

Rays from the Rose Cross



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

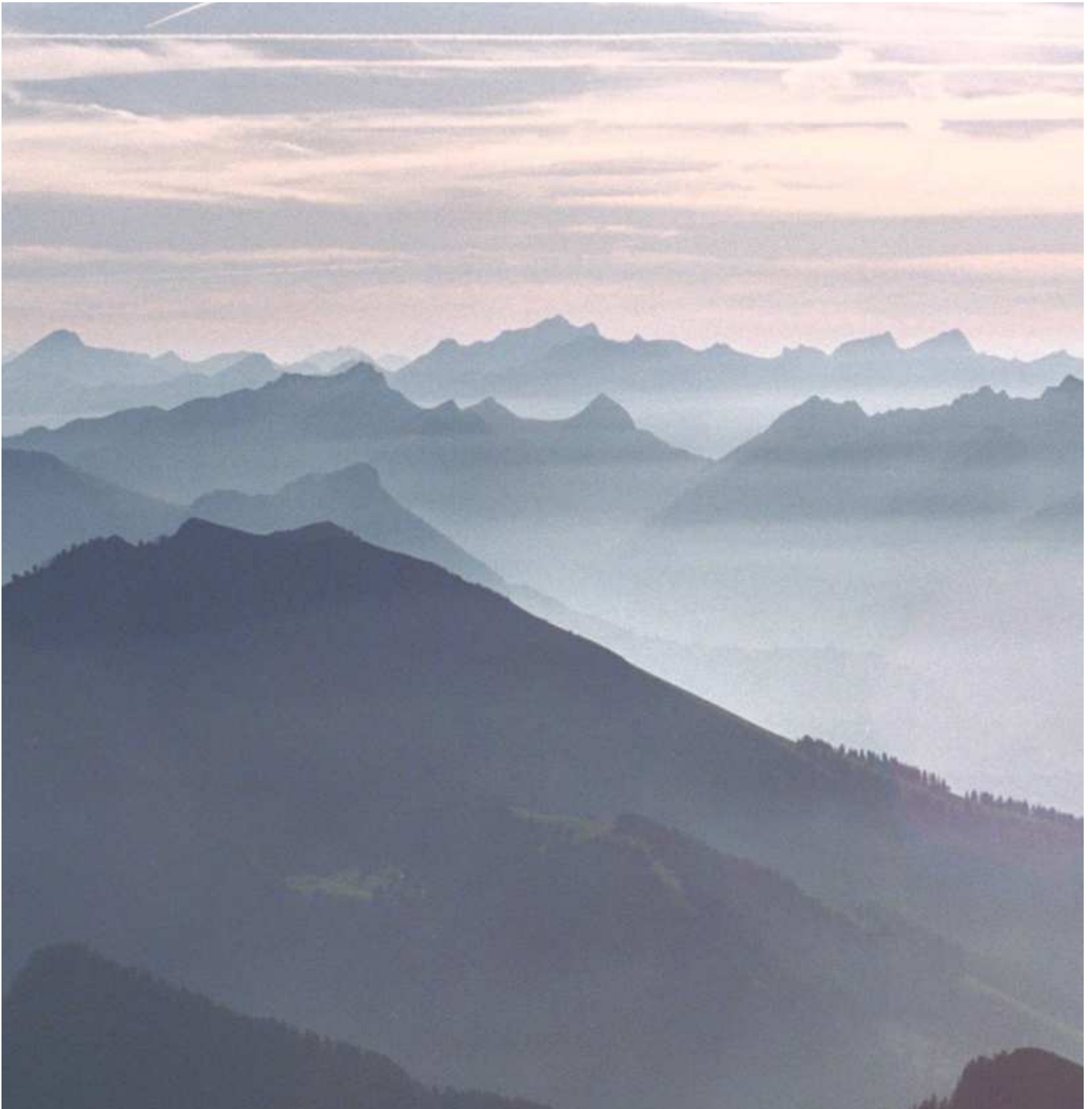
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MEDITATIONS: I AM THE WAY, THE TRUTH, AND THE LIFE; I AM THE VINE
LET THIS MIND BE IN YOU

THE MYSTERY OF GOLGOTHA: THE REDEMPTION OF THE LUCIFERIC
CHRONICLE OF THE LIVING CHRIST: THE 33 1/3 YEAR RHYTHM

A CHRISTIAN ESOTERIC MAGAZINE





CONSCIOUSNESS

God, what a glory this consciousness
Of life on life, that comes to those who seek!
Nor would I, if I might, to others speak
The fullness of that knowledge. It can bless
Only the eager souls, that willing, press
Along the mountain passes, to the peak.
Not to the dull, the doubting, or the weak
Will Truth explain, or Mystery confess.

Not to the curious or impatient soul
That in the start demands the end be shown,
And at each step, stops, waiting for a sign;
But to the tireless toiler toward the goal,
Shall the great miracles of God be known,
Life revealed, immortal and divine.

—Ella Wheeler Wilcox

Rays from the Rose Cross

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

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FEATURE

TWO MEN, both seriously ill, occupied the same hospital room. One man was allowed to sit up in his bed for an hour each afternoon to help drain the fluid from his lungs. His bed was next to the room's only window. The other man had to spend all his time flat on his back. The men talked for hours on end. They spoke of their wives and families, their homes, their jobs, their involvement in the military service, where they had been on vacation. And every afternoon when the man in the bed by the window could sit up, he would pass the time by describing to his roommate all the things he could see outside the window.

The man in the other bed began to live for those one-hour periods where his world would be broadened and enlivened by all the activity and color of the world outside. The window overlooked a park with a lovely lake. Ducks and swans played on the water while children sailed their model boats, Young lovers walked arm in arm amidst flowers of every color of the rainbow. Grand old trees graced the landscape, and a fine view of the city skyline could be seen in the distance. As the man by the window described all this in exquisite detail, the man on the other side of the room would close his eyes and imagine the picturesque scene. One warm afternoon the man by the window described a parade passing by. Although the other man couldn't hear the band he could see it in his mind's eye as the gentleman by the window portrayed it with descriptive words.

Days and weeks passed. One morning, the day nurse arrived to bring water for their baths only to find the lifeless body of the man by the window, who had died peacefully in his sleep. She was saddened and called the hospital attendants to take the body away. As soon as it seemed appropriate, the other man asked if he could be moved next to the window. The nurse was happy to make the switch, and after making sure he was comfortable, she left him alone. Slowly, painfully, he propped himself up on one elbow to take his first look at the world outside. Finally, he would have the joy of seeing it for himself. He strained to slowly turn to look out the window beside the bed. It faced a blank wall.

The man asked the nurse what could have compelled his deceased roommate who had described such wonderful things outside this window. The nurse responded that the man was blind and could not even see the wall. She said, "Perhaps he just wanted to encourage you."

Epilogue: There is tremendous happiness in making others happy, despite our own situations. Shared grief is half the sorrow, but happiness when shared, is doubled. If you want to feel rich, just count all of the things you have that money can't buy. The whole universe can be seen and experienced through the window of your soul.

—Author unknown



Angels assisting the dying, from illustrated edition of *Night Thoughts or The Complaint and The Consolation*, text by Edward Young, engravings by William Blake (1757-1827), Dover Publications, Inc.

The Antichrist and the Human Genome

IF WE ARE MATERIALISTIC, we might tend to see the Antichrist as some chimeric beast like one finds in the *Revelation* of St. John. If we are insecure or hateful, we tend to see the antichrist xenophobically as the person or people that represent that part of our nature we fear and refuse to admit because we have not shone the light of love-wisdom upon it.

Both cases are examples of psychological projection, externalizations of unredeemed soul content or unprocessed soul power in the making, which will stand before us, foreign and threatening, until we transform and redeem it.

The Antichrist may be in the external world, but, more importantly, it is also within us. It is, as Max Heindel liked to say of God, “nearer than hands and feet.” Also, like God, the Antichrist is a spirit, an attitude of consciousness. The spirit of the Antichrist is the antithesis of Christ and the Life Spirit, whose attributes are life, light and love.

As we work on soul growth, we become progressively more capable of externalizing everything within us, until we reach the point where we are ready to enter the inner worlds consciously. At that time we see the composite of all of our unredeemed sins as the Dweller on the Threshold and we see our compounded good deeds as a “guardian angel,” an alchemical mate from heaven whose wedding garment is the vehicle of consciousness of our divine being.

If we merely see the Dweller as a being outside of us, rather than an objectification of our previously hidden, unregenerate character, we are also being materialistic. We are seeing the form and not the content, and we are failing our trial. We will be trapped in this materialistic illusion until we look at every feature of the Dweller and see the sin, the mis-

applied principle, the unredeemed soul power locked up within and behind it and begin to tame and transform it through the Christ within.

Actually, one needn't even see the Dweller as a form to participate in this activity. Every time we see through our sins and the psychological machinations that conceal and facilitate them, we are dealing with the Dweller, which is a facet of our very life and being. This redemption can be done in retrospection and in our ongoing daily lives. Every time we apply love where we have previously sinned, we are taming and transforming the Dweller. Initiation is not some wondrous process foreign to our lives, it is the ongoing deepening, intensification and vivification of our now relatively dull and numb lives.

The process of seeing through the Dweller and transforming it into the Guardian Angel also takes place collectively in humanity as a whole and in our work in the world. Not surprisingly, the collective Dweller, sometimes thought of as the Antichrist (which may well also be the embodiment of a higher malignant being), is also not alien to our everyday experience. A good example of its spirit is found in the genome project, the enterprise of exploring and mapping the complete human genetic code.

DNA is the gateway from the ethers through which the forces of the human archetype and seed atoms form dense physical bodies. The folly of materialism in thinking that all life and consciousness is a product of chemical interactions in the chemical region of the physical world is forgivable, as is the absurd notion that materialism will be able to create life from chemicals alone, without the ethers and the oceanic thinking necessary to do so. But the deathly aspects of the genome project are more immediate and alarming. The death-induced effects of the “fall” has been sophisticated and elab-

orated in ways that could inhibit or cripple our proper physical evolution, if given free reign.

The very manner in which the cataloging of the genome is being accomplished is materialistic. Some of the work is being done in academic institutions. There scientists publish their findings, the knowledge becoming part of the public domain. However, a good deal of the research is being done in private biotech laboratories, and as soon as a segment of the genetic code is deciphered, the results are patented!

This means that the knowledge and application of the genetic basis for all human bodies throughout all rebirths is the property of an individual or corporate entity. This is equivalent to an initiate discovering the scheme of the divine spiral of evolution (which spiral is reflected microcosmically in DNA structure) and claiming ownership of it so that everyone else who traverses the evolutionary spiral must pay toll. This is cosmic possessiveness, which is the antithesis of the free-flowing life of the Life Spirit. This attitude has so invaded science that plants are patented straight out of nature with disregard for the common good and the unified nature of reality.

This fallen, deathly outlook also permeates the applications of biotechnology. Since material scientists are not aware of working creatively with life or even of its very existence, they cannot be faulted for not doing so. However, their inability to create and evolve life does not prevent them from meddling with the evolutionary materials in a manner which demands correction.

Not realizing that illness is a consequence of past attitudes and wrongdoing, and that it is now a correcting, learning and growing experience for the future, a redemption of past causes, there is a vain hope of removing illness without fulfilling its purpose—an attempted end run around destiny. The plan is to clip the genetic material responsible for predispositions to a given illnesses or condition. This is a permanent deathly, eliminative act, a reduction of opportunities instead of a progressive, growing, evolving, and creative process.

Eliminating genetic material not only decreases evolutionary options, it can also take away protections. The same gene that is associated with sickle cell anemia is responsible for resistance to malaria. The destructive attitude of material science has proceeded so far that plant seeds are designed to pro-

duce plants whose seeds are sterile. This, now common, practice ensures that farmers and growers will have to purchase new seed annually. This is a giant step in the same direction as birth control, whereby people surfeit themselves in vain pleasure without the consequences, blocking the generative function. It deprives the plant kingdom, and the group spirit behind it, of evolutionary growth and progress by making it impossible to pass on experience to future generations.

These practices of hiding the light of understanding behind property rights, of reducing, inhibiting and nullifying progress, and the lack of concern for other living beings, except as they serve our selfish ends, are clearly counter to the life, light and love of Christ. They are outright anti-Christian.

What can we as aspirants to Christian enlightenment do about it?

As students we can inform ourselves about these issues and see them in terms of the Christ light of spiritual intelligence instead of materialistic ignorance and selfish propaganda. As citizens we can always take social and political action, since we are the source of collective self-governance in a democratic society. Probably the most effective thing we can do is what Max Heindel called “occult service.” We can think right thoughts. Thinking is the most important service of our humanity in the Earth Period. One skilled, advanced thinker focussing on the truth is more powerful and effective than millions of untrained individuals enshrouded in the confusion of materialistic darkness.

Prayer is one of the best and most transformative forms of thinking. If we take the spiritual truths elaborated in the Rosicrucian philosophy and apply them to current issues through our thoughts and prayers with a sustained intensity of feeling, we are communicating those truths to fellow humans in a manner that exceeds the influence and effect of the broadcast media.

Writing, speaking and other means of direct communication in our daily conduct and exchanges augments this occult service; but our physical involvement is not necessary to change the psychic atmosphere. What is required is that clear and loving thought be projected into the cosmos with the compassion and intense feeling we use in healing prayers. This is true occult service, unsullied by egotism. □

—S.R.

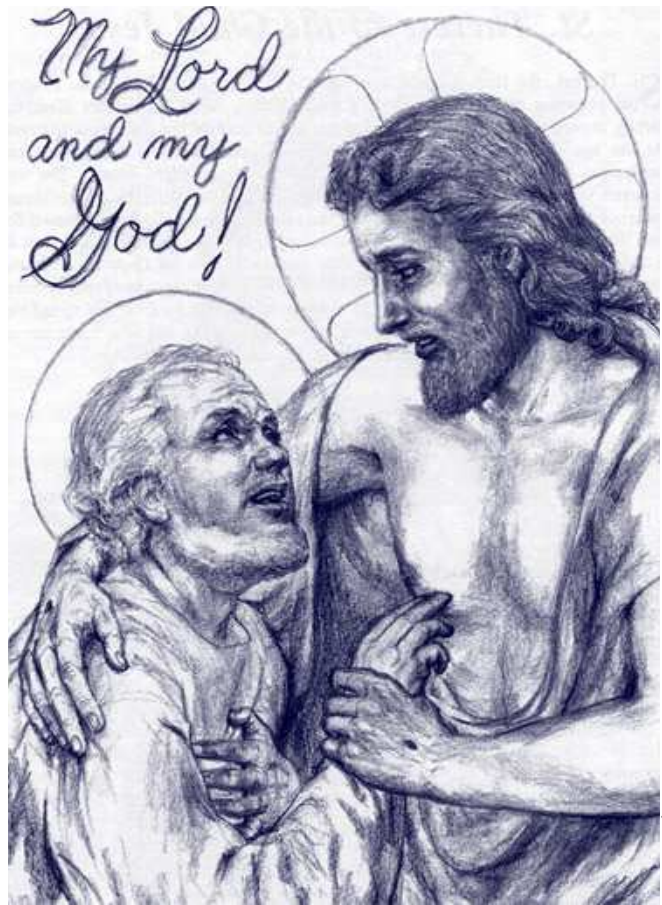
MYSTIC LIGHT

Meditations— I am the Way, the Truth, and the Life; I am the Vine

WE SHALL SOMETIMES, as we practice our meditation, have the feeling as if within us there were pure joy of the resurrection. Everything is full of resurrection music, as if in us the angels themselves were singing over the open grave. Then we begin to have an idea of what Easter is and of how little men have allowed the resurrection Christianity, of which John's Gospel speaks, to become a reality. Perhaps what we have said may also help people to whom this world is still strange to feel and to find reality in their own way.

As we now pass over to the next saying of Christ, "I am the way, the truth, and the life" (John 16:6), we are again standing before one of the mighty words of Christ, which alone might be matter for the meditation of a lifetime. The context in which this saying is spoken is especially interesting. Thomas says to Christ: "We know not whither Thou goest, and how can we know the way?" Now it is remarkable how this Thomas, of whom the later legends record that he became the apostle of India, is, in the whole manner of his being, related to the spirit of India. He feels strongly the destiny of death (John 11:16). He is the melancholy brooder and doubter who longs for sight (John 20:25). And here at the place we are considering he asks for the "way," as the Indians for thousands of years have asked for the "path," as Sundar Singh and Ghandi

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



St. Thomas

After Pentecost, Thomas preached the Gospel in southern India, where he was martyred for his faith in Christ. From its inception, St. Thomas Christianity has taught that the laws of consequence and rebirth are fundamental truths of human existence.

today, each in their own manner, ask for the way. The saying of Christ in reply to the question of Thomas contains a most remarkable indication of the "mission" to India, which is not yet fully understood. Buddha showed a path, but the saying, "We know not whither Thou goest," is true of him also. When he was asked what Nirvana is, he was silent." Concerning that, the lofty one revealed nothing," say the Indian texts.

The Indians were the people who did not wish to enter the earthly world, the world of the senses. Dr. Rudolf Steiner has given an illuminating demonstration of this. The Indian is afraid before outward

reality. This is expressed in the word itself upon which they meditate, “a-u-m.” In the sound “a” the sight is opened to reality. In “u” one is afraid before it. And in “m” one passes over into meditation, into inward humming and musing. In truth the Indian seeks his way back into Paradise. He seeks to perceive that which lies beneath all things, that which comes before them. And he seeks to unite himself with this all-inclusive being, which is there before the multiplicity of appearances. And so he seeks in his own way the tree of knowledge and the tree of life.

And now Christ says, if we put His saying in this way, as it might be spoken to such men: You seek the way back into Paradise? You seek the tree of knowledge, the tree of life? You cannot go back. But Paradise has opened and is seeking its lost children upon earth. I am the way. In my “I” you will find Paradise again. I am the truth. In my “I” you will regain the fruits of the tree of knowledge I am the life. In my “I” shall you also have the fruits of the tree of life. The two trees are no longer separated, but united in my “I.”

When we look at this saying from this historical point of view, we can easily derive from it that which sanctifies the past also, our own past, as well as the past of humanity. We here mean by the past, not that which passes away but that which stands. “Eternally still stands the past.” We mean that which is the divine background of existence for our being and our life. If we can rise to the contemplation of this, then the past is redeemed from the transitoriness under which men have always suffered so bitterly.

When we look back with such a glance upon our past, we clearly recognize that it divides itself into two parts. The one part is transitory and can by no means be recalled. That is the past which always brings to us the “sorrow for the past.” But from the friction of our experiences, the truths we have gained emerge—the victories we have gained in life. That is the eternal part of our past. We must bring this out of the dark mine of the past up into the daylight and make it fruitful. Christ can help us to do this. He gives us the right way of looking at it. He is “the way” to the Father. For in these truths, these victories we have won from life, the divine

being of the Father is looking at us.

And so this saying of Christ may be to us a word for the evening, as the saying about the resurrection is a word for the morning. The most fruitful review of our day is that which can be made under the guidance of this saying. Naturally the saying has many other meanings, and permits of many other different expositions of itself. But what we urgently require is inward work upon our past, daily if possible. It lies there like a great mound of rubbish from which we must recover grains of gold. If we have Christ in us, if we have the will to acquire the greater “I” which lives in peace and works in love, then our past begins to transmute itself into gold. We see the governance of the Father, and begin again to find our way back into the Paradise where we “walk with God.”

We therefore resolve that, led by the higher “I” of Christ, we shall go back at evening through our past day, and seek the truths that have revealed themselves to us during the past day, seek to bring home that harvest for our life which has been given to us during the past day.

“And the Lord walked in the garden in the cool of the day.” (Gen. 3:8) We can hold this meditation under the figure that we are walking in Paradise and are eating of the tree of knowledge and of the tree of life. This is sufficient to make the meditation take a quite personal form. We shall see how marvelously such an evening walk with Christ through the past day ennoble our life, even when we learn nothing at all that is individual or new. We receive ever new ideas of what a man may and ought to draw from his life, and what his backward look after death will be. All that is difficult and dark in our life will be redeemed, and will let its secret gold shine forth when it is raised into the bright realm of “truth” and “life.”

It would be a great step forward if in this way we also learned to walk in the garden of humanity’s historical past—I am the way—and there to see the divine truth—I am the truth—and to find the divine life—I am the life. This will be the last history book of humanity: that humanity will be shown how their history has been a way *to* Christ, and therefore, in a higher sense, also a way *with* Christ, in which He was ready to reveal Himself as the

truth, and to give Himself as the life. The gospel and all that which Christ reveals in it as truth and life are as a lamp to this path through the history of humanity.

The earth is the place...in which the ego develops towards freedom, so that it may end in love. "I am the way," says Christ concerning this "development." "And the truth," out of that grows "freedom." "And the life," therein lies "love."

Again, two kinds of Christianity are no longer possible. A Christianity is impossible which looks upon the personal past only as on that which must be forgiven; when all the time truth and life are waiting to be won from it. And a Christianity is impossible which looks only at the "story of salvation" in Palestine as a thing of the past; whereas Christ is the way which must *now* be gone towards truth and light. And in the same way we pass beyond a point of view which prevailed in the East, in which that which is passing in the world was too exclusively seen, and not that which is becoming and remaining; and we also pass beyond a view to which the West is inclined, in which the past is studied and honored as if it itself remained and were valuable to humanity, and as if it were not a way to truth and life.

And now there still remains the present for us to discuss. Often men say: "Holy is the present." This is said in all possible keys. But a practicable way to the inward consecrating of the present is seldom shown. In this sense, we can find no more fruitful saying than the last "I am" of John's Gospel: "I am the true vine and My Father is the husbandman, and ye are the branches." (John 15:1, 5)

This saying presupposes a quite different way of regarding the world from that which we usually have. The history of mankind does not proceed in such a way that from beginning to end there is a continuous development. That is the heathenish error which is fundamental to our age's consciousness of the world. But the earth was the field prepared beforehand; "my Father is the field laborer," says the Greek text of this sublime parable of the history of the world. But one day a seed of light



Fresco, Fra Angelico (ca. 1395-1455), Museo di San Marco, Florence

Sermon on the Mount

While He uttered profound truths in His Sermon on the Mount, Christ, the divine Logos, was the very embodiment of Truth in the man Jesus.

struck down into the field from above, and since then the duty of the earth has been to help this seed of light to unfold itself. And when it is unfolded, then the old dark earth may fall away. Its task is accomplished. In this image we see world history *in truth*. Christ is the seed of light who wills to become the tree of life upon this field of the world.

