

Rays from the Rose Cross



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

July/August 2001—\$5.00

MEDITATION: THE ASCENSION
THE MYSTIC AND THE OCCULT IN MAX HEINDEL’S WRITINGS—PART 3
THE ASTROLOGY OF REINCARNATION
JOHFRA AND THE SIGNS OF THE ZODIAC—LEO AND VIRGO

A CHRISTIAN ESOTERIC MAGAZINE





MY STRENGTH

**I rise to meet today with Thee
My Lord, with spirit joyously
Rejoicing that, my hand in Thine,
The steps that follow will design
A day of service, every act,
Each hourly challenge to exact
The noblest undiscovered powers
From me, assured by quiet hours
Spent with Thee, in Thy sacred shrine
Of prayer and love, my hand in Thine.**

—Helen Lawson

Rays from the Rose Cross

A Christian Esoteric Magazine

Established by
Max Heindel
June 1913

Volume 93, No. 4

July/August—2001

USPS 471080—ISSN 0744-432X

Subscription in U.S.: one year, \$20.00; two years, \$38.00. **Your Zip Code must contain nine (9) digits (five + four).** California residents add applicable sales tax to all orders. Canada, Mexico and all other countries: one year, \$25.00; two years, \$43.00. Prices are in U.S. dollars and include postage. Foreign subscribers: please check current exchange rates for proper amount. Current single copies: \$5.00. Second class postage paid at Oceanside, CA, 92049-0713, U.S.A. Postmaster: Send address change to *Rays from the Rose Cross*, P.O. Box 713, Oceanside, CA 92049-0713, U.S.A.

Writers of published articles are alone responsible for statements made. Typed manuscripts are welcomed for all departments of the *Rays*.

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

PRINTED AND PUBLISHED BY THE ROSICRUCIAN FELLOWSHIP

P.O. Box 713, Oceanside, California
92049-0713 U.S.A.
2222 Mission Avenue
Oceanside, CA 92054 U.S.A.

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

E-mail:

rosfshp@rosicrucianfellowship.org
Internet: www.rosicrucianfellowship.org

This Issue...

Feature

A Prayer Under Pressure of Violent Anguish...Robert Burns2

Editorial

Truth, from the Inside Out.....3

Mystic Light

Meditation: The Ascension...Friedrich Rittelmeyer4

The Mystic and the Occult in Max Heindel's Writings—Part 3...C.W.8

The Book of Tobit...Kent Lorimer14

Tests in the Quest...B. Rogers18

The Faith That Makes Faithful...Adele Oakdale.....21

Keys to the Kingdom: The Pineal Gland...F. Hope Fisher24

Readers' Questions

Training Children;28

Punishment for Sins; Separation of Sexes; Materializing Appendages29

Astrology

Johfra and the Signs of the Zodiac—Cancer and Leo30

Astro View of Heredity and Disease...Dr. A. J. Haworth36

The Astrology of Reincarnation...Martin Schulman38

House Classification...Stephen Arroyo41

From Max Heindel's Writings

Daily Exercises in Soul Culture47

Western Wisdom Bible Study

The Sign of the Master...Max Heindel.....48

News Perspectives

Pro Life—Contra Life51

Book Reviews

The Sage of Chelsea...A Probationer52

Zanoni, A Rosicrucian Tale...C.W.54

Nutrition and Health

Assimilation...Diana Dupre56

Healing

Imaging Health58

For Children

Jane's Thought Garment...D. D. Arroyo59

Miscellaneous

My Strength (poem)...Helen Lawson.....inside front cover

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

© 2001 The Rosicrucian Fellowship



FEATURE



Christ in Gethsemane, oil on Canvas, Carl Bloch (1834-1890), Altar piece, St. Hans Church, Odense, Denmark

A PRAYER UNDER PRESSURE OF VIOLENT ANGUISH

O Thou great Being! what Thou art
surpasses me to know:
Yet sure I am, that known to Thee
Are all Thy works below.

Thy creature here before Thee stands,
All wretched and distressed;
Yet sure those ills that wring my soul
Obey Thy high behest.

Sure, Thou, Almighty, canst not act
From cruelty or wrath!
O, free my weary eyes from tears,
Or close them fast in death.

But if I must afflicted be,
To suit some wise design:
Then, man my soul with firm resolves
To bear and not repine!

—Robert Burns

Truth, from the Inside Out

STUDENTS OF WESTERN WISDOM teachings may encounter the same criticism that is leveled by orthodox Christians at “New Agers”—they merely think what suits them and ignore what requires self-discipline or what the history of the brightest and the best has thought, fought, and died for. In Catholicism this body of received revelation and theology takes the form of creed, canon, and Magisterium. New Agers, on the other hand, including students of Rosicrucian teaching, are, so they are told, churches of one, collectors of random metaphysical curiosities, space-age spiritual cowboys(girls).

To be sure, there is a perceptual problem here, because the general public is becoming increasingly open-minded, not only to esoteric truths but to the right of persons generally to be who and do what they choose, in light of intuition, discrimination, and sound judgment

Ethical principles and religious doctrines that have guided western society for two millennia are being challenged or simply ignored. Increasingly, tacit approval builds for each doing “his own thing.” This permissiveness is seen as a globalization of basic human rights—the right of each to think, speak, and believe what his inner guide dictates.

Let us be clear. Seeking the truth within does not make it relative to the seeker. There is one objective universal Truth, the Father of all subsidiary truths. “Going within” characterizes how and where this Truth can be found and certainly known.

The people of the world are at a crossroads, where the rule of law meets the rule of love.

Christian love assumes the law, lacking which, it is not Christian love. Objective spiritual powers have worked through the Christian church to inform, guide, inspire, and discipline evolving humanity. This church, as presently constituted, is facing general insurrection. Its teachings (and teachers) are losing their authority because the laity is asking more questions and asserting their own spiritual need to participate in truth-formation and to be self-determining. The danger with increased autonomy is that an undue emphasis on the priority of personal experience produces an anarchic relativism, where all personal values are deemed equal because the persons who hold them are equal.

But all people are created equal only because they are created (this fact is contested by Darwinians, among others) by their Creator *and* they are created in His (God’s) image. If God is not part of this democratic equation, a Judeo-Christian inheritance, man is made in his own image, or in no image at all. The result is that man becomes the measure of all things and, as Pope John Paul II has stated, “a slave to his own finiteness”—his own impulses, appetites, prejudices, and weaknesses.

If the student of Rosicrucian teachings seeks the truth in the sanctuary of his soul, he does so because he believes that God’s truth is written in his heart and mind (Heb. 8:10, 10:16) and he has a personal responsibility to find and fix that truth. He also knows that the human is truly a person only in relationship and that personhood is sanctified because each human is in relation to God, for from God he issues and in Him is he sustained. □

MYSTIC LIGHT

Meditation: The Ascension

THE RISEN CHRIST appears in three ways in the New Testament. He appears first in the way in which He reveals Himself to the disciples between Easter and Ascension. Here John's Gospel is especially important. It tells us most circumstantially and impressively of the Risen One. No one ought to let the seasons of Easter and Whitsuntide pass without letting these accounts act upon him. Over them is spread a fragrance and beauty, as of spring in Elysium. To breathe this spirit of the resurrection in these stories awakes a man himself to a new life.

A second kind of resurrection occurrence is described in that which happened at Damascus, when Paul met the Risen One. We have earlier indicated the organic connection of this appearance with the experience at the baptism in Jordan and with the revelation to Stephen. All these can help us if we wish to reach an impression of the Risen One. These stories are meant for that purpose.

But here, for our meditation, we would point especially to the last and greatest revelation of the Risen Christ in the Apocalypse of John (Rev. 1). As nowhere else we can really get to know the Risen One in this picture, live ourselves into Him,

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



Illuminated manuscript, from the Ottheinrich Bible, completed 16th c. by Matthias Gerung, Bavarian State Library

One Like a Son of Man Appears Before John

The living Christ of John's Revelation cannot be adequately portrayed. It represents the third and ultimate manifestation of Christ in His Resurrection phase, prior to the Ascension. In this portrayal John is prostrate with awe before Him who bears the seven stars in his right hand and whose Word is the two-edged sword of Truth.

and thus ourselves arise. This picture is the most powerful meditation upon the resurrection.

Step by step we can call this Christ up before us, and if at first the picture is strange to us, because we study such pictures from a too outward, too materialistically painted standpoint, are too little able to read and bring to life within us the language of the spirit which is spoken there, we must let such pictures become more living and vivid than we are accustomed to receive pictures to-day. Then we live ourselves ever more strongly into them.

The head shining in pure light, as if itself created out of purest light, wisdom, and holiness in one! Out of it the eyes shine forth, "as the sun shineth in his strength." Thus the head is surrounded from without with cosmic divine light and at the same time, in the eyes, filled from within with the essence of divine light: outward and inward meet.

The garment with the golden girdle is the same that we have recognized in these studies as divine peace, the divine support which proceeds from super-earthly cosmic harmony. That this peace is no rest apart, but the strongest cosmic force, we recognize from the voice which comes forth from the breast, which is as the rushing of mighty waters; which acts like a two-edged sword of judgment. Again we see this peace more inwardly in the garment with the golden girdle, and more directed towards the world in the mighty cosmic word.

And the love of which we first spoke is shown in the picture to us in the feet, which are formed out of earth-force, out of brass, but heavenly fire glows through them; and in the hands, in which live the powers of the stars. Again, a more personal side of love is depicted in the feet, and the side turned towards the world is depicted in the hands.

John the Seer tells us of himself that, when he had seen this Christ, he fell to earth as one dead. We always appear dead near Him. We experience the great grave, the earthly world, and the little grave, our earthly body.... Thus we look upon Christ and receive out of Him true humanity. Yes, we can now see, summed up in this Christ, the whole construction of these our exercises in life, as far as they refer to character. That which is brought about through the *foot-washing* we see here in the earthly feet, through which the fire glows—earth power united to the spirit of love. That which the *scouring* brought, comes back in perfection in the flowing garment with the golden girdle. That which the *crowning with thorns* awoke in us, the standing for that which is sacred in us, earthly life raised to heavenly wisdom, shines forth from the eyes. In the noblest thing which the earth can bring forth, in the human eye, shines the power of the sun itself.

And now follow the three higher exercises also. That to which the *Cross* led us, the becoming one with cosmic love, lives as creative power in the pierced hands which hold the stars. The last judgment of the world into which the *descent into hell* led us, lives in might in the divine voice. And the *resurrection* itself, the awakening to a new being, is woven around the head as a heavenly fullness of light. We may think of these details, or have the whole before us: this is the Risen One, as He

appeared to His beloved disciple. So He would draw all men up to Him. Before Him all prayer becomes worship.

Where today is a pure worship of Christ to be found? It would be the noblest prayer. Through Christ we worship the World-Father “in Christ’s name.” What might not humanity become if the picture of the Risen One did not remain in the grave of the Bible, but arose in souls themselves? What unheard-of development would men bring forth from within? With deepest reverence man, as he is, would look towards man, as he ought to become. He shines forth from Christ as the “Divine Son.”

Let him who cannot yet honestly connect this picture of Revelation with a Christ alive today, think of it all at first as his own higher ego, or as the ideal for man. One day it will become clear to him that he has there before him not only a thought picture of his own making.

With all this we are now already in the midst of the *Ascension*. One feels the whole contradiction of our time when one merely speaks this word. Men who live among machines, ought they to sink themselves into the resurrection of Christ? But from quite another side comes a consideration. We read in the before-mentioned lectures of Rudolf Steiner on the Gospel of John “The seventh feeling cannot be expressed in words: he alone could describe it who was able to think without using the instrument of the human brain; and for this there is no language, because our language has expressions only for the physical plane. Therefore one can only give indication at this level. It surpasses all which man can represent to himself. One calls it the ‘ascent into heaven,’ or ‘the complete absorption into the spiritual world.’”

According to such words we shall retain in our consciousness that there are experiences which lie high above all that we are able personally to reach. It is good in our last meditation to carry this quite clearly in our soul. And yet we must not pass by the highest. Not only because to the descent into hell of which we speak, an ascent into heaven alone can bring the balancing compensation, if we wish to have all correctly balanced—just as the death on the Cross corresponds to the resurrection—but because it is just the man of the present

day who must come to feel again most strongly that he belongs to the divine world, if he is to oppose to the strong outward life the strongest contrary force.

Here also we shall walk most surely and may be protected from all dangers, if we follow the indications of the Bible itself.

Immediately before His Ascension, Christ instituted Baptism: “Make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost!” Baptism, also, may be experienced on the most differing levels. When, starting from the picture of Christ which we have described, a man seeks to mount personally to where he plunges his whole thinking, the whole being of his head, into the Holy Ghost, to where he plunges his whole feeling, his whole “middle man” which lives in heart and blood and lungs, into the Divine Son, to where he plunges his whole will, which lives in our acts and in our walk, into the Divine Father, then he mounts into the region where man himself is an image of the Divine Trinity; then the thrice holy Divine Name, which is above all the heavens, echoes wonderfully in man; then he becomes *one* with the life of the primal Divinity, which rules all the worlds, and is raised above all the powers of evil; then he is in his highest heavenly fatherland. Like a victor, crowned with light, he returns back to his earthly tasks. All the heavens are gathered within him and yet holier heavens will open to him in prospect.

A man can seem to himself to be transfigured in heaven. But he must not sink down into unconsciousness, which was the danger of the mystics, but in his awakened ego the heavens themselves will awake. It is the highest perfection of man, which we build up above the child in a sacramental action when we baptize it. Nothing must be in my thinking but that which is the Holy Ghost. Nothing must live in my feeling, but that which is the Divine Son. Nothing must act in my will, but that which is the will of the Father of the world, Who is over all that exists. One can experience this meditation as a sealing with a divine seal.

Such a meditation will sanctify us, as nothing else can sanctify us. To have been in heaven—that gives one for life quite a different feeling towards the earth. Divinely ennobled we come back to it.



Fresco, detail, Masolino da Panicale(1383-1435), Baptistery, Castiglione Olona (Lombardy)

Photo: Antonio Quattrone

The Baptism of Christ

The Baptism of Christ Jesus prefigures the Ascension in that it introduces the Ego to the realms of Human Spirit (Holy Ghost), Life Spirit (the Son) and Divine Spirit (the Father).

But that is only possible when we have not sought to escape the Cross and hell. If we have received the divine seal, we learn to speak the word “man” in quite a different way. We begin to feel that man himself is called to enter the ranks of the divine beings, and to feel what *his* being, when among them, will be in light, life and love. For these three words of John’s Gospel express the same thought, “Is it not written: Ye are Gods?” (John 10:34) Behold the Man! Behold the God!

But the Ascension, if we do not deny the spirit of Christ, must never betray us into wishing to remain in heaven, however strongly we should feel it as “blessedness.” The will of Christ leads straight from heaven to earth! Only then are we united to Christ, if this will itself is alive in us also.

Thus indeed it was at the Baptism of Christ Himself. It can be regarded as an actual ascent to heaven. The connection between the Ascension and Baptism, as we described it above, becomes in it fully clear. And so the consideration of the Baptism of Christ can help us to strengthen the meditation upon the Ascension by means of a picture drawn from the earth.

“The heavens were opened.” This experience of Jesus at the Baptism in Jordan, was...the deepest experience that ever a man had upon the earth. In the bright dove which lighted upon His head, the Holy Ghost revealed itself. In the voice which sounded, “Thou art my well beloved Son, upon whom my revelation rests lovingly,” the Divine Son is revealed.

In the opening of the heavens over Him and around Him, the Father of the worlds drew near. That which we here see before us was a passing through the three realms: Imagination, in the picture; Inspiration, in the sound; Intuition, in the receiving of life. By this event—the Baptism of Christ—our ascent to heaven may at the same time be anchored and remain fast held within the realm of earth. We will also remind ourselves how Christ returned back after His Baptism into earthly life and after the temptation in the wilderness—the severest temptations often come directly after the highest experiences—the humdrum activities of daily life began, through which thereafter the kingdom of heaven glowed from the background. “The kingdom of Heaven is at hand!” was henceforth His announcement. When through our earthly activities also there shines a kingdom of heaven in which we have been, then they contain their real beauty and true grandeur.

Resurrection and Ascension complete one another like breathing in and breathing out. The Resurrection is a going into heaven. The Ascension becomes a returning from heaven. The two belong together as the highest communion: The Resurrection is a last receiving of Christ’s body. The Ascension fills us in the deepest sense with Christ’s blood. The Lord’s Supper is the preparation for this experience.

If we look back upon the whole course of the purification of our feeling, we find that we have twice passed through the realm of love, of peace, of holiness. Like a spiral movement our way proceeded upwards, since the second circuit lay above the first. Into love, which is our relationship to our fellow-men; into peace, which is our relationship to the earthly world around; into holiness, which is our relationship to the divine world—into this trinity we as men are wrought. Our earthly existence is so shaped that there is nothing which we would

not have to lay hold of with these three basic, human, and divine faculties of ours. In the Ascension they are all summed up.

And thus, at the same time, this path is the fulfilling of the second request in the Lord’s Prayer, “Thy kingdom come to us!” Usually in this request one thinks only of the kingdom that shall some day come from above. From this inadequate conception we are fully freed by our inward progress. We go the way of the Gospels themselves toward the divine kingdom: through death to resurrection. That is the way by which Christ Himself passed before us “into the kingdom.” Through no outward door can one enter this kingdom, not through outward death alone. It is not a geographical kingdom, but a divine kingdom of the spirit. Strict conditions govern it: “Whither I go ye know, and the way ye know.” (John 14: 4)

When Christ appeared to His disciples for the last time before His Ascension, He three times put to Peter the question: “Lovest thou Me?” One can feel, as one meditates upon this story, how this question each time penetrates more deeply into the soul, how, when it is received as a vital question, it melts the whole soul in a sacred fire. It is a unique means of self-transubstantiation which Christ there gave to Peter, the earthly-minded.

We may conclude our meditation upon the Ascension, and our whole series of meditations directed to the feelings, by experiencing as strongly as possible Christ standing there before us, asking this question. All that we experienced in the meditation upon the Resurrection is now in this Christ. And all that we gained in the meditation upon the Ascension and the Baptism is now in us. It is no presumption, but it is a fully-human appropriation of the Gospel story, if we, within this Christ, Who, radiant, encloses us like a figure which towers above us and enwraps us, receive into ourselves the question: “Lovest thou Me?” That is the question which always and everywhere sounds forth from His being, when we listen to Him. In the fire of this question, which has in it something heavenly which burns us, we are most fully re-created. With the highest heaven in our hearts, we then return to earth. “Father I will that the love wherewith thou hast loved me may be in them, and I in them.”—John 17:26 (Continued) □

The Mystic and the Occult in Max Heindel's Writings

Part 3

DOES MAX HEINDEL'S major work, *The Rosicrucian Cosmo-Conception*, that eminently occult work, have mysteries? According to its author the "mystery hidden in every line" of the *Cosmo*, what it "preaches on every page, [is] THE GOSPEL OF SERVICE" (*Gleanings of a Mystic*, GM, 135). A mystery signifies what is hidden, not overt. An occult writing is an uncovering of what is covert. When Heindel calls Wagner's soul "deeply mystic" (GM 153), he means that the composer had a certain attunement to esoteric truths, but not necessarily a clear intellectual conception of hidden realities. Earlier in *Gleanings* Heindel writes that the composer, "with the rare intuition of the master musician" sensed the mystery (31). He did not consciously perceive and realize the full significance of the connection between the death of the Savior and the regeneration of nature; rather, he "unwittingly stumbled upon the key" to a sublime mystery (154).

Terms such as *mystic birth*, *mystic marriage*, and *mystic death* must remain imprecise precisely because they pertain to mysteries. To repeat, *mystic* used as an adjective signifies that the spiritual occurrence is similar to the earthly event denominated by the noun it modifies. But some "are tired of parables and long to learn the underlying facts" (182). They "feel an inner urge to take the Kingdom of God by storm" (181). "The Rosicrucian Fellowship was started for the purpose of reaching this class." The methods it employs "are definite, scientific and religious; they have been originated by the Western School of the Rosicrucian Order" (182). We do not



Splendor solis, S. Trismosin, London, 16th century. The British Library, London

The Philosophical Tree

Earthly abstract thinking (dry branch) is exchanged for living thinking, making possible knowledge of the invisible worlds. "Plant this tree [of knowledge] on the lapis [soul body] ...that the birds of the sky [living thoughts] come and reproduce on its branches; it is from there that wisdom rises."

wait, as does the mystic, but we willfully and intentionally set about to emigrate to the Kingdom of Heaven. We imitate our Elder Brother Jesus (170, 172) just as the Catholic, but more, we "exalt God in our own consciousness" (172), for "till Christ be formed *in us*" (in a mystic birth!) we will be blind to His presence (159).

The use of *mystical* in the sense of *metaphorical* is evident in the passage referring to the divine creative Word that “expires” at the Spring Equinox: “*It dies upon the cross at Easter in a mystical sense*” (GM 155). It does not actually die. A figurative death occurs.

Who is this *mystic* whose *gleanings* we are studying? The book’s title, *Gleanings of a Mystic*, was given by Heindel’s wife, Augusta. In the Forward she refers to the author as “the mystic” and immediately adds that these collected writings “contain some of his deepest thoughts, and are the result of years of research and occult investigation.” She adds that “The occultist has received much from the book entitled *The Web of Destiny*, which is a mine of mystical knowledge and helpful occult truths.” Are these synonymous terms? Which are which? Max Heindel does not refer to knowledge as *mystic*, but the term *occult knowledge* is used seven times in the *Cosmo*. He may have been a mystic, but his *Gleanings* and other books are the result of occult research, either his own, or, in the case of the *Cosmo*, the Elder Brothers’.

“Mind is the predominating feature” (117) of those who want to accelerate their soul growth by practicing the exercises of retrospection and concentration, thereby advancing “scientifically towards the goal of Initiation” (119) and becoming members of the Rosicrucian Order, which is an *occult* Order. “Please remember that if anyone offers to initiate you into an occult order, no matter if he calls it ‘Rosicrucian,’” his demand of an initiation fee stamps him as an impostor (20). In this same passage the writer says he received “The Light” in the “Mystic Temple” of the Rose Cross. Here *mystic*, as in many other contexts, means figurative. The Temple is etheric and cannot be seen by physical vision.

