

Rays from the Rose Cross



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

November/December 2000—\$5.00

MEDITATION: PEACE AND HOLINESS THROUGH CHRIST
THE ADVENT
JOHFRA AND THE SIGNS OF THE ZODIAC—SCORPIO & SAGITTARIUS
COSMIC ILLUMINATION

A CHRISTIAN ESOTERIC MAGAZINE

CHRIST
BECOMING MAN

Man Descended,
Christ Descending

Man Benighted,
Christ enlightening

Man bedeviled,
Christ befriending

Man downfallen,
Christ Uprising

Man polluted,
Christ him cleansing

Man earthbound,
Christ releasing

Man beleaguered,
Christ him succoring

Man dead-stricken,
Christ upraising

Man bewildered,
Christ him guiding

Man lost to purpose,
Christ onward
pointing
On to the City of
God
Far, far ahead.

—Evelyn Frances Capel

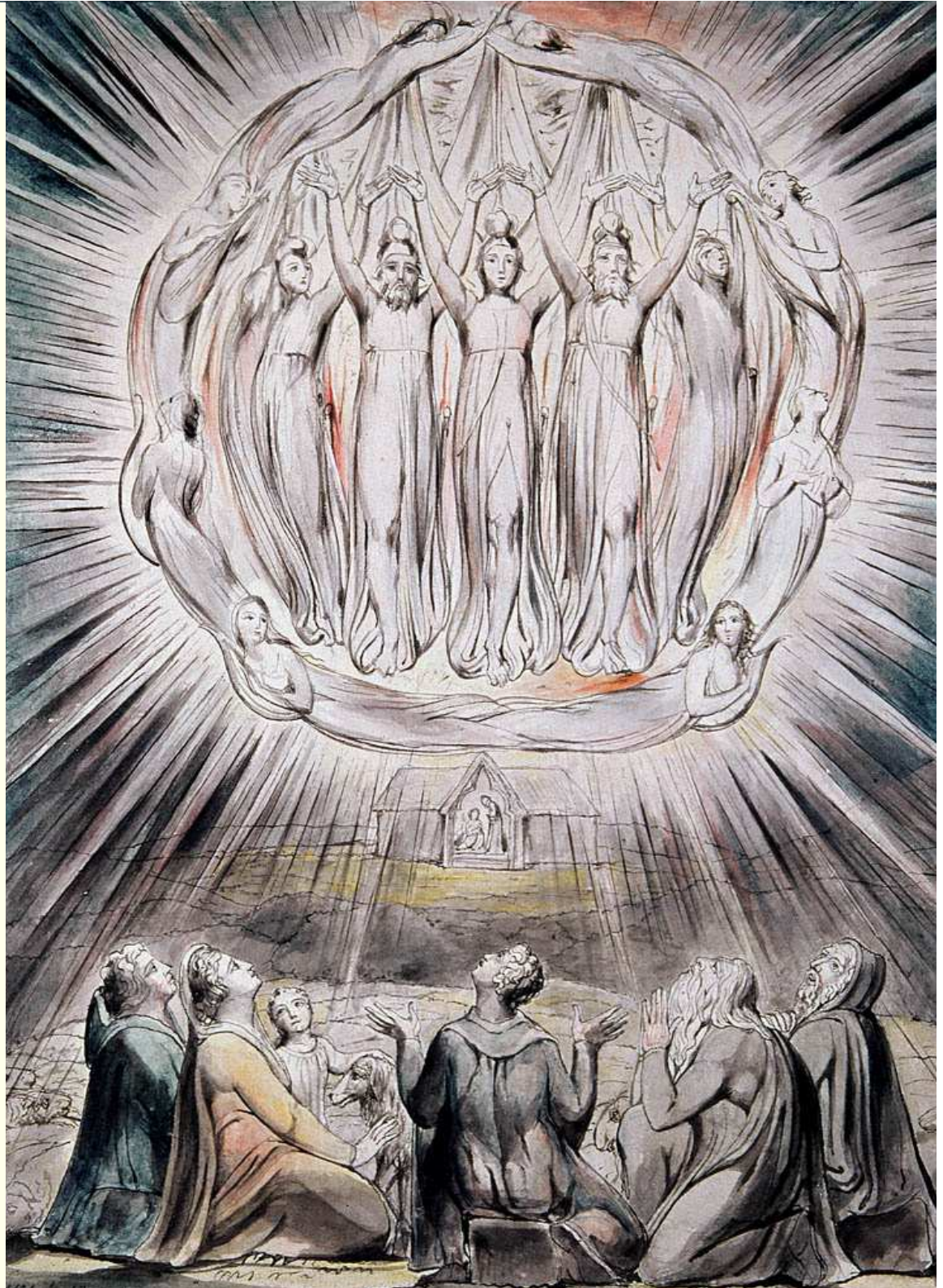


Illustration for John Milton's *On the Morning of Christ's Nativity, Nativity Ode 2*, 1809, William Blake (1757-1827), Whitworth Art Gallery, University of Manchester

The Shepherds and the Choir of Angels

Capel's poem from
Pictures from the Apocalypse,
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This Issue...

Feature

Ancestry...Della Adams Leitner2

Editorial

As a Man Thinketh.....3

Mystic Light

Meditation: Peace and Holiness Through Christ...Friedrich Rittelmeyer.....4

Sophia and the Event of Pentecost...Valentin Tomberg11

Advent...Carl Swan17

From Max Heindel's Writings

The Planetary Spirit of the Earth.....23

Readers' Questions

Fate of the Executed Murderer; Use of Spiritual Power;25

Cooperating with Scientists; Occult Meaning of the Sun "Standing Still"26

Western Wisdom Bible Study

The Calling of the Twelve...Corinne Heline27

Astrology

Johfra and the Signs of the Zodiac—Scorpio and Sagittarius29

Astrology, a Cosmic Science...Isabel Hickey36

Mystic Light

The Virgin Mary and the Evangelion (Part 2)...C.W.40

Religion and the Public Realm

Proposing Democracy Anew (Part 1)...John Richard Neuhaus47

Book Reviews

John Calvin and the Founding of America...A Probationer52

John Wesley and Methodism...A Probationer53

Nutrition and Health

Cosmic Illumination...Edna Tradewell54

Healing

The Laying on of Hands...Stewart Haring58

For Children

The Crooked Fir Tree...Elizabeth Alma McCarton.....59

Miscellaneous

Christ Becoming Man (poem)...Evelyn Frances Capel.....Inside front cover

Prayers of Faith (poem)...John G. Whittier.....22

The Disciple (poem)...Rudyard Kipling.....28

Saturn, Angel of Discipline (poem)...Isabel M. Hickey.....38

Wise Words by Early Americans (quotes)51

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

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illumination, Ingeburg Psalter, 1210, Musée Condé, Chantilly

The Tree of Jesse

Heredity by nature, physical lineage, has its occult counterpart in meta-physical lineage, spiritual heredity, the sequence of the Ego's incarnations.

Ancestry

Each is his own ancestor.
 In many lives to come
 We will be manifesting
 What we now gain, or some
 Of our mistakes will cause us
 New grief or pain or woe.
 Now we can change the answer
 And choose the way to go.

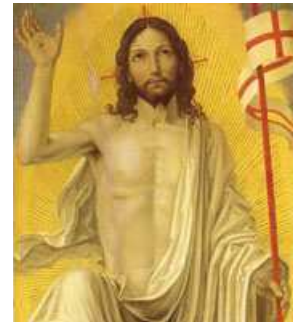
For we are but the outcome
 Of what we've lived before.
 We can inherit goodness
 Or we can close the door
 To challenges that take us
 Far on the upward road,
 Where we can gain great wisdom
 And drop a cumbering load.

For when we come in freshness,
 A new-born babe again,
 We bring with us whatever
 We learned from grief and pain
 Or joy or helpful striving.
 We find the home and place
 That we have truly chosen,
 That karmic law can trace.

This is a real incentive
 To live our best each day,
 Make each thought and purpose
 Advancement on the way;
 To waken in His likeness,
 Heeding His urgent call,
 To seek Divine perfection—
 God's purpose for us all.

—Della Adams Leitner

EDITORIAL



As a Man Thinketh

AT THIS TIME OF THE YEAR it is appropriate to remind ourselves that Christianity is an incarnational religion, as distinguished from, say, Hinduism or Buddhism. That is, the Son of God became the Son of Man, even as humans, differentiated sparks of God, or Virgin Spirits, have taken on “seven veils” and typically live as if their outer veil (their dense physical body) constitutes their identity. And that is the problem: How can we humans claim, know, and live from our Spirit that is layered and lowered in these seven “coats of skin”?

Having lived unto death in a human body, Christ shares our human consciousness and ennobles all “being-in-the-world.” Such is Christmas, the onset of Christ-giving: God has come to and become as man. By exarnating or resurrecting, Christ proves we are not this seventh, outer veil. Nor, for that matter, are we any of our finer human vestures. A central Christian paradox is that by *embracing* physical experience humans can lift the physical veil, can give birth to the inner Christ, to the immortal Spirit which grows in wisdom, grace, and power.

If, ontologically, we were first Thoughts in the Mind of God, Rosicrucian Christianity teaches that we, as separate Egos in physical bodies, are practicing the same incarnational principle; we are proving for ourselves that as a man thinketh (in his heart, that is, truly), so is he. On many levels, we are the metabolic end product of what we think.

If ignorance involves the human Spirit in the meshes of matter, causing one to think, “I am my body,” experience in that very body enables us to

learn from, evolve through, and transcend material limitations and affirm, “I am Spirit.”

We discover that ideas are creative of physical form and that the thinker is above and separate from his thought and its physical embodiment. We are responsible for what we think and our thinking is both incarnational, because it makes things, and liberating, because it can rise above the casement of sensory forms. Through incarnational desire, we think ourselves into things that can bind us. Through aspiration, we can think ourselves out of local habitations into realms of light and truth.

Daily, hourly, we give expression to the dual Christian dynamic: We come down into the mortal moment and make material commitments which invariably bring transformative suffering and release of the spirit. Max Heindel remarked that while the martyr dies once for his faith, a more heroic path is walked by him who, like St. Paul, dies daily.

Christmas and Easter are nodal points in the Christian cycle that characterizes our earthly experience. We will our fullest conscious presence and good intentions into the manger of the humblest of circumstances. We try to stay the course and see each intention through to its highest end, even if that end is raised on a personal Golgotha. In our daily endeavors we endure trials, temptations, and tribulations, from which something of Spirit is consciously born and strengthened in us. From suffering in the material world the holy child of resurrected understanding is born. A pattern for living and dying is given us in the Person of Christ, Who is the door into and the door from earthly life, as well as the path that joins them. □

MYSTIC LIGHT

Meditation: Peace and Holiness Through Christ

THE FIRST THING which we have had to discuss is the divine fundamental frame of mind itself, which Christ brought to earth. For only with Christ is it worth while to live upon earth. With Christ we willingly return every day to earth, however little it pleases us to do so. In the Act of Christ, the highest will of the divine Father of the worlds, which lies at the root of all earthly happenings, is mirrored before us. It was a divine necessity that the Father of the worlds should at some time bring a world into being in which He could express His divine will and power, as He has done in the earth; His most loving aid, even from the lowest depths.

But he who wishes to live upon the earth, must take upon himself the fate of the earth; and so we come to the second stage of inward union with Christ. The first object upon which our gaze fell was man, and the fundamental feeling towards man was the first to be awakened. For earth is there for man. But the second thing is to gaze upon the world, which surrounds men. Here we enter the history of the earth. The word which must lead us into this world is the word *peace*. As love to men had led and leads us, so peace enfolds us in the world.

But Christian peace is just as perverted as Christian love, and just as much in need of cleansing. The manner in which the words “love” and “peace” are alive for the most part today in Christianity, has repelled men like Nietzsche.

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



Oil on canvas, 1880. William-Adolphe Bouguereau, 1825-1905

The Flagellation of Our Lord Jesus Christ

“The life of Christ was a tying to a pillar of martyrdom and almost everything that came from men was a scourging.”

What, on the contrary, real peace is in the sense of Christ can best be learned from the picture of the Scourging. It is not a medieval peace of the cloister, which withdraws from the world, but just a standing in the midst of the vexations of the world. It is not a Protestant peace of the soul, which lives only in the forgiveness of one's own sin, but an acceptance of the fate of the world in the strength which comes from above.

Looking still further out into human history, we see that the heroic indifference of the Stoic, and the spiritually strong absence of desire in the Buddhist, are far behind the picture of heroic

Christianity shown in the Scourging.

Here again we think of the Scourging as a figure which sums up all that ever happened to Christ. It is overwhelming to represent to oneself Christ at the pillar of martyrdom, the holy and divine one against whom rough hands directed the blows which lacerated His flesh. Some will doubt whether their “nerves” are trained to stand a serious meditation upon this picture. And yet we enter for the first time into the actual fate of what is divine in the world when this picture becomes alive in us. It is never otherwise with the divine. He who is not willing for this may look after small joys, but not the divine in the world.

Conversely, the truly divine in the world is proved to be so by its making men strong and courageous to share this fate. It is good to call up this picture of Christ again and again clearly before one. For, as Goethe has said, one can best help oneself in the face of the many renunciations which life demands by “resigning oneself once and for all”; and it will be found that, after such a meditation upon Christ, one returns back into ordinary life much stronger and more courageous. One knows what lies before one, one’s resolve has been strengthened and one is then surprised to meet so much good in the world. A new meaning of “redemption through Christ” dawns upon us. At the present day one thinks, if one thinks at all of these words, of the act of death once performed by Christ at Golgotha. But from the individual details also of Christ’s life redemption continually goes forth. He who has really carried out the meditation on the scourging of Christ is “redeemed from all querulous complaining, from all illusions about life, from all false hopes and wishes.” One notices for the first time that one has carried those about with one unconsciously. One has a completely different attitude to life; one’s attitude now is that, as helper of the divine in the world, one can endure life and master it. Christ

When Godlike patience occurs only in the cloister, and there refreshes itself with the “divine life,” it has not reached Christ’s heights. It must stand against the frightful enmity of the world.

has taken our sorrows upon Himself; this old point of view acquires a new meaning. There actually proceeds from the picture of Christ a power by which the sorrows which lie before us, as sorrows, are taken away, and His joys are given us in return. Such a concrete experience of “redemption” through Christ, as we here show it in connection with one point only, is weightier and leads us further than if one carried the old church teaching in one’s head and “believed” in it, as one speaks of “believing” to-day, in the full sense which has no longer much to do with the Biblical meaning.

But from the Scourging one ought to look out at the whole life of Christ. He who, after a meditation

upon the Scourging, reads the farewell talk in John’s Gospel, will discover that every word interpolated by the disciples into this revelation of Christ is like a blow from a whip. Not merely a pin-prick—a real stroke of a scourge. Then let him read back in John’s Gospel how “the Jews”—one must not here think of the Jews by race—receive

every word, every act of Christ, and it will dawn upon us that the life of Christ was a tying to a pillar of martyrdom, and everything, almost everything, that came from men was a scourging. One does not notice this only because Christ, for example in His farewell talk, bears it all so greatly that He transforms it into good.

And so, after reading Christ’s farewell talk (John 13-16), when one has especially observed the inward attitude of Christ to the interruptions of His disciples, one may add this inward attitude of Christ, this unassailable greatness of holiness, vividly to our picture of the Scourging. And through this it will begin to dawn upon us gradually that there may be a “becoming worthy of sharing the sufferings of Christ.” For there is nothing which can better help humanity forward and redeem it than that one should bring against the evil attacks of men this high and noble bearing of Christ, this purity of one who belongs to God.

The old mystics spoke of “the patience of God.” But when this Godlike patience occurs only in the cloister, and there refreshes itself with the “divine life,” it has not reached Christ’s heights. It must stand against the frightful enmity of the world, must be an active “uniting” of oneself with the world’s evolving “which can happen through Christ,” must be a free taking upon oneself of the fate of the divine in human history. One must feel that this patience, this peace, is the very last quality to be gained by the struggle of a strong and fiery man. As one has found that the Greeks valued “Sophrosyne,” quietness of mind, because it was hard for them to attain it, so is Christian peace great, when it is the victory of a strong will *over itself*.

Men have at first spoiled everything which they have taken over from Christ. Thus there was a sentimental sympathy with Christ, an outward imitation of His sufferings, well-meant indeed, but often vain and self-seeking, and even at the best, lacking in ultimate greatness. There was also a slavish putting-up with anything in the name of Christ, and other similar things. The meditation of the Scourging can set us free from all these, if we meditate not only in our feelings, but with our ego awakened to the choice before it. We do not imitate the hair-shirts and self-scourging of the monks of old. But we see Christ, bound of his own free will to the world-tree, smitten by men, opposing to all tortures no outward resistance but only His own divine greatness. Then we think ourselves into His position, take His fate of our own free will upon us, and vow that in this spirit we shall stand fast against whatever may come.

In the lectures on St. John’s Gospel mentioned above, Rudolf Steiner describes how, in connection with their devoted contemplation of Christ’s scourging, the medieval mystics really had the feeling that they were receiving blows. We have heard of similar experiences at the present time more in the form of dreams which occurred after contemplation of the scourging. Here, again, is an occurrence which need in no way be suggestion. If a man fills himself with Christ, if he raises himself above his narrow personal life and unfolds himself in love to the world, then his finer invisible man actually breaks through the sheath in which it has

lived until now. That which has been called the etheric man—not yet the actual spirit-man, but already the more delicate organ of the spirit-man—begins to take part in a greater life. The first thing which then meets man is that he feels the opposition which comes from all sides, the opposing powers which will not endure the divine. This is the more severely felt just because the man is then living in the feeling that he wishes only to bring good, and in the unconscious supposition that other men must as a matter of course recognize that which to himself is great and divine.

For this reason, men who, filled with a great conviction, wished to help their fellow-men, had first to fight against a heightened sensitiveness, when humanity answered them so entirely differently from what they believed they had a right to expect. The experience which we know as “pin-pricks” becomes our experience from the world. These feelings may set in when a man has conscious experience of enmity, and also when he simply feels himself to be a disciple of Christ in the world. They may then be more unconscious or they may be too conscious. They live in a higher spirituality, which can be distinguished well from everyday consciousness.

Thus with a free and loving walking in the world, a scourging is necessarily united. It is verily a sign that a man is growing out of himself upward into a higher life. For this reason Christ appears in Revelation as clothed in the flowing mantle held in by the golden girdle. This picture reveals itself as the opposite picture to the scourging. Only he who knows the sensitiveness described above, which feels itself so helpless in the world, can, by binding his fate, his will, his ego to Christ, Who for His divine ministry was scourged at the world-tree, find security, strength and rest in the face of experiences which lie before him in some form or another. We hold it to be important that we should learn the “peace” of Christ from *the* Christ Whom we see standing at the stake of torture. Again one may drink in this peace at the end of the meditation, like a noble life-sap from a higher world, when we have allowed the inner picture to lapse. Thus we are ensured against a Luciferic egotistical peace. Thus we can find

beforehand “peace” in the right sense, in the face of the fate which we take upon ourselves when we wish to stand for what is divine in the world; in the face of little experiences of everyday life as well as in the face of a final shattering of our outward being.

In these studies we are seeking from Christ himself a purification of Christian qualities, or rather of fundamental Christian frames of mind. We have seen that Christian love is something different from that which men usually understand it to be; so is Christian peace. Now we turn to Christian holiness.

In the Middle Ages...men experienced the crowning with thorns in this way, that this will rose within them: “I will stand upright against all the world’s derision and mocking. I will stand for the holy thing which is entrusted to me. Even if I remain all alone, I will stand undismayed for what is most sacred to me.” The true Christian holiness is something more individual and more active than it seems to the Catholics to be when they think of “sinlessness,” and something deeper and more inward than the Protestants think when they talk of “doing their duty.”

Every man has his own higher ego, which must first be brought down to earth. In this higher ego, divine revelations slumber which it already bears within itself, and over it hover divine revelations which it can still receive. With every human ego an especial divine thought enters into the world, an especial divine charge, an especial divine gift. This is the true holiness in the sense of Christ: to keep faith with this higher ego, to let this higher ego enter as a sacrifice into the world’s evolving; not to imagine for oneself any special mission, but to find out the charge which is given to us as a divine thought in our ego; not to thrust oneself upon men, but to give oneself to humanity.

It is clear that it is not here a question of fulfilling commandments, nor merely of avoiding sins. More inward and more personal, but also more heroic and more aggressive, is this new holiness. It is the holiness which we see in Christ. He has not spoken of it in words, but has given it by deeds. For Him there was only one single commandment: The Son of Man must not do anything of himself, but fulfill the charge which the Father has given him.



Popular devotional art

Jesus Crowned with Thorns

Man must weave for himself a crown out of the thorns of the earth. Earth’s pain must become wisdom and suffering will crown man’s humanity.

Here we plunge into depths in which holiness and wisdom are one and the same. For not outward knowledge, but divine wisdom is in our higher ego. The thought of God which we ought to be is, rightly understood, our ultimate wisdom. That deed in our life into which this thought of God will change itself is our true holiness.

So that we may lose all pride arising from this mission from God, we need only gaze at Christ as He stands there in the crown of thorns. Our glance sees not only the horrible brutality, but reads also the sublime word of God which is there spoken to us. “Thorns and thistles shall it bear unto thee” (the earthly ground) said the history of the beginning of the world in a prophetic saying. Thorns are the badge of the earth with its sorrow and struggle. But out of the burning thorn-bush, out of this earthly field which is full of struggle and sorrow, Jehovah

reveals Himself to men. And in the crowning with thorns, Christ takes the thorns from the earth and winds them into a new royal crown. Earthly wisdom is born out of earthly sorrow. To know means to suffer. *This* crown is the picture of human kingship.

