

# Rays from the Rose Cross



---

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

*July/August 1997—\$5.00*

---

LAWS OF INCARNATION  
ACCOUNTING FOR PROPHETIC DREAMS  
THE BAPTISM OF FIRE  
ICONS AND THE ICON CONTROVERSY

---

A CHRISTIAN ESOTERIC MAGAZINE



# Consecration

Take my life and let it be  
Consecrated, Lord to Thee.

Take my moments and my days,  
Let them flow in ceaseless praise.

Take my hands and let them move  
At the impulse of Thy love.

Take my feet and let them be  
Swift and beautiful for Thee.

Take my voice and let me sing  
Always only for my King.

Take my lips and let them be  
Filled with messages from Thee

Take my silver and my gold,  
Not a mite would I withhold.

Take my intellect and use  
Every power as Thou shalt choose

Take my will and make it Thine,  
It shall be no longer mine

Take my heart, it is Thine own  
It shall be Thy Royal Throne.

Take my love, my Lord, I pour  
At Thy feet its treasure store

Take myself and I will be  
Ever, only, all for Thee.

—Frances Ridley Havergal



# Rays from the —Rose Cross

A  
*Christian Esoteric  
Magazine*

*Established by  
Max Heindel  
June 1913*

*Volume 89, No. 4*

*July/August—1997*

USPS 471080—ISSN 0744-432X

Subscription in U.S.: one year, \$15.00; two years, \$28.00. **Your zip code must contain nine (9) digits (5 + 4).** California residents add applicable sales tax to all orders. Canada, Mexico and all other countries: one year, \$20.00; two years, \$38.00. Prices are in U.S. dollars and include postage. Foreign subscribers: please check current exchange rates for proper amount. Current single copies: \$5.00. Second class postage paid at Oceanside, CA, 92049-0713, U.S.A. Postmaster: Send address change to *Rays from the Rose Cross*, P.O. Box 713, Oceanside, CA 92049-0713, U.S.A.

Writers of published articles are alone responsible for statements made. Manuscripts needed for all departments of the *Rays*.

Issued bi-monthly. Change of address must reach us by the 1st of month preceding any issue. Address ALL correspondence and make ALL remittances payable to The Rosicrucian Fellowship.

PRINTED AND PUBLISHED BY  
THE ROSICRUCIAN FELLOWSHIP  
P.O. Box 713, Oceanside, California  
92049-0713 U.S.A.  
2222 Mission Avenue  
Oceanside, CA 92054 U.S.A.

Telephone: (760) 757-6600  
Fax: (760) 721-3806

Modem (BBS): (760) 721-1828 (8N1)  
INTERNET: E-mail: [rosfshp@cts.com](mailto:rosfshp@cts.com)  
Address: [ftp.cts.com](ftp://ftp.cts.com)  
Path: [/pub/rosfshp](ftp://pub/rosfshp)  
Home Page on WWW:  
<http://www.cts.com/~rosfshp/index.html>

## This Issue...

### Feature

Rosae Crucis (Poem)...E. C. Tucker .....2

### Editorial

Making News .....3

### Mystic Light

Laws of Incarnation (Part 1)...Emil Bock .....4

Making a Difference...Dwight Johnson .....8

My Tribute to Max Heindel...Corinne Heline .....14

The Real Christ...Lida Elinor West .....18

### Max Heindel's Message

The Method of Spiritual Cognition .....22

### Readers' Questions

Prophetic Dreams .....24

### Western Wisdom Bible Study

Creation—Part 4...Max Heindel .....27

### Astrology

The Fixed Signs—Part 3...Max Heindel .....30

Astrological Anecdotes: A Good Guesser...Max Heindel .....33

The Baptism of Fire...J.H. ....35

### Religion and Art

Icons and the Icon Controversy (Part 1)...C.W. ....41

### News Perspectives

Messages from Death Row .....46

### Book Reviews

The Cherubic Wanderer...C. W. ....48

### Nutrition and Health

What's for Dinner?...A Probationer .....51

### Healing

The Hidden Side of Prayer...Max Heindel .....54

### For Children

Rex and Zendah in the Land of the Crab...Esme Swainson .....57

### Miscellaneous

Consecration (Poem)...Frances Ridley Havergal .....Inside front cover

The Divine Ladder (Poem)...Ella Wheeler Wilcox .....7

Sowing and Reaping (Poem)...Thomas Hastings .....11

Christian Initiations (two book excerpts)...Corinne Heline .....17

Prayer...Gregory of Nyssa .....32

Face the Sun (Poem)...Anonymous .....34

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

©1997 The Rosicrucian Fellowship



## ROSAE CRUCIS

Stretched on the Cross of the body,  
Crowned with the Thorns of Fate,  
Scourged by the Whips of Circumstance  
And stung by the Goads of hate,  
The true soul yields to the Father's Will  
And strives for the dear Son's part,  
And prays that the mystical Roses  
May cluster around his heart.

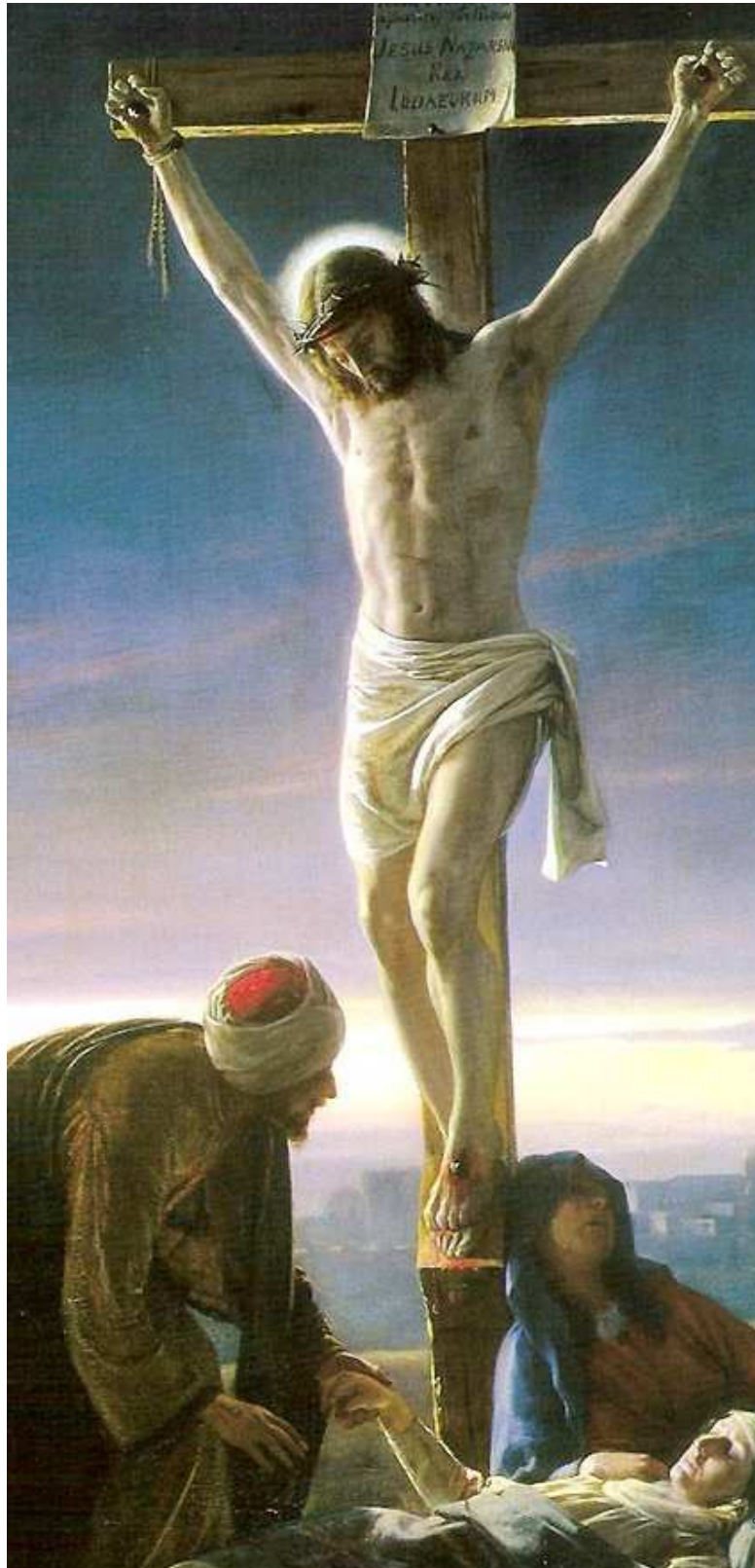
But only through pain and sorrow,  
Through shame and the sweat of blood,  
Only as joys are yielded up  
And the things which the world holds good,  
May these mystical blooms of the Spirit  
Spread softly their petals apart,  
And the soul be aware that the Roses fair,  
Are growing around his heart.

And lo! in the depths of Being,  
From the centers of Life and Love,  
Fanned by the Breath of the Spirit  
Like warmth and light from above,  
The first sweet shudder of rapture  
Thrills to each wounded part,  
And the soul is sure that the Roses pure  
Are budding around his heart.

The Square swells out to the Circle  
As the Cross becomes the Crown,  
And the jewels of its power  
Are the nails that the flesh held down.  
And the seven Strengths of the Spirit  
Are the sins which the soul has bound,  
Till they become like roses in bloom  
That girdle the heart around.

And one by one the Seven  
Shall live and bud and grow,  
As one by one the tasks are done  
And the toils are left below.  
And when the radiant garland  
Is blooming in every part,  
When each dear Rose right softly blows  
And is perfect in every part,  
Then the Son shall fulfill the Father's Will  
With the Glory around His Heart.

—E. C. Tucker



Detail, *The Crucifixion*, 104 x 83 cm., 1870, Carl Bloch (1834-1890), Chapel, Fredricksborg Castle, Denmark

### *Making News*

**O**UR PRESENT TIME is being called the “information age,” for good reason. Access to what is known or just occurring has increased exponentially as a result of technologies that permit the near-instantaneous transfer of vast amounts of data to any part of the world.

We are able and urged to subscribe to newspapers, magazines, and journals that report on virtually any subject. Telephones are cordless and portable, and those lacking this device can purchase pagers that “buzz” them anytime, anywhere. Television channels via cable networks have so multiplied that the dedicated viewer tapes one show while viewing another. And, most noticeably, computers make possible not only E- (electronic) mail, but by combining visual and aural inputs create what some enthusiasts describe as “virtual reality.”

The explosive growth of “communication” capabilities has been generally heralded as a wondrous achievement. While we concur, we would also hasten to place these developments in context and add some caveats.

Any technology is only as valuable as the use made of it. As persons who have elected to live according to spiritual principles, we understand that *what* we know benefits us and others only to the degree that we implement it. Information, however voluminous, has no *intrinsic* value.

The electronic revolution is an octave expression of the industrial revolution and has aroused the same utopian fantasies. The “good life” that any material advance promises cannot be part of its package. In fact, that life is discovered and lived as much in spite of material enhancements as because of them. The “good life” is the God-informed life and more certainly to be attained by renunciation and hardship than by consumption and ease. At best, the ideal of loving, self-forgetting service

is but fractionally and tangentially helped by media developments. More likely are they temptations that distract and divert our energies from a consecrated focus.

Particularly in computer technology is the medium the message, and no amount of “access” will substantively promote our spiritual

growth or advance matters of the heart. These are qualitative concerns on which information *per se* has scant bearing. Rather can more be less by way of confusing our priorities and diluting the means we use to realize them.

It is good to be informed, but mere information affects us horizontally (as secular interests), while our chosen orientation is vertical (as spiritual aspiration). We need less information and more transformation. We need to be informed by the Holy Spirit, not the hourly news. How and toward what we direct our attention is paramount. We emphasize *performing* the principles of love and service, and we practice silence (as internal prayer, listening, communing) as well as the ensouled word, be it spoken, written, or telecommunicated.

The vital information, the *good* news, has been delivered: Christ Jesus is the ever-breaking news, Who reigns in present consciousness, both as informing Idea and as living Person, Who says, “Behold, I make all things new.” □



Detail, Melozzo da Forlì (1438-94), Uffizi, Florence

*Angel of the Annunciation*

# MYSTIC LIGHT

## *Laws of Incarnation Part One*

**T**HROUGH CENTURIES the “Mystery of the Incarnation” has been the object of devout study and meditation. Earlier Ages often approached it together with the mystery of the Crucifixion. In Bach’s Mass in B Minor the link is expressed by the striking harmonization of the two choral phrases *et incarnatus est*, and *et crucifixus est*. Also in Anton Bruckner’s Mass in F Minor, *incarnatus* and *crucifixus* are built up from the same thematic material.

But for modern man the approach to the understanding of the Incarnation leads through a fresh understanding of man’s own nature, and of human life generally, in terms of “in-carnation.” Much of the confusion and decadence of our time is due to the fact that we have forgotten *what* Man is and *who* he is. What we are able to see of one another is only a vehicle. Man himself, the content of the vehicle, is invisible. Each of us is the incarnation of a supersensible being.

We are distinguished from the animals by the fact that the soul, which is their highest member, is for us only the vessel in which our spiritual ego-being dwells. Incarnation is a continuous living process. One cannot say that man is already fully incarnated as soon as he is born; he is not even fully incarnated when his body stops growing



Detail, *Virgin and Child with Three Angels*, Sandro Botticelli (1445-1510), Pinacoteca Ambrosiana, Milan

*“Not only in his being, but in his consciousness, the ego of the little child lives far above the body, borne by angels as before birth.... Consciousness during the first three years belongs more to the angels than to the human being.”*

and reaches maturity. Herein lies the secret of human life, with all its different stages, that the spiritual content masters the body and soul progressively, and the invisible being of man descends more and more deeply into incarnation.

If people had a living feeling for incarnation, they would know that a child enters a new phase of life as early as its third year. The first three years of childhood differ fundamentally from the whole of later life. They form an intermediate stage

*This article has been excerpted intact from Emil Bock’s book **The Three Years: The Life of Christ between Baptism and Ascension**, published by Floris Books, 15 Harrison Gardens, Edinburgh, Scotland, and is reprinted with permission.*

which leads from the life before birth into the process of incarnation. In this first stage the human being has of course a body, but he does not yet live in it—he only feels his way slowly into it. Not only in his being, but in his consciousness, the ego of the little child lives far above the body, borne by angels as before birth. If we look back on our childhood, we come at about the third year to a wall behind which our memory is not able to penetrate. Consciousness during the first three years belongs more to the angels than to the human being, which is why we remember nothing of it as we grow older.

The process of incarnation which goes on

fifth period, the middle of life, without any personal effort. But further development requires an inner force which the man of today mostly fails to develop, and to which contemporary cultural life offers no stimulus or help. Thus it comes about that behind the curtain of convention very many people, especially professional men, remain at the point that they reached at the age of twenty-eight. They become older physically, but not more inwardly mature, and they try to find a way of escape in the routine and the habits of everyday life, without admitting to themselves that they have become inwardly stale.

The challenge of middle age will be met only if

***The challenge of middle age will be met only if man finds the strength to go through an inner death and resurrection. From then onwards the natural man dies, and the first sign that the force for a new development is growing is that he now gains the capacity to live as if he were already dead.***

throughout one's whole life is divided into seven-year rhythms. These stages are at first obvious, the change of teeth marking the end of the first seven years, and puberty the end of the second seven years. From the age of twenty-one onwards the several stages are no longer so clearly recognizable because they are more inward. The normal course of incarnation goes on through nine times seven years.

The fifth period of seven years is the middle of life. Up to this point, man's development leads to deeper and deeper embodiment, and from now onwards it gradually extricates him from the all-too-deep and firm union with the physical body. The higher "members" of man's being which incarnate from now onwards make it necessary that a slow process of loosening should take place at the same time. The middle of life is a kind of zero point between the downward urge and the re-ascend. The tragedy of modern man, especially if he is intellectually educated, lies in the fact that he has great difficulties in overcoming the zero point.

Man develops through the first four seven-year stages quite naturally, and reaches the end of the

man finds the strength to go through an inner death and resurrection. From then onwards the natural man dies, and the first sign that the force for a new development is growing is that he now gains the capacity to live as if he were already dead. Only so can he look forward to wise old age, and not to an empty shell of existence. Then at the end of life there can be a bridge between the life on earth and the existence free of the body after death. It is this which renders extreme old age and the time just before death so sacred.

With these stages in mind, a view of the life of Jesus leads to rich prospects of enlightenment. A human life was once lived which at the age of thirty flowed into the great miracle of the Incarnation of Christ. For three years, until the age of thirty-three, Jesus was the true "Christophorus", the true Christ-bearer. He bore the Christ in Himself. His body and His soul were the sheaths of the Divine Ego, which had come down to Earth to become Man. Here we have the most exalted archetype of a life sanctified from heaven. The divine spiritual seed was once and for all implanted in human existence, in that period of life in which man finds his

further path aright only if a new inner force grows in his soul.

The future of Mankind is assured if human beings on reaching the middle period of their lives between the ages of thirty and thirty-three find an inner connection with the Being of Christ, and thereby overcome their own zero point. What took place in these three years in the life of Jesus of Nazareth can be reflected in the corresponding years of the life of every man who unites himself with Christ.

A further helpful secret becomes clear if, instead of looking at the age of the man Jesus, we think of the earthly age of the Christ-Being Himself. For Jesus, the time between the Baptism in the Jordan and the Crucifixion constituted the middle period of life, the thirtieth to thirty-third years. For the Christ-Being, it was the first three years. One could call the three years of Christ the divine octave of the three years at the beginning of every human life, which are still so closely connected with the angels. A cosmic impulse of re-animation enters into humanity with these three short years.

When the Christ said, "Unless ye become as little children ye cannot enter the kingdom of heaven," He put before us the aim of working consciously again in the sphere in which the child lives during its first three years. He could present this challenge because He bore within Himself this realm in its real cosmic character, and carried it into aging humanity during the three years of His human existence.

For each individual, the three Christ-years bear the source of the power which carries him through the natural dying and becoming of middle life. For humanity as a whole they contain the elixir of youth and the medicine which heals



Fresco, Giotto di Bondone (1266-1337), Arena Chapel, Padua, Italy

### *The Raising of Lazarus*

*"Lazarus could not have been called back to life had not the force ripened in Christ Jesus which was to enable Him a few days later Himself to overcome death. The death and resurrection of Lazarus have to be understood by their nearness to the death and resurrection of Christ."*

every form of aging and hardening of the soul.

### **The Great Stages**

In those three years there were focused all the stages of human development which are normally spread over a whole life-time. For this reason every word that Jesus utters, every deed He performs, is not only the sign of an advancing higher Ego-Being; it expresses also the particular stage through which He is passing. Be it in silence or in speech, in suffering or in action, nothing can happen which does not mark a further step in the incarnation of the Ego of God in the being of man. Every event has its given moment. None would be possible in just that way at any other moment. For example, the order in which the Gospels narrate the healing acts of Jesus could not be otherwise than it is. Everything rests upon the foundation of



what went before. Not only does every act of healing presuppose those that preceded it, but whatever makes up the content of Jesus' life happens against the background of some crucial events, which mark a new stage, and are the result of a new level which the Christ-Being has reached on His path of incarnation.

The healing of the lunatic boy at the foot of the Mount of Transfiguration was possible only as a result of what had taken place on the summit. Again, one cannot imagine the Raising of Lazarus at any other moment than when it actually happened. Lazarus could not have been called back to life had not the force ripened in Christ Jesus which was to enable Him a few days later Himself to overcome death. The death and resurrection of Lazarus have to be understood by their nearness to the death and resurrection of Christ.

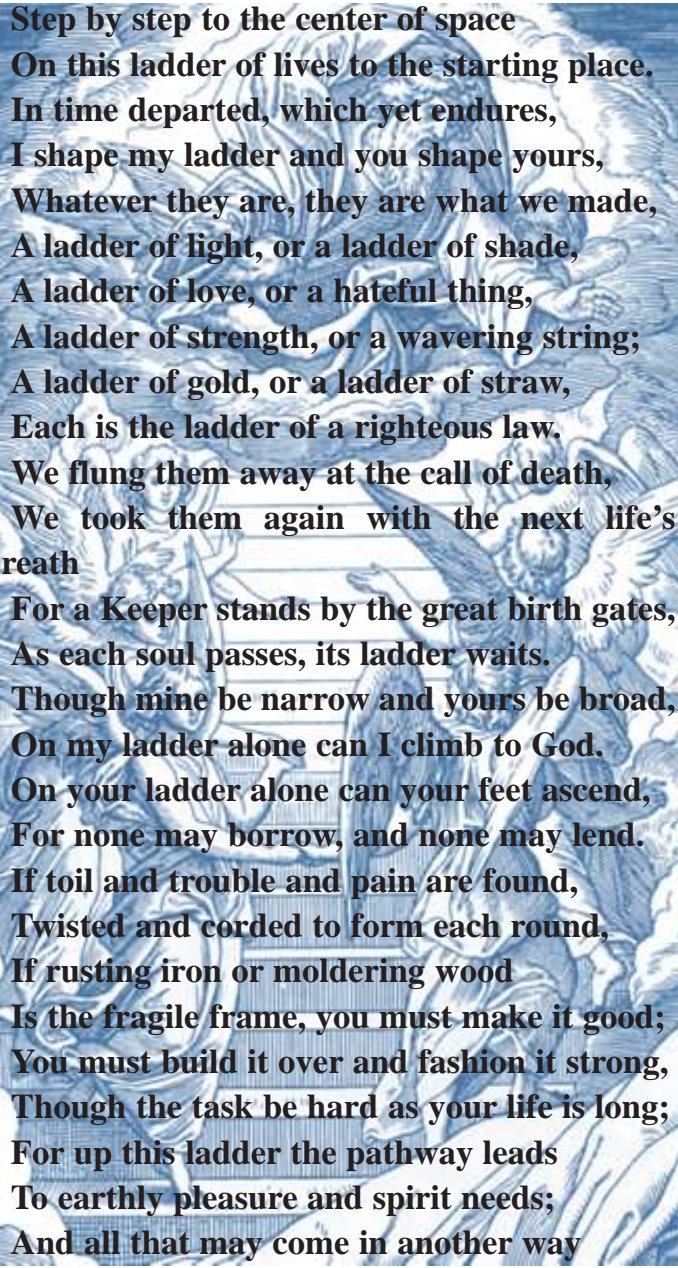
In the life of Jesus all merely general talk of "development" is out of place. A sense for concrete, succeeding stages is required. Then the Incarnation of Christ will be perceived as a process, and from the discovery of its different stages a new conception of "development" in general will result, which we feel compelled in the end to apply to our own lives. We realize that mechanical regularity and repetition, the mere clinging to pedestrian habits, is the biggest obstacle in our own progress.

