

# Rays from the Rose Cross



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

*May/June 1996—\$3.00*

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**TRAVELING IN FOREIGN COUNTRIES  
GOD IS LIGHT  
TEMPLE SYMBOLISM  
THE WINGED FEET OF LOVE**

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**A CHRISTIAN ESOTERIC MAGAZINE**



# Three Prayers

Christ, be with me, Christ before me, Christ behind me,  
Christ in me, Christ beneath me, Christ above me,  
Christ on my right, Christ on my left,  
Christ where I lie, Christ where I sit, Christ where I arise,  
Christ in the heart of every one who thinks of me,  
Christ in every eye that sees me,  
Christ in every ear that hears me.  
Salvation is of the Lord,  
Salvation is of the Christ,  
May your salvation, O Lord, be ever with us.

-St. Patrick

Christ, whose glory fills the skies,  
Christ, the true and only light,  
Sun of righteousness, arise,  
Triumph o'er the shades of night;  
Dayspring from on high, be near;  
Daystar, in my heart appear!

Visit, then, this soul of mine,  
Pierce the gloom of sin and grief;  
Fill me, Radiance divine  
Scatter all my unbelief;  
More and more Thyself display,  
Shining to the perfect day.

-Charles Wesley

O God, You are the light of the minds that know You  
the life of the souls that love You,  
and the strength of the wills that serve You;  
help us so to know You that we may truly love You,  
so to love You that we may fully serve You,  
Whom to serve is perfect freedom;  
through Jesus Christ our Lord.

-St. Augustine of Hippo

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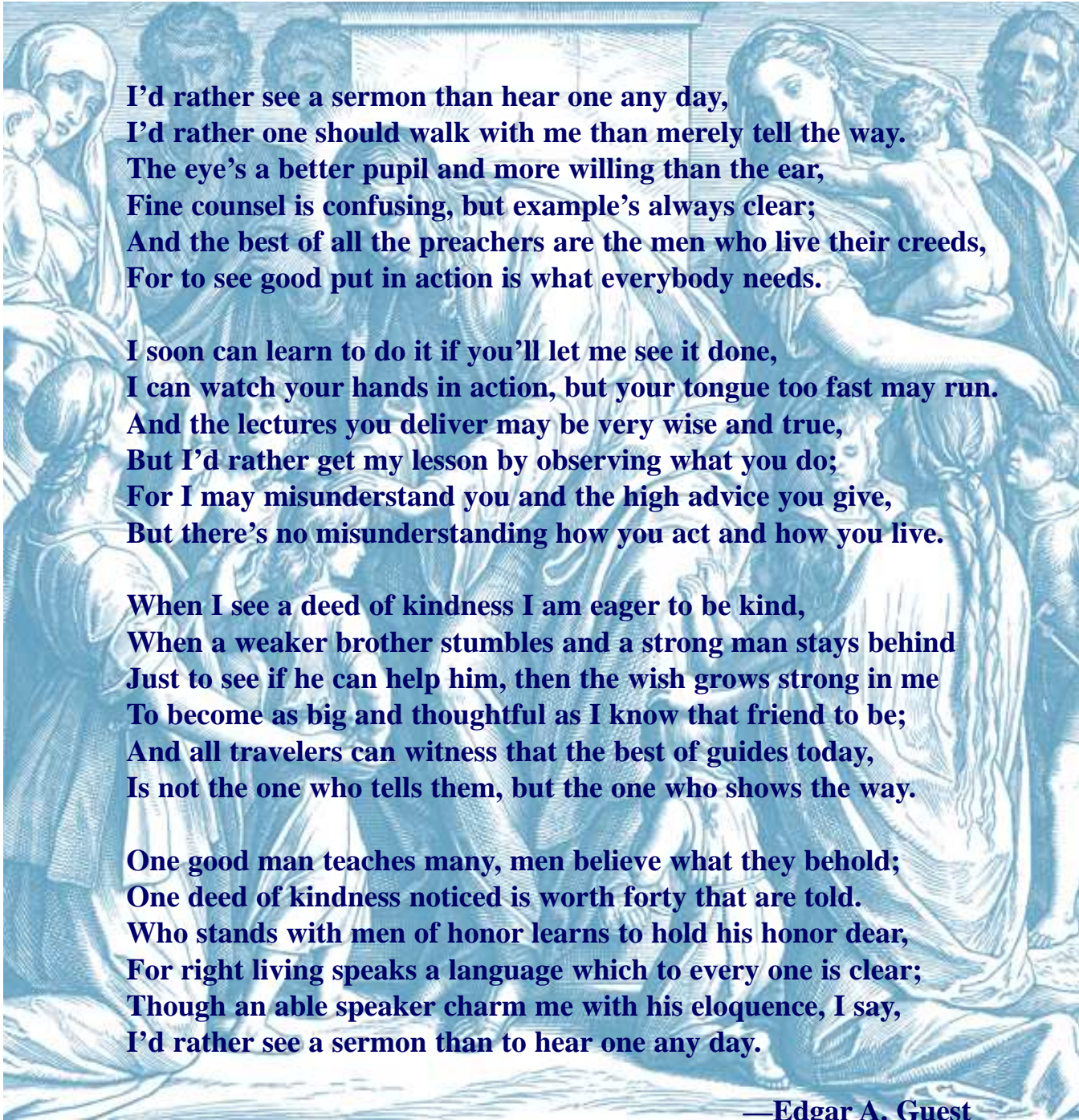
*“A Sane Mind,  
A Soft Heart,  
A Sound Body”*

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## FEATURE

### SERMONS THAT WE SEE



I'd rather see a sermon than hear one any day,  
I'd rather one should walk with me than merely tell the way.  
The eye's a better pupil and more willing than the ear,  
Fine counsel is confusing, but example's always clear;  
And the best of all the preachers are the men who live their creeds,  
For to see good put in action is what everybody needs.

I soon can learn to do it if you'll let me see it done,  
I can watch your hands in action, but your tongue too fast may run.  
And the lectures you deliver may be very wise and true,  
But I'd rather get my lesson by observing what you do;  
For I may misunderstand you and the high advice you give,  
But there's no misunderstanding how you act and how you live.

When I see a deed of kindness I am eager to be kind,  
When a weaker brother stumbles and a strong man stays behind  
Just to see if he can help him, then the wish grows strong in me  
To become as big and thoughtful as I know that friend to be;  
And all travelers can witness that the best of guides today,  
Is not the one who tells them, but the one who shows the way.

One good man teaches many, men believe what they behold;  
One deed of kindness noticed is worth forty that are told.  
Who stands with men of honor learns to hold his honor dear,  
For right living speaks a language which to every one is clear;  
Though an able speaker charm me with his eloquence, I say,  
I'd rather see a sermon than to hear one any day.

—Edgar A. Guest

### *Spiritual Success*

**S**UCCESS, DEFINED in material terms, signifies the achievement of one or several material goals. In the more evolved spiritual framework, however, success has nothing to do with monetary reward, fame, fortune, or the acquisition of temporal power. Success, in the highest sense, really indicates the degree to which a person is able to express his “inner self” honestly, regardless of conventions, pressures, distractions, temptations, or any other phenomena that may mold him into something that, deep within himself, he is not. True success means keeping step with the rhythm that is audible to the inner person alone. It means achieving the goal of creative realization.

The ability to give one’s own vital response to life—whatever the provocation or challenge, joy or sorrow—is the hallmark of true success in spiritual terms. This ability may represent nothing in terms of financial fame or material power, because honest self-expression often has the effect of “turning off” other people who are in a position to help elevate or to enlist adherence.

Significant lessons can be learned from the most commonplace routines and experiences of daily life. We succeed as we learn these lessons by actively engaging ourselves in our duties and immediate circumstance as honestly as we can.

To live honestly, of course, means more than to avoid cheating or defrauding others. It means to live up to our ideals, on whatever level they manifest. Anything less than this is, ultimately, hypocrisy. If we believe in something, that “something” should become an active, vibrant part of our lives. If we will not or cannot make that happen, to that extent we live a sham existence. This obviously is true of our spiritual values, but it is also



Created by Ariel Agemian exclusively for the Confraternity of the Precious Blood, Brooklyn, N.Y.

*“For a small gain men labor and toil, but the loss of the soul is little thought of.”—Thomas à Kempis*

true of all other preferences and principles we espouse. If we believe in and are uplifted by the ethics of a vegetarian diet yet indulge in meat and fish because “everyone else” does or because it is convenient, we are being dishonest. If we express certain political beliefs which we do not hold in our heart because we want to avoid incurring the disfavor of others, we are being dishonest.

To be successful in the highest sense, we must be able to exercise qualities which every earnest aspirant seeks to perfect: sincerity, discrimination, and straight-forwardness. To live honestly—thus successfully—we must cultivate all these characteristics. We must also become increasingly sensitive to human need and response, for we will not be spiritually successful until we learn unflinchingly to express sympathy and kindness, which the “inner self” is naturally impelled to do. The cultivation of honest self-expression is off the mark when it ignores or belittles the needs, feelings, and persons of our fellows.

Few spiritually successful people amass material wealth. Their satisfaction—their success—results from obeying the divine urge to give expression to the subtle promptings of spirit. The representative good men of the ages were successful despite poverty and persecution. St. Francis and Galileo are not remembered as failures. Their work continues to speak for them. Their influence could no more have been stopped than can the tides ignore the pull of the moon.

Success, in the generally accepted sense of the word, usually implies the acquisition of something considered valuable in material terms. Wealth, power, fame, and love are considered “the four great motives of human action.” To gain any of these constitutes a degree of success in the physical dimension. The spiritual aspirant, however, must take particular care not to be beguiled by these motivating factors simply for their own sakes.

As we are told in the *Cosmo*: “The love for which (the aspirant) must long is that only which is of the soul and embraces all beings, high and low, increasing in proportion to the needs of the recipient; the wealth, that which consists solely of abundance of opportunities to serve his fellow men; the power, that alone which makes for the upliftment of humanity; the fame, none save that which increases his ability to spread the good news, that all who suffer may thus quickly find solace for the heart’s grief.”

This characterization is a far cry from the criteria of success which most people identify. Yet these qualities are the hallmarks of individuals who are most successful in spiritual terms. They would find repugnant the pursuit of success for its own sake. They are committed to expressing themselves in accordance with their most authentic promptings, thereby sharing that gift of the spirit which is uniquely theirs. Emphasis is placed on *giving from* the self rather than on *getting for* the self.

To be spiritually successful, then, we must give from and of ourselves. We must be willing to empty ourselves of all we have for the benefit others. Once we have been “emptied,” we shall be spiritually renewed. As we apply and express our energies, they increase in efficacy and power. Only by emptying ourselves can we experience real fulfillment. As the sun shines, so does our spirit, insuring the



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*“Be not solicitous for the shadow of a great name.”*  
—Thomas à Kempis

growth and sanctification of our finest attributes.

It is evident that spiritual success is a many-faceted condition involving the whole person. In contrast with material success, which often focuses on one area of accomplishment, spiritual success involves the total disposition and lifestyle of the individual. The inner self expresses itself most lucidly and completely in a context of spiritual awareness, honesty, well-reasoned priority of effort, and selflessness.

Although it may seem incongruous to relate self-expression with selflessness, the link is not far-fetched. Selflessness may seem to incur material limitations only because its sights are set on infinite spiritual horizons and repudiates collecting and consuming things. It provides the avenue for a type of self-expression that is potentially far more elevated and productive than are accomplishments based on self-interest. Service, then—the premier form of human selflessness—is the channel through which our spiritual success is assured. □

# MYSTIC LIGHT

## *Assessing Our Progress*

**S**EE AND BEHOLD. Behold who you are, for you see but what you know, because knowledge precedes and directs seeing, locates the proof and instance of its understanding. What is not understood can not be identified. Likewise, there is truth which cannot directly manifest on the physical plane. It would not be entirely correct to say that Christ manifested Himself to His contemporaries, for to manifest is to make outward and evident. The Regent of the Sun was eclipsed in the body of Jesus. Such an occlusion, such a possibility, defies our present comprehension. Yet it was so.

Precisely for this reason did Christ have to ask His disciples not only who others thought He was, but who they, His closest associates, thought or knew Him to be. Such a question, of itself, highlights the distinction between what is manifest and what is hidden and must be construed or surmised. Peter's correct response to Christ Jesus' question shows that he possessed a degree of clear seeing (clairvoyance) sufficient to perceive the higher instruments informing the Jesus body. Flesh and blood did not declare this knowledge to him.

Christ was repeatedly called upon to prove He was the Messiah. Wouldn't you expect the world's saviour to be extraordinary, to jolt you out of your normality with the laser of His look, to escalate your awareness with but the sound of His voice? Perhaps such notions are childish. After all, the omnipresent God is unobtrusive, to say the least. Lacking direct access to their Master only because of their spiritual ignorance, Christ Jesus' contemporaries required signs. The signs performed by



Julius Schnorr von Karolsfeld

*"There standeth one among you whom ye know not."*—John 1:26

the resurrected Christ enabled His disciples to know it was He; that, as John the Beloved writes, Jesus is the Christ (20:31).

For most, seeing is believing and believing requires seeing. Blessed are they who see not, yet believe, for their belief is an inner seeing. Spirit sees spirit. Flesh sees flesh. Ever Christ Jesus' words and deeds were directed toward removing spiritual cataract, and He deliberately eschewed sensational displays, He sought not to raise Himself in the eyes of others but to raise them so they could confirm the truth first-hand. God in Christ became a man so that man might become as God. But those to whom He came preferred the letter of the word to the Word incarnate. They preferred the rigid formal outlines of worldly objects to the life that organizes and gives those objects

their very form. The spirit giveth life, but the life-giving Christ Spirit is like the wind that bloweth where it listeth, which none can tell whence it cometh or whither it goeth. One born of spirit is like this wind. So initiation proves.

The spirit of each person comes into the world of material forms and forgets its origin and identity, loses itself, becomes as swine feeding on the husks of merely physical things. As Wordsworth describes this sense of loss in *Intimations of Immortality*:

Our birth is but a sleep and a forgetting:  
Our soul that rises with us, our life's star,  
Hath elsewhere had its setting,  
And cometh from afar:  
Not in entire forgetfulness,  
And not in utter nakedness,  
But trailing clouds of glory do we come  
From God who is our home.

As spirits, we help form the physical body which shall be our earthly habitation. But upon assuming that body, its creative spirit, its father, becomes a stranger, an unknown. Even so, the Christ came into the world, the world that was made by Him; He came unto His own, who had received of His creative essence, and the world knew Him not. The Light of the world was no light to those whose minds remained closed, and their material darkness comprehended It not.

Even John the Baptist was unable to identify the Christ except through the descent of the Holy Spirit as a dove upon the Jesus body stripped of its higher vehicles (Ego and desire body). The Jewish priests, elders, and bailiffs required another kind of sign to designate Christ Jesus—a kiss. That they could perceive the Christ was out of the question. Their problem was in identifying the physical body of Jesus. How was this? The energy and vital communal spirit that emanated from Christ and invested his close disciples with power, authority, and wisdom, also conditioned their very physical aspect, so that when they were assembled it was difficult for an observer to point with certainty to the one who was Jesus. When under the influence of the Holy Spirit, they assumed similar appearances.

Christ actually sought to suppress His

Archangelic splendor. His mission was not to impress and astound, to mesmerize and subdue

***Christ's mission was not to impress and astound, to mesmerize and subdue with magnificence, but to strengthen in each Ego the consciousness of its own Self-same divinity.***

with magnificence, but to strengthen in each Ego the consciousness of its own self-same divinity. He repudiated attention drawn to His outward person, directing the minds of others to the significance of His words and deeds.

Belief was pivotal to the effectiveness of Christ Jesus' role as both teacher and healer, for skepticism kills belief and precludes spiritual understanding even as frost blights a flower. Negativity blocks the flow of healing energy in one who is sick. As creative visualization and the placebo effect demonstrate, the believing, assenting mind plays a powerful, indeed the principal, role in activating the healing response. Were Christ to have asserted His divinity, as a king does his authority, a counterproductive effect would have been created in those he sought to awake to their own healing capability. They would have been drubbed into increased passivity and impotence. As both the parable of the mustard seed and the parable of the talents remind us, we have a divine endowment which is to be used, nurtured, put out to usury. A sovereign gift has been given each by our heavenly Sovereign, and neither priest nor king, magician nor medicine man can take it from us or prevent our using it and identifying with it as our Christ-instilled Self.

Ever opposing Christ's call to active faith and loving service is a recidivist, minimalist, or negativist element in humans, which is fanned by hosts of spirits pursuing their own agendas inimical to our welfare. Thus, we would reduce our neighbors





Eugene Girardet (1853-1907)

### *The Walk to Emmaus*

*Were Christ to be among us in physical form today, how would we meet Him? What would we make of Him?*

to mere physical bodies. We would attribute to them petty or perverse motives. We would deny any proposition material science could not confirm. We would value gold above good will. We would persist in waiting for a moot God to prove His existence, and until then, carry on with our restless, fearful, insecure and confused lives.

How strong is pride! How rare is God-blessed and God-revealing humility. Humility implies awareness of that which is greater than mortal man. Humility engenders eyes to see divinity. Humility opens the door to the world of spirit. But where there is proud reductionist disbelief, there the spirit of goodness and mercy and revelation is barred. Angels are strangers there, nor will the healing spirit make their abode where they are unwelcome, nor will words of wisdom be heard.

As William Blake reminds us, Christ drew Himself unto humans that they might wake to their transcendent Selves and meet their Maker face to face. This prospect entails a major energy displacement and redirection so that we may live more inwardly, graciously, generously, and freely. For to live exclusively within the confines of the material world is truly to frustrate, darken and sadden the spirit in us.

So we must ask ourselves, were Christ to be among us in physical form today, how would we meet Him? What would we make of Him? Has our Christ spirit evolved to the extent that we would not prefer Barabbas to this One, Who outrages our complacencies; makes difficult, unrealistic demands of us; shows little respect for vested interests; challenges our rigid authoritarianism; decries our preoccupation with getting and spending; calls idolatrous our puerile obeisance to the magic of chemical pseudo-cures, and soulless our fascination with a high technology that promises utopian benefits?

How do we respond to this Individual? We're more tolerant these days. The First Amendment to the Constitution would grant certain immunities to this potential troublemaker. He could hold forth and create a permissible degree of commotion, just as long as civil order were maintained. No doubt His message would be diluted. After all, today nearly everyone is a messenger—over Internet, by bulk mail, or through fax and phone solicitation. And most everyone is a self-appointed authority. Would He simply be dismissed as a gifted nuisance?

The real issue is, how far have we come since Golgotha? Do we live in this world trying to make it the sufficient and only dimension? Who are our

mother and brothers and sisters? Can we give mother's due to all mothers, including the childless? Can we give Christ's due to all whom He has given the all of Himself? Can we meet and be to each not as flesh and blood dictate but as the Holy Spirit and impersonal love direct? Does the letter of the law take precedence over the spirit that gives rise to it and so cancel out its very originating impulse? Do religious doctrines block potential believers and pit group against group in offense to the one God they commonly seek?

Again we ask, how are we to know Him, that we may act accordingly? We have already been told: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." We don't have to guess, or wait until royalty sweeps by before we rally our virtue and stand forth to exceed ourselves in compliance and readiness to serve. We don't have to wait until He comes before we pull out all the stops. In fact, He has not left. For "lo! I am with you always, even unto the end of the world." As in so many matters pertaining to the life of our soul and spirit, St. Paul has it right: "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's" (Rom. 14:8).

The spirit is the leaven of matter and the life of form. By it is forgiveness made possible and plausible. The ultimate incentive for action, spirit puts the lie to death and brings light to the darkest hour. It ennobles the most unprepossessing exterior and by its very being ever issues the summons to get on with the business of self-overcoming. To affirm the reality of Christ is to personalize or substantiate that Reality, that Person, to locate Him in others and to testify to His influence in events. Temporary setbacks, the enormity of the prospect, the sublimity of the Ideal, the contrariness of our resistance and reluctance—all are of no major consequence as deterrents. Knowing what we know, we must do what we are called to do that we may be whom God intends us to be, for having fathered us as spiritual beings, we are even now His sons and daughters and, along with our Elder Brother Christ, heirs to the heavenly Kingdom. □

— C.W.

## JESUS CHRIST—AND WE

Christ has no hands but our hands  
To do His work today;  
He has no feet but our feet  
To lead men in His way;  
He has no tongue but our tongues  
To tell men how He died;  
He has no help but our help  
To bring them to His side.

We are the only Bible  
The careless world will read;  
We are the sinner's Gospel,  
We are the scoffer's creed;  
We are the Lord's last message  
Written in deed and word—  
What if the line is crooked ?  
What if the type is blurred?

What if our hands are busy  
With other work than His?  
What if our feet are walking  
Where sin's allurements is?  
What if our tongues are speaking  
Of things His lips would spurn?  
How can we hope to help Him  
Unless from Him we learn?

—Annie Johnson Flint

## MAN MAKING

We are all blind until we see  
That in the human plan  
Nothing is worth the making if  
It does not make the man.

Why build these cities glorious  
If man unbuilt goes?  
In vain we build the work, unless  
The builder grows.