In ancient times there was seen around the head of wise men the glory of heaven, whose rays went up to the stars. Out of this in earliest time came the king's crown. This crown man has lost. He must weave for himself the new crown out of the thorns of the earth. Earth's pain must become wisdom. Every single pain has found its redemption, when

the thorns of the earth without gaining wisdom from them. Here also man may come to drinking this wisdom with his ego like a draught from the Grail. But it is well that, while doing so, he should never lose from his soul the picture of the thorn-crowned Christ.

...[I]t is told that the men of the Middle Ages, when they experienced the crowning with thorns, really felt sharp, pricking pains in the head. This is connected with the fact that in ancient times man saw the revelation of the circle of the stars before him as if in a ring round his head. The miter still indicates that. For the word "Mithras" in the

Threefold is the world in which man stands. He lives among his fellow men: for this world Christ gives him love. He lives with his fate: for this world Christ gives him peace. He lives before God: for this world Christ gives him holiness. Behold the man!

it has become wisdom.

"I will stand before the world for that holy thing which is given to me! I will expect nothing in return but thorns, but out of the thorns I will make a crown! I will change all my earthly sorrow into humanly-divine wisdom!" Not the appearance of holiness is sought by our new holiness, but the crown of thorns. We stamp into our souls the picture of Christ as He stands there, so that our ego may become like Him. And so the highest fidelity to God unites itself with the greatest clarity of mind concerning the earth.

One will find the meditation upon the crowning of thorns to be especially beneficial because our age has in an especial way entered the earth and sought knowledge in it. Here is *the* human wisdom of the earth. We do not cherish a conception of life which sees in the earth only sorrows, and longs for heaven, but an attitude to life which changes the sorrows of earth into a crown. Nor do we cherish a view of the world which wishes to have a wisdom from heaven above, and despises the earth, but a will for the world which seeks and gathers divine wisdom in the sorrow of earth. Such a Christianity stands right between East and West, between the East, which seeks wisdom while it avoids the thorns of earth, and the West, which experiences

Persian religion, from which the "miter" comes, means a "band" and is connected by learned men today with the light of the Zodiac. Now when man today feels the pains round his head, especially in the middle of his forehead, but not in it alone, also at the back of the head as if a ring were about to burst, then it may be a sign that he is again on the point of breaking through to divine wisdom. For this reason Christ appears in Revelation no longer with the crown of thorns, but with the light of the sun round his head. As in the feet a man's will can unite itself with the forces of the earth, as in the "middle of man" his life of feeling unites itself with the meaning of the cosmos, so in his head his spirit weds itself to wisdom, which has its spiritual home in the kingdom of the heaven of the fixed stars.

"Behold the man!" says Pilate as he leads Christ out in his crown of thorns before the people. And our doubt, whether we can really find this saying significant, passes away when we learn that in the Persian mysteries the initiation proceeded in this way, that the man had to pass through a scourging, then received a royal mantle with a scepter, but also with an acanthus crown. It is the same word acanthus [from Greek *acantha*, thorn] as in the Bible account. The crown of thorns had a thorn in

the middle of the forehead to indicate that the wisdom from sorrow must be conquered in the earthly ego which lives there. Previous to this point in the ceremony of initiation, as always in the mysteries, exercises in self-denial may have taken place, such as we see in the Washing of the Feet.

There is even a direct connection between these mysteries and the scene in Jerusalem. For in the Roman armies the service of Mithras was the favorite religion. When the soldiers heard that Christ was a king without a country, this scene was arranged out of mingled memories of the mysteries and scornful jests. The crown of thorns speaks only too clearly. Certainly the Persian Sakaean festival was then already well on its way to degeneration into the Roman Saturnalia.

Also the expression of Pilate, "Behold the man!" may have been a saying from the mysteries, that was really spoken on such an occasion when the initiation had come to an end. Pilate may have known this and have used the saying in a cynical sense. If this is so, then the saying of Pilate would become more explicable. More explicable also would be the wrath of the Jews which broke out just at this moment when, according to John's Gospel, they for the first time raised the cry: "crucify him!" for they either guessed or knew something about the background of the mysteries. At that time hardly any occurrence was to be thought of except in relation to such a background and the Jews naturally repudiated this entirely. In this sense also are to be understood the mystical experiences which, in the medieval cloisters, as a necessity for life, were gone through in connection with the individual details of the story of the Passion.

We would, therefore, have this process of evolution before us. In the old mysteries, whose remains are still preserved for us in the Persian Sakaean feast, man was led out of Primal wisdom and inward knowledge of the laws of the cosmos to a consecration, but without Christ. But they had a premonition of true humanity. In the Middle Ages they experienced Christ in deep sympathy, but without knowledge of the secrets of the cosmos. Yet in their practice they penetrated to these secrets. Here in our exercises both are united. If the



Oil on canvas. Gustave Doré. Private Collection

Behold, the Man (Ecce Homo)

The irony of Pilate's presentation of (Doré's noble) Christ Jesus to the angry, jeering mob is that He is in truth the Man, generic Man, Him in whom Humanity is membered, having made the world and mankind—and they knew Him not.

exercises are performed, not only in a sympathy with Christ which comes from the feelings, but with reference to their meaning for the world, then they can today take place upon a higher level of life.

....[W]hat we actually see before us in the three pictures we have described is the evolving of a higher humanity. One can freely say, in the face of that which we have been considering, that the real qualities of men were not in existence before Christ, or only as in the mysteries, in a picture. Threefold is the world in which man stands. He lives among his fellow men: for this world Christ gives him love. He lives with his fate: for this world Christ gives him peace. He lives before God: for this world Christ gives him holiness. Behold the man!

It is not surprising now if in some readers the feeling arises that, simply because of all these meditations, he no longer knows upon what he

ought to meditate. Let him think that we are here offering him aids for his whole life. If a reader at first stops short at the exercises for the ego, and reads everything else at first as a help to understanding the Bible, it is well. Even in this case the further amplification can be useful to him just exactly for these ego-meditations. He will see the direction in which it proceeds and find some detail important for his basic meditations, for example, the more exact description of love and peace.

Finally, we shall give suggestions as to how the whole organism of the twenty-one exercises can best be brought into corporate life. We should advise first holding fast the two fundamental meditations; from them proceeding further to attempt the ego-meditations, and from time to time the thorough reading of the exercises in the training of the will, which here begin: not merely reading them all through at once, as one reads a newspaper, but remaining at the pictures and allowing them to act upon one. One will thus be able also to come to a better method of reading the Bible.

Whether one simply reads them now and again meditatively, or whether one is able, without neglecting the earlier meditations, to enter more strongly into the meditation of these pictures also; it is always advisable that one should actually feel, not so much the sorrows, as the *full humanity* of these pictures. It is the *real man* into whom we grow, when we “follow Christ.” This man must be ready to take sorrows upon himself. Otherwise he cannot become a man upon the earth. But the sorrows are not what is essential. Deeply may we receive this into ourselves—what a glorious thought of God the man is who bears within himself royal love to all that is below him, heavenly peace towards all that is around him, and divine holiness before all that is above him. Then these three qualities must be purified, as they can be from the picture of Christ.

Through love man unites himself to earth. In peace he walks upon the earth. With the wisdom which is born from holiness, he turns from earth back to heaven. Behold the man! □

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THE ANGELS AS FACTORS IN EVOLUTION

LUCIFER: TEMPTER OR BENEFACTOR?

THE STAR OF BETHLEHEM, A MYSTIC FACT

THE MYSTERY OF GOLGOTHA AND THE CLEANSING BLOOD

THE MYSTERY OF THE HOLY GRAIL



Please Use Order Form on
page 64

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Sophia and the Event of Pentecost

THE ORGAN OF THE PENTECOSTAL REVELATION

In the study of the Mystery of Golgotha,[†] we have tried to express the spiritual fact that, as well as the written records of the Evangelists, there is an “unwritten Gospel”—the life tableau of Christ Jesus—which has remained, as it were, in the etheric aura of the Earth. This indestructible and ineffaceable Gospel is—and will be ever more and more in the future—the source of such knowledge of the Christ event, which took place nineteen hundred years ago, as can be acquired on the path of imaginative vision, of inspired knowledge, and of intuitive experience. But this “unwritten Gospel” is not only important for the present and the future, it has also had immense significance in the past. It became of importance, in fact, immediately after the Mystery of Golgotha took place. For during the forty days between the Mystery of Golgotha and the Ascension, the disciples experienced, in effect, the scenes of the life-tableau of Christ Jesus. The “teaching of the Risen One,” the instruction given to the disciples by Christ Jesus during the forty days after His resurrection, consisted of pictures which rose before their souls, each picture evoking another which represented a scene in the life and work of Christ Jesus *before* the Mystery of Golgotha, thus associating itself, as it were, with



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

The Ascension as seen from the Mount of Olives
Only by leaving the world as an individual physical presence (incarnate in Jesus) could Christ become universally present to all humanity through the the indwelling Holy Spirit.

the reconstructed pictures of the past. In this way, pairs of pictures kept rising before the souls of the disciples: one picture a revelation of the Risen One, and one taken from His life and work before the Mystery of Golgotha. And always the former was felt to be the higher meaning and the fulfillment, as it were, of the latter. Thus the Risen One

[†] See the three preceding issues of the Rays for the text of this study. This and a second article in the next issue of the Rays are excerpted from Valentin Tomberg's Studies of the New Testament, published by and reprinted here with the permission of the Anthroposophic Press, Hudson, NY 12534.

led the souls of His disciples through the scenes of His life-tableau, yet in such a way that each scene was, at the same time, experienced as an imaginative expression of a higher spiritual truth. It was, in fact, a course of instruction wherein they were taught the content of the "unwritten Gospel"

Then it came to pass that the teaching which they were receiving through the medium of the imagination ceased. The pictures vanished from the experience of the disciples, and the figure of the Risen One vanished also. This happened on Ascension Day. From that day began a sorrowful time for the disciples. They felt themselves forsaken and bereft. The world of pictures fraught with so much meaning was blotted out; their souls were plunged into darkness and silence. The grief of the disciples during this period is hardly to be compared with any pain experienced by Man in ordinary life. For it was not caused by any affliction or vexation, but by the absence of all which gave the soul life and meaning. In such circumstances, any *positive* suffering is actually an alleviation. Sharp pain is certainly an experience, but life which is merely an aching emptiness is no experience but a condition in which the soul realizes its own nothingness. The disciples' experience of the *death of the soul* preceded the Pentecost event and was the necessary preparation for it, because in that event was experienced the *resurrection of the soul*, an experience which could only follow on the soul's death.

But that painful preparation for the Pentecost event was alleviated by one fact; namely, that the pain of it was experienced by all the disciples and was consequently *shared*. The loneliness of the disciples was a spiritual experience; humanly, however, it was a bond uniting them into a group in the very deepest way. For shared grief is the strongest means of binding men together, and that particular grief which the disciples shared proved to be the bond required to unite the circle of disciples into the organ of the Pentecostal revelation. For the group of disciples had to be bound into unity in a special way in order that the revelation should be accomplished. This union must rest not only on a community of attitude, but also on a community experienced in the deepest depths of

sentient life. The sentient bodies of the disciples must be bound together like the twelve currents of the supersensible heart-organism of Man. The reason was to form the group of disciples into one organ, as it were, corresponding to the inner structure of the supersensible heart organ. For the experience of the resurrection of the soul must be experienced in the heart, but it must be experienced in a heart which could represent humanity. And such a heart had to be prepared, a heart of humanity consisting of a group of men whose sentient bodies were united through the suffering of a common grief, rather as the petals of a flower are united. Thus, at the time of the Pentecost event, the Twelve Apostles represented a twelve-petalled flower in which the individual "petals" arranged themselves around one central point. This point was represented by a Figure occupying the central position as the thirteenth in the midst of the circle. In ecclesiastical tradition this Figure is named and described as Mary, the Mother of Jesus; in the Gnostic esoteric tradition she was called the "Virgin Sophia." "Maria-Sophia" was the "Heart of the Heart"; that is, she represented the central point of the circle of Twelve, which, at the hour of the Pentecost event, was, as it were, the "heart of humanity." Knowledge of the central significance of Maria-Sophia in the circle of the Twelve when the event of Pentecost took place has always existed in the early post-Christian centuries, as well as in the later Middle Ages. This knowledge found expression even, for instance, in Art. Thus a miniature in the Syrian Codex (586 A.D.), preserved in the Laurentian Library in Florence, represents the Pentecost event, with Mary standing in the midst of the Twelve and the Holy Spirit, in the form of a dove, hovering over *her* head and pouring forth the stream of revelation directly upon her while, as a result thereof, tongues of fire shoot up over the heads of the Twelve. Maria-Sophia is represented in a bright purple robe (*maphorion*) over a blue tunic (*chiton*). The whole group is surrounded by a design of flowers in bloom, while above is the enclosing dome of an inverted chalice.

This picture, of the circle of the Twelve with Maria-Sophia in the center, leads us to a question which must be answered before the Pentecost

event can be understood; namely, the question of the nature of the Maria-Sophia and of her share in bringing about the Pentecostal revelation.

SOPHIA AND THE EVENT OF PENTECOST

...The first meeting with the reality of the Sophia-being in the present age occurs in human thinking which strives to comprehend the divine Trinity in its cosmic revelation as a unity of three different principles. For the recognition of the *Unity* of the Trinity revealed in the cosmos is an event in Man's thought-life, which extends beyond the mere life of thought and points to a meeting on the far side of it—a meeting which, on the one hand, favorably determines the thought-life, but, on the other, is not a creation of that thought-life. This meeting in the depths of the life of thought may be the first experience of the reality of the Sophia. For the Sophia is specially manifested in bringing about for Man's consciousness the harmony of all Spiritual Hierarchies by means of which the Father, the Son, and the Holy Spirit effectively reveal themselves. What is called "synthesis" in the practice of abstract thought becomes an experience of cognitive knowledge when the ascending thought-life comes into contact with the Sophia-being. The Sophia-being brings about a cognitive perception of the harmony in the spiritual—the divine-world; and this she does in a literal sense, for she is an *inspiring* Being with whom the ascending thought of Man can meet. For such a meeting, however, the consciousness must ascend, if only for a moment, two stages higher than the ordinary objective consciousness. This ascent is necessary because the Sophia-being is actually dumb both for the objective consciousness and for the imaginative [Desire World] consciousness. She is dumb in these spheres because she does not possess the force of Imagination—the faculty for the creation of imaginations. And the reason why she does not possess this faculty is that she has been robbed of it by Lucifer. This occurred at that period in the spiritual history of the Earth when the Fall of Man took place. Then Lucifer appropriated to himself the imaginations of Sophia by making use of them himself, instead of placing himself at her service. He made use of her imaginations for the pur-



Fresco, Guido Reni (1575-1642), Wing of Paul V, Sala delle Dame, Vatican

The Descent of the Holy Spirit

At the "heart of humanity," Mary is the center of a revelation of the Holy Spirit in this baroque representation of the Pentecost.

pose of creating a world which was to be built up of these imaginations.

But it was to be built of these imaginations in such a way that it would not be the harmony of the Divine World which was revealed by them, but the grandeur of Lucifer himself. Thus, the imaginations of Sophia were changed by Lucifer into their opposite, and there arose a world of *lies*. This World of

Lies became the so-called “Luciferic Sphere” round about the Earth, a sphere of which the clouds form the outermost physical sense-expression. The Luciferic Sphere is the *false* Paradise, a false Spiritual World, from which originate those visions of egoistic bliss which appear so often in the religious life of the populace. The danger of that sphere does not only consist in its encouraging the egoism so deeply rooted in human nature, but rather that as it is actually built up out of the imaginations of Sophia—that is, the pictures of the comprehensive cosmic truth—it can have a tremendously corrupting effect on the faculties of knowledge which is not completely awake in its conscience. For cosmic falsehood is not merely wild fantasy, it is abused truth. And the truth of the imaginative revelation of Sophia was abused in the sense that it was first broken to pieces and then reconstructed in a different pattern. The shining wisdom of God was changed to the glittering garment of Lucifer.

In this way, “Isis-Sophia, the Wisdom of God” was killed for the lower worlds, for Sophia became a dumb being as regards the two lower spheres of existence. The creative force of Imagination was taken from her, and, as a result, she became a colorless, ineffective being, condemned to inaction with respect to earthly happenings. The figure of the “mater dolorosa”, the mourning mother, best expressed the tragic condition of the Sophia-being. For the Sophia is a generous nature, inwardly filled full of the gifts of wisdom; but she can only bestow these gifts on a human consciousness which, itself, rises to her sphere. It is impossible for her to reach the lower worlds because of the loss of the imaginative force of which she was robbed by Lucifer.

The gifts which the Sophia bears within her are of quite a different type from those of other hierarchical beings. For she bears within her a concentrated inner wisdom which is not *only* light of the Godhead shining through her being, nor *only* the vista of the cosmic chronicle, the Akashic Record. No, the wisdom to which this Being owes her name is neither the direct revelation of a divinity of a higher order nor an epitome of cosmic memory, of the Akashic Record, as present before the gaze of the hierarchic beings; it is a remembrance of the

soul ascending from within. It is a wisdom which is a pure creativity of the soul, but at the same time such that the whole experience of the past Cosmos rises out of the inner being as the primal intention for the present Cosmos, as the “plan” of the present Cosmos. Hence, the Sophia is, for mankind, the spiritual archetype of the soul, and that, not only in the sense of the tragic destiny of the soul growing more and more mute in the world, but also in the sense of that concentrated wisdom which is only possible in and through the soul.

But the tragic path of the Sophia has its counterpart in the human soul in that the human soul also has been deprived of the power of forming truth: the power of Imagination has become subjective fantasy with an inward leaning to the fantastic. Thus, the capacity of the soul to make imaginations from within herself has lost its truth-value. The soul has grown dumb—swathed in a sheath of egoistic interests, overmastering the original Imagination-force.

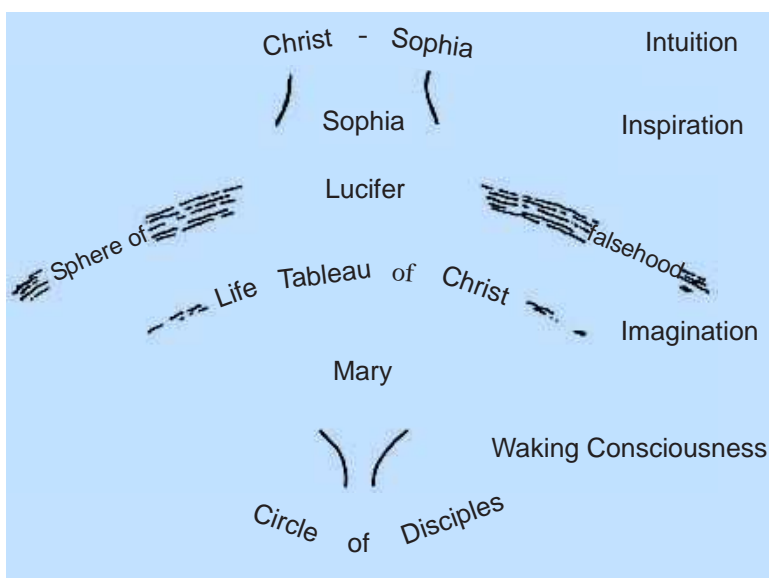
Thus there exists a similarity of destiny between the true soul-being of Man on Earth and of the Sophia-being in the Spiritual World. In earlier times Man was conscious of this similarity; and for this reason an astral body (sentient body) which was so purified from the sheath of egoistic interests that the true soul-being could come to expression was called the “Virgin Sophia”. In this sense, Mary, the Mother of Jesus was also a “Virgin Sophia”.

She had, as the outcome of extremely complicated influences and experiences coming from the Spiritual World, an astral body so purified that it could receive the revelations of the Sophia-being and pour them forth again as Inspirations of the soul. The possession of this faculty was the very reason why, at the time of Pentecostal revelation, the Virgin Mary occupied the central position within the circle of the Twelve. Without her, the revelation would have been only spiritual; there would have been twelve *prophets*, united with the Spirit in the same way as ancient prophecy was united with it. Through the co-operation of Mary, however, something more could happen: the *hearts* of the disciples beat in harmony with hers, and, simultaneously, the content of the Pentecostal

revelation was experienced by the disciples as a personal human conviction. And by *this* experience they became, not prophets, but, precisely, apostles. For there is an immense spiritual difference between prophecy and apostleship: a prophet was an impersonal proclaimer of spiritual revelation, but an apostle bore the revelation of the Spirit *within his soul*. And this was only possible because the spiritual revelation of the Pentecost event could become soul through the Virgin Mary, and could be transmitted by Mary as *soul* to the disciples.

What took shape in the human sphere on Earth became an organ for the expression of that which happened within the Spiritual World. For a tremendous thing occurred in the Spiritual World at the hour of the Pentecost event: the dumbness of the Sophia-being ceased, and she was again able to reveal herself by speech. Moreover, she was able so to reveal herself that not only could certain Initiates rise to her sphere, so that she could inspire them there, but also she herself could effectively descend and pour her influence into the waking day-consciousness embodied in terrestrial men. It was not that the Sophia had been reached by a certain group of men. That had happened before. The point was that now, for the first time, she, on her side, could reach down to a group of terrestrial men. The importance of this fact was that, at the Pentecost event, the opposition of Lucifer was overcome for the first time since the Fall of Man. At the Pentecost event, the barrier which Lucifer had erected between the Sophia and the sphere of human waking consciousness was cleared from the path. Union with the sphere of earthly destiny, which had been in bondage to Lucifer, could be restored. And this was possible, because, on the one hand, there were present once more a number of imaginations which remained untouched by the influence of Lucifer, and, on the other, because Lucifer conducted the revelation of the Sophia, undistorted, through his sphere of falsehood by means of the dedication of his whole being.