Each age, indeed every single year and even each day of life attains its own quality and fulfillment only when we see it in relation to the whole of our life, and appreciate it as a stage on the way. In this way, a study of the life of Christ can have a most stimulating effect on our own life, and the Science of Christ will link up with the Science of Man.\* □

—Emil Bock

*\*Bock's explicit description of the four stages of Christ's progressive incarnation into the Jesus vehicles will conclude this book excerpt in the September/October '97 issue of the Rays.*

## The Divine Ladder



Unto each mortal who comes to earth  
A ladder is given by God at birth  
And up this ladder each soul must go,  
Step by step to the center of space  
On this ladder of lives to the starting place.  
In time departed, which yet endures,  
I shape my ladder and you shape yours,  
Whatever they are, they are what we made,  
A ladder of light, or a ladder of shade,  
A ladder of love, or a hateful thing,  
A ladder of strength, or a wavering string;  
A ladder of gold, or a ladder of straw,  
Each is the ladder of a righteous law.  
We flung them away at the call of death,  
We took them again with the next life's  
breath  
For a Keeper stands by the great birth gates,  
As each soul passes, its ladder waits.  
Though mine be narrow and yours be broad,  
On my ladder alone can I climb to God.  
On your ladder alone can your feet ascend,  
For none may borrow, and none may lend.  
If toil and trouble and pain are found,  
Twisted and corded to form each round,  
If rusting iron or moldering wood  
Is the fragile frame, you must make it good;  
You must build it over and fashion it strong,  
Though the task be hard as your life is long;  
For up this ladder the pathway leads  
To earthly pleasure and spirit needs;  
And all that may come in another way  
Shall be but illusion and will not stay.  
In useless effort then waste no time  
Rebuild your ladder, and climb and climb!

—Ella Wheeler Wilcox

### *Making a Difference*

**N**OT LONG AGO, a friend told me she came to Mount Ecclesia in order to make a difference. Certainly, we want to make a difference with our lives. Often, however, when we try to make a difference, we meet with obstacles, frustration, or outright hostility. What are we to do?

Sometimes, when we learn more about a situation, our entire point of view changes. Stephen R. Covey, author of *The 7 Habits of Highly Effective People*, which is one of the better books on personal growth written in the last half of the twentieth century, tells the following story:

“One Sunday morning on a subway in New York, people were sitting quietly—some reading newspapers, some lost in thought, some resting with their eyes closed. It was a calm, peaceful scene. Then suddenly a man and his children entered the subway car. The children were so loud and rambunctious that instantly the whole atmosphere changed.

“The man sat down next to me and closed his eyes, apparently oblivious to the situation. The children were yelling back and forth, throwing things, even grabbing people’s papers. It was very disturbing. And yet, the man sitting next to me did nothing. It was difficult not to feel irritated. I could not believe that he could be so insensitive as to let his children run wild like that and do nothing about it, taking no responsibility at all. It was easy to see

that everyone else on the subway felt irritated, too.

“Finally, with what I felt was unusual patience and restraint, I turned to him and said, ‘Sir, your children are really disturbing a lot of people. I wonder if you couldn’t control them a little more?’

“The man lifted his gaze as if to come to a consciousness of the situation for the first time and said softly, ‘Oh, you’re right. I guess I should do something about it. We just came from the hospital

where their mother died about an hour ago. I don’t know what to think, and I guess they don’t know how to handle it either.’

“Can you imagine what I felt at that moment? My paradigm shifted. Suddenly I saw things differently, and because I saw differently, I thought differently, I felt differently, I behaved differently. My irritation

vanished. I didn’t have to worry about controlling my attitude or my behavior; my heart was filled with the man’s pain. Feelings of sympathy and compassion flowed freely. ‘Your wife just died? Oh, I’m so sorry! Can you tell me about it? What can I do to help?’ Everything changed in an instant.”

The point of Mr. Covey’s story is that to make really effective changes in our lives we have to approach problems from a radically different point of view than that taken by most self-help books. In short, to get lasting results, instead of focusing on changing our personalities to be more “positive,”

***To make really effective changes in our lives, instead of focusing on changing our personalities to be more “positive,” we have to firmly ground ourselves in sound principles of character and spiritual values.***

we have to firmly ground ourselves in sound principles of character and spiritual values.

Nothing happens by chance. Because we are reborn again and again into new bodies throughout millions of years as we develop our spiritual powers from “clod to God,” we bring into each earthly life the quintessence of our deeds, good and bad, from previous lives. This is our character, represented by the position of the Sun and the midheaven in the horoscope. In each life, we are born into circumstances that will give us opportunities to learn lessons, pay off debts of destiny, and build our soul bodies on a higher plane.

Many souls, who are totally unconscious of this process nevertheless advance along the spiral path of evolution from birth to birth. Those of us who have been blessed with the Wisdom Teachings have the additional opportunity to advance directly through the process of initiation.

While some seek initiation only to free themselves from the wheel of rebirth and painful confinement in a material body, because we follow the Christ, our reason for seeking to advance our powers through initiation is to become more effective in helping others. Thus, it is the most natural thing for those of us “in the Teachings” to want to make a difference with our lives.

Hand in hand with the Law of Rebirth goes the twin Law of Cause and Effect. Quite simply, we reap what we sow. This applies not only to our present life, but in each life we also reap what we have sown in previous lives. Our debts of destiny are

represented by Saturn and the twelfth house in the horoscope. It may happen, for example, that a person who was an abusive parent in a prior life may be born to abusive parents so that he may learn the lesson of abuse from the receiving side.

The two laws of Rebirth and Cause and Effect, while easy to explain, are nevertheless exceedingly subtle and complex in manifestation; therefore, we should never tell another person that the pain he is experiencing is his just deserts for unregenerate behavior in a previous life.

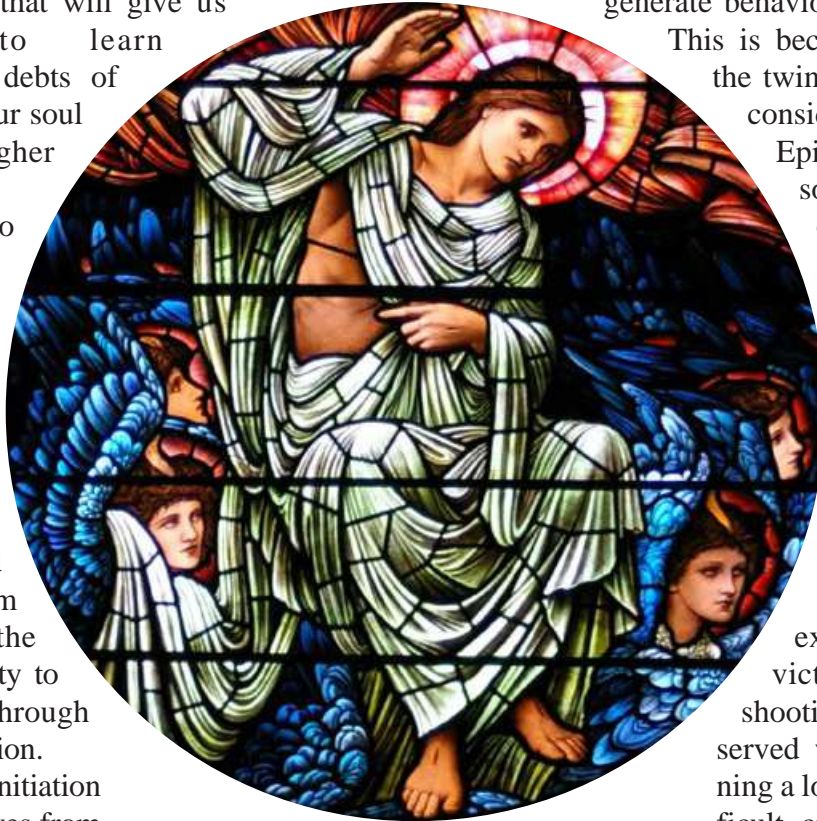
This is because, in addition to the twin laws, we must also consider the third law of Epigenesis. Each of our souls is a divine spark of consciousness and possesses potentially all of God’s awesome powers—in particular, free will to set in motion completely new causes through our own actions.

Epigenesis helps explain the innocent victims of random shootings as well as undeserved windfalls from winning a lottery. Moreover, difficult circumstances in life may represent a voluntary sacrifice by an advanced ego. Over time, however, the Law of Cause and Effect guarantees that each debt of

destiny is paid in full and that all good fortune is fully deserved, because “the mills of the gods grind slowly, but they grind exceedingly fine.”

We become most aware of the Law of Cause and Effect when we are consciously trying to move ahead, when we are trying to do something positive in the world—in a word, when we are trying to make a difference.

In contrast to what we may tell others about



Stained glass. Sir Edward Burne-Jones (1833-1898)

***Dies Domini—The Day of the Lord***

*Esoterically, the Christian Day of Judgment is a continuous process, enabling each ego to be judged by its own deeds and to profit from its errors.*

Cause and Effect, when something not to our liking occurs in our life, we know that it is never constructive to blame someone else. We know that in some respect we are party to the cause. Even in the case where we are absolutely certain that we are innocent, nevertheless, if we had been more aware, we would never have opened ourselves up to becoming a victim. Thus, in every case, to change something in the external world, we begin by changing something inside ourselves.

When we try to make a difference and meet with obstacles, frustration, and hostility, we must be accountable to the outcome. For each individual, the outer world of circumstances, events, and relationships is always a fair reflection of his inner world. As Henry Thoreau observed, "Only that day dawns to which we are awake. The Sun is but a morning star."

The inner world of spirit is represented in the horoscope by the signs of the zodiac, whereas the houses of the horoscope represent the outer reflected world that our spirit has attracted to itself by the twin laws of Rebirth and Cause and Effect. Also, the Ascendant in the horoscope represents our most direct connection between inner and outer, namely, our physical body and our personality, the way we appear to others. The great German writer, scientist, and mystic Wolfgang von Goethe expressed the fundamental rule for making a difference with poetic succinctness: "From all the powers that hold the world in chains man frees himself when self-control he gains."

It is one thing to have high spiritual principles, and it is quite another to put those principles into effective action. The Bible gives us high spiritual principles. The spiritual exercises of evening retrospection and morning concentration given to us by the Elder Brothers through Max Heindel are most efficacious for spiritual development. Steven

Covey's book is useful precisely at this point for providing a clear and detailed road map for the growth process that must take place to connect and consolidate our inner and outer lives. Once we have established our spiritual principles, how do we implement them? Because being effective is instrumental to fulfilling our spiritual destinies, I would like to give an outline of Mr. Covey's seven-fold plan, which may aptly be considered as an elaboration of Max Heindel's statement that the cardinal virtue of the spiritual aspirant is the development of self-reliance in the highest degree, for only one so poised can be effective in helping others.

Mr. Covey's plan is divided into three parts: The first part is called *Private Victory* and details three habits for effectiveness. The second part is called *Public Victory* and identifies three additional qualities for effectiveness. The third part is called *Renewal* and calls for a final trait.

By developing the first three habits of effectiveness, a person progresses from personal dependence to

personal independence. The **first habit** requires that we *Be Proactive*. We can be controlled by events by reacting to them. However, we always have the freedom to choose something different. An eye for an eye is reactive. Turning the other cheek is proactive. In astrological parlance, we can control our stars.

**Second habit:** *Begin with the End in Mind*. The effective spiritual life is not simply a random spray of loving, self-forgetting service to others. Effectiveness requires a focused vision for expending our energy and a goal, a destination based on underlying values. Ask yourself: What is my mission in life? How is this all going to conclude? What will my epitaph say?

**Third habit:** *Put First Things First*. The effective life requires more than moving from one activity to another. Time must be effectively managed.

***Being effective in relationships with others naturally flows from a truly independent character. So the place to begin building any relationship is inside ourselves, our own character.***

## Sowing and Reaping

He that goeth forth with weeping,  
Beareth precious seeds in love,  
Never tiring, never sleeping,  
Findeth mercy from above.  
Soft descend the dews of heaven,  
Bright the rays celestial shine;  
Precious fruits will thus be given,  
Through an influence all divine.

Sow they seed, be never weary,  
Let no fears thy soul annoy;  
Be the prospect ne'er so dreary,  
Thou shalt reap the fruits of joy.  
Lo, the scene of verdure brightening,  
See the rising grain appear;  
Look again, the fields are whitening,  
For the harvest time is near.

—Thomas Hastings

It is essential to “organize and execute around priorities.” To remain proactive, activities which seem important and even urgent—daily crises, pressing problems, and deadlines—must nevertheless be kept subservient to important but not urgent activities such as prevention, relationship building, recognizing new opportunities, planning and recreation. Of course, independence, the goal of the first three habits of Private Victory, can never be achieved if priority is given to unimportant activities.

The goal of the second three habits is interdependence, which conduces to being effective in relationships with others. As Covey puts it, “The techniques and skills that really make a difference in human interaction are the ones that almost naturally flow from a truly independent character. So the place to begin building any relationship is inside ourselves, our own character. As we become independent—proactive, centered in correct principles, value-motivated and able to organize and execute around the priorities in our life with integrity—we then can choose to become interdependent, capable of building rich, enduring, highly

productive relationships with other people.

“As we look at the terrain ahead, we see that we’re entering a whole new dimension. Interdependence opens up worlds of possibilities for deep, rich, meaningful associations, for geometrically increased productivity, for serving, for contributing, for learning, for growing. But it is also where we feel the greatest pain, the greatest frustration, the greatest roadblocks to happiness and success.”

Some readers may have studied the pamphlet “The Law and Our Needs” in which the anonymous author elucidates the Law of Cause and Effect by introducing the concept of the Cosmic Bank. Whenever we do something good and positive, we make a deposit into this bank, from which we will then have an opportunity to withdraw at an appropriate time in the form of windfalls and so-called good fortune. However, if our “luck” in life is bad, we must consider that our account is overdrawn and it is time to get busy making new deposits.

Steven Covey introduces virtually the same concept in building relationships, which he calls the Emotional Bank Account. He writes, “If I make deposits into an Emotional Bank Account with you through courtesy, kindness, honesty, and keeping my commitments to you, I build up a reserve. Your trust toward me becomes higher, and I can call upon that trust many times if I need to. I can even make mistakes and that trust level, that emotional reserve, will compensate for it. When the trust account is high, communication is easy, instant, and effective. But if I have a habit of showing discourtesy, disrespect, cutting you off, overreacting, ignoring you, becoming arbitrary, betraying your trust, threatening you, or playing the little tin god in your life, eventually my Emotional Bank Account is overdrawn. The trust level gets very low.

“Our most constant relationships, like marriage, require our most constant deposits. With continuing expectations, old deposits evaporate. If you suddenly run into an old high school friend you haven’t seen for years, you can pick up right where you left off because the earlier deposits are still there. But your accounts with the people you interact with on a regular basis require more constant investment. There are sometimes automatic

withdrawals in your daily interactions or in their perception of you that you don't even know about."

According to Covey, six major deposits in any relationship are:

- 1) Working to understand the other individual's deepest interests and needs.
- 2) Attending to little kindnesses and courtesies.
- 3) Keeping commitments.
- 4) Clarifying expectations.
- 5) Showing personal integrity.
- 6) Apologizing sincerely when you make a withdrawal.

With these common sense rules for good relationships in hand, let's take a look at Covey's three habits of Public Victory, mastery of which leads to the desirable goal of interdependence, because working together we can accomplish much more than working separately.

The **fourth habit** is *Think Win/Win*. "Win/Win means

that agreements or solutions are mutually beneficial, mutually satisfying. It's not your way or my way; it's a better way, a higher way."

The **fifth habit** is *Seek first to understand, then to be understood*. "Because we listen autobiographically, we tend to respond in one of four ways. We evaluate—we either agree or disagree; we probe—we ask questions from our own frame of reference; we advise—we give counsel based on our own experience; or, we interpret—we try to figure people out, to explain their motives, their behavior, based on our own motives and behavior."

"Empathic listening is, in and of itself, a tremendous deposit in the Emotional Bank Account. It is so powerful because it gives you accurate data to work with. Instead of projecting your own autobiography and assuming thoughts, feelings, motives and interpretation, you're dealing with the reality inside another person's head and heart. You're lis-

tening to understand. You're focused on receiving the deep communication of another human soul."

The **sixth habit** is *Synergize*. By realizing that everyone is right from his own point of view, and by valuing these differences, we open ourselves to new, creative solutions that are much better than what any person could have given by himself. In Covey's words, Synergy is "the crowning achievement of all the previous habits...it is teamwork, team building, the development of unity and creativity with other human beings. When you see only two alternatives—yours and the 'wrong' one— you can look for a synergistic third alterna-

tive. There's almost always a third alternative, and if you work with a Win/Win philosophy and really seek to understand, you usually can find a solution that will be better for everyone concerned."

So, with the three habits of Public Victory added to the three of Private Victory, we achieve

the exalted plateau of interdependence—fully independent people working voluntarily in association to achieve worthy ends. Steven Covey gives us one last habit for total effectiveness, the **seventh habit**: *Sharpen the saw, principles of balanced self-renewal*.

Covey tells the following story. Suppose you were to come upon someone in the woods working feverishly to saw down a tree. "What are you doing?" you ask. "Can't you see?" comes the impatient reply. "I'm sawing down this tree." "You look exhausted!" you exclaim. "How long have you been at it?" "Over five hours," he returns, "and I'm beat! This is hard work." "Well, why don't you take a break for a few minutes and sharpen the saw?" you inquire. "I'm sure it would go a lot faster." "I don't have time to sharpen the saw," the man says emphatically. "I'm too busy sawing!"

***Renewal is the principle—and the process—that empowers us to move on an upward spiral of growth and change, of continuous improvement... The law of the harvest governs; we will always reap what we sow—no more, no less.***

“Sharpening the saw” is preserving and enhancing yourself. Covey sees the need for this practice on four dimensions: Physical—through exercise, nutrition, and stress management; social/emotional—through service, empathy, and synergy; mental—through reading, visualizing, planning, and writing; spiritual—through value clarification and commitment, study and meditation.

Although Steven Covey nowhere gives credit to the Wisdom Teachings or Max Heindel, it is clear from the very close parallels throughout his book that he has studied them from some source and combined them with his extensive knowledge of psychology and business management to give *The 7 Habits of Highly Effective People* its unique and compelling form. In one section, very close to a statement of the twin laws of Rebirth and Cause and Effect, entitled “The Upward Spiral,”



Covey affirms: “Renewal is the principle—and the process—that empowers us to move on an upward spiral of growth and change, of continuous improvement ...The law of the harvest governs; we will always reap what we sow—no more, no less.”

As the last paragraph in his book, Covey quotes T.S. Elliot: “We must not cease from exploration. And the end of all our exploring will be to arrive where we began and to know the place for the first time.” To supplement the core literature presently available to the student, *The 7 Habits of Highly Effective People* offers valuable information that the Rosicrucian Fellowship can utilize for building an international association of Christian Mystics, spreading the Teachings, and healing the sick. By practicing these principles we shall certainly make a difference. □

—Dwight Johnson

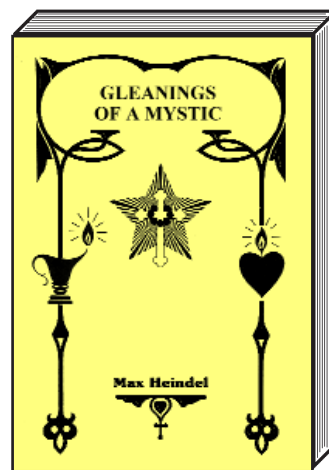
## ***Gleanings of a Mystic***

by Max Heindel

“THROUGH ERROR AND THROUGH SUFFERING” Max Heindel was at last given that living water by which he was able to quench the spiritual thirst of many souls. This book contains some of his deepest thoughts—the results of many years of research and occult investigation. Notable chapters include:

- Initiation: What It Is and Is Not**
- The Sacrament of Communion**
- The Sacrament of Baptism**
- The “Mysterium Magnum” of the Rose Cross**
- The Unpardonable Sin and Lost Souls**
- Sound, Silence, and Soul Growth**
- The Immaculate Conception**
- The Sacrament of Marriage**
- Magic: Black and White**

196 pages. Indexed. Paper. Published by The Rosicrucian Fellowship.



***Twenty-four  
Lessons on  
Practical Mysticism***

Please order on page 64.

### *My Tribute to Max Heindel*

**D**EAR FRIENDS, my heart is singing today for being able to be with you on this occasion and give my little tribute to our beloved Max Heindel.

I would like to tell you about the first day that I met this remarkable man, and in order to do this I shall have to touch briefly upon my own personal life. I trust you will pardon me for this.

Perhaps you already know from my voice that I was born and reared in the deep South. I was an only child, and my early years were filled with adoration for my lovely mother. She was always my beautiful fairy princess. However, she was very frail, and my childhood days were filled with the fear that some day I would have to give her up. So I made up my mind in those early days that if she was taken from me, I would take my own life and go with her.

You see, I knew nothing in those days of Rebirth and the Law of Causation. I was born looking for light, for answers to questions I could not formulate. I did not really know just what I was searching for. Consequently I had no idea where to find it. And as you all know the South is deeply ortho-



*The founder of the Rosicrucian Fellowship speaking in the Chapel.*

dox and conservative. But one thing I did know, and that was that somewhere there must be a more adequate answer to problems of life and death than orthodoxy gave, and I was determined to find that answer.

In the meantime my mother grew ever more delicate, and I was persistently filled with a fear of losing her. A few months before her final illness, a dear friend called me on the phone and said she had found a wonderful new book that she was sure was exactly what I was looking for. That very afternoon I went to her home, and you may surmise that the book was *The Rosicrucian Cosmo-Conception*.

---

*This article is based on a talk given at Mt. Ecclesia on July 23, 1965, in commemoration of the centennial of Max Heindel's birth. The speaker, Corinne Heline, was one of Mr. Heindel's most adept pupils, certainly the most prolific (excepting Manly P. Hall) writer on occult and mystical subjects. The work by which she is perhaps best known is the seven-volume New Age Bible Interpretation, Volume seven being The Mystery of the Christos. Inquire for a list of her available books.*



When I saw the picture of the Rose Cross and read that by our own personal lives we were to learn how to transmute the red roses into the white, I knew that at last I had found my own. That night, before I went to sleep, my order was in the mailbox on its way to Oceanside for that priceless book. I counted the days until it arrived, and just about the time it did come the doctor said that my mother had to undergo a very serious operation. So I lived every day with this book. I slept with it under my pillow, for in some strange way it seemed to hold the only solace for me that the entire world could give. After my mother's operation the doctor said there was no hope, that she had only a few months to live.

I still held to my blessed book. Then suddenly one day a strange new thought came to me. Should I take my life and go with my mother as I had always planned, or should I go to Oceanside and give my life to the work of Max Heindel? The

question held the answer. My mind was made up, and ten days after my mother left me, I was on the train, the *Cosmo* under my arm, on the way to California and Max Heindel. He seemed to me to be the only succor for my grief that the world could give.

