in the way he envisioned. Thirty years later he did exactly that—at Niagara Falls. Definite prevision working here!

Children are born to parents and in an environment that best promotes their soul growth. Tesla’s mother was herself an amateur inventor. She made practical devices that helped with her household chores and farm work. Tesla’s father, a distinguished clergyman, joked that if all the classics of literature were destroyed, he would be able to restore them from memory. He assigned Nikola such exercises as guessing other’s thoughts, repeating long sentences, and performing mental calculations to strengthen his memory and reason and to develop his critical sense.

Young Tesla performed calculations in his head more rapidly than his teacher could write them on the board. He knew entire books by heart, including Goethe’s *Faust*.

That Tesla had certain supernormal abilities was evident from an early age. He was clearly open to

intuitions from the world of Life Spirit. He would picture people, scenes, and objects so vividly he was sometimes unable to distinguish between external and imagined reality. Strong flashes of light often accompanied these images, which remained fixed before his eyes, even when he pushed his hand through them. Clearly he was seeing etheric images.

Arguably more inventive and certainly more cerebral than Edison, Tesla did ground-breaking work with alternating current motors and dynamos, though the big money had backed Edison’s direct current energy generation and transmission, which delayed the implementation of Tesla’s more practical and economically efficient proposals.

Tesla’s biographer, Margaret Cheney (*Tesla, Man Out of Time*) has also written, with Robert Uth, a more general account of his life and inventions, which incorporates over 250 photographs (*Tesla, Master of Lightning*, Barnes and Noble, 1999). What particularly strikes the reader of this book is Tesla’s innovative genius, his remarkable conceptualizing ability, which almost always was accompanied with working models and then pressed into the service of concrete and useful applications.

Not only did he pioneer hydroelectric power, the resonance coil that carries his name gave rise to radio transmission, though, to this day, the popular mind credits Marconi with inventing the first radio. Tesla’s discoveries spawned neon light and radar. Indeed, x-rays, television, satellite transmission, and advance defense systems (S.D.I.), which today are a priority concern of military strategists and scientists, are all foreshadowed in Tesla’s work. He also made the first practical remote-controlled robot, an iron-hulled vessel equipped with “a borrowed mind.”

In his personal life Tesla was semi-ascetic and fastidious of person. He did not smoke and both practiced and propounded vegetarianism for both health and ethical reasons. He maintained that abstention from meat gives superior strength and recommended that “every effort should be made to stop the wanton and cruel slaughter of animals, which must be destructive to our morals.”

Tesla thought big. He wanted to collect the sun’s energy to make large-scale wireless transfers of electricity. Though the ionosphere (that region of the atmosphere that traps charged solar particles)

was not discovered until 1926, yet in 1900 Tesla filed for a wireless transmission of power through this region because he intuited its energetic potential. It is, in fact, a huge electrodynamic circuit. This swirling energy, or plasma, can be seen at night over the magnetic poles as the aurora borealis and the aurora australis.

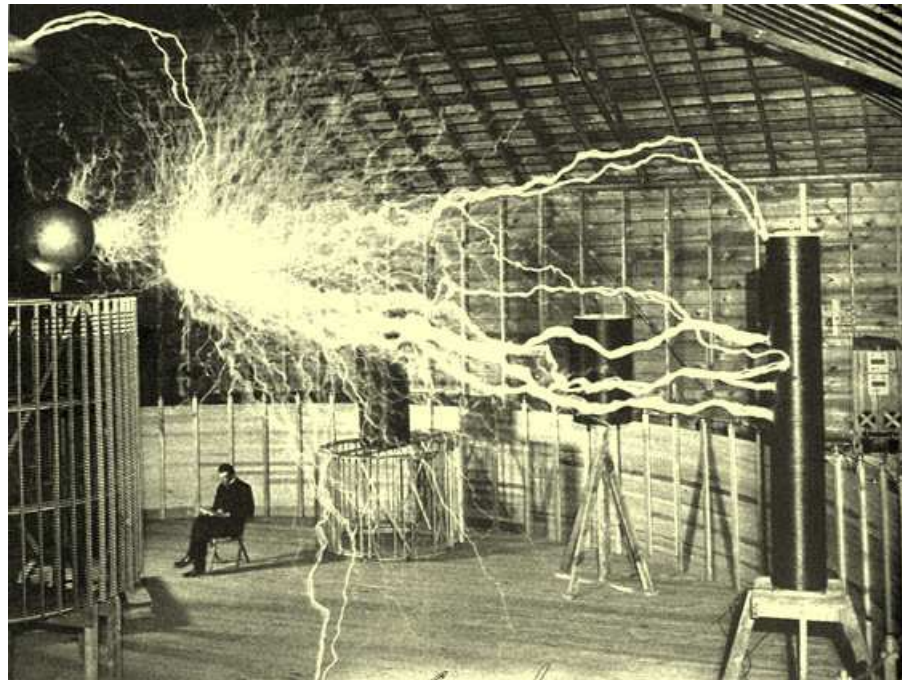
Tesla thought it was feasible to modify weather by producing artificial lightning. In 1908 he attempted to patent a device to precipitate water. Though the U.N. General Assembly adopted a resolution in 1974 to prohibit actions that influence the environment or the climate, Tesla said of weather modification, “If I do not live to carry it out, somebody else will.”