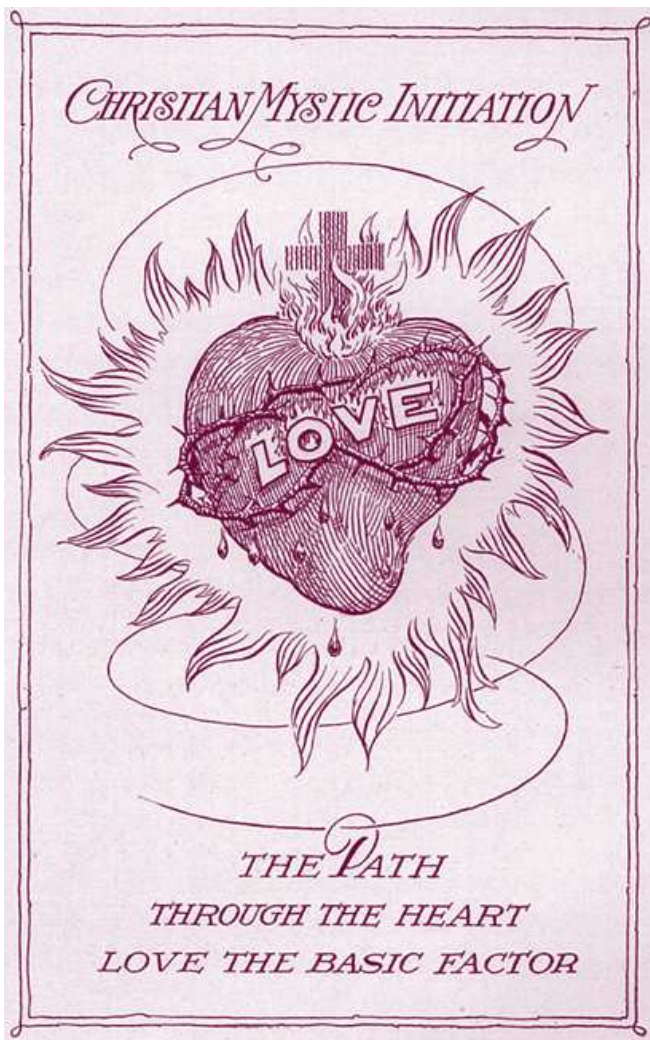
Were one to characterize Heindel himself as primarily a mystic or an occultist, a disservice would be done to the complementary side of his nature. Manly Hall, the author of a masterful compilation of the world’s esoteric teachings, preferred to call Heindel “America’s foremost Christian Mystic.” Hall was a student of the Rosicrucian Fellowship in the 1920’s. He wrote an introduction to what “may properly be considered as Max Heindel’s first literary effort,” a sixty-page essay entitled *Blavatsky*

and the Secret Doctrine (DeVorss & Co.). “It was through the writings of Blavatsky that Max Heindel received in this life his first knowledge of occult sciences. He recognized gratitude to be the first law of occultism and his fine soul preserved to the end a beautiful spirit of gratitude for the inspiration and instruction he had gained from *The Secret Doctrine*, which, in the *Cosmo*, he calls “an unexcelled work” (512) and one of the “very valuable works on occultism” (270).

Hall describes the *Cosmo* as a “textbook of Christian Metaphysics” (10), a description that would give offense to orthodox Christians due to the breadth and depth of occult knowledge contained therein. Elsewhere, calling Heindel “a pioneer in Christian mysticism” (14) and “the greatest Western mystic of the twentieth century” (19), Hall uses the same expression August Foss employs in referring to a body of occult truths. He says that Heindel “greatly increased his store of mystical knowledge” from what he knew as a member of the Theosophical Society between 1904 and 1905.

We repeat that a mystic does not have such knowledge as Max Heindel possessed. Heindel himself states that “The Mystic is usually devoid of intellectual knowledge” (IQ&A 290, *Cosmo* 520), particularly occult knowledge. Hall gives an altered and exceptional (and Platonic) meaning to mysticism, whose “true purposes” are, he avers, “to perpetuate, interpret, and apply the idealism of the race” (12). Such purposes presuppose the possession and use of advanced reasoning and analytical powers that are simply not part of the traditional mystic’s capability or concern. His example and work may have that effect over time, but it was not the product of a conscious intention.

We may surmise that Heindel was born with a strong mystic yearning for union with the one Life, but he wanted more, as his Cain-Seth, Freemasonry-Catholicism antithesis makes clear. He had to know. Specifically and fully. Faith did not suffice. He was grateful to receive explicit occult information. Yet he wanted even more than that. He wanted to experience occult truth first-hand. He wanted to stand in the supersensible worlds, to experience and identify the facts of metaphysical reality. This need is the engine that drives the occult inquiry: to dare all, to know all, to do all; but *not* to be silent—not Max



Heindel. In his study of Blavatsky and *The Secret Doctrine*, Heindel calls the book “The greatest of modern works on occultism” (56). That was before he wrote the *Cosmo*!

Since *mystic* is etymologically and semantically associated with *mystery*, it understandably retains connotations of nonspecificity and subjectivity, referring to what one *experiences* of a supernatural or meta-physical nature, but may not be able to conceptualize, objectify, or explain in the form of supersensible knowledge. The Rosicrucian teachings presented in the *Cosmo* (and Heindel’s other writings) “make no statements that are not supported by reason and logic.” Therefore the *Cosmo* must be “satisfying to the mind, for it holds out a reasonable solution to all mysteries.” What was once obscure or enigmatic is taken into the purview of spiritual science and made a legitimate subject of rational inquiry.

In one of his most informative statements about mysticism, and by association the mystic, Heindel writes that “the one great and absolutely essential idea which underlies mysticism” is that all structures, artifacts and ceremonials pertaining to the religious life are objectifications for what is interior—all “these things are within and not [essentially] without” (AMI 20). “This idea must be applied to every symbol and phase of mystic experience. It is not the Christ without that saves, but *the Christ within*” (*ibid*). Thus the qualifying term *mystic*—as in *mystic bride* (16), *mystic master* (19), *mystic Laver* (21), *mystic Temple* (28), *mystic marriage* (34), *mystic manna* (41), *mystic birth* (52), *mystic blood* (52), *mystic light* (56), and *mystic death* (114)—always refers to an esoteric reality in the occult anatomy or spiritual consciousness of the individual soul. As St. Paul explains, the Old Testament Law of outward ordinances must become mystically inscribed on the heart as inner impulses and moral directives. Like the ancient Tabernacle, it is transferred “from the wilderness of space to a home in our hearts” (21).

A basic tenet of the Rosicrucian Teachings is that all *occult* development begins with the vital body (AMI 55, CL 276, GM 96, LS 182, TI 79), but in *The Web of Destiny* Max Heindel says “all mystic development begins in the vital body” (15). Is this another instance of the inadvertent conflation of the two terms? The Rosicrucian student is not primarily engaged in mystic development. In fact, the religion of those “who have true spirituality...is not based upon the emotional nature...but is rooted in the vital body, which is the vehicle of reason” (17). Therefore the student is directed to become observant and to draw conclusions from his observations; to reason from perceptual experience; to discriminate by separating out the essential from the trivial; to meditate on occult information such as is presented in Western Wisdom Teaching; to strengthen his ability to concentrate and perform daily retrospection, which will improve the memory and simultaneously purify the desire nature.

By these exercises given in the “Western Mystery [!] School of the Rosicrucians,” a viable soul body may be formed out of the two higher ethers of the vital body (18). Such exercises are not performed by the mystic Christian, who engages in devotional

prayer, rather than concentration used by the occultist (*Cosmo* 463). When they do pray, “it is the practice of accomplished occultists to stand with bowed heads” (*WD* 132). Moreover, there are “occult reasons which make collective prayer inadvisable” (129).

The conjunction of the two terms *mystic* and *occult* can challenge our understanding of their respective domains, whose borders at times seem blurred and overlapping. For instance, “the mystic maxim ‘if thou are Christ, help thyself’” is taken to heart by the occultist who believes “we ought to guide ourselves without fear or favor from any spirit” (*WD* 36). This advice is not followed by the traditional mystic, who would not dare such independence, but is a docile, if vehement, affirmer of Christian dogma and looks to Jesus to save him.

In a section of *The Web of Destiny* entitled “The Occult Effect of Our Emotions,” the author’s inquiring mind is turned toward investigating the prior lives of several hundred persons in order to arrive at some basic principles regarding the operation of the law of cause and effect. From his youth Heindel had a practical, inquisitive cast of mind; he wanted to know *how* things work, *what* constitutes them, and *why* certain conditions must prevail for them to properly function. He was a ship’s engineer, he “electrified” Mt. Ecclesia, was learned (and self-taught) in hydrolics, desalination, printing, physiology, mechanics and other technical areas. He implemented his knowledge, grounding theory in practice. He may have possessed a developed intuitive sense, qualifying him as a mystic, but he was a practical mystic, seeking explanations for his insights. He cleared pathways to practice so that his wisdom and visions could be both useful and confirmed on the material plane. Solomon the mystic had wisdom. He could picture a temple. But he could not build it. Hiram Abiff could build this living temple of the soul, the soul body. He had both the occult knowledge and the skill required to give form to the etheric structure.

The traditional mystic is not fascinated by the structure and processes of the physical world, or, for that matter, the supersensible worlds. God or Divinity is the sole object of the mystic’s attention and devotion. Since creation is the work of the Divine Mind and man is made in God’s image,

using the mind to delve into the divine “mysteries” so that they dawn to understanding in the light of reason can be described as an act of piety.

While truths of the supraphysical worlds are not *directly* transmissible by physical plane languages, they can be symbolically or analogically presented. And they can be logically spoken *about*, because “nothing that is not logical can exist in the universe” (*Cosmo* 440). Spiritual realities as archetypes have their material counterparts, which may resemble them. The lower is *like* the higher. Thus Heindel writes that the Hermetic law of analogy is “the master-key to all mysteries” (*WD* 115). While the mystic may have certain beliefs, the occultist knows the reasons why those beliefs are (or are not) true and can enunciate them—logically or analogically—thereby enlightening others. Myth and poetry are particularly effective in the analogical presentation of spiritual verities. But they do not *directly* address the faculty of reason.

For Heindel and, he presumes, for students of the Rosicrucian Teachings, it does not suffice to be given exercises for soul growth and automatically perform them. The mind itself must be consciously engaged. It must know more than the *how*; it must know the *why* of what it does. The author of the *Web of Destiny* feels the need to study and deliberate on the “occult effect of the emotions engendered by esoteric exercises” (111). The mystic prays the “Our Father” with fervor. The occultist may do likewise. In addition, he needs to know that it is a petition to threefold God by the threefold spirit for the needs of the four lower human vehicles. Does he pray “better” for so knowing? Perhaps. At least his intellect is more apt to earnestly and fully participate in the prayer.

In her forward to *Teachings of an Initiate*, Augusta Foss calls the author “the Western Mystic” and then states that his last eight books “comprise the later investigations of this seer.” The occultist, like the scientist, investigates; the mystic does not. The occultist goes out to find, identify, and categorize; the mystic waits for inspiration, for the gift of spiritual understanding. The author’s wife is correct in saying that “seekers along [both] mystical and occult lines” will realize the value of his works. The mystic component is given by “words [that] reach to the very depth of the heart of the reader,” because

they are the expression of “the heart throb of this great lover of humanity.”

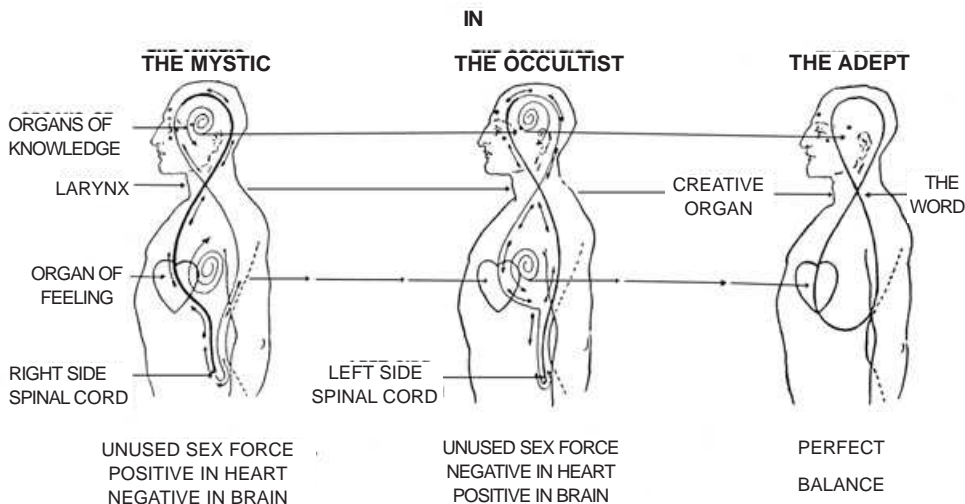
The other, occult, component of Heindel’s writing consists in the “wonderful truths he had garnered through his contact with the Elder Brothers” (*ibid*). The “heart throb” does not teach. It inspires, it can motivate, but it is not a seal on truth. One can be earnest and wrong. One can believe with all one’s heart and soul that a thing is true. That does not make it true.

The fervor of faith has a long history of militant evangelism and “righteous” persecution. Heindel was aware of this abuse. It gave rise to his poem “Creed or Christ” which precedes the *Cosmo* text. He sought to appeal to the reason of his reader by explicating occult truths which can illuminate creedal mysteries and explain life’s enigmas. Lacking occult knowledge, the seeker is confined to mystical faith—often in the face of seemingly contrary evidence—that life is purposeful, God is beneficent, and the human spirit is eternal. Esoteric knowledge obtained by investigation in the supersensible worlds and communicated logically delivers the skeptic and disbeliever from their ignorance and evangelizes their energies to live the life and prepare for first-hand confirmation of what their reason assents to.

Max Heindel had just such a redemptive mission: “It has been the writer’s work to investigate spiritual facts and correlate them with the physical in such a manner as would appeal to the reason and thus pave the way for belief....to give [occult] light to seeking souls on many of the mysteries of life” (*TI* 7). A mystery on which occult light is shed is no longer a mystery.

Max Heindel investigated. So should we. The unexamined life is not worth living. We are meant to know, for we are homo sapiens (*L. sapere*, taste, be wise), thinkers. What distinguishes mankind is mind. The word is derived from Sanskrit *manas*, and *man*, to think. The leader who guided the

THE PATH OF THE UNUSED SEX CURRENTS



Life energies in the occultist and mystic course the head and heart in opposite directions.

Atlantean survivors into the region of the Gobi desert was called the Manu. Ego identity first requires a mind. In some respects the mystic attempts to leap from the desire world into the world of life spirit, hurdling over the world of thought. Some of his flights are successful. But his sojourn in that universal realm is temporary. For he is human, a mind bearer. He must give birth to and evolve that mind.

“If we do not investigate, how shall we know?” (*TI* 17). Here speaks an occultist. And here speaks an enlightened one: “When we consult the occult records we find an interpretation which satisfies the heart without doing violence to the mind” (19, 35). The terms of this sentence could as easily be reversed: The occult records satisfy the mind without doing violence to the heart.

Readers of this study may well ask themselves why they are (if they are) members of the Rosicrucian Fellowship, or at least why they are drawn to the Teachings disseminated by it. Heindel has an answer: “[B]ecause at some time we have been dissatisfied with the explanations of the problems of life given elsewhere” (*TI* 33). We want, even require and demand, explanations. Parables do not suffice. They are milk. We need meat. We want “knowledge of the Kingdom of Heaven” (33). However, we come to realize that knowledge by itself is not enough either. “Even the deepest knowledge along religious [mystic] or occult lines is not wisdom” (37). Only when knowledge has

wed love does it transmute to wisdom, whose essence is the Christ principle (*ibid*). Therefore the mission of the Rosicrucian Fellowship is to “promulgate a combined doctrine of the head and heart, which is the only wisdom” (*ibid*).

In the Aquarian Age “faith will be swallowed up in knowledge” (58), a phrase first introduced in the penultimate sentence of the *Cosmo*’s first two editions. In this dawning Age “faith must be rooted in reason,” so “both the mind and the religious instinct” are satisfied (56). As the herald of the Aquarian Age “the Rosicrucian Fellowship has been charged by the Elder Brothers with the mission” of leavening the world with “ideas” so that “conditions in the land of the living dead are not shrouded in mystery.” To the inquiring intellect, opaque mystery and ignorance are like a burial shroud that makes us blind sleepwalkers on earth (58).

As elsewhere, the word *mystic* does double duty in *Teachings of an Initiate* and is used where *occult* would better suit the context, as when Heindel proposes to shed “mystic light on the [First] World War” (66-95). The seer explains current conditions by citing his “occult investigations” (68) into the conflict’s origin: The old Romans had become the British and the old Carthaginians were collectively reborn as Prussians (69). Though the “great majority of mankind...scarcely ever thinks of the problems of existence [and]...have probably never given the great questions of life...any serious consideration,” the occultist does—and must (72).

The only admissible reading of *mystic* in the title of this three-chapter investigation on the war is as a cognate for *spiritual*, *intellectual*, *hidden*, or the like—in fact, *occult*. For the author’s purpose is to bring occult facts to bear upon the evident suffering and travail that the war unleashes, thereby justifying it in the sense that it is no longer inexplicable. Human behavior is often irrational. But the cosmos operates according to immutable logic, and occult knowledge confirms this wisdom. When we see that events have causes and that nothing is without a cause, that humans do and must experience the consequences of their own actions, then incentive can be given for altering human behavior, and the law of cause and effect, occultly considered, gives a powerful impulse for making the necessary changes that will improve the human condi-

tion.

Elsewhere Heindel uses *mystic* as a synonym for *occultist* when he states that “A Christian mystic takes a deeper and more far-reaching view” of Easter than most people” (108). Actually, it is the occultist, rather than the mystic, for whom this is true, as Heindel confirms. For whereas the mystic may have a flash of direct but ineffable recognition of the profundity of the Easter Mystery, the occultist author cites a profusion of theosophical references to elaborate the “more far-reaching view,” including Druids, Scandinavian Eddas, Indian Vedas, Egyptian Hermeticism, Greek Mysteries, and Native American serpent mounds (104-105).

Heindel wanted the mysteries opened up and spelled out so that spiritual causes could convincingly account for physical facts. This applies equally to soul development. The Rosicrucian Teachings present “the scientific [not mystical] method of spiritual unfoldment” (108). The Elder Brothers of the Rosicrucians have “originated a scientific method” to “develop the sleeping soul powers in any individual” (112). If the aim of the “Rosicrucian Mystery Teachings” is to “correlate scientific facts to spiritual verities” (*Cosmo* 52), it is clear that such teachings are designed to remove mystery. We enter not into the twilit crypt of a church where the mystic imagination can cut loose; we enter the high noon of clear intellect where reason brings light to what formerly was nebulous, hidden, or perplexing.

One would not call the Elder Brothers or, for that matter, higher initiates, mystics, precisely because they are enlightened as to the mysteries of the spiritual world. However, one could well call them occultists.

A publicly taught religion suffices the needs of most people. The precocity of some demands a higher teaching and a deeper doctrine. The Brothers of the Rose Cross “sanctioned the launching of the Rosicrucian Fellowship to promulgate this teaching” (127). What is taught is occult knowledge. Mysticism can be left to the Churches, who have produced stellar mystics, including St. John of the Cross, St. Theresa of Avila, St. Francis, and hundreds more. (Continued) □

—C.W.

The Book of Tobit

THE BOOK OF TOBIT is probably the most human document in the Apocrypha. It is what we would call “a good story,” lively and entertaining. If it lacks the spiritual depth of the Book of Wisdom, it more than makes up for the lack in its rich humanity and fairy-tale glamour.

The Book belongs to the Gnostic tradition of the Hellenistic Period and was written, it is thought, somewhere in the third century B.C., certainly before 166 B.C., for it is pre-Maccabean, and probably written originally in Aramaic by a Babylonian Jew.

It has been pointed out that the story of Tobit is strikingly similar to the “Tractate of Khons,” in which a Theban deity casts out a demon from an ensorcelled princess. The use of the fish in the Jewish tale is also reminiscent of Egyptian magical practice. But it is also admitted that Persian influence is even more marked than the Egyptian, for the demon Asmodeus, whom we meet in this story, is the Aeshma Daeva of Persian demonology, and the dog which follows Tobias on his travels is reminiscent of the dog which attends upon the Persian Sraosha, the Spirit of Obedience, which indeed the dog clearly typifies. Inasmuch as the dog was sacred to Zoroastrianism but despised among the Jews, this touch is taken to be unJewish. But human nature is human nature, and it is difficult to believe that a Jewish boy might not, under favorable circumstances, love a dog, as Tobias, the son of Tobit, does in this story, whether or not it was the usual custom among his kinsmen.

There is no reason to suppose, either, that the

Babylonian and Assyrian medical practice differed appreciably from the Persian and Egyptian, and the very matters which seem so characteristically Persian or Egyptian have their counterparts in Babylonian usage. We call to mind that Abraham, the father of the Hebrew nation, was a prince in Ur of the Chaldees, and a legend of the Haggada contains the statement that Abraham learned of the Law of God from astrology. This is in keeping with what we know of the Chaldean star worship. The Babylonian Captivity naturally brought this vestigial Chaldean heritage into renewed life among the Hebrews, and they profited by the greater scientific and magical knowledge of the Babylonian priesthoods.

At the time of the Captivity, the Babylonians were in the midst of a great Renaissance, compiling their ancient books of wisdom and writing new ones embodying the later learning of Chaldea. Until this time, the Hebrews had no completely organized Scripture of their own. The Temple Scrolls—master-records from which other copies were made—were burned by the Chaldeans, as Esdras mentions, at the time of the downfall of Jerusalem, and it was the Sages of Ardath who took it upon themselves to restore these lost Scriptures, as it is said “from a supernaturally inspired memory,” and who thus, under the stimulation of the Babylonian Renaissance, gave us our Old Testament in a form not dissimilar to that which we have today. The traditions and doctrines incorporated in these Scriptures, though written and edited from the point of view of the Messianic Order of the Exile, are actually older than

Abraham; they include also the esoteric teachings of Joseph and Moses (Egyptian Initiates), as well as those of the great prophets of the Exile, Ezekiel, the Second Isaiah (of the Exile), and Esdras—Ezekiel being the exponent of the Chaldean Initiation, while Esdras and the Second Isaiah represent the Persian.

The Assyrians, though enemies of the Babylonians, yet owed all their culture and learning to them, and it is a modification of the Babylonian star worship and sorcery which is found in Nineveh, where the story of Tobit opens, supposedly in the times of Esarhaddon, about 680-660 B.C.