Oh, I wish I could describe him fittingly to you that first day I saw him here at Mt. Ecclesia! He came to meet me with both hands outstretched, and his sweet face was illumined with tenderness, sympathy, and compassion. Now, understand, I had had no personal contact with him. I knew him only through his book, and you may imagine something of my surprise and amazement when he took my hands in his and said so tenderly, "My child, I have been with you often both day and night during this terrible ordeal through which you have just passed. I knew that when it was over you would come to

me. Now you belong always to my work!"

That, dear friends, was a momentous day in my life. That was the day I dedicated myself completely to the spiritual life and to the Rosicrucian Philosophy.

For five wonderful years I was privileged to know this wise man and to study and be trained under his guidance and supervision. I've always considered those five years as being the most beautiful and the most spiritually fruitful of my entire life. I wish I were able to describe this wonderful man to you in the way that I came to know him. When I think of his many admirable characteristics, perhaps the quality I loved most deeply about him

***The quality I loved most deeply about him was his exquisitely beautiful humility. While he was always eager to be of help and serve wherever possible, he was always firm in keeping the personality of Max Heindel in the background.***

was his exquisitely beautiful humility. While he was always eager to be of help and serve wherever possible, he was always firm in keeping the personality of Max Heindel in the background. As I often studied his complete dedication to the simple life, I thought many times of the words of our dear Lord, the Christ: "Of

myself I am nothing. It is the Father who doeth the works."

I think, dear friends, that Max Heindel demonstrated the most perfect blending of the mystical and the practical that I have ever known. He was so simple and so humble. The most menial, the most simple services he performed so graciously and so gladly. He would go down to the barn and milk the cow if necessary, for you know in those days we had both a barn and a cow here at Mt. Ecclesia. He would hive the bees, for we had bees too. He would climb the telephone poles and mend a broken wire; he would plant trees in the grounds, dig and hoe in the garden, and gather vegetables; he would do all the simple things with the same earnestness and enthusiasm with which he would go to the office, classroom or lecture hall, there to give forth so freely of his great wisdom, or perhaps

to meet with the Teacher who guided him in this great work.

On Saturday evenings it was generally his custom to hold a question and answer session in the library. There was a long table that extended the entire length of the room, and the students would gather about that table with Mr. Heindel standing at the head to answer the questions. Each student was permitted to ask one question, and it had to be in writing. Then Mr. Heindel would collect the questions and answer them one by one. In noticing him carefully, I found that he always seemed to know intuitively to whom each question belonged, and hence he always addressed that individual from whom the question had come. In the many times that I attended these memorable sessions he never once made a mistake in the identity of the questioner. He was always so careful and painstaking, and would never leave a question until he was sure that the individual who asked it had been completely satisfied with the answer.

It was during these wonderfully enlightening sessions that I gained my first understanding of the important place that color and music will occupy in preparing the world for the incoming New Age. Mr. Heindel would announce that an hour was to be devoted in these sessions of questions and answers. However, more often than not that hour extended into two or two and one-half or even three hours. They were such stimulating periods that time seemed to fly by on wings of enchantment.

Dear friends, I wish I were able to tell you what Mt. Ecclesia meant to Mr. Heindel as I knew him. How he loved this place! He knew the high destiny that was in store for the work it was founded to do. In his day there was a bench underneath the illumined Rose Cross that stands in the grounds. There it was his custom each evening before retiring to sit for some minutes or perhaps an hour in prayer and meditation, broadcasting love and blessing in benediction over this holy ground and on all those who were living here and serving the work so faithfully.

I wish I might describe to you the illumination on his dear face as he would look with such deep reverence and devotion at that illumined Rose

Cross which meant so much to him. He never tired of telling us of the wonderful things in store for

***It was his custom each evening before retiring to sit for some minutes or perhaps an hour in prayer and meditation, broadcasting love and blessing in benediction over this holy ground and on all those who were living here.***

Mt. Ecclesia. He would talk often of the Panacea, the formula for which the Brothers of the Rose Cross are custodians, and which worthy disciples will some day be permitted to use in the healing and solace of multitudes who will come from all over the world to this sacred shrine.

He would tell us of his dream of a beautiful Grecian theatre envisioned to be built in the canyon below the Chapel and in which performances would be given of plays with a spiritual message and occult truths such as the great dramas of Shakespeare and other inspired classics. He also saw the time when Mt. Ecclesia would have its own splendid orchestra composed of permanent students, and that it would also perform in the theatre works of master composers, particularly those of Beethoven and Wagner whom he knew to be high musical Initiates. He said also that some time there would be classes in initiatory music taught here.

Mr. Heindel liked to talk of the Elder Brothers and how they, in their study of the Memory of Nature, had been able to look down through the ages and see the condition that the world is in today. It was for this reason, as you know, that they gave the Rosicrucian Philosophy to the world when they did.

Dear friends, the soul of the world today is sick, is filled with sorrow, filled with searching and questions. There is no answer in the world for

these questions. What the world is truly seeking is a more spiritualized science and a more scientific religion. The Rosicrucian Philosophy holds the answer to both of these quests. This Philosophy is but a continuation of the great work which our Lord, the Christ, brought to Earth and gave to the immortal Twelve. It contains the priceless gift which the Christ brought, namely, the Christ Initiations which hold the very heart of the religion of the incoming Aquarian Age. Mr. Heindel well understood this. He well knew the great destiny that awaits this work. Therefore he never let disappointment or difficulties deter him. He always kept his eyes fixed on the stars.

Dear friends, ours is a very special privilege to be the custodians here of his Great Work, and of this dedicated place which was set aside by the Great Ones as a particular training ground for

those who can pass the severe tests that will make them worthy to be numbered among the pioneers of the incoming New Age.

So my dear friends, let us follow in the footsteps of Max Heindel. Let us be so united in peace, harmony and love that we may do our part in carrying out the mission to which our beloved leader devoted and eventually sacrificed his very life. So let us together lift our eyes to the stars as he did. Let us face this world with new light and new power and new hope, because it is only in this way that we shall be faithful to our quest and see the glorious destiny of this Great Work fulfilled. It is truly the religion that will be the very heart and very keystone of the new Aquarian Age. May God bless you, each and every one, as you go forward in your quest for the Light Eternal. □

—Corinne Heline

## Christian Initiations

**I**NITIATION as it existed before the coming of Christ was a very different process from what it is today. Ancient Initiation was termed the Path of Illuminated Mysteries, and it consisted of a magnificent ceremonial depicting important events in the life of great world teachers, from birth to their resurrection. With Christ's coming Initiation underwent a marked change, and is now termed the Path of the Solar Mysteries. Christian Initiation still depicts important events in the life of the Lord—birth, baptism, transfiguration, resurrection and ascension. Now these must become workable, vital experiences within the consciousness and the body of a disciple. Thus we see how much more difficult is Initiation under Christ than was pre-Christian Initiation. Therefore St. Paul, one of the leading exponents of the Christian Mysteries, gave what amounts to a mantram to his disciples—one applicable to those of modern times—when he said, “The Christ be formed in you.” All of the various schools of metaphysics, New Thought, Christian Science, and so forth, which teach the manifestation of the Christ within are preparatory steps leading toward the supreme attainment of man's life: Initiation into the Mysteries brought to earth by the Christ. □

**O**RDINARY HUMANITY responds chiefly to the influence of the physical Sun, the emanations of which correlate to Jehovah and the race religions fostered under His influence. It was during the Jehovistic regime that the Lesser Mysteries were inaugurated by the Lords of Mercury. With the coming of the Christ a new era was instituted, under which man was to look no longer to the law outside himself but to the law within as the chief purpose of life is for man to awaken his latent divinity, the Christ within. Under the influence of Mercury the early Mysteries were inaugurated. The Christ came bringing the four Greater Mysteries, an outline of which is given in the four Gospels of the New Testament. Neptune, the planet of divinity and Initiation, gives humanity the necessary aid for apprehending these Greater Mysteries, which hold the loftiest truths it can grasp at this time. Later will come the religion of the Father. When pioneers have qualified for the higher illumination inherent in that religion, the spiritual planet Vulcan will emerge within man's ken. □

*Two quotes from Volume 7 of Corinne Heline's New Age Bible Interpretation, The Mystery of the Christos: page 232 (left column) and page 229 (above).*

## *The Real Christ*

**P**ERHAPS THERE is no subject which more deeply touches the hearts of the people of the Western world than the subject of the Christ. Who is He? When did He live? How did He die? Was He God or man? Or is He God in man? All these questions and many more have grown up around the name of *Christ Jesus*, and all these can be answered, but not by the intellect alone.

There is a view of this profound subject which will help the intellect to understand and still leave unsullied that aspect of the real Christ of the human heart to whom the Spirit in man raises itself in moments of highest adoration. We would gladly leave behind every cloud of discussion, every buffeting wind of controversy, and soar into the pure, limpid dimension of heaven itself (if we could) where intuition receives whole and reason bows down; where pure Spirit speaks and all lesser voices are dumb. But the Rosicrucian Philosophy teaches that the mind must be satisfied in this analytical age ere the heart can speak.

There are several aspects of the Christ which have been put forth as the real and only Christ: the historical Christ, the Christ of theology, the cosmic Christ, and the Sun Spirit Christ described in the so-called myth of the Sun Spirit.

If there is any one subject which more than any other should unite people and not divide them it is



Predella panel from an altarpiece, Giovanni di Paolo (c.1403-1482), National Gallery, London

### *The Baptism*

*The artist shows the spiritual significance of the Incarnation by depicting it more as a heavenly event. Glorifying angels form a cloud of witnesses whose devotion is directed toward the Father (or the incarnating Christ, if the viewer elects the esoteric view). Mediating the Baptism, the Holy Spirit appears as a dove.*

that of Him who is the Lord of Love: the attractive, cohesive, unifying power in the universe, the Love aspect of the Triune God. And yet humanity has quarreled over the Christ more bitterly than perhaps over any other one subject. But Rosicrucian students endeavor, as befits impartial seekers, to avoid such rigid and enflamed contentions about the Holy One within the Sanctuary, the real Christ.

First, let us look at the historical Christ, disclosed by both sacred and profane history. We behold a Hebrew youth born at the beginning of the Christian Era. Trained at his father's work bench, he later studied in Egypt, then came back to Palestine and entered the Mystery School of the Essenes, a Jewish sect of ascetics. From this esoteric school he came forth at about the age of thirty to be a Teacher among his people. He was recognized by the Hebrews as being the same youth whom they had known as Jesus, the son of Joseph

and Mary, for they said, "Is not this the carpenter's son? Is not his mother called Mary? Whence then hath this man this claim to knowledge and authority?" But Jesus said unto them: "A prophet is not without honor save in his own country."

Upon this man, Jesus, descended the Spirit of the Holiest. In other words, speaking from the Rosicrucian standpoint, a Ray of the Cosmic Christ, the highest Initiate of the Sun Period, Who is the second aspect of God and the great unifying Love Principle in our solar system, descended upon the man Jesus, and he became Christed, which is symbolized by the dove descending upon him at his baptism. The Ray from the Cosmic Christ which entered the purified body of the man Jesus, three years later, upon the completion of the Crucifixion, entered the Earth and became its Ruler, its Fructifier, and its Redeemer.

During the three years before the Crucifixion on Golgotha, Christ taught and moved among the people in Jesus' body before that body was crucified. During these three years Christ Jesus performed many wondrous healings and gave much esoteric and exoteric teaching. Gathered around Him were a few to whom He could divulge inner truths: "Unto you it is given to know the mysteries of the Kingdom of God, but unto them that are without all these things are done in parables." Sometimes He was fervently loved by the people, and at other

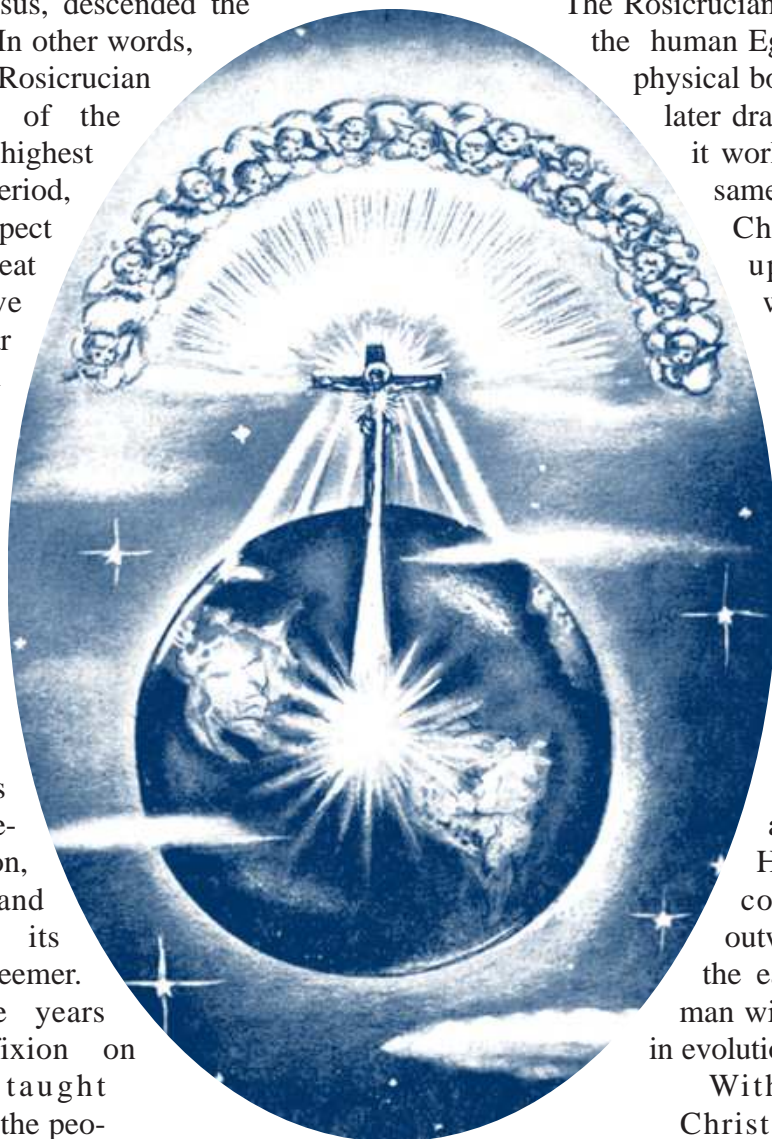
times as energetically hated. Finally in the city of Jerusalem He was hanged on a cross, from which His flowing blood found ingress into the earth, thus making a path or route for the Christ Ray to enter our dense planet.

The Rosicrucian Teachings tell us that the human Ego first works upon its physical body from without, and later drawing within that body it works from within. In the same way did the Cosmic Christ originally work upon our planet from without; but as the blood flowed from Jesus' body, the liberated Christ Spirit became able to rule the Earth from within. As indwelling Planetary Spirit He purified the psychic atmosphere of the earth from its accumulated evil, thus making it easier for mankind to do right and progress spiritually. His etheric emanations constantly proceeding outward from the center of the earth are also furnishing man with the urge to advance in evolution.

Without this help from Christ evolutionary work would have been severely retarded, and many would have become lost spiritually. Thus Christ is a real Savior of mankind, though this effect is

brought about in an entirely different manner than as is described in church doctrine.

The history of Jesus of Nazareth is confirmed by the Hebrew people themselves, who report that this young teacher preached and taught, was slain and hanged upon a tree. Peter used the same words



*The flowing blood on Golgotha initiated the process of the solarization of the planet and gave the Christ access to the Earth as its indwelling Spirit. Since that momentous time He is present for each human Ego as its freely-chosen Identity.*

when, as recorded in the Acts of the Apostles, he spoke to the Hebrews, saying, “Jesus whom ye slew and hanged on a tree.”

In the New Testament Scriptures each of the four Gospels (good news) of Matthew, Mark, Luke, and John deals in detail with the life and Person of Christ Jesus. His sermons and teachings are given in more or less detail, but these are only the exoteric teachings which He gave to the general public. The orthodox church dogmatically says, “Believe these gospels and be saved, reject them and be lost!” But the intellect asks (and must ask, since that is part of its function) “Why?” Not until the intellect can be satisfied by a logical explanation for this pronouncement, indeed, this dire threat, will it accept what until then may seem both arbitrary and authoritarian.

Might there not be other teachings given by Christ Jesus which were not given to the general public? What did He mean when He told His disciples that to them it was given to know the Mysteries, while the public was taught in parables? From other sources we also learn something about what are called the “Mysteries of Jesus.” St. Clement of Alexandria tells us that “much which Jesus said will not be understood by everybody, but only by those who have been touched by the Thyrsus.” The thyrsus was the rod of Initiation by which every candidate in the Mysteries was touched, as a result of which his eyes were opened and the unseen worlds were revealed to him.

The Christian Gnostic writer Origen, who lived in third century Alexandria, relates that the Mystery teachings were given by Christ in disciples’ houses after the public had gone. Origen states that these teachings were imparted by word of mouth, never committed to writing, and divulged only to those who were spiritually far advanced. He said the initiated ones were called Gnostics because they not only believed but they knew and that the Church not only had medicine for the sinner, but it also had knowledge for the wise. He further explained that only those who knew (the Gnostics) could keep the church safe from attack and its doctrines safe from degradation.

But there came a time when, for the purpose of mutual self-aggrandizement, the Church and the

State united and the Gnostics were expelled. However, as custodians of the “Mysteries of Jesus,” they naturally could not continue to collaborate with those who were working for secular and selfish purposes when the holy Mystery teachings were of an exactly opposite nature. The “Mysteries of Jesus” thus gradually “went underground.” They were withdrawn from the Church and passed as a memory to small scattered bands of people under various names who carried on their scientific studies under mysterious titles, for they dared not speak plainly because of the danger of persecution from the now dogmatic Church, which still had “medicine for the sinner” but no longer “knowledge for the wise.”

The “Mysteries of Jesus” were both scientific and religious; but when the Gnostics were expelled, religion lost its science, and in later centuries, especially the nineteenth, science lost its religion. During the so-called “Dark Ages” none dared show the torch of knowledge openly, yet that torch could not be utterly extinguished. It was handed from group to group through the centuries. Alchemists, Masons, Rosicrucians met in secret conclave, passing the Mysteries from mouth to ear, keeping alive that knowledge which in these days is to give back to science its religion and restore to the Church its long lost science—the “Mysteries of Jesus.” The thick veil once thrown over the Mysteries is now being gradually lifted. Max Heindel was given permission to help lift that veil, the result being the publication of *The Rosicrucian Cosmo-Conception* and kindred books for Western peoples.

Now we can consider the “Sun Myth.” It is said that a myth is more important than history because it is closer to the truth. History is a record of facts relating to material events. However facts are very poor things when we realize that they are but dim and distant reflections of the high, living truths existing in the World of Ideas located in the Region of Abstract Thought. Each sphere through which an idea passes on its journey toward material embodiment dims and darkens aspects of its totality, so that by the time it appears in the physical world it has been significantly altered and diminished. Myth, on the other hand, is a medium that retains something of the integrity of the idea as

it exists in its original archetype. Myth uses a pictorial form. It is imagistic, analogical, metaphorical, and by allusion and suggestion is able to contain much more than the mere verbal record of a material fact.

The Sun Myth teaches that the Cosmic Christ belongs to the religion of the S-U-N or S-O-N, the word *Son* denominating the Second aspect of threefold Deity, which is comprised by God the Father, God the Son, and God the Holy Spirit. The Sun Myth speaks of the God Whose physical body is the sun from which pours out His life into the world, supporting, maintaining, and vivifying it. The Sun Myth is a part of the Mystery teachings. It describes how the very life of God is dowered upon Earth, enduing it with warmth and vitality. It makes clear that all humanity, indeed all sentient creation, literally lives and moves and has its being in Him.

The Sun Myth is valid except in equating the God of the solar system with the Cosmic Christ, Who is but one aspect of this God and manifests as the energizing, vitalizing Principle of our planet, and a Ray from which is now the indwelling Planetary Spirit of the Earth and Lord of the World.

Each of the aforementioned conceptions of Christ has basis in reality. The account of the historical Christ is true. Such a mighty One lived and taught on earth. His blood flowed on Calvary whereupon He became the Savior of the Earth and all who live thereon. The Sun Myth is true because each year at Christmas the Christ is reborn in the

center of the earth to vitalize and fructify it so that it may bring forth and provide food for man and beast. Reference to the “Mysteries of Jesus,” or esoteric knowledge, is true, for in each

one of us is a spark of the Christ, and the Mysteries teach us that it is our duty and our business to tend to this spark that its light may manifest in and guide us individually as the Cosmic Christ Ray guides and sustains our planet. “As above, so below.”

Just how this divine spark may be fanned into a flame is taught by the Rosicrucian Philosophy in such a rational and logical manner that one’s intellectual needs are satisfied. And when this spark bursts into flame, then indeed the heart will speak. The time has now arrived to disseminate the esoteric knowledge pertaining to engendering the individual Christ. The occulted meaning of the life and teachings of

Christ Jesus is to become a *public* mystery as its inner content becomes more rationally understood. Henceforth shall this hidden knowledge find a growing and increasingly receptive public that will see *how* and *why* altruistic, loving, self-forgetting service lifts the Divine Spirit within each one of us out of the grave of crucifying matter, up to the place of the skull, from whence it pours its cleansing blood upon the heart, thus redeeming us. Then shall we walk on a redeemed Earth as real Christs, knowing that “we dwell in Him and He in us because He has given us of His Spirit.” □

—Lida Elinor West



Fresco 1481 Melozzo Da Forli (1438-1494)

**Triumphant Christ**

Planet Art

## MAX HEINDEL'S MESSAGE



### *The Method of Spiritual Cognition*

to the great majority. Similarly, we may turn an electric switch, the lights are flashed on, the motors begin to whirl, we see the phenomena, but we do not know the underlying forces until by investigation we have fitted ourselves and acquired the knowledge.

The very same conditions obtain in the desire world, but to an even greater degree because of the superlative plasticity of desire stuff and the ease with which it is changed into different forms by the ensouling spirit, whether superhuman or elemental. On that account even the person who has voluntary control of his spiritual sight requires a thorough training, and must cultivate the faculty of seeing beyond the form to the ensouling life. It is only when he has cultivated that faculty that he is free from delusion and able to perceive the true nature and status of all the things and beings which he sees in the

***To have the certainty of escaping illusion, it is necessary to cultivate the grade of spiritual sight pertaining to the concrete region of the World of Thought, where the archetypes, which are the ensouling life, can be seen.***

invisible world. To do this in the most efficient manner and have the certainty of escaping illusion, it is necessary to cultivate the grade of spiritual sight pertaining to the concrete region of the World of Thought, where the archetypes which are the ensouling life can be seen.

