

Rays from the Rose Cross



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

May/June 2003—\$5.00

THE LETTER TO THE ANGEL OF THE CHURCH IN THYATIRA
CHRIST IS THE DIVINE MESSENGER
THE KNIGHTS TEMPLAR
NARRATIVES OF THE WORK OF INVISIBLE HELPERS

A CHRISTIAN ESOTERIC MAGAZINE





“[F]aith without works is dead, and it behooves all true temple builders to do our work in order that we may make these ideals which we hope for a reality. Therefore, we have gathered today for the momentous purpose of making the cornerstone the first block of concrete for the last material temple to be raised upon the continent now inhabited by men. I say the last material temple, for it is necessary for our present undeveloped condition to have the concrete building before we can build about it the true temple made up of human hearts....we must do the best we can—that is, to make a material structure, embodying cosmic lines and principles, so that everyone who enters within its portals may be inspired, and thus we shall aid everyone to build the invisible living temple, which is the true church.”

—Max Heindel, at the laying of the Cornerstone for the Temple (Ecclesia), November 26, 1914

Rays from the Rose Cross

A Christian Esoteric Magazine

Established by
Max Heindel
June 1913

Volume 95, No. 3

May/June—2003

USPS 471080—ISSN 0744-432X

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

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

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

PRINTED AND PUBLISHED BY THE ROSICRUCIAN FELLOWSHIP

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

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FEATURE

Waiting



© Greg Olsen. Picture's title: "O Jerusalem!"

Serene I fold my hands and wait,
Nor care for wind, nor tide, nor sea;
I rave no more 'gainst time nor fate,
For lo! my own shall come to me.

I stay my haste—I make delays,
For what avails this eager pace?
I stand amid eternal ways,
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No wind can drive my bark astray,
Nor change the tide of destiny.

What matter if I stand alone,
I wait with joy the coming years.
My heart shall reap where it hath sown,
And garner up its fruits of tears.

The waters know their own and draw
The brooks that spring in yonder height,
So flows the good with equal law
Unto the soul of pure delight.

The stars come nightly to the sky,
The tidal wave comes to the sea,
Nor time, nor space, nor deep, nor high
Can keep my own away from me.

—John Burroughs

Having the Eyes of Their Understanding Darkened

CLASSICAL GREEK tragedy dramatizes the career of the protagonist who falls from his high estate as the result of a major flaw or blind spot in his character. Most commonly, the flaw is pride or hubris, as in Sophocles' *Oedipus Rex*, or in Shakespeare's *King Lear*. This pattern gives rise to the saying that pride cometh before the fall, whose prototype is the heavenly fall of the Lucifers, followed by the biblical "fall" (into material consciousness) of early mankind.

A proud man acts out of the blindness that is ignorance, in contravention of some universal law. When, having violated his own humanity, Oedipus stabs out his eyes and plunges his life into darkness, he but objectifies his pre-existing moral blindness. Collective or group pride is also possible. It can take many forms, including an excessive estimation of one's ethnicity (racism), country (jingoism), or gender (sexism).

Max Heindel reminds us that the besetting sins of the Sons of Cain—among whom are the makers and shakers, the world's executives and executors, the industrialists and scientists, the craftsmen and capitalists—are pride of intellect and impatience of restraint. True to form, and continuing the tradition inaugurated by their semi-divine progenitor (according to the Masonic teaching), the Sons of Cain are raising Cain, most notably in the field of science. Premodern scientists sought to discover *what* things are. They were more concerned with essences, with gaining knowledge for its own sake. Modern scientists want to know *how* things work, in order to change them. They are instrumentalists and manipulators. What is most problematic, they are hellbent on manipulating the manipulator—

man himself—with the idea of improving on nature. Welcome brave new world!

The arrogance is stunning. Proponents of esoteric Christianity have a sacramental regard for nature, knowing it to be the emanation of divine creative Hierarchies. Not so the materialist scientist, for whom nature, including man, is but a mechanism, at most, a cosmic clock, with which he can tinker to make it more efficient.

Our besetting sin is not wanting to know, for ultimately, "ignorance is the only sin, and applied knowledge is the only salvation." We are called to know, but crucial is how we go about acquiring knowledge, and what we do with it. First and foremost, we are called to know Him who says, "I am the Lord your God, and you shall have no gods but me," for there are none other—certainly not present-day humans. Without this guiding and humbling *a priori* certainty of a living, unerring Creator, pursuit of knowledge is as vain and dangerous as driving a car with one's eyes closed. Nature should inspire and teach us, not be subject to our invasive, prurient dissections. Currently, human nature "lies on the operating table, ready for to be altered for eugenic and neuropsychic 'enhancement,' for wholesale redesign." This is a diabolical project.

It is not nature that needs improving, but ourselves; and not from without, by genetic manipulation, but from within, by self-restraint, love, and doing all things as unto God. The knowledge that saves will ever hide from the intellectual vivisector. When we approach nature with the deference and honor due any of God's creations, even as we would an altar, then may we rightly expect to be found worthy to know the mysteries of life, and to know to our heart's content. □

MYSTIC LIGHT

Studies in the Apocalypse— The Letter to the Angel of the Church in Thyatira

IN THE LAST SECTION* we dealt not only with the true nature of *Weight*, *Measure*, and *Number*, but also with their “fall” in connection with the temporal missions and the eternal messages of the Old Indian, Old Persian, and Egypto-Chaldean cultures. Seen from the standpoint of human nature, these three great principles contain the meaning of man’s need to come to terms in his life [vital] body, sentient [desire] body, and sentient [emotional] soul with the three axioms of human destiny: *toil*, *suffering*, and *death*. For the three “curses of the Father,” which have overhung the destiny of man ever since his fall into sin, demand of him a spiritual and moral struggle in his life body, his sentient body, and his sentient soul. And indeed, human consciousness is obliged to evoke a sacrificial force in the life body in order to descend into the sphere of the active world of physical existence. “Weight,” as readiness for incarnation in the physical, is not to be found in the physical sphere itself, but in the etheric from which the physical is taken and molded. That which is experienced in the physical as the “toil” of earthly activity may be experienced in the etheric as love for the Earth mission, as true “Weight.” Similarly, in the sentient body, man is in a position to encounter consciously the “suffering” which he experiences in the life body. Here he can be conscious of its true content, can acquire a conscious relationship to it. And here he can experience it as the *mission in time*, as true “Measure,” whereas the life body is itself “time.” But it is only in the sentient soul that

man first meets with the whole tragedy of the problem of “death.” This is because it is only in the soul, and for the soul, that that external event and the pain of it becomes an inner karmic *question*; i.e., a question concerning the value and nature of the “Number” of individual beings. It is a question whether this number is an eradicable product of nature, or whether it is rooted in the eternity of the Godhead—hence ineradicable.

Thus the main problem of the Egypto-Chaldean age was *immortality*, as is clearly shown, for instance, in the *Gilgamesh* myth. The main problem of the Old Persian culture, on the other hand, was the objective *relationship between good and evil* in the world and in the *Zend-Avesta*. Preserved until this day are echoes which show us that the important thing in the Old Persian age was to feel the “cosmic year” as the measure of this relationship in the stream of time. Further, the main problem of the Old Indian culture was the *value of human activity* in the physical world. Thus, for example, the *Bhagavad Gita*, although of later origin, is entirely devoted to this problem.

During the fourth, the Greco-Latin culture-epoch, there was added to the three problems—the “value of the world of deeds”; the relationship between good and evil; and immortality—a fourth; namely, the problem of *freedom*. For as man meets with the first three problems in the life body, the sentient body, and the sentient soul, so he encounters the *problem of freedom* with the awakening of the intellectual soul. It is the intellectual soul which makes man conscious of being placed between that which he knows and wills and cannot do, and that which he does not will and yet does. We can hardly find a better formula for this

*See March/April 2003 Rays. Valentin Tomberg’s Studies of the Apocalypse, ©1985 by Candeur Manuscripts, is reprinted by permission of the Anthroposophic Press.

situation than the one given by St. Paul: "For that which I do, I allow not: for what I would, that do I not: but what I hate, that do I" (Romans 7:15). Man finds himself placed between the impotent understanding and the hidden will life when he experiences himself within his intellectual soul. His understanding sets before him the demands of the spirit, but gives him no power to fulfill them. His subconscious nature, however, functions through impulses which are dark to his consciousness. That which he has seen to be true and good he recognizes as a necessity, as "law," but that which functions with natural force within him he recognizes only as the result of deeds already accomplished, which also may be regarded as a "law" (Romans 7:16-21). Now if he follows the claims of the spirit, the "law," he must exercise constraint on his nature; if, on the contrary, he follows his natural impulses, he is guilty of betrayal of his own convictions and turns aside from reason, which is, nevertheless, his guiding star. It is this real inner contradiction which raises the problem of freedom in the soul of man. The question is: How may the light of insight become such that it can lay hold upon the impulses of nature and shine through them? That is, how is it possible for nature to follow the spirit *freely*, and for the spirit to rise over the soul, not as a ruler, but as a beneficent Sun?

Now, for the realization of freedom, the light of the intellect must become something more than mere light. It must receive power not only to illuminate, but also to *kindle* to deeds. The light must become fire, otherwise it will not be possible to make freedom a reality. On the other hand, the life of will must become, so to speak, a rigidified light: it must become "metal." For, as the metals which have materialized are light that has become rigid and heavy, so also the content of man's will life must become something which lends weight and solidity to the content of the higher man's knowledge. For this reason, the fourth letter, addressed to the Angel of the Church in Thyatira, sets the ideal, the archetype of freedom, at the very beginning: "These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass" (Rev. 2:18). Christ is the force which realizes the ideal of freedom; namely, the conver-

sion of light into fire, of will into metal.

But the path to the realization of the ideal of freedom lies in the love (*agape*) rendered possible by the Christ impulse. It is in the form of love that the reality of the Christ impulse can overcome the opposition of intellect and of those impulses which hamper the condition of freedom. For this reason, the "Angel of Thyatira" possesses not only the three necessary qualities by means of which man comes to terms with "toil," "suffering," and "death," but also a fourth, by means of which the realization of freedom becomes possible. For if the necessity of "toil" demands conscious service (*diakonia*), the necessity of "suffering" requires patience (*hypomone*), and the necessity of "death" needs faith (*pistis*). The angel of the fourth church possesses, besides these qualities, yet a fourth, namely, love. "I know thy works, and charity and service, and faith, and thy patience, and that thy last works are more than the first" (Rev. 2:19), says the letter to the fourth angel, pointing thereby to the fact of the Cross, for which the men of the Greco-Latin epoch must be ready. It is the Cross of "toil," suffering," and "death" which must be borne, and the dilemma appears in the manner of bearing the Cross in the spirit of service, patience, faith, and freedom in love. This Cross was erected gradually in the spiritual history of mankind. First, in the Old Indian epoch, *service* was learned by coming to terms with the necessity of *toil* through insight into the value of the world of deeds. Then *patience* was acquired in the course of the Old Persian epoch when the point was to recognize the objective relationship between good and evil in an age when men had to *suffer* the conflict between good and evil. In the Egypto-Chaldean culture-epoch, it was especially with *death* that man had to come to terms, and in reaching an understanding with immortality to attain to *faith*. Finally, in the Greco-Latin period, that dilemma was experienced of which St. Paul speaks, and from this experience arose the problem of *freedom* and the longing to realize it through the force of *love*. In the sense of the preceding studies, however, the Cross can also be represented as shown in Figure 1 (page 6).

Here the tests of Weight, Measure and Number lie in the karmic necessities of "toil," "suffering,"

and “death,” and the forces acquired by the passing of those tests constitute the soul forces of service, patience and faith. But freedom is the reality of the *true ego* of man, and that reality is revealed by the rays of the Sun force of love in man. Love is the essential revelation of the true ego.

The bearing of this Cross—“I will put upon you none other burden but that which ye have already; hold fast till I come” (Rev. 2:24, 25)—is the task of the “Church in Thyatira” and was the true mission of the Fourth Post-Atlantean culture-epoch.

But to that Cross was opposed another as the antithesis of the dilemma. This was the overcoming of “suffering” without toil, and the flight, before the tragedy of “death,” into the great unity. It was that spiritual tendency which was founded on the decadent Sibylline school, the spiritual tendency of the “woman Jezebel, which calleth herself a prophetess” (Rev. 2:29). The point connected with the Israelite queen Jezebel, who supported this tendency as an opponent of the prophets, was that the dilemma existing between reason and impulse should be bridged by submission to the guidance of the dark Sibylline impulse. Men are thus “seduced” into accepting the Sibylline inspiration as the solution of the problem of freedom, and thus arriving at a condition in which the dilemma no longer exists because reason is excluded and nature alone allowed to speak. This condition developed later into what is known today as Mediumism. At that time it was not yet the modern “trance” condition, but it was well on the way in this direction. On the other hand, the effect of the spiritual passivity which was thus fostered was that men became even apathetic to “suffering” because they had chosen that path which involved no “toil.” And this apathy towards “suffering” was achieved not by genuine strength of patience, but by man electrifying himself so that he was fanaticized by a process called in the Apocalypse, “eating things sacrificed unto idols” (*phagein eidolo thyta*). By this means a man became so inwardly “electrified” that he was able to endure a great deal without suffering. The

“eating of things sacrificed unto idols” had actually a kind of narcotic effect—it anesthetized the suffering of the soul by making it insensitive.

This spiritual tendency helped men to overcome the karmic necessities of “toil” and “suffering,” and in the same way they helped themselves over the tragedy of “death” by endeavoring to feel the “great unity” of all natural and spiritual life. Through this they lost the sense of anything definite or individual and thus robbed death of its “sting.” Such men lived with the attitude that all lives in all, and leads through all to all; there is nothing to choose, and nothing to lose, for all paths lead to the same goal—the goal of union with the active totality of nature. This peculiar monism was essentially a denial of the reality and the significance of Number. By it the conflict with “death” was avoided because individuality was not prized. This depreciation of individuality, this detachment from all that is definite, is called in the Apocalypse, “committing fornication” (*porneusai*). It is a universal marriage of all with all, whereas the idea of individuality, which is the idea of true Number, demands strict and definite organization. There only *one* way, leading to *one* ideal, is admissible.

Thus the cross of “Jezebel” [Figure 2, page 7] stands in opposition to the cross of the “Angel in Thyatira.” This cross is suggested in the Apocalypse by the following words: “Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to *teach* and to *seduce* my servants to commit fornication and to *eat* things sacrificed unto idols” (Rev. 2:20).

Now what is the karmic remedy for such a spiritual tendency? On the one hand, it is *time*; that is, the opportunity to learn that the Sibylline teaching which once stood so high is decadent. For the Sibylline teaching was, at one time, a true and unsullied source of spiritual revelation to mankind. That was in the days when the Gods stooped to nature. Later, however, the Gods withdrew to a

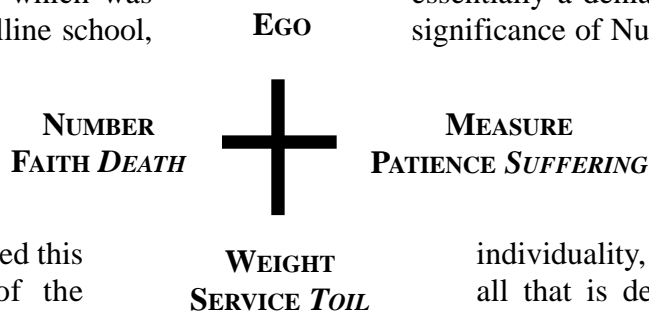


Figure 1

higher sphere, and the sphere from which the Sibyls drew their inspiration became a possession of demons. It was ranked with the spheres which, in the Apocalypse, are called collectively, “the depths of Satan” (*ta batha tou satana*). It was for this reason that Jezebel was given “time to repent of her fornication; and she repented not” (Rev. 2: 21).

But if the knowledge of the fact of the Sibylline decadence is not enough to turn the spiritual tendency of “Jezebel” in a different direction, then destiny must intervene—on the one hand, to put an end to the possibility of Sibylline revelation; and on the other, to give increased power to “suffering” and “death,” so as to heal the apathy towards these karmic necessities of humanity. To make the Sibylline revelation impossible, the vertical direction of that revelation (the line of teaching and seduction in the diagram, right) which runs from below upwards must become horizontal. Then the possibility of revelation from the subterranean sphere ceases—the Sibyl becomes a human being who can do nothing beyond the forces possessed by a human being, and has no knowledge of anything further than the memory of earlier Sibylline experiences which may be re-awakened.

In any case, this human being is then completely under the control of “suffering” and “death.” All these things are clearly expressed in the language of the Apocalypse. “Behold, I will cast her (Jezebel) into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death” (Rev. 2:22, 23). This destiny is the remedial treatment necessary for the karma of the spiritual tendency of Jezebel.

But the “diagnosis” on which that remedial treatment is based is given by the “searching of the reins [literally, *kidneys*—Ed.] and hearts” (Rev. 2: 23). For the two spiritual tendencies with which we are dealing—namely, that of “the Angel in Thyatira” and that of “Jezebel”—are distinguished precisely by the fact that in the first, freedom

through love is realized from the “heart”; whereas the Sibylline onslaught is made by the lower forces on the “reins.” Hence the two currents have two different karmic paths. The current of the “reins” must take the path of the loss of revelation and of submission to tribulation and death. The current of the “heart” must follow the path by which it will acquire power in the sphere of the group souls of the nations (*exusian epi ton ethnon*), and will break them up into fragments of separate consciousness units, “as the vessels of a potter shall they be broken to shivers” (Rev. 2:26, 27).

The “rod of iron” of the ego-consciousness will receive power to loosen the bonds uniting the group soul, and to shatter the structures

which originated *exclusively* in the group soul. And in place of these group soul elements “broken to shivers,” another principle of community-

forming will arise: the Morning star—Mercury (astronomically, Venus)—the star of the Manas-[Mind] influence in the spiritual history of the Earth. For there are two main influences which direct the path of the Earth—that of *Mars*, and that of *Mercury*.

The Mars influence is the influence of war; that is, of the cleavage of mankind, the splitting up of the community. The influence of Mercury, on the contrary, is community-forming and unifying. Now the “rod of iron” referred to in the letter is the legitimate internalization of the Mars impulse, which aims at the emancipation of personality from the group condition. But the personality grown independent and emancipated by means of the rod of iron (iron represents the influence of Mars on the things of Earth) will be once more united into a community through the Manas influence of the Mercury impulse (the impulse of the “morning-star”).

Thus, at the end of the letter to the “Church in Thyatira” stands the promise of the morning star, under whose sign those who have been loosed from blood relationships will be again united.

(Continued) □

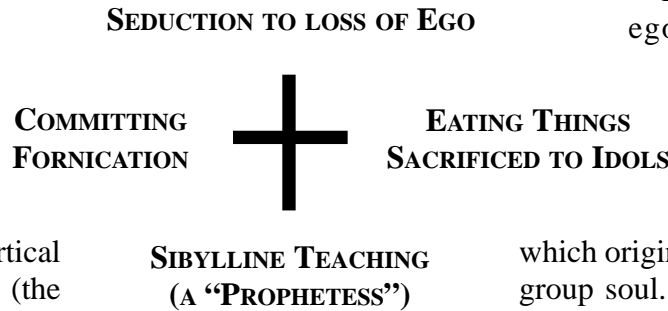


Figure 2

Christ is the Divine Messenger

THIS ARTICLE'S TITLE, *Christ is the Divine Messenger*, is a wonderful statement. We shall at first read in the Bible whether or not Christ is of divine origin.

In Matthew 17:5 we are told: "...behold a bright cloud overshadowed them; and behold a voice out of the cloud which said, This is my beloved Son, in whom I am well pleased; hear him." A similar statement can be found in Matthew 3:17, in Mark 1:11 and 9:7, in Luke 3:23 and 9:35 and in Deuteronomy 18:19, which says: "And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

It seems that we can be sure, now, that Christ is of "divine" origin.

Is He a Messenger? Certainly, as the New Testament asks the reader to "hear him" and the Old Testament informs us of "...the words he shall speak in my name". And it is in the name of God.

How can we be sure that Christ speaks in the name of God? We refer now to *The Rosicrucian Cosmo-Conception or Mystic Christianity*, in order to learn Who Christ is.

According to Mystic Christianity, the evolution of man, in our present Great Day of Manifestation, is divided into seven Periods called the Saturn Period, the Sun Period, the Moon Period, the Earth Period, the Jupiter Period, the Venus Period and the Vulcan Period. We are presently in the second half of the Earth Period. We have just passed the end of our involution and are beginning our evolution, or the spiritualization of matter and our return

This text is mainly based on the Bible and on The Rosicrucian Cosmo-Conception or Mystic Christianity.

to God our Father.

In this scheme of evolution, Christ is the highest Initiate of the Sun Period. This means that this Initiate, Christ, has completed His union with the Second aspect of God, or WISDOM. According to Mystic Christianity, the three Aspects of God are WILL, WISDOM and ACTIVITY. The entity we call *the Father*, has completed His union with the First aspect of God, WILL; then comes the Son, also called Christ; then Jehovah, the Highest Initiate of the Moon Period, who has completed His union with the Third aspect of God, or ACTIVITY.

A messenger always bears a message, and Christ brought us, in addition to His new Commandments, a very important message. In order to understand His message, we must study briefly the visible and invisible composition of man.

The Rosicrucian Philosophy, or Mystic Christianity, teaches that man is a complex being who possesses:

(1) A Dense Body, which is the visible instrument he uses here in this world to fetch and carry; the body we ordinarily think of as the whole man.

(2) A Vital Body, which is made of Ether and pervades the visible body as ether permeates all other forms, except that human beings specialize a greater amount of the universal ether than other forms. That ethereal body is our instrument for specializing the vital energy of the sun. It is seen by clairvoyant vision to extend about an inch and a half outside our visible body.

(3) A Desire Body, which is our emotional nature. This finer vehicle pervades both the vital and dense bodies. It is seen by clairvoyant vision to extend about 16 inches outside our visible body, which is located in the center of this ovoid cloud as

the yolk is in the center of an egg.

(4) The Mind, which functions like a mirror, reflects the outer world and enables the Ego to transmit its commands as thought and word, and also to compel action.