Thus we understand the saying: "Apart from me ye can do nothing" (John 15:5). We become conscious that all we do when out of Christ and without Him is, in the deepest sense, "nothing." It does not come into consideration in respect of the true development of humanity. We become conscious that the real fruits for the development of humanity are only where his life-blood flows: "Herein is My Father glorified, that ye bear much fruit: so shall ye be My disciples" (John 15:8).

We become aware that every branch must be purified if it is to bring forth more fruit—the meaning of our sorrows becomes apparent—and that all the branches that do not bring forth fruit must, somehow and sometime, be cast out of the true development of the world (John 15:2) We also become aware that the real life stream in the

vine—the life stream from Christ—is *joy* (John 15: 2) In this joy is strength to bring forth the right fruits. Nietzsche is right in saying that men have rejoiced too little, if one takes this saying of his Zarathustra in such a connection. It is truth—out of the depths of union with Christ there first flows true strength and joy into every moment of the present. And on the other hand, where this strength and joy is come valuable fruits, as if of themselves. The branch need do no more than become permeable by the sap of the vine. This sap will of itself ripen to fruit by the sun of life.

A branch is the most unpretending thing there is, but it is at the same time a precious workshop in which the sap of the vine changes into fruit. The fruit may be much greater and better than the branch, if this fruit is created entirely by the vine—that concerns the vine and the fruit. If one once lives earnestly in this Christlike feeling for life, then one will see how sound it is, how refreshing and how productive of life. That which has come forth out of the vine as fruit will one day become the real fruits of earth's development.

When a man in the course of his daily life remembers often his existence as a branch; when he sees his individual work in this connection with the world—the seed of light in the earth, which must grow to be the tree of life—and brings his life into the ordered scheme of this great connection with the world; when he, wherever he is, seeks to do his work and brings his fruit out of such a union with life; when he thinks thus in a living way of Christ—that he is there only for the sap of life which flows into him through Christ; when he can let the “I am” of Christ really flow through him as a new life sap; then will he be able to live rightly at *every* moment, and his *present* will become *holy*.

One day he will remember the promise of Christ: “I shall no more drink of the fruit of the vine till the day when I drink it new in my Father's kingdom.” And it will seem to him as if he had already entered into the fulfillment of this saying. His new method of work will place him in the beginnings of “the Father's kingdom” and his union with Christ will be a “drinking of the fruit of the vine.” The ego of Christ is a most subtle and a

most noble life sap—the life sap of a new world. And so man will acquire a new view of the present state of the world around him. He will believe that the fruits of Christ are not only there where His name is named, but also there where His life sap flows. And he will acquire the true perception of this sap of life. Therefore he will recognize much to be in connection with Christ which is not known to be such by men. But on the other hand he will have the terrible power of recognizing where fruits are growing which must inevitably go to destruction.

We propose that a man should not only sometimes have such thoughts, but that he should explicitly practice this meditation, at least now and then: that he feels himself as a humble branch of the new vine which the husbandman plants; that he drinks from the vine and thinks of the fruits into which he leads all which he can receive only from the vine, for whose sake he exists.

A false Christianity condemns the present and lives either in the past or in the future. From both we are free—from the Eastern way of living to which the present is nothing, and from the Western way to which it is all.

The future—a resurrection from the grave; the past—a walking in the garden of paradise; the present—a drinking of the fruit of the vine. Under such pictures we hallow time as we have before hallowed space. The darkly flowing river of time becomes a holy stream when we let this sun shine upon it. We can in a spiritual sense do that which the Indian does in outward cult, when he bathes in the holy river Ganges, and purifies himself. We shall have the experience that thus we *redeem time*.

But it will be good if one does not only go through the individual meditations according to one's need, and their character, but if at times one chooses a day, say an early Sunday morning, when one goes through them *all*. When one has previously been through the individual meditations, one need not remain so long over each single one. Then one will discover how entirely new a world is around one. We shall recognize that we are upon the way to a “Christian outlook upon the world,” in a much higher sense than we have understood the phrase before. We shall see that we are everywhere upon the track of high perception, on the path to

the development of the life of perception in the sense of John's Gospel: "This is life eternal, to know Thee, the only true God, and Jesus Christ whom Thou has sent"; and on the path to a hallowing of the spiritual being in the sense of the first petition of the Lord's Prayer: "Hallowed be Thy Name." We shall bear this petition about in us differently, illuminated by the content of Christ's announcement: "I have manifested Thy Name unto them."

And at the same time we shall find that we ourselves now receive our real "I." When we pass through the revelation of the "I" of Christ, we see for the first time the full meaning of a holy "I." The present age is sick, simply with the sickness of the ego. We cannot go back to the time before the ego, and we cannot content ourselves with railing against the egoism of our race. We can only go forward to the true ego. The men of the present age must be brought to that which "healeth the self in the depths of the soul," as it says in the Easter prayer of the Act of Consecration of Man.*

Each "I am" contains a healing herb for one sickness of the ego: "I am the bread" gives help against self-love of the ego; "the light" against fear of the ego; "the good shepherd" against weakness of the ego; "the door" against cramping of the ego; "the resurrection" heals numbness of the ego; "the way, the truth and the life" heals impoverishment of the ego; "the true vine" heals self-seeking, self-willed hardening of the ego.

But beyond all these single sicknesses of the ego, concerning which a whole book might be written, when we are living positively in these seven sayings we receive our higher ego, which is entirely a part of Christ and is yet our own Self as we ought to be. Just there is the miracle.

One may also, when in the early hours of Sunday one goes through the seven "I ams," be justified in representing to oneself that one is

*The Act of the Consecration of Man is the Communion Service of the Christian Community, a movement for the renewal of religious life through a living experience of Christ.



Fresco (detail), ca. 1411, Fra Angelico, Museo di San Marco, cell 6, Florence

Transfiguration of Christ

Christ was transfigured by spiritual light on Mount Tabor as the figures of Elijah and Moses appeared on His right and left, respectively. Elijah, who was later reborn as John the Baptist, represents the Way; Moses represents the Truth; and Christ Jesus the Life that transfigures the Mosaic law with Love and reorients the ascetic, anchoritic way to service in community. The artist, a Dominican, also depicts Mary and his order's founder, St. Dominic.

receiving all the seven sacraments spiritually. "I am the way, the truth and the life," that is Baptism. "I am the true vine, ye are the branches," that is Confirmation; "I am the good shepherd," that is Confession; "I am the door," that is Marriage; "I am the bread," that is the Last Supper; "I am the light of the world," that is Consecration of Priests; "I am the resurrection and the life," that is the Last Sacrament.

When we think that the first "I am" speaks of *bread*, and the last of *wine*, we feel that there is a communion in these "I ams," a way of dedication, a sacred service of God, which must be found out, of which only a very little can be said.

"I in the Father and the Father in Me," that is the central proclamation of John's Gospel. It is continued in us when Christ in His high-priestly prayer says, "I in them" (John 17:21-26). "I in the Father," to that we are inwardly trained by the four first "I ams," through which we learn to live in the ego of the Father as in a new space. "The Father in Me—in the ego," that is formed in us by the three last "I ams," when with this new "I" we enter into the new time. One dives deep into the ground of

the world when on all sides, in all four spiritual directions, one meets the face of the Father's "ego," which is everywhere "love." "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him" (John 1:18). And one "unites with the world's evolving," as it says in the Act of Consecration of Man, when one lets the three last "I ams" grow into reality, and so receives that which can be truly called "peace." And so the seven sayings are united to our basic meditation of peace and love.

When we spoke above of the Indians, we saw that their whole attitude to the world is expressed in the word on which they meditate "a-u-m." A totally different attitude to the world lies in the word "ani," which is the Hebrew for "I." Here also is reality felt, "a," but then it passes—we see the other direction clearly—into the "n," which contains the negation of the reality just given, the opposite negation to that of the Indians. It is no retreat, it is a breaking through. In "i," the sound which expresses the light of the inwardness of the ego, appears the new reality.

The Hebrew says, as it were, to the reality which surrounds him (and that was his difference from the "heathen" around him): "Thou art not that which I seek; I must tear myself away from thee: I must negate thee." In the ego comes a new reality from within. In the Hebrew race especially the "ego" in humanity had to be formed. Still more laboriously, more darkly and more stubbornly does the ego work itself through in the other Hebrew word for "I," "anoki"....

It would be a favorable sign of the reality of our meditation if we learned to say this word "I" with different feelings in everyday life. The evangelist John would not use the word "I" for himself after he had heard it in the mouth of Christ. He calls himself only by a circumlocution "the disciple whom Jesus loved." We live in the time of self-seeking, and of false dark perception. We must redeem this time, and redeem it first in ourselves. Then we learn to speak the word "I" in a new way, with our speech indeed, but above all, with our whole being; to speak it in such a way that Christ is in it with His peace and love. (Continued) □

Rosicrucian Song of the Light

O threefold radiance of the Sun,
O robe of Life divine,
Through whom, o'er all the Universe,
Our triune God doth shine.

O stars and planets and soft moon,
Who traverse heavenly ways,
And with a wide diversity
Reflect the solar rays.

From all the kingdoms of the Earth,
From man and beast and bird,
From tree and plant, from soil and stone,
Acclaiming praise be heard.



Jehovah's rays of red create
All forms that serve and die;
The whirling atoms take new shape,
Drawn by His energy.

Christ's golden rays in matter forge
New vistas for the Light;
Evolving Roses come to birth,
Unfolded through His might.

The Father's rays of blue, in form
The seed of Life bestow,
That, through in-dwelling, spirit may
In conscious wisdom grow.

Accept our worship, God of Light,
From spirit, body, soul;
May all Thy children rise and be
One praising, shining whole.

—Margaret Grant

MYSTIC LIGHT

Let This Mind Be in You

THE TEXT of the Temple Service read six nights a week in the Rosicrucian Fellowship's Ecclesia, or Healing Temple, cites a passage from Paul's letter to the Philippians (2:5,7-8) as worthy for meditation. The words are:

Let this mind be in you which was also in Christ Jesus, who made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death upon the cross.

The key word in this passage is "mind." If we adopt this mind, we are able consciously to follow Christ, we can know His way and discern the Truth He presents in His Person because He is also the Light that illumines the way out of our sense-locked personalities.

Paul's letter contains a clause that has been omitted from this Temple service text, words we would do well to remember—that Christ, "who, being in the form of God, thought it not robbery to be equal with God." The revised edition of the Reims-Challoner Catholic Bible is more emphatic: "Though he was by nature God, [Christ Jesus] did not consider being equal to God a thing to be clung to, but emptied himself, taking the nature of a slave and being made like unto men" (2:5-7).

Christ emptied Himself of divinity to become human and to serve humanity. What kind of mind can do this? A Godly mind, whose divine nature is reflected in the ability to give away what it is, to



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St. Paul

Albert Schweitzer called Paul "Christianity's patron saint of thinking." The first exponent of a "Christian gnosis," in fourteen surviving letters Paul heralds the resurrection of consciousness and proclaims Christ's redemption of thinking.

love it away that the poor in spirit and the pure in heart might receive it and become like unto the Giver.

Possession of an indwelling mind is the distinctly human attribute. It distinguishes man from his younger brothers, the animals. Both have physical brains. But whereas animal intelligence resides in the Group Spirit, an archangelic being who transmits thought as an instinctive impulse into the animals under its charge, mind inheres in man as a conscious and independently functioning faculty, to be used as desire, volition, and the reason (that mind confers) dictate. Reason is nothing other than the wisdom of instinct become conscious.

The cosmos of man's nascent mind, endowed during the Atlantean Epoch, was a magnet for other spiritual beings, who saw in this faculty a resource that could serve their own purposes, much in the way that Group Spirits influence the lives of animals. Both the angelic Lucifers and the Ahrimanic Spirits, a wayward faction of the Lords

As invisible whole light refracts into lower vibrating visible colors, so the unity of God processes before the Adamic mind in a festival of logoi multiplicity.

of Mind, sought out this pristine mental dimension to gain control of human emotions, will, and thinking itself, manifesting in egotism and materialism, respectively. Paul refers to these mind-manipulators as "principalities," a term describing the Lords of Mind, and "spiritual wickedness in high places," indicating the Lucifers.

Ideally, the mind serves the purpose of enabling mankind to freely (self-consciously) participate in God's evolving creation by individualizing His own spirit, the I AM that characterizes the Being of Christ. Only a self-aware mind can say "I am." That is, an Ego must have a mind to know itself. Knowing is predicated on thinking. Thinking is the ability conceptually to relate objects, or the not-I, with the subject, the I, the thinker.

It is possible to think without being conscious that one is thinking. To the extent unconsciousness determines action, to that extent an entity is not free. Animals are not free, in this sense, though the more domesticated species are approaching the human threshold.

The Lucifers' needs are met when human thinking becomes highly subjective and self-centered, tending to grandiosity, fantasy, irrationality, and passionate emotionality, especially anger. Ahriman's purposes are served when human thinking is soullessly abstract, mechanical, exclusively functional and sense-bound.

The mind that Christ brought to the Jesus vehicles

was hallowed in an understanding of God's will for His human children. That will was and is that humans re-cognize the image and likeness in which they are created so that they may truly know themselves and attain to the conscious realization of the god within their individual beings as an integral member of God's cosmic Being.

With mind, humans can participate in creation knowingly, collaboratively. Knowledge does not alter the essence of a thing. Rather, it is a form of love, of getting close to, a deep seeing into. It pertains to the *how*, the *what*, and the *why* of things. It brings us into conversation with God's mind.

Mind discerns dualities and distinctions. It identifies the content of God's ideation and creation. As invisible whole light refracts into lower vibrating visible colors, so the unity of God processes before the Adamic mind in a festival of logoi multiplicity. Ideal human intelligence identifies forms with names that intone their vibratory keynote. Mind can return to God by acknowledging the oneness in which all subsists. True synthetic understanding, however, is really the province and power of intuition, which grasps the living wholeness of creation, a creation the Holy Spirit manifests in myriad facets and activities.

If Christ is not born within human consciousness, self-conscious assimilation to God is not possible. To prepare for this spiritual nativity, this awakening into the divine mind, the Christian is enjoined to make a straight path in the desert of his fallen consciousness, in the wilderness of his desire body. (Mark's gospel account of Christ's temptation after the Baptism states simply: he "was with the wild beasts.") John the Baptist exhorted his contemporaries to repent, a misleading translation of the Greek word *metanoia*, which is better understood as "to change one's thinking."

While Christ emptied His mind of divinity, we are urged regularly to empty our minds of sensory images and their impulses in our souls. We void consciousness of the pullulating data of secular circumstance so that through the mind of Christ we may participate in divine consciousness. Paul enjoins us, "be ye not conformed to the world but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable,

and perfect will of God” (Rom. 12:2). God’s will cannot be proved if this soul-purging by retrospection and concentration does not take place.

Christ sacrificed not a mere reputation, but a cosmic status, an exalted identity, to be buried in human nature. Humans are called to spurn the allures of worldly reputation, the petty power rankings and laureate crowns conferred by fickle public approval, for real spiritual attainment, which permeates the mind with light.

Paul tells us that we have the mind of Christ (1 Cor. 2:16). This is heady stuff—until we remember that of the exalted One it was derisively said “He saved others; Himself He cannot save” (Matt. 27:42); that is, Himself He *would not* save. Christ came to serve others, not himself. He is our Master. The servant is not greater than his master. And the Master dedicated his life to be a server. Is there a message here?

Another line from the aforementioned Temple Service answers our question: he who would be the greatest among you, let him be the servant of all. The way to the heights begins in the depths; the tallest structures have the deepest foundations. What is He who ascended but also He who descended, even to Hades. One who intentionally descends, who is firmly grounded, whose self-will is ground down, who is lowly and meek in heart, such a one is taught by physical substance itself, by supine water and by prostrate earth. He knows humility. He makes himself of no reputation; he communes with sinners, he sits in the low places; his person is subject to rank abuse. Isaiah foresaw such a One. He called Him “a man of sorrows and acquainted with grief.”

The Christ mind demonstrates a perfect humility only love can achieve. That mind was planted in the humus of humanity. What grows from this divine root of humility? The tree of the cross—the cross of towering patience, the noble work of silent suffering, the embodied prayer for world atonement, the power sign that appeared to Constantine inscribed with the words “In this [sign] conquer.”

What fund of high will holds up this humility! Only one who knows great heights can be this humble. The will bent to this high purpose must, in a sense, will against itself, must serve a higher, the



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The Royal Way of the Cross

“There is no health of soul nor hope of eternal life but in the cross....Because if thou die with Him thou shalt also live with Him, and if thou art His companion in suffering thou shalt also partake in His glory.”—Thomas à Kempis

Father’s, will, by being obedient unto death, even a death upon a cross.

Everything the mind can seize upon as remedy for pain and adversity, all thought of redress or relief—the recourse to eloquence which could change a court’s verdict from guilty to innocent and a crowd’s mass mood from execration to exultation, the invoking of supernatural assistance—all is rejected by the Christ mind obedient to a will that God did not mandate, but that the love of Christ freely offered to serve the Father’s holy purpose—that none of His children be lost—which purpose His Son, the Good Shepherd, knew, honored, and sought to accomplish.

The mind that would and can put on Christ, the transformed mind, renewed in the spirit-baptized consciousness that has informed thousands of jubilant martyrs, truly belongs to the world of Life

Spirit. It is not the merely logical “Greek” mind, which sees Christian values as foolish because they are not conditioned by the requirements and rewards obtaining in the physical world. The mind which actuates Christian conduct, notwithstanding the superlative rationality of Thomas Aquinas and other Doctors of the Church, seems gratuitous and irrational to the secular humanist. This mind of Christ is not of our making; it is other-worldly. It is a gift. We do not think ourselves into it—though we can, and must, think ourselves toward it. But the conversion, the donation, and the essence of this mind are the spiritual substance of Christ graced upon us through the Holy Spirit, Who was released by the effectual power of the mystery of Golgotha. It is the universal mind that rent the temple curtain before the Holy of Holies, that burst the restraints of mental legalism and priestly elitism prevailing until Christ became the Earth’s indwelling Lord.

The high resolve implicit in Christian obedience, so graphically figured in the stark fixity of the Cross—which can be surmounted only by mounting—this dedication conveys the human Spirit toward the source of Light and Life, toward the Logos of St. John’s Prologue. But this Light and Life cannot be willed. Rather the soul submits itself to guidance of the Holy Spirit, the Spirit of Truth working in the mind of the Christian seeker, whose knowledge is faith, and whose light is hope.

Committed will can bring human consciousness to aspiration’s mountain top, but there it must step aside, it must wholly give itself to what it is not. The mountain top may be the extremity of endurance, the summit of suffering or sacrifice (as when Abraham was called to offer Isaac). It may be the inverted mountain of a soul’s desolation, which obedience refuses to desert. Here the light of Christ may irradiate. Here the Other may transfigure in the power of that Name that is above every name.

In the world we will have tribulation. That’s a certainty. Those who are in the world and of it seek to avoid suffering at all cost, not knowing it may be the handmaiden of Christian rebirth and Christian becoming, which benefit, according to Paul’s remarkable statement, even applied to

Christ Jesus, Who, “though he were a Son, yet *learned he obedience by the things which he suffered*; and being made perfect, he became the author of eternal salvation unto all them that obey him” (Heb. 5:8-9, italics added).

Exoteric obedience responds to outer laws, authorities, and necessities. Esoteric obedience is the response of the soul to the still small voice within, to conscience.

We may say that obedience is required (1) when we are ignorant and need to be directed for our safety and well-being, as when parents direct and discipline their children; (2) when we are told to do something (suffer, admit, forgive) whose refusal could have grave consequences; (3) when a higher authority prescribes it for a benefit we cannot comprehend.

Obedience is practiced in ways great and small. Whenever we conform our actions to proposed principles and plans, we are being obedient. In doing what we intend, we are obedient; in proving our easy words with difficult deeds, we are obedient; by listening carefully, speaking truthfully, being punctual, in fact, when all we think, do, and say is directed toward serving the Lord Christ (Col. 3:24), we are practicing the holy obedience that expresses God’s will for us.

Exoteric obedience responds to outer laws, authorities, and necessities. Esoteric obedience is the response of the soul to the still small voice within, to conscience, to the promptings of the indwelling Christ. Derived from the Latin meaning “to hear” (*ob + audire*), Christian obedience seeks to hear the silent Word and incarnate it.

Obedience is required of a servant, one who is bondage. Christian obedience is freely given. Christian service is elected bondage. Paul was a prisoner of Christ not because he was in Roman chains, but because he was yoked by love to Him Who is the deliverer from “this body of death.” Christ tells us the goal of our obedience: Be ye perfect, even as

your Father in heaven is perfect. How do we do this? By doing all things as unto the Lord; more correctly, by doing all things as if Christ were in us doing them—as in, “what would the Master do?” If we don’t know, we ask within, for “other foundation can no man lay than that which is laid, which is Christ Jesus” (1 Cor. 3:11).

In his book *My Utmost for His Highest*, Oswald Chambers writes: “The golden rule to follow to obtain spiritual understanding is not one of intellectual pursuit, but one of obedience.” If a person desires knowledge and insight into the mind of Christ Jesus, “he can only obtain it through obedience. If spiritual things seem dark and hidden to me, then I can be sure that there is a point of disobedience somewhere in my life. Intellectual darkness is the result of ignorance, but spiritual darkness is the result of something that I do not intend to obey.” It is the evasion of the deeds required by Christ Jesus’ words that make “religious impostors.” If we are rigorously honest, we will let the Spirit of God uncover our spirit of self-vindication, our self-righteousness.

If Christ Jesus Himself was made “perfect through sufferings” (Heb. 2:10), who are we to reject such opportunities? This higher kind of law, which may entail suffering unto life eternal, is referred to when it is said, “I will put my laws in their mind, and write them in their hearts” (Heb. 8:10, 10:16). Many atheists and agnostics are intellectually hostile to religion because they are unable to reconcile the existence of pain and suffering with the existence of a loving God—it’s not rational, they say. These minds are simply lacking, or refuse to admit, all the facts that would rationalize their observations; such as the twin laws of rebirth and consequence. In time they will discover that suffering can be a benevolent catalyst to induce God-mindedness, particularly when other measures do not avail.

Were the rational mind truly obedient, it would be open, be it by default, to first principles; but when locked into the physical world, it is thrall to material causes and effects. It requires too great a leap into the unquantifiable and incommensurable, the God-dimension, for which faith is the unerring instrument that computes and measures. For the



William Blake (1757-1827), from *Jerusalem*, the William Blake Trust, London

Albion, representing fallen humanity, is revived by a vision of the Redeemer. In emulation, he fuses with his thought, echoing the Paracelsian doctrine: What man thinks, “he is, and a thing is also as he thinks. If he thinks fire, he is a fire.”

