

Rays from the Rose-Cross



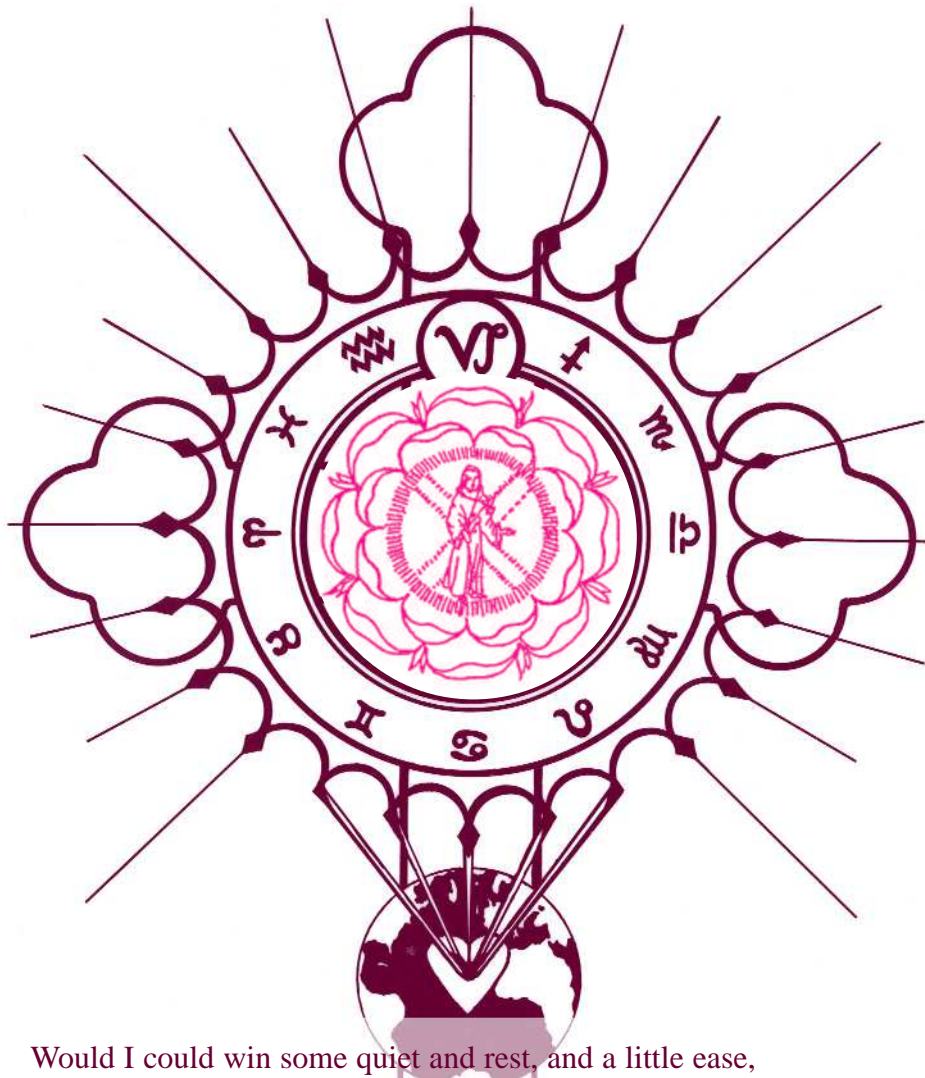
"A Sane Mind, A Soft Heart, A Sound Body"

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BIRTH INTO THE NEXT LIFE
THE GOSPEL OF OCCULTISM
THE ROSICRUCIAN MOVEMENT AND FREEMASONRY
THE WORK OF INVISIBLE HELPERS WITH THE DEAD

A CHRISTIAN ESOTERIC MAGAZINE





Would I could win some quiet and rest, and a little ease,
In the cool grey hush of the dusk, in the dim green place of the trees,
Where the birds are singing, singing, singing, crying aloud
The song of the red, red rose that blossoms beyond the seas.

Would I could see it, the rose, when the light begins to fail,
And a lone white star in the West is glimmering on the mail;
The red, red passionate rose of the sacred blood of the Christ,
In the shining chalice of God, the cup of the Holy Grail.

The dusk comes gathering grey, and the darkness dims the West,
The oxen low to the byre, and all bells ring to rest;
But I ride over the moors, for the dusk still bides and waits,
That brims my soul with the glow of the rose that ends the Quest.

My horse is spavined and ribbed, and his bones come through his hide,
My sword is rotten with rust, but I shake the reins and ride,
For the bright white birds of God that nest in the rose have called,
And never a township now is a town where I can bide.

It will happen at last, at dusk, as my horse limps down the fell,
A star will glow like a note God strikes on a silver bell,
And the bright white birds of God will carry my soul to Christ,
And the sight of the Rose, the Rose, will pay for the years of hell.

—John Masefield, *The Ballad of Sir Bors*

Rays from the Rose Cross

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

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FEATURE

The Living



Chalice

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

The Mother sent me on the holy quest,
Timid and proud and curiously dressed
In vestures by her hand wrought wondrously;
An eager burning heart she gave to me.
The Bridgeroom's Feast was set and I drew nigh—
Master of Life, Thy Cup has passed me by.

Before new-dressed I from the Mother came,
In dreams I saw the wondrous Cup of Flame.
Ah, Divine Chalice, how my heart drank deep,
Waking I sought the Love I knew asleep.
The Feast of Life was set and I drew nigh—
Master of Life, Thy Cup has passed me by.

