

# Rays from the Rose Cross



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

*MARCH/APRIL 2000—\$5.00*

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THE HIGHER STAGES OF THE PASSION—ENTOMBMENT AND RESURRECTION  
FAITH AND THERAPY  
MEDITATIONS; I AM THE DOOR, I AM THE GOOD SHEPHERD  
THE STAR WE LIVE BY

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A CHRISTIAN ESOTERIC MAGAZINE







*Mary Magdalen at the Sepulcher*

# Rays from the Rose Cross

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*“A Sane Mind,  
A Soft Heart,  
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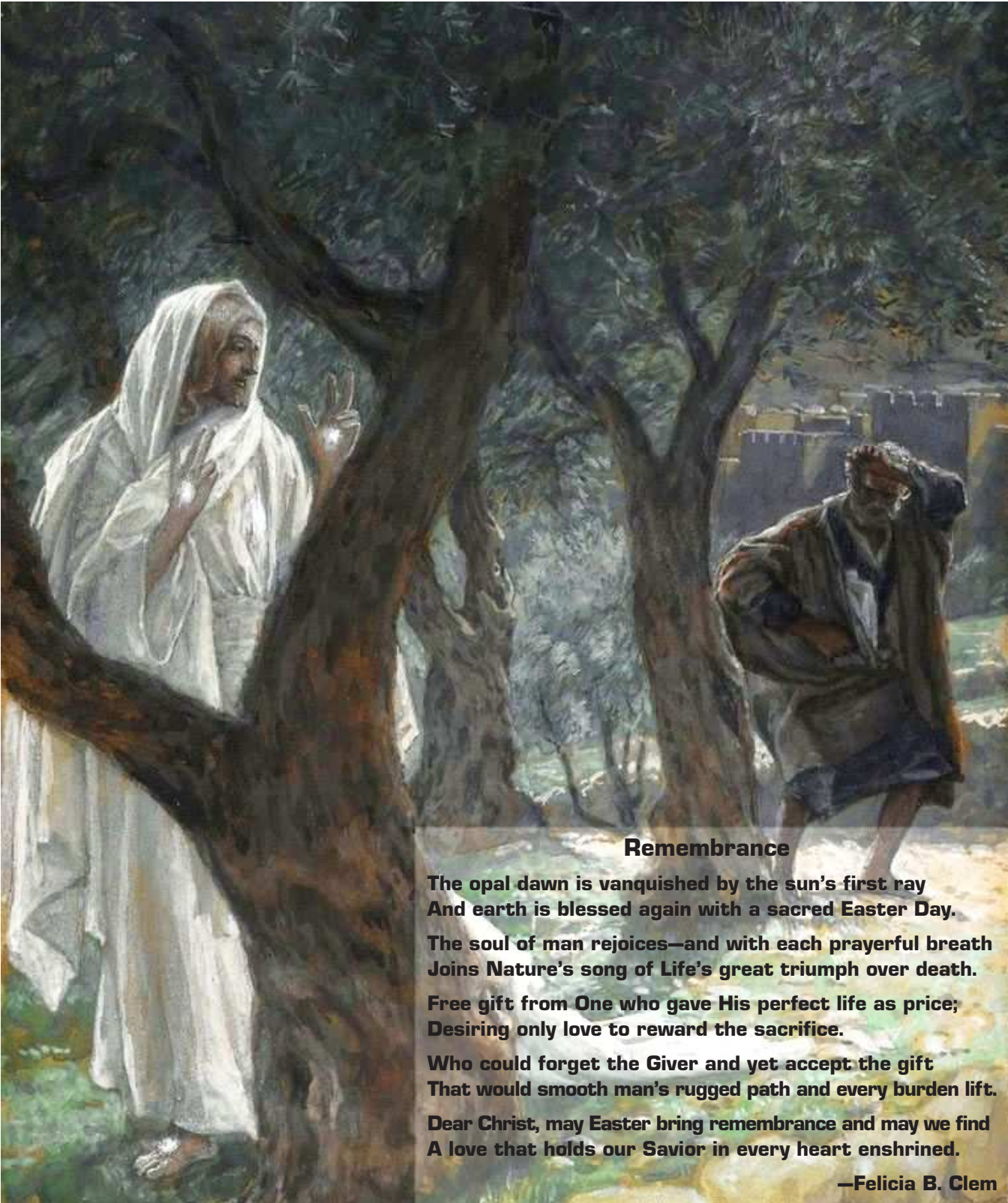
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# FEATURE

Watercolor, Christ Appears to Peter, J. J. Tissot (1835-1902), Brooklyn Museum



## Remembrance

**The opal dawn is vanquished by the sun's first ray  
And earth is blessed again with a sacred Easter Day.**

**The soul of man rejoices—and with each prayerful breath  
Joins Nature's song of Life's great triumph over death.**

**Free gift from One who gave His perfect life as price;  
Desiring only love to reward the sacrifice.**

**Who could forget the Giver and yet accept the gift  
That would smooth man's rugged path and every burden lift.**

**Dear Christ, may Easter bring remembrance and may we find  
A love that holds our Savior in every heart enshrined.**

**—Felicia B. Clem**

### *Temptation and Transcendence*

**T**HE SCORNFUL call Christianity the *victim religion* because it is the religion of the crucified God. How can Christ be God, if He was crucified? This was a scandal, even for some of Jesus' disciples. If Jesus is Lord, He does not die the death of a common criminal—does He? He did. Was He a victim? Victims have no power. He had power. "All power is given unto me in heaven and in earth" (Matt 28:18). That was after He resurrected from the dead. How about before? He refused the devil's temptation: "All this power [over all the kingdoms of the world] I will give thee" (Luke 4:6). What was that to Him? His mission was to *give* power, not to get it. To enable, not to disable, others. Coming back from the wilderness, "Jesus returned in the power of the Spirit" (Luke 4:14). Why then did Christ Jesus die an ignominious death? Why did He die at all? So that He could resurrect. So that He could prove death's nullity. To make it possible that we also could pass through the veil. So that His pure blood could quell human ferocity and help purge human and planetary pollution. So that human ill will could be chastised and chastened, that our hearts might waken to the power of a love that, bearing all, can transform all.

We have emboldened victims today, self-styled, who pursue the "put-upon" profile as a vocation, who, ironically, profess victimization and then, quite ably, proceed to do something about it—to get back, and, especially, to get. Behind this behavior is the strange belief that nothing negative or hurtful should happen to one, regardless of one's personal conduct. Moreover, any violation of another person—his property or sensibilities—has its warrant in provocation, or one's genes or childhood imprinting are responsible, but not the human agent. Biological determinism or psychological necessity take on a

pseudo-messianic role to "save" us from the evil of our ways and from our need for moral regeneration.

About this time of the year, 2000 (less 30) years ago, Christ Jesus did battle in the wilderness of the desire world. He proved that while temptation is our lot, we are not programmed to succumb to it. We are not powerless. The devil does not make us do anything we don't want to do. And when others are hurt without apparent reason, their cause will be served. They are never diminished by their privation or suffering. They benefit. God is not mocked.

A lesson we all come to learn is that, finally, we are only victims of ourselves. Our enemies are in the household of our own soul (psyche). Nothing that comes to us from without can harm our spiritual reality, nor does anything happen to us without our collaboration in its causation, or without our ability to ultimately prosper from it.

Christianity is a religion of accountability—we reap as we sow. It is also a religion of grace and glorious promise—we are forgiven as we forgive. And it is the Father's good pleasure to give us the Kingdom—when we are ready to receive it.

Finally, there are no victims. What? Tortured animals, brutalized children, humans maiming each other, and you say there are no victims? Recall that the Lemurians mutilated their bodies to gain consciousness. Violations continue today. Only now it is not material consciousness but moral awareness and self-understanding that are being served. Yes, it is appalling, but it does not mean that God is on an indefinite leave of absence. Christ Jesus did not die in vain. Great hardship and extreme suffering may seem irrational, but they are not without good reason.

This season reminds us yet again that death, all forms of death, are swallowed up in life-everlasting by the gift and grace of our Lord Jesus Christ. □



## *The Higher Stages of the Passion— Entombment and Resurrection*

**T**HE MEETING with the Greater Guardian of the Threshold has just as definite consequences as the meeting with the First Guardian of the Threshold (or rather, with the Guardian of the First Threshold).\* Just as Man received a “charge” from the First Guardian—to prove himself a “Threshold-keeper”—so also will Man be charged by the Great Guardian with a definite task. Here, too, there is a conscious participation in the task of the Guardian, and indeed, one makes one’s own the aims for which the Greater Guardian stands in world history and terrestrial evolution.

Now these aims for Earth and the men of Earth may be summed up in the words of the Gospel : “Lo, I am with you always, even unto the end of the world.” One thing which these words mean is that the Christ is leading Man and the Earth by inner guidance. He does not guide as, for example, the laws of Nature are wont to, enforcing their consequences by external necessity. He works within Man by the power of inner conviction. In place of the “old law”, the “new law” acquires more and more force. But the new law can only acquire force when the Christ-impulse itself enters into individual beings, and in this way, then, permeates them from within. The promise, “I am with you,” is, therefore, a necessity arising from the nature of the

*\*Used by permission of Anthroposophic Press, Hudson NY 12534*



*Tempera on wood, 1438-40. Fra Angelico. Alte Pinakothek, Munich*

### **The Entombment**

*“The occultist knows: Earth is a grave...Entombment is the repetition of Cross-bearing at a higher level. What is learned by it is to bear no longer the Cross of individual human karma, but the Cross of Earth’s karma.”*

Christ-impulse itself. It is in the nature of the Christ-impulse not to forsake the Earth but working from within to draw it upwards.

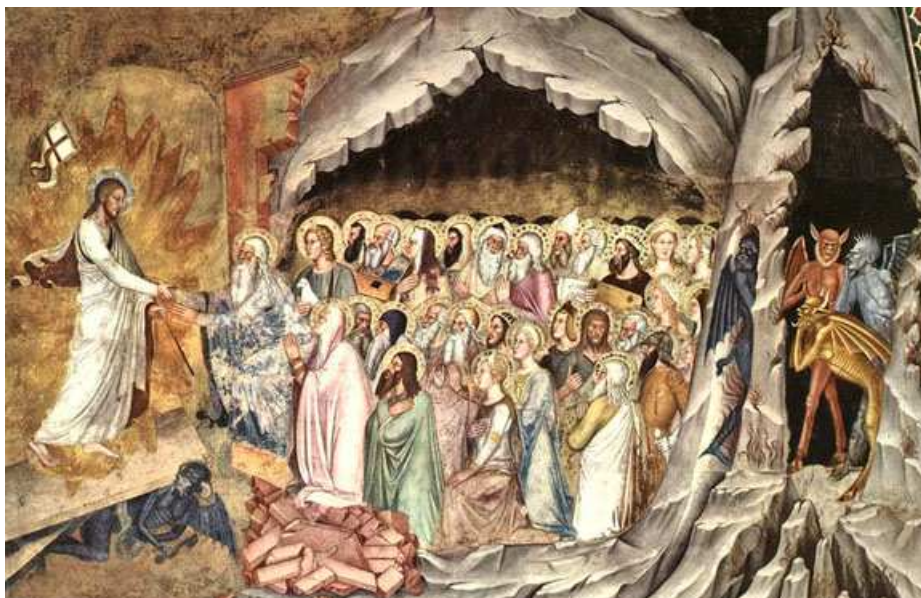
The Christ-impulse, in this sense, becomes a spiritual necessity of the man who has experienced the meeting with the Greater Guardian of the Threshold. He resolves to stand by Mankind and the Earth to the end—and to stand by them in such a way that within Earth’s karmic relations, he will devote his force to furthering the positive bent of the Earth’s karma. But the karma of Earth is Death. Death is the only reality to be found in that which is purely earthly. In the fields of Death is everything sown, and, at first, it is Death who reaps it all. He who really knows this cannot feel otherwise

than that the Earth is one great grave.

The poets may sing as they will of Spring and its blossoms, but the occultist knows: Earth is a grave. This knowledge does not make him gloomy, however, because he does not hate this grave; he enters consciously into as direct a union with the Earth-life as the naive man does unconsciously. And this “conscious union with the Earth” is precisely the stage of the spiritual path which is called Entombment.

Hence, Entombment is the repetition of Cross-bearing at a higher level. What is learned by it is to bear no longer the Cross of individual human karma, but the Cross of Earth’s karma. This represents an enormous difference, not only in the scope of the Trial, but also in its nature. For the human Cross is erected vertically while the Earth-cross lies in the horizontal plane. It forms a cruciform grave in which Man must lay himself. He does this in faith and in the hope that by the surrender of his whole being, the gates will be opened through which the power of cosmic Grace will perform the miracle of setting the Earth-cross once more erect. He yields himself to the grave in the hope of Resurrection.

Entombment is not only a spiritual experience occurring once, but also and especially a condition in which man, over and over again—in a thousand cases—has to decide for entombment. He has to make up his mind with respect to deeds which, in the given situation, must be unsuccessful; he lays them in the tomb of earthly happenings in the hope that at some time in the future they will “rise again” as results. Thus, for instance, Rudolf Steiner’s activity for a Threefold Commonwealth was an entombment, one among many others, but one where we have become generally conscious that it was so. Gradually, however, it will dawn upon our consciousness that other things in the life and work



Fresco (c. 1340), Andrea Da Florentia, Spanish Chapel, Santa Maria Novella, Florence

*Through his shed blood, Christ Jesus unites with Earth’s destiny. His sacrificial death becomes a cosmic deed, enabling Him to rejuvenate the planet and give spiritual impetus to those souls held captive to the accumulated effects of sin and material consciousness.*

of Rudolf Steiner were also entombments.

At this stage—in this situation—the important thing is to learn to be a sower on the fields of death. And the man must also learn to resolve on deeds which can bear fruit only in the distant future. What is required, therefore, is a courage which no failure can daunt, because it is acting and working for karma and not for mere success.

And this working for karma, this activity for the future, is, again, a fundamental condition required of the Christian occultist. He who aims at success, who wishes to “make the world different,” not on karmic lines, but directly, by himself may accomplish much that is useful, but he cannot be taken seriously as an occultist. For the seriousness of occultism is the seriousness of death. And its force is not the urge-to-deeds of vital optimism, but of certainty in karmic knowledge, more especially in knowledge of the karma resulting from the Mystery of Golgotha. For on this karma is based the certainty that all which is sown on the field of death will one day rise again.

A man with an awakened spiritual conscience, and a Christian occultist must be such a one, dare not act, in the present age, as if the Mystery of Golgotha had never taken place. He must, or rather, he cannot do otherwise than, strive to unite





San Zeno Altarpiece, tempera on wood, Andrea Mantegna (c. 1431-1506), Musée Municipal, Tours, France

***The Resurrection of Christ***

*The Christed soul emerges from the dark regions of “cosmic midnight.”*

his efforts with the karmic current of the Mystery of Golgotha. And this striving involves the necessity, in experience and in effective action, not only of Footwashing, Scourging, Thorn-crowning, Cross-bearing and Crucifixion, but also of Entombment.

The “Imitation of Christ” on the path of Initiation and karma is not only the subject of Thomas à Kempis' beautiful book of devotion, it is also the basic principle of Christian Rosicrucian occultism—in the present as well as in the past and in all the future.

There is only one “narrow way” leading to the redemption of Resurrection. The other paths appertain to the “broad way” leading to Death; that is, to becoming a component part of the being of Ahriman, who is the Lord of Death. He is, of course, not the lord over death, but precisely the Lord of Death. That is to say, there is no annihilation; death in the Ahrimanic sense will be entrance into the realm of Ahriman. He who attains to Resurrection will be lord over death. The Lord of Death will show himself as lord over the hardening of the individual, the rigidifying of the personal.

Thus, in the far future, Entombment will occur as a karmic event in the shape of the rigidifying of the section of humanity which has become the prey of Ahriman. Men will have become hardened parts of the hardened Earth, which will be, as it were, their common grave. The Earth will become

one great tomb. But when this happens, then also will the last, supreme act of mercy be performed by the Lord over Death—the Earth as a planet will be destroyed and will crumble to dust. It will fall a victim to the other death, which is not induration, but decomposition, the crumbling of the rigid. It will be subjected to the death which is the emancipation vouchsafed by the Lord over Death. And the Earth will pass into death, to rise again as Jupiter. Then the Ahrimanic section of mankind will be given another chance; to make a fresh start on the path to the Spirit. At the Venus-stage this chance will again be accorded. And finally, on Vulcan.

**RESURRECTION**

Resurrection is so closely connected with Entombment that these two stages can hardly be studied separately, for the courage needed for the trials of Entombment is an expression of the hope of Resurrection. And this hope is itself founded on knowledge of the Mystery of Golgotha, on the knowledge that the Mystery of Golgotha is not only the Truth, but also the Way and the Life. It is indeed the Way of the whole positive karmic future of mankind, and the Life which proves itself stronger than the rigidifying principle of death.

The experiences which we must consider in connection with this highest stage are the Mysteries of Death and the Mysteries of the Father. At this stage a man learns to know the twofold form of death and its power: the power of rigidification and the power of dissolution; and at the same time the experience of the Mystery of the Father in the sphere of death. Indeed, it was experienced in such a way that the recognition of the highest Life in death, the highest Light in darkness, and the highest Companionship in complete loneliness arises from it. For the soul plunges into that region which Rudolf Steiner, in the Mystery-drama, calls “Cosmic Midnight”, and emerges from it again, enriched by a new experience.

This emerging of the soul from the dark regions of Cosmic Midnight is “resurrection”, as it is experienced on the path of Initiation. It is especially a



matter of the experience of the human Ego, in rare cases even of the astral body, and, exceptionally in the spiritual history of mankind, Resurrection has been experienced even in the ether-body.

The process in its entirety, however, has been lived through by Christ Jesus alone, in Whom Resurrection was complete even as far as the physical body. And again, the depth of its significance to the Initiated depends on the scope and the degree of consciousness of the Resurrection-experience; and that not only with respect to the stage of Initiation, but also, and especially, in the possibilities of its spiritual efficacy. For if the experience of Crucifixion yields both the greatest certainty of knowledge concerning the mystery of human existence, and also an inward justification for arranging this knowledge in the form of teaching for the guidance of others, the stages of Entombment and Resurrection produce effective spiritual forces which render possible the fulfillment of still higher tasks than guidance by proclamation.

The possibility of giving impulse to all that is good in Man by means of silent spiritual influence is the fruit of the experience of plunging into Cosmic Midnight. For in that midnight sphere—dark both for the outer and the inner eye, silent both for the outer and the inner ear—there occurs the permeation of the soul by the “dark lightning” and “silent thunder” of cosmic judgment. What is experienced there can be represented by Man—who is bound to employ a physical brain—in no other way than in the form of complete paradoxes; even for himself he must translate it into concrete and logical thinking. Therefore, this translation is not, as a rule, attempted.

It is not knowledge, enriching the day-consciousness, which the soul brings with it on emerging again from Cosmic Midnight to the sphere of Earth; it is the force stirred in it when the soul is flashed and thundered through by the Father-forces of cosmic judgment. The soul brings with it a portion of primeval force from the cosmic, creative depths of being, and that force enables her to develop an influence in the moral and spiritual activity of Earth which is equivalent to the “spiritual karmic guidance of mankind.”

At this point we must close our study of the

I saw an ox and lion yoked as pair—  
a casket shouldered on their backs they carried,  
beheld how just before my door they tarried  
and heard an eagle rushing down the air.

The silver tasseled pall of black which lay  
upon the oaken shrine of death outspread,  
he tore away, revealing in its stead  
the egohood of him who passed away.

‘Tis I! Twelve times I heard the eagle ply  
his massive beak to drive the nails with might.  
I felt them pierce the wood. The blows were sure.

I prayed: *In Christo morimur*,\*  
and found the power for resurrection's flight,  
and soared into the universe on high.

—Albert Steffan

Stages of the Passion. But before doing so, a summary of the stages of Cross-bearing, Crucifixion, Entombment, and Resurrection may be given, similar to that at the end of the previous chapter on Foot-washing, Scourging, and Crowning with Thorns. But this time the summary can only be properly made in the form of a picture. That picture is the Rose-Cross, epitomizing not only the higher stages of the Passion but actually the complete “Passion”; that is, the whole path of Christian Initiation. For it is the symbol of the “narrow way” of Sacrifice and the forces of Resurrection which come into flower on this way.

Death and Resurrection are the two fundamental themes of the Christian spiritual way, and in the symbol of the Rose-Cross the two are united. Thus may the black Cross with the glowing red Roses sum up all that we have here said concerning Christian Initiation, and may it stand, if only for a moment, before the inner eye of the reader's soul as a token of the solemn Spirit-world, and at the same time as the author's Easter Greeting to his readers. □

—Valentin Tomberg

\**Christian Rosenkreutz formulated the following motto for Rosicrucian meditation:*

**Ex Deo nascimur**—*Out of God we are born.*

**In Christo morimur**—*In Christ we die.*

**Per spiritum sanctum reviviscimus**—*Through the Holy Spirit we shall be re-awakened (or born again).*

## *Meditations:*

### *I Am the Door*

### *I Am the Good Shepherd*

**A** YOUNG GIRL once explained to me how difficult it was for her at home to get any time, even if it were only ten minutes, in which she might quietly occupy herself with herself. If she withdrew to her room, immediately someone knocked at the door: "What are you doing in there? Have you nothing to do?" Christians are not allowed by their fellow Christians to carry out Christ's advice: "When thou prayest, go into thy chamber and shut thy door." To most men a prayer in the daytime, apart from a grace said at table, would appear to be extraordinary, probably even a piece of idleness. Many people who wish to meditate, especially women and young people who are growing up, simply do not know how to make it possible to be alone in their own homes. As regards our inward life we are still living in a state of unheeding barbarism.

The fundamental right of a man to be quite alone by himself, in order that afterwards he may be more to other men, is far from being recognized to be a matter of course. In this state of affairs nothing but a tenacious struggle, which must be carried on in the most friendly yet unyielding way, even in the face of deliberate obstruction and derision, can be of any use. We shall choose the suitable time and opportunity, and shall withdraw for inward quiet, attracting as little as possible the notice and the attack of other people. But we must clearly recognize that it is usually the bad conscience of the other people which is the real adversary. The others feel that one is right and that they ought to do it also. If one perceives this one will go one's way more peacefully.