—Edwin Markham

## *Traveling in Foreign Countries*

**M**AX HEINDEL TELLS US that “the first step in Occultism is the study of the invisible Worlds” (*Rosicrucian Cosmo-Conception*, p. 34, hereafter *RCC*). The three worlds in which we are currently functioning are the physical world, the desire world, and the world of thought. The physical world is divided into the chemical region (of solids, liquids and gases) and the etheric region. It is the etheric region of the physical world, along with the desire world and world of thought which constitute the invisible worlds. These invisible worlds are the *foreign countries* to which we desire to travel. It should be noted that these invisible worlds are not separated from our physical world in terms of time or space. They are as close to us as our hands and feet. In them we live and move and have our being.

Each of the worlds, and their regions, is subject to laws which are operative in that particular world and inoperative in the others. The matter, or substance, of these worlds also varies in density. We are familiar with the various densities of matter in our physical world—solids, liquids and gases. The four ethers (chemical, life, light and reflecting) also belong to the physical world. We will need to understand and master the laws of each world before we can successfully travel through them. Max Heindel explains that “To function in any

world, and express the qualities peculiar to it, we must first possess a vehicle made of its material. In order to function in the dense Physical World it is necessary to have a dense body adapted to our environment” (*RCC*, p. 57).

He was once asked “How long will it be before we can do without these physical bodies, and function altogether in the Spiritual Worlds again?” He answered as follows:

“This question reveals a state of mind which is all too common among people who have become

acquainted with the fact that we possess spiritual bodies in which we may move through space with lightening rapidity, bodies which do not need the material raiment and, therefore, will require no care upon the part of their owners. These people

***The dense physical body is the most valuable and the most finished of our instruments, and without that the other vehicles would be of little use to us at this time.***

long then for the time when they may grow such figurative wings and shed this ‘low and vile mortal coil’ altogether.

“Such a state of mind is extremely unfortunate. We should be very thankful for the material instrument which we have, for that is the most valuable of all our vehicles. While it is perfectly true that our physical body is the lowest of all our vehicles, it is also a fact that this vehicle is the most finished of our instruments, and without that the other vehicles would be of little use to us at this time. For while this splendidly organized instrument enables us to meet the thousand and one conditions here,

our higher vehicles are practically unorganized.

“The vital body is formed organ for organ as our dense physical body, but until it has been trained by esoteric exercises it is not a fit instrument to

***Is it not reasonable to believe, if we had an opportunity to learn of a far country in advance of our removal to it, where under new and strange conditions we must live for many years, that we would gladly do so?***

function in alone. The desire body has only a number of sense centers which are not even active in the great majority of people and as for the mind, it is an unformed cloud with the great majority. We should aim today to spiritualize the physical instrument, and we should realize that we must train our higher vehicles before they can be of use. For the great mass of people that will take a long, long time. Therefore, it is best to do the duty that is close to our hands, then we hasten the day when we shall be able to use the higher vehicles, for the day depends upon ourselves” (*Questions and Answers*, Vol. 1, pp. 18-19).

We live in the physical world. We are learning to master the elements as solids, liquids and gases, and we are learning to work with the ethers. We first learned to harness the winds, then steam, and still later petroleum and nuclear power. As we mastered each form of matter, we were able to travel further, faster, and safer. Journeys which once took years can now be completed in hours. We have learned to use the air waves. World-wide communication is now instantaneous. Similar efforts will be required of us as we learn to function in the Worlds of desire and thought.

#### **THE FOUR VEHICLES**

Max Heindel tells us that we have “several

instruments—a dense body, a vital body, a desire body, and a mind. These are the spirit’s tools and upon their quality and condition depends how much or how little it can accomplish in its work of gathering experience in each life. If the instruments are poor and dull there will be but little spiritual growth and the life will be a barren one, so far as the spirit is concerned” (*RCC*, p. 430).

In the physical world we function through our dense and vital bodies, in the desire world we function through our desire body, and in the world of thought we function through the mind. Just as we are gaining experience by working with the materials of the physical world so we will have to learn to work with desire matter and thought matter. Just as we learned to work with the elements of the physical world—fire, earth, air and water—so will we also learn to master the elements and laws of the desire world—attraction, repulsion, interest and indifference—and the elements and laws of the world of thought, the powers of concrete and abstract thought, by cultivating and strengthening the faculties of observation, discrimination, concentration, meditation and adoration.

#### **TRAVELING IN THE SPIRITUAL WORLDS**

We can travel in any one of the various worlds once we have built and learned to function in the vehicle corresponding to that world. Max Heindel poses the rhetorical question, “Why investigate these Worlds? Why is it not best to take one World at a time: to be content for the present with the lessons to be learned in the Physical World, and, if there are invisible Worlds why not wait until we reach them before investigating? ‘Sufficient unto the day is the evil thereof! Why borrow more?’” His answer is that “If we knew without doubt that at some time, sooner or later, each one of us must be transported to a far country where, under new and strange conditions, we must live for many years, is it not reasonable to believe that if we had an opportunity to learn of that country in advance of our removal to it we would gladly do so? Knowledge would render it much easier for us to accommodate ourselves to new conditions” (*RCC*, p. 27).

Heindel also pointed out that we need to understand these other superphysical worlds to best

understand our own physical world, governed by the law of Cause and Effect. The need to prepare ourselves to function in the spiritual Worlds (kingdom of heaven) is illustrated in chapter 22 of Matthew where Christ Jesus teaches the parable of the wedding banquet. This parable clearly states that we will need to wear “wedding clothes” to attend the banquet.

“The kingdom of heaven is like a king who prepared a wedding banquet for his son. He sent his servants to those who had been invited to the banquet to tell them to come, but they refused to come. Then He sent some more servants and said, ‘tell those who have been invited that I have prepared my dinner. My oxen and fattened cattle have been butchered, and everything is ready. Come to the wedding banquet.’ But they paid no attention.... Then he said to his servants.... ‘invite anyone you can find.’ But when the king came in to see the guests, he noticed a man there who was not wearing wedding clothes. ‘Friend,’ he asked, ‘how did you get in here without wedding clothes?’ The man was speechless. Then the king told the attendants, ‘Tie him hand and foot and throw him outside...’”

### **BUILDING OUR SPIRITUAL VEHICLES**

Most of us have learned that we must care for our physical body through proper diet, exercise, and hygiene. We understand the dangers of drugs, alcohol and tobacco. Many of us, unfortunately, have learned these lesson the hard way. We neglected our diets and/or we did not exercise, and we are now paying the price! Today Americans are spending millions, if not billions, of dollars on exercise equipment and health foods. More and more people are reducing the amount of meat in their diets and others are realizing the benefits of a vegetarian diet. As the result of better diets, exercise, hygiene and medical advancements, we are all living longer lives, which in turn provide us with more opportunity to obtain life experiences, the food of “soul growth.” Those who want to “travel in foreign countries” must also work on developing their vital, desire and mental bodies.

### **THE VITAL BODY**

The Rosicrucian Teachings emphasize that occult development starts in the vital body. We

read that “it is necessary to work upon and educate the vital body in such a manner that it may be used in soul-flights. This vehicle, as we know, is composed of four ethers. It is by means of this body that we manipulate the densest of all our vehicles,

***As the dense body assimilates particles of food and thus gains flesh, so the two higher ethers assimilate our good deeds during life and thus grow in volume.***

the physical body....The chemical and life ethers form the matrix for our physical bodies. Each molecule of the physical body is embedded in a mesh-work of ether which permeates and infuses it with life....The part of the vital body formed of the two higher ethers, the light ether and the reflecting ether, is what we may term the soul body; that is to say, it is more closely linked with the desire body and the mind and also more amenable to the Spirit’s touch than are the two lower ethers. It is the vehicle of intellect, and responsible for all that makes man, man. Our observations, our aspirations, our character, etc., are due to the work of the Spirit in these two higher ethers, which become character and habits. Also, as the dense body assimilates particles of food and thus gains flesh, so the two higher ethers assimilate our good deeds during life and thus grow in volume as well” (*The Vital Body*, pp. 145-146).

### **THE DESIRE BODY**

We are reminded that “While clean thoughts take us a long step on the path of attainment, the emotions and desires of the desire body are not so easily subdued, for that vehicle is already considerably more set than the mind....It is the desire body which is responsible for all our actions, good, bad and indifferent....Even the subjection of the desire body, difficult as it is to accomplish, will not serve to make a man conscious in the invisible



Pieter van Lint (1609-1690), Museum, Brussels

#### St. Paul

*Though presenting a physically more powerful man than Paul's self-description of a weak bodily presence might warrant, this painting yet does not exaggerate the sense of spiritual power and humility of the Apostle, here armed with "the sword of the spirit, which is the word of God," who wrote: "Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ"—Ephesians 3:8.*

worlds, for the desire body has not evolved to such a point that it can act as a real instrument of consciousness. Therefore, it is necessary to work upon and educate the vital body in such a manner that it may be used in soul-flights" (*The Desire Body*, pp. 133-135).

#### THE MIND

The mind is the newest of man's vehicles and Max Heindel was reluctant to even classify it as a body. At this time the mind serves as a link between the spirit and the three-fold body (dense, vital and desire). The mind is a powerful tool of the spirit. Thoughts are as powerful as deeds. We see this illustrated in Matthew 5:21-22: "You have heard that it was said to the people long ago, Do

not murder, and anyone who murders will be subject to judgment. But I tell you that anyone who is angry with his brother will be subject to judgment." In Matthew 5:27-28 Christ Jesus specifically equates thinking with doing, thought with deed: "You have heard that it was said, 'Do not commit adultery.' But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart."

The mind was designed to give purpose to action. However, earlier in our development, the mind coalesced with the desire body to create the "personality." Most people daily experience conflict between desire and thought. St. Paul's classic description of this conflict is in Romans 7:21-24: "So I find this law at work: When I want to do good, evil is right there with me. For in my inner being I delight in God's law; but I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members. Who will rescue me from this body of death?"

We are now working to free the mind from the influence of the desire body. Only when the mind is thus freed will it serve as a true instrument of the Spirit, allowing us to function safely in the Spiritual Worlds. If we are to prepare ourselves to travel in foreign countries we must start by living a life of selfless service, exemplified by our right actions, right thoughts, and right feelings.

#### SOUL POWER

Soul power is "food for the Spirit"—the fuel which allows us to function in the higher Worlds. We acquire soul power through life experiences. Working through the dense body, the Ego learns right action and promotes the growth of the *Conscious Soul*. The memory of the activities done in the dense body—the desires, feelings, and emotions of the desire body, and the thoughts and ideas in the mind—promotes the growth of the *Intellectual Soul*. In like manner, the highest desires and emotions of the desire body form the *Emotional Soul*. It is through selfless service that we learn the principles of *right action, right feelings and right thought*. Without this soul power, we are like a car with a dead battery and no fuel—we can travel nowhere!

## TRAVELING IN THE SPIRITUAL WORLD

It is the function of the vital body to build and maintain the physical body. The activities of the desire body, on the other hand, “tear down” the physical body. So, no matter how hard the vital body works, its forces are eventually depleted. The result is “sleep,” a time that allows the bodies to separate and restore themselves. Sleep also offers the opportunity, to those who are prepared, to “travel in foreign countries.”

When we fall asleep our bodies separate. Our dense body and vital body remain on the bed, while the desire body and mind float above them. The four bodies are connected by the silver cord. Once the dense and vital bodies are freed from the desire and mind bodies, the spirit starts the work of restoring harmony to these vehicles. The vital body is no longer battling the desire body and is free to start the process of stabilizing itself and the dense body. The spirit also works to bring the desire body and mind back into harmony.

After this work is done, if time permits, the spirit is free to use the desire and mind bodies to travel in the Desire World and the World of Thought. Most members of the Rosicrucian Fellowship use this opportunity to serve as Invisible Helpers, working under the direction of the Elder Brothers to assist in healing those in need. The spirit is also offered the opportunity to attend “school” and study subjects that are of special interest to it. We may remember some of our experiences in the spiritual worlds as dreams; however, they are not always clear.

Max Heindel explains that at times the vehicles do not properly separate at the time of sleep. This may happen when “we have become so absorbed and interested in the affairs of our mundane existence that even after the vital body has collapsed and rendered the dense body unconscious, we cannot make up our minds to leave it and commence the work of restoration; the desire body will cling like grim death, and is perhaps only half-dragged out by the Ego....It is evident that this is an abnormal condition. The proper connections between the different vehicles is...disarranged by the unusual relative positions of the higher vehicles...and the inevitable result is those confused dreams where

the sounds and sights of the Desire World are mixed with the happenings of daily life in the most grotesque and impossible way” (*The Desire Body*, pp. 64-65).

It is also explained that we can have prophetic

***Only through a life of selfless service, a life of right actions, right thoughts and right feelings, will we be able to learn to separate the ethers of the vital body and create the Golden Wedding Garment.***

dreams which are fulfilled, “but such dreams result only after complete extraction of the desire body” from the physical. The spirit is then able to impress the information on the brain at the time of awakening. Only through a life of selfless service, a life of right actions, right thoughts and right feelings, will we be able to learn to separate the ethers of the vital body and create the Golden Wedding Garment. Once we have learned to separate the light and reflecting ethers from the chemical and life ethers, we will be able to take the two higher ethers, along with the desire and mind bodies, and function consciously in the spirit Worlds. We will then be conscious Invisible Helpers and able to recall all of our out-of-body experiences. Our dreams will cease and we will have full twenty-four-hour consciousness.

We would do well to take proper care of all our vehicles so that through them we may travel in foreign countries and receive the master’s wages. To paraphrase Max Heindel, from that time, awake or asleep, through what we call life, and through what we call death, our consciousness will be unbroken. We will lead a consciously continuous existence, having the benefit of all the conditions which make for more rapid advancement to ever higher positions of trust, to be used in the uplifting of mankind. □

—James Noel

# MYSTIC LIGHT

## *God is Light*

“And the light shineth in darkness; and the darkness comprehended it not”—John 1:5.

**T**HE BIBLE TELLS US that God is light, and we are urged to “walk in the light.” These statements have beautiful connotations for each of us, but it is only when we understand all the ramifications associated with light, comprehend its all-pervasiveness, that we can arrive at anything even approaching some understanding of the nature of God and of our own potential. Nothing in the physical world can reveal to us the nature of God in the same degree as the symbol of light, and even then we really understand light only in its physical sense, as we see it, rather than in its spiritual sense, wherein lies its true essence and its true power. The most powerful telescopes have not found the boundaries of light, and eventually even material science will have to recognize that the Light of lights is limitless, as well as omnipotent.

Just as material science prides itself on being open-minded with respect to phenomena in the physical world, so must we also learn to be nonskeptical—to open our spiritual eyes so that we can perceive the divine light which alone can illuminate our spiritual darkness.

We do this when we serve others, when we develop selflessness, when we develop compassion, and when we pray. The *Web of Destiny* says that “prayer, true scientific prayer, is one of the

most powerful methods of finding favor before the face of our Father and receiving the immersion in spiritual light which alchemically transforms the sinner to the saint and places around him the golden wedding garment of light, the luminous soul body” (pp. 122-123). In true scientific prayer, as Mr. Heindel discusses it, we forget our personal interests, desires, and problems and concentrate solely on thoughts of gratitude and adoration, making ourselves as receptive as possible to the outpouring of His illumination and to the awareness of His Presence. When we learn to do this, and do it consistently, we will begin truly to “see the

light” in a way that is beyond our present comprehension. At the same time, our attitudes and our very lives will have to be the counterparts of our prayers, for prayer without works is dead, and “blessed are the pure in heart, for they shall see God.”

God is one and undivided. He enfolds within His being all that is, just as white light embraces all colors. At the same time, God is three-fold in manifestation—Father, Son, and Holy Spirit. So also is white light refracted into three primary colors—blue, yellow, and red. The correlation is blue for the Father, yellow for the Son, and red for the Holy Spirit. These three Rays of divine light are diffused or radiated through the sun and produce life, consciousness, and form upon each of the seven planets or “light bearers,” which are known as the Seven Spirits before the Throne. These planets are Mercury, Venus, Earth, Mars, Jupiter, Saturn, and Uranus.

***The light rays that come directly from the sun are conducive to spiritual illuminations. The reflected rays from other planets make for added consciousness and moral development.***



Neptune and Pluto are of more mysterious spiritual origin and will not be considered in this study.

Each of the seven planets receives the light of the sun in a different measure, according to its proximity to the sun and the constitution of its atmosphere. The beings on each planet, according to their stage of development, have affinity for some of the solar rays. The planets absorb the color or colors with which they are harmonious, and they reflect the rest upon other planets. Thus, divine light and life come to each planet either directly from the sun or as reflected light from the six sister planets. Under the commingled impulses of all the planetary spirits, in that varicolored light, we live and more and have our being. The light rays that come directly from the sun are conducive to spiritual illuminations. The reflected rays from other planets make for added consciousness and moral development. The rays reflected from the moon relate to physical growth.

We must never lose sight of the fact that no matter how these rays are reflected, and no matter what planetary influences are brought to bear on them, they were, are, and will continue to be manifestations of the divine Light which is God. Each human being on earth can respond to and express but a portion of the full range of cosmic energies projected upon Earth. The remaining stellar and planetary light does not affect or produce sensation in the particular human being. Analogously, the physically blind cannot see physical light and color around them, and the color-blind see only certain colors and may respond incorrectly to others.

Upon examination, we find that the flame of a

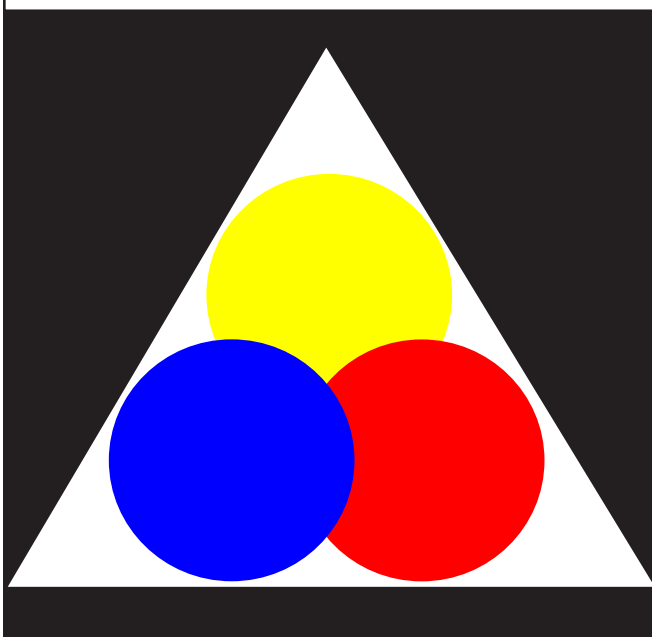
candle exhibits the three primary colors. Close to the wick is a glow that is cone shaped and nearly colorless. At the base and outer circumference of this cone is a blue flame, springing from which is a cone of golden light, a yellow flame, out of which emerges a cone of reddish flame.

Sometimes we see the blue cone inside, the yellow cone crowning the blue, and the red cone enveloping the tops of both. When we see it this way, the pure color of the blue is partly obliterated. These colors also can be seen in human beings by someone who has the requisite vision.

Humans, being threefold, have three such flames, each with its red, yellow, and blue colors. One is the fire of spirit, in which the blue flame predominates. Secondly is the fire of intellect, in which the yellow flame predominates. The third is the fire of the physical body, in which

the red flame predominates. Max Heindel tells us: "as blood flows through the heart, the body ether is extracted and flows along the silver cord to the solar plexus. The seed atom of the vital body here seems to refract the ether, and it then shows the three primary colors, red, yellow, and blue. The yellow and blue flames are refracted into the hollow spinal cord and are, in part, the source of light there. The red stream coalesces with the colorless solar ether stream which is constantly rushing through the spleen (direct from the sun) and is thus changed to a pale rose color. This etheric fluid gives rise to the peach-blossom color characteristic of the vital body. At the base of the spine smolders the red flame of passion and selfishness. As this fire ascends, its colors become thinner and less

### THE 1, 3, 7 & 10 ASPECTS OF GOD & MAN



*Unitary God (synthetic white light) externalizes during active manifestation as a Trinity of Persons (aspects): the Father (blue), the Son (yellow), and the Holy Spirit (red). The three primary colors and their blendings (the four secondary colors—orange, green, purple, and indigo) represent the Seven Spirits before the Throne (Solar Logos), whose dense bodies are the seven planets of our solar system.*

murky.”

In the brain are two ductless glands, the pituitary body and the pineal gland. The pituitary is the negative pole of the brain, analogous to the female half of the creative force. The pineal is the positive

***In the pituitary body  
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ness or selflessness of  
the individual.***

pole and analogous to the male half. In the pituitary body burns a flame of transcendent beauty, the tints of which are affected by the degree of selfishness or selflessness of the individual. It glows with beautiful soft light until its flames are awakened by the impact of the spinal spirit fire. Then it begins to vibrate, at first sending out little waves of color which fade a short distance from their origin. But their range increases proportional to the intensity of the ascending spinal spirit force. At the same time it emits subtle musical tones corresponding to the vibratory rate of the color waves.