The Ego is the threefold Spirit, the God Within, which uses these vehicles to gather experience in the school of life. The three aspects of the Spirit are:

- the Divine Spirit, which has emanated from itself the dense body,
- the Life Spirit which has emanated from itself the vital body,
- the Human Spirit which has emanated from itself the desire body.

The Message of Christ concerns the vital body:

When we analyze the vital body of the human being we find that it includes the four ethers and that in man all four ethers are dynamically active in his highly organized vital body:

- *By means of the activities of the chemical ether, the human being is able to assimilate food and to grow.*

- *The forces at work in the life ether enable him to propagate his species.*

- *The forces in the light ether supply the dense body with heat, work on the nervous system and the muscles, thus opening the doors of communication with the outside world by way of the senses.*

- *The reflecting ether enables the Spirit to control its vehicle by means of thought. This ether also stores past experience as memory.*

The ethers we shall particularly speak of now are the life ether, the light ether, and the reflecting ether, as Max Heindel gives a wonderful definition of the CHRIST WITHIN in *The Web of Destiny*, page 14:

*As new forms are propagated through the **second ether** of the vital body, so the **HIGHER SELF**, the **CHRIST WITHIN**, is formed through this same vehicle of generation, the vital body, in its higher aspects embodied in the **two upper ethers**.*

In order to understand why Christ must be

formed and born in all of us, we will refer to another quotation in Mystic Christianity (*Teachings of an Initiate*), which makes the subject quite clear:

Let it now be remembered that the qualifications necessary for our emancipation from the conditions prevailing in Atlantis were partly physiological: we had to evolve lungs to breathe the pure air in which we are now immersed and which allows the vital body to vibrate at a more rapid rate than did the heavy moisture of Atlantis. With this in mind we shall readily see that future advancement lies in freeing the vital body entirely from the trammels of the dense body and letting it vibrate in pure air.

This is what happened in the lofty altitude exoterically known as the "Mount of Transfiguration." Advanced men of various ages, Moses, Elijah, and Jesus (or rather the body of Jesus ensouled by Christ) appeared in the luminous garment of the liberated soul body, which all will wear in the New Galilee, the Kingdom of Christ. "Flesh and blood cannot inherit the kingdom" (1 Corinthians 15:50), for it would interfere with the spiritual progress of that day; so when Christ appears we must be prepared with a soul body and thus be ready to part from our dense body to be "caught up and meet Him in the air" (1 Thessalonians 4:17).

We see that the New Testament confirms the statements of Mystic Christianity.

The soul body is called *soma psuchicon* by Paul in his Letters, and it is the Christ born within.

The following quotations are taken from the New Testament. They relate to the Christ born within, also called the Soul Body in English, and *soma psuchicon* in Greek:

- Romans 13:14 : "But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof."

- 2 Corinthians 13:5: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

- 2 Corinthians 6:16: "And what agreement hath the temple of God with idols? for ye are the temple

of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.”

● Ephesians 2:22: “In whom ye also are builded together for an habitation of God through the Spirit.”

● Galatians 3:27: “For as many of you as have been baptized into Christ, have put on Christ.”

Other passages in the Bible indicate more or less clearly to mankind that Christ must be born within, including the following:

● Matthew 1:23: “Behold, a Virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel which being interpreted is, God with us.” The Virgin here spoken of is the astrological sign Virgo. Let us give again the definition of the Christ within, or Higher Self, as found in *The Web of Destiny*:

As new forms are propagated through the second ether of the vital body, so the HIGHER SELF, the CHRIST WITHIN, is formed through this same vehicle of generation, the vital body, in its higher aspects embodied in the two upper ethers.

The Old Testament gives us similar information:

● Isaiah 9:6: “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.”

In *The Web of Destiny*, we read that

...as a child that is born into the world requires nourishment, so also the Christ that is born within is a babe and requires to be nourished to the full stature of manhood. And as the physical body grows by a continual assimilation of material from the chemical region—the solids, liquids, and gases—so also, as the Christ [within] grows, will the two higher ethers grow in volume and form a luminous cloud around the man or woman sufficiently discerning to set his or her face heavenward; it will invest the pilgrim with light so brilliant that he “walks in the light,” as a matter of fact. By the exercises given in the Western Preparatory School of the Rosicrucians, it becomes possible in time to detach the two higher ethers, and the man may then step away from

his physical body, leaving it for a time invested and vitalized only by the two lower ethers; he is then what we call an Invisible Helper.

Let us gather, now, all the names given to the Soul Body :

In Paul's Letters, we are told about a *soma psuchicon* (1 Corinthians: 15:44, mistranslated as “natural body”). The Soul Body, which is made of the two upper ethers—lighter than air and therefore capable of levitation—is also the Golden Wedding Garment and the Philosopher's Stone, or the Living Stone, spoken of in some of the ancient philosophies as the Diamond Soul, for it is luminous, lustrous, and sparkling—a priceless gem. It was also called the Sidereal Vehicle and the Astral Body and by the Mediaeval Alchemists, because of the ability it conferred upon the one who has it to traverse the starry regions. But this Astral Body is not to be confounded with the Desire Body which some of the modern pseudo-occultists mistakenly call the Astral Body.

In the Masonic Legend, the Soul Body is given another name, as we are taught how Hiram Abiff, the Widow's Son, left his father, the Lucifer Spirit Samael, after the baptism of fire in the Molten Sea, and how he received the mission to prepare the way for the kingdom among the Sons of Cain, his brethren, by developing their arts and crafts as temple builders—Masons—and teaching them the preparation of the Philosopher's Stone or Molten Sea.

A little further in the Masonic Legend, we are told that the Molten Sea, “being of ultimate purity, it would contain no color, but resemble a ‘Sea of Glass,’” which Sea of Glass is referred to in Revelation, chapter 15, verse 2: “And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.”

And in Revelation, chapter 21, verse 11, we are told that the “light of the holy Jerusalem ... is clear as crystal.”

In chapter 22 also, verse 1, we read that “a pure river of water of life, clear as crystal, is proceeding out of the throne of God and of the Lamb.”

Then, still further in the Masonic Legend, we are told of a "stone," and "this 'White Stone' knowledge would even enable the person to lift the veil of invisibility and meet the superhuman Hierarchs, who work in the world with a potency undreamt of by the masses."

And we gather more details on this precious 'stone' in *Teachings of an Initiate*. Thus, at his baptism, Jesus became 'a Son of the Dove,' and was recognized by another, 'Simon Bar-Jonah,' (*Simon, Son of the Dove*). At that recognition by the sign of the dove, the Master calls the other 'a rock,' a foundation Stone, and promises him the 'Keys to Heaven.' These are not idle words nor haphazard promises. They refer to phases of soul development which each must undergo if he has not passed them.

What then is the 'sign of Jonah' which the Christ bore about with Him, visible to all who could see? It is the 'House from Heaven' (another word for the Soul Body) wherewith Paul longed to be clothed: the glorious treasure house wherein all the noble deeds of many lives glitter and glisten as precious pearls. Everybody has a little 'House from Heaven.' Jesus, holy and pure beyond the rest, probably was a splendid sight, but think how indescribably effulgent must have been the vehicle of splendor in which the Christ descended....

We find that these 'Stones' for the 'Temple made without hands undergo an evolution or process of preparation. There is first the Petros or 'Stone', the diamond in the rough, so to speak, found in nature. When read with the heart, such passages as 1st Corinthians, 10:4—"And did all drink the same spiritual drink; for they drank of that spiritual Rock [*Petros*] that followed them: and that Rock was Christ"—are illuminating in this connection. Gradually, very gradually, we have become impregnated with the 'water of life' which sprang from the Great Rock.

We are becoming polished as '*lithoi zontes*' (living stones), destined to be grouped with that 'Great Stone' which the builders rejected; and when we have wrought well to the end, we shall finally receive in the Kingdom the diadem, the most precious of all, the '*psiphon leuken*,' (the white stone) with its New Name.

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

And this is the reason why, in the *Mysteries of the Great Operas*, Max Heindel tells us that

It is exactly the mission of the Rosicrucian Order, working through The Rosicrucian Fellowship, to promulgate a scientific method of development suited particularly to the Western people whereby this wedding garment may be wrought, so that we may hasten the day of the Lord.

And the Holy Scriptures give the same piece of information, however in a more "veiled" way. In 1 Corinthians 15:37-38, 40 we read:

"And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it has pleased him, and to every seed his own body... There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one and the glory of the terrestrial is another."

In 1 John 3:9, we read: "Whosoever is born of God doth not commit sin; for his seed remaineth in him and he cannot sin, because he is born of God."

The Bible Teaching enables us to become aware of the fact that Christ must be born within. We have also to understand very clearly that the Christ which is born within us is our true Saviour, and not the Cosmic Christ, that is to say the Christ without. The Christ without, or the Cosmic Christ, helps us in the task of having Christ born within; however, it is our task to form the Christ within.

The Christ within, or Soul body, is the vehicle mankind will need to live in the Sixth Epoch or New Galilee.

THIS IS THE MESSAGE BROUGHT TO US
BY CHRIST, THE DIVINE MESSENGER. □

—Marie-José Clerc

MYSTIC LIGHT

Regeneration

ALL THAT IS is an expression of cosmic energy as it manifests on different planes of being. Ultimately, energy derives from the First, or Will, Principle, of Deity. As it rays down and out through worlds of being, it writes God's signature in the innumerable syllables of His Creation.

Man's mission on Earth is not merely to learn the divine language, but also to speak it and become as God in actuality, a Logos in his own right, as he already is potentially. This being so, advancing self-consciousness describes the way of attainment. Incarnate existence subserves this goal by giving birth to heaven on Earth, by raising consciousness through death, while man is yet in his body, to awareness of Spirit being. For as long as earthly man—sensory man—is at home in his physical body, he is light years away from God. Spiritual progress is marked by the displacement of identity from the mortal personality to the enduring Individuality, the Being of Light. In other words, it involves an energy redistribution and transformation.

As the Holy Spirit is the creative energy in Nature, the sex energy is its reflection in man. Specifically, it is the life ether of the vital body, which is the medium through which the generative function is expressed. Thus, Mary, Mother of Jesus, was, and are all mothers, overshadowed and conceive by the power of the Holy Spirit; astrologically, via Moon influences; in hierarchical terms, through the ministering energies of the angelic hosts whose highest Initiate is Jehovah and whose special



Oil on canvas, 1912, Illustration for Tennyson's Poem *Sir Galahad*, Frederick Judd Waugh, Smithsonian American Art Museum

Knight of the Holy Grail

emissary relating to childbirth is Gabriel.

Creative energy is the force by which man may and must effect a conversion of consciousness from the old man to the New Man. A cardinal rule in this conversion is conservation. Use of the creative power for reasons other than procreation is a sin against the Holy Spirit, the one sin that cannot be forgiven (Matt. 12:30-32) but must be expiated (*Questions and Answers*, Vol. 1, pg. 221). Humanity as a whole is suffering for that sin in physical bodies of decreased vitality and impaired functioning and, while incarnate, forgetting its spiritual identity.

The biblical account of Adam and Eve in Eden describes the genesis of the abuse of the creative life force, whereby desire or passion, as personified in the being of Lucifer, attended to the expression of this inherently chaste vital body function and caused man to fall away from consciousness of inner world realities and to live in physical forms subject to death.

The path lying before man now is to cease living degenerate and even generate lives and to live regenerately. This ideal has been set before aspiring humanity in one form as the Mystery of the Holy Grail, whose significance Max Heindel explicitly

equates with chastity in *Rosicrucian Christianity Lecture 17*. Grail knights, spiritual aspirants, took the vow of purity and chastity as a prerequisite to their spiritual advancement. This purity is symbolized by the open flower held by the Cherubim depicted on the door of Solomon's Temple. This emblem "gives to the aspirant the message that purity alone is the key by which he can hope to unlock the gate to God."

The blood is the highest expression of the vital body. It is said that drops of the blood of Christ Jesus, pure and highly charged by vital life forces, were caught in a chalice or grail by Joseph of Arimathea, indicating that Disciple's attainment in spiritualizing his vital body. We know that the flower is the generative organ of the plant. *Chalice* and *calyx* have the same derivation, both referring to the corolla of sepals or petal-like leaves at the base of the flower. They form a cup which contains the seeds or life-principle of the plant. The sacrament of Holy Communion encourages man to participate in and affirm Christ's ongoing sacrifice, the shedding or offering of His life forces for the upliftment of humanity, since planetary ether was revived by the admission of the Christ Life through the agency of the precious blood of Jesus. The Life Spirit of Christ found expression in the vital body of Jesus and thereby was able to refine and accelerate the vibratory quality of Earth's etheric vehicle. This truth underlies the words of Christ Jesus addressed to the Samaritan woman: "Whosoever drinketh of the water I shall give him shall never thirst, for it shall be in him a well of water springing up into everlasting life" (John 4:14). Life ether is a channel to Life Spirit.

The chalice of the Eucharist has its occult counterpart in a nascent structure of the aspirant's vital body which has its root or base at the sacrum, its stem along the lumbar and thoracic vertebrae, and its flower-cup centering in the throat. This figure designates a faculty that will in time be a common possession of evolved humanity: an etheric organ at the place of the larynx that will be capable of generating living forms.

Max Heindel's clairvoyant investigations indicate that the organ which is now the larynx was at one time, when the Ego was yet a complete creative unit

and circular in form, part of the generative organ. This finds its echo in the form of the embryonic child, whose ante-natal development recapitulates the physical development of the human race.

The white rose on the Rosicrucian emblem is at the place of the larynx, signifying what shall be the office of this inchoate structure. When man's love and life have become passionless (represented by the seven red roses) and he has evolved a soul body (symbolized by the golden star), he will speak the creative word and posit etheric forms in space. Already Invisible Helpers (humans working in their etheric bodies) employ this subtle organ to build healthy tissue into diseased areas of their patients' bodies.

The cross of the body and the path of the spiritual aspirant are architecturally set forth in the Gothic cathedral, which has the choir at the place of the larynx, just beyond the place of the heart, or transept, where the vital and desire currents intersect and mortal man is crossed or crucified. From the larynx of the cathedral proceed hymns praising and attesting to the life above and beyond death.

Presently, the Ego is apprenticing its role as creator of living forms by learning how to speak, when to speak, and what to speak. *How to speak* refers not merely to articulation of letters, root phonemes and the like, but also to intonation, inflection, rhythm, and emphasis, which convey feeling and nuance and often carry the essence of communication that may be trivial when reduced to its mere literal components.

When to speak refers to timing and implies attunement to one's surroundings and an understanding of the value or impact of sounds. The World of Thought is characterized by tone; thoughts reveal their essential nature by the keynote they emit. Dissonance in this world is clearly seen as a disintegrating force capable of destroying physical form, based as it is on thought. Physical sounds organize matter in the objective world and preserve its forms. On a higher plane, we may understand the Creative Fiat, "let there be," as a code phrase for the creation of Cosmic Words in their archetypal form. This is what Plato refers to as Universal Forms. The ill effect of harsh or disharmonious words falling upon a child's sensitive being is readily observable, and somewhere in each of us is that child.

What to speak. The Initial Word, the Logos, is the expression of the Love-Wisdom principle of Deity. All materially spoken words should emulate this spiritual prototype and serve as the vehicle for enlightenment and communication of fellow concern.

When we receive creative energy and give it expression in pure form, we glorify our Creator and spiritualize our instruments. This requires that we have mastery over our desire natures, which ever urge expenditure of vital energy to gratify merely personal or worldly interests. If, however, we live

life as a sacrament, if we speak words as we would offer prayers or hymns of praise, if we imbue our actions with the noble impersonality of ritual gestures of service, if we understand service as the continuous consecration of the present moment for the glorification of the divine Presence, if we view and live life itself as an ongoing church service, then creative energy is exalted and all life's forms are holy images in the Temple of the Universe.

We humans ever desire to attain to some high state of being—to sublime visions, lofty thoughts, spiritual powers—yet hourly we squander the energy by which these aspirations can become realities. Sexual incontinence is simply the most obvious abuse of creative energy. This same energy expresses through the spoken word. Archetypally this, the Word, is the alone-begotten of the Father. We remember that the verbal faculty originates in the upward diversion of one-half of the creative force that formerly was employed wholly in autonomous procreation. Thus, chastity and continence of speech ultimately become more critical than generative purity. Man eventually will be working with higher forces and be capable of investing forms with life and not merely, as at present, providing the seed for forms which are invested by other spiritual agencies with life. It is evident that sinning against the Holy Ghost includes promiscuity of speech: prolixity,



Pietro Vannucci (Perugino), 1446-1524

The artist's pictorial rendition of the "memory of nature": "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.—Matthew 12:36-37"

complaining, criticism, trivial conversation, gossiping, boasting—the list of verbal abuses is long indeed.

"But I say unto you, that every idle word that men shall speak, they shall give account thereof in the judgment. For by thy words thou shalt be justified and by thy words thou shalt be condemned" (Matt. 12:36-37). James makes it clear that if man can control his speech, he can control his desire nature: "If any man offend not in word, the same is a perfect man, and able to bridle the whole body" (James 3:2). The injunction to be harmless as doves refers to the spoken word as well as to the outward deed.

Often the most effective speech is silence. Silence is a cardinal precept enjoined upon the student of Western Wisdom Teachings as highly productive of soul growth. First, it helps conserve life force. Second, it helps maintain continuity of inner-directedness and tranquillity and prepare a hallowed innerness, a sanctuary where Deity may visit and speak words inaudible to the outward ear. In addition, silence may help purge consciousness of self-concern and self-dramatization, since much of our talking is enlisted to advance the transitory personality and to justify its worldly projects. Silence can promote the emergence of the Higher Self into one's immediate awareness.

When man verbalizes his thoughts without generating vocal sound, he is actually spiritualizing the verbal faculty and building the etheric organ of speech, auguring the day when he will immaculately conceive. Consider the eventuality of our verbal children having the life and reality of our physical children. Does this not give us pause before we thoughtlessly populate the ethers?

Another outlet for the expression of creative energy is through movement of the physical body in outward gestures and actions. When these movements are poised, centered, in balance, and harmonizing with one's environment, man's being in space attains unto the condition of dance. In the same light, perfected speech attains unto the nature of song.

The pacification or resolution of the nervous energy that urges spontaneous, sporadic, meaningless motion is another aspect of self-containment, whereby only that motion is generated which is intelligent, intentional, and directly serving the Ego.

Above all, we strive to control thought and to contain and order its activity in consistency and continuity. Thought, conscious or unconscious, is behind all being in the external world. High thought is generated by high vibrations. Sustained abstract thinking is not possible when one's desire nature is boisterous and constantly leading off energy. Concentrated thought generates prodigious power, making possible virtually any project or realizing any ideal.

These reflections on the conservation of life force as it expresses through man's lower nature indicate the way in which the Ego can and does effect an energy conversion from lower to higher consciousness. Through the husbanding of centrifugal Mar energy, as it expresses out from a center in Aries, through discriminating, controlled out-being on all lower planes, life force is accumulated and a transmutation into plutonian energy in Scorpio takes place. Here consciousness is regenerated. Energy explodes from a center in cardinal Aries and implodes to a center in fixed Scorpio, the sign and vibratory zone of regeneration.

The crux of initiation lies in purity, chastity, gentleness, and selflessness in thought, feeling, word, and deed. Only in this manner may the requisite energy be gathered to enable a new birth. In his

essay, "The Lock of Upliftment," Max Heindel metaphorically depicts the transmutative process. In order that the vessel which is consciousness may ascend from a lower to a higher level of operation, it first must cease to expend itself in motions relative to its lower (fallen) condition. It must contain itself and, equally important, allow itself to be contained, thereby permitting the waters of life to draw into its sphere and not be siphoned off. The vessel of consciousness then rises until the doors, or lock, of containment are rendered useless because the Ego has completely transcended its former station and now may embark upon the seas of a higher level of living and understanding.

The same truth is encountered and demonstrated in spiritual alchemy where, upon the gathering of appropriate reagents (the truths of the science of Spirit) in the crucible of consciousness, the formula is hermetically sealed and then undergoes a transformation, the lead of personality consciousness transmuting to the gold of spiritual consciousness.

On one level, man, or woman, conceives, a human physical form is generated, and mortal existence is asserted. On another level, man, or woman, conceives, and a thought form is generated. If man knows woman or woman knows man in the biblical sense (where the term is a synonym for the generative act), physical consciousness is strengthened and a child may or may not be the product of this "knowledge." If man truly knows his Self, or if woman knows her Self, each knows that true, higher Self as a complete creative entity—a Child of Light such as each Ego was in Hyperborea and will again be in the Jupiter Period. Therefore above the portals of ancient temples was inscribed the admonition: "Man, know thyself": Let the partial, mutable, lower know the whole and eternal higher, the God in man; live into the heavenly man that you in essence are; conceive God; be reborn.

In another context, the brazen serpent in the wilderness symbolizes the rerouting of this energy to regenerate consciousness. The serpent horizontal is an emblem of worldly consciousness and of the desire currents that flow concentric to the Earth's periphery. The serpent power of the life force redirected, however, raised up vertically within the spine and life of the spiritual aspirant, is sympathetic with

the vital energies that proceed out of Earth's center and can generate consciousness of invisible worlds. As Moses lifted up the serpent in the wilderness of his body, even so must the Son of Man be lifted up (Numbers 21:8-9). Aaron's rod that budded carries a similar significance: a latent faculty in man's Holy of Holies has been vitalized; life energies retained, purified, and spiritualized through exalted thoughts, feelings, speech, and actions have been transmuted into soul powers.

The creative force, evolving in matter physiologically, flows downward to the sacrum and coccyx and structures associated with these basal nerve centers. This same force evolving through, out of, and above matter moves upward in the spinal canal, culminating in spiritual enervation of occult head centers. The black magician, who works against Nature, subverts the life force and turns it downward through the lower organs. The gate of the head is closed to him, but he withdraws by way of the feet, the silver cord protruding through the lower organs (*Questions and Answers, Vol. II, p. 235*). The emblem of this practice is the inverted pentacle.

Egyptian murals and figures depict the descended and ascended spinal spirit fire as a serpent whose head protrudes from the pubis, solar plexus, or forehead, depending on the use made of the force. In the latter instance, it signifies the attainment of positive clairvoyance and initiatic powers. The crown with the serpent's head, known as the Uraeus, identifies the activation of the pineal gland.