The principal characters of the story are Tobit, a Jew of Naphtali taken captive to Nineveh by Sargon, who has lost his eyesight; his son, Tobias; and Raphael the Archangel. (We observe in passing that many of these apocryphal Books are rich in angelology.)

Raphael is that Angel who is called, particularly, the Friend of Man, and he is the angelic patron of the healing arts. In astrology he is usually named as the Archangel representing the planet Mercury, but some Bible students associate him with the Sun, instead of Michael whom they, conversely, name as governing, or representing, Mercury. However, since Mercury rules Virgo, the sign usually associated with the healing arts, it is perhaps more logical to associate Raphael with Mercury, as in the Rosicrucian Philosophy; especially since the Mercurians do, indeed, work with the individual who is preparing for Initiation and therefore stand in a more than usually close relationship with the human being upon the planet Earth.

Tobit has a son, Tobias, whom he purposes to wed to Sara, a young Jewess in Ecbatana in Media, and the daughter of Raguel. This girl has had a strange history. She has been married seven times, and each time her husband has been slain on his wedding night by Asmodeus, a demon lover by whom she is persecuted and who allows no mortal man to approach her. Despite the fact that this girl suffers from possession she is essentially devout and has long prayed to God for release from her condition. Therefore the Archangel Raphael is sent to earth to accomplish a double mission: to heal the



Egg tempera on poplar, Andrea del Verrocchio (1435-1488), National Gallery, London

Tobias and the Angel

The only mention of Raphael in the Bible (including the Apocrypha) is in Tobit. While his divine nature is disguised in the story, the archangel is depicted by Lippi with halo and wings.

eyes of Tobit, whose love for his people shines forth on the inner planes, and to free Sara from the persecution of Asmodeus, the evil spirit.

Raphael was sent to heal them both, that is, to scale away the whiteness of Tobit's eyes, and to give Sara the daughter of Raguel for a wife to Tobias, the son of Tobit; and to bind Asmodeus the evil spirit; because she belonged to Tobias by right of inheritance. (Tobit 3:17)

Raphael, then, descended from heaven and in the likeness of a mortal offered himself as a guide to lead Tobias to Ecbatana and to the house of Raguel, Sara's father. Having satisfied the blind Tobit of his good faith and character, he and Tobias set out on their journey to Ecbatana, after a farewell lecture by Tobit in which he said, among other things, "Do that to no man which thou hatest"; i.e., do nothing to others that you would not want done to yourself—the Golden Rule expressed from the negative point of view.

The ostensible object of Tobias' visit to Ecbatana was the recovery of ten talents of silver which his father had left in charge of a friend there, some years before, during the days of his prosperity. Now poverty and blindness had overtaken him and he had nothing left for his son but these ten talents of silver, and he therefore sent Tobias to Ecbatana to get them. There, also, in Ecbatana, lived Raguel, his cousin, and the girl Sara. "So they went forth both [Tobias and the Archangel Raphael], and the young man's dog with them."

There is perhaps nothing in Bible literature more touchingly homely than this scene: the young man and the Archangel (in disguise), setting out upon their long journey afoot, followed by the dog.

Proceeding on their journey, Tobias and Raphael—and the dog—came to the river Tigris and found lodging on its shores.

And when the young man went down to wash himself, a fish leaped out of the river and would have devoured him. Then the angel said unto him, Take the fish. And the young man laid hold of the fish, and drew it to land. To whom the angel said, Open the fish, and take the heart and the liver and the gall, and put them up safely. (Tobit 6 :14)

Of course Tobias wanted to know what this was all about, so Raphael explained that the smoke of the burnt liver and heart in conjunction with ashes of perfume is efficacious in driving away evil spirits, while the gall is useful in curing certain kinds of blindness.

At last they arrived in Ecbatana and at the house of Raguel, where they were welcomed cordially, and Tobias met Sara and immediately asked for her hand in marriage. To this her father consented, but in all honesty warned the young man of the possible fate awaiting him on his wedding night, but the warning failed to dampen Tobias' ardor, since he was fortified by previous instruction from the Angel. So the wedding preparations went forward.



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

The Prayer of Tobias and Sara

Perhaps one concern that caused Protestant authorities to cut the Book of Tobit from the canon of Old Testament scripture (which is retained in the Catholic Douay version) was burning fish organs to drive off evil spirits, a practice that smacked of magic. Likewise, referring to the assistance of Raphael might erode monotheism and encourage a reversion to the common middle eastern practice of worshipping and appealing to many gods. As Tobias and Sara pray, the Archangel is shown spiriting off the demon.

After the wedding supper a chamber was prepared for the bride and groom. But Tobias remembered the words of the Angel and took with him the ashes of perfume and the liver and heart of the fish, and having entered the bridal chamber he made a smoke of them, "the which smell, when the evil spirit had smelled, he fled, into the utmost parts of Egypt [and who can blame him?] and the Angel bound him."

The next morning the anxious father and mother sent a maid into the bridal chamber, fully expecting her to come forth to report another corpse in their daughter's bed. To their great joy the maid "came forth, and told them that he was alive."

In the meantime, Tobit, back in Nineveh with his wife, waited anxiously for the delayed return of his son, thinking him dead, and sorrowing for him.

But Tobias and Raphael, with the new bride, were on their way home. Then Raphael said to Tobias, "Thou knowest, brother, how thou didst leave thy father: Let us haste before thy wife, and

prepare the house. And take in thine hand the gall of the fish.” “So they went on their way, and the dog went after them,” the text adds. All the way from Nineveh to Ecbatana, and all the way from Ecbatana to Nineveh, the dog had followed them.

Anna, the mother, saw them coming and ran to tell Tobit. Tobit, the blind old man, stumbled eagerly to the door, but Tobias hastened to him and took hold of him and rubbed the gall into his eyes as the Angel had said to do. “And when his eyes began to smart, he rubbed them; and the whiteness pulled away from the corners of his eyes; and when he saw his son he fell upon his neck.” “Then Tobit went out to

meet his daughter-in-law at the gate of Nineveh, rejoicing and praising God and they which saw him go marvelled, because he had received his sight.” (Tobit 11:1-16.)

Now when the earthly mission of the Angel had come to a successful close, Tobit and Tobias called him aside and asked what they could do to reward him for his services, offering him half of the wealth Tobias had brought home Of course the Angel refused it, saying:

“I am Raphael, one of the seven holy Angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One....Fear not, for it shall go well with you; praise God therefore. For not of any favor of mine, but by the will of God I came; therefore praise him forever. All these days I did appear unto you; but I did neither eat nor drink, but ye did see a vision. Now therefore give God thanks: for I go up to him that sent me.” (Tobit 12:15-20.)

After the death of Tobit and Anna at a ripe old age, during which they were prospered by the Lord, Tobias and his wife and their six sons, who have arrived in the interim, returned to Ecbatana to Raguel his father-in-law, “where he became old with honor...and inherited their substance and his father Tobit’s. And he died at Ecbatana in Media, being an hundred and twenty-seven years old. But

before he died he heard of the destruction of Nineveh.”

The really interesting point in this story is the patently common belief that Angels, or gods in the pagan usage, could and did walk the paths of earth indistinguishably from mortal men—a belief which played its part in preparing mankind for the descent of the Christ Archangel in a fleshly body in the End of the Age—although opinions might differ as to the means by which such appearances were achieved. It is significant, too, that the Angel

in this story is not winged, but carefully conforms to all of the seeming laws

which govern human existence on earth—conforms so carefully that Tobias has not once realized that his angelic Companion neither ate nor drank as he himself did. So also the Christ Archangel partook of food and drink, or seemed to do so, yet when it was lacking he showed no hunger or weakness but said,

“I have food that ye know not of”; for the Jesus-body which men saw had

been completely made over on the Mount of Transfiguration and was no longer a matter-body in any sense which the ordinary mortal could understand, but had become instead a light body, indestructible by any earthly agency whatever, and a lamp for the Christ-Sun which burned within it.

It is interesting to read in this Book Tobit’s dream of the future Jerusalem, the city of God having walls of precious stones and battlements of gold.

The Apocrypha were of widespread popularity in the Middle Ages, and much of the colorful mysticism associated with that time comes from these Books, as well as some folk customs. For example, in the Latin Vulgate, and in the earliest of the English Bibles as well, Tobias and Sara dedicate the first three nights after their marriage to religious devotions, postponing their wedlock until the fourth night; and we find that this was taken as a behavior pattern by the Middle Ages. □

—Kent Lorimer

**“I
am Raphael,
one of the seven holy
Angels, which present
the prayers of the saints,
and which go in and out
before the glory of
the Holy One.**

MYSTIC LIGHT

Tests in the Quest

IN THE INTELLECTUAL SPHERE of the Western world today there is a great unrest. Many “run to and fro” in search of a something that they find easier to grope for than to define. They are attracted to and they dabble in every new cult that appears on the mutable religious firmament, and carefully noting its exterior, they give passing attention to any novel precept or explanation, and too often the latter is little better than an apology, and then journey onward along their aimless path, just as the capricious butterfly visits every bright-hued flower and tastes of its pollen.

At first their activity is largely unconscious, as they seek to simply satisfy curiosity, but after a time, having observed certain discrepancies and anomalies in the claims and elucidations of the various sects, they begin to feel puzzled, uncertain, and dissatisfied, and, attaining to the first degree of consciousness in their search, they utter the historic cry of Pilate, who, when in a like position, asked “What is Truth?”

Thus for the first time these people realize that their transit from one set of opinions to another has a definite object, and though its nature will appear very nebulous at first, yet as disappointment after disappointment is sustained this object will gradually loom up from the background, growing clear-cut and imposing and eventually compel the attention of the seeker.

This dissatisfaction and questioning is the outward sign of the first definite gropings for the path, and if the traveller is taking the staff of the intellect to feel his way onward, then the doubts, fears, and



Oil on canvas, Sir Joseph Noel Paton, 1821-1901

Sir Galahad with an Angel

Clad in armor or khaki, assisted by the angel of intuition or an Elder Brother, one who aspires to the source of truth must wield the sword of discernment, master the mount of his physical body and desire nature, and look to the light from on high.

puzzlings become the thorns of his Via Dolorosa. He will be intellectually assailed as a diversity of doctrines and practices converge upon him and challenge to be mutually reconciled. Finally, with wearied mind and aching head he may well be led to lift his consciousness from the bewildering diversity up to its Source, the great Unity, and utter with rhythm of heart and head “Lead kindly light, amid the encircling gloom”—the first line of Newman’s immortal poem.

This admission of failure is in reality the

moment of the seeker's greatest success, for he has raised his mind for that brief period into the realms where the desired knowledge rules unalloyed, and by the recognition of his own weakness he lays himself open to the assistance of those Beings who, working from the superphysical planes, stand as representatives of the Good Shepherd, ever ready to assist the more precocious of His flock.

There never was an earnest soul who uttered words of despair at his inability to unwind the seeming tangle wrought by the entwining of the multitudinous threads of appearances, whose words did not resound in the superphysical realms and whose call was not responded to gladly by those laboring for and directing our humanity. And from this time he will receive help and guidance from the unseen, though the sources of this assistance will remain unmanifest. This does not mean, however, that he will be taken by the hand and led up to the fountainhead, and after bathing his eyes and gazing upon the former enigma all that before was inexplicable will appear plain. Not in the least.

When giving forth of their virtues, whether it be love, wisdom, or the power to discriminate in action, the Elder Brothers of humanity keep one thing in view, and that is the recipient's prospective ability to serve. The Brothers are in reality the stage managers of this world platform on which the drama of life is being played. Their guiding concern is that the person who receives their attention may become an efficient actor in the ongoing play. Unselfishness alone spells efficiency in the cosmic drama.

For this reason, after his supplication has been made, the seeker is first of all tested upon his persistence and constancy, for without these two qualities he will be useless as a future helper and experience great unhappiness as a result of failure in that direction.

A certain feeling of relief comes over the seeker after he has poured out his heart, for he has been true to himself, he has attended the real confessional that requires no earthly lips to tell him that his shortcomings are forgiven and that an invisible grace will aid him in future attempts to solve his problems. And so he enters again into the intellectual sphere of the everyday world and again

applies himself to the same questions.

He reads, investigates, and listens for "the still small voice" that will speak to him about the great mysteries of the source, purpose, and destiny of life. Although he seems to be nearer a solution in the deepest sense, yet a little further on another deadlock presents itself and the same impenetrable wall formed of every negative quality builds up around him. He knows nothing of the working from behind the scenes and therefore may well be pardoned if, confronted by new obstacles, even his accumulated faith may fail him. As a result, he may either give up the quest, declare that knowledge is impossible and that all is speculation, or simply adopt his time's fashionable opinions.

This is the wise and necessary test set by the Elder Brothers to all seeking definitely for truth. In the Rosicrucian Fellowship, where procedures are based upon occult facts, the Student must remain in the most elementary section, whatever his previous knowledge, for a period of two years before he can have the opportunity of touching the fringe of the deeper teachings. Now those who are governing the Rosicrucian Order itself are also most active along similar lines in the Western world, therefore they apply the same methods, which are the only rational ones from both viewpoints—when properly understood.

The test spoken of may last for varying periods—months or years—and many will fall by the wayside, weary or despondent, or wander into diverting bypaths. Thus those seeking out of idle curiosity or from uncertain motives are gradually eliminated from the quest, and only the dedicated prospective actors remain.

In course of time the third stage begins to develop. The seeker commences to learn the necessity of discrimination. Formerly he was fascinated by each sect offering new explanations and he judged the whole subject by the totality of their presentations. From that experience gained he begins to collate and analyze his information, and as time passes he is able to synthesize the whole and to discern a unity, where before all was diversity and contradiction. Advancing along these lines the mind is eventually focussed inward toward fundamentals and the principles of things, and he puts to

himself a new question—an improvement on the first one—“What is the nature of Truth, of what should it consist, and to what does it relate?”

Upon analysis of this all-important query it must become apparent that religious truth should deal with an explanation of superphysical conditions and their relation to the individual. Three things may be said to describe the rational purpose of religious truth: First, the exposition of super-physical fact; second, the elucidation of super-physical law; and, third, the presentation of counsels and rules of life in harmony with the foregoing conditions.

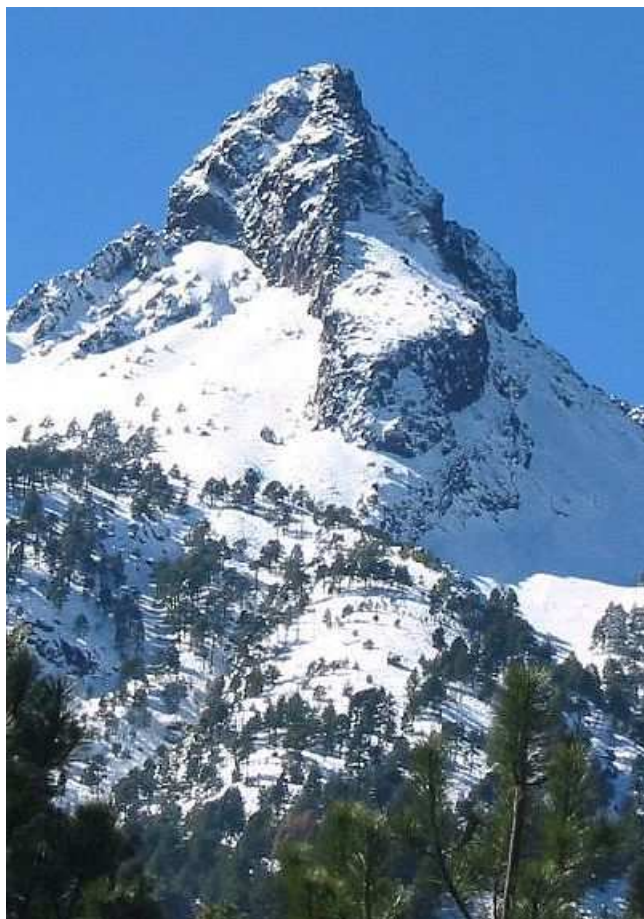
The purpose of religion since its inception has been to enforce the last named, giving just enough of the two former to still the mind. The whole has been wrapped in allegory and wound up in the story of the founder of the particular religion, in order that it might be the better assimilated by the peoples for whom it was intended.

But religion is in reality a system of morality based upon a science. It is a symbolical expression of cosmic fact. Occultism is the one science of the universe, and the fact that it is the source and inspiration of all religions is proved by their unity in essentials.

This Science may be likened to a natural source, situated in a high mountain, clad in an immaculate robe of snow and never defiled by foot or breath of any creature—the source from which several great rivers rise, all flowing to the same limitless Ocean, and which are the waterways of the people of the earth. The seeker has now reached the point where this source comes within his vision, and great indeed is his privilege.

Occultism deals with the facts of the universe and therefore it is patent that a long path of patient persistence is necessary before the aspirant can discern even the outline.

With the first glimpses of the the snow-capped mountain the traveller from afar may well stand and give thanks from the bottom of his heart, for he will now be able to build the temple of his worship upon the rock of fact, in place of the shifting sands of belief, and no storm shall ever demolish the structure or wash it away. For the resulting conviction reaches the inner planes of being, there to be registered, and he thus acquires man’s bless-



©Dunquense17

Nevado de Colima Volcano, Mexico

ing and joy, “A house not made with hands, eternal in the heavens.”

In retrospect he sees the path he has followed—from unconscious acceptance to the first dawn of conscious intellectual uneasiness, the precursor of a long period of acute suffering. He notes the gradual relinquishment of the exoteric presentation for the discernment of the inner substance of the various teachings, and he sees his initial steps upward in the first dawn of the perception of the inherent nature of truth. The doubts, fears, and weariness that had beset him during the darkest stages of the path loom up before his eyes as by-gone fantasies out of which he has extracted the “pearl of great price,” and the conscious realization of the possession of the latter transforms his joy into the will to attain, and a determination to use his knowledge—which as a power is a panacea for all ill—to assuage the pain and dispel the ignorance of his fellows. □

The Faith That Makes Faithful

*“He that fainteth in the day of adversity
hath small strength.”*

WHAT ONE OF US has stood steadfast from the very start? Only the promise, “Lo! I am with you even to the end!” has sufficed to carry even the bravest through the inevitable weakness and discouragement of the battle. For battle the Christian life surely is—interior warfare with the enemy that none knows but the soul, and warfare with the world so alluring to the young. Our Father and our Lord well knows how difficult it is for us who set out on “The Path” to keep on, especially in the first years. We have seen a Star, a Vision, and we are perhaps impulsively eager to follow it. We may have the heart side (the feminine) overdeveloped; in which case we are emotional and easily moved by feelings; we lack balance. How easily, how soon we weaken, grow cool, lose enthusiasm! Still, having once started we are loth to slacken the pace. We are ashamed of our ofttime luke-warmness. Nothing is so easily disturbed, so soon shaken—even lost—as a newly budded spirituality. The world is so little sympathetic, so utterly discouraging to our young ardor. Even the church seems lacking in the sense of fellowship we need. Our delicate wings are so easily withdrawn from the rough contact of a practical, commercial, and almost wholly material spirit. It really seems to us we have no place, and in loneliness and despair we cry out, “Oh, had I the wings



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

Jacob Wrestling with the Angel

As Paul said, we fight not against flesh and blood but against unseen adversaries—both our own lower nature and spirit beings who seek to encourage its expression in order to serve their own occult agendas. Before we can enter the “Promised Land” of the spirit worlds, we meet adversaries and tempters who will test our resolve and prove our virtue.

of a dove I would fly away and be at rest!” But it is not rest we need. We have rested too long, that is why our spiritual pinions have so little strength, they cannot beat against the winds of adversity, and so we almost stop. We do turn back maybe, just to feel again companionship. But we are spoiled for the world—or the world for us—there is no rest for the sole of our foot. Having set our face to the light, we moan in the darkness and after many days perhaps we once more essay the uphill path.

It is a long, a lonely way, marked by the occasional flower of friendship, by a rarely illuminated hour when the soul for a space seems lifted away from sordid things to the sweet and glorified heights. But for the most part it is a plodding on with the courage that comes of high resolve, of lofty ideals, of pure faith in the promise “to him,

who overcometh,” and perhaps more than all, when emotion seems dead, enthusiasm worn threadbare, still lives love—love of righteousness that fills one’s heart with praise, one’s soul with a quiet peace that passeth all understanding, and we say with the Psalmist

*As the hart panteth for the water brooks,
So panteth my soul for Thee, Oh Lord!*

The intellect is by this time involved in the quest. The heart is supported by logic, by reason which knows what the love can only feel. And when religion is thus a marriage of faith and understanding, of trust and sound judgment, one is able to walk alone, if need be. The nature has become harmonious in itself, it is one with God, at-one-ment mated, complete. But this happy consummation is not for the first years. Very inefficient, poor little ones we are for many years.

A rare spirit fairly soars for a time in the first joy of finding Christ, after perhaps deep degradation, utter emptiness of soul. But this euphoria is quick to weaken; such exotic growth has little substance, it fades, falls at the first storm, and not because the love weakens, but such souls live by excitement, emotion; they do not bear a dull routine, a simple diet. They flourish in a blare of trumpets, a great light, the glory of the new vision, and cannot endure the quiet of ordinary days. They soar to the empyrean or descend to the depths. But as the birds—”spirits that would soar must fear neither depth nor height”—they must bear whatever comes, must prove their pinions by practice. We may feel quite disenchanted for a dull hour. Where is the vision? Was it only a dream? Is there no reality? And for plodding long years of such tame days we have no taste. This is the hour of the “Brothers of the Shadow.” They laugh a disconcerting laugh of sneering belittlement of our visionary quest. But even for them we have a responsibility. Not one soul but is lifted a little by our fidelity, and no one is tried beyond his strength. The soul does not grow by leaps and bounds, it is by honest achievement, stage by stage, from birth to maturity. Only by patience, courage, loyalty, persistence—the same qualities that win in material life—do we gain.

When happy in our tub, Diogenes-like—when like the happy man whose shirt was sought by the

king who learned he had no shirt—when thus without friends or means or comfort or encouragement, like “Him who had not where to lay his head,” like Him whom we follow, we can be poised and at peace—then we shall have arrived at one stage of our journey. Calvary must be reached and passed, the crucifixion of all outward things we love and hold dear, the heart of flesh, the affections, all will wither and leave us pinned to that hard and cruel cross of the body. Still we can summon an authentic smile and bless God for life, for the chance to become something worth while.

Have you read these lines?