Gradually these emanations of color and tone expand until they form a medium of transmission over which the ascending current of the creative force, or the spinal spirit fire, may travel and thus bridge the gap from the pituitary to the pineal. The dark chamber of the third ventricle of the brain now becomes illuminated with a spiritual blue hue, which is the Father color. When this has been accomplished, the person has gained positive clairvoyance, which is under the control of the will, correlated with the first principle of triune Deity. As we evolve spiritually, the spirit fires “overflow” and surround the head and eventually the entire body.

The philosopher and reputed Rosicrucian, Francis Bacon, said, “light and color demand investigation before form, for color is life.”

Indeed, color is as necessary to the spirit as air is to the body; our bodies breathe in air and without it they die. Similarly, the spirit “breathes in” color, and without it the spirit is enfeebled. Color is a substance of the spirit just as minerals, water, air, and warmth are substances of the physical body.

Color, which we see manifested everywhere in the universe, is the visible expression of divine mind. It is the cosmic manifestation of the one life principle in the form of light waves. Pythagoras said that there is “one universal soul permeating all things, which in substance resembles light.”

Color expresses the very soul or heart of the universe. According to Paracelsus, when a universal life-cycle begins, it first appears as a rapidly vibrating mass of scintillating colors in an infinite spiral. Within the spiral resides the mighty cosmic potential to transform spiritual energy into spiritual substance and then to be reassimilated. Light is radiated from the sun, the storehouse of all energies and the source of all light, warmth, and motion on this planet.

In studying color, we are studying a force of infinite power. The ancient Egyptians were conscious of the power and influence of color, and parts of their great temples were set aside as color halls where the effects of color vibrations were studied

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and applied. The Egyptian priests left manuscripts showing their system of color science, which even today is considered sophisticated. They applied the law of correspondence between the sevenfold nature of man and the sevenfold division of the solar system, and taught that the primary colors—



*From the (black) void of Chaos, the Father wills through His Son, the Word, mediated by the creative hierarchies, the primal Light in which all form in all Worlds is revealed.*

red, yellow, and blue—correspond to the body, mind, and spirit of man.

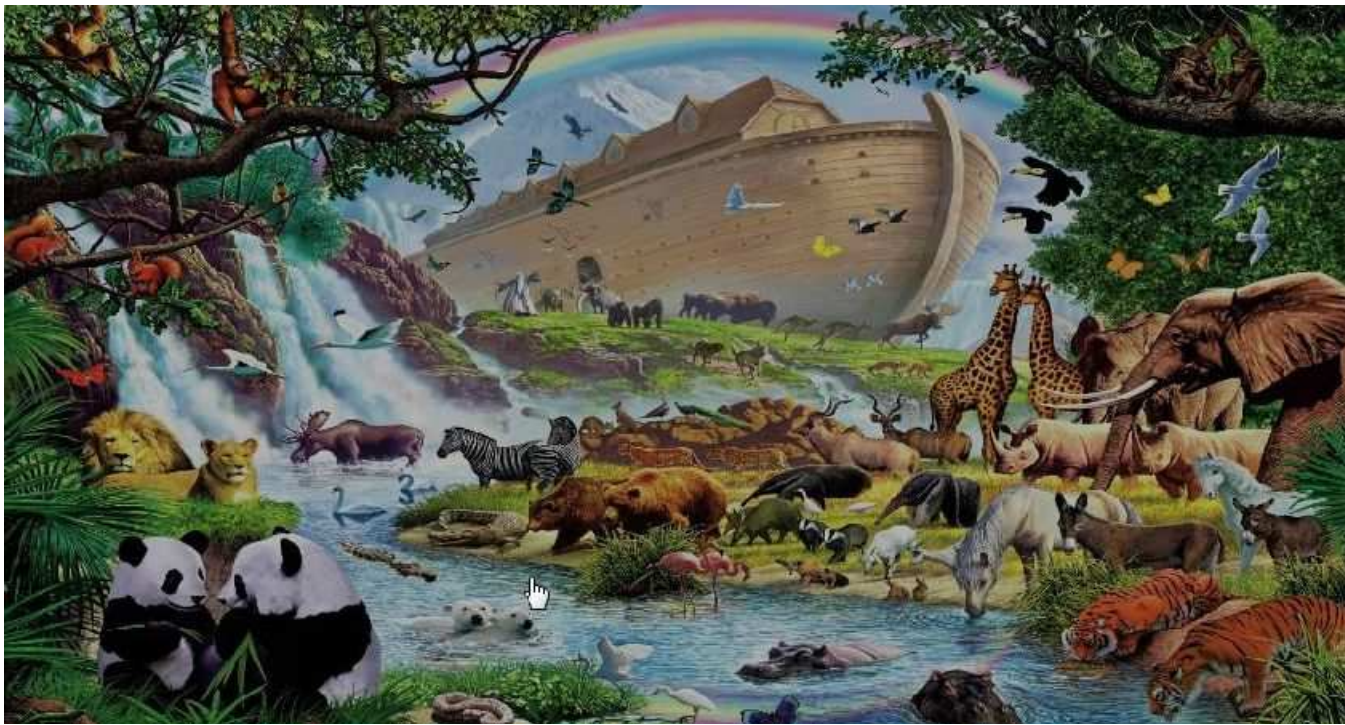
Rosicrucian philosophy postulates a God Who enfolds all that is within His Being, as white light contains all colors. In manifestation God appears threefold, as the white light is refracted into three primary colors. We know that will, the power to do, is the highest energy or attribute of God. The Father, being the embodiment of will, shines with a blue light. The second primary power of God is wisdom-love. Christ, the embodiment of wisdom-love, shines with a yellow light. The third primary attribute of God is activity—the power to grow, expand, germinate, and increase—the province of the Holy Spirit. Jehovah, Who manifests and directs the activity principle and germinating power of God, shines with a clear rose-red light. By light humanity is enabled to see literally and

intellectually.

We have heard of the “war in heaven,” of the fall of Lucifer, of the inroads made by the Lucifer spirits, stragglers of the angelic lifewave, into the minds and psyche human beings, by “reasoning” with us on the merits of eating of the tree of knowledge. We therefore tend to blame the Lucifer spirits for many of our troubles, and there is no doubt that, had their influence not awakened in us the desire for unabated sense gratification, we would be happier today. But happiness is not synonymous with wisdom. Lucifer, despite his unsavory reputation, also is known as the Light Bearer. We are still suffering because of our abuse of the fruit of the tree of knowledge, but when we learn to use that fruit rightly, we shall understand and know far more than the automatons we had been prior to our fall into mortal consciousness through Lucifer’s influence.

Great religious teachers are born to bring light to a dark world, to manifest a message that has always been an invitation to enter into the light. General humanity, however, was and continues to be so deeply immersed in matter that they can not bear the brilliance of a totally unveiled light, but must learn to walk in one ray at a time.

In his first dim gropings after spiritual consciousness, man could only sense the immanence of this light, which he called by various names, all signifying God. He was driven to right action in part by fear that this God of light would discover and punish him for wickedness. As new races came into being and the light shone out through teacher after teacher, men progressed and began to respond to more rays of the light. In ancient China the light shone through the Confucian moral code, the heart of which is the “golden rule”—“do unto others as you would have them do unto you.” In Persia the light revealed itself through Zoroaster as the gospel of purity. In ancient Greece sublime light was captured in and shone forth from music, sculpture and architecture. The Greeks saw in the bodily perfection of the ideal physical form the revelation of an aspect of divinity. Later, with the advent of material science, the light manifested as laws of nature, discovered and verified in laboratories and observatories. But the laws them-



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### *The Bow in the Clouds*

*“I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud...the covenant between God and every living creature” (Gen 9:13-16).*

selves became the first cause and eclipsed the earlier phase of our child-like faith in an originating Light. Modern man is now enveloped in a “cloud of self,” informed by material knowledge that has filtered out the light of spiritual truth.

In the Atlantean Epoch of the Earth Period, we first encounter the phenomenon of the rainbow. This occurred after the multiple floods that submerged the continent of Atlantis, causing a clearing of the fog-saturated atmosphere enveloping that civilization. Rainbows result from the refraction of white light by atmospheric moisture into the spectral bands of primary and secondary colors. Esoterically, rainbows signify God’s assurance that His Presence will abide.

Max Heindel has given us a moving description of his reading in the memory of nature of that first rainbow, which is of great interest in the light of our own intensifying experiences and development as we approach the Aquarian Age. “When I looked upon that scene in the memory of nature, it was most wonderful. There were refugees who were driven from Atlantis, which is now partly known as Europe and America. These refugees were driven eastward till they came at last to a place where

the land was high, where the atmosphere had partially cleared, and there they saw the clear sky above. Of a sudden there came up a cloud, and from that cloud came lightning. They heard the roll of thunder, and they who had escaped peril by water and had fled under the guidance or a leader which they revered as God, turned to him to ask: ‘What have we come to now? Shall we be destroyed at last?’ He pointed to the rainbow which stood in the cloud and said: ‘No, for so long as that bow stands in the cloud, so long shall the seasons come one after another in unbroken succession.’ And the people looked with great admiration and relief at the bow of promise.”

The rainbow stands for us today, and its promise still holds good for us today. But we must increasingly learn to turn to the light within ourselves and to “turn it up,” to illumine the world’s darkness around us. The little spark of our own inner light is an inseparable part of that God Light, and one day it will attain to the brilliance and creative potency that are characteristic of this Light.

The Virgin Spirit of man is a spark of the divine Flame—a spark of consciousness differentiated *within* God and sent on its pilgrimage through mat-

ter to acquire individual consciousness. It had divine consciousness which it must lose for a time in order to develop individual Self-consciousness. To accomplish this goal required the building of various vehicles resulting in the differentiated three-fold spirit, three-fold body, three-fold soul, and the link of mind.

The yearning for true illumination can never be completely extinguished. Two thousand years ago the “Light of the world” came to earth, that all who will might know It and receive It. Even so, humanity has been very slow on the uptake. The teachings of Christ Jesus literally are light; they are the illumination that, if we only would immerse ourselves and walk in it, would transform us into spiritual beacons.

The salvific gospel of altruism—to love God and man—is probably the simplest teaching ever given to humanity. Here is a complete absence of the fear that characterizes those regional and ethnic religions under which God is seen as an avenging Deity. Christ’s message truly is light, direct and unclouded. At the same time, Christ’s message also seems to be the most difficult for man to put into practice. Orthodox Christianity is so beclouded by dogma and creed, by complicated interpretations of what essentially is clear and simple, by misplaced martial zeal, self-righteousness, and intolerance, that “brotherly love” and “selflessness” are in little evidence among many who purport to be Christians.

It seems rarely appreciated or understood that Christ came to show all people of the world how to use divine laws in their own lives, how to uncover the light within their own beings and to shine forth that light from out of their own persons. We cannot fully consider spiritual light—or physical light, for that matter—unless we also consider the existence of darkness. The existence of good and evil, or light and darkness, has been recognized from earliest times. God and Satan, day and night, positive and negative, all suggest the interaction of good and evil. But Satan is one of the sons of God; his function is to capitalize on the inadequacies or flaws in the finite that the highlighted disharmony may be corrected and superseded by an enhanced, more capacious harmony.

## WALK IN THE LIGHT

Walk in the light; so shalt thou know  
That fellowship of love  
His spirit only can bestow,  
Who reigns in light above.

Walk in the light, and thou shalt find  
Thy heart made truly His,  
Who dwells in cloudless light enshrined,  
In Whom no darkness is.

Walk in the light, and thou shalt own  
Thy darkness passed away,  
Because that light hath on thee shone  
In which is perfect day.

Walk in the light, and thine shall be  
A path, though thorny, bright;  
For God, by grace, shall dwell in thee,  
And God Himself is light.

—Bernard Barton

It has been suggested that there is a balance in evolution whereby every advance of the “good,” every new manifestation of light, is accompanied by a corresponding advance of “evil,” or blindness to the light. Certainly the greater man’s intellectual powers, the greater is the potential for their misuse. While the light does seem continually to be delineating darkness on the world’s stage, we do well to remember that the crises of difficulty and darkness surge and intensify at the threshold to heaven’s eternal radiance. We also do well to remind ourselves that intellectual power is to be balanced by the power of the heart, the power of love, which is a manifestation of God inseparable from light. When these powers work in concert, when head and heart are united, the light cannot help but dispel the darkness, to show it, finally, as nothingness, merely light’s absence. When that darkness is dispelled, then, truly, will we walk in the light as He is in the light. □

—Barbara Joiner

## MAX HEINDEL'S MESSAGE

### *Allowing Defective Children to Die*

*The author's knowledge of occult anatomy and spiritual causation should give proponents of eugenics and euthanasia reason to reconsider their ideas.*

**A**RE DOCTORS JUSTIFIED in allowing a child to die that is bound to be an idiot and physically helpless, when an operation would enable it to live? Does an idiot gain any experience during life? Is the Ego within aware of the physical disability of the mind and body during such a life, and does it learn thereby? Can insanity be classed among the hereditary diseases?

Suppose a child met with an accident while playing, a blow on the head, and hence became abnormal, or perhaps was put into a state of coma; no one would hesitate for a moment to have the operation of trepanning performed so that by taking the pressure off the skull from the brain the child might be restored to its normal state of consciousness. And why should a newborn child not receive the same care and have everything done for it that is possible? It would be considered criminal to allow an older child to die for lack of care, and it is just as indefensible in the case of a newborn child, for when the Ego has gone through the womb in order to gain the experience of this physical life, we are in duty bound to support its efforts in every possible manner.

Then it is asked, Does the Ego gain experience by a life of insanity? Yes, it does, for the Ego itself is never insane. The improper connection between its various vehicles, the mind, desire body, vital body, and dense body makes for insanity. When the connection between the brain centers and the vital body is imperfect, then we have what is called the idiot, often melancholy but generally perfectly harmless. When the faulty connection is between

the desire body and the vital body, the conditions are somewhat similar, but include the class in which the muscular control is defective, as in the case of epilepsy and St. Vitus dance. When the connection is broken or faulty between the desire body and the mind we have the raving maniac who is violent and dangerous. And when the connection is defective between the Ego and the mind, we have what we might call a soulless man, the most dangerous of all, gifted with a cunning that is usually at some unexpected time put to a most diabolical use.

If we consider the body or the different bodies as musical instruments upon which the Ego is playing, then when every connection is perfect, the Ego can bring out a more or less beautiful symphony of life, according to its stage in evolution; but when the connections are faulty or broken, the Ego is like a musician forced to exercise his talent with an instrument lacking a number of strings, and is unable to bring out anything but discords. To a musician it would be torture to be forced to play upon such a defective instrument, and it is the same with the Ego which is immured in an insane personality. For reasons to be sought in past lives, it is forced to stay with a body that it cannot control. It suffers more or less acutely according to its stage in evolution, and thus it learns the lessons in the School of Life which are required to make it perfect. It is a sad condition, but though a lifetime appears to us very long, it is but as a fleeting moment in the unending life of the Spirit, and we may console ourselves with the knowledge that when the Ego comes back to Earth again it will

have a normal body, provided of course the lesson has been learned.

With respect to the last part of the question, Is insanity hereditary?, we may answer either in the affirmative or the negative according to which phase of the problem we are considering. From the spiritual point of view, as we have already stated, insanity is not a defect in the Ego, but because of a twist in its character it cannot build a normal body; hence, by association, it is drawn to a family that is similarly inclined. This is on the very same principle that we see people of like character always seeking one another's company. As the old saying goes, "Birds of a feather flock together."

Musicians congregate in music halls, at concerts, and similar places. They also seek birth in the families of musicians because there the instrument needed, long slender fingers and an ear in which the semi-circular canals are properly placed, give them the ability to express music. Sporting men and gamblers flock together on race tracks and in gambling dens. Thieves have their resorts and so on. Similarly those with a certain defect in

their characters are attracted to people and families which have the same defect. Hence if we view the problem of insanity from the form side, it may be said that it is hereditary.

Scientists who view the matter entirely from the form side are of the opinion that by limiting the reproduction of defectives they may stamp out disease. But just as the soft juices which at one time formed the snail's body are gradually sent out and crystallized into the hard and flinty shell it carries upon its back, so the former acts of the soul have crystallized themselves into a body wherein the Spirit must dwell until that body is worn out. Relief will never be obtained by working with and upon the physical body alone, any more than operating upon the shell would cure a sick snail. Emerson said truly that "a sick man is a scoundrel who has been found out in breaking the laws of nature." The insane are in that category, and if we wish to cure them we must apply the spiritual means of education, for all other methods are simply palliative; they do not reach the source of the disease. □

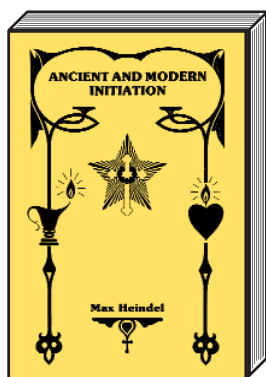
## **ANCIENT AND MODERN INITIATION**

*by Max Heindel*

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## STUDIES IN THE COSMO-CONCEPTION

### *Preparations for Rebirth*

**Question:** What is the state of the Spirit prior to rebirth?

**Answer:** Previous to taking the dip into matter, the threefold Spirit is naked, having only the forces of the four seed atoms (which are the nuclei of the threefold body and the sheath of mind).

**Question:** To what might its descent be compared?

**Answer:** Its descent resembles the putting on of several pairs of gloves of increasing thickness.

**Question:** What first occurs?

**Answer:** The forces of the mind of the last life are awakened from their latency in the seed atom. This begins to attract to itself materials from the highest subdivision of the Region of Concrete Thought.

**Question:** How is this accomplished?

**Answer:** In a manner similar to that in which a magnet draws to itself iron filings. If we hold a magnet over a miscellaneous heap of metal filings we shall find that it selects only iron filings and that even of them it will take no more than its strength enables it to lift.

**Question:** How does this apply to the seed atom?

**Answer:** The same is true of the seed atom. It can take, in each Region, nothing except the material for which it has an affinity and nothing beyond a certain definite quantity even of that.

**Question:** What type of body does this produce?

**Answer:** Thus the vehicle built around this nucleus becomes an exact counterpart of the corresponding vehicle of the last life minus the evil which has been expurgated and plus the quintessence of good which has been incorporated in the seed atom.

**Question:** What form does the attracted material assume?

**Answer:** The material selected by the three-fold Spirit forms itself into a great bell-shaped figure, open at the bottom and with the seed atom at the top.

**Question:** To what might we compare this descent?

**Answer:** If we conceive of this illustration spiritually, we may compare it to a diving bell descending into a sea composed of fluids of increasing density.

**Question:** To what would these correspond?

**Answer:** These correspond to the different subdivisions of each World. The matter taken into the texture of the bell-shaped body makes it heavier so that it sinks into the next lower sub-division, and it takes from that its proper quota of matter. Thus it becomes still heavier and sinks yet deeper until it has passed through the four subdivisions of the Region of Concrete Thought, and the sheath of the new mind of the man is complete.

**Question:** What process is followed for the desire body?

**Answer:** Next, the forces in the seed atom of the desire body are awakened. It places itself at the top of the bell, inside, and the materials of the seventh Region of the Desire World draw around it until it sinks to the sixth Region, getting more material there, and this process continues until the first Region of the Desire World is reached. The bell has now two layers—the sheath of mind outside and the new desire body inside.

—Reference: *Cosmo*, 133-134



## *The Solar Myth—Part 2*

**A**S THE MATERIAL SUN is weak and has to flee from the powers of darkness, so all these divine light-bringers are searched for and forced to flee from the powers of the world; and like the Sun, they always escape. Jesus fled from King Herod; King Kansa,\* and King Maya are his counterparts in other religions. The baptism occurs at the time when the Sun passes through the sign Aquarius, the Waterman; and when he goes through the sign of the Fishes in March we have the fast of the Initiate, for Pisces is the last of the southern signs, and all the stores laid by from the bounteous gifts of the Sun of the previous year are nearly exhausted and man's food is scarce. The fish-food of Lent, which occurs at this time, is a further corroboration of this solar origin of the fast.

At the vernal equinox, March 21, the Sun "crosses the equator," and at that time the "crossification," or crucifixion, occurs, for then the sun-god commences to give his life as food for his worshippers, ripening the corn and the grape, which is made into the "bread and wine." To do that he must leave the equator and soar heavenward. Similarly, it would not benefit humanity spiritually if their saviors stayed with them; therefore, they soar heavenward as

"sons (or suns) of righteousness," ministering to the faithful from above, as the Sun does for man when high in the heavens.

The Sun attains its highest point of north declination at the summer solstice, June 21. He then sits upon "the throne of his father," the Sun of the previous year, but he cannot remain there more than three days. Then he is carried downward toward his western node. Likewise, the saviors of

mankind ascend to the throne of the Father, to be reborn from time to time for the good of mankind, which truth is embodied in the sentence of the Nicean Creed: "thence he shall return."