Eye of the Soul, awake, awake and see
Growing within the Ruby Radiant Tree,
Sharp pain hath wrung the Clusters of my Vine;
My heart is rose-red with its brimmed wine.
Thou hast new-set the Feast and I draw nigh—
Master of Life, take me, Thy Cup am I.

—Susan Mitchell

The Servant with a Thousand Faces

AS STUDENTS of the Rosicrucian Teachings, we have a mandate: "He who would be the greatest among you, let him be the servant of all." To serve the Light is, over time, to be transfigured by it. The strictures of Saturnian (Mosaic) law, the oppressive consciousness of sin, yield division, diminution and death. But impersonal Love (promoted by the first transpersonal planet *Ouranous*, Greek *heaven*), as the fulfillment of the law, rescues and redeems the self-condemned, incarnates the transcendent God and bequeaths to humanity the immanent Good which **service** dynamizes and multiplies like the few loaves of bread given to the multitude. Service, which leavens mind and matter, is the new alchemy.

As planets (Gr., *planan*, to wander), we are pilgrims, wanderers on earth, moving through our appointed stations, experiencing our crises and eclipses of the Light, knowing paucity and plenty. We experience holy conjunctions, terrible confrontations, periodicities of growth and disintegration in a broadening, ascending spiraling of Self-consciousness. The earth we each are is an inchoate star. Mercury (mind) as Paraclete scintillates with Sun.

The physical dimension is the mirror in which our yet nascent consciousness is reflected. First we see through the glass darkly, pleased with our own Narcissus' image that we fall toward and drown in. But, eventually, we shall see face to face, through the apparency, the mortality, the mutability. We practice seeing in others Who we really are. We come around to the point of our departure and know the place and our Self for the first time.

We are engaged in a pilgrimage through matter. We are Prodigal Sons in a foreign country.

Archangels, as archetypes, inform us, instruct us, touch down in us, give us of their spiritual substance the manna of intuition, sustaining hope in adversity. We are inspired and we inspire. Our mundane person is gradually spiritualized. At the apex of our incarnate pyramids we are slow-motion struck by divine lightning. The discarnate Trinity descends and is incrementally, imperceptibly embodied. A regeneration gradually ensues. Solomon's Seal could be our logo, its central point unidentified, totally inner, the silent Watcher, an authentic spark of Deity. Our bodies—physical, etheric, astral, mental, spiritual—are concentric (more or less). The spiritual Sun at our immortal center extends to the far reaches of creation. Our mental sphere intimately permeates and is congruous with other mental spheres, though containing vast reaches of unfathomed darkness and embryonic blessing. Our passionate persons are cloudy with mixed emotions or clear and bright with empathy and altruism. Only our physical vessels are discrete and seemingly unique. But all their composing substances are constantly circulating—solid matter and fluids, the air especially constantly being personalized, then exhaled, suffusing the planet, and restored by the symbiotic plant kingdom.

Truly in God we live and move and have our being. Human destiny is the conscious actualization of this understanding: I and the Father are one. But the Light yet shineth in darkness and the darkness comprehendeth it not. So let our darkness become Light. Let us comprehend, even as we are comprehended, love, even as we are loved, serve, even as we are served. Let us open the gates of our consciousness that the King of Glory may enter in. He has opened the Book of Life. He has loosed the seven seals. Even so may we. □

MYSTIC LIGHT

Goethe's The Mysteries—An Interpretation

Part 5

STANZAS 41 TO 44, INCLUSIVE.

BROTHER MARK IS INTRODUCED TO FLAME-ANGELS

As he deeply ponders on the philosophical and spiritual significance of the many symbolic pictures, Mark is at last too weary to further resist the desire for rest. The Brother conducts him to a quiet cell, where after a short sleep our friend awakens to the sound of a hollow metallic clangor. It is, he thinks, the deep notes of the chapel bell, and with unwearied zest he arouses himself to answer the heavenly summons to devotion. Quickly clothed, he hastens to the threshold. Yet, swiftly as he moves, his heart has already run before him to the church, in quest of devotion obedient to the celestial summons, deeply quiet, winged by prayer.

Arrived at the church, Mark tries the latch of the door, but finds it bolted; and, as he listens, the sound which awoke him is renewed, a sound as of three equal beats on some hollow metal. Not a clock striking the hour, and also not the bells tolling. The triple rhythm with its solemn, slow, and equal beat continues, while the notes of a flute mingle with it from time to time. The sound, which is strange and hard to interpret, stirs him and gladdens his heart; it is enchanting and solemn, as when with singing happy couples intertwine in dancing.

Bewildered, he hastens to the window to view, perhaps, the cause of his obscure emotion. The day is dawning in the distant east; the horizon is streaked with delicate mist, and—can he trust his eyes?—a curious intermittent light flits through the garden. He sees three youths, with torches in their hands, swiftly wending their way through the paths. They are wearing white resplendent garments, circled at the waist by intertwining roses, and their curly heads are wreathed with flowers. It looks to

him as if they have come from nightlong dancing, refreshed and lively from their joyful entertainment. But as the fading stars, they extinguish their torches and vanish in the distance.

And here the Fragment ends, on a scene which seems to have no connection whatever with anything that has gone before. The reader, like Brother Mark in the poem, is left in complete bafflement.

What can this possibly mean? These beautiful youths who have spent the night dancing in the monastery gardens, to the triple beat of a hollow metal gong (or triangle), who wear a crown of flowers in their hair and are begirt with roses, who carry torches, which, like the stars, they extinguish in the early twilight hours of dawn, and disappear—what are they doing in this place?