In Indian iconography, Krishna is sometimes portrayed in meditation with the spirit fire raised in the form of a cobra arching over his head. The same significance of transfigured creative power attaches to the name of the Aztec Indian savior-god Quetzalcotal, which means, literally, "Serpent of the Green Feather."

The staff of Hermes (the caduceus) may be understood in the same light. One of the most cogent and suggestive symbols for soul unfoldment ever given man, it represents the creative power of Deity in manifestation and the direct (as well as circuitous) path to self-conscious union with this Deity as one's innermost Being through ever-increasing sublimation of the creative force.



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Parsifal and the Holy Grail

The pure fool becomes, through trial and travail, the regenerate Self, whose will, enlightened by right reason, completely controls the dense body and emotional nature (Kundry). Right use of the creative force (spear) leads to the holy grail (Life Spirit).

The key point to impress upon ourselves is that all energy, whatever form it takes and animates, is from God and of God, and is fundamentally sacred. For in God we live and move and have our being. If our lives describe the path of least resistance, of riding the waves of immediate impulse, we are living in forms only, which endure only as long as does the etheric force which gives them pattern, cohesion, and vitality. This, in turn, is contingent on the mental force that sustains their archetype in the World of Concrete Thought.

If we walk the path of regeneration, we are continually creating and recreating our consciousness and our environment and being reciprocally acted upon, dying daily so that we may daily reform and

transform. Here change is seen to be at the very heart of ongoing growth. This is not change for its own sake, of course, as the craven solution to a difficult situation or as the anarchist's resort for any condition other than the present. The emphasis is primarily on inner openness, on understanding that life seeks ever more versatile and inclusive forms to realize its divine creative potential. By burning the soft carbon of easy self-centered promptings we obtain but transitory warmth and accumulate much ash which eventually buries us. However, by accommodating inner pressures through retention and concentration of impulses, we fashion the white carbon, the diamond body, clarified and annealed in the purgative fires of sacrifice and suffering. This is the Body of Light, the Philosopher's Stone, the Sea of Glass in Revelation, the Molten Sea in Masonic symbology. This attainment signifies conscious control of a high form of creative energy, or possession of the Grail Power. It brings within view that blessed condition when the aspiring Spirit shall have become a pillar in the Temple of the Living God and shall no more go out.

As Christ Jesus explained to Nicodemus, man, born of flesh, must be reborn of Spirit, for flesh and blood cannot inherit the Kingdom of Heaven. Spirit is parent to formed matter. Now the fire in matter is recollecting itself and essentializing itself.

Light is gathering in the darkness that is fallen man. It is disclosing the hidden God, the Being of Light within. In the composite Being of Christ Jesus, we find the key to true Christian alchemy. An archetypal pattern has been given to the world, a vital formula for transcending material limitations, for annihilating the illusion and delusion of consciousness that knows itself only as a physical body, with its derivative phenomenon of thoughts and feelings. The continuing Presence of the sacrificed Christ radiates the force that puts the lie to this deception because it strengthens the power and faculty for living above and beyond material form. In time, the Christ in each of us shall rise from this death of the purely material perspective and know our true Selves to be immortal and divine Spirits. Attainment of this condition is hastened by our every effort to live regenerately. □

—C.W.

THE HIDDEN TREASURE

There once was a pious rabbi, Eisik of Kracow, capital of Poland, who had a dream in which a voice told him to go to far off Prague, where under the great bridge to the royal castle he would discover a hidden treasure. This same commanding dream was repeated twice. He finally decided to go, making the long journey by foot. On arriving in Prague he found the bridge; but as there were sentinels posted there day and night, he did not venture to dig. However, day after day he returned and loitered around, unostentatiously trying to study the situation. Finally, he attracted the attention of one of the guards. "Have you lost anything, my good man," he asked. The rabbi told him of his dream. The officer laughed and exclaimed, "You poor man, to have worn out a pair of shoes traveling all this way only because of a dream! Why I had a foolish dream once. A voice commanded me to go to Kracow and search for the home of a rabbi Eisik, son of Jekel, where I would find a great treasure buried in a dirty corner behind the stove. Imagine believing in such a dream," and he laughed again. Rabbi Eisik bowing politely bid the officer farewell. He then hurried back to Kracow. There he dug under the neglected corner behind his stove and found the treasure, thus putting an end to his poverty.

In commenting on this tale, Heinrich Zimmer in *The Choice is Always Ours* writes: "Now the real treasure, to end our misery and trials, is never far away; it is not to be sought in any distant region, it lies buried in the innermost recesses of our own home, that is to say, our own being. And it lies behind the stove, the life- and warmth-giving center of the structure of our existence, our heart of hearts—if we could only dig. But there is the odd and persistent fact that it is only after a faithful journey to a distant region, a foreign country, a strange land, that the meaning of the inner voice that is to guide our quest can be revealed to us."

Two Stories

EUTHANASIA

SHE WANTS TO END HER LIFE. Cancer is growing in her abdomen and she suffers a terrible pain. Her doctor, whom she has been visiting for the last twelve months, was very sympathetic:

“Everyone has the right to decide when to die,” he declared firmly while prescribing the last medications.

Her daughter also supports her wish.

“I don’t like to see you suffering, mum,” her voice is filled with encouragement.

But now she is finally hospitalized, waiting to die on the hospital bed. And so it is. Tomorrow she will pull the lethal injection, putting an end to her pain. Tomorrow...

She puts her head on the pillow and tries to get some sleep. But she can’t. Uncertainty creeps into her mind. What if she is wrong? What happens when people die? She tosses and turns for a long time before sleep finally embraces her in its arms. Then suddenly she sees in her dream her deceased husband, sitting on her bed. His face is calm, his eyes are full of compassion.

“Don’t do it, Marry,” he says softly.

“I can’t take it any more,” her voice screams. “It is unbearable.” Tears fill her eyes.

“Marry,” he is pleading, waiting for her to calm down, “don’t do it.”

“Why?” She looks deep in his eyes. “Why, Kevin?”

“Because, my dear, there is a lesson in this pain. No one wants you to suffer and They tried hard to spare you the pain, but it was all in vain. For you

would not respond to suggestions, to warnings, to taboos. You alone brought this pain on yourself.”

“What do you mean? Who are *They*?”

“The Invisible Workers who look after the mortals.” He is silent for a while, then resumes: “You love the cream buns, don’t you, which totally clogged your kidneys. You love the bacon and eggs in the morning, which blocked your arteries. You would not pass a day without piece of a rich cake, which ferments everything in the stomach, turning it into a toxic pulp, poisoning the blood... Remember all the restaurants you were going to every week to sumptuously dine? The next morning your eyes were puffy, your legs were swollen, but did you care? Did you care to stop and start a healthy diet, when often in the morning you woke up feeling sick and your back was killing you? No, Marry, you didn’t pay attention to all the warning symptoms, and no power on earth was able to keep you away from the rich, refined, dead, preserved food you consumed all through your life.”

“It is unbearable...it is unbearable...” She starts to cry.

He puts his hand on her shoulder.

“The pain is your best teacher, Marry. It is given only to people who are ignorant and will not learn by any other means. Once you understand why the pain came in your life and what is the reason for it, the pain will be lifted and the suffering will stop. But if you try to stop it yourself now, next time, when you come to Earth, you will be born as a sick child, enduring the same pain you are trying to escape from now. You will be in the same agony then, Marry. For there is no escape. This pain is yours and you have to go through it. It will do you

good, Marry, believe me. Besides, one has no right to put an end to things he does not make. God gave you the life and God only takes it. Woe to those people who take their own life. Then a karmic debt will be added to the pain, and all this will be much more horrible and unbearable than it is now.”

With these words he disappears.

Marry wakes up. She remembers every word of the dream. She looks around in desperation.

“A child in agony,” she moans. “A child in pain again...More karma...No. No...”

Just then the nurse brings in her breakfast. With a firm hand Marry pushes it away and asks for fresh, healthy fruit. □

A MIRACLE

When Ann left the clinic, her doctor said to the nurse: “Poor woman. She has no more than six months to live ...and we can not help her.”

Ann lives in a small house on the hill near a big reserve. The area is more like a countryside than a part of a big city.

Ann opens the front door and rushes into the living room.

“Are you Ann Slavoff?” a woman’s soft voice inquires.

“Yes.”

“You are still waiting for a heart transplant, aren’t you?”

“Yes...Oh! Who’s calling? Did you find a heart for me? Ann’s voice is trembling with excitement.

“Not really. You see, Ms. Slavoff, we have to talk...”

“But who are you?”

“I am an astrologer.”

“An astrologer and a healer!” Ann’s voice rises to a high pitch.

“Yes. And I’d like to help you.”

“How for goodness sake you can help me? Who gave you my number?” Ann exclaims.

“Your son did. For he knows that I can help you better than the doctors can. You see, you have to understand first why your heart became sick and what you need to do to make and keep it healthy.”

Ann sighs in desperation. She pauses for a while, then says, “I believe it is my fate which got

me into this trouble.”

“This is partly true. But do you realize that our fate is the product of our own deeds? We alone are responsible for the fate we experience.”

“You mean that I did something to make my heart sick?”

“Exactly! And unless you understand the real reason for your condition, no new heart will make any difference, for you will keep destroying it.”

Ann listens with disbelief. Who is this woman and what does she know about her to judge and speak in this manner? Wasn’t Ann doing everything she could to get herself better? She has seen several specialists; she has strictly followed their instructions; she has done everything they wanted her to do. She is just about to terminate the conversation when the voice very softly says:

“Besides, there is a huge moral issue, Ms. Miller. The heart must be extracted as soon as a person dies, while his spirit is still connected to the body and the poor person, even though pronounced dead, still feels all the pain and mutilation done to his body...And this in its turn incurs more bad karma to be paid for in the future...”

“I don’t want to hear any more...”

“But if you do, here is my phone number. It is easy to remember...99977789. Call me when you are ready. Good bye.”

Ann is disturbed and angry. She moves with a sudden impatient gesture, like trying to be rid of some nasty image, when she hears something falling on the floor. “Oh, no!” she exclaims, picking some sharp objects from around her feet. “Seven years bad luck!” Her heart fills with terror and superstition.

All day Ann can do nothing. The words of the astrologer follow her everywhere. What if it is true? Can the dead really scream and curse her?

At night she dreams of robbing a dead body of its heart. The spirit is shouting and fighting fiercely. She runs with his heart in her hands up a steep mountain but the spirit catches up with her, grabs her from behind and they both roll down a precipice with loud screams.

When she wakes up, she finds herself on the floor grasping for breath. Her heart is racing and pounding painfully on her rib cage.

YOU AND TODAY

With every rising of the sun,
Think of your life as just begun.
The past has shrived and buried deep
All yesterdays; there let them sleep.
Concern yourself with but today;
Woo it, and teach it to obey.
Nor seek to summon back one ghost
Of that innumerable host.
Your wish and will since time began
Today has been the friend of man,
You and today, a soul sublime,
And the great pregnant hour of time:
With God between to bind the twain
Go forth, I say, attain! attain!

—Ella Wheeler Wilcox

It takes some time before she can realize what has happened. She gets up slowly and calls the astrologer...

“This is your chart, Ann. Do you see the red lines?” The astrologer gazes into her eyes. She is a tall woman with ordered grey hair and quite a distinctive face. “They indicate the negative energy surrounding you. Here is your heart. It shows that the basic cosmic principle of Love is being abused.”

“Which means?”

“...that you have to start learning how to love. The heart is the human organ of love. If it is sick it usually means that the way you love has to change.”

This is the most impossible thing Ann has ever heard in her life. How to love! She knows how to love! She loves more intensely and deeply than most people, she protests to herself.

“You see,” the astrologer leans over the table and looks straight into her soul, “as the Great Wizard of Oz said, it matters not how much one loves, but how much one is loved by others.”

Ann’s face shows signs of embarrassment. It is true that she is divorced and hated by her ex-husband. She quarrels with her brothers and sisters and she is not doing very well with her children

either. She has no true friends except one distant cousin whom she hasn’t seen for the last 15 years.

“There are many kinds of relationship that people incorrectly called love,” the astrologer continues, “possessive love, aggressive love, intolerant love, tyrannical love.”

Ann is sitting very still, her eyes are looking somewhere beyond the present.

“You also have to learn how to eat,” the voice of the astrologer brings her back. “You see, there are hundreds of TV cooking programs, thousands of cooking books, but they all are giving the wrong message. Humanity has gone so far away from the very basic principles of its existence that people have no idea they are killing themselves everyday by the food they eat. All cooked and processed food is dead. Tell me, how can one expect to be healthy and to live long when he is feeding himself on denatured modified food?”

Ann looks totally lost.

“We are destined to sustain ourselves on fruits, vegetables, seeds, grains. Equally important is how we combine the food available to us. It matters not only *what* we eat, but *when* we eat and *how* we mix the things we put in the stomach. If you become more loving and improve your relationships with people, and if you start eating properly right now, you may dramatically improve the condition of your heart and you may not need to have an operation at all. If you wish I can help you.”

Ann knows that this is her last chance. She takes the advice of the astrologer and follows her instructions on relationships and food. She stops quarreling with people and tries to see things from their perspective. And if that doesn’t work, she knows that the Christ is in them as He is in all people. Ann resolves to be loving of her children and she begins to feel especially close to her son.

Six months after her wake-up encounter with the astrologer, Ann was discharged from hospital care. No operation was ever performed on her. The doctors wondered how she achieved her present health. Her doctor said to the nurse, “Ann is a living miracle. Six months ago she was gravely ill but now, without major medical intervention, her heart is sound and healthy.” □

—Marcia Malinova-Anthony

The Knights Templar



Fresco, c.1385, Agnolo Gaddi, Santa Croce, Florence, Italy. One of a series of frescoes picturing the Legend of the True Cross.

The Discovery of the True Cross

Of three unearthed crosses, St. Helena, Constantine's mother, identifies the true one when contact with it raises a woman from the dead. Legend derives the cross from an offshoot of the Tree of the Knowledge of Good and Evil. Above, St Helena appears twice, as witness to a renewed life and to the assumption of the cross by Christ Jesus.

ALMOST FROM the beginning of Christianity, pilgrimages to the Holy Land were undertaken by the faithful of many lands. St. Jerome, during his sojourn in Palestine toward the end of the fourth century, writes that Judea was thronged with pilgrims and that praises for the Son of God were proclaimed in many languages. As soon as the West espoused the cause of Christianity, the hearts of its people turned toward the East.

It was in the reign of Constantine that the Holy Land became a spiritual magnet for adherents of the new faith. Constantine celebrated the twenty-first year of his reign by building in Palestine the gloriously beautiful Church of the Ascension. To be present for its dedication by the Holy Initiate, Bishop Eusebius, many thousands of Christians gathered in the Holy Land for worship and praise.

St. Helena, the mother of Constantine, was the daughter of a high priest of the Druids, and she later became one of the foremost women disciples of the Christian School. The year from 326 to 327 the Queen Mother spent in Bible lands. Her piety and esoteric wisdom were evidenced in the rearing of beautiful sanctuaries upon all the prominent sites marked by the life story of Christ Jesus. The Church of the Holy Sepulcher was perhaps the most magnificent and renowned of all the sacred

shrines built under the direction of this famous woman. An obscure cavern was transformed into a great marble temple of spacious colonnades and paved with rare and precious stones.

Pilgrims were received everywhere in the Holy Land by resident Christians, who asked nothing in return for their hospitality but to be remembered in their guests' prayers. Later, wealthy traders built many hospices and places of refuge throughout Palestine, some of which remain to modern times. "The pilgrims while en route," comments a pious author, "both men and women, had no means of protection against evil other than the Cross of Christ, and no guides but angelic bands." In the eyes of the humble people at home, a peculiar sanctity pervaded the atmosphere of one who had resided, however briefly, in the Holy Land, and the very poor who succeeded in making the journey were provided with abundant alms upon returning to their native countries.

This situation was changed when Jerusalem was captured by Omar, the Moslem Caliph, in A. D. 637. From that time until the First Crusade in 1099 it was held continuously by nationalities professing the religion of Muhammad.

The purpose of the Crusades was to wrest the Holy Land from the Muhammadans and to again raise aloft the banner of Christ in its rightful place above the Holy City. Mistaken the crusaders may have been in their fanatic zeal, but we must recognize that they were driven by forces having great spiritual objectives in view, which have not even yet been fully achieved. The capture of Palestine was accomplished by the First Crusade, and Godfrey, the sixth Lord of Bouillon, was named Jerusalem's first Christian king. He was the perfect knight, without reproach. He has been termed a "martial spirit in the care of heaven, with that chastity of spirit which felt a stain like a wound." He often expressed regret for the stern necessity which separated him from continued devotion in the cloister.

Godfrey was not chosen carelessly for the kingly honor. He had been judged with the other Crusade leaders, and was chosen for his pre-eminent virtues and perspicacity. The coronation took place at the Church of the Holy Sepulcher, and there in that sacred place, which afterward became his tomb, he received the title, King of Jerusalem, when he was thirty-nine years of age. He accepted the responsibility but rejected the glory, refusing to wear a crown of gold and jewels where Jesus had worn thorns, saying that the honor of becoming the Defender of the Holy Sepulcher was the height of his aspiration. It is interesting to remember that this "perfect knight" is of the family associated with the Swan Knight legends of Europe, and with certain mysterious and obscure references to the Temple of the Holy Grail.

With the passing of Jerusalem into Christian guardianship, the enthusiasm for pilgrimages flamed anew. Almost every Christian in the Western continent performed some kind of pilgrimage. Parents frequently dedicated their unborn children to accomplish a pilgrimage, and the first duty of an obedient son, upon coming of age, was to fulfill the parental vow. The passageway

between the sea ports and Jerusalem; however, was now fraught with double peril. Bands of fugitive Muslims wrought indiscriminate pillage upon the life and property of travellers, who were exposed to hostility, cruel abuses, and even death.

It was this situation which called the Order of the Temple into being. To guard the aged upon these hazardous passes and to protect saintly women on their journeys to the Holy City, the noble Hugh de Payen and nine equally brave and distinguished Knights formed a holy Brotherhood for the protection of pilgrims. In the year 1113 these nine Knights took their vows of ordination in the Holy Church of the Resurrection, embracing a life of perpetual chastity, obedience, and poverty, and renouncing the world and its pleasures. They called themselves the "Poor Fellow-soldiers of Jesus Christ," and selected as their patroness "Mary, the Sweet Mother of God."

The holy knight, Hugh de Payen, became the first Grand Master, and continued that office for twenty-one years. Addison, in his *Knights Templar History*, adds that after seeing the Order rise to the highest position among the warrior bands of Palestine under his care and the patronage of St. Bernard, this gallant soldier of the cross died in 1139. Gibbons comments: "This Order became the firmest bulwark of Christianity in the East and mainly contributed to preserve Europe from Turkish desolation and probably Turkish conquest."

The place of habitation given to these valiant Knights was within the sacred enclosure of the Temple on Mt. Moriah, and from this arose their appellation, The Knighthood of the Temple of Solomon, or the Knights Templar.

St. Bernard writes of the Order thus: "These soldiers of Christ live together in an agreeable but frugal manner. They dwell together in one house without separate property of any kind, and are careful to preserve the Unity of spirit in the bond of peace. In the whole multitude there is but one heart and one soul, as each one in no respect followeth after his own will or desire, but is diligent to the will of the Master."

The exemplary life of the Templars aroused great enthusiasm for them throughout Europe. Hugh de Payens, the Grand Master, formed

Lodges in many of Europe's capitals. Gifts of houses and lands poured in upon them, and so important did these Lodges become that England's King John was residing in the Temple Church at the time of the signing of the Magna Charta.

The Temple in Paris was said to be of such immense proportions that a large army could be stationed within its precincts. These magnificent Temples in various cities became the principal entertainment centers for Kings, princes, nobles and prelates. In 1247 the Grand Master William de Beaujeu attended a General Council in Lyons called together by the Pope. A thousand Bishops and Ambassadors from the courts of Europe attended the Council, but the Grand Master of the Templars was given precedence over all the distinguished and noble guests present.

The Templars extended their magnificence in living even to the environs of Palestine. With the loss of Jerusalem to the Christians in 1187 A.D., Acre became the metropolis of the Latin Christians and in this luxurious city, the most spacious and palatial building was the house of the Knights Templar.

The vast holdings of the Order at the time of the dedication of the London Temple are described as follows: "Their circumstances are in so flourishing a state that in their Temple on Mt. Moriah are three hundred Knights of the White Habit, besides innumerable serving brothers. Their possessions both in Palestine and beyond the sea are so vast that there is not a province throughout Christendom but that contributes to their support. Their wealth is said to equal that of sovereign princes."

At the time of their immolation, the Templars were said to be in possession of nine thousand manor houses, besides large revenues from bequests and donations. The annual income of the Order was estimated at about thirty million dollars.

Extreme worldly magnificence and elevation produces the seed of its own dissolution. "Ye cannot serve God and mammon" applies with especial force to organizations dedicated to things of the spirit. The Knights Templar can never be accused of cowardice. Their early fame as valiant and courageous defenders of Christendom's shrines remains untarnished. However, these later Knights, the possessors of lands, revenues and



Dover Pictorial Archives

Engraving, Gustave Doré (1832-1883)

The Crusaders witness an extraordinary event on their quest.

estates, lacked the pious simplicity and sanctity of the holy men who, with Hugh of the Temple, took the vow of the ordination which was summarized briefly as "Two Knights for every one horse."

The Order of the Temple, through its enormous wealth and sumptuous living, gradually but inevitably lost the former reverence given to it both by Church and laity, and became instead the object of envy and hatred. There were leaders both in the Church and upon thrones who looked with envious and avaricious eyes upon the Templar's vast holdings, and schemed to bring about its downfall. After trials that were a travesty of justice, and tortures cruel and diabolical (for this was the real beginning of the Inquisition), this high Order was demolished, its immense wealth confiscated, and its brave leader, Jacques de Molay, together with many of his loyal followers, burned at the stake in the month of March, 1312. The lives of many thousands of the Templar Knights were concurrently sacrificed in the atrocities of the dungeon, the rack, and the sword. Thus ends one of the darkest of civilization's many shadowed pages.

The charge brought against the Templars was that they were heretics against the Christian faith.

Here again was evidenced the age-long conflict between orthodoxy (the outer) and esotericism (the inner). There is no doubt that in its beginnings the Templar Order was founded upon the secret Rites of the Ancient Wisdom and hereby have a common origin with Masonry. Their most important meetings were held at midnight and at sunrise. These observances were also a part of Essenian communities still resident in Palestine in that day.