“enlightened” relativist, the idea that life is intelligent and unitary smacks too much of anthropomorphism. However, this intuition simply confirms man as God’s creation, made in His image. If creature man is endowed with reason, the Creator God must be reason’s archetype. So is the Holy Spirit identified—the Agency manifesting the mind of God. Material science would prefer an abstract law that describes the form and motion of physical phenomena, in a vacuum, as it were. It balks at positing cosmic intentionality and intelligence to account for the physical universe.

The term “mind” can be used as a synonym for intention, as when one “has a mind” to do something. Lest we falter or become infirm of purpose in our Christian calling, Paul admonishes us: “Consider him that endured such contradiction of sinners against himself, lest ye be weary and faint

in your minds” (Heb. 12:3). True to his direct nature, Peter is more explicit: “Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing is happening to you: But rejoice, inasmuch as ye are partakers of Christ’s sufferings” (1 Pet. 4:12-13), for this is suffering unto immortal life. In the same epistle Peter urges, “Forasmuch then as Christ hath suffered for us in the flesh, arm yourself likewise with the same mind” (4:1)—the mind which possesses the whole armor of God, the Christian virtues Paul cites in his letter to the Ephesians (6:11-17).

If affliction and difficulties tempt one away from faith in Christ, then one has refused the mind of

tains to what we *do*. Faith is dead without deeds (James 2:17, 20), or rather, it is stillborn, for to be fruitful, faith must issue in action. There it is tried. Faith that endures the temptation of irresolution, what James calls double-mindedness (1:8), comes to fruition in right doing. This requires holy obedience, by which one comes to know (God) even as he is known (by God).

In adopting the mind of Christ, we turn toward the unitary vision, we make the conceptual eye single, so that the whole spiritual body is full of the Light that is God. The “fallen” mind is teeming and pluralistic. It is God in diaspora. It is the dismembered Osiris. The mind of Christ is the one-

The “fallen” mind is teeming and pluralistic. It is God in diaspora. It is the dismembered Osiris. The mind of Christ is the one-pointed mind whose focus is God, as in “I and the Father are one.” The parable of the Prodigal Son recounts the decision of the lower mind to return to its divine archetype.

Christ, Who came into the world “that I should bear witness unto the truth” (John 18:37). It is spiritual man, the I, that bears witness to the truth that is in Christ. The mind of Christ was given to Jesus and is given to all humanity. And it is Godly humility that enables us to take His yoke upon us, Him who is meek and lowly in heart. For Christ bears the preponderance of this burden. That is why His yoke is easy and His burden is light.

The esoteric mind devours bookish theosophy, mystic insights, and occult truths. Yet at times it must exist as if it knows nothing, must do without the consolation and light of philosophy, become ignorant for God. It must enter an inner space where all it has is the resolve to register what it meets with good will and to hold fast to the faith that it can walk through any adversity, any metaphysical darkness. One can and does do this because the mind of Christ is already in place, has been gifted to humanity, thereby scheduling Gethsemane, Golgotha, and Resurrection Sunday as destined experiences for each individual grounded in Christian faith.

Faith pertains to what we *think*, what we believe. It is the precursor of knowledge. Obedience per-

pointed mind, whose focus is God, as in, “I and the Father are one.” The parable of the Prodigal Son recounts the decision of the lower mind to return to its divine archetype. Famished feeding on the husks of material appearances causes spiritual anemia and spiritual amnesia. In time, by the grace of God, the Ego remembers its divine estate and turns toward its informing essence, the one Life that ensouls all form. In time, each physically-involved soul surrenders a cherished and miserable sense of separateness. It dies to the cipher of the body-based personality and its material holdings that shore up the illusion of worldly sufficiency.

The mind of Christ is a compass to point us toward our spiritual home. It is evolution’s hermaneut. Mind is given to read God’s signature in all creation, to discern the presence of the Above in the below. It reads the stellar script that informs us of God’s plan for us, which is to be Self-realized as a cosmos of love, to know and to show the love of God which is in Christ, by which we shall eventually know ourselves as our heavenly Father now knows us—as His Sons and Daughters, heartrays of His Love-sourcing Being. □

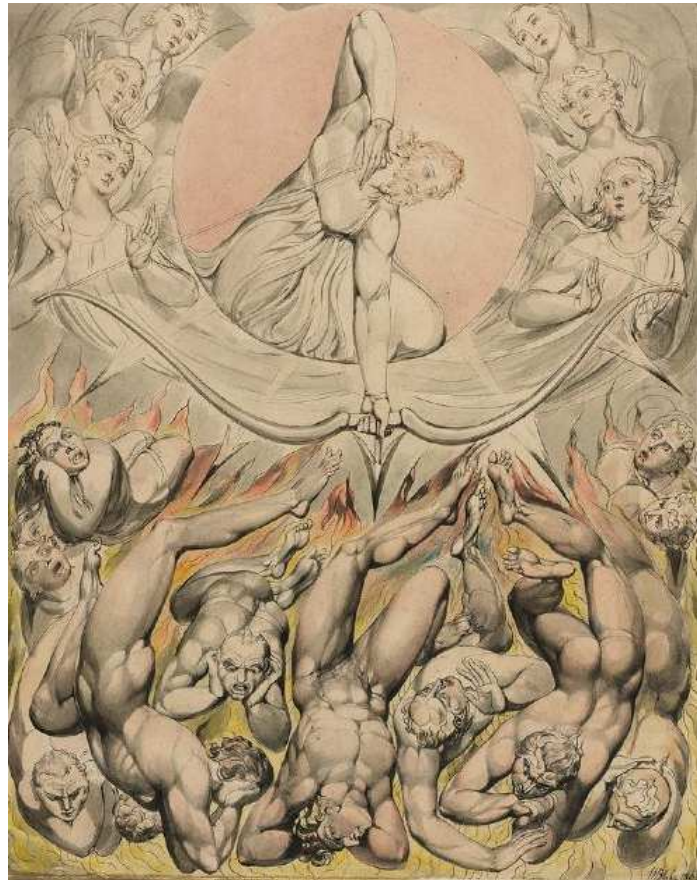
—C.W.

The Mystery of Golgotha— The Redemption of the Luciferic

THE COSMOS OF LOVE'S evolution begins at the Mystery of Golgotha, which is the seeding of the new Cosmos. Just as the whole future organism is already contained in the seed, so the whole future of the world is contained in the Mystery of Golgotha. For this reason Rudolf Steiner was accustomed to make the statement: The Mystery of Golgotha is the meaning of the Earth. And the Earth is the arena upon which is fought the decisive battle between Good and Evil in the Cosmos.

Initially this conflict takes place with regard to a quite definite territory—which includes everything in the universe upon which Lucifer works, has worked, or can work. For the territory of Lucifer is that region of the world which may either fall prey to Ahriman, or be won back by the Hierarchies of Good. This territory includes, on the one hand, parts of the realm of the Spiritual Hierarchies, and, on the other, the Kingdoms of Nature. In the center of the territory, however, stands Mankind, who has absorbed the Luciferic into himself. Therefore the pivot of the territory in dispute lies in Man who, as the center of the field, forms the link between the realm of Nature and the realm of the Hierarchies.

The struggle between Good and Evil is initially in the Luciferic territory because the Luciferic is not only inwardly opposed to the Hierarchies of



Watercolor, William Blake. Illustration for *Paradise Lost*, Book 1, Huntington Library, California

Fall of the Rebel Angels

In the cosmic sequel to the casting down of the Lucifers, signifying their regressive need to evolve through human experience in the physical world, Christ Jesus atones for their errors and redeems them through His earthly sacrifice.

Good and to the Ahrimanic, it has also something in common with both the one side and the other; and therefore for each side there is the hope that it may be completely won over. For in common with Ahriman, Lucifer has the *pride* of opposition, while with the Hierarchies of Good he has *love* in common. Lucifer is like Janus in character: with one side of his nature he loves the Christ, but with the other he has affinity with Ahriman. It is because Lucifer is so constructed that both sides have the prospect of winning the whole field of his activity; the Spiritual Hierarchies hope to acquire it for Love, and Ahriman hopes to incorporate it into his dominion.

**This is the second of three articles on the cosmic consequences of the Mystery of Golgotha. It is drawn from Valentin Tomberg's Studies of the New Testament. Reprinted with permission of the Anthroposophic Press, Hudson NY 12534.*

In the period directly preceding the Mystery of Golgotha, the situation was such that the whole Luciferic field might be regarded as the assured prize of Ahriman. This was the case for humanity already in the year 666 A.D. when a sort of “fantastic wisdom” (the expression is Rudolf Steiner’s) emanating from Gondishapur, the spiritual center of the New Persian empire, had spread over the world. This type of wisdom was “fantastic” in so far as it was a combination of “iron logic” with a visionary perception of fantasms. It was not merely a question of forms produced by human fancy, which in themselves would have been relatively harmless, but rather of Luciferic imaginations which Ahriman had given spectre-like existence, and which would be therefore really not fancies, but precisely, fantasms.

Thus the “logic” which was combined with the mediumistic visions would not be that thought-life which forms a link between the human head and Heaven, but a logic of the lower man, of the metabolic man; it would be a pragmatic logic of the Will which, in conjunction with the visions, would produce a force against which Man would not be able to stand. For then the essentially human element, the heart, would not only be completely shut away, as it were, “imprisoned,” but it would also be dumb and powerless; it would have no thought by which to make itself known, and it would have no influence on the Will to accomplish deeds.

The net formed by the visions and the logic of Will would have contracted round the heart, detaching it completely from the Spiritual World, so that it must of necessity wither and abandon the realm of its existence to Ahriman.

One of the characteristics of that “fantastic” wisdom would have been that it produced no universal human truth at all; instead of that, importance would be attached to “geographical” “truths” “founded on blood-ties,” with their origin not in Heaven, but in earth and blood. For instance, there would be one “logic” and one world-conception on American soil and another world-conception on the soil of Eastern Europe. And the visions of one group of men united by blood-ties would be different from the visions arising from the blood of another such group. Different gods and demons,



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

The purifying and regenerating power of Christ Jesus’ blood is celebrated in the sacrament of the Eucharist. His blood had to flow to enable His Spirit to enter the Earth. The artist affirms the planetary, indeed cosmic, impact of this sacrifice.

ascending from the blood-fumes, would reveal themselves to different groups of men and would assume the direction of those groups with oracular authority. Men would speak of the “awakening” of the gods and ancestors from the past, and the guidance of those gods and ancestors would be followed with implicit obedience.

But those things did not happen—at any rate they only happened partially in a blunted and weakened form. And the reason why it could not happen so lay in that event wherein the sacred Blood flowed on to the hallowed soil. When, in the Mystery of Golgotha, the blood of Christ Jesus flowed onto the ground, a force was implanted in the blood of Man and in the soil of the Earth which counteracted the demonic element in the blood and the enslaving influence of the Subterranean Spheres working through the medium of the soil.

And this counteracting influence brings it about that human blood is the bearer not only of the subjective illusions of the demonic fumes, but also of the objective impulse of conscience; further, this influence not only robs the ground of its enslaving power, but also speaks of the yearning and hope of Nature for redemption through mankind. By it human blood receives the capacity to reflect moral and spiritual truth as water in Nature reflects the sky, but the ground receives “blood,” as it were, and thereby the capacity of “groaning together with the whole creation.”

This mystery of the Christ-influence on blood and earth is referred to in St. John’s Gospel in the following words: “But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe.” (John 11: 34, 35)

But for mankind this influence on blood and earth means the restoration of equilibrium in these regions and hence establishment of freedom. It now depends upon Man himself whether he will yield to the enslaving influence of earth and the fantasm-producing influence of blood, or whether he will regard the whole terrestrial globe as the victim of the Fall of Man and will make the blood the bearer of conscience. The “fantastic wisdom” of Gondishapur has no longer power simply to overwhelm mankind with coercive force; it only appears, and then incompletely, when and in so far as Man accedes to it.

But establishment of equilibrium, and therewith of human freedom, is not the only consequence of the Mystery of Golgotha. It was also the beginning of the step-by-step retrieval of the territory of Lucifer. For the spirit who had severed this territory from the region of the Hierarchies of Good himself experienced now an inward conversion through the Mystery of Golgotha, True, this conversion concerned in the first place only Lucifer himself, and not, for instance, the Luciferic influence in Man. This latter is still active in the old direction and can only be changed by Man himself. But the Prince of the Luciferic hosts changed his course in consequence of the Mystery of Golgotha. The conversion took place within him when look-

ing at the Crucifixion at Golgotha it pierced him with penetrating insight that it was actually he who should have borne those sufferings. And now the Other was bearing them *in his place*.

Pierced by that pain, there arose in Lucifer at that hour a ceaseless longing for suffering and humiliation. To the proud spirit, to the shining spir-

The Spirit of Self-conscious Beauty recognized that the true and highest beauty is in sacrifice, and that all beauty which continues to nurse itself after it has seen the suffering of the righteous One of God, is, in truth, ugliness.

it of beauty personified, nothing thenceforward has become more hateful than the incense of admiration for his character—it burns him like fire—and nothing more desirable than the recognition of his wrongdoing and the humiliation of his spirits. This is as balm to him, soothing his pain. And he is filled with a passionate hope that at some time in the Cosmos he may be allowed to experience a martyrdom equalling that of the Other.

This hope of Lucifer’s was reflected in world history when, in the first centuries after the Mystery of Golgotha, there was among men a great wave of enthusiasm for suffering martyrdom. A current not only of readiness to be martyred, but a yearning quest of martyrdom inspired vast circles of mankind during the first Christian centuries. Behind this aspiration was the longing to suffer as *He* had suffered, and behind that longing stood Lucifer with his hope of a martyrdom that would equal *His* martyrdom... For the Spirit of Self-conscious Beauty had recognized that the true and highest beauty is in sacrifice, and that all beauty which continues to nurse itself after it has seen the suffering of the righteous One of God, is, in truth, ugliness.

This inward conversion of Lucifer was the beginning of the retrieval of the whole Luciferic territory for the work of Goodness, and therewith also the sealing of the future fate of Ahriman, the “Prince of this World.” □

MYSTIC LIGHT

Adonai

PERHAPS THE MOST compelling name by which Hebrew mystics saluted their God was the name *Adonai*. The very word contains within itself a peculiar radiance, not adequately expressed in its English equivalent, *Lord*. Although it was used as a substitute for the ineffable Tetra-grammaton, yet it had an inner meaning and glory of its own. By the inner eye, the eye of the spirit, it was seen as the golden disc of the sun, a glory of light encircling the form of a great Archangel.

In early Christianity the word halo referred only to the partial halo, or aura, of light surrounding the head of a saint or god; the light surrounding the whole body was a Glory. This is the personal equivalent of the Shekinah Glory.

Now when the neophyte begins to sense the inner, or spiritual worlds, he becomes aware of a Sun which shines in that world as our physical sun shines in ours. That spiritual Sun is the light of the spiritual worlds. Its heat is the warmth of the spiritual worlds. Without that spiritual Sun, the spiritual or inner worlds would perish as surely as our physical world would perish without the physical sun.

At first the Spiritual Sun, to the still untrained vision of the student-seer, is seen only as a globe of light, and its warmth is felt by the psychic senses even as physical warmth is felt by physical senses. But there comes a time when to the fully opened Eye, the Sun is seen to be the aura of that Archangel who dwells at the heart of our world, the Solar Logos. Hebrew seers, whose vision was open to that Angel-in-the-Sun, hailed Him by the name of *Adonai, Lord*.

Now the spiritual Sun, when seen spiritually,



Oil on canvas, 1496-1500, Pietro Perugino, Collegio del Cambio, Perugia, Italy

The Transfiguration

The Light of the Angel-in-the-Sun, the Archangelic Christ, irradiates Jesus' dense and vital bodies on Mount Tabor. He is shown above clothed in glory. So does Luke describe the halo of light surrounding Elias (9:31), absent in this portrayal. Christ "shall come in his own glory" at the Second Coming. Technically, this almond-shaped aureole, signifying great sanctity, resulting from a highly evolved body of light ether, is called the vesica piscis (literally fish bladder) or mandorla. Peter says: "Lord, it is good for us to be here."

really consists of three great Beings, called in Christian esotericism the Father, Christ, and Holy Spirit (Jehovah); but, under certain metaphysical laws which govern spiritual phenomena, Jehovah seems to reside not in the solar orb but in the moon, and He was therefore worshiped as a moon god by the Chaldeans and Hebrews, for He works only with planets having satellites. As there is a spiritual Sun which shines in the interior world, so there is a spiritual Moon, and that spiritual Moon is Jehovah, or the Holy Spirit. Hence, the Moon is his symbol. At a still later stage, we learn that there is a spiritual

Earth, and Initiation conducts us through its nine strata to the Core of Fire at its heart, the Subterranean Fire which is also a SUN to the spiritual vision, and which was also hailed as ADONAI, Lord! For all Life is a mystery of the twofold Divine Fire such as Moses saw leaping in the Bush, and the Bush (the universe) was not consumed but nourished thereby.

When the Initiate looked into the Spiritual Sun, it was that great Archangel whom we now call Christ who was seen. And behind Him was the overshadowing blue orb of the Father, which extended itself to infinity before the spiritual vision, like the azure reaches of Heaven itself.

Such knowledge as this constituted the central core of the Hebrew Mysteries, for the Hebrews shared the Solar Mysteries in common with the rest of the so-called pagan world. Of course, ancient peoples did not use all the same names since they spoke different languages. However, the Idea was the same in all languages, for language is the fruit of the Race Spirits who are Rays of Jehovah-God, after a manner of speaking. That is, they are channels for His influence. Technically, they are called Archangels.

It was an established faith among the Egyptians that the Spiritual Sun was the creator of life, and Moses, as an Egyptian Initiate, could hardly have been ignorant of this teaching. In fact, the Scriptures abound with cryptic references to an esoteric Sun worship, which far-reaching persecution in late centuries was never able wholly to eradicate. Even so late as Malachi we are still able to find evidences of it: "The Sun of Righteousness shall arise with healing in His wings." A poetic figure of speech? Surely, but fact as well. The Winged Sun was, and is, a well-known symbol of the Egyptian Mysteries.

The Archangel in the Sun was visible to the seers of every race and nation and epoch. How could it not be? Even in comparatively recent times Swedenborg, unacquainted with the Mystery teachings in this respect, suddenly had his vision opened

and saw the spiritual Sun. His followers naturally think this was a unique experience but it is nothing of the kind. Many mystics, over periods of thousands of years, have known this experience; but Swedenborg's case illustrates for us how ancient seers in pre-Christian times may also have seen the Archangelic Christ before His incarnation in Palestine. To the Persians this Archangel was Mithra; to the Chaldeans Shamash, later identified with the Word in Christendom; to the Greeks the Archangel was Apollo and Dionysus; to the Egyptians Osiris; to the Phoenicians Adonis and Osir, these being but two names of the god Osiris.

But not only was He visible in the Sun; He seemed to be really present with His worshippers

when they entered the spiritual worlds by means of the rites of the Mysteries. We have always to remember that space in our physical sense of the word is virtually nonexistent in the spiritual worlds. Space is there, but

space and distance are not synonymous spiritually. Therefore the Archangel-in-the-Sun is close at hand or far away, according to our own love of Him and understanding of His Truth.

The Spirit-in-the-Sun was worshiped as a Savior, the Savior Sun, and was understood to be the representative of the Principle of Light in the universe. As the moon shines by reflected sunlight, so Jehovah-God shines spiritually by reflected Christ-Light. Until Christ's advent, His influence reached us from without by way of the Jehovistic Principle as a channel.

Light in the spiritual world indicates the presence of Divine Intelligence; heat in the spiritual world indicates the presence of Divine Love. (But there is a "false light" and a "false heat" which pertain to the Hell consciousness.)

Now it was in keeping with divine revelation to believe that some day the Lord of Light, visible to Initiates in the Spiritual Sun (the Manicheans and Gnostics called Him Primal Man in the Sun), would descend upon the earth as an earthly Savior, bringing to an end the reign of darkness and establishing



The Winged Sun

Emblematic of the three persons of the Egyptian Trinity, the wings, the serpents and the solar orb are the insignia of Ammon, Ra, and Osiris, respectively. Variations of this emblem also symbolize the clairvoyant center in the brow.

in its stead a New Heaven and a New Earth. Such an earthly incarnation had become necessary, said the Initiates, because of the materialism among men, which was shutting out the light of Spirit, particularly in the Occident.

The Hebrews did not look for a miraculous descent of the Messiah, or Deliverer, but held that he would be born as a man among men, having both father and mother. In the Book of Enoch He is described as pre-existing with God. This is one of the many Gnostic doctrines which the orthodox Church suppressed. Yet the book of Enoch is quoted in the New Testament in a manner which shows that Christ Jesus accepted it as a true book of revelation, and that He referred to its esoteric teachings as knowing that His disciples were already familiar with them.

From all of which, we are better able to understand Zacharias' statement in the New Testament (Luke 1:78): "Through the tender mercy of our God, whereby *the Dayspring from on High* hath visited us." Also, it helps to know that the Therapeutae prayed each day toward the rising sun, asking that the Divine Light of Truth illumine their minds.

In India it is Krishna who is worshiped as the spiritual Sun. In Egypt, the spiritual Sun was represented by a blue figure in their hieroglyphs, signifying Atum, the Father Principle or, as Max Heindel speaks of it, the invisible Father Fire. Now Krishna, in Hindu sacred art, wears *the golden robe of love* (the Hindus speak of it so), and his body is also a lovely delicate blue. He therefore stands as a prototype of a new spiritual race as yet unknown upon the earth. The Spiritual Sun is saluted in prayer by the lover of Krishna: "May that Sun who contemplates and looks into all worlds be our protection. May it illumine our intellect!" Thus in India, too, the Mysteries of the Spiritual Sun were, and are, known, although as yet India has not come to understand the connection between her own ancient doctrine and the advent of the Christ in Palestine two thousand years ago.

We know that in Greece Dionysus was likewise identified with the Mystic Sun, the Light which shines in darkness, the Light that lighteth every man. Euripides says that when Dionysus came to Greece his worship was already known all over Asia, Asia Minor, Chaldea, Egypt, and Syria. Syria



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Mithra in the Form of the Lionheaded Kronos

Many Mithraic mysteries were performed in grottos and caves. Meta-time is personified as ruler of the three dimensional cosmos (bowing figures). Mithra is wrapped in serpent coils representing the spiral motions of heavenly spheres through the zodiac. He resurrects from the tomb of man-conceived time into the realm of boundless duration, from which the past and future are severed and the eternal present reigns.

here includes Phoenicia and its neighbor Palestine.