To make this clear we may call to mind that physical sight varies and that there are certain beings which see perfectly under conditions that to us appear as darkness: for instance, owls and bats. The eyes of fishes are constructed so that they see under water. The organs of spiritual sight are also capable of being attuned to different vibrations. Each rate of vibration produces a different grade of sight and opens up to the investigator a certain realm of nature. By an exceedingly slight extension of physical sight the ethers and the beings

**C**ONTRARY to the opinion of people who do not know anything about the matter of spiritual cognition, it is purely a matter of training. It is absolutely wrong to suppose that because a person has developed spiritual sight and is able to see things in the worlds which are usually invisible to the ordinary human view in the present stage of evolution, he therefore by the same faculty knows everything. As a matter of fact, he does not know anything until he has acquired the knowledge by investigation. The law of analogy, which is the master key to all mysteries, should make this clear: "as above, so below," and "as below, so above."

We see the telephone hanging on the wall; we know how to operate it by taking down the receiver, placing it to our ear, and talking into the transmitter. We know even in a vague way that it is operated by electricity, but the mechanism is a mystery



therein become plainly visible. This grade of sight may be likened to the X-ray, for objects which appear solid to the physical sight are very easily penetrated by the etheric vision. When one looks at a house with etheric vision, he sees right through the wall; and if he wants to find out what is taking place in a room on the farther side of the house from where he stands, the etheric rays from his eyes to the objects in that room pierce the walls and all other intervening objects, and he sees them just as plainly as if the whole house were made of glass.

This grade of sight may be applied to the human body, and it is possible with its help to look through the whole organic structure and watch its functions in actual operation. The writer had the idea until recently that the common trick of reading a letter enclosed in a sealed envelope, perhaps in the pocket of another person, was always done in the same manner. But stimulated by the articles on psychometry then running in this magazine, he one day took a letter addressed to himself and tried the experiment, which succeeded beautifully, showing the person who had written the letter sitting in his room and giving the whole contents very nicely.

Immediately afterwards, however, he tried another letter with the etheric sight to ascertain how the result would differ from the first, and it was then found to be very difficult to disentangle the writing on account of the letter having been folded. There seemed to be a conglomerate mass of ink streaks, and it required the use of the next higher grade of sight, which pertains to the desire world, before the letter could be deciphered and read.

When one looks at an object with the sight necessary to see the desire world, even the most solid objects are seen through and through, but with the difference that one sees them, as it were, from all directions. Thought forms are clothed in the material of the desire world, because no thought form can compel action save through the medium of this

force-matter which we call desire stuff. No one who has not made a study of it can guess how many people are actuated by thought forms which they think are their own, but which as a matter of fact originated in the brain of someone else. It is in this way that what we call public opinion is formed.

Strong thinkers who have certain definite ideas about a particular thing radiate corresponding thought forms from themselves, and others less positive and not antagonistic to the views expressed in these wandering thought forms catch them up and think that these thoughts have originated within themselves. Thus gradually the sentiment grows until that which was originally started by one man has been accepted by a large part of the community.

To learn positively the origin of such stray thought forms would necessitate examination by means of the grade of sight necessary in order to function in the Region of Concrete Thought where the ideas first took shape. There all solid objects appear as vacuous cavities, from which a basic keynote is continually sounded, and thus whoever sees a thing also hears from it the whole history of its being.

Thought forms which have not yet crystallized into physical action or being do not present themselves to the observer as a cavity. In that region thoughts are not silent. They speak in a language which is unmistakable, and convey far more accurately than words can what their intent is, until the force which their originator expended to bring them into being has been spent; and as they sing in the key peculiar to the person who gave them birth, it is a comparatively easy matter to the trained occultist to trace them to their source.

Thought forms lack spontaneity; they are more or less like automatons. They move and act in one direction only, according to the will of the thinker, which is the motive power within them. □

***No one who has not made a study of it can guess how many people are actuated by thought forms which they think are their own, but which as a matter of fact originated in the brain of someone else.***

## MAX HEINDEL'S MESSAGE



### *The Method of Spiritual Cognition*

to the great majority. Similarly, we may turn an electric switch, the lights are flashed on, the motors begin to whirl, we see the phenomena, but we do not know the underlying forces until by investigation we have fitted ourselves and acquired the knowledge.

The very same conditions obtain in the desire world, but to an even greater degree because of the superlative plasticity of desire stuff and the ease with which it is changed into different forms by the ensouling spirit, whether superhuman or elemental. On that account even the person who has voluntary control of his spiritual sight requires a thorough training, and must cultivate the faculty of seeing beyond the form to the ensouling life. It is only when he has cultivated that faculty that he is free from delusion and able to perceive the true nature and status of all the things and beings which he sees in the

***To have the certainty of escaping illusion, it is necessary to cultivate the grade of spiritual sight pertaining to the concrete region of the World of Thought, where the archetypes, which are the ensouling life, can be seen.***

invisible world. To do this in the most efficient manner and have the certainty of escaping illusion, it is necessary to cultivate the grade of spiritual sight pertaining to the concrete region of the World of Thought, where the archetypes which are the ensouling life can be seen.

To make this clear we may call to mind that physical sight varies and that there are certain beings which see perfectly under conditions that to us appear as darkness: for instance, owls and bats. The eyes of fishes are constructed so that they see under water. The organs of spiritual sight are also capable of being attuned to different vibrations. Each rate of vibration produces a different grade of sight and opens up to the investigator a certain realm of nature. By an exceedingly slight extension of physical sight the ethers and the beings

**C**ONTRARY to the opinion of people who do not know anything about the matter of spiritual cognition, it is purely a matter of training. It is absolutely wrong to suppose that because a person has developed spiritual sight and is able to see things in the worlds which are usually invisible to the ordinary human view in the present stage of evolution, he therefore by the same faculty knows everything. As a matter of fact, he does not know anything until he has acquired the knowledge by investigation. The law of analogy, which is the master key to all mysteries, should make this clear: "as above, so below," and "as below, so above."

We see the telephone hanging on the wall; we know how to operate it by taking down the receiver, placing it to our ear, and talking into the transmitter. We know even in a vague way that it is operated by electricity, but the mechanism is a mystery

therein become plainly visible. This grade of sight may be likened to the X-ray, for objects which appear solid to the physical sight are very easily penetrated by the etheric vision. When one looks at a house with etheric vision, he sees right through the wall; and if he wants to find out what is taking place in a room on the farther side of the house from where he stands, the etheric rays from his eyes to the objects in that room pierce the walls and all other intervening objects, and he sees them just as plainly as if the whole house were made of glass.

This grade of sight may be applied to the human body, and it is possible with its help to look through the whole organic structure and watch its functions in actual operation. The writer had the idea until recently that the common trick of reading a letter enclosed in a sealed envelope, perhaps in the pocket of another person, was always done in the same manner. But stimulated by the articles on psychometry then running in this magazine, he one day took a letter addressed to himself and tried the experiment, which succeeded beautifully, showing the person who had written the letter sitting in his room and giving the whole contents very nicely.

Immediately afterwards, however, he tried another letter with the etheric sight to ascertain how the result would differ from the first, and it was then found to be very difficult to disentangle the writing on account of the letter having been folded. There seemed to be a conglomerate mass of ink streaks, and it required the use of the next higher grade of sight, which pertains to the desire world, before the letter could be deciphered and read.

When one looks at an object with the sight necessary to see the desire world, even the most solid objects are seen through and through, but with the difference that one sees them, as it were, from all directions. Thought forms are clothed in the material of the desire world, because no thought form can compel action save through the medium of this

force-matter which we call desire stuff. No one who has not made a study of it can guess how many people are actuated by thought forms which they think are their own, but which as a matter of fact originated in the brain of someone else. It is in this way that what we call public opinion is formed.

Strong thinkers who have certain definite ideas about a particular thing radiate corresponding thought forms from themselves, and others less positive and not antagonistic to the views expressed in these wandering thought forms catch them up and think that these thoughts have originated within themselves. Thus gradually the sentiment grows until that which was originally started by one man has been accepted by a large part of the community.

To learn positively the origin of such stray thought forms would necessitate examination by means of the grade of sight necessary in order to function in the Region of Concrete Thought where the ideas first took shape. There all solid objects appear as vacuous cavities, from which a basic keynote is continually sounded, and thus whoever sees a thing also hears from it the whole history of its being.

Thought forms which have not yet crystallized into physical action or being do not present themselves to the observer as a cavity. In that region thoughts are not silent. They speak in a language which is unmistakable, and convey far more accurately than words can what their intent is, until the force which their originator expended to bring them into being has been spent; and as they sing in the key peculiar to the person who gave them birth, it is a comparatively easy matter to the trained occultist to trace them to their source.

Thought forms lack spontaneity; they are more or less like automatons. They move and act in one direction only, according to the will of the thinker, which is the motive power within them. □

***No one who has not made a study of it can guess how many people are actuated by thought forms which they think are their own, but which as a matter of fact originated in the brain of someone else.***

## READERS' QUESTIONS

### *A Prophetic Dream*

**A** young lady in Pasadena, California, was recently reported in several papers to have had a vision of her brother, who was then on his way to Salt Lake City, arriving there and the following day committing suicide on the street by shooting himself four times with a revolver. The vision was so vivid and she was so disturbed by it, that she impressed her sister and father, to such a degree that the father took the next train to Salt Lake City to look after his son. But when he arrived he found that the suicide had just happened, actually as seen by the sister one and one-half days before the event took place. My question is, how could the lady have seen the event before it took place, for it had not yet been recorded in the memory of nature?

**Answer:** When we die a panorama of our past life unrolls in reverse direction from death to birth, the object being to show us how certain effects are brought about by certain causes and acts in our lives, and thus to teach us the lesson it was intended we should learn. We only mention at this point, without going thoroughly into the matter, that our evil deeds bring suffering in purgatory, and the good brings pleasure in the first heaven. Gradually the acts of the life are made to yield fruit, and the essence thereof is incorporated into the spirit as *conscience* to keep us from repeating evil and *virtue* to urge us to do good.

Then comes the stay in the second heaven where man works upon his future environment, as part of the nature forces, and later the period of waiting in the third heaven which is so exalted a stage that man has little or no consciousness there.

In the fullness of time desire for more experience draws the Ego back to earth life, and then the Recording Angels call up before his consciousness a panorama of the coming lives available to him. Various embodiments are usually offered because he has had connection with different people who are then living and in whose environments he may take his place, to reap with them what he has sown in former lives and to sow anew. These panoramic

***Contrary to most people's ideas, there are really no acts of impulse. A thought is back of even the most trivial move, and there are a great many thoughts back of every determining act in our lives.***

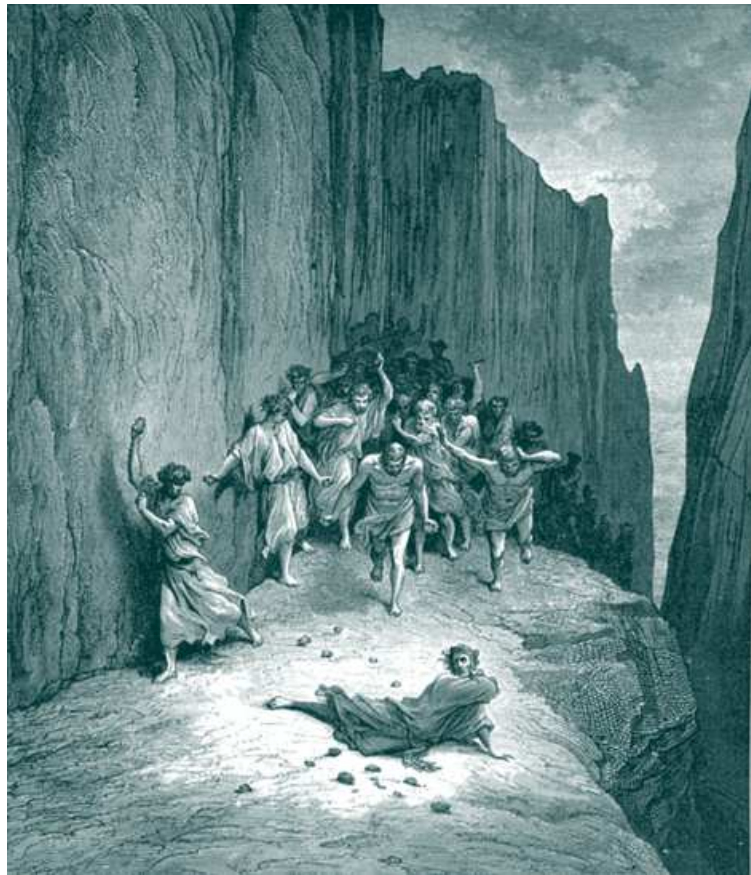
pictures run in the direction from birth to death, and not in reverse order as the panorama we remember spoken of above as seen after death, because the object is to show how, by certain acts he may bring about certain effects and thus generate a suitable pabulum for the soul to give it an all around life experience. This panorama, however, is only given in the large outline, the man is free to build in the details.

Then commences the descent into matter from the finer realms to the physical world. On the way man gathers materials for use as vestures of the soul during the coming earth life, and is finally born at the time when the clock of destiny, the stellar

rays in the heavens, are propitious to the unfoldment of that life panorama, and the horoscope at birth thus shows the line of least resistance in that life, the time when he will receive impulses from the planetary rays to bring on incentives to certain actions at certain times. It is, however, particularly noted that man is, in the final analysis, the arbiter of his destiny. If he drifts without resistance or initiative, then he is ruled entirely by his stars. On the other hand, if he does take initiative, then in the measure that he carries out his divine prerogative of choosing what to do or what not to do, he becomes the ruler of his stars. For the purpose of this answer particular stress is laid upon the fact that at certain times the clock of destiny points to the fatal hour when a choice must be made concerning a certain matter, and upon that choice much of the later life is, of course, dependent.

Thus we carry with us in the subtle auric atmosphere, the latent force of our past lives, and at the propitious moment, like the wireless waves that light a distant lamp, the planetary ray impinges upon the tendencies latent within us and galvanizes them into dynamic energy which impels us in a certain direction. The picture shown in that prenatal panorama becomes endowed with life and we are forced to take action in one way or the other. Either we may yield to the impulse, thus generating the whole effect shown by the prenatal cause at hand, or we may strive to take another line of action which will then modify the cause, give a different effect, and change the life within certain limits.

We cannot change our lives altogether however. A man traveling from the Pacific to the Atlantic Coast has a choice of routes at the beginning and may go either North or South, but he is limited once he has chosen a route and must then follow that line, with allowance for certain side trips. Once he has bought his ticket, he cannot change his destination. And so it is with us. We are bound on the journey of life from the cradle to the grave, and as a man leaves his point of origin and sees the suburbs of that city, having no choice in the matter,



Woodcut, illustration for Dante's *Purgatorio*, Canto XV, lines 103-6, Gustave Doré (1832-1883)

*In the third circle of Purgatory the sin of anger is purged. Here Dante has a vision in which he beholds the death of St. Stephen the martyr re-enacted. In suicide, violence is turned upon oneself, ultimately an act of defiance arising out of the conviction that life is intolerable, due to great physical pain, emotional desolation, or mental anguish.*

so also must we in childhood go through certain experiences with the people in our environment.

Likewise in the last days as we near the end of life, the web of destiny has been so nearly woven that there is room only for a few strands. The details may be but only slightly modified. The life panorama which is with each of us is slightly changed in the course of years by our actions so that the final strands will fit in at the end. Contrary to most people's ideas, there are really no acts of impulse. A thought is back of even the most trivial move, and there are a great many thoughts back of every determining act in our lives; the man who commits murder has repeatedly and habitually thought murder. He may be, and often is, acted upon from without as a wireless receiver catches the waves from other stations, but before that happens, he must of a necessity be attuned to

vibrations of violence by his habits of thought. This important fact was brought out in the psychological play called "The Witching Hour," in which one man, a very strong thinker, thought that the governor of a certain state, who was a scoundrel, should be killed and that he could be killed in a certain manner. Somebody else who had no connection with the thinker committed the murder and was about to be convicted for it when the thinker saved him because he felt responsible for the crime.

Suicide likewise involves a great deal of thought. In the case under consideration, the young man had first to secure the revolver; it took some time to bring him to that point. Then he must have planned the trip away from his people, etc. A thought form embodying the whole scheme was finally completed, as it always is before any decisive step is taken. The only difference between this and most cases is that usually this step is not seen by anyone.

But here the sister of the young man must be a sensitive, and her love for the brother was very great, so she must have divined a great deal of what was in his mind before he left the home. There are two ways in which she may have seen what was about to happen. In the rooms where we live we make a picture of all the things that we do, say, and think, particularly in our private rooms. They are pervaded with our thought atmosphere and the picture of contemplated suicide may easily have been seen there. It is more probable, however, that on the night when the sister saw the coming event she was out of the body, and, drawn by her love for her brother, was with him in the Eastern city where he was perhaps again meditating on the intended act. Even the number of shots used may have been predetermined by a desire to make sure that he would end the life he disliked.

That the life might end by suicide was probably shown as a contingency, but not pre-determined by the antenatal panorama of life; for so far as we have been able to find out, all the evil effects of any life are eradicated in the purgatorial existence that follows death. Thus every child is truly born innocent, though with certain evil tendencies which may be determining factors when temptation comes to try it. It follows from that fact that at least every evil act in life is in absolute free will. Thus it seems that suicide cannot have been contained by any panorama of life, but the young man changed his life so that after the skein became

entangled he could find no other way out of it but suicide.

The archetype, which is the sole arbiter of the length of life, remains intact after suicide has been committed, and its endeavor to draw to itself the physical particles needed to build a physical body cause acute suffering, as of hunger, to the man or woman who

has sought to play truant from the school of life. They suffer intensely as long as the archetype lasts. Only when that is disintegrated does life end in ordinary cases, and in the case of the suicide it is the same, the archetype remains alive for its allotted length of time, causing the suicide great suffering and thus teaching him the much needed lesson of the sacredness of life.

There is a tendency on the part of students to regard all events of the present life as effects of causes set going in past lives, a tendency to forget that we are every day setting new causes going which may work themselves out in this life, and suicide is surely one of the causes which has ripened to effect before the life cycle has been completed. But where a grave mistake may be made, the prenatal panorama also sounds a warning. □

***"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it"—1 Corinthians 10:13.***

## *Creation*

### *Part Four*

**I**N ORDER THAT MAN may become an independent, original Creator, it is necessary that his training should include sufficient latitude for the exercise of the individual originality which distinguishes creation from imitation. So long as certain features of the old form meet with the requirements of progression they are retained, but at each rebirth the evolving life adds such original improvements as are necessary for its further expression.

Starting with the simplest organisms, the life which is now man built the form to suit its necessities. In due time, as the entity progressed, it became evident that new improvements must be added which conflicted with the lines previously followed. A new start must be given it in a new species, where it could retrieve any previous mistakes which experience taught would preclude further development if the old lines were adhered to, and thus the evolving life would be enabled to progress farther in a new species. When later experience proved that the new form also was inadequate, inasmuch as it could not adapt itself to some improvement necessary to the progress of the evolving life, it too was discarded and still another departure was made, in a form adaptable to the necessary improvement.

Thus by successive steps does the evolving life improve its vehicles, and the improvement is still going on. Man, who is the vanguard of progress,



Woodcut, illustration for Milton's *Paradise Lost*, Book IV, lines 171-3, Gustave Doré (1832-1883)

*Bent on his nefarious business, Satan (Lucifer) surveys the earthly Paradise. Cast out of Heaven, his designs shall now bring man to the "fallen" state.*

has built his bodies, from the similitude of the amoeba up to the human form of the savage, and from that up through the various grades until the most advanced races are now using the best and most highly organized bodies on Earth. Between deaths and rebirths we are constantly building bodies in which to function during our lives and a far greater degree of efficiency than the present will yet be reached. If we make mistakes in building between lives, they become evident when we are

using the body in Earth life, and it is well for us if we are able to perceive and realize our mistakes, that we may avoid making them afresh life after life.

But just as the builder of houses would lag commercially if he did not constantly improve his methods to meet the exigencies of his business, so those who persistently adhere to the old forms fail to rise above the species and are left behind, as stragglers. These stragglers take the forms outgrown by the pioneers, as previously explained, and they compose the lower races and species of any kingdom in which they are evolving. As the life which is now man passed through stages analogous to the mineral, plant, and animal kingdoms and through the lower human races, stragglers were left all along the way who had failed to reach the necessary standard to keep abreast of the crest-wave of evolution. They took the discarded forms of the pioneers and used them as stepping-stones, by means of which they tried to overtake the others, but the advanced forms did not stand still. In the progress of evolution there is no halting place.

In evolving life, as in commerce, there is no such thing as merely “holding your own.” Progression or retrogression is the law. The form that is not capable of further improvement must degenerate. Therefore there is one line of improving forms ensouled by the pioneers of the evolving life, and another line of degenerating forms, outgrown by the pioneers but ensouled by the stragglers, as long as there are any stragglers of that particular life wave to which those forms originally belonged. When there are no more stragglers, the species gradually dies out. The forms have been crystallized beyond the possibility of being improved by tenants of increasing inability. They therefore return to the mineral kingdom, fossilize and are added to the the different strata of the Earth’s crust.

***Instead of man having ascended from the anthropoids, the reverse is true—the anthropoids have degenerated from man. Material science, dealing only with form, has thus misled itself and drawn erroneous conclusions in this matter.***

The assertion of material science that man has ascended through the different kingdoms of plant and animal which exist about us now to anthropoid and thence to man, is not quite correct. Man has never inhabited forms identical with those of our present-day animals, nor the present-day anthropoid species; but he has inhabited forms which were similar to but higher than those of the present anthropoids. The scientist sees that there is an anatomical likeness between man and the monkey, and as the evolutionary impulse always makes for improvement, he concludes that man must have descended from the monkey, but he is always baffled in his efforts to find the “missing link” connecting the two.

From the point where the pioneers of our life wave occupied ape-like forms, they have progressed to their present stage of development, while the forms (which were the “missing link”) have degenerated and are now ensouled by the last stragglers of the Saturn

Period. The lower monkeys, instead of being the progenitors of the higher species, are stragglers occupying the most degenerated specimens of what was once the human form. Instead of man having ascended from the anthropoids, the reverse is true—the anthropoids have degenerated from man. Material science, dealing only with form, has thus misled itself and drawn erroneous conclusions in this matter.

The same relative conditions are to be found in the animal kingdom. The pioneers of the life wave which entered evolution in the Sun Period are our present-day mammals. The different grades correspond to the steps once taken by man, but the forms are all degenerating under the management of the stragglers. Similarly the pioneers of the life wave which entered evolution in the Moon Period are found among the fruit trees, while the stragglers of that life wave ensoul all other plant forms.