*As once toward Heaven my face was set,
I came to a place where two roads met.
One led to Paradise and one away;
And fearful of myself lest I should stray,
I paused that I might know
Which was the road I ought to go.*

*The first was one my weary eyes to please,
Winding along through pleasant paths of ease,
Beneath shadows of fair branching trees.
This path of calm and solitude
Surely must lead to Heaven,
I cried in joyous mood.*

*Yon rugged one, so rough for weary feet—
The footpath of the world’s too busy feet—
Can never be the way of life.
But at that moment I thereon espied
Footprints that bore traces of having bled;
And knew them for the Christ’s;
So bowed my head
And followed where He led.”*

And that is just the fact of the matter, We must plod on among the workers, ourselves workers too, and still keep the sense of uplift when everything, everyone about us, would drag us down. “If I be lifted up, I will draw all men unto me.” And not by what we say or do perhaps, but just by what we *are*—the light that is in us will radiate to other lives and brighten them, will attract them to *what is in us*—for in ourselves we are nothing—by just so much as we embody in daily living the principles of true Christian character do we win in this sordid battle with all material unloveliness. It is easy to be

lovely when life goes sweetly. It takes the Christ in us to shine when the world presses sinister, cold, cruel, on every hand. "Let us then be up and doing, with a heart for any fate."

I've just come across these lines; have they no message for the discouraged?

"Tho he were the Son, yet learned he by the things he suffered."

And these words of Paul's to the disciples:

"When for a time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk and not of strong meat."

And remember about the man who having put his hand to the plow turned back. It is a serious thing for the soul to faint and fall by the way—and to go back, still more serious. It is possible for one to lose the capacity for Good, for spiritual life. To play fast and loose with the chance one has for growth and development, to become lax and indifferent after making one's vows, is to grow callous and finally drift away. "The last stage of that man is worse than the first." Just that sort of doing is what makes shipwreck of marriage, or of any adventure, for even religion is an adventure of our own choosing, the grandest, most wonderful of all undertakings. Compare the successful man in any enterprise with the failure. Is it not always he who endures the hardships, the stress, the weariness with courage, living one day at a time, bravely, always believing in himself and his cause, who wins through? And to one argonaut who comes out loaded down with precious gold, there are dozens who have fallen, have turned back, have drifted—human flotsam—to the beach, mere derelicts. The battle is to the strong, the pure, the earnest. Sheer enthusiasm may buoy one up for a time, but to endure requires a daily living with Christ, moment by moment—very humbly, lest we boast; very near, lest we lose the light, "All for Him, and the world well lost." Nothing is so hard to bear as disloyalty of our friends, family, "mine own particular friend in whom I trusted." Those of our own household can often contribute to our sense of aloneness.

Yes, all this He knew. I wonder if the young aspirants study the Bible enough? It has a word for every mood, for every need. It is complete, the full spiritual



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

*When thou thinkest I am far from thee
I am often nearest thee*

journey with all its vicissitudes are there set forth in the lives of many of the faithful who learned by what they suffered. There is nothing new in our experiences. Pilgrim souls have always trod the same road, but each must advance on his own feet, as if for the first time. No one can do more than cheer us along. No one can learn for us. Step by step, day by day, we journey toward the goal—to Godliness. And we who have glimpsed the glory, started on "The Path," may give thanks for the bare capacity to love righteousness. Think, only think of the hosts of the utterly indifferent, unable even to desire the things of the Spirit—empty bodies, bare chambers, unfurnished! Who knows how long they will wander in dense darkness and not even know their poverty?

Friends, you are rich, happy, blessed, if already you are on the way out of carnality, eyes turned to the heights. The only hope is to keep looking up. And as soon as you take your eyes from the Star, you are apt to become dizzy, fall into the chasm at your feet, over which His arm can carry you, in Whom your faith is fixed.

All lofty souls, all strong ones, are alone—if not seemingly, yet in spirit. It is in loneliness that the soul grows strong. □

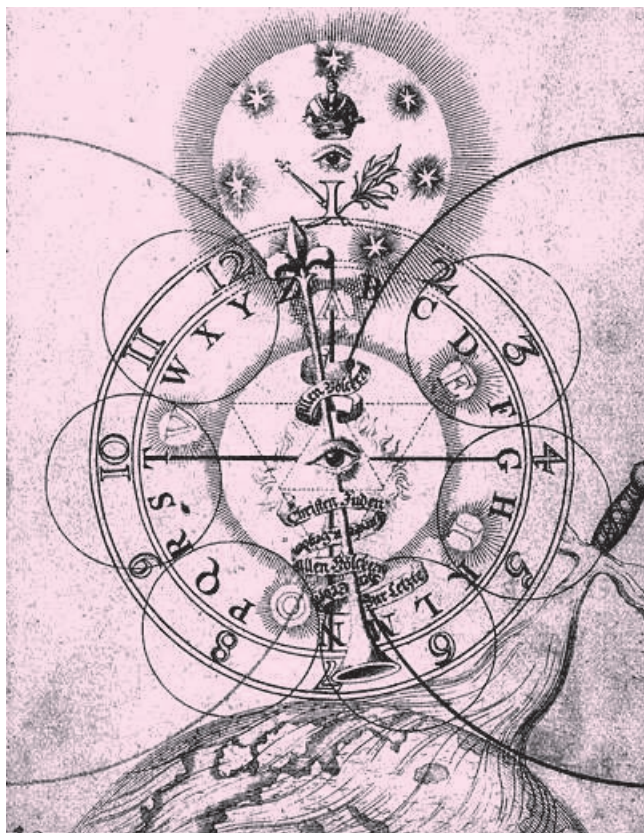
—Adele Oakdale

Keys to the Kingdom: The Pineal Gland

Therefore when thine eye is single, thy whole body also is full of light—St. Luke 11:34

MAN POSSESSES within his own body the keys to the kingdom of heaven. These seven keys are the seven roses on the cross, or the seven ductless glands, namely, the pineal gland, the pituitary body, the thyroid, the thymus, the spleen, and the two adrenals. More emphasis has been placed upon the first two than upon all the others combined. Can it be that man has evolved to that point where he is ready to enter upon the disciplines necessary for the re-energizing of these two centers and so to that end his attention is being directed by those spiritual Hierarchies who know better than man when he is ready?

Anatomically, the pineal gland is a tiny, reddish organ about a third of an inch long, a third of an inch wide, and a fifth of an inch thick, weighing approximately .129 grams. Resembling a miniature pine cone (from whence comes its Latin appellation, *conarium pinealis* or *pineae*), it is attached by a hollow stalk, the *habenula*, to the roof of the third ventricle of the brain just above and behind the pituitary body. Its inner structure is composed of closed follicles containing epithelial cells and *acervulus cerebri* or “brain sand.” Larger in children than in adults, larger still in adult females than adult males, this pineal body is, in the eye of modern medicine, a profound mystery. Nature wastes nothing, yet, medical science can not explain the purpose and function of the pineal



Jacob Böhme (1575-1624), *Theosophische Wercke*, 1682, Universitätsbibliothek Heidelberg

Divine will (top eye) initiates creation and, through love-wisdom of the Son (middle eye), builds intelligent form. Triune (lily) Spirit incarnates as the Word (trumpet), or number. Involution and evolution are a function of cosmic vibration.

gland except in hesitating, circumloquacious, indistinct terminology.

Doctors maintain that in adults, and particularly in old people, a solid, fatty tissue surrounds this gland, but in the individual approximately under twenty-one no such substance is present. Why?

Doctors claim that if the pineal gland is removed, the person dies. What service, then, does it perform that is so vital to the body's survival?

Doctors believe that it has some effect upon the growth of the body, that in some mysterious way it affects the emotions and is a governor over the body's other glands. To what extent?

These are questions which medical science asks.

However, it will never find material answers, and it seems answers of a metamaterial nature are unacceptable to them. Hence, because orthodox medicine can ascribe no positive function to the pineal gland, it is called an atrophying body, a vestige like the appendix. To illustrate, an edition of the *Encyclopedia Britannica* calls the pineal gland “a vestigial organ which represents a more highly evolved apparatus in lower types of living vertebrates, and probably a still more highly evolved apparatus in certain extinct reptiles such as the *Ichthyosaurus*.” Webster defines a vestige as “a small, degenerate, or imperfectly developed part or organ which has been more fully developed in an earlier stage of the individual or in a past generation.” Such atrophy, however, is certainly not the case in regard to the pineal gland. The fact that the *corpus pineale* has such a rich supply of blood indicates to those more thoughtful persons that, far from being a useless vestige, it is a very active member of the endocrine chain.

The pineal gland secretes a substance called pinealin, and sometimes called resin or oil. The substance is said to act as a “restrictor” for all the body’s other glands having an internal secretion. This “restrictor” checks the other endocrine glands so that the newly born infant can devote its entire energy to the business of growing in size which, in the baby, is of primary importance. Thus, during the first two years the child multiplies its original weight fourfold.

It was stated that the pineal gland of children is larger than that of adults. This is the most interesting point. Up to the age of seven, children are naturally more clairvoyant than afterward. They often see things, beings, invisible to the adult. It is also well known that young children exhibit a greater sensitivity at the crown of the head where the sutures have not yet joined together (which boning over does not occur until between the seventh and ninth years). Imbedded in the brain below this opening lays the pineal gland surrounded by a connective tissue from the *pia mater*, exactly the same type of membranous substance enclosing the brain and spinal cord. Align these facts with one more: during the Polarian Epoch man possessed a dense body that was like a large gelatinous globe that had

but one organ which projected from an opening at the top. As the Ego of evolving man united itself more closely with its physical instrument and the Lords of Form assisted man in organizing and using his desire body during the Lemurian Epoch of the Earth Period, this pineal organ retreated to its present location, and contact with the inner worlds was lost. So is it with children. As the Ego of the child, having descended once more into the Physical World, becomes more closely enmeshed with the body it has formed, the divided sutures at the top of the head gradually bone over and its childhood clairvoyance is lost.

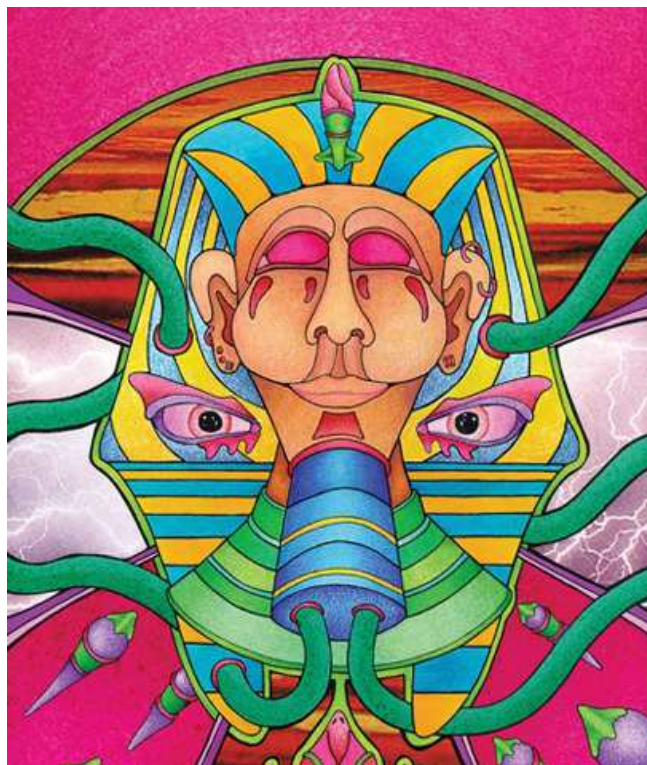
Now, to illustrate by way of interest what occurs when the pineal gland is abnormally developed through a physiological malformation, we quote the following excerpt taken from Dr. Louis Berman’s book entitled *The Glands Regulating Personality*: “A classic case, the most extraordinary and curiosity-piquing sort of case, with symptoms involving the pineal gland, in a boy, was reported by the Austrian neurologist, Von Hochwart. That boy provoked a little army of researches. He came to the clinic complaining about brain tumor as the diagnosis to pigeonhole him. Nothing extraordinary about him in that respect. But the story told by his parents was quite extraordinary, even to the jaded palate of the clinic professor and his assistant. They said that he was a little over five years old, a statement conclusively proved correct at his death. Up to the time that his illness began he had been quite normal in size, intelligence, and interests. But with the onset of his misfortune, he began to grow—and rapidly—until now he looked and corresponded height to a normal boy of twelve or thirteen. Hair developed over his skin....His voice became low-pitched, and most remarkable of all, his sexuality and mentality precocious....He is said to ask questions about the fate and conditions of the soul after death....Other statements attributed to him imply the most astounding maturity of thought and mental process. Headache finally came, and he died about four weeks later. The cause of the whole bizarre tragedy was found to be a tumor of the pineal gland.”

Obviously, therefore, the pineal gland is of vastly greater importance than medical science at this

time concedes. But the power of this superior faculty is not for everyone—not yet—and to awaken that power before the time is ripe is to court disaster. Therefore, the Ancient Ones, knowing that one day man would again rise to that stage where he might rightfully claim his heritage, have perpetuated the memory of the pineal gland from the time of its retirement into the skull through such sundry devices and emblems that only the seekers after wisdom recognize. In every land, in every age, the pineal gland finds its symbol in the religion and customs of the people. In China, for instance, the pineal and pituitary bodies find their dual representation in the head and tail of the Dragon of Wisdom. The Chinese mandarin wears his peacock feather upon his head at the spot beneath which the pineal gland lies. Likewise, the American Indian attaches his feather at approximately the same place. In his booklet, *The Occult Anatomy of Man*, Manly P. Hall writes “E. A. Wallis Budge, keeper of the Egyptian antiquities in the British Museum, mentions in one of his works the Egyptian custom of tying pine cones on the top of their heads. He states that in the papyrus rolls these cones are fastened to the tops of the heads of the dead, when taken into the presence of Osiris, Lord of the Underworld. Undoubtedly, this symbol referred to the pineal gland. It was also the custom of certain African tribes to fasten pieces of fat to the top of their heads, as part of their religious observances.”

The thyrsus of Bacchus, the scepter of the Greek mysteries, is a long staff adorned at the top by a pine cone and entwined with ivy and grape leaves. Occult philosophy teaches that “the form of this scepter is symbolic of the spinal cord, the Nadis and plexuses, the pineal gland, and the pneumogastric nerve, all closely related to the mysteries of regeneration. Hence we see that the pine tree and its cone have been particularly sacred throughout the ages, the tree symbolic of and worshiped as the emblem of the Savior of the World, and the cone, the phallic symbol of the positive or male organ of generation (regeneration).

It has been said that before physical eyes evolved, man utilized the pineal gland as an organ of vision. Then, after his present eyes developed, this *corpus pineale* continued to operate as a sup-



Mixed media, Darren McManus ©2000

The Egyptian god Ra is shown with a prominent pineal gland.

plementary organ, connecting man with the invisible realms. But, as men grew increasingly attached to the Physical World, to its pleasures and enchantments, this supplementary eye, “the third eye,” became correspondingly less active until its use vanished almost entirely and can now be regained only through persistent discipline, a matter which we will take up subsequently. Long called “the third eye” (perhaps because the gland contains certain nerve cells having a pigment quite similar to that found in cells of the present human retina), it has been perpetuated for centuries through a variety of designations. The Hindus call it the Eye of Dangma. They refer, too, to the Eye of Shiva which is represented in a vertical position on the foreheads of their Dhyanas and gods to indicate the activity of their spiritual perception. To the Buddhists, the pineal gland is “the all-seeing eye”; likewise to the Masons. Christ Jesus called it the “eye single” when He said, “The light of the body is the eye: therefore, when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.” (Luke 11:34) Böhme called it the “Eye of the Lord”

which, he said, “beholds all.” In Norse mythology, it is the Eye of Odin, by means of which he obtained all knowledge. The Egyptians speak of the Eye of Horus devoured by Typhon.

Astrologically, the pineal gland is ruled by the planet Neptune, representing the positive or Will principle. Hence, the position and aspects to Neptune in the natal chart indicate the physical and spiritual capacities governed by the pineal gland.

Thus has mankind preserved for him the mystery of the pineal gland, that organ which of itself does not possess the *siddhis* or powers but is the instrument by which man recrosses into his former homeland. It is no easy task, the crossing of this bridge. For once in possession of these powers, man is bound to wield them unselfishly. Max Heindel writes that the initiate “is able to reach out at any time and in any direction, and read the thoughts and plans of others....The great danger to society which would result from the indiscriminate use of this power if possessed by an unworthy individual can easily be understood. He would be able to read the most secret thought. Therefore, the initiate is bound by the most solemn vows never to use this power to serve his individual interest in the slightest degree, nor to save himself a pang.” In other words, he may perform miracles even as Christ Jesus, but like Him “although he saves others, himself he cannot save.” Herein lies the first precept—*unselfishness*.

The second precept is *purity*. Purity in thought, purity in speech, purity in action. There are, in this matter of purity, two aspects. The first includes the avoidance of all gossip and unkindnesses, all manner of jealousies and maliciousness. The second is the avoidance of all sex activities except for its sole function, the creation of a new vehicle for an incoming Ego. This creative force is unquestionably the most powerful force of the body. Frequently expended it becomes debilitated. But its conservation forces it upward to the brain where, in time and under the right instructions, it is transmuted into spiritual power, for both the pineal gland and the pituitary body must be so sensitized that their vibration creates an arc of energy between them. When this arc is formed, the aspirant has then bridged the gap between the World of

sense and the World of Desire. “From the time the bridge is built,” says Max Heindel, “man becomes clairvoyant and able to direct his gaze where he will. Solid objects are seen both inside and out. To him space and solidity, as hindrances to observation, have ceased to exist.” Though he is now a voluntary clairvoyant, he is as yet untrained. The manner of his training will be explained in a subsequent article on the pituitary body.

Precept number three is the *relinquishing of all meat* from the diet, for the aspirant can make little progress along the Path by forcibly denying life to his younger brothers by slaughtering them, or allowing them to be slaughtered for the benefit of his stomach. It is fallacious to maintain that meat is a necessity to one’s diet. Yet a word of caution. It is safer to taper off gradually. In *The Rosicrucian Cosmo-Conception*, the aspirant will find pages 445 through 462 of the utmost value in planning his diet.

The fourth precept is *perseverance*. Without this trait, little can be accomplished. But by constant repetition certain currents are set up and strengthened. The beginning seeker after wisdom may, indeed will fail often. Time and again he will fall short in acting out of unselfishness. He may fail to keep faith with himself in the matters of purity and of diet. But if he earnestly perseveres, he must inevitably succeed. This success cannot be denied him. It is as certain as the law of the tides and the principle of gravitation.

These four rules or precepts may seem very simple. Yet, let not the aspirant be deceived. It is no small thing to cease all criticism, to throttle the desire to gossip, to wean the mind and body away from impurities. But he who is earnest and sincere will devise some plan whereby to accomplish these objectives—slowly at first, to be sure, but steadily, definitely. And the intensity of his desire will work wonders to restimulate a flagging will. Then, when he has labored long enough to prove his sincerity and to sufficiently prepare himself, both mentally and physically, he will be led gradually, first to one thing then to another along the path of wisdom, until at last he has evolved to the point where one who is further along that path appears to guide him into deeper mysteries. □

—F. Hope Fisher

READERS' QUESTIONS

Training Children



Dover Publications, Inc.

William Blake shows a negative teaching that kills the creativity of children by fragmenting the living Whole, to which one student, as a true teacher, points.

QUESTION: In training children it is advised that parents get an astrological reading of the child's potentialities so as to inhibit detrimental tendencies and strengthen the beneficent. Does this pay? Is it not necessary and ultimately beneficial for the child to pass through the so-called adverse moods and experiences? Will not the spiritual nature be stronger when they are overcome? Is not acquired virtue better than innocence or purity through evasion?

Answer: No, we do not advise parents to get an astrological reading for their children. We advise them to study astrology for themselves so as to be able to study and read their children's horoscopes. We do this because although strange astrologers, professional or otherwise, may be much more competent to read the children's horoscopes than the parents, they lack the keen vital interest and the sympathy which will intuitively guide the parent to a much better understanding of what is contained in that little figure than ever an outsider can.

Furthermore, the parent will have a much keener appreciation of what is shown in the child's horoscope when he has to dig it out for himself and sees it there in symbolic form than when it is simply generated from a computer program and ready to read on a printed page. He or she will then be much better fitted and qualified by a deeper insight to help the child foster the good tendencies and avoid the pitfalls shown by the bad.

Now, our correspondent asks if this pays. Is the

child not going to be much better off by just simply wading through the mire and blundering along than by avoiding the pitfalls that are shown? Surely not. What would we think of a captain of a ship who set out on a voyage without either chart or compass because he thought it would be far better to learn by experience than to avoid the rocks and shoals already charted by others? We would call him a foolhardy man, and we would be surprised if he did not put his ship on the rocks and smash it to pieces. If everyone refused to take the experience of others as contained in books and the general knowledge now available in the world, how limited would be the experience of each—all the world committing the same blunders over and over again!

We find the same thing in our colleges as compared with the manually trained mechanics. The boy who goes into a shop and learns only by practice what work is done there may become fairly proficient in his trade during the time another spends in a technical school, but once the technological student has graduated and enters the shop, he not only quickly catches up with the man who has learned only by experience, but he soon passes him and goes to the top.

Such is the universal experience in all parts and departments of life, that by adding the practical experience of others contained in books and taught in schools to our own experience we acquire a vast

amount of knowledge that could not be obtained in any other way.

It is the same in the school of life with respect to ethics and morals. If someone who is interested in us and knows just at what point we fall short and is able to supply the needed training or encourage us to train ourselves in that particular branch of morals and ethics, and is ready to help and restrain us when we would rush headlong into a pit, then we can acquire the same faculties and qualities in a different way than would be the case if left to our own devices and forced to learn by experience. Thus we shall be able to advance upon the path of evolution much better than if we had to learn through our own sin and suffering.

PUNISHMENT FOR THE SINS OF A PRECEDING LIFE

Question: Is it right and just to punish an ego in one life for a sin committed or a debt incurred in a former life of which the ego has no remembrance?

Answer: The question involves a misconception. The ego, namely the threefold spirit, does have complete remembrance of all the acts of every preceding life because they are all engraved in an imperishable record upon the Life Spirit. It is only the personality, the lower self, which does not remember. Since the ego or higher self is responsible for gaining and maintaining mastery over the personality or lower self, it is quite right that the ego should suffer for the sins and mistakes committed by the lower self and which it permitted. The Law of Consequence is therefore entirely just in bringing to each ego the results of the deeds of the personality under its charge. The experience in purgatory purifies the desire body, but some debts of destiny hold over and must be discharged in a succeeding life.