The following diagram may be of service in promoting a clearer understanding of these matters:



Although it is not complete—for the whole process is still more complicated—the above sketch gives a picture of the co-operation of various forces at the time of the Pentecost event. It shows the relationship of the four regions of consciousness. In the Region of Waking Consciousness (below) is the circle of the Twelve with the open chalice in the midst of them—the chalice which represents the Virgin Mary.

Immediately above this group, in the Region of Imagination—at the boundary of Waking Consciousness—the Life-tableau which Christ left behind is shown. This tableau takes the place of the stolen imaginations of Sophia now appearing in the Sphere of Lucifer, above. It consists of Imaginations which, since they were also real physical events, are not susceptible to the Luciferic influence. At the same time, they are the “missing link” between the Region of Waking Consciousness and the Region of the Sophia’s Inspiration. And then, between the Region of the Sophia’s Inspiration and the imaginations of the Life-tableau of Christ, lies the Luciferic Sphere itself. At the time of the Pentecost event, however, this sphere became pervious to the Sophia-revelation descending from above. And this happened as the result of the inner conversion experienced by Lucifer at the Mystery of Golgotha. The penitent Lucifer became the humble bridge over the Sphere of Falsehood which he had himself created in the past. Thus the path of the Sophia-revelation led

through the Sphere of Lucifer, and indeed through the being of Lucifer himself. At the hour of the Pentecost event, Lucifer surrendered himself entirely to the Sophia-impulse; he became one with it, he led it through his own being down to the Life-tableau of Christ where it reached the souls of men. In reality, there took place a union of the influence of Sophia with that of Lucifer. It is the united influence of these two beings which is called, in St. John's Gospel, the "Paraclete", the Comforter. The Paraclete is not merely the Holy Spirit as the third Hypostasis of the divine Trinity, but a revelation of this third Hypostasis, such as the combined influence of Sophia and Lucifer effected when Lucifer humbled himself in service to the impulse of Sophia. And Lucifer's attitude of service towards the impulse of Sophia resulted not only in Sophianic revelation reaching the souls of men in undisturbed form, but also in the fact that Lucifer radiated from *himself* the inspiring flame of its enthusiasm and joy. The Paraclete, the *Comforter*, could be manifested as an effective reality only because the Spirit who had brought about the isolation of souls now brought the enthusiasm for the reunion of souls. There is a hint of this fact in the "Acts of Apostles" when we are told that several of the bystanders received the impression that the Apostles were "full of new wine". The Dionysian enthusiasm which was actually present suggested to the bystanders that exaltation which was produced in the Bacchus-cult by the aid of wine.

It was, of course, a misunderstanding, but a misunderstanding which pointed to the significant fact that, among the Apostles, enthusiasm was evoked by the cooperation of Lucifer.

Above the Sphere of Lucifer, to resume the explanation of the diagram, in the Region of Inspiration, is shown the Sophia-being, represented as an inverted chalice. In the Region of Intuition she is united with the Christ, and by this union brings about in the Spiritual World that which she must also effect in the realm of terrestrial Man; namely, the realization of the words of Christ, "I in you, and you in Me." For the first purpose of the Mystery of Golgotha is this: that the Christ, Who at first stood *without* as the Master of the disciples,



Limbourg Brothers, *Très Riches Heures de Jean Duc de Berry*, 1413, Musée Condé, Chantilly

Pentecost

Mary's significance in the Whitsun gathering is shown by her halo, toward-center position, and her relatively larger stature.

should now pass *within*, into their innermost souls. The path which the Christ had to tread was to lead from a position without to an in-dwelling within. This took place at the Pentecost-event; it was then that Christ entered into the souls of the disciples. And this He did in such a way that He was, as it were, born a second time: through the Heavenly Mother, Sophia, He was born in the souls of the disciples. Thus the Ego of the disciples was filled with the Christ, Who became the Kyrios, the common Ego, so to speak, of their group. This Ego was sheathed in the communal astral body of the Sophia; in their ether-body, however, they bore the combined experiences of the life-tableau of Christ; and, physically, they represented a circle formed to be the organ of the Pentecost revelation, having as its central point, Mary, whose esoteric name was the "Virgin Sophia." □

MYSTIC LIGHT

Advent

IN THE CHRISTIAN LITURGICAL year, Advent designates the four weeks before Christmas. It is a time of anticipation, of heightened expectation of the historical birth of Christ. In occult astronomy, Advent refers to the projection of the vivifying solar ray from the southernmost (and thus most spiritual) point of its geocentric path. This fertilizing impulse “surfaces” at the spring equinox as a rebirth of nature.

A reading for the first Sunday in Advent is “Now is the time to wake out of sleep: for now our salvation is nearer than we first believed.” A second Sunday text trumpets into our wilderness: “The Kingdom of God is close at hand: Repent and believe the Gospel.” On the third Sunday in Advent the reading is : “When the Lord comes, he will bring things now hidden in darkness and will disclose the purposes of the heart.” Must we wait until then? Spiritual Science says no. It now brings to light things hitherto hidden in darkness, including supersensible facts pertaining to Christ’s coming to the Earth, His apparent going from it, and His coming again. Christ’s physical appearance on Earth, around 30 A.D., was not accomplished in a short span of time. His active involvement in Earth’s evolution began many millennia before he appeared in human form. Occult science reveals that His incarnation was preceded by three pre-physical advents, three supra-mundane sacrifices, before He entered into the physical body of Jesus.

Ever since Atlantis, and probably before, but the outward effects were not evident, there has been an annual advent, commencing at the summer solstice. It is a function of the Earth’s rotational plane



Watercolor, Harry Menne

The Three Magi

For millennia the pupils of Zarathustra knew that the Lord of the Sun would one day come to Earth in human form.

being inclined $23\text{-}1/2^\circ$ from its orbital plane, causing the perpendicular solar ray to mark out a serpentine or figure-eight path above and below the equator. On the physical and etheric levels, the sun thus brings restored life alternately to the northern and southern hemispheres. But man is more than a plant. He has a soul and a spirit, and both were grounded in a kind of permanent winter, gravity-held to a burden of dark and earth-bound deeds. The collective selfishness of humanity made Christ’s advent increasingly imperative. He had already made prior sacrifices, which resulted in ordering and harmonizing man’s five senses, his

internal organs, and the relation between his thinking, feeling, and willing—thus offsetting the disruptive influences of Lucifer and other spirit beings.

Esoterically, the first coming of Christ refers to the gradual entry of the Sun's Regent into the envelopes of Earth, through the thought and desire spheres, undergoing a kind of spiritual decompression to acclimate Himself to the finite conditions of mortal existence so that we could see Him. Of course, we saw Him not, but rather the bodies He chose to appear in. God could not become a directly experienced reality because humans had lost contact with the supersensible worlds. Therefore, the supersensible had to become sensible.

Max Heindel writes in the *Rosicrucian Cosmo-Conception* that Christ "prepared both the Earth and humanity for His direct ingress" (p. 404). "[T]he seer who can read the Memory of Nature sees that ages before the actual advent of Christ His benefic influence was exercised from without" (2Q&A, p. 325). Early in this 5th Post Atlantean Epoch, sages and seers knew that the Spirit of the Sun would at a future time be coming to Earth. In the 2nd sub-epoch, Zarathustra taught the coming of Ahura Mazda. The Magi who came to Bethlehem at the time celebrated as Epiphany (January 6) were the descendants of these first star visionaries. It required a long preparation of human consciousness and form to prepare a man god who could temple the God come down to man. A milestone in this preparation was reached when Jehovah, the reflector of Christ, as the Moon reflects the light of the Sun, identified God as the "I" principle, the ground of I-Being, and appointed Moses as a bearer and revealer of this I. Mastery of the physical world is predicated on the development of Ego consciousness, which separates man from his environment, including other Egos. Christ could only descend to the physical plane when humanity had attained to a degree of self-mastery.

Christ has been in continuous transformation for the benefit of humanity. For our better understanding of this movement, we can identify seven stages. The **first stage** pertains to His metamorphoses of pre-existence. Pre-Christian religions give glimmers and glimpses of the successive stages reached by Christ as He moved from sphere

to sphere toward Earth. In the **second stage** Christ became man. The divine Ego incarnated in the Jesus body at the Baptism in the Jordan. The **third stage** includes Death and Resurrection. Through the events of Good Friday, the descent into Limbo, and Easter Sunday, Christ begins to unite Himself with the whole Earth. The **fourth stage** of Ascension is not a moving away but a deepening of Christ's union with the Earth. The **fifth stage** is the manifestation of Christ's abiding presence through the agency of the Holy Spirit at Whitsun (Pentecost). The Damascus event marks the **sixth stage**, where Paul (the human Ego) meets the *objective* Christ, the Earth's indwelling Spirit, an experience that shall become increasingly common. The **seventh stage** is the final metamorphosis, popularly called the Second Coming of Christ, when humanity will be joined in one spiritual body.

Advent is an ongoing, ever-deepening and expanding process of Christ's joining with humanity and its Earth. The diffusion of the Christ life and power into the planetary sphere was effected by His blood shed on Golgotha. Max Heindel relates that were the desire envelope of the Earth viewed from interplanetary space at the time of the Crucifixion, an immediate brightening would have been evident as the cosmic Christ Ego began to irradiate it with His vehicles (*Cosmo* p. 407). This permeation included a Hiram-like journey through the Earth's nine arch-like strata to its core, a progress detailing not only the descent into Hell, Limbo, or Hades—terms which designate the lower desire world and the spirits who have power there—but the deeper strata which correlate with the higher spiritual planes, where the shadow counterparts of the Lords of Mind and the Lords of Form exert their influence. In a true sense, as Eastern Orthodox iconography intuits and depicts, Christ overcomes for humanity not only the Devil, but the dominion of Death and those Spirits associated with the form side of materiality, who imprison in the Earth sphere Egos released from their bodies, thus preventing them from extracting as soul growth the full spiritual essence of their earthly experience. The Son of God transformed the grave of the earth into an engendering womb where consciousness of the life of the spirit can be

rekindled and postmortem transition to the higher worlds is facilitated.

From the time of His earthly ministry, Christ moves from a finite, particular presence toward a global presence, an omnipresence, the fruit of a spiritual seeding, begun by the shedding of the blood of Jesus, that will be harvested as Christ-born souls, ripe to enter the Jupiter earth—the etheric kingdom which will be prefigured in the New Galilee of the sixth epoch of the Earth Period. What was a unique Easter event, local and dated, will become an ever present Easter Sphere, where Christ is permanently and everywhere with humanity in the etheric. This prospect will be preceded by what was once a unique Christmas event, *the Nativity*, local and dated, becoming an experience for most of individual humanity.

That the Ascension of Christ to the Father actually brings Him closer to humanity, making Him, as it were, permanently come, is indicated in John's Gospel when the Easter Sunday Christ tells Mary Magdalene, "Touch me not, for I am not yet ascended to my Father." How, one asks, could Mary touch Him when He *was* so ascended, if he were on the *far side* of manifestation. His command to Thomas one week later is the very opposite: "put your finger in my side." The mysterious growth of Christ's spirit-body, enabling an intensified manifestation, was a temporary condition, but it showed a development of the Christ presence on the Earthside of the spiritual cosmos, which would generalize from an historical *thereness* to a universal *hereness*—in other words, from Bethlehem in Israel two thousand years ago to the Bethlehem of each soul that conceives in waking consciousness the Christ life as individual identity.

The expansion of the Christ toward "coming to the entire world" is reported in the Gospels. Their resurrected Master will go before the disciples into Galilee. On Easter Monday He walks *from* Jerusalem with Luke (probably) and Cleopas on the road to Emmaus.

While the Ascension itself takes place on the



Giotto di Bondone, c.1310

Nativity

The Bethlehem of each human soul will conceive the Christ life in waking consciousness and bear it as individual identity.

Mount of Olives in Jerusalem, it is a "jumping off point", and a slope of this mountain's summit is called "Little Galilee" because of the expansiveness of soul experienced there by the disciples. Galilee means "the country of nations." The injunction of Christ to His disciples and apostles on the mountain in Galilee was, "Go out into the whole world and teach all nations."

The road from Judea to Galilee thus symbolizes the transition from confinement within one's own race and nation to going out among and sharing with the people of the world. This impulse of expansion from the local to the global, this quiet spiritual explosion, manifests on the physical plane as an ecumenical impulse; but it has its guiding and informing source in the solar fissioning of the Christ Spirit, a subterranean sunburst, radiating outward from the Earth's center to embrace the whole world. An Annunciation to Mary of Nazareth evolves into an annunciation to the the Mother soul of planet Earth: Christ will come to you and be born in you.

The disciples' outgoing action, and the Christian's outshowing lifestyle can be seen as a

response to the injunction “As my Father has sent me, so do I send you”—to both call humanity to the Kingdom and to build toward the reality of the Kingdom come. The Word is come into the World, is here. The Christian calling is to respond to this Word, this “come unto me,” this “follow me.” The Eucharistic act affirms and incorporates the presence of the Risen Christ; it realizes the advent in *this* moment of time and makes immediate the overshadowing of the Holy Spirit.

A maturing of their initial dreamlike experience of Christ’s physical presence made possible the heightening and focusing of the disciples’ consciousness. The flower-phase of the Resurrection and Ascension gave way to the forming of spiritual fruit in their souls. The consequence of Christ’s impulses begin to appear as conscious understanding. Now Christ has truly Christians who can carry and embody the Word He gave and is. From the One come the many.

As astrophysicists derive the universe from a single point of unimaginable potency, so Christianity’s “big bang” originates in the Being of the Christ, and the prospect is that “Christ in you” will become a universal reality. From a spiritual supernova are born a galaxy of stars. He came unto His own (by race and blood) and His own received Him not. That was from without. He comes unto His own (by spiritual generation) from within (even those who rejected Him externally) and they do and will receive Him as their highest possibility, their true Self, as the Way to their Father Star.

Resurrection is the flowering of Christian hope. By the time of Ascension, forty days later, hope’s petals are falling, the ecstasy of belief has faded, and the results of this fertilization begin to show. By Whitsun, ten days later, the seeds of Christ’s deeds planted in his disciples’ souls break their husk of latency and incomprehension, germinating into a conscious spiritual fire of intention and realization. Christ as Immanuel was bodily with them.

Now He is spiritually *in* them. This is Christian enthusiasm, God in us. More intimately than most now know are His words true: “Lo, I am with you always, even unto the end of the world.”

While Christ’s Ascension was an apparent going away, Pentecost shows that He is more immediate as an interior impulse mediated by the Holy Spirit, Who teaches of Him and impels with His life.

Damascus signifies a yet more objective condition of Christ’s Earthly involvement and omnipresence. He is more present than the Sun itself. For with Him there is no day and night. But it is day

when Paul is blindsided on his way to Damascus. In fact, it is high

noon. The sun is at its zenith, but nothing compares to the dazzling splendor of the apparition. Paul is blinded by the light of the Lord of light, the solar Archangel Christ.

From the Resurrection and Ascension of this light into and throughout the aura of the Earth sphere, Christ is now found

wherever one is ready for His revelation, not only as a mystical or personal intuition, but as a phenomenon of occult nature. The One Who in Gethsemane identified Himself to the temple guards as Christ, causing them to fall backward, the same Spirit from above caused those with Saul to also be struck, as by a force of nature. Paul is the first interpreter of Christ’s Revelation as the Earth’s indwelling Spirit. And all of Earth’s members, its four life waves, are groaning as a woman in travail until Christ can be formed in them. Earth is putting Him on, individually and collectively. His advent to one human, Jesus, became the portal to His universal advent. The light form of Christ is the presence of the Sun Spirit in the planetary light ether. But He is also present as the Word through the reflecting ether, through tone, through the permeation of our thinking by the light of spiritual understanding. We hear His voice, we see His etheric form. When humans are able to see the etheric body, they will learn to see the etheric body of Christ Jesus, as did Paul.

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Christ’s Ascension
was an apparent going
away, Pentecost shows that He
is more immediate as an interior
impulse mediated by the Holy
Spirit, Who teaches of Him
and impels with His
life.**

When the Revelation of Christ, the experience of Damascus, becomes general, the Second Coming will take place. As the foregoing outline indicates, this term is somewhat of a misnomer, since Christ has not gone from us. When His presence has so permeated the souls of individual humanity and its Earth, He will be revealed as a cosmic Reality in a universal experience. He shall come in the clouds, come down into the etheric with enhanced power. That will be but a culmination of what this meteorological metaphor suggests. As moisture in clouds condenses and is released upon earth, so the objective presence of Christ will saturate Earth's spiritual atmosphere and will condense to the point of becoming etherically discernible. Clouds are an etheric phenomena. Heavier than the surrounding air, they are borne up by the vital forces of the etheric sphere. Clouds are not simply water in gas form, they are vitalized water, they are imbued with a life force absent from terrestrial, "fallen" water.

There is something self-centered about Advent, for Christ comes to us, because we have been remiss in, some would say incapable of, going to the Father. We have been wayward, wasteful, blind. We have required a Wayshower, Christ's prodigal love, the light of His Spirit, to mark out the lost path and to ignite our torpid souls. God is our Source and ontological Center, yet we, like children, require Him to come to us. And He did and does in His Son, Who enables us to go to the Father. Yet one does not see deeply renewed theocentrism in today's western world, rather, a surging egocentrism characterizes our aggressively acquisitive society, where "get" trumps "give" and merely personal rights claim priority over moral duties.

Advent is a reciprocal activity. Because Christ comes to us, we can act on His summons and rise to meet Him. "Come unto me and I will give you rest."

In his June, 1913, letter to students on "Christ and the Second Coming," Max Heindel also calls this reappearance of Christ His "second advent."



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

John's Vision of the New Jerusalem

"The Lord Christ is building in the etheric realms the New Jerusalem, which is to be the home of humanity in the Christ Dispensation."—C. Heline

The First Advent was an incarnation. In the second advent Christ will be incarnate. In the first, He came to us. Because He became human and put on mortal flesh, we will be able to put off mortality and rise to meet him "in the air", as Paul describes it in Thessalonians (1:4:17). Then the vital body will be our permanent earthly habitation, our densest vehicle, whose natural action is to levitate.

The term "second coming" is a translation of the Greek word *parousia*, whose original meaning is *presence*. A later meaning is *advent* or *coming*; also *indwelling* and, finally, *aid* or *help* can be implied. When the future Presence of Christ in human evolution is prophesied in the original text of the New Testament, nothing less than the four-fold meaning of *parousia* will adequately translate the comprehensive sense intended.

The Christ within of Whitsun and the Christ without of Damascus will be joined in the Christ of the *parousia*. He will be present simultaneously as an internal force and guiding light and as an objective Revelation. The Christ invoked in John's Book of Revelation will be the Christ of the Second Coming, in Whom those who have sought Him will glory, and those who have denied Him

will be spiritually mortified. For “the glory of the Lord shall be revealed, and all mankind shall see it.”

In summary, Christ came once in a physical body; He comes yearly to rejuvenate all nature; He comes individually in fulfillment of the petition and affirmation, “Thy Kingdom come”; and He comes eschatologically, climactically, in the last coming, to permanently secure the world of resurrected humanity. The actual time of this coming no one knows but the Father, but it is obviously contingent on humanity’s readiness to receive Him. Max Heindel speculates that the Second Advent will take place when the Sun by precession enters the zodiacal sign of Capricorn (2 Q&A, p. 355). In the *Cosmo* Heindel writes that the true religion of Christ is projected for the Sixth Epoch, the New Galilee, when there shall be “one universal Brotherhood under the Leadership of the Returned Christ” (p. 360). He also writes that the more men and women consciously build the temple of the soul, the golden wedding garment, “the sooner we shall see the second advent of Christ” (*F&C*, p. 98). Then those Spirits, those Wise Virgins, will speak the final rapturous words of Revelation: “And the Spirit [the human Ego] and the bride [the purified soul] say, come. And let him that is athirst, come. And whosoever will, let him take the water

Prayers of Faith

O strong, upwelling prayers of faith,
From inmost founts of life ye start—
The Spirit’s pulse, the vital breath
Of soul and heart.

From pastoral toil, from traffic’s din,
Alone, in crowds, at home, abroad,
Unheard of man, ye enter in
The ear of God.

Ye brook no forced and measured tasks,
Nor weary rote, nor formal chains;
The simple heart that freely asks
In love, obtains.

For man the living temple is:
The mercy-seat and cherubim,
And all the holy mysteries,
He bears with him.

—John G. Whittier

of life freely....Our Lord says, surely I come quickly. Amen. Even so, come, Lord Jesus.” The grace of our Lord Jesus Christ *is* with us. □

—C.W.

ECHOES FROM MOUNT ECCLESIA 1913-1919

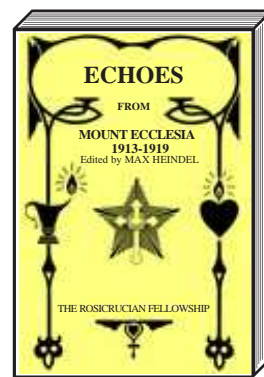
EDITED BY MAX HEINDEL

The Echoes from Mount Ecclesia 1913-1915 record the first events of Mount Ecclesia as they were printed and published by Max Heindel. In later 1915 Heindel decided to publish a magazine, entitled *Rays from the Rose Cross*. Thereafter the *Rays* included the *Echoes*, which **relates the history and events of Mount Ecclesia**. The *Echoes* of 1913-1915 are out of print, as are some of the oldest *Rays*.