Women have often said to me that their first opportunity of a free quarter-of-an-hour in the morning comes after the husband has gone to business, and the

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



Engraving, Albrecht Dürer (1471-1528)

*"A fundamental right of a man is to be quite alone by himself, in order that afterwards he may be more to other men."*

children to school. But then they must beware lest the cares of the household break into their spiritual temple. Others find no chance until evening. Then arises the danger that weariness will overcome us, or sleep. I have been able to help many with this advice, that they could at least begin their meditation immediately after a meal, when the digestive system begins its work, and rest five or ten minutes with closed eyes, but quite awake, perhaps lying down, so that they may have strength for inward activity. For many it is easiest to turn to meditation immediately after awaking in the morning, while they are still lying down, and perhaps have not yet opened their eyes. One must sometimes secure this morning meditation with some trouble. But it is very good and effective, thus to pass from sleep into one's spiritual temple and dwell there before one begins the day.



But personal and household relationships are so different that it is almost impossible to give general advice. Only this can be said with great emphasis to everyone who seeks to cultivate his inner life: "Fight to secure the quiet quarter-of-an-hour, under all circumstances, if possible morning *and* evening, and if it is possible (we shall speak later of the reason why it is important) also at mid-day. Our higher self is at stake. The time which we withdraw from our work and from those who belong to us, comes richly back in the quality of our being. And if we shorten our time for rest by this quarter-of-an-hour, we need not worry. As necessary as the daily bread; yes, even more necessary are these free times, and they ought, like eating, to be a matter of course in our lives.

We shall soon find out that the actual opponents of our meditation are to be looked for not among the other members of our household, not in outward circumstances, however difficult our household circumstances maybe, but in ourselves. It is true that the housewife can with difficulty repress the restless business which makes her remember all the possible things which must be done at once, and the man whose profession causes anxiety also finds it difficult to do this, although they both well understand that everything can well wait a quarter- of-an-hour. But when we are obliged to say to ourselves in the evening, "today again we did not succeed in finding time for meditation," and when we try to excuse ourselves, "this time it was impossible, absolutely impossible," then if we think it over carefully, we shall usually find that we ourselves were not really willing. We ourselves have always put something else forward which was supposedly a hindrance, but was really a self-made excuse.

And so we first notice how much cunning insincerity we possess within, which always seduces us from our higher duties; how unwilling a man is to follow his own will, as soon as anything of the divine will enters into this will. He does not want to exert himself, but wishes to have everything through "Grace." And so, again, we first notice how many objections to "self-redemption" through meditation, which are alleged to come from a "belief in God's grace," are nothing else but the unwillingness of man to go one step to meet the grace offered to him, or even to open his hand to receive the gift presented to him. For all that we here describe is nothing but opening of the hand to take the divine gift offered to us.

Behind the most pious upward glance an evil may dwell, which will not suffer the true God to enter into us. If we have once discovered in us the evil habit of

willfulness, which would cheat us of meditation, as it would cheat us of any earnest inward exertion of our wills, and if we begin to keep strict watch on it and to pass over nothing, then we have taken an important step in our inward life. Truly the adversary of meditation is *in us*, and really never outside us.

We shall notice this especially in the hours when we

***What is best will come forth at the right moment from a soul which, in the freest play of its thinking and feeling, has a great and good content which feeds and forms it.***

set about paying more attention to ourselves, and examining and changing the content of our souls, in those hours when we formerly allowed our thoughts and feelings to flutter about aimlessly. A woman, when she is busy with her household affairs, has an especially good opportunity of "pondering in her heart" this thing or that. And one's real being is formed by it. A man has similar opportunities when his work is mechanical, or when going to and returning from his place of business, or when he has a pause, or has a wearisome journey to make. It is of great importance to come gradually to control all the times when we formerly let ourselves go and dreamed. But we shall see—this may be observed especially when we are going to sleep—with how much headstrong insistence our thoughts go their own way, and defend themselves against any kind of control. If we then look back at what has been occupying us for perhaps a quarter-of-an- hour, we shall find that it is not worthy to be entertained in our soul. But with stubbornness, as if for dear life, our souls insist upon going their own ways, whether after little pleasures and fancies with which we enjoy ourselves, or after all kinds of vexations and resentments, with which also we obviously enjoy ourselves just as much, for we cannot get free from them. It really is a matter of death, the death of the old man in us.

The more we succeed in ennobling our unconscious and involuntary life, in spiritualizing it, in making it Christlike, the greater heights shall we attain in our conscious and free life. What is best will come forth at the right moment from a soul which, in the freest play of its thinking and feeling, has a great and good content which feeds and forms it.

The "I am's" help us to a new view of the world, at

which we must work, not only in our solitary thinking, but in our daily lives. In the saying : “I am the Bread of Life,” we look down. In it we discover that which gives, which sacrifices in the world beneath us. And thus we look into the face of the person of the Father who speaks through Christ. The bread is the messenger and the spokesman of this kingdom. But its word is true for all which is under us, even for the stone and for the animal. In the saying, “I am the Light of the World,” we look upward. The light is the representative of the higher kingdoms. As the world below us feeds us, so the world above us gives us light. The light makes known to us everything which happens to our spirits, when we draw near to the higher worlds. Spiritual light fills us from above. And through the light appears to us again the face of the person of the Father, who speaks in Christ.

The third “I am,” “I am the Door” (John 10:7), leads our glance outward to the people around us. And the fourth “I am,” “I am the Good Shepherd,” will then lead us within, to the inward guiding.



Duccio (1260-1320), 39.7 x 52.2 cm, Museo dell'Opera della Metropolitana

***The Apparition of Christ Behind Closed Doors***

*He Whom no door bars has become the Door to the Kingdom of Heaven.*

***One feels that angels are looking down and asking, “Are there people who are praying for him? Then we can do much that otherwise is impossible.”***

In Christianity it is a matter of course that one should pray for others. Christ prayed for His own, and, especially in the High Priestly prayer, has allowed us to look deep into the matter of His prayer for the disciples. One can never learn from it enough of the way in which, quite without illusion, and yet with inward sympathy, He brings His disciples before the Father. One becomes ever more thankful that there is this prayer, whose benediction Christians are still far from realizing. The Apostle Paul also prayed for his churches. What he says in his letters, and the manner in which he says it, would not have been possible had not the very soul of his apostolic work been a similar strong praying for his churches. The intercourse of men would be inspired quite differently, inspired by a breath from a higher world, if we knew how to take our contemporaries rightly into the divine light. We must first lose in this divine light all the short-sighted selfishness which we harbor in respect of them. And this may be the first

effect of such new prayer.

To such new prayer this third “I am,” “I am the Door,” may lead us. Then the question which one often hears, “Is intercession of any use?” would answer itself. Does not God Himself know what is good for the others? Ought He at my feeble prayer to do anything which He would not Himself have done, or to leave undone anything which He would otherwise have done? We should like to oppose this with a mighty fact in the opposite sense. Often in life one receives the impression, “If this person had been prayed for, rightly and earnestly, he would not have come to this.” One feels that angels are looking down and asking, “Are there people who are praying for him? Then we can do much that otherwise is impossible.”

Prayers rise as spiritual power to the divine world. There, humanly speaking, they alter the whole state of the case. They create new spiritual possibilities for the divine guiding powers, quite apart from the fact that they act directly upon him for whom prayer is offered, especially when he is aware, but also when he is not aware of it, because they fill the whole spiritual atmosphere around him with good thoughts and impulses, which can inspire him, even when he thinks they are only chance ideas of his own. Many people have felt very clearly, especially in sickness and at the time of death, that they are being prayed for. But quite apart from all this, such prayers are in the higher world, to use an illustration, like new living threads, which the angels can weave with their own into the web of fate, and for which they often wait. Thus man becomes a



fellow-worker upon the fate of his fellow-men, within modest limits certainly, but one cannot yet trust him beyond that.

But, even counting the fact that through prayer from beneath the powers and possibilities of the spiritual world are made richer, we cannot form a lively enough or free enough conception of the intercourse of men with the divine world. The higher world listens to man, it pays attention to him, it takes him seriously. Often, certainly, his prayer cannot be answered, because it would be harmful to him if it were, and because in the higher world one lives in the light of a wisdom into which a human being cannot penetrate. But we need only read through the farewell talks of Christ, and the ever-repeated invitations to pray in His name which occur in them, and one will know that Christ wishes to have with men such intercourse as “when a man speaks with his friend,” to apply the wonderful phrase about the conversation of Jehovah with Moses. He expects that man should know with whom he speaks, but He is also ready to enter into the man who is united to Him, and share his fate with him.

Everyone who has even the slightest idea of prayer as Christ thought of it, knows that the heavenly helpers of Christ are, when they are called, so quickly at hand and so near to us, that one almost trembles, and is sacredly afraid of summoning them too lightly, and also, that one is surrounded by them as by a heavenly host, and that they do all that can possibly be done.

What this saying, “I am the Door,” is capable of meaning I learned decades ago, when I myself had not yet thought much about it. I then sought, as a teacher of religion, some help to thought which would put me in the right mood when I went into the school. Then there occurred to me the saying of Christ in His High-Priestly prayer, “Thine they were, and Thou gavest them me and I have manifested Thy name unto them.” I represented to myself that this saying should be the actual door through which alone I dared to go to my children. I put away all thought of the physical door. “Thine they are and Thou gavest them Me, and I must manifest Thy name unto them”—through this, as through an invisible spiritual door, ought I to go my way to the children.

So this word has been of extraordinarily great service to me, and it would have been of still greater service

had I had the courage and the strength to take it more earnestly. One can indeed regard such a saying as the door through which one goes to the sick, the prisoners, or the poor. Then we shall come in quite a different way to the realization of such a saying of Christ as this: “I was sick and ye visited me not.” Such sayings would hover above one like an invisible spiritual world.

In these studies we are trying, not only to become familiar with the different sayings of Christ, but also in different ways to make them our own. This saying about the door is specially suitable for those who wish to be leaders of men, and it has many sides which we are leaving in the background. But one is acting in the spirit of Christ and the higher life when one makes Christ the door through which one goes in thought to

other men. It is as if one placed a sphere of purest selflessness between oneself and the other, and permitted oneself only through this sphere to go to him, to speak to him, and especially, to think of him. Truly, we ought to accustom ourselves not to think of him so outwardly, but only through this pure sphere. Soon we shall have

a deep understanding for the saying of Christ which Christ speaks at this very point: “All who do not go through this door are thieves and robbers.” We shall more and more appear to ourselves to be really intruders when we think with selfish wishes and interests of others.

The intercourse of men with one another is still very primitive and troubling to the soul. A few polite customs do not help us. In no way can we work to ennoble human intercourse better than by taking this saying, “I am the Door,” seriously. It will first begin to give us of its inexhaustible blessing if, in our quiet hours, we regularly meditate with the help of this saying upon our fellow men, even upon those nearest to us. We place them before us in the spirit and do not permit ourselves to go to them through any other door than Christ. Then we become aware, not only of heights of intercourse of which till then we have known nothing, but we begin for the first time to see our fellow men and our “neighbors.” We do not interfere egotistically with their inner life, but allow them to live, just as they are, in our thoughts. And so we begin to rejoice in them, as they are, in their actual beings, in spite of their faults. We become thankful just because they are there. And this

***One is acting in the spirit of Christ and the higher life when one makes Christ the door through which one goes in thought to other men.***

thankfulness that the other is there is the atmosphere in which he can best thrive, feel himself most at ease, and can best make progress. We feel deeply the best in the other, the God's thought which hovers over him, the "Glory" which he has "in God," and can thus unite ourselves to this his true ego. Intercourse with men acquires a solemn radiance of which we have known nothing before.

We know that in the marriage ritual of the Christian Community [a movement for religious renewal] the "gate of community of life" is mentioned, and that in the course of the marriage service the rings pass from one to the other over the picture of Christ. In this a high ideal of marriage stands before us that the wedded pair go to one another through Christ as the door, in every thought and feeling if possible.

This also must be practiced in our quiet hours. So will this saying, "Thine they are," become ever more living for us.

But in this way one will find out that one must enlarge the sphere of selflessness still more. To be selfless is not to be without an ego. He alone can be selfless who has an ego. Yes, the stronger our own ego is the more strongly will the ego of the other echo in us, the more will the other ego be in consonance with it—be so in consonance with it that we are united within a higher common Ego.

There are many mysterious events in intercourse with men, and this is one of the most wonderful. In every hour in which we have such intercourse with another ego in the sphere of selflessness, we hear this saying: "All are one in me." Here men are placed before the greatest and most beautiful of all experiences—a real unison in Christ, in comparison with which the most beautiful harmonies and accords of music belong to a lower sphere. The "I am" is the door. Only the ego must sound in us as it has sounded in Christ.

We therefore make the following suggestion for meditation. Let us create between ourselves and others a sphere in which we let unselfishness shine forth like pure light. Let us let this light become the "I am" of Christ. Let us go through this door to those whom we love and to those whom we do not love. Let us look at them as they appear to us if we go through this door. Then that which takes place within us will lead us to a new kind of intercession. We shall learn how many people will "open their hearts" to us, but also how

many are closed, because, until now, we have thought about them with curiosity and in a false and hasty way. We shall acquire quite different standards of judgment, shall not speak as formerly of sympathetic and unsympathetic, of strange and hostile, but we shall see the egos in their unfathomableness and in their connection with one another.

We shall begin to understand sayings like those of Master Eckhart: "As long as thou dost allow to thyself more than thou allowest to that stranger whom thou hast never seen, so long hast thou failed to see into the depths of God"; or that [saying] of Christ, "Thou shalt love thy neighbor as thyself." We shall have with every man an experience like that of Alcibiades with Socrates: "A

poor dwelling, but in it lives a God." We shall find that the guardian of the door opens to us, to whom he would not otherwise have opened. We shall come nearer to the goal of humanity in John's Gospel: "I in them, and they in Me, and all one in Me." Gradually will it become sacredly dear to us to go to men through this door, and we shall wish to go then in no other way than through this door.

If, in order to draw in like a breath the greatness of this revelation for the history of

the world, we look again towards the East and towards the West, we shall see that in the East men had often this door to others, *Tat twam asi*: "It is thou." But the ego was markedly absent. "It is I," said Christ, when He said to us, "That which ye have done unto one of the least of these my brethren, ye have done it unto Me." And therefore in the East indeed, there comes a feeling of belonging to one another, but in such a way that the souls seek to realize how in their primal source in the godhead they are still one.

The fellowship which is pointed to in John's Gospel is quite different. In it men will be made one in the future, but now no longer the souls but the egos are made one. And it is not identity but unity, which can be reached only through Christ. In the West it is quite different. As in the West men live as far apart as possible in their houses, so in life they stand over against one another as individuals. And although one may be enthusiastic for democracy, that is not real community, but the rule of the majority of individuals. The ego has always the tendency to try to impose its own will, and only in order to attain this personal rule does it condescend to bring others over to its own opinion. There is no real door to the other. It is shut, and opens only when

**To  
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who has an  
ego.**



the bell rings for some particular purpose. And so we see what we must conquer for the whole of humanity when Christ says to the East, “The door is my *ego*,” and to the West, “My *ego* is the door.”

Now when we have looked below, above, and outward, we are drawn to look inward also, “I am the good shepherd.” (John 10:11) This saying raises especial difficulties for a man of the present time. In the first place, it savors of sentimentality. Secondly, the shepherd’s vocation is now far in the past for him, and the lamb is felt to be a picture of helpless imprudence and of patience which puts up with anything, rather than a picture of purity and obedience. It is not easy entirely to get over such feelings and become at home in the feeling which for thousands of years the shepherd has had to his flock, and the animals to their shepherd. The sheep feel their shepherd to be a higher being. And the shepherd gives himself to his sheep, even sacrificing life itself for them.

And this brings us to Christ Himself. His ultimate being is clearly expressed when the next sentence after the saying, “I am the good shepherd,” says nothing about leading or following, but points to the above fact: “The good shepherd lays down his life for the sheep.” A human vocation, which through immeasurable ages has had the greatest significance among humanity, and which, in opposition to the warrior’s calling, has embraced the world of peace and prosperity, is here taken up into a higher sphere, and exalted there for ever.

We may now, following the indications given in the parable, try to rise to the worlds of experience in which the secret of inward guidance manifests itself. The first experience is pointed out in the words: “My sheep hear my voice.” “I know my sheep and am known of mine.” In other New Testament writings also one finds this experience of a deep “knowing.” “Then shall I know, even as also I am known.” Plato says that all true knowing rests upon a re-knowing of that which the soul already experienced in a higher world before birth.

The kind of knowing which is here spoken of lies one step higher. The unique love which is aroused in us for Christ, when we once see Him as He is, comes solely because the thought arises in us: There is our true being as it ought to be: there is our divine ego. Man has this experience of Christ at the moment when he sees



Engraving, Peter Bruegel, the Elder (1525?-1569)

### *The Parable of the Good Shepherd*

*Bruegel's busy pictorial narration is an illustration of John 10:1-16, showing Christ and those who hear His voice, surrounded by thieves, robbers and violated sheep. Over the lintel are the Latin words: "I am the door of the sheep."*

Him as He really is. But it is good to bring it fully into one’s consciousness, and this meditation will serve to do so. We may begin in this way, that we seek to become aware of ourselves in the Light of Christ, as we are meant to be. Then can a “knowing,” than which there is none deeper, pass over our soul. Now the divine thought about our being flashes out. Now our real ego shines forth. As when the light of the sun falls upon a diamond which lay dark under other stones and earth, so Christ and our real ego greet one another. They shine as one mutual light, like the diamond and the sun.

In this picture we may seek to meditate upon the truth: “I know my sheep and am known of mine.” This experience may rise to the thought: none but Christ knows me by name: I was hidden, even from myself, until He called me by my name; but now I know myself, or at least guess what I am, and know that I am known. When I think of Christ, then I think at the same time of my best self, and when I think of my real ego, then Christ in whom it is hidden shines out in me, “To Him the porter openeth.” There is really a porter in us who opens only to Christ. We are closed until he comes. In every moment in which we really do what is right for us, we do it out of such a deep “knowing.”

When one learns this, then there comes an indescribable feeling of safety. One feels that one was in a strange land before, that the shepherd, to quote the parable in Luke’s Gospel, has found the lost sheep and is carrying

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it. One did not know before how far astray one had gone, or how safe one could feel in the world. “They shall never perish, neither shall any man pluck them out of my hand.” But this is only so when one obeys the voice of the Leader. Otherwise a feeling of being completely lost sets in. One did not know that one had always lived in this feeling of being lost.

After the feeling of security comes the feeling of safe guidance. This guidance comes entirely from within. We need expect no guidance in signs or beckonings from without, or if there seem to be such, we must enquire carefully into them. The guide lives within. But not for one moment does sure guidance fail when once we are able to distinguish the voice of the guide amid the babel of voices within. Men will learn to listen in quite a different way to the voice of the guide in their soul. Christ has said to us that He will dwell in us. One would choose to go always in the guidance of this leader alone. But it is hard to attain to this. An inward obedience, pure and watchful, will lead us upon a marvelously sure way through life.

The last feeling is the feeling of being rich. We enter worlds of blessing. A sure development begins: “I give unto them eternal life.” We know that the true pasture of the soul blossoms there. And all the gardens of the higher worlds open to us.

If, in the previous meditation, we have heard Christ’s “I am” before us so that it was the door through which we went, now we may hear it as if it were behind and above us. And it may often be that, when we turn to Him with some important question, if we only have patience to let this “I am” become strong enough, it is as if out of this “I am” we hear the voice which leads us, while it calls us in our true being which it lovingly spares and tends. It is usually only our feeling which prevents us hearing the voice. We are afraid that it may tell us to do what we do not wish to do. This fear often conceals the voice of Christ in us.

In the Eastern world men have sought the “Master,” but he was *outside* man. In the Western world men have indeed had the guidance *within*. But no higher ego was there, no divine master who led. Here again in the announcement of Christ in John’s Gospel, we have the uniting of the worlds that are falling asunder, and their exaltation by the Christ’s gift of the ego. But it is necessary in this meditation to be fully conscious that just here, where He speaks of guidance, Christ is careful to claim His rank as guide only from His power of self-devotion: that on the one side He points to the Father: “I and the Father are one,” and on the other side He says just here, of men: “Ye are Gods” (John 10:34). We



William Dyce, c1820-1859, Manchester Art Gallery

### *The Good Shepherd*

have not space here to speak of the many details of such a chapter. But we must know, and be always able to bring to life within us, the emotional background out of which Christ’s word is spoken.