SEPARATION OF THE SEXES IN MAN AND ANIMAL

Question: If humanity was separated into sexes so that a part of the sex force might be utilized in building the brain and larynx, and if this was not done until we became human, why are the present animals separated into sexes, also some of the plants? Why does the separation occur relatively so much earlier in the case of the animals and plants than it did in the case of man?

Answer: Each succeeding life wave manifests on a

higher round of the spiral of evolution. The animal life wave is one complete round higher than humanity was when it passed through its animal-like stage, and the plant kingdom is two rounds above the status of humanity when it passed through the plantlike stage. Certain lessons in evolution have to be learned by means of the separation into sexes. The animals and the plants are learning these lessons at an earlier stage than we did; also they will be emancipated from sex at a correspondingly earlier stage.

MATERIALIZING PHYSICAL APPENDAGES

Question: From reading your literature I understand that it is possible for an Invisible Helper to develop physical hands with which to work when he is attending a patient. Will you please tell me how this is to be done?

Answer: When the Invisible Helper works with patients he functions in his soul body, which is composed of light and reflecting ethers. The silver cord which connects him with his dense vehicle remains intact, and this gives him continuous connection with the physical body seed atom. The magnetic power of the seed atom is therefore exerted and it requires a subconscious effort on the part of the Invisible Helper to keep the physical atoms in the surrounding atmosphere from flowing into his etheric vehicle.

Consequently when he desires to perform a certain work which requires the use of a physical hand, arm etc., he can materialize the needed member with the greatest of ease simply by consciously allowing the physical atoms in his immediate environment to flow into his etheric hand, arm, etc.

When he has performed the necessary work, by the power of thought he is able to scatter the dense atoms which he has attracted to him and thereby dematerialize the physical hand or arm.

It is quite possible for an Invisible Helper when working inside of the body of a patient where it is necessary to manipulate a diseased organ, or staunch the flow of blood from an artery or vein, to materialize fingers made temporarily from the flesh atoms of the patient without causing him the least discomfort, and by the power of thought to as readily dissolve the fingers when the work has been completed. □

Johfra and the Signs of the Zodiac

Cancer and Leo

CANCER, THE CRAB, is a negative sign, water in generation. The sun is in Cancer around 22 June, just after its highest point at the beginning of summer, the period of growth. The moon rules Cancer.

The correct symbol for this sign is not, as com-



monly illustrated, the rather large crab but the small hermit crab whose behavior more effectively expresses the character of this sign. The hermit crab puts its weak hindquarters in abandoned snail shells for protection. If it grows too big for the shell, it goes in search of a bigger one and quickly rehous itself. From this secure position, the creature lies in wait for its prey, which it quickly grabs with its large claws, pulling into its house to polish it off at leisure.

The sideways or oblique backwards movement typical of crabs is also illustrative of this star sign.

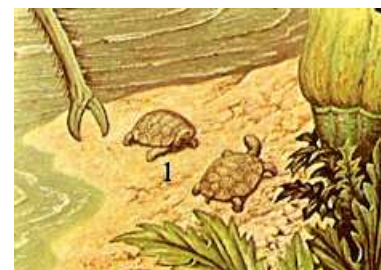
This is the fourth in a series of articles on the twelve signs of the zodiac as conceived and painted by the Dutch artist Johfra, coupled with his personal commentary. Johfra, recently deceased, studied the Rosicrucian teachings. Thanks to this association, his wife, Ellen Lorien, has graciously granted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

These two main characteristics show the psychological insight of the ancient astrologers in choosing the crab as symbol for the natives of this sign.

The experiences collected under Gemini are consolidated, classified and advanced under Cancer. Cancer is a collector, at every level. At the material level, the Cancer native collects beautiful things; at the emotional level—and he is emotional by nature—he gains deep experiences. Mentally, he collects knowledge in a scientific fashion, and spiritually he tries to gain insight into the basis of the existence of things. His fixed point is his house, his castle, to which he always retreats at the end of each foray with his newly obtained treasure. Here he is surrounded by everything he has collected during his existence. He is domestic by nature and convivial.

The rapid retreat into protective armor at a sign of danger is characteristic of the tortoise, too, which explains why this animal was used as symbol for Cancer in ancient Babylon (1).

The backwards locomotion of the crab relates to the way the Cancer native gladly loses himself in the past. He lives in a state of historical awareness and, looking back, can appreciate the continuity of events; hence, the representation of the sign in ancient



America as the feathered snake that moves backwards. To the Chinese, it was the cross-section of a tree, whose yearly rings record its history. I have included all these in the painting's frame.

The crab itself sits on its treasures, which are hidden in an iron chest that it has safely buried in the sand (2). It reaches out to the moon, its ruling planet (more of this later). Hands emerge from the frame to grab the jewels and precious stones, mainly aquamarines and moonstones, the moon's jewels, the precious things collected on the material level (3).

I have chosen the pearl to represent the acquisition of emotional experiences; it is the classic symbol of suffering that leads to insight. A pearl is, by its very existence, the symptom of a disease in the oyster. Should a foreign body—a stone or fragment of shell—enter inside the oyster's shell, its weak, sensitive body is irritated and reacts by covering the alien object with layer upon layer of pearl, so smoothing it and making it less painful. In this way suffering brings about the growth of a beautiful jewel (4).

Next to this open oyster, the Kephera, the holy scarab beetle of ancient Egypt, rolls a pearl up the slope (5). There is double symbolism here. The scarab (*scarabeus*) is a beetle that lays its egg in manure, which it has first kneaded into a ball. It then rolls the ball into a hole already dug for the purpose. Safe under the earth, and provided with plenty of food, the egg in the manure eventually develops into a new beetle. The ancient Egyptians did not know that an egg had already been laid in the manure and thought that a beetle had created itself from the rotting matter: spontaneous generation (*generatio spontanea*). Many of the ancients believed that life appeared spontaneously from dead matter, without the usual implanting process being first involved. This is why the dung beetle Kephera was also seen as a shadow of the godhead who constantly recreated himself. In this case, the ball of dung was the golden sun which Kephera rolled every day across the path of the heavens from east to west. It was the ultimate symbol of rebirth, the constantly self-renewing life using the power of Ra, the sun.

Because consciousness develops and revives through grief, I have substituted a pearl for the ball of dung, so turning the sun symbol into a moon symbol, because the sea and all that lives in it, as well as the soul, are bound to a great extent to the

moon. This is not only because the moon has the greatest influence over the ebb and flow of the tides, but also because many creatures of the sea clearly follow the lunar cycle in their sexual behavior. There is a complex interplay between the moon, procreation, and the sea. The moon is the giver of form and regulates implantation and growth. She is directly associated with primordial matter, the primordial ocean from which all has been formed and,

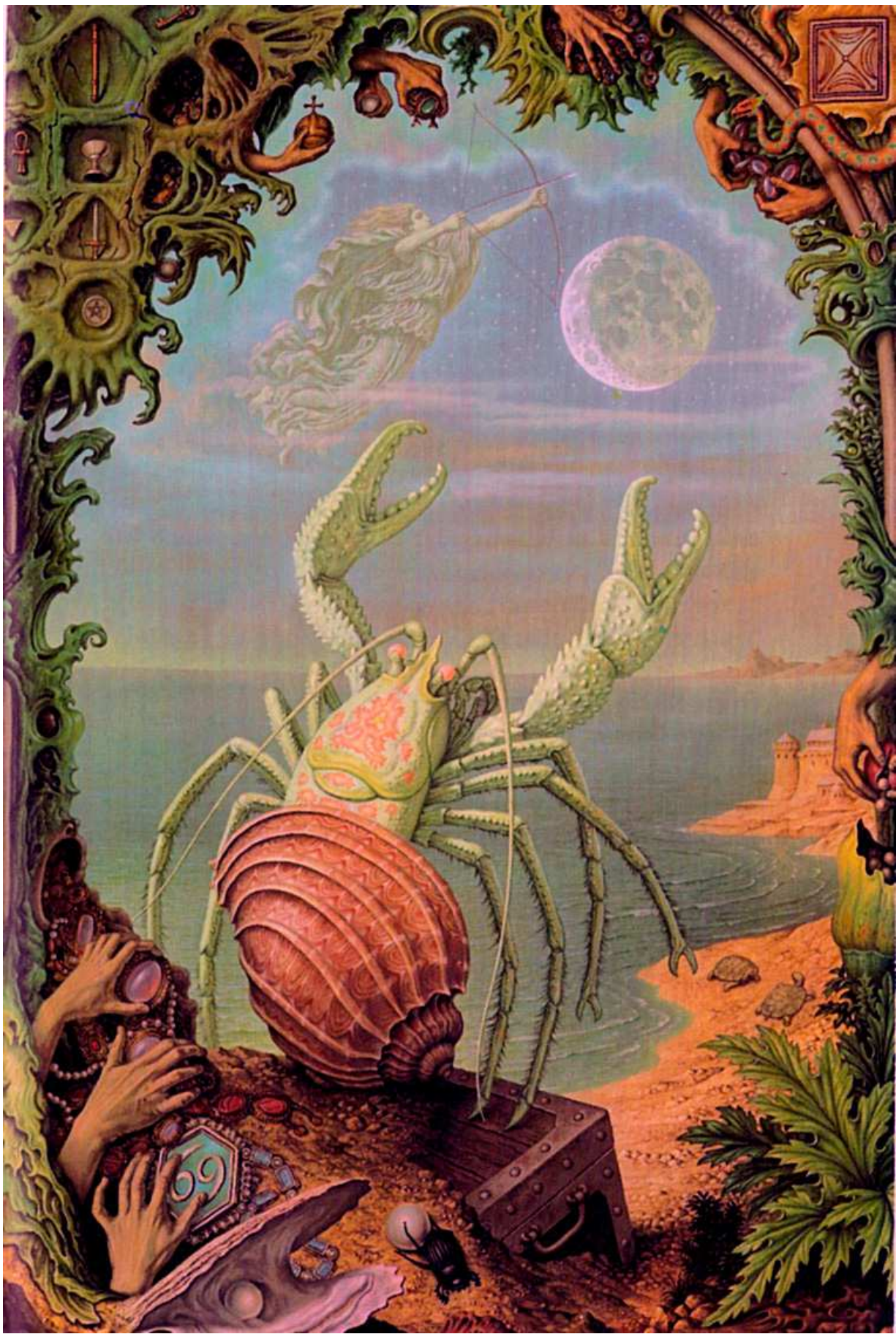


more specifically, with the sea from which all life has evolved. The ocean is mother to us all. She is called Mara, the Bitter one. She is *Mater materia* and Mary, Mother of God, just as she is Maya, Buddha's mother. These are all aspects of the same principle coming from Binah, the primordial mother on the left-hand pillar of form in the cabbalistic tree of life.

Next to the moon I have drawn her material revelation in the form of Diana or Artemis, the chaste goddess of hunting and the animal kingdom, the eternal virgin. She represents the most spiritual aspect of the planet (6).

Let us now say something more about the attitude of the Cancer native to the spiritual, outside this world of inner feeling which, because of the rule of the moon, we have explored rather more deeply. There is a series of symbols in the top left-hand corner of the painting, in variously shaped alcoves.

The most general ones are right at the top: the key and the keyhole (7). Here they represent the Mysteries (quite apart from their popular psychoanalytical symbolism for sexuality). I shall confine myself to saying that the four emblems below are the key to the universe. Specifically, they are the four suits of the Tarot, which always make up the attributes, the 'magic weapons,' of ritual magic.





fundamental mysteries of virtually all religions: the birth of the self-sacrificing Sun God. There is a popular and widespread myth, however much it may differ in form and presentation, which seems to express one and the same idea. All variations of the story concern a risen being, born of a human (frequently a virgin) and absorbed into a godhead. This dual being houses the human as well as the godly. During his period on earth he has to perform various tasks, and in so doing he symbolically overcomes his baser nature.

In the end he dies after completing his work; then, however, he is aroused from death and ascends to heaven, completely deified. During this process, the hero is betrayed, frequently imprisoned, locked up or buried. The godly part appears to die, yet it lives on secretly because of its eternal nature. This immortality is later revealed in the resurrection which is manifested at different levels: during the course of the year, plant growth apparently dies, yet the plant goes on secretly living underground, to burst out again in its full glory in the new spring. Then again, at a high spiritual level, we are told that the Creator imprisons himself in his creation and descends to earth to transform this material revelation, working out from the inside, then returning it from its nadir to its original state. In one of these stories, Osiris (light) is betrayed by his twin brother Seth (darkness) and tricked into entering a chest that is soldered with lead and committed to the Nile. In Jesus' case, he is betrayed by Judas, killed on the cross (the fourfold substance), and buried in a cave. Moses is entrusted to the Nile in a basket made of rushes. Adonis underwent mystic growth rather like the dead Osiris, whose coffin was overgrown by a tamarind tree.

These figures all have a similar history: through their particular birth, works, betrayal, death, and resurrection (deification), they formed an intermediary, a bridge over which two fundamentally different worlds are bound together or 'reconciled'. Their mixed origins fit them for the role of intermediary. In fulfilling this commission, their godly

nature is sacrificed at birth by being imprisoned in the baser nature, human personality. In their further existence, this personality is sacrificed in the service of their calling. In death, the vessel is broken and the imprisoned spirit is liberated to radiate without obstruction.

The sun also occupies a central place on the middle pillar of the cabbalistic tree of life. It is Tiphereth, the sixth sephira, also known as the 'Sun fire' or the 'Son of the All-Father' (Kether, the first sephira, stands directly above Tiphereth). The spiritual function of the intermediary is expressed



clearly and sublimely here ('No man cometh unto the Father but by me'). This principle is like the neck of an hour glass that links the five higher macrocosmic sephiroth with the four lower microcosmic sephiroth (baser personality). Tiphereth represents the higher self in man, the inner Christ, through Whom the personality can consciously reach the Father. This principle is sometimes expressed in the form of a child—the royal child in the crib

or in the hollow tree (4). This shows how sacred the heart is to the personality. In alchemy, the hollow oak was the image of Athanor, the alchemical furnace, which had to be kept at a critically constant temperature for the Philosopher's Stone, the godly child, to be born. Using 'the powder' prepared from this stone, the alchemist would be able to transmute base metals into gold, limitlessly. A very clear symbolism.

A word of explanation about the magical signatures: the sign of Leo is depicted in a shield at Apollo's feet (5).

The cartouche in the top left-hand corner bears the most important seal of the sun (6).

The large cartouche on the right (middle) contains the seal of the Olympic spirits who rule the domain of the sun (7, top), the sign of the gnostic spirit Sorath (8), and the sign of the planetary intelligence Nakhiel (9, bottom).

The smaller cartouches contain various signs which the alchemists used to illustrate gold, the sun metal, or the "Spiritual Sun" (10). (Continued) □

Astro-View of Heredity and Disease

Each individual is equipped with a mental and moral nature which are entirely his own, taking from his parents only the material for the physical body. Naturally he is drawn to parents where he can get the kind of material for the expression of his life's work.

THE BIBLE TELLS US that the sins of the parents may be visited on their children for three or four generations. This is true not only from a physical standpoint but from a mental and moral point of view. The Ego is entitled to the sort of parents whose tendencies coincide closely with its own. Parents possessing negative characters, as a result of violating nature's laws, attract and are entitled to children of a similar nature. The body evolves along with the spirit and as people learn the penalty of violating these laws by neglect of duty or wilful opposition, the spirit becomes able to "build a more stately mansion" for itself. The spirit soon recognizes this through suffering, and thus we often see a great and kindly soul in a weak and deformed body, who has started on the long journey of building a better temple for the god within.

The dictionary says that heredity from a biological standpoint is the transmission of physical and psychical characteristics from the parents to their offspring. Metaphysicians freely admit that this is true from a physical point of view; for the embryo must use or draw on the chemicals of the mother for physical growth. However, many advanced Egos are able to draw from the ethers that which the mother may lack in proper material, and thus from sickly parents may come a sound body for the child.

The inheritance of psychical traits in the same way as physical transmission cannot hold true on account of the Law of Causation and natural evolution. There are usually psychical resemblances due to the law of attraction and just deserts. But often an Ego who has evolved to where it has a

wide choice of parents and early environment may choose to pay off an old debt to other spirits, and as a result a healthy genius or a highly spiritual person will come from sickly parents of mediocre calibre; or, conversely, a thief may come from a minister's home. These examples refute the idea of mental inheritance. But let us get down to the physical factors as they affect health, diagnosis, and therapy.

When the pediatrician looks to parental weakness to diagnose the child's disease, he may be easily led astray for the reasons outlined above, unless he uses astrology and studies the mother's ductless glands, which are the prime factor in forming the foetus. For the blood stream of the mother does not intermingle with the foetus. So it is by osmosis that the chemical particles are transmitted to the child's body via the ductless glands. Thus if the adrenals are out of order in the mother, the liver of the infant will be affected. This holds true for most people; but where an Ego is so advanced that it can build a good body by transmuting poor material and drawing on cosmic forces, it will not need a doctor's attention anyway.

The reason the pediatrician is apt to make a mistake or be confused is that while the parent has not yet developed liver trouble from adrenalin pathology because the planetary progressions have not brought it to a head, the child will have a diseased liver, because the embryo had insufficient material from the mother's glands. Something similar applies of course to any ailment.

We will take a recent example which came to our attention to further elucidate this. The mother

has Uranus adversely aspected in Aries. She is young, has some very good aspects to mitigate the Uranian affliction, and has had no serious physical complaints as yet. But lacking the proper balance of hormone from the adrenals during gestation and having little to offset this influence, the child is very backward; has spasmodic headaches, nervousness, is underweight as well as having weak eyes. All this results from the influence of his mother's Uranus at odds in Aries, ruler of the head. Uranus rules the eyes through the ethers and the nerves, and also governs the pituitary body.

Now the pituitary gland is also the gland of growth and assimilation, and is the indicator of abnormal as well as normal growths. We can trace everything from warts, tumors and cysts to dwarfs, giants, and malformed limbs to the dysfunction of this gland. When the child reaches puberty in another year, much of this trouble will be automatically corrected by the fact that the thymus, which now carries on the work of growth and assimilation, will atrophy, his pituitary will take over this work, and he will manufacture his own red corpuscles. He will no longer be dependent upon the essence he was able to store in the thymus from his mother's pituitary gland, but will be "on his own." With his well-aspected Uranus, we are able to safely predict a great change for the better. He will at that time, so to speak, have paid off the "sin" of his mother, and will reap some benefit from his own chart.

This explains clearly why children "outgrow" pathology and cease to have what is known as children's diseases, which in the final analysis are the sins of the parents visited upon the offspring. We do not say, however, that puberty is a "cure all" for children's disorders. This particular case is typical, and explains why the lack of a metaphysical and astrological understanding of the body is such a

handicap in pediatrics as well as in adult diseases.

Such understanding indicates why the mother before pregnancy may be sickly and then become more robust after childbirth. The fact is that the lack of certain elements in her body caused the Ego of the child to demand proper material to build into its body. So-called abnormal appetites ensued with the mother, with the result that her own body profited by supplying the needs of the unborn child. The alchemical and chemical changes in her body also affected her mental outlook, at least temporarily.

We have in mind a woman who was quite a gloomy soul, given to scolding those around her. But during the flush of pregnancy she became an entirely different person—cheerful and tolerant, even sweet and lovely of face. And much of this change for the better remained with her after the baby was born. Her pride and joy in caring for and loving the infant was truly a wonderful example of the divine blessings of motherhood. It also saved a marriage that threatened to wreck on the rocks of misunderstanding. And a happier father than the one in this home would be hard to find.

What a pity that doctors and parents have so little knowledge of what astrology can do for happiness in the home. Pregnant mothers having a knowledge of astrology can design their diet to suit their own mineral affinity or mineral lack as shown in the horoscope, and when the baby is born they can feed it intelligently and give it every chance to have a sound physical body and avoid laying the foundation for future adult diseases.

Only the surface of this profound and gripping subject has been scratched by the average doctor who uses astrology. May God hasten the day when doctors and parents will begin to cooperate in learning the wonderful workings of the laws of life as disclosed by metaphysics and astrology. □

—Dr. J. A. Haworth



Courtesy of Harry Menne

The Astrology of Reincarnation

THE TIME LINK

IT IS GENERALLY ACCEPTED in the astrological community today that the Nodes of the Moon represent the major key towards understanding your life as part of a continual thread. Many astrologers believe that the Nodes hold more importance than the rest of the chart. To a qualified expert a knowledge of the Sun, Moon and Nodal positions can reveal the entire life of the individual.

At one level these Nodes reveal the track that your soul is running on in the current life, while the rest of the horoscope adds additional information as to how you are to make the journey. It is through the Nodes that Western astrology is now able to make its first inroads into relating this divine science to the Hindu concept of reincarnation.

The Nodes represent the cause and effect relationships by which you lead your life. They are the difference between mundane and spiritual astrology.

Here we find our first clues as to why the rest of the chart is manifesting the way it is. The personality and life of the individual have little meaning if not seen within a larger context. The Nodes place the individual on his stairway to heaven insofar as they define the karmic lessons he has chosen to take on for this life. Therefore his trials and tribulations begin to have new meaning when viewed as related chapters in the story of his continuous soul growth.

This article is excerpted from Karmic Astrology by Martin Schulman and is reprinted here with the permission of Samuel Weiser, Inc., York Beach, Maine 03910

The individual is no longer apart from the world but is instead an important part of world evolution. Everything he thinks and does is ultimately a karmic contribution to the improvement of his soul which upon reaching its ultimate nirvana is an improvement in the world he has helped to create.

Always man wants to know why. And always he turns to history for the answer on the assumption that effect always follows cause. The position of the Nodes link man with his past and point the way toward his future. When man can firmly establish the roots of his past, he starts to experience a thread of continuity which makes him feel more secure about walking into his future.

The Nodes are actually points of soul magnetism, one pulling toward the future and one coming from the past. The process which we call life is to blend these two into a median of happiness for the individual, so that his present incarnation is a symbol of his transition from the past to the future.

THE SOUTH NODE

The South Node is symbolic of man's past. It is not symbolic of one past incarnation but rather a combination of events, ideas, attitudes and thoughts from every incarnation whose accumulated unresolved effects have created the current life.

The most deeply ingrained behavior patterns are to be found here at the point of man's zenith of hundreds or thousands of years of working on himself. There is little he could do in the present life to alter greatly the balance of so many years of training and habits. For this reason man tends to rest on his South Node as the comfortable family of his

past in whose ways he is thoroughly familiar. The house he builds for himself in this life can only rest upon the foundation he has created before.

For some the South Node can be limiting, while for others whose past foundations are firm and large it can be just the factor which brings the present life to a fruition of achievement.