Echoes from Mount Ecclesia 1913-1919 enables everyone to know the history of the The Rosicrucian Fellowship from the time of its inception until Max Heindel passed away in January, 1919.

Echoes from Mount Ecclesia 1913-1919 is the “companion” book to *Memoirs about Max Heindel and the Rosicrucian Fellowship* by Augusta Foss Heindel. *Echoes* has 608 pages and **fifty-one black and white vintage pictures**, most of which are different from those in *Memoirs*.

Price: \$32.50, postage included. California residents please add 7.75% tax. Foreign orders add \$2.00.



FROM MAX HEINDEL'S WRITINGS

The Planetary Spirit



of the Earth

THE LAW OF ANALOGY holds good everywhere. It is the master key to all mysteries, and what applies to the microcosmic man also applies to the Macrocosmic God or the Divine Power. The animals are guided now by Spirits from without. At a later period they will become indwelling Spirits, and learn to guide their vehicles without assistance from other sources. Similarly it was with the Earth, as stated in the *Cosmo-Conception* and various other parts of our literature.

Up to 2,000 years ago, Jehovah had charge and guided the Earth from without, as the animals are guided by the Group Spirits. Thus, the Earth was held in its orbit by His power, and He was up to that time the Supreme God, but at the change made on Golgotha the Christ Spirit drew into our Earth in order that He might aid us to evolve faculties which Jehovah could not give us.

Jehovah gave us laws which hold us in check, but the Christ gives us Love. One is the restraining force, applied from without; the other is an impelling energy applied from within. Thus the Christ is now guiding the Earth in its orbit from within and will continue until we have learned to vibrate to that great attribute, Love, whereby we shall be able to supply the power to our own planet and thus guide it in its orbit from within.

Christ is the highest Initiate of the Sun Period and, as such, has His dwelling place in the Sun. He is the Sustainer and Preserver of the whole solar system. In one sense it is right to speak of That which dwells within our Earth as a Ray, yet this

does not convey the exact idea of what is the case. Perhaps we can get at the matter by an illustration. Let us liken the great Spirit in the Sun to a refiner of metal.

He has upon His furnace a number of crucibles and is watching them all. Heat is melting these metals and throwing the dross to the top. The refiner gradually is skimming the crucibles, until at last the metal is absolutely beautiful and clear and He can see His face in each.

Similarly we may see that Christ turns His attention from one planet to another, and as He turns Himself to our Earth, for instance, His image is reflected in the Earth, but it is not a dead image. It is a living, feeling, sentient being, so full of life and feeling that we ourselves in our present dead state, dwelling in these bodies of Earth, can have no idea of that faculty of feeling possessed by the indwelling Spirit of the Earth.

Thus, for a time, His energy is imparted to the picture as a focus, and while really being in the Sun, the Cosmic Christ feels everything that is going on in the Earth as if He actually were here present. That picture within, which, it must be understood, is not a picture in the ordinary sense of the word, is a counterpart, a part, of the Solar Christ. Through it He knows and feels and senses everything upon Earth as if He were actually present.

This is something that should be very thoroughly understood. That is really what is meant by omnipresence, so that while the Christ is the indwelling Spirit of the Sun, He also is the indwelling Spirit of the Earth, and must continue to hold this office of helpfulness for us, feeling

everything, enduring everything that goes or would go with an actual presence, for our sakes.

Let us now consider for a moment what that which we call the Earth really is—that is to say, its origin. The solidification commenced in the Sun Period, when we were unable to vibrate at the high rate demanded to remain there. Thus we gradually worked ourselves out of the Sun and were projected into space.

The rate of vibration gradually was lowered until the middle of the Atlantean Epoch, and thus the Earth crystallized into a mass of stone, we might say. Thus, we ourselves made the Earth what it was, and if no help had been given we should have been unable to extricate ourselves from the meshes of matter.

Jehovah from without endeavored to help us by laws. To know the law and to follow it would, in time, aid us, provided we had the requisite strength, but no man is justified by the law, and by the law all Spirits must become further enmeshed. Therefore a new impulse had to be given, which should inscribe the law into men's hearts, for there is a great difference between what we do because we must for fear of an outside master who metes out a just retribution for every offense, and the inner urge which impels us to do right because it is right so to do. We recognize what is right when the law is inscribed in our hearts, and then we obey its dictates unquestioningly, even though it may cause our whole being to vibrate in pain.

Thus we, collectively, are the Spirits of the Earth. We must some day guide the vehicle we have created. Jehovah guided it for us from without by means of laws, but as this was not sufficient to bring us to the point of individualization where we shall be able to take care of ourselves, Christ came in as a Savior and is helping us until the time comes that we shall have evolved a Love nature within ourselves which is sufficient to float the Earth. So there have been no other Spirits in the Earth. The Christ is here only temporarily to help us, and in time it will be our privilege to take



Hand-illustrated, hand-colored, from Pennsylvania German Fraktur Collection, c. 1830, based on original engraving by Jacob Böhme, *Theosophische Wercke*, Amsterdam, 1682, Universitätsbibliothek Heidelberg

The Mysterium Magnum

While Moses was the representative of the authoritarian aspect of God (Jehovah) for Israel, Christ Jesus was the incarnation of divine love for humanity as a whole, becoming Earth's indwelling Spirit. The trumpet-blowing angel of the end of time unveils the transfigured face of Moses.

up the task for ourselves and guide our planet as we want and as we should. The increased vibratory force already has made the Earth much less dense—much lighter—and in time it will become ethereal again as it once was. It will cease to be dead in sin. It will become alive in Love.

The spiritual fires in the Earth are brightest at this time of the year; now is the best opportunity for soul growth, for investigation and study of the deeper mysteries of life. Therefore it behooves us to use this present time to the very best advantage, patiently and prayerfully, knowing that among all other things in the world which change, this great wave of spiritual light will be with us in the winter season for ages to come. It will grow more and more brilliant as the Earth and ourselves evolve to higher degrees of spirituality.

This season of the year is the most propitious time to give and receive, so let us be sure to let our light shine on the great cosmic Christmas Tree, that it may be seen of men and attract them to the truths we know to be of such vital importance in the development of our fellow men. □

READERS' QUESTIONS

Fate of Executed Murderer ★ Use of Spiritual Power *Cooperating with Scientists ★ Interpreting Joshua*

FATE OF EXECUTED MURDERER

QUESTION: If a murderer is executed for his crime, does he suffer the same as a suicide, or is the archetype destroyed? (It is stated in the Rosicrucian literature that he may see the comatose victim, also that he is able to incite others to crime.)

Answer: As a general rule people die, or are killed, when the pre-designated time has come. However, because man has free will, he may not only end his own life prematurely, but also that of another.

If a murderer is executed before his time to die, he, too, is murdered, even though it may be in the name of "justice." His archetype would not be destroyed, and would no doubt keep on (until his life-span ends) gathering material which it would be impossible for him to assimilate, as in the case of anyone murdered. The intervention of other agencies would probably prevent the suffering which a suicide undergoes, but he would be punished by having the comatose desire body of his victim "following him wherever he goes, without a moment's respite. The picture of the murder is always before him, causing him to feel the suffering and anguish which must, inevitably accompany this incessant reenactment of his crime in all its horrible details. This goes on for a time corresponding to the period of life of which he deprived his victim."

Max Heindel states that "when we free the Spirit of a murderer from his body we liberate him in the spiritual world where he can and often does work on others to influence them to similar crimes."

Were his archetype destroyed it would hardly be possible for him to influence another in this way.

USE OF SPIRITUAL POWER

Question: Would a person be justified in using spiritual power to sabotage war materials of an aggressor nation, or for example, the weapons of a person about to assault or rob others, as Parsifal used the Holy Spear to destroy the castle of Klingsor?

Answer: No, we do not think so. It is always a questionable procedure to use spiritual power to accomplish a material end. Whether or not a person would be justified; or to what extent he might be justified, would depend upon the nature of the case. There is always the matter of destiny to be considered on such occasions, and unless a person knows to what extent he may be interfering with the destiny of other people, he is apt to bring down upon his own head an undesirable karmic debt.

We are taught that the Elder Brothers always encourage the good, and that they transmute evil into good. People who are working constructively, i.e., doing good, attract help from both the invisible and visible planes, and in this way evil is eventually overcome by good. This is the method we should therefore use, rather than "fight" the evil.

One thing we can always safely do where help is needed: hold the persons and situations in the Light of God's Love, asking that His will may be done. This is white magic, and "the white magician is prompted altogether by love and benevolence." The use of the Holy Spear by Parsifal to destroy the castle of Klingsor (by making the sign of the

cross with it) simply indicates, in our opinion, the power of good to absolve evil. This power is inherent in the cross—or the spiritual life.

COOPERATING WITH THE SCIENTISTS

Question: It is stated in the Rosicrucian literature that we should cooperate with the scientists and use the information which they obtain. Why would it not be much more satisfactory in obtaining information concerning disputed points—for instance, the nature of the atom or the right kind of diet—to go directly to the invisible planes and obtain the correct answer by clairvoyance? Would this not be much more accurate, and settle the question without argument and long years of tedious experimentation?

Answer: Considerable scientific information was incorporated in the *Cosmo-Conception* because Rosicrucians believe in cooperating with the scientists and using empirical knowledge insofar as it is true and practicable. The reason is that one can obtain true information in regard to the nature and conditions of any plane only with the senses which are correlated to that plane. That is, we must obtain knowledge in regard to the physical properties of matter with our physical senses; we must investigate the Desire World with the senses of the desire body, namely, clairvoyance and clairaudience; and we must inform ourselves in regard to the Mental World with the cognitive faculties of the mind or mental body.

It is a mistake to think that all sorts of information on physical matters can be obtained from spiritual sources. However, if we wish to obtain knowledge pertaining to the spiritual counterparts of any physical object or condition, then we may use the spiritual senses. For instance, if we want information about the mental archetype of an ocean steamship, we go to the Region of Concrete Thought, which is the region of archetypes. If we wish information about the emotional properties of a revival meeting, we go to the Desire World, which is the realm of emotion, and there observe the colors that are produced by the activities car-

ried on in that meeting. But if we want to know about the physical properties of a metal such as iron, we must experiment with that metal on the physical plane.

Some people have the mistaken notion that the minute one gets into the invisible worlds he immediately becomes omniscient, but this is no more true in the higher worlds than it is in the Physical World. Knowledge is obtained by study and effort there the same as it is acquired here. To be sure, the archetypes there speak to us and flood us with a

knowledge of themselves, but we can make this knowledge ours only by studying it and working with it in the same manner we observe and logically process material data.

In accepting scientific knowledge we must keep in mind that it is not infallible, due

to the fact that scientists are ever discovering new data which modify their earlier theories. At the onset of the third millennium, the rapid increase of atomic, electronic, and genetic information has led to many scientific accomplishments which would not have been believed possible by most scientists themselves only a few decades ago. Judgment and discrimination must be used in considering this matter as in all others.

THE SUN STANDING STILL

Question: Will you please give the occult interpretation of the passage in Joshua commanding the Sun to stand still?

Answer: The entire book of Joshua is a story of initiation. *Joshua* in Hebrew means *Jesus*. The five kings that are destroyed and the seven cities that are saved may be said to refer to the process of purification that must take place within the body of the Neophyte in preparation for initiation.

The Sun and the Moon that stand still refer to the equilibrium that must be established in the Neophyte between the masculine and feminine poles, and it the power deriving from this balance that is used by the initiate. The Book of Joshua contains some of the deepest esoteric truths possessed by the early Hebrews. □

*Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits.*

WESTERN WISDOM TEACHINGS

The Calling of the Twelve

BEFORE EVERY important step He took Christ Jesus went for a time into the silence of the desert. He knew that His work was to be accomplished within the short space of three years. He therefore chose the twelve most advanced of His followers to carry on the work of disseminating the new religion when He had gone. Immediately after choosing the Twelve, He delivered the Sermon on the Mount, His most sublime public utterance.

After conflict, trial, and temptation such as no other has ever known before or since, He returned from the wilderness to share with men the divine realization which was His. The physical body of Jesus was as a tool in His hand. Every feeling and emotion was subservient to His dual powers of spiritualized will and dynamic love. He returned to the world to bring to it the new message of redemptive Christianity. Through perfect self-control and an absolute dominion over Himself, Christ Jesus performed works the world calls miracles. The fundamental tenet of His teaching is contained in His words: "The kingdom of God is within you." When we discover this kingdom within ourselves, we shall find it also in others, and in all things about us. The Path of seeking must be the way of love.

From the multitudes who surrounded Him, He chose the Twelve Disciples who made up His inner circle, among whom were several who had received esoteric instruction from John the Baptist in preparation for the call from the Messiah. These chosen Disciples were not ignorant fishermen as many have supposed. They were men whose esoteric training and attainments proved them to be

ready for receiving and teaching the deeper truths of the Christian religion.

It was customary in the time of Christ for every rabbi to earn his livelihood at some gainful employment, even manual labor, in order that he might teach spiritual things free of charge. Thus Jesus was taught carpentry and building. He was a practical as well as a spiritual Mason. Paul was a tent maker. In Hebrew eyes there was no indignity connected with common labor. It was the over-intellectual Greeks who despised all manual employment. While revering the beautiful work of the sculptors, painters, and builders, they despised the workers who produced them! Incredible as it seems, the divine Phidias was looked down upon by the Athenian aristocracy. Unfortunately, this blemish upon the otherwise lofty Grecian temperament has been reflected in Greek translations of the Gospels, giving us the impression that Jesus and the Twelve were ignorant laborers. While it well may be that not all were brilliant philosophers in the formal Greek sense, it does not follow that they were not highly cultured in the Hebrew wisdom with its marvelous Kabala and astronomical theosophy inherited from ancient Chaldea whence came Abraham.

Andrew was the first chosen of the Twelve. He never became one of the innermost circle, but won special recognition through bringing his brother Peter to Christ. It is a wonderful privilege to carry the message of the Spirit to others. Both James and John were quiet and reserved, but possessed an intensity which caused the Teacher Himself to call them sons of thunder. This intensity accounted in part for the martyrdom of James who was the first Disciple to follow the Master to the Cross. A similar intensity,

but softened by divine love, placed John at the head of the Disciples in spiritual attainment.

Philip, being materially minded and spiritually undiscerning, was slow to accept the divinity of our Lord. His inseparable companion, Nathanael, was a mystic and a dreamer. Christ Jesus, at His first meeting with Nathanael, promised that he should see the wonders of heaven. He made it clear, in fact, that Nathanael was to attain through Initiation, an experience that was gloriously fulfilled in his later life. Matthew was the fifth and the last of the Disciples to be chosen separately. The remaining seven were called out just prior to the Sermon on the Mount.

The name Peter in the Egyptian language meant “the opened eye.” In Greek, Peter (*petra*) means rock. One of the utterances of the Master was, “Upon this rock I will build my church.” A stone is universally used as a symbol of the Initiate. Initiation is the foundation of religion and is in that sense the rock upon which the Church is established—a fact to be generally recognized in the coming age.

Jerome states that the Jude of Luke, Lebbeus of Matthew, and Thaddeus of Mark, all refer to the same Disciple. This Disciple did not become prominent until after the Ascension.

Simon Zelotes belonged to the nationalist, patriotic sect of the Zealots, whose aim was to throw off the Roman yoke, restore the freedom of the Jewish State and then conquer the world under the banner of the Messiah, with fire and sword. Simon “the Zealot” was to learn, however, that the most effective weapon of all is the power of the Christ love and that it is the only weapon with which to achieve world conquest.

Information relative to Thomas is found chiefly in the Gospel of John and in certain apocryphal documents. Thomas was slow to believe. He was pessimistic and despondent. Yet so intense was his devotion to the Master that he was willing to die for Him. He was a skeptic, yet he was filled with earnestness and aspiration, and later became one of the most glorious of the Disciples. He was particularly revered by the philosophically trained Gnostics.

Judas Iscariot was the man of mystery, the

THE DISCIPLE

He that hath a Gospel to loose upon Mankind,
Though he serve it utterly—body, soul and mind—
Though he go to Calvary daily for its gain—
It is His Disciple shall make his labor vain.
He that hath a Gospel for all earth to own—
Though he etch it on the steel or carve it on the
stone—
Not to be misdoubted through the after-days—
It is His Disciple shall read it many ways.
It is His Disciple (ere Those Bones are dust)
Who shall change the Charter, who shall split
the Trust—
Amplify distinctions, rationalize the Claim;
Preaching that the Master would have done the
same.
It is His Disciple who shall tell us how
Much the Master would have scrapped had he
lived till now—
What he would have modified of what he said
before.
It is His Disciple shall do this and more...
He that hath a Gospel whereby Heaven is won
(Carpenter, or cameleer, or Maya's dreaming son),
Many swords shall pierce Him, mingling blood
with gall;
But His Own Disciple shall wound Him worst of all!
—Rudyard Kipling

betrayer of the Christ. He came from Kerioth, which belonged to the tribe of Judah. This tribe is governed by Leo, the heart sign, and symbolizes one in whom the love nature is linked with the sense life. Judas portrays the state of the average man who daily betrays the Christ, the Higher Self, within.

Each of the twelve Disciples represents a specific faculty or attribute of man himself: Judas, therefore, will play his role in human evolution until such time as the lower nature of the race shall be redeemed. He destroyed himself, as all evil ultimately destroys itself, and was replaced by Matthias, the symbol of the redeemed man of the New Age and the new race. □

—Corinne Heline

ASTROLOGY

Johfra and the Signs of the Zodiac— Scorpio and Sagittarius

THE SIGNS OF THE ZODIAC have been drawn in much the same way for hundreds of years. Only if paintings were made of them would there be some scope for a new interpretation.†

I decided to get right down to the essence of each sign and then briefly meditate on as many of its aspects as possible. My idea was to combine several symbols—all of which would have a bearing on the particular sign—and so give more background to each painting, allowing the spectator more scope for free association. In this way, the twelve signs became a cycle of twelve meditations that followed the course of the zodiac.

The numerous similarities between various religious systems and their symbols, such as the Cabala, magic, alchemy and Tarot, made it possible for me to illuminate the numerous aspects of each sign by using the corresponding symbols, thus throwing the sign itself into greater relief...

The deepest truths can only be approached through myths and symbols. They cannot even be conveyed through exegesis or philosophical treatise. The Truth can only be hinted at and, even then, can only be recognized by those who already know it. Yet this recognition lies dormant within us all. The Mysteries raise this unconscious knowledge of truth to consciousness. This is not done with intellectual explanations but with symbols and games of mystery in which the truths are depicted in dramatized form.

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

In fact, all religions, all schools of mysticism, and all esoteric societies used and still use symbols in their instruction, simply because what they are concerned with cannot be put over or expressed in any other way. A symbolic approach works totally differently from an intellectual. The latter appeals only to the intellect, leaving the rest of the individual untouched; it remains a thought construction.

A truly universal archetypal symbol works deep down; it touches the unconscious essence of the individual who thereby recognizes it from inside. It moves him totally. It strengthens him, changes him. A symbol is never absolute and objective. It is open to various interpretations. It takes on different shades of meaning according to the individual. It is subjective and adapts itself to a particular situation. It is like a mirror that, while remaining itself, constantly displays different images, depending on the person who looks in it...

In the light of the above, it will be clear to you that you should not expect exact explanations here in the sense of “this means that and that other symbol this.” I shall however try to share with you as clearly as possible the thoughts that I had when I conceived these paintings, the paths that beckoned me and the meanings I intended. They are entirely my own responsibility and are very personal. Another might see something completely different in the symbols used, and would have every right to do so. As I have already shown, it is what people themselves experience in the beholding of a symbol that determines its relevance. This is much more important than what another, in this case the painter, sees in it. Just the same, before I start discussing the twelve signs of the zodiac, I should first like to discuss the philosophical systems from

which my symbolism is mainly derived, the rich treasures of the past into which I have delved quite freely.

There have been three great philosophical schools of major influence in the field of esoteric thought in Europe since the Middle Ages. Together, they have determined the secret sciences. They are: Neoplatonism, Hermeticism, and the Jewish Cabala....

The essence of Neoplatonism is that all beings are part of the One, although at lower levels their emanations are multiple. The One first created the Logos, the Word, the Intellect, or Spirit. The world of divine ideas was created in this Intellect. These were the perfect primordial ideas in whose image material nature was formed. Material beings are therefore incomplete and imperfect. Yet within them all lies the dormant memory of the archetype after which they were formed. Beauty is therefore the extent to which a being reflects its perfect primordial idea in its shape. The essential efforts of human nature consist in going back to its original being, beyond time and space, in order to unite with the One from which it emanates....

The second philosophical system is closely linked with the former. Both developed in the same environment, in third-century Alexandria. Eastern and Western ways of thought came together to form a great synthesis: Hermeticism. This was rooted in the books which are said to have been written by Thoth, the Egyptian god of knowledge, or, as he was later known, the legendary Hermes Trismegistos (thrice-great Hermes)....

I particularly want to draw your attention to this important couplet: "That which is below is like to that which is above, and that which is above is like to that which is below, so that the wonders of the One may be realized."