The Abacus, or mystic staff, which was carried by the Grand Master and was symbolic of his power, was a design of deep mystic import. Prince Edward I of England was struck down by the poisoned dagger of an assassin while in Palestine, and although near death, he was healed by the magical skill of the Grand Master of the Order.

That the Templars Order was also a part of esoteric Christianity is shown in the beautiful statuary of Mary which frequently adorned their Temples. In a church in Sicily there is a famous statue of Mary and the Holy Babe executed in 833 A.D. and brought by the Knights Templars from the East to be placed in the Temple Church in Rome. In Bologna there is a large Temple House with its church of St. Mary. In France there remains a Temple house with its chapel dedicated to the Virgin.

The girdles worn by the Brothers were termed Girdles of Nazareth because they had been pressed against the column of the Virgin at that place, and were always worn in remembrance of the blessed Mary. (Esoteric Christianity has always honored Mary, not alone as the Mother of Jesus, but because of her high initiatory work. She is the highest Initiate who ever came to Earth wearing a feminine body.)

The principal initiatory Rites of the Templars appear to have been based upon the meaning of the Cosmic Cross and its significance in the life of man. This was evidently the "Cross which they adored" at the sacred seasons of the equinoxes and the solstices. ("The World Soul Crucified" is also the essential Mystery upon which the Rosicrucian School is founded.) This "misuse" of the cross, according to the orthodox viewpoint, was one of the principal charges in the Templars trial for heresy.

The famous white and black banner of the

Templars also carries an astronomical significance, according to Ward in his *Freemasonry and the Ancient God*. "It represents light and darkness, day and night, and suggests the range of the Solar System, which, in accordance with medieval belief, was bounded on the outermost limit by the 'sphere' of Saturn, to whom was assigned the color black. Its inner limit was the 'sphere' of the Moon, whose color was white. Thus it signifies the linking of Heaven and Earth, the unifying of man with the Universal."

The other banner, a red cross on a white field, typified the cosmic significance of the Cross previously alluded to—the material transmuted into the spiritual.

The habit of the Templars was white, "the habit of Christ." Upon the left side of the long, white cape, and worn just over the heart, was the crimson cross, symbolic of the Templar's vow to spend the last drop of his blood for the cause of Christ.

With the final overthrow of Christian power in Palestine, the Grand Master Gaudini escaped from Acre, taking with him the sacred treasures of the Order, and established the "Master's House" on the island of Cyprus. Upon his death, the succession of Grand Master came to Jacques de Molay. When he was summoned to France to meet the heresy charges of Pope Clement V, he took with him the Sacred Treasure and deposited it in the Order of Paris.

At the time of his martyrdom, his nephew and other Brothers escaped with the treasure, carrying it into Scotland where it was evidently worked with the Hidden Rite upon which the deeply esoteric Kilwinning Lodge was founded.

Many of the Templars in England also escaped persecution by fleeing into Scotland where the unsettled condition of the country prevented their discovery or capture. At the time of the suppression of the Order, Robert Bruce was endeavoring to incite Scotland against England, and it was these wars that preserved the Templars in Scotland. On St. John's Day, or the Summer Solstice, of 1314, Bruce routed Edward II and upon all Masons who had assisted him he conferred the rank of Knights of the Rosy Cross.

The Lodge of Stirling had a chapter of Templars

whose secret work was given in an old Abbey nearby. They worked the various high degrees, including that of the Rose Croix, whose secrets, as stated previously, were taken from the very innermost Mysteries of the Rosicrucians.

From Masonic sources in Scotland comes this significant initiatory mantram:

*For we are Brethren of the Rosie Cross,
We have the Master's Word and second sight.*

There is little doubt but that the Mother Kilwinning Lodge in Scotland became the depository for the esoteric Christian teachings brought into Europe from the Holy Land, and so became also the center of English Rosicrucianism, which holds the key to the hidden Mysteries in the life of Christ Jesus as well as of the mystic masonic orders which are also based on these Mysteries.

These beautiful truths have, however, now become legendary, for under the influence of deepening materialism, the Grand Lodge of Scotland in 1800 decreed that any Lodge working the higher Degrees must forfeit its charter. The ban of the Secret Society Act was passed that year, and evidently fearful of its results, this famous Lodge preferred to renounce the higher Degrees rather than their Craft.

Nonetheless, Mystic Masonry still lives and will continue to live. Neither decrees, nor persecution, nor imprisonment, nor torture, nor death at the stake have annihilated the true and essential Order. Regardless of all man-made barriers, there are brave souls ready and willing to make the hard journey toward the East in quest of Light.

The fallen Order of the Temple, revived under different names, infiltrated many organizations. The surviving Knights became alchemists, Hermetic Philosophers, Rosicrucians, and finally, Masons. The Crusaders while in the East had become familiar with the doctrine of the Gnostics and Kabbalists. Hugh de Payens was learned in the esoteric work of Christianity as practiced in the Holy Land. Chronicles aver that in 1118 he was clothed with the patriarchal power in the legitimate Order of Succession of Saint John.

The Church, meantime, had lost the keys of revelation. That the Templars were endeavoring to

Immediately after the deliverance of Jerusalem, the Crusaders, considering their vow fulfilled, returned in a body to their homes. The defense of this precarious conquest, surrounded as it was by Mohammedan neighbors, remained. In 1118, during the reign of Baldwin II, Hugues de Payens, a knight of Champagne, and eight companions bound themselves by a perpetual vow, taken in the presence of the Patriarch of Jerusalem, to defend the Christian kingdom. Baldwin accepted their services and assigned them a portion of his palace, adjoining the temple of the city; hence their title "pauvres chevaliers du temple" (Poor Knights of the Temple). Poor indeed they were, being reduced to living on alms, and, so long as they were only nine, they were hardly prepared to render important services, unless it were as escorts to the pilgrims on their way from Jerusalem to the banks of the Jordan, then frequented as a place of devotion.

The Templars had as yet neither distinctive habit nor rule. Hugues de Payens journeyed to the West to seek the approbation of the Church and to obtain recruits. At the Council of Troyes (1128), at which he assisted and at which St. Bernard was the leading spirit, the Knights Templars adopted the Rule of St. Benedict, as recently reformed by the Cistercians. They accepted not only the three perpetual vows, besides the crusader's vow, but also the austere rules concerning the chapel, the refectory, and the dormitory. They also adopted the white habit of the Cistercians, adding to it a red cross. —*The Catholic Encyclopedia, Vol xiv*

restore the Mysteries was the chief cause of the numerous charges of monstrous crimes and blasphemies which were brought against them. At the same time, it must be apparent to any esoteric student that the great ideal of both Templar Masonry and Esoteric Christianity is one and the same, centering in that New Temple of Christ, which is to rise in the Holy City upon the sacred area of Mt. Moriah. Once again bands of pilgrims will assemble from all parts of the world in the holy environ, and at the high festivals of the Four Sacred Seasons will again meet Christ face to face. □

—Corinne Heline

Reincarnation Is a Fact— Narratives of the Work of Invisible Helpers

I SHALL NOW TELL YOU some true stories of real people so that you may see how the laws of Cause and Effect, or Karma, have worked out in the lives of a number of people.* This may help you to realize that reincarnation is a fact, and that we are the cause of all of our shortcomings and defects.



About five years ago, some Helpers met a lady who founded a home for the friendless. She was standing by her coffin wondering what was going to happen to her. She saw the Helpers and asked them who they were and they told her.

“I wonder if I did my intended work, and if so did I do it well?” she asked.

“I do not know, but I hope so,” replied one of the Helpers. “How did you happen to start this place?”

“It is a long story,” she said. “When I was eighteen years old I fell in love with a man. He went off and left me. After that I turned to help people in trouble. I tried to work off the heartache in my breast. I tried to forget my disappointment, but today it is just as fresh as the day it happened.

“I have been all over the world. I have gone into all kinds of danger hoping that something would kill me to ease my heartache. I always kept on helping others regardless of who they were. I never had any restrictions put on me until I reached this city. It came to me in a dream to start this home, and I got some other people to help with the work. Many times I had to go away to hide my misery. Why do you suppose I had to suffer like that?”

“The Memory of Nature would reveal the cause,” said the man Helper.

“Will you please find out for me?” the lady asked.

*The Work of Invisible Helpers, Vol 2, by Amber Tuttle, is out of print. Copies are available on the web.

Someone showed the lady and the two Helpers the cause of her disappointment. They saw how two lives before this, when she was a very pretty Persian woman, she had won the hearts of many handsome men and had cast them aside. Finally, she found one who really loved her. She rejected him and he became a monk. This monk lived a worthy life and became an Initiate. When he was about to die he cried out for her and this lady was sent for. She was then an old lady of eighty years and he was eighty-nine years old. She hobbled to the monastery and he died in her arms, telling her of his love which he could not conquer.

She cried and said that she was sorry, but that vanity and pride had the mastery of her. Other Initiates who were present when this good man died told her that some day she would have to suffer as she had made him suffer. She said, “How can I do that when I am old and alone and penniless?” She passed on, regretting that she had not married when she had an opportunity.

When she came back as a man she worked hard and became prosperous. As a man she was well off and acquired considerable property, but had a loveless life. She helped many unfortunate people and made many friends for this present life. The Initiate never met her in that life, but he overshadowed her in this life and kept much injury from her in her quest for death. They never met in person in this life as he was too far ahead of her.

One of the men who hated her for refusing his love two lives before, met her, and she fell in love with him. Then he rejected her love and left her. Her suffering caused her to gain much soul growth and she nearly succeeded in purifying her seed-atom.

After this lady had been shown pictures of her two previous lives, she wanted to know why they had to



Illustration for Robert Blair's *The Grave* (1808), William Blake, Collection of Robert N. Essick

The Death of the Good Old man

While the deceased's physical body reposes in state, Bible open at the New Testament, his soul and spirit are escorted to heaven by two angels.

burn her when they put that embalming fluid into her body after she died. "It burned me terribly and then it froze me," she said.

The Helper explained all about the bad effects of embalming to this poor lady.

"I thought that when a person died he did not know anything," she said. "Am I really dead? I tried to tell the undertaker that I was not dead, and that he hurt me; but he did not see or hear me. Will I remain here all the time or will I go somewhere else? If I am going away when will I go?"

The Helper explained everything to her and she was astonished.

"Why were we not taught rightly?" she asked. "Are there not many thousands of people who are misled in their beliefs about after-death conditions? And is there no way to inform them?"

"Yes, some people do try to tell others," he said, "but they will not believe it until they die. When they are living they are not interested."

"I would like to go somewhere and lie down and rest," the lady said. "I am getting tired and sleepy."

"Don't you want to wait and see your funeral?" he asked.

"No, I don't care about it," she answered.

After that the Helpers carried her to the Borderland and left her. By that time she was too sleepy to notice

anything.

Five years later the lady Helper remembered meeting this lady again. She had changed greatly and is now an Invisible Helper and can go about helping people twenty-four hours a day. At the time of this last meeting, the lady Helper who had helped take her to the Borderland, was out of her body in sleep, helping wherever she could. She met a boy in trouble under a viaduct. Some other boys had him and meant to hurt him. The lady Helper could not get the boys to release him. She called for help by means of thought and this lady came and materialized in front of the boys. This frightened them so that they released the terrified boy whom they were holding, and he ran off as fast as he could. The two Helpers remembered each other and were very happy to think that they had met again in the same city.



Some time ago I saw a picture of a horned man who lived somewhere in Africa. He had a great horn like a cow's horn growing out from his forehead.

Naturally, I wondered what could have caused this man to grow a horn on his forehead. Being interested in the occult and mystic teachings, I knew that it was no accident of nature, for we are the result of our past lives. The horn could not have been caused by a blow on the head. I felt sure that it must have been given to him by the Recording Angels, the Lords of Destiny, who give to each and everyone what they have earned.

Later I was able to get some information about this ego which explained the strange horny growth on his head. The Memory of Nature revealed the true cause. Two lives before the present life this young man was a chief herdsman. When a cow or a bull became unruly, he punished them in a very cruel way. He had a device made that he could clamp on each horn. With a short strip of rawhide he would put a stick in it, twist it around and pull the horns out of the animal's head or split them off. This caused terrible suffering to the poor creatures.

A man came to him one day from nowhere and told him that he had done enough cruel deeds for one

life. This man was an advanced Helper. "If you break off another horn you will be severely punished," the man said.

This man frightened the chief herder and he stopped his evil doings, but he never made any restitution. He was still cruel and unfeeling toward all animals. He could have dressed the wounds of those poor creatures that he had mutilated, but he did not do it.

In his next life he was a woman and lived in the same locality or in a similar locality in the same country. She never married. She stayed with her parents and had a hard life, for they were very exacting with her. She was afraid of all animals.

When this ego came back in a male body in this life he was apparently a normal child. When he was seven years old, the time when the vital body is born, a change took place. A horny growth appeared on his forehead and it continued to grow. After it reached a certain stage it cracked open and caused him to have severe pains. This growth looks like a huge horn, and he has been called a horned man.

His fellow tribesmen realize that this is a punishment for some cruelty of the past. Look at this man through your imaginary eye and think of the condition that he is in. We wonder if he will liquidate this debt. The severe pain in his head will either make him humble and kind to every living thing and have a desire to help all, or it will make him very caustic and resentful. Only the Lords of Destiny can tell. There is only one solution possible. He must devote many lives of service to all mankind and to animals to pay off this huge debt of karma.

Looking at him with your mind's eye you can see a frightened, apprehensive look on his face. To get rid of that fear he must leave that place and those people and find some place where he can be among strangers and live a life of service to humanity and to animals. In that way he can atone for the sins of his past when he tortured animals two lives ago. In that way he will earn the right to be helped by the Elder Brothers. They can send a Helper to work on his vital body and cause the horn to disappear in time.

If this ego has never lived before, surely it would not be fair and just for God to allow him to come to birth in a body that would produce such a painful bony growth. He must have lived before and earned this present condition. We know that some egos are born into fine, strong bodies in good environments where they receive every advantage and enjoy many

blessings.

If the law of Reincarnation is not a fact, we cannot find a satisfactory reason for this ego having such a handicap in the race of life. If this ego had been a newly created soul coming fresh from the hand of God to live one life on Earth and then pass through the gate of death to enter the invisible worlds, never to return again, it would surely be unjust and cruel. This is contrary to all the teachings of the Bible where we are told that God loves all his children and is just and fair to all. The Apostle Paul said, "For every man shall bear his own burden." It is evident that the man with the horn must bear his own burden because he brought it upon himself by his own actions.



One night about five hundred students of the mystic and occult teachings heard a lecture that was given in the Inner Worlds somewhere on the subject "If a Man Dies, Will He Live Again?"

"Yes, he will live again," said the Teacher, "and he will be reborn in that place where he will pay off most of his karma." (Karma is a Sanskrit word meaning the Great Law, known to the people of the Western World as the Law of Consequence, or as Spiritual Cause and Effect.)

The speaker spoke first from a spiritual standpoint and then from a material standpoint. He spoke of how a devoted Christian lives and dies and spends his time in the Heaven World.

Then he told of how an occult student works on as a Helper after he dies until about a month before his archetype is sounded. Then he goes to the Third Heaven, and on up to the World of Life Spirit to get a new impetus on life. Then he views several lives and makes his choice. After that he starts downward, building his different vehicles, starting with the mind, desire, and vital bodies. He builds his dense body and is then born.

The lecturer spoke of the material side and showed the students a baby that had been born that day in the United States. He took them back two lives before this present birth to prove to them the truth of his statement and let them know that it was true. He showed them these scenes by means of the Jupiterian Consciousness which is something like moving pictures.

They saw a fine English baby born, grow up, marry, and have four children of her own. They saw

her grow old and die. They saw her enter Purgatory and they heard her screaming from pain and saw her begging for mercy. They saw her go to the First Heaven, then to the Second Heaven, and finally to the Third Heaven.

They saw the same ego wake up and ascend to the World of Life Spirit and come down and view several lives. In the life that she chose they saw an accident that would cause her death when she would be about ten years old. They saw her making her different bodies. They saw her when she was tied into her dense body and when she was shown her future life for the last time.

They witnessed the birth of this ego as a baby boy born to proud American parents who were glad to have a child. The boy grew and finally the mother took him to school for the first time. The students saw the little boy clinging to his mother and saw how the child's love made tears come into her eyes. She left him and hurried home and sat down and cried. Then she got up and kissed all his playthings.

They heard the mother say, "If anything should happen to him, I would die." They could see a change taking place in her. They saw the haughty, cold nature melt away and saw how love and sympathy were born in her. She really showered him with love and kindness until he was struck by an automobile and instantly killed. They saw some people carry the dead boy home and his mother took his body and laid it on his bed.

"Charles, my life is over," she said. "I never prayed that you should be spared to me."

The students saw the funeral and how the boy's mother came home, went to bed, and in four days she passed on. She never saw Charles, for he went to the Children's World. In about fourteen months this child was reborn as a girl into another family that lived not far from where he used to live. This child came to the parents to teach them love and sympathy and he accomplished it.

"Why was he reborn in the United States the last two times?" asked a lady student.

"When she was a woman," said the instructor, "the people with whom she made karma had outlived their development in England as well as she had. She was reborn here to progress onward and she will."



Illustration for Robert Blair's *The Grave* (1808), William Blake, Collection of Robert N. Essick
The Death of the Strong Wicked Man



A certain student of the Mystic teachings has been allowed to watch three children die and return to rebirth. I will quote from a written statement which he wrote concerning one of these children.

I was reading a chapter in a book about Rebirth and the law of Consequence and I wondered if it was really true. I had been a student for some years and I wanted some proof of the things that I had read. I said, "Dear Friends who are teaching me at night; when I am out of my body somewhere in sleep, please show me someone who is going to die and come back to rebirth."

A lady came to me. "Do you know Mrs. X's child who is sick?" she asked, and I answered, "Yes."

"Well, you watch that child, as he knows you," she said. "He will soon pass out. You go over and renew your friendship with him."

Knowing the little six-year-old boy, I went to his home and talked and played with him nearly every day when he was feeling well. He soon began to look for me and ask about me.

The next time I saw the lady who was teaching me. I asked her how I would know this child after he died. I told her that I did not know where he would go, that I had never been up to the Children's World, and did not know where it was located.

“From now on until he comes back as a girl you can see him whenever you wish by spiritual sight no matter where you are,” the lady said. “You will also be with him every night in the Children’s World. You will be able to see him there from a distance. He will be within your vision until he returns to Earth.”

This little boy died at two o’clock in the morning. I was at his bedside in my desire body and I went with the lady who carried him to the Heaven World. At the time I was fully conscious and had the use of all of my faculties. I went to see him many times at night, and he knew me as well as when he was a little boy on Earth.

Later this ego went on to the Second Heaven where he stayed for a few days. I went there and followed him on down to birth. I saw him when he used to go around with his future mother and father. I saw how this ego used to play with his new mamma when she was out of her body in sleep.

The first parents of this child did not know the new parents and they lived in different parts of the same city. I happened also to know the new parents. When the baby was reborn I recognized her and she was very friendly with me. She would come to me whenever I went where she was.

It was exactly two years and three months from the time he died until he was reborn as a little girl. From that time on I never questioned any of the mystic teachings. I have always said when something came up that I did not understand, in time it would be made clear to me. It has always been so.

I was also shown this boy’s previous life when he was a woman. At that time she was a nurse in a Hospital Corps. She met death in France by being blown to pieces during the World War. She had lived a good life and had been an untiring nurse in the front lines where she helped everybody impartially. She had given a good account of herself both in her home and as a nurse in France.

In a previous life, when she was a man in southern Europe one thousand years before, she had befriended her present parents. Her life records show that she had lived a good, useful life for four lives. It seems very likely that this ego will take up the Path and live a really useful life. Her record in the Memory of Nature shows that she was born in 1879 and that she was one of the first nurses from her unit to be killed

THE LAW OF INFANT MORTALITY

My Teacher one day set me the task of following a certain person's life through two previous embodiments and reporting. I had no idea that I was being sent in quest of a law, but thought the purpose was to develop my faculty of reading the Memory of Nature. When ready, I reported the result to my Teacher, who inquired particularly the circumstances attending death in each of the two lives. I answered that the man died in battle the first time and from sickness as a child the last. That was correct, and another person's life was given me to investigate. That one died in bed the first time, and also died as a child the last time. A third person's life terminated in a fire the first time, and seemingly also as a child the last time. I say "seemingly," for I could scarcely believe the evidence of my senses, and felt diffident when I reported to my Teacher. I was surprised when he said I was correct. This feeling grew as I, in turn, investigated fourteen persons' lives. In the first life they died under varying circumstances; some in battle, others by accidents, and others in bed surrounded by weeping relatives; but in the second life all passed out as children.

The Teacher then told me to compare these lives to find why they died as children, and for many weeks I studied them night after night, but could find not similarity in the conditions of their first death until one Sunday morning just as I was entering my body, it flashed through my brain. I awoke with a shout—Eureka! I almost jumped into the middle of the floor in my joy at having found the key. The horrors of battle, fire, and accident, and the lamentations of relatives alike prevent deep etching of the life-panorama; and the value of a life terminated under such conditions would be lost save for the following death as a child and subsequent tuition first in the first heaven, as fully elucidated in our literature.

—Max Heindel *Letters to Students*, pp. 50-51

in 1914. She was reborn in 1918 and died in 1924 at the age of six years. She was reborn in 1927 as a girl, and is still living and in good health. She is a very bright, intelligent child. □

The Ladder of Love

THERE IS in the Book of Genesis (28:12) a little story telling of a vision seen by the patriarch Jacob at the time when he was fleeing from the wrath of his brother Esau, whom he had deceived and betrayed. The verse reads:

“And he dreamed, and behold, a ladder set up on the earth, and the top of it reached unto heaven: and, behold, the angels of God ascending and descending on it.”

Like many another biblical story it is short and concise, and like many another also it receives little serious study, perhaps on account of its shortness. At the same time, when one does study these stories they are found to contain a surprising wealth of meaning and of wisdom. We are apt to take the superficial view and to dismiss the matter with the thought that it is a nice story and no doubt did show Jacob that God was watching over him, even in spite of his wrong doing. So we let it go at that.