As an incoming president enters the White House to begin his new life there, so the possibilities of his achievements will be hampered or aided by all he has thought, said and done during his past record in Congress. You are president of your current incarnation but your karmic record in Congress is the concrete steps upon which you stand or the stilts below your wobbly feet.

THE SOUTH NODE— YOUR ACHILLES HEEL

The potentially weakest spot in any horoscope is the South Node for it represents the footsteps we have left behind us. Regardless of the paths we have taken this South Node trail leaves us open to karmic residue from behind. We constantly look to the future and rarely stop to examine the effects of all we have created until such effects loom ahead of us in our path.

Nevertheless, the tracks we have made are still there, symbolizing the habits of lifetimes, and so for many they point the way to the most observable path of least resistance. In fact an individual's most negative traits are those which for hundreds or thousands of years he has allowed to continue brewing within his soul. He keeps trying to piece together the fragments of his deeply-rooted past in the hope that they will form the foundation blocks

of his future.

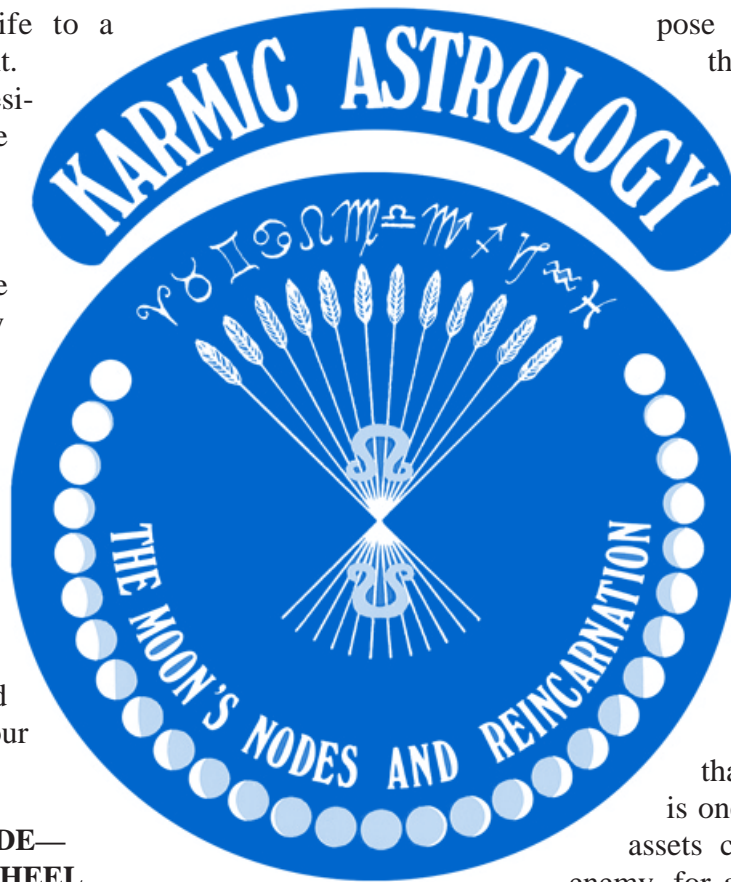
Too often the past itself involves the individual in a type of curious fascination, hypnotizing him back into old methods of behavior, whereupon he forgets the reason for delving into his past and makes his reliving it the actual purpose of his existence rather than the means to the end he originally desired.

The South Node can be quicksand; safe enough to look back into as long as no physical steps are taken in that direction. One step into the South Node is almost certain to immerse the individual in reliving compressed memories from which it may well take years and the help of many other people to pull him back.

It is interesting to note that man's curiosity which is one of his most formidable assets can also be his greatest enemy, for as tiny flashbacks of his

South Node seep through to his conscious mind his own insatiable curiosity makes him turn around and go backwards to seek more. In order to come to full terms with his past, he seeks more than an intellectual understanding. Desiring to feel intuitively, relate emotionally, see, touch and perceive the reality of his past, he inadvertently makes it the reality of his present!

Here without knowing it he has suddenly thrown himself backwards into another time zone. In essence he has reprogrammed his computer, but the shift is so subtle that he doesn't notice it, until the admonitions of those close to him bring to his sensitivities the awareness that his functional behavior is somehow inappropriate to the life he is in here and now. Thus the South Node is to be used as the memory bank of grades already lived



Detail of cover for *Karmic Astrology*, designed by Alden Cole

through, but unless there are strong planetary conjunctions to it, the individual is to move ahead, forever drawing on his past, but not dwelling in it.

THE NORTH NODE

The North Node is the symbol of the future. It represents a new experience as yet untried. For the individual, this is the new cycle to which he is looking forward. Carrying with it all the apprehensions of the unknown and as yet untried experiences, this Nodal position nevertheless has a curious magnetic allure, pulling the soul towards its future growth.

There is Divine Providence in trying something new, and here the individual receives much help for his efforts. At the very deepest levels of his being he feels a sense of direction. His purpose to live spurs him on in spite of all obstacles. In fact, this Nodal position is like a treasure-filled cornucopia reaping one benefit after another as each obstacle is turned into a stepping stone of future growth.

It symbolizes the highest area of expression to be reached in the current life and therefore must be interpreted by the highest qualities of the sign and house in which it is placed. The new experiences seem lonely at first as the individual is unsure of his footing. He soon comes to realize that if his tests of courage are to be meaningful, they must be faced alone at the core of his being where each new adventure finds him as the single character of his own unique experience. The newness of it all creates a peculiar fascination in the individual.

Always he sees it in front of him like the proverbial carrot used to make the donkey walk, yet every time he thinks he reaches it, its higher possibilities become visible to him, demanding still more footsteps, more tests, and more of a desire to go forward.

But man cannot reach his North Node until he learns to shed his past for his past represents the shackles of his karmic prison. The new cycle of the North Node is a new problem heretofore unconfounded. It is man's discontent with the old and decaying ways of his past, coupled with his great desire for the discovery and exploration of his higher potential in the future.

With each step closer he starts to feel better about himself. His life takes on new meaning as he experiences possibilities he had never considered. But man does not achieve his North Node until after he rises to the highest karmic levels of his South Node. He must learn to give up gracefully the negative habits and memories which no longer serve a useful purpose in his life. He must be willing to walk where he feels there are no footsteps before him.

The most amazing feature about the North Node is that however much man achieves it, there is always more to go—as it truly represents his everlasting upward spiral towards God. □

The Rosicrucian Mysteries

By Max Heindel

*The sublime
truths of the
Western
Wisdom
Teachings*



Written in almost narrative style, intended especially to give busy people a solution to life's basic problems by enabling the heart to affirm what the rational mind has sanctioned. Includes:

**The Order of Rosicrucians
and The Rosicrucian Fellowship
The Visible and the Invisible Worlds
The Constitution of Man
Life and Death**

Please order on page 64

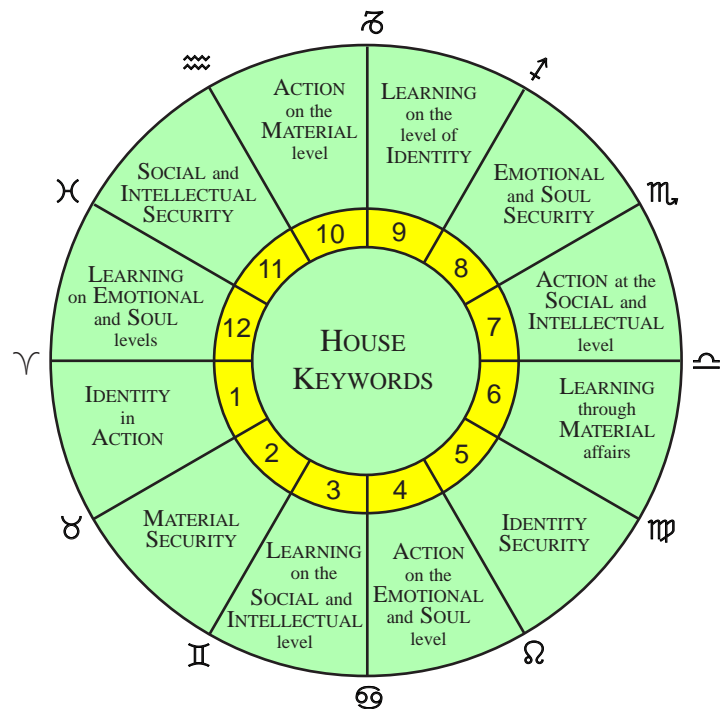
207 Pages. Indexed. Paper. Published by
The Rosicrucian Fellowship

House Classification

THE MOST FAMILIAR way of defining the different types of houses is to separate them into the classifications of angular, succedent, and cadent. The angular houses are associated with a self-activating quality and have an immediate impact on the structure of one's life. The keyword for the angular houses is ACTION. The succedent houses are associated with individual desires and the things we want to control and manage. This urge toward control is motivated by our need for SECURITY, the keyword for this type of house. The cadent houses are the sections of the chart where there is input, exchange, and distribution of thoughts and observations. And hence, the keyword for these houses is LEARNING.

The progression of houses from angular through succedent and cadent and back to angular again symbolizes the flow of life experience: we act, we consolidate the results of our actions in order to attain security; we learn what we have done and also become aware of what remains to be done; and therefore we act again. Everyone participates in this cycle of life, but our individual birth charts reveal which phases in the cycle are dominant in this lifetime.

The houses are also divided according to groups of three, depending upon the element of the signs associated with those houses. For example, the three houses associated with the water signs (4, 8,



House keywords are a composite of the mode of energy expression—based on whether the house is angular, succedent, or cadent—and the level or emphasis (material, emotional, mental, or egoic) of experience—based on the element of the sign occupying that house in the Earth's horoscope at the Spring equinox (Sun in 0°♈).

12) make up what has been called the “psychic trinity” or the “trinity of soul.” For the sake of brevity and simplicity, I’ll call these houses simply “the water houses.” All of these houses deal with the past, with the conditioned responses which are now instinctual and operate through the emotions. Planets in these houses show what is happening on the subconscious levels and indicate the process of gaining consciousness through the *assimilation* of the essence of the past, while simultaneously letting go of the useless memories and fears that hold us back. These “water” houses relate to attaining emotional peace by freeing ourselves from the grip of the past. At the deepest level, these houses symbolize the most profound *yearnings* of the soul; for they indicate the process by which the emotional residue from the past is purged before the soul can express itself clearly and actively. The keywords for the water houses are, therefore, EMOTIONAL

This text is contained in Astrology, Psychology, and the Four Elements, by Stephen Arroyo, and is reprinted with permission from CRC Publications, P.O. 1460, Sebastopol, CA 95472

and SOUL.

The earth houses (2, 6, 10—often called the “trinity of wealth”) are associated with the level of experience wherein we try to satisfy our basic needs in the practical world: possessions, money, job, health, reputation, etc. The keyword for these houses is therefore MATERIAL, for the earth houses deal chiefly with concerns of the material world.

The fire houses (1, 5, 9—often called the “trinity of life”) are associated with one’s attitudes towards life itself, toward the experience of being alive. They represent an outpouring of energy into the world and the aspirations and inspirations that motivate us to do so. The keyword that sums up the essential meaning of the fire houses is IDENTITY; for our sense of identity, our sense of being, determines our attitude toward life in general. In other words, if we feel good about ourselves, we feel good about being alive; and we therefore develop faith that this life will be an essentially positive experience.

The air houses (3, 7, 11—called the “trinity of relationship”) are associated not only with social contacts and relationships of all types, but also with *concepts*. The social and intellectual realms of activity are inseparable, for it is our concepts that motivate us to seek out other people of like mind and those very concepts constitute a great part of what is shared between any two people. The keywords for the air houses are, therefore, SOCIAL and INTELLECTUAL.

The tabulation above presents a concise formulation of these keywords.

THE WATER HOUSES

As seen above, all of the water houses have certain things in common, in that they all represent experience on the emotional and soul level. However, analyzing the three modes of expression indicated by the keywords gives us a clue to the interrelationship of these houses.

The Fourth House The fourth house is the area of direct ACTION on the EMOTIONAL and SOUL level. All action at this level of experience is necessarily conditioned by factors beyond our control. Traditionally, the fourth house is related to, among other things, the home and family. In what area of life do we act so much on the basis of habit and emotion as when dealing with our family members?

The fourth house also represents our need for privacy, for an environment in which we feel comfortable, in order that we can turn within and relax, recuperate, and reflect without feeling any pressure from the outside world.

People who have the Sun in the fourth house generally spend many years trying (whether consciously or uncon-

sciously) to gain freedom from the conditioning associated with their early life experience. In other terms, we could say that those who have a strong emphasis on the fourth house have a need to act at the deepest emotional level in order to assimilate the essence of their experience in childhood and youth. They yearn for *peace for the individual self*, which often requires a physical distance from the parents so that they can gain detachment on the emotions aroused by their presence.

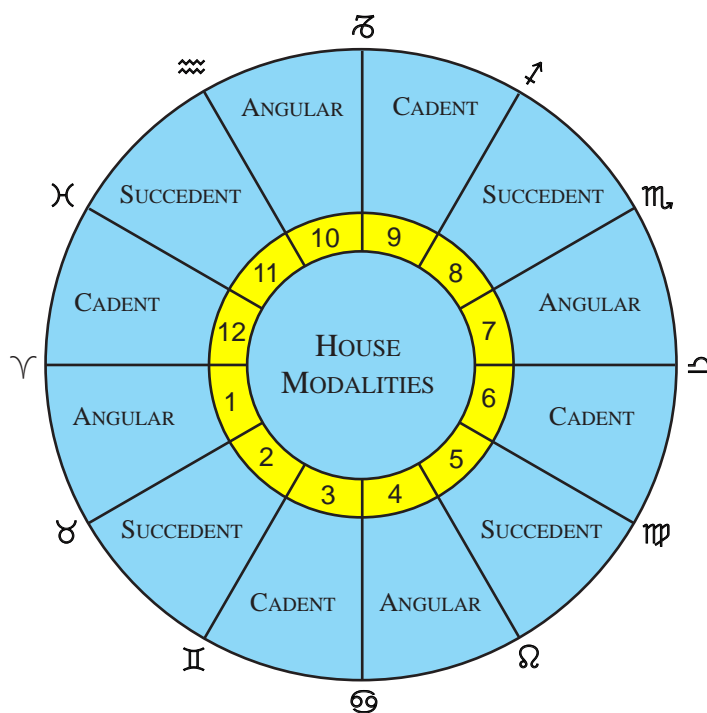
The Eighth House The succedent water house, the eighth, represents the need to find EMOTIONAL SECURITY and SOUL SECURITY. Those with an emphasis on this house in their birth charts inevitably involve themselves in activities which, they feel, will provide them with this sort of deep inner stability. The sexuality associated with the eighth house is prompted not merely by instinct, but also by a need to experience ultimate emotional security through merging with another person. Many people attempt to gain this feeling of security by achieving power and influence over others. This power is sometimes provided by wealth or by participation in large corporate ventures, and it sometimes stems from their knowledge of occult laws or from a penetrating psychic sensitivity.

<u>Mode of Expression</u>		<u>Level of Experience</u>	
Angular:	Action	Water:	Soul & Emotional
Succedent:	Security	Earth:	Material
Cadent:	Learning	Fire:	Identity
		Air:	Social and Intellectual

Other eighth house matters, such as insurance and joint finances, can also be clearly related to emotional security. The fact that the eighth house is also called the “house of death” points out why people with an eighth house emphasis are often preoccupied with thoughts of death, afterlife, spiritualistic phenomena, and legacies. These people are concerned with such matters because, although they may not recognize it as such, they sense within themselves a longing for soul security, for an assurance that their soul will be “saved.”

Although people with eighth house emphasis may seek security in material values, power, sex, or psychic knowledge, a real feeling of emotional and soul security can only exist when the tumultuous emotional conflicts always shown by this house begin to subside. And such emotional turbulence gives way to a deep sense of inner peace only when the true nature of the individual’s yearnings are recognized. The occult studies associated with this house are primarily useful as a means of attaining this inner peace through the knowledge of the deepest laws of life. The sexuality of the eighth house is an expression of the urge to be reborn through union with a greater power than self. In short, this house symbolizes a longing for a *state of emotional peace* which can be arrived at only by growing free from desires and compulsive willfulness.

The Twelfth House The cadent water house, the twelfth, is the area of LEARNING on the EMOTIONAL and SOUL level. This learning takes place through the gradual growth of awareness that accompanies loneliness and deep suffering, through selfless service, or through devotion to a higher ideal. The twelfth house represents influences and experiences which are totally and obviously beyond our control, but which can be transcended by directing our energies toward self-knowledge and spiritual values. It reveals the phase of evolution wherein one must assimilate the results of all past life experiences and responsibilities. And, at the deepest level, this house indicates the urge to seek *peace for the soul* through surrender to a higher unity, through devotion to a tran-



scendent ideal, and through freedom from the ghosts of past thoughts and actions.

THE EARTH HOUSES

The Tenth House The angular earth house deals with ACTION on the MATERIAL level; and, traditionally, this house is said to represent one’s reputation, position in the world, and vocation. The action that anyone performs in the material world is the basis upon which his reputation rests, and the public categorizes the individual according to what action he is performing: baker, salesman, doctor, etc. The keywords also clarify the tenth house’s association with the specific ambition that one hopes to accomplish in the world.

The Second House The succedent earth house, the second, has for its keyword MATERIAL SECURITY. This explains why the second house has been related to money, earnings, possessions, and the desire to control things and people. However, the keyword also clarifies the broader principle underlying such inclinations, for many people with a strong second house emphasis are not so much concerned with money itself as with an assurance that they will always be secure in the material world by having an abundance of resources to draw upon. Thus, many such people

collect coins, buy land, invest in banks and real estate in the attempt to consolidate their security. I have also noticed that people with the Sun in the second house are generally rather stingy with their time (especially if the Sun is in a fixed sign), for they feel that their every effort must be specifically productive of income in some form or another.

The Sixth House The cadent earth house is the sixth, and it has been associated with work, health and duties. When we see that the underlying principle of the sixth house is that of LEARNING through immediate experience with MATERIAL affairs, we can easily understand the motivation behind these activities. We learn about our material body's needs and limitations chiefly through health problems (often coming from bad habits, too much pressure from work or duties, or excessive self-criticism or negative thinking—all sixth house matters). We also gain practical insight into our selves through the everyday performance of our work and duties. All these areas of experience help us to learn humility, to accept our limitations, and to take responsibility for our own state of health, both physical and psychological. When it is understood that the sixth house represents a phase of purification through immediate contact with the material level of experience, we can begin to interpret this house in a true and positive way.

THE FIRE HOUSES

The First House The angular fire house is the first house and represents one's IDENTITY in ACTION, the phase of life wherein one is identified with specific, self-directed action. People with a strong emphasis on their first house are impatient for action since their sense of self begins to fade if they abstain from active individual involvement with the outer world. Traditionally, this house is also associated with the energy and appearance of the physical body; and, using the keywords, one can see that the body is one's identity in action. People recognize us and are influenced by our most characteristic manner of physical movement and expression; and anyone begins to feel devitalized if the qualities shown by the first house planets and the ascendant are suppressed or thwarted.

The Fifth House The succedent fire house, the

fifth, represents the search for IDENTITY SECURITY. Those with an emphasis on this house are seeking a secure sense of self by identifying with things or people in which they see themselves reflected. These people want to be significant in some way, not simply *to be* as in the first house phase. An emphasis on this house can indicate a self-attitude toward life, but it more deeply reveals the individual's emotional attitude and religious feelings about all of life. The urge toward significance and the attempt to gain a secure sense of identity are reflected in each matter commonly associated with this house. Children, for example, are often a focus for one's own desires for a secure identity. Not only are many children named after their parents (especially sons being named after the father), but also we have all seen how many parents foist their own desires for recognition and accomplishment upon their children. A person with a strong creative bent (fifth house) finds that he has to produce something in order to feel good about himself.

One of the greatest attractions of love affairs (another fifth house matter) is that such a relationship, although it may be totally impractical and often extremely disruptive, gives us a brief experience of self-worth simply because another person has found us worthy to love. In an intense love affair, our sense of identity is confirmed; we see ourselves in the other person; and, because we feel better about ourselves, our outlook on life itself brightens considerably. To sum up, a strong emphasis on the fifth house in the natal chart indicates that the individual must project himself into the world, that he must exercise his creative powers responsibly and consistently in order to attain the sense of joy and security he needs.

The Ninth House The cadent fire house, the ninth, represents LEARNING on the level of IDENTITY, in other words, learning who one really is. From this essential principle flow all the religious and philosophical attitudes, searchings, and activities with which this house is usually associated. The motivation behind all religious and philosophical speculation is the need to know one's true identity. The question "Who am I?" is the spring from which every religious quest flows.

Therefore, people with an emphasis on this house are drawn to activities which widen their horizons of self-awareness, enable them to improve themselves, and help them to gain a perspective on human nature. Foreign travel and higher mental studies are the beginning stages in this quest. In the next stage, the person identifies himself with a religion, philosophy, or metaphysical doctrine; and thereafter, he often devotes himself to learning directly from a teacher or from an organization which he believes embodies the truth.

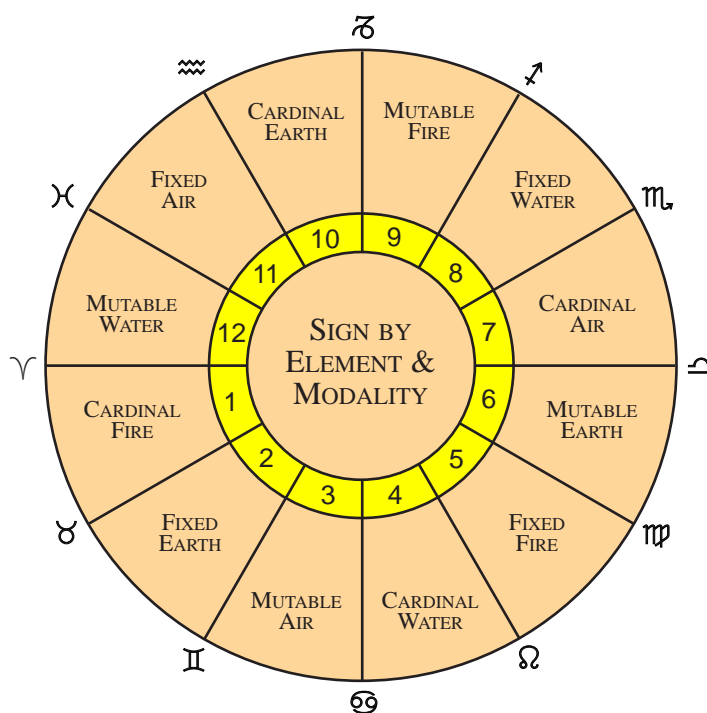
THE AIR HOUSES

The entire range of personal relationship is represented by these houses, comprising not only the way one approaches various kinds of relationships but also the social urges and intellectual needs that motivate specific types of behavior in these areas.