This is the basis of all magic and astrology. What it means is that the macrocosmos (the large world of the stars) finds perfect expression in the microcosmos (the small world of the creation). The latter is a faithful reflection of the former. But there is more than that. "So that the wonders of the One may be realized" implies a reciprocal effect between the two worlds within the One. This refers to the fundamental law of resonance which

rules in all worlds. Everything that vibrates (and vibration is the foundation of being) acts upon everything else—whether positively or negatively, depending on the vibration key. So every being that sends out a certain tone will receive a response from every other being that is attuned to that same vibration. This is an irrevocable process, regardless of whether the being is a mineral, plant, animal, human being, angel or planet....

This process [of responding to ever higher tonalities] is like a journey. Astrologically speaking, it is the evolution of the being through the course of the twelve signs of the zodiac. This happens not just once, but over and over again on ever higher levels. This concept of evolution is also the essence of alchemy. Here, the scope of the alchemist is transformed from the *materia prima*, the unformed primitive matter, by means of the "philosopher's stone," the "elixir of life," or "the powder" with which base metals could be transmuted into gold and on to a higher level. Transmutation of lower into higher faculties through a series of fixed processes forms the "Great Work."

Finally, I should like to say something of the doctrine which has had the greatest influence on esoteric thought in the west: the Cabala, the secret philosophy of the Jews. This ingenious doctrine finds perfect expression in one symbol: the Tree of Life....

In my symbolism, I have related the planets to the sephiroth [pathways for the operation of the creative impulse] and their spheres of operation. Magic makes wide use of the hierarchy of archangels, angelic choirs, powers, and spirits of the planetary spheres. Magic is the practical expression of the Cabala. Just as cabalism and astrology are chiefly reflective, so is magic practical. The magician tries through ritual to bind the planetary system to him and to make it serve him. To do this, he uses corresponding colors, sounds, metals, incense, precious stones and signatures of the relevant planetary hierarchy. This technique is based on the previously mentioned laws of harmony and resonance. When a rapport exists between two or more things in a similar tonality and one of them is struck, all similar ones will resound simultaneously. This is the power of the magic formula.

By applying his own limited power in the right way (in his microcosmos), the magician summons all the corresponding powers of the macrocosmos to him like a tidal wave. It is self-evident that if, by being wrongly attuned, he is not prepared to answer these powers, he will be overwhelmed and destroyed. Hence the lengthy preparations and purifications through fasting and abstinence which all old magic manuals insist upon.

Besides this conjuring type of magic, there is another kind called talismanic magic. Here, objects (talisman) are made from the relevant corresponding planetary metals, and the signatures and symbols of the planetary hierarchy whose power is needed are engraved on these objects in an exact ritual. This has to happen at the moment that the relevant planet is exercising its greatest influence. The objects, loaded or 'consecrated' in this way, will then assure their owner of the power of the relevant corresponding planetary hierarchy, which he can use for all sorts of purposes. I mention all this because I have also furnished the paintings of the signs of the zodiac with the signatures of the angels and spirits that represent the ruling planets of these signs. This is to link these paintings with the powers of the relevant planets.

I shall now turn to the description of the twelve signs of the zodiac and their ruling planets. In so doing, I shall consciously omit the psychological aspects of these signs. Character analyses of those born under a particular sign (called the 'native' of that sign) can be found in every astrology book, of which there are many excellent ones on sale. As far as the symbolism used in this book is concerned, I took the spiritual development running through the cycle of the twelve signs as my starting point. They are the twelve phases in the growth of consciousness along a path on which all latent powers hidden in the being can successively be made real and active.

SCORPIO

Scorpio, the scorpion, is a negative sign, "fixed" water. The sun stands in Scorpio at the end of October, the wine month, the fruit month par excellence, the time when leaves fall and the plant kingdom turns in on itself, slowly preparing for winter.

Mars used to be the ruler, but this was changed



to Pluto in 1930 after the discovery of the planet. I have kept to the old sign of Mars.

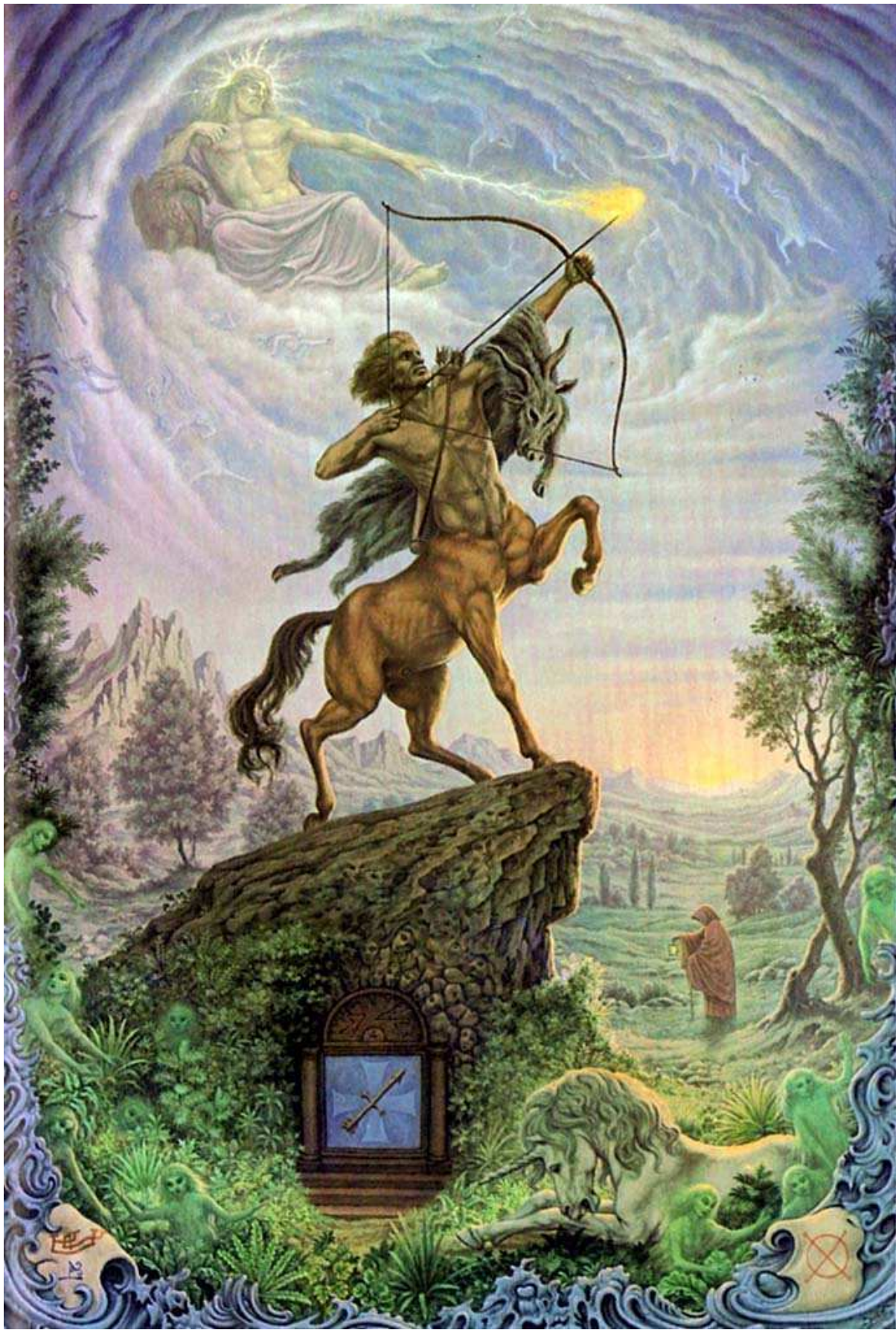
Scorpio is a battlefield of intense psychic collisions and deep experiences. This is immediately evident from the symbolism linked to the sign in ancient cultures. In ancient Indian writings, the scorpion is referred to as the "dark serpent." It is also the seven-headed dragon that Hercules killed; Apep, the snake of darkness, killed by Horus, son of Osiris, in Egyptian mythology; the dragon killed by St George; and the snake of paradise which brought death and yet, with it, the knowledge of good and evil. It is also the eagle, as this sign is sometimes illustrated in the modern English zodiac. It even represents Satan.

If one wanted to sum up the nature of this sign in a few words, one might say: awareness of the most fundamental facets of life and transformation of the primary forces.

Scorpio is about the libido, the power of creation, as well as love, birth, death, and resurrection. A Scorpio native delves deeply into the problems connected with all these and is constantly occupied with them; he struggles continuously against those principles in himself. In affliction, he is perverse and destructive. If he conquers his poisonous sting, he turns into a mystic or a doctor, doing good for his fellow people. Yet he throws himself into everything with an intensity given by Mars, who rules over him.

I have particularly tried to express in this painting the essence of the creative power that is released through the death of the baser nature to transmute the human into a risen being. I have placed the astrological symbol of Mars in a dodecahedron (1). This regular twelve-sided surface is one of the Pythagorean structures. As we have just seen, the pentagon, the five-sided surface, is associated with the planet Mars because Mars is allotted







to Geburah, the fifth Sephira, on the left pillar of the cabalistic tree of life, the pillar of severity. The pentagon also, however, symbolizes the human being with his five senses, who fills a pentagram, with his arms and legs outstretched. The dodecahedron is made up of twelve pentagrams and that is why I have used it to symbolize man's voyage along the path of consciousness through the twelve phases of the zodiac.

In this case, man is in the phase of the scorpion. He strives to find out what state he has reached but can only see the reflection of this in the surface of the sea of his consciousness; this surface is constantly changing as his own emotions change, so giving a very misleading image (2). His emotions block his insight and therefore prevent him rising to a higher level. His instincts are

his poisonous sting, the dragon of his lower nature that he has to fight, like St George (3), who represents his higher nature. He must become a yogi, a mystic, to transform the basic powers inside him in a long drawn-out process of self-discipline (4). He will then rise from this sublimation like an eagle, the royal soul bird that flies to the sun (5). The old self dies (6) and a new person is born as a child (7).

The cup of the old life is drained and knocked over (8). It is no further use. It is replaced by a new cup (because nobody puts new wine into old bottles) in which the light of the Spirit will go on burning (9). This is how the 'dark serpent' who brought death to naivete and innocence in paradise yet makes a new person possible by disclosing to him the knowledge of good and evil (10).

I have tried to express the character of the lower Scorpio in the intricate pointed and hooked shapes of the frame.

The colors are, of course, shades of a poisonous red because of Mars.

The magic signs are: (top left) the planetary seal of Phaleg, belonging to Mars (11), and (right) the signature of the intelligence Graphiel (12).

SAGITTARIUS

Sagittarius, the archer, is a positive sign, the last of the three fire signs—so, fire in resolution. The sun stands in this sign at the end of November, the month of slaughter, the time when the animal world goes into hibernation, rest, and death, yet also the time when inner spiritual life reaches a peak. Jupiter is the ruling planet.

The experiences gained have been analyzed under Virgo, balanced under Libra and sorted out (the ephemeral from the lasting) under Scorpio. Under Sagittarius, the self is projected onto this material and, together, they are formed into something completely new: the ideal new image of man. The Sagittarius native is, before all else, an idealist who aims his arrows at an elevated target. The Sagittarian plunges himself into the ideas he has acquired, this being represented in the Chinese zodiac by the setting sun (1), the ancient Chinese symbol for this sign. (The modern Chinese zodiac has a tiger, which refers to the firmness of the sign.)

The self and non-self are joined together under Sagittarius to make





the all-self, hereby resolving the dualism of the sign of Gemini. The first fruits of consciousness now come into being. Sagittarius's motto is *synthesis*, the picture of the centaur being a good



example: the man-horse. The Scorpio native must continue to struggle with the animal in his nature (Mars, the ruler of Scorpio [now Pluto-Ed.]), but this conflict is harmoniously resolved in the Sagittarian (the generosity of the ruling Jupiter). Here the instinctive is logically linked with the spiritual; it becomes the vehicle, the mount. That is why the church Christianized the Sagittarian feast of the winter solstice, by proposing saints to replace other

pagan horsemen: St Nicholas, for example, and St Martin. They are also typical saints of good deeds (Jupiter again).

The urge for unity of experience in the Sagittarian expresses itself especially in his great love for nature, particularly for animals and horses, since he is himself half horse. The Sagittarian stays in touch with his origins and, although he aims high in his idealism, his feet stay firmly on Mother Earth, who will never disown him. He is inspired, above all, by the generosity of Jupiter. That is why Jupiter, the supreme god enthroned in the clouds, lights the arrows of idealism with his heavenly fire, which the archer cannot help shooting (2). It is the same Jupiter's generosity (the planet Jupiter is associated with Hesed, the fourth sephira on the right pillar, that of generosity) that rules over the luxuriant growth of the plant kingdom (3). I have depicted this Jupiter power in the form of the plant-inspiring dryads and elves (4), while the air spirits, the sylphs, carry the Jupiter powers through the air in the form of rain clouds (5).

The Sagittarian develops by forgetting his stallion body in his passion (because, as da Vinci said, "passion of the spirit excludes passion of the senses") and this body becomes white and serene; it turns into a unicorn, ancient symbol of chastity (6). He is the mythological centaur Chiron, teacher of Asclepius, the god of healing, and many heroes such as Hercules, Jason, and Achilles. He also becomes the Hermit of the ninth Tarot card who, as the wandering wise man, lights the way of others with his lamp of instruction (7). The Sagittarian becomes the square door of the cave of consecration and the Mysteries, the square of construction which has four steps leading to it (four being Jupiter's number) (8).

Over his arm he bears as trophy the skin of the Ram, the golden fleece. The first fire sign has finally found resolution in the last fire sign, Sagittarius, the fire power now being aimed at the non-self instead of the self (9).

The magical seals are as follows: The symbolic sign of Sagittarius on the door (10); above that, in the middle of the semi-circular arch, the astrological sign of Jupiter (11); to the left of the arch the sign of the planetary spirit Hismael (12). To the right, that of the planetary intelligence Lophiel (13). Bottom left, in red in a cartouche in the frame, the seal of the Olympic planetary spirit Bethor (14). Under that, the sign of Sachiel (15). Bottom right-hand corner, in a cartouche, Jupiter's own seal (16). (Continued) □



Astrology—A Cosmic Science

S O YOU HAVE DECIDED to study astrology.[†] Welcome. You are starting a journey toward self-understanding as well as gaining the ability to understand how the other fellow operates. Truly it is a spiritual science. It involves the relationship between the larger universe outside you and the personal universe within. The same energies that function in your personal universe function in the larger one 'out there.' The blueprint we call the horoscope, or the birthchart, plots the energies that flow in your magnetic field. At the moment of birth you took into your body, with the first breath, the vibrations manifested on that day and time at that particular spot on earth. This basic pattern goes with you throughout life.

The birthchart shows our potentials and tendencies. One of our astrological teachers once said: "Man is not what he is because he was born when he was. He was born when he was because he was potentially what he is." It is not because you were born at a certain place or time that you react to influences, but the influences of that moment and that place in space show your potentials that can be actualized in the future. Fate is earmarked in tendencies, not in facts. All anyone can see in a birthchart are tendencies that will become facts if one does not do something to alter them. None of us comes unbound into this livingness. We do not start here, and we do not finish our livingness here. Life is eternal. If we have it in front of us, is it not logical to believe we may have it behind us too? It is as though we have a built-in bookkeeping sys-

tem. We have debits, and we have credits. Some of us come into this life with a great deal of capital in our spiritual bank books. This is earned income from a past life. Others come in with a depleted bank account. This is the difference between an easy life pattern and a difficult one. However, there is nothing to stop us from using up our capital and becoming bankrupt, or going to work to make up the deficit so we will have a surplus with which to function.

The horoscope is a blueprint of our character. Character IS destiny. There is nothing static in this universe in which we dwell. We can change by changing our attitudes and patterns of behavior. In so doing, we change our destiny. Yes, the blueprint or birthchart shows your character and your personality pattern—your human nature, but you are spirit too. The stars impel but do not compel. An understanding of planetary influences allows you to take your life into your own hands and intelligently utilize the planetary influences that will help you in your evolution, if you but will.

Astrology deals with symbols. The signs of the zodiac are symbols of great and potent forces. The physical planets are but the outer forms through which soul energies manifest. It is these energies that affect us, not the physical planets. When you meet a person, you are not affected by his physical body. Yet you respond to his character and personality to your benefit or detriment. So it is with planetary energies.

Let us consider your horoscope to be a roadmap. It shows the conditions you are going to meet in life. Some of the roads on which you will travel will be smooth and easy if you have built them well in a past that your personality does not remember. Some of the roads will be in poor

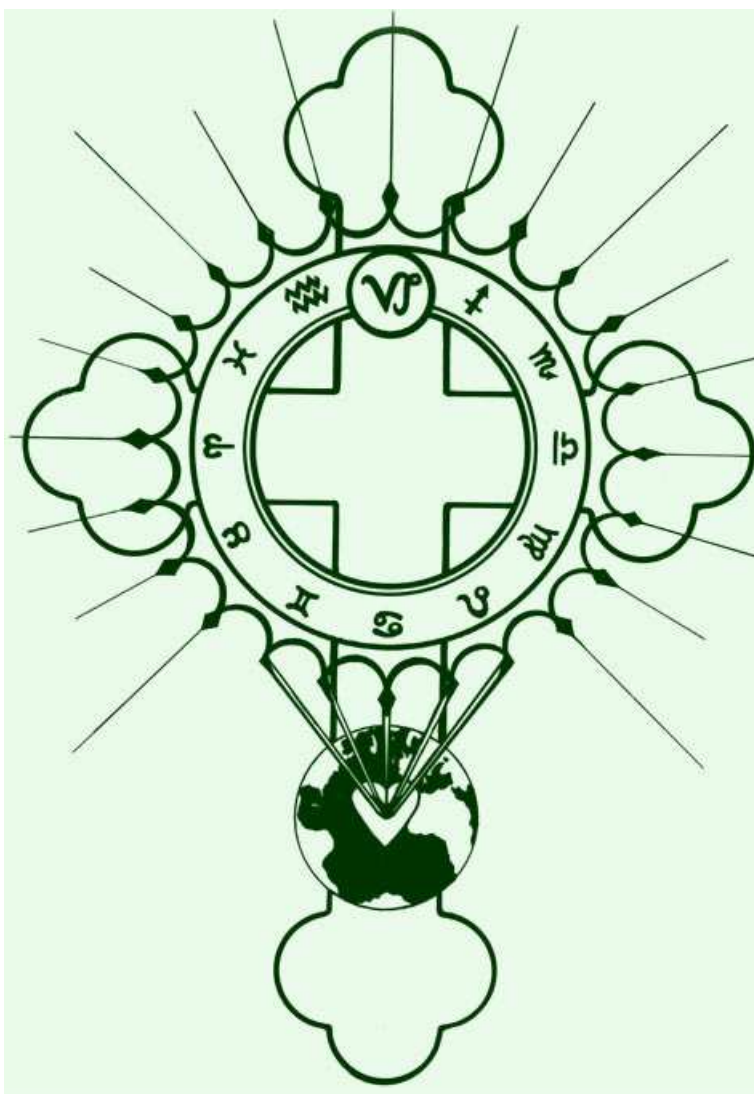
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condition and need repair. If you repair them and put them into good condition, your vehicle will not break down and cause you difficulties and delays.

Always the idea of rebirth raises the question: “If I have lived before why do I not remember and know?” Your personality is new but not the soul. The soul is the unit of evolution. The personality is the unit of incarnation. When you become conscious of who you truly are—a soul using a personality through which to function—you will remember.

Another thought worth pondering is this one. “How much do I consciously remember of what I have lived in this lifetime?” As you will learn later in your study of astrology, the knowledge is in your subconscious self. Your subconscious self has hidden in it the sum total of all your experiences to date. You will find as you study that you will be developing your intuitional facilities for you are dealing with powerful energies that will aid in your spiritual on-going. How much you get out of this study depends on how much you put into it. It is security invested in your spiritual bankbook upon which you can draw in any crisis or experience where understanding is needed. If you have not studied for a long time the study of astrology will be a means of removing the rust from your brain, not only in one area but others as well. New pathways or grooves in the brain are made with every new study you take up. There is an actual expansion of dormant brain cells when you make new pathways of comprehension in your gray matter.

The first part of astrological study involves the use of your memory. The signs and the planets that rule them must be memorized, though I would like to add the word *visualized*. Dwelling on the symbols, pondering, their meanings, meditating on these energies, will bring you in contact with the power behind the symbols. Remember: any knowledge gained through outer study takes you as far as your conscious mind. There is a Superconscious Mind beyond that area where you can gain direct



knowledge from the source of your Being. That part of you already IS Understanding—IS Wisdom—IS Knowledge NOW. Astrology is one of the means of knowing that SELF. So let's be on our way. Godspeed.

The Art of Interpretation

The art of interpretation—and it is an art—depends on the ability of the student to get a mental grasp of the nature of the energies involved as well as an intuitive feeling of their meaning. Those who meditate on the symbols can pierce through the symbol to the energy or actuality that the symbol represents. The astrologer must be able to have some idea of where the client stands on the path of evolution in delineating the birthchart and counsel him at that level. If the individual is involving

himself in matter and building a personality, he will be very different from the one who is evolving out of the personality and building a soul.

When most of the planets are in the first six signs and the higher octave planets are not angular or configured with Sun, Moon or Mercury, the person is involving himself with the world of appearance and the personality. When the last six signs have many planets in them and the higher octave planets are prominent, the soul is more advanced and the person will be evolving out of personality orientation. His life, though more difficult, will be more effective. This planet is a school and the different grades are different stages in growth and development. The life of the kindergartner and those in the early grades of school are comparatively uncomplicated. In the higher grades studies are harder and more work must be done and more tests taken.