One thought that comes to mind is that this is the first scene of a Garden of Temptation, like the Gardens of Klingsor in the story of the Grail, and that these three beautiful young men are, so to speak, the advance guard of an act which is to include a Kundry and various enchantments, to lure, if possible, the holy young Brother away from the straight and narrow Path of his predestined mission. For that he has such a mission the poem makes abundantly clear.

In support of this interpretation we note that Brother Mark had gone, as if on wings, to the church; that he found the door locked and could see nothing. He therefore, on hearing music, looked out through the lattice window, and seeing the three beautiful youths leaping through the garden paths with torches in their hands, has necessarily turned his back on the Temple door. He could not enter because he did not have the password. To the eyes of his soul-self, the Temple is dark. In reality, work is going forward within, but he cannot enter to

take part in that work, although he is separated from the body which lies sleeping in the cell. Of course he moved as if on wings of prayer from his cell—he was for the moment a winged being; he has in fact entered the soul world, but he is not yet aware of this. Turning his back upon the Temple door, he looks into the Gardens of Pleasure, where he sees the three supernatural youths.

Now, throughout scriptural literature, and especially in the apocryphons, the term *youth*, or *young man*, is used to refer to beings whom we commonly call angels. The same convention is followed in the Zohar which, published in the thirteenth century (that in which C.R.C. appeared as such in Europe), was a consensus of all kabalistic teachings from the time of Christ up to that time.

In the Old Testament we have only to recall the Three Young Men who appeared to Abraham. In the Books of Daniel, Zechariah, and Enoch, among others, the same expression, often translated angel, is used. Angels, however, were both celestial and infernal. They might also be terrestrial. The word angel means messenger, and a human being who acted as an emissary of higher powers was also an angel of God. Similarly, a human being who was the emissary, consciously or unconsciously, of evil, was an angel of temptation, as when Jesus said to Peter, “Get thee behind me, Satan.”

Who then are the three angels, or youths, with torches in their hands? The solution comes in Goethe’s *Wilhelm Meisters Wanderjahre*, where we are told how Wilhelm is led up a high mountain by his companion in a fellowship of mystics. As darkness descends, he sees hosts of tiny swaying flames rise up out of the earth, which arrange themselves in long lines, and as he ascends to the summit of the mountain they converge, so that at last he finds himself in the midst of a sea of flames stretching away on every side. As he looks at this sea of flames, his vision clears and he discovers that the flames are in fact the light of torches carried by men. These “men” are precisely such “youths” as the three who bore torches, whom Brother Mark saw in the Garden of the Rose Cross.

The companion explains to Wilhelm what the lights mean: “These lights, which shine beneath the earth day and night the year round, promoting hidden, almost unattainable earthly treasures, now well



James Tissot, 1836-1902, Jewish Museum

Abraham and the Three Angels

While they may appear as youths, Abraham senses or intuits a higher presence and prostrates himself in awe and wonder.

up from the depths and brighten the open night. Rarely does one see so joyful an assembly in which a process so useful, yet scattered beneath the earth, and removed from sight, reveals itself in its entire fullness, and makes visible a great secret union.”

Speaking further of the flames, Wilhelm says: “This spectacle seemed far more friendly than when a volcano rises up, and with its foaming roar threatens vast areas with destruction; and yet it glowed in an ever mightier, ever broader, and ever denser stream, sparkled like a galaxy of stars, and though soft and gentle, spread out boldly over the entire region.”

But one may well inquire at this point whether the “flames” did in fact “well up” into the open night, or whether it was not the vision of the companions which plunged below the earth. The question inevitably comes to mind because if these “flames” are in fact the actual substance of matter, as would seem to be suggested here, then for them to leave their posts in the crystal lattice would mean that matter itself would vanish, like an unravelling meshwork. It would seem reasonable to suppose that only where the flames belong to elemental beings who work above or near the surface of the earth could they conceivably “well up” in this manner.

Yet it is commonly accepted as fact among occult investigators that elemental spirits can and do leave

their chemical counterparts in matter for brief intervals of time; as the human consciousness leaves the body in sleep.

A certain number of the elemental flames are, necessarily, freely roaming, as the chemical changes in matter would suggest, like the electrons (and other subatomic particles) which are knocked out of atoms only to re-form by recombination with the particles of the same or another atom.

The elemental flames are inconceivably minute, yet to the clairvoyant sight they assume shape and an appearance of magnitude, very much as if they were viewed through an electron microscope capable of magnifying them millions of times their “actual” size.

We have not been able to determine whether it is the molecular or the subatomic strata that are involved here; but since the atom was, even in Goethe’s time, taken as the basic unit of matter, one may assume that what he saw involved the interweaving of atomic forces within the molecular structure of the planet. This would indeed be in line with alchemical theory as Goethe knew it.

From the life-side of Nature, the “flames” are the unit of creation. All solid matter is formed around these minute flames, which almost invariably, on the earth at least, by a law of their nature, align themselves in the more or less intricate lattices of crystallization. In folklore they are named among both gnomes and salamanders, for although as “gnomes” they were believed to work in the interior of matter, yet as “flames” they were often looked upon as salamanders, the spirits of terrestrial fire—forces that work in the crystal lattice, concerning which physicists say that “the entire solid crust of the earth is crystalline, with little exception.”