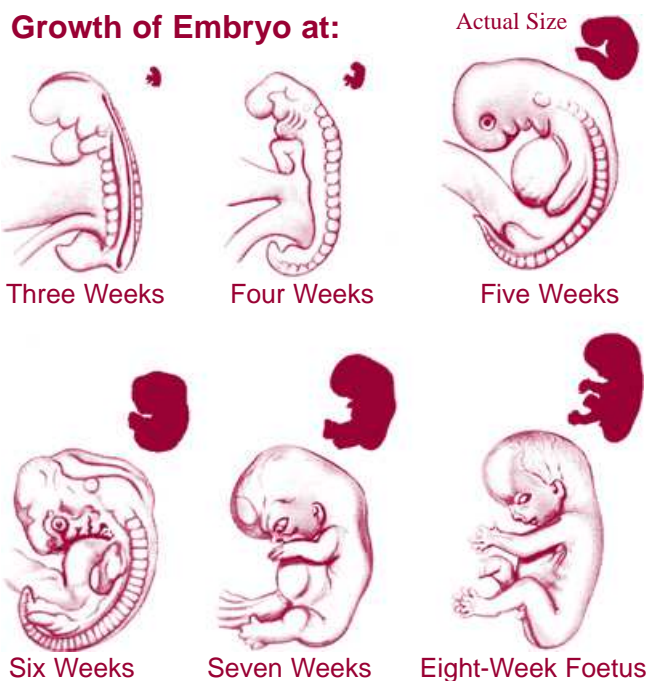
Each life wave, however, remains definitely confined within its own borders. The anthropoids may overtake us and become human beings, but no other animal will reach our particular point of development. They will reach a similar stage, but under different conditions, in the Jupiter Period.

The present plants will be the humanity of the Venus Period, under a still greater difference of conditions, and our minerals will reach the human stage under the conditions of the Vulcan Period.

It will be noted that the modern evolutionary theory, particularly that of Haeckel, would, if it were completely reversed, be in almost perfect accord with the knowledge of occult sciences: The monkey has degenerated from man. The polyps are the last generation left behind by the mammals. The mosses are the lowest degenerations of the plant kingdom.

The mineral kingdom is the final goal of the forms of all the kingdoms when they have reached the acme of degeneration. A corroboration of this is found in coal, which was once vegetable or plant forms; also in petrified wood and fossilized remains of various animal forms. Common stone or rock, which no scientist would admit had its origin in another kingdom, is to the occult investigator as truly mineralized plants as coal itself. The mineralogist will learnedly explain that it is composed of hornblende, feldspar, and mica, but the trained clairvoyant, who can trace it back in the Memory of Nature through millions of years, can supplement that statement by adding: Yes, and that which you call hornblende and feldspar are the leaves and stems of prehistoric flowers, and the mica is all that remains of their petals.

The occult teaching of evolution is also corroborated by the science of embryology in the antenatal recapitulation of all past stages of development. The difference between the ovum of a human being and the ovum of some of the higher mammals, and even of the higher developments in the plant kingdom, is indistinguishable, even under the microscope. Experts are unable to tell which is animal and which is human. Even after several of the initial antenatal stages have been passed through the experts cannot differentiate between animal and human embryo.



From *A Pictorial Handbook of Anatomy and Physiology*, © Reed International Books, Ltd.  
*The biological maxim that ontogeny recapitulates phylogeny is illustrated in the development of the human embryo as it passes through more primitive animal forms before appearing, by the end of the seventh week, distinctly human.*

But if the animal ovum is studied through the entire period of gestation, it will be observed that it passes through the mineral and plant stages only, and is born when it reaches the animal stage. This is because the life ensouling such an ovum passed through its mineral evolution in the Sun Period, its plant life in the Moon Period, and is now forced to stop at the animal stage in the Earth Period.

On the other hand, the life which uses the human ovum had its mineral existence in the Saturn Period, passed the animal stage in the Moon Period, has still some scope for epigenesis after it has reached the animal stage and therefore goes on to the human—nor does it stop there. The father and mother give the substance of their bodies for the building of the child's body, but particularly in the higher races epigenesis makes it possible to add something which differentiates the child from its parents.

Where epigenesis is inactive in the individual, family, nation or race, there evolution ceases and degeneration commences. □

—Max Heindel

## *The Fixed Signs* *Part 3*

**I**N ADDITION to the departments of life mentioned as being governed by the celestial sign Leo (♌) and its terrestrial counterpart, the fifth house, Leo also rules our children in general but particularly the first-born. The reason is readily apparent in view of what we have already said about the ardent love of Leo and the pleasures signified by the fifth house, for the very helplessness of those rays of sunlight from heaven, the children, constitutes an irresistible call upon our care, for which we are rewarded by joy unspeakable. The fixed nature of the sign gives stability to this emotion, and the ardent affection of parents for their children generally endures while life lasts.

The rays from the Cardinal sign Libra (♎) focus the master passion, the intense craving to possess another, which causes men and women to rush into wedlock imagining that heaven has descended to Earth and bliss eternal is theirs. But when the Cardinal influence has spent itself, they are disillusioned, alas, too often. Then the union may be dissolved, and other attempts at happiness through possession of another may be made. But until the true marriage of soul to soul is consummated, the scales of Libra will continue alternately to swing from sunshine to sorrow.

Thus while the conjugal relationship contracted under the Cardinal ray may be transient, the relationship between parent and child generated under the fixed ray of Leo and the fifth house is indissoluble; it endures for life. Judgment concerning the question of children to be exact requires study of the horoscopes of both prospective parents, as both

are concerned in the matter; but so closely are we connected with one another that by turning our own horoscope upside down so that our seventh house becomes the first, it will show the principal facts concerning our mate. Held in this position our eleventh house will be his or her fifth, and signify children. Therefore when we judge the question of children, we consider both the fifth and eleventh houses, the signs on the cusps, their rulers and the planets in these houses.

It is a curious fact and seemingly an anomaly that Leo and its opposite, Aquarius (♒), on the fifth house deny offspring unless Moon (☾), Venus (♀), or Jupiter (♃) is there, for these planets are givers of children. Still, when we remember the lofty form of affection generated by the solar sign, we readily realize that it can give little or no expression to the lower passions and fosters only the feeling of friendship, of comradeship. Cancer (♋), on the other hand, is highly fertile, being the home of Luna, the planet of fecundity. When the fifth house is occupied by this sign or either of the other watery signs, Scorpio (♏) and Pisces (♓), the parental emotions are powerfully stirred, and many children result.

As said, the Moon, Venus and Jupiter in the fifth house give children; but Saturn (♄), Mars (♂), or Neptune (♆) deny offspring or cause their death to our sorrow, particularly if aspected by square or opposition. In ancient times when "nerves" were unknown, undeveloped women went through maternity without trouble; healthy children were born in the natural environment without doctor, nurse, or assistance from anyone. The mother did

not cease her activities for more than a few hours, and yet infant mortality was insignificant compared to its proportions in modern times. At the present time doctors and nurses are called in to aid maternity at the critical phase of childbirth which requires the most delicate attention. Due to higher sensitivity, the mother is left depleted of energy for weeks after the stressful, nevertheless exalted, event, and in extreme cases the side effects may leave long lasting infirmities or even endanger the mother's life.

When a tuning fork is struck, other tuning forks within radius of its vibratory waves will sing in unison, if of identical pitch. When not so attuned, they remain unresponsive and mute. Each circling planet strikes a certain note in the song of the spheres, and all on Earth in accord therewith respond automatically unless their wills restrain. But when humanity was in its infancy, it could not respond to the vibratory pitch of as many planets as it can today; therefore the ancient astrologers were not concerned with several planets which are felt as factors of influence today. Saturn ( $\Upsilon$ ), the planet of obstruction and concretion, was first felt as an agent of coagulation; through his agency the discrete spirit-substance was crystallized, and concrete matter came into existence as the basis of physical form. Next the vibratory force of the Sun ( $\odot$ ) made itself felt as Life to leaven the hardened Earth. Then the lunar ( $\text{☾}$ ) vibration made fecundation and fertilization possible. Mars and Venus next aroused the passionate nature, and material manifestation of the animal human was accomplished.

The early races born under these planetary



*This splendid lion rampant symbolizes the sign Leo, which designates the zodiacal Hierarchy known as the Lords of Will. The sun is enthroned, or in its dignity, in Leo, positioned in this illustration at the solar plexus, although anatomically Leo rules the heart, the love center, here shown below the royal crown bearing twelve crosses. While Max Heindel posits Cancer as Neptune's exaltation sign, the artist here assigns that function to Leo.*

vibrations knew none of the finer feelings found in more modern times; they loved as the tiger loves, passionately, fiercely. The males ( $\text{♂}$ ) fought each other for a mate as animals fight; the females ( $\text{♀}$ ) fought for their young. Even in medieval times these traits were observable. The ray of Mercury ( $\text{☿}$ ) commenced at an early stage to evoke reason in humans. Its vibrations have increased in intensity, developing the intellect and sensitizing the nervous system. Thus the finer feelings have been developed, and humans are now capable of responding in a measure to the humanitarian influences carried by the ray of Jupiter ( $\text{♃}$ ). The more advanced feel the Uranian ( $\text{♅}$ ) vibrations, and a still smaller number sense the spiritual vibrations of Neptune ( $\text{♆}$ ).

But as the vibratory range of the nervous system

increases and we become capable of enjoying pleasures undreamed of by our primitive ancestors, so also is our capacity for suffering intensified. A physical shock which scarcely registers upon the consciousness of previous generations may produce a complete collapse upon the part of a high-strung nervous person. In the case of maternity, were Uranus in the fifth house of the horoscope of a mother in prehistoric times, she would have hardly felt its effect at all; but in the chart of today's occidental women the event would bring a certain amount of difficulty and pain in delivery—the child may have problems in drawing its breath and other conditions might endanger its life.

Neptune would impart a nervous system too delicate for ordinary physical use, for he is the octave of Mercury, and therefore a child born under such an influence would be peculiar, sometimes altogether mentally deranged. St. Vitus dance, which is inability to coordinate movements, is due to the hypersensitiveness given by Neptune. Saturn obstructs childbirth and makes it painful; the use of forceps is frequently necessary, and the children are difficult to rear. Mars makes for operations, loss of blood, and puerperal fever. Pluto (♇) involves surgery, as in caesarean operations, and its forceful nature can provoke premature birth as well as death.

Christ said: If I be lifted up, I will lift all the world unto me. This does not mean, as is commonly supposed according to the materialistic conception, that if He were lifted upon the cross He would save people. The human, the microcosm, follows very closely the development of the macrocosm. When the Earth was more dense in the ages we have just passed, when the Virgin Spirits were at the nadir of their evolutionary career, humanity was encrusted to such an extent that they could not vibrate to the high pitch of the planets which make for spirituality. But as the Christ Spirit working in the Earth leavens it with His vibrations, it is lifted out of its density and becomes more and more ethereal, more and more attuned to the great solar heart of the universe working through the sign of Leo. As this takes place, the human, the microcosm, also learns to respond to the finer forces in nature; the ardent affection of Leo gradu-

## PRAYER

The effect of prayer  
is union with God,  
and if someone is with God,  
he is separated from the enemy.

Through prayer  
we guard our chastity,  
control our temper,  
and rid ourselves of vanity.  
It makes us forget injuries,  
overcome envy, defeat injustice,  
and make amends for sin.

Through prayer  
we obtain physical well-being,  
a happy home,  
and a strong, well-ordered society.

—Gregory of Nyssa

ally replaces the passionate impulses of Mars, and the warmth of the spiritual Sun overcomes the cold obstructiveness of Saturn. Thus instead of the present method of conception in sin and suffering, by degrees there will come the immaculate conception, of which we are beginning to get a forecast in the science of eugenics.

Great measures of time must pass ere we shall be able to propagate the race by a higher method than the one we have today. But as the spirit of Christ working in the Earth gains in power and potency, the fifth sign Leo will cease to correspond to the fifth house, ruling children; the sixth house and Virgo will then indicate the method of purity and service whereby we shall perpetuate vehicles more etheric than those of the present time. Therefore, though at the present time Leo is the most important sign of the zodiac, in the future the purity of the sign Virgo will supersede it in the department of children, and the ardent affections of Leo will find a nobler outlet through the opposite sign Aquarius. □

—Max Heindel

### *Astrological Anecdotes: A Good Guesser*

**W**HILE LECTURING in Portland, Oregon, a number of years ago the writer was a guest of Mr. George Kyle, who was then vice president of the Oregon and Northern Railway. The family had caught the astrological germ, and were badly infected with the disease, but Mr. Kyle, as behooved a hard-headed business man, stood aloof, until one night when we were seated around the table in the dining-room and the horoscope of a young lady came up for dissection. It was evident that she was more than unconventional, but the writer took her part, saying that she never had a chance, she was taken advantage of in childhood by the very one who should have protected her, meaning the father. The circumstances were known to some of those present, and they agreed that the step-father was responsible.

This test struck home in Mr. Kyle's mind. He saw that there must be something in astrology or an intimate assertion could never have been made by anyone who did not know the circumstances, and he began to ask questions, seeming rather disappointed when told that it was necessary to know the hour and if possible the exact minute of birth in order to cast a correct horoscope, because he said that that barred him, seeing that he did not know either. It was then explained to him that there is a method of setting a horoscope like setting a clock: if you set it an hour fast the clock will continue to be that much ahead of the real time. If you set the horoscope a sign or two fast it will continue to be that many signs, or the corresponding number of months, ahead in predictions. But, the writer said, "I am a pretty good guesser, and usually able to place people where they belong. You are, in my

estimation, under Sagittarius and we can cast a trial horoscope for the middle of that sign and then figure to some events in your life and also see if that fits in the general characteristics.

This was accordingly done, and we commenced telling Mr. Kyle what were his habits, his weak and his strong points. To all this he agreed. We then figured to the exact day when he had been given the vice presidency of the railroad he then served. That also figured out to the very day so that there was not in this case the necessity of casting two or three horoscopes before the right one was struck. But while we were reading, Mr. Kyle, who is very keen, pointed to the symbol of Neptune, and said, "But what is that, Mr. Heindel? I can see you are getting away from that all the time and don't seem to want to say anything about it."

This showed his penetration, for it was actually true. Neptune was placed in such a position and so aspected that it seemed to imply that the subject would commit treason at some time in his life, and be liable to imprisonment and public scandal on that account. This seemed such a far-fetched idea that we did not care to express it. In other words, to our shame, we doubted the stars. But when caught, we laughingly admitted that such and such was the case; the indications showed treason and probable imprisonment. Then everybody laughed, for, of course, the idea seemed as ridiculous to them as to the writer.

But all of a sudden a change seemed to come first over one face, then another, until all were very serious, they looked at each other dumb with wonder and astonishment. Finally Mr. Kyle said, "Well, after all, that too is right." He then told the writer that a number of years ago he had been

## FACE THE SUN

Don't look after trouble,  
but look for success,  
You'll find what you look for,  
don't look for distress.  
If you see but your shadow,  
remember, I pray,  
That the sun is still shining,  
but you're in the way.  
Don't grumble, don't bluster,  
don't dream and don't shirk,  
Don't think of your worries,  
but think of your work,  
The worries will vanish,  
the work will be done;  
No man sees his shadow  
who faces the sun.

—Anonymous

called to Transvaal, South Africa, to build a railroad there. This was at the time the Jamieson raid was undertaken. Mr. Kyle was implicated in that affair, and only a hurried flight from Transvaal saved him from being imprisoned.

Moreover, he also admitted that a number of years ago, while he was engaged in building a section of the Canadian Pacific Railroad, the Canadian government alleged that there was a conspiracy on his part to hire American labor to the exclusion and detriment of the Canadians. There was at that time considerable discussion in the newspapers, he told us, and finally he was forced to leave the neighboring country and return to the U.S. Thus, as usual, the stars had told the actual truth and the writer was shamed to a confession that in spite of his boasted faith in them he had not had sufficient courage to give their message when it seemed to him to be out of all probability.

There is, in this, a lesson for the young astrologer, as well as for the old. You may be absolutely certain that the message of the stars is true to the core. Believe in the stars, and you will always find your faith justified. □

—Max Heindel

# The Message Of The Stars

By Max and Augusta Foss Heindel



AN ESOTERIC EXPOSITION OF

## NATAL AND MEDICAL ASTROLOGY

*EXPLAINS THE SCIENCE AND ART  
OF READING THE HOROSCOPE  
AND DIAGNOSING DISEASE*

★ NEW EDITION—NEW MATERIAL ★

CORRELATES ASTROLOGY TO THE  
WESTERN WISDOM TEACHINGS.

### NATAL—PART I

Describes the nature and effects of signs and planets. Progressions. Prediction. Evolution as shown in the Zodiac.

### MEDICAL—PART II

Explains the method for the astro-diagnosis of disease. Pathogenic effects of the signs and planets. The ductless glands. Thirty-six example charts and delineations.

Addenda on Pluto and Planetary Hours

Please order on page 64.

Nineteenth Edition. First printing. 728 Pages. Extensively indexed. Paper. Published by The Rosicrucian Fellowship.

## *The Baptism of Fire*

*“Verily, verily, I say unto you, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God”—John 3:5.*

**F**ROM THE MESSAGE of the stars the student may learn how the evolutionary career of mankind is indissolubly bound up with the divine hierarchies who rule the planets and the signs of the Zodiac, and that the passage of the Sun and the planets through the twelve signs of the Zodiac marks man’s progress in time and in space. We cannot but extol and admire the supreme intelligence of the Great Architect of the universe Who conceived and in radiant light inscribed the complete record of the past, present, and future development of the human race and of the whole universe in the starry heavens where neither moth nor rust doth consume. Nations and races are born and die; religions and theologies come and go; the creeds of science pass away; but the stars remain unchanged, and all the musings of the poet, the cogitations of the philosopher, and the calculations of the astronomer cannot affect one star in the bright mosaic of the Zodiac. So the record was set there, and so it remains.

To read aright this stellar record is to solve the riddle of the universe. From it we learn that there is an exoteric and an esoteric side to every religion. The one is given to the multitudes in parables, the



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

### ***Moses Breaks the Two Tables of Law***

*Seeking more tangible evidence of spirit presence, the Israelites revert to the polytheistic practices of the old (Egyptian) dispensation, worshipping the Taurean gods (golden calf), thus breaking the first commandment.*

other is reserved for the priesthood of believers and seasoned seekers.

All earthly religions are determined by the precessional passage of the sun through the twelve signs of the Zodiac. About four thousand years ago the sun passed by precession through the sign Taurus. Then the multitudes worshiped the Bull, an emblem of the strength necessary to conquer the physical world; but the esoteric doctrine of the priesthood, the guardians of the ancient Atlantean Mysteries, was symbolized by the opposite sign, which is Scorpio or the Serpent. The king of Egypt wore a crown adorned by a double serpent, Uraeus, or Naja, symbolizing the fact that he held the double office of king and priest by virtue of his sub-

lime wisdom and clairvoyant powers.

On account of the precession of the equinox, the sun moves backward through the twelve signs in 25,868 years, or through each sign in about 2156 years. When the sun begins a new cycle or enters a new sign, the old religion loses something of its vitality and value and a new one established in its place. Thus at the end of the Taurean Age did Moses lead his people away from the worship of the Golden Calf. He brought a new law written with the finger of God on the two tables of stone—man and woman. In Egypt he performed his miracles by means of Aaron's rod that became a serpent, that is, by means of his esoteric knowledge converted into power. The magicians did in like manner, but the serpent wisdom of Moses was of a higher order, and so Aaron's rod swallowed up their rods.

As the sun approached the sign Aries, the plagues increased for the Egyptians; and when the time of the Passover from Taurus arrived, the "first born" of the Egyptians were slain, the rest of their army drowned in the Red Sea, and the chosen people were saved by the blood of the Lamb, Aries. After the sun had entered Aries by precession, it became a crime for the chosen people to worship the Bull exoterically or to partake of the esoteric Serpent Wisdom. The Arian Age had begun, the sacrifices to Jehovah took the place of the worship of the Egyptian Calf, and the esoteric wisdom of the High Priest was no longer represented by the Uraeus or Naja, but by: 1) the Ephod Libra, consisting of two onyx stones with the names of six tribes graven on one stone and six on the other; 2) the breastplate of judgment, made four-square and double, containing four rows of three stones; 3) the golden plate of the holy crown or mitre in the form of a ram's horns upon which were the words, "HOLY TO JEHOVAH."



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

#### **Moses Blesses Joshua**

*"And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him"—Num. 27:18. "Before the time of Christ, the new religion of the Lamb (Aries) could get no foothold. Moses, the erstwhile leader, could not bring the chosen people to the 'promised land.' That was reserved for Joshua, the son of Nun. Joshua is the Hebraic for Jesus and the Hebrew word Nun means fish (Pisces). It was thus foretold that the religion of the Lamb would attain prominence during the precessional passage of the Sun through the sign Pisces, the fishes"—Message of the Stars, page 26. The high priest Eleazar is shown wearing the breastplate.*

The prophet Isaiah expressed the relationship between Aries and Libra in these words: "He will feed his flock like a shepherd, he will gather the lambs in his arms and carry them in his bosom.... Who hath weighed the mountains in scales and the hills in a balance? With whom took he counsel and who instructed him and taught him in the path of justice?" (40:11-15)

Jesus said: The good shepherd "callesh his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice....I am the good shepherd: the good shepherd layeth down his life for the sheep....And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall be one fold, and one shepherd" (John 10:3-16).



In the Book of Revelation the inscription upon the Scarlet Woman is no longer "Holy to Jehovah," but "Mystery, Babylon the Great, the mother of harlots and the abominations of the earth." It is the Faithful and True upon the white horse, whose name is The Word of God, who has on his garment and on his thigh a name written, KING OF KINGS AND LORD OF LORDS. The Bishop in the Church still bears the shepherd's crook, but his crown or mitre is no longer in the form of a ram's horns but crossed in the form of a fish's head.

When the time of the sun's great Passover into Pisces came, a new leader had to appear to inaugurate the new

teaching that would last for the next two thousand years. Moses, the man of God, ascended Mount Nebo and was permitted to see the promised land, but he could not go thither. So Moses, the servant of Jehovah, died in the land of

Moab. He had to give up the kingdom of the "holy land" to Joshua, the son of Nun. *Joshua* means *Jesus*, and *Nun* is the Hebrew word for fish or Pisces.

Aries, however, is the last sign of the cycle the sun had to pass through moving backward through the signs by precession, and now a teacher of a far higher order than Moses or Joshua was due to inaugurate not merely the religion of the next two thousand years, but of the next cycle of 25,868 years. For there is a change in religion affecting the nations of the earth every two thousand years, when the sun by precession passes over from one sign into another. There is a far greater change in religion affecting the inhabitants of our planet every Great Sidereal Year of 25,868 years, when the sun by precession completes the cycle through the twelve signs.