A check on the Hebrew words used here, together with their alternate meanings, sheds a much clearer light on the story. The word “ladder,” for instance, comes from a root word meaning “mounting upward,” and could well be rendered “staircase,” or even better still, “steep upward pathway,” the word “ladder” having been chosen by the translators apparently as fitting their own mental picture. Again, the word “angels” is translatable in other ways. The word “angel” itself means simply “messenger” and does not of necessity always apply to members of what we call the angelic life wave. In this case alternate translations given in *Strong’s Concordance* include “messen-



Stained glass roundel (detail), 1686, Wragby Church, Yorkshire, England

Jacob's Ladder

gers,” “prophets,” and “teachers,” and this last word seems to open up the meaning most clearly.

What, then, is this “ladder?” Ladder, staircase, or ascending pathway, whichever translation we choose, all give the same picture of a steep and straight way between earth and heaven; the “strait and narrow way” of Christ Jesus, “which leadeth unto life.” In other words, Jacob saw a vision of the Path of Initiation, perhaps the first such vision given to men, other than individual initiation given to those who received this honor in the early days, and whom we now generally call our Elder Brothers. It becomes quite plain, therefore, when regarded in this way, that Jacob was shown the path to which he must aspire, even though we do not find him attempting to follow that path at that time.

The question then arises, just who was Jacob? Why should he be given such a vision? On the material plane he was a man of perhaps normally good character for his time, but one who had the very common fault of dishonesty, for we are told that he deceived his brother and robbed him of his birthright.

But, since these stories also carry a hidden spiritual meaning—an allegorical meaning, as Paul says—we may find a very different picture from

that of the doings of a single individual. The name Jacob is generally rendered as meaning “supplanter”; literally, it is “heel-catcher,” or one who trips up another in order to overcome him by unfair means. This is, of course, exactly what the individual Jacob had done, and the name was very fitting. Yet, on the broader side, we see that Jacob, the man, stands for unregenerate humanity. He is still clinging to his lower nature; still unrepentant of his sins. Deceptiveness is, we must admit, one of the most common human faults. Basic honesty even today is none too common, and we still find people greatly surprised when someone has the courage to stand for absolute integrity. Perhaps we had better not criticize the old Jacob too harshly!

Although Jacob had seen the vision of the ladder, he was not yet prepared to begin its ascent. He still had his great fault unconquered; he still had not learned to feel the pangs that had resulted to others from his deceptions. So we find him fleeing, not so much perhaps from the wrath of Esau, as from his own guilty fears, to a far distant country to take refuge with his uncle Laban. So, like the Prodigal, he fled into the depths of materiality trying to get away from himself.

Now came his lesson. For seven years he served for the one he ‘loved, Rachel, only to find himself tricked in his turn, for Laban reneged on his bargain and offered Leah instead. Jacob then had to serve a further symbolic seven years before gaining his heart’s desire. He must have been, as later events showed, endeavoring during this time to overcome his great fault, but that he had only partially succeeded is shown by the fact that he, in turn, continued to trick his uncle until at last his conscience, which perhaps was becoming aroused, drove him away. Then he received another sharp lesson, for we find his beloved Rachel herself caught in deceit and dishonesty.

However, this time Jacob is able to mend matters with his uncle, and he continues back towards his home with the determination to make what restitution he can to the deceived and defrauded brother. In this he was successful, for we find Esau, who had himself overcome his hatred and resentment, willing and anxious to forgive.

Now comes Jacob’s great test. He wrestles for a



Orthodox egg, about 8 inches high, private collection

Jacob Wrestling with an Angel

Cherubim and seraphim, a heavenly host, witness the agon.

whole night with a man; he has approached the threshold and evidently must wrestle with his own lower nature, or with that self-created demon, the Dweller on the Threshold. We find that he has so far conquered this lower nature of his that he succeeds in vanquishing his demon, to find that it now appears as an angel of light, and he is set upon the ladder at last.

However, his victory is not complete, for he bears the scar of the battle, the lameness induced by the touch of the demon, for the rest of his life. Since he has, to a large extent, overcome his lower nature, and since his higher nature, now aroused, has become dominant, his name is changed. The old sins are wiped out and with them the name of “supplanter.” Instead he is given the new name of Israel—“he shall rule as a God.”

Is not this story typical of the experiences of every aspiring soul? At some point in our development we see the vision of the ladder. Then we begin to strive to overcome whatever it is that is our own particular fault, for even those of good character still

have their own particular weaknesses. The lessons are learned, often through bitter suffering and disappointment. The way is often dark and lonely, for we are far from our heavenly home, enmeshed in material things. But in time, with the memory of the vision ever before us, we are inspired to keep on striving, and eventually reach the goal of self-conquest, which is the true initiation.

It is very comforting to know that it is not necessary for us to attain perfection before receiving Initiation. Jacob still carried the mark of his weakness; he must still strive to better himself, and so must everyone who aspires to climb this ladder. It is the willingness, the progress through continued effort, that counts.

We have called this "The Ladder of Love," and truly this is shown in Jacob's vision. While some believe the beings are Angels, I think they are our Elder Brothers who are seen both ascending and descending. What does this mean? Surely, we say, those who have attained to the point where they are able to climb do not need to come down again! No, they do not need to return. Then why do they do so? For love, of course.

Those who have attained have done so because of their compassion and love for their fellow men, as well as for all others of God's creatures. So, putting aside their own desires, back they come for the sole purpose of helping the rest of us forward on this ladder of initiation, at what cost to themselves we may only guess. And we must do likewise. Even as we struggle up the steep road for the first time, we must be prepared to step back many times in order to help some other upward, just as those Greater Ones have helped and are helping us. So, and only so, may we individually and as a race hope to attain to the godlikeness that is our destiny.

Our individual efforts in thus helping forward our race may seem very small and puny, yet collectively they form a force of tremendous power. All are striving towards the goal of goodwill and peace, even though all still have the evils of hatred and resentment to overcome. Jacob's vision still points out the path and, some day, we as individuals, and as nations, will all attain to that point where, as Jacobs and Esaus, we shall again be united in love and fellowship. □

—Jack L. Burt

A PROVERB

THEN shall the Kingdom of Satan be likened to a grain of tobacco seed which, though exceedingly small, being cast into the earth grew and spread, and became a great plant so that huge and vile worms made their habitation thereon.

And it came to pass that in the course of time the sons of men beheld it and thought it beautiful to look upon and much to be desired to make lads look manly. So they put forth their hands and did chew of the weed, and some it made ill, and some to vomit most filthily.

Yet they returned to their chewing and it grew on them so that they became weak and unmanly and said, We are enslaved and cannot cease from chewing it. And the mouths of all that were enslaved became foul and were seized with violent spitting and they did even spit in ladies' parlors and in the House of the Lord. And the Saints of the Most High God were greatly plagued thereby.

And in the course of time it also came to pass that others snuffed it and were taken with violent nasal spasms and did sneeze with mighty sneezings, insomuch that their eyes were filled with tears and they did look exceedingly silly.

And yet others cunningly devised the leaves into rolls and did set fire to one end thereof and suck vehemently at the other end thereof and did look very grave and calf-like and the smoke of their defilement ascended up forever and ever.

And the cultivation of the plant became a great and mighty business in the earth and the merchantmen waxed rich by the commerce thereof. And it came to pass that even the ministers of grace defiled themselves therewith, and the poor who could not buy bread nor books for their little ones, spent their money for it.

And the Lord was greatly displeased therewith, and said Wherefore this waste? Why do these little ones lack bread and shoes and books? Turn now your fields into corn and wheat and put this evil thing from you and be temperate and defile not yourself any more, and I will bless you and cause My face to shine upon you.

But they all exclaimed with one accord "We cannot cease from chewing and snuffing; and smoking. We are slaves to the weed." □

—Max Heindel (December 1918 *Rays*)

Discerning Truth from its Imitation

WHERE SHALL we find truth, and how shall we know when we have found it? There is no use in seeking truth, or in knowing truth when we have found it, unless we put it to practical use in our life—and it does not follow that we will do that merely because we find it. There are people, comparatively many, who scour the civilized world to find rare treasures of ancient art—pictures or coins. There are many who manufacture imitations of the genuine articles, so the seeker after these things runs the risk of being duped by clever rogues, unless he has means of knowing the genuine from the spurious.

In this respect he is beset by the same danger as the truth seeker, for there are many pseudo-cults and clever inventions that may baffle us. The collector often shuts his find up in a musty room and gloats over it in solitude; and not infrequently after years, or maybe when he has died, it is found that some of the things he guarded most jealously and treasured most highly were spurious and imitations of no value. Similarly, one who finds what he believes to be truth may “bury his treasure” in his own breast, or “put his light under a bushel,” to find, maybe after many years, that he had been swindled by an imitation. Thus, there is need of an infallible final test, one which eliminates all possibility of deception, and the question is how to discover and apply it.

The answer is as simple as the method is efficient. When we ask how collectors discover that a certain article they prize is an imitation, we shall find that it is usually by showing it to some one who has seen the original. We may deceive all of the people part of the time and a part of the people all of the time, but it is impossible to deceive all

the people all of the time; and had the collector shown his find publicly instead of hoarding it in secret, he would have quickly learned by the collective knowledge of all the world whether his find was genuine or not.

Now mark this, for it is very important: Just as surely as the general secretiveness of collectors aids, abets, and fosters fraud on the part of the curio dealers, so also the desire to have and to hold for oneself great secrets not known to the “rabble” fosters the business of those who trade in “occult initiations” with elaborate ceremonial to beguile victims into parting with their cash.

How can we test the worth of an axe but by using it and thus finding out whether it will keep its edge in actual wearing work? Would we buy it if the salesman required us to put it in a dark corner where no one could see it, and forbade us to use it? Certainly not! We would want to use it in our work, and there it would show whether it had “temper.” If it were found “true steel,” we would prize it; if not, we would tell the salesman to take back his worthless stuff.

On the same principle, what is the sense in “buying” the wares of secrecy mongers? If their wares were “true steel,” there would be no need of secrecy, and unless we can use them in our daily lives, they are of no value. Neither is a good axe of value to us unless we use it; it rusts and loses its edge. So it is obligatory on every one who finds truth to use it in the world’s work, both as a safeguard to himself to make sure that it will stand the grand test, and to give others a chance to share the treasure which he himself finds helpful. Therefore it is very vital that we follow the command of Christ: “Let your light shine.” □

READERS' QUESTIONS

Plant Responses; Who Initiates? The Woman Within; Jesus' Disciples

PLANT RESPONSES

Question: We are taught that in plants the light ether is partially dormant and the reflecting ether is lacking. Thus, it is reasoned, sense perception and memory, which are the qualities of these ethers, cannot be expressed by the plant kingdom. How is this to be reconciled with recent scientific findings showing that plants do respond “emotionally” to stimuli and do seem to have a sensitive nervous system?

Answer: In *Letters to Students*, Max Heindel wrote that “plant life is growing more sentient. The lateral limbs of trees produce more abundantly than do vertical branches because in plants, as in us, consciousness results from the antagonistic activities of the desire and vital currents. Lateral limbs are swept through their entire length by the desire currents which circle our planet and which act so powerfully in the horizontal animal spines. The desire currents rouse the sleeping plant life in the lateral limbs to a higher degree of consciousness than is the case with the vertical branches, which are traversed lengthwise by vital currents radiating from the center of the Earth. Thus, in time, the plants will also become too sensitive to serve as food and another source must be sought.”

Occult science agrees that response to stimuli among plants certainly does exist. The primary difference between occult and material science in the interpretation of this phenomenon appears to be concerning the source of the response. Occult science teaches that the different life-waves have different levels of consciousness. The consciousness of plants resembles that of dreamless sleep. Occult science also teaches that the source of response to outside stimuli is not actually the plant itself, but a higher Being, a Group Spirit, who helps the plant to function and through whom, in a sense, the plant

is evolving.

This may be hard to accept in the light of what modern science has to say, but that does not nullify the validity of the occult teachings. The occultist uses faculties which he has developed within himself, and the material scientist uses an inanimate instrument. It would be a great mistake to think that this mineral device can perceive more than a spiritually developed individual. Material science has only recently become aware of things that occultists have been saying for years.

THE INITIATOR

Question: Much is being said these days about spiritual Initiation. Who is the Initiator? Is it Christ?

Answer: The various spiritual Initiations which the aspirant undergoes as he proves himself ready represent steps in the life of Christ. Christ is the Wayshower for all humanity—both for those who are endeavoring to take the straight upward path of evolution and those many who are proceeding along the slow, steady, spiral path.

The Initiator of any individual Ego is a Teacher—a highly advanced human being who has become a Hierophant of the lesser Mysteries appropriate to the country in which the candidate resides. In the case of the preparatory school for the Rosicrucian Order, the Initiator is one of the Elder Brothers of the Rose Cross, who has been aware of the candidate's strivings and appears to him at the appropriate time.

Although the Teacher assists the candidate as necessary, it must be stressed that spiritual Initiation into a truly occult Brotherhood is an inner experience which can come to the candidate only after he has proven himself worthy. Such Initiation can



Watercolor, James J. Tissot (1836-1902)

Christ's Exhortation to the Twelve Apostles

Some of the twelve disciples, including John, may be among the Compassionate Ones, all of whom have passed the Vulcan Initiation.—Cosmo, p. 592

never take place until the candidate, by living lifetimes of purity and service, has achieved the requisite development of his latent spiritual powers, which the Initiator then teaches him how to use dynamically. The task of the Initiator is to show the candidate these latent faculties and dormant powers and to demonstrate for the first time how the candidate may awaken this static energy into dynamic power.

FINDING THE "WOMAN WITHIN"

Question: We are told in *Mysteries of the Great Operas* that celibacy and the suppression of the sex drive are not the same thing and that we must want to be chaste rather than have to force ourselves to be chaste. "This can only be done by what the mystic calls 'finding the woman within himself.'" How is this accomplished?

Answer: It is indeed true that we must want to be chaste, so that we willingly dedicate ourselves to living the life of purity and service which gradually enables us to control our thoughts and feelings. By using our creative faculties on the mental plane (mathematics, music composition, etc.) we transmute the sex urge into spiritual channels.

"Finding the woman (or the man) within" refers to the balance which every Ego must establish within himself—the balance that eventually manifests

in perfect bipolarity. Each Ego is essentially bisexual, although at the present time in evolution it generally manifests in alternate re-births as male and female. Perfect balance will come about with the inception of perfect bipolarity.

The process of "finding the woman within" will not be completed until the first Initiation, when we face the Dweller on the Threshold—the composite entity created as the result of all our individual sins. The Dweller always appears as a creature of the opposite sex. Once this creature is met and mastered, the candidate for Initiation is allowed to proceed into higher spiritual knowledge and power. He then has found the man, or the woman, within himself, achieving complete mastery over his passions.

JESUS AND HIS DISCIPLES

Question: I have heard it stated by more than one person that Jesus and His twelve disciples have all been reincarnated several times, and that they are all inhabiting physical bodies right now. Some people have even gone so far as to claim that they, or some of the people they know, are various ones of the disciples. One man claimed to be John and another said he was Peter. What is your opinion on this subject? Some of those laying claim to such lofty development appear very human to me indeed.

Answer: Jesus and His disciples have never reincarnated in physical bodies, although they are all perfectly able to do so. The reason is that He, with His band of twelve highly trained helpers, is working with the various churches from the invisible planes, and that work is entirely unconnected with material affairs. However, it is usual for a great Teacher to come in each age, and as we are now nearing the cusp of the Aquarian Age, we may confidently look forward to the coming of such a One, who more than likely, will be Jesus, as this Teacher is coming to give the Christian Religion impetus in a new direction.

When Jesus and His disciples do reincarnate, it will not be necessary for them to announce themselves to the world, for the life led by each will proclaim his identity. □

Our Bible's Heritage

TODAY MANY BELIEVERS in the Holy Bible are not aware of the historical origin of their Bible. We may have read and studied the books of the Bible, but that does not mean we know the historicity of what we are reading. It may therefore be prudent and interesting to consider the facts as we have uncovered them today through the scrutiny of modern historical research.

Let us begin with the books of Jewish Scripture from the Christian perspective. The Christian term “Old Testament” refers to the body of old Jewish records that comprise part of our modern Bible. While Protestants and Catholics do not agree precisely as to the number of records to be included in the canon of the “Old Testament,” all Christians use the term in contradistinction to the “New Testament,” which contains writings pertaining to Jesus Christ and His influence.

The term “Pentateuch” is sometimes used by scholars. It is a Greek term meaning the “Five Books.” These are the first five books of our Old Testament; i.e., Genesis, Exodus, Leviticus, Numbers and Deuteronomy. They contain a semi-historical and legendary narrative of the history of the world from the Creation to the time of the arrival of Jews in the Promised Land. There are in them some beautiful idylls, but there are also stories of incest, fraud, cruelty and treachery, not always explicitly disapproved of. A great part of the Mosaic Law is embodied in this narrative. The books are traditionally ascribed to Moses, but it is almost certain that they were not written in an age contemporary with Moses or within a span of time close to his era (some liberal historians view Moses as an altogether mythical figure—a view



Oil on canvas. Philippe de Champaigne (1602-1674). Milwaukee Art Museum

Moses Presenting the Tablets of Law

not shared by your author). They were in their present form most likely compiled sometime after the return of the Jews from the Babylonian Captivity! The decree of Cyrus permitting this return was in 536 B.C. Some books now included in the Old Testament, such as Haggai, Zechariah, and Malachi, were admittedly written after the return from Captivity, Malachi being as late as 420-397 B.C. The compilers of the Pentateuch obviously used some ancient material, and some of that material is expressly named. Egyptian and Chaldean terms are relics of local color and derive from more contemporary documents.

But there are some ludicrous slips, which show that the compilers did not always comprehend their material. Modern criticism distinguishes two distinct sources among the documents of different dates used by the editors. For the sake of brevity and convenience they may be called J (Jehovistic) and E (Elohistic). Then there are later, rather obvious

miscellaneous interpolations; these sometimes overlap and even contradict each other. Logically speaking, the Book of Joshua, which describes the entry into the Promised Land, should be bracketed with the Pentateuch, and many writers speak of the six books together as the Hexateuch.

The Apocrypha contains certain Books which are not admitted as Canonical in the English Bible. But the early Christians received them as part of the Jewish Scriptures, and the Council of Trent (A.D. 1545-1563) seems to have recognized the greater part of them as canonical. The statement in 2 Esdras (about the first century A.D.) that the law was burnt and Ezra (about 458-457 B.C.) was inspired to rewrite it, is probably true as to the historical fact that the law was lost, and that what we have now dates no earlier than the time of Ezra, and some of it a good deal later.

The view of the Jews regarding Scripture is somewhat different from that of the Christians. They divide their Scripture into three parts: (1) the Law or "Torah"; (2) the Prophets or "Nevi'im"; and (3) the Writings or "Ketubim." This division was probably current in the time of Jesus. In Luke 24:4 Jesus refers to the Law, the Prophets, and Psalms. In other places (e.g., Matt. 7:12) Jesus refers to the Law and the Prophets as summing up the entire Scripture. In the Old Testament, Book 2, Chronicles 34:30, the reference to the Book of the Covenant must be to the Torah, or the original law. The modern Christian terms "Old Testament" and "New Testament" are substitutes for the older terms "Old Covenant" and "New Covenant." The Samaritans, who claim to be the real Children of Israel and disavow the Jews as schismatics from their Law of Moses, only recognize the Pentateuch, of which they have their own version, which is slightly different from that in the Old Testament.

The primitive Torah must have been in old Hebrew, but there is no Hebrew manuscript of the Old Testament which can be dated with certainty earlier than 916 A.D. Hebrew ceased to be a spoken tongue with the Jews during or after the Captivity, and by the time we come to the period of Jesus, most cultivated Hebrews used the Greek language, and others used Aramaic (including Syriac and Chaldee), Latin, or local dialects. There

was also an Arabic version. For historical purposes the most important versions were the Greek (the Septuagint), and the Latin version (the Vulgate). The Septuagint was supposedly prepared by 70 or 72 Jews (the Latin *septuaginta* means seventy) working independently and at different times, the earliest portion dating from about 284 B.C. This version was used by the Jews of Alexandria and the Hellenized Jews who were spread over all parts of the Roman Empire. The Vulgate was a Latin translation made by the celebrated Father of the Christian Church, St. Jerome, from Hebrew, early in the fifth century A.D., superseding the older Latin versions. Neither the Septuagint nor the Vulgate have an absolutely fixed or certain text. The present standard text of the Vulgate, as accepted by the Roman Church, was issued by Pope Clement VIII (A.D. 1592-1605).

It is likely that the early Christians were divided into two parties. One was a Judaizing party which wished to remain in adherence to the Jewish views and customs while recognizing the mission of Jesus. The other party, led by Paul, broke with Jewish traditions and the orthodox interpretation of Jewish Law. Needless to say, Pauline Christianity prevailed. But the Jews in the Apostle's time (and since) were strongly influenced by the Talmud, a body of orally transmitted law and doctrine that was eventually transcribed by schools of doctors and learned men. The Talmudists took the divergent texts of the Old Testament and interpreted them by a mass of traditional commentary and lore. In the sixth century they evolved the Massorah, which may be regarded as the body of authoritative Jewish Hadith. Perhaps the best known part of the Talmud is the first part, called the Mishna—a collection of traditions and decisions prepared by the rabbi Judah about 150 A.D.

Centuries passed before the appearance of the the four (officially accepted) Gospels, the book of the Acts of the Apostles, twenty-one letters written to churches and individuals by Paul, John, James, Peter, and Jude, and the Book of Revelation, possibly authored by St. John. Together they comprise the New Testament.

The four Gospels which we have today were by no means the only gospel narratives in circulation.

All this body of unmethodical literature was casual in nature. No wonder, because the early Christians expected an imminent end of the world. Of all the miracles described in the four Gospels, only one is described in all four. Other miracles were described in non-canonical gospels (Thomas, Peter, James, Pseudo-Matthew, Nicodemus, Bartholomew, Phillip) which are not mentioned in any of the four canonical Gospels. Some of the Epistles contain expositions of doctrine, but this has been understood differently by different churches, giving rise to over 250 Christian denominations in the USA today. In the first one hundred years after Christ there were probably hundreds of Epistles (letters), and not all the Epistles now viewed as canonical were always thought genuine as to authorship and authoritative as to doctrine.