The movement known as the "precession of the equinoxes," whereby the Sun crosses the equator on March 21 at a different point each year, determines the symbol of the Savior. At the time of the birth of Jesus, the

Sun crossed in about five degrees of the sign Aries, the Ram. Consequently,

Christ was "the lamb of God" (John 1:36). There was a dispute, however; some thought that owing to what is called the orb of influence, power of the Sun was really in the sign Pisces, the Fishes, and that the symbol of Christ should have been a fish. As a relic of that dispute, we see that to this day the Bishop's miter is in the form of the head of a fish.

At the time of Mithras, the Persian Savior, the Sun crossed in the sign of the Bull, hence we find Mithras riding on a bull. This was also the foundation for the worship of the Bull, Apis, in Egypt. At

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\* Kansa: In Hindu mythology, a king of Mathura, son of Ugrasena and second cousin of Krishna.



from Manly P. Hall's *THE SECRET TEACHINGS OF ALL AGES*, © Philosophical Research Society

***Celestial Virgin with Sun God in Her Arms***

*The Cosmic Mother, clothed in creative light, ruler of the lunar energies of mutability, gives birth to the Savior who redeems the world from the effects of selfishness and materialism. She is Revelation's woman clothed with the sun (12:1-18), focus and apotheosis of the twelve zodiacal energies.*

present the vernal equinox is in about nine degrees of Pisces, the Fishes, so that if a savior were born now he would be a "Fish-man," like Oannes of Nineveh, changed into Jonah and the whale by the Bible.

This great allegory, like so many others, is also pictured upon the film of the firmament, for it was first enacted in Heaven before it was staged on Earth and we still see in the starry sky "Jonah, the Dove," and "Cetus, the Whale." The terrestrial application of this allegory will be given in a subsequent article.

The four letters said to have been on the cross of Christ and the method of fixing Easter in commemoration of the event, also go to show the cos-

mic character of the occurrence. These letters, I.N.R.I. are commonly supposed to have meant *Jesus Nazarenus Rex Judaeorum*, but they are also the initial letters of the Hebrew names of the four elements: *Iam* (water), *Nour* (fire), *Ruach* (air), *Iabeshah* (earth). It would be foolish to fix the anniversary of the death of an individual, as Easter is fixed by the Sun and Moon, but it is the proper thing in respect of a solar festival and a cosmic character, related to the Sun as spiritual light-bringer to physical luminary.

When the Sun leaves his throne at the summer solstice, about June 21, he passes through Cancer and into the sign Leo, the Lion of Judah (July 24 to August 24). Then we have the Catholic feast of the Assumption on August 15, in Leo. Thence, onward to his western node, the Sun proceeds through Virgo, the sign of the Virgin (August 24 to September 23). Thus the Virgin is born from the Sun, as it were.

This brings to mind the astronomical solution to the passage in the twelfth chapter of Revelation: "I saw a woman clothed with the Sun and the Moon under her feet." That phenomenon happens every September just after the new moon; for viewed from our Earth, the Sun covers or clothes the sign Virgo all through September, and as the Moon is leaving the conjunction of the Sun, it appears to be beneath the Virgin's feet.

When John the Baptist is represented as saying concerning Christ that "he must increase but I must decrease" (John 3:30), he is symbolizing the Sun at the summer solstice when it must decrease in light for the coming half year, while Christ by his birthday at Christmas is identified with the newborn Sun which increases the length of the day until the middle of summer. Ragon, the eminent French Masonic authority, says that the legend of Hiram Abiff, the "Widow's Son," the Grand Architect of Solomon's Temple, and hero of the Masonic Legend, is an astronomical allegory representing the Sun from the summer solstice downward. The Temple of Solomon is our solar universe which forms the great school of life for our evolving humanity. The broad lines of its history, past, present, and future, are written in the stars, its main outlines being discernible to anyone of aver-

age intelligence. In the microcosmic scheme, the Temple of Solomon is also the body of man wherein the individualized Spirit or Ego is evolving, as God is in the great universe.

Hiram Abiff, the Grand Master, is the Sun which travels around the twelve signs of the zodiac, enacting there the mystic drama of the Masonic Legend. At the vernal equinox the Sun leaves the watery sign Pisces, which is also feminine and docile, for the belligerent, martial, energetic, fiery sign Aries, the ram or lamb, where it is exalted in power. It fills the universe with a creative fire which is immediately seized upon by the innumerable billions of Nature Spirits\* who therewith build the temple of the coming year in forest and fen.

The forces of fecundation applied to the countless seeds slumbering in the ground cause them to germinate and fill the Earth with luxuriant vegetation while the Group Spirits\*\* mate the beasts and birds in their charge so that they may bring forth and increase sufficiently to keep the fauna of our planet at normal levels.

According to the Masonic Legend, Hiram Abiff used a hammer to call his workmen, and it is significant that the symbol of the sign Aries, where this wonderful creative activity commences, is shaped like a double ram's horn, which also resembles a hammer. During the summer the Sun calls

\* *Occult science teaches that Nature Spirits are evolving beings who build the plants, form the crystals of the rock, and with numerous other hierarchies are working around and about us unseen, but nevertheless are busy in making that which we call nature.*

\*\* *A Group Spirit is an entity functioning in the spiritual worlds and possessing a spiritual body composed of many separate animal Spirits, as a man has a body composed of many cells, each with an individual consciousness. The Group Spirit itself cannot function in the physical world, but it evolves by sending the different animal spirits into a form or body which it creates.*

forth songs of gratitude from all that breathes, hence Hiram, who represents it, can give the Word, that is to say life, to all. When the Sun enters the southern signs at the fall equinox, September 21, nature becomes mute, and Hiram, the Sun, can no longer give the sacred Word. He meets the three murderers—the zodiacal signs Libra, Scorpio, and Sagittarius—which the Sun goes through in October, November, and December. The first strikes him with a 24-inch rule, emblematic of the 24 hours the Earth takes to revolve upon its axis.

The second strikes him with an iron square, symbolizing the four seasons; and at last the mortal blow is given by the third murderer with a mallet, which, being round, signifies that the Sun has completed its circle and dies to give room for the Sun of another year.

The initiates of the temples in Egypt were called “phree messen,” which means “children of light,” because they had received the light of knowledge.

This term has been changed into “Freemason.” Thus we see that the contest of Light and Darkness in the physical world is closely connected in the scriptures of the different religions with the contest of the powers of spiritual light and life against those of darkness and ignorance and that this truth is universally spread among all peoples in all ages.

The myths of the dragon slayers embody the same truth. Where the Greeks tell of the victory of Apollo over Python, and of Hercules over the dragon of the Hesperides; the Norseman tells of the contest of Beowulf slaying the fire-drake, of Siegfried slaying the dragon, Fafner, and of St. George and the Dragon. In our materialistic age these truths are temporarily relegated to oblivion or regarded as fairy stories without any basis in truth. But the time will come and is not far distant when these myths will again be restored to honor as embodiments of great spiritual truths. □

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### *The First and Great Commandment*

**A**ND HE SAID UNTO HIM: Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets”—Matthew 22:37-40.

These two commandments summarize the Old and New Testaments—the entire Bible. The Old Testament commandments remind us of Saturn, the teacher, while those of the New call to mind Uranus, the comforter. These two planets represent order and exalted love, respectively.

As though in recapitulation, Saturn is once again repeated in the astrological rulership of the Bible's eleventh commandment, in Aquarius, where both Saturn and Uranus find expression. Thus, we live this commandment through the natal positions and aspects of Saturn and Uranus, aspects to planets in Aquarius, and our eleventh house affairs. There is a gulf between the Ten Commandments of the Old Testament and the two of the New. The ten were given us when we were yet Israelites. Later, Christ stood in our temples and said: “Show me what you have done with the Ten Commandments. The time of the Aryan Age is up.” Then the Aryan door closed, and behind the closed door were virgins without oil for their lamps!

Now another Age has almost passed—the Piscean — and once again a door is about to close. Again we are to be tested in the lessons of the Piscean Age, the two commandments of love. Once again we have waited until the eleventh hour and many of us still do not think it is time to awake.

The number eleven is the number of confusion. The confusion of tongues at Babel occurs in the eleventh chapter of Genesis. The first commandment of the New Testament is the eleventh in

the Bible. The pre-dawn of the Aquarian Age is a time of confusion. It is a testing time for our ability to love. Our love has many phases: love for parents when we were small; love for brothers and sisters; love for a sweetheart; love for our children; love of friends; love of nature; love of beauty; love of home; and much more.

Now, suppose that all these different phases of love were to become as gems in our hands, and we were bidden to take them to be judged by the Master Jeweler. Would He appreciate them? What would be their value? Would they total the required: Didst thou love the Lord thy God with all thy heart, soul, and mind, in every one of thy expressions of love?

Perhaps we don't know clearly what is expected of us under the heading of love. We are taught that Christ came to purify the desire body of our Earth by permeating it with His own. He thereby conquered the downward pull of the lower desire

***Because the lesson of the Aquarian Age is one of the awakening of the heart and not the mind, the test is that of impersonal love and not of learning.***

world which was fast destroying the human race. He gave the heart of our world a sudden wrench, a wrench upward. What He did for us cosmically is expected of us individually before the close of this Age. The cleansing of our desires, the wrench of our hearts, must be accomplished soon.

The Desire World is divided into two portions, the low and the high. The low is dense, like a fog. It permeates the Earth a short distance and extends out into the atmosphere. It is especially dense at and near sea level and in big cities.

The high is bright and glorious, interpenetrates the entire Earth to the very core, and extends out into interplanetary space for some millions of miles. All of us live and move within both of these desire bodies. The vast wonderful storehouse of the higher Desire World to which we have to aspire with all our hearts, souls, and minds requires a transformation of the heart from being the seat of feelings to the throne of divinity.

The task of the Christian dispensation is to transmute coarse desire into the virtue of love. This cannot be done without a wrench to the heart, signified in Christian iconography by purifying flames emerging from a heart girdled by thorns and surmounted by a cross. As the lower desire world awaits cleansing by man's awakening, so also that portion of our own desire nature which is still of low and coarse texture must be cleansed, or become our destruction. We have made our hearts the seat of feelings rather than the seat of divinity. If they were the seat of divinity, they would be the abode of immaculate love; instead, however, we call our feelings "love."

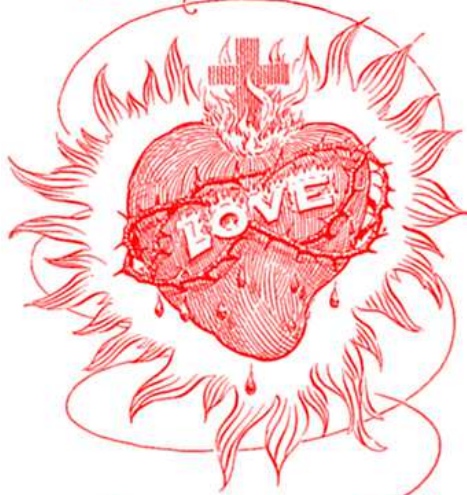
Feelings, because they are rooted in the Desire World, are devoid of thought, intelligence, and

control, having no reason or judgment. Desire substance lacks all discrimination; all it wishes to impart is emotion, thrill, excitement. The most powerful function of the desire world is the power of generation. The desire world is generative power. Water is the symbol of emotions, desire, and generation. The Old Testament commandments instructed us in the power to float and swim in the calm waters of feeling, in the strong currents of desire, and in the turbulent sea of generation.

Suddenly, then, we find ourselves in the Piscean Age, and there is Christ, reaching out His hand to us. Before the Aquarian Age begins, it is expected of us to take that proffered hand and rise from generation to regeneration, from immorality to morality, from impurity to purity. Purification of love is the personal requirement for entry into the promised land of Aquarius. In the Aquarian vineyard of Christ we gather the vintage of achievement in love which, being of the nature of yeast, doubles, triples, and multiplies one hundred fold, becomes altruistic and philanthropic.

Because the lesson of the Aquarian Age is one of the awakening of the heart and not the mind, the test is that of impersonal love and not of learning. It is a response to the Christ impulse that is sought individually. The call to membership in the Aquarian race does not go out to groups, societies, churches, or other organizations. It goes to individuals everywhere who have responded to the call of impersonal love in their hearts. May the Lord bless you and keep you and make His face to shine upon you and give you a touch of that joy and peace which comes when love is exalted toward God. □

*CHRISTIAN MYSTIC INITIATION*



*THE PATH  
THROUGH THE HEART  
LOVE THE BASIC FACTOR*

*"The task of the Christian dispensation is to transmute coarse desire into the virtue of love. This cannot be done without a wrench to the heart."*

## *Proposal: Planet Exaltations are Evolutionary Blueprints*

**G**OD IS LIGHT, the Light that creates, enlivens and illumines. According to biographers, the dying words of the inspired nineteenth-century painter J.M.W. Turner were, “The Sun is God,” a statement in near agreement with esotericism. The writer of the *Cosmo-Conception* states that the physical sun is the physical vehicle of the true, invisible Sun. However, before a mass ignites into light, there is first a period of dark warmth. Light follows dark heat as its manifestation, as the Son proceeds from the Father. Similarly, in our pattern of evolution, the light-manifesting Sun Period followed the dark warmth of the Saturn Period.

Considering that the divine Godhead is composed of the Father, Son and Holy Spirit, Who are the three highest Initiates of the three antecedent creative Periods, we may not be amiss in saying that God is living Darkness, Light, and Crystallization—Darkness corresponding to the Saturn Period, Light to the Sun Period, and Crystallization to the Moon Period.

Let us turn to the *Cosmo-Conception*, page 377, and study Diagram 14. We note that the vehicles of the highest Initiates, the leaders of the Periods, are

related to both the World-matter of which these vehicles are composed and the zodiacal signs that correlate with each Period. The diagram designates twelve distinct layers or states of consciousness within the seven Worlds that compose our cosmic plane. For ease of reference, we shall call these layers, and also the cumulative thirteenth layer, “estates.” Note that the highest vehicle of the Father lies in the thirteenth estate, that of the Son in the twelfth, and that of the Holy Spirit in the eleventh.

***The “rock” that redeemed mankind stands on may be the essences of material experience, the alchemist’s philosopher’s stone, the Mason’s cornerstone, the white stone of Revelation 2:17; in other words, the regenerated Earth itself.***

For the Sun and Moon Periods, the highest Initiate’s highest vehicle is in the estate/sign in which the Sun and Moon are exalted—Aries and Taurus, respectively. All twelve estates below the 13/12 boundary may be considered manifest existence, as distinguished from the thirteenth estate, or

unmanifest existence. Manifestation is a function of crystallization and constitutes identifiable existence. The Christ, when called good, refused the tribute, and deferred to the Father: “There is only One Who is good”; that is, perfect, transcending manifestation. As St. Bonaventure expressed this idea of the Son in the Father, “God is light...and this knowledge is gained by means of the uncreated light.”

Diagram 14. The vehicles of the highest Initiates & ordinary humanity

Zodiacal Signs	The Worlds in which these orders have corresponding vehicles	Saturn Period		Sun Period		Moon Period	
		The highest Initiate is <u>The Father</u>	The ordinary humanity are now Lords of Mind	The highest Initiate is <u>Christ The Son</u>	The ordinary humanity are now Arch-angels	The highest Initiate is <u>Jehovah The Holy Spirit</u>	The ordinary humanity are now Angels
13 <small>altogether</small>	World						
12	of						
11	God						
10	World of						
9	Virgin						
8	Spirits						
7	World of Divine Spirit						
6	World of Life Spirit						
5	Region of Abstract Thought						
4	Region of Concrete Thought						
3	Desire World						
2	Etheric Region						
1	Chemical Region						

The other major boundary, between estates 11 and 10, separates the threefold Creator from the relatively crystallized Creation, our Cosmos as a whole, from rarest to densest matter. By extension of the fact that the Son and Holy Spirit have highest vehicles in the twelfth and eleventh estates, the highest vehicle of the highest Initiate of the Earth Period may follow pattern by occupying Gemini, which is the highest subdivision within the World of Virgin Spirits. The highest point within that estate is thus a fulcrum between the Godhead and Its precipitate, Creation. Thus the leader of the Earth Period would come into touch with the Godhead.

According to the principle that the densest mirrors the highest, it can be seen that the present globe of our direct experience in the Earth Period is located within Pisces, the first estate, thereby mirroring the highest, the thirteenth, the ultimate Throne of Grace. In this sense, Earth is in touch

with God in a unique, antithetical manner, consonant with the nature of Gemini bipolarity. That there is a close affinity between the constellation Gemini and planet Earth is clear from observing that the seven highest estates correlate, in order, to the seven Periods in our Great Creative Day.

The constellations related to the seven highest estates are, in order of descent, 13 (cumulative); 12, Aries; 11, Taurus; 10, Gemini; 9, Cancer; 8, Leo; 7, Virgo. The planets usually identified as exalted in these signs are, in corresponding order, 13 (none); 12, Sun; 11, Moon; 10 (none); 9, Jupiter; 8, (none); 7, Mercury. This sequence of planet exaltations seems to serve as a rough blueprint for the sequence of the seven Periods, as interpreted below.

(1) The **Saturn Period** correlates with the thirteenth estate because primordial essence precedes visible ignition. In ancient mythology Saturn is represented as a Father figure, a reaper of the hours

of time, such as Kronos, Chaos, or the Demogorgon of Shelley's allegorical poem,

***Eleven is written as two one digits, bringing to mind the two manifest proceedings from the Father: the Tree of Life (the Son) and the Tree of Knowledge (the Holy Spirit).***

*Prometheus Unbound.* In such representations, Saturn is visualized as a mythic sower, a vast seed-ground, and a primordial container, as well as the usual reaper of life and form. Similarly, our seven-period Creative Day is "contained" within Chaos. The Father, then, is "behind the scenes" as well as the scenes themselves. He is the ultimate Matrix of our system, the Source of forces expressed and unexpressed.

The number thirteen, likewise, is often associated with invisible centrality and authorship. For example, Mr. Heindel indicated that it requires twelve outer, visible spheres to totally conceal a central thirteenth, if all are of equal size. Since the thirteenth estate is a composite or consummation of the twelve specific estates below it, we cannot speak of a single planet exalted in it.

(2) The **Sun Period** correlates with the twelfth estate, Aries. The Sun is exalted in Aries. In the Sun Period, the nebula became manifested, visible light. Twelve is the number of completion of outer manifestation. Together, twelve is one, as Aries is the first sign and twelfth estate. Aries is referred to in the Bible as Gad, son of the Father Jacob, as follows: "A troop shall overcome him, but he shall overcome at the last" (Gen. 49:19). That is to say, zodiacal progression is from Aries through the gamut of signs on the ecliptic, back to Aries once again in ever-progressing spirals. The Christ, Leader of the Sun Period, is the Way through all, and has access to all twelve estates because He has used vehicles comprised of all layers of consciousness.

(3) The **Moon Period** correlates with the

eleventh estate, Taurus. The Moon is exalted in Taurus. The Moon is feminine, a reactor to and reflector of the solar masculine. Venus-ruled Taurus is a feminine sign. In the Moon Period, the nebula began to crystallize as a result of the interaction between fire and moisture, the eternal, cosmic masculine and feminine. According to Corinne Heline's *New Age Bible Interpretation*, eleven is the number of mastery in occult symbolism. Eleven is written as two *one* digits, bringing to mind the two manifest proceedings from the Father: the Tree of Life (the Son) and the Tree of Knowledge (the Holy Spirit).

(4) We now descend from the World of God, diagrammatically, to the tenth estate, Gemini. Likewise, in the **Earth Period**, the various planets were sent out, separated from the physical Sun, and the "concreteness" of our existence increased. The polarities now become more palpable as well as being expressions of cosmic principles. The parts created are further crystallized and removed from the Source they revolve around: this marks a duality of Creator/Creation and a separation among the sister planets. Gemini is the sign of brothers and sisters, and the sign opposite Jovian Sagittarius, a fire sign often signifying the Creator

***Perhaps the Earth will come to be considered exalted in Gemini, the sign of duality, for one of the great tasks in the Earth Period is to redeem the fallen pole within ourselves.***

in literature. On page 15 of *Message of the Stars*, it is stated that in an age corresponding to Gemini influences, "the division of soul from soul by the veil of the flesh, which we call the body, became more noticeable."

The Earth Period correlates with the tenth estate, Gemini. Perhaps the Earth will come to be considered exalted in Gemini, the sign of duality. We are



aware that it is one of the great tasks in the Earth Period to redeem the fallen pole within ourselves, within the humanity of the Earth Period. We work for and look forward to a restoration of equilibrium between Nature's two-fold forces. Let's consider briefly what forms our concrete dualities take. Some of the generally recognized complements are: positive/negative electro-magnetic forces; positive/negative chemical forces; centripetal/centrifugal forces; repulsion/attraction; night/day; life/death; ebb/flood; masculine/feminine; will/imagination; heart/mind; involution/evolution; Fire and its handmaid Air/Water and its handmaid Earth; spirit/matter; mystic/Churchman; Jachin pillar/Boaz pillar; Urim/Thummim (Ex. 28:39); Cain/Abel-Seth.

The forces we deal with in this Earth Period tend to be bipolar, Geminian, on many levels. It has been reported that there may be basis for some astronomers' view that

the Moon and Earth are twin bodies in a double system rather than planet and satellite. Even if this should prove not to be the case, it is still another interesting overtone of Gemini-Earth identification.