The stronger the soul the more squares and oppositions in the chart. It takes great strength to meet the bigger challenges of life. There is no affliction in the chart that cannot be changed and unredeemed. It starts with a change of attitude or consciousness. The world outside is the world of manifestation; not the world of creation. Everything is created inwardly and then projected into the world of manifestation. If this cosmic law was fully realized, the key to the secret of this universe could be used in the outer world. Change your attitude, release the tension and allow the true nature of the planets (energies) to work, seeking to be but a channel through whom the energies can flow. You then can flow with the rhythm of life and know the true meaning of joy.

The astrological pattern is meant to be a guide to show how the tides are flowing at any particular time. The wise person uses these tides and makes allowances for them. He cannot escape their influences but he can use them and does not allow them to influence him negatively. Each birthchart marks a step in the evolution of the soul and represents the character of the Self in the body and shows the environmental conditions necessary for the next step forward in consciousness. He can dillydally if he chooses. He can pass by or pass up his opportunities; then he fails to pass his grades and is held back to do that grade over again until he is able to

SATURN, ANGEL OF DISCIPLINE

In the deep darkness of grief and pain,
I found the angel of Light again.
She wore no lovely garment of white
But was garbed in robes as deep as night.
I saw in her arms no flower fair,
Instead, a crucifix nestled there.
She didn't walk with joyous tread
Or offer me relief from dread.
But I felt her peace and her quiet power
And knew in that night of awe-filled hour
She was the angel of Eternal Dawn.
Lifting her hood I saw her face
And knew the glory that hid her grace.
From earth blinded eyes too dim to see
That only through her, could we ever go free!

—Isabel M. Hickey

go on to the next grade. The choice is his. God is patient. God is also pressure and pressure is the inexorable force that cannot be evaded except for a certain length of time.

The planets are symbols that convey eternal truths to those ready to receive them. They have preserved the Cosmic law since the beginning of time. As far back as there is any planetary history the symbols have been found.

For centuries astrology fell into disrepute because, like so many things on earth, it fell into the wrong hands and was used as fortunetelling and was exploited by those seeking to gain through it instead of seeking to give through it. The Light was withdrawn and the inner truths behind it were not given to the profane. With the dawning of the Aquarian Age there are those who have come to earth to restore astrology as a sacred science. Many there are who are doing this work, and many there will be who will do it. Many there are who may use it for their own ends and deride those who work to raise the level of consciousness of those who seek understanding. Ever it has been and ever it will be for this is a world of duality and “choose ye this day whom ye will serve” is as true today as it was 2,000 years ago.

It is particularly important in astrological

counseling to study the chart well before talking about it. If the chart has mutable signs on the angles the individual will remember every negative comment and forget every positive statement. He is a worrier and full of fear. In every diagnosis of the afflictions give an antidote that will clear up the conflict. No physician diagnoses a disease without giving the remedy that can cure it. If the person is emotionally oriented it is through his feelings he can be helped. If he is intellectually oriented he can be reached through reason. If he is strongly materialistic he will be the one who will say "I'm not interested in anything except finances" and "what I'm going to get out of this or that situation." Then it's up to the astrologer to talk, first about finances, and then (lovingly) show the individual how what happens to him outwardly cannot be detached from the person he is on the inside. The body cannot be detached from the person living in it and have any life power or energy.

The truly inspired astrologer is the one who is oriented spiritually and really cares about every

individual that comes, whether they come out of curiosity or a real need. Unless the astrologer has become soul-oriented, how can he help another soul? Unless the astrologer has known pain, suffering and loneliness, how can he help someone who is suffering? Pain is the breaking of the shell of selfishness and only through pain (not around it) can one feel the pain of others and be able to say in great love "I know."

The true astrologer will be a healing agent and will know he is only the channel through which the Power flows. Then, added to his knowledge gained through study, will come that plus factor that is not of this dimension but comes through from the Love that eternally sustains the universe. Come to your study of astrology in reverence for the wonder of life and a desire to understand yourself and change what is manifesting negatively in yourself. Then you can help others and your service to them will be appraised and based on loving understanding. When you know Love and Joy it can be transmitted through you to others. □

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The Virgin Mary and the Evangelion

WHILE THERE IS ONE GOD, there may be many by participation in the One. Because Christ Jesus cites the passage in Psalms (82:6), “I have said, ye are gods,” St. John wrote in his gospel that “he called them gods, unto whom the word of God [Christ] came” (10:35), and this was preeminently true of Mary, who, with holy others, actualized, in the words of Peter, “exceeding great and precious promises”, whereby they became “partakers of the divine nature, having escaped the corruption of the world” (2 Pet. 1:4).

Russian Orthodox art did not hesitate in portraying Mary as “divine,” as the word *Theotokos* required. In the Eastern Church, salvation means deification or divinization, summarized in the patristic formula already in use in the second century, “God became human so that man might become divine.” From a Rosicrucian perspective this statement might be amended as, “God became human so that humanity can recover its inherent divinity in willed waking consciousness.”

As iconizing Christ Jesus provided the justification for iconizing His Mother, so her icon supplied the basis for the icons of all other saints. Again, while there may be a tendency for some students on the intellectual path of spiritual development to disdain the practice of reverencing the holy persons of Mary and the saints, many of these same iconoclasts prize and give prominence to photos of their occult leaders, or make mental genuflections

The reader may refer to the September/October 2000 Rays for the first section of this two part study of the Virgin Mary.



The Mother of God of the Passion

A later variation of the 16th century Greek prototype, the above image shows the Theotokos (Mother of God) and her Son contemplating the destiny of the Agony and Crucifixion. This depiction is also known as Our Lady of Perpetual Help.

to their teaching authority. Is there a substantive difference here? Surely the mother of the individuality regarded by Max Heindel as “the highest fruitage of the Earth Period” (2 Q&A, p. 315) warrants the reverence millions of Christians give her, particularly since she was in intimate communion with Christ during and after his earthly ministry. We may also assume that Mary was initiated by Him into the highest Mysteries pertaining to human evolution. We must remember that Mary, a high initiate before her incarnation, was also designated by Christ as the spiritual mother of John, who later became Christian Rose Cross. This may help us to evaluate her stature. Nor should we confuse the gender she chose for her assignment as

defining or limiting her individuality, which is whole-human and had taken many male and female bodies over the course of her prior evolution.

What Protestant reformers and many contemporary Christians object to as Mariolatry and a detraction from the due honoring Christ, the sole Mediator, is countered by the terse fact that *He, Christ, chose her to be His mother*, to bear His body, to love Him, to suffer not merely a mother's love for Him, but to share her initiate understanding of His spiritual states and His mission as the world's Savior. While the Rosicrucian student distinguishes between the human Jesus, born of the Virgin Mary, and the Christ, the highest initiate of the Sun Period, he might well pause to consider the high esteem he justly confers not only on the Elder Brothers, but also on Max Heindel, an initiate of at least three of the nine Lesser Mysteries. For if Jesus surpasses Christian Rosenkreuz in Earth Period achievement (2 Q&A pp. 315, 319), then surely Mary participated in this achievement. Moreover, Christ conferred on her the singular role of being *mother to an archangel*, of sharing in the mind and embodied life of the world's Redeemer and in the Father's vision for a regenerate humanity through the power of a superhuman sacrifice.

The emancipated intellectual may reply that Mary had little to do with Jesus when, during the "dark years" between age twelve and thirty, he absorbed the Mystery teachings of Egypt, Asia Minor, and India. But clearly this advanced soul was with her son in spirit during his journeys, as an Elder Brother is with his pupils or fraternal associates in an instant, and closer than hands and feet.

Christ said that for a man to follow Him, he must leave father and mother. Mary did that. No doubt Christ's injunction should be expanded to include those possessive parents who do not release their children. In this instance, her son was also her Savior, her Elder Brother. So she followed him in body and in spirit. As Anne Catherine Emmerich discloses from her visionary experiences, Mary, with a group of women, was often in advance of her adopted son from heaven, preparing for His material needs as he journeyed throughout Palestine, introducing people to the Kingdom of Heaven.



Tan Publishers

The transverberation of stigmatist and visionary St. Veronica Giuliani (d. 1727) resulted in the imprint of symbols of Christ's Passion within her heart as revealed by postmortem autopsy. Transverberation is the spiritual wounding of the heart.

Jesus was born of Mary's heart, a heart brimming with God's grace and love, a heart under which he was carried and by whose blood he was baptized as the foremost representative of the mystic or heart path of initiation.

How could Mary, in her dual motherhood role, not have been blessed and wounded by the Word of God? There is a term for this experience—transverberation, represented, for instance, in Bernini's sculpture of an angel directing an arrow at the heart of an ecstatic St. Theresa of Avila. Though technically not applied in this context, many artists have intuited transverberation at the Annunciation as the process of conception by depicting a ray of light from the Father mediated by the Holy Spirit in the form a dove penetrating the mind or breast of the Virgin. Such was Anne Catherine Emmerich's vision. St John of the Cross wrote of his experience: "It will happen that while the soul is inflamed with the love of God it will feel that a

seraphim is assailing it by means of an arrow or dart which is all afire with love....the soul is transpierced by that dart.”

At the presentation of the infant Jesus in the Temple, Simeon prophesied of Mary, “Yea, a sword shall pierce through thine soul, also, that the hearts of many may be revealed.” Here is a direct statement that shows the connection between the suffering of the soft heart (compassion—suffering with) and the supersensible knowledge that comes through the heart center or the soul. Mary was called “Blessed.” She was in two senses. The word “bless” comes from the Anglo Saxon *blod*, blood, in reference to the sprinkling of blood on the horns of the altar in the Tabernacle in the Wilderness, as a sacrificial ritual that sanctified and blessed. The French word *blessé* means wounded. The adoption of the image of Eros piercing the heart of the beloved with the arrow of desire is sacramentalized to represent a spiritual wounding of the heart by the mystic’s incendiary love for God. Mary is truly the Bride of Christ because Christ is the embodiment of God’s love. And Love was crucified on Golgotha. This love of the Father first conceives in Mary as the Word made flesh. It imbues her with superabundant mercy and self-giving. It enkindles in her a fire of devotion which incinerates all mere motherly possessiveness and exalts the objective Mother love of God for all humanity’s children, for whom Mary becomes *the* Mother.

For millions who suffer, Mary as *mater dolorosa* is consoler and sympathizer. For expectant and new mothers she is the Madonna who confers dignity and holiness and teaches that each child is a child of God, a son or daughter of the heavenly Father as well as of a biological father.

For many, Mary is more approachable than wholly transcendent God. She is closer to home, this temporary home away from our eternal home. She is sought first by those whose fear envisions an implacable Christ of the Last Judgment, or those whose sense of guilt evokes a retributive Jehovah, or those who cannot comprehend the ineffable mystery of God’s love and mercy. She is *Notre Dame*, *Our Lady*, by whom, as Dante writes in the *Divine Comedy*, the “stern judgment up above is shattered” because she is also *Notre Regina*, *Our*

Queen, the archetype of all who *are* saved, and a spiritual magnet by her very mildness and mercy, for many who *would be* saved, but know they need to come clean and fear such dire honesty before God might damn or demolish their souls.

Mary’s devotion is so total that many intellectuals are offended by her apparent docility. Her faith directs a totally trusting surrender of her mind and person to God. What the intellectual, for whom skepticism is second nature, can’t know, is that heart-based faith can read the mind of God and is fortified with a certitude that no logical proof can provide. It also is steeled by a resolve which the tortures of martyrdom cannot break.

Martin Luther’s protesting of the “abominable idolatry” of medieval Mariology led to ruthless iconoclasm, especially in the Swiss Reformed Church, where the church interiors were stripped of all images, including crucifixes, fulfilling Zwingli’s words “Christ is the only Mediator between God and us,” which excludes the intercessory role of all the Church saints and Mary and all “created mediation” (John Henry Newman’s term). Yet even Zwingli called Mary “the highest creature next to her Son” and the “Mother of God,” and Luther taught that Mary was “Ever-Virgin,” *Semper Virgo*.

But the most Mary-affirming of the Reformation slogans was *sola fide*, “by faith alone.” In the theology of the Reformers, Mary was *the* model of faith, as given by Paul’s statement “Faith cometh by hearing, and hearing by the word of God (Rom. 10:17), and the Annunciation is the archetypal instance of these words. Mary hears and she affirms. As Calvin defines the idea, faith is “a knowledge of God’s will toward us, perceived from his Word.” And as far as the conflict over the distinction between justification by faith or justification by works, a fully dynamic faith is an ongoing, life-affecting, literally earth-moving force which serves God in tangible and world-saving ways.

In his post-Romantic years Wordsworth described Mary as “our tainted nature’s solitary boast.” By popular acclamation she has become Queen of heaven, crowned by the divine Trinity. Is this spiritual fact or religious fiction? Many saints and clairvoyants swear to the former. In *Faust*, Goethe

introduces Mary as the Grace-full mother of sorrows sought by penitents to heal their impurities. At the drama's end Mary is presented in her state of exaltation as the Mother of God as she is invoked by Doctor Marianus: "Virgin, Mother, Queen, Goddess, continue to grant grace." Is this simply uncommon hyperbole from a usually level-headed scientist?

Those who value Max Heindel's discernment might want to reevaluate the merits and status of the Virgin Mary by considering how she is portrayed in *Faust*, which Goethe began in early adulthood but did not complete until late in his life. Heindel quotes Goethe on numerous occasions, favoring passages from *Faust*, and describes him as both "a great initiate" and under Rosicrucian inspiration. The action of *Faust* opens in the setting of Holy Week and ends in Paradise with the vision of Mary and the Eternal Feminine. As Hans Ur von Balthasar writes in *Prometheus, A Study in German Idealism*, Faust (the seeker on the intellectual path) travels "from Gretchen and Helen through Sophia, which brings with it the best of our inner life, higher to

Mary, who alone, as the supreme center of humanity, lifts the upward look into the miracle of the mystery." And what is this mystery? Consider the final words of *Faust*, characterized by Max Heindel as "that most mystic of all stanzas found in all literature": "All that is perishable/ Is but a likeness./ The unattainable/ Here is accomplished./ The indescribable./ Here it is done./ The Eternal Feminine/ Draws us on." Heindel further explains that the Eternal Feminine is "the great Creative Force in Nature, the Mother God" (*Mysteries of the Great Operas*, pp. 45-46). By popular, patris-

tic, and poetic (Dante, Goethe) consensus, Mary is the earth's highest and most perfect manifestation of this Eternal Feminine.

John the Beloved was entrusted with Mary's care after the Crucifixion. His Gospel also records details about her relationship with Christ Jesus not present in the synoptic gospels, including her appeal that the wedding guests at Cana have no more wine. Christ seemingly dismisses her implied request with the words "my hour is not yet come." His words are likewise seemingly ignored by Mary with the confident assurance of a mother who knows her son and at least intuitively his newly acquired Christic powers. She simply instructs the servants to follow Jesus' directions, knowing that he will meet the occasion's needs.

Drawing on the memory of nature, Anne Catherine Emmerich observed that John and the other disciples were in virtual awe of the Virgin because of her profound sanctity, her intuitive understanding of spiritual mysteries, including the state of their own souls, and her unity with the ascended Christ Jesus and the Father.

In view of the foregoing, we understand that in Mary we must identify a human individuality of surpassing spiritual attainment, and only pride, prejudice, or obtuseness could fail to concede her a richly deserved honor and veneration. Many seekers of the good and the true have read Thomas à Kempis' *Imitation of Christ*. They would also be well served by imitating Mary. As one does not imitate Christ, per se, but Christ in Jesus, so one may imitate Christ in Mary, for the Word became flesh in her.

Of the thousands of reported apparitions of the Virgin Mary, the first is the Woman Clothed with



Our Lady of Grace

In a reprise of Revelation's Woman Clothed with the Sun, the Virgin, standing on a crescent moon (controlling the lunar forces) and haloed with a corona of twelve stars, represents the divine feminine.

Sun who appeared to the writer and seer of the Apocalypse. This is a vision of the macrocosmic Virgo, but it is also of the ascended Virgin, clothed in the light of the solar Christ, having subdued the lunar generative force infiltrated by the Lucifer spirits, fulfilling the prophecy in Genesis that Eve's seed (Mary) "shall bruise" the head of the serpent. According to René Laurentin, a leading authority on the history of Marian apparitions, "The [Catholic] Church is very prudent with regard to apparitions, and accords them a low status because they are signs which reach us through our senses and are subject to the illusions of subjectivity." In consequence, up to 1962 only ten Marian apparitions had been ecclesiastically acknowledged to be worthy of pious belief, beginning with her appearance to Juan Diego in 1531 at Guadalupe and including Lourdes and Fatima.

While the angel Gabriel appeared to Mary to announce the birth of the Jesus, Mary subsequently appeared on numerous occasions, with the glory of an angel, she who is called the Queen of Angels, and her apparitions also had conceptual consequences—engendering ideas, events, healings, children, and religious conversions. In Guadalupe, Mexico she appeared as a slightly pregnant *mater dolorosa*, from whose mantle cascaded a profusion of roses, to a native Indian, thus vindicating the indigenous peoples over the Spanish colonial domination and promoting the female self-image to counter the patriarchal dominance represented by the Spanish conquistadors. Mexican poet Octavio Paz has called Mary "the Mother of Mexico," and others call her a "Mexican national symbol," citing her as a decisive factor in "the formation of Mexican national consciousness." The sensitive Hispanic-American commentator Richard Rodriguez says that Mary's Guadalupe apparition "symbolizes the entire coherence of Mexico, body and soul," and that this apparition "has become the unofficial, the private flag for Mexicans."

Likewise at Lourdes (1858), appearing in simple

clothes, she could be identified with the poor and humble and her appearance and impact seen as a fulfillment of her proclamation and prophecy recorded by Luke in what has come to be known as the Magnificat, beginning with "My soul doth magnify the Lord" and continuing "he [God] hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things and the rich he hath sent empty away" (1:51-53).

Mary has been invoked by Third World liberation theology to serve as a social as well as a spiritual leaven. At Lourdes she became a unifying symbol to help the French people overcome their class, regional, and local differences. There she identified herself to the peasant girl Bernadette Soubrette not as Mary but as "The Immaculate Conception," thus influencing the Church's doctrinal development. This apparition was so influential in combating French rationalists and atheists that it gave rise to the saying "Rome is the head of the Church but Lourdes is its heart."

The miraculous powers of the Virgin of Lourdes and the Virgin of Fátima, where Mary appeared at the nadir of World War I (1917) to hearten and inspire peace, have received certification at the highest level of authority. When John Paul II was gravely wounded by gunshot in 1981 in St. Peter's Square, he credited his recovery to the Blessed Virgin, who sixty years earlier to the day appeared in Fatima. The Pope confided, "That day...I felt that extraordinary motherly protection, which turned out to be stronger than the deadly bullet."

As a variation on the motto "a picture is worth a thousand words," "it does seem safe to say," writes Jaroslav Pelikan, "that for many millions of people no form of Marian devotion or doctrine has carried more momentous significance than her miraculous apparitions."

The most recent Marian dogma, made obligatory to Roman Catholic belief in 1950, is the doctrine



The Madonna of the Magnificat

Detail: Botticelli (1483-1485), Uffizi Gallery, Florence, Planet Art

of the Assumption, by which one understands that Mary's soul and body were raised in glory to the throne of threefold God as "the first fruits of [human] incorruptibility." Many religious sects believe in bodily resurrection, including most fundamentalist denominations and the Mormons. While the Bible implies that both Elijah and Enoch were bodily assumed into heaven, and that many bodies of the saints came out of their graves after Christ's Crucifixion (Matt. 27:52), St. Paul asserts that flesh and blood cannot inherit the Kingdom of God. Esoteric science describes a third view. Rather than material of the dense physical body being raised, the archetype for Virgin's chemical ether body was not only taken into the higher worlds with her Ego, but facsimiles of this chemical ether body of unparalleled purity and integrity have been generated in the eighth or atomic stratum of the earth and are available to incarnating Egos whose own evolution merits use of this superlative form. Regarding other bodily assumptions, we understand that the vital bodies of the prophets and saints were seen and that the elements of their physical bodies were returned to their original unstructured state.

In his typically dense, verbally tense and cryptic style the Jesuit priest and poet Gerard Manly Hopkins suggests in the poem entitled "The Blessed Virgin Compared to the Air We Breathe" why Mary has figured so prominently in post-Golgotha culture and consciousness:

New Nazareths in us,
 Where she shall yet conceive
 Him, morning, noon, and eve,
 New Bethlems, and he born
 There, evening, noon, and morn—
 Bethlem or Nazareth,
 Men here may draw like breath
 More Christ and baffle death;
 Who, born so, comes to be
 New self and nobler me
 In each one and each one
 More makes, when all is done,
 Both God's and Mary's Son.

An esoteric truth about each of us is given by one of the Virgin Mary's designations, *Theotokos*,



Associated with this image of the Virgin proffering a rosary, scapular (bearing the initials J-esus and M-ary), and sacred heart are the words: "My Immaculate Heart will be your Refuge and the way that will lead you to God."

or Mother of God. There shall be, we intuit there *must* be, new Nazareths wherein the divine conception shall take place, quietly, amazingly. And Bethlehems shall surely follow, and Christ shall be drawn in like breath, like life, as life, life that is beyond breath, beyond death. Born will be the new Self of us each, our nobler me. We visit Mary and revere her because she shows us how Christ may be born in us. She inspires us to so live that the womb of our soul may be made fruitful for the sowing of the solar Word, that in our hearts may dawn the true Light of this world—and the next.