Thus we learn that the Mystery of Adonai is a universal Mystery, shared by all the ancient world, even to the name in some instances, which among the Greeks became Adonis. Adonis is the Hellenized form of the Phoenician word for Lord, and as we know, Adonis is Osiris, and Osiris is Dionysus. (Herodotus quite definitely identifies Osiris with Dionysus.)

We have mentioned that the Mystery of Adonai had its subterranean (Chthonian) aspect, as well as

celestial. This accounts for the underground temples, grottoes, and crypts in which the Solar Mysteries were frequently celebrated. The Labyrinth of Crete seems to have been a Solar Temple of this kind, The Mysteries dealt with the mysteries of the spiritual worlds and held out the hope of immortality for the soul. They taught rebirth, and ultimate salvation from rebirth when the spirit should “stand” and go no more out; hence the term “pillars of the Church.” Peter, James, and John are designated Pillars. In other words, the subterranean temple represented a descent into the grave and a rising therefrom, in the manner of an Osiris or an Adonis or a Dionysus —these three being one. It is well known that Osiris was preeminently a god of the underworld. So also was Dionysus-Zagreus as worshiped in the Orphic Mysteries: Zagreus means the Devourer (in one interpretation of the word), referring of course to death. The central Mystery of the Orphic, as of the Osirian and Adonian cults, was the death and resurrection of the god—Dionysus, Osiris, and Adonis, respectively. The Mystic Marriage also figured prominently in these cults, as it did later among the Gnostics.

Since these are Solar Mysteries, we expect them to have an allegorical connection with the progress of the Sun through the zodiac and with the life cycle of the earth and its vegetation. Pherecydes, the teacher of Pythagoras and reputed founder of the Orphic Mysteries of the sixth century B.C., made use of a cave to demonstrate the solstitial and equinoctial turnings of the Sun in its annual circuit. This reminds us of the Mithraic grottoes, and suggests also a remarkable parallel with the birth of Jesus in a grotto and His coming forth from a cave-tomb on Easter morning, events which every Rosicrucian student knows occurred at the winter solstice and vernal equinox, respectively.

There is an ancient tradition that a secret crypt existed under the Temple of Solomon in which esoteric teachings of Enoch were hidden. Enoch also is associated with the Solar Mysteries. This name means “the Initiated,” or “the Teaching,” and he was a Son of Cain. To our own day Mt. Moriah is honeycombed with artificial caverns, due to the fact that the surface of the hill was not wide enough to accommodate all of the Temple structures, and the

hill was therefore built up, tier upon tier, leaving many subterranean passageways and eaves in its interior under the Temple area.

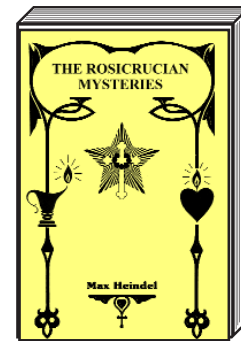
When the Christ, so long foreseen and His descent told in the Mysteries, at last did come to earth, He, as the supreme Hierophant of all Mysteries, set aside the ancient rites and the secrecy and limitation attendant upon them, saying, “Whosoever wills may come.” The ancient schools had outlived their usefulness, and with the coming of the Christian Dispensation they went into the discard—not primarily because of persecution but because an entirely new cycle was inaugurated by the Archangelic Christ. □

—Anne Phillips

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Why the Truth Seeker Must Live in the World



AFTER THE TRANSFIGURATION scene, when the Christ and His disciples were making ready to descend from the Mount, the latter would fain have stayed and suggested making dwelling places so that they might remain. This was not permitted, however, for there was work to do in the world which would have remained undone had their plan been carried out.

The Mount of Transfiguration is the "Rock of Truth," where the freed spirit may behold the eternal realities. There in the GREAT NOW (the past symbolized by Moses and Elijah) the prophets of the ancient dispensation met Christ, the ruler of the Kingdom which was to come. Every spirit who is permitted to behold the supernal splendors of this celestial realm, to hear the sublime strains of the harmony of the spheres, and to view the wonderful colorplay which accompanies the music, is likewise loath to leave.

Were it not that we seem to lose our form and personality, and encompass this whole realm within, ourselves, we should probably not have the strength to return to earth, but this feeling that we retain "heaven within" fortifies us when it is time to again turn our gaze outward and attend to the work in the world.

Objects in the physical world always hide their inward nature or construction; we see only the surface. In the Desire World we see objects outside ourselves, inside and out, but they tell nothing of themselves or the life that ensouls them. In the Archetypal Region there seems to be no circumference, but wherever we direct our attention,

there is the center of all, and our consciousness is at once filled with knowledge concerning the being or thing, at which we are looking. It is easier to catch in a phonograph the tone which comes to us from heaven than to set down the experiences we encounter in that realm, for there are no words adequate to express them; all we can do is to live them.

But to live them, however imperfectly, we must be in the world; we have no right to remain secluded with the truth we have found. That is the great lesson taught when Siegfried leaves his beloved. He must not remain. Life is a constant flux; stagnation is the cardinal sin, for new experiences are the very life breath of progress. If we have found truth, it is our bounden duty to seek also a field where it may be of use. And according to our judgment in that matter, and the diligence wherewith we plant and water, will be our harvest.

This is a matter we should each carefully consider: "What use am I making of the teachings I receive?" We may be off in the mountain in dreamland, though we live in a city, and as deaf to the cry for light which sounds in our very ears as if the seeker were thousands of miles away. Unless we give out by our lives—which speak louder than words—the truth we have found, we incur a heavy responsibility, "for unto whom much is given, of him shall much be, required."

Let us remember that "Knowledge puffeth up, but, love edifieth," and that service is the standard of true greatness. □

READERS' QUESTIONS

Human Discontent • Jehovah and the Holy Spirit • Changes in Religion

Q **UESTION:** I've often been dissatisfied with my life and longed for a "change," though I can't put my finger on exactly what sort of change. One author I recently read said that we are dissatisfied because we haven't yet reached our potential—that we have a lot to give but haven't yet found channels through which to do this adequately. Would you comment on this?

Answer: Many people, we believe, suffer from vague, if not pronounced, feelings of discontent or restlessness. Much of this is due to the fact that spiritual longings which we do not yet fully understand are beginning to stir in us. If nothing else, our subconscious is aware that there are higher concerns than our physical and material well-being toward which we are meant to be striving. Ultimately it is the destiny of every human being to be quite literally "as our Father in heaven." Within us already, in latent form, are His Light, Powers, and Attributes. We came from out of God eons ago and descended into matter in order to gain the experiences which will potentiate our God essence. We are now embarking on our return journey to God. The physical Earth is not our true home; it is only the temporary field of our present activity and consciousness.

Basically, our discontent, whatever form it may take and whatever its surface manifestations, is the expression of an ineradicable longing to return to the abode of Spirit. This return will take additional eons of time, most of us requiring many future earth lives before we can live in continuous Spirit consciousness. This goal can be most effectively realized by dedicating our lives to service in the

physical world, which will help us to evolve the spiritual qualities of compassion, altruism, and selflessness. By doing this—serving the Lord Christ in thought, word, and deed, voluntarily and unstintingly—we placate our spiritually-based restlessness and longing for our eternal home .

Thus the author of whom you write is quite correct in saying that we have not yet reached our potential and also that we have a lot to give but have not yet found the channel through which to do so. The ultimate channel for us at this time is that of selflessness. It is only as we give of ourselves, and to the extent that we give of ourselves, that we find peace and fulfillment. This applies to the offering of our talents in service for the upliftment of our fellow humanity, to the routine work associated with physical existence that we all must perform, to the thoughts of love and blessing that we send to others, and to the relinquishing of low desires, the fulfillment of which renders us unfit for the higher work of life.

JEHOVAH AND THE HOLY SPIRIT

Question: The teaching of the New Testament as touching the Holy Spirit, the Comforter, so winsome and so gracious, makes it difficult to identify the Holy Spirit with the vengeful Jehovah of the Old Testament. How is this to be reconciled?

Answer: It was the mission of Jehovah and His Angels to multiply whatever is upon the earth. In other words, He was the giver of children. Take the announcement of the angel to Mary: "The Holy Spirit shall come upon you and you shall conceive." There you have already a connecting link; but just as there are two sides to every question, so there are two sides also to the Holy Spirit. One

phase of His work is done from the outside as a giver of law, and law when it is applied without, is a taskmaster that drives us to do this or that or prohibits us from doing other things. It demands an eye for an eye and a tooth for a tooth. There is Jehovah, the author of the law; but when the time comes that we have received the law within and are not driven from without, the taskmaster becomes the Comforter.

The whole universe is governed by law. Everything in the world rests upon law, and it is our safeguard as well as our taskmaster. In the morning we leave our homes without concern, depending upon the law of gravity to keep them in place during our absence. We know that upon our return we shall find them where we have left them, although our planet is rushing along in its orbit at the rate of 65,000 miles per hour. We rely upon the expansion of gases for our motive power. In fact, everything in nature is based upon laws, and whether we know it or not, we are their slaves until by knowledge we learn to use them, to cooperate with them, and thus make them do our bidding and save us labor.

Similarly it is with the moral laws given by Jehovah upon Mt. Sinai. They were designed to bring us to Christ, and when Christ is born within, the law of the Holy Spirit also enters in. Man then is symbolized by the ark that stood in the Holy of Holies and had within it the tables of the law. You will notice that the Comforter who came to the men of old was not an outside Comforter, but one who worked within, one who entered into them and became a part of them.

When the Spirit of Law, the Holy Spirit, enters into us, He is the Comforter, because we do willingly the things which are prompted by this inner urge, while we resented and begrudged doing the bidding of the exterior taskmaster.

CHANGES IN RELIGION

QUESTION: Why have there been changes in the religions of the world? If one religion were true, why should it not, be satisfactory for all ages?

Answer: In his first epistle to the Corinthians (13:11), Paul says: "When I was a child, I spoke as a child, I understood as a child, I thought as a child,



Illustration, folio 283 recto in Latin manuscript 2 of the Urbino Collection, Vatican Library

Pentecost

The Holy Spirit as communal Comforter and Advocate first appeared fifty days after Christ's Resurrection.

but when I became a man, I put away childish things," and his message is so plain and clear that it cannot be misconstrued when applied to the individual. Yet there is a broader application implied, the application to all mankind in the process of its evolution. One often speaks of the childhood of a race or the infancy of a people, meaning in its early stages of growth.

Christ in one of his last meetings with His disciples before His betrayal and subsequent crucifixion and resurrection says, "I have yet many things to say unto you but ye cannot bear them now." Who will venture to deny that He has been giving us the message from that time to this through the multitudinous voices of nature, yet, "We have eyes and see not, ears and hear not, neither do we understand." Sometimes we have to be knocked down, so to speak, by the truth before we see it and recognize it as such.

Literature, art, music, invention, and religion have evolved side by side with the development of man. They are all expressions of his inner consciousness and by a careful analysis of any representative of its period, its time in the world's history may be determined.

So religion has evolved side by side with man and thus it must ever continue to do or it will be cast aside as the outgrown garments of a growing child. □

The Book of Revelation

SINCE THEY WERE INSTITUTED by the Lord Christ, Initiations into the Christian Mysteries have been observed in a temple located in spiritual realms above the physical city of Jerusalem. This was well known among early Christians, and in true early Christian literature and legends appear frequent references pertaining to this mystic Jerusalem.

After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter.—Rev. 4:1

And he carried me away in the spirit to a great and high mountain, and He shewed me that great city, the holy Jerusalem, descending out of heaven from God.—Rev. 21:10

It was the custom of the most advanced Christian disciples, both men and women, to meet together on the first day of the week, the Sun's Day, and so unify themselves in consciousness that they were able to lift themselves upon waves of ecstatic exaltation and view the wonders of the Golden City—the spiritual realm and its great temple. Veiled from the masses but revealed to the few, Revelation is the beloved St. John's descrip-

This article is excerpted from Volume VI of the New Age Bible Interpretation, by Corinne Heline, a pupil of Max Heindel, who proposed this 7-volume project to the author. Now published by the New Age Bible and Philosophy Center, Santa Monica, CA, the book is available from the Fellowship.



Miniature from the *Très Riches Heures* of Jean, Duke of Berry, Musée Condé, Chantilly

Saint John on Patmos

The beloved of Christ Jesus presents visionary experience from the etheric region and the Desire and Thought Worlds, the latter indicated by the angels sounding their trumpets.

tion of his Initiation into the Christian Mysteries in this temple.

Saying, I am Apha and Omega, the first and last: What thou seest, write in a book.—Rev. 1:10-11

St. John's Revelation is recounted in twenty-two chapters. Twenty-two is a mystic number in occult numerology. The 22nd chapter of this sublime initiatory revelation details the transcendent experience of any highly Illumined one found worthy to

Planet Art

stand in the presence of the blessed Lord Christ.

The twenty-two chapters outline the initiatory path as it has been described in the Mysteries since humanity was first sufficiently advanced to be given sublime spiritual truths embodied in Initiation. All the Mysteries have followed an identical pattern. The aspirant, under the guidance of his teacher or master—St. John designates this being as an Angel—enters a temple to undergo many trials wherein his strength, will power, and perseverance are tested to the utmost. If the disciple is victorious, his reward comes as his spirit is bathed in Elysian air and he is companioned by angelic beings of transcendent beauty and splendor. This outline is followed in the mystic revelation of St. John.

John describes the Mystery Temple as having twelve gates. They typify the twelve paths of development on which mankind is evolving with the guidance of the twelve great zodiacal Hierarchies.

And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.—Rev. 21:14

The twelve Disciples stand before the twelve temple doors as teachers of those found worthy and qualified to enter those sacred portals to be prepared for life's most momentous experience: meeting the blessed Lord Christ face to face and hearing His loving commendation, "Well done, thou good and faithful servant...enter into the joy of thy lord."

The influence of the immortal Twelve is as powerful and far-reaching today as when they lived and labored with mankind upon the earth. One set of Apostles has served from the beginning and will serve to the end of the Earth Period.

Under the tutelage of the twelve Disciples who guard the twelve gates of the temple, the neophyte gradually awakens the twelve flower or star centers within himself, thus enabling him, as St. John phrased it, to "walk in the light, as he is in the light."

The transition of the holy Twelve proved to be no barrier to early Christians. By their ability to rise in consciousness to the celestial realms of the New Jerusalem, their contact with these Illumined

Ones continued without interruption. From their sacred observance on the Sun's Day there arose among them a lovely half-prayer, half-chant: "So part we sadly in this troublous world, to meet with joy in sweet Jerusalem."

Every Mystery Temple the world has ever seen was founded upon two mighty columns of truth representing perfect equilibrium of polarity between the masculine and feminine forces—a state which must exist before an aspirant is qualified to pass between these two columns and enter the temple. Part of the sacred vow he takes after passing into the holy place is a dedication to the purpose of bringing about sustained and permanent equality between man and woman in all affairs of the outer objective world.

In the Christian Mystery Temple the masculine column represents the Lord Christ, the glorious Archangel of the Sun whom John describes in Revelation 19:16: "And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

In ancient symbolism a horse represents the Sun. In this wonderful vision of St. John, the white horse is the Lord Christ. He is coming, amid His great solar splendor, to end this dark age of materialism, bearing a reward of truth and heralding the dawn of that New Age when the horse (Sun) shall reign supreme.

And a crown was given unto him: and he went forth conquering and to conquer.—Rev. 21:14

The feminine column represents the supreme woman, Master of the world, the blessed Virgin Mary, Mother of the most holy Jesus.

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.—Rev. 12:1

The important Initiations of the year were the four sacred seasonal observances. From the earliest days of Christianity it was understood that the particular events dealing with Christ's life, commemorated in great Christian anniversaries, were mystically repeated in the initiatory temple during the holy period of the Solstices and the Equinoxes.

It was in accordance with this program that a Christ mass on Holy Night (our Christmas Eve) was a true *watch night* for the faithful, in which was observed a mystical reiteration of the Nativity. Tremendous spiritual forces were generated in this ritual which served both heaven and earth. Down through the ages this mighty force has drawn highly sensitized individuals to Jerusalem at Christmas and Easter. Many who go cannot explain a strangely divine power they feel, although their souls revel in the ecstasy of its down-pouring. Ever and always the four sacred seasonal observances are occasions when consecrated ceremonies release the powers of those high Initiates who labor with the Lord Christ for the redemption of man. For the sincere aspirant the three months preceding each observance is a time of dedicatory preparation. The first month's work is purification of the body; the second, spiritualization of the mind; the third, unifying the forces of body and mind with spirit.

The ultimate goal of the Christian Mysteries is to prepare the aspirant—under the ministry of the Disciple-Teacher through whose gate he is found worthy to enter—to pass into the Holy of Holies and there, among earth's elect, to serve under the guidance of our blessed Lord Christ. In the final chapter of Revelation St. John describes the glory of this exalted place. In verse 4 he says of those who enter, "And they shall see his face; and his name shall be in their foreheads."

In our three volumes of Old Testament interpretation has been traced the impress of the Lord Christ, the supreme Teacher for all mankind, upon all world religions, and also His influence upon the Mystery Temples which have served every civilization of the earth. It has been shown how His



Oil on canvas. Giuseppe Angeli, 1712- 798. Samuel H. Kress Collection, National Gallery of Art, Washington, D.C.

Elijah Taken Up in a Chariot of Fire

The individuality known as Elijah was later born as John the Baptist, a fulfillment of Malachi's prophesy in the Old Testament's penultimate verse: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord."

influence inspired Initiates, teachers and prophets of the entire Old Testament Dispensation.

Christ is the highest of the archangelic Host and planetary Regent of Earth. The fragrance of His love and sacrifice permeate its every sheath like the out-breathing of a mighty cosmic flower.

Those who are ordained to pass into the Holy of Holies of the Christian Mystery Temple and to behold Him—no longer as through a glass darkly, but face to face—comprehend the deeper significance of His words as inscribed in the 22nd chapter of Revelation: "I am Alpha and Omega, the beginning and the end, the first and the last."

THE ULTIMATE VISION

The Old Testament opens with the Book of Genesis containing an account of the sin of the first race man. It tells of the war waged in his spiritual consciousness and how his consciousness fell by reason of the abuse of the holy creative life force within his body. The result was a consciousness focused thenceforth almost entirely on the physical and material planes. This Testament closes with the prophetic utterance of Malachi to the effect that

the Sun of Righteousness shall arise with healing in its wings and that Elijah the prophet will be sent forth to prepare the way for the Master's coming.

The New Testament opens with the birth of John the Baptist, the reincarnated Elijah who came to prepare that way, and the holy Master Jesus, whose sacrifice made possible the appearance of this Sun of Righteousness.

The Bible closes with that most sublime of all visions, the Book of Revelation, which concludes the story of man's redemption. In the great formulae of illumination, the Gospels, the Christ declares, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." The Christ shows forth this way of redemption in His own life as it unfolds from the Annunciation to the Ascension.

The Book of Revelation records the ultimate glory of those who have followed this way, who have found this truth and have demonstrated this life. They are the redeemed to whom the Christ returns, and with Him they will inhabit the new heaven and the new earth. Preparation will then commence for a transfer of the kingdom from Christ to the Father. With this event will be inaugurated a yet higher phase of religion than that established by the Master.

It will thus be seen that the Christian Bible is really a textbook for all humanity of the entire Earth Period. At the same time, it is the particular Book of the Aryan peoples. It begins with the history of the first seven sub-races of the present great Aryan race, and closes with a vision of the exalted attainment of the last of the seven.

The Book of Revelation has been termed the synthesis of all world religions, and correctly so, for it contains a recapitulation of all past and present endeavor. Yet, infinitely more is concealed within its mysterious pages. The glorious vista of man's future status is revealed in John's vision.

The Books of Ezekiel, Daniel, Zachariah and Revelation are the greatest mystery Books of the Bible. They can never be correctly and fully interpreted except in the light of Initiation. A key is given in the statement that John's vision was received upon the Isle of Patmos. The name Patmos means illumination; the "Isle of Patmos" is an old pre-Christian term used in reference to

Initiation. That the inner meaning of this Book was never intended to become open reading is made evident by John's words to the effect of let him that hath knowledge understand these things.

The Book of Revelation is an account of the redemptive process as it works in both man and the universe. In order that its true concept and real purpose be apprehended it is necessary that it be approached both as a physiological and an initiatory study.

This Book is divided into seven distinct parts or visions as described by John. Seven is the number around which it is built; so the number seven contains the mystery of Revelation—a mystery the Ancients both concealed and revealed in the figure of a warrior standing upon a cube and bearing aloft a triangle. The most profound secret of the Book of Revelation pertains to man, the embryo god. In this vision man is seen as realizing and expressing his divinity and as manifesting the purpose of the divine plan; also, as having attained to the status of superman through the unfoldment of the God within, thus showing forth powers destined to be realized during the present Earth Period which will mark its highest achievement. Man will then be the Seven in manifestation; the cube and the triangle will be merged. The warrior will have become the wise man who has found his star in the east and has learned to prepare the way for the Master's Second Coming. No longer need man watch beside the manger where the beasts feed because at His Second Coming the Christ will appear as a bridegroom arrayed for the mystic nuptials, and on His vesture and on His thigh will be written KING OF KINGS AND LORD OF LORDS.

The most important study of man is man himself. The First Coming of the Christ is symbolized by the Birth, typifying in man the process of purification. The Second Coming is symbolized by the Transfiguration. This is alchemically defined as marking the completion of the great White Work as described by John in the following words: "And I saw he opened, and behold a white horse; and he that sat upon was called Faithful and True....And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." □

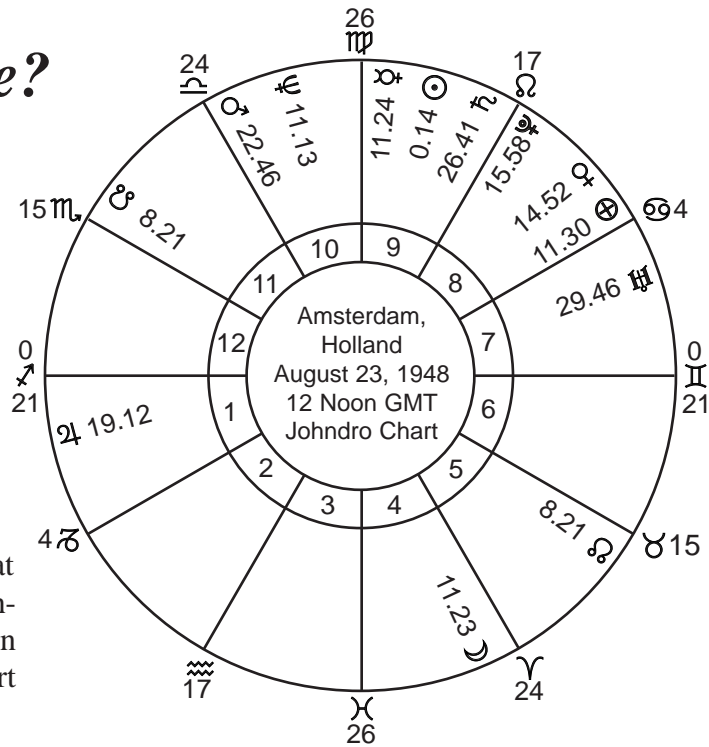
Will Christendom Unite?