While some of his proposals would raise serious doubts today among ecologists, Tesla had strong environmental concerns. To reduce the pollution of coal-burning plants, he suggested the friendly alternatives of: wind power (“Given a good breeze, I have estimated that there is as much as half a horsepower to every square foot of area exposed.”); solar power (using photo-electric cells); and geothermal power (harnessing the “sextrillion” tons of earth heated to 120° C).

Throughout his life Tesla never wavered in his belief that there was intelligent life on other planets. As Max Heindel makes clear (*Rosicrucian Philosophy in Questions and Answers, Vol 1*, pp 309-310), members of the human life wave do live on other planets, but not in dense physical bodies.

Tesla suggested directing the vibrations from an artificial earthquake into the earth to detect the presence of mineral deposits, a kind of dry land sonar. The technique of measuring reflected acoustic waves is used today in geophysical work.

Tesla’s last patent (1928) was for an Aquarian flying machine for “aerial transportation,” resembling both a helicopter and an airplane. The helicopter blade would pitch forward to become a propeller after takeoff. This is the progenitor of today’s tiltrotor or VSTOL plane. Sir William Crookes, discoverer of



Tesla Museum Archives, Belgrade

Tesla, something of the showman, poses in this double-exposure publicity photo with his “magnifying transmitter”, capable of producing millions of volts of electricity. The discharge here is twenty feet. His primary coil was fifty-one feet in diameter.

radiant matter and head of the Royal Society for Psychic Research, used a Tesla coil to help manifest poltergeists at seances. Though he flatly rejected mystics, Tesla often spoke like one.

After becoming acquainted with Swami Vivekenanda, he began to incorporate Eastern philosophies into his writing. In 1930 he occultly observed that “Matter comes from a primary substance [in Rosicrucian parlance *gas* or *chaos*], of tenuity beyond conception, filling all space—the Akasa or luminiferous ether—which is acted upon by the life-giving prana or creative force, calling into existence in never-ending cycles all things and phenomena.”

One night Tesla’s mother came to him on an angelic cloud. He knew with certainty (later confirmed) that she had just died. For him telepathy was simply a special instance of the general phenomenon of wave transmission.

Nikola Tesla was a practical visionary. He processed intuitions and imaginations with disciplined abstract thought and willed that his images take tangible form to serve useful purposes. As we move into the Aquarian Age more Egos will be born with similar creative abilities. □

—C.W.

History and Health Concerns of Soybeans

HISTORY OF SOYBEANS

SOYBEANS COME TO US from the Orient. During the Chou Dynasty (1134-246 BC) the soybean was designated one of the five sacred grains, along with barley, wheat, millet and rice. However, the pictograph for the soybean, which dates from earlier times, indicates that it was not first used as a food; for whereas the pictographs for the other four grains show the seed and stem structure of the plant, the pictograph for the soybean emphasizes the root structure. Agricultural literature of the period speaks frequently of the soybean and its use in crop rotation. Apparently the soy plant was initially used as a method of fixing nitrogen. The soybean did not serve as a food until the discovery of fermentation techniques, sometime during the Chou Dynasty. Thus the first soy foods were fermented products like tempeh, natto, miso and shogu (soy or tamari sauce). At a later date, possibly in the 2nd century B.C., Chinese scientists discovered that a puree of cooked soybeans could be precipitated with calcium sulfate or magnesium sulfate (plaster of Paris or Epsom salts) to make a smooth pale curd—tofu or bean curd.