But the most important thing is this, that it gradually becomes clearer to us how our whole world is now changing. Whenever we look, the divine “I” shines upon us. When we look *down*—the bread is the representative of this kingdom—an “I” looks upon us, Who gives His life to us. When we look *up*—the light is the prophet of this world—then again an “I” looks upon us that allows us to share His life. When we look *outward* we find in our fellow-men the divine radiance, the darkened “I” in the Father. And when we look *inward* again, the great divine “I” stands there, behind us. Everywhere worlds of light arise. But the word “light” is much too thin and lifeless. Out of the light appears everywhere an “I.” If we are not to stop short at our first feeling of it, then we must conquer for ourselves this world under us, above us, outside us, in us. And then behind the old world arises a new world, spiritually great and full of love. Wherever we look, we look into the face of a father of whom Christ is the expression of the ego. We begin to feel the far-off greatness of the central saying of the gospel of John: “I in the Father.” (Continued) □

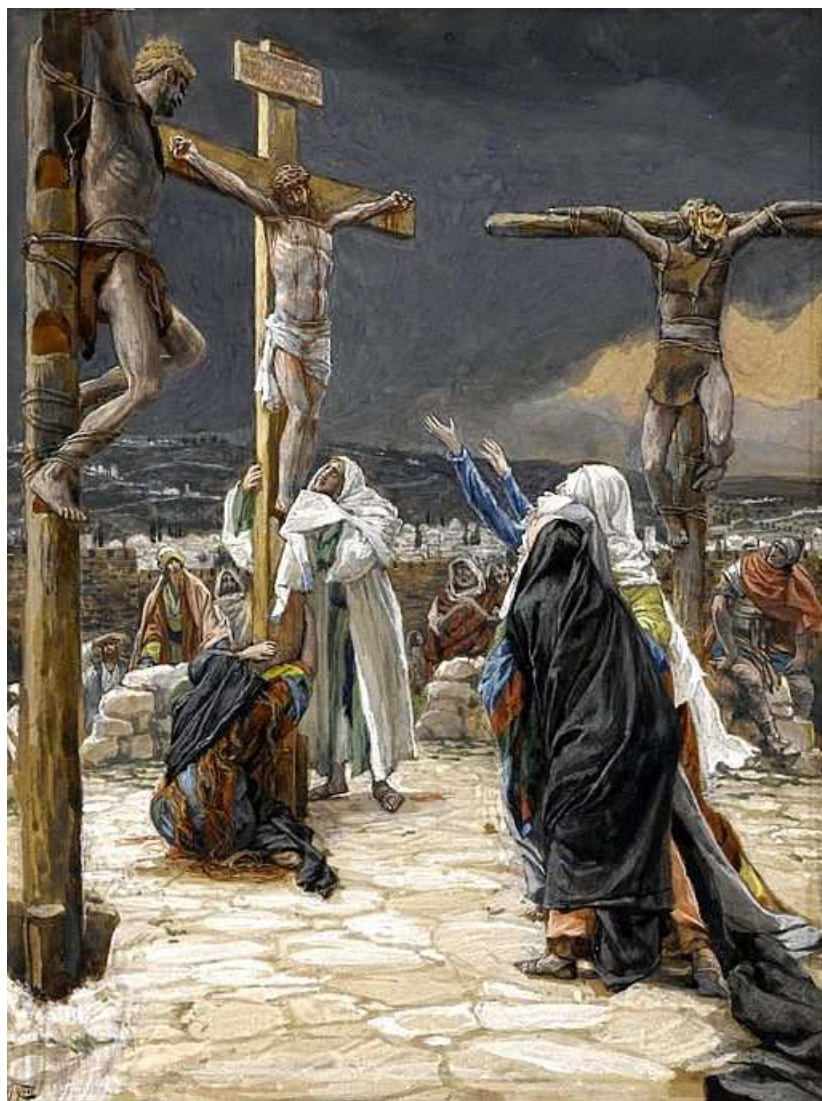


## *Easter Thoughts*

**E**ASTER is the first Sunday after the first full moon after the Sun has entered Aries at the vernal equinox. At this full moon, because the Sun is in Aries, where its creative energies are strongest, the Moon must be in Libra, the sign of marriage and partnerships. It hints that heaven takes earth into partnership, that Christ unites Himself with His brethren, the Church or Bride.

Aries is the sign of the Lamb or Christ, and in the Crucifixion Drama, Aries was on the Cross of the Meridian and the Equator. The foot of the cross is Libra. The Crucifixion occurs on the Equinox, in the sixth hour, the actual time when the Sun (Son) dies. The veil in the Temple was rent in twain, that is to say, into two equal parts. Hence at the Equinox, day and night are equal. Two thieves were also crucified on either side of Christ—Cancer and Capricorn. One thief went to Paradise with Jesus. Cancer rose. Capricorn sank below the horizon into the netherworld, which is the Kingdom of Satan or Saturn.

The Crucifixion symbolizes the lowest point of attainment in the descent of the Logos into matter, the Sun (Logos) reaching the lowest meridian for the northern hemisphere at the time of the culminating act of the drama. Then it ascends. After Spirit has become involved in matter to the extent



Oil on canvas, J. James Tissot, Brooklyn Museum of Art

### *Crucifixion*

*“The personal crucifixion is absolutely necessary to develop the desire and stimulus to rise.” The two thieves are our lusts and our desires.*

necessary to develop a fund of experiences, evolution begins and the spiritual powers become manifest. It is only after humanity has reached its lowest point in matter or world experience that it truly begins to ascend in permanent progress toward the higher planes or spheres of being.

All the elements of this Sacrifice on Golgotha’s brow or hill are peculiarly our own elements of progress and experience. Every man and every

woman meets a lowest point or Nadir in human existence at some time before passing beyond, and everyone is destined to personal crucifixion on a cross of his own making, before he or she can lawfully expect to rise in spiritual power. The personal crucifixion is absolutely necessary to develop the desire and stimulus to rise; otherwise humanity would be more or less content to passively accept things as they are as long as they could endure them. Our personal crucifixion is derived from the fact that "in Him we live and move and have our being." It is the outer symbol of a "divine discontent," a Spirit moving humanity to progress to a higher and better estate.

The two thieves of the crucifixion drama are always with us. They are our lusts and our desires. Lusts will always remain—lusts, and are therefore doomed to destruction. The other thief, desire, may at times appear to rob our higher selves, but desire can always be purified, hence saved and ultimately redeemed so as to go with us into our Paradise or better, fairer living conditions.

The veil that must be rent is the veil of spiritual ignorance. Many, some placed in very humble positions in the world, with apparently little to give them cheer or optimism, have nevertheless a clear vision of life, and as they live up to it according to their abilities, they are blessed in the possession of an inner light or radiance denied to many who may enjoy great earthly and worldly blessings.

For the true purpose of life consists in first understanding it, and then in trying to shape it in accordance with this knowledge, trying to live as befits sons and daughters of God, using the creative energies wisely and well, subjugating selfish desires and purifying the mirror of the mind so it can reflect Divine Wisdom.

Easter! Resurrection Power! Yes, many would like magical power over their fellows, but they are seldom prepared to pay the price—self-abnegation, self-sacrifice, and service to humanity. And until they have to some extent subjugated the lower self and yielded obedience to the higher, the door of the mystical temple must be shut, for real power can only be wielded by "the lover of all that lives." The torch of Power must be carried by the hands of Love, by those who strive for the heaven-

ly mind, seeking those things which are above. Otherwise chaos, not order, would reign; destruction, not evolution or progress, would ensue.

If humanity is to come upon the Day of days, Easter, when death shall be swallowed up in victory, when marvelous things are to be done, when blissful meetings are to take place, it must put away childish things, grow to spiritual manhood and womanhood, realize its nobility and witness to the truth.

To preach the death of Christ alone does not seem to disturb the selfish heart of man. It often flatters him with the thought of what was endured for his sake. It makes a free offer of forgiveness, which it pleases him to hear of, always supposing that he needs it. It tells him that he has nothing to "do" to be saved. It even frowns upon self-sacrifice, as if it were the same thing as self-righteousness.

Men and women will not be persuaded to better living by the fact alone that one rose from the dead. "If they hear not Moses and the prophets, neither will they be persuaded if one rise from the dead." Even a Lazarus can continue to come forth from the tomb without much effect upon humanity's life and ways. There may be temporary wonder and awe among a few bystanders, but the large majority of humanity would be unaffected.

Looking back upon the Resurrection of the Master, we read in it not something peculiar to Him, but the token of a higher destiny towards which all creation moves. The mountains and hills are to break forth into singing, and all the trees of the forest are to clap their hands. The period of night, of weeping, is to pass; the morning of joy is to come. Already the dawn of that morning of joy has arrived with the Resurrection of our Forerunner, the Lord Jesus.

So many good things are coming to humanity that we, like the Apostles, may believe not for joy, and wonder. To souls who first awake to the higher life, earth seems a fairyland; they enjoy a new and endless life and all things look different indeed. Their hearts, now light and brave, can face the things to be. They keep the wonderful feast of Easter, eating the unleavened bread of sincerity and of truth. Malice and guile are extinguished in their bosoms. Ambition and inordinate self-love,





Oil on canvas, detail from zodiacal panel of Virgo in the Rosicrucian Fellowship's Healing Temple (Ecclesia), one of twelve panels painted by Camille Lambert in Paris c.1921

*Virgo, the Virgin, is the sixth sign of the Zodiac. She holds a six-petaled Bermuda lily, which is a symbol of purity.*

which harden the heart, cease to abide with them. All creation shares their joy and bliss. All creatures rejoice. Nature dons her most beautiful robes, the birds sing their sweetest songs, the flowers give forth their fairest hues and sweetest scents. The lamb and the lion become friends. The Holy Child leads.

Humanity is bound in so many ways. It is suffering from self-inflicted wounds. In vain it seems the voice cries: "Ye are not bound, the soul of things is sweet." The Master, Jesus wants to share His glory and power with His brethren, humanity, all creation. He wants us to be free with the glorious liberty of the children of God.

If we have thought wrongly or foolishly, evidenced by Mercury afflicted in our horoscopes, then we should set ourselves vigorously to watch and control our thoughts, so as to think more wisely and more truly.

Perhaps Mars is afflicted in the natal chart; does the passional nature seek to enchain and enslave you? Be it so, now seek to unbind the chain you once bound, and using your mind and thought power, decide to dominate this side of your nature. For the mind is king over the senses, and, long though the struggle may be, the result is sure. From Moon square Mars we can evolve Moon sextile or trine Mars, by purifying the passions.

So we should always seek to turn the square of affliction, corresponding to the Biblical "evening of weeping," into the angle of joy (trine or sextile), corresponding to the "morning of joy." Now is the moment to make your past failures steppingstones to future virtues. Today represents your wonderful opportunity. Ask yourself, "Is this act selfish, unbrotherly, unkind?" Then if the answer is "Yes," you may be certain that it is not Christian. Moreover, it will fetter and bind chains about you in your future lives. It will crucify afresh the Christ

that is your hope of glory. And the daughters of Jerusalem, man's affectionate longings for peace and goodness, will weep or mourn.

Since in man abides the Christ, his very Self, who shall forbid him to pass within the veil and to see "with open face the glory of the Lord"? But Wisdom will not enter the soul of a base man, nor dwell in a body weakened by foolish practices. The higher truths are reserved for those who are athletes in piety and in every virtue. Only Wisdom enables one to lift the veil that hides the Virgin of Eternal Truth from the careless eyes of men.

No Easter is complete without the lily, the Bermuda lily being the favorite everywhere. Its waxen-white petals are six in number, symbol of Virgo, the Virgin, sixth sign of the zodiac. Not only does it symbolize the purity and heavenliness of that new and endless life bestowed by the Christ Spirit, it also symbolizes the brotherhood of man, and this means the unselfish service of man.

The great occultist, Max Heindel, saw that humanity must outgrow patriotism and learn to say with Thomas Paine: "The world is my country, to do good is my religion." He pointed out that at the present time there is a tendency to exalt "self" above all else. The division of the world into nations, tribes, and families must vanish before Universal Brotherhood can become a fact.

The great English reformer John Wesley declared that the world was his parish. God who is ALL-in-All has no limited viewpoint. His love is over all and includes all. We are members one of another. We are meant to do honor to one another. Lives have crept long on broken wings, through cells of madness, haunts of horror and fear, divided by various group allegiances. It is time for mankind to unite, to embrace the purpose of God and to win through to the eternal life that is their

birthright.

Tennyson glimpsed man's present low estate. In "Maud" he is very frank and outspoken:

We are puppets, Man in his pride,  
and Beauty fair in her flower;  
Do we move ourselves, or are moved  
by an unseen hand at a game  
That pushes us off from the board,  
and others ever succeed?  
Ah yet, we cannot be kind to each other  
here for an hour;  
We whisper, and hint, and chuckle,  
and grin at a brother's shame;  
However we brave it out,  
we men are a little breed.

But from the heights of eternity a voice proclaims, "Behold, I make all things new." At the time of the Vernal Equinox our cosmos is vibrant with a new release of energy to which man and Nature respond. It is the festival time on the inner planes when hosts of celestial beings join in the triumphant song of the new, the nobler, resurrected life in which men are *not* a little breed, in which kindness is *not* regarded as weakness or treason or folly.

The Passover of the Hebrews and the Resurrection of the Christians are of like significance. They are both events of emancipation. Both events occurred under similar stellar influences.

There will always be some men who strive after real spiritual values, refining their inner awareness to the point where they become the consecrated vessels, the "grails," into which flows, and into which alone may flow, the "wine of significance." The heart of humanity goes out to them as to the promise of the future, as well as the splendor of the past. For the beauty of Divinity that is revealed in them shall be revealed in us. As the Father in heaven is perfect, so is perfection the inevitable goal of man.

When the Sun is focussing the active rays of Aries on humanity, events of great moment often occur. The Bible records many such events. It was on the fifteenth day of April that the Israelites left Egypt—the most important date in the Old Dispensation's calendar. Joseph was released from prison on this date. Other events occurring at this time include the encampment of Sennacherib's



*Très Riches Heures of Jean, Duke of Berry, c. 1413, Musée Condé, Chantilly*

### **Ascension**

*The Lord rises in a glory of angels, leaving footprints in stone.*

army before Jerusalem when it was slain by the Lord, the deliverance of the three Hebrew youths from the fiery furnace; and Daniel's release unharmed from the lions' den.

A new light now dawns for us; we are exalted to a higher state of knowing, raised to greater powers of performance. In other words, we are initiated into more of the divine plan for humanity, and definitely commissioned to carry it forward among the worthy and understanding ones. We are pioneers, elect, chosen. What an astonishing elevation is this, for us "who dwell in houses of clay, and who are crushed before the moth."

Truly we are to fight, but it is to be the good fight of perfection against corruption, health against sickness, spirit against flesh, the happy future against the sad past. We are to bring joy to the heavy-hearted.

We call hear the Risen Lord's "Peace be unto you, " and hearing, we call do our share in the creation of a new, better, happier heaven and earth. □

—Wesley D. Jamieson



## MAX HEINDEL'S MESSAGE

### *From Law to Faith*

**O**NE FACT is very noticeable to the student of comparative religion; namely, that the further we go back in time, the more primitive the race and the more crude also is its religion. As man advances, so do his religious ideas. Materialistic investigators draw from these facts the conclusion that all religions are man-made—that all conceptions of God are rooted in human imagination. The fallacy of that idea readily is seen when we consider the tendency of all that lives toward self-preservation. Where only the law of the survival of the fittest governs, as it does among the animals where might is right, there is no religion.

Not until a higher extraneous power makes itself felt can that law be abrogated and the law of self-abnegation come into play as a factor of life, as it does in a small measure in even the most crude religion. Huxley recognized that fact in his last lecture, where he pointed out that while the law of the survival of the fittest marks the animals' line of progression, the law of sacrifice is the heart of human advancement, impelling the strong to care for the weak, giving gladly what they might easily withhold, yet growing by such giving.

The reason can be found by the materialist; from his viewpoint it must ever remain an insoluble riddle. Once we understand, however, that man is a composite being—Spirit, soul, and body—and that Spirit expresses itself in thought, soul in feeling, and body in action, and that this threefold man is an image of the triune God, we readily shall under-



Folio 43 recto, Latin manuscript 1, Urbino Collection, Vatican Library

#### *The Lord Summoned Moses*

*Moses is given instructions on the mount of his higher consciousness and then imparts a moral code that teaches purity, self-control and sacrifice.*

stand the seeming anomaly, for by his constitution such a composite being would be fitted to respond to both spiritual vibrations and physical impacts.

When we see how little the majority care for the higher life today, we may infer that there must have been a time when man was nearly entirely callous to the spiritual vibrations in the universe. He sensed vaguely a higher power in Nature and, being endowed with some clairvoyance, he recognized the existence of powers not now perceived, though working as potently as ever.

Man was to be led for his future good, so in order to guide him aright and aid the higher nature in obtaining mastery over the lower nature, the personality, the latter was at first worked upon by fear. To have given him a religion of Love, to have tried moral suasion, would have been useless when the human Ego was in its earliest infantile stage and the animal nature of the lower personality was paramount. The God who is to help such a humanity must be a strong God, who can wield the thunderbolt and strike with lightning.

When man had been brought a little farther along, he was taught to look to God also as the Giver of all. He was imbued with the idea that if he followed the Laws of this God, material prosperity would follow. Disobedience, on the other hand, resulted in famine, war, and pestilence. In order to lead man up higher, he must be taught the Law of Sacrifice, but at that stage man prized material possessions highly, and therefore he was prompted to sacrifice his sheep and oxen through faith in the promise that “the Lord will repay an hundredfold.”

There was then no promise of a heaven; that was yet beyond man’s capacity of appreciation. It was emphatically stated that, “Heaven, even the heavens are the Lord’s, but the Earth hath He given to the children of men. (Psalms 115:16)

Next, man is taught to sacrifice himself for a future reward in heaven. Instead of performing an occasional act of sacrificing a material possession, a bull or a sheep which the Lord quickly restores, it was now required that he should give up his evil desires and by “continuance in well-doing” “lay up treasure in heaven,” caring nothing for material possessions which thieves may steal or moth corrupt.

Almost anyone, for a short time, may work himself up to a pitch of exaltation where it is easy to lay down all in one supreme act of renunciation. It is comparatively easy to die for one’s faith, but that is not enough. The Christian religion requires of us the courage to live our faith from day to day all through life. Truly, the labors of Hercules seem small in comparison.

Faith is the force in man which opens up the channel of communication with God, and brings us into touch with His Life and Power. Doubt, on the other hand, has a most withering and blighting influence on the spiritual life. That such are the effects of faith and doubt can be seen by examining their influence in our daily life. We know how expressions of faith and trust buoy us up and how depressing is the effect on us when we are doubted by others.

The childlike attitude is particularly conducive to the acquisition of the knowledge which is symbolically spoken of as the Kingdom of God, in contradistinction to that ignorance which is the

## O WORLD

O world, thou chooseth not the better part!  
It is not wisdom to be only wise,  
And on the inward vision close the eyes.  
But it is wisdom to believe the heart.  
Columbus found a world, and had no chart,  
Save one that faith deciphered in the skies;  
To trust the soul’s invincible surmise  
Was all his science and his only art.  
Our knowledge is a torch of smoky pine  
That lights the pathway but one step ahead  
Across a void of mystery and dread.  
Bid, then, the tender light of faith to shine  
By which alone the mortal heart is led  
Unto the thinking of the thought divine.

—George Santayana

estate of man. Let it be understood clearly that the faith which is required is not a blind faith, nor an unreasoning faith which clings to a creed or dogma contrary to reason, but an open and unbiased state of the mind which is ready to entertain any proposition until thorough investigation has proven it untenable.

Prayer is the opening up of a channel along which the divine Life and Light may flow into the Spirit, in the same way that the turning of a switch opens the way for the electric current to flow from the powerhouse into our house. Faith in prayer is like the energy which turns the switch. Without muscular force we cannot turn the switch to obtain physical light, and without faith we cannot pray in such a manner as to secure spiritual illumination. If we pray for worldly ends, for that which is contrary to the law of love and universal good, our prayers prove as unavailing as a glass switch in an electrical circuit. Glass is a non-conductor, a bar to the electric power, and selfish prayers are bars to divine purposes and therefore must remain unanswered. To pray to a purpose we must pray aright, and in the Lord’s Prayer we have a most wonderful pattern, for it caters to the needs of man as no other formula could do. Within a few short sentences it encompasses all the complexities of the relationship of God to man. □



## QUESTIONS AND ANSWERS

### *The Mystic Marriage; Materialism and Disintegration; Payment of Debts in the Next Life*

**QUESTION:** *I shall be much obliged if you will kindly let me know through your magazine the meaning of the symbolical phrases (which years ago I read in a book), “the marriage of Christian Rosenkreuz,” and “the secret marriages of the Rosicrucian Knights.”*

**Answer:** These phrases refer to the mystic marriage of the lower to the higher self. Through living lives of purity and service the spiritual powers are so unfolded that the “higher self” gains complete control. This process involves the raising of the divine creative fore from the lower creative organs to the head, where a connection is made between the pituitary body and pineal gland. On pages 478 and 479 of the *Cosmo* you will find this passage describing the “mystic marriage”:

“When the candidate has lived such a life for a time sufficient to establish the current of spiritual force, and is found worthy and qualified to receive esoteric instruction, he is taught certain exercises, to set the pituitary body in vibration. This vibration causes the pituitary body to impinge upon and slightly deflect the nearest line of force. This in turn impinges upon the line next to it, and so the process continues until the force of the vibration has been spent.

“When by the increased vibration of the pituitary body, the lines of force have been deflected sufficiently to reach the pineal gland, the object has been accomplished, the gap between these two organs has been bridged. This is the bridge between the World of Sense and the World of Desire.”

In terms of occult anatomy, it may be said that a nuptial union has been effected between the seat of

the human spirit and that of the life spirit. The vow of marriage that sanctions the generative act has its spiritual counterpart. In the words of Corinne Heline, there is “a wondrously constructed parallelism between the center of generation at the base of the spine and the center of regeneration at its apex in the head. At the one level man experiences physical marriage, at the other, the consummation of the transmutative life which results in the spiritual union of the polar opposites within the individual and which is esoterically termed the Mystic Marriage.”—*Occult Anatomy and the Bible*, p. 250

#### MATERIALIZATION AND DISINTEGRATION

**Question:** How can materialism cause disintegration of the vehicles of the Virgin Spirit when every kind word, action, or thought is built into the golden wedding garment and constitutes the heavenly treasures of the Spirit? Does not the materialist also have some good harvest of actions and thoughts, for instance, a man like Darwin? Then, too, how about the Lucifer Spirits who have failed in evolution but whose vehicles are not disintegrating?

**Answer:** The statement in the Rosicrucian philosophy that materialism will eventually cause the disintegration of all the vehicles refers to an extreme case; that is where materialism (love of earthly things, sense gratification, and all things pertaining to the lower life) has become so pronounced and so intense that it causes the lower self to abandon good and take up evil permanently and irrevocably, refusing entirely to listen to or follow the prompting of the Spirit. Only then are the vehicles entirely lost.

In such a case as this the Spirit abandons the lower vehicles, or bodies, the bridge of mind

between the Spirit and the lower self is broken, and the lower vehicles become a soulless personality which is subject to eventual disintegration. The Spirit after abandoning its lower vehicles finally passes into chaos by way of the Moon and the planet Saturn, where it remains indefinitely awaiting the beginning a new cosmic day.

This is entirely different from the ordinary conception of materialism, which consists of a lack of belief in spiritual realities or a lack of belief in religion; the latter is only a preliminary stage of materialism, and will not result in the loss of the vehicles, unless it is carried very much farther in a succession of lives. A man like Darwin, of course, and others of his type who live constructive lives have a great deal to their credit and are in no danger of losing their vehicles unless they carry the process a great deal farther and thereby lose all touch with the Spirit.

The Lucifers have not failed. They are stragglers, but not on account of materialism. They refused to obey Jehovah-God when commanded by Him to assist in imprisoning the plant, mineral, and human kingdoms in forms. These forms are largely created out of water, and as the fiery Lucifers disliked water they refused to work with it. In doing this they threw themselves out of line with the ordinary method of evolutionary procedure, and having thus become an anomaly in nature they have been forced to work out their own salvation in their own way.