The Seventh House The angular air house, the seventh, symbolizes ACTION at the SOCIAL and INTELLECTUAL level. Since one-to-one relationship is the basic meaning of the seventh house, and since all social structures and activities depend upon the quality of such relationship, it is appropriate that the angular air house focuses on this field of experience. More specifically, all advanced societies are founded upon the “marriage” unit, and the stability and efficiency of that social unit to a great extent determines the viability of the social order. On the individual level, the quality of a person’s chief partnership has such impact that its influence pervades all the other areas of life: health, finance, children, sex, professional success, etc. (Sociological research exists which indicates that an individual’s career often suffers when his marriage breaks up.)

The intellectual aspect of this house can be seen in the way that people with a strongly accented seventh house so readily appeal to the public in their presentation of ideas. Such people are often sought out as consultants, advisors, and counselors purely on the basis of their intellectual competence and objectivity.

The Eleventh House The succedent air house is the eleventh and represents the search for SOCIAL



and INTELLECTUAL SECURITY. Those whose natal charts focus on the eleventh house invariably tend to associate themselves with others who share their ideas and objectives. This is so because they feel socially and intellectually insecure and therefore find great comfort in the knowledge that there are other people who can understand and accept them as they are. These people often join groups or align themselves with friends who share their intellectual bent, although they may not agree at all on specifics. Their search for intellectual security also leads them into vast systems of thought, whether political, metaphysical, or scientific. These people have a marked ability to facilitate group activities, social change ventures, and the “management” of large masses of people.

The mental rigidity so common in these people stems from the fact that they are intellectually insecure and therefore extremely hesitant to change their ideas once they find concepts that satisfy them. (It is an interesting sidelight that an Aquarian president, F.D.R., devised the system known as “Social Security”; and the eleventh house is naturally correlated with Aquarius.) The most effective way that a person with a strong eleventh house can achieve the security he seeks is to establish a strong sense of individual purpose

which not only fulfills his personal needs but also *harmonizes with the needs of society as a whole*. To avoid the rigidity and opinionated characteristics of this house, he would do well to focus on the purpose itself rather than upon oversimplified concepts that purport to state absolute truth. In that way, he can apply his ideas concretely toward the amelioration of society.

The Third House The cadent air house, the third, is the field of LEARNING on the INTELLECTUAL and SOCIAL level. It therefore represents all forms of exchange of information, such as basic communication skills, media work, merchandising, sales, etc. Those with a third house emphasis have an insatiable need to communicate with others and an ability to deal in an easy and friendly way with people of the most diverse qualities and interests. Their curiosity about people and ideas is endless; and this inquisitiveness leads them to make numerous casual acquaintances and to evolve a broad and flexible intellectual background. Basic facts and abstract ideas are both important to these people, even if such information is isolated from any "significant" context. Whereas the learning represented by the ninth house comes about through the use of the inspired intuitive mind, the learning of the third house occurs through the application of one's own logic and reason.

ASTROLOGY: A TOOL FOR SELF-KNOWLEDGE

After having used this keyword system for a while, it will become apparent that it is valuable not only for understanding the general life pattern shown in the natal chart, but also that it makes the meaning of current and future trends and cycles much more accurate and psychologically significant. For example, if a particular birth chart has a lack of the air element as indicated by planetary placement, why is it that this person is so interested in people and continually involves himself in social activities? An emphasis on the air houses will reveal that, although he may not have an *energy attunement* to that element, he still may focus some of his water, fire, or earth energy toward social, intellectual, and relationship *activities*. Or if a person has no attunement to the fire element, why is it that she seems to exemplify the high-

spirited and optimistic qualities that she supposedly lacks? An emphasis on the fire houses in her chart indicates that, although she does not have the energy attunement to the fire element, she nevertheless pours her air, water and earth energies into inspired, creative, and idealistic fields of experience.

In cases like those mentioned above, the individual will still lack attunement to a certain element and will usually still manifest some of the problems associated with that lack. However, since the sorts of activities that interest them compensate to some extent for their elemental imbalance, such people will often experience a more moderate form of the expected difficulty. It is only by a patient and detailed examination of the entire birthchart that the astrologer can evaluate the degree in which one astrological factor compensates or balances off another. If, however, a particular person lacks emphasis on the water signs and the water houses, for example, one can almost be assured that the problem indicated has reached a severe degree of imbalance.

In the area of understanding transits, progressions, Key Cycles, and similar projection techniques, the astrologer who uses this system will no longer have to choose one of the many possible meanings of, for example, transiting Jupiter or Saturn in a certain house, leaving the distinct possibility that the main point will be entirely missed. He will be able to know with confidence that the advice and explanations he gives will help clients to look within themselves for the real meaning of a particular time period, rather than encouraging them to focus on some trivial or non-existent event.

By clarifying the basic principle involved in a particular phase of life experience, a principle that invariably pertains to the situation regardless of the surface conditions that the client may talk about, the astrological practitioner will be able to eliminate much of the usual guesswork and to avoid being misled by the client's lack of perspective or self-deception. In short, the utilization of this keyword system can be in actual practice one more step in making astrology what it should be: a tool for promoting self-knowledge. □

FROM MAX HEINDEL'S WRITINGS

Daily Exercises in Soul Culture

WHEN CHRIST visited Martha and Mary the former was much more concerned with preparation for his material comfort than in attending to the spiritual matters which he taught; hence the rebuke that she was concerned with many things of lesser moment than "the one thing needful." There is no doubt that it is positively wicked to neglect fulfilling one's duties and meeting every obligation honestly incurred in our ordinary everyday life. But unfortunately most of us make the great mistake of looking upon our work and duties in the material world as paramount, thinking that the spiritual side of our development can wait until a convenient time when we have nothing else to do. An increasing number of people admit that they ought to give more attention to spiritual matters, but they always have an excuse for not attending to them just now.

"My business requires my entire attention," one will say. "Times are so strenuous, and in order to keep my head above water I must work from early morning till late at night. But as soon as times are a little better I am going to look into these matters and give more time to them." Another claims that certain relatives are dependent on him and that when he has fulfilled his obligations to these dependents he will be able to devote his time to soul growth.

There is no doubt that in many cases these excuses are legitimate, to a certain extent, and that the one who makes them is really and truly sacrificing himself or herself for some one else. I remember the case of a probationer who once wrote in distress that her two little children were always in need of attention at the times when she ought to perform her morning and evening exercises. She ardently desired to progress along the path of the higher life but the care of the children seemed a hindrance, and

she asked what she should do. Attend to her children, of course, as I wrote to her. The sacrifice involved in giving up her own progress for the sake of her children's comfort naturally won a rebound to a thousand times more soul growth than if she had neglected her children for her own selfish interests.

But on the other hand there are many who simply lack the mental stamina to make the sustained effort. No matter how strenuous business conditions are, it is possible to devote a little time each day, morning and evening, to the attainment of spirituality. It is an exceedingly good practice to concentrate the mind upon an ideal during the time spent in street cars going from home to the place of business.

The very fact that there is so much noise and confusion, which makes the effort more difficult, is in itself a help; for he who learns to direct his thought one-pointedly under such conditions will have no difficulty in obtaining the same results, or even better, under more favorable circumstances. The time thus spent will prove far more profitable than if used for reading a newspaper or a magazine which will call attention to conditions that are far from elevating.

The mind of most people is like a sieve. As water runs through the sieve so also thoughts flit through their brain. These thoughts are good, bad, and indifferent—mostly the latter. The mind does not hold on to any of them sufficiently long to learn its nature, and yet we are apt to entertain the idea that we cannot help our thoughts being what they are. On that account the great majority have formed the habit of listless thinking which makes them incapable of holding on to any subject until it is thoroughly mastered. It may be difficult to do, but certainly when the power of thought control has been gained, the possessor holds within his hand the key to success in whatever line he may be engaged. □

The Sign of the Master

THERE ARE at the present time many who, judging from the signs of the times, believe Christ to be at the door and are watching Him in joyful anticipation. Though, in the opinion of the writer, the "things which must first come to pass" have not taken place in many important particulars, we must not forget that He gave warning that "as it was in the days of Noah, so shall be in the day of the Son of Man." Then they ate, drank, and made merry; they married and were given in marriage up to the very moment when the flood descended and engulfed them. Only a small remnant was saved. Therefore we who pray for His coming will do well to watch also lest our prayers be answered before we are ready, for He said, "The day of the Lord will come as a thief in the night."

But there is also another danger, a very great danger which He pointed out, namely, "There shall be false Christs;" and "they shall deceive even the very elect, if that were possible." So we are warned that if people say, "Christ is here in the city or there in the desert," we are not to go, or we shall certainly be deceived.

But on the other hand, if we do not investigate, how shall we know? May we not run the risk of rejecting Christ by refusing to hear all claimants and judging each according to merits? When we examine the injunctions of the Bible upon this point, they seem bewildering and altogether subversive of the end they are supposed to help us



Fresco, Fra Angelico (c. 1400-1455) and workshop, Monastery of San Marco, Florence

The Transfiguration

While the light of Christ's etheric body irradiated his dense physical body with solar force on the Mount of Transfiguration, the sign of the master, the luminous soul body, the glorious golden wedding garment woven of the two higher ethers, is always visible to them who have eyes to see.

attain, and the great question: "How shall we know Christ at His coming?" is still rife. We have issued a pamphlet on this subject but feel sure additional light will be welcome to all.

Christ said that some of the false Christs would work signs and wonders. He always refused to prove His divinity in that sordid manner when asked to do so by the scribes and Pharisees, because He knew that phenomena only excited the sense of wonder and whetted the appetite for more. Those who witness such manifestations are sometimes sincere in their efforts to convince others but they

are generally met with an attitude of mind which says in effect: "You say you have seen him do so and so and therefore you believe. Very well! I also am willing to be convinced. Let him show me."

But even supposing a Master were willing to prove his identity, who among the multitude is qualified to judge the validity of the proof? No one! Who knows the sign of the Master when he sees it? The sign of the Master is not a phenomenon which may be repudiated or explained away by the sophists, neither is it something the Master may show or hide as he pleases, nor can he take it up and lay it aside at will. He is forced to carry it with him always as we carry out arms and limbs. It would be just as impossible to hide the sign of the Master from those qualified to see, know and judge it as it would be for us to hide our members from anyone who has physical sight. On the other hand, as the sign of the Master is spiritual, it must be spiritually perceived, and it is therefore as impossible to show the sign of the Master to those who lack spiritual sight as it is to show a physical figure to the physically blind.

Therefore we read: "A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it." A little further on in the same chapter (Matt. 16) we find the Christ asking His disciples, "Whom do men say that I, the Son of Man, am?" The answer developed that though the Jews saw in Him a superior person—Moses, Elias, or one of the prophets—they were incapable of recognizing His true character. They could not see the sign of the Master, or they would have needed no other testimony.

Christ then turned to His disciples and asked them, "But whom say ye that I am?" And from Peter came the answer weighted with conviction, quick and to the point, "Thou art the Christ, the Son of the living God." He had seen the sign of the Master, and he knew whereof he spoke, independent of phenomena and exterior circumstances, as emphasized by Christ when He said, "Blessed art thou, Simon, Son of Jonah, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." In other words, the perception of this *great truth* depended upon an interior qualification.

What this qualification was, and is, we learn

from the next words of Christ: "And I say also unto thee that thou art Peter (*Petros, a rock*) and upon this rock (*Petra*) I will build my church."

Christ said concerning the multitude of materialistic Jews: "A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it but the sign of the prophet Jonah"; and much speculation has been the consequence among equally materialistic Christians in latter times. Some have contended that an ordinary whale did swallow the prophet and later cast him ashore. Churches have divided on this as on many other foolish issues. But when we consult the occult records we find an interpretation which satisfies the heart without doing violence to the mind. This great allegory, like so many other myths, is pictured upon the film of the firmament, for it was first enacted in heaven before it was staged on the earth, and we still see in the starry sky "Jonah, the Dove," and "Cetus, the Whale". But we will not concern ourselves so much with the celestial phase as with its terrestrial application.

"Jonah" means dove, a well recognized symbol of the Holy Spirit. During the three "days" comprising the Saturn, Sun, and Moon revolutions of the Earth Period, and the "nights" between, the Holy Spirit with all the Creative Hierarchies worked in the Great Deep perfecting *the inward* parts of the earth and men, removing the dead weight of the moon. Then the earth emerged from its watery stage of development in the middle Atlantean Epoch, and so did "Jonah, the Spirit Dove," accomplish the salvation of the greater part of mankind.

Neither the earth nor its inhabitants were capable of maintaining their equilibrium in space, and the Cosmic Christ therefore commenced to work with and on us, finally at the baptism descending as a dove (not in the form of a dove but *as* a dove) upon the man Jesus. And as Jonah, the dove of the Holy Spirit, was three Days and three Nights in the Great Fish (the earth submerged in water), so at the end of our involutory pilgrimage must the other dove, the Christ, enter *the heart* of the earth for the coming three revolutionary Days and Nights to give us the needed impulse on our evolutionary journey. He must help us to etherealize the earth in

preparation for the Jupiter Period.

Thus Jesus became at his baptism, "a Son of the Dove," and was recognized by another, "Simon Bar-Jonah," (Simon, son of the dove). At that recognition, by the sign of the dove, the Master calls the other "a rock," a foundation Stone, and promises him the "Keys to Heaven." These are not idle words nor haphazard promises. These are phases of soul development involved which each must undergo if he has not passed them.

What then is the "sign of Jonah" which the Christ bore about with Him, visible to all who could see, other than the "house from heaven" wherewith Paul longed to be clothed; the glorious treasure house wherein

all the noble deeds of many lives glitter and glisten as precious pearls? Everybody has a little "house from heaven." Jesus, holy and pure beyond the rest, probably was a splendid sight, but think how indescribably effulgent must have been the vehicle of splendor in which the Christ descended; then we shall have some conception of the "blindness" of those who asked for "a sign." Even among His other disciples He found the same spiritual cataract. "Show us the Father," said Philip, oblivious to the mystic Trinity in Unity which ought to have been obvious to him. Simon, however, was quick to perceive, because he himself had by spiritual alchemy made this spiritual petros or "stone" of the philosopher which entitled him to the "Keys of the Kingdom"; an Initiation making usable the latent powers of the candidate evolved by service.

We find that these "stones" for the "temple made without hands" undergo an evolution or process of preparation. There is first the "petros," the diamond in the rough, so to speak, found in nature. When read with the heart, such passages as 1Cor. 10:4, "And did all drink the same spiritual drink; for they drank of that spiritual Rock [Petros] that



Oil on panel. Private commission for the Roman Catholic Church of St Thomas More, Manor House, London, U.K.

Jonah and the Whale

As Jonah, the dove of the Holy Spirit, worked for three Days or Revolutions in the "whale" of the earth submerged in water, so has Christ, baptized as a "Son of the Dove," entered the earth for the last three revolutionary Days to help humanity etherealize its planet in preparation for the Jupiter Period.

followed them: and that Rock was Christ," are illuminating in this connection. Gradually, very gradually, we have become impregnated with the *water of life* which sprang from the Great Rock. We have also become polished as "lithoi zontes" (living stones), destined to be grouped with that *Great Stone* which the Builder rejected; and when we have wrought well to the end, we shall finally receive in the Kingdom the diadem, the most precious of all, the "psiphon leuken," (the white stone) with its New Name.

There are three steps in the evolution of "*the Stone of the Sage*": *Petros*, the hard rough rock; *Lithon*, the stone polished by service and ready to be written on; and *psiphon leuken*, the soft white stone that draws to itself all who are weak and heavy laden. Much is hidden in the nature and composition of the stone at each step which cannot be written; it must be read between the lines.

If we hope to build the Living Temple with Christ in the Kingdom, we would do well to prepare ourselves that we may fit in, and then we shall know the Master and the Sign of the Master. □

—Max Heindel

Pro Life—Contra Life

READERS ARE CERTAIN to see recurring reference in the *Rays* to the investigations and practices in microbiology, which sanity and morality must conceive to be at least dubious and, more likely, spiritually transgressive.

Several motives impel scientific research in cellular and molecular biology. While greed, ambition, and desire for power play a part, the main incentive for exploring the inner precincts of the natural material world is the ineluctable desire to know, a desire with which students of Rosicrucian teachings are intimately familiar, for, “It is a desire for knowledge which brings most of the pupils to the Rosicrucian School” (*Ancient and Modern Initiation*, p. 68).

Material scientists are mostly, like their esoteric confreres (Rosicrucian students), son’s of Cain: they strive to pass behind the veil of ignorance through intelligent action and applied knowledge. But the veil in question is not material or spatial; it is cognitive. It involves positing and discovering levels of consciousness and correlative dimensions of world being. It recognizes that life does not derive *from* atomic, molecular, and cellular forms and activity; it manifests *through* these forms as etheric processes, themselves based on living mental archetypes.

From occult science we learn that a series of Atlantean catastrophes resulted from humanity’s selfish use of etheric forces. Are modern scientific practices leading toward a comparable neo-Atlantean enormity?

Heindel in his day deplored the killing of animals for human consumption and convenience. One hundred years later we are witnessing a refinement of animal “sacrifice”—the harvesting of living *human* organisms. At least five companies buy and sell fetal body parts, in what the Canadian news magazine *Alberta Report* (Aug. 25, 1999) calls “a vast trade in

human tissue from babies that are aborted and sometimes vivisectioned, to satiate the exploding multibillion-dollar biotechnology industry.” Now, with the ability to induce *in vitro* (out of the body) fertilization, embryonic stem cells can be harvested, as was done recently by researchers from Jones Institute for Reproductive Medicine in Virginia, which engineered 40 human embryos (*LifeSite News*, Oct. 25, 2000). Stem cells are called pluripotent, or totipotent, because they are potentially capable of developing into any kind of cell, and thus might help treat an array of intractable diseases by generating healthy tissue at problem sites. Great Britain legalized embryonic stem cell research in January of this year and Parliament has condoned “therapeutic” human cloning to create spare parts from the test tube cultivation of organs from donor cells.

It would seem that there is no stopping stem cell and genetic research. The ethical have scruples. Not so others. Stem Cell Sciences (Australia) and Biotransplant (United States) have both produced mixed embryos of two species—human and porcine—by removing the nucleus of a pig cell and replacing it with a cell nucleus taken from an unborn baby (*Zenit*, Oct. 8, 2000). The brave new world is here!

There can be no evasion of Destiny, no escape from self-wrought physical lessons to be learned and fleshed-out consequences of prior actions to be experienced. Our goal is not to improve our body parts and prolong our physical life span but to transform the thinking and feeling habits which produce ill-being. A presumed good end (bodily health, long life) does not justify a wrong means (embryonic harvesting, cloning for body parts). Our destiny is to become spiritually creative, not organ merchants and consumers. What profit is in these practices if they entail ignoring, and thus losing, our own soul? □

The Sage of Chelsea

COULD EVER a worse blow befall an author? It happened to Carlyle in March, 1835. He had spent months researching for his first volume on the French Revolution and putting the fruits thereof on paper. His friend John Stuart Mill—philosopher, economist, member of Parliament—had borrowed the manuscript and in turn lent it to one Harriet Taylor, who left it lying out overnight. Her maid thought it was just scrap paper so she tore it up and used it to light a fire. Only a few scraps survived. A whole winter's labor was lost to an author who was writing primarily for the money. Calmly, quietly, magnificently, Carlyle commenced over again.

Truly, when night is darkest, the stars are brightest. Carlyle was born in 1795, during an egregious epoch of the French Revolution, in the village of Ecclefechan, Dumfriesshire, Scotland. Most of his education was received in the university of the "Athens of the North," Edinburgh. His early life had been strongly theocentric in the orthodox way. He was under pressure to prepare to preach, but he lost faith in the "old orthodoxy."

A spiritual struggle ensued, which kept him from his calling, and he became a historian, philosopher, and author. Shortly after marriage to Jane Welsh in 1826, he moved to London. It remained his place of residence the rest of his life, which is why he came to be known as "the sage of Chelsea," after the part of the city he had chosen. In addition to his volumes on the French Revolution, he also wrote on Scotland's great reformer, John Knox, England's 17th century strong man Oliver Cromwell, Norway's early kings, Frederick the

Great of Prussia, and Germany's Friedrich Schiller. Carlyle's best known work, *Sartor Resartus*, is basically autobiographical and may be the best exposition of his philosophy.

If his writings and lectures could be said to have a purpose, it would have to be to redress the intellectual and moral balance which had been upset by skepticism and materialism. Character was to him the an indispensable reality, based on denial of self, which he considered the soul of Christianity. Men are to love God more than pleasure. History to Carlyle was the biography of great men. One of his treatises was entitled *Heroes and Hero Worship*: He had been called guilty of the last part of that title.

Sincerity, a deep, great, genuine sincerity, was said by him to be the first characteristic of all men who were in any way heroic. Carlyle extols moral insight, silence, integrity, and industry. All men are to live actively, but the real hero is the one who leaves behind something imperishable, of enduring value.

This matter of purposeful activity assumed gigantic proportions in Carlyle's view. Work is man's primary purpose; he is to start where he is and seize the duty nearest at hand. All-important is the spirit in which it is pursued. There is but one misfortune—withdrawing from work.

He rigorously practiced what he taught. Daily, right after breakfast, he went to his study, in a state of restless concentration. He resented intrusions in the morning because he was driven by an intensity of will to achieve a certain amount of work each day. In 1853 he completed building a soundproof room with double walls and double windows on



Thomas Carlyle and Emerson's Grandson

Ralph Waldo Emerson discovered in Carlyle a kindred spirit, for the Scotsman spoke of the dawning of an age of "new Spirituality and Belief; in the midst of old Doubt and Denial, as it were, a new revelation of Nature, and the Freedom and Infinitude of Man, wherein Reverence is again rendered compatible with Knowledge, and Art and Religion are one."

the top floor of his Chelsea home. It not only blocked out train whistles but, after his death, the sound of airplanes. Only after he had put in a daily amount of writing did he feel sufficiently relaxed to walk in the fresh air, dine, and entertain, thought there was a tremendous drop of the latter after the tragic death of his beloved Jane in 1866 while out riding.