ON AUGUST 23, 1948, 350 representatives from 147 denominations, mainly Protestant, convened in Amsterdam, Holland, to found the World Council of Churches (WCC), “the most ambitious expression of religious unity since the Protestant Reformation.”¹ It was just 3 years and a week after World War II’s end, and there was hope that a unified Church would not only help prevent another terrible conflict, but also strengthen its own thrust into a hostile world. How will this effort fare?

In any chart, the Ascendant always describes the “what factor,” and here the Sabian symbol of Sagittarius 0.21° is interpreted as “fervent reunion.”² How precise! But the same point also informs us of its fates with the first degree rising—this project is premature.

For additional testimony, we find a fiery grand trine of sorts, including the Moon, Jupiter, and Saturn. Fire is impulsive! Regarding fiery grand trines it has been stated, “Slowing down is next to impossible.”³ The number one member of this configuration, because it is in a cardinal sign and receives the closest major aspect from the Part of Fortune, the Moon position has a Sabian symbol interpreted as “immature,”⁴ another indication of being “out of sync” timewise.

The Ascendant’s closest aspect, a square (challenge), is to the Sun, the intrinsic nature of the endeavor, also in the first degree of a sign.⁵ The solar orb is afflicted by Saturn, planet of time, in its detriment in Leo in the impulsive fiery decanate



of Aries. Saturn’s Sabian symbol is “Daybreak,” also dealing with the element of time, as does the Sabian symbol for the degree of the I.C., “A new moon.”⁶

The cusp of the 12th house of self-undoing always holds a key to a chart’s problem. Here the Sabian symbol describes “Children playing.”⁷ Children obviously are a symbol of immaturity, which trait is repeated in the symbol of Lilith, important here because it is in the 1st house: “A fat boy mowing the lawn.”⁸

The M.C.’s degree symbol is “A boy with a censer.”⁹ What is a censer? A container in which incense is burned. That makes it symbolic of rituals, in which material objects are used as part of worship. But if we are to worship God in “spirit and in truth,”¹⁰ there can be no genuine worship of this kind if it is intermingled with material methods.

This chart contains a T-square. In such a configuration the point opposite the apex sheds light

on answers, solutions. Here it is 12° Capricorn, “a student of nature lecturing.”¹¹ A basic law of nature, of life itself, is that “to every thing there is a season.”¹² And before the Aquarian Age with its exalted spiritual vibrations make it possible, the present barriers of separation cannot be removed.¹³

This observation ties in with the symbol for Jupiter, planet closest to the Ascendant and in the 1st house, hence significant in conveying what the WCC’s initiative is all about: “Men cutting through ice.”¹⁴ Ice is created by nature, so “cutting through” obviously means going against it, like acting prematurely, failing to recognize, aspirations notwithstanding, Christendom’s unreadiness for unity at this time.

This diagnosis is reinforced by another look at the solar orb, which, as already mentioned, is afflicted by Saturn, the time-keeper. An afflicted planet can be “helped” by means of its closest assisting aspect, here a sextile from Uranus.¹⁵ Uranus is the New Age planet, in Gemini and its own decanate of Aquarius, opposing impulsive Lilith in the 1st house. Its Sabian symbol is “Bathing beauties.”¹⁶

How does this description relate to church unity? A bathing beauties is a perfectly developed human specimen, whose high stage of development is incompatible with immaturity. Bathing is symbolic of purification. The implied presence of water signifies the spiritual.¹⁷ Thus in the New Age, when enlightened beings shall worship in spirit and in truth—Aquarius is also the sign of Truth—then the barriers of the present shall vanish, for “when that which is perfect is come, then that which is in part shall be done away.”¹⁸ □

—A Probationer

1. Moody Monthly, December 1986, p. 89.
2. Astrology of Personality, Dane Rudhyar, p. 367.
3. Horoscope, January 1987, p. 55.
4. Dane Rudhyar, opt cit.#, p. 344.
5. Any planet in a first degree is weakened since its solstice point falls in a degree of expiation in another sign. See Here and There in Astrology, Goldstein-Jacobson, p. 11.
6. The Sabian Symbols, Marc Edmund Jones, pp. 296, 325.
7. Marc Edmund Jones, op. cit., p. 195.
8. Marc Edmund Jones, op. cit., p. 239.
9. Marc Edmund Jones, op. cit., p. 324.
10. John 4:23.
11. Marc Edmund Jones, op. cit., p. 251.
12. Ecclesiastes 3:1; also John 7:30; 8:20; 13:1; Galatians 4:4.
13. Sun, Mercury, the M.C. and the Moon’s solstice point are all in Virgo, sign of separativeness; there are no planets in the New

THE BUILDERS

All are architects of Fate,
Working in these walls of Time;
Some with massive deeds and great,
Some with ornaments of rhyme.

Nothing useless is, or low;
Each thing in its place is best;
And what seems but idle show
Strengthens and supports the rest.

For the structure that we raise,
Time is with materials filled;
Our todays and yesterdays
Are the blocks with which we build.

Truly shape and fashion these;
Leave no yawning gaps between;
Think not, because no man sees,
Such things will remain unseen.

In the elder days of Art,
Builders wrought with greatest care
Each minute an unseen part;
For the Gods see everywhere.

Let us do our work as well,
Both the unseen and the seen.
Make the house, where Gods may dwell,
Beautiful, entire, and clean.

Else our lives are incomplete,
Standing in these walls of Time,
Broken stairways, where the feet
Stumble as they seek to climb.

Build today, then, strong and sure,
With a firm and ample base;
And ascending and secure
Shall tomorrow find its place.

Thus alone can we attain
To those turrets where the eye
Sees the world as one vast plain,
And one boundless reach of sky.

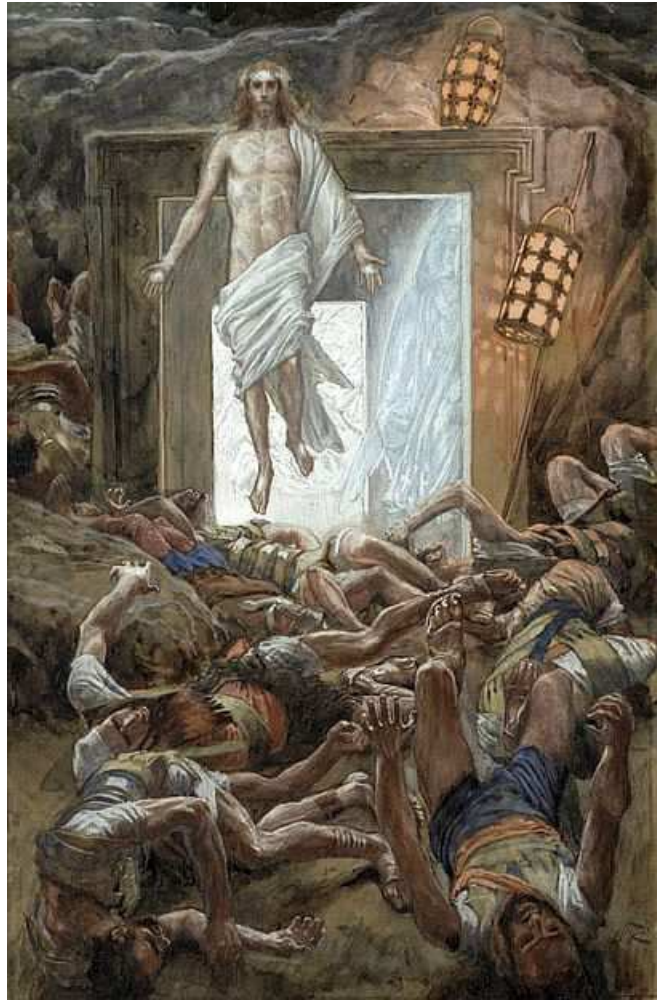
—Henry Wadsworth Longfellow

- Age sign Aquarius, which brings people together.
14. Jones, op. cit., p. 229.
 15. Admittedly this sextile is weakened by being “overlapping” or “out-of-sign,” but this is compensated by Uranus’ solstice point making a very close sextile to the Sun.
 16. Jones, op. cit., p. 238.
 17. 2 Kings 5:10; John 7:37-39.
 18. 1 Corinthians 13:10.

Chronicle of the Living Christ: The 33 1/3-Year Rhythm

AT THE CONCLUSION of his Gospel, Saint John wrote: “There are also many other things which Jesus did; were every one of them to be written, I suppose that the world itself could not contain the books that would be written” (John 21:25). In light of these words, any book about Christ Jesus and the mysteries surrounding him can be only a “drop in the ocean.” This book has been written with the intention of encouraging others to investigate further into the mysteries surrounding the life of Christ Jesus; it is an attempt to somewhat penetrate the circumstances surrounding his conception, birth, and death.¹

The prelude to this holy life was the “star of the Magi” referred to in the Gospel of Saint Matthew, and the accompanying conception and birth of the Solomon Jesus² at the time of the triple conjunction of Jupiter and Saturn in 7/6 B.C. Then came the birth of Jesus of Nazareth (the Nathan Jesus) in 2 B.C., announced by the proclamation to the shepherds, as described in the Gospel of Saint



Watercolor, James J. Tissot (1836-1902)

The Resurrection

The resurrection at dawn Sunday, April 5, 33 A.D. marks the birth of the Risen Christ Jesus and the initiation of a temporal rhythm, established through the 33 1/3-year life of Christ Jesus, which has great significance for Earth evolution.

Luke. The time interval between the birth of Jesus of Nazareth on the night of December 6/7, 2 B.C., and the resurrection at sunrise on Easter Sunday morning, April 5, A.D. 33, was 12,173 1/4 days. Rudolf Steiner spoke of the resurrection as the “birth” of Christ Jesus as the Risen One, and referred to the importance of the 33 1/3-year rhythm of the life of Christ Jesus leading up to this “birth.” The time interval of 12,173 1/4 days is 33.329 years and is therefore almost exactly 33 1/3

1. This is the first of several articles excerpted and reprinted with permission from Robert Powell's Chronicle of the Living Christ, The Life and Ministry of Jesus Christ: Foundations of Cosmic Christianity, published by the Anthroposophic Press. The Chronicle provides a calendar-specific outline of the life of Christ Jesus, including 40 maps, and 33 horoscopes of key events in the life of Jesus, Christ Jesus, and other beings. To establish an historically accurate chronology the author consulted the highly detailed visions of Anne Catherine Emmerich, and information advanced by Rudolf Steiner.

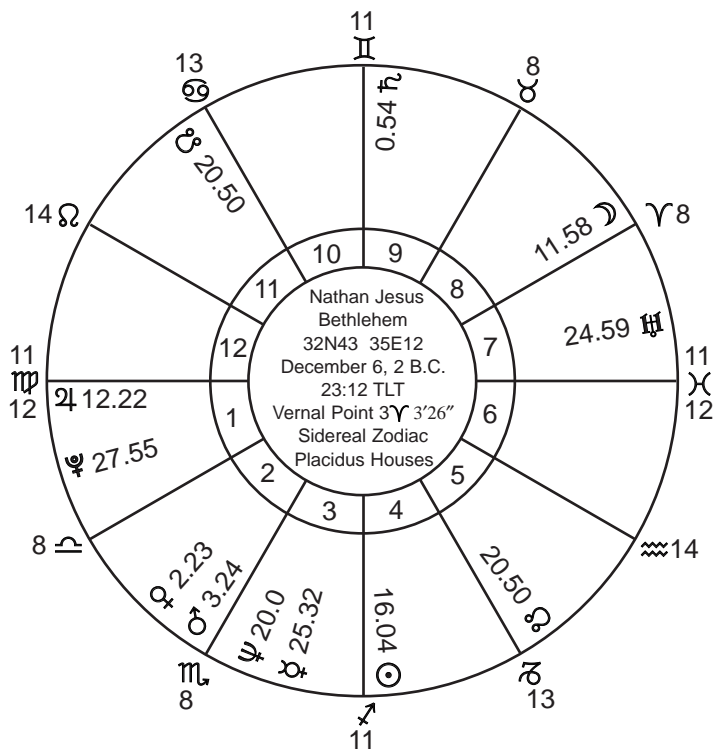
2. For a study of the existence of two Jesus children—the Solomon Jesus of Matthew's Gospel and the Nathan Jesus of Luke's Gospel—see the March/April 1998 Rays, pp 4-9.

years. The exact period of 33 1/3 years equals 33.333 and thus the life of Christ Jesus differed from this by only 0.004 years, which amounts to 1 1/2 days—that is, the exact length of the life of Christ Jesus from birth to the resurrection was 33 1/3 years less 1 1/2 days. Rudolf Steiner pointed out that, in addition to the various cosmic rhythms (the one-year rhythm of the Sun, the 29 1/2-year rhythm of Saturn, and so on), since the beginning of the Christian era a new rhythm—the 33-1/3-year rhythm of the life of Christ Jesus—has become one of the most important rhythms in the unfolding history of humanity and the Earth. How does this rhythm manifest itself in our time?

Since the rhythm of 33 1/3 years occurs almost exactly three times in one hundred years, it is easy to follow it through the course of the centuries. But since the exact rhythm is 1 1/2 days less than 33 1/3 years, a slight adjustment must be made. Starting at midnight on December 6/7, 2 B.C., the first cycle was complete at the resurrection at dawn on April 5, A.D. 33. Adding 12,173 1/4 days, the second cycle—the first following the Mystery of Golgotha—lasted until mid-day on August 3, A.D. 66. Then, adding a further 12,173 1/4 days, the third cycle—the second since the Mystery of Golgotha—ended at sunset on December 1, A.D. 99.

Proceeding in this way through the centuries, the fifty-eighth cycle since the Mystery of Golgotha started on January 8, 1933 and lasted until May 9, 1966, followed by the fifty-ninth cycle—the present one—which will last until September 6, 1999. ...[Steiner identifies] the point in time three hundred years after the Mystery of Golgotha, the year 333 (nine 33 1/3-year cycles)...as the central moment in the unfolding of the seven post-Atlantean cultural epochs, since it is the midpoint between the start of the first post-Atlantean civilization in 7227 B.C. and the end of the seventh post-Atlantean civilization in A.D. 7894. It was a turning point in the whole of humanity's spiritual evolution....

With respect to this temporal rhythm, the reader may wonder why we take the moment of the resurrection and not the crucifixion as reference



The lineage and life of the Nathan Jesus child is given by St. Luke.

point. The whole intricate series of events we have tried to elucidate in this work led up to this moment. The resurrection, at dawn on Sunday, April 5, A.D. 33, was indeed the moment of birth of this being, the Risen Christ Jesus.

We have accounted for the rhythmic interval of 33 1/3 years, but can we understand in more detail the spiritual reality that lies behind it? In the case of a human being, the etheric body, together with the astral body and I (ego), separates from the physical body at the moment of death, leaving the physical body behind on the Earth as a corpse. The human being then lives on, not in his physical body, but in his etheric body, in which are inscribed all his life experiences. Thus, for a short time (approximately three days) immediately following separation from the physical body, the human being beholds in a panorama the events of his life between birth and death...[T]his panorama fades away as the etheric body gradually dissolves and is membered back into the universal ether. In the case of Christ Jesus, the etheric body did not dissolve but retained all his experiences, from the Mystery of Golgotha back to his birth in Bethlehem 33 1/3 years before. All these experiences were

inscribed in this etheric body, which was preserved intact, and this is the basis of the 33 1/3-year rhythm. In fact, this etheric body was the source of the four Gospels. The evangelists Matthew, Mark, Luke, and John were four human beings able to experience the etheric body of Christ Jesus, in which the panorama of all the events of his life were inscribed. With this 33 1/3-year rhythm are connected profound mysteries. Most important for us is the mystery of the second coming, the so-called “Parousia,” or return of Christ into the etheric world.

We have mentioned the year 333, but we may follow the rhythm further to arrive at other significant dates....Rudolf Steiner mentions in particular the year 666 [in connection with the “beast” spoken of in Revelation 13:18]. Going further, we come to the year 966, which represents a turning

points are described in the Gospels. These appearances were not in the physical body but in the etheric body, which remained intact. With the ascension forty days later, on May 14, A.D. 33, these appearances ceased. Christ Jesus withdrew in his etheric body to cosmic spheres of existence. There then began an expansion of the etheric body outward through the solar system. This expansion lasted until midway between A.D. 33 and 1899, i.e., 966. Then a contraction began, which continued between 966 and 1899. That is, we have twenty-eight 33 1/3-year cycles up to the year 966, to the “cosmic high point,” and then a “descent” through a further twenty-eight 33 1/3-year cycles up to the year 1899. [The expansion of Christ’s etheric body continued up to the outermost limit of the etheric cosmos. This was in 966. Then began the contraction from the outermost boundary,

As Christ’s ministry “crowns” the prototypic 33 1/3-year rhythm, so may Christmas trees be decorated with thirty red roses, representing the thirty years of Jesus’ life up to the baptism, and three white roses crowning the tree, for the three years of Christ Jesus’ ministry—from the baptism to the Mystery of Golgotha.

point in the unfolding of the impulse of this Divine etheric organism. In 966, after twenty-eight cycles of 33 1/3 years, a “cosmic high point” was reached. Proceeding forward a further 28 cycles from the year 966, we come to the year 1899, the end of Kali Yuga. Here, from the year 1899 onwards, we find the beginning of the re-entry into the Earth organism of the etheric body of Christ Jesus.

Thus, the end of Kali Yuga, the Dark Age, was signaled by the return of Christ Jesus in the etheric, heralding the start of the New Age, the Age of Light. Underlying what is nowadays referred to as the New Age, starting in 1899, is a definite cosmic phenomenon, bound up with the 33 1/3-year rhythm of the etheric body of Christ Jesus. Let us try to attain a clearer understanding of this rhythm during the period leading up to 1899, starting A.D. 33.

Following the resurrection on April 5, A.D. 33, several appearances of the Risen One to the disci-

returning toward the earthly plane of existence.]

We can date this rhythm very precisely. As has been mentioned, the exact interval is not 33 1/3 years, but 1 1/2 days less, so that, making the necessary adjustment, we find that the end of Kali Yuga (denoting at the same time the start of what is called the “Satya Yuga,” or Age of Light), which Rudolf Steiner dates to the year 1899, actually took place on September 10, 1899. Following this 33 1/3-year rhythm further, we find that the “integration” (incarnation) of this etheric organism into the Earth’s aura was accomplished on January 8, 1933. One could say that the Age of the Second Coming began in an earthly sense on January 8, 1933, the New Age having begun in a cosmic sense on September 10, 1899....[In his lecture cycle *Esoteric Christianity and the Mission of Christian Rosenkreutz*, Steiner stated that] “In our age it is essential that Christ shall be proclaimed in his etheric form....”

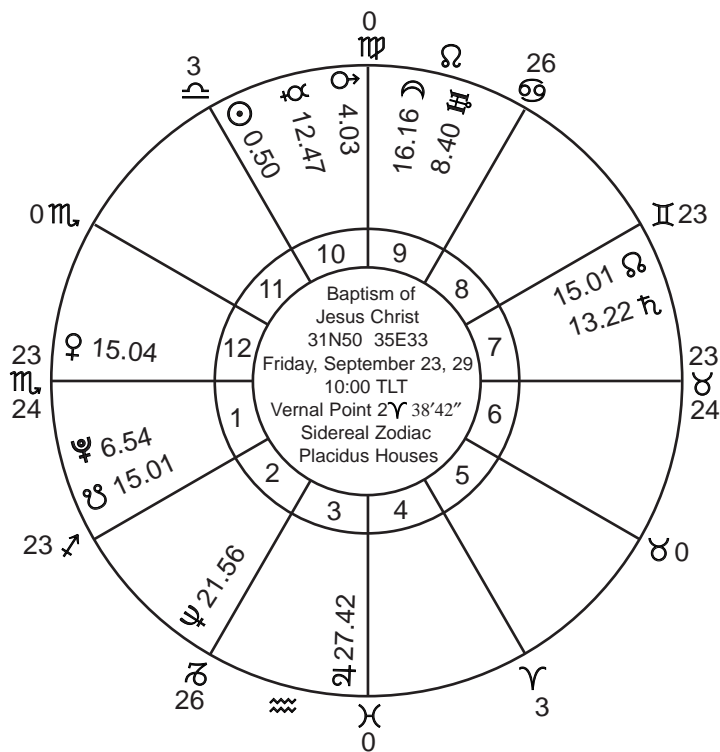
If we now examine the matter more closely, it

becomes obvious that the most important time in the original “prototype” of the 33 1/3-year rhythm is the period from the baptism in the Jordan to the Mystery of Golgotha, its “crowning” so to say. It is interesting to note in this connection that Rudolf Steiner suggested that Christmas trees be decorated with thirty red roses, representing the thirty years of Jesus’ life up to the baptism, and then three white roses crowning the tree, for the three years of the ministry of Christ from the baptism to the Mystery of Golgotha. The reliving of the time of this ministry is the most intense period in each repetition of the 33 1/3-year period—a time when an inner intensification or reawakening of the Christ impulse may take place.

In our own century we have 33 1/3 years after the end of the Kali Yuga on September 10, 1899—the start on the earthly plane of the Age of the Second Coming on January 8, 1933, three days before the day of the Full Moon. According to the research presented earlier in this book, the birth of the Solomon Jesus took place on the night of a Full Moon. At his birth there were no planets visible in the heavens other than the Full Moon, but the Moon was in conjunction with the planet Pluto, with the Moon and Pluto in opposition to the Sun.