Now the time had come for such a great change at the beginning of a new cycle, and as every cycle, as well as every sign, has its ruler, a divine hierar-

ch from the Kingdom of Heaven had to carry the human race from sidereal Aries into sidereal Pisces. This new leader as cycle ruler was of course also a sign ruler, and His words therefore have to be adapted to the different planes upon which He exercises His powerful authority as King of kings and Lord of lords. There is a vast difference between Christ and the ordinary leaders of humanity. Christ is the Ruler of the new Sidereal Year, the New Age, and His cosmic wisdom is therefore far beyond that of any of His disciples, as reflected in his words, "I am the living bread which came down out of heaven: if any man eat of this bread,

he shall live forever: yea, and the bread which I will give is my flesh, for the life of the world." The Jews strove one with another, saying, "How can this man give us his flesh to eat?" He had to adapt His teachings to the mental capacity of His

disciples, therefore "Jesus himself baptized not, but his disciples" (John 4:2).

It is a universal tradition among the people of antiquity that there was once a great change upon earth, when the floodgates of heaven were opened and all flesh was destroyed. That was at the end of a great sidereal cycle from which Noah and seven others were saved. From Noah descended Abraham and his twelve sons.

Then Jesus Christ appeared to inaugurate the Christian religion. He taught the multitudes in parables, and gave to His disciples the bread of life made of the wheat ear of Virgo, and also gave them Piscean wine. After the Good Shepherd, who had fed the nine thousand with loaves and fishes, had risen into the new sign, He ordered Peter to feed His lambs under the seal of the fisherman, for He had come to make His disciples fishers of men. After Jesus had died upon the cross, the Lamb of God became *Jesous Christos Theou Yios Soter*,

***After Jesus had died upon the cross, the Lamb of God became Jesous Christos Theou Yios Soter, that is, Jesus Christ, the Son of God, the Saviour. The initial letters of these five Greek words spell ichthys, Greek for fish or Pisces.***

that is, Jesus Christ, the Son of God, the Saviour. The initial letters of these five Greek words in sequence spell the word *ichthys*, Greek for fish or Pisces.

When the Jews crucified Christ Jesus, darkness came over the whole earth. When He died He did not die alone, for in Him the whole human race of the Old Testament was crucified and brought to an end. He alone had the power to overcome death and to rise again as the Saviour of the New Testament. From Him and His disciples is therefore derived all the spiritual and natural life of the human race during the present cycle. When from the cross Christ Jesus said "It is finished," the veil of the Temple was rent from top to bottom, the earth quaked and the rocks were rent. The Old Age of 26,000 years then came to an end, and its ruler, whom Moses worshiped under the name Jehovah, gave up his kingdom to the ruler of the New Age of 26,000 years, who is Christ the Lord. He therefore is King of kings and Lord of lords today, and will remain the leader of the human race until the end of this age.

The esoteric wisdom of the ruler of the Piscean Age is symbolized by the celestial Virgin. "To fulfill all righteousness" Jesus submitted to a baptism administered by John. This lesser initiation is also symbolized by the Virgin, the sign opposite Pisces, but under another form. As the greater contains the lesser, so the Virgin contains and conceals this lesser symbol of initiation. At the time of the crucifixion Jesus united the Virgin and the disciple whom he loved, as mother and son. We are not told the name of the disciple thus favored, but the Scriptures leave no doubt that it was John or Jonah. *Jonah* is the Hebrew word for dove. The dove therefore is the symbol of esoteric Christianity.

If exoteric Christianity is represented by a fish or whale (Pisces), and esoteric Christianity by Jonah or a dove (Virgo), we have the sign of the Son of Man. As Jonah was three days and three



Verrocchio, Andrea di Michele di Francesco Cioni (1435-1488), Uffizi Gallery, Florence

### **The Baptism**

*Christ enters the body of Jesus through the rite of John's baptism. Proceeding out of the hands of the Father, the Holy Spirit hovers as a dove above the head of the "once begotten," Who will baptize with the fire of Spirit.*

nights in the belly of the fish, so shall the Son of Man be three days and three nights in the heart of the earth. The Son of Man corresponds to the sun in Aquarius. Before the sun enters Aquarius it has to pass through Pisces, therefore "no other sign shall be given" (Matt. 12:39). Aquarius is the man bearing a pitcher of water who will show us a large upper room furnished where we can make ready the passover. There the Lord will drink the fruit of the vine with us new. The messengers of Aquarius are already preparing for this new passover, and *The Rosicrucian Cosmo-Conception* provides a wonderful outline of the faith of the New Age, which properly belongs to the New World.

Christ Jesus, the Son of the Virgin, is of course

greater than Jonah, the dove. He is the Ruler of a New Age, while Jonah was confined within the whale. Therefore John would have hindered Jesus from being baptized with water, but he directed the Baptist to "Suffer it now."

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him and he saw the Spirit of God descending like a dove, and lighting upon him" (Matt. 3:16). "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost [fire]. And I saw, and bare record that this is the Son of God" (John 1:32-34).

The difference between the exoteric baptism of water (Pisces) and the esoteric baptism of fire (Virgo) is here clearly stated. It is further expressed in these words of John: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Spirit and with fire" (Matt. 3:11).

If no one can enter the kingdom of God without being born anew from above, the baptism of fire represented by the dove becomes a very important matter. We are taught by the highest authority that Christ came to baptize with fire. Shall we then believe that He sent His disciples to baptize all the nations with water? Then we are going backward. And yet how few of the millions of exoteric Christians seem to know anything about the baptism of fire. They are all baptized into John's baptism of water, and have need of someone to expound unto them the way of God more accurately. They are like those twelve disciples at Ephesus. Paul asked them, "Have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him that should come

after him, that is, on Christ Jesus. When they heard this they were baptized [with fire] in the name of the Lord Jesus. And when Paul laid his hands upon them, the Holy Ghost came on them [like as a dove]; and they spake with tongues [as of fire], and prophesied" (Acts 19:2-6).

*Priest* in English, or *Priester* in German, is the Greek *Peristera*, which means a dove, and the dove, as we have seen, is the symbol of one who baptizes with fire; that is, one who is initiated into the mysteries of esoteric Christianity.

Shall we then discard the baptism of water in the Old Church because the baptism of fire is administered in the New Church? Shall we discard the literal sense of the Bible because the spiritual sense is so much more important? True, the letter killeth, but the Spirit giveth life. "Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual" (1 Cor 15:46). Jesus Himself came from Galilee to the Jordan to be baptized of John, and we cannot fulfill all righteousness except by following His example. But the baptism of water alone is not sufficient to enter the kingdom of God. "Except a man be born of water and of the Spirit [fire], he cannot see the kingdom of God."

Dear friend, if you are still among those baptized with water alone, if you need an Aquila (Acts 18:26) to baptize you with fire and to expound unto you the way of God more accurately, make a deeper study of Max Heindel's *Freemasonry and Catholicism*. There you shall read that statecraft, exercised by the sons of Cain, holds up the male ideal, Hiram Abiff, the Master craftsman, the Son of Fire. The Sons of Seth, the Son of Water, constitute the priestcraft and uphold the feminine ideal, the Virgin Mary, the Lady of the Sea (page 96).

"Thus fire and water, male and female, Church and State, are opposed to each other, with the inevitable result that a great war has been waged ever since the separation [of sexes], that sin, sorrow and death are rampant, and that humanity is praying for the day of redemption when the two streams shall be united in the Kingdom of Heaven, where there is neither marrying nor giving in marriage, and where reigns Christ, the King of Peace, exercising the dual office of King and Priest after

the order of Melchisedek, for the good of all” (pp. 89-90).

The two elements, water and fire, which are so antagonistic to each other, are both necessary in the economy of nature. When they are united, they form a cloud, which is the symbol of the (etheric) soul-body. The Scriptures are full of references to clouds, themselves an etheric phenomenon. Moses entered into a cloud on Mount Sinai. In a pillar of cloud by day and a pillar of fire by night he led the Israelites toward the promised land. There was a cloud at the Transfiguration and at the Ascension. The Lord often said that the (second) coming of Son of Man would be in the clouds. “Behold he cometh with clouds; and every eye shall see him” (Rev. 1:7).

Do not think, however, that one has to be a Freemason or a Catholic in order to enter the kingdom of God. Esoteric Christianity is for “whomsoever will.” All that is required is to live the life; the rest will come in due time. Remember also, that there is a great promise given to him who is twice born. “He that believeth and is baptized shall be

saved, but he that disbelieveth shall be condemned. And these signs shall follow them that believe: In my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover” (Mark 16:16-18).

These are words of power verified by the apostle Paul who wrote to the Corinthians: “I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment” (1 Cor. 1:10).

In Christ Jesus are all divisions healed and all differences resolved. There is neither bond nor free, neither male nor female. Not that these distinctions do not exist, but they are subsumed and made whole in Christ. In the experience of each we come to the experience of Him in Whom all is, and without Whom is nothing. □

—J. H.

# Freemasonry and Catholicism

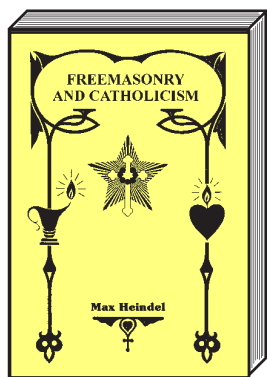
By Max Heindel

AN EXPOSITION OF THE COSMIC FACTS UNDERLYING THESE TWO GREAT INSTITUTIONS AS DETERMINED BY OCCULT INVESTIGATION

*Unravels the mysterious conflict between the Sons of Cain and the Sons of Seth. Enlightening reading.*

Chapters on:

<b>Lucifer, the Rebel Angel</b>	<b>The Masonic Legend</b>
<b>The Queen of Sheba</b>	<b>Casting the Molten Sea</b>
<b>The Mystery of Melchizedec</b>	<b>Spiritual Alchemy</b>
<b>The Philosopher’s Stone</b>	<b>The Path of Initiation</b>
<b>Armageddon, the Great War, and the Coming Age</b>	



*New Edition*

Please order on page 64

110 Pages. Indexed. Paper. Published by The Rosicrucian Fellowship.

### *Icons and the Icon Controversy Part 1*

**I**CONS (GREEK *IKON*, meaning *image* or *likeness*) were originally prepared under the auspices of the Orthodox church to instruct in liturgical proceedings and to serve as foci for devotion. As Iain Zoczek notes in his book *The Art of the Icon* (Studio Editions, London, 1994), icons were not straightforward illustrations of Biblical events. Rather they were venerated as sacred objects, as spiritual tools which allowed the faithful to commune directly with God. For this reason their format was strictly regulated by church authorities. Artistic creativity and personal interpretation was discouraged and the structure of original models was preserved for centuries. Verisimilitude and laws of perspective were deliberately eschewed to promote identifying with the spiritual nature of the image.

As an object which has been set apart by consecration to be a channel of the supernatural and a peculiar focus of prayer, the icon is, in the words of Robert Will in *The Cult*, “a conductor and transformer of the Divine current,” a tool of the Holy Spirit. It reminds the worshipper that God cannot be represented in His essence, but only through his revelation in man.

The iconoclast controversy (726-843 A.D.) put a temporary halt to the production of icons. Thousands were destroyed and the practice of their veneration was formally declared idolatrous.

The icon controversy is remote from us now in time and relevance. But in its day it was a deadly serious issue. It was, in part, the heritage of the Old



Metropolitan Jovan the Zograph, 1393-94, 51 5/8 x 34 7/8", Gallery of Art, Skopje, Macedonia

#### ***Christ the Giver of Life***

*Bishop Jovan (John) is especially known for frescoes he painted in 1389 for the Monastery of Saint Andrew near Skopje. Based on an earlier prototype known as the Pantocrator, this icon shows Christ giving the sign of benediction and holding a closed Gospel. Around His head is the inscription, “Christ the Savior and Source of Life.”*

Testament prohibition against the worshiping of graven images. At a time when the plurality of Gods and idol worship were commonplace, Jewish monotheism needed stringent laws to protect its faith and severe sanctions against their violation. The Jewish God was both unspeakable (JHVH)

and unimagable. Even proximity to His earthly Presence induced fear and trembling. Only the High Priest could approach that Presence after due prayer and purification, and then only once a year. Unauthorized entry into the Holy of Holies resulted in death.

Evelyn Underhill in her highly informative study of liturgy and public devotion (*Worship*, Harper Torchbook) acknowledges, “The position of the ikon in the Orthodox life of worship is hard for the concrete Western mind to understand. The ikon is far more than a mere focus of devotion, or a pictorial incitement to prayer. It is in the truest sense a sacramental: a visible instrument of communion with the invisible Holy. It was called by St. John Damascene ‘a channel of Divine grace’; and in the Eastern church its veneration takes the place now occupied in Western Catholicism by devotion to the Blessed Sacrament.”

Through the icon the worshipper (*Iconodule*) has access to the world of ideas where dwells the Divine Reality it represents. It is “an act of contemplation clothed in color and form” (Underhill).

“According to Orthodox belief,” writes S. Boulgakoff in his book *Orthodoxy*, “the ikon is a place where Christ is present by His grace. It is, so to speak, the site of an *apparition* of Christ (or the Virgin or Saints, or whomsoever it represents).... The veneration of the holy ikons is based not only on the nature of the subjects represented in them, but also on faith in that presence full of grace which the Church invokes by the power of the sanctification of the ikon. This rite of the benediction of the ikon establishes a link between the image and its prototype, between that which is represented and the representation itself. Thanks to the benediction of the ikon of Christ, a mysterious intercourse takes place between the worshipper and Christ.”

The core of all icon theology is the mystery of the Person of Christ as both God and man. This very mystery was fuel that fired the iconoclastic controversy. Emperor Leo III singlehandedly started the controversy in 726 A.D. by forcibly removing a celebrated image of Christ from over the main



Brother Simeon, ©Light of Christ Monastery, Borrego Springs, CA (800) 729-4952

#### ***Our Mother of the Passion***

*As the most common subject for icon painters, depictions of the Virgin and Child fall into three broad categories: the Elousa or Merciful type stressing maternal and filial love; the Orans or Praying type, showing the Virgin with outstretched arms and the infant Christ Emmanuel, arms raised in blessing, in a roundel covering most of the Virgin's upper figure; the Hodogitria or Indicator of the Way, severe and dogmatic, showing little affection between the Virgin, as theotokos or God-bearer, and an older, more knowing Child. The icon above is a blending of the Elousa and Hodogitria types, depicting the Child, dangling one sandal, having leaped into his Mother's arms upon seeing the instruments of his future affliction (cross, spear, and sponge) borne by the two angels.*

entrance to the Imperial Palace in Constantinople. By 754 A.D. his son Constantine V secured the approval of 338 bishops in proclaiming imperial iconoclasm. A true image, Constantine declared, must be “consubstantial with what is depicted so that the whole be safeguarded,” a requirement impossible to comply with in an icon. So thorough and energetic was the purging of icons that, with the notable exception of works in the Monastery of Saint Catherine on Mount Sinai, but few examples of the sacred art from the pre-iconoclast era exist.

At the heart of the icon controversy was the alleged unimagability of the subject. Iconoclasts held that every icon depicts a person; but since Christ is a Divine Person, he cannot be depicted. Any such attempt would mean to assign to Christ a second person, entirely human and portrayable. In point of fact, as students of Rosicrucian teachings know, this is true. Jesus was this person, the outer or visible person. Christ was the higher investing and nonimaged Ego. But the iconoclasts were intent on retaining the indissoluble unity of Christ as God/Man.

The doctrinal embattledness of emerging orthodox Christianity required that Jesus be conceived as God and human—one essence, two natures. As human he was “circumscribed,” as Divinity He was uncircumscribed. The iconoclasts maintained that an icon, as all created things, is finite and bounded, and therefore incapable of representing the infinite God, which attempt constituted a kind of blasphemy. And, in fact, three church fathers were sufficiently iconophile as to bring anathema upon their persons by the iconoclastic council of 754 A.D.: “Anathema on [the Patriarch of Constantinople] Germanus, of divided loyalty, who worships wood! Anathema on [the monk of Cyprus] George, of like mind, who corrupts the teachings of the Fathers! Anathema on the Mansurian [John Damascene, son of Mansur], the infamous, who thinks like the Saracens!”

These three most prominent defenders of the icon were given solemn rehabilitation by the Council of Nicea in 787 A.D. All three Church Fathers reasoned that though the icon of Christ circumscribes the eternal Word of God, the Word *chose* to become flesh and limit Himself in the form of a specific human individuality. This is the scandal of the Incarnation—that the divine Person of the eternal Son became visible in the human individuality of Jesus of Nazareth. As Patriarch Germanus warned Emperor Leo III regarding his proposed elimination of the sacred images, “he who would bring this about is a precursor of the Antichrist, and an enemy of the salvific Incarnation of God.”



Guercino (Giovanni Francesco Barbieri), 1591-1666. Nelson-Atkins Museum of Art, Kansas City, Missouri

***Saint Luke Displaying a Painting of the Virgin***

*At least since the sixth century the evangelist Luke has been identified as the originator of icon painting, having executed the earliest icons of the Virgin Mary. Above, a frank Luke, inspired by an angel, has rendered more a portrait than a traditional flat and abstract icon.*

For what are the glad tidings of the Gospel? That He Who was made man was resurrected. “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life...That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ” (1 John 1:1,3).

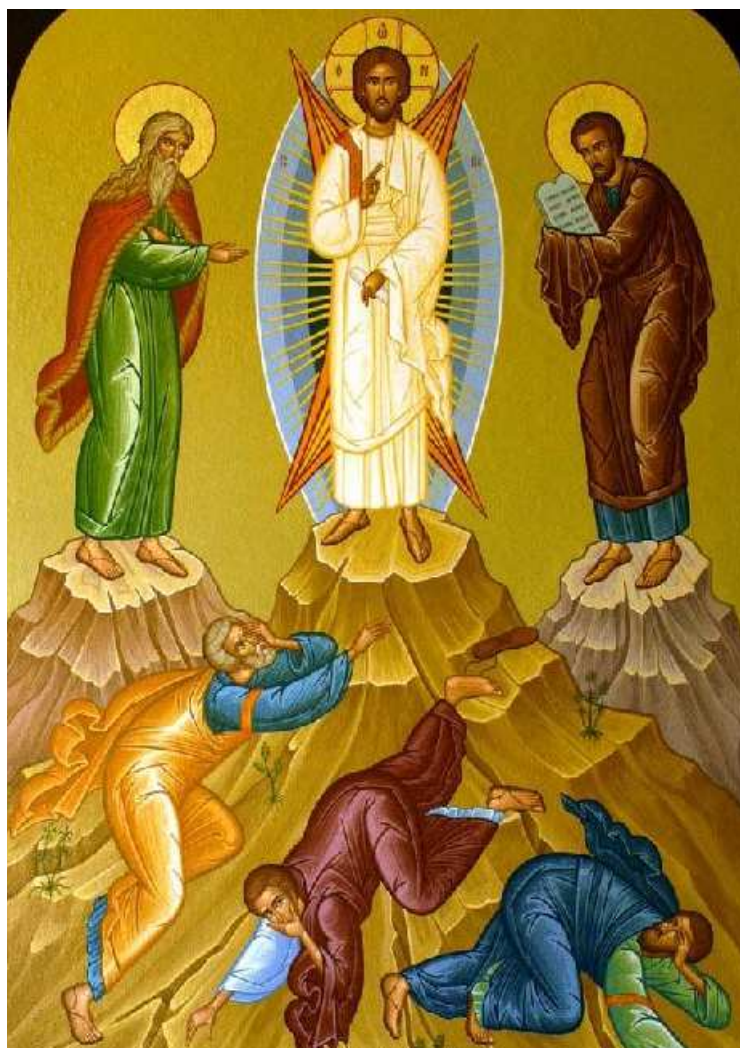
The iconophile period was of short duration. The iconoclastic movement flared up once again under Emperor Leo V, who convened the iconoclastic council of 815 A.D. It is at this time that the most effective arguments for the use of icons was given, notably by the Patriarch Nicephorus of Constantinople, and by the Abbot Theodore the Studite. “Should somebody say,” reasons the abbot, “‘Since I ought to venerate [Christ] in spirit, it is pointless to venerate him in his icon,’ he should know that with this he also abandons the

spiritual veneration of Christ. You see, if he, in his spiritual contemplation, does not behold Christ in human form at the right hand of the Father, then he does not venerate him at all. On the contrary, he denies that the Word has become flesh. But Christ's icon is a reliable testimony to the fact that the Eternal Word has become one like us."

St. Theodore (759-826 A.D.) continues: "The painted image is for us a sacred light, a salvific monument, as it holds up before us Christ in his birth, his baptism, his miracles, on the cross, in the tomb, in his Resurrection and Ascension. In all this we are not being deceived as though these events would not have happened. For what our eyes see supports our spiritual contemplation, so that through both experiences our faith in the mystery of salvation is strengthened." The visual image is not a concession to the weak. It is rooted in man's nature. It has cognitive content. Contemplation does not exclude visual beholding. Rather does it enrich it.

While the icon has an anagogical function, guiding toward a higher reality, it also, by its very manifestness gives dignity and confirmation to the state of physical embodiment. Theodore the Studite describes the icon as "a prefiguration of the final contemplation and [it] can be compared to the light of the moon in relation to the light of the sun." The very light of consciousness, like the moon's light, is not its own but a borrowing or reflection from the light that lighteth every man that cometh into the world. So does the image participate in the being of the original by adoption.

Those who have difficulty with the depiction of images in a church or devotional setting may benefit from Meister Eckhart's comments on the practice. "An image is not itself, neither is it its own: it is solely that thing's whose reflection it is, and it is due to this alone that it exists at all." How may we use this *idea* of an image? Eckhart reasons, "Just as the image is here said to do, even so it behooves you to live. Be His and belonging to Him, not your own and belonging to yourself, nor withal to anyone."