The use of fermented and precipitated soy products soon spread to other parts of the Orient, notably Japan and Indonesia. Although the highly flavored fermented products have elicited greater interest among scientists and epicures, it is the

The information in this article was abstracted from an article written by Sally Fallon and Mary Enig, Ph.D. (an international expert renown in the field of lipid chemistry) for Health Freedom News in September of 1995. The reader should make allowance for the fact that the authors were writing for a public that is not exclusively vegetarian.

bland precipitated products that are most frequently used, accounting for approximately 90% of the processed soybeans consumed in Asia today. The increased reliance on bean curd as a source of protein, which occurred between 700 A. D. and the present time, has not necessarily been a beneficial change for the populations of the Orient and Southeast Asia.

FIT FOR HUMAN CONSUMPTION?

The Chinese did not eat the soybean as they did other pulses (legumes) such as the lentil, because the soybean contains large quantities of a number of harmful substances. First among them are potent enzyme inhibitors which block the action of trypsin and other enzymes needed for protein digestion. These "antinutrients" are not completely deactivated during ordinary cooking and can produce serious gastric distress, reduced protein digestion and chronic deficiencies in amino acid uptake. In test animals, diets high in trypsin inhibitors cause enlargement and pathological conditions of the pancreas, including cancer. The soybean also contains hemagglutinin, a clot-promoting substance that causes red blood cells to clump together. Trypsin inhibitors and hemagglutinin have been rightly labeled growth depressant substances. Fortunately they are deactivated during the process of fermentation. However, in precipitated products, enzyme inhibitors concentrate in the soaking liquid rather than in the curd. Thus in tofu and bean curd, these enzyme inhibitors are reduced in quantity, but not completely eliminated.

Soybeans are also high in phytic acid or phytates. This is an organic acid, present in the bran or hulls of all seeds, which blocks the uptake of essential

minerals—calcium, magnesium, iron and especially zinc—in the intestinal tract. Although not a household word, phytates have been extensively studied. Scientists are in general agreement that grain and legume based diets high in phytates contribute to widespread mineral deficiencies in third world countries. Analysis shows that calcium, magnesium, iron and zinc are present in the plant foods eaten in these areas, but the high phytate content of soy and rice based diets prevents their absorption. The soybean has a higher phytate content than any other grain or legume that has been studied. Furthermore, it seems to be highly resistant to many phytate reducing techniques such as long, slow cooking. Only a long period of fermentation will significantly reduce the phytate content of soybeans.

Thus, fermented products, such as tempeh and miso, provide nourishment that is easily assimilated, but the nutritional value of tofu and bean curd, both high in phytates, is questionable. When precipitated soy products are consumed with meat, the mineral blocking effects of the phytates are reduced. The Japanese traditionally eat tofu as part of a mineral-rich fish broth. Vegetarians who consume tofu and bean curd as a substitute for meat and dairy products risk severe mineral deficiencies. The results of calcium, magnesium, and iron deficiency are well known, those of zinc are less so. Zinc is called the intelligence mineral because it is needed for optimal development and functioning of the brain and nervous system. It plays a role in protein synthesis and collagen formation. It is involved in the blood sugar control mechanism and thus protects against diabetes; it is needed for a healthy reproductive system. Zinc is a key component in numerous vital enzymes and plays a role in the immune system. Phytates found in soy products interfere with zinc absorption more completely than with other minerals. Literature extolling soy products tends to minimize the role of zinc in human physiology, and to gloss over the deleterious effect of diets high in phytic acid. Milk drinking is given as the reason second generation Japanese in America grow taller than their native ancestors.



Illustrated by Akiko Aoyagi

The production of shoyu or soy sauce originally involved the fermentation of soy beans in natural salt and water in huge cedar vats, generally between 12 to 18 months. Now defatted soybean meal is brewed in large tanks for about 4 to 6 months at a set temperature and humidity.