#### PAYMENT OF DEBTS IN THE NEXT LIFE

**Question:** Is purgatory sufficient to purge us from all sins, or do we have to pay part of the debt when we return in a new body? Some passages in the Rosicrucian literature seem to indicate that purgatory fully cleanses us, but other passages seem to indicate the contrary, for instance, that which describes the man who was born blind. How do you explain these passages?

**Answer:** Purgatory eradicates from the desire body all the coarse, low, selfish, and criminal desires and impulses by tearing out of it by the force of repulsion the coarse desire stuff of a nature corresponding to these desires. Thus the ego is entirely purged of all sinful desires, and is then free to rise into the heaven worlds. This process of



Engraving, from illustrations for Dante's *Divine Comedy (Purgatorio)*, Gustave Doré, 1832-1883

*Dante is struck by awe at the sight of the angel who guides the Boat of Souls to Purgatory: "The heavenly steersman at the prow was seen/ Visibly written blessed in his looks."*

Dover Publications, Inc.

purging, however, does not pay his debt of destiny, which he has contracted with other egos on the earth. Neither does it neutralize the forces which he has set into operation in his earth lives but which have not yet expended themselves.

Therefore, when he comes back to rebirth, these debts are still waiting for him to pay, and these forces are still waiting for him to transmute. Thus a person who in a preceding life was careless or criminally selfish in some way so that he caused some other person to become blind, may be required by destiny to pay that debt in the next life by suffering blindness. Also the association with egos in preceding lives has made either friends or foes for him, and he will be reborn among the same egos one or more times in order that he may work out his debts of destiny with them and pay them what he owes them or receive that which they owe him. Thus both passages in the Rosicrucian literature referred to are correct. □



# WESTERN WISDOM BIBLE STUDY

## *Miscellaneous Interpretations*

### *Part 5*

*“And they gave him a piece of broiled fish, and of a honeycomb.”—Luke 24:36-43*

**A****FTER THE** resurrection the Christ at one time appeared among His disciples while they were in a locked room. They did not recognize Him at once and did not believe that His was a material body. But the vehicle in which He appeared was the vital body of Jesus, and it was possible for Him, as for anyone else capable of functioning in that vehicle, to draw matter of the chemical region around Himself and build a perfectly tangible, dense body in a moment. In order to convince them that He was as usual, He asked for something to eat and was given a piece of honeycomb and some fish. It was stated that He ate, but not that He ate the fish, and one who had been brought up among strict vegetarians like the Essenes would not have eaten the fish any more than he would have eaten flesh if it had been set before him.

It is also related of the Buddha that he died after gorging himself upon boar's flesh, which is highly ridiculous to anyone aware of the fact that he taught his disciples the simple and harmless life—to sustain the body upon the purest and best foods as they come directly from the ground—and was moved to the greatest pity at the sight of suffering on the part of man or beast.

The esoteric student understands that in olden times the boar was a symbol of esoteric knowledge. One may give of his knowledge; the more we give the more we have—at least, the same amount of knowledge remains. The Buddha in his Earth life had



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

### *Christ Appears on the Shore of Lake Tiberius*

*“Children, have ye any meat?...Jesus then cometh and taketh bread.”—John 21*

gorged himself upon this sacred knowledge, and when he died he was full thereof.

Not everyone should be a vegetarian at once. The vegetarian diet generates an abundance of energy, much more than flesh foods. This energy is not only physical but spiritual, so that if a man leads a sedentary life and is of a material disposition, engaged, perhaps, in sordid business transactions or in other lines of strictly material endeavor, this spiritual energy can find no vent and is apt to cause systemic disturbances.

Only those who live an active, busy life, where the abundance of energy generated by the vegetarian food can be thrown off, or who transmutes that energy into spiritual endeavor, can thrive on the vegetarian diet.

Besides, we recognize that the heredity of many generations has made man partly carnivorous, so that in the case of most people the change from a mixed diet to vegetables should be gradual. The diet which suits one man is not fitted for another, as indicated in the old proverb that “one man's meat is another man's poison,” and no hard and fast rules can be laid

down which will apply equally to all people. Therefore, everything that we eat as well as everything else connected with our personality should be determined by ourselves individually.

The Bible says truly that it is not that which goeth into the mouth that defileth us. If we crave and support ourselves upon loathsome food, it is the craving that is the sin and not the food itself. If a man is in a place where he cannot obtain the pure foods which he desires and craves, he ought to take the food which is obtainable, even flesh food, just as thankfully as he takes the pure food. It will not defile him because of his attitude of mind.

*“And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes he divided among them all.”—Mark 6:37-44*

It is the nature of a beast of prey to eat any animal that comes in its path, and its organs are such that it must have that kind of a diet to exist, but everything is in a stage of becoming; it is always changing to something higher. Man, in his earlier stages of unfoldment, was also like the beasts of prey in certain respects. However, he is to become Godlike and thus he must cease to destroy at some time in order that he may commence to create.

We have been taught that there is no life in the universe but the life of God, that “in Him we live and move and have our being.” His life animates everything that is and therefore we naturally understand that as soon as we take life we are destroying the form built by God for His manifestation. The lower animals are evolving Spirits and have sensibilities. It is their desire for experience that causes them to build their various forms, and when we take their forms away from them we deprive them of their opportunity for gaining experience. We hinder their evolution instead of helping them.

It is excusable in the cannibal, who knows no better, when he eats his fellow men. We now regard cannibalism with horror, and the day will also come when we shall feel a like disgust at the thought of making our stomachs the burying ground of the carcasses of murdered animals.

It is natural that we should desire the very best of food, but every animal body has in it the poisons of decay. The venous blood is filled with carbon diox-

ide and other noxious products on their way to the kidneys or the pores of the skin to be expelled as urine or perspiration. These loathsome substances are in every part of the flesh and when we eat such food we are filling our own bodies with toxic poisons. Much sickness is due to our use of flesh foods.

In a great many places where the Bible speaks of “meat” it is very plain that flesh is not meant. The chapter in Genesis where man’s food is first allotted to him says that he should eat of every tree and herb bearing seed, “and to you it shall be for meat.” The most evolved people at all times have abstained from flesh foods. We see, for instance, Daniel, who was a holy man and a wise man, beg that he might not be forced to eat meat, but that he and his companions be given pulse. The children of Israel in the wilderness are spoken of as “lusting after flesh” and their God is angry with them in consequence.

There is an esoteric meaning to the feeding of the multitude where fish was used as food, but looking to the purely material aspect we may sum up the points made by reiterating that we shall some time outgrow flesh and fish eating as we have risen above cannibalism. Whatever license may have been given in the barbaric past will disappear in the altruistic future, when more refined sensibilities shall have awakened us to a fuller sense of the horrors involved in the gratification of a carnivorous taste.

*“And He said, a certain man had two sons.”—Luke 15:11-24*

The story of the prodigal son was a parable whereby the Christ intended to teach a lesson and not an actual fact. It is a story which tells of the Spirit’s pilgrimage through matter. There are different classes of Spirits. Some, but not all, have gone into the school of experience, the world. They have descended from their high estate in the World of God gradually deeper and deeper into the sea of matter which blinds them. At last they find themselves enmeshed in the dense matter of the Physical World. That is the turning point where they wake up; where the unconscious path of involution ends; where self-consciousness is attained plus a consciousness of the world without. But the Spirit within is not content to remain in this world. Reawakened to a sense of its inherent divinity it feels drawn anew to its highest spheres, and says “I will arise and go to my Father.”

Then comes the toil of stripping off the various



vehicles in which it has become enmeshed and of raising itself once more to the conscious communion with God. While engaged in this arduous task “the Father meets it a long way off”; the still small voice from within begins to speak and tell of heavenly glories and, at last, when either the evolution of humanity has been completed or the single Spirit has taken the short cut of Initiation, there is a reunion with God and the other brothers who have not yet gone out into the school of experience. Naturally there is more rejoicing over the return of one who has fought the good fight and has come back to his heavenly home, than over the one who has not yet sought to improve his opportunities.

*Raising the Dead*—John 11:11, Acts 9:36-42

Peter did not raise Dorcas from the dead, neither did the Christ raise Lazarus or anyone else, nor did He so claim. He said “He is not dead, he sleepeth.”

In order that this matter may be understood, we will explain what takes place at death and wherein death is different from the state of trance, for the persons mentioned were entranced at the time the supposed miracles took place.

During the waking state, when the Ego is functioning consciously in the Physical World, its various vehicles are concentric—they occupy the same space—but at night, when the body is laid down to sleep, a separation takes place. The Ego, clothed in the mind and desire body, extricates itself from the dense body and the vital body, which are left on the bed. The higher vehicles hover above or near. They are connected to the denser vehicles by the silver cord, a thin glistening thread which takes the shape of two figure sixes, one end being attached to the seed atom in the heart and the other to the central vortex of the desire body.

At the moment of death, this thread is ruptured at the seed atom in the heart and the forces of this atom pass along the pneumogastric nerve, through the third ventricle of the brain, and thence outward through the suture between the occipital and parietal bones of the skull, along the silver cord and into the higher vehicles. Simultaneously with this rupture, the vital body is also disengaged and joins the higher vehicles which are hovering above the dead body. There it remains for about three and one-half days. Then the higher vehicles disengage themselves from the vital body, which disintegrates synchronously



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

***The Raising of Lazarus***

*An initiation of the future Christian Rose Cross by Christ Jesus was taking place during the three and one half days that Lazarus was lying “dead.”*

with the dense body, in ordinary cases.

At the time of this last separation, the silver cord also breaks in the middle, and the Ego is freed from contact with the material world. During sleep the Ego also withdraws from the dense body, but the vital body remains with the dense body and the silver cord is left intact.

It sometimes happens that the Ego does not enter the body in the morning to waken it as usual, but remains outside for a time varying from one to an indefinite number of days. Then we say that the body is in a natural trance. But the silver cord is not ruptured in either of the two places mentioned. Where these ruptures have once taken place no restoration is possible.

The Christ and the apostle were clairvoyants; they say that no rupture had taken place in the cases mentioned; hence the saying, “He is not dead, he sleepeth.” They also possessed the power to force the Ego into its body and restore the normal condition. Thus so-called miracles were performed by them. □

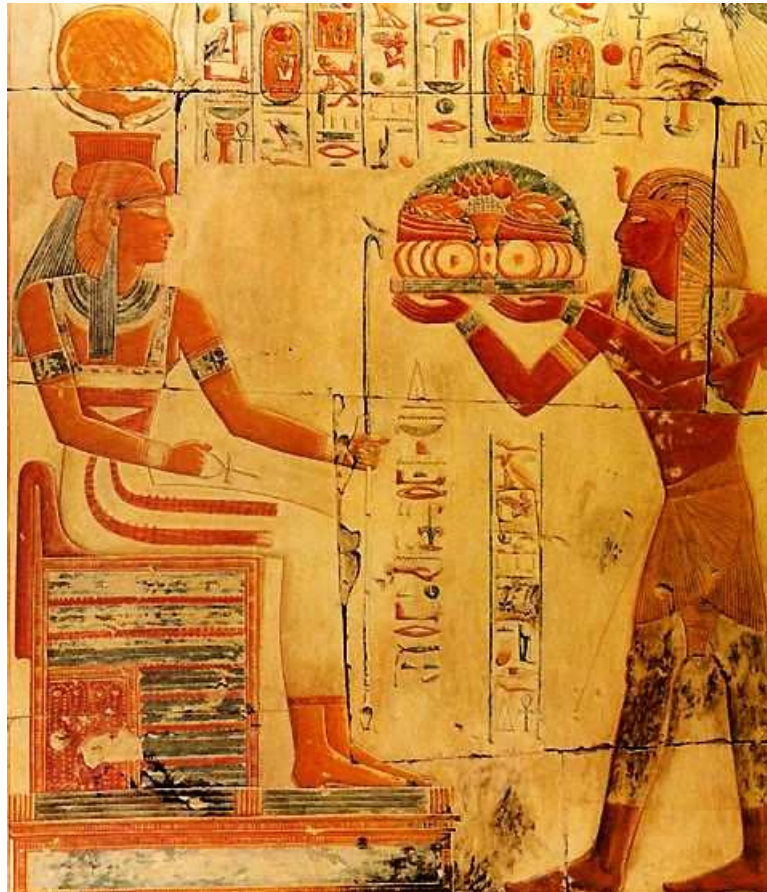
## *Evolution as Shown in the Zodiac*

### *Part 3*

**J**ESUS TAUGHT the multitudes in parables but explained the mysteries of the Kingdom to His disciples. Paul gave spiritual meat to the strong, but the milk of doctrine to the multitude, for there has always been an exoteric and an esoteric side to every religion. Taking Taurus, the sign of the Bull, to symbolize the worship of that animal as practiced in Egypt, Persia and other countries at that time, then we shall find that the opposite sign, Scorpio, symbolizes the esoteric doctrine of the priesthood, who were the guardians of the ancient Atlantean Mysteries.

In this connection we will note first that the sign Scorpio is represented in the pictorial Zodiac by a Scorpion or Serpent, and we wish to impress particularly on the student's mind that the Scorpion has its *sting in the tail*, while the Serpent has the *venom in its teeth*. This is very significant, as we shall see presently.

On looking up the word "serpent" in the Bible, we shall find that there are about seven words that have thus been translated; but one of them, which was borrowed from Egypt, is *Naja*. This word is found on the old tablets in the ancient temples of Egypt where Osiris, the Sun God, is hailed when arising from the primordial deep. He was then crowned with glory and has the Uraeus Naja, *an emblem of cosmic wisdom*. The Uraeus was a part of a serpent's body, with its head depicted as protruding from a point in the forehead just above the nose, where the human spirit has its seat; and



Relief, Temple of Seti I, Abydos

#### *Isis*

*Wife of Osiris, Isis is shown, as is her sage-servitor, with the uraeus.*

Christ therefore referred to the ancient Serpent-Initiates when He said: "Be ye wise as serpents."

In ancient Egypt the King wore a crown adorned by a *double serpent, Uraeus or Naja*, which seemed to protrude from his forehead when the crown was placed upon his head. This was to symbolize the fact that he held the double office of King and Priest by virtue of his sublime wisdom. In India, also, the guardians of the Mystery Teachings were called Nagas or Serpents. In the Icelandic "Eddas," the Northern Vedas, Siegfried, the truth seeker, slays the serpent, tastes of its blood and then becomes wise.

Nor, to elaborate on the statement made above, is it necessary to go outside our own religion for



proof that the serpent is the symbol of wisdom, for the Christ Himself said: "Be ye wise as serpents." The serpent is certainly not sufficiently sagacious to warrant a literal meaning of this saying; but when we understand that when the creative fire is drawn upwards through the serpentine spinal cord it vibrates the pituitary body and the pineal gland, connecting the Ego with the invisible worlds by opening up a hidden sense, the allusion is perfectly clear.

There is, however, a lower phase of spiritual development, symbolized in ancient times by placing the Uraeus or serpent at the navel, to show that the mediumistic faculties in the solar plexus had been developed. Mediumship is a negative phase of spiritual sight or hearing possessed by a person who, under the control of an outside intelligence, prophesies. This undesirable phase of seership was represented in the Zodiac by the symbol of the Scorpion, which has the sting in its tail. In the Serpent Initiate the Creative Cosmic Fire was drawn upward through the head to serve a spiritual end; in the medium the creative energy is expressed for selfish, sensual ends through the procreative organ ruled by Scorpio.

The point between the eyebrows, whence the serpent of wisdom protrudes, is *the seat of life*, whereas all that opens the womb is subject to *the sting of death*, contained in the Scorpion's tail.

If we now turn with this information to our Bible, we shall find that a great many things, previously obscure, will become clear. As said, the Egyptian word for this Uraeus or serpent is *Naja* and it was borrowed by the Israelites who expressed the negative faculty of mediumship by affixing the feminine ending "oth," giving *Naioth*; while those able to function consciously in the spiritual worlds were given the positive, male plural ending "im," and were called *Naim*.

If we read the nineteenth chapter of first Samuel with this understanding we shall readily see that the incident there narrated was of a mediumistic nature. David had become afraid of Saul and he



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

### **Saul and the Witch of Endor**

*King Saul prevails on the mediumistic ability of the witch of Endor, who had "a familiar spirit," to conjure the prophet Samuel to foretell future events. Note the serpents—behind Saul and issuing from the skeleton.—1 Samuel 28:6-21*

went with Samuel to "Naioth." This is supposed by Bible translators to be a place, and maybe a village was so named. But if that was the case, it was because the people who lived in that place were Naioth, or mediums. They were called prophets in the chapter before us, and it is significant that as soon as anyone came within their camp, he commenced to prophesy or speak under control. Even Saul, who came there, anxious to get David away that he might slay him, was seized by the spirits and prophesied, to the amazement of all present.

In the New Testament we are told that the Christ went to the city of Nain and there raised *the Son of a Widow*. In the Latin Testament, this city was not called Nain, but *Naim*. And it is very significant that all three, Naim, Naioth and Endor, where the sorceress that assisted Saul is supposed to have lived, are in the same locality by Mount Tabor.

Every Freemason knows that the brethren of that Order are called "Sons of the Widow." And it is stated in the Bible that Hiram Abiff, the Master Builder of Solomon's Temple, was the Son of a Widow, a cunning craftsman. We cannot in the present article repeat the Masonic Legend which tells

the reason why. This we have given in the book *Freemasonry and Catholicism* and also in our books on the Rosicrucian Philosophy. But suffice it to say that in the Bible story to which reference has been made, we have one of the Naim, a Widow's Son or initiate of the old Serpent School, for the priests of Egypt were *phree messen*, children of light. Each had within, the ancient Serpent Wisdom. But a new religion was being inaugurated, and it was necessary to raise the ancient Initiates to the Mysteries of the coming Age. *Therefore, the Christ, the Lion of Judah, Lord of the new Kingdom, went to the Widow's Son of Naim and raised him up by the strong grip of the Lion's paw.*

We may here emphasize that the first Initiate under the new system was Hiram Abiff, the highest Initiate of the old system, who, by this new initiation given him by the Christ, became a Christian, pledged to bear the Rose and the Cross, which were the symbols of the New Mystery Teachings of the Western World, and he was then given the symbolical name, Christian Rosenkreuz.

Thus from the time when the Sun entered the sign Aries by precession, it became a crime for the chosen people to worship the bull exoterically, or to partake of the esoteric Serpent wisdom. And for a similar reason *it is idolatry when people of the West take up the Eastern religions, Hinduism, Buddhism and kindred teachings.* For in the Aryan Epoch, only the Aryan Religions, the religions of the Lamb, have the proper effect on the human evolution. All previous systems are detrimental to the Western people; and in time those also who are now in the East, the Orientals, will be forced to embrace this religion, or be left far behind in evolution.

### THE ARYAN EPOCH

#### Aries—Libra (♈—♎)

The Aryan Epoch may be divided into three eras; but they are all served by the religion of the Lamb. The first division covers the time when the Sun, by precession, went through the sign Aries, the Lamb. Jesus was born when the Vernal equinox was in about seven degrees of Aries; so the twenty-three degrees which lie on the other side belong to the Old Testament period, when the chosen people were in captivity and lost in the wilderness of

the world; the new religion had not then found its place. Then the Christ came and inaugurated this new teaching definitely. He came not to destroy the old prophecies and the law, but to give us something higher when they shall have been fulfilled. The sign opposite Aries is Libra, the scales or balance of Justice; and therefore we are told in the new religion that there will come a day of judgment (♎), when Christ shall appear to give to every man according to the deeds done in the body.

### PISCES-VIRGO

#### (♊—♍)

Christ was the Great Shepherd (♈), but He called His disciples to be "fishers of men," for the Sun by precession was then leaving the sign of the Lamb and entering Pisces, the sign of the fishes. Therefore a new phase of the Aryan religion was opening up. The Bishop's miter is also in the form of a fish's head.

The New Testament, therefore, does not mention the Bull or the Lamb, but references to the fishes are numerous. We also find the celestial virgin (♍) prominent and the wheat ear of Virgo is the Bread of Life, to be gained only through immaculate purity. Thus Christ fed the multitude on fish (Pisces) and loaves (Virgo).

Before the time of Christ, the new religion of the Lamb (Aries) could get no foothold. Moses, the erstwhile leader, could not bring the chosen people to the "promised land." That was reserved for Joshua, the son of Nun. "Joshua" is Hebrew for "Jesus" and the Hebrew word "Nun" means "fish" (Pisces). It was thus foretold that the religion of the Lamb (♈) would attain prominence during the precessional passage of the Sun through the sign Pisces, the fishes.

This prophecy has been fulfilled, for during the two thousand years which have elapsed since the birth of Jesus, the Western religion has been taught by a celibate priesthood, worshiping an immaculate virgin, symbolized by the celestial sign Virgo, which is the opposite of Pisces. This same priesthood has also enjoined the eating of fish and forbidden the of flesh (♈, ♉) on certain days. When the children of Israel left the flesh pots of Egypt, where the Bull (♉) was slain, they left it by the blood of the Lamb (♈). But in the Piscean



dispensation no shedding of blood is enjoined and flesh eating is condemned as a sin at certain times, for man is now taught to forsake the lusts of the flesh and also lusting after the flesh.

This ideal was tried under the Aryan dispensation, when the chosen people were yet in the Wilderness, so called, but without success; they would not have the heavenly manna. Now, however, man is being weaned from the cannibalistic practice, and in the seven hundred years which remain before the Aquarian age is definitely ushered in, we will, in all probability, have made great strides, both in overcoming the lust of the flesh and the lust after the flesh. For Virgo, the immaculate celestial virgin, and the ears of wheat contained in the sign, show both these ideals as profitable to soul growth at the present time. Jupiter, the planet of benevolence and philanthropy, which rules Pisces, has been a prominent factor in promoting altruism during the past two millenniums.

### Aquarius—Leo

(♈—♌)

It is often said, and rightly so, that the boy is father of the man. And on the same principle we may say that the Son of Man is the Super-Man; therefore, when the Sun by precession enters the celestial sign Aquarius, the water-bearer, we shall have a new phase of the religion of the Lamb, exoterically; and the ideal to be striven for is shown in the opposite sign, Leo.

The Moon, which is the habitat of the autocratic Race Ruler and Lawgiver, Jehovah, is exalted in Taurus, the sign of the Bull, and all Race religions, even the Mosaic phase of the Aryan religion of the Lamb, demanded a sacrificial victim for every transgression of that law. But the Sun is exalted in Aries, and when the great Sun spirit, Christ, came as High Priest of the Aryan religion, He abrogated sacrifice of others by offering up Himself as a perpetual sacrifice for sin.