Origen, regarded as "the Father of Eastern Theology," wrote in the third century, "Every incorrupt and virgin soul, having conceived the Holy Spirit in order to give birth to the will of the

Father, is a Mother of Jesus.”

Mary’s perfect humility was a key to her divine preferment. The low shall be exalted. It is so today. But that humility is undergird and sustained by an essence of self-less power which is confirmed in Mary’s apotheosis, her coronation in heaven. While the mighty are put down from their high worldly seats, those of low degree are elevated because the will of God has been fledged in them through firm obedience, informative suffering, and refining piety. As St. Augustine noted, “All strength is in humility, because all pride is fragile. The humble are like a rock: the rock seems to lie downward, but nevertheless it is firm.”

Mary is for all people. Her virtues are catholic (universal), transracial, archetypal. She was a Jew by birth. She was almost certainly named after the sister of Moses and Aaron, Miriam. She is revered by Muslims and is described in the Qur’an as the Virgin Mother, although the strictly monotheistic Islam objected to the term *Theotokos*: “It does not behoove God to have a son. Too immaculate is

he.” She has been called “multicultural Mary.” The celebrated icon of Mary at Jasna Góra in the Polish city of Czestochwa is the most revered sacred image in Central Europe and the object of countless pilgrimages. And it is a black Madonna (as is the Virgin of Guadalupe), which brings to mind the correct translation of the passage from Song of Songs spoken by the Bride, who is a precursor of Mary, “Black am I and beautiful” (1:5). In these representations Mary becomes a special ambassador to the majority of humanity which is not white. That is one of the many reasons why Mary is given the same title as the Pontiff. For she is called *Pontifex*, the bridge builder to other traditions, cultures, and religions. She is not only the guarantee of the true humanity of the Son of God, she is proof of the inherent divinity of humanity; she, the mother of pure souls who, through purity, obedience, humility, and valor, are fertilized by the Holy Spirit and destined to give birth to the Christ within. □

—C.W.

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RELIGION AND THE PUBLIC REALM

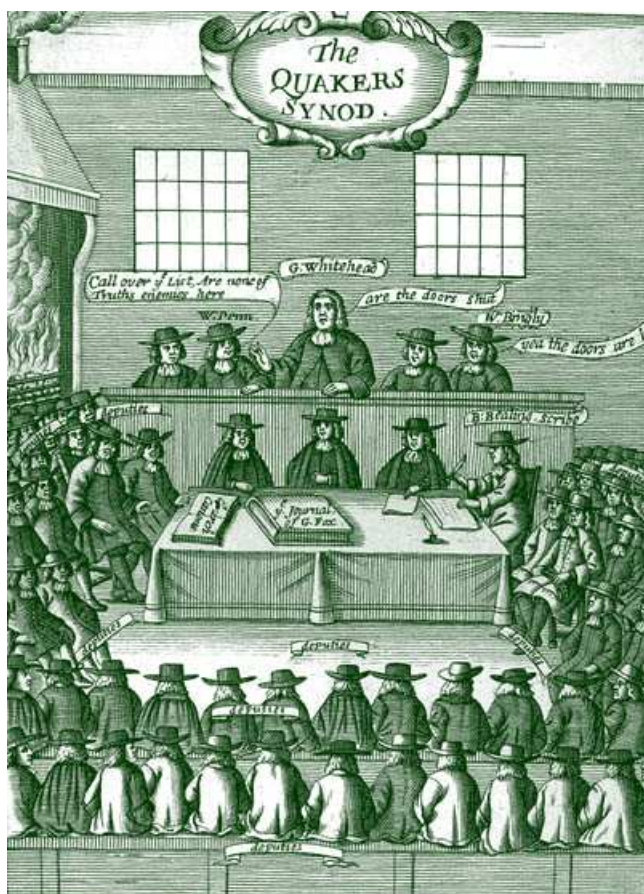
Proposing Democracy Anew Part 1

THE PHRASE “Christian America,” is a description under the judgment of an aspiration.[†] If we ask what is the quintessentially American aspiration, a number of candidates come to mind: freedom, equality, opportunity, justice. But most, if not all, of the possible answers to that question are summed up in the word “democracy.” Here follows as two part reflection on ten proposals about what makes democracy both possible and necessary. The proposals are closely connected to Judeo-Christian presuppositions....

A new century and a new millennium is a time to think anew, and some think the problem with democracy is that it is old hat. Lecturing a while back at a major state university in the midwest, I was challenged by a political science student. “You say so much about openness to the future, yet aren’t you captive to a democratic theory and practice of the past?”.... [I]n response to the question posed, I believe the idea of democracy is as audaciously new today as when it was first proposed. If it does not have to be reinvented, it certainly has to be rethought, by every generation. Today there is a particular urgency about rethinking democracy in relation to its moral and religious grounding....

There are ten propositions about democracy that command our attention (they could, of course, be divided or combined into more or less than ten). The first proposition is this: *The sovereignty of the*

[†] The text for this two-part study is drawn from John Richard Neuhaus’ three-part article of the same title which appeared in the last three 1999 issues of *First Things*, a monthly journal published by the Institute on Religion and Public Life.



Engraving, 1698, private collection

In its founding documents the United States articulated a hierarchy of values that descended from “Nature’s God”, which ultimate Authority subsumed and conditioned the individual’s lesser allegiances. In formative days political activity was ordered to religious persuasion. Above, the Quakers, founded in England by George Fox, meet to consider business—religious and civil. William Penn, founder of Pennsylvania, sits at the leader’s right. Fox taught that God is within and true worship is in silence, until the spirit leads someone to speak. The Quakers eventually became the Society of Friends.

democratic state is answerable to a higher sovereignty. Critics of democratic theory and practice, including Christian critics, frequently claim that the chief problem with democracy is that it acknowledges no sovereignty higher than the sovereignty of the people. The democratic state, claiming to represent the vox populi, presents itself as the vox Dei, thus turning the democratic state into an “idol.” In response, we must recognize that

the democratic state, and democracy itself, can indeed become an idol. When that happens, it is a profound distortion of democracy.

To be sure, in democracy political sovereignty is vested in the people. But a free people is free to acknowledge and hold itself accountable to a sovereignty higher than itself. In this respect also, 1776 is very different from 1789. In the Jacobin [French] version of democracy, the state is assumed to embody what Rousseau called the General Will, beyond which there is no higher court of appeal. In the American founding, by way of dramatic contrast, it is recognized that society is prior to, and superior to, the state. The Declaration of Independence speaks of “Nature and Nature’s God,” from whom all rights are derived and to whom the people constitute themselves as accountable. Although it is of much later provenance, the Pledge of Allegiance in the U.S. speaks of “one nation under God.” That means, first of all, “under judgment”—the nation is answerable to a judgment higher than that of the state, higher than positive law, and higher even than the will of the people. The paradox, of course, is that only the will of the people can maintain the effective awareness of being under the judgment of a higher will. (God will attend to the reality of our being under judgment.)

In the actual decision-making of the American polity, this higher sovereignty is asserted obliquely rather than directly. That is to say, it depends upon the people continuing to acknowledge such a higher sovereignty. The point was made emphatically and repeatedly by the founders, including Thomas Jefferson, who some contemporary writers erroneously depict as a premature member of the American Civil Liberties Union. John Adams put it this way: “We have no government armed

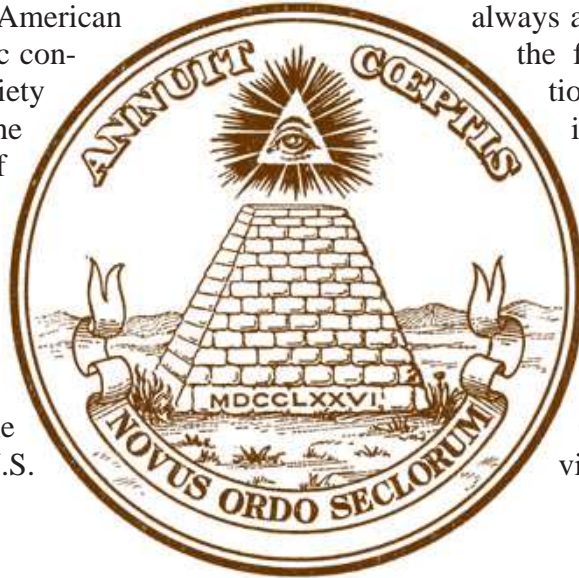
with power capable of contending with human passions unbridled by morality and religion. Our constitution was made only for a moral and religious people. It is wholly inadequate for the government of any other.”

The constitutional order is not “a machine that runs of itself.” It must be sustained by a virtuous citizenry, and by popular religion that publicly appeals to a sovereignty that transcends the sovereignty of the state. These conditions cannot be guaranteed. That is why democracy is always a risky enterprise. That is why the founders called our constitutional order an “experiment.” It is in the nature of experiments that they can succeed or they can fail, and they succeed only when we keep in mind the possibility of their failing.

The Religion Clause of the First Amendment to our Constitution contains two provisions. One forbids the “establishment” of a religion, and the other guarantees the “free exercise” of religion. The “no establishment” provision is in the service of the “free exercise” provision. Free exercise is the end, and no establishment is one means in the service of that

end. This understanding of the Religion Clause, as every student of the subject knows, has not always prevailed in our jurisprudence. Indeed, in recent years, the courts have frequently acted as though “no establishment” is the end, and in the service of that end they have sharply curtailed the free exercise of religion, at least in the public sphere. This has resulted in the unhappy circumstance that I have described as the naked public square.

The naked public square is a thoroughly secularized public life from which religion and religiously grounded moral judgment have been excluded. At present, this constitutes the most severe crisis in church-state relations, and, I think it not too much



The Great Seal of the United States—Reverse Side
The ordering of a new society under God is clear from the Masonic and occult symbolism informing both sides of the Great Seal. The “great work” of building a new society proceeds under the inspiration and guidance of God, Who (translating the motto annuit coeptis) “has smiled on our undertakings.”

to say, the most severe crisis in the American democratic experiment itself. In the constitutional order rightly understood, the state acknowledges a sovereignty higher than itself, and acknowledges that that sovereignty is defined by the people. In “Christian America” the institution that bears witness to that higher sovereignty is the church. (I here speak of the lower-case “church,” including all the Christian denominations and the synagogue, as well as—and this may become more important in the course of the coming century—the mosque.) The state recognizes the integrity of the church, not simply as a voluntary association of individuals, but as a communal bearer of the witness to a higher sovereignty from which, through the consent of the governed, the legitimacy of the state itself is derived.

A second proposition is this: *In a democratic society, we live under several and sometimes conflicting, sovereignties.* In a democratic society there is an ongoing debate over the truths about the human person and human community on which democracy rests. These include the “self-evident truths” alluded to in the Declaration of Independence, truths about persons created equal and endowed by God with certain inalienable rights. The rich Christologically-based anthropology contained in, for instance, the 1991 encyclical *Centesimus Annus* can make an invaluable contribution in fleshing out and giving a more secure foundation to the constituting truths of the democratic order. That anthropology is not just for the “domestic consumption” of Christians. As with all Christian truth, it is genuinely public in character, and we must work at communicating it in ways not confined to the sphere marked “religion.” In the century ahead, that is an imperative task for those

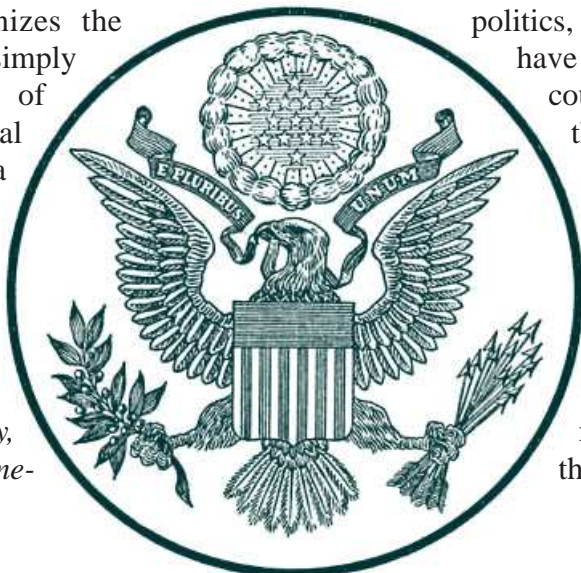
who have confidently internalized the teaching of the Church. Abraham Kuyper, an early-twentieth-century Dutch Calvinist theologian and politician, wrote insightfully about “spheres of sovereignty.” Closely connected to certain understandings of natural law, the concept of spheres of sovereignty derives from an awareness that there is inherent in the nature of human beings and societies certain functions that have their own integrity, and that integrity—or sovereignty—must be respected.

Thus, for example, family, economic life, politics, and of course the life of faith have their own “spheres,” and the course of justice is to coordinate these spheres in the service of the common good....

A third proposition: *The problems of democracy are inherent in democracy.* In the “new democracies” of post-Communist Europe, many express discouragement and disillusionment that, after a decade and more, they are still wrestling with the problems of democracy. In America, we are wrestling with those problems after more than two centuries of our constitutional order. The difficult relationship between moral truth and democratic politics is built into democracy. The difficulties are not necessarily

the result of ill-will on the part of any parties or institutions. The modern democratic state, like all modern states, has an insatiable appetite to encompass the whole of social reality, including religion. What we might call the totalitarian impulse did not die with Nazism or communism. The state, often driven by good intentions, is always tempted to turn itself, in effect, into a church, with the result that it views the claims of religion as an intolerable limit upon its effectiveness. This may be particularly the case in America.

Many observers have noted that America is a



The Great Seal of the United States—Obverse Side

The recurrence of the mystical number thirteen on both sides of the Great Seal—olive leaves and fruits, arrows, levels of the pyramid (excluding the base panel showing the date)—may refer to the occult influence of thirteen initiates (as in the Rosicrucian Order), as particularly suggested by the thirteen stars in the same place as the “God’s Eye” on the Seal’s reverse side. Both mottos consist of 13 letters.

Seals from Hunt's *History of the Seal of the United States*, Washington, 1909

profoundly “moralistic” nation. As we have frequently had occasion to note, the incidence of religious belief and action in the United States is much higher than in other developed democratic societies. There is always the danger that this moralistic and religious dynamic can be captured by a “civil religion” that is in service to the state. Against that danger, religious communities must cultivate their own life in a way that is relentlessly independent of both a generalized “civil religion” and the ambitions of the state.

A fourth proposition is this: *Democracy is and always will be unsatisfactory*. Winston Churchill is often quoted as saying that “democracy is the worst system of government known to man, except for all the others that have been tried.” That is not everything that can be said for democracy, but it is a not unimportant thing to be said. For the Christian, and indeed for every human being who aspires to live in the truth, the only satisfactory order is the Kingdom of God promised in the eschatological consummation of history. All our politics, including democratic politics, is, at most, penultimate. The state functions in the sphere of the penultimate. The church points to and anticipates the ultimate, the Kingdom of God. Christians live in both spheres and therefore are, in the words of the second century Letter to Diognetus, “resident aliens” in any earthly city.

Although all are unsatisfactory, all orderings of the earthly city are not equal. Democracy is a relative good, but it is superior to other orders because: 1) it is the form of government that, under the conditions of modernity, best accommodates the Christian understanding of human dignity; 2) it best fosters and protects the exercise of basic human rights; 3) it provides an enlarged sphere for the exercise of personal responsibility and the pursuit of the common good; 4) in its economic dimension, it best accords with human creativity and approximate justice; and, most important, 5) it is institutionally open to the future, including the ultimate future that is the Kingdom of God. On the

last point, there is a great advantage in a political system that is transparently conducted by, and held accountable to, distinctly ungodlike human beings who freely avail themselves of their freedom to air their discontents with the system. This is a valuable prophylactic against the temptation to deify democracy or mistake it for the Kingdom of God.

The fifth proposition: Democracy is more than democratic institutions. Institutions—such as elections, representative legislatures, a disinterested judiciary, and a free press—are necessary but not sufficient conditions of democracy. Recall again Aristotle’s understanding of politics as free persons deliberating the question, How ought we to order

our life together? For Aristotle, politics and ethics are not separate subjects. The word “ought” in the definition indicates that politics is necessarily a moral enterprise. Morality is not an intrusion upon democratic politics, it is the

Politics is in largest part the function of culture, and at the heart of culture is morality, and at the heart of morality is religion.

very heart of democratic politics. The controlling terms of politics—e.g., justice, equal respect, fairness, the common good—are all moral terms.

For the people to freely deliberate the ordering of their lives together, there must be different communities of deliberation, some determinedly independent from the political order itself. Chief among the latter is the church. This is why Alexis de Tocqueville said that, in American democracy, religion is “the first political institution.” It is in the communities of religion that people learn the habits and arts of life together. Even those who do not go to church draw their moral categories and sensibilities, whether they know it or not, from religion. It is the church that bears, transmits, and publicly disseminates what might be called “the commanding moral truths” by which public deliberation is conducted. As *Centesimus Annus* insists, this does not mean that the Christian message is an ideology, nor that the church becomes one political player among others. The church’s part is to provide the independent space that is the moral ambiance within which the commanding truths are nurtured and transmitted, and from which its

members can give those truths effective public expression. Sometimes this requires the unpromising assertion of moral truths which the state violates at the peril of calling into question its own legitimacy. (On the last score, questions such as abortion and euthanasia are urgently pertinent.)

The sixth proposition: *Democracy is more than majority rule*. Of course democracy is majority rule, through representative means and within constitutional limits. In the United States it is commonly said, that the purpose of the Constitution is to prevent the majority from violating the rights of the minority, and there is truth in that. The prior truth is that the Constitution is to facilitate the rule of the majority, which is an indispensable part of democracy. These two truths are not in conflict. The rights protected by, for instance, the first ten amendments to the Constitution, which we call the Bill of Rights, belong to both the majority and the minority. If the majority does not support such rights, they become, in the fine phrase of James Madison, no more than “parchment barriers” against tyranny. In American political discourse, we have fallen into the sloppy habit of pitting the Constitution against the will of a majority of the people. It is also a dangerous habit, since it undermines the support of the majority for the constitutional order. Majority rule does not mean that everything is up for a vote. Things that are not up for a vote include freedom of religion, freedom of speech, freedom of association, and other basic civil rights that make democratic politics possible and morally worthy. On the other hand, it is possible that a people could democratically vote to repeal the protection of basic rights. At that point a democracy would cease to be a democracy.

The possibility of democracy’s democratic self-destruction reminds us again that democracy requires more than the institutions of democracy. One might argue that Weimar Germany possessed elegantly constructed democratic institutions. What it lacked was a public moral culture that held politics accountable to the higher standards, and ultimately to the higher sovereignty, without which freedom cannot be sustained. I would suggest this as a maxim: Politics is in largest part the function of culture, and at the heart of culture is morality,

Wise Words by Early Americans

- A good conscience is a continual Christmas.
- In humility imitate Jesus and Socrates.
- None preaches better than the ant, and she says nothing.

—Benjamin Franklin

- The most liberal professions of good-will are very far from being the surest marks of it.

—George Washington

- The liberty of conscience which man claims is not for the service of himself, but of his God.

—Thomas Paine

- We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.

—Thomas Jefferson

and at the heart of morality is religion. When this maxim is forgotten, democracy understood as majority rule results in the death of democracy.

The seventh proposition: *Democracy presupposes that the legitimacy of positive law depends upon its compatibility with moral law*. This is an argument set forth with great persuasive force in the 1995 encyclical *Evangelium Vitae* (The Gospel of Life). In contemporary democracies, very much including the U.S., it is commonly said that “morality cannot be legislated.” In fact, the opposite is the case. Morality is the only thing that can be legislated. All political questions of importance are moral questions. We prohibit murder, theft, defamation of character, and false advertising; we regulate employment practices and other matters in the interest of the common good. Whatever vocabulary is used in explaining such measures, we undertake them because they are deemed to be right and in order to prevent what we deem to be wrong. “Right” and “wrong” are inescapably moral categories. The question is not whether but how we legislate morality. In this representative democracy, we legislate morality democratically. At least that is the way it is supposed to work. □

BOOK REVIEWS

John Calvin and the Founding of America *John Wesley and Methodism*

NO ONE HAS HAD A GREATER influence on America than Jean Cauvin, or as we know him, John Calvin. But for him, there might not have been an energetic Puritanism, one of the two basic pillars, along with the Enlightenment, of America's intellectual development. When the U.S. Constitution was written, two-thirds to three-fourths of Americans were Calvinists. Madison, the "Father of the Constitution," was strongly influenced by one of its spokesmen, Rev. John Witherspoon. Little wonder the author of this biography (*John Calvin*, William Morris, Schocken Books, New York, 1969, 456 pages) states that "the spiritual indebtedness...of North America to the educative influence of Calvin's theology is well-nigh measureless" (p. 428).

He was born in Noyon, France, July 10, 1509. To please his father, he studied law; on his death, he switched to the humanities. In 1533, through the influence of Gerard Roussel, he became a Protestant. That same year, suspected of having written a speech for the rector of Paris University, he had to flee the city and for several years had no set abode.

It was during this time he penned his masterpiece, *The Institutes of the Christian Religion*, acclaimed by friend and foe alike. In 1536 his travels brought him to Geneva, where Guillaume Farel asked him to stay and help make it Protestant. But after two years, a hostile faction gained control and the two had to flee. Farel moved to Bassel, and Calvin to Strassburg, then a German city, where he ministered to French Protestants. Here he married Idelette de Buren. Their only child died shortly after birth, its mother eight years later, when they had

moved to Geneva at the citizens' pleading.