Modern computer analysis of the language of some of Paul's letters brings into doubt the traditional ascribing of Pauline authorship, but this should not be surprising. It was a commonly accepted, legitimate practice in those days for a disciple under tutelage to sign his master's name to a document or letter.

An Epistle of St. Barnabas and an Apocalypse of St. Peter were recognized by Presbyter Clement of Alexandria (around 180 A.D.). The Apocalypse of St. John, which is part of the canon in the West, forms no part of the Peshitta (Syriac) version of the Eastern Christians, which was produced about 411-433 A.D. and was used by the Nestorian Christians.

The Book of Revelation was not the only "final Apocalypse" written in the field. There were several such narratives, all with greatly varying theological themes and details. They were prophecies of "things which must shortly come to pass"; they could not have been intended for long preservation, for "the time is at hand." The final form of the New Testament canon for the West was not fixed until the fourth century A.D. (367 A.D.) by Athanasius, 14 years before the reaffirmation of the text of the Nicene Creed in 381 at the Second Ecumenical Council in Constantinople.

When were the Gospels written? By the end of the second century A.D. they were in existence, but it does not follow that they had been selected



Stained glass roundels, South aisle, St Mary the Virgin, Dedham, Essex, England

The Symbols of the Four Evangelists

by that date to form a canon. Two Gospel writers, Mark and Luke, were not among the twelve Disciples called by Jesus. Mark's Gospel is generally taken to be the earliest, conservative estimates placing its date as early as 60 A.D. and as late as 100 A.D. But scholars agree that, like the other authors of the Gospels, Mark borrowed heavily from an unknown original source, abbreviated as Q (from the German word for source, *Quelle*). As Professor F. C. Burkitt remarked (*Canon of the New Testament*), it is an odd miscellany: "The four biographies of Jesus Christ...are not independent of each other, and neither of them was intended by its writer to form one of a quartet. But they are all put side by side, unharmonized, one of them being actually imperfect at the end [Mark*] and one being only the first volume of a larger work." Clement of Rome (cir. 97 A.D.) and Polycarp (cir. 112 A.D.) quote sayings of Jesus in a form different from those found in the present canonical Gospels. Polycarp (Epistle, vii) inveighs much against men "who pervert the sayings of the Lord to their own lusts," and he wants to turn to "the Word handed down to us from the beginning," thus referring to a Tradition earlier than the four orthodox Gospels. (Continued) □

—Rick Manoff

*One surviving text recently discovered is the Gospel of Thomas, believed by many experts to be older than the Gospel of St. Mark.

God's Message Through the Astrological Sign Taurus

THE SIGN TAURUS is the second sign of the zodiac and is, according to the Rosicrucian Philosophy, the second great Creative Hierarchy. The first and second great Creative Hierarchies are said "to have passed beyond the ken of anyone on Earth." It is known that they gave some assistance at the beginning of our evolution.

According to *The Rosicrucian Cosmo-Conception*, these two first Hierarchies have no name; according to the Greeks, the Divine Hierarchy of Taurus is called the TETRAPHIM.

Under the ray of Taurus, the aspirant who is striving to work consciously with the cosmic forces is brought face to face with the mystery of the Creative Word.

In the beginning was the Word, and the Word was with God, and the word was God.

The same was in the beginning with God All things were made by him; and without him was not anything made that was made.

In him was life; and the life was the light of men.

And the light shineth in darkness; and the darkness comprehended it not.

In these mystic words of John, the beloved disciple of Christ Jesus, lie concealed some of the most precious of Gods secrets. As with all symbols of eternal truth, their meaning will deepen and expand with the expanding consciousness of the one who holds them in his heart.

The outstanding truth which they tell us is that

Form, on every plane, is built by tone, projected by the Creator at a definite rate of vibration to accomplish a definite result. They tell us also that this creative tone is one with Him who sends it forth, that it carries His life (and therefore Himself) into every form which it creates.

Thus the Creator, the creative agent, and the form created are in reality one.

There is a point of immense importance here for us who are creators-in-the-making, for the thoughts and words which we send forth have tone and are creating living forms—each according to its kind.

There are other points which concern us deeply.

The Word is Wisdom, the Second aspect of God—the molding, sustaining, nurturing principle—which gives form and life to the thought projections of the Father, the Will Principle. It is this Mother Principle which the Christ is calling awake in us.

In the 55th chapter of Isaiah, verse 11, we find the following beautiful description of the work of this principle in Nature:

*So shall my word be that goeth forth out of my mouth:
it shall not return unto me void,
but it shall accomplish that which I please,
and it shall prosper in the thing whereto I sent it.*

When we remember that God is Love and that the Word, which goeth forth to accomplish His purposes, is born of that infinite love, we know the reason for the marvelous harmony, order, and beauty which prevail throughout the entire realm

of Nature.

It is only when we come to the field of man's experiments in creation that we find discord, confusion, and ugliness. But even here the power of the Word is working unerringly to bring order out of chaos.

In *The Rosicrucian Cosmo-Conception* we are given a vivid picture of the way in which human thoughts are dealt with by the twin forces of Attraction and Repulsion in the Desire World—the good is carefully garnered and preserved under the Law of Attraction, while the evil is whipped outward and destroyed by the whirling, tearing forces of Repulsion.

All pain is caused by this destruction of our negative creations which, if allowed to persist, would completely overwhelm us and block our evolution.

In our study of Taurus we are concerned only with the Law of Attraction, which is administered in our solar system by the ruler of Taurus, Venus, the planet of love and harmony.

With her radiations of love and beauty, sweetness, harmony and order, Venus draws us into the path that leads ultimately to an understanding of the mighty mysteries of Taurus.

But there are strong, clear lessons to be drawn from what we know here and now of the these mysteries. For instance, there is the clearly conceived plan, the determination of the line along which the creative force is to be projected, and the sending out of that force in the combined power of Will and Wisdom (mind and heart). There is also the unflinching love which broods, motherlike, over the unfolding project, sustaining and nurturing it

until its purpose has been fulfilled.

Does not this give a definite plan to follow in our efforts to control and use to the highest advantage the powers that we possess?

Since all of God's creations are conceived in the harmony of infinite love, we know that our first need is to establish within us that harmony and order to which Venus is calling us, so that we may use our powers of thought and speech to create only that which will endure.

Our next need is to develop the determination of mind and constancy of heart necessary to sustain our thought creations until their purpose has been fulfilled.

THE TWELVE GREAT CREATIVE HIERARCHIES

ZODIACAL SIGN	NAME	STATUS
	<i>Cosmo name in italics</i> (Greek, Christian & other names)	
1 Aries	<i>Nameless</i> (Xeophim).....	The first and second orders are said to have passed beyond the ken of anyone on Earth. It is known that they gave some assistance at the beginning of our evolution.
2 Taurus	<i>Nameless</i> (Tetraphim).....	The three following orders worked of their own free will to help man during the three periods which preceded the Earth Period. They have also passed to liberation.
3 Gemini	<i>Seraphim</i> (Spirits of Love)....	who, in the Moon Period, aroused in man-in-the making the germ of the human spirit—the Ego.
4 Cancer	<i>Cherubim</i> (Spirits of Harmony)	who, in the Sun Period, aroused the germ of the life spirit.
5 Leo	<i>Lords of Will</i> (Thrones)	who, in the Saturn Period, aroused the germ of the divine spirit and gave the germ of the dense body.
		The following Seven Creative Hierarchies are active in the Earth Period:
6 Virgo	<i>Lords of Wisdom</i> (Kyriotetes, Dominions)	who, in the Sun Period, started the vital body.
7 Libra	<i>Lords of Individuality</i> (Dynamis, Might, Virtues)	who, in the Moon Period, started the desire body.
8 Scorpio	<i>Lords of Form</i> (Exusiai)..... Powers, Authorities)	who have special charge of human evolution in the Earth Period.
9 Sagittarius ..	<i>Lords of Mind</i> , (Archai)..... Lords of Personality, Time Spirits, Principalities)	the humanity of the Saturn Period.
10 Capricorn ...	<i>Archangels</i> , (Spirits of Fire... Race Spirits)	the humanity of the Sun Period.
11 Aquarius	<i>Angels</i> (Sons of Life..... Sons of Twilight)	the humanity of the Moon Period.
12 Pisces	<i>Virgin Spirits</i>	who are the humanity of the present Earth Period.

The larynx, the organ of speech, is the reflection in the physical body of the Taurus Ray.

When our consciousness has been sufficiently impressed with the fact that the larynx is a creative organ, we shall begin in earnest to guard our speech. We shall see in a new light that statement of the Christ: "But I say unto you that every idle word that men shall speak, they shall give an account thereof in the day of judgment." We shall know that the power which we pour out, harmfully or uselessly, in speech is the power which, conserved and directed, will carry us to godhood.

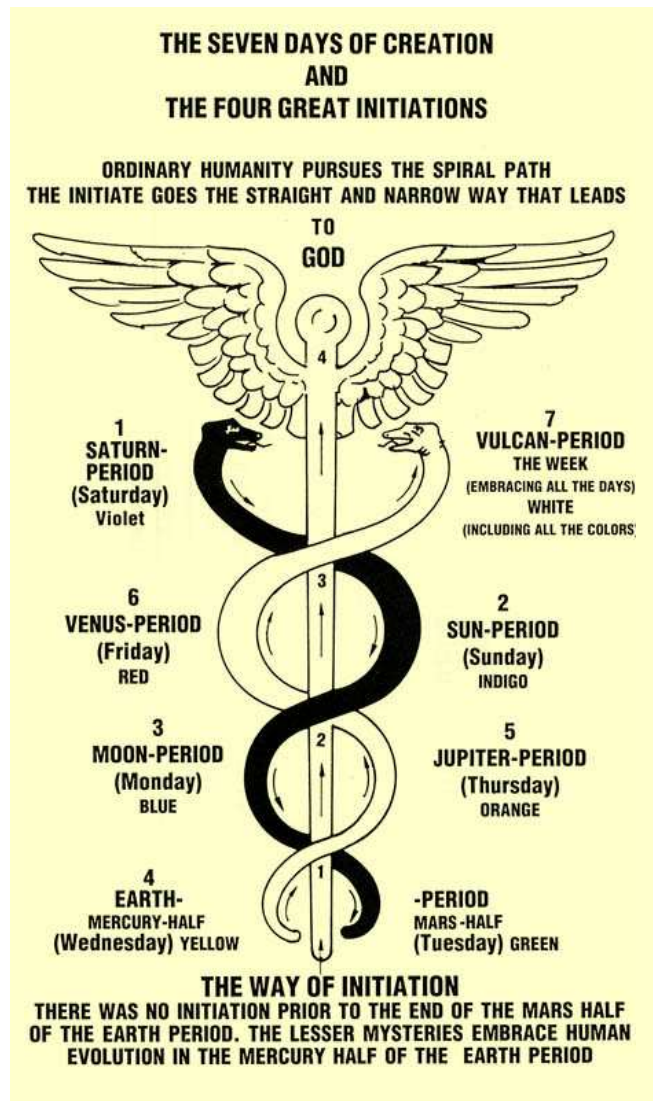
Taurus is the great power sign of Venus, through which the creative fire, burning at the base of the spine, is, by clean, high-thinking and constructive living, gradually drawn up the spine to work with greater power in the brain, ruled by Aries. A study of the main keywords of Taurus—*harmony, determination, constancy*, and others—will tell us how to tune into that power and reach a higher level. In following the voice of our higher Self, we gain more power to use in directing our life.

The process of shifting and weighing the various things, qualities, and activities in which we are interested, to decide which to hold onto and which to discard, gives the opportunity for progress onward and upward to secure spiritual gains. *Harmony*, the highest spiritual keyword of Taurus, tells us that our thoughts, feelings, and outer actions must be brought into harmony with our ideals if those ideals are to be reached.

The mental keyword, *Determination*, tell us we are to make true decisions about our general plan of living and the particular goal we hope to reach, following that course steadily without wavering. Decisions are vital; once we have chosen what is right for us, we find a peace and contentment nothing else can equal. Seeking that choice through prayer enables us to make the right decision.

Resolution, coupled with determination, is necessary. As our hearts are faithfully tuned to love truth and right action, we keep climbing onward and upward, as represented by the central rod of the Caduceus, shown in Diagram 15 of *The Rosicrucian Cosmo-Conception*.

Constancy is another keyword of Taurus. Constancy is essential to the fulfillment of our



good ideas and plans. Another word for constancy is *steadfastness*. Constancy means sticking to our resolutions in spite of distractions or obstacles. It means persisting in what we have set out to do until it is finished. It means conforming to our principles even though we might occasionally find it easier or more pleasant not to do so. Constancy means remaining true to our ideals and loyal and steadfast in our affections.

If a person shows himself to be constant, he acquires a reputation for trustworthiness. If he shows himself inconstant in one thing, however, there is considerable likelihood that he will be inconstant in other things. Thus, he is not considered likely to be trustworthy. Constancy speaks for itself. People can see for themselves without being told whether or not it is one of our attributes.

Constancy is not to be confused with stubbornness.

Think, for a moment, of the constancy of the universe. Suppose the Sun could no longer be depended upon to shine, or that oxygen could no longer be depended upon to form water by combining with hydrogen. Suppose that God could no longer be depended upon to love each of His children. We would be faced with calamity if any one of these suppositions suddenly were to come true.

Our constancy in our small affairs is just as important, in its own way, as is the constancy of God and of the great divine Creative Hierarchies and the spiritual forces in their areas of activity.

It is, of course, possible to be constant to principles of evil or to the pursuit of unworthy desires. This, naturally, is wrong.

To be constant in the right way, in the way that is acceptable to God, we must follow the rules of right living and be constant in practicing them. We must put our spiritual considerations and Teachings uppermost in our minds and separate ourselves from all that is not essentially good. In this way we will be true to our principles and beliefs, to our resolutions and responsibilities, and to our friends and neighbors. Most of all, we will be true to ourselves.

Let us consider now the great help given by Christ to mankind.

The days following the glorious Resurrection of Christ, celebrated at Easter, marked a period of instruction for His disciples in many deep truths for their future work. At the same time, Christ worked with mineral, plant, animal, and mankind, as well as the Race and Group Spirits. His great mission helped not only the beings on this Earth, but the Angels and Archangels, especially those who had fallen under the influence of Lucifer. It also helped the stragglers, who had dropped behind the rest of their group.

We may get a better understanding of His mission by studying every single parable and action of Christ Jesus. This will help us in our steps upward on the Ladder of Life. Those steps are beautifully summarized in the Beatitudes—a most wonderful portion of His Sermon on the Mount. They contain Christ Jesus' message of Love, including the commandments of the Old Testament. Here are some of the lessons they contain :

1) We need a spirit of humility, as that is part of Christ's power to control every situation.

2) When we put into practice His message of Love we gain peace of mind, for Love is the greatest power in overcoming. Perfect Love casts out fear. Faith and Hope are contained in Love.

3) Meekness or gentleness attracts and increases. He who loses his life for my sake shall find it.

4) We should put God first, and have as our goal all for one and one for all, aiming to make real our ideals.

5) As we radiate mercy, love, and kindness, we show our understanding of the truism, as we sow, we reap. Jupiter's rays of mercy and compassion attract those very same benefits.

6) The key to heaven is purity, living a life pure in words and actions. Thus do we grow in understanding of what life is all about.

7) As the divine Spark within continues to grow, we shall have perfect peace in the heart and in the mind, resulting in harmony.

8) Here Saturn teaches us the lessons we need to become the kind of people in whom is demonstrated the Law of Love.

9) Others may not always understand what we seek to do in our efforts toward self-control, which we need, for He that controls himself is greater than he that controls a city.

10) As we blend the highest qualities of all the planets, we learn compassion. The Law of Love must be written within the hearts of all mankind, the Love which humanity has not yet learned to live because it does not understand that Love is the greatest spiritual power. Christ Jesus showed this in His every deed while on the Earth.

He explained to His disciples that they, too, must learn to build into their lives humility, sympathy, compassion, and purity, together with an intense desire for right-useness, with bravery, and with courage, if they would do His will of spreading the message of good-will to all mankind. We also need to develop these qualities to become true helpers in making our Earth a better place for all people.

And here is the encouragement with which Christ left us: "I am with you always, even to the end of the world" (Matt. 28:20). □

—Rosicrucian Fellowship Staff Members

Suggestive Thoughts on Astrology

ASTROLOGY is that science which treats of the correspondence between the position of the heavenly bodies and human events. It is a science of tendencies; it teaches the universal harmony of nature; the connection between all effects and all causes. Josephus tells us that astronomy and Astrology were one science originally, and it was only during the fifteenth century that they became separated in Europe. Astrology, says Madame Blavatsky, is to astronomy as the grammar of a language is to the dictionary of the language.

Now, we, as astrologers, are all of us constantly using the words “planetary influence.” Let us consider for a moment the meaning of that word influence. *Influence* and *flux* are words derived from the same Latin root *influo*, to flow in upon; hence, planetary influence must mean the flowing forth from the planet of some subtle matter, so that the position of a particular star cannot be a matter of indifference to the destinies of a child who is being born under its influence, and who enters, by the fact of its birth, into the universal harmonies of the worlds (astral as well as physical).

In the West, Paracelsus was the last great practical astrologer, and it is stated that he healed the sick by a talisman formed under astral influences, and recognized in the bodies of all men the mark of their ruling star. To recognize this in men, animals, and plants, is the true Natural Science of Solomon. In the Jewish Kabala, preserved under symbol and metaphor, many astrological truths are found. Kabbalistic Astrology deals largely with the science of numbers, which must not, however, be confused with judicial Astrology. In the Kabala, infancy was dedicated to the Sun, childhood to the Moon, youth to Mars and Venus, puberty to Mercury, mature age to Jupiter, and old age to Saturn.

Jerome Cardon, the most accomplished astrologer of his day, who died for his belief in the science, from his experience was led to tabulate certain results. Every fourth year, he says, is that of realization. Eight is the number of Venus; twelve of Jupiter; nineteen the cycle of the Moon and Mars; thirty the cycle of Saturn.

In India a belief in Astrology is as universal as its practice, and a child's nativity is cast immediately it is born. This nativity is taken great care of, considered to be of immense value and importance, and guarded as a sacred thing. As knowledge of *true* Astrology permeates more and more the Western world, people will realize the profound importance and utility of the natal figure—that picture of ourselves; that looking-glass in which is reflected our physical, mental, and moral nature, our strength and our weakness; that chart of self-knowledge which can help us to steer our bark safely over the troublous waves of life. Astrology is a reality in itself, the law of the universe working, and therefore not a matter of this man's opinions, or that man's ideas.

In Astrology is found that practical and useful knowledge which, if applied to the main factors of life, will revolutionize the world. It is the law of cause and effect working itself out—what the Eastern world calls the law of reincarnation and karma. Each nativity looked at from the subjective side is the indicator of the status of the soul and its place in evolution. The true system of Astrology is perfect, as all God's plans ever must be. But to read the book of life in its full significance presupposes the astrologer to be a saint as well as a wise man; for the knowledge of the mysteries of the workings of the consciousness of God can only be known by the pure in heart. Therefore the aim of the true astrologer should be to purify and make clean body, mind and soul, so that the divine wisdom may find in him a

fitting instrument through which to manifest.

The truth is in the stars, but alas! the truth is not in us, and only when we keep the good law shall we know it in its entirety.

Today we modern astrologers are doing pioneer work; we are clearing the ground for the builders who are to build the edifice upon the foundation which is now being laid. We are but sowing the seed, as it were, for a future harvest; the harvest is for others. It is enough for us that we are privileged to sow the seed. Astrology is practical occultism applied to the needs of men, and mankind cries aloud for deliverance, caught in the net of ignorance and darkness. Those who have seen the light, however dimly, must feel constrained to throw the whole force of their energy into illuminating the pathway for others.

SELF DEVELOPMENT

A very deep and profound interest attaches to Astrology on account of its vein of occultism, and these essays especially seek to set forth the esoteric side of this ancient study. Like all other occult sciences, Astrology comprises the two aspects of universal truth: i.e., Life and Form. In reference to the hidden truths conveyed in its wonderful symbology we might call it, in other words, "the Science of Life as applied to character and destiny." There are truths perceived by the higher mind that the lower or personal mind is unconscious of, and thus there is also an inner or esoteric side of Astrology known only by those whose intuition is unfolding.

The fact that Astrology has been taken up by charlatans and used for selfish motives to impose upon the ignorant and credulous is only too true, but at the same time let us remember that where there is no real coin there will be no counterfeit. The antidote for both ignorance and superstition is real knowledge. The Eastern philosophers have stated that "if one would be a sage, one must first become a saint," and "Truth, which is pure and undefiled and of the Spirit, must have a pure channel for its manifestation." Then, it is possible to know *from within* instead of from without, to come into touch with the Life rather than with the Form; and just insofar as one makes oneself pure and truthful in mind and character, and free from sordid motives, will there be a proportionate revelation of the divine light of Truth in the consciousness.

There are some people who imagine, because the surrounding forces are unseen by us, that therefore they do not exist. "What is the practical value of a study of the stars?" queries the unbeliever. The value of a study of Astrology, we answer, especially natal Astrology, is that it will reveal to each individual man his own nature and character and assist him to realize his high and glorious destiny. A study of one's horoscope gives an insight into one's nature that is simply marvellous. We see our own character depicted within the circle of necessity (which is the horoscope), with all our capacities and limitations, our strengths and our weaknesses, our vices and virtues, accurately traced therein. The 'line of least resistance,' so to speak, the shortest and most direct path to choose in travelling up the mountain of life, whereby to reach the golden summit, is also shown. All knowledge is power, for by knowledge we cut the cord of ignorance and delusion which binds us to pain and sorrow.

Considering the planets as representative of principles in nature and in man, and the glorious solar orb as the Life which vivifies them—or in Christian terminology, God and the seven spirits before the throne—we understand that we are dealing with Life and Force rather than with Form and Matter.