By looking to the mother ideal of Virgo during the Piscean Age, and following the Christ's example of sacrificial service, the immaculate conception becomes an actual experience to each of us, and Christ, the Son of Man, Aquarius, is born within us. Thus, gradually, the third phase of the Aryan

### Resurrection

That they have my densest body burned  
And its remains superbly urned;  
Or them on flowery meadows scattered  
Has long since little mattered.  
How could they know who poked the fire  
Freeing deathless Music from the fleshly lyre,  
Know in the rising, hot purple smoke,  
The mortal coil of silver broke  
To set me finally free,  
A chord found in the Crystal Sea.—  
Know in Love's warmth I ascendant  
Had gained the Realm transcendent.

If a few would grieve for me who sinned,  
Let them be comforted. Hear the Wind!  
Four strive and blow the earthly leaven,  
But One streams through the Trees of Heaven.  
Rejoice! We here walk this Wind of Spirit.  
Lift up your hearts. All hear It.  
The Holy Breath is blinding bright white  
From the radium throne of God  
And none are blind—all have sight.  
Rejoice, sojourners in the vale of Nod.

—By Paul T. Roper

religion will be ushered in and a new ideal will be found in the Lion of Judah, Leo. Courage of conviction, strength of character and kindred virtues will then make man truly the King of Creation, worthy of the trust and the confidence of the lower orders of life as well as of the love of the Divine Hierarchs above.

This, the mystic message of Man's evolution, is marked in flaming characters upon the field of heaven, where he who runs may read. And when we study the revealed purpose of God, we shall in turn learn to conform intelligently to that design, thereby hastening the day of emancipation from our present cramped environment to the perfect liberty of free Spirits, risen superior to the law of Sin and Death, through Christ, the Lord of Love and Life,

It is for us to decipher this message, and solve the Riddle of the Universe. □

—Max Heindel

## *The Star We Live By*

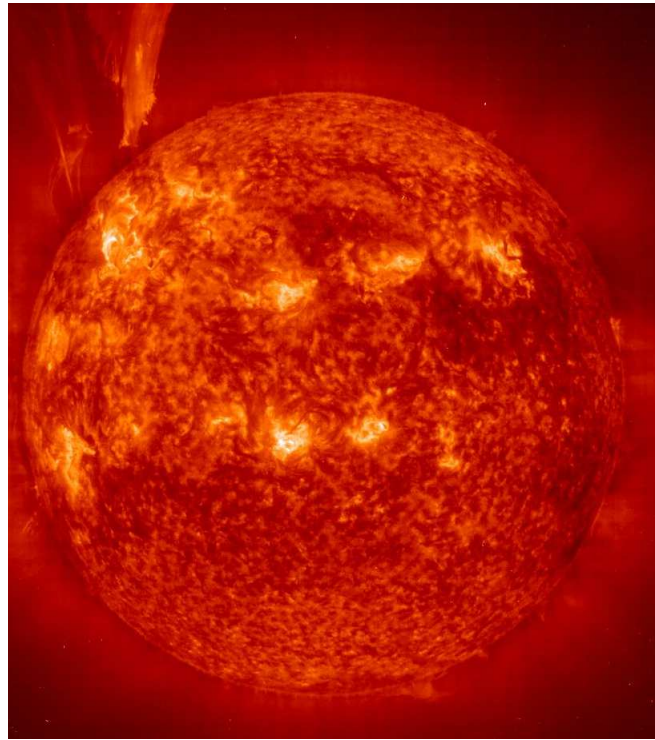
**A**S A MEDICAL DOCTOR, student of spiritual and natural science, and truth-seeking human being, I have long held a fascination for the way the world is explained in so many seemingly irreconcilable ways. Trying to reconcile these differences is an ongoing challenge. Equally important for me are the moral consequences of how humans view creation and their place in it. For it impacts to such a large extent on the health and illness of the individual as well as communal life. Consequently, the way the world is conceived is of no small importance. Rather than choosing one view over another, it seems more satisfying to find where each is actually justified and complements the other. By merging the natural and spiritual scientific world views, the resulting world picture is more complete and much richer than either would be standing alone. The following article is an attempt to make such an image with the sun as the object of study.

Pre-Grecian humanity, almost without exception, placed the sun at the center of their world view. To them it was the spiritual source of life, and made all things what they were. They ordered their cultural and agricultural calendars according to its rhythms—a practice which modern man has wisely continued. The central position of the sun is completely understandable, considering what our planet would become without its ceaseless outpouring of what ancient humanity called spirit life, and we today call energy.

Post-Grecian and particularly modern mainstream

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*The sun's turbulent, seething, corrugated surface is laced with erupting prominences and flowers of molten elementary matter.*

science has attempted to replace this spiritual/ moral view of the star we live by, with a purely amoral/ material explanation for the phenomenon. Rudolf Steiner has attempted to update and expand the ancient conceptions with a modern spiritual one. It is these views that I would like to try to reconcile.

Each discipline presents a set of laws which must be satisfied, and which seeks to explain the percepts which present themselves to admittedly very different methods of investigation. Modern astronomy relies on instrument-augmented senses, physical laws and mathematical formulas to argue its point of view. Rudolf Steiner relies on spiritually augmented senses, spiritual laws, and the formulation of thought itself to present his world view. Let us look at what each method reveals about solar reality, starting with the astronomical view, and then presenting the spiritual scientific one. Then an attempt will be made to show that together these two views can be combined to offer a more perceptually



and morally correct view of solar activity.

The fundamental structure of the sun presented by solar physicists is one of a thermonuclear reaction standing at the center of the solar system, indifferently spewing out energy from its center outward into space. This theory is certainly consistent in many ways. It seems to be almost irrefutable, considering the copious amounts of data and mathematical calculations supporting such a view. However, its lack of moral content is disturbing, and it even violates some of its own basic laws, which leaves this picture vulnerable.

The moral/spiritual view of Steiner is as sophisticated and complicated as it is heart-warming, but it must also be brought in line with the observed facts in order to be completely satisfying. Let us look at some percept/concept complexes which might help us to arrive at knowledge of the true nature of the sun.

It has been known for some time that the corona, or atmosphere of the sun, is many orders of magnitude hotter than the photosphere, the surface of the sun (named from the Greek word *photo*, meaning "light"). This presents a serious problem for natural science to explain, since their basic premise is that the sun is hottest at its center. It defies logic and common sense that the further you go from a warm object the warmer it becomes. Even more problematic, however, is that this condition violates the second law of thermodynamics! This is a major no-no, and is completely intolerable to physics. Thus, the very hot invisible corona presents one of the most puzzling paradoxes in solar physics.

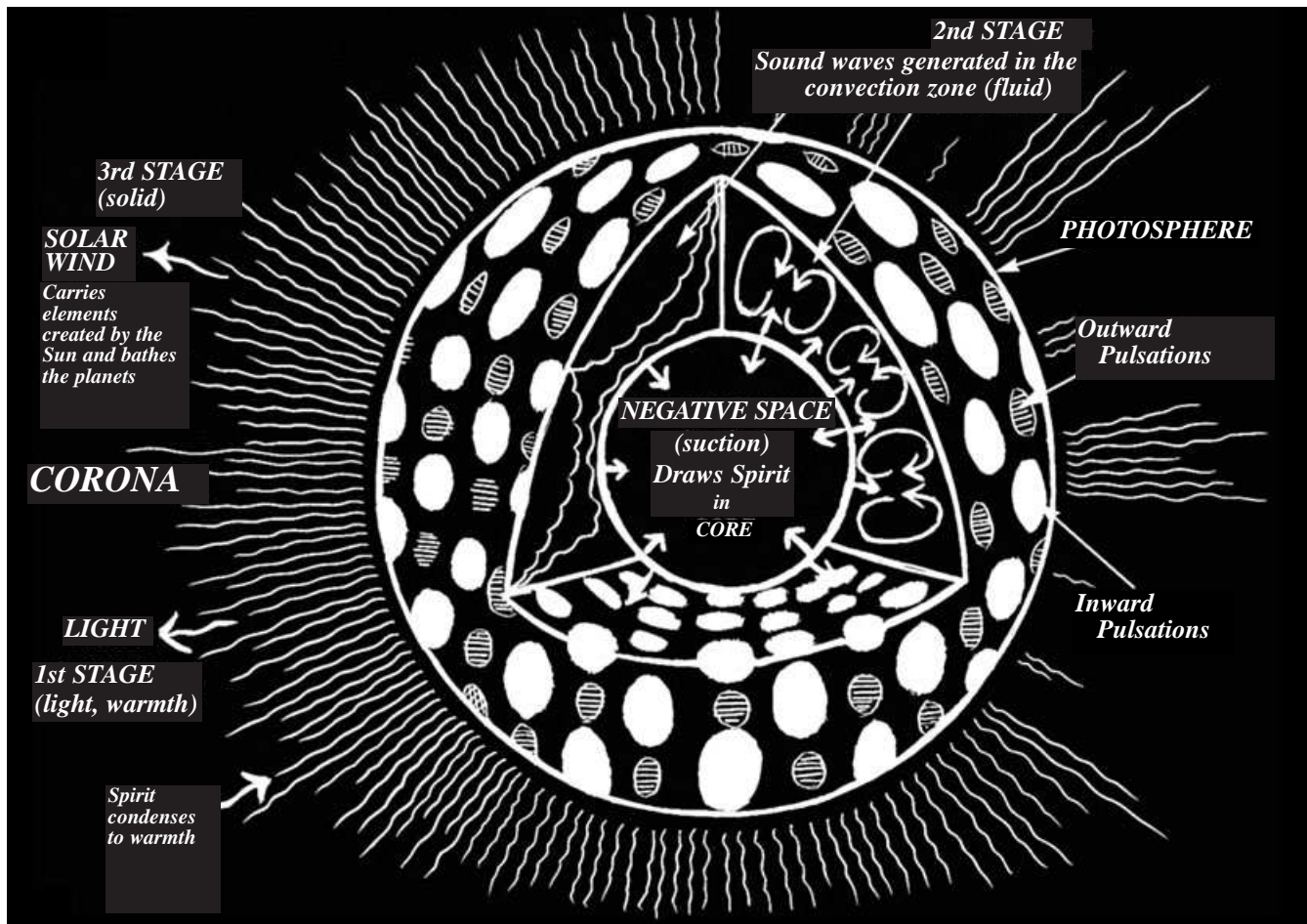
The research of Rudolf Steiner, however, is consistent with this fact. According to spiritual scientific law, the creation of warmth/fire is always a sacrifice of higher spiritual beings. Furthermore, when spiritual inner warmth becomes physically perceptible as outer warmth, a densification to air/gas occurs. Simultaneously, in the process a finer element is liberated; in this case it is light. This is exactly what is perceptually happening on the sun. Spiritual inner warmth streaming "in" from the cosmos condenses to outer warmth in the corona and liberates light at the sun's outer boundary, the photosphere. Spiritual beings sacrificing part of themselves to produce light and heat to sup-

port our own spiritual and physical life is how the sun presents itself in this view.

The activity of the corona reveals yet another law of the spirit. This law states that when spiritual life-forces move in one direction, matter and energy flow in the opposite direction. This principle is clearly demonstrated by the super-hot corona. The corona exerts a powerful measurable outward pressure on the globe of the sun. This outward pressure opposes what astronomy calls gravity, and Steiner describes it as a negative suctional space at the sun's core. It is the negative space that draws in the spiritual forces; as they stream in, matter flows the opposite way drawing out the surface. The combination of these two forces results in the spherical shape of the sun.

This picture of opposing forces, delicately balanced in dynamic tension, combining to create the sun's form, helps to explain another observed solar phenomenon. The surface of the sun often ejects large amounts of substances into the corona. When these so called coronal mass ejections occur, the sun convulses over large areas of its surface. This observation confuses scientists, since a large heavy star should not be so shaken by what is actually a relatively minor release of energy. However, when the surface of the sun is conceived as a thin skin balanced between the outward pull of the corona and the suction of the hollow core, it is understandable that disturbances on the surface should reverberate throughout the surface, as, indeed they do. Now a new picture of the sun takes shape that is both morally satisfying and perceptually confirmable.

The corona as a whole is also being investigated by NASA satellites. As it streams out from its beginning at the photosphere, it becomes what is known as the solar wind. The spacecrafts Pioneer and Voyager are involved in this study. They have sped past Jupiter, Saturn, Uranus and Neptune, their original objects of study, and are now racing toward the limit of the influence of the sun in space, sampling the solar wind as they go. The exact extent of the solar wind is still not known to astronomers, but they do know it is vast. It bathes all the planets with its content, and then continues to travel far beyond the solar system. It finally ends at what is called the heliopause, a spheroidal



egg-shaped bubble surrounding the whole solar system. The heliopause acts as a barrier to direct contact with interstellar space.

To the surprise of astronomers, the solar wind does not slowly and gradually mingle with the local interstellar medium, but comes to a sudden violent stop, creating a pulsating fluctuating shell. When the solar wind stops at the heliopause, the temperature and magnetic field strength of the wind is increased many fold. From this boundary flow cosmic rays of helium, hydrogen, nitrogen, oxygen and other elements toward the sun. The creation of these elements is perplexing, and difficult for scientists to explain. These percepts, however, are able to be illuminated and explained quite clearly by Rudolf Steiner. He describes how fixed stars work. and describes the sun in the following way, "There is a continual stream of life force flowing from the sun to the outermost boundary of its system and then stopping and turning back again." Now we can understand from what was

said previously, how spiritual beings reaching the limit of the solar system condense at the heliopause, give rise to warmth, and metamorphose out of the streaming solar winds the basic building blocks of life, sending them back toward the planets in a moral spiritual deed of creation and sacrifice.

Much of the current picture of the sun that modern astronomy has arrived at comes from a satellite called SOHO (Solar and Heliospheric Observatory) which orbits the earth and the sun in a unique position called an inner Lagrangian point. There, SOHO is balanced between the pull of the earth's and the sun's gravity, and thus exists in a state of non-gravity. Its 12 instruments examine the sun in unprecedented detail. They downlink several thousand images a day through NASA's Deep Space Network where anyone can see them by accessing the SOHO home page <<http://sohowww.nascom.nasa.gov>>.

Among the astounding new findings offered by SOHO, I offer the following for closer inspection.



The sun's outermost visible surface, the photosphere, oscillates. The entire surface of the sun rises and falls as small discrete areas with a slow rhythmic period of about 5 minutes. These oscillations, which can be tens of kilometers high and travel a few hundred meters per second, arise from sounds that course through the solar interior. The entire orb flickers and twinkles like a giant strobe. According to current astrophysical theory, the sounds are produced by the turbulence of hot gases near the surface. Once created, they are trapped inside the sun, propagating toward the center. They reflect and reverberate throughout the solar interior, and eventually return to the surface, striking and disturbing it, thus causing it to rhythmically rise and fall. There are about 10 million separate notes, each of which has a unique path and pitch.

This remarkable image, given to us by SOHO, presents some theoretical challenges to solar scientists, the details of which go beyond the scope of this article; however, it might have been predicted from the work of Steiner. The pulsating mulberry image described by NASA is a recurrent picture described by Steiner of what takes place during the evolution of planetary bodies, which all begin as masses of warmth. It is brought about by the workings of the Exusaiai (spirits of Form [associated with the Hierarchy of Scorpio]) which cooperate with the ruling spirits of the sun in a complicated interaction among the various hierarchies. The production of sound in the sun is the fulfillment of another spiritual law. As mentioned above, when a spiritual substance condenses, part of it falls to the denser stage of existence, while simultaneously a finer element is released. When the air element condenses to the fluid stage, what is liberated is sound or tone. The inner substance of the sun is certainly denser than the corona and even though the fluid element cannot physically exist within the sun, the turbulent convection where the solar sound is created acts just like boiling water. It follows the laws of fluid dynamics in its motion, and the laws of spiritual creation in its physical manifestation.

Steiner continually attributes the creation of form to the activity of the sun, a concept which astronomy has in a round-about way confirmed. SOHO has discovered that the solar wind carries

many elements from the sun. Among them are sulfur, argon, calcium, silicon, iron, nitrogen, carbon, oxygen, phosphorus, chlorine, potassium, titanium, chromium, manganese and nickel, suggesting that Steiner's observation that the sun is a source of the various and varied forms in the solar system is indeed justified.

Yet the contrasting views of the nature of the sun presented in this article could not be more different. I cannot help but ask myself, how can two such different pictures of the same natural phenomenon arise from the sincere human striving for knowledge? It is too easy to simply say that one view is wrong and the other correct; there must be something more. I believe the answer lies in the following thought: The spiritual scientific view of the world holds that just as the force of gravity is diminished the further one travels from the earth, so likewise do the earthly laws lose their applicability the further from the earth you go. This explanation of the world-order helps to make sense of the current dilemma in which modern cosmology finds itself. When the earthly laws are projected onto objective cosmic facts, ever more fantastic explanations are devised to reconcile the problems that arise. This has led to the current crisis that plagues this scientific discipline.

In conclusion, one is left with a picture of the sun which is very different from the conventional one of a ball of fusion existing as a result of physical earthly laws, to one of a sphere of spiritual beings sacrificing themselves to allow a new hierarchy, "humanity," to exist and develop on this planet called Earth. The moral consequences of such a picture are profound. I would encourage you to ponder these thoughts, and when working in your fields or gardens take a moment to think about the spiritual nature of the sun, and picture to yourself all the beings who make your work fruitful and allow you to grow the food that provides the basis for the life you lead and the thoughts you think. How we think about the world is by no means unimportant. Our thoughts are realities, and they are the first stage in the perception of the beings that work ceaselessly in bringing the world into existence. □

—Robert McCracken, M.D.

## *Pisces—the Zero Hour*

**W**HETHER MANKIND realizes the fact or not, the present period is vitally and truly a time of choice as to whether individuals shall “elect” to impede or hasten the rational evolution of not only themselves but of their planet.

Aware or unaware, mankind is now being whirled in a vortex through the presence of the Christ-fire in our planet, and this force shall filter out the false from the true in every phase and department of human thought, human feeling, and human activity. This action is the same purging process as that of Purgatory, or the lower region of the Desire World, where the forces are centrifugal in effect, gross conditions being flung outward in all mankind. The Christ-fire in our planet today, in a very vital sense, separates the sheep from the goats.

Those souls whose evolutionary temperament is so sluggish that they cannot or will not step forward with the impelling Christ-force of love and wisdom must, out of His very compassion, be removed to spheres of life where they may learn their lessons, for no longer will they be allowed to impede evolutionary forces and conditions because of their separative, saturnine concretions. The electrical and convulsive Uranian vibrations disintegrate and destroy the crystallizations which the inhibitive Saturn force creates; thus Saturn and Uranus are complements and operate respectively through life and form. In a very special sense, both



Oil on canvas, Rembrandt Van Rijn (1606-1699), National Gallery, London

### *Belshazzar's Feast*

*Some observers see in Western man's unprincipled pursuit of self-centered interests a parallel with decadent Rome. The "handwriting on the wall" is the permanent record of all our actions etched in the ethers of our vital bodies. It is also a reflection of the heavenly script of the zodiac, the cosmic Word in which we live and move and have our being.*

Uranus and Saturn are Christing Powers. Saturn creates concretions which result in personal pain, and Uranus dissolves concretions which result in transmutation and regeneration.

Behind the glyphs and symbols of the zodiac lie the whole story of mankind, and of our planet. To the merely intellectual, or the over-intellectual, this fact is for the most part lost sight of, and the message of the stars may be thought by them to reduce itself to a study that simply panders to the personality, or so-called “fortune-telling.”

Mankind in its increasing involutory descent ever preferred the darkness to the Light; but the time has now come when our planet, by precession, presents a new face to the Sun, whose visible

emanation is the physical vesture of our Solar God. Because of our unfolding cosmic panorama, as a result of the earth movement called "precession," there is a preparation in the making to set our stage of Earth with a completely new and higher grade of "living scenery."

Down come the outworn, effete, and useless stage props, the trappings of all that falsity and error which are the aftermath of Piscean materialistic intellectualism. All that abstract negative part of this intellectualism, which has brought not only dry rot into our lives and thought but downright danger, still stands here in America, in our present-day vicious spiritual apathy and spiritual impotence, as nescience does its corrosive work. The tragedy of our times is that man does not wish to hear or know of the Spirit!

Deconstructionism, atheistic socialism, amoral capitalism are for the most part the children of an intellectualism devoid of a flicker of light or love from the Godhead! This is the attempt by mankind to build on sand!

The viciousness of this Western danger now starts to turn in upon its creators as the people of the world become victims of an economic structure which has been erected without consort with or counsel of God. This structure now starts to totter and close in upon the people of this land of plenty where superabundance runs riot; here people tighten their belts and feel the lack; and this too in a world where more work stands to be done than ever before! At this moment millions of men and women now idle away their days!

The irrationality of this picture of greed and ignorance reveals again the recurring fact and folly of rearing systems of life upon the sand of base human desires and passions instead of upon the Rock of God. Only a divine intercession by a Christ-Emissary could restore order to our world and establish it on a far higher level, for mankind is dead with spiritual inanition, and this the fruit of our unilluminated intellectualism.

And so severe shall these days be on our planet that "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Who are these who constitute the "elect" and for whom shall these

days of tribulation and retribution be shortened?

They are those souls whose hearts and minds are spiritually lighted with the flame of Love, the consciousness of the Christ. These souls have penetrated beyond, clear through, this miasma of hurtful materialism, and have become Christ-conscious. These souls stand ready, fully prepared, not just willing to die for God and Truth, but far more, to live for Him and mankind that humanity may be raised up and out of its self-created night of immorality, greed, and long-loved ignorance. The sin of separateness must now go. Well does John the Baptist say: "He must increase and I must decrease." Positive Uranus must flower and negative Saturn fade.

This body of the elect shall serve to shorten these days through their prayerful united effort, in virtue of their earnest willed desire in aspiration for divine intercession. "A little leaven leaveneth the whole lump." Always does the Christ speak in the language of the mystically occult, and this is the only science that shall ever be. Here is that vast force which shall produce vast results as mankind becomes shocked out of its wanton apathy and antipathy to the Good, the True, and the Beautiful, as man ceases to feed at the table of ignorance which has so effectively held back and neutralized his untold powers.