Now he had little opposition, and set out to make Geneva a Christian city, legally at least. Extremely disciplined himself—he labored prodigiously despite dyspepsia, gout, neurasthenia, kidney stones, etc.—he strongly enforced discipline. There were services seven days a week and practically all day Sunday: dissenters were punished. No doubt the most famous case was that of Michael Servetus, who differed from Calvin on doctrine, and on October 27, 1553 the dissenter was sent to the stake, though Calvin had requested a more humane punishment.

Sentencing dissenters to death was nothing unusual in those days. Nor was early senility. While Calvin's mind was as clear and sharp as ever to the very end, pain more and more wracked his body. His life was a shining testimony of the triumph of the will. On May 27, 1564 came the release he had so earnestly longed for. He had produced about 300 sermons and 200 lectures a year, and found time to start Geneva Academy (later University). It attracted students from the entire Protestant world, crowding the city. Since it was unsafe to reside outside its walls, the students had to be put up in town, so the ingenious burghers added extra stories to their houses, producing the archetype for something later identified as American—the skyscraper.

Surely a major contribution of Calvin was the founding of the first church organization in the West separate from state control or support, an ecclesiastical *imperium in imperio*. Thus Calvinism was "the most potent force...in the development of civil liberty" (p. 403). Albeit Calvin did not deliberately set out to achieve this; it was an unanticipated and indirect result of his labors. Surely, in

light of this, the fact that the colonial preachers were the prime movers behind the American Revolution takes on added significance.

Private capitalism and the Protestant work ethic also find their roots in Calvinism's emphasis on discipline, duty, and the sovereignty of a holy and righteous God.

Unless 18th century America had deeply imbibed the concepts of Calvin, the most influential of all the Protestant reformers, the American Revolution might not have triumphed. Anyone doubting this assertion might look at France, whose own 18th century revolution on behalf of liberty miscarried, having rejected the spiritual ideals set forth by its native son. The Aquarian vision of America's founders needed the spiritual soil produced by Calvin's huge influence.

P.S.: An American president, John Calvin Coolidge, was named after him. Because of Coolidge's life style, one biographer has called him the last Puritan; another, Puritan in Babylon. It would be hard to disagree with them. □

JOHN WESLEY AND METHODISM

Driven by an intense purpose, John Wesley (*John Wesley*, Francis J. McConnell, The Abingdon Press, 1939, 355 pages), "one of the noblest of mystics," is best known for what he did not set out to achieve, the founding of a new Christian sect—Methodism.

Born June 17, 1703, in the Anglican rectory of Epworth, England, Wesley was the 19th child of the Rev. Samuel and Susanna Wesley. Nine of the Wesley children died in infancy. He too almost perished at six. His timely rescue was later taken by him as proof that God had a destiny for him, which began to unfold when he enrolled at Oxford, where he joined the Holy Club, a group devoted to deepening the spiritual life. Because of their ordered life style, they were derisively called Methodists.

But some held these earnest men in high regard, including the Rev. Dr. John Burton, a trustee of the fledgling Georgia colony who invited Wesley and two others to minister to the spiritual needs of the colony. In 1735 they set out for Georgia, where, despite best intentions, they just didn't fit in. By early 1738 Wesley was back in England.

But this venture was not entirely for naught. On

the ship he encountered some Moravians, devout mystics. Wesley admired their calm in stormy seas and their assurance concerning spiritual reality, which deepened his own spiritual quest. This climaxed on May 24, 1738, when, during a service at Aldersgate Chapel, his heart was "strangely warmed." Thus began one of the greatest preaching missions of all time. In his remaining 53 years, he traveled over 200,000 miles and preach 40,000 sermons.

He strongly attracted the lower classes, neglected by the Church of England. He also drew much hostility, yet had no body guards. His courage seemed to be his best defense. But there was one area of his life where nothing seemed to prevail—his marriage to a Huguenot widow, which occurred in 1750. She couldn't keep up with him; there were numerous separations. She died in 1782. Wesley called the relationship a 30-year war.

In addition to his preaching, which has been credited with saving England from the fires of the French Revolution, he wrote a history of England and edited a 50-volume Christian library and wrote on political, practical, theological, poetical and even health topics. He avoided alcohol and was for some time a vegetarian. He studied Greek and Hebrew and was able to function in Latin, Spanish, and French. He considered his followers merely a group within the Church of England, but differences of opinion inevitably led to a split. There were 75,000 "professed Methodists" at the time of his passing.

The student of Astrology cannot help but notice how strongly "Gemini" Wesley was, with his gift for languages, his wide interests, his extensive writings. He seemingly had to always have something in his hand.

He had no vices; his "weaknesses" were virtues carried too far. His dynamism was domineering—he had to be in control. He didn't get along too well with others, including his brother Charles, who also had a ministry. John was utterly unyielding—except in one matter: In his late eighties he realized his days on earth were numbered. He survived several bouts of fever. But on March 17, 1791, just a week after his final sermon, and forced to stay in bed, he requested pen and ink, wrote the words "The best of all is, God is with us," and breathed his last. □

—A Probationer

Cosmic Illumination

THERE IS WITHIN MAN a power, a light, a fire, a cosmic link between himself and his Creator which, when allowed, will heal any manner of disease with which he may be afflicted—even a so-called incurable disease. The light is so powerful, so divinely radiant, so pure and perfect that disease melts before its penetrating rays.

This incomparable cosmic fire is within each man. There are no exceptions. It is the Christ within, our part of the Love-Wisdom Principle. It is that part of us that is so pure it knows nothing less perfect than itself. It is our protection, our guidance, our abundance, our health—our all. It is our sonship with the Creator—God.

I still had this lesson to learn when a doctor told me I had but a short time to live—that I had cancer of the stomach and bowels. The few remaining months, at most, of my life would be painful misery. I knew he would say it was hopeless. Others had said the same. The symptoms were unmistakable. I looked at him for a long time—blankly. In reply he handed me a book, *The Rosicrucian Cosmo-Conception*, by Max Heindel.

When I arrived home, I glanced through its pages, but I was too sick of mind and body to read it understandingly. But, grasping it in my hand, I defied the doctor's verdict. I decided to get well. How I was going about this seemingly insurmountable task I did not at the moment know. Defiantly I held the book, as if it were the saving rock to which I was obliged to cling. I tried to read it but my mind as well as my body was weak and inconstant.

Cosmo—I wondered what that meant. I looked

in the dictionary and found *cosmos*, the same root word: the universe as a manifestation of law and order—opposite of chaos. That was exactly what I wanted. I wanted my body and mind to act in harmony. I had had enough of chaos.

It seemed as if my different organs were functioning as distinct individuals with no consideration as to their relationship to the body as a whole. And each atom of each organ was flying at a different rate of speed, indifferent to organic harmony. Everything was out of tune.

But I had decided to get well. Instinctively I knew I would have to do everything I possibly could to cooperate with the bringing forth of this health which I so longingly coveted.

I had been in constant pain for five years. If I drank water or refrained from drinking water, I was in pain. If I ate food or did not eat food, the pain continued unceasingly. I often wondered how it would seem to be relieved of this gnawing, burning agony. I tried to imagine myself free from it. In my strong moments when a passionate will seemed to have taken hold of me, I decided that in order to get well, I must, as it were, take myself veritably in the palm of my hand—rule every thought, word, and act with a will of tempered steel.

I wanted passionately to be like that *cosmos*—everything in my body working smoothly, evenly, easily. I always felt cold, chilly, lifeless. As I lived where sunshine abounded, I decided to soak myself in it. I found it helped me relax; even a strong tension always gave way under its influence. At first I had only five minutes of exposure to the sun with my head shaded. This was increased to a half hour.

I had been on a milk diet but decided to become a vegetarian. I ate fruits and vegetables and whole grain cereals. When I found with what ease rice is digested, I ate it with pleasure, knowing I was taxing my digestion apparatus but lightly.

For breakfast I had whole wheat wafers and raisins, or whole wheat cereal and prunes. For lunch, a baked potato and a small portion of carrots and summer squash. Instead of baked potato, I sometimes would have rice boiled in a double boiler, with perhaps spinach and string beans. It was a simple matter to vary the vegetables from day to day. For dinner, I had a plate of fruit. Perhaps a peach and a bunch of luscious purple grapes, or a

bling I pursued my plan. At times my will was weak and it seemed futile to try to stand against the foe—disease. Then, with an onrush of power, my faith would return and I knew I would fight a good fight.

For three years I wrestled, thinking health, believing in health, but bound the while by diseased flesh. I continued to read the *Cosmo-Conception*, and attended lectures on the occult. I saw to it that all my reading material was of an inspirational nature.

As I became stronger, I walked. Only a block at first, then two or three, until finally I could walk a mile without discomfort. But in the five years, plus

When I returned to my body, I felt a glow, a wonderful illuminating warmth which was beyond human ecstasy. I could feel only waves of light, for all my being was whirling in a sea of light as big and great as the whole universe.

red apple and three walnuts.

It is not my desire to lay down rules of diet. I am simply reciting what I did in a successful effort to cure a so-called incurable disease. Each individual, of course, has to work out his own program according to his particular temperament and condition. I asked repeatedly for divine guidance, not only in the matter of food, but in all that I did. God is ever ready to give us wisdom in proportion to our giving up the self.

I read *The Rosicrucian Cosmo-Conception* intensively. I would take a statement which appealed to me and abide with it for a week. Then another for the next week, or perhaps just a word: God, or perfection. I used it as a pattern or mould and poured my thought, my life, and my love into it.

Five minutes out of each hour I was up; I sat in a comfortable position and consciously quieted my mind with Peace...peace...peace...be still, or a similar formula.

Sometimes I was too ill to get out of bed, and my food and sun and thought regime was suspended until I was able to get up again. I pledged myself to God, and, regardless of the appearances, I clung to Him frantically. I knew His was the only path by which I could escape death. With fear and trem-

these three years of my self-imposed regime, I was never free from pain. It possessed and harassed me.

In the last three years I had gained more than I realized. I was stronger both in body and mind. Fear did not besiege me with such possessiveness as formerly.

One day I was seized with an indefinable weakness. I went to bed, scarcely able to move. My husband called a trained nurse, one of my friends, to attend me. He insisted that I have a doctor, but I assured him I was only exhausted and wanted to rest. He did not press the point further. The nurse was an occult student and intuitively she knew what was taking place. She did not urge getting a doctor.

I slipped into a strange state where I could not open my mouth. I could not talk or eat. Neither could I open my eyes. Occasionally the nurse poured a teaspoonful of warm milk into my mouth. Then things started to happen. The three years' apprenticeship to God had set up a new vibration. The old was dying that the new might be born and thrive.

I moved out of my bed and traveled about, looking back amusedly at my physical temple, which appeared to be in utter darkness. When I returned

to my body, I felt a glow, a wonderful illuminating warmth which was beyond human ecstasy. All my senses functioned as higher senses: the saliva ran sweet as honey in my mouth; my eyes saw no forms, no objects, only a brilliant, gorgeous white light; my ears were attuned to music more perfect than earthly symphonies. I could smell a delicate perfume—a perfume sweeter than any mundane essence, however costly. And I could touch....I could feel only waves of light, for all my being was whirling in a sea of light as big and great as the whole universe.

I lay in spiritual ecstasy. A voice, an unseen Voice, a voice as of a surgeon, said to me, "Lie very still this morning, my child. There is much work to be accomplished in the repairing of your stomach and bowels. The cancer must be routed out. You are now being made anew. Have patience."

Obediently I lay very still, I closed my eyes, It seemed for hours the etheric knife was busy with its work upon me. A great shaft of light pierced my abdomen, interpenetrating my stomach and bowels. Knives, also of light, were busily at work, backing away, breaking away, tearing away the diseased tissue, making way for reparation, regeneration, revivification of my whole being.

My back, which had been torn by pain, was pierced by rays of light. I saw them with my inner consciousness, my eyes being closed the while. This continued for a week while I lay physically quiet. No disease could endure the radiance in which I was immersed. I knew I was healed. I could see my organs. Each individual organ in my body was outlined and illuminated like a neon sign. I could see the circulation of blood in my body.

I lay in bed on Easter morning. In the stillness of

my room, I glimpsed the significance of the Resurrection. I realized the role that the Resurrection had played in my individual experience. I reminisced the multitudes of times I had in the past eight years read, reviewed, and meditated upon the Resurrection. I was grateful that I had learned to let the light of God flow through me. I was thankful, too, that on this Easter day I had caught the true import of Easter: Resurrection.

My husband brought to my room an Easter lily—perfect, waxen, pure white. A friend sent me a Japanese lily, a brownish orange with darker spots.

Easter afternoon I got up and dressed and walked from room to room. My home was beautiful, more glorious than ever. I looked out of all the windows from the different rooms to view the flower garden. The lawn of Coos Bay bentgrass which had been planted during my stay in bed was coming up to light with sprouts of healthy green. Everywhere I looked new growth and flowers were bursting forth to show their joy of existence. Even the garden had caught the consciousness of the Resurrection.

I saw the oneness of the universe. I caught the joy of the cosmic consciousness flowing blithely through everything. I saw God shining through. When my friend, the nurse, left she said, "Dear, you will never know what this month has meant to me." Our hands met. She understood.

Now I could travel through walls, enter sick bodies and make them well. When I looked at a person, I could see his organs as if my consciousness were an X-ray, and if there was a faulty place it was dark, shadowy, and murky.

When one of my neighbors came in to see me,



Thor & Gyger

she said her husband was in bed with a serious case of pneumonia. His mother was sitting with him. Out from my consciousness darted a streak of light. It penetrated the chest of the sick man.

The next morning my neighbor came again to say with surprise, "My husband is up, working in the garden this morning. Isn't it amazing?" I was not surprised.

A card came stating that my mother had been hit by an automobile. That she was bruised and jarred quite badly was the extent of the account. As I read this card, out darted with terrific speed light without limit from my consciousness. It pierced the consciousness of my mother and warmed, soothed, and healed her. The next day she came to see me. Her body was black and blue, but she told me that suddenly it seemed as if a cloud had lifted from her and the shock, the pain, and soreness had left.

I learned that the light is the healer, the emancipator, the liberator. I realized that anything opposed to light is to be eschewed. A universal concept of

things possessed me. My mind had expanded and bounds and boundaries had given away.

I was sitting in the sunroom, a voice clear and bell-like said to me, "You have stood the test. You have learned to rely on God. You have graduated from former ignorance and darkness. You realize the One Power in the Universe—God only.

"You are now initiated into the Order of Light which has no mysteries, no secrets, no seclusions from public view. There is no limitation as to membership. As many may belong as will stand the test—rely upon God only.

"You are on a firm foundation of knowing God. It is now your work to show others the path of light, the path of harmony, the pathway of freedom. Will you do this?"

"I will," I answered.

No more pain; no more sickness. Vibrant health manifests where disease had dwelt. Former thing had passed away; all things had been made new. □

—Edna Tradewell

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HEALING

The Laying on of Hands

THE VITAL LIFE FORCE, or nerve energy, is as yet little understood by material science, for man has not yet reached the stage of development where he is ready to control and work with this mysterious essence. We do know, however, that this energy is vitalizing and healing in effect, and a person is healthy in proportion as he displays an abundance of it.

Since it is electrical in nature, people have been led to attach batteries and magnets to themselves, wear galvanic belts, and take electric shocks in the hope of building up their supply of this force. However, the vital energy is of a much higher frequency than the electricity of which we commonly know. Therefore these methods are useless in generating a reserve of this force.

To generate this healing power to excess in the body so that it may be used to help others, one must live the higher life. By that is meant a diet of the more etherized foods, such as fresh fruits and vegetables exclusively, deep breathing of fresh air, and clean, spiritualized thinking. Like all electrical energy, this solar force is dual in nature, and it utilizes that physical portion of the body known as the sympathetic nervous system.

The healing force originates from the visible presence of Christ, the Sun, and from there permeates the atmosphere about us. From the air the Life is breathed into our lungs, where it is taken up by the blood and the sympathetic nervous system for distribution to every cell in the body.

There is a right and a left sympathetic nerve trunk running along the spine with numerous

plexuses branching out to all parts of the

body. The right side of this system dispenses the positive vibrations, while the left represents the negative aspect. There are nerves (called the radial nerves) located in the arms through which this healing force radiates, and these nerves terminate in the thumb and two first fingers of each hand. In the laying on of hands by one who is supercharged with this healing power from on High, the energy flows directly into the debilitated cells and tissues, often effecting an instantaneous cure. That Jesus and His disciples had an abundance of this force is evidenced by the fact that even their clothes were charged with it. □

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:

- November.....1—8—15—21—28
- December.....6—12—19—26

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



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The Crooked Fir Tree

IN THE DEEP FOREST, high up in the mountains of California, a group of small fir trees grew closely together in one of the open spaces where, years before, a lumber company had cut away the large trees. Mother Nature had caused the small fir trees to grow around the disfiguring stumps that remained, in an attempt to heal the scars left by man.

Every year, early in December, the Christmas Tree Folks entered the forest to cut down and ship away trees for the Christmas trade. They selected only the most perfect and beautiful of the trees and, in time, the birds brought from the towns and cities the most wonderful stories about the trees that were sent away. They told of trees that were dressed in the most beautiful and shining garments, with a gleaming star set in the topmost branch and of brilliant lights glistening from all of their branches as they shed their brilliance from the windows of homes where little children lived.

The stories told by the birds caused the other trees to wish that they, too, would some day be selected for Christmas trees, and, after a while, a rivalry grew among them. In previous years they had clung closely together, with their arms spread lovingly above the smaller and more delicate trees as a protection against the snow and wind. Now they pushed and shoved, complaining that the nearest ones were huddling so close against them that they did not have room to spread their branches evenly.

“How,” they asked, “could one ever get a chance to be a Christmas Tree when one did not have room in which to grow properly?”



Planet Art

“I can’t see why those little runts cling to life so strongly,” said a tall graceful tree one day, as she rippled her branches in the brisk autumn breeze. “Of what use are, they! They should die and give us more room. Look at that little fellow there! He is so short and crooked that he is bent almost to the ground. He will never be chosen for a Christmas Tree anyway, and even if he lives to be a hundred he will be of no use for lumber. Bent over double, he is taking up twice as much room as he should. Of what use is he, I say?”

“Shame on you!” cried another fir. If you and some of the other trees had not crowded him when he was small, he might have had a better chance. Have you forgotten the time a few years ago when Silver Tip was trying so hard to grow straight and beautiful so she would be selected for a Christmas

Tree? It was that winter the snow bore her branches down so heavily because she was taller than the rest of us. Well, I heard the little fellow tell her to let the snow slide down on him because he was so small and not very pretty, that it would be a long time before he was selected, anyway. It was that year his back was bent by the weight of the snow.”

“Just the same,” replied the taller tree, shaking her branches with an angry toss, “we can’t all be Christmas Trees and if he is as generous as you say, he might give us more room.”

The poor little tree bent himself even closer to the ground. He was so humiliated that he wanted to hide.

“Of what use am I?” he whispered softly, “I can never be a beautiful Christmas Tree and wear the Star of Bethlehem in my top branch to light the weary men on their way at the Holy Christmas season. Some are chosen to stand in the churches where the people gather to honor the Birth of the Saviour, others gladden the hearts of children in hospitals and orphan homes. I had hoped that some day some humble family would find me and let me make their children happy, but each year I grow more crooked. I am afraid that if the snow piles in on me this winter it will break my back.”

“Don’t grieve,” said a musical bird voice from under a thick branch. “I have had my nest here this year and I have felt so safe and happy. I wouldn’t want you to go away and be a Christmas Tree. I want to raise my little family under your safe branches next year. You do not complain, like that vain fir near you, because we live in your branches. She does not even want me to fly to her topmost branches to sing my songs.”

“Thank you, little bird,” replied the bent little fir. “I like to have you and your family snuggling close to my heart. I love your songs, too, but I feel that if I cannot be a Christmas Tree, I should grow straight and tall so that I may be built into some

home to shelter man.”

“Why shelter man?” chirped the bird, “Aren’t we of some importance to our Maker? I heard the good preacher over at the little church say that God takes care of all of us, and that even a sparrow could not fall without God knowing about it.”

Just then they heard a disturbance in the forest. The barking of a dog and the excited voices of men could be heard. Then the snap, snap of breaking twigs, the sound of pebbles being rolled against stones and, with a bound, a big gray jack rabbit sprang under the bent tree and huddled close. The tree bent himself even closer to the ground so as to shelter the trembling little animal. The men and the dog, having lost the scent of the rabbit in the dense brambles, were soon out of sight.

“Thank you, Fir Tree, for hiding me,” said the jack rabbit when he had recovered from his fright. “I was nearly spent from running. Had it not been for a thorny bramble between the men and this thicket, I would not have gotten away from them. It is so much safer over here that, if you do not mind, I will move my family under your protecting branches.”

“That will be nice,” answered the bent tree. “The birds and I will enjoy your company.”

“See!” chirped the little bird. “Another good deed done! It is not necessary that you become a Christmas Tree or that you be cut up into lumber in order to bring happiness. We forest folk want you to stay right here where you can help shelter us from storm and strife. I will be glad, though, if the Christmas Tree Folks take that vain fir away. She will find that her glory is short lived.”

“You make me very happy,” said the bent little tree, straightening himself as far as his crooked trunk would permit. “I won’t let the complaints of the other trees bother me any more. I am just glad that I am being useful.”

—Elizabeth Alma McCarton



Stephen Krasemann