Should we accept for a moment that the Earth is exalted in Gemini, at least one Bible passage that has long bewildered theologians, Exodus 33:21-23, becomes more intelligible: "And the Lord said Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen." Turning again to Diagram 14, we see that "a place by me," but not in Him, might reasonably be the first estate outside of the World of God—Gemini.

According to this reading, the "rock" that redeemed (fulfilled) mankind stands on may be the

essences of material experience, the alchemist's *philosopher's stone*, the Mason's *cornerstone*, the *white stone* of Revelation 2:17; in other words, the Earth itself, and the human bodies of those who were human in the Earth Period, as matter sublimated. Gemini at its highest (Diagram 14) borders Taurus, an earth sign. The "back parts" referred to in this statement on cosmic destiny in the Vulcan Period may mean the lowest substrata of the World of God, for it is at the fulcrumatic point of the highest point in Gemini where the bulk of what is now humanity will stand, and where our present highest Initiate ought to stand now, if pattern is followed.

***The matrix of all that is manifest, Virgo is also the storehouse of the true Memory of Nature and designates the state of consciousness in which all meet, a veritable Junction of Being.***

In this obscure passage, the Lord's unseen "face" would then refer to the higher strata in the World of God, to which our life wave would evidently have no direct access at that time, according to the passage and to pattern, although our highest Initiate would be in

the "face" by then. Biblically, ten refers to opposite poles working separately but in harmony toward unity, as Corinne Helene informs us. Thus the achievement of "elevenness," by means of perfecting "tenness," is our destiny. The sign Gemini resembles a latent, restricted eleven: two vertical lines, but at present barred at the top and bottom.

(5) Diagrammatically descending one further estate, we arrive at the future **Jupiter Period**, Cancer, correlating with the ninth estate. Jupiter is exalted in Cancer.

(6) The **Venus Period** then correlates with the eighth estate, Leo. However, in current consensual astrology, no planet is given exaltation in Leo. It has been supposed that Neptune may eventually be considered exalted there, instead of Cancer, the exaltation home it shares with Jupiter, in general opinion. If so, the expected name for the evolutionary Period corresponding to the Leo estate would be the Neptune Period, if we adhere to pattern.

On the other hand, without forcing the issue, the case for Venus' exaltation in Leo rather than its present exaltation home of Pisces may be less ludicrous than might appear, since Leo rules the heart, and Venus expresses forces of love. Forces of Leo as experienced on our level of being do have an element of ferocity within the nobility and largeness of mind, and this ferocity is tamed and uplifted by only one planet in a significant way—Venus, suggesting exaltation. Exaltation is the expression of the highest, brightest, most positive facets of planetary rays as they affect us.

*Message of the Stars*, page 179, states: "Contrary to the commonly accepted ideas, there is a cruel streak in Leo, but when Venus is there, there is no more loving and tender sign in the zodiac." The feminine sign Virgo follows Leo in the zodiac, which may be the significance of the symbol of the Virgin closing the mouth of the Lion in early Mystery Schools. But if Venus is exalted in Leo, perhaps the lady is Venus who has transmuted its force and brought it to flower. The beauty of eternal symbols is that they speak so much at once.

(7) With attainment to the **Vulcan Period**, we arrive at the seventh estate, Virgo. Note that in our symbolic descent in time by periods, the last estate to be reached is Virgo. Note also, from the concrete bottom (Pisces) ascending, that our particular life wave has its field of evolution from the first estate through the seventh (comprising the lowest five Worlds). Thus Virgo is the very high-

est estate in which our general humanity may come to function in this particular seven-period Creative Day.

Glancing horizontally across Diagram 14 at the Virgo estate, you will find that there is a portion of each life wave and entity represented within Virgo. As the great feminine absorber and relative matrix (of that which is manifest), Virgo is also the storehouse of the true Memory of Nature, which lasts until the end of the Creative Day. Virgo, the sign of St. Mary, designates a state of consciousness in which all meet, a veritable Junction of Being.

The seventh estate is the middle of the thirteen, and the feminine cross-bar of the Great Cross, of which the vertical "Way" is the masculine. Harmonious with the all-inclusive nature of Virgo, the Vulcan Period is described in the *Cosmo-Conception* as consisting of recapitulations and assimilations of the previous Periods—a final purification and harvesting. Thus the Great Day's "wheat" crop is signified by the shaft of ripened

grain in Virgo's astrological symbol. After the Vulcan Period, the present unfoldment will have been consummated, and we will have returned to our Father Source. Mercury, the planet closest to the physical Sun, is exalted in Virgo; it seems to be the case that our unique, concretized development of the powers of mind, when perfected in the Vulcan Period, will be the staff and hallmark of our life wave. □

—Rinske Hayes



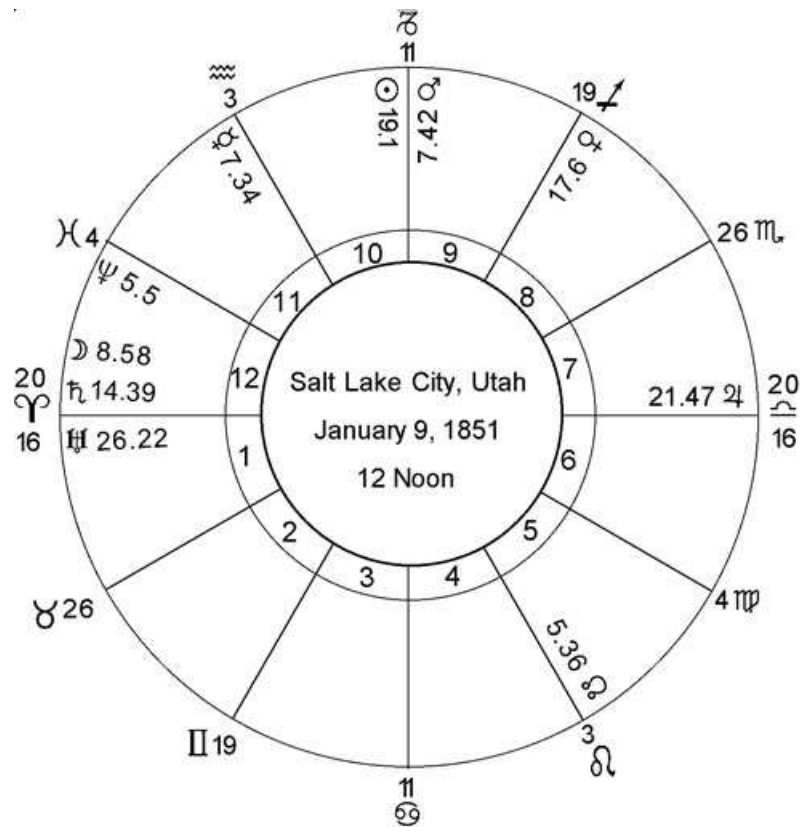
*Painted by Baron Arild Rosenkrantz, based on 1907 sketches by Rudolf Steiner, the fifth Apocalyptic seal (Revelations 12) depicts humanity, as a Virgo-like being, that shall have become sun beings, able through the power of the sun to bring forth suns. The destructive forces of the lower nature (dragon) will have been overcome as well as all the magical forces that the moon still exerts on the earth.*

# ASTROLOGY

## *Euphoria in Utah*

**R**emember the electrifying news that came from Budapest, Hungary, late in the afternoon on June 16, 1995? Probably not—unless you're a sports enthusiast and/or live in the West, especially if in our 45th state, even more so if in its capital city.<sup>1</sup> It was then that Salt Lake City, despite strong competition from several foreign cities, had been chosen by the International Olympic Committee to host the Winter Olympics in 2002, the year after the city's 150th birthday.

It was a good day, for the U.S. transiting moon was passing over its 2nd house of wealth—the expected tourist influx would certainly help the nation's economy. It was also a good day for Utah—Mercury and Venus transiting over its Neptune and Pluto in its 2nd house would surely be a financial boost for the state as well. And transiting Uranus and Neptune, planets of “fate,” in its 10th house of fate had brought deserved rewards: one more example that fate is not always negative; when deserved, it is helpful.



Uranus and Neptune were in the identical location by transit also in Salt Lake City's chart. Therein, all the cusps and angles are within one degree, which is remarkable, considering that the two charts are 43 years apart, and Utah's is set for Washington, D.C., where its statehood was proclaimed, while Salt Lake City's chart naturally was set for “the Crossroads of the West.”

Undoubtedly, Salt Lake City will be ever more closely examined as the year 2002 draws near. It deserves stellar scrutiny as well, beginning with its past, what led up to its founding, what preceded its inception into the federal republic.

For this, we note the lunar orb's previous transit. It was over

Neptune, in the 12th house. Neptune is also the planet of divinity; the 12th sector that of restrictions. How did this configuration “work out” on the terrestrial plane? A group of people persecuted in the East were the founders. Persecution certainly is a form of restriction, a severe one at that, and the cause of their persecution was the nature of their religious belief, their conception of divinity. It was that which made them journey about 2,000 miles and start the first settlement in the area by those of European origin.

They were true pioneers. That fact is strongly emphasized with the Ascendant and four planets straddling it, all in the sign of the mundane pioneer, Aries. That sign is also a progressive sign, for pioneers need to be progressive. And the progressive tradition has not died out in Salt Lake City, which is far more than just the political capital of the “Beehive State,” as Utah is nicknamed. It is also the state’s center of religion, culture, education, commerce, industry, etc. It is the biggest “beehive” in the state and also for many miles in all directions beyond—the major “hub” between Spokane and Phoenix as well as between Denver and Sacramento.<sup>2</sup>

The chart’s pattern is a Bowl, all planets are within 180 degrees. Natives of this pattern have something to give; an inverted Bowl empties itself totally; Salt Lake City gives of itself generously. Giving is the great law of life; Salt Lake City’s Mercury of mental focus is in the sign of altruism and in a degree strong for unity with the cosmic rhythm: “The frequencies and rhythms of life and the Universe are of importance.”<sup>3</sup>

A chart’s closest aspect is always worthy of a closer view. Here, it is Uranus and Pluto just below the Ascendant, conjunct a critical degree. Pluto is the orb of regeneration, Uranus of transformation. Salt Lake City’s pioneers had to regenerate and transform what they found in an area largely desert and whose agriculture today is greatly dependent on irrigation.<sup>4</sup> This is confirmed by the Part of Spirit’s degree: “Mastery of man over environment.”<sup>5</sup>

That takes energy: with Ascendant and five planets in Aries (by mutual reception, Mars joins the cluster) and also being the sign signature, Salt

Lake City is depicted as one of the nation’s most vibrant cities.

Two planets strong by dint of their favorable sign location stand out: Mars exalted in Capricorn, Neptune in its dignity in Pisces. Mars is the orb of energetic activity; Neptune, as already noted, of divinity. The fact that it is these two planets that thus stand out so sharply encapsulates the basic truth concerning this city; industrious activity on the mundane planet and religious faith along with it can be said to be its two main pillars.

A city can hardly have a better foundation than this.<sup>6</sup> Equally noteworthy is the fact that just one of these two factors by itself can be potentially dangerous: activity without spiritual direction can easily stray; pursuit of the spiritual path without constructive activity may well be less than genuine.

It was England’s late great Christian philosopher and “apologist” C.S. Lewis who called attention to the fact that throughout history, those most earnestly focused on the things of the spirit have also been society’s most industrious members, seeking not only to good but also *do* good, following the example of the Master.<sup>7</sup> To cite just one tremendous example: all the great American reform movements, from anti-slavery to anti-liquor to pro-brotherhood, have been largely spawned and driven by men and women of faith.

In choosing Salt Lake City for the 2002 Winter Olympics, the International Olympic Committee has indeed acted wisely. Certainly by terrain and climate, the location is ideal. Also in another way: as the men and women who will attend return to their various homes, they just might carry back with them the transcendent truth that a strong faith in God combined with an equally strong bent to labor is the key par excellence for all the very best life on earth has to offer. □

1. The word “Utah” is derived from the name of the Ute Indians.
2. Salt Lake City is a lovely place to live—for those who can afford it! See “Where Home Prices Rose Fastest,” *The Christian Science Monitor*, May 1, 1995, p. 4.
3. *Practical Astrology*, Jerry L. Keane, p. 159.
4. *The Concise Columbia Encyclopedia*, p. 882.
5. *Astrology of Personality*, Dane Rudhyar, p. 373.
6. The solar orb is closely conjunct the Part of Faith (Ascendant plus Mercury minus Moon), also in a degree of “Worship.” *The Sabian Symbols*, Marc Edmund Jones, p. 259.
7. Acts 10:38

—A Probationer

## *Basic Astrological Concepts—Part 2*

**L**ET US CONSIDER how the heavens influence our lives through the twelve houses. Suppose we are out driving, and our road follows the seacoast, but a mile inland. A breeze is blowing from the ocean and as it passes over the country separating us from the sea, it brings upon invisible wings messages from that land which evoke pleasure or aversion according to their nature. In one place an aroma of new-mown hay fills us with delight; perhaps we are nauseated by the oversweet smell of jasmine on the next stretch of our journey; and later become really ill from the stench of stagnant marsh water. But then we enter a forest, and soon its grateful pine balm restores our normal health and spirits.

In our journey from the cradle to the grave we carry the twelve houses with us in the auric atmosphere surrounding each one of us as the air envelops the flying earth. Each house mirrors part of the life; each holds some of our life lessons; each represents how we have worked or shirked before in that department of life's school. At the appropriate time of life we reap from each house what we have sown in past lives—that is, unless we forestall the harvest in time. Is our 11th house afflicted? Do friends betray and forsake us? Do they leave us heartsick, or nauseate us like the scent of jasmine and stagnant marsh water? Then let us examine the horoscope, for it reveals what is hidden in our auric atmosphere.

The friends saw us and we them through the 11th angle, and something ill smelling must be there. It may be that we long to be befriended more than to befriend others. Let us cease to be like the debilitating jasmine and seek to emulate the sturdy strength of the invigorating pine tree; then we shall find friends flocking around, admiring our strength. Not all have such sturdy natures, but we can attract equally by kindness, as soothing to sorrowing hearts as perfume of new-mown hay to the senses, and thus we may rid the house of friends of affliction.

***In our journey from the cradle to the grave we carry the twelve houses with us in the auric atmosphere surrounding each one of us as the air envelops the flying earth.***

If you go on your housetop or any other convenient elevation on a clear night, you will see a great many stars adorning the vaulted arch of heaven, and if you look more closely you will observe that they all twinkle—that is to say, with the exception of perhaps one or

two which shine with a perfectly steady light. The twinklers are suns of other solar systems so far away that a traveler going with the speed of light would require hundreds of years to reach some of them. They move in such enormous circles and are at such a distance that they appear to maintain the same positions relative to one another. Therefore they are called *fixed stars*.

There is a radical difference between the twinklers and the stars which emit a steady light. If you watch one of the latter night after night, you will find that it changes position relative to the fixed stars in a direction from west to east, the same as

the sun. Continued observation of the various heavenly bodies whose light is steady will show that they all follow the same path among the maze of fixed stars. Four such luminous *planets* are visible to the naked eye at various times of the year. Their names are *Saturn, Mars, Jupiter,* and *Venus*. A fifth, *Mercury*, is usually so close to the sun that it is invisible on account of the luminosity of the sun's rays. But at times it may be seen in the west shortly after sunset or in the east just before sunrise. It twinkles like a fixed star, though it is a planet. There is a spiritual reason for the anomaly, but as that feature would divert our attention, we will pass it by at present.

A telescope is required to properly observe the two planets nearest the outskirts of our solar system, *Uranus, Neptune,* and *Pluto*. These eight heavenly bodies move around the sun. So does the Earth, and the Moon revolves about the Earth; but when we look into space it appears as if the Earth stood still, and Sun, Moon, and planets all move around us.

The ancient *Ptolemaic* system of astronomy in vogue until modern times was based upon this conception of the universe, and subscribed to by all until superseded by the *Copernican* theory.

Skeptics and scoffers who have never taken time nor trouble to investigate, arrogantly maintain that since the Copernican theory has proved that the planets, including the Earth, move around the Sun, that fact in itself is prima facie evidence of the fallacy of astrology, which they term an "exploded superstition."

We do not care to "convince a man against his will," and deem a defense of astrology superfluous, but feel that it may benefit beginners to know the astrologers' views.

When the Sun's rays slant, as they do morning and evening, they give less heat than at noon when

they are more nearly perpendicular. Although we are millions of miles *nearer the sun in midwinter* than in summer, it is coldest in winter because the Sun's rays are more nearly *horizontal* then than at any other time of the year. In summer the scorching heat of the perpendicular ray is not lessened because we are then farthest from the Sun. Thus it is evident from observation that *the angle* of the ray is practically *sole determinant* of its effect upon the Earth.

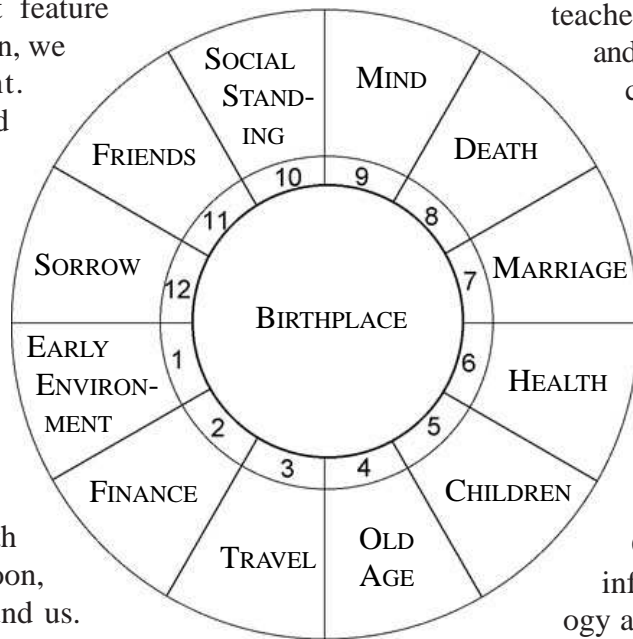
Astrology deals also with planetary angles and their observed effects upon humanity. It teaches that varying angles of Sun and planets give different physical, moral, and mental tendencies. The discovery of Copernicus does not render the tabulated statistics of astrologers null and void any more than it eliminates heat from the solar ray. When a certain angle has been established, a corresponding heat is felt today as before the days of Copernicus, and the finer influences dealt with by astrology are not missing, either.

Neither is it an argument against the truth and utility of astrology that predictions sometimes fail. If all came true, it would prove life an unprofitable struggle against inexorable fate and the human will of no avail.

#### SIGNS AND HOUSES

The path pursued by Sun and planets among the fixed stars, year after year, is called the *ecliptic*, and the fixed stars grouped near this great circle are called the *natural zodiac*.

In each of the twelve months the Sun appears to travel through a certain group of the zodiacal stars, and therefore they have been divided into twelve natural *signs* of the zodiac. Astrologers also speak of twelve *houses* and it is often a sore puzzle to the beginner to differentiate between these signs and houses, and to understand their relation to one



### THE HOUSES

Diagram No. 1

another in the horoscope. We shall therefore try to elucidate the matter as plainly as possible.

Procure an orange, apple, or any other soft ball-shaped article, and six long hatpins or knitting needles. Pierce the ball with them in such a manner that they resemble twelve spokes in a wheel. The ball will then represent the earth, and the projecting parts of the needles are dividing lines between house and house, each house being located between two needles. Now, mark this definition, and you will have no difficulty. *The twelve signs are divisions of the heavens relative to the vernal equinox and the ecliptic. The twelve houses are divisions of the heavens relative to the birth-place and the horizon.*

The purpose of the division into signs and houses is to determine the angle of the stellar ray, for upon that depends its influence. In order that you may still better understand the principle, drive one of the needles of your wheel into a block of wood so that it stands upright; place it in front of you, and compare it with Diagram No. 1.

The small circles in the diagram correspond to your ball or orange, which represents the Earth moving in space without visible support, and receiving the rays from all the stars and planets scattered over the vault of heaven.

Let us suppose you are standing on top of the earth ball, or at the point indicated by the arrow in Diagram No. 1. As you are living in the northern part of the world, you look south when you gaze at The noonday sun, which is then in its highest elevation, and its ray falls from the angle marked 10

in the diagram. It has been observed that planets which are in that tenth house at the birth of a child affect its honor and social standing, and therefore the tenth house is said to "rule" these matters. Planets just rising in the east at birth send their rays through the division marked 1, and have been shown to affect the form of body and conditions of the parental home; hence the first house is held to determine these affairs, and so on with all the other houses.