Some investigators postulate that the reduced phytate content of the American diet—whatever may be its other deficiencies—is the true explanation, pointing out that Asian and Oriental children who do not get enough meat and fish products to counteract the effects of a high phytate diet, frequently suffer rickets, stunting, and other growth problems.

MARKETING THE SOYBEAN

The truth is, however, that most Americans are unlikely to adopt traditional soy products as their principle food. Tofu, bean curd and tempeh have disagreeable texture and are too bland for most Western palates; pungent and tasty miso and natto lose out in taste; only soy sauce enjoys widespread popularity as a condiment. The soy industry has therefore looked for other ways to market the superabundance of soybeans now grown in the United States. Large scale cultivation of the soybean in the United States began only after the Second World War, and quickly rose to 140 billion pounds per year. Most of the crop is made into animal feed, soy oil for hydrogenated fats, margarine, and shortening.

During the past 20 years, the industry has concentrated on finding markets for the byproducts of soy oil manufacture, including soy "lecithin", made from the oil sludge, and soy protein products, made from defatted soy flakes, a challenge that has

involved overcoming consumer resistance to soy products, generally considered tasteless poverty foods. "The quickest way to gain product acceptability in the less affluent society," said a soy industry spokesman, "...is to have the product consumed on its own merit in a more affluent society." Hence the proliferation of soy products resembling traditional American foods—soy milk for cow's milk, soy baby formula, soy yogurt, soy ice cream, soy cheese, soy flour for baking, and textured soy protein as meat substitutes, usually promoted as high protein, low-fat, no cholesterol "health foods" to the upscale consumer increasingly concerned about his health. The growth of vegetarianism among the more affluent classes has greatly accelerated the acceptability and use of these artificial products. Unfortunately they pose numerous dangers.

PROCESSING DENATURES AND DANGERS REMAIN

The production of soy milk is relatively simple. In order to remove as much of the trypsin inhibitor content as possible, the beans are first soaked in an alkaline solution. The pureed solution is then heated to about 115 degrees Centigrade in a pressure cooker. This method destroys most (but not all) of the anti-nutrients but has the unhappy side effect of so denaturing the proteins that they become very difficult to digest and much reduced in effectiveness. The phytate content remains in soy milk to block the uptake of essential minerals. In addition, the alkaline soaking solution produces a carcinogen, lysinealine, and reduces the cystine content, which is already low in the soybean. Lacking cystine, the entire protein complex of the soybean becomes useless unless the diet is fortified with cystine-rich meat, eggs, or dairy products. Most soy products that imitate traditional American food items, including baby formulas and some brands of soy milk, are made with soy protein isolate, that is, the soy protein isolated from the carbohydrate and fatty acid components that naturally occur in the bean. Soy beans are first ground and subjected to high-temperature and solvent extraction processes to remove the oils. The resultant defatted meal is then mixed with an alkaline solution and sugars in a separation process to remove fiber. Then it is precipitated and separated using an acid wash. Finally,

the resultant curds are neutralized in an alkaline solution and spray dried at high temperatures to produce high protein powder. This is a highly refined product in which both vitamin and protein quality are compromised. Moreover, some trypsin inhibitors remain, even after such extreme refining. Trypsin inhibitor content of soy protein isolate can vary as much as 5-fold. In rats, even low level trypsin inhibitor soy protein isolate feeding results in reduced weight gain compared to controls. Soy product producers are not required to state trypsin inhibitor content on labels, nor even to meet minimum standards, and the public, trained to avoid dietary cholesterol, a substance vital for normal growth and metabolism, has never heard of the potent anti-nutrients found in cholesterol-free soy products.

SOY FORMULA IS NOT THE ANSWER

Soy protein isolate is the main ingredient of soy-based infant formulas. Along with trypsin inhibitors, these formulas have a high phytate content. Use of soy formula has caused zinc deficiency in infants. Aluminum content of soy formula is 10 times greater than milk-based formula, and 100 times greater than unprocessed milk. Aluminum has a toxic effect on the kidneys of infants, and has been implicated as cause in Alzheimer's in adults. Soy milk formulas are often given to babies with milk allergy; but allergies to soy are almost as common as those to milk. Soy formulas lack cholesterol which is absolutely essential for the development of the brain and nervous system; they also lack lactose and galactose, which play an equally important role in the development of the nervous system. I would strongly discourage the use of soy formulas.