At the Full Moon on January 11, 1933, the Moon was again in conjunction with Pluto, with both in opposition to the Sun, “echoing,” as it were, the night of the birth of the Solomon Jesus child. And, just as at that earlier time the birth of the Solomon Jesus child was followed by the evil king Herod the Great’s Massacre of the Innocents, so in 1933 the inception of the Age of the Second Coming was followed by another “massacre of the innocents”—the Holocaust. This was the background for the onset of the second coming of Christ in this century. So the 33-1/3 year rhythm in the life of Christ lies “behind the veil” of the events taking place in our time, and it can help us find the inner spiritual heartbeat pulsing behind these times, if we but know how to look....

Thus, June 29, 1929, signified the beginning and January 8, 1933, the end of the first three and one-half year period of the working-in of the Etheric



“A voice came from heaven saying, ‘Thou art my beloved Son, today I have begotten thee.’” At that moment Christ, the Logos, united with Jesus of Nazareth and the ministry of the God-man began.

Christ—June 29, 1929, being the approximate date of the “etheric remembrance” of the baptism and January 8, 1933, that of the resurrection. This was the first crucial three and one-half year period of the Etheric Christ in the twentieth century; that is, since the end of the Kali Yuga. It was a time when fierce opposition to the Christ impulse began to emerge in the shape of National Socialism (see below).

Moving forward from the unfolding of this etheric organism, the Parousia, the presence of Christ, on January 8, 1933, we come, 33 1/3 years later, to May 9, 1966. The particularly significant three and one-half years of the ministry therefore belong to the period going back three and one-half years from this date. Looking at the world situation at that time, we see that this was the time of the birth of a worldwide consciousness of peace and love. Unfortunately, there also arose a “drug culture” which disturbed and destroyed this new Christian impulse of love and peace, as will be discussed in more detail below. And what about the end of the century, when the next of 33 1/3 years

will have been completed? This will occur on September 6, 1999; and so the three and one-half years prior to that, from 1996 through 1999, should be a period of tremendous significance for a new unfolding of the Christ impulse. This time is nearly upon us, and it is imperative that we use all the means at our disposal to prepare ourselves for it. This book [copyright in 1996], indeed, is a modest offering to this end—not to let the opportunity slip by unheeded.

How can we find a real connection with the new impulse of Christ in his etheric body (Etheric Christ) at this time? The chronicle of the life of Christ given in Part II offers a key, if it is transposed to the present time. Using the transposed chronicle, the possibility is opened up of entering into a relationship with the Etheric Christ, meditatively reliving the three and one-half years of Christ's ministry imprinted in his etheric body....In terms of the rhythmically recurring 33 1/3-year rhythm of the etheric body of Christ Jesus, transposing to the present 33 1/3-year cycle, the following correspondences are found:

Baptism in the Jordan: Saturday, February 24,
1996

Resurrection: Monday, September 6, 1999

...Starting on Monday, October 30, 1995, the chronicle can be meditatively relived day by day, following the travels of Jesus leading up to the baptism by John, denoting the historical event of the union of Christ with Jesus. The etheric remembrance of the baptism in the Jordan, signifying the onset of a new three and one-half-year period of intensified activity by the Etheric Christ, occurs on or around Saturday, February 24, 1996.

The principle underlying the reliving in the present of events from the life of Christ is the "etheric return," or rather, the return of Christ in his etheric body. As stated above, this began in a cosmic sense in 1899, ushering in the New Age, and became more a reality within the earthly sphere from 1933 onwards. With the return of Christ in his etheric body, the 33 1/3-year rhythm has become the most important rhythm for the New Age, the Age of the Etheric Christ. And the last

three and one-half years of each 33 1/3-year period represent the culmination, when the Etheric Christ works particularly intensively, bringing a new revelation. The question naturally arises: What is the nature of the new revelation of the Etheric Christ at the end of the twentieth century? And what kind of counter impulse can be expected to oppose the new Christ revelation?

Here it is possible to give only a brief indication in response to these questions. Looking at the three and one-half-year culminating periods within each 33 1/3-year cycle since the start of the New Age in 1899, the following dates emerge:

Period I : June 29, 1929—January 8, 1933

Period 2: October 27, 1962—May 9, 1966

Period 3: February 24, 1996—September 6, 1999

In each case it is a matter of renewed activity of the Etheric Christ, at the same time countered by forces of opposition. (The background underlying the oppositional forces is depicted later.) In Period 1 (1929-1933), Christ was working to inspire an awakening to the Divine Presence within each human being and to usher in a new era based on this awakening. Instead of awakening to the Divine Presence within, a temptation came from without, in the form of the Fuhrer (leader), who promised the German people everything, "If you will fall down and worship me" (Matthew 4:9). This was the temptation of the "will to power." When this temptation was presented to Christ Jesus in the wilderness two thousand years ago, he replied: "You shall worship the Lord your God and him only shall you serve" (Matthew 4: 10). These words could perhaps be expressed in modern terms as: "You shall seek the Divine Presence within and act only out of (its) moral intuitions to serve the good of the whole."

In Period 2 (1962-1966), the Etheric Christ was active in awakening love and community between people. This was the time in the 1960s when "flower power" was born. At the same time a new and powerful temptation arose in the shape of the drug culture. This temptation can be characterized as that of "casting oneself down from the pinnacle of the temple" (Matthew 4:5). It is the temptation of a hedonistic self-surrender to instinctual urges,

often with the help and powerful inducement of intoxicating substances, to obliterate the clear light of conscience and reason (“pinnacle of the temple”) and to cast oneself down by abandoning ego consciousness in favor of subconscious drives and impulses.

From this brief outline of the first and second periods—about which much more could be said—is it possible to anticipate something of the nature of the third period? In the sequence of three temptations, the archetype of which is to be found during the forty days of temptation in the wilderness, it is the temptation “to turn stones into bread” (Matthew 4:3) that is the keynote of the counter impulse during Period 3, extending from February, 1996, to September, 1999. This is the temptation to substitute lifeless matter, or stones, in the place of

living substance, or bread. This applies not just on the physical level but also on other levels. The whole phenomenon of virtual reality, for instance, is a clear example of this: lifeless, computer-generated images are substituted for living reality.

All in all, at the close of the twentieth century an exceedingly powerful temptation is being presented to humanity by the powerful means of technological science. In part, this temptation opposes—directly and also indirectly—the central thrust of the new Christ revelation, which is concerned with unveiling the living being of Nature, referred to in various traditions as the Divine Mother. Taking place worldwide is a growing awareness of the plight of Mother Nature, as well as a widespread awakening to the Divine Feminine in general. Underlying this is the renewed activity of the Etheric Christ, the culmination of which will be the new Christ revelation during the last three and one-half years of this century. It will be especially the unveiling of the Eternal Feminine in her vari-

ous aspects—Mother Nature and Sophia, Divine Wisdom—which will be the central impulse of the Etheric Christ during Period 3.

Of course, the 33 1/3-year rhythm will continue on into the future, and there will be a new impulse of the Etheric Christ in the next period (Period 4), signifying the etheric remembrance of the three and one-half-year period of the ministry at the culmination of the next 33 1/3-year period. Periods 4, 5, and 6 below indicate the times of major activity of the Etheric Christ in the course of the twenty-first century:

Period 4: June 23, 2029-January 3, 2033

Period 5: October 22, 2062-May 4, 2066

Period 6: February 19, 2096-September 1, 2099

The 33 1/3-year rhythm of the Etheric Christ is one of the most important rhythms for the future.

The renewed activity of the Etheric Christ during the last three and one-half years of the twentieth century was seen in the increased global awareness of the plight of Mother Nature, as well as in a widespread awakening to the Divine Feminine in general.

As the primary rhythm of the New Age, the Age of the Etheric Christ, it will be of major significance until the year 4399, which is 2,500 years after the start of the New Age in 1899. The date 4399 falls close to the end of the Age of Aquarius. The next age, the Age of Capricorn, starts shortly after, in 4535, exactly 2,160 years after the start of the Age of Aquarius in 2375.

Note that the length of the New Age, 2,500 years, is half that of the former Dark Age of Kali Yuga, which was 5,000 years long, from 3102 B.C. to A.D. 1899. In Hindu chronology, each successive Age is progressively shorter, indicating a qualitative speeding up in an evolutionary sense. The duration of the New Age (2,500 years) amounts to 75 cycles of the 33 1/3-year rhythm. At the end of these 75 cycles Christ will begin to work from a still higher plane of existence than the etheric, and a new impulse will enter around the time of transition from the Age of Aquarius to the Age of Capricorn. □

ASTROLOGY

The Great Work

DURING THE MIDDLE AGES that which was called the “Great Work” was prosecuted by a few souls connected with the science and learning of the day. These men were mystics and alchemists, who, being lovers of God and thus His true votaries, knew something of His secrets. The outward claim was that these men converted or transmuted baser metals into gold; yet for the most part all these men died poor. However, all of these souls were the happiest of men.

It is now known to present day scientists that baser metals can be converted into higher ones. It has been the modern fashion of our spiritually ignorant scientists to ridicule the idea of alchemy, looking upon such men as Hermes Trismegistus the father of alchemy, Albertus Magnus, Nicholas Flamel, von Humboldt, Cagliostro, Thomas Vaughan, and many others as helpless fools, self-deluded, or out-and-out imposters. However, with the facts and forces of Uranus positively impinging upon our planet now, the truth of the claims of these great souls will become apparent to even such contrarians.

Alchemy and astrology are so inextricably connected as to be one divine science in truth, for both hold within them the scriptures of the world, their mass of symbols, myths, and allegories, all containing and illustrating the One Great Work. This work is the entry and transmission of the Word—the One Divine Life—in and through matter, and through the long slow process of evolution, transmuting the base and lower into the refined and higher, the human into the Divine, bringing all forms to their ultimate perfection. Thus is the Saturnian lead turned, transmuted into the Uranian

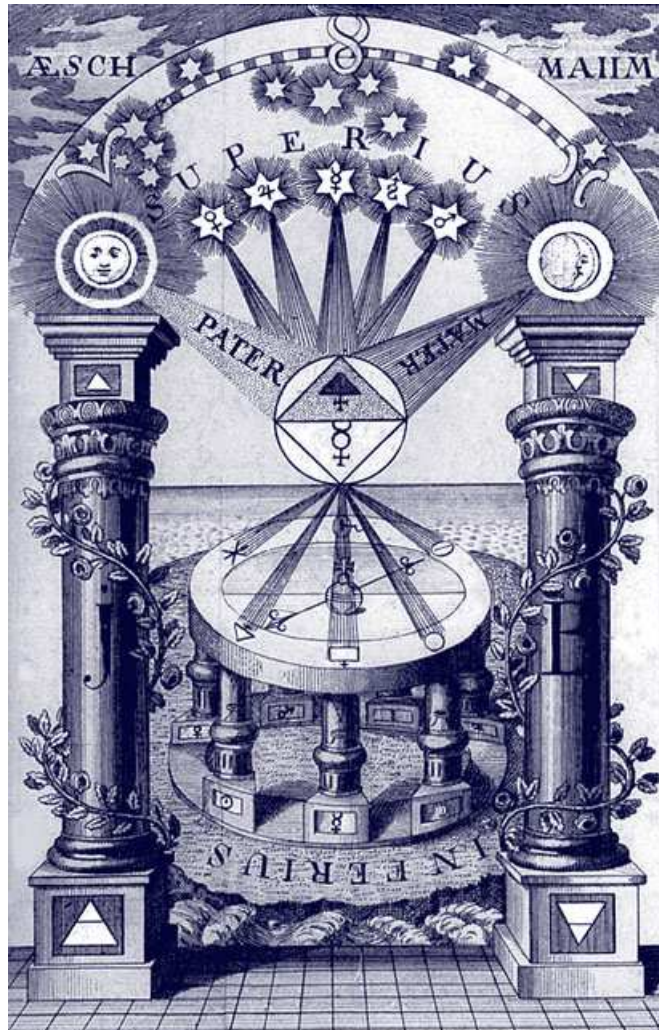


Photo Archive of Alexander Rood

Illustration from *Der Compass der Weisen (Knowledge)*, Ketima Vere, Berlin, 1782

Alchemical and astrological symbolism depicts the “philosopher’s compass” between magnetic poles, represented by the two Masonic columns of Solomon’s temple—Jachin and Boaz. Synthesized stellar (angelic) energies produce the archetypal man or lapis potentiating its individual human counterpart from the quintessence of seven material elements, with antimony, the Saturn source material, said to be the greatest poison and the supreme medicine, shown as the imperial orb.

or spiritual “gold.”

Would that students of Western Wisdom Teachings could understand that both Saturn and Uranus represent the Christ, Saturn being the necessary Darkness and Uranus the Light that shines in that darkness or shadow. But no soul knows the Uranian Christ until the forces of the Great Christ

Teacher are truly earned and His Purity and Truth possessed. Saturn is therefore intrinsically the major benefic in a true astrologer's mind and not the mere malefic of the general run of books on astrology. Never could we take on the Aquarian superconscious state without the work and help of this pedagogue of pain, and Initiator, Saturn.

When we speak of the Great Work, we do not stop at man only, in his transmutation of the lower into the higher, but include all contained in our planet. The "gold" which we seek to make is that spiritual Oneness with our Father in Heaven, the divine union of the whole life wave of our planet producing the ultimate fulfillment of our evolution. Thus the symbols of alchemy which elucidate the Great Work seek to explain and demonstrate, through results, the idea and truth of the One Life, and how man may consciously work upon himself and the lower kingdoms and thus forge far ahead of the ordinary planetary effort of evolution. Through Christ in us we are allowed the sooner to make ascension and union with the Divine; we work with God in cooperation; we cease to be sluggards and become true Masons. Only thus shall we get our real degrees, the degrees of the colleges being so much dross in comparison!

The Great Work recognizes instantly that man is a little cell (microcosm) within the Great Cell (Macrocosm), that we are each living cells in the body of what all alchemists know as the Heavenly Man. All have a part and place in that Heavenly Man. Being thus united above in the One Life, we descend into the Saturnian earth school below and must by the power of true alchemy transmute and at last make the "below" as it is "above."

Why did the great alchemists of the past give up all that man holds dear in physical life? Why did they pass through the most severe tests and trials? Why did they often take the hate and insult of the brawling crowd? Why were they often burned at the stake? Why? Because their souls were free! Christ's truth had made them free, and they carried within themselves the divine poise and balance of power which comes only to those who have accomplished and become victorious in the Great Work. They had made and transmuted the base metal into the Christ Gold.

Through the mediation of a meditation productive of a proper imaginative power working in concert with a firm free-acting powerful will, these souls became conscious of the One Life. They thus discovered at firsthand the truth that there is in fact but One God, and that man is truly made in His image; therefore he has the power not only to accelerate his own evolution, but also that of the lower kingdoms.

The large degree of free will allowed man has produced a distinct arrest in evolution through the Luciferic forces of enmity and selfishness. But now in this new Day that opens to our gaze in splendor there will be no excuse for anyone to know of and use the seeming miracle which turns baser metals into the gold of Christ.

Thus transmutation is a marvelous example of the powers which lie latent in mankind, which powers he may awaken through producing a purified Will in conjunction with an effective Imagination; from this twain is the Christ born.

You who look for the elixir of life, you who seek the fountain of youth, you who would defeat death and overcome the second death ("He that overcometh shall not be hurt of the second death."), what would you do or pay for this privilege, this Christ boon? There is but one thing you can do to secure the Prize, and that thing is to engage with true earnestness in the Great Work, for it is through the alchemical forces of transmutation that we at last become correlate, at one, with the One Life of Christ. To the extent that we make union with Him do we purify and transmute the atoms of our flesh and once again become young with Him.

The world has moved forward swiftly in extreme intellectual development since the days of the alchemists, and in the pride of its spiritual ignorance it has sought to set aside the idea of God as well as all that has anything of the transcendental attached to it. But as we enter this higher spiral and come into the Aquarian Age, scientists in the fullest sense of the word will appear—scientists who will know of and work in both the form *and* life sides of Life. These and a growing number of other illumined souls will dispose of the jeers and ignorance of this fading dark age, an age of true barbarism wherein we still judicially murder our

brothers and sisters.

Those of us who are aware of the powerful forces of transmutation know that evolution advances in cyclic waves in spirals, so that we ever advance and never stand in the same place twice; it is an upward and onward movement. We have come through the slowest phase of evolution, but through transmutation we attain to perfection and learn to accomplish on every part of the Path and in and through all states of matter, in all worlds, until we attain to the highest rung of the spiral, which is unity with our Father. The time will come when man will have complete dominion over all earth forces and forms, but while in passage through matter, his divine Ego must unfold and use all those faculties he already has within as latent abilities—just as the latent forces of the seed produce the tree or flower. But before the complete tree or flower exists, leaves, trunk, stem, and branches must first form.

Not only do egos reincarnate. So too do ideas, forces, and the Earth itself, during major and minor cycles of manifestation. Today we are witnessing a rebirth of the old alchemistic days, yet on a higher spiral. Increasingly now will mankind's great idol "gold" collapse, its power to become null and void as man earns and puts on the true, the incorruptible gold of the Christed spirit.

To reach that ideal and make it real man learns gladly to give of himself in true sacrifice. He will seek to give and perform for his total environment, for the world at large. He will become Christ-inclusive in his ideas, views, and aims. There will be no aliens or strangers or foreigners in his soul's purview. He will know without doubt that neither he nor the world can grow unless he works for mankind and the world and gives his utmost in joy, the joy of selfless service.

There are many who, realizing the possibility of producing this spiritual gold, set out enthusiastically to accomplish the Great Work, overnight as it were. They eagerly attend every meeting they can, read occult books, wade through courses in philosophy. Yet when it comes to their being asked to throw in all of their life resources into the crucible which produces and accomplishes the Great Work, by giving up many of their habits, pleasures, pur-



Miniature, Jehan Perréal, 1516, court of Margaretha of Austria, Musée Marmottan, Paris

Nature advises the "aimlessly wandering alchemist" to leave the narrow circle of mechanical laboratory chemistry ("opus mechanic"): "You will never attain knowledge of anything if you come not to my forge." This forge is the tree of knowledge that grows from the three roots Mineralia, Vegetative, and Sensitiva (dense physical, vital, and desire bodies). The four (etheric) elements are refined to a "vegetable gold." Alchemy (the path of Initiation) follows the work of nature, but seeks to shorten the ripening process. The angel of the Work, whose lowest body is etheric, wears a crown raying the seven cosmic energies, signified by the seven planetary symbols. Note the lemniscate (figure eight symbol for eternity) and the similarity of the tree's structure to the design on the covers of Rosicrucian Fellowship books.

suit of money, and even surrendering their worries and mean worldly cares to tend this fire, they quickly detach themselves from any attempt at real effort and say that spiritual gold is just an alchemist's dream, or that some other life will do for starting the work. But some other day will not do, for now is the acceptable year of the Lord. And

I cannot impress this fact too strongly, for every earth moment is precious and God-given to produce this essential “gold”; it cannot be made in the spiritual worlds between “death” and a new birth.

In the Great Work we are much helped by a knowledge of the divine symbology of the zodiac, for if we are true alchemists we learn and know of the various imports and impacts of the signs (constellations) and planets. We come to realize the important part that Mercury plays as messenger between earth and heaven; it becomes borne in upon us that we have a lower mind and a higher mind, and that even in the lower aspect of mind there is a very important work to be done. The human intellect is first colored and conditioned by the Moon, then as the Ego works on its vehicles it lifts itself up into Mercury’s sphere. A further elevation is given those who truly work into the consciousness of Neptune, this latter producing that sublimation which is Christ-consciousness. The intellectual faculty in man must learn to obey the voice of the spiritualized Will through Uranus and produce in the world through performance and action the pictures of the spiritualized Imagination through Neptune.

Here occurs the transmutation which produces the sublimate of the true spiritual gold, for now the higher Self is in command of the lower man and mind—the personality.

Over the great gulf between the personality and the higher Christed human there is a bridge being built, a bridge constructed by the great Christ architect, Saturn, the night-side ruler of the eleventh sign, Aquarius. The comprehension of the One Life manifesting through all things and beings is made and realized as a unity through Saturn, working in and upon the concrete or lower mind of man. This is where the true transmutation of the base metals occurs. Because of our sorrows and trials the task may seem hard, but when we become aware of God’s plan for us, then through increasing strength and quality of Will and Imagination do we project a bridge from the lower to the higher mind and take the sacred lance which the Uranian Christ confers—the lance which heals others at a touch but must never be used to profit one’s self.

The attainment of the Great Work and the con-

ferring of Christ Knighthood is well shown by the master mystic Richard Wagner in his treatment of the Arthurian legend of Parsifal, and it is true that one must become this “pure fool” for Christ’s sake; that is, artless and without guile.

If you would get to work in putting your bridge across from the lower to the higher man then you must think of yourself not as a personality but as a spiritual being and one with God. To be a true alchemist you must center your life on one divine idea which is ever the directing idea. So centered you begin to transmute all of the ideas and views and habits of the lower man and make of them the real gold of the spirit.

And remember, we must not get the idea that we have to kill anything we may find in the lower man. Rather do we throw into our Christ-crucible all that is ill and negative in us, allowing the Christ-Fire of Divine Love and Wisdom to redeem this base matter through transmutation. This is the Great Work. And what a large part Mars and Scorpio play in this work of regeneration, and how fast and far this force of Fire and Water in the highly evolved can carry them in their evolution of consciousness! No finer force is in the hands of the wise alchemist than that of Mars-Scorpio to accomplish the Great Work—to transmute the personality into individualized spirituality.

If you would have this priceless pearl, this Divine Love and Wisdom animating your whole being, you must learn to keep no part back for yourself; you must sell all you have of the personality, and follow Christ. You must learn to transmute on all planes—the physical, psychic, mental, and spiritual planes. You must learn of and *know* the *real* in very truth. You must have faith, knowledge, absolute trust, humility, and purity. You must definitely discipline yourself and ever put into practice the law of transmutation which is regeneration. This is the Great Work and the whole boon and burden of life on the Earth plane, for this is the workshop for the soul and spirit. You must learn to know the great Presence, for He was ever with you, and *now* as the Comforter He comes through Uranus to bring all things to your remembrance, for He taught us all things. □

—John Josling

Dante Rossetti Poems Inspired by Paintings



Planet Art

National Gallery, London

John the Baptist seeks the blessing of his cousin Jesus. In a nearly identical version of this painting in the Louvre, Paris, the angel next to the infant Jesus points to the Baptist child, who is not pictured with the cross.