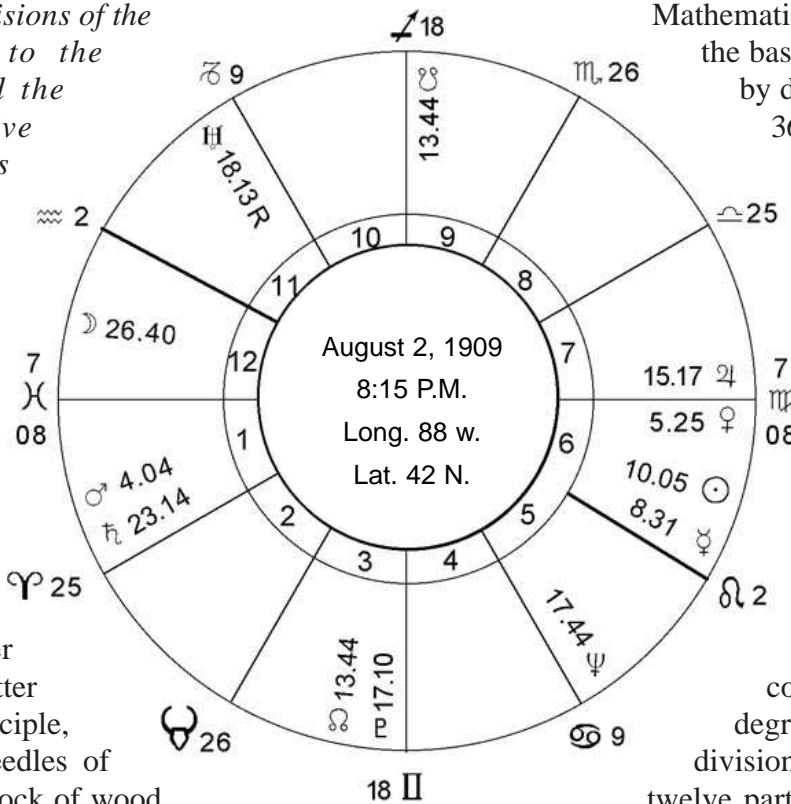
As you know, the Sun appears to travel around the Earth in a year of 365 days.

Mathematicians have made this the basis of their calculations by dividing all circles into 360 parts, as it would have been inconvenient to divide by an uneven number like 365.

The Sun travels approximately one degree each day, a degree being 1/360th part of a circle. Each of the twelve signs of the zodiac has exactly 30 degrees and this number never varies, making a complete circle of 360 degrees. Houses are also a

division of the heaven into twelve parts, but because houses are derived from different reference points than signs, they do not always contain 30 zodiacal degrees each. For example, in

Diagram No. 2, the 10th house contains 21 zodiacal degrees (counting from 18 to 30 of Sagittarius is 12 degrees, from 0 to 9 of Capricorn is 9 degrees—a total of 21 degrees). The 11th house contains 23 zodiacal degrees (9 to 30 degrees of Capricorn is 21 degrees plus 0 to 2 degrees of Aquarius gives a total of 23 degrees). The deviation of house length from an even 30 degrees becomes more and more pronounced as one moves further north or south of the equator. (Continued) □



EXAMPLE HOROSCOPE

Diagram No. 2

### *Temple Symbolism—Part One*

**T**HIS ARTICLE IS DEVOTED to a study of the symbolism in Mount Ecclesia's Healing Temple. *The American Heritage Dictionary of English Language* defines a symbol as something that represents something else by association, resemblance, or convention, especially a material object used to represent something invisible. Two examples would be the *rose* and *cross*. The cross has been a sacred symbol from earliest antiquity. The Egyptian hieroglyphic for the cross stood for life emanating from deity, the eternal life for which we all hope. Among other things, the rose is a symbol for the dawn. Together, the rose and cross represent the dawn of eternal life. This is an example of synthetic symbolism.

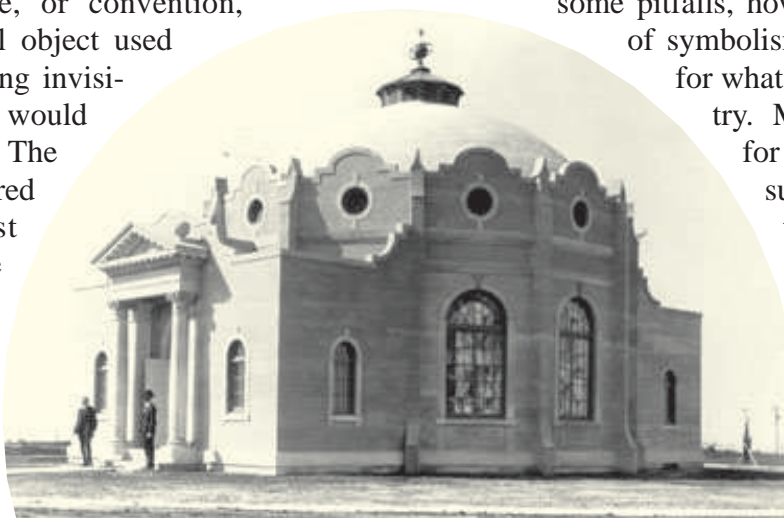
Symbolism is the earliest instrument of education, for it was and is the most efficient instrument of instruction. All religious expression is by symbolism. Religious language, as it applies to mental and spiritual phenomenon in action, must be symbolic, for how else can one describe God? Symbolic imagery may often give a more accurate expression to ideas than can words. Symbols may present an idea to the mental eye more vividly and truthfully than any other method of communication. Symbols, to be truly effective, must excite an

appropriate feeling, for it is through the heart that symbols speak and teach.

We must not be content to merely hear and read of the intriguing meanings of symbols, but we must in all truth study, interpret, and develop these symbols for our own understanding. There are

some pitfalls, however, along this path of symbolism. Taking the symbol for what it symbolizes is idolatry. Mistaking the symbol for the object signified is superstition. When we take our symbols as literal, then we shut our eyes to the spiritual light therein. When we translate our symbols to the trivial and the commonplace, then we have entered the realm of mediocrity, of the ordinary, in which there is little, if any, enlightenment.

With these cautions in mind, let us turn our attention to the Temple (Ecclesia) and symbolically place it on Mt. Ecclesia. Mt. Ecclesia is a symbol. *Ecclesia* itself has four meanings. It can be an assembly of people. History tells us that the old Athenians called their assemblies for effecting public good their *Ecclesiae*. The word can mean the congregation of a church. It may mean a church. It may mean a building. The word *mount* has many meanings. It means to ascend in the sense that we are considering it here—to rise or soar. The words *zenith*, *exalt*, and *sublime* also carry meanings suggested by the the word *mount*.



*Ecclesia just after it was completed in late 1920, set on a promontory that commands a panoramic view of the ocean, valley, and mountains.*



Symbolically then, Mt. Ecclesia can be either a high spiritual assembly, perhaps the sense in which Mr. Heindel used the term, or a sublime, spiritual or sacred area or place. Both terms are vibrant with spiritual power.

To visualize Mt. Ecclesia as Mr. Heindel first saw it, we must mentally remove all the buildings, roadways and paths, and all the trees, shrubbery, and flowers now growing on these upper grounds. For at that time only low semi-desert shrubs were scattered through this area. Only in the draws leading from the valley floor to the higher flat area was there, as now, heavy growths of vegetation. On the western slope at that time was a large area cultivated for market gardening. This came to be called the bean patch.

As Mr. Heindel viewed this high ground that he was to call Mt. Ecclesia, he saw that it lay in the shape of a great crescent, like a New Moon facing east. The higher or north point of the crescent he called Ecclesia point and designated this as the site of the Ecclesia, the Healing Temple of the Fellowship. On the lower or southern point of the crescent he placed the Founder's Cross. In this area were later added the illuminated Star and the Pro-Ecclesia. Just past the midpoint of this great crescent curved line, between the Pro-Ecclesia and the Temple grounds, the Healing Center was to be built later. Symbolically, we know that at the time of the New Moon, the Probationer grows closer to the spiritual heritage of the Fellowship through service. So then does this great crescent symbolically allude to the reason and the purpose why we are here—to humbly and selflessly work in the vineyard of the Christ, putting into practice the Fellowship's principles and precepts.

Today, as we stand at the most easterly portion of Ecclesia point and face West, we look directly at the eastern half of the Temple. We view its great dome surmounted by a cupola and above that by a golden globe and finally a cluster of lights. The beautiful symbolism expressed by these objects we shall review after we have examined another symbol found in the baldachino, the canopy over the Altar in the Sanctuary of the Temple. As our eyes descend from the Temple dome, they come to the portico—the east entrance of the Temple, which



*Portion of the eastern facade of temple showing composite capitols, entablature, pediment framed by elaborate cornice, trinity symbol inscribed by "the eye of God," and the finial directly above right pilaster (behind right column).*

consists of the entablature, the columns, and the first of three steps leading to the doorway of the Temple structure.

The entablature is that triangular-shaped structure with its beautiful components that is supported by two columns. Two mystical symbols are contained within the triangular surface (pediment) or face of the entablature. In its exact center is an equilateral triangle, denoting trinity. Within the triangle is the all-seeing eye, ever the symbol of the omnipresent Deity. The two columns, as in all sun temples, represent the sun's maximum declination to the north and the south of the equator at the summer and winter solstices. These columns stand for much more.

In architecture there are five orders of columns. Most experts cite only three, known as the Grecian orders. The Doric has simple capitols and plain shafts. Its keyword is strength. Symbolically this column portrays the masculine principle. The Ionic column has decorative capitols and slender shafts. Its keyword is beauty. Symbolically it portrays the feminine principle. The Corinthian column has

bell-shaped capitols garlanded with acanthus leaves, which



*Stylized capitol of south pilaster with double Saturn symbols, signifying the discipline aspect of Aquarian service.*

denote immortality. This column has slender, fluted shafts. Its keyword is balance. Symbolically it portrays the perfect blending of the masculine and feminine principles in unity.

There are two Roman orders of columns, the Tuscan, which is a direct copy of the Doric, and the composite, which is similar to the Corinthian column, with the exception that its capitol has four volutes, or spiral scrolls, of the Ionic order placed at its top and at right angles to one another. Thus the appearance of this column is the same when viewed from any one of the four cardinal positions. Symbolically, this column is said to represent the everlasting truth of eternity by the balanced union of the masculine and feminine principles.

The two columns of the Ecclesia are a combination of the order of columns. Their shafts are plain, giving a general appearance of strength and permanence. The capitols are

shaped like inverted bells encircled by replicas of acanthus leaves, which are separated by four deep-centered flowers of five petals each. Four volutes at right angles are displayed at the top of the capitols. Again we are reminded that in some temple symbolism, if we have an understanding of the role of columns, we will have the key to understanding the spiritual laws of the universe. Symbolically, the two columns, representing spiritualized mankind, balanced and perfected, are joined by the entablature, representing Deity. Here is an architectural representation of the union of God and man. Here is a Sun Temple dedicated to a New Age which leads to the Fatherhood of God and the brotherhood of man.

In ancient temples and in all modern Masonic temples, the two



*Capitol displaying four volutes, four flowers, and two ranks of acanthus leaves.*

standing columns are crowned with globes called finials, one globe on each column. For some, these globes represent the great lights, the Sun and the Moon; for others, they symbolize the terrestrial and the spiritual

dimensions of life. If we were to extend a line through the center



*Capitol of north pilaster bearing the symbol for Uranus, signifying the impersonal love of Aquarian service.*

of each of our Temple columns from base to capitol, extend that line through the portico roof structure, there, at that point, where the line pierces the roof, we would expect to find the finial, the globes. And so they are, one symbolizing the terrestrial earth we now inhabit, the other the spiritual earth that we shall in time have evolved to and helped make.

There are three steps between the columns leading to the Temple entrance. As there are three steps within the Temple Sanctuary, we shall defer to the latter in discussing their significance in relation to the Temple structure. As we mount the three outer steps and pass between the two columns, we stand before the entrance of the Temple and between two pilasters which carry the portico as it joins the Temple proper. These pilasters are integral parts of the Temple structure, however they stand



*Detail from south (left) door to Healing Temple showing the Aquarius panel subscribed by six astrological symbols.*



*Detail of north (right) door to Healing Temple bearing the Leo panel with subscription of six astrological symbols.*

out from the Temple walls, each showing two faces. They present the same outline of base, stem, and capitol as the columns, except they are square and the columns are round. Their square capitols show one row of acanthus leaves, separated in sections by a five-petaled flower with a deep center. On the inward-facing portion of each pilaster capitol are astrological signs. Uranus is depicted over Aquarius on the right or north pilaster capitol and on the left or south pilaster capitol a double Saturn appears over Aquarius, both markings symbolically alluding to the new Aquarian Age and its dominant signs. We may note that the double sign of Saturn is said to represent both generation and regeneration.

As we pass between the two pilasters we come to the two beautiful Temple doors consisting of three panels each. The upper and lower panels in both are plain, but the center panels are carved in bas relief. The center panel of the north (right) door contains the astrological sign of the Sun once and of Leo twice. It portrays the symbolic figure of

Leo facing inward, standing on the earth globe. The center panel of the south contains the symbol of Uranus once and of Aquarius three times, and portrays the Water Bearer facing inward with the living waters pouring out over the earth globe. At the bottom of each of the center panels are six astrological signs. From left to right, in the Aquarius panel, the signs are Aquarius, Pisces, Aries, Taurus, Gemini and Cancer. In the Leo panel from left to right, the signs are Leo, Virgo, Libra, Scorpio, Sagittarius and Capricorn. This grouping, as we shall see, indicates the seating arrangements within the Sanctuary.

The doors symbolically represent the forces flowing from the Lords of Flame, the Leo hierarchy, blended through the Aquarian hierarchy, the angel lifewave, and dispersing the New Age influence over the earth and its humanity. Over the Temple doors we find the first of many lunettes, half-round structures found over its doorways, windows, and all wall recesses. This lunette is of

clear glass. We enter through the Temple door into a small vestibule. It is plain and unadorned except for one symbol over the twin doors leading into the Sanctuary. There are doors to our right and left, one leading to the organ loft and one to an antechamber.

This Temple room in its simplicity corresponds to studentship. The one symbol seen from this room is over the set of double doors opening into the Temple Sanctuary. These doors in the west wall of the vestibule are small and plain, in keeping with the vestibule. The lunette over them consists of two sections. The upper section is of clear glass set in wood framing, the rectangular lower section contains a beautiful stained-glass symbol consisting of a blue field displaying a five-pointed gold star on which is superimposed a white cross garlanded with seven red roses. There is no white rose in this emblem. Symbolically, as the clear glass in the lunette over the Temple doors and the small unadorned vestibule portray the Student just entering into his studies, so this emblem over the doors leading to the Temple proper portrays the Probationer just entering into his life of service as he enters into the Temple Sanctuary to participate in Temple services. So as Probationers we now pass through these doors to enter into that Sanctuary.

Now let us place ourselves midway along the aisle, leading from the east entrance of the Sanctuary to the first of the three steps leading to the Altar alcove and the treasures stored therein. From this vantage point we take note of our surroundings, remembering that symbolically we are now midway on the path from the east entrance of the Sanctuary to the Altar in the western-most part of the Sanctuary. On either side of us are rows of seats with their astrological signs. Of these we will speak later. Immediately in front of us, as we face

west, are three steps leading from the floor of the Sanctuary to the Altar alcove and its appointments. We note that the west wall has been removed. Replacing it there is an Altar alcove. Against the rear wall of the alcove, the reredos, we find the Altar of marble on which rests an open Bible, and on either end of the Altar a vase, each holding a white rose. Above the Altar are the draperies, behind which is veiled the emblem of the Fellowship,

that emblem which we in this, or other lives to follow, shall endeavor to evolve within ourselves.

Framing the Altar and the draperies on either side is the beautiful wainscoting extending upward to the baldachino, the canopy over the Altar. The baldachino is shaped somewhat like a flattened lunette on whose blue field is a gold symbol. This is the highest point in the Altar alcove and its colors signify the Kingdom of the Father and of the Son. The light blue field, emblematic of the Father, on which is framed a blue shield outlined by a dark blue border, consists of nine lined segments or arcs. Nine is the number of humanity, our evolving life wave. Within this blue shield is a gold sunburst, emblematic of the Son, the Christ. Within this

gold sunburst is a blue circle containing the gold symbol of Leo, signifying the Lords of Flame. The blue shield is a symbolic heart representing mankind. The golden sunburst and the golden sign of Leo portray it as a Christed humanity, under the exaltation of the Lords of Flame.

From the lower point of this emblematic heart, a vine spreads to the right and to the left over the blue background. Midway along its two lengths, the vine branches into two sections, one on either side bending upward and back toward the emblematic heart, and each ending in a bright blue five-petaled flower with a gold center. We have seen this vine



*View of altar alcove, showing Bible, open at the first chapter of St. John's Gospel, Fellowship emblem, and semicircular baldachino. Roses in vases are not present.*



*Baldachino or canopy over the Altar, containing “the symbol, the promise of a perfected humanity, a Christed race combining the essence of a selfless intellect as represented by the scroll, with the all-encompassing, passionless love as represented by the Vine of Immortality, springing from the heart of humanity, all blessed with the Divine Love from the Lords of Flame.”*

and these flowers before. They are on the capitols of both the columns and the pilasters. This is the Vine of Immortality, now springing from the heart of humanity, a Christed humanity. Under the twining vine, a dark blue ribbon or scroll extends to either side of the blue field. This scroll represents the essence of the intellect of the collective mind of humanity. We find on review that this scroll touches or crosses the vine growing from the heart symbol five times on either side of the heart shield. Five plus five equals ten. So does the sum of the two five-petaled flowers of the Vine of Immortality equal ten. Ten—the perfect number containing all other numbers—the number of Deity, the number of perfection.

Thus, in this simple but beautiful symbol found in the baldachino, the canopy over the Altar, we have the symbol, the promise of a perfected humanity, a Christed race combining the essence of a selfless intellect as represented by the scroll, with the all-encompassing, passionless love as represented by the Vine of Immortality, springing from the heart of humanity, and all blessed with the Divine Love from the Lords of Flame.

When we first stood on the eastern edge of Ecclesia point and looking west viewed the outline of the Temple, we saw the curve of the Temple

dome and over it a golden sphere, and over the sphere a cluster of nine lights. Let us now view this wondrous symbol with the understanding we have gained from contemplating the symbol found in the baldachino. The curve of the Temple dome symbolically represents the path of this earth, as represented by that golden globe, around the center

point of the Sun. The cluster of nine lights

over the globe is emblematic of our

humanity. When enough of its mem-

bers have so spiritually evolved

that they are adorned in their

golden wedding garments, they

will float the earth in its orbit.

We will then have achieved the

day of liberation for our

Redeemer and will be ready to

enter into the Kingdom of the

Father.

These two symbols, one found

in the highest point of the Altar

alcove, the other at the highest point

over the Temple, are emblematic of

the destiny in store for all of us, for all

the multitude of our brothers and sis-

ters when we have completed the New

Age we are about to enter. Even as the Tabernacle

in the Wilderness portrayed the coming of our pre-

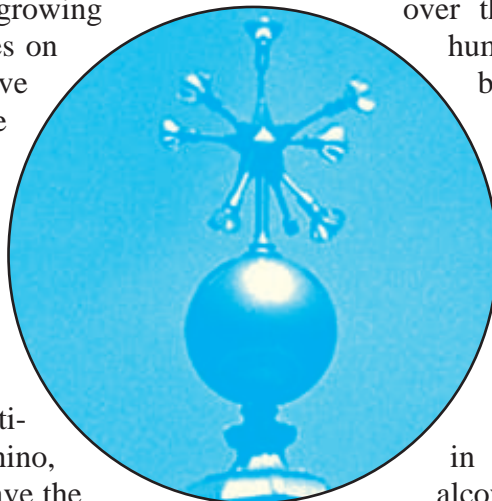
sent dispensation, so these Temple symbols set

forth not only the New Age of the Christ dispensa-

tion but also His promise of even a higher age to

come—the Kingdom of the Father. (Continued) □

—A Probationer



*Golden finial above Temple cupola surmounted by a cluster of nine lights.*

### *Capital Punishment: A View from Within*

**M**Y PRIMARY concern here is not compassion for the murderer. My concern is for the society which adopts vengeance as an acceptable motive for its collective behavior. If we make that choice, we will snuff out some of that boundless hope and confidence in ourselves and other people which has marked our maturing as a free people.”

These words, spoken by former Canadian Prime Minister Pierre Elliot Trudeau, illustrate the feeling of most individuals opposed to capital punishment. It's not sympathy towards the murderer that we feel; indeed, most of us feel a great deal of anger and revulsion towards all murderers and their actions. Our objection is that the death penalty is a complete renunciation of all that is embodied in our concept of humanity. Or, more simply put, executions degrade us all.

In today's society, the execution process is far removed from most individual citizens. We may, or more likely may not, be aware of the criminal acts that put an individual on death row—and if we are, it is usually only through sensationalized press accounts. But very few of us know of the human being whom society has condemned to death. And even fewer of us have witnessed, or will ever witness, an actual execution. They are carried out in the middle of the night, in the dark, away from us

all, to hide what they really are—a barbaric punishment symbolic of our less civilized past. The public is kept as far away as possible from the whole process to keep them from seeing that human beings—real flesh and blood, real people—are being put to death.

This deliberate dehumanization of the entire process makes it easier for us to distance ourselves from capital punishment and to accept it as “something government does,” which in turn allows us to avoid individual responsibility for the consequences of such actions. That is the only way that any state or government can continue with executions without the public demanding their eradication.