Nitrosamines, which are potent carcinogens, are often found in soy protein foods, and are greatly increased during the high temperature drying process. Not surprisingly, animal feeding studies show a lower weight gain for rats on soy formula than those on whole milk, high-lactose formula. Similar results have been observed in children on macrobiotic diets, which include the use of soy milk and large amounts of whole grains. Children brought up on high-phytate diets tend to be thin and scrawny.

FABRICATED SOY FOODS

A final indignity to the original soy bean is high-temperature, high-pressure extrusion processing of soy protein isolate to produce textured vegetable protein (TVP). Numerous artificial flavorings, particularly MSG, are added to TVP products to mask their strong "beany" taste, and impart the flavor of meat. Soy protein isolate and textured vegetable protein are used extensively in school lunch programs, commercial baked goods, diet beverages, and fast food products. They are heavily promoted in third world countries and form the basis of many food give-away programs. These soy products greatly inhibit zinc and iron absorption. In test animals they cause enlarged organs, particularly the pancreas and thyroid gland, and increased deposition of fatty acids in the liver. Human feeding tests to determine the cholesterol lowering properties of soy protein isolate have not shown them to be effective. Nevertheless, they are often promoted as having beneficial effects on cholesterol levels.

CANCER PREVENTING OR CANCER CAUSING?

The food industry also touts soy products for their cancer preventing properties. Isoflavone aglycones are anticarcinogenic substances found in traditionally fermented soybean products. However, in non-fermented soy products such as tofu and soy milk, these isoflavones are present in an altered form as beta-glycoside conjugates, which have no anti-carcinogenic effect.

Some researchers believe the rapid increase in liver and pancreatic cancer in Africa is due to the introduction of soy products there. The fatty acid profile of the soybean includes large amounts of beneficial omega-3 fatty acids, compared to other pulses (legumes); but these omega-3 fatty acids are particularly susceptible to rancidity when subjected to high pressures and temperatures. This is exactly what is required to remove oil from the bean, as soybean oil is particularly difficult to extract. Hexane or other solvents are always used to extract oil from soybeans, and traces remain in the commercial product.

While fermented soy products contain protein, vitamins, anti-carcinogenic substances, and important fatty acids, they can under no circumstances be

called nutritionally complete. Like all pulses, the soybean lacks vital sulfur-containing amino acids cystine and methionine. These are usually supplied by rice and other grains in areas where the soybean is traditionally consumed. Soy should never be considered as a substitute for animal products like meat or milk. Claims that fermented soy products like tempeh can be relied on as a source of vitamin B12, necessary for healthy blood and nervous system, have not been supported by scientific research. Finally, soybeans do not supply all-important fat-soluble vitamins D and preformed A (retinol) which act as catalysts for the proper absorption and utilization of all minerals and water soluble vitamins in the diet. These "fat-soluble activators" are found only in certain animal foods, such as organ meats, butter, eggs, fish and shellfish. Carotenes from plant foods and exposure to sunlight are not sufficient to supply the body's requirements for vitamins A and D. [*The existence of many healthy long-time vegetarians contradicts this assertion—Ed.*] Soy products often replace animal products in third world countries, where intake of B12 and fat soluble A and D are already low. Soy products actually increase requirements for vitamins B12 and D.

Are soy products easy to digest, as claimed? Fermented soy products probably are, but unfermented products, with their cargo of phytates, enzyme inhibitors, rancid fatty acids, and altered proteins most certainly are not. Pet food manufacturers promote soy free dog and cat food as "highly digestible."