For

OUR LADY OF THE ROCKS

BY LEONARDO DA VINCI

*Mother, is this the darkness of the end,
The Shadow of Death? and is that outer
sea*

*Infinite imminent Eternity?
And does the death-pang by man's seed
sustained*

*In Time's each instant cause thy face to
bend*

*Its silent prayer upon the Son, while He
Blesses the dead with His hand silently
To His long day which hours no more
offend?*

*Mother of Grace, the pass is difficult,
Keen as these rocks, and the bewildered
souls*

*Throng it like echoes, blindly shuddering
through.*

*Thy name, O Lord, each spirit's voice
extols,*

*Whose peace abides in the dark avenue
Amid the bitterness of things occult.*

—Dante Gabriel Rossetti



The Trustees, Tate Museum, London

MARY'S GIRLHOOD
(For a Picture[†])

I

II

This is that blessed Mary, pre-elect
 God's Virgin. Gone is a great while, and she
 Dwelt young in Nazareth of Galilee.
 Unto God's will she brought devout respect,
 Profound simplicity of intellect,
 And supreme patience. From her mother's knee
 Faithful and hopeful; wise in charity;
 Strong in grave peace; in pity circumspect.

So held she through her girlhood; as it were
 An angel-watered lily, that near God
 Grows and is quiet. Till, one dawn at home
 She woke in her white bed, and had no fear
 At all—yet wept till sunshine, and felt awed
 Because the fullness of the time was come.‡

These are the symbols. On that cloth of red
 I' the center is the Tripoint: perfect each,
 Except the second of its points, to teach
 That Christ is not yet born. The books—whose head
 Is golden Charity, as Paul hath said—
 Those virtues are wherein the soul is rich:
 Therefore on them the lily standeth, which
 Is Innocence, being interpreted.

The seven-thorn'd briar and the palm seven-leaved
 Are her great sorrow and her great reward.
 Until the end be full, the Holy One
 Abides without. She soon shall have achieved
 Her perfect purity: yea, God the Lord
 Shall soon vouchsafe His Son to be her Son.

† Rossetti's first Pre-Raphaelite painting, *The Girlhood of Mary Virgin* (1848-49), shows an adolescent Mary working at a piece of embroidery and surrounded by devices that prefigure her fate. The angel clasps a lily, a symbol of purity, which is to be presented at the Annunciation. The dove on the trellis represents the Holy Ghost through whom she shall conceive. The lamp stands for piety, the vine bears the grape whose wine symbolizes the Redeemer's blood and the sacrament of the Eucharist.

‡ The last four lines of this sonnet are the subject of Rossetti's second painting, *The Annunciation*, in London's National Gallery.



Oil on panel, Hans Memling (1435-1493), National Gallery, London

The Virgin and Child with Saints (The Donne Triptych)†

FOR
A VIRGIN AND CHILD
BY HANS MEMMELINCK
(In the Academy of Bruges)

FOR
A MARRIAGE OF ST. CATHERINE
BY THE SAME
(In the Hospital of St. John at Bruges)

Mystery: God, man's life, born into man
Of woman. There abideth on her brow
The ended pang of knowledge, the which now
Is calm assured. Since first her task began
She hath known all. What more of anguish than
Endurance oft hath lived through, the whole space
Through night till day, passed weak upon her face
While the heard lapse of darkness slowly ran?

Mystery: Catherine the bride of Christ.
She kneels, and on her hand the holy Child
Now sets the ring. Her life is hushed and mild,
Laid in God's knowledge ever unenticed
From God, and in the end thus fitly priced.
Awe, and the music that is near her, wrought
Of angels, have possessed her eyes in thought:
Her utter joy is hers, and hath sufficed.

All hath been told her touching her dear Son,
And all shall be accomplished. Where He sits,
Even now, a babe, He holds the symbol fruit
Perfect and chosen. Until God permits,
His soul's elect still have the absolute
Harsh nether darkness, and make painful moan.

There is a pause while Mary Virgin turns
The leaf, and reads. With eyes on the spread book,
That damsel at her knees reads after her.
John whom He loved, and John His harbinger,
Listen and watch. Whereon so'er thou look,
The light is: starred in gems and the gold burns. □

† The painting shown above is neither of the two for which Dante Rossetti composed his two sonnets. Memling painted several versions of the Virgin and Child with Saint Catherine, including those in Bruges and one in the Louvre. With respect to symbolism, this National Gallery painting is a composite of the two poems. Saint Catherine is standing on the viewer's left proffering the hand that other pictures on this subject show being ringed to signify the mystic marriage of the soul to the Christ within. On the right, Saint Barbara's normal pose of reading scripture is assumed by the wife of the triptych's donor. Two angels bear musical instruments and one is holding "the symbol fruit." John the Beloved is on the right panel holding the cup of regeneration and John the Baptist ("harbinger") is on the left, he who first identified Jesus with the words, "Behold the lamb of God, which taketh away the sin of the world." Memling painted himself partially visible behind the pillar in this left wing.

RELIGION AND THE PUBLIC REALM

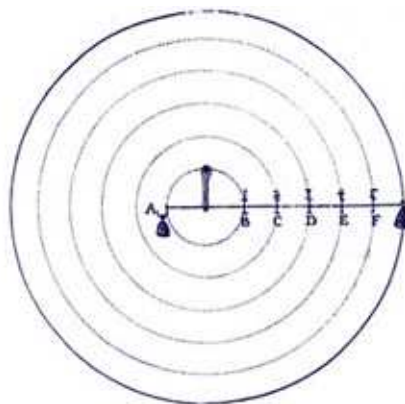
The Idea of Moral Progress

MOST EVERYBODY AGREES that progress is a good thing. But most self-evidently good things, when examined more closely, have a way of generating disagreements. And so it is with the idea of progress, of which the idea of moral progress is part.

Thinkers arguing from the most diverse perspectives have agreed that no one thing is so characteristic, indeed constitutive, of modernity as the idea of progress. To be modern is to believe that history is “getting somewhere” in overcoming the problems and limitations of the human condition. Although muted among the secular-minded, there is also the implicit belief that getting somewhere means that history is going somewhere. Progress is more than change; it is change with a purpose. Change is the undeniable experience; the idea of progress is a way of explaining that experience. Change, it is observed, is the only thing that doesn’t change....

We are routinely told that ours is an age of unprecedented rapidity of change. In ethics and almost every other field, it is said that new questions require new answers. The same was likely said at the time about every age. One imagines Adam remarking to Eve as they are leaving the garden, “My dear, we are living in an age of transition.” The modern assumption is that the transition is to something better. The modern sensibility

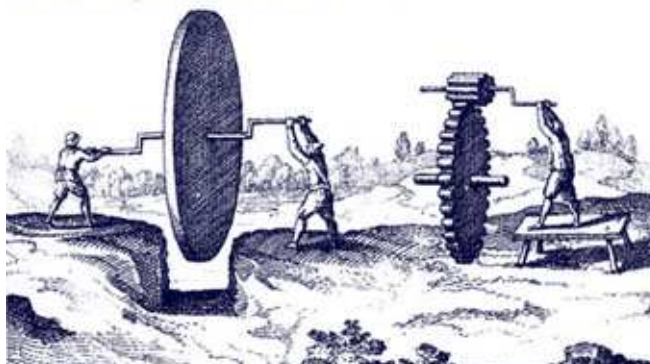
This article is adapted from the author’s address to the annual convention of the American College of Surgeons in Orlando, Florida and is reprinted here with the permission of First Things, where it appeared in a longer version.



Demonstratur hoc experimentum lib. 1. de motu cap. 1. & 2. Reg. 1.

Experimentum II.

Motus major vis requiritur ad motum alicujus rota à centro (quem motum à principio seu ab interiori appellant) quam ad motum à superficie vel circumferentia seu ab exteriori, qui motus in hoc dicitur.



R. Fludd, *Utriusque Cosmi*, Vol. 1, Oppenheim, 1617, Staatsbibliothek Mainz

The heliocentric conception of the cosmos encouraged belief in progress, since the earth was displaced from its central, stationary position, and the perfection that position implied. Here, Fludd is defending the geocentric concept of the world against the new theory of Copernicus, which he considered illogical on the grounds that it would be much simpler for the prime mover or God the creator to rotate the wheel of the spheres from the rim than for a sun to do so from the center.

unbounded is that of the neophilic, the lover of the new. I noticed on a New York City bus an advertisement for a telecommunications company that bluntly proclaims the neophilic creed: “Change is Good!” The unarticulated, and perhaps unconscious, assumption is that change is going somewhere; it has an end or what the Greeks called a *telos*. In the language of philosophers, change is teleological. Change is good because it is a move

to the better on the way of history toward some unspecified, and perhaps unspecifiable, good. Such is the faith of modernity....

Today, the connections between brain, mind, and consciousness is the subject of heated debate among scientists, philosophers, and theologians. One elementary problem may be put this way: The human brain would have to be a great deal more simple than it is in order for us to understand it; but if our brain were simple enough for us to understand it, our brain would be too simple to understand it. It is something of a quandary, and that quandary hardly begins to touch on the deeper questions about the relationship between brain, mind, and consciousness.

Similar limits are becoming evident in other sciences. To cite but one obvious instance, cosmologists who study the structure of space-time relationships in the universe note that the billions of light years between ourselves and the reception of the data that we can examine means that we never know what is happening now billions of light years away (or even what "now" means in this context). And the very logic of the circumstance means that it will not, it cannot, change in the future. Scientists a billion years from now, if we can imagine such a thing, will still be billions of light years away from the data accessible to their scrutiny. Even if, in ways that are not now imagined, we were able to leapfrog, so to speak, over vast spaces of time, there would always be beyond any point reached an infinity of points not reached. In other words, there is no end, and it is that realization that is at the heart of the idea of the end of progress....

The crucial point is that the link between knowledge and progress that was forged in classical Greece and that, in the form we call scientific, has been both the motor and the guarantor of the modernity project has now been broken. Or so we are told by some of the more impressive thinkers of our time....

That progress has become a false religion, indeed an idol, has been the worry of a number of Christian and Jewish thinkers in the modern era. Few have expressed that concern with such incisiveness and prophetic passion as Reinhold

Niebuhr. No American theologian since Niebuhr, who died in 1971, has had such a wide influence in our intellectual culture. A champion of what was called "neoorthodoxy," Niebuhr attacked precisely the link between Judeo-Christian religion and the idea of progress that Nisbet and many others have wanted to revive. In his 1939 Gifford Lectures, *The Nature and Destiny of Man*, Niebuhr noted: "The idea of progress is possible only upon the ground of a Christian culture. It is a secularized version of biblical apocalypse and of the Hebraic sense of a meaningful history, in contrast to the meaningless history of the Greeks."

Niebuhr did not intend that as a compliment to Christian culture. His point is that the idea of progress is a cultural distortion of authentic Christianity. A staunch Protestant writing in an era before the full flowering of ecumenical etiquette, Niebuhr blamed this distortion on what he called the "Catholic synthesis" of nature and grace as that synthesis was secularized in the Renaissance and then in subsequent modernity. The secularized idea of progress emerged from the biblical understanding of purpose in history, said Niebuhr, but it broke away from the biblical truth that the fulfillment of history transcends history itself, as it also jettisoned any notion of divine judgment. The secularized story of history therefore ended up with "no consciousness of the ambiguous and tragic elements in history." It is true, said Niebuhr, that human history is filled with endless possibilities, but the idea of progress forgets that they are endless possibilities for both good and evil. "History, therefore, has no solution of its own problem."

Niebuhr was accused of offering a bleak or pessimistic view of history. He called his view "Christian realism." If, without the idea of progress, people might despair of the tasks of personal, social, and scientific advance, that too, said Niebuhr, might be to the good. There is such a thing as "creative despair" that induces faith, he said, and such faith "becomes the wisdom which makes 'sense' out of a life and history which would otherwise remain senseless." What we should have learned from the last two hundred years, and especially from the tragedies of this century, is that history is not the answer to the

question that is history. Niebuhr puts the point nicely: “We have learned, in other words, that history is not its own redeemer.” One may be unpersuaded by some of Niebuhr’s conclusions, but a Niebuhrian sensibility is an invaluable safeguard against the shallow sentimentalisms and utopian fantasies that have all too often afflicted thinking about history and its possibilities. Niebuhr rightly reminds us that history is not the uninterrupted triumphal march of progress. In the Christian view of things, experience both personal and social is cruciform; it is the way of the cross. At the same time the cross is not the final word. There is resurrection, and it is both resurrection in history and resurrection of history. It is first the resurrection of the history of Jesus—and that is the foretaste, or preview, or promise of the resurrection of all things. That is surely the import of St. Paul’s great cosmic hymns in, for instance, the first chapters of Ephesians and Colossians. To the Ephesians Paul writes, “For [God] has made known to us in all wisdom and insight the mystery of his will, according to his purpose which he set forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth” (1:9-10).

This vision is inseparable from an emphatically Jewish understanding of the Messianic Age. The chief difference between Jews and Christians is over if, or in what way, that Messianic Age is anticipated in the person of Jesus whom Christians call the Christ. For both Christians and Jews, past and present time participate in what Paul calls “the fullness of time.” In the call of Abraham, the election of Israel, promises given through the prophets, and (for Christians) the coming of the Christ, the plan of history is being fulfilled. Jews disagree with Jews and Christians disagree with Christians over the eschatological scenarios and apocalyptic details by which the “fullness of time” will be achieved, but all are agreed that history is not, in the words of the cynic, just one damned thing after another; history will be fulfilled in the Kingdom of God. Niebuhr is undoubtedly right to say that “history is not its own redeemer.” But the biblical view—a view that is utterly formative for Western culture in both its religious and secular



Eustache le Sueur, 1616-1655, Louvre

St. Paul Preaching at Ephesus

True religion does not restrict scientific inquiry, for both endeavors seek knowledge of the same ultimate Reality. But the right use of scientific knowledge is dependent upon one’s moral and spiritual understanding. The Christian pilgrim’s progress is a journey toward self-conscious union with his inherent divinity, which is one with the eternally present God.

expressions—is that history does have a Redeemer, and that the Redeemer is, however, veiled and sometimes hidden, present and active in history itself.

And, ecumenical etiquette notwithstanding, be it admitted that Niebuhr’s very Protestant reading of history is in tension, if not in conflict, with the “Catholic synthesis.” In our own time, that synthesis is energetically set forth by the pontificate of John Paul II. In October 1998, the Pope issued his thirteenth encyclical, *Fides et Ratio* (Faith and Reason), in which he powerfully affirms that there can be conflict between faith and reason, between science and religion, between philosophy and revelation; all truths are one because God, the source and end of all truth, is one. Human beings are by nature seekers after truth, and revelation provides the ultimate “horizon” of that search. The Word of God, or the *logos* that is the ordering reason of all

things is incarnate in history and is the guarantee that the search for truth is not in vain. Not until the final End Time will we know the truth perfectly, but along the way both believers and unbelievers who honestly seek for the truth according to the rules of science and reason will be vindicated.

This is surely an audacious vision, but is it a doctrine of progress? The answer is no and yes. If by progress we mean a smooth, incremental, and almost automatic movement in time from worse to better, from ignorance to enlightenment, the answer is certainly no. If, however, by progress we mean that human beings are free agents who are capable of participating in the transcendent purpose that is immanent in history and holds the certain promise of vindicating all that is true, good, and beautiful, then the answer is certainly yes.

Moral progress may be a quite different matter, however. We have already noted the events of this century that have so brutally battered the idea of moral progress. We should at least be open to the possibility that we are today witnessing not moral progress but a dramatic moral regression. While, as we have seen, practitioners in the hard sciences express a new humility about the limits of their knowledge and control, many who work in the field of ethical theory and practice exhibit an unbounded hubris. For instance, Princeton University recently gave a distinguished chair in ethics to the Australian ethicist Peter Singer. Singer is famous, or infamous, for his championing of animal rights as equal or superior to human rights, and for his proposal, among other things, that there should be a trial period of one month after the birth of human babies in which those who are defective may be legally killed. Because of his advocacy of infanticide and eugenics, Singer has been denied platforms in German universities, where there is a more vivid historical memory of such arguments and their consequences. As the decision of Princeton suggests, Singer is no marginal figure in our intellectual culture. He is also author of the main article on ethics, a full twenty pages, in the fifteenth edition of the *Encyclopedia Britannica*. From Confucius and Aristotle, to Maimonides and Aquinas, through Hume and Kant to Peter Singer, the article traces

the liberation of moral theory and practice from any truths that pose an obstacle to our will to power and control. The gist of it is caught in the title of Singer's 1995 book, *Rethinking Life and Death: The Collapse of Our Traditional Ethics* (St. Martin's.). That Singer does not regret the collapse of what he dismissively refers to as traditional ethics is evident in the chilling conclusion of his *Britannica* article: "The culmination of such advances in human reproduction will be the mastery of genetic engineering....Perhaps this will be the most challenging issue for twenty-first-century ethics." Singer leaves no doubt that he welcomes the challenge and the brave new world it portends. The cosmologists and molecular biologists—those who are bound by the disciplines of scientific method—reach the end of knowledge, at which point they fall silent in what might be viewed as a recognition of human creatureliness. Ethical theorists—bound by no such disciplines—reach the end of knowledge, at which point anything can be said, and anything can be done.

For a dramatically different account of the history of ethics and its progress or regress, we have Alasdair MacIntyre's much discussed and eminently readable little book, *After Virtue*—in my judgment, one of the most important books on moral philosophy published in this century. For MacIntyre, the account of moral theory and practice offered by people such as Singer, which is the dominant account in the academy today, results in a rationalized ethics that has broken loose from any tradition of virtue or truth—from our *knowledge* of virtue and truth. The stark choice facing us, MacIntyre says, is a choice between Aristotle or Nietzsche, between a tradition of virtue, on the one hand, and moral nihilism, on the other. The various intellectual dispositions that today run under the banner of "postmodernism" have quite consciously opted for nihilism. The hubris of Enlightenment rationalism that Niebuhr rightly criticized has given way to the hubris of postmodernity's irrationalism. Secular rationalism tried to do too much, but can rationally recognize when it fails. Irrationalism has no access to such humility.

In the view of MacIntyre and others, the

Enlightenment project has failed on its own terms. Despite monumental efforts, perhaps the greatest of which is that of Immanuel Kant, it failed to produce an ethics to which any rational person, acting rationally, must give assent. Society was for a time able to live off the capital of earlier traditions of virtue, but now that capital has been depleted, the failure of the Enlightenment project has been widely advertised, and the time has come round at last for the triumph of nihilism. In this reading, postmodernity is the product of failed modernity, and the nihilistic avant garde is a regression to the rule of the barbarians. Barbarians today, as in classical Greece, are defined as those who are outside the civilizational circle of conversation about how we ought to order our life together, about the meaning of right and wrong, good and evil. They are those who know nothing, and insist that nothing can be known, about such matters.

Recall the concluding passage of *After Virtue*. MacIntyre draws the parallel between our time and the collapse of the Roman Empire, when St. Benedict's monastic movement provided a refuge for civilization. "What matters [now] is the construction of local forms of community within which civility and the intellectual and moral life can be sustained through the new dark ages which are already upon us. And if the tradition of the virtues was able to survive the horrors of the last dark ages, we are not entirely without grounds for hope. This time, however, the barbarians are not waiting beyond the frontiers; they have already been governing us for quite some time. And it is our lack of consciousness of this that constitutes part of our predicament. We are waiting not for a Godot, but for another—doubtless very different—St. Benedict."

We may think that picture somewhat overdrawn. After all, those who are called barbarians are not primitives, they are not neanderthals; they are frequently those thought to be the "brightest and best" among us. But that is to miss the point. The new barbarians are barbarians not because they are unsophisticated but precisely because of the hyper-sophistication with which they have removed themselves from what I have called the civilizational circle of moral conversation. In simpler terms,

that is called "traditional values." The barbarians refuse to be limited by what we know, by the wisdom we have received, about good and evil, right and wrong. For them, the past is merely prelude.

What, then, can we say about the future of moral progress? Within the civilizational circle, there is moral progress (and regress!) in how we live, but there is no progress in the sense of moving beyond the moral truths that constitute the circle itself. We can develop the further implications of those truths, or we can step outside the circle by denying that there is such a thing as moral truth. It has become the mark of hyper-sophistication in our time to echo the question of Pontius Pilate, "What is truth?" Pontius Pilate, an urbane Roman ever so much more sophisticated by worldly standards than the prisoner who stood before him, was a forerunner of the barbarians now in power.

Those permanent truths are sometimes called natural law. In the Declaration of Independence they are called the laws of nature and nature's God. Or they are called the first principles of ethics. First principles are, by definition, always first. Moral analysis cannot go beyond or behind them any more than human consciousness can go beyond or behind human consciousness. Fifty years ago, C. S. Lewis, borrowing from Confucianism, called these first principles the Tao. In *The Abolition of Man*, he anticipated, with great prescience, today's debates in biomedical ethics about reproductive technologies, genetic engineering, and eugenic progress. The Tao, Lewis said, draws support from all religious and moral traditions in inculcating certain rules such as: general beneficence toward others, special beneficence toward one's own community, duties to parents and ancestors, duties to children and posterity, the laws of justice, honesty, mercy, and magnanimity. Whether drawn from the Torah, the Sermon on the Mount, Chinese *Analects*, Cicero, or the *Bhagavad Gita*, these are the truths that constitute the civilizational circle.

Like all tradition, the Tao is vulnerable. Those who want to violate it ask, "Why not?", and it is not always possible to give a rationally convincing answer, or an answer that is convincing to everybody. In response to the assertion of rules that set limits, the avant garde offers the challenge, "Sez

who?”, and the invoking of authority, even of the most venerable authority, carries little weight in our time. Most corrosive is what is called the hermeneutics of suspicion, in which every rule or law or custom is perceived to have behind it some hidden purpose, some power protecting its own interests. Thus the Tao is debunked, we “see through” its supposed authority, and the force of its commands and limits is “explained away.” The result is what Peter Singer approvingly calls the collapse of traditional ethics. Lewis had a keen appreciation of what was happening in our intellectual culture. Recall again that remarkable passage from *The Abolition of Man*:

But you cannot go on “explaining away” forever: you will find that you have explained explanation itself away. You cannot go on “seeing through” things forever. The whole point of seeing through something is to see something through it. It is good that the window should be transparent, because the street or garden beyond it is opaque. How if you saw through the garden too? It is no use trying to “see through” first principles. If you see through everything, then everything is transparent. But a wholly transparent world is an invisible world. To “see through” all things is the same as not to see.