A list of his publications shows the results of his inner drive. When one considers most of it required extensive research, one is all the more impressed. "Every book was written with pain" (page 107, *Thomas Carlyle*, Ian Campbell, Charles Scribner's Sons, New York, 1974, 210 pages). And this no doubt hastened his physical decline. He didn't sicken, he simply sank in strength until the end came on February 5, 1881. Of course

Westminster Abbey, final home of so many of the heroes he had admired, was offered, but he had requested burial at his place of birth.

His funeral was also as quiet as he had requested; it was the quiet before the storm. In his final years he had worked on *Reminiscences*, which contained sentiments that might easily be misunderstood, so Carlyle had accordingly requested editing of his memoirs. This was not done. An uproar of controversy arose "which threatened to blow Carlyle's reputation as Sage and Prophet sky-high" (Campbell, p. 155). Gadflies are unpopular; could this have had something to do with the effort by some to vilify him posthumously? We may never know.

But about one fact of his life there can be no doubt: his indisputable indebtedness to the esoteric. In the early years he had spent much time translating German literature. He first gained attention for introducing English readers to the German mystics, romantics such as Schiller, Novalis, and Goethe, the initiate-genius and "his chief master" (page 3, *Carlyle and German Thought: 1819-1834*, Charles Frederick Harrold, Archon Books, Hamden, London, 1963, 340 pages). Goethe's *Wanderjahre* and *Faust* resolved Carlyle's own youthful spiritual crisis. He virtually attributed his renewed faith in Christianity to the reading of Goethe's works. He also was interested in the French mystic Blaise Pascal and Russia's Madame de Staël.

Not only are Carlyle's spiritual roots esoterically subsumed, so are his wings. His resounding reception in the United States contributed considerable to his fame, and no one did more to introduce and endear him to the American public than Emerson. The "sage of Concord" not only visited the "sage of Chelsea" in 1833, 1847, 1872, and 1873, but it was primarily due to Emerson's efforts that Carlyle was able to stop feeling himself under financial pressure, which greatly augmented his creativity.

On the basis of his birth, Carlyle is claimed by the Scots, and because of lengthy residence, by the English. But his work and spirit rank him rightly among the mystics. □

—A Probationer

ZANONI, A ROSICRUCIAN TALE

IT HAS TAKEN THE REVIEWER nearly thirty years to read a book that was first called to his attention in *Rosicrucian Philosophy in Questions and Answers* (“Each neophyte must face this gruesome specter as Glyndon did in Bulwer Lytton’s novel *Zanoni*”—Vol. 2, p. 160), and then in Max Heindel’s October 20, 1911 letter to Probationers, where, referring to his first initiation and receiving instructions on how to leave his body at will, Heindel “met the dreadful creatures which I, myself, had generated. They beggar description (such as attempted by Bulwer), and fear jumped at my throat; but encouragement from the teacher sustained me through that awful ordeal...”

Bulwer did “attempt” to describe the Dweller in *Zanoni* (Garber Communications, Hudson, N.Y.) and his descriptive powers, challenged to the hilt, stand him well. Why did it take so long to read this novel?

Perhaps because it is a novel: Too much fiction and not enough fact, I presumed. Just another gothic romance, I opined.

Well, having read it, I can recommend it not least on the grounds that it is a compelling read—intelligent, a dramatic narrative in full dress, rhetorical, impassioned, in the grand manner, which, regrettably, is not in vogue these days, where language is pared down to the skin of strict sight, reduced to expletives and juvenile idioms, and conscripted to serve mercantile interests and instrumental economy.

Lord Lytton, born in 1802, was an active member of Parliament, a scholar, editor, dramatist, and a highly popular novelist. That he was a Rosicrucian, at least in the old sense (not one of “the Compassionate Ones,” who have passed the four Greater Initiations but declined to move to higher spheres that they may assist their younger brothers and sisters in their spiritual development), is a mat-

ter of historical record. In a letter of July 3, 1870, Bulwer-Lytton wrote: “There are reasons why I cannot enter into the subject of the Rosicrucian Brotherhood, a Society still existing, but not under any name by which it can be recognized by those outside its pale.”

Bulwer is definitely familiar with both historical Rosicrucians and those inspired by them, including Goethe, Shakespeare, Van Helmont, and Solomon Trismosin (teacher of Paracelsus), quotes from whose writings serve as epigraphs to chapters in *Zanoni*. The author characterizes his book as “a truth for those who can comprehend it, and an extravagance for those who cannot.”

Until the turn of the twentieth century it is true that “the masters of the [Rosicrucian] School have [n]ever consigned, except by obscure hint and mystic parable, their real doctrines to the world. And I do not blame them for their discretion....Who but a Rosicrucian could explain the Rosicrucian Mysteries! And can you imagine that any mem-

bers of that sect, the most jealous of all secret societies, would themselves lift the veil that hides the Isis of their wisdom from the world?”

Zanoni is, in part, about the intemperate effort to lift that veil. It is also about one who has passed beyond the veil but who is not immune from the tensions and temptations of fleshly experience. The novel is divided into seven parts whose titles suggest a sevenfold path of spiritual development. The fourth section, entitled “The Dweller on the Threshold,” is a highly plausible and wonderfully dramatic expression of an occult fact incident to initiation. In this case, an English artist, Glyndon, demands entrance into the desire world, thereby conjuring a dread embodiment of his own unpurged lower self.

Who, then, is *Zanoni*? He is an Initiate of some degree. He has real knowledge and powers that



Edward Bulwer
1st Baron Lytton
(1803-1873)

only initiation can confer. He also has heart. His heart does not yet beat exclusively for the world as a whole, wholly dispassionately. He is yet open to the influence of personal, and therefore partial, love. “But thou, Zanoni—thy pulse still beats with the music of mortal passion—thy kind is still to thee something warmer than an abstraction.” Zanoni’s “kind” is at the precipice of the bloody anarchy unleashed by the French Revolution. At this point, in walks the blithely confident Glyndon, who wants what Zanoni has, and will do anything to get it. Zanoni can, of course, “read” Glyndon’s heart and rejects his overtures for instant initiation because the Englishman is too green; he has not suffered and delved deeply enough to know the difference between real and merely apparent truth. Glyndon is not to be put off. Rashly he attempts to “lift the veil of Isis.” His desire for knowledge, however, is “but petulant presumption.” The terrible specter he raises “thou thyself must exorcise.” Having awakened faculties that will not sleep, Glyndon finds the “restless influence” in all he undertakes. As for thoughts: “Dread them most when thou beholdest them not.” If, as Heindel writes, every lie is both a murder and a suicide in the desire world, it is because “every thought is a soul.”

Bulwer-Lytton writes with great flair. His narrative glows and flares with the gold of deep-mined truths and well-wrought sentences. Here follow some examples:

- “Though all earth were carved over and inscribed with letters of diviner knowledge, the characters would be valueless to him who does not pause to inquire the language, and meditate the truth.”

- “It is labor itself that is the great purifier of the mind.” Labor *and* retrospection.

- “Thou mayst be master of the Cabala and the Chemistry; but thou must be master also over the Flesh and the Blood—over Love and Vanity, Ambition and Hate.”

- “The extension of our existence robs us of a country and a home.” So did Christ Jesus say that the Son of Man hath not where to lay his head. If Thomas Paine’s home is the entire world, it is his home away from home, for the extension of our existence to encompass the worlds of spirit makes us here below pilgrims and wanderers and prodigal

sons and daughters.

- “It needs a soul tempered, and purified, and raised, not by external spells, but by its own sublimity and valor, to pass the threshold and disdain the foe.” The “foe” being our composite lower nature for whom this world *is* home.

- One must have “full and entire experience of the illusions to which the knowledge that is without Faith climbs its Titan way.”

Bulwer employs an effective parallelism whereby the French Revolution figures as both backdrop and a magnified equivalent to the unpurged passions and uncontrolled powers forcibly summoned in a single person’s psyche. Once unleashed, the Revolution had a mind of its own. The freedom (Liberté) sought by the French citizens was not principled or ordered by self-knowledge, self-discipline, and selflessness. The specter of the Guillotine terrorizing the French soul has its individual counterpart in the haunting presence of the Dweller summoned by Glyndon.

How is the Dweller mastered? By self-mastery, by complete self-understanding, by invincible impersonal love: “I approach thee—I look, dauntless, into thine eyes. The soul that loves can dare all things. Shadow, I defy thee, and compel.” It is the “sacrifice of self to another” that brings the course of ages to its goal.

In a concluding “note,” the author rejects the notion that *Zanoni* is an allegory; nevertheless, beneath the narrative, “typical [as in prototypic] meanings are concealed.” While his characters are not personified virtues or qualities, they can be viewed, by Lytton’s admission, as exemplifying Ideals, which he spells out for the interested reader in an addendum.

Leaving room for a degree of bias, a Preface to *Zanoni* by Paul Allen, who has made many Rosicrucian documents more accessible to the general public, ends with the contention that “*Zanoni* stands as one of the great pioneer landmarks of profound esoteric value, of lasting interest and importance for our time.” He may well be right.

A closing thought: “The excesses and crimes of Humanity are the grave of the Ideal.” A grave from which Humanity, in time, resurrects. □

—C.W.

Assimilation

ASSIMILATION IS DEFINED as: “the conversion or incorporation of nutritive material into the fluid or solid substance of the body.” It is the end product of digestion, and it is literally true that we live, not by what we eat, but by what we assimilate.

Some people have difficulty assimilating certain or all of their foods properly. In order for them to determine how they may better adjust the assimilative process in their bodies, they must consider spiritual as well as physical factors.

From the physical standpoint, the law of assimilation requires that every particle of food we eat must be overcome and made subject to ourselves before it can be built into our bodies. Thus, in large measure, the extent to which foods are assimilated depends upon the degree of consciousness of the cells of which they are composed.

Knowing this, it would appear at first glance that minerals—the least conscious of created things on Earth—would be ideal foods for human consumption. This is not the case, however. The minerals have no separate vital body, and man is not so constructed that he can live upon a “dense only” type of substance. We are told: “When a purely mineral substance, such as salt, is eaten, it passes through the body, leaving behind it but very little waste. What it does leave, however, is of a very injurious nature” because it tends to harden and crystallize.

Plants, which do possess separate vital bodies, can assimilate the mineral compounds found in the Earth. By eating plants, then, man assimilates—at second hand, so to speak—the minerals he needs for nourishment and sustenance. Since the plant consciousness is that of dreamless sleep, little energy is required to assimilate food derived from

plants. Plant cells have little individuality of their own, and the life ensouling them does not seek to escape as quickly as that ensouling more highly developed forms such as animals. A vegetarian diet, then, particularly when the produce is interpenetrated with much ether, provides more enduring strength than does a meat diet. In addition to its moral and spiritual superiority, it is particularly beneficial for those people whose assimilative powers are deficient.

Solar energy, drawn into the dense body through the etheric counterpart of the spleen in the vital body, is the cementing factor of assimilation. An extra quantity of this vital fluid is required during the digestive and assimilative processes. The more hearty the meal, the greater the quantity of vital fluid which must be expended within the body, and the weaker the power of the outrushing currents of the vital body which normally carry off germs and microbes. Thus, frequent overeating renders us particularly susceptible to disease.

Assimilation proper does not begin until the Ego is seven years old. Before this time, the vital body cannot yet use the forces operating along the positive poles of the ethers. Since assimilation works along the positive pole of the chemical ether, what there is of it in childhood is due to the macrocosmic vital body—the ethers which act as a “womb” for the child’s vital body until the seventh year.

From the spiritual standpoint, the forces which work along the positive pole of the chemical ether and assist in assimilation are the nature forces composed largely of our so-called dead who have entered heaven and are there learning to build bodies we use on Earth. They are directed by higher Teachers, including Angels, who are particularly concerned with assimilation, growth, and propaga-

tion. These forces work in a marvelously selective way, well illustrating both the direction of divine intelligence and the universal law of service.

Spiritual students are likely to have more difficulty with assimilation than do other people because those who endeavor to live the spiritual life attract more of the higher light and reflecting, and less of the lower chemical and life, ethers. Therefore spiritual students in particular should take care to select food containing as much of the chemical ether as possible. Assimilation is also helped if the food is fresh, well-presented, and accepted with gratitude and appreciation.

The three attributes of God, and of man as a god-in-the-making, are Will, Wisdom, and Activity. These attributes are reflected in the threefold Spirit which is man. The second attribute, the Love-Wisdom, or Christ, principle, is the cohesive attribute upon which all nutrition and growth is based. It is linked with the Life Spirit, which, in turn, is reflected in the vital body. The blood, the carrier of nourishment, is the highest expression of the vital body. The ductless glands are also expressions of the vital body. The Life Spirit has its seat primarily in the pituitary body and secondarily in the heart, the gateway of the blood into the physical vehicle.

Uranus rules assimilation as well as intuition—the faculty by means of which the Ego may contact cosmic wisdom through the Life spirit, which is directly linked with the Love-Wisdom principle in man. Venus, the lower octave of Uranus, also rules assimilation during the first fourteen years of life. Venus rules the thymus gland, the link between child and parents until puberty. Before puberty, the child draws from the thymus gland a spiritual essence deposited there by the parents. With this essence the child can accomplish the alchemy of blood until the desire body becomes dynamically active, and he can manufacture his own red blood corpuscles.

In *Message of the Stars*, p. 573, we read: “It is well known that all things, our food included, radiate from themselves continuously small particles which give an index of the thing whence they emanate, its quality included. Thus when we lift the food to our mouths a number of these invisible

particles enter the nose and by excitation of the olfactory tract convey to us a knowledge of whether the food we are about to take is suitable for this purpose or not, the sense of smell warning us to discard such foods as have a noxious odor, etc. But besides those particles which attract or repel us from food by their action upon the olfactory tract through the sense of smell, there are others which penetrate the sphenoid bone, impinge upon the Pituitary Body and start the uranian alchemy by which a secretion is formed and injected into the blood. This furthers assimilation through the chemical ether, thus affecting the normal growth and well-being of the body through life.”

We are also told that: “There is a physical connection between the pituitary body, the principal organ of assimilation and therefore of growth, and the adrenals, which eliminate the waste and assimilate the proteins. These are also physically connected both with the spleen and the thymus and thyroid glands. The pituitary body is ruled by Uranus, which is the higher octave of Venus, the ruler of the solar plexus where the seed atom of the vital body is located. Thus Venus keeps the gate of the vital fluid coming direct from the Sun through the spleen, and Uranus is the warder of the gate where enters the physical food. It is the blending of these two streams which produces the latent power stored up in our vital body until converted to dynamic energy by the martial desire nature.”

Virgo is also connected with assimilation. This sign rules the intestinal tract, and is correlated to the Lords of Wisdom, who originally radiated to man the germ of the vital body.

Thus it becomes clear that assimilation is bound up with the Love-Wisdom principle. In proportion as that second attribute of God is developed within us, we have proper assimilation and a corresponding degree of good health. It follows, therefore, that the key to a permanent adjustment of assimilative powers lies in the unfolding of the Christ Love within us. The intellect must be spiritualized and the lower nature transmuted into the Higher. Only in this way can we develop to perfection the soul power necessary for fully satisfactory assimilation. □

—Diana Dupre

HEALING

Imaging Health



Healing Temple (Ecclesia) at dusk, seen from the north

THE GREAT LAW of Attraction operates in every department of our lives, and for every one of us. It knows no favorites, and makes no exceptions. It not only brings together people of similar character, but it also draws inevitably to each one of us the health or illness that we ask for—or have asked for in past lives—by our thoughts, words, feelings, and deeds.

The mind is the link between the indwelling Spirit and its bodies. It enables the Ego to transmit its commands as thought and word, also to compel action. It is the focusing medium whereby the ideas wrought by the imagination of the Spirit are projected upon the material universe. First they are thought forms only, but when the desire to realize the imagined possibilities has set the man to work in the Physical World, they become what we call concrete “realities.”

Thus, even though we say we desire health, if we at the same time indulge in thoughts of fear, suspicion, impatience, intolerance, jealousy, hatred, etc., we will find that these negative thoughts will manifest in our bodies and surroundings as inharmonious and unpleasant conditions. Furthermore, by harboring such thoughts against a single person in the world we make ourselves magnets for attracting into our auras the destructive thought currents of those who think and live evilly.

On the contrary, by evidencing our desire for health by thinking thoughts of kindness, sympathy, trust, faith, hope, and courage, we bring into “concrete reality” the imag(in)ed possibilities:

health and pleasant surroundings. At the same time we fortify ourselves against all evil vibrations.

The apostle Paul’s prescription for mental, and thus physical, health is “Whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely... think on these things.” □

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.....5—12—19—25
August.....1—9—16—22—28

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

Jane's Thought Garment

SIX YEAR OLD JANE'S VOICE was shrill with anger. She screamed and tears came into her eyes. Her baby brother had taken the pretty little slippers from her very best doll, and he was getting them dirty; trying to put his feet into them. Her mother hurried into the room, and seeing the trouble picked up Jane's little brother.

"Mother, he's ruined them," said Jane between sobs. "My best doll's slippers, and now they're all spoiled. He's mean. I hate him!" She stamped her feet as she looked at her small brother, and he, too, began to sob, frightened by her actions.

Mother sat down on the bed, and handing little brother a cracker, spoke softly. "Jane, I'm sorry he took the slippers, but he hasn't hurt them too much. It's wrong for you to say the things you did"

The little brother, happy with the cracker, let mother take the tiny slippers off the tip of his foot. He watched quietly while Mother carefully wiped the grimy finger marks off the little white slippers; but Jane still sobbed. "But Mother, see, he's torn them. Now, my doll won't look pretty."

Mother looked at her little daughter. "Dear Jane, you shouldn't let yourself become angry and excited. You make very ugly thought patterns when you do. They are like little arrows falling all around which hurt others, and in turn come back to hurt you. You know that, for I have taught you about it."

"But I can't help it, Mother. It hurts to have my doll spoiled. It's mine, and I want it pretty," said Jane resentfully.

Mother nodded. "I know you want it kept pretty, dear, but your brother is too little to understand. He didn't mean any harm. Besides, the slipper isn't

spoiled. I can mend it, and they are both cleaned nicely. There—see?"

Jane looked doubtfully at the slippers and then wiped the tears from her eyes.

Mother continued. "You see, Jane, it is easier to repair the physical damage done than it is to repair the damage you have done with your angry thoughts."

"But, Mother," Jane protested, "everyone gets angry and says things. I didn't mean I...I hated my brother, really. I just said that." The little girl was beginning to look repentant.

Her Mother regarded her gravely.

"Yes, dear, that's the whole trouble. People do say things, and then, not really meaning them, think their words are forgotten and don't amount to anything. They don't realize that our words make patterns around us. When the words are angry ones and mean ugly things the patterns are ugly, too. These patterns aren't just wiped out as soon as our anger is gone. They linger and fasten onto us. They become easier to repeat, and then if not stopped they become a part of our character. Worse, these patterns affect other people. They encourage them to do mean things, and make them unhappy. It is wrong to create ugliness, when we should make patterns of beauty and happiness."

Jane looked at her mother apologetically. "I'm sorry, Mother, truly I am. I'll try to make better thought-patterns—beautiful ones!"

"I'm sure you will, dear," said Mother, giving, her little daughter, a quick hug.

That night after Jane went to bed she had a dream which helped her to remember this promise. In her dream she saw a small angel just her size.

The little angel wore a long white robe and sat on a chair. In her hand the angel had a garment. It was a dress and the angel was sewing designs on it. As she sewed many little things buzzed around her.

Some of the things were of a beautiful shape and color, but others looked more like monstrous insects. They were horrible and ugly to look at. From time to time the angel reached out and chose one from the swirling swarm about her. Sometimes she picked a lovely creature and when she sewed that on the dress it looked very beautiful. However, at other times she chose one of the ugly looking insect-things and these she sewed into place alongside the beautiful patterns already on the dress.

In her dream Jane cried out every time she saw

You wear your thought garment through life, if you only realized it. And when you go to the heaven world after your life here on earth is completed it goes with you, and that which is good and fine in it becomes a part of the real you—your Spirit.

an ugly pattern sewed, on the dress.

“You’re spoiling the dress putting those horrible things right with those beautiful designs,” she said to the angel.

To her surprise the angel nodded and replied, “Yes, and isn’t it a shame to spoil a lovely dress with such horrible designs?”

“Yes, it is,” quickly agreed Jane. “Why do you pick them out to put on the dress? Why don’t you just sew the beautiful patterns on the dress?”

The angel smiled sweetly and said, “That is what I’d like to do. It would be very pleasant work if there were only beautiful patterns to sew onto this dress, but you see, I have to sew on the patterns that are made for the garment.”

“But who makes you take the ugly ones?” Jane eagerly inquired.

Again the angel smiled, but this time rather sadly as she replied, “You do, Jane. These are your thoughts. This garment is a symbol of your soul. When you think beautiful, loving thoughts, then I have lovely patterns to work with. When you are angry, or impatient, or say hurtful things, and perhaps act thoughtlessly and selfishly, then one of these ugly patterns form, and it has to be put into the garment.”

Jane trembled. She was frightened at the ugliness of the swarm and of the number of monstrous designs spoiling the beautiful dress the angel sewed on. She felt very unhappy about it all.

“Can’t I ever get rid of the ugly ones,” she asked slowly.

The angel’s smile was very bright. “Oh yes, indeed, dear Jane. You can learn always to control your thoughts and your emotions so that they will make beautiful patterns and then I can take out these ugly designs and sew in the new and beautiful ones.”

“And then may I have the beautiful dress to wear as my very own?” Jane asked eagerly.

The angel nodded, “You have it already. It is

your thought garment. You wear it through life, if you only realized it. And when you go to the heaven world after your life here on earth is completed it goes with you, and that which is good and fine in it becomes a part of the real you—your Spirit.”

Suddenly, Jane awoke, the dream still vivid in her memory. How beautiful the angel had been and how shining some of the thought patterns on the garment! She thought it all over and decided to try hard in the future to control her thoughts.

When she felt cross or selfish, or wanted to become angry, she remembered the angel sewing on the thought garment and immediately tried to think good thoughts. She tried to be unselfish, too, and patient. Sometimes she failed, but she kept trying, for Mother had told her, “There is no failure except in ceasing to try.” As time went on it became easier and easier for her to think good thoughts, and she found herself much happier because of it. The little angel is very happy too, because Jane’s thought garment is growing more beautiful all the time.

Now, dear reader, what about *your* thought garment? Is it lovely to look at, and do you suppose the angel is happy when she works on it? □

—D. D. Arroyo