Certainly the basic elements (in Goethe’s time as “fixed” as ever, despite the centuries’-long attempts of alchemists to transmute base metals into fine) in which the atomic structure seems to assume an unvarying pattern, would appear to clairvoyant vision as a latticework of flames; and both folklore and the literature of occultism are full of examples showing that this is so. Nor do we have to seek far back for these examples; we have contemporary evidence.

A student writes: “After Goethe’s vision, what I have to relate is anticlimax. I have seen these

flames on four different occasions. The first time, looking into the darkness of my room, fully awake, I saw a small bent flame, like a match flame bent by wind, appear at one side of my room and travel slowly across to the other, a foot or two below the ceiling. The second time I had been meditating, and sank into what I call clear sleep, for my mind was awake, and I found myself standing beside my bed, looking toward the outer bedroom wall, which is covered with drapes. There, between the two windows and behind the drapes, I saw a rectangular arrangement of sixteen flames. I saw the number without counting the flames. Although I knew the drapes were there, yet I saw the flames behind them, on the wall, as if the drapes were not there. I mean, that I did not see through the drapes, and yet I did see what was behind them. I was puzzled by all this, and found myself back in my body again, still awake, but not knowing how I had got there (so I must have fallen unconscious for a split second). I turned my head to look at the draped wall, and remembered what was hidden behind those drapes—the Rose Cross, which I keep there to be unveiled in my hours of meditation. The third time, I was again in clear sleep following deep thought, the tired body having loosed its hold on the still thinking Ego, when again I stood beside my bed looking toward the draped wall. This time I saw a smaller rectangle, consisting of four flames, one at each corner. I awoke, and discovered, when I investigated, that the size of the figure must have been exactly that of the Rose Cross emblem hanging in its frame. The fourth occasion was again a waking experience. I had, in a time of physical debility, become oversensitive to telepathic influences coming from a person given to emotional storms. I could not seem to free myself of the catlike scratching and tearing in my solar plexus, although I knew its source. I mentally asked the little flame-elements, as I supposed them to be, to build a wall of psychic protection between me and this individual I have mentioned. I immediately saw (in mental space) a latticework, consisting entirely of these little flames arranged in a diamond formation.”

We digress for a moment to point out the stress which the writer puts on the words “in mental space.” Esotericists know that there is a “mental space” in which an intellectual seeing takes place.

A number of modern scientists—physicists, archeologists, and inventors, principally—have related experiences of this sort, and several of our most revolutionary scientific discoveries have come about through the accidental exercise of this intellectual clairvoyance. The philosophy of science usually calls such intellectual clairvoyance “intuition,” but it is clearly not the “spiritual intuition” of the mystic.

After a time, the intellectual vision seems to objectify itself in outer space, so that the picture or idea seems suddenly to be projected into the room in which the scientist sits. Psychologists call this “eidetic” seeing or imaging. It is said of Goethe himself, for instance, that he could “hallucinate a rose.” The situation seems to be that the thought form has become reflected in the so-called “Reflecting Ether” of the physical world. Presumably the next step would be materialization, if the scientist had the formula for this, which traditionally involves the use of the “Creative Word.”

We have seen that Goethe, who first saw these earth forces as flames, later beheld them as men bearing torches. Folklore of all peoples everywhere show the spirits of the elements—the “little” gods—as manlike in appearance. Enoch says that he saw certain angels in the underworld as “flames,” but that these flames had the power to appear as men when it pleased them to do so.

However, the humanoid forms assumed by the elemental beings are various. They have been seen as small manlike creatures with tiny flames burning above their foreheads, so that the viewer was reminded of miners’ caps with their lamps. Sometimes they are seen as if carrying lanterns. Goethe’s three youths carried torches. Fairies carry lanterns, or wear lights in their hair, or on their foreheads, or at the tip of a wand. Will-o’-the-wisps are fairy flames or sparks fitting over marshes and meadows. The homunculus is a tiny living manlike creature brought forth by the alchemist in a glass phial, which is undoubtedly meant to represent one of these beings trapped and fed the substance needed to give it form in the world of men.

Every aspect of Nature, the Macrocosm, has its spiritual counterpart. There is no such thing as “dead” matter. The universe is alive. Therefore to the spiritual vision, as described by many seers, the



Head of a Rose Angel, Ethelwynne M Quail, Illustration for *The Kingdom of the Gods*, by Geoffrey Hodson, Theosophical Publishing House, Adyar, India

*Etheric beings mold nature's forms from elemental "flame."
The etheric larynx speaks the creative word*

universe glitters and blazes with brilliant living light in all the colors of the rainbow, and many colors not in earth’s rainbow. The “greater” gods, devas, or angels, are known by their greater brilliance and by characteristic emanations. The Book of Enoch mentions a whole hierarchy of angels who have charge of the elements: There is an angel of the snow, an angel of the winds, an angel of fire, an angel of the waters; angels of hours, days, seasons; angels of light; angels of stars, sun, and moon; angels of falling stars, comets, meteors, and so on. The “wandering stars that kept not their courses” are shown as fallen or falling angels.

The human being also carries his Lamp, as well as the innumerable sparks and flames of the trillions of atoms comprising his physical body. The “flame of life” common to all biological organisms is seen in man burning in the medulla oblongata, where it emits a buzzing, droning sound like a swarm of bees. In fact, the entire electrical mechanism of the body hums in this way, oftentimes clearly audible,

its keynote set by the archetypal flame of the medulla.