St. John's Orthodox Church, Memphis, TN

### *The Transfiguration of Christ*

*The Transfiguration is one of the most important festivals in the Orthodox calendar, celebrating the manifestation of the Christ Light in the body of Jesus. He appears with Elijah and Moses as precursors of the Way and the Truth. The disciples, dazzled and dazed, are also shown ascending and descending Mount Tabor. Likewise, the two Old Testament prophets are shown in miniature in the upper corners of the icon. Fledgling trees erupting from the inert earth symbolize the fructifying and life-promoting power of the Christ force.*

In her classic study of worship, Evelyn Underhill is sympathetic toward the religious use of images. "It is arguable that every approach of the conditional mind to the Absolute God must take place by symbolic means...With the development of spirituality these mediating symbols tend to become more abstract...The difference between a "cloud of unknowing," the "emptiness" of the mystic, and the naive use of a visual image is really only the difference between 'the allusive and the direct,'



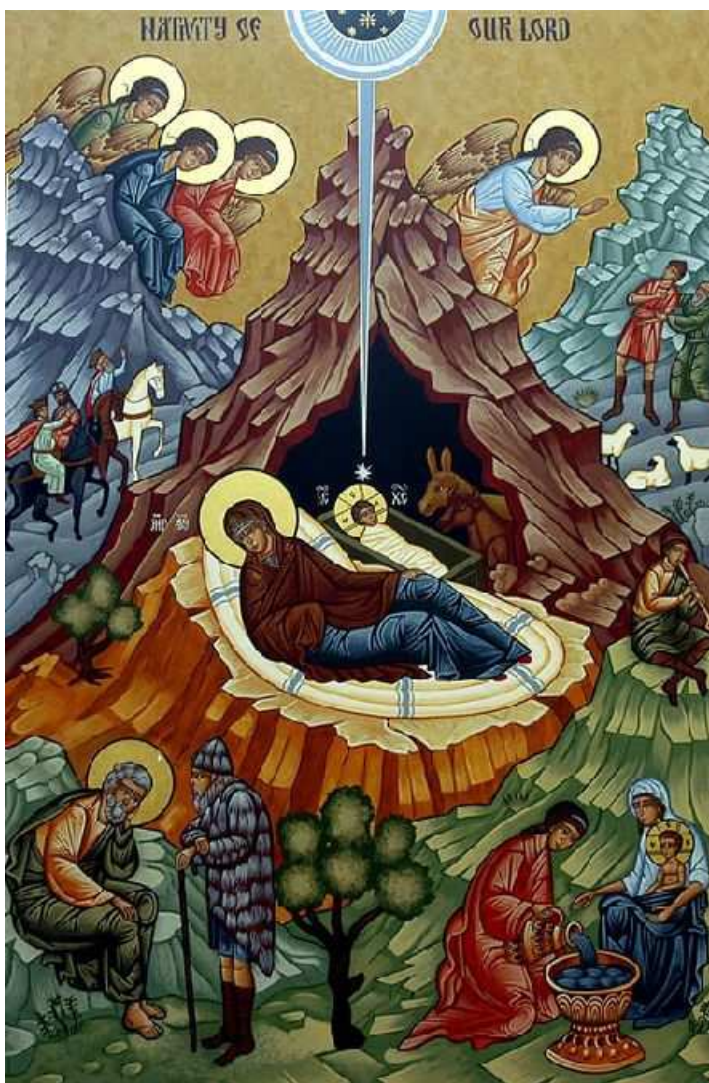
and in the highest reaches of spiritual experience, either may become the vehicle of a genuine communion with the supra-sensible Reality.”

It may come as a shock to the purists and the minimalists, but J. B. Pratt in *The Religious Consciousness* observes that “the image is a sensuous symbol, just as the word *God* is. Both are symbols, one tangible and visible, the other audible.” Still, to our thinking, the sense of hearing is less carnate and more interior. Jacques Maritan, in *The Degrees of Knowing*, acknowledges that “Divine Essence can be known to us...by a certain participation of Itself communicated to us by means of created things,” which includes *images* of created things.

The designated image of Christ may and does vary. This should be no cause for concern. Is not Christ to be formed in each, whatever the aspect of their outward physical person? Are we not enjoined to do all things as unto Christ, since, inasmuch as we do anything unto the least of God’s children, we do it unto Christ? In contemplating the holy image we seek to be identified with holiness, with Him Who makes holy.

Does not Paul say that God has called us to be “conformed to the image of his Son” (Rom. 9:29)? This is possible, ontologically, not because we are like Him but because He became like us and so could then lead us from this physical plane to the sphere of His (and by God’s grace our ) true Being. The emphasis is not on the outward aspect, the photographic exactness. The emphasis is on the truth that any and each human soul is to be the bearer of Christ, a spiritual form. Still, the invisible things of God “are clearly seen, being understood by the things that are made, even his eternal power and Godhead” (Rom. 1:20). This, however, is not a direct seeing but an envisioning, being led by the visible as pointer to the invisible. God’s Son as Creator is also for our understanding made visible as one who is created, that is the human Jesus. The icon shares in this analogy and partaking, be it the depiction of a saint or a sacred scene.

Furthermore, “we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord” (II Cor. 3:18). By a species of



Traditional Orthodox representation dating to the 15th century and attributed to Saint Andrei Rublev.

### *Nativity of Christ*

*The birth of the Child in the cave is surrounded by related scenes: angels singing, the annunciation to the shepherds, the presence of the stable beasts, the homage of the Magi, bathing the Infant, and Joseph sharing his bemusement with a shepherd.*

spiritual osmosis, the contemplation of the image of what is holy can have a transubstantiating effect on the contemplator as the fervor and vigor of devotion and love work on configuring his soul.

We do not glory in appearances, and we know that being at home in the body is being absent from the Lord. Yet, for all that, the image of Christ and any Christ-like human can take us from our self-preoccupation to a contemplation of Him Whose flesh was transfigured by His spirit—disclosing His spiritual nature as a Being of immaterial light. □

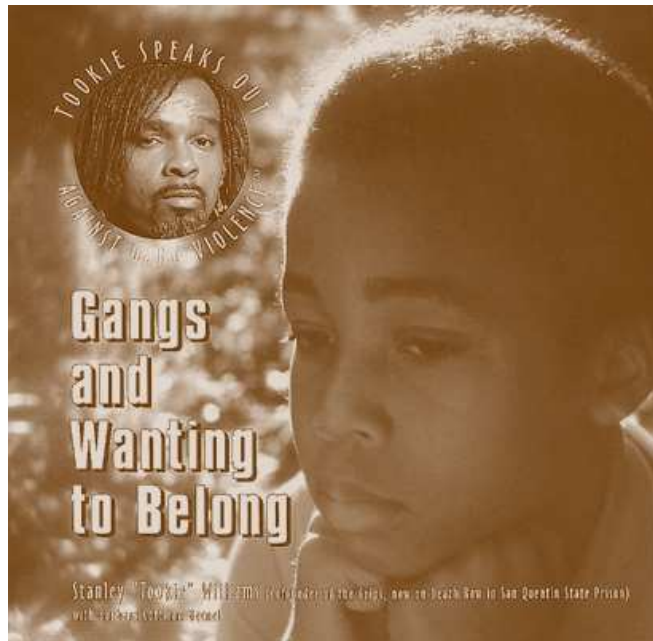
—C. W.

## Messages From Death Row

**E**XPERIENCE has shown that morality cannot be legislated. Civil societies can only punish illegal offenses—obviously after the offense occurs and if the offender is apprehended and only if found guilty of the offense. For some, laws are made to be broken. Stanley Williams, co-founder of the nation’s largest and arguably most violent street gang, the Crips, was not at all hampered by civil laws or biblical commandments or even conscience. In 1981 he was condemned to death for killing four nonresisting victims in holdups.

Described as “fiercely resistant to authority” (*Time* magazine, September 23, 1996) when first arrested, Williams spent seven years in solitary confinement where he began to teach himself, reading voraciously. And something happened. He had a kind of awakening, a moral conversion. “I slowly realized I was living a lie. The respect I cared so much about was based on intimidation, not self-respect. I had been involved in madness.”

Personal conversion is one thing, using that conversion to prevent others from entering into his former madness is another. And Williams is committed to his effort. He is now writing books aimed at young people (kindergarten through fourth grade) in a simple, clear prose that carries a powerful message. Why is he concerned about such young people? Williams says, “Prevention is everything. By the time I was twelve, it was too late.” What does the Catholic Church say? Give us your child until he is seven and he will be ours for life. So too, if a child is raised in violent or loveless households, or is given to the streets in its earliest years, that experience has an indelible and lifelong impact.



Cover for one of a series of books by Crips co-founder Stanley Williams written in order to deter young people from entering gangs. Williams now sees he “had been involved in madness.”

It does not seem sacrilegious or uncouth to recall that Christianity’s tireless and most vehement apostle was the same who earlier, with a zeal approaching ferocity, had no scruples about delivering his adversaries to their death before he was struck down by light. Well, you say, at least Paul’s (Saul’s) violence was based on principle, on his conception of right and wrong; whereas William’s behavior was simply nihilistic, naked aggression. Maybe so. But it’s a bit early to pass final judgment, for we know not how the Lord will use this sinner. And his violations were monstrous.

Williams knows his present actions do not condone his former deeds. They are part of his permanent (etheric and then soul) record, for which he will have to make complete restitution and reform. But if he was once a lodestone for violence, he now is using his considerable power to focus on helping others stay clean and resist the temptation to yield to their loneliness and feelings of insecurity. He counsels, “As much as you might want to fit in, don’t join a gang. You won’t find what you’re looking for.

© Rosen Publishing Group, New York, NY

All you will find is trouble, pain, and sadness.”

Why should those thinking about trying to lose their loneliness in gangs, and losing their sanity as well, listen to Williams? Because, he says, “I know. I did.” A videotape of Williams condemning violence was presented before a gang “summit” in Los Angeles in 1993. The audience responded with a standing ovation.

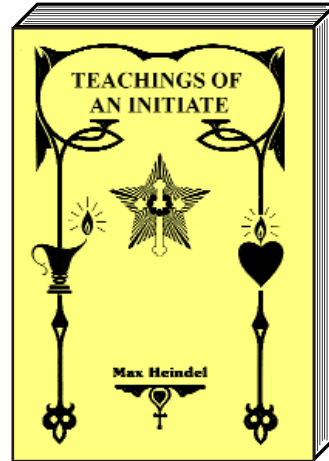
Williams didn’t cause a million other angry, lonely, scared kids to join gangs and do violence to others and themselves. They were waiting for an invitation to have a home, to get some friends. They were waiting to be exploited, cajoled, have their precarious and pitiful swagger challenged. For many like Williams, the prospect of something like home turns out to be prison. And the belonging that they seek becomes a fatal fraternity.

The convenient and common response to violence is incarceration. And the action is, in most cases, appropriate. But the problem is not then behind bars and secured. The problem still stalks the streets and prowls the neighborhoods, as rage and desperation in potential offenders, as fear and guilt in the hearts and minds of those who watch the erosion of peace and civility and know they have not done enough. It is important to remind ourselves that the million Williams are only the apparent or proximate problem. They are not the problem’s cause but its effects. They are products of a violent society whose priorities are in serious disarray. Until that violence, *our* violence, is addressed, the streets will be threatening and our peace of mind will be perilous.

William’s strong words and new attitude won’t prevent the sense of isolating lovelessness and frustration young kids are feeling, but they may deter some of them from seeking dangerous refuge in groups that bond in fear-based violence and acts of inhumanity. Who knows, his power for good may exceed, for all its enormity, his brutal wrongs. Would Paul have converted and given us one-half the text of the New Testament if he hadn’t raged against Christians as mortal enemies? In any event, we can be heartened that a measure of light and sanity has entered Williams and is being directed toward deterring in others a recurrence of the savage acts that are now his permanent legacy. □

# Teachings of an Initiate

by Max Heindel



*Teachings of an Initiate* contains some of the last findings of Max Heindel’s extensive investigations into the invisible realms as they are incorporated into the final lessons to his students. Topics include:

**The Sign of the Master**

**The Way of Wisdom**

**Esoteric Significance of Easter**

**Scientific Method of Spiritual  
Unfoldment**

**The New Sense of the New Age**

**The Death of the Soul**

**Religion and Healing**

As an Initiate of the Rosicrucian Order, Max Heindel was well qualified to impart esoteric knowledge.

Please order on page 64

Seventh Edition. 212 Pages. Indexed. Paper.  
Published by The Rosicrucian Fellowship

### *The Cherubinic Wanderer*

**A**NGELUS SILESIUS was born Johan Scheffler in Breslau, Poland in 1624 into a family of Lutheran dissidents. During his middle years he converted to Catholicism. He was as versatile in his outward life—as physician, theologian, poet and priest—as he was wide-ranging and eclectic in the life of his mind. He took the name *Angelus* after a Spanish mystic of the sixteenth century, while *Silesius* designated the area (Silesia) of his birth.

Max Heindel makes good use of several of Silesius’ couplets, quoted because they so succinctly and lucidly express concepts fundamental to esoteric Christianity. They refer to making the cradle (Nativity) and cross (Crucifixion) of Christ Jesus one’s personal experience. Here is a couplet concerning the mystic birth:

*What does it profit me if Gabriel hails the Virgin,  
Unless he brings to me the very selfsame tidings?*

And concerning the mystic death:

*If you would sprinkled be and bloom unfadingly,  
Then you must never think His Holy Cross to flee.*

A selection and translation of couplets has been made by Maria Shradly under the title *Angelus Silesius, the Cherubinic Wanderer* (1986, Paulist Press, Mahwah, NJ 07430), and the offering is a literary and esoteric feast.

Silesius faced the mystic’s dilemma of wanting to identify with an incommensurable God through the faculty of conceptual understanding. He knew the truth of the apophatic approach to Divinity—



Nicolas Poussin. The Annunciation. c.1655. Oil on canvas. National Gallery, London, UK.

#### *The Annunciation*

*“Mary and Nazareth, Gabriel, who tidings brought,  
They are my soul and heart, a light renewed by God.”*

that God is not truly anything we can say or think about Him. God is the purest naught, untouched by time and space and sense-based languages. The more you reach for Him, the more He will escape. Nevertheless, Angelus is driven to articulate his mind’s teased musings and his heart’s elusive intuitions. He is led to the insoluble paradox:

*God far exceeds all words that we can here express.  
In silence he is heard, in silence worshiped best.*

But write Silesius must, for his words too are a form of worship. Nor can he desist from thinking about God, and yet

*What Cherubim may know will never bring me peace,  
Outstrip I must all thought, the highest goal to reach.*

Are these words then simply the buzzing of a bee that is extracting spiritual nectar from fields of flowering insights? We can but say, buzz on, mellifluous one.

While clever sounding, it may not be true that

God is everything *but* what one conceives Him to be. Surely the very effort to know Him has a God-favoring effect. A central notion of German medieval mysticism is that the more one seeks God, the less one finds Him. The advice is to so seek as to find Him nowhere. If you do not seek Him, you are more apt to find Him. That is, seeking with the conditioned self only finds that self. Improbably, it must be the God in one that seeks God.

In Christianity the remote or transcendent God was incarnate. He is also “the firstborn of every creature.” Therefore Silesius can say,

*I know God's Portraiture; he left it in disguise  
In all His creatures fair, for you to recognize.*

In myriad forms Silesius imaginatively plots the primary coordinates of the esoteric perspective:

#### **The hereness of Divinity:**

*Christian, do not believe that Heaven is so distant;*

*The path that leads to it takes nothing but an instant.*

or

*God never was before, and never again will be;  
Hereafter He's alone, as He before has been.*

#### **The nowness of Divinity:**

*You say that you will see God and His light some day.*

*O fool! You never shall, you must see him today.*

#### **The I-ness of Divinity:**

*To Heaven you can't go, stop all the agitation,  
Unless you are, before, your self a living heaven.*

or

*That God shall have no end, I never will admit,  
Behold, He seeks my soul, that He may rest in it.*

Like the verse of eighteenth century English neo-classical poet, Alexander Pope, Silesius' couplets are composed in the Alexandrine line (twelve syllables in six iambic feet, with a middle caesura or pause), which is particularly suited to aphorism. But his epigrammatic style is not mere facility. A luminous, at times incendiary, light, even in translation, flashes from the condensed thoughts, as if its compressed intensity triggers a spontaneous combustion:

*The truest wisdom, that to which we can aspire,*



*“Why are you lost in thought? The woman in the Sun,  
Who stands upon the Moon, must first your soul become.”*

—Angelus Silesius

*The artist portrays the Woman Clothed with the Sun who has completely subjugated the lunar forces of the lower passions . Rev. 12:1*

*Is to be joined with God, to be with love on fire.*

We now know why Silesius calls himself the Cherubinic wanderer:

*Who puts his gaze down here only on God alone  
Will be as Cherubim near the divinest throne.*

He is the pilgrim who would express the Seraphic love for God through the Cherubinic wisdom which manifests it. But this manifestation is supralogical. Therefore the poet must ever employ analogy and paradox or apparent contradiction to transport us to the place of wordless knowing. The words don't define, they divine. They are allusive rather than denotative. Startling thought pictures prompt us to break out of traditional modes of thinking:

*Why are you lost in thought? The woman in the Sun,  
Who stands upon the Moon, must first your soul become.*

Again and again we experience the jolt of recognition,  
the reversal of perspective, the collapse of familiarity's  
walls:

*Who is it that can say that he can measure me,  
If God in me does walk, who is infinity*

or

*See, how God honors me! Leaping from His high throne.  
He places me upon it, in His beloved Son.*

More boldly he understands that

*The Virgin I must be and bring God forth from me,  
Should ever I be granted divine felicity.*

For theological summation, two lines will suffice:

*The soul a crystal is, the Godhead is her shrine;  
The body you inhabit hides both as in a shrine.*

Invariably Silesius recurs to his ruling thought—  
we must become what we seek. Don't look for it,  
be it. Thus,

*God dwells in light supreme, no path can give access;  
Yourself must be that light, if you would there progress.*

and

*O Man, if God did not His own Self love in you,*

*You never could give Him His proper due.*

Not only is heaven to be found *here*, but hell too:

*Christian, you must be once in Hell's abysmal fire.  
Endure it while on earth, not after you expire.*

Silesius yearns for serenity:

*Mary is at His feet, St. John leans on his breast,  
They both do nothing else, but savor God at rest.*

We may be grateful that the Cherubic poet did  
wander, did wonder, was restless. For complete  
understanding brings the rest of resolution, the qui-  
etude of certainty. Where then would be the verse  
that lights our imagination, shows us the audacious  
vistas and challenging altitudes where this poet  
and pilgrim of God journeys? Have no fear. Even

*What Cherubim will know will never bring me peace,  
Outstrip I must all thought, the highest goal to reach.*

We conclude our review with this speculative  
mystic's prescription for attainment, couched in  
what is for the student of Rosicrucian Christianity  
a particularly apt simile:

*Your heart receiveth God with all His Kingdom holds  
When you but turn toward Him and like a rose unfold.*

—C.W.

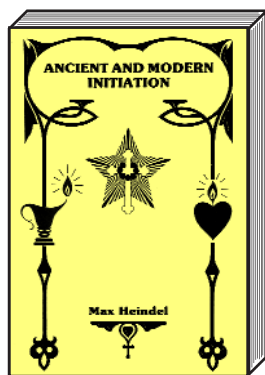
## ANCIENT AND MODERN INITIATION

by Max Heindel

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

### PART ONE

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



### PART TWO

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

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

### *What's for Dinner?*

**C**AN THERE BE a question asked with greater enthusiasm? Hopefully, the one to whom it is put has given the answer serious thought; food has tremendous impact on one's health and well-being.

One of the most salubrious symptoms of our society of late has been the tearing down of barriers—ethnic, racial, cultural, generational; though when one hears of teenagers becoming city mayors and such, one cannot help wonder if some things may have gone too far. For instance, for many people, the barriers, or differences, between breakfast, the noon meal, and the evening repast have all but disappeared. There was a time when restaurants served specific meals at certain hours. Now, in many places, one can get just about anything to eat 24 hours a day.

No doubt the introduction of the night shift had much to do with it; since people are working at all hours, they also want to eat anything any time. This extension of food services certainly occupies a pivotal place in our society, but the erasing of differences between the day's various meals has been a negative by-product. Each type of meal serves a very distinct function. The better we understand the grand design, the closer we conform thereto and the better the state of our health is bound to be.

The purpose of breakfast is implied in its name, to break a fast, the interval since the previous meal, generally the longest period of noneating. The purpose of a fast in the science of natural healing is basically to invigorate the system by the process of elimination. The restorative activities going on in



the human body during the night's sleep are geared to cooperate therewith,<sup>1</sup> and a fast is always best broken gradually, especially with liquids. So breakfast at its best, in conformity with the laws of health, should consist mainly or exclusively of liquids to help the process of elimination along. It can exert a tonic-like effect by helping to become unclogged and clean within, allowing the all-important vital force to flow freely.

Persons wishing to adopt such a breakfast plan should keep this fact in mind: if one is on a high-alkaline diet, it feels far easier to function on an "empty stomach" than if one is on a high-acid regimen.<sup>2</sup> If the stomach and intestines are full of acid-forming food, the system craves for help to push it out, and that might be erroneously interpreted as a call for more food, though most likely it is just a desire by the system for liquid.<sup>3</sup>

How many people have made confessions like, "Before I have my morning coffee, I'm just not fully awake."<sup>4</sup> Why should this be? After a good night's sleep, one should feel at one's very best. One hasn't been expending much energy during the night; why should there be hunger or lassitude?

The heavy breakfast advocated by those who call it the day's most important meal takes hours to digest, and its energy cannot be fully utilized until this process is completed. By hindering the process

of elimination, it may give a groggy feeling. If a big breakfast has been a long-time habit, the switching may at first not feel good, but in the long run one will be better off. With all due respect for the many productive “night owls” who have a hard time getting started in the morning, these can be the most rewarding hours.

This doesn't necessarily mean “morning” for everybody. The person on the “graveyard shift” going to sleep upon coming home from work in the early morning and waking up in the afternoon—for her or him that is morning, and he should breakfast then even though other members of the family may be having lunch or dinner.

If the day's first meal, regardless when taken, has been as suggested, one will in due time be ready for the second. The keener the appetite, the more receptive the system and the more good the meal will do. Its purpose is to provide energy, which by then may be sagging. Scientists know on the basis of body temperature and other manifestations of the Circadian cycle that a post-midday-meal nap may further the restoration of energy.<sup>5</sup>

In many cultures the siesta or something similar is accepted practice. Teachers know that early afternoon classes are not exactly the most widely awake ones. Some of the world's great executives—Churchill and many U.S. Presidents—have admitted taking naps. Noon is the time to recharge the batteries, rest and eat for energy.

That should include protein, unless one has been on an exceptionally rigorous health regimen for quite a while. Many years ago, a TV health instructor claimed he was doing well on just one solid meal a day, in the evening. The army of Alexander the Great is said to have functioned just fine on one repast at sundown.<sup>6</sup> The cleaner and more unclogged the body, the less infusion of energy is required; for the great majority, some protein at noon, preferably of plant origin, is in order.

Noon is also the time for fruit; citrus fruits,



Foodfoto

papaya and pineapples greatly help the digestion of protein. A weight-conscious person may “lunch” on just a salad of greens or such, low in calories (if dressing is omitted), but this cannot supply sufficient energy for a work-filled afternoon and there might be a voracious appetite at night.

Complex carbohydrates, like certain vegetables and grains, are ideal for the day's last meal. Much publicity has lately been given the fact that long-distance runners have been filling up on these before their performance. The important fact is that they have been doing so the night before, knowing that complex carbohydrates take time to be converted into energy. If athletes “in the know” take any kind of snack before going into action, it is generally fruit, fruit juice, or even honey—quick “picker-uppers,” the “pure” carbohydrates.