To which many of our contemporaries say, “Precisely. To see through the first principles of ethics is to see nothing, which means to see that there is nothing except what we *will* to do; and, if there is nothing, all things are permitted.” So speak the barbarians among us. Whether they rule us to

the degree that MacIntyre suggests, I do not know. Whether they will rule us in the future depends upon our ability to argue—and to give public effect to the argument—that there is such a thing as moral *knowledge*. It is in the nature of knowledge that we can argue endlessly about what we know and how we know it. Or at least we can

argue until, in the happy phrase of I Corinthians 13, we finally know even as we are known. Lewis’ Tao provides one minimal foundation for such argument. My suspicion is that, while it is useful, it is too minimal; that a

firmer and publicly effective understanding of natural law and first principles requires the specific acknowledgment of the God of Israel and the achievement of the Greeks, as these find expression in what is rightly called the Judeo-Christian moral tradition. That particularist tradition provides the most solid foundation for a truly universal ethic. But that is a discussion for another time.

The answer to the question of whether the barbarians will rule us in the future depends upon parents, religious leaders, educators, scientists, politicians, artists,

and writers who are not embarrassed to give public expression to what they know about right and wrong, good and evil. The first proponents of the idea of progress, including moral progress, were right to believe that knowledge and progress are inseparable. There can be no progress *beyond* but only *within* the civilizational circle of the moral truths into which we were born, by which we are tested, and to which we are duty bound, in the hope of sustaining the circle for those who come after us. The alternative is the willed ignorance of nihilism. □

—John Richard Neuhaus



Details, title page of the King James or Authorized version of the Bible, 1611
 “The Judeo-Christian moral tradition provides the most solid foundation for a truly universal ethic.”

We Teach But What We Know

IN AUGUST OF LAST YEAR, the Kansas Board of Education voted 6 to 4 to remove evolution, and the Big Bang theory as well, from the state's science curriculum. This action has unleashed an anticipated barrage of quips and outraged responses. *Time Magazine* (August 23, 1999) opined that "the board transported its jurisdiction to a never-never land where a Dorothy of the new millennium might exclaim, "They still call it Kansas but I don't think we're in the real world anymore." Some modern sophisticates express but disdain for these religious types and their antique notions. One editorial cartoon showed an ape reclining in a tree telling his mate, "We are descended from the Kansas School Board."

The two versions of the origin of humanity and its cosmos is as old as...the Bible. But the prevailing current version received a decisive impetus from the empirical studies and conclusions of Darwin and his proteges. Now the consensus is that definitive statements about man's origin are the exclusive business of anthropologists, archeologists, and evolutionary biologists. Any theories about where man came from that are not supported by material science are regarded as inadmissible—quaint beliefs, holdovers from an unscientific era that mixed fact with myth and superstition.

The Rosicrucian teachings make clear that the proponents of both evolutionism and creationism are correct, and even scripture supports both points of view. Many readers of the Old Testaments are puzzled by the apparent discrepancy between the two accounts of Creation that are narrated in Chapters 1 and 2 of Genesis. The first account more

closely conforms to the evolutionary take on human genesis and has been called the Elohist version. The second creation narrative, called the Yahwist version, begins with the creation of humankind and is followed by the creation of animals.

As *The Rosicrucian Cosmo-Conception* makes clear, the form-side of anthropogenesis is described in the Bible's first creation account. In the second account the life or spirit side of creation is presented. In point of fact, not only humanity, but all Virgin Spirits in all life waves have been differentiated in God and bear His image. These Spirits have archetypal being before they assume the more limited and impermanent aspect that is determined by the various forms they build and use in the different Worlds to gain experience, knowledge and power.

Technically, Western Wisdom uses the term *evolution* for that period of human development beginning when the Human Spirit or Ego became indwelling in the human physical form, endowing it with self-consciousness. Prior to that time, as he worked outside his mineral-like, plant-like, and animal-like bodies, man was going through a stage of *involution*; his spirit was involving more and more deeply in its four earth-oriented vehicles.

Creationists intuit that man's dignity, based on being created in the image of God, does not admit of a descent from animals—and from the vantage of the science of spirit, this intuition is correct. Apes and other animals bodies have degenerated from forms humans used to occupy. Animal forms have descended from humans.

In time, science and religion will collaborate to rightly understand human origins and destiny. □

BOOK REVIEWS

Wine

The Biblical Imperative: Total Abstinence



Line drawing of fresco from the History of Noah, Benozzo Gozzoli (1424-1496), Campo Santo, Pisa

OF COURSE you are acquainted with the maxim that in certain situations there is danger in missing the forest for the trees. Perhaps you have applied this truism to the alcohol problem: from time to time you hear or read of car accidents, divorces, murders, etc., due to “booze abuse.” But did you ever imagine how bad it *really* is? At the time Dr Robert Teachout was writing his book, *Wine, the Biblical Imperative: Total Abstinence* (Richbarry Press, P.O. Box 302, Columbia, SC 29202, 1983), there were 10 million alcoholics in the U.S.; 60% of all persons over 15 years of age were regular consumers. This product was implicated in 50% of road accidents; 65% of drowning deaths; 80% of fire deaths; 22% of home accidents; 36% of pedestrian accidents; 44% of airplane accidents; 65% of murders; 40% of assaults; 35% of rapes; 50% of suicides; 50% of domestic quarrels; 60% of child abuse. Through the welfare system, work absenteeism and production loss, etc., the annual national bill was 43 billion dollars. Due to inflation and population growth, the current bill is certainly higher. There is little reason to believe there has been improvement in the other statistics.

These figures alone, the author contends, should be reason enough for total abstinence. But he states that his desire is to demonstrate the “Biblical imperative,” and for excellent reasons: many professed Christians are drinking—he even quotes a famous evangelist as saying “I do not believe that the bible teaches teetotalism.” He considers wine an important topic. In the Old Testament the word

“vineyard” occurs 94 times, “vine” 54 times, and “grape” 18 times. One Hebrew word for wine, *yayin*, is used 141 times. And it (the word “yayin”) serves as the major basis for the author’s case against alcohol, and it can easily be summarized.

The Hebrew language has far fewer words than English; in fact, according to Dr. Hugh Ross’s book *The Genesis Connection*, the ratio between the size of the two languages is 1000 to 1. Hence, in the Hebrew many words have to do double, triple, or quadruple duty. *Yayin* in one of these multi-use words. In 71 instances it refers to the pure, nonalcoholic drink which Scripture praises; the 70 other times cite a negative meaning.

Teachout’s approach is nothing if not thorough. He goes out of his way to emphasize that the Biblical suggestion to consume grape juice *in moderation* should not be taken as a hint there is anything harmful in it. For instance, Scripture has nothing negative to say about honey, yet one is urged to be moderate in its use (Proverbs 24:13, 25:27).

How about the New Testament? The situation is similar to the first part of the Sacred Canon. Only one word for wine is used, the Greek *oinos*, which refers to both the pure and fermented beverages.

Technically, linguistically, the author concedes the King James version to be correct, but if it were being written today, “grape juice” would often be written where the original version uses “wine.” Truth cannot contradict truth. Scripture does not send mixed signals; it cannot both recommend and condemn *yayin* and *oinos*.

The author makes a strong appeal to common sense and reason. For instance, believing Solomon to have been the author of both Proverbs and the Song of Solomon, he asks: can the same man, praised for his great wisdom, sing the praises of *yayin* in Song of Solomon 4:10 and condemn it in Proverbs 23:29-35?

Teachout handles objections. He admits that in not one instance is the word *grape juice* mentioned in the King James Version; *yayin* and *oinos* are always translated as *wine*. So who is he to suggest that multiple translations of these words closer conforms to the sense of the original texts? In fact, Teachout writes that many classical scholars in the 17th century reached the the same conclusions, as have more recent Biblical scholars in England and the U. S. They have not been misled by relying on erroneous secondary sources, works Teachout calls “shoddy scholarship.”

He dismisses the argument that in Biblical times wine had less alcohol, so its use was condoned, by citing Noah and Lot who both got drunk. As for the suggestion that wine was allowed due to an inadequate water supply, he cites Deuteronomy 8:7. But is it not true that before refrigeration grape juice could not be kept pure for any length of time? Teachout cites sources as proof that this contention is not true.

What about Christ’s first miracle, turning water into “wine” (John 2)? That would have made the wedding guests even more drunk, and all Scripture condemns drunkenness. Teachout cites Matthew 26:29 and Mark 14:25 as proof that our Lord drank the “fruit of the vine”—the *unfermented* beverage.

Dr. Teachout, a veteran pastor and seminary professor, has produced a well-researched and most readable study that makes a valuable and convincing case for sobriety, a message sorely needed in our day. □

—P. F.

GOD’S WINGS

An article in *National Geographic* several years ago provided a penetrating picture of God’s wings.

After a forest fire in Yellowstone National Park, Forest Rangers began their trek up a mountain to assess the inferno’s damage. One ranger found a bird literally petrified in ashes, perched statue-like on the ground at the base of a tree.

Somewhat sickened and saddened by the eerie sight, he knocked over the bird with a stick. When he struck it, three tiny chicks scurried from under their dead mother’s wings.

The loving mother, keenly aware of impending disaster, had carried her offspring to the base of the tree and had gathered them under her wings, instinctively knowing that the toxic smoke would rise. She could have flown to safety, but had refused to abandon her babies .

When the blaze arrived and the heat had scorched her small body, the mother had remained steadfast. Because she had been willing to die, those under the cover of her wings would live.

“He will cover you with his feathers, and under his wings you will find refuge.”

—Psalm 91:4

Being loved this much should make a difference in your life.

Remember the One who loves you and then be different because of it. □

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Why Men Eat More Than Women

INVESTIGATIONS OF THE QUANTITY of food usually taken by men and women respectively, have shown that men eat more than women; and attempts made to regulate this, on the supposition that it was an abnormal desire for food on the part of the men that caused this discrepancy, have shown that men generally do require more food than women; and scientists have endeavored to find the reason why. But up to the present time they have not met with success and are only able to record the fact.

It must be admitted that they are very ingenious and painstaking in their efforts to get at the truth from their point of view with the means at their hands. In the investigation under consideration they were careful to exclude all who were athletes and to select men and women of about the same height and weight so that the body surface would also presumably be the same. Their subjects were in good health and in every way the case of one seemed to be uniform with that of the other.

It was noted that the women generated 1355 heat units in twenty-four hours as against 1638 heat units produced by the men, or about two per cent more for the latter per pound of body weight. The men produced about twelve per cent more heat than the women, and while the investigators are not prepared to make any very decisive or emphatic statements about the result of their investigations, it seems to be their opinion that the difference in food consumption may be due to the fact that men are more active than women, have more active tis-

ues in their body and are more free from fat.

This is only another case where scientists are doomed to fail, because they take into consideration only the dense body which they can see, feel, and measure. Man is, however, most emphatically not this body, but this body is a vesture of man. Moreover, it is his densest and most inert vehicle. Were it not interpenetrated by the vital body, composed of the four ethers, it would be as inert as a stone. In fact, we know and notice the difference between dead weight and live weight. How much easier it is to carry a living burden of a given weight than dead material weighing the same, because the former has a vital body composed of ether.

The scientific investigators are of course right when they speak of the inertia of fatty tissues, but there is no ground for the assertion that women are more subject to this impediment than men. The explanation of the difference in food consumption lies in the fact that woman has the negative physical and the positive vital body and therefore assimilates her food better than man, consequently requiring a smaller quantity; while man, whose physical body is positive, has a negative vital body and is therefore not able to assimilate as well as woman. Further, the heat units which he takes in with the larger quantity of food are quickly radiated by him while they are retained for a longer time by woman. Hence man, as said, generates twelve per cent more heat in a day than woman. Man wastes it while woman utilizes it in her economy and is therefore able to get along with less food.

In the *Rosicrucian Cosmo-Conception*, where we have taken up this and other points connected with nutrition, we have given a number of instances showing the difference between the

This article, written by Max Heindel, was first printed in the July 1915 issue of the Rays and is reprinted to illustrate the significance of occult knowledge in accounting for physical facts which material science cannot satisfactorily explain.

action of a positive and a negative vital body as possessed by the two sexes. Only by taking into consideration this positive vital body of woman can we account for the fact that she remains warm with less clothing than man, while man, because of his negative vital body, which allows of the radiation of heat to a greater extent than the positive vital body, requires warmer garments.

It is a truism that we live not by what we eat but by what we assimilate, and, because of the positive vital body, woman has certainly the advantage of man in that respect. It will be found, however, that men of spiritual and devotional proclivities, men who are really living the spiritual life, are thereby, in a measure, changing the polarity of their vital body, so that it gradually becomes more and more positive. This is not accomplished in one life, but in a succession of lives; and eventually there will come a stage when the distinction which has been noted by the scientific investigators will disappear.

It is the writer's belief, or rather knowledge, that,

had these scientific investigations been carried on a few thousand years ago, the difference would have been much more marked. For although woman had not then arrived at her present standard, neither had man, and he was much farther behind in that respect.

The last two thousand years of growing altruism under the Christian religion have done wonders in making men less brutal and women more refined; and in a few hundred years, when we get to the cusp of Aquarius, the "Son of Man," by precession of the equinox, this distinction will probably have ceased and man and woman will be on an equal footing in regard to the fineness of their vehicles.

Remember this, however, that man lives not by bread alone. The higher the thoughts we think, the less gross and material we shall be. So we may take time by the forelock, and by pure thoughts refine our vehicles; and as we do this, we shall need less earthy food. This is the line of improvement for both men and women. □

Occult Principles of Health and Healing

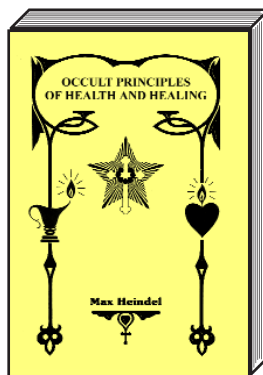
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on page 64

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HEALING

“Lord, Have Mercy on My Son”

MY ASSOCIATION with Tony Prang, an epileptic, had its inception in a prophetic, dream. Awakened at dawn from a dreamless sleep, by the divine power of another’s need, I stood for a while before the open window and prayed. Into the vast solitude and silence of very early morning an unspoken desire for guidance drifted over the highway of faith but, though I listened intently, no answer came. I went back to bed and drowsed immediately into another sleep. Almost at once I was transported a thousand miles away.

A deeper stillness than that imparted by the dawn imbued the etheric scene before me with the providence of God. It was an hallowed stillness. There was no breath of movement in the grove of tall, willowy trees that encompassed a plain square house, but I, quietly reverent at an entrance to the grove, received into my heart the divine whisper of approaching life. I waited.

The form of a woman, dressed in white, appeared suddenly at my side. Her face was in no way defined but the burden of her need, identical to that felt earlier, became instantly mine. It was more than sharing. It was the tranquil acceptance of the weight of suffering she had so long endured.

“Lord, have mercy on my son,” she seemed to pray.

The woman drew closer to me for whatever of compassion and release she was destined to receive, and I put my arm around her waist to comfort her. The very intimacy of her presence spelled her name in giant letters across the dream, and I



Watercolor, James J. Tissot (1836-1902), Brooklyn Museum

*The Dumb Man possessed of a devil healed at Capernaum
Note the vibratory healing jolt as shown by the straight hair.*

awakened. The name was MILDRED.

Two days later a letter arrived from an unfamiliar town in Michigan, one thousand miles from where I lived. It was addressed to me, from a woman I did not know.

“Dear Miss Hawthorne,” she wrote, “Mr. Cole, our mutual acquaintance, has told me about your work with children. He has suggested that you may be willing to care for my son who is afflicted with

epilepsy....”

The letter continued, pulsating with the spirit of her need, and the signature was Mildred Prang. Within a few days I reached the town in Michigan where she lived and was welcomed into a plain square house. It was encompassed by a grove of slender, towering trees.

Ten-year-old Tony was lying on a couch in the living room. The sight of him tore my heart. The boy’s wasted body and the almost inhuman sound of his voice stirred the divine compassion that was to quicken the days and nights through the months that followed. And divine compassion, vibrating in the heart of God, breathed into motion the miracle of His merciful love.

Without training as a nurse and with no knowledge of epilepsy, only the living God could sustain me in the care of Tony. Only through prayer and a measure of fasting could the boy’s healing come. Tony was endowed with a natural faith as all children are. I, too, was blessed with faith; a redeemed faith which, united with the faith of a child, enabled the heavenly Father to reveal his power. Why His healing was not quickly given to Tony, but manifested gradually through several months, rests in the wisdom of Christ. Perhaps in this a greater mercy was accomplished because the Prangs, new to the ways of the living God, could not conceivably have withstood the majesty of an instantaneous miracle.

The parents went to Canada. Mrs. Prang especially needed the months of release from the care of their son, and her absence freed me to fast and pray.

The seizures suffered by Tony were frequent. There were often four in one day. Through every wakeful moment I prayed, “Lord, have mercy on this boy!” Every night I knelt beside the sleeping child, feeling the powerful upreach of compassionate desire. I knew that it was reaching God. Yet seven weeks of spiritual darkness went by and there was no apparent change in Tony’s condition. Nevertheless, I knew that he would be healed. The very fact of the prophetic dream which was Christ manifested, and the spiritual travail that kindled the unceasing prayers lifted perseveringly to the heights, assured me that in the sight of God the boy

was already well.

Through the eighth week the number and severity of the seizures lessened. We knew, then, the first joy of the heavenly Father’s demonstrated care. A heart overflowing with gratitude added power to the supplications that continued night and day, and the Father blessed us greatly. Most of the ninth week passed with only three attacks. From then on they became less and less frequent, and at the end of the third month of prayer and partial fast the seizures had become rare. Finally they stopped. It seemed too wonderful to believe that it was the end of Tony’s affliction, but it was.

On the eighteenth consecutive day that their son had been completely free from epileptic seizures, Mr. and Mrs. Prang returned home. During their absence they had been receiving constant reports of Tony’s progress but the spirit of reunion with their son revealed their doubts of his recovery. On the same day I was moved to leave Michigan, guided to other work. This grieved us all. Yet the grief I felt was rivaled by my joy. Unaccommodated as they were at first to the healing of their son, the Prangs would soon know and love the living God whose mercy had blessed us all.

After a year of silence a letter came from Mrs. Prang. It was radiant with Christ.

“Through all this year,” she wrote, “Tony has never had an attack!” □

—Julia Hawthorne

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:

July.....1—8—15—22—29
August.....4—11—18—25—31

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.

Fairies

ONCE UPON A TIME there lived a widow with two daughters. The elder was often mistaken for her mother, so like her was she both in nature and in looks; parent and child being so disagreeable and arrogant that no one could live with them.

The younger girl, who took after her father in the gentleness and sweetness of her disposition, was also one of the prettiest girls imaginable. The mother doted on the elder daughter—naturally enough, since she resembled her so closely—and disliked the younger one as intensely. She made the latter live in the kitchen and work hard from morning till night.

One of the poor child's many duties was to go twice a day and draw water from a spring a good half-mile away, bringing it back in a large pitcher. One day when she was at the spring an old woman came up and begged for a drink.

"Why, certainly, good mother," the pretty lass replied. Rinsing her pitcher, she drew some water from the cleanest part of the spring and handed it to the dame, lifting up the jug so that she might drink the more easily.

Now this old woman was a fairy, who had taken the form of a poor village dame to see just how far the girl's good nature would go. "You are so pretty," she said, when she had finished drinking, "and so polite, that I am determined to bestow a gift upon you. This is the boon I grant you: with every



Engraving, Gustave Doré, for Perrault's *Fairy Tales*

One day a woman came and begged for a drink

word that you utter there shall fall from your mouth either a flower or a precious stone."

When the girl reached home she was scolded by her mother for being so long in coming back from the spring.

"I am sorry to have been so long, mother," said the poor child. As she spoke these words there fell from her mouth three roses, three pearls, and three diamonds.

"What's this?" cried her mother; "did I see pearls and diamonds dropping out of your mouth? What does this mean, dear daughter?" (This was the first time she had ever addressed her daughter

affectionately.)

The poor child told a simple tale of what had happened, and in speaking scattered diamonds right and left.

“Really,” said her mother, “I must send my own child there. Come here, Fanchon; look what comes out of your sister’s mouth whenever she speaks! Wouldn’t you like to be able to do the same? All you have to do is to go and draw some water at the spring, and when a poor woman asks you for a drink, give it her very nicely.”

“Oh, indeed!” replied the ill-mannered girl; “don’t you wish you may see me going there!”

“I tell you that you are to go,” said her mother, “and to go this instant.”

Very sulkily the girl went off, taking with her the best silver flagon in the house. No sooner had she reached the spring than she saw a lady, magnificently attired, who came towards her from the forest, and asked for a drink. This was the same fairy who had appeared to her sister, masquerading now as a princess in order to see how far this girl’s ill-nature would carry her.

“Do you think I have come here just to get you a drink?” said the loutish damsel, arrogantly. “I suppose you think I brought a silver flagon here specially for that purpose—it’s so likely, isn’t it? Drink from the spring, if you want to!”

“You are not very polite,” said the fairy, displaying no sign of anger. “Well, in return for your lack of courtesy I decree that for every word you utter a snake or a toad shall drop out of your mouth.”

The moment her mother caught sight of her coming back she cried out, “Well, daughter?”

“Well, mother?” replied the rude girl. As she spoke a viper and a toad were spat out of her mouth.

“Gracious heavens!” cried her mother; “what do I see? Her sister is the cause of this, and I will make her pay for it!”

Off she ran to thrash the poor child, but the latter fled away and hid in the forest nearby. The king’s son met her on his way home from hunting, and noticing how pretty she was inquired what she was doing all alone, and what she was weeping about.

“Alas, sir,” she cried, “my mother has driven me from home!”

A Limerick and a Rhyming Story

1

There once was an obstinate bird
Whose singing at night could be heard.
When asked not to peep
While his friends were asleep,
He said, “That request is absurd.”

2

A fish went swish with his fins.
That’s how my story begins.
A cricket made sounds like a fiddle,
My story has come to the middle.
A giraffe did deep knee bends.
And now my story ends.

—Dagmar Frahme

As she spoke the prince saw four or five pearls and as many diamonds fall from her mouth. He begged her to tell him how this came about, and she told him the whole story.

The king’s son fell in love with her, and reflecting that such a gift as had been bestowed upon her was worth more than any dowry which another maiden might bring him, he took her to the palace of his royal father, and there married her.

As for the sister, she made herself so hateful that even her mother drove her out of the house. Nowhere could the wretched girl find anyone who would take her in, and at last she lay down in the forest and died.

MORAL

Diamonds and rubies may
Work some wonders in their way;
But a gentle word is worth
More than all the gems on earth.

ANOTHER MORAL

Though—when otherwise inclined—
It’s a trouble to be kind,
Often it will bring you good
When you’d scarce believe it could. □

—Charles Perrault