There are acceptable alternatives to capital punishment that are more in line with the values of our supposedly enlightened and humanistic society. The state is supposed to be the pillar of our ideals, and its institutions should emulate the society. Are not the greatest of these values our compassion, our concern for human rights, and our capacity for mercy? By continuing to conduct executions, aren't we undermining the very foundations of our greatness?

As Zimbabwe poet Chenjerai Hove wrote: “The death penalty is abominable, as abominable as the crime itself. Our state must be based on love, not hatred and victimization. Our penal code must be based on rehabilitation rather than annihilation.”

For so long as the spirit of vengeance has the slightest vestige of respectability, so long as it pervades the public mind and infuses its evil upon the statute books of law, we will make no headway

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This communication is reprinted without embellishment or comment. The author's note, appended to his letter, explains, “I am a condemned man on Connecticut's death row. I have been on death row since June of 1987. I am currently under a stay of execution pending the resolution of the appeals process.”

towards the control of violence in our society. There are suitable alternatives. Individuals who are a danger to society must be removed from society. Society has the right to protect itself—there is no disputing that. If rehabilitation is not possible or is not a consideration, then that removal must be made permanent. But that permanent removal need not take the form of the death penalty.

Those who favor the abolition of capital punishment do not advocate releasing convicted murderers into society. The choice is not between the death penalty and unconditional release, but between the death penalty and meaningful long-term sentences. Life without the possibility of parole, or natural life sentences, meet the necessary requirements of society without being excessively brutal or barbaric.

Feelings of retribution, vengeance, blood atonement, and the like are feelings difficult to suppress. Perhaps there are some individuals who, in some sense, “deserve” to be executed. But the real question that should be asked is do we really need the death penalty? In light of such suitable alternatives as natural life sentences, is society in general paying too high a price when it executes its own citizens?

The late U.S. Supreme Court Justice Thurgood Marshall once wrote: ‘I can not agree that the American people have been so hardened, so embittered that they want to take the life of one who performs even the basest criminal act, knowing that the execution is nothing more than bloodlust.’

It is time for us to acknowledge the death penalty for what it really is—barbaric savagery, pure and simple—and abolish it nationwide. By rejecting the seemingly “simple” solutions that compromise our values and undermine the fundamental principles of our society, we maintain the greatness of our country. For it is certainly true that by giving in to our basest emotions we lower ourselves to the level of the very persons whom we wish to execute, and in the process weaken the moral fibers that bind and protect our society.

And while it is admittedly difficult at times to restrain our regressive vindictiveness, when we recognize the humanity of the person who com-



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

*“Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me”—Matthew 20:25.*

mits the vilest act, when we acknowledge that person as fellow human being rather than as an object to be discarded, we honor the dignity and sanctity of life and we celebrate our own humanity.

What can you do? You can get involved, for no justice is done if everyone leaves the work of justice to everyone else. There are several organizations working hard to rid our country of capital punishment. They need your help and support. You may contact one or more of the following groups:

National Coalition to Abolish the Death Penalty, 918 “F” St. NW, Suite 601, Washington, DC 20004. Phone (202) 347-2411

Amnesty International—Program to Abolish the Death Penalty, 322 Eighth Avenue, New York, NY 10001. Phone (212) 807-8400

American Civil Liberties Union—Capital Punishment Project, 122 Maryland Ave, NE, Washington, DC 20002. Phone (202) 675-2321

Murder Victims’ Families for Reconciliation, P.O. Box #208, Atlantic, VA 23303. Phone (804) 824-0948 □

## *The Winged Feet of Love*

**H**ANNAH HURNARD has written a love story, the account of a love that passes understanding. She calls her book an allegory. It is that too. It is many things. One thing is certain: It is inspired. She tells us as much. In diary entries written just prior to the book's creation, the author has returned to Switzerland from England where she had attended her father's funeral and put his affairs in order. But she knew that over and against this death something was wanting to be born and she asked her God to manifest His will to her. He did so in the Swiss Alps, where Hannah was born and raised. The reader of *Hinds' Feet on High Places* (Tyndale House Publishers, Wheaton, IL, 1975) might surmise as much from the book's splendid alpine imagery.

So great is Hurnard's love, so strong the yearning for her Lord, that Nature is both transfigured by the apprehension of His Presence and, exquisitely beautiful as it is, yet remains a veil obscuring and separating her from her heart's joy and only peace. "The veil of sense," she writes, "hangs dark between Thy radiant face and mine."

Nature allegorizes for Hannah Hurnard. It chants and descants and decants the wine of inspiration whereby all sensible creation bears the stamp of her God's prodigal handiwork. Each vista is a visual parable, as if the Lord were pressing close upon

her outer consciousness, directing it to look beyond or through to His here-and-now Reality.

So that when the ubiquitous mist of the high alpine places temporarily lifts and a breathtaking panorama appears, or a tide of light breaks in upon her, Hannah sees this as a pattern for any time and any place, for the Wordsworthian "spot of time" when one can "look through to that radiant place on the other side of the curtain." Offsetting the revelatory state is the normal state, the faith state in which one must "hold on to what God has shown you, though it appears to have no substance at all."

Not only are angels messengers but so is the kingdom in their care—the world of growing plants, which are very

messages from heaven, beautifully translated and recorded by Corinne Heline as a result of her clairvoyant excursions into the realm of angels and nature spirits.

Even apparently inanimate or mineral nature holds treasures of illumination. As a waterfall reminds Hannah of God's "love pouring through us to others, and the [mountain] peaks speak of the high places of faith to which He wants to lead us in order that we may pour ourselves down with life-bringing joy to others, so our daily walk is to be like flower-filled fields offering beauty, comfort, cheer and encouragement to everyone around about us."

***Hinds' Feet follows in the venerable allegorical tradition by personifying human attributes as characters and emotional states as places in a narrative of the soul's journey through life.***



Love is not a feeling. “It is an overmastering passion to help and bless and deliver and comfort and strengthen and give joy to others just as the Lord Jesus always did...It is an attitude of the *will*. I will cast myself down in giving. The lower I go the more love I am able to transmit from God to

***In a moment of anguished desperation she seized a Bible and cried to a God she could not believe in, “If you are real, speak to me through this book.”***

others.” It is instructive to note that the Lord of love came to earth at the lowest point on earth when He was baptized in the Jordan near the Dead Sea. His entire ministry was a footwashing, a rising up on the cross of self-renunciation: So did Love come down to earth for the spiritually thirsty as the “water of life,” the cataract of divine Self-giving.

How did Hannah herself arrive at this high consciousness? By God. So wretched was her youth, especially her teenage years, that she longed for the courage to commit suicide. She was a stammerer and sought solitude as much as possible to avoid humiliation. In a moment of anguished desperation she seized a Bible and cried to a God she could not believe in, “If you are real, speak to me through this book.” She opened to 1 Kings 18 where Elijah challenges the Israelites to believe in the one true God: “If the Lord be God, follow him.” Then flashed the dread thought, “What this unknown God is going to demand before he makes himself real is yield to him my stammering tongue, and agree to be his witness and messenger.”

And so it was. How so, she did not know. But she yielded her stammering mouth to God and came forth from her agony transformed. Her stammer remained. Her manifold fears and reclusiveness were yet with her, but they became increas-

ingly less controlling and paralyzing. Eventually she came to realize that the two handicaps which had so tormented her were in reality “two special love gifts from the Lord. They were two sharp nails which nailed me to him, so that I could never want or dare to go on my own again.”

*Hinds’ Feet* follows in the venerable allegorical tradition of the medieval morality play *Everyman* and John Bunyan’s *Pilgrim’s Progress* by personifying human attributes as characters and emotional states as places in a narrative of the soul’s journey through life. The book is divided into two sections: Part 1, bearing the epigraph “Weeping may endure for a night”; and Part 2, whose caption is “Joy cometh in the morning.” In the book’s lead paragraph the reader is told that “This is the story of how Much-Afraid escaped from her Fearing relatives and went with the Shepherd to the High Places where ‘perfect love casteth out fear.’”

Much-Afraid lives with her friends and fellow workers Peace and Mercy in the Village of Much Trembling in the Valley of Humiliation. An orphan, she was brought up by an aunt, Mrs. Dismal Forebodings and lived with her two

***She must learn to spell out “the alphabet of Love.” No one is allowed to dwell in this Kingdom unless they have the flower of Love already blooming in their hearts.***

cousins Gloomy and Spiteful and their brother Craven Fear. A cripple, whose handicap caused her secret distress and shame, she desires above all to please the Chief Shepherd, whose flocks grazed in the valley. Most troublesome to her is being a member of the Family of Fearings whose relatives are scattered all over the valley.

All the Fearings hate the Chief Shepherd, greatly resent Much-Afraid’s employment with him, and try to boycott his servants. Her greatest

## Song of the Falls of Love

Come, oh come! let us away—  
Lower, lower every day,  
Oh, what joy it is to race  
Down to find the lowest place.  
This is the dearest law we know—  
“It is happy to go low.”  
Sweetest urge and sweetest will,  
Let us go down lower still.

Hear the summons night and day  
Calling us to come away.  
From the heights we leap and flow  
To the valleys down below.  
Always answering to the call,  
To the lowest place of all.  
Sweetest urge and sweetest pain,  
To go low and rise again.

desire is to escape from the Valley of Humiliation altogether and go to the High Places. When she finally gives explicit and intense expression to this desire, the Shepherd immediately appears and responds, “I have waited a long time to hear you make that suggestion.”

Much-Afraid’s lament, however, is that even were her wish granted, she is too lame to make the ascent. The way is difficult, the Shepherd agrees, but not impossible. “The only way to develop hind’s feet is to go by the paths which the hinds use.” But Much-Afraid will have to be changed before she can live on the High Places. She must learn to spell out “the alphabet of Love.” No one is allowed to dwell in this Kingdom unless they have the flower of Love already blooming in their hearts. When asked if she has such a love, Much-Afraid, after a long pause, says “I see the longing to be loved and admired growing in my heart, Shepherd, but I don’t think I see the kind of Love that you are talking about.”

At her request the Shepherd plants the seed of true Love in her heart, advising her that to love is to become very vulnerable to pain. He drew from his bosom a seed shaped exactly like a long, sharply-pointed thorn, exactly matching the scar in



Glencar Waterfall, Ireland

the palm of his hand, and, after saying “Now you will be able to go with me to the High Places and be a citizen in the Kingdom of my Father,” he pressed the thorn into her heart with a piercing pain. It was bittersweet, but the sweetness was the stronger.

I’ll turn my hands upon thy heart,  
And purge away the dross.  
I will refine thee in my fire,  
Remake thee at my cross.

So fortified, so heartened, Much-Afraid begins her journey in the company of two guides who are to assist her in developing hind’s feet, Sorrow and Suffering. Of her companions the pilgrim says,

Let Sorrow do its work, send grief or pain;  
Sweet are thy messengers, sweet their refrain  
If they but work in me, more love, O Christ, to thee,  
More love to Thee, more love to Thee.

She is given a new name, Acceptance-with-Joy, which shall, in time, be changed to “Bearing-the-Cost.” She travels through an endless Desert,

walks along the Shores of Loneliness, ascends the seemingly unscalable Precipice of Injury, enters the Forests of Danger and Tribulation, is enveloped in the Great Mist and descends to the Valley of Loss. For times when she becomes giddy or faint she has been given a small vial of cordial labeled “Spirit of Grace and Comfort.”

For a while it seems impossible to ignore the Fearings, still less to resist them, as they dog her steps, taunting and enticing her. But as the journey progresses, only in her weakest moments do Resentment, Bitterness, and especially Self-Pity draw near, seeking to reverse her direction. Much-Afraid sacrifices more and more of her former self. And at each place of surrender (stations of the Cross) where an offering is made, she builds a simple altar of stones. Altars, writes the author, “make possibilities of apparent impossibilities.” As sites of sacrifice, which is really the surrender of what impedes our spiritual progress, altars are like tombs: both sanctify a giving, a dying, and a rite of upgoing.

Finally, having passed the Place of Anointing, survived the Floods, and jumped from a precipice into the Grave on the Mountains, Much-Afraid is called upon to surrender *all* her hopes and to act solely on the basis of the will of the Shepherd. He now dwells supreme in her heart. “One flame burned there steadily, the flame of concentrated desire to do his will. Everything else had died down and fallen into ashes.” Thus is complete control of the desire nature attained, and all thoughts marshaled by desire become obedient to the inner Shepherd’s will.

After having all merely worldly love extracted like a many-rooted plant from her breast by a veiled priest, she slips into an intermittent but sublimely peaceful sleep lasting three days, whereupon she awakes to an ecstasy of vision and comprehension,

for she is, in fact, a new person, and accordingly given a new name to designate the being she has become—Grace and Glory. She discovers that she has developed hind’s feet enabling her to move among the lower slopes of the High Places.

Asked by the Shepherd what she has learned, she answers:

First, “I must accept with joy all that you allowed to happen to me” on the path to the High Places.

Second, “I must bear all that others are allowed to do against me and to forgive with no trace of bitterness...that I may receive power to bring good out of this evil.”

Third, “the Lord never regards us as how we are now but how we may and will become.”

Fourth, “Every circumstance in life, no matter how crooked and distorted and ugly it appears to be, if it is reacted to in love and forgiveness and obedience to your [the Lord’s] will can be transformed.”

She also began to understand that truth cannot primarily be gained by books or any written words, but by personal growth and development in understanding. “No one who finds herself upon the slopes of the Kingdom of Love can possibly dogmatize about what is seen there, because it is only then that she comprehends how small a part of the glorious whole she sees. All she can do is gasp with wonder, awe, and thanksgiving, and to long with all her heart to go higher and see and understand more.”

*Hinds’ Feet* concludes on an especially triumphant note. From the heights of her attainment, Grace and Glory looks down upon the Valley of Humiliation where she once lived. Her heart is pierced by a pang of compassion and pain for those who still live there. She realizes they are “just miserable beings such as she had been herself. They are indwelt and tormented by their different besetting sins and ugly nature, just as she had been by

***No one who finds herself upon the slopes of the Kingdom of Love can possibly dogmatize about what is seen there, because it is only then that she comprehends how small a part of the glorious whole she sees.***

her fears." She is moved by a deep desire to help them.

Then Grace and Glory understood the secret of a mountain waterfall she had seen. It consisted of a great multitude of souls like herself who had gained the Kingdom of Light and now were pouring out their love in gladdest abandonment, leaping down into sorrowful desolate places to share with others the life they had received. "She could have almost supposed that she was looking at a host of angels floating down on rainbow wings, singing with rapture as they went."

Then the greatest of epiphanies occurs: The Shepherd has "brought me to the heights just for this." Grace and Glory, together with her two transformed guides, formerly Sorrow and Suffering, now become Peace and Joy, leaped down, just as the waters leaped and sang beside them, intent on succoring the suffering souls in the valleys below:

"As close behind the hart, there leaps the roe.  
So where Thou goest, I will surely go."

It is impossible to read *Hinds' Feet on High Places* without being lifted in spirit. It is an inspired tapestry of Old and New Testament passages, especially verses aptly culled from the Song of Solomon, seamlessly interwoven into vividly realized nature scenes, with allusions to the Hebrew's journey in the Wilderness, dramatizations of the soul's conflicts, and memorable conversations with a loving, patient Shepherd.

Hurnard's book has the power to make the reader's soul sing. She has an eye for the exquisite detail, a felicitous command of language, and an overbrimming love for her God. She knows that "all the fairest beauties in the human soul, its greatest victories, and its most splendid achievements are always those which no one else knows anything about, or can only dimly guess at. Every inner response of the human heart to Love and every conquest over self-love is a new flower on the tree of Love." *Hinds' Feet* is a Springburst of flowers blooming on the tree of Love. □

—C.W.

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## BOOK REVIEWS

### *Alternative Medicine: The Definitive Guide*

*ALTERNATIVE MEDICINE: THE DEFINITE GUIDE*, compiled by the Burton Goldberg Group, James Strohecker, Executive Editor. Future Medicine Publishing, Inc., Puyallup, Washington, 1994. 1068 Pages.

**I**F EVER THERE WAS A BOOK which deserves to be called a landmark publishing event, this 7-pound volume is it. Recognizing that our society is facing a health crisis, a prestigious publisher, Burton Goldberg, persuaded hundreds of physicians and practitioners of "alternative medicine" to labor four years to produce this work.

The cover states that "380 leading-edge physicians explain their treatments." All were carefully chosen, being either directors, presidents, founders, chairmen, authors, etc. Though dealing with "alternative medicine," they are not of the kind who reject all "orthodox" methods. Many are M.D.s and Ph.D.s; the rest have degrees in "alternative medicine," like N.D.s and D.C.s. Their articles are not just hastily penned monologues; the authors employed numerous consultants, also distinguished professionals. There was careful research, resulting in, among other things, thirty-eight pages of footnotes in tiny print.

We find concise, very readable discussions of the various kinds of "alternative medicine." In a radio interview monitored by this reviewer, the publisher emphasized his unhappiness with the expression "alternative medicine," explaining that this seems to give it a sort of secondary or even inferior status, whereas it is Western "orthodox medicine" that is younger and hence an alternative to methods of healing that count their ages in millennia, like acupuncture and herbology.

Altogether forty-three of these non-orthodox healing arts are discussed, including their histories, basic beliefs, present state, and conditions that might be

helped by them. There follows, in alphabetical order, a list of the conditions themselves, from "addictions" to "retinopathy." Each is described in detail, considered in terms of existing kinds, symptoms, causes, how the various "alternative medicines" would treat them and why. The reader is apprised of drugs, often numerous, the ingestion of which might have produced the condition.

This work not only deals with conditions generally recognized as illness, sickness, or disease, but also with just about as many not considered such but in need of treatment, from abscesses to wounds, as well as things like cuts, nosebleeds, and poison ivy. Here too, careful instruction is offered for various forms of treatment. All entries are listed alphabetically, and there is a 23-page index to enable one to find everything quickly, for some things are discussed not only under the obvious title headings but also where one might not expect them.

The discussion of each malady is also followed by two valuable subheadings: "Where to Find Help" offers addresses, phone numbers, and comments on organizations connected with the study or treatment thereof; and another entitled "Recommended Reading" lists books, publishers, and other reference information. There is also valuable material on the place of "alternative medicine" and the general conditions of health care in contemporary America.

It is difficult to believe that there ever lived a person who at some time did not suffer from some of the health problems so concisely discussed in this book, like fatigue, tension, stress, and insomnia. There's the possibility that everybody now living will do so again, even more than once. Hence there may not be a person living who would not at some time be helped by the practical wisdom contained in this masterpiece of synthesis. □

—A Probationer

### *Keeping It Clean— Fiber and the Digestive Tract*

*Keeping the digestive track healthy helps prevent illness.  
One way to do this is by eating fiber.*

“**T**he pathogen is nothing, the terrain is everything.” What did Dr. Louis Pasteur, the French scientist, mean when he said this? Simply put, he meant that our terrain—our body—is the most important factor in fighting disease. If our body systems are working efficiently, we won’t have much trouble with pathogens—harmful viruses, bacteria, fungi, protozoa, and parasites—or other medical problems. However, if our body systems are not working well, we open the door to



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***More than 100 million Americans have digestive problems. This translates into \$50 billion a year in lost work, lost wages, and medical expenses. Americans pay \$3 billion a year for over-the-counter and prescription drugs for digestive problems.***

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pathogens and a host of other problems. One of the most important systems to keep healthy, and one we often ignore, is the digestive system.

Our digestive system is responsible for unlocking the nutrients that foods provide. The nutrients, in turn, provide us with the energy needed to perform all of the functions of living: from producing body tissue, to healing wounds, to breathing. If this important system is not working well, it becomes a fertile field for disease.