In considering any individual horoscope, if we find that we are under the ruling influence of the planet Venus, for instance, what does this really mean? It means that the influence of feeling and emotion will be the dominant factor in the life, though its grades of manifestation in matter will be limited by the point of evolution at which the soul has arrived; and the influence will translate itself as sensation, passion, pure love, tenderness, devotion, or compassion, according to the stage of the soul's growth: but Venus is the principle of feeling nevertheless. If Mercury be the significator, then thought, reason and reflection, intellect in all its varying stages, will be the keynote of the life. Such persons will be anxious for knowledge, ever eager to learn, to understand; and the purity and power of this influence will depend upon the stage in evolution to which the individual has attained: but Mercury is the principle of thinking nevertheless. If the Sun be the ruler, then strength, power, organization, rulership, will be the dominant feature of the life. But the manner in which that power will be used, whether

for selfish aggrandizement, domination and aggression, for psychic development, or for furthering the interests of humanity, will depend again upon the age of the soul, and the place in evolution to which it has climbed. In any case, the influence of the planet under which the person is born marks the impacts he is likely to experience.

In this way it will readily be understood that character *is*, and *must be*, destiny; for each will act according to his character, think according to the limits of his capacity, and thus mould his own destiny. Whether the ruling planet be the Sun, Moon, Mercury, Venus, Mars, Jupiter, or Saturn, the principle in man to which that planet's vibrations correspond will be the most potent center of influence in the life, though the others will play their parts as sub-influences. All persons are built to a certain note or color (and thereby form), and clairvoyant vision would see that color in the personal aura as the dominant color—though the others would of course be there also.

Now, as the object of evolution is to train and develop our character, it is of primary importance that we know which side of our nature needs to be called out. Do we find it a difficult matter to think for ourselves? Do we find ourselves unable to respond to the feelings and emotions of others? Are we unsympathetic? What kind of a will have we? Is it strong or weak? Are we swayed by external things, and unable to control ourselves? Let us always remember that the God within us ever seeks to express Divine Harmony through us; but some keys are dumb in our human mechanism, and thus the vibrations from the Player within cannot come through. Our part it is to make the instrument more fitted for the Player, or, in other words, to try and dominate the selfish and sensual nature. If we try to struggle with our lower nature we may save ourselves many earth-lives, for if we desire to have a happy life, we must first have earned it by developing a good character.

How do we build our character? it may be asked. By two methods: One is by THOUGHT, and the other is by PRACTICE. Man is a creature of reflection; that which he thinks upon he *becomes*. Now suppose we have attempted to learn that most difficult science of all, the science of self-knowledge, and are forced to realize that Truth is not an attribute of our character;

but yet we admire it, and would like to become truthful ourselves. What must we do? We must deliberately think of Truth as an ideal virtue every day, if only for five minutes, never missing one day; and then seek to *practice* it in the life. In a few years we shall have made a channel in ourselves through which the Divine Light of Truth will flow. Is the task hard? Yes, very hard! But remember, we are building for eternity, and the virtue once established is ours for all time, our own possession, of which none can rob us. So we may well take time and patience, with eternity before us. For when Truth has become one with our nature, henceforth all illusion and falsehood is impossible; for we then have the spiritual insight which pierces through all illusion.

Let us look at this subject practically for a moment. It is a recognized truism that even worldly success is ultimately referable to personal merit; and in that noblest work of all, that of building character, truth and integrity draw to us, as a necessary consequence, success, honor, advancement. Astrology shows us what we are today, it also teaches us what we can make of ourselves, the innate possibilities that we can live up to; and thus it is one of the most useful factors in life for those who are attracted by it.

This science of planetary vibration, or self-knowledge, reveals our characters as they are, and teaches us how we can co-operate with the stellar influence and work with nature to transcend our limitations. Then it becomes a science of life, for LIFE moulds the form and THOUGHT produces faculty. Therefore it is literally true that by directed thought and action we can make here and now the capacity we desire. Astrology is a practical as well as a divine science, and those who practice it are practical occultists. Try it, and prove it for yourselves, remembering always

*The spark divine dwells in thee; let it grow.
That which th' up-reaching spirit can achieve,
The grand and all-creative Forces know.
They will assist and strengthen, as the light
Lifts up the acorn to the oak tree's height.
Thou hast but to resolve, and lo! God's whole
Great universe shall fortify thy soul.* □

—Bessie Leo

The Science of the Stars

IN COMMENCING this brief elucidation of the Astro-logos of the Ancients, it is necessary, perhaps, to inform the reader that the system about to be elaborated is purely astro-masonic and constitutes that special branch of the primeval “Wisdom Religion” which made the ancient Occult Schools of Egypt and Chaldea so justly famous for their Esoteric learning.

Astrology is a combination of two sciences: astronomy and correspondences. These two are related to each other as hand and glove; the former deals with suns, moons, planets and stars, and strictly confines its researches to a knowledge of their size, distance and motion, while the latter deals with the spiritual and physical influences of the same bodies—first upon each other, then upon the earth, and lastly upon the organism of man. Astronomy is the external lifeless glove; correspondences is the living hand within.

It was from the mystical land of Chaldea that our Egyptian ancestors derived their knowledge of Astronomy and Astrology. This knowledge was, fortunately, transplanted into good soil and flourished for untold ages under the fostering care of her mighty priesthood and colossal sacerdotalism.

From the fertile valley of the Nile, long ages before Abraham and his herdsmen wandered over the desert of Arabia, this sublime science of the starry heavens, with its priestly devotees, was earned by tidal emigration over the Caucasus, across the arid steppes of Asia, through the wild mountain passes of Afghanistan and Tibet to the

This article forms the introduction to Thomas Burgoyne's two volume study, The Light of Egypt, or The Science of the Soul and the Stars, which appeared in 1889. The reader will recognize some of the terms and concepts as part of the perennial wisdom of esoteric teachings.

burning plains of Hindustan, and from thence was spread by India's dusky sons among the Mongol and Tartar races of the still remoter East.

Knowledge, we are told, travels westward, and, so far as Europe and America are concerned, this is true in the present cycle. But the time once was when this mental and intellectual current was reversed, and knowledge traveled eastward.

From the magical schools of the lost Atlantis, the sacred stream of learning flowed towards the rising sun into the regions of Central Africa, and from thence to the coast, up the Persian gulf to Chaldea, then from the banks of the sacred Euphrates and the plains of Shinar the stream flowed backward (as though weary and seeking rest) toward its native home in the Western seas, only to be detained upon its journey and to find a temporary resting place in the wondrous valley of the Nile; when, after changing its personal appearance somewhat and adopting the dress of its gifted patrons, it was again projected onward by the restless impulse of Egyptian enterprise, along the shores of the Mediterranean and Black seas to the Caucasus, and thence eastward, as before mentioned, to the dreamy skies of India.

When we come to think of the awful vastness and inconceivable beauty of the glittering worlds which stud, like jewels, the dark canopy of our midnight skies, undoubtedly, we must admit that the contemplation of the shining heavens, with its myriad galaxies of starry systems and stretch of fathomless eternities, forms a sublime study for the thinking astronomical mind. There, alone, can we see something of the boundless reaches of the universe. But to the occult student of Urania's blazing firmament, the shining constellations, with their cabalistic names and weird mythological histories,

the glittering suns of these far off astral systems, and the shining planets which belong to the same solar family as ourselves, possess a deeper interest. Everything around us, save this blazing firmament, is in a state of transition. Besides the fleeting changes, which the return of the seasons bring, the landscape around us is changing its aspect every year. In fact, all around us is change. There is nothing but one eternal change of form. But the gorgeous creations in the sky are still there, undimmed in brightness, unchanged in grandeur, performing, with unflagging pace and unvarying precision, their daily, their annual, and their mighty cyclic rounds. Upon the same heavens, just as we see them now, bespangled with the same planets and with the same familiar stars, gazed the first parents of our race, when they began and also when they ended their pilgrimage upon this mundane sphere of life. The same constellations—Arcturus, Orion, and the Pleiades—sang together with the morning stars when the fiery foundations of our earth were laid, and they rolled in the fabled darkness over Calvary when the gentle Nazarene was slain. These wonders in the sky, are truly the only objects which all nations have witnessed, and all people have admired. They are truly the only objects in the universe which have remained unpolluted by the finger of man. They presided at the horoscope of our birth; they will sing the funeral requiem when we die, and cast their pale radiance over the cold, silent tomb beneath which our physical bodies are ultimately destined to repose.

Before the aspiring student can become the astrologer, he must make himself familiar with the general principles of astronomy, and learn how to trace the external symbols of physical life, which are the phenomenal results, back into the stellar worlds of cause. The whole mystery of this system, therefore, may be designated in general terms as the science of cause and effect....

From the foregoing remarks it will be seen that the reader must not expect the revelation of some divine, mysterious secret that will instantly convey the power of reading the past, realizing the influences of the present, and foreseeing the momentous events within the womb of the future. On the contrary, he must expect nothing but a clear and

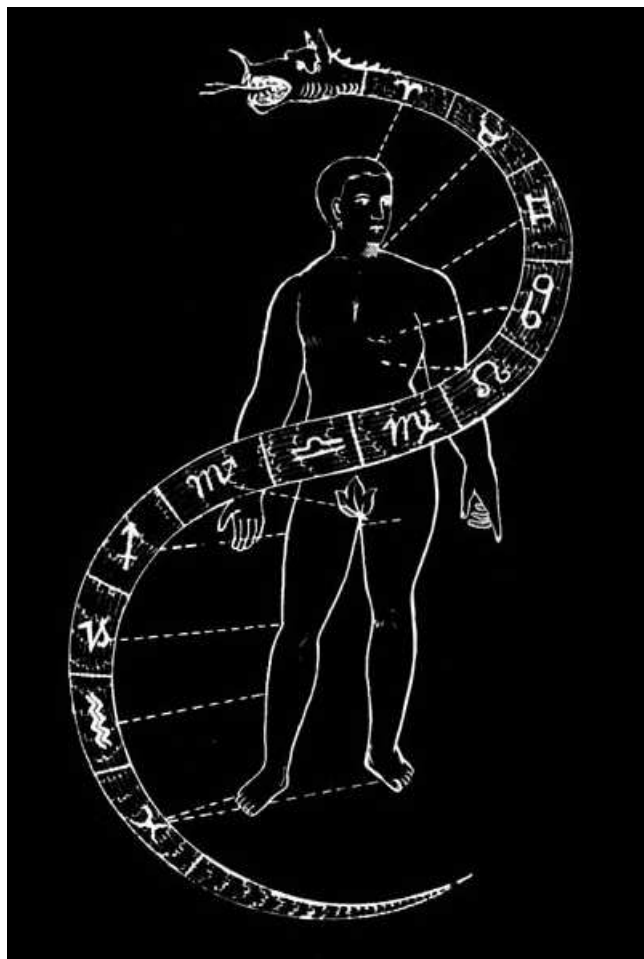


Diagram shows the sun's serpentine path (with respect to the earth's equator) and zodiacal-anatomical correspondences.

concise statement of Nature's immutable laws, which require both study and application to master. He will, however, find in this series of lessons a complete exposition of the occult principles of Nature, insofar as they mold and guide the physical destiny of embodied humanity. But, the principles involved and the ultimates evolved as the natural outcome of cause and effect, can only be mastered and understood by devoting time, unprejudiced thought, and deep study; first, in learning the theory, and then in reducing that theory to practice.

Astrology does not imply fatality. On the contrary, probably two thirds of man's so-called misfortunes are the result of his benighted ignorance. Man, when ignorant of the laws of Nature which control his existence and destiny, is somewhat like a lifeless log floating with the stream. It may be that the various currents of the river will carry him safely to the river's mouth, and launch him uninjured

upon the great Ocean of Eternity. But it is far more likely that the winding course of the river of life will land him into a mud bank of trouble where he may stick fast for the remainder of his days; or, liberated by some stronger current, may again take his chances, either of future safety or of floating into some whirlpool of destruction. But when man understands the laws of his being, he is then safe on board a strong boat. He sees the whirlpools and mud banks of life ahead, and skillfully, by the use of his steering apparatus (the will), avoids collision.

But it often happens that with all his knowledge and skill he cannot successfully battle against the mighty currents that oppose his way, simply because there are, in these days, too many lifeless logs of human lumber that are constantly throwing themselves with the swell of the current athwart his path. But it must be at once apparent to the student how infinitely superior the one is to the other, and how enormous the chances of success are upon the side of the one who has attained unto wisdom; who by study, knows himself and the laws of Nature.

The heavenly bodies urge, predispose, and influence to a great extent, but they do not compel. When we are ignorant of their power, we decide our actions to the best of our worldly knowledge, and we think we have free will in the matter; but, if we could only see the influences at work moulding our actions, we should see that we were obeying the stellar powers with slave-like servility; not always wisely, indeed, but blindly and too well. Under such a state of bondage the planetary influence would, indeed, be fatality.

Knowledge alone is the great liberator from human suffering, and social inharmony. Our delivery from pain, our freedom from bondage, in other words, our free will, increases exactly in proportion to the extent of our knowledge, if used properly. It is the wise man who rules his stars, and the fool who blindly obeys them. Consequently, this Chaldean science of the stars, in order to be practically utilized, must be thoroughly realized; but when realized, it will repay the student a hundred-fold for the time and labor bestowed in learning the way. It will give him a tangible foundation, whereon he may safely stand amid the wild and conflicting opinions of unbalanced mystics. In it, he will find

the key of the sacred sanctuary wherewith he may eventually unlock the doors of the temple and penetrate the mystic veil of Isis—there, to behold the lovely form of the Goddess and to read the glowing verities of Nature inscribed upon the imperishable scrolls of time, and, if he have the will to seek further and deeper, the truths of eternity itself.

Astrology, in its purity, though forming a system of divination, is totally unconnected with either fortune-telling or sensitive, irresponsible mediumship. It is a divine science of correspondences, in the study and application of which the intellect and intuition become blended in a natural, harmonious manner. They commence to vibrate in unison. When this union becomes complete, the ignorant man becomes the prophetic sage.

Therefore, we would earnestly request the student...to thoroughly master each principle and detail laid down; commit them to memory so as to be able, instantly, to recall and repeat them when necessary. Study well the occult principles of the science before attempting to master the external mathematical formula; and never lose sight of the fact that no one principle is of itself absolute, but, to become potent, requires the active cooperation of the other forces. If these oppose with their influence, instead of assisting, then it at once becomes a question of power against power; if they equal each other, the influence of both becomes nil, and the effects, instead of evolving into the realm of external life, become crystallized within the realm of force, and die within the womb of Nature. And lastly, remember that this ancient system of the hoary sages, who first discovered the starry truths of the Chaldean lore, constitutes the basic principle from which all doctrines, occult theories, and sacerdotal systems have radiated. Every religion under the sun has an astrological foundation, and every science the human mind is capable of elaborating, springs from, returns to, and ultimately becomes lost within the starry realms of Urania.

In conclusion, therefore, we hope that our efforts to instruct the student in these sublime mysteries will assist him to store up a supply of precious food which will enable him to receive mental pleasure and spiritual profit, thus proving a blessing to the body as well as the soul. □

Human Embryogenesis as Theriogenesis

WHAT A WORK is man! How noble in stature! How cunningly wrought! But if the materialist scientist does not want to invoke an intelligent Creator to account for the surpassing marvel of the human physical body, he can only permit himself to inquire as to how the body works and attempt to track its morphological antecedents. Currently, the musical score and the maestro that directs the harmonious composition that is the human anatomy is the human genome—the 3.1 billion notes (letters) of human DNA that provide the template for all the structures in the 10 trillion-celled human organism.

And what is the source of the genome itself? Well, that's less certain. The fallback answer is it's the product of man's environment, initially working on several simple elements to chemically bond in ever-increasingly complex combinations until... voila, we have this anthropic wonder.

Max Heindel writes in *The Rosicrucian Cosmo-Conception*: "Wisdom, wisdom everywhere! So grand, so great that one who looks with an observant eye is filled with amazement and reverence." He cites the cancellated bone of the femur as exceeding anything a civil engineer could conceive or execute.

Now, with sophisticated imaging techniques at our disposal, it is possible to view human development from the moment of conception, by employing microphotography and computer enhancement to generate extraordinary images, some of which are featured in the book *From Conception to Birth: A Life Unfolds*. *Time Magazine* presented a few of these pictures in a recent (Nov. 11, 2002) cover article. The pictures result from using sophisticated computer software to integrate two dimensional layers of information obtained by CAT scans and micro-

magnetic resonance imaging (MRI) to create a three dimensional image. Now we have visual proof that the fetus is a viable human being earlier than formerly believed—not a happy finding for abortion proponents, whose emphasis has been on the potential mother, not on the forming child, which, though hidden, is no longer out of sight, and therefore not as easily put out of mind. And what a sight it is! Already at 32 days, when it is no bigger than a ladybug, the embryo shows a nascent heart and eyes.

These images not only confirm Max Heindel's assertion that "Even after several of the initial antenatal stages have been passed through, the experts cannot differentiate between the animal and human embryo" (*Cosmo*, p. 344). In fact, as the *Time* article relates and the accompanying image shows, at 40 days "a human embryo looks no different from that of a pig, chick, or elephant. All have a tail, a yolk sac, and rudimentary gills," a fact known for at least 150 years and indicated in the phrase, "ontogeny recapitulates phylogeny." In this case, however, the development of the human is a structural retelling of the evolution of the entire animal development, from single-celled organism (zygote) to the fully formed human physiology.

Each of the 50 trillion cells comprising a human body is a microcosm, for within each cell's 26 nuclear chromosomes is contained a blueprint for the total man. As sixty billion Virgin Spirits (humans) are differentiated in God, so shall each of our cells eventually become independent beings in a Self-generated cosmos. So do we evolve from creature to Creator, from protoplasmic blob to God. While modern technology can be abused, some of its uses further reveal the wonder of life and give sensory corroboration of the awe-inspiring presence of wisdom, wisdom everywhere. □

BOOK REVIEWS

God's Troubadour and the Dumb Ox

PREPARATION for the spiritual needs of people living in the modern era began seven centuries before Max Heindel published *The Rosicrucian Cosmo-Conception*. In the thirteenth century, a high spiritual teacher, having the symbolical name Christian Rosenkreutz, appeared in Europe to found “the mysterious Order of Rosicrucians with the object of throwing occult light upon the misunderstood Christian religion.” The Order’s eponymous founder sought to unify the two approaches to life that comprise the faith-reason, subjective-objective polarity, or, to use Heindel’s terms, the mystic and occult paths.

In *Ancient and Modern Initiation*, Heindel writes that “the Christian Mystic form of Initiation differs radically from the Rosicrucian method, which aims to bring the candidate to compassion through knowledge.” While the Rosicrucian Order is a school of occultism (“It is necessary to be an occultist to...study...the unexplained laws of nature and the powers latent in man.” 1Q&A, p. 359), it seeks to subsume the Christian mystic approach and, through the fullest employment of high reason, to promote the development of the fully integrated spiritual person, whose love and rational natures are fused and finely balanced.

Salient representatives of the two streams of Western spiritual practice, whose synthesis was personified in Christian Rosenkreutz, also lived in the thirteenth century—the mystic, St. Francis of Assisi (1182-1226), progenitor of the Franciscan Order, and the Dominican friar, St. Thomas Aquinas (1225-1274).

Gilbert Keith Chesterton has written memorable accounts of the life and character of both men, which now appear in one volume, with introductions, published in 2000 by Ignatius Press. While

some of the *Rays* readers may have read about both friars, Chesterton’s viewpoint is, as always, utterly unique, some might say idiosyncratic. His style abounds in tortuous paradoxes, flashes of poetry, colorful phraseology, a rollicking amplitude of vision, and a piquant garnishing of friendly irony.

In many ways Francis and Thomas were opposites, temperamentally and spiritually. Both were fools for God, because both were humble, Francis sometimes outrageously so. He was a lover of poverty. He died prostrate, naked, arms outstretched, even as his crucified Lord, his body wasted by joyously-embraced ascetic habits. He felt ever unworthy to bear a bodily suffering that was never enough to appease his emulation of Christ Jesus: “He wandered about the valleys of the world looking for the hill that has the outline of a skull.” On one hill (Mt. Arno) he received the stigmata, a by-product, as it were, of his zeal for transcendence and union with his God.

There was an antic and an anarchic quality to Francis. He was an extremist. He love God extravagantly. The world judged his actions bizarre, radically impractical, even life-threatening. But which life? Surely not the life of the Spirit. What profits saving the physical life if one loses one’s soul? Francis was God’s lily in the field. His spirit was arrayed in a glory that was like the irresistible invitation of sunrise: Come join me in the praise of God. It is ironic that this mystic’s mystic (from the Greek *myein*, to keep the lips or eyes closed—to see the inner or invisible worlds), who gazed into the abyss of divinity and saw God’s creatures as his younger brothers and sisters, had pokers stuck into his eyes to remedy his impending blindness. He greeted the red-hot brand in these words: “Brother fire, God made you beautiful and strong and useful; I pray you be courteous with me.”

Remember this the next time you visit the dentist! If anything, Francis saw more clearly, dim as the outer world had become. One other point: St Francis was a mystic, but not an obscurantist. “[H]e believed in mysticism and not in mystification. As a mystic he was the mortal enemy of all those mystics who melt away the edges of things and dissolve an entity into its environment.”

Thomas, called the “dumb ox” because he had a hulking frame and spoke little and slowly as a youth, was also a fool for God because he cared nought for his personal self and with his whole impersonal mind sought God’s presence in concrete creation and in the very process of thinking itself. Thomas was an incarnationist: Christ lived in Jesus and He lives in the Earth. God is closer than hands and feet. The modern scientific outlook speaks in Thomas’ words: “Everything that is in the intellect has been in the senses.” What can one refer to that someone’s eyes have not seen or someone’s ears have not heard, including God? Thomas’ approach is at the very opposite end of inquiry from that of the mystic, wherein the mind is lit entirely from within. Thomas insisted that the mind is lit by the five windows of the senses. The light without shines on and finds its conceptual counterpart in the light within. They are mates, brother and sister. By studying men, Thomas arrives at the knowledge of man. By studying discrete particulars, he induces general truths.

Even though he had a “towering ambition to take the lowest place, Thomas’ love of truth overcame his humility.” It spoke boldly, with the authority of a monarch, when his personal self would have squirmed to utter a syllable and preferred sequestered anonymity. But that meekness deferred to the God-infused truth that reason illumined in his objective mind. Thomas was born in one of Italy’s most notable families. Though a cousin to Frederick II, the Holy Roman Emperor, he did not mine that patrician ore. A higher authority, and a higher obedience, called him.