The complex carbohydrates, by contrast, don't provide an immediate spurt of energy. But we don't want this anyway shortly before retiring. We then want something that will help us drift into restful sleep. The green vegetables, in addition to complex carbohydrates, also provide chlorophyll, which encourages sweet repose.

A real problem faces the health-conscious person obliged to eat out a great deal. There are some healthful restaurants operated by dedicated vegetarians, but other eating places could produce difficulties.<sup>7</sup> The fast food outlets may be the very



worst offenders; their most popular dishes are generally the least healthful. The innocent-looking baked apple might be loaded with white sugar; the harmless-looking jelled dessert may derive from animal bones. Vegetables may be prepared with condiments, spices, and animal fat, and if reheated repeatedly, have little nourishment.

Those crisp, inviting salads might still be full of sprays, artificial coloring to disguise their wilted state, and if on display counters, there's no telling how long they've been out of the refrigerator. Oriental restaurants, because of their emphasis on vegetables, get high marks among vegetarians, but even if there is no actual meat among them, MSG and other ingredients may be less than healthful.<sup>8</sup>

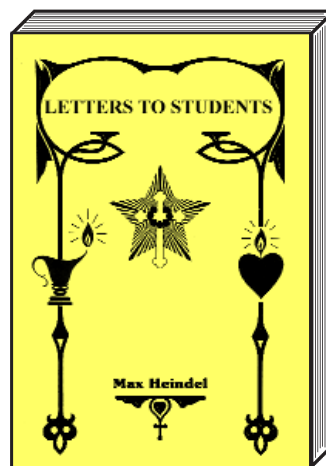
According to Old World proverbs, health is the first wealth, and as long as one has health, one has hope. Health may not be everything, but without health, everything else surely is nothing.<sup>9</sup> □

A Probationer

1. See *The Rosicrucian Cosmo-Conception*, Max Heindel, p. 93.
2. A high-acid diet is one containing little fresh fruits and vegetables.
3. "Woe to thee, O land, when...thy princes eat in the morning"—Ecclesiastes 10:16. This certainly does not favor a big breakfast.
4. Because of its caffeine, coffee is not recommended for any meal.
5. "Reporter's Notebook," Judy Muller, CBS Radio News, September 12, 1989; National Public Radio's "All Things Considered," September 12, 1989.
6. Other nations also, at their periods of greatest power, according to Herodotus, "Father of History," ate but one meal a day, and that at night. *Health Secrets from the Bible*, Ronald R. Wlodyga, p. 214.
7. Earlier this century in America, but vegetarianism became as "accepted" as it is today. It was relatively easy to tell the difference between genuine vegetarian restaurants from their pseudo-competitors: the latter filled their window displays with rich pastries, cakes, cookies, etc., hardly more healthful than meat. Some may still do so.
8. MSG, or monosodium glutamate, contains 12% salt and is responsible for the allergy known as "Chinese Restaurant Syndrome." Any food, like dry soup mix, that lists hydrolyzed vegetable protein as an ingredient, is high in MSG. Other questionable ingredients in restaurant meals include: mayonnaise, almost 100% fat and some vinegar; ketchup, containing up to 20% sweetener (white sugar) and up to 180 milligrams sodium per tablespoon; mustard and chutney, both high in sodium. *University of California, Berkeley, Wellness Letter*, Volume 6, Issue 1, pp. 3, 8.
9. Former U.S. Surgeon General C. Everett Koop has stated publicly that 300,000 Americans die annually from overweight. CBS Radio News, December 7, 1994. Who knows how many shorten their lives by eating the wrong food.  
 "Eating the right food *at the right time* can make a considerable difference in your state of mind." "Foods that Sharpen Your Mind," *Reader's Digest*, October, 1991, pp. 31-36; italics added.

# 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

237 Pages. Paper

Published by The Rosicrucian Fellowship

## HEALING

### *The Hidden Side of Prayer*

**A**S THE MOON tonight\* is in a cardinal sign, we are holding our Healing meeting. In this connection it is very important to bear in mind that students of the Rosicrucian Fellowship, located all over the world, have today concentrated their thoughts upon this Pro-Ecclesia for the very same purpose which we are now endeavoring to accomplish, namely, to generate thoughts of help and healing, and to focus them in one common direction so that they may be available to aid the Elder Brothers of the Rosicrucian Order in their beneficent work for Humanity.

But if we really want to accomplish something in that direction, we ought to have a very definite and clear understanding of what our object is and what are the means of accomplishing it. It is not enough that we know in a vague way of the sickness and suffering that is in the world and that we have a dim and hazy idea of helping and alleviating this suffering, whether it is bodily or mental. We must do something definite to attain our object, and therefore it will be well to place before our minds an illustration that may help us.

Let us suppose that one of our buildings is on fire. A lot of trash has been accumulating in a corner and by spontaneous combustion it has finally become a fire. We have hose, water and a nozzle so that we may spray upon the fire and endeavor to put it out. But to do this we must first turn on the

---

*\*An address first delivered by Max Heindel in the Fellowship's chapel (Pro-Ecclesia) in 1915, the text of this talk became the basis for the Healing Service that has been read on each healing date (weekly) since that time. In this its original form, the reader can appreciate Mr. Heindel's use of analogy and illustration, as well as his personal warmth and fervor, to impress his message upon his listeners.*

water and point the nozzle straight, also, the stream of water must be adequate to cope with the fire. It will not help us at all if we just turn the stream half on, or have a small stream and squirt it hither and thither. We must aim it straight at the heart of the fire and it must be adequate in force and volume to cope with the burning material. If we have these requisites we shall be able to put out the fire in the building, and thus we shall have accomplished our purpose by the proper use of efficient means.

Healing of sickness offers a perfect analogy, for any disease, we may say, is really a fire, the Invisible Fire which is the Father, endeavoring to break up the crystallized conditions which we have gathered in our body. We recognize fever as fire, but tumors, cancers, and all other diseases are also the effect of that invisible fire that endeavors to purge the system and purify it from conditions which we have brought about by breaking the laws of nature.

Now for the healing thoughts. This very same power which is endeavoring slowly to purge the body, can be greatly augmented by proper concentration (that is what prayer really is), provided we have the proper conditions. To illustrate what these conditions are, we will take the waterspout as an example. You may not have seen this phenomenon of nature but it is wonderful and awe-inspiring. Usually, at the time when it occurs, the skies seem to hang very low over the water. There is a tense feeling in the air of depression or concentration. Gradually it seems as if a point in the sky reaches down toward the water, and the waves in a certain spot seem to leap upwards until both sky and water meet in a swirling mass.

Something similar takes place when a person or



a number of persons are in earnest prayer. All the forces in nature which do our work here are only working in the ether—electricity, the expansive force in steam, etc., all are ethereal. But there are forces in the universe far more potent and subtle, among them thought power. When a person is intensely earnest in supplication to a higher Power, his aura seems to form itself into a funnel-shaped thing which resembles the lower part of the water spout. This leaps up into space a great distance and being attuned to the Christ vibration of the interplanetary World of Life Spirit, it draws thence a divine power which enters the man, or company of men, and ensouls the thought form which they have created. Thus the object for which they united will be accomplished.

But let this be borne thoroughly in mind, that the process of praying or concentration is not simply a cold intellectual process. There must be an amount of feeling adequate to accomplish the desired object, as a certain volume of water was required to quench the fire. Unless this intensity of feeling is present the object will not be accomplished any more than a small stream of water will quench a large fire.

This is the secret of all the miraculous prayers which have ever been recorded: the person who prayed for something was always intensely in earnest; his whole being went into the desire for

this or that thing for which he prayed, and thus he lifted himself up into the very realms of the divine and brought down the response from the Father.

Last year we had a case of that very kind at headquarters. One of the workers had been hurt in an automobile accident and sustained a concussion of the brain. That night we all joined in silent supplication to our Father in Heaven, here in this very Pro-Ecclesia, that she might be healed and helped. The writer then distinctly perceived the intensity of feeling and how it gave rise to that funnel-shaped lower part of the channel, which brought down the divine response. That evening the worker's consciousness returned, something that is more than unusual in the annals of such cases.

We also find that in certain holy communities, such as, for instance, "the round table of King Arthur," or in a circle of spiritualists, a similar condition is brought about. The sitters in the circle first became attuned to a common vibration by singing certain songs. And having been thus united they form a single auric funnel which then brings down whatever they desire, according to the intensity of their wishes and their concentration.

This spiritual vibration is so powerful that sometimes it may be transmitted to, and remain around, even seemingly inanimate objects. For instance, many people have felt, some have even been overcome by, the powerful vibrations at the organ here. You will notice that there is a copy of Hoffman's Christ over the organ. There is no doubt in the speaker's mind that when Hoffman painted this picture, he felt very intensely the position and the feeling of the Christ in Gethsemane; therefore there clung to his picture a representation of that same auric channel. This would not remain with, or be reproduced in, a printed copy of the picture. But the picture here in the Pro-Ecclesia was painted by one of our members who entered into the feeling of the original artist and was endowed with an understanding of the secret of the Christ's suffering in that lonely hour. Thus he has brought this same channel into his picture and therefore the vibrations are felt emanating from it.

All this teaches us that such force is available and it may be used scientifically with much greater effect than if we use it in a haphazard manner, my



Oil on canvas, 1890. Johann Michael Ferdinand Heinrich (1824-1911). Privately owned, Berlin.

**Christ in Gethsemane**

*To accord with Christ's bitter experience and harsh prospects, the artist has transformed the garden into a bare rock where the Holy One kneels near a thornbush whose wood shall crown Him in a few interminable hours. His three chosen disciples can be dimly seen sleeping in the left distance before the dark silhouette of the city where His death sentence awaits Him. Yet does the Father's light beaming upon him signify His strength to prevail.*

vaguely desiring this, that, or the other thing. But there is also a great danger of misusing this wonderful power; therefore we should always qualify our supplications for others with the words of the Christ: "Not my will, but thine." Otherwise we are liable to cause injury where we would help.

You probably noticed that I said "our supplications for others." Let this idea sink deep down in our minds, that we ought never to ask anything for ourselves. That is superfluous. The Christ has given us assurance that if we seek first the Kingdom of God and His righteousness, all other things shall be added unto us. We have also the promise in the Bible, "The Lord is my

shepherd, I shall not want," and many years experience has demonstrated to the speaker that this is an actual fact, that if we work with the law for others, then the law will take care of us, for we are workers with it.

The great reason why prayer is not being heard today is that the supplicants are always asking for something for themselves, contrary to the common good. If we are looking out for ourselves and always trying to get the best for ourselves, regardless of everyone else, then it is not necessary for Our Father in Heaven to take care of us. But the moment we place ourselves in His hands and think of how we may do His work, how we may accomplish His will on earth, as it is being done in Heaven, then we become co-workers with Him, workers in His vineyard. It then devolves upon Him to take care of us, and we may then rest in full trust that everything that is necessary for our material or our spiritual comfort will be forthcoming. Nor will the measure be small, scant or mean, but we shall receive full measure, pressed down and overflowing. With these thoughts we will now enter the silence and for ten minutes focus our minds upon the object for which we have gathered—to help and to heal our suffering fellowmen, but particularly those who have applied to headquarters for aid in their distress. □

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

- August.....8—15—21—27
- September.....4—11—17—24

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

*Rex and Zendah  
in*



*The Land of  
the Crab*



**R**EX AND ZENDAH sat down to recover their breaths after their sudden removal from the Land of the Lion. Earthquakes rather take your breath away if you are not used to them, even if they do sometimes save time. After a few minutes they got up, and turned round to look for the Gate of the Crab.

At first they both rubbed their eyes hard, for though they could see faintly where the gate stood, it was very misty. It was like trying to see their hill on a foggy morning.

As they looked, however, the mist cleared and a shining silver gate was seen. The tall pillars on either side were two silver candles and the gate between was a circle of silver; in the centre of this was a gigantic crab holding between its claws a crescent moon, which shone as the real Moon. On its shell were two queer signs like notes of music, side by side.



All round the outside of the gate were words, difficult to read because the whole gate revolved incessantly.

At one moment the crescent moon was at the top of the gate, and very soon after the crescent was at the bottom of the gate.

There were curious shaped pieces of silver, rather like the claws of a crab where the lock and hinges should have been—with a groove between them, in which the gate ran smoothly round and round. A keyhole showed in the center of each, so

that the children felt puzzled, not knowing which was likely to unlock the gate. But first they had to find a key.

Zendah was the first to see a little door in one of the pillars engraved with a crab; on touching this with her fingers, it opened. Inside was a silver key.

Rex tried this in the right hand keyhole, and found it fit, but though he turned the key this way and that, and heard the lock click, the gate did not move. He found it would not fit the other keyhole, which had the word *Try* engraved over it.

Zendah suddenly cried out, “Why! that is one of the words on the Gate of the Sea-Goat!” and pulling out of her pocket the leaden key she had found there, she put it into the left-hand keyhole, and found it fit.

In a moment the Crab stood still with the crescent moon upward and around the gate they saw the motto which they had been unable to read while it had been moving:

“East, West, Home is Best.”

A soft voice spoke to them from a long, long way off: “Dear children, do you know the Password?”

They looked startled, for it sounded so much like their mother’s voice, but they replied:

“Patience.”

They were still more surprised when the Crab climbed down from the gate and waving his claws, showed them the way through the hole he had left. When they had jumped through, he climbed up into his usual place, and cried in a queer, grating voice:

“Revolve again, oh circle of the night Moon!”

Wondering how it worked, they stood for a short time and watched the dance of the Crab and the Moon recommence.

At the entrance of this land, not a soul could they see. It was night, and very, very misty, but as they were wondering which way to go, they heard whispering.

“Yes, it is.” “No, it isn’t.” “No, you go first and see.” “There is no hurry,” until they wondered what it was all about, and who really was there.

Slowly their eyes became accustomed to the mist and they saw in front of them a path winding through a forest of large trees; little streams of water gurgled over mossy stones, or fell with a splash over rocks in miniature waterfalls.

A large yellow Moon rose slowly behind the trees, and finally they could see everything as well as if it were daylight.

The voices grew nearer and nearer, and at last Zendah turned to Rex and said in a quiet, little voice, “I am sure I saw some children hiding behind the trees.”

Yes, there they were. First one face peeped round a tree trunk and disappeared again, and then another peeped and vanished. Rex became impatient. “Oh do come out and make friends,” he cried. “Don’t be so shy, we shall not hurt you!”

In a moment or two they were surrounded by a number of children, some dressed in shining silvery dresses and some in violet or green. They were most of them very pale, with hair that was almost white, and they all moved rather slowly.

The leader, a girl, said to Zendah, “I am sorry we were so slow, but we don’t have many visitors here, and we were not sure who you were. We are all so shy, until we know people very well.”

Taking their hands, they led them down the path to where there were two great stones with a third one on the top, so large that Rex wondered who ever had been strong enough to place them like that.

They all danced around the stones, singing a queer little song, that seemed to be something

about the sacred hearth fire, so far as Rex and Zendah could catch the words.

So busy were they trying to find out what they were singing about, that they did not notice a tall figure come up to the circle, and stand smiling and watching from the outskirts of the ring. Suddenly they looked up, broke through the ring, and throwing their arms around the lady’s neck, exclaimed, “Mother, mother, how did you come here? We never expected to see you in the stars.”

How the other children did stare! “Is she your own mother?” asked one. “Why Lady Mary comes to see us nearly every night and tells us tales.”

Mother nodded. “Yes, this is my land, as the Land of the Archer is yours, Zendah. But you must now be very quiet, for this is the special night, Midsummer Eve, when all the fairies collect for their revels, and they start just before the Moon is full.”

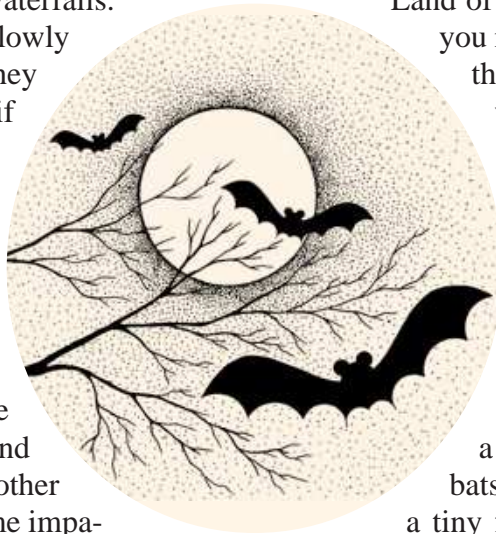
Very, very quietly, they all tip-toed to a bank of willow trees that overlooked a smooth patch of grass, and sat down behind some bushes.

A faint, clear note was heard—a fairy horn, and then four large bats flew across the Moon, each with a tiny fairy on its back. Circling round

and round, they were soon near enough for the fairies to jump to the ground, while the bats hung themselves up by their hooked wings on to the trees near by.

From a wild rose bush a little brown bird burst into a wonderful song of trills and runs. To its music the four fairies danced round and round the green patch, waving wands of water iris, and where they trod hundreds of mushrooms and toadstools sprang up. Again the fairy horn sounded, the trunks of trees around the circle opened, and the green and the brown nymphs of the forest came out and took their places on the grass under the trees.

Then in the distance, ever drawing nearer and nearer, could be seen hundreds of fairies headed by Queen Titania and King Oberon, preceded by a queer procession of crabs and crayfish, all walking on their back claws. When all were inside the ring,



they took seats on the toadstools while the four smallest fairies went into the centre, and played on strange musical instruments made of shells with strings of cobwebs.

Rex and Zendah were quite certain they had heard this music before, when they had been in the woods at home, but they had not known that it was fairy music.

They had to watch the fairies very carefully as they danced to the music, for they did not look the same two minutes together; sometimes they were large, sometimes very small, sometimes they looked like flowers, and sometimes like crabs.

At the far end of the glade was a bank of very fine moss, and on each side there grew bushes of white roses and hundreds of moon daisies. In front of the bank was a small pool in which were growing water violets and white water lilies.

Early in the evening, the Moon shone behind the willow trees on the left side of the pool, but it gradually rose until it stood exactly overhead, and reflected itself in the middle of the pool.

The moment this happened, rays seemed to come shooting down from the Moon to the reflection and up again from it, and then back and forth, weaving a gigantic web of moonbeams showing all the colors of the rainbow after a shower, only much paler than you ever see in the daytime.

When this was complete, there appeared an oval of thicker mist in the centre that gradually became bigger and bigger until the form of a beautiful woman with a crown of silver stood on the surface of the pond. She had hair the colour of a primrose and pale blue eyes.

All the fairies turned toward her and bowed, and as she stepped on to the bank, they sang a quaint little song of greeting:

“Hail unto our Lady Moon!  
Hail unto the Queen of Night!  
If Moon and Crab together loom  
Then fairies greet your sight!”

In a voice that sounded like the summer breeze



*The Spirit of the Moon*

murmuring through the trees, the Spirit of the Moon spoke:

“Hail, children of the woods and trees and streams! Has all gone well since our last meeting? And have you any requests to make?”

“All is well, great Queen,” replied many tiny voices.

She continued: “Come forth, human children, you have seen my land, now come and receive the gifts of remembrance that we have to give to those who love it.”

Quite astonished, for they did not know they had been seen, Rex and Zendah stepped out into the moonlight, holding their mother’s hand.

“I need not remind you, for you have a good teacher at home,” said the Moon, smiling, “what this land means to all who love home, but you must remember kindness and patience make it beautiful;

so I give to you, Rex, a silver shield to protect all those weaker than yourself; and remember the sweetest kernel is found within the hardest shell.

“To you, Zendah, I give the silver bracelet set with many moonstones. Once every year you will be able to come and watch the fairies play, and learn what they and the Moon can teach you.”

Waving her silver wand, a large, greeny-purple crab bowed in front of them and showed them a tiny chariot drawn by white cats, just large enough for the two of them.

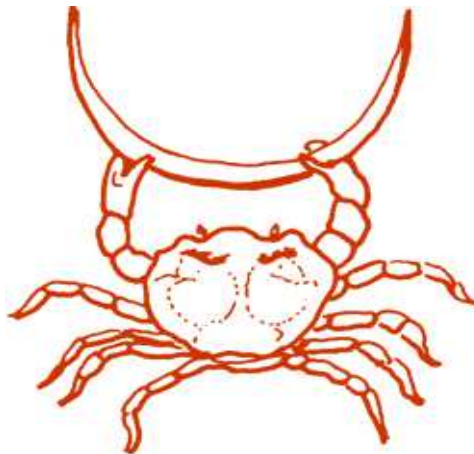
Their mother kissed them, and whispered, “I shall see you presently,” and off they went back to the entrance. Again the gate stopped its spinning and the silver crab descended from the crescent Moon to let them through.

They were just preparing to jump over, when a jolly laugh greeted them, and King Jupiter came in.

“So you have finished your visit to the Land of the Crab,” he said. “I am just a little late, but I shall see the last of the revels.” And he stood to one side and waved his hand to them as they went through

the gate.

The crab resumed his post of holding up the crescent Moon, and the gate started to spin once more.



“Whoever would have thought of seeing mother in the Land of the Crab?” said Zendah. “I wonder if she will remember when we get home?”

“I suspect she will,” replied Rex, “she always seems to remember everything.” (Continued) □

Esme Swainson

## ***THE ROSICRUCIAN CHRISTIANITY LECTURES***

*By Max Heindel*

**D**elivering these twenty lectures in person was one of the earliest activities of this authorized Messenger of the Rosicrucian Order. A comprehensive outline, with contemporary application, of the Christ-centered truths of Rosicrucianism.

### **TITLES OF LECTURE-CHAPTERS INCLUDE**

*WHERE ARE THE DEAD?*

*SPIRITUAL SIGHT AND THE SPIRITUAL WORLDS*

*SLEEP, DREAMS, TRANCE, HYPNOTISM, MEDIUMSHIP AND INSANITY*

*THE ASTRONOMICAL ALLEGORIES OF THE BIBLE*

*SPIRITUAL SIGHT AND INSIGHT*

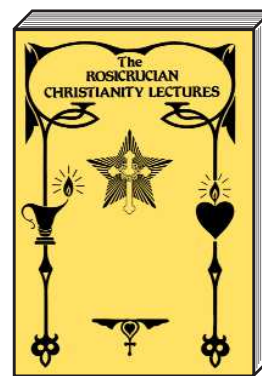
*THE ANGELS AS FACTORS IN EVOLUTION*

*LUCIFER: TEMPTER OR BENEFACTOR?*

*THE STAR OF BETHLEHEM, A MYSTIC FACT*

*THE MYSTERY OF GOLGOTHA AND THE CLEANSING BLOOD*

*THE MYSTERY OF THE HOLY GRAIL*



Please Use Order Form on  
page 64

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