In the course of man's spiritual evolution, a separation takes place between the electromagnetic matrix which holds the physical atoms in place, and another still finer pattern of forces called "the golden wedding garment" (the name comes from the New Testament), which is the matrix for the soul-body, the "Eidolon" of the Greeks. The soul-body is, really, a "body"; that is, it has the appearance of the complete human being; and the keynote of this soul-body which is the special vehicle of the awakened Ego—sounds in the frontal sinus and in subsidiary stations in hands and feet. In this psychospiritual organism of the soul-body the flame protrudes, like the Egyptian Uraeus symbol, from the frontal sinus.

Since the soul-body is a replica, atom for atom, of the physical body, there is of course in the soul body, as in the physical, a center of force in the medulla, and this is sometimes felt by the Ego when it is conscious and awake apart from the body.

We may say that all archetypal forces, electromagnetic in nature, which build the physical molecules into the bodily organs, are also present in the soul-body, even when that soul-body is not within the physical; and sometimes they produce an involuntary materialization, because the archetype is drawing free atoms out of the air. The physical body is not, however, entranced, but merely, in the normal sense of the word, sleeping. This is the positive alchemical work which precedes Initiation. But there is a negative alchemical work, very close to the mysticism of the church, which was in fact taught by a number of monastic sects of the Middle Ages. This work consisted of meditating upon the solar plexus and navel.

Whether the development is negative or positive, however, it is always accompanied by some degree of awakening of the force centers within the skull. The Crown of Thorns encircles the head as a stream of force, flowing through both force centers—that in the frontal sinus and also that in the medulla.

The awakening of the force centers in the solar plexus and navel belongs to the elemental planes of the inner worlds, which are hard to control, often causing a reversion to types of behavior which are now atavistic and of no special use to the human

race. The youths' girdle of roses hints of some such development here in the Garden of Delight; yet they also wear a crown of flowers. The Glory of the Rose Cross is the Crown of Roses, which unfolds among the thorns in the full blaze of the alchemical transmutation, correlative to the mature activity of the great control center of the frontal sinus, which in turn is the uppermost point of the golden star, signifying the birth of the Christ Within. (See *Ancient and Modern Initiation*, by Max Heindel; also the same author's *Freemasonry and Catholicism*.)

On the awakening of the Christ Star, the fiery egoic powers continue to rush upward, although this fountainous uprush varies in force and power under varying circumstances, and it is often accompanied by a sound as of bells, ox cymbals, and sometimes by a sound that does resemble a striking on hollow metal, although this is more rare than the other. Many mystics have commented on the bell sound that accompanies the uprushing "spinal spirit fire."

Brother Mark hears this clangor, which awakens him from soul-sleep in the soul world, and with it the rhythmic beat of the elemental forces sounding from deep within the earth.

Significantly, the gnomes are called, in folklore, "the Knockers"; and again we have contemporary corroboration of this term in the account of an occultist who said that in meditation she heard the sound of these "little gods" as they built the mineral elements into the bones of the body; and the sound was the sound of innumerable tiny hammers. And though these sounds are to the human ear what the atom is to the human eye, yet in aggregate they would represent, to the spiritual hearing, a tumult and a roar of rhythmic sound—the thunder-sound of the planets in their courses.

It is perhaps well to observe here that the word *gnome* actually comes from a German term signifying earthdweller. Gnomes are the spirits of mountains and earth. They were not always, and are not always, seen in the form of dwarfs in medieval clothing. Spirits of mines and minerals, they have become confused in folklore with the wizened and undersized human beings, sometimes children, who worked the mines. (Continued) □

—Ann Barkhurst

MYSTIC LIGHT

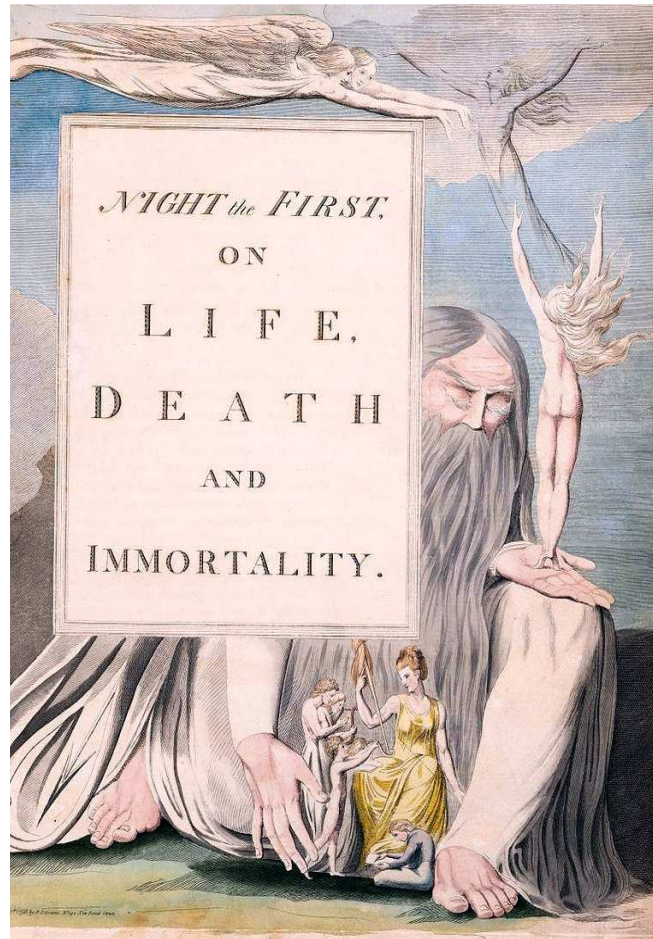
Birth into the Next Life

THE CIRCUMSTANCES attendant upon passing to the next life are quite as varied and lacking in uniformity as those attendant upon birth into this life. In fact, the death of the physical body is really the birth into that new existence.