There are a number of reasons why the digestive

system can be welcome ground for disease. One, and perhaps the one we have less control over, is our intake of toxins. Every day pollutants assault us, and additives and pesticides sneak in via our foods. We also create toxins “naturally.” Waste products are produced through the natural metabolic process, and when the balance between good and bad bacteria is lost, toxicity may build up. Toxins make it difficult for our digestive systems to effectively rid our bodies of wastes. And if the

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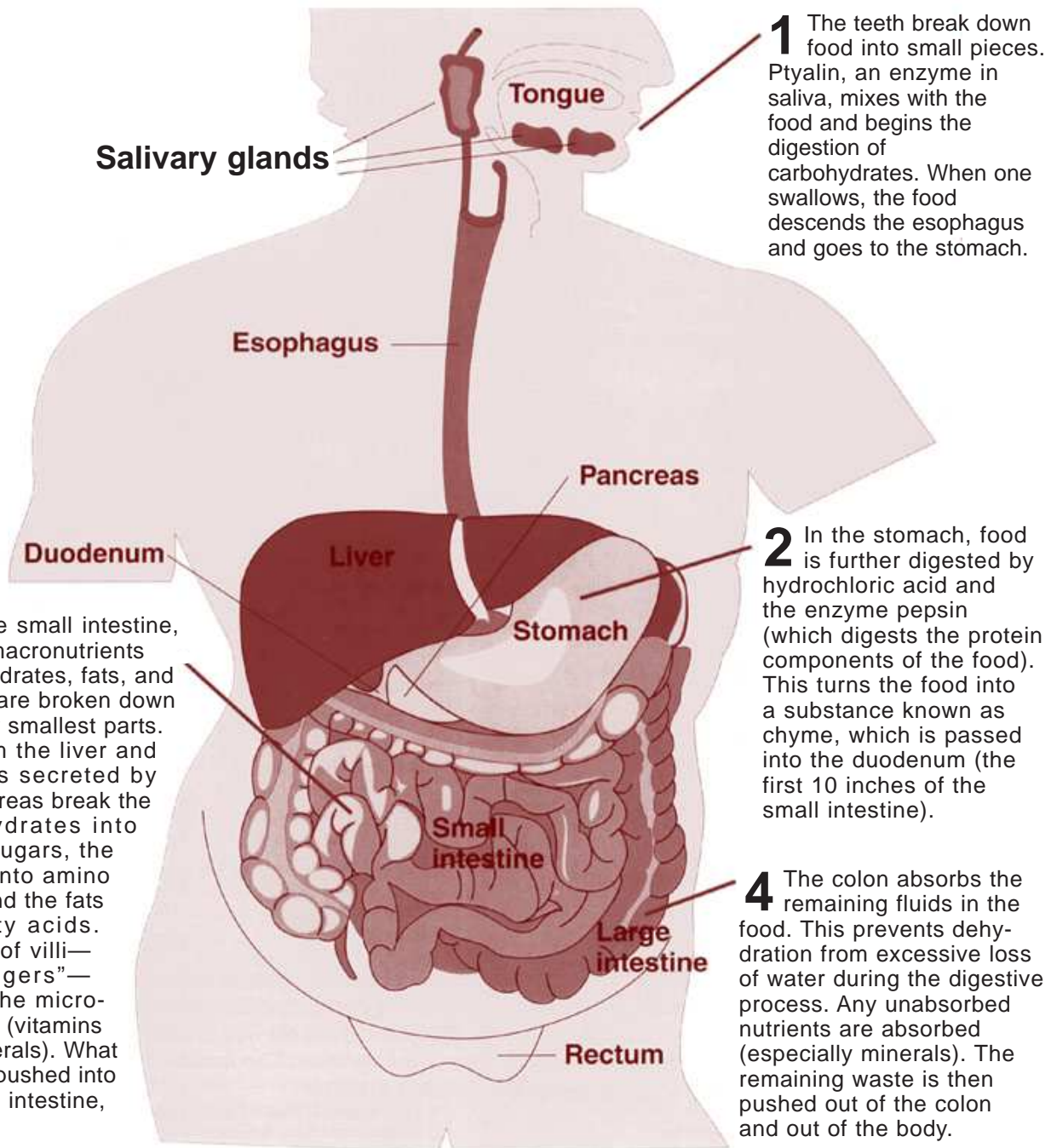
***To get the best of fiber, one should get at least 25 grams of fiber per day***

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digestive tract is not functioning as well as it should, the residue of partially digested foods can irritate mucosal walls and clog our bodies’ transportation systems. This, of course, is a greenhouse

# ...●●The Digestive Process ●●...

For greatest efficiency, the digestive process must proceed in 35 or fewer hours, with fewer than 24 hours being the most desirable. If food remains in the digestive tract for long periods of time, there is a risk of the food fermenting or putrefying. This may result in carcinogenic toxins.



where disease can thrive.

Even if we are eating “healthy foods,” we may not be eating healthily; that is, we may be eating too much and overloading our digestive systems. Our digestive processes also can be adversely affected by stress, other illnesses, lack of exercise, and inadequate liquid intake.

What is the result of toxins, inefficient digestion, and pathogens? First of all, inconvenience, if nothing major. Burping, gas, heartburn, and indigestion are all symptoms of a disturbed digestive system. But it gets more serious. Constipation, diverticular disease, hiatal hernia, irritable bowel system, and colon cancer can all be the result of malfunctioning digestion.

One way to try to prevent all of this—bacterial imbalance, minor problems such as indigestion and heartburn, and more serious problems—is through diet. Surprisingly enough, diet appears to

be one of the major causes of all that can go wrong with our digestive processes. And you can help a lot by making a simple addition to your diet: fiber.

### **FIBER**

In simpler times fiber was called roughage. It was “rough” in that it was not easily digested and seemed to clear up and prevent constipation. This still holds true, but interest in fiber has greatly expanded, as has our knowledge of how it helps us. Evidence from clinical and epidemiological (disease and population) studies could be used to put fiber’s effects into four categories: laxation, regularity, effects on blood sugar, and effects on blood cholesterol. Others have extrapolated these effects and linked increased fiber consumption with fewer occurrences of heart disease, cancer, obesity, and diabetes. Indeed, a Surgeon General’s Report on Nutrition and Health says “...dietary patterns

## ●●● Fiber: Where to get it ●●●

Food	Serving size	Total fiber (g)	Soluble fiber (g)	Insoluble fiber (g)	Sodium (mg)	Fat (g)
Oat bran, dry	1/3 cup	4.2	2.0	2.2	0.0	2.0
Brown rice	1/2 cup cooked	2.4	0.2	2.2	1.0	0.8
Whole wheat bread	1 slice	1.4	0.3	1.1	148	0.7
Rye bread	1 slice	0.9	0.3	0.6	139	0.3
Spaghetti	1/2 cup cooked	0.8	0.3	0.5	< 1.0	0.5
White bread	1 slice	0.5	0.2	0.2	127	0.8
Apple	1 whole	2.8	0.8	1.9	1.0	0.5
Banana	1 medium	2.1	0.6	1.4	1.0	0.6
Grapefruit	1/2 medium	1.7	0.6	1.1	0.0	0.1
Kidney beans	1/2 cup cooked	5.8	2.5	3.3	2.0	0.4
Pinto beans	1/2 cup cooked	5.3	2.0	3.3	2.0	0.4
Lima beans	1/2 cup cooked	4.4	1.2	3.2	2.0	0.4
Onions, cooked	1/2 cup	2.2	0.8	1.4	2.0	0.1
Broccoli	1/2 cup cooked	2.0	0.9	1.1	20	0.3
Carrots, raw	1/2 cup	1.3	0.6	0.8	45	0.2

**Crude fiber and dietary fiber are different. Crude fiber is what is left after treating any food with a strong solvent. It destroys everything except some cellulose and lignin. Dietary fiber resists digestion by enzymes. Most food labels list crude fiber, and crude fiber contents are always lower than dietary fiber volume. The amount of dietary fiber may be 200 percent greater.**

Any discrepancies are due to rounding

Sources: Fiber—*Dietary Fiber*, Keats Publishing, Inc.; Sodium and Fat—*Prevention Magazine's Nutrition Adviser*



emphasizing foods high in complex carbohydrates and fibers are associated with lower rates of diverticulosis and some types of cancer...some evidence from clinical studies also suggests that water-soluble fibers...are associated with glucose and lipid levels.”

There are two types of fiber: insoluble and water-soluble

### **INSOLUBLE FIBER**

Insoluble fiber cannot be dissolved in water, meaning that our bodies cannot digest it. This type of fiber includes the insoluble parts of plant walls and is found in greatest amounts in cereals, brans, and vegetables. Its primary function is to collect water that increases stool bulk in the large intestine. As this bulk works through the intestine, it scours the intestinal walls of waste matter, reducing the risk of colon-related problems.

Many claims are made for what this scouring does. It is a laxative, and does help regularity. Some studies have shown that it can help reduce instances of diverticulosis (pouches that form in the wall of the colon). According to W. Grant Thompson, a gastroenterologist at the University of Ottawa, the bulkier stool “gives you a larger colon. The wider the colon, the less pressure, so it’s less likely to pop pouches out” (as quoted in *Nutrition Health Newsletter*, September 1994). However, evidence is inconclusive that this type of fiber can actually reverse diverticulosis.

It is this “scouring” action that also may protect against colon cancer. This may be because insoluble fiber dilutes cancer-causing bile acids, or because it speeds up elimination, so that carcinogens may not have time to develop or are excreted before they cause trouble. However, studies at this time are inconclusive. We also must remember that we are not sure if it is the fiber, other parts of fiber-rich foods, or both that aid our bodies.

### **WATER-SOLUBLE FIBER**

Water-soluble fiber dissolves in water. This type of fiber includes oat bran, legumes, and psyllium. It forms a bulky gel in the intestine that regulates the flow of waste materials through the digestive tract, and is believed to help cholesterol levels and the circulatory system.

Water-soluble fiber may lower cholesterol because it prevents the reabsorption of bile acids. Bile acids are made out of cholesterol, and after they aid fat digestion, fiber binds with them and escorts them out of the body. The liver then has to pull more cholesterol from the blood. However, it should be mentioned that not all water-soluble fiber does this; fiber that does includes oat bran, legumes, and psyllium.

*Studies on disease and population show that appendicitis is practically nonexistent in countries with high-fiber diets; in the U.S. there are 300,000 cases per year. In the West, one-third of the population over 40 develops diverticulosis; in Africa one researcher did not see a single case in 20 years.*

Water-soluble fiber may also stabilize blood sugar by slowing down the absorption of carbohydrates into the blood. This in turn might be one of the reasons why a high-fiber diet benefits diabetes. Dr. Brian L. G. Morgan, the author of *Nutritional Prescription*, says “Good scientific data show us that a diet high in complex carbohydrates and fiber will improve the glucose tolerance of diabetes. This new type of diet has been credited with lowering insulin needs in diabetics by an average of 35 to 50 percent” (as quoted in *Let’s Live*, February 1990).

Finally, both types of fiber may help you with weight problems. Insoluble fiber absorbs water as it goes through your system. This might create a “full” feeling, curbing hunger. Fiber’s blood sugar stabilizing property might also prevent huge fluctuations in blood sugar and the desire for snacking that goes with it.

Be aware that, except for constipation and regularity, most of the claims for fiber need further research and testing. Little, as yet, is conclusive, and, as mentioned, the health benefits may be due to the synergistic work of everything found in high-fiber foods. Be that as it may, everything points to making fiber an indispensable part of your diet. □

—Partners

## HEALING

### *The Divine Essence: Visualizing the Christ Within*

**A** KEY CHARACTERISTIC of the spiritual aspirant is fellowship. Fellowship is defined as “a close association of equals with the same or very similar interests.” But what is the basis of fellowship?

The *Rosicrucian Cosmo-Conception* teaches that our current physical body is the result of many periods of evolution. The glands, nerves, and organs of the body only gradually came into play. And yet, they are all inter-related, just as our various vehicles all interpenetrate each other to some degree. It is as Paul stated: “For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another” (Romans 12:4-5). For as our individual cells are part of our physical vehicle, so we who are “separate” are one in the body (and spirit) of Christ.

Our physical body is actually a composite. Our consciousness and the need for experience have drawn these cells together. The physical manifestation of our vehicles is assisted by proper diet, exercise, harboring right emotions, and correct thinking. Our bodies are *per se* the result of a crystallization of spiritual forces. We are each a cell in the body of Christ.

Let us consider this passage about fellowship in the Temple Service: “To reach that realization let us endeavor each day to forget the often unprepossessing exteriors of our brothers (and sisters) and seek to serve the divine essence hidden within, which is the basis of fellowship.” The operative phrase here is “divine essence.” What is this which is hidden in every one? Simply put, it is the Christ within. It is an inner personal force of love and

cohesion. “I live, yet not I, but Christ lives in me” (Galatians 2:20). This same force holds the earth in orbit and permeates the entire solar system. Thus all humanity is quite literally united on the cosmic level.

But how can one use this knowledge in the world of everyday affairs? Without the ability to do this, mysticism sounds like an idealistic dream and can never foster fellowship. The Christ-centered person does exactly what the Temple service says—looks for the Christ within. We can certainly garner strength by looking to an external deity, as many of our more orthodox Christian brothers do. But we have the added advantage of having developed a personal relationship with the god within, for there is no difference between the two.

If we are faced with a difficult person or a trying situation, we first need to go to our inner temple and seek help beyond the external. We should pause to consider that within us is a spark of the whole fellowship of the solar system. We can communicate and commune with it as we would with a dear friend.

I put it to you to try this method with “real” problems: Relax and visualize the Christ within each cell of your body. See and feel the presence of His pure white light radiating harmony among all the various functions of your being. Then, when you confront the individual or situation, try to sense Christ in that person or difficulty. Go past the unprepossessing exterior and seek to identify the divine essence hidden within. Silently and frequently during the day, try to deal with difficulties in this enlightened perspective and see if it does not alter the situation. You will find that either it changes or you have the strength to bear it out. □

—A Probationer

# HEALING

## *Peace*

**I**N THE WORLD you shall have tribulation, but be of good cheer, for I have overcome the world.” What might be the salient characteristic of one who has overcome the world? Peace. Peace of body, soul, and mind. Peace is a fruit of the spirit, the source of infinite patience, the sister of faith, the result of consigning the outcome of all matters to the Prince of Peace.

“Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you.” What does the world know of peace? Worldly peace is but the cessation of war, the interim between moments of conflict or unrest.

True peace is not of this world, and yet it can be experienced in this world. In meditation we can practice peace by relinquishing all efforts to make things happen, to bend life to conform to our will. The peace we really seek, the only peace that is entirely sufficient to our needs, surpasses our understanding, so our proud minds can cease from trying to envelop it and rather be enveloped by it. To our minds we say, “Peace. Be still.” We invite the Calm One into our agitated hearts to allay the turbulent waters of our souls.

St. Paul reminds us that to be spiritually minded is love and peace, while to be materially minded is death because consciousness fixes on what are ultimately phantasms of ephemeral form and wants to possess what is, finally, vapid and without substance. Only Truth gives lasting peace and Truth came with and is personified in Christ Jesus.

Peace is not merely the absence of tension or the temporary result of getting what we desire. It is a positive state of being, a power in itself. We do not go out and get peace, we go within and receive it. While we can't make peace, we can make ourselves

open and disposed to receive it by stilling our febrile minds, quieting our hearts, and relaxing our bodies.

Peace softens the heart, makes the physical body sound, hale, and resilient, and endows the mind with wonderful clarity and sanity.

The peace that is in Christ is a balm that can lave our souls with healing power and flood our bodies with regenerative force and vibrancy. We do well to seek places of quiet, but far more importantly, we seek to cultivate that inner quiet and Christ-centered devotion that welcomes the living Presence of the Lord of Peace into our whole being, for He is the Comforter Who untroubles our hearts and reminds us that we are even now preparing to live in that holy City of Peace, the New Jerusalem, where God shall wipe all tears from our eyes and there will be no more sorrow nor death. “These things I have spoken unto you that in me ye might have peace.” □

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:

May.....7—13—20—28  
June.....3—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.

## *Rex and Zendah in the Zodiac—Part 3*



**T**HE CHILDREN NOW STOOD outside the second gate. This was quite different from the first; it seemed to be made of quickly-moving clouds, but above them could be seen a great green globe with a star in the middle.

Rex found a rod that seemed all alive, lying by the gate, and the instructions in the scroll told him to use it to gain admittance. "I can't see anywhere to knock," he said to Zendah, but as he raised it in his hand, a flash like lightning flew from the top of the rod toward the green globe above the gate. Suddenly the shifting clouds cleared away and they saw that the globe rested on a tall green pillar. Across the middle of the gate were two snakes, a silver one at the top and another of bronze underneath—like this:



Carved above the snakes was the symbol of two hands clasped together.



"Who comes to challenge the Keeper of the

Long Distances?" cried a voice.

"Rex and Zendah from the Earth," they answered.

"Give the Password."

"Brotherhood," replied Rex.

"Advance, Rex and Zendah, through the Spirit of Brotherhood, into the Land of the Water Carrier."

Back clanged the gates. The two children found themselves at the beginning of a wide road, which stretched as far as the eyes could see straight in front of them. On either side were five other roads, dividing the country into eleven sections, on each of which stood beautiful buildings.

Soon they saw, coming in the distance, a man dressed in a close-fitting garment of some material that they had never seen before. It looked like chain armour, and though it was not metal, yet it shone like purple, green, and orange scales of a snake. Over this he wore a cloak that was made of many-coloured squares. Round his ankles he had jeweled bands that shone as the rod at the gate. He welcomed the children to his country and invited them to go with him to see the King.

He clapped his hands above his head, and instantly a silvery flying machine glided down, and they all stepped in. Off they flew, high above the great central road, arriving at the castle with a speed almost as quick as thought itself. Tall men, dressed like their guide, stood at each side of the long flight of steps, and each one clasped his hands together in salutation as they passed.

The castle was filled with beautiful statues and ornaments of all kinds, so many that there was not time to notice their variety.

"Rex," whispered Zendah, "it is like the British

Museum only much nicer.”

On they went into the largest hall and at last they stood before the throne, which was formed of many strange metals. The carpet on which it stood, and the curtains behind it, were made of alternate squares of green and orange.

An old man with a serious face and a long white beard was seated on the throne. He wore a dark green robe, along the edge of which were chrysolites, and sprays of holly with many red berries, while under this was a fine white linen vest. He held an hourglass in his hand, and at his side stood a dark, handsome man with piercing eyes and a crown that seemed to flash with brilliant rays of fire. His robe, too, changed color every time one looked at it.

“Welcome, children,” said the old King. “You know me by name, for I am Father Time, sometimes called Saturn. Here in the Land of the Water Carrier I leave much of my work to be done by King Uranus, who is older than I though he looks younger! He will show you the wonders of this land.”

“Let us go to the mines first,” said Uranus, coming down from his place near the throne. Leaving the palace they again entered a flying machine and skimming across country to some mountains, they alighted in a very short time.

He took them inside a mountain where there were some deep caves in which men were working with curious machinery, unlike any they had ever seen.

“These are radium mines,” he said. “See?” and he touched a knob on a machine near one of the walls of the cave. At once a sword-like arm came down and cut an opening in the rock. Out rushed a stream of sparkling metal that shone as the Sun. It seemed all alive and the children could not look at it for more than a moment.

“Do we have any of that metal on Earth?” asked Rex.

“Yes, but not very much. We put an abundance into your Earth when it was very young, but now nearly all the sparkle has come back here, and there is only a dull heavy metal left that you call lead, but that really belongs to another land.”

“What a pity, I like this better,” said Zendah.

“Some day men will find out how to turn lead back again into radium; but it will not be just yet,”



said Uranus smiling.

Leaving the caves they climbed to the top of the mountain where stood a glass-domed building, the entrance door of which was reached by hundreds of steps. There they saw all sorts of flying machines being made. In one corner, they noticed a number of people standing on high pillars, stretching out their arms, jumping off, and floating to the ground, just as if they had wings.

“What are they doing?” asked Zendah.

“They are practicing flying without machines; everyone could fly even now if he would learn to use his star body properly, but without that it is not easy.”

Outside once more, in a beautiful valley, they found marble quarries, with men and women carving statues; some were only just begun, others were nearly finished. Zendah wished so much to be able to do this herself that Uranus gave her a tiny tool and told her when she got home to try, but to practice with clay first.

“I would much rather send messages across the air,” asserted Rex.

The children were taken into yet another building,

where there were numerous wires running from wall to wall. Here Rex noticed a large plate of ebony, with silver knobs all round the edge and was told to press one and wish hard.

“Think of the message you wish to send and it will reach the other end,” said Uranus.

“Only think?” asked Rex. “Is that all?” “Yes, that is all, but you must think hard and at the same time look into this mirror at the side.” Rex thought of his mother and wished her to know what a glorious time they were having.

He saw his mother sitting by the fire at home, and then he saw a little ball of light, filled with pictures of their adventures, fly like lightning until it came close to her, when it seemed to burst and disappear. She smiled and said to herself, “What a good dream the children are having.”

“Some day,” said Uranus, “people will not need wires to send messages to each other, but will just sit down, think hard and the messages will arrive at the other end. Children will be able to send them much better than grown-up people.”

“Are there any other interesting things that the people of this land can do?” asked Zendah.

“Yes, those people over there are designing wonderful cathedrals and other beautiful buildings, and there,” pointing to another hall, “they are learning to chain the lightning and make it work machines instead of using coal or gas.”

Great flames were flying from place to place, sometimes the whole building shook—it was often like a great firework display! They saw the sparks flash as thousands of shining balls went from one place to another. These balls appeared in different colors, varying in accordance with the height from which they were seen. Those on the bottom were red and yellow changing to green, while those at the top were blue and purple. A man stood on one side of the hall and stretched out his hand toward some machine on the opposite side. As he did this a stream of coloured fire seemed to jump from his fingers, and then the machine started without any other help.

It was very wonderful, but Uranus only shook his head when Rex asked him how it was done.



“You will find out some day, my child,” he said, “if you think hard enough.” Then taking them to the entrance gate he gave Rex a tiny magic bridge which, he said, would enable him to send his thoughts like lightning wherever he wished, if he but held it and used the password. To Zendah, he gave a pendant made of two snakes, like those on the gate, each holding a sapphire in its mouth.

They never knew how they got outside that land. Suddenly they saw a flash of light, the ground shook, and they were in front of the next gate, that of the Sea-Goat. (Continued) □

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