ONLY FERMENTED SOY PRODUCTS ARE SAFE

To summarize, traditional fermented soy products, such as miso, natto and tempeh, which are usually made with organically grown soybeans, have a long history of use that is generally beneficial when combined with other elements of the Oriental diet including rice, sea foods, fish broth, organ meats and fermented vegetables. The value of precipitated soybean products is problematical, especially when they form the major source of protein in the diet. Modern soy products, including soy milks and artificial meat, and dairy products made from soy protein isolate, and textured vegetable protein, are new to the diet and pose a number of serious problems. □

HEALING

The Healing Silence

HOLY SILENCE, familiar to troubled hearts in earnest prayer, throbs with healing power. Here we may enter with faith and thanksgiving the secret place of the Most High, and lift our hearts in the vibrant stillness for the healing and help that abound in Him. "Pray to thy Father which is in secret and thy Father which seeth in secret shall reward thee openly."

Through the reverent stillness is communicated the undeniable knowledge of a Healing Presence, and a man or woman blessed with the inner power of a living faith may enter alone to partake of potent soul refreshment. Peace and power enfold such a worshiper as a shining garment.

There is a compassionate embrace for those who seek the Father's mercy. Their need, locked in the hidden places of the heart and mind, is received by Him, transformed by the emotion of His love touching theirs, and they arise refreshed and sometimes made whole.

Forgiveness is in that Holy Presence, soothing and lifting the contrite heart. Encouragement to live righteously, to overcome by the light of God's wisdom, to leave with Christ those burdens too great to bear, is received with joy. A radiance born of anguish and pain envelops the heart and fills it with the bliss of a oneness with Him.

Turning to the spiritual quietude of the secret place of the Most High, we must fearlessly accept the truth of our own responsibilities in the things we suffer. In this acceptance, and in the subsequent obedience to the laws of God, minds are stilled, hearts respond to peace, lives become recreated and whole. Greater service in His vineyard glorifies the life. □

Visible helpers are just as necessary as Invisible



Giovanni Battista Salvi da Sassoferrato (1609-1685), Accademia Carrara, Bergamo, Italy

The Madonna in Prayer

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:

May.....4—11—19—25
June.....1—7—15—22—28

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 Girl That Lost Things

There was a girl that lost things—
Nor only from her hand;
She lost, indeed—why, most things,
As if they had been sand!

She said, “But I must use them,
And can’t look after all!
Indeed I did not lose them,
I only let them fall!”

That’s how she lost her thim-
ble,
It fell upon the floor:
Her eyes were very nimble
But she never saw it more.

And then she lost her dolly,
Her very doll of all!
That loss was far from jolly,
But worse things did befall.

She lost a ring of pearls
With a ruby in them set;
But the dearest girl of girls
Cried only, did not fret.

And then she lost her robin;
Ah, that was sorrow dire!
He hopped along, and—bob—
Hopped bob into the fire!

And once she lost a kiss
As she came down the stair;
But that she did not miss,
For sure it was somewhere!

Just then she lost her heart too,
But did so well without it
She took that in good part too,
And said—not much about it.

But when she lost her health
She did feel rather poor,
Till in came loads of wealth
By quite another door!

And soon she lost a dimple
That was upon her cheek,
But that was very simple—
She was so thin and weak!

And then she lost her mother,
And thought that she was dead;
Sure there was not another
On whom to lay her head!

And then she lost her self—
But that she threw away;
And God upon his shelf
It carefully did lay.

And then she lost her sight,
And lost all hope to find it;
But a fountain-well of light
Came flashing up behind it.

At last she lost the world:
In a black and stormy wind
Away from her it whirled—
But the loss how could she mind?



For with it she lost her losses,
Her aching and her weeping,
Her pains and griefs and crosses,
And all things not worth keeping;

It left her with the lost things
Her heart had still been craving;
'Mong them she found—why, most things,
And all things worth the saving.

She found her precious mother,
Who not the least had died;
And then she found that Other
Whose heart had hers inside.

And next she found the kiss
She lost upon the stair;
'Twas sweeter far, I guess,
For ripening in that air.

She found her self, all mended,
New-drest, and strong, and white;

She found her health, new-blended
With a radiant delight.

She found her little robin:
He made his wings go flap,
Came fluttering, and went bob in,
Went bob into her lap.

So, girls that cannot keep things,
Be patient till tomorrow;
And mind you don't beweeep things
That are not worth such sorrow;

For the Father great of fathers,
Of mothers, girls, and boys,
In his arms his children gathers,
And sees to all their toys.

—George MacDonald

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