Births upon the earth take place amid widely different surroundings, and birth into the after-life may be such that the individual awakens: amid attractive conditions, attended by friends who minister to and welcome him; amid the harsh conditions of an isolated and rugged region; or in a hovel where all is dirt and squalor. Envision the circumstances that attend births on the physical plane: those in the igloos of the arctic, those of the savage in the jungle, those of the journeying American Indian at the side of a trail, those of the tenement regions of our cities, those in more privileged homes, and those, increasingly common, in lying-in hospitals where the surgical care and the appointments are of the best. Entry into the astral region has even more scope by reason of a wider range of environments.

Births on the physical plane, whatever the environmental circumstances, may, however, be broadly divided into natural deliveries, accidental deliveries, and surgical deliveries. Those into the next life do not run exactly parallel, perhaps, but they also may be classified into three broad and general categories that have certain points of correspondence with those mentioned as of earth.

Corresponding to the natural deliveries on earth, we have those passages to the next life in which there is continued consciousness during the transi-



Engraving, William Blake, Illustration for Edward Young's *Night Thoughts*, 1797

Translation of a soul according to its self-created destiny, an exacting record of its life being the thread wound on a spindle. Deity is protective but impartial, thus shown with eyes closed

tion and, perhaps, a will to go. Some of the northern Indian tribes are reputed commonly to die in this manner. When they get old, they have an inner feeling that the time is at hand, and they set the day of their passing. On that date they merely lie down and pass consciously to the next plane. Among those advanced in occult knowledge, such a method of going over, without losing consciousness, is far more frequent than people suppose. And by one who has practiced travel on the astral plane without losing consciousness while leaving and returning to the physical body, or who has used the Transition Technique of astral exploration, the passing at death is not accompanied by sleep. We

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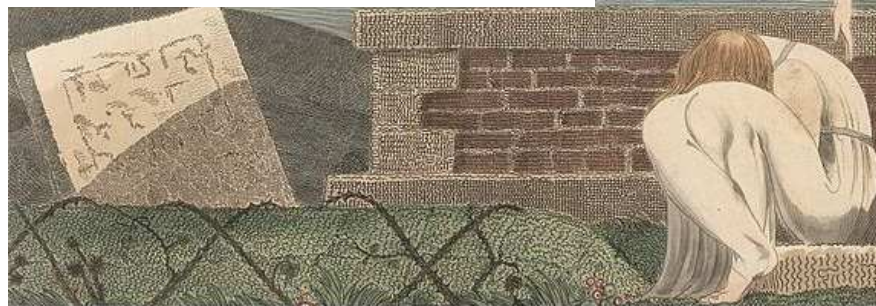
may say then, not because it is the most common method of physical death, but because the natural evolution of the higher states of consciousness makes it spontaneous, that the passing to the next plane of existence in full consciousness is the natural method.

Then there is the accidental method. Physical death arrives, even as does childbirth at times, with no warning. It comes suddenly and with a great shock. An explosion may blow the body to atoms. A sudden stroke may sever the bond between the two bodies. Suicide, even though premeditated, may abruptly usher the individual into the next world in a sadly unprepared condition. And a variety of other circumstances, in which there has been no gradual separation of the astral consciousness from the physical, may come under the heading of the accidental method.

But, even as in this country it is far more common to have the attendance of a doctor or midwife at the birth of a child, so far more frequently the individual passes to the next plane through an illness of some duration, and is taken in charge immediately after his passing, either by friends who have gone before him, or by those whose regular business it is to greet and take care of those newly arrived from the earth plane. Because of the presence there of those who help us to enter, and get adjusted to, this new world, let us call this the surgical method.

Now, from olden times down to Helen Willman and Harry Gaze,

there have been those who preached immortality in the flesh. And I am confident that physical life should be, and can be greatly lengthened. Yet I can hardly imagine a more horrible penalty than being compelled to live forever on the earth. The spiritual man revolts at so gross an avenue of expression, and comes to long for a finer, higher region, where his developing potentialities can find a glorious freedom of action. Nor, out of all those who have taught immortality in the flesh, have any lived much beyond the customary limits of physical life. Therefore, both you and I, in a time that will seem unusually short, are sure to make this change, and it behooves us to learn something about it.



Engraving, William Blake, Illustration for Edward Young's *Night Thoughts*, 1797

It is a great consolation to the living to know that the deceased also lives, albeit in another dimension. The departed spirit is also freed from the distraction of bereavement.

When we pass over, as we surely must at no far date, it will be by means of one of the three methods mentioned: the accidental, the natural, or the surgical. But by whatever means we pass over, the circumstances in which we shall find ourselves on that plane depend entirely upon our knowledge of after-world conditions, our desires, and our spirituality.

The dominant vibratory rate at any given time determines the inner-plane level to which we gravitate. Although we may be unaware of it objectively, and although our attention may be so focused on external life that we are almost completely unaware, even in our souls, of the inner-plane condition which surrounds us, nevertheless, even while we occupy physical bodies, our astral forms exist upon the vibratory level of the inner plane whose basic rate is similar to our dominant rate. And while due to our preoccupation with external affairs, we may be oblivious of such life-forms, our astral bodies can be seen by any inner-plane entities occupying the same basic vibratory level. And our thoughts may be perceived by inner-plane entities not belonging to the same basic level, but who are able to extend their consciousness temporarily to the vibratory level of these thoughts.