Pisces as a spiritual power in its positive aspect is far too heavenly, much too spiritually divine, for the generality of mankind to fully realize, much less feel and express, so its negative action does mighty work as it etches into our world drama that house-cleaning which of necessity must take place to clear away and prepare for the sweetening, refreshing fragrance which the Water-Bearer brings. For as drooping flowers revive and smile at the livening shower, so will our earth and its people revive and smile again, as the Wayshower of Christ-love through Aquarius and Pisces pours forth upon the Earth that vitalizing Christ-thought and Christ-feeling respectively through each Star Angel.

Now is the time when every soul whose privilege it has been to touch the Rosicrucian Teachings should intensify his spiritual life and manifest the purpose of it in highest degree. Now may he reach



out with those various resources which are his to the end that he may help shatter some of the crystallizing, saturnine abysmal ignorance that is all about us.

It is not so much a question of his forcing opinions or obtruding ideas upon others who do not wish for them or seek them, but a question of his living the life of Christ in imitation, which these highest Teachings demand as an obligation to his Higher Self. If this is done in thorough-going earnestness his vibrations will be of such quality as to bring to his door thirsting seekers after Truth—souls who are sorrow-stricken and laden with burdens.

So this overlapping Pisces-Aquarian period is truly a harvest period in the highest sense of the word for all earnest, active members of such an association as ours. In fact, the amount of our spiritual activity now will be the measure of our sincerity and love as servants privileged to serve the Great Ones in the Great Work.

For all those whose spiritual obligations are awakened, this is a time of glorious harvest activity. Apathy will be unknown to these. Rather, they will recognize this time as a grand call for them to go to work in the vineyard of Christ.

Only as mankind at last decides upon cooperation, harmony, and friendship as a daily living function in national and international life can the appearance of a world Teacher occur, and it is His appearance which shall truly mark the Zero Hour of Pisces.

With His coming there will appear the light and love of a new life, an Aquarian aroma of Friendship and Spiritual Intelligence which shall flow with increasing power into the world through the hearts, through the heads, and through the hands of men and women who no longer combat each other, for they shall see themselves equal. The destiny-duty of Pisces, so often called “sorrow and self-undoing” by the exoteric astrologers, shall

bring in the heavenly effulgence of Neptune through Pisces to underwrite this Aquarian savor, and signs will then show out of that more abundant life which Christ speaks of and promises to all of His children. So sorrow will be turned into joy and sweetness, and the roses will at last bloom for many.

Who among those who read this message will accept it as a call to arms to become kinder and gentler; to be filled with a higher spirit of active, effective, creative Friendship—a truer harmony—so that the direct Emissary of the Lord of Love may the sooner show his presence to those who love God. Then only will our life on earth cease to be a bedlam led by the blind and become an intelligent polity of friendly nations and peoples everywhere living in Friendship through the flower of Love and Wisdom which is spiritual intelligence.

Would that people could know that this transition which marks the Piscean Zero Hour may be ushered in harmoniously, by rationally regulated stages of rising levels of truth and action, so that mankind might conform to the changes with comparative ease and adaptability, thus not causing too much loss or disruption. Or, again it can be accompanied by great destruction, just according to the keynote struck by our common people so that they awaken and serve, or continue in deadly spiritual apathy and thus obstruct.

Today is a time of special choice for all mankind, for today will determine and condition whether we shall be fit to return tomorrow—in the new Aquarian Age.

Only as the Water of Aquarius floods the earth by infiltration can the sorrows of the soul-starved myriads fed so long on the husks of this mechanistic-mathematical-materialism, instead of the Love of God (Heart), become transmuted into the happier birth of a Lovelier Age. □

—John Jocelyn

***The amount of our spiritual activity now will be the measure of our sincerity and love as servants privileged to serve the Great Ones in the Great Work.***

# RELIGION AND ART

## *Pictures in Poems*

### **Leave the Miracle to Him**

"Whatsoever He bids you, do it!"  
Though you may not understand,  
Yield to Him complete obedience,  
Then you'll see His mighty hand.  
"Fill the waterpots with water"  
Fill them to the very brim;  
He will honor all your trusting—  
Leave the miracle to Him.

Oh, ye Christians, learn the lesson;  
Are you struggling all the way?  
Cease your trying, change to trusting,  
Then you'll triumph every day.  
"Whatsoever He bids you, do it"  
Fill the waterpots to the brim,  
But remember, 'tis His battle—  
Leave the miracle to Him.

—Author unknown



Orthodox icon giving contemporary rendition of traditional scene

*The Wedding Feast at Cana*



Fresco, Giotto (1266-1337), Arena Chapel, Padua

*The Marriage at Cana*





**Peter and the Lord on the Sea of Galilee**

Making imaginative use of the wood grain to enhance the stylized depiction of turbulent waters, this iconic image shows Peter's garment billowing with wind to suggest angel wings. At the moment, the fisher of men's souls and rock of the church is troubled and seeks the Lord's stabilizing power.

Fierce was the wild billow,  
Dark was the night;  
Oars labored heavily,  
Foam glimmered white;  
Trembled the mariners,  
Peril was nigh:  
Then said the God of God,  
"Peace! It is I."

Jesus, Deliverer;  
Come Thou to me;  
Soothe Thou my voyaging  
Over life's sea:  
Thou, when the storm of death  
Roars, sweeping by,  
Whisper, O Truth of Truth,  
"Peace! It is I."

—Ascribed to Anatolius  
(date unknown)



Watercolor, James Tissot (1836-1902), Brooklyn Institute

**Jesus Stilling the Tempest**

"And he arose and rebuked the wind....And he said unto them, Why are ye so fearful? how is it that ye have no faith?"





Eugene Burnand, (1850-1921)

*Holy Saturday*

### **TELL THE DISCIPLES**

Into the tomb they took Him,  
sad of heart,  
And rolled the stone,  
then turned aside apart  
To mourn each one  
the unfulfilled fair dream  
To which their dead hopes  
could no life impart.

Back to the tomb they went  
at break of day.  
The stone that sealed the tomb  
was rolled away!  
Frightened they looked,  
and heard the words of joy,  
“Fear not: for He is risen.  
Go your way.

“Tell the disciples.”  
From the tomb they came  
Renewed in hope; with eyes alight,  
they bare  
Christ risen in their hearts,  
alive, not dead.  
And, lo, He has been with them  
everywhere!

—Author Unknown



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

*Peter and John run to the Sepulcher*

### *Faith and Therapy*

**S**EVENTEEN years ago in *Psychological Seduction* I wrote about the dangers of mixing psychology with religious faith. Such a mixing, I cautioned, would result in a dilution of faith. Six years before that, Paul Vitz had made a similar point in *Psychology as Religion*: psychology, he wrote, had become a substitute for faith—a new religion encouraging a cult of self-worship. We both emphasized that this psychological faith, although it bore a surface resemblance to Christianity, was incompatible with, indeed, deeply hostile to, Christian faith.

Psychology as faith has proven to be a sturdy creed—almost all of the criticisms we made then could be made today. The concepts of popular psychology are still being blended with Christian faith, and confusion still abounds. The attraction to psychology is not, of course, confined to the area of religion. The assumptions and techniques of psychology and therapy have found their way into business, schools, families, popular entertainment, and even the courts—so much so that it has become common to speak of our society as a “therapeutic culture.” As long ago as 1966, Philip Rieff’s book *The Triumph of the Therapeutic* predicted that this psychological mode of understanding society and identity would triumph over all other modes. It would become the frame of reference by which all other beliefs and commitments would be judged.

One would expect Christian churches to resist this rival faith. Instead, they have in differing

degrees been seduced by it, unable in many cases to say where the psychological faith ends and the Christian faith begins. The continuing temptation to blend psychology and faith suggests the importance of revisiting the arguments against this ill-advised ecumenism. The arguments fall roughly into two categories: those of the don’t-embarrass-yourself variety, and those of the more serious don’t-cut-your-own-throat variety.

The first line of criticism is employed in a recent article by Paul Vitz entitled “Support from Psychology for the Fatherhood of God” (*Homiletic and Pastoral Review*, February 1997). He first notes that the Christian concept of God as Father has been under attack—much of the attack coming from Catholics influenced by feminist psychology. But, says Vitz much of this psychology, based as it is on an androgynous view of the person, is passé. All the latest research, he continues, shows how very different the sexes are, and how fathers and mothers play distinct roles that are not interchangeable. All the statistics, moreover, clearly demonstrate what happens when fathers cease playing their role in family and society. Indeed, fatherlessness correlates with crime, drug addiction, school dropout rates, and out-of-wedlock pregnancies better than any other factor. Moreover, it turns out that boys are much more fragile than girls and suffer much more acutely from the absence of fathers. (See, for example, psychologist Michael Gurian’s two books on the subject, *The Wonder of Boys* and *A Fine Young Man*.) Vitz observes that, doctrinal objections aside, it is “bizarre to the point of pathology at this time in our culture to be trying to remove God the Father from our theology.”

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We are just now aware of the widespread social pathology, especially the increase in violence, resulting from fatherlessness in families and the data are staggering! (See David Blankenhorn's 1995 book *Fatherless America: Confronting our Most Urgent Social Problem*.) What worse moment could there be to diminish fatherhood in our theology? We have enough absent fathers without trying to send God the Father away too! To remove God the Father is to remove a major support for positive male identity. In a church that is already far more popular with women than with men, this means the removal of one of the few remaining supports for men.

When Christians embrace psychological fads in hopes of keeping up to date, they frequently end up behind the curve when the fads turn out to be just that. The foolishness that can result is illustrated by a recent Christian youth curriculum that includes a cross-dressing activity called the Suitcase Relay. It works like this: "On the word Go, a first couple (boy and girl) from each team must run with their suitcase to the opposite end of the room, open the suitcase, and put on everything in the suitcase ...the boy putting on the lady's dress and the girl putting on the man's suit."

One can only urge purveyors of such nonsense to stop embarrassing themselves. Psychologists up to date with the literature on adolescent development no longer counsel gender confusion. Sex roles, they have found, are not to be carelessly tampered with.

There are a number of other therapeutic concepts that are now either in dispute or in disrepute with professionals but are nonetheless still tremendously popular with religious educators, parishes, priests, and bishops. Take the concept of self-esteem, now a central element in curricula for Catholic and other Christian youth. In psychological circles serious questions are being raised about the efficacy of high self-esteem, and about whether the trait can even be measured.

For example, the measure of self-esteem used in the well-known American Association of University Women (AAUP) study seems highly question-

able. According to that study, girls suffer a sharp drop in self-esteem when they enter high school. But look at the items employed on the self-esteem questionnaire: statements such as "I'm happy the way I am," "I like most things about myself," and "I'm an important person." To these statements children can choose one of five responses: "always true," "sort of true," "sometimes true/sometimes false," "sort of false," or "always false." But what sort of person would answer "always true" to "I'm happy the way I am" or "I'm an important person"? Someone with insight or someone who feels a need to be defensive or boastful? It is not surprising that boys, who are less self-reflective than girls of the same age, would score higher on this test.

Moreover, as Christina Hoff Sommers has pointed out, there seems to be no connection between high self-esteem scores and academic success. A little-reported outcome of the AAUP study is that, although boys tested higher than girls on self-esteem, the very highest average scores were obtained by black girls and black boys. When the results were broken down by race, black boys showed the highest level of self-esteem. Yet, as is well-known, black boys do not, on average, do well in school, and they do not go on to college in very large numbers. On the other hand, white girls—the group that scores lowest on self-esteem—is the group that displays the greatest academic success.

These findings should at least raise doubts about the importance of self-esteem. But there's more. Recent studies by Roy Baumeister of Case Western Reserve University suggest that high self-esteem may be related to anti-social behavior. In fact, the most dangerous youth seem to have highly inflated opinions of themselves. Efforts to raise self-esteem, suggests Baumeister, may actually increase violent behavior.

Once again, Christian educators seem to be on the wrong track. At just the moment in our history when youth violence and drug use are at near-record highs, at just the moment when adults ought to be talking to youngsters about self-control and self-restraint, their energies are focused instead on teaching children to applaud themselves. We seem bent on giving our children the opposite of what



they need.

It's the same with the popular concept of non-judgmentalism. If there ever was a time in which it was important for youngsters to exercise moral judgment, this is it. As psychologist William Coulson has pointed out, "It's precisely the necessity of judgment, not its absence, that must be promoted with the young today, given the magnitude of the drug problem." Yet in Christian education the emphasis is still very often on acceptance, trust, and the absence of judgment.

A good example is provided in a curriculum lesson for evangelical children. The lesson presents two children, Amanda, who is fat and unattractive, and Jason, who shows a marijuana joint around school to impress the other boys. The lesson is that students are not to judge either Amanda or Jason, but rather "to accept them as they are." Cathy Mickels and Audrey McKeever, authors of *Spiritual Junk Food: The Dumbing Down of Christian Youth*, pinpoint the problem. They write, "To equate a girl who is quiet and unattractive with a boy showing an illegal drug around is not only confusing, but is an example of distorted and twisted reasoning." As the authors point out, Jason is probably not the kind of boy you would want your child to associate with, yet there is nothing in the curriculum to indicate that he ought to be avoided or corrected. In *1 Corinthians 15:33* we are told, "Do not be deceived: bad company corrupts good morals," but the world of Christian textbooks does not usually encourage this sort of judgment. Rather, it is a world inhabited by basically good and well-intentioned people who seem to have been barely touched by the effects of original sin.

Examples of this sort can be multiplied. Charles Sykes, in his book *A Nation of Victims*, describes a Colorado church that offers thirteen different weekly support groups ranging from "Debtors Anonymous" through "Sex and Love Addicts Anonymous" to "Co-dependents of Sex Addicts Anonymous." This parish clearly subscribes to the medical model of human behavior. Meanwhile, other churches have bought into the notion that homosexuality is biologically driven and is therefore not a choice. Yet these are issues that are hotly contested by professional psychologists. The evidence that homosexu-

ality is biologically driven, for instance, is quite skimpy and far from convincing. It seems quite ill-advised for Christians to join the chorus of theories suggesting we can't help ourselves, that we are not

***It's precisely the necessity of judgment, not its absence, that must be promoted with the young today, given the magnitude of the drug problem.***

really responsible for our behavior.

The informal alliance formed between evangelical Christians and clinical psychologists during the day care witch-hunts of the 1980s provides another example that should be embarrassing to psychologizing Christians. The clinicians had come up with a number of interesting theories that soon gained the force of law: one theory asserted that children never lie about sex, another claimed that repressed memories could be reliably recovered. More ominously, the psychologists had discovered a new syndrome called Ritual Satanic Child Abuse. The symptoms of this disease were legion and included forced sex, occult rituals, and animal sacrifice. Unfortunately, many evangelicals in the affected localities were all too ready to believe that Satan was alive and active in the local day care centers. In many instances they joined forces with the psychologists and law enforcers, and even provided incriminating evidence against the defendants.

Dozens of people ended up in prison as a result of the day care scares of the eighties, and many careers and reputations were ruined. We know now that it really was a witch-hunt. The FBI reports that there is no evidence of a single case of ritual satanic child abuse in the United States. We know now that the child witnesses had been subjected to leading questions, threats, and bribes. We know now that most of the testimony was bizarre and fantastic. We know now that, in addition to recovered memories, there are also suggested memories—memories of events that never happened.

Thankfully, most of the convictions in these cases have now been overturned, but many individuals still linger in prison. The day care cases show that child experts can sometimes be extremely naive, and that Christians can sometimes be remarkably gullible. It should not surprise us that when the two join forces the result can sometimes be credulity compounded.

It is embarrassing to be behind the times, and even more embarrassing to be caught up in psychological delusions and hysterias, but embarrassment ought not be the only reason for avoiding ill-

done anything wrong.” We can see a lot of self-esteem here, but little self-awareness—the absence of a sense of sin seems strange when one considers that most of these students have had years of Catholic schooling.

It is strange as well that this inability to talk about sin, Satan, and the existence of evil comes at a time when the imagination of young people is captivated by performers such as Marilyn Manson, who flirt with an aestheticized Satanism. If we want Christian youth to struggle against the temptations of evil in this world, they at least ought to

***If we want Christian youth to struggle against the temptations of evil in this world, they at least ought to be forewarned that evil exists. They ought to know, also, that Satan is more than just a name dreamed up by a rock band.***

considered alliances with the world of psychology. There are reasons of survival, too—reasons of the don’t-cut-your-own-throat variety. The mixing of psychology with faith can be destructive to Christianity; this is especially true when questions of doctrine are involved. Indeed, it is often difficult to distinguish between what is merely embarrassing and what approaches the suicidal.

One of the most destructive consequences of carelessly mixing therapy with faith is a diminished sense of sin. The best evidence that this has already happened in the Catholic Church is the tremendous drop-off in the practice of confession over the last thirty years. When we couple this with the nearly 100 percent communion turnout in most parishes, we have to conclude that most parishioners don’t have a strong consciousness of sin. They seem to have been so schooled in the gospel of self-acceptance that they can’t think of any sins they need to confess.

A colleague at Boston College told me a story that reinforces the point. He once asked members of his philosophy class to write an anonymous essay about a personal struggle over right and wrong, good and evil. Most of the students, however, were unable to complete the assignment. “Why?” he asked. “Well,” they said—and apparently this was said without irony—“We haven’t

be forewarned that evil exists. They ought to know, also, that Satan is more than just a name dreamed up by a rock band.

A related, if seemingly opposite, problem resulting from freely mixing faith with psychology is a diminished sense of the sacred. I discovered in a survey of religious texts for Catholic students that they are studded with references to “communications breakdowns,” “risk-taking,” “involvement,” “decision-making,” “personhood,” “I-you relationships,” “getting in touch,” “self-disclosure,” “awareness,” and “assertiveness.” The pervasive use of such language carries the implication that all the deep mysteries of faith can be encompassed in secular/psychological categories. There is in these texts very little sense that there are any deep mysteries—elements of the faith so awesome and unfathomable that they exist far beyond the reach of the social sciences....

Philip Rieff has written that a therapeutic society is by its very nature a negation of the sacred order. It has no room for the concept of transcendence. Obsessed with self-fulfillment and self-realization, it is uncomfortable with higher claims on our attention. “Religious man was born to be saved,” writes Rieff, “psychological man is born to be pleased.” One way of pleasing him is to reduce everything to his size, something at which religious

educators have become rather proficient. In religious studies curricula, both Catholic and evangelical, a great deal of energy goes into entertaining the student with games, puzzles, fun activities, and the like. The texts contain happy faces and sad faces, connect-the-dot games, teddy bears, pictures to color, and stickers to paste. One video curriculum for evangelical children is entitled *The Gospel According to St. Bernard*. It features, as you might guess, a cuddly St. Bernard dog. Bernie's theme song introduces each segment:

The questions of life are tough to figure  
But we found a friend, like us, but bigger  
He helps when we're caught off guard  
Here comes the Gospel  
According to Saint Bernard.  
Bernie loves kids like you and me  
His doghouse is Florida by the sea  
He helps us follow God's plan  
When we listen to Bernie  
It's never very hard  
To love him, he's Bernie  
The Saint Bernard.

The quest for relevance does not abate as students grow older. For junior high and high school students there are blind walks, trust falls, tree hugging exercises, role playing, self-esteem relays, and various touching activities such as the "blush" game and the "lap-sit" game. Besides taking away valuable time that might be spent learning Christian doctrine, the use of such games carries the implication that the Christian faith by itself is insufficient. Students may be forgiven if they gain the impression that the faith must be reinforced by secular concepts and activities, that it must be made attractive by blending it with secular forms of entertainment.

More insidiously, such presentations subtly erode the sense of awe and reverence with which God ought to be approached. In their quest for what is relevant and recognizable, religious educators often reduce God to a comfortable size. He becomes a chummy friend whom we can approach with an easy and casual familiarity, another reason why for many Catholics receiving communion seems not to be an occasion of soul searching or

prior purification ....

The trivializing of so many religious texts is, again, but one small reflection of the effect of Rieff's therapeutic culture. Such a culture, he observed, is one focused primarily on the self and

***The therapeutic can tolerate other religions as long as they conform to its own image and likeness, but it is implacably hostile to religions that make a transcendent or supernatural claim.***

its material and psychological needs. A therapeutic society is not simply one in which many people go to therapists, but rather one in which the therapeutic mode of analysis becomes the preferred way of explaining what life is all about, and the therapeutic technique is extended to all areas of life. The most obvious examples of this therapeutic expansion are the television talk shows which provide mass therapies of confession, and which attract huge viewing audiences. These lachrymose entertainments should not distract us, however, from noticing that the therapeutic is essentially a religion, a religion in which faith in God is replaced by faith in the self and its possibilities. The therapeutic can tolerate other religions as long as they conform to its own image and likeness, but it is implacably hostile to religions that make a transcendent or supernatural claim.

The message of the therapeutic faith is precisely the reverse of John the Baptist's message, "He must increase and I must decrease." Its central creed is nicely captured in the words of the first Humanist Manifesto issued in 1933 by the American Humanist Association: "Religious humanism considers the complete realization of human personality to be the end of man's life and seeks its development and fulfillment in the here and now." This, as the advertisers might say, is not



your father's religion. "The modern individual," writes Reiff, "can only use the community as the necessary stage for his effort to enhance himself."

The co-opting of faith by therapy culminates in spectacles like that surrounding the death of Princess Diana. Faced with the stark contrast between the lives of Mother Teresa and Princess Di, the masses concluded that both were saints. Mother Teresa's project in life was to do God's

men are sinners. The article is immediately followed by a related boxed article reflecting the opinion of therapists. They endorse the ministerial "accountability group" but say Clinton also needs therapy for his "sex addiction." As one of the therapists puts it, "If he can admit his problem and share it with people, he can leave a very powerful legacy of healing." It is very strange, this spectacle of ministers and therapists joining forces to heal

***Any culture that has no use for truth is ultimately a dangerous culture. If there is no meaning outside the self, there is no meaning. And if there is no meaning, there is no morality. As Dostoevsky famously warned, without God everything is permissible and the therapeutic culture has no God.***

work; Diana's project was mainly herself. For years we were treated to open displays of her affairs, her emotions, her sufferings, her illnesses, her charities, her wardrobe, and her confessions. In an earlier age such a life might have elicited responses of pity or contempt, but in a therapeutic culture these are exactly the traits that merit sainthood.