“The mystic is usually devoid of intellectual knowledge,” and Francis had a nearly reckless attitude about rejecting books and scholarship. After all, for one who lives in the God-abiding moment, what is the need for a book about divinity

when It is all around and in one! Thomas, on the other hand, wrote scores of books, brilliantly ordered, impeccably reasoned, difficult at times, but due to the inherent depth of the ideas considered, not for lack of clarity of thought or verbal transparency. Notwithstanding, Thomas knew the limits of the mind and understood that the highest truths come by revelation—both first-hand and from seers. His work was a humanizing of divinity through the right use of mind, which honored objective facts because, reasonably encountered, the facts and the encountering mind together affirm the ubiquitous presence of God’s Intelligence and very Being. Thomas expected this affirmation, for he knew that nothing discovered in nature can ultimately contradict faith. Both are sourced and substantiated by the same Creator.

Thomas was one of the great liberators of the human intellect precisely because he knew the mind is not captive to material creation. As Chesterton observes, Aquinas “reconciled religion with reason.” Reason has “a divine right to feed upon facts.”

Etienne Gilson, perhaps the 20th century’s foremost Thomist, writes of Chesterton’s study, “I consider it being, without possible comparison, the best book ever written on St. Thomas.”

Francis praised God in a life of devotion and action, Thomas in virile, affirmative mental deed. Francis effused and sang God. Of Thomas, Chesterton writes, “Perhaps no other man ever came so near to calling the Creator by His own name, which can only be written *I Am*.” The logical statements of Thomas of Aquino may not read like songs, but their considered effect will elevate the soul more dependably than a mere emotional ejaculation.

Toward the end of his life, reportedly while celebrating Mass, Thomas had a vision, after which he ceased his writing, with the explanation: “I can write no more. I have seen things which make all my writings like straw.” Not that Thomas ceased to be logical, for no one more than he knew that reason’s achievements are permanent. And, as Max Heindel, mystic and occultist, reminds us: “logic is the safest and surest guide in any world.” □

—C.W.

Why Butter is Better

WHEN the fabricated food folks and apologists for the corporate farm realized that they couldn't block America's growing interest in diet and nutrition, a movement that would ultimately put an end to America's biggest and most monopolistic industries, they infiltrated the movement and put a few sinister twists on information going out to the public. Item number one in the disinformation campaign was the assertion that naturally saturated fats from animal sources are the root cause of the current heart disease and cancer plague. Butter bore the brunt of the attack, and was accused of terrible crimes. The Diet Dictocrats told us that it was better to switch to polyunsaturated margarine and most Americans did. Butter all but disappeared from our tables, shunned as a miscreant.

This would come as a surprise to many people around the globe who have valued butter for its life-sustaining properties for millennia. When Dr. Weston Price studied native diets in the 1930s, he found that butter was a staple in the diets of many supremely healthy peoples.¹ Isolated Swiss villagers placed a bowl of butter on their church altars, set a wick in it, and let it burn throughout the year as a sign of divinity in the butter. Arab groups also put a high value on butter, especially deep yellow-orange butter from livestock feeding on green grass in the spring and fall. American folk wisdom recognized that children raised on butter were robust and sturdy; but that children given skim milk during their growing years were pale and thin, with "pinched" faces.²

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Does butter cause disease? On the contrary, butter protects us against many diseases.

Butter & Heart Disease

Heart disease was rare in America at the turn of the century. Between 1920 and 1960, the incidence of heart disease rose precipitously to become America's number one killer. During the same period butter consumption plummeted from eighteen pounds per person per year to four. It doesn't take a Ph.D. in statistics to conclude that butter is not a cause. Actually butter contains many nutrients that protect us from heart disease. First among these is vitamin A which is needed for the health of the thyroid and adrenal glands, both of which play a role in maintaining the proper functioning of the heart and cardiovascular system. Abnormalities of the heart and larger blood vessels occur in babies born to vitamin A deficient mothers. Butter is America's best and most easily absorbed source of vitamin A.

Butter contains lecithin, a substance that assists in the proper assimilation and metabolism of cholesterol and other fat constituents.

Butter also contains a number of anti-oxidants that protect against the kind of free radical damage that weakens the arteries. Vitamin A and vitamin E found in butter both play a strong anti-oxidant role. Butter is a very rich source of selenium, a vital anti-oxidant—containing more per gram than herring or wheat germ.

Butter is also a good dietary source of cholesterol. What? Cholesterol an anti-oxidant? Yes indeed, cholesterol is a potent anti-oxidant that is flooded into the blood when we take in too many harmful free-radicals—usually from damaged and

rancid fats in margarine and highly processed vegetable oils.³ A Medical Research Council survey showed that men eating butter ran half the risk of developing heart disease as those using margarine.⁴

Butter & Cancer

In the 1940's research indicated that increased fat intake caused cancer.⁵ The abandonment of butter accelerated; margarine—formerly a poor man's food—was accepted by the well-to-do. But there was a small problem with the way this research was presented to the public. The popular press neglected to stress the fact that the "saturated" fats used in these experiments were not naturally saturated fats but partially hydrogenated or hardened fats—the kind found mostly in margarine but not in butter. Researchers stated—they may have even believed it—that there was no difference between naturally saturated fats in butter and artificially hardened fats in margarine and shortening. So butter was tarred with the black brush of the fabricated fats, and in such a way that the villains got passed off as heroes.

Actually, many of the saturated fats in butter have strong anti-cancer properties. Butter is rich in short and medium chain fatty acid chains that have strong anti-tumor effects.⁶ Butter also contains conjugated linoleic acid which gives excellent protection against cancer.⁷

Vitamin A and the anti-oxidants in butter—vitamin E, selenium and cholesterol—protect against cancer as well as heart disease.

Butter & the Immune System

Vitamin A found in butter is essential to a healthy immune system; short and medium chain fatty acids also have immune system strengthening properties. But hydrogenated fats and an excess of long chain fatty acids found in polyunsaturated oils and many butter substitutes both have a deleterious effect on the immune system.⁸

Butter & Arthritis

The Wulzen or "anti-stiffness" factor is a nutrient unique to butter. Dutch researcher Wulzen found that it protects against calcification of the

joints—degenerative arthritis—as well as hardening of the arteries, cataracts and calcification of the pineal gland.⁹ Unfortunately this vital substance is destroyed during pasteurization. Calves fed pasteurized milk or skim milk develop joint stiffness and do not thrive. Their symptoms are reversed when raw butterfat is added to the diet.

Butter & Osteoporosis

Vitamins A and D in butter are essential to the proper absorption of calcium and hence necessary for strong bones and teeth. The plague of osteoporosis in milk-drinking western nations may be due to the fact that most people choose skim milk over whole, thinking it is good for them. Butter also has anti-cariogenic effects, that is, it protects against tooth decay.¹⁰

Butter & the Thyroid Gland

Butter is a good source of iodine, in highly absorbable form. Butter consumption prevents goiter in mountainous areas where seafood is not available. In addition, vitamin A in butter is essential for proper functioning of the thyroid gland.¹¹

Butter & Gastrointestinal Health

Butterfat contains glycosphingolipids, a special category of fatty acids that protect against gastrointestinal infection, especially in the very young and the elderly. For this reason, children who drink skim milk have diarrhea at rates three to five times greater than children who drink whole milk.¹² Cholesterol in butterfat promotes health of the intestinal wall and protects against cancer of the colon.¹³ Short and medium chain fatty acids protect against pathogens and have strong anti-fungal effects.¹⁴ Butter thus has an important role to play in the treatment of candida overgrowth.

Butter & Weight Gain

The notion that butter causes weight gain is a sad misconception. The short and medium chain fatty acids in butter are not stored in the adipose tissue, but are used for quick energy. Fat tissue in humans is composed mainly of longer chain fatty acids.¹⁵ These come from olive oil and polyunsaturated oils as well as from refined carbohydrates.

Because butter is rich in nutrients, it confers a feeling of satisfaction when consumed. Can it be that consumption of margarine and other butter substitutes results in cravings and bingeing because these highly fabricated products don't give the body what it needs?

Butter for Growth & Development

Many factors in butter ensure optimal growth of children. Chief among them is vitamin A. Individuals who have been deprived of sufficient vitamin A during gestation tend to have narrow faces and skeletal structure, small palates and crowded teeth.¹⁶ Extreme vitamin A deprivation results in blindness, skeletal problems and other birth defects.¹⁷ Individuals receiving optimal vitamin A from the time of conception have broad handsome faces, strong straight teeth, and excellent bone structure. Vitamin A also plays an important role in the development of the sex characteristics. Calves fed butter substitutes sicken and die before reaching maturity.¹⁸

The X factor, discovered by Dr. Weston Price, is also essential for optimum growth. It is only present in butterfat from cows on green pasture.¹⁹ Cholesterol found in butterfat plays an important role in the development of the brain and nervous system.²⁰ Mother's milk is high in cholesterol and contains over 50 percent of its calories as butterfat. Low fat diets have been linked to failure to thrive in children²¹—yet low-fat diets are often recommended for youngsters! Children need the many factors in butter for optimal development.

Beyond Margarine

It's no longer a secret that the margarine Americans have been spreading on their toast, and the hydrogenated fats they eat in commercial baked goods like cookies and crackers, is the chief culprit in our current plague of cancer and heart disease.²² But mainline nutrition writers continue to denigrate butter—recommending new-fangled tub spreads instead.²³ These may not contain hydrogenated fats but they are composed of highly processed rancid-prone vegetable oils, soy protein isolate and a host of additives. A glitzy cookbook called *Butter Busters* promotes butter buds,

made from maltodextrin, a carbohydrate derived from corn, along with dozens of other highly processed so-called low-fat commercial products.

Who benefits from the propaganda blitz against butter? The list is a long one and includes orthodox medicine, hospitals, the drug companies and food processors. But the chief beneficiary is the large corporate farm and the cartels that buy their products—chiefly cotton, corn and soy—America's three main crops, which are usually grown as monocultures on large farms, requiring extensive use of artificial fertilizers and pesticides. All three—soy, cotton and corn—can be used to make both margarine and the new designer spreads. In order to make these products acceptable to the upscale consumer, food processors and agribusiness see to it that they are promoted as health foods. We are fools to believe them.

Butter & the Family Farm

A nation that consumes butterfat, on the other hand, is a nation that sustains the family farm. If Americans were willing to pay a good price for high quality butter and cream, from cows raised on natural pasturage, every owner of a small- or medium-sized farm could derive financial benefits from owning a few Jersey or Guernsey cows. In order to give them green pasture, he would naturally need to rotate crops, leaving different sections of his farm for his cows to graze and at the same time giving the earth the benefit of a period of fallow, not to mention the benefit of high quality manure. Fields tended in this way produce very high quality vegetables and grains in subsequent seasons, without the addition of nitrogen fertilizers and with minimal use of pesticides. Chickens running around his barnyard, and feeding off bugs that gather under cowpaddies, would produce eggs with superb nutritional qualities, absolutely bursting with vitamin A and highly beneficial fatty acids.

If you wish to reestablish America as a nation of prosperous farmers in the best Jeffersonian tradition, buy organic butter, cream, whole milk, whole yogurt, and barn-free eggs. These bring good and fair profits to the yeoman producer without concentrating power in the hands of conglomerates.

Ethnic groups that do not use butter obtain the same nutrients from things like insects, organ meats, fish eggs and the fat of marine animals, food items most of us find repulsive. For Americans—who do not eat bugs or blubber—butter is not just better, it is essential. □

—Sally Fallon and Mary G. Enig, PhD

Notes

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Occult Principles of Health and Healing

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HEALING

Partnership with God

SOMETIMES, when glancing down a printed page, the eye is suddenly caught by a sentence that may have influence on all the years to come; and in the following quotation there is a whole sermon:

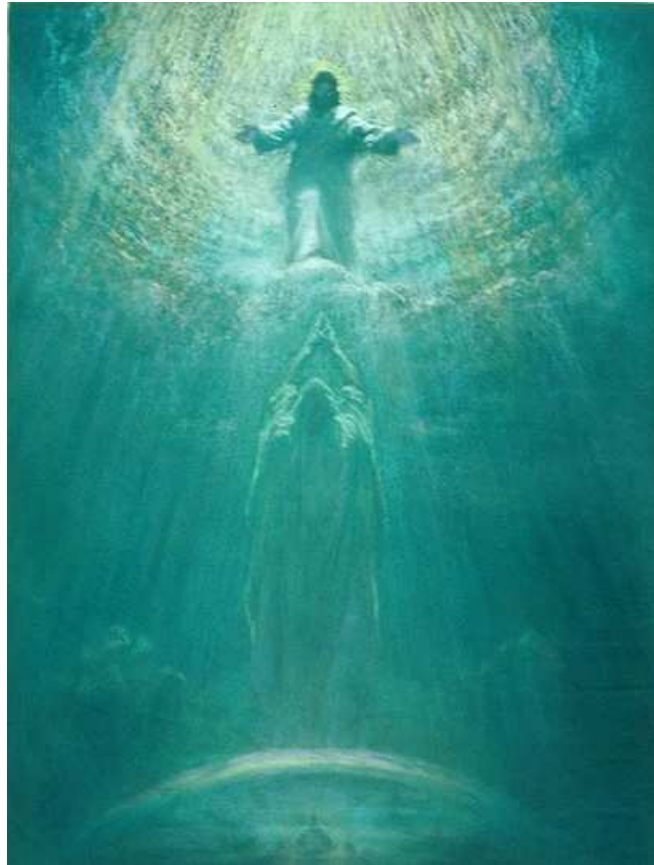
“I just kept on praying as if everything depended on God, and kept on working as if everything depended on me.”

That statement can beneficially be applied to most, if not all, of life’s activities and perhaps in no other field more successfully than health. When, in all sincerity, with all the power of complete faith in the Great Physician, we pray as if everything depended upon Him, we have formed a partnership with God.

Every partnership carries an obligation and we have a responsibility to God. We have our part to do. We should carry our attitude of faith out into action and act as if everything depended on us; and in cooperation with Him we are transforming our trust into daily actions.

All of us should awaken to our deep possibilities and powers, realizing that with our first earnest cry for help a divine spark is kindled within our being, contact is established between us and the Source of All Good. We stand at one end of the line. In this position we have opportunity to help—be it ever so little—in spreading that good on earth, a good which we also share.

As we carry out our responsibility in this partnership with God, we will work as if everything depends on us, while knowing that all power comes from God. We will remember that our deeds, our words, and even our thoughts, reach out beyond possible calculation and into the lives of others. Upon such a foundation we will build the true values of life. □



Ariel Argemian, courtesy Annig Argemian Raley

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.....6—13—19—26
June.....2—9—15—22—29

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

The Bag of Magic Gold

IN A BEAUTIFUL COUNTRY far away lived a good, kind king. He had many children, and as each one was ready to go out into the world to seek their fortune, he (or she) was given a bag of magic gold.

The time came for Prince Jolly and Princess Prudence to go forth. The king called them to him and said, as he handed to each the bag of magic gold, "My children, this bag of gold has magic powers; if used for right purposes, the bag will never be empty, but if used for wrong purposes, or selfish ones, it will soon be empty and can never be filled again. And here is a ball of silver thread, which also has magic powers. When in trouble give a gentle pull and help will come immediately; but under no circumstances ever break the thread, for if unbroken it will lead you back home. And now my blessings be with you. Bring back a gift."

"Oh, thank you, Father!" they both cried. Then they went down the road chatting merrily and happily about the wonderful things they would do and see. As they journeyed along, Prudence saw a little bird which had fallen from a nest and broken its wing. Very carefully she picked it up.

"Oh, brother," she said, "see, its little wing is broken. Come, help me fix it." Very reluctantly the prince helped her prepare a splint and set the wing. From some little twigs and grass Prudence made a nest in which she very tenderly carried the bird so as not to jar it. Every little while she gave it some water to drink.

"What are you going to do with it?" asked Prince Jolly.

"Nurse it until it can fly. It will find a mate some day and settle down to housekeeping," Prudence answered. On another day they saw a little child crying bitterly.

"You poor little dear, what is the matter?" asked

Princess Prudence.

"I'm hungry!" sobbed the child.

"Where do you live?" asked the princess. The child pointed to a little cabin some distance away. It stood alone in a forest of very large trees.

"Brother," said the princess, "let us go to the cabin. We may be able to help the people; evidently they are in trouble."

"If you are going to stop and help every bird, beast, I want to see the world and have a good time," pouted Prince Jolly.

"Just this once, please, Jolly," begged Prudence.

"Oh, all right, but it is the last time."

Prudence took the child's hand, saying kindly, "Lead us to your home, Dear, and we will see what can be done to get something for you to eat."

In a few minutes they reached the cabin. It had but one large room and a lean-to for a kitchen. On the bed lay a woman, very pale and with a sick baby in her arms.

Prudence went up to the woman, her eyes full of compassion. "What can I do for you? Are you alone?" she asked.

"Yes," the woman answered. "John, my husband, went for a doctor yesterday and hasn't returned yet. Then the baby got sick and I am too sick to do anything for Jeanette. She's hungry and too little to do anything for herself; she is only five years old. God must have sent you, for I have been praying so hard for help." Tears were in her eyes.

"There now, don't talk any more," Prudence cautioned. "I'll get something for Jeanette."

The little girl followed Prudence with her big brown eyes as she sat on the bed by her mother.

Prudence found some bread and milk and fruit, butter and eggs. She made a pot of tea for the woman and while the water was heating for the baby's bath she fed Jeanette. While the mother was

eating, Prudence bathed the baby. Jeanette watched the proceedings with wide eyes. When she had given the clean, sweet-smelling baby back to its mother, Prudence went to where Prince Jolly was sitting by the door with a scowl on his face.

“Jolly, I am going to stay here until the woman is strong enough to do her work. You go into town and see if you can find Mr. White and a doctor. The woman is very ill.”

“I’m not coming back; I mean to see the world and have some fun,” Jolly said, and he got up and walked away without another word. Prudence watched him sadly for a while, then went into the cabin.

“Jeanette, do you want to feed the little bird while I tidy up the house?” she asked.

“Oh, goody! What’s the matter with it?” Jeanette asked when she saw the bandaged wing. Prudence told her and then showed her how to feed a drop of water at a time, or a crumb of bread, or a seed.

When the house was all clean and Mrs. White’s bed was nicely made, Prudence sat down and they had a quiet talk.

It was two days before Mr. White came back with the doctor and plenty of food. Prudence knew her brother had seen to that, but Prince Jolly did not return and it was many years before she saw her brother again.

Prudence stayed at the cabin for three weeks, then went on her way, always helping others, doing all she could to cheer and comfort the sad and feed the hungry, and it thrilled her to see her bag was always full no matter how much she used. And she always talked of her home and the time when she would return.

Many years passed. Prudence became tired and wished to go back to her Father, so she started out very slowly. How glad she was to see her ball of silver thread shining brightly with not even one little strand frayed, her bag of magic gold still full, and her gift all ready.

At first she was not quite pleased with her gift. She wished she might have been a great musician, or artist, or writer of beautiful poems and stories that would lift the hearts of men, but her gift was just a



life of loving service. It looked rather small to her compared to the others, but she felt the Father would be pleased.

Princess Prudence traveled slowly and one day she saw an old man walking with a cane, bent over and crippled with rheumatism. He looked so sad and forlorn she hurried up to him to say a cheering word and to her surprise found him to be her brother, Prince Jolly.

“Oh, brother, how glad I am to see you!” she cried.

“Prudence! Is that you? How young and beautiful you are! And your bag is still full!” he exclaimed.

“Yes, twice thieves tried to steal it from me but I gave my silver cord a gentle pull and Father sent help at once,” the princess told him.

Prince Jolly sighed dolefully. “My bag is empty and has been empty for a long time. I forgot everything Father told us in my desire to have a good time.”

“Did you enjoy life, Jolly?” asked Prudence softly,

looking with compassion on the broken man before her.

“For a while I did, but the gold went so fast that I soon had nothing left. I tried to work but my health was gone and others had to take care of me.” Tears of self-pity filled Prince Jolly’s eyes as he talked.

“Why did you not let me know, Jolly?” asked his sister. “I would gladly have helped you.”

Jolly flushed as he answered, “I heard so much about your good works I was ashamed.”

“Oh, I am so sorry. But brother, I see your ball of silver thread is rather frayed and here is a place where the strand is almost broken in two. What happened?” questioned the princess.

Prince Jolly looked down in shame, not being able to meet his sister’s eyes.

“Brother,” gently Prudence spoke, “you didn’t do it on purpose?”

The prince nodded, then murmured: “I was sick, had no place to go, no money, no friends—I had it almost cut in two when I remembered what Father said: ‘Under no circumstances cut the thread; pull it gently and I will answer your prayer.’ So I gave a little pull and someone found me and took me to the hospital. After a while I was able to work for a mere pittance, but I did try to help others and once did prevent another from breaking his thread.”

“I am so glad. I know Father will forgive you and give you another chance,” the princess said encouragingly.

“But, sister, I have no gift to bring him,” sighed Jolly.

“Oh, yes you have, there it is in your hands. The life you saved from destruction and the food and doctor you sent to Mrs. White and her husband. Only for you, Dear, she would have died. Remember?” asked Prudence.

“Do you think Father will accept this gift?” Prince Jolly asked eagerly, a new light in his eyes.

“I know he will,” replied the princess. “Our gifts may seem small in our own eyes but we do not know how they appear in his.”

As the two journeyed on, Prudence accommodated her steps to the slow steps of her brother, and at last they reached the Father king who came to meet them.

To Prince Jolly he said sadly, “Son, you have not done so well this time, but after a long rest and a



THE ROBBER

*Out of the night and into the day,
Into the sunshine in the month of May,
There comes a humming and buzzing sound;
I wonder what makes it as I look around.
A brown-winged fairy is over there,
Sipping the nectar from flowers rare,
Stealing the sweets that are stored away.
A woolly coat with bars of gold
Is flung around this robber bold.*

*As I come nearer, what do I see?
Why, it's only a great, big Bumble Bee!*

—A.N.B.

thorough cleansing of your soul, you may go out again and I know you will do better. Your gift has earned you this chance.” Gently the Father placed his hands on the tired eyes and put the prince to sleep.

To Prudence he said, “Daughter, you have done very well indeed, and are worthy of greater work. Enter into the joys of the kingdom. Your gift is very precious to me. □

—Adelaide L. Walker