Within the finer form of man on earth often there are strong vibratory trends which would quickly become dominant were it not that the

necessities of physical life so continuously chain the thoughts and feelings to the struggle for physical existence. We all know people who are in essence kind, who love refinement, who desire above all things to be helpful to others, who have love for their fellowman, and who spend some effort in relieving the distress of others with no thought of recompense; but on whose shoulders also falls the burden of providing the physical necessities for themselves and their families. There are powerful spiritual trends present. But the struggle for physical subsistence is so strenuous that most of their attention must be directed toward making a living, toward getting a job and keeping a job, toward preventing aggressive and unscrupulous persons from gaining undue business advantage, and the thousand and one other things that must be done to be physically successful in a world which is as yet far from altruistic.

Thus, for most who have strong spiritual inclinations, the intervals in which spiritual vibrations are dominant are intermittent and far more rare than the intervals in which the dominant vibration is determined by work for physical necessities and physical comforts. For most who have some aspiration for a spiritual life, there are daily periods of devotion in which the vibratory rates are temporarily raised; there are intervals in which affection and tender love are dominant, and other intervals when the glow of some fine deed increases the rate. But in the longer intervals, the vibration returns to that which is developed in the struggle for physical survival.

While living in the physical it is not expedient to ignore the physical necessities. But I am sure people in general would spend more time and energy in cultivating the more spiritual moods and acts if they realized that their souls exist now upon the astral plane, and that at any given time it functions on the particular astral level of the inner world, which has approximately as its basic vibratory rate the dominant vibratory rate which the individual has at the time. Did they but realize this, I am sure they would be more careful as much as possible to maintain a mood which would insure that the astral level thus contacted was one whose influence upon their lives would be physically, mentally and spiritually beneficial.

Merely to contact a given level sufficiently to get information from it through extra-sensory perception does not require that the dominant rate of the astral form as a whole shall be adjusted to that basic level, although it is easier to get the information when it is. If the consciousness centered in but a local area of the astral form is able to adjust its vibratory rate to the region, the level and locality on it may be reached merely through extension of consciousness, just as one on the physical plane can examine things at a distance without actually going to them, through using sight and smell and hearing. But whatever the dominant rate of the astral form is, that is, the most powerful vibratory rate in it, determines the actual level on which that astral form resides.

Now a particular physical environment is not the cause of the vibratory rate of people residing in it; for under the same external circumstances the dominant vibratory rate, as well as the reactions in general of people differ. Under specific conditions of hardship some people become morose and bitter, some become mild and subdued, some become irritable and antagonistic, and some become kind and sympathetic. But we cannot ignore that the physical environment does have an influence upon the character, and therefore upon the dominant vibratory rate. It is most difficult, for instance, to maintain a harmonious mood of any kind amid clash and discord. It is difficult not to feel anger when attacked, and resentment at injustice. These are emotions which, while they last, powerfully influence the vibratory rate.

And thus it is that when most people are born into the next life, their dominant vibratory rate for a time is powerfully influenced by their habit of meeting the demands of physical environment. Their thought processes for the term of their physical lives have been directed mostly to the things and conditions of the earth plane. And so long as their thoughts are chiefly of these things of earth to which they have become accustomed, they tend to maintain the dominant rate which was customary on earth.

Thus, in spite of being very good, very bad, or merely indifferent, people, when they move out of their physical bodies permanently, do not at once gravitate to the realm which later they will occupy.

There is a transition period in which, as a rule, they remain rather close to the level corresponding to their previous struggle for physical necessities, and gradually become accustomed to their new condition.

But as they become accustomed to the fact they are no longer inhabiting the earth, and no longer compelled to struggle for physical survival, their desires may relinquish the attachments to physical things and permit those aspirations and yearnings which the physical struggle has held in abeyance to gain the dominance they have so often longed for. And as these vibratory rates become dominant, they move up or down to levels of the astral realm having similar frequencies.

Desire is the mainspring of action, not only on the outer plane, but also on the inner; and people do not immediately change their desires when they pass to the next life. Instead, for a time their habitual interests and habitual desires remain, and these hold them from moving too far from the vibratory condition customary to them on earth. And these desires also often keep them for a short time sufficiently in contact with the electromagnetic Boundary-Line energy associated with the environments or people they knew on earth, or with the electromagnetic-astral belt surrounding the earth, to enable them to use it. About the earth there is a dense belt of electromagnetic energy derived from the thoughts of people on earth as people in sleep can move from the no-man's-land of that

condition out to perceive conditions on the slow-velocity material plane, or in to perceive conditions on the high-velocity inner plane, so the vibratory rate of physical necessity which people retain in varying degrees immediately after death, and their desires and habits of physical life, keep them somewhat in contact for a time with this electromagnetic-astral belt, which is referred to in the Bible and in ancient ritual as the River Jordan, or the River Styx.