The most obvious current example of the therapeutic co-opting religion is provided for us by Bill Clinton. It is a marvel to see how easily and smoothly he mixes the therapeutic with the religious, and how effortlessly and shamelessly he bends the vocabulary of faith to serve his own designs. He has sinned," he seeks "forgiveness," he has a "broken spirit."

In a recent issue of the *Wall Street Journal*, Dick Morris, Clinton's former advisor, is quoted as saying, "The people who are going to help [Mr. Clinton] out of this scandal are ministers, clergymen, psychiatrists, and experts on addiction." Shortly afterwards *Newsweek* reported that the President had asked a trio of ministers to be his "personal accountability group." One of them is the Rev. J. Philip Wogaman, who thinks the President should not resign or be impeached. According to *Newsweek*, Wogaman believes that such demands would be judgmental, because all

the President. It is difficult to say what will come of it, but there is no doubt that the forces of religion have the most to lose from the alliance.

Some forty years ago, C. S. Lewis wrote, "If Christianity is untrue, no honest man will want to believe it, however helpful it might be; if it is true, every honest man will want to believe it, even if it gives him no help at all." In a psychological society, however, the question of the truth of religion is beside the point. The main question, the only question, really, is whether or not religion furthers the cause of the self.

It is important for people of faith to keep in mind that there can be no real compromise between Christianity and the psychological society. Reiff in a 1991 essay insists that the therapeutic culture is at war with traditional culture and aims to destroy it. This seems overblown at first. If the therapeutic culture is our enemy, it appears rather a tame one. After all, it speaks the language of compassion, sensitivity, and tolerance. But any culture that has no use for truth is ultimately a dangerous culture. If there is no meaning outside the self, there is no meaning. And if there is no meaning, there is no morality. As Dostoevsky famously warned, without God everything is permissible—and the therapeutic culture has no God. It is well on the way to

dismantling the moral structure of society through semi-sincere appeals to tolerance, compassion, and diversity. There is no reason to think it will put limits on what is morally permissible. There is, in the end, not a dime's worth of difference between the nihilism of the therapeutic culture and the nihilism of a Nietzsche—except that the therapeutic culture lacks Nietzsche's sense of the tragic nature of life.

The twentieth century has seen many attacks on Christianity, but the frontal attacks of militant atheists, Marxists, and Nazis have not resulted in as much lost ground for Christians as the more insidious attacks of the therapeutic culture. The sense of guilt, the sense of sin, the sense of the sacred, the sense that there is another order of authority by which we are judged—these have not disappeared entirely from Christian culture, but they have been eroded. If this is difficult to see, it is because of the fog that the culture of therapy emits—an empathic fog which surrounds us and confuses us and prevents us from seeing life clear-

ly. We wander around in this fog thinking our enemy is our friend because he is so exquisitely concerned with our health.

The only thing powerful enough to cut through this fog is the light of revelation. Revelation reminds us that physical and emotional health is not the Alpha and Omega of existence. The Gospels tell us that if our hand offends us we should cut it off, it being better to enter into life maimed, than having two hands to go into Hell. Likewise, it may be better to enter the kingdom of Heaven with a repressed psyche than to enter the other place brimming with self-assertiveness. There is no ultimate consolation to be found in the theories propounded by psychologists. Psychology has very little to say to the majority of suffering people in this world, and absolutely nothing to say to the fact that all of us must one day die. The therapeutic culture's well-adjusted person, for all his serene sense of self, has one overwhelming problem: he is blinded to the beatific vision. □

—William Kilpatrick

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## BOOK REVIEWS

### *Winning Souls for God*

**B**Y DEFINITION, Western Wisdom Teachings are transmissible. They have a mental basis—they are the fruit of supersensible experience permeated and organized by logical thought. Occult teachings, therefore, can be communicated in a way that some central principles of more orthodox Christianity can't. You can't teach love. You can only show it, by being it. You can't capture sanctity in words, but you know it when you see it.

So it has been for most of these two Christian millennia, during which time the Roman Catholic Church seems to have had a monopoly on the making of saints—not only because it evolved a formal process (highly rigorous and demanding) for identifying and conferring sainthood, but more because this path of the heart inspires the devotional fervor that uproots egoism and counters the “pride of intellect” that often besets the occultist.

A case in point is the curé of the French village of Ars, a slight, emaciated priest who lived during the first six decades of the nineteenth century. The best way to know such a soul is to learn of his influence on all the people who met him—the skeptics and scoffers, the indolent and violent, the degenerate and proud.

Why should students of Rosicrucian Christianity be concerned with such a person? We're interested in ideas. We want to *know*. Well, the Curé d'Ars, St. Jean-Marie Baptiste Vianney, knew, for sure, though his knowledge didn't come from printed books but the book of the heart. As Thomas à Kempis writes in *My Imitation of Christ*, “If thy heart were right, then every creature would be to thee a mirror of life and a book of holy doctrine.” The heart of the Curé d'Ars was right. The pure heart can intuit wisdom directly



Catholic prayer card image of St. John Mary Vianney superimposed on nature scenes.

from the world of life spirit. As for man's wisdom, the Curé's education didn't begin until he was twenty. By then his mind couldn't adequately process academic subjects. He had a poor formal memory. His grasp of Latin was so tenuous that the Latin requirement for priesthood certification had to be waived by church authorities so Vianny could wear the robe.

His effect on people was simply extraordinary. None who heard him preach failed to be moved, though he was neither eloquent nor learned. But he was irradiated by an ardor and a purity of devotion that spoke to the deepest recesses of his hearers' souls. His riveting, though kindly look, pierced through indifference, recalcitrance, or mockery, and people, in spite of themselves, would fall on their knees awash in tears and bitter compunction, seeking confession and absolution for sins they often didn't know they had committed.

What can a student of Rosicrucian esotericism “get” from a book like *The Curé D'Ars* (by Abbé Francis Trochu, Tan Books, Rockford, IL 61105, 1977, 586 pp.)? Perhaps a sobering, if not inspiring,



vision of heroic self-abnegation, made sweet and luminous by being shot through and through with an unqualified love for Christ. Vianny's life teaches that physical suffering, ridicule, and rejection can be embraced as blessings, ultimately redounding to God's greater glory.

Are these traits of self-effacement, zeal for hardship, and extreme deprivation of life's comforts anything but curiosities to the contemporary mind? Is this simply the stuff of foolishness? Most of us, even if we consciously walk on an ascending path, do so with cautious level-headedness and deliberate moderation. We scratch at the mountain of self-overcoming and make small sacrifices tentatively. The Curé spared nothing in his drive to live a life worthy of the Crucified. His little French town became the destination of pilgrimages for whole congregations, for bishops and cardinals, for nobility and outcasts, for the maimed and the possessed. By the time of St. Jean-Marie-Baptiste Vianny's death (1859), it is estimated that over 100,000 people a year were traveling to see him.

He heard confessions for ten to eighteen hours a day. His bare wood, cramped confessional was his home, in sweltering heat and bone-deep cold. There souls opened to him. The vibrations in that tiny volume of space must have been high indeed. So suffused was he with holy love that he could often read the heart of both penitent and impenitent in an instant, discerning their forgotten sins and their to-the-death secrets. With a deft word or phrase he would melt their resistances and prompt immediate conversions. How was this possible?

The Curé was so transparent to truth, so consecrated to the work of the Holy Spirit, so purely and objectively present in Christ, so intent on bringing souls into the healing light of God's love for them, that his appeal was irresistible. From afar the defiant sneered. In the aura of his holiness they yielded with self-amazed relief. His person, physically slight and frail, had a stunning impact on all around him. He intuitively knew when a particularly pressing problem required his attention, and from hundreds of people waiting to give confession, he would recognize the anxious soul and attend to its need.

The Curé's three or four hours of nightly sleep were tested by demonic spirits, until they finally

gave up, wounded by his unbearably bright spirit and frustrated by his untemptableness. Were the Curé to have sought only his own salvation, that would have been one thing. But *that* was the last thing on his mind. He sought rather to save as many souls as possible by any means available. And because many were woefully deficient in grace and merit, he took on some of their burdens as a victim-sufferer, not only by intercessory prayer, but by penance and forms of bodily denial and self-mortification which to some seem barbaric.

For Vianny, the more trying his circumstances, the brighter burned the flame of his ardor, the firmer became his resolve to commit to God's will and embrace these opportunities to gain souls for Christ.

On the occult path, questions seek answers, mind seeks clear logical content, and will needs to shape intentioned results. The way of the Curé d'Ars brings an essential antidote to this path of knowledge and will. Call it the courage to not be, to not get, to not want, to say no to all personal desires—be it for comfort, wisdom, or respect—and to say yes to the totally other, to the Thou in creation, not simply humans but life itself, and to do this in gentleness and quietness and anonymity.

The life of this village priest would surely have commended itself to Max Heindel's large heart. From age eleven, the Curé said, "I have been asking God to let me live in solitude. My prayers have never been answered." He knew the rapture of soul flights launched in solitude. He wanted to dwell in a Trappist monastery. But God's love for His servant called him serve others with the same burning love he bore for Christ.

Like Sir Launfal in Lowell's poem, the Curé had to leave his privileged vision of Christ—for forty-one years!—to serve the vision Christ had for him. He remained in the parish of Ars for most of his adult life, "but always against his will." And he died "in harness."

Because he stayed, and stayed publicly active, because he served, because he left the ecstasy of private vision and held at bay the subtle temptation for personal exaltation, he attained to a glory and a permanent closeness to his God that could have been achieved in no other way. □

—Carl Swan

## Service as Being Love

**I**T HAS BEEN SAID that “saints slip away sighing, while burly sinners rule the world.” So it would seem, in a sentimental and superficial take on passing events. In fact, the world’s real rulers are the saints themselves—and their God. The burly sinners are straw men and clanging gongs. Otherwise, the world would revert to primordial chaos. It is the spiritual blood of God and His holy servants that brings life, light, and sanity to the world. Thérèse of Lisieux was just such a savior.

One of the most popular modern day saints died of tuberculosis at age twenty four. How can a person display the heroic virtues required by this canonical status having just reached adulthood? Joan of Arc is somewhat of an exception. Yet, back in 1944, Pius XII named St. Thérèse Secondary Patroness of France, equal to St. Joan. In 1997, the centenary celebration of Thérèse Martin’s death, Pope John Paul II named her a Doctor of the Church, sharing that honor with only thirty-one other moral and intellectual luminaries, including Aquinas, Anselm, Ambrose, Venerable Bede, Augustine, John of the Cross, and only two women, Teresa of Ávila and Catherine of Siena. Mother Teresa of Calcutta regularly insisted that she took her name not from the Great Teresa of Ávila but from the Little Thérèse of Lisieux.

What was so remarkable about this “Little Flower of the Child Jesus,” as she called herself? Like other saints, she had a way with God. More exactly, she was with God in Christ—with a certainty surpassing our ordinary belief in the “hard facts” of daily existence. The first word Thérèse was able to read without help (at age four) was “heaven.”

She was born the youngest of nine children. The five who survived childhood all became religious, four of them Carmelites. Had Thérèse not been asked under obedience to write about her interior life, the world would have been denied her wisdom and her example, and the Church could not have honored, in the words of Richard John Neuhaus, “one of the spiritual geniuses of Christian history.”

*The Story of A Soul*, the Autobiography of St. Thérèse of Lisieux (ICS Publications, Washington, DC, 1996) is “an indubitable classic of the entire

Christian tradition.” It has been translated into more than sixty languages. Its author writes that she was “born for glory,” for sainthood. Does this sound like spiritual arrogance? In her case it is simply the truth. Her calling was an explicit demonstration of the summons, “be ye holy, for I am holy” (1 Pet. 2:16). Thérèse “understood that LOVE comprised all vocations, that LOVE was everything.” And that was her calling, her heart’s whole desire: “I offer myself as a victim of Holocaust to Your merciful Love.” “I know, O my God, that *the more you want to give, the more you make us desire*. I feel my helplessness and beg you, O my God, to be Yourself my sanctity.”

After her first communion at age ten Thérèse felt within her soul a great desire to suffer. By fourteen she had a compelling need to work for the conversion of sinners. “I burned with the desire to snatch them from the eternal flames.” She journeyed to Rome to implore the Pope to grant her permission to become a Carmelite at fifteen, rather than to wait until the mandatory age of twenty-one. She knew she was not supposed to talk to him. So much for protocol. In an instant she was at the Pontiff’s knees, kissing his feet. “Oh, Holy Father, if you say yes everybody will agree.” Youthful, charming, naive—and not to be refused. The Pope didn’t say yes. He said, “*You will enter if God wills it.*” And? God willed it.

The entirety of her existence, Thérèse said, is “To love Him and to make Him loved,” and thus “to give pleasure to others.” Her devotion was radically centered in Christ, and especially in His suffering; her yearning was to “console” Him. St. Paul’s words in Corinthians 12 guided her to the “more excellent way,” the way of love. “Love gave me the key to my vocation. I understood it was love alone that made the Church’s members act. I HAVE FOUND MY PLACE IN THE CHURCH. In the heart of the Church, my Mother, I shall be love.”

Bishop Patrick Ahern, the author of *Maurice and Thérèse: The Story of a Love* (Doubleday, 1998), an account of the twenty-one letters exchanged between St. Thérèse and a struggling young missionary priest, comments that Thérèse aspired to *be* love, even as God himself is Love. No other saint we know of ever entertained such an aspiration.” Later in his book Ahern observes, “It was crystal clear to

Thérèse that God not only wants our love but *needs* it. The reason He created us was that we should love Him. We are the only ones in the universe who can love Him, because we are the only ones who are free.”

Thérèse found joy in her imperfection. In one letter to Maurice, Thérèse writes, “Ah, dear little brother, since it has been given to me too to understand the love in the Heart of Jesus, I assure you that it has banished all fear from my own heart. The memory of my faults humiliates me and prompts me never to rely on my own strength, which is nothing but weakness, but this memory speaks to me even more of mercy and love. When we cast our faults into the devouring fire of Love with total childlike trust, how would they not be consumed, so that nothing is left of them?” It was not for her to embrace ascetic rigors and penances to make reparation for her sins: “I try not to worry about myself at all. I leave it to Him to do in my soul whatever He wants. I did not chose a hard life to make up for my own faults. I chose it to make up for the faults of others.”

As for her desire to be of eternal service to God, she says in another letter to Maurice: “Let me assure you, the only thing I desire is God’s will, and I want you to know that if in heaven I would no longer be able to work for His glory, then I would far prefer the exile [on earth] to the homeland.”

Thérèse has inspired millions of people by the spirit of her “little way.” She became holy, Pope Pius XI said, “without going beyond the ordinary circumstances of life.” But her love transformed everything she did, however small, into a pleasing gift for God. The following passage well characterizes Thérèse’s quiet eloquence, shining simplicity, and serene conviction:

*Lord Jesus, I am not an eagle. All I have are the eyes and the heart of one. In spite of my littleness, I dare to gaze at the sun of love, and long to fly toward it. I want to imitate the eagles, but all I can do is flap my small wings. What shall I do?*

*With cheerful confidence I shall stay gazing at the sun, till I die. Nothing will frighten me, neither wind nor rain.*

*O my beloved Sun, I delight in feeling small and helpless in your presence; and my heart is at peace.*



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#### **St. Thérèse of the Child Jesus and the Holy Face**

*During her canonization ceremony on May 17, 1925, roses that decorated the lights in the apse fell to the floor in an unknown way, which was a sign that Thérèse was keeping her promise that “after my death I will let fall a shower of roses.”*

Told of the sorrow her sisters would experience when she left them, Thérèse responded, “Oh, no, you will see; it will be like a shower of roses.” Thus is she often depicted with a profusion of roses, signifying the spiritual and material consolations she liberally bestows on those who seek her help.

In her last days Thérèse made her now famous prediction: “I feel that my mission is about to begin, my mission of making others love God as I love Him, my mission of teaching my little way to souls. If God answers my requests, my heaven will be spent on earth up until the end of the world. Yes, I want to spend my heaven in doing good on earth.” Abundant documented testimony confirms that St. Thérèse has been true to her word. □

—George Weaver



### *Spring Cleaning*



*Eating a healthy diet, including vegetables, fresh fruits and grains, promotes physical vigor and aids detoxification.*

**Y**OU'VE CLEANED YOUR HOUSE and washed your car. Maybe its time you give *yourself* a good cleaning. Every spring, many North Americans engage in the ritual of spring cleaning.

The dirt, the dust, the grime, the dust bunnies; everything that has built up over the winter is wiped away to begin anew. The house looks better and we feel better.

More and more North Americans are beginning to realize that a spring cleaning should include themselves, and just as spring cleaning means more than a quick vacuum and dusting around the house, our spring body cleaning should be more than a long, hot bath. We should cleanse ourselves both externally and internally.

Just as dirt gradually builds up in our homes over months, so toxins build up in our bodies. Our environment is full of pollutants, and the food we eat is full of additives.

Inside our homes, household cleaners, solvents, and air fresheners all contribute to a toxic environment. Outside the home, we find automobile exhaust fumes, smoggy air, industrial fumes, and pesticides and other agricultural chemicals. The Environmental Protection Agency (EPA) currently recognizes some four million toxins.

The foods we eat can also be a transfer point for toxins. At least 2,800 substances have been recognized as food additives by the U.S. Food and Drug Administration (FDA). These are used to make foods more attractive, to make foods more tasty, and to increase the grocery shelf life. According to some

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reports, we may consume an average of 8 to 15 lbs (3.6 to 6.8 kg) a year of chemicals that contribute nothing to the body and may do harm.

Even foods with no additives can cause toxins. Eating carbohydrates that are too refined, such as bread and white flour, is like eating glue or paste: it is viscous stuff that does not slide through the intestines, but instead slogs through, sticking to intestinal walls and gumming up the works. This results in a buildup of waste in the colon. This fecal matter begins to decay, producing bacteria and toxins. The toxins eventually seep through the bowel wall, where blood capillaries pick them up and distribute them throughout the body.

Toxins are also created by the body in the metabolic process, usually in response to unbalanced conditions. Emotional stress, an unbalanced diet, and consuming too much food can all generate toxins.

The toxins slowly build up, and like a steady drip into a rain barrel, they eventually spill over, resulting in a health disaster.

Very simply, toxins compromise our health. Elson Haas, M.D., in his book *Staying Healthy with Nutrition*, defines a toxin as "any substance that creates irritating and/or harmful effects in the body, undermining our health or stressing our biochemical or organ functions."

More specifically, a body overloaded with toxins

## INTERNAL TOXICITY

### Symptoms

bad taste in mouth  
coated tongue  
constipation  
dizziness  
fatigue  
gas  
headache  
itching  
lowered immunity  
offensive breath  
personality changes  
poor circulation

### Diseases

acne  
allergies  
arthritis  
atherosclerosis  
boils  
cataracts  
colitis  
eczema  
fibrocystic breasts  
gallstones  
gastritis  
hemorrhoids  
hypertension  
kidney stones  
obesity  
PMS  
psoriasis  
uterine fibroids

can result in a number of symptoms. These include constipation, stomach bloat, poor digestion, gas, fatigue, weight gain, excessive mucus, poor concentration, headaches, poor skin, poor memory, depression, body odor, and bad breath.

Some health practitioners relate toxins to specific diseases. R.A. Buist, M.D., writing in the *International Clinical Nutrition Reviews* (1988, Vol. 8, No. 4) states that chronic fatigue syndrome may be related to toxin exposure. Multiple chemical sensitivity and fibromyalgia (muscle and joint pain) may also be environment-related diseases. Indeed, there is a new medical category, clinical ecology, which deals exclusively with how toxins in the environment affect our health.

The body does have a system in place to detoxify these harmful toxins. The most important cleansing organ is the liver. Eliminative channels include the bowels (the digestive system), kidneys, skin, lungs, and lymphatic system.

When the body is doing its job and is not overburdened with toxins, the blood carries them to the liver, which uses enzymes to detoxify the harmful substances or convert them to a water-soluble form, which is then eliminated via the urine or feces.

Unfortunately, this system can handle only so many toxins and was built for “natural” toxins, not the man-made ones we have to deal with today. For example, protection against an age-old toxin—alcohol—is built into our genes. One gene, expressed in the liver, codes for an enzyme that converts alcohol into substances the body can use or excrete.

Our body does not, however, always know how to handle the new toxins in our lives. It cannot understand how to excrete them, and they may then accu-

mulate to harmful quantities or be converted to odd, unknown substances that can interfere with metabolism. According to the textbook *Nutrition, Concepts and Controversies*, this can result in cancers or birth defects.

When our bodies are bombarded with unfamiliar toxins, producing too many toxins, or not eliminating toxins effectively, the toxins build up and can cause health problems. Then it is time for a detoxification program to support the body’s natural elimination processes and help prevent the day-to-day buildup of toxicity.

The key to detoxification is knowledge: understanding the link between feeling subpar and toxicity, understanding where toxins come from, and understanding what you can do to help yourself

**Drinking water** is instrumental in detoxification. Water flushes toxins and waste from the body and transports nutrients to where they are needed. Try to drink eight to ten glasses of pure water a day.

Water is also useful externally: baths and saunas can help detoxification. Hot water increases blood flow and capillary action near the surface of the skin, causing faster release of toxins. The heat also increases sweating and opens up pores. However, you should make sure that the water in which you bathe is pure. You should also be careful because the hot water and detoxification effect could cause dizziness; if so, don’t try to get up. Many health practitioners recommend having someone in the house when you take a detoxification bath. There are a number of substances you can add to your bath to help the detoxification process.

**Eating a healthy diet** ensures that you get proper nutrition and also helps the cleansing process. Fresh, raw foods and grains ensure that you get the enzymes necessary to adequately digest your food. Avoid foods that contain additives or are nutritionally bankrupt. Avoid sugar, salt, saturated fats, caffeine, nicotine, and alcohol. Avoid meat, as animal protein puts a tremendous strain on the digestive system. Lacto-vegetarians can eat yogurt which helps maintain a proper bacterial balance.

**Exercising** stimulates body systems so that metabolic efficiency is stepped up. This, of course, includes the systems that are integral to cleansing, such as the digestive system. It also strengthens the body and the mind.

**Practicing stress management** is important

because stress affects us physically. It weakens the immune system and robs the body of important nutrients. Stress hinders digestion and the cleansing process.

**Using herbs, fiber, and supplements** can be very important to a cleansing program. Many herbs facilitate the cleansing program and contribute important vitamins and minerals. Fiber “sweeps” the digestive tract clean and quickens the transit time of waste elimination. It absorbs toxins and escorts them out of the body. A probiotic supplement helps balance the good and bad bacteria in the digestive tract.

**Fasting** has been used for centuries to cleanse the body. However, fasting can be harmful and should only be done under the supervision of a health practitioner.

**Using enemas and colonic irrigation** helps flush toxins out of the colon. Enemas can be self-administered, but colonics should be done under the supervision of a health practitioner.

**Preventing** toxins from building up in the future should be ongoing. This is easily done by drinking pure water, eating a plant-based diet, exercising, and practicing stress management. Avoid environmental toxins as much as you can. Wear protective clothing or a mask when working with household or workplace toxins.

#### DETOXIFICATION PROGRAMS

A number of health professionals have developed detoxification programs\* which usually combine the previous factors in a set schedule, and prescribe specific foods and herbal and fiber supplements. If you follow a program, or simply take the previous factors to heart, you initially may notice that your overall health appears to worsen. You may experience acne, fatigue, headaches, coated tongue, cold extremities, intestinal and digestive stresses, and mood swings during detoxification. These are positive signs because they mean the elimination process in the liver and other organs is occurring.

The toxins in your body have been building up. If

##### \*Suggested Reading

Krohn, Jacqueline, M.D., Frances Taylor, M.A., and Jinger Prosser, LMT. *Natural Detoxification*, Point Roberts, WA, Hartley and Marks Publishers, Inc, 1996

Jensen, Bernard. *Tissue Cleansing Through Bowel Management*, Escondido, CA; Bernard Jensen, 1981, (619) 749-2727

Schumacher, Teresa, and Toni Lund. *Cleansing the Body and the Colon for a Happier and Healthier You*, St. George, UT 1987, (801) 673-8848

Walker, Norman W., D.Sc. *Colon Health: The Key to Life*. Prescott, AZ, Norwalk Press. 1979, 1995

this is your first time detoxifying, they have been building up for years! This means it can take much more than a few days, or even a few weeks, to flush out the toxins and begin to feel better. Most people experience a cycle; at first they feel somewhat worse, and then better. As they continue the detoxification program, toxins buried deeper come out, and symptoms reappear, only to disappear as they are eliminated. With each cycle the feeling of being healthy is longer, and feeling worse is shorter. Eventually, you feel better all-around.

#### SHOULD I DETOXIFY?

Health practitioners ask a number of questions related to your diet and lifestyle to determine if you need detoxifying.

**Lifestyle** If you can answer “yes” to any of these questions, you may need detoxification. The more “yes” answers you have, the greater need you probably have for detoxification.

- Are you exposed to second-hand smoke?
- Do you live in an area where you are often exposed to automobile exhaust fumes?
- Do you work with toxic chemicals or handle them at home? (insecticides, fertilizers, cleaners, etc.)
- Do you regularly consume fried foods such as doughnuts, chips, etc., cooked in fat or oil?

**Symptoms** Following are some of the symptoms of a toxic body. How many you have, along with your answers to the preceding lifestyle questions, should give you a good idea of your detoxification needs.

- Do you have allergies, sinus problems, joint pain, or skin problems?
- Are you frequently tired from a “normal” day’s activities?
- Do you have a loss of appetite, nausea after fatty meals, a revulsion to fatty foods, or an oily taste in your mouth? Do you have gas, constipation, or constantly feel “full”?
- Do you have frequent headaches not related to stress? Are you on an emotional roller coaster?

#### DETOXIFICATION: FIBER AND PSYLLIUM

Fiber, what mom used to call *roughage*, can help detoxification. It acts as an “intestinal broom,” sweeping out toxins as it winds its way through the digestive tract. It helps relieve constipation. Constipation can lead to a sense of bloating, as well as fatigue, achiness, and mental torpor, all possible



signs of a toxic body.

There are two types of fiber, insoluble fiber and soluble fiber. Insoluble fiber does not dissolve in water and passes through the digestive system largely unchanged. Insoluble fiber adds bulk to feces because it is not digested, and also because it absorbs water. This results in feces moving more rapidly through the colon, and the "sweeping" effect. Insoluble fiber may help protect against cancer of the colon, either because it dilutes cancer-causing bile acids, or because it moves feces out of the colon more quickly. The less time stool is in the intestinal tract, the shorter the body's exposure time to carcinogens (cancer-causing substances) being transported in the feces.

Soluble fiber dissolves in water and is degraded by bacteria in the colon. Soluble fiber forms a bulky gel in the colon which regulates the flow of waste materials.

Psyllium, one type of soluble fiber, is used as an herbal detoxifier in many cleansing programs. Jacqueline Krohn, in her book *Natural Detoxification*, comments that psyllium is "A bulking agent that helps eliminate toxins and xenobiotics [substances foreign to a biological system] by binding them in the feces so they are not absorbed back into the bloodstream."

Psyllium has been researched for its effect on both constipation and transit time. A report in the *Journal of the American Geriatrics Society* (June 1995; 43:6) looks at how psyllium affects constipation in the elderly. A group of people 65 years of age and older were given 24 g of psyllium a day for one month. The psyllium decreased transit time from 53.9 hours to 30 hours. The researchers concluded that "Fiber supplementation appeared to benefit constipated older patients clinically, and it improved colonic transit time...."

Constipation is often a symptom of a toxic body and it can lead to other health problems such as hemorrhoids, diverticular disease, and hiatal hernias.

In a study published in the *Journal of the American Dietetic Society* (March 1988; 88), researchers looked at how psyllium and wheat bran affect transit time. Women were given 23 g of psyllium

a day, which decreased transit time by about 11 hours.

Longer transit time has been linked to a number of health problems. An editorial in the British medical journal *The Lancet* states that "Many diseases and conditions are improved when transit time through the gastrointestinal tract is decreased." (October 20, 1990; 336:8721)

Psyllium has proven to have other health benefits. Recent reports continue to confirm the studies done in the late 1980s on psyllium's cholesterol-lowering effects. A study published in the *American Journal of Clinical Nutrition* (1992; 56) notes that "Adding

psyllium-enriched cereal to a prudent low-fat diet may enhance dietary management of hypercholesterolemia."

The research on psyllium and health has not been limited to adults. There is also active research being done on the effects of fiber on children. Recommendations for children's intake now state that children between the ages of 2 and 19 should consume their age plus 5 g of fiber; thus, a 9-year-old would consume 14 g of fiber. A recommendation in *Pediatrics* (November 1995; 96:5) states that a safe range for dietary fiber is between age plus 5 g and age plus 10 g.

These recommendations were put in place in part because of the recognition that preventive health must start early. The same issue of *Pediatrics* notes that "The consumption of dietary fiber in childhood is associated with important health benefits, especially with respect to promoting normal laxation. Dietary fiber also may help reduce the future risk of cardiovascular disease, some cancers, and adult-onset diabetes."

In sum, fiber is one way to help your body detoxify and maintain a clean and healthy system.

#### DETOXIFICATION HERBS

Herbs have a long tradition of being used in detoxification programs. They are used alone, together, and with other techniques. Following are brief descriptions of a few of the more popular herbs used for detoxification.

##### Dandelion

Dandelion is held in high regard as a detoxifier.



*Plantago psyllium*

Frank Barnett

According to Jacqueline Krohn in *Natural Detoxification* (Hartley & Marks Publishers, Inc., 1996), dandelion stimulates the elimination of toxins from every cell in the body. It is often used in comprehensive treatments for the liver. Dandelion also increases bile production and stimulates its flow to the gallbladder. The polysaccharide insulin found in dandelion is said to have white blood cell and immune-boosting properties.



New York Public Library

### Licorice Root

Licorice root is regarded as an important herb for treating kidney ailments and is also recommended for the liver and respiratory tract. According to the *Townsend Letter for Doctors* (December 1994), licorice root's antioxidant, antiviral, and antibody-stimulating properties make it a liver protectant and detoxifier. *Planta Medica* (50, 1984)



Lynn Sterling

notes that it may help the liver detoxify powerful chemical poisons.

### Milk thistle

Milk thistle is best known as a liver tonic. The active ingredient is silymarin, which is reputed to repair liver damage due to alcohol, drugs (over-the-counter, prescription, and illicit), hepatitis, and exposure to toxins. In Germany, physicians are so impressed with the liver-protecting effects of milk thistle that they routinely prescribe this herb to patients with liver disorders. Milk thistle also strengthens and protects the liver in otherwise healthy people.



Lynn Sterling

### Cascara Sagrada

Cascara sagrada supports healthy bowel function

by acting as a mild laxative. This herb can also be helpful in the treatment of gallstones and liver ailments. It also increases secretions of the stomach, liver and pancreas and is a potent cleansing herb.

### Black Walnut Hulls

Black walnut hulls are known to help remove parasites from the intestinal tract and to facilitate the removal of toxic buildup and fatty materials.

### HERBAL CATEGORIES AND ACTIONS

Many herbalists divide herbs into groups, depending on what they do. One group of herbs has detoxifying properties. This group is more specifically divided according to how the herbs interact with the body and what organs they affect. Following are some of the detoxifying categories set out in Humbart Santillo's *Natural Healing with Herbs*, their definitions, and some of the herbs that fall into each category.

**Alterative**—Alters (purifies) the blood: *alfalfa, dandelion, licorice root, marshmallow*

**Anthelmintic**—Destroys intestinal worms and parasites: *black walnut hulls, cascara sagrada, garlic*

**Anticatarrhals**—Eliminates mucous conditions: *comfrey, garlic, Irish moss, marshmallow*

**Cathartic**—Promotes evacuation from upper intestines and bowels: *aloe, cascara sagrada*

**Cholagogue**—Promotes bile flow: *beets, cascara sagrada, dandelion*

**Deobstruent**—Removes obstructions: *barberry, goldenseal*

**Expectorant**—Facilitates excretion of mucus from throat and lungs: *comfrey, garlic, licorice root, mullein*

**Laxative**—Promotes bowel action: *cascara sagrada, licorice root, psyllium*

**Lithotriptic**—Dissolves and discharges urinary and gallbladder stones: *cascara sagrada, dandelion, marshmallow, parsley, shavegrass*

**Lymphatic**—Stimulates the lymphatic system: *dandelion, echinacea, garlic* □

# HEALING

## *The Healing Power of Praise*

**I** WILL PRAISE THEE, O Lord, with all my heart... Upon the harp will I praise thee... I will praise thee forever... While I live I will praise the Lord," sang David, the initiate singer of old.

There is a tremendous efficacy in praise to God. Its psychological effect may be used as a dominant factor in healing the physical and mental ills of human beings.

An attitude of praise puts one in tune with the harmonizing vibrations of the Spirit's true home world, lifting the consciousness to a higher level, liberating the inner man from the "mortal coil" of earthly things, and calling forth from the heart an indescribable feeling that acts in a transforming manner upon every atom of the body. Sincere praise invites an inpouring of spiritual Light and Life, that divine effulgence which opens the way for communion of the human being with his Creator.

Hate, greed, jealousy, and all other disease-producing attitudes disappear quickly in the magic presence of thanksgiving and praise to Deity. Realities of the Spirit become established in the body.

Easter is pre-eminently a time of rejoicing and praise. It is at this Holy Season that the Christ, indwelling planetary Spirit of our Earth, is freed from His hampering material vehicle so that He may return for a little while to His Father's throne in the World of God. There He is rejuvenated by deific glory and power, and shortly afterward begins His return to Earth.

All Nature sings His praise at this time. With joyful songs and gay colors the outward glory of God is made manifest. The Angels fill the heavens with their soul-thrilling hosannas as they joyfully



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

### *David the Psalmist*

*"Bless the Lord, O my soul, and all that is within me, bless his holy name."—Psalm 103 "Praise ye the Lord."—Psalm 106*

meet their Christ and accompany Him on His upward Way.

Ours is the opportunity to revivify our whole being at this time. By opening our hearts and minds to the essence of Love about us, we may bring in the spiritual harmony that dispels all ills. □

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

March.....8—14—20—28  
April.....4—10—17—24

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



## *How the Burro Got His Ears and His Voice*

**I**T WAS SUNDAY, and the clear blue sky above the Arizona desert had begun to take on its usual evening rainbow hues, as the sun sank nearer the horizon beyond the Tucson Mountain to the west.

Five-year-old Billy Pierce, recovering from an illness, had been wrapped in a blanket and carried to the front porch of his bungalow home. Here he rested happily in his father's arms, and gazed about him at scenes that he had not been able to view for some time—the cheery flowers in his mother's garden, the freshly cut green lawn, the lovely hues of the changing sky, and the far-off mountains to the north.

Soon he said, "Daddy, do you know a new story?"

"I'm afraid not, Billy," answered his father. "Seems to me I've told you every story I have ever heard."

Just then Billy's burro, Sally, in the corral back of the bungalow, began to call. The peculiar sound, so loud on the quiet evening air, startled Mr. Pierce. Then he laughed softly and said, "There's your Arizona nightingale singing for her supper, Billy."

"Aw, Daddy, that's no nightingale. A nightingale's a bird! That was just my burro calling. Why did you call her an Arizona nightingale?"

"Cowboys out on the range call burros that to make fun of their unmelodious voices. Nightingales sing night and day. Burros call night and day, too. But we have no nightingales in Arizona so far as I've heard, and we do have many burros. So the cowboys think it's funny to call them our nightingales, because the burro's voice is so dreadful sounding when compared with the sweet song of a



Wildlife Studies Limited

### *The Nightingale*

*The nightingale is one of the best-loved songbirds of Europe.*

nightingale. Anyhow, Sally called just in time to remind me of a story that I haven't thought of in years. My granddad used to tell it to me when I was a little chap like you."

"Is it a true story, Daddy?"

"No, son. It's a story told to show us that even animal mothers protect and train their little ones, so that they may know how best to care for themselves when they are grown and have to live in the world on their own. And it also tells how we develop better physical organs to be more useful, including voices so that we can express our feelings and thoughts, My granddad told me the name of the story is, 'How the Burro Got His Ears and His Voice.'"

Billy laughed softly and snuggled down in his father's arms before he said, "Sounds funny, Daddy! Please tell it to me."

"This story is about a mother burro and her son Jacky. The mother's name was Mrs. Jenny. She belonged to a prospector who early one spring

morning put a pack saddle on her back, loaded it with picks, shovels, dried beans, flour, and like supplies, and drove her up to his mine in the Catalina Mountains over there to the north. There the prospector expected to keep Mrs. Jenny busy working for him all through the summer.

But Mrs. Jenny had a different plan for herself. She didn't like to work, and so she had set her heart on a nice long vacation in the cool shade of the trees on the mountain, where the grass grew rich and tender, and the mountain streams rushed cold and refreshing down to the desert below.

One night when her master thought Mrs. Jenny had begun to like her new home so much that she would be glad to stay there without restraint, he neglected to bell and hobble her as he usually did. Mrs. Jenny had been watching for this freedom to be given her, and before morning she was miles away in the deep forest, where she felt sure that she would never be discovered. Here she made a home for herself in an old, abandoned, miner's shack, and here her son Jacky was born.

All went well with the little fellow and his mamma until Jacky was four months old. Then Mrs. Jenny began to worry that Jacky was much too young to stand the severe cold of the approaching winter. So she began to teach him how to protect himself on the way down the mountain to her relatives in the desert, where she decided he should go for the winter. She guided him to places where the grass would be tenderest for his growing teeth, and to streams where the water would be cleanest and freshest for him to drink.

Along with the rest of his education, Mrs. Jenny emphasized the value of listening, so that Jacky would be able to detect sounds that would warn him of danger. And while the constant pointing and turning of his ears this way and that as he listened for warning sounds caused Jacky's ears to grow much longer than normal burros' ears, this Mrs. Jenny did not mind that. She thought it was better to have long but less beautiful ears than pretty short ears that could not catch distant sounds as well as Jacky's now could.

One cold morning when Mrs. Jenny saw Jacky shiver as he snuggled close to her side she decided that it was fully time that he should be on his way

to where it would be much warmer for him. So she said to him in her silent way of talking, "Jacky, it will be nice and warm down in the desert where your grandma lives, and I have decided that you must go and pay her a nice long visit."

"That'll be super!" said Jacky in words that he had not yet learned how to make audible. "We'll have a grand time down there in the warm sunshine won't we?"

"But I can't go with you," said his mamma. "My master'll be home by this time. He'll be watching for me. And after the long spell of freedom I've had, the thought of returning to a life of hard work doesn't appeal to me at all."

"But I don't want to go all by myself," grumbled Jacky.

"It'll be a long trip for you, I know, dear," Mother Jenny sympathized with him. "But you're a big boy now, and I feel sure that with all the knowledge you have gained from me, you'll be able to make."

Jacky sighed. "Do I have to go right away?" he pleaded.

"I believe you should, dear. But we'll enjoy ourselves and not worry about it today. Then tomorrow morning we'll get ourselves a nice breakfast, and it warms up you can start your trip. The nights will grow warmer the farther down the mountain you go. And once you get through the pass where Mr. John, the hermit, lives you'll be quite safe."

Jacky shuddered. "If Mr. John catches me, will he eat me?"

"Not unless he's awfully, awfully hungry," answered his mamma. "But you must watch out that no wild animals catch you as you go down the trail. You'd be a nice, tender morsel for them now, but by the time you are a year old you'll be so tough that no animal will try to eat you."

"Maybe I better stay here till I'm a year old," asserted Jacky fearfully.

"Oh, no indeed! You might freeze to death before spring, for the winters here are dreadfully cold. Just remember to listen every step of the way and if you hear any disturbing sounds, you just crouch down on the ground, tuck your head, tail, and black hoofs under your belly, keep very still,

and with your gray coat maybe you'll be mistaken for a rock."

Shortly after sunrise the following morning, Mrs. Jenny aroused Jacky from his slumber, hovered around him till he'd eaten a good breakfast, led him to a plainly marked trail on the mountain side, rubbed noses with him and hurried him off.

Jacky traveled all day long, and as night came on he crouched down close to a tree. Here he shivered with fear that some big wild animal would discover he was not a rock, in spite of the fact that he did as his mamma had told him and tried to appear like one.

Toward evening of the next day Jacky came within sight of Mr. John's house. It was built close to the trail in a narrow pass in the mountain, just as Jacky's mamma had told him. Jacky could plainly see a man near the house who looked like the hermit, for he wore an old straw hat and had a long gray beard. Just now he was bending over some wood he was sawing.

When he saw the old man Jacky felt his heart almost stop beating with fear, for Mrs. Jenny had said that Mr. John would surely be his master and make him work hard if Jacky was not able to get past his house without being captured.

"Maybe if I lie down and rest a while," decided Jacky in his effort to quiet his fears, "Mr. John will finish sawing his wood and go into the house. Then I can easily slip by without his seeing me." But Jacky was tired, the day was warm, and he had no sooner comfortably settled himself than he fell fast asleep.

He had slept but a short while when Mr. John, walking noiselessly by in his moccasined feet, discovered him.

"Ha, ha!" gloated Mr. John. "Here is where I get a fine burden bearer for my next year's work! I'll corral him through the winter, feed him well, and he'll be in fine condition for my service by spring. Get up, burro, and come home with me!"

Startled from his slumber, Jacky could not bring himself to open his eyes and verify his fear that the voice he heard belonged to Mr. John.

"Get up, I say!" shouted the voice.



Arnault/Foregram

*In the Southwestern United States a donkey is called a burro. Donkeys, or burros, can carry heavy loads, like this one carrying grain in Greece.*

Immediately Jacky felt a heavy whack on his back—something he had never felt before—and he was too frightened to move.

"I'll make you get up!" said Mr. John. He caught hold of Jacky's ears and tugged until he saw the ears stretch toward him more than a half foot in length. In his astonishment at such an unusual sight, Mr. John let go of Jacky's ears.

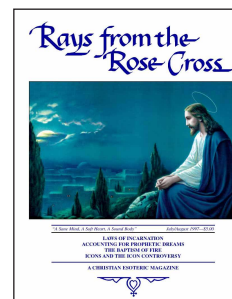
Instantly Jacky scrambled to his feet and raced off down the mountain trail as fast as his legs would carry him. When he had reached what he

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considered a safe distance, Jacky glanced back over his shoulder and saw Mr. John standing where he had left him. His old straw hat was over one ear, and he was evidently still so astonished at the sight of such long ears on such a little animal that he could not move.

Jacky was so overjoyed to find himself safely far from Mr. John that his heart could not hold all his emotion. It forced his mouth open to let some of the joy out, and to Jacky's surprise, "He-he-hee-e!" came out of his throat.

Alarmed at the sound—for he had never heard its like before—Jacky gasped, and "Haw-aw-aw!" came from where the "Hee-hee!" had come.

For a moment Jacky was too frightened to move. Then, as he trotted off down the trail to put yet greater distance between himself and Mr. John, he decided, "Aw, that's nothing to be alarmed about. Those sounds were right within myself! Power to make those sounds must be inside all my folks, but none of us has ever found it out before. Now it's up to me to perfect those sounds, so that when I get down to Grandma's place, I can teach her and all her family how to make them, too. Then we'll be able to call to each other no matter how far one of us may be from the other. That'll be so friendly and happyfying."

So the rest of the way down the mountain, Jacky practiced and practiced his new-found accomplishment until by the time he had reached the corral where his grandma and some of his other relatives were, it seemed the easiest thing in the world for him to express his joy at finding them by, "Hee-Haw!" the only language he had yet learned.

Grandma Burro trotted swiftly up to rub noses with him. "Jacky! Darling! How glad I am to see you!" she told him in her quiet way. "But your ears! Your voice! Most, most wonderful in one of us! You must have done marvelous work to have deserved to be given such astonishing things."

"I haven't done a thing marvelous at all, Grandma," answered Jacky. "I've just brought out what is in my own self. And there's nothing astonishing about those things either, Grandma. For what's in me is in every one of us. All it needs is bringing out. Have you heard what Mamma used to tell me, 'what we don't use, we lose'?"



Greg Haverson

*This wild burro (or wild ass) and her foal lives in Africa.*

"Often, dearie."

"Well, I've decided there's another saying just as true as that one: 'What we don't develop in our own selves we never can use!' Now tomorrow after I'm rested I'm going to tell every one of you who wants to know just how I got my long ears and my voice."

Jacky kept his word. The next day he gathered all his relatives about him and began to tell them just how he had developed his ears and his voice. His relatives told their children and their friends. Soon all burros everywhere were following Jacky's advice and practicing self-development. And it is plainly evident that they have kept up that practice ever since, for today all burros have long ears and voices. □

—S.B. McIntyre