When we think intently of a condition or region, this tends for a time to tune us to the



Engraving, William Blake, Illustration for Edward Young's *Night Thoughts*, 1797

Persons who have made no provision for death, especially when they die in the prime of life and are fully immersed in material affairs, are faced with a truly rude awakening when the appointed time comes, usually refusing to accept their condition.

vibratory rate of that region or condition. And, regardless of spirituality or lack of it, the habitual thoughts of earth things and the habitual vibration of physical necessity, together with the habit of utilizing electromagnetic energies in thinking, keeps considerable contact with the electromagnetic-astral belt about the earth. And thus it is, because they can so readily utilize the energies of this belt, and make the contact with other electromagnetic energies of earth, those who pass to the next life, for a time after passing, have no great difficulty in making their presence felt by those in whom they are interested who are yet in the flesh. But after that period of time has elapsed that permits adjustment, they move to their own level, and if this level is a highly spiritualized one, it becomes difficult for them to manifest their presence, except through those who utilize extra-sensory perception or are unusually mediumistic.

In his book, *At the Moment of Death*, Camille Flammarion has collected a large array of well authenticated instances of the power of those who are passing, or who have just passed, to manifest themselves to their loved ones who are at a distance from the body of the deceased.

Furthermore, if the attachment to some particular environment, or some material activity has built a thought-form so powerful as to be, at least for a time, obsessive in character, the power of this thought-

form may be sufficient to hold the person bound to the physical environment, or performing in pantomime close to the earth, this particular activity. With suitable electromagnetic emanations at hand to draw upon, such an earth-bound soul may produce a haunting. In any case he will linger near the earth in a somewhat dazed condition, interested in the things that are related to the dominating thought-form.

Such a soul has lost his physical body, but he is unaware that he has passed from physical life. His thoughts are as yet so focused on some earth condition, or some idea of earthly purport, that he has not yet awakened to a consciousness of his present conditions and surroundings. Except he is approached through his interest in the absorbing idea that dominates him, neither those on the physical plane nor those on the inner plane can get intelligent conversation from him. He is more like one walking in his sleep, performing, perhaps, very difficult feats, but devoid of his normal awareness. While he has passed from the physical, he is still in the boundary realm, and has not as yet awakened into consciousness of the next life.

When such an earth-bound soul finally is born into the life of the inner plane, his method of birth, and his after surroundings are precisely those common to other souls who pass from physical life into the next life almost immediately. In the one instance the birth is accomplished almost at once, and in the case of the earthbound soul the period of labor is greatly prolonged. But when birth finally comes, the circumstances by which the arrival is surrounded are determined precisely by the same laws that determine those of the more quickly born individual. Knowing this, we can treat of all births as belonging to the three previously mentioned categories.

The Time of Next-Life Birth

Of course, viewing the matter in one way, the moment the umbilical cord is severed may be considered the time of birth into the physical world. And on the same ground, it might be considered that the time of birth into the astral world is the moment when the silver cord that connects the astral form to the physical form is severed. But astrologers have found that, in certain instances, it

may be sometime after the severance of the umbilical cord before the child draws its first breath and utters its first cry. And they have further found that the chart erected for this first breath, for this first independent act, is, in such cases, the correct chart of birth. Therefore, while customarily the child has its birth when the umbilical cord is severed, the moment of true birth may be delayed until somewhat later. And in like manner, while the moment of birth into the next life might be considered the moment when the silver cord is snapped; in a stricter sense, it seems to me, it should be considered as the moment when the individual awakens to a consciousness of his new life.

Natural Birth

When the individual passes to the next life in full consciousness, by the natural method, the astral form merely moves out from the physical form in precisely the same manner it does when the individual leaves the physical body voluntarily to make a temporary visit on the astral plane. On such a visit there is always a cord of astral substance connecting the astral body with the physical. The further the astral moves from the physical the thinner this white astral line appears. But in the case of permanent transition to the inner plane, by the natural method of passing, the individual purposely severs this astral cord connecting him with the physical body.

If he is aged, or the physical body is feeble, or if he has carried the refining process to an advanced degree, this line is already quite frail. But whether frail or not, it must be severed to break the connection with the physical form. The advanced soul breaks this line merely by the determination to do so, that is, by thought-power. When desirable and necessary, help in this can be obtained from those attending the birth on the other side.

Accidental Birth

In the accidental method of birth into the life hereafter, the transition from the physical is apt to be more abrupt. A soldier running across no-man's-land may be blown to bits by a bursting shell. He has had no pain and does not know he is physically dead. He keeps on running, reaches the enemy, perhaps, and seeing their astral forms, does not realize that these are not physical, and attacks them. Then

he begins to wonder why his bayonet thrusts produce no apparent effect. Others may have passed over about the same time, and they also are unaware of the transition. They talk together, and act in concert against the enemy. They may be joined by a comrade or two who are not dead, but merely stunned, and while lost to physical consciousness are out of their bodies on the battle-field. Or even some pal who has been thinking intently of the battle and desiring to participate in it, and has gone to sleep with this in his mind, may come along and recognize and talk to them.

Being so close, as yet, to the earth and the activities in which they have been participating, they can see both the astral forms of those who have just passed from the physical and the astral forms of those yet in the physical. If a horse has just been killed, one of them may jump on its back and ride it, without knowing it has passed over. He sees it stumble and fall, and then arise. He cannot as yet realize that it is only the astral body of the horse that has arisen.

But when he tries to talk to those still in the flesh, he will begin to realize that something is unusual. He does not realize that he sees merely the astral forms, which are duplicates of the physical, even to every item of equipment and clothing. But because the attention of these astral friends is focused on the low-velocity region of the external world, which he is unable to see, they neither perceive him nor hear his voice. Their attention is held to a region of which he is oblivious. Not knowing this he is puzzled.

Yet this condition, as a rule, is only of temporary duration. On the astral plane there are organizations of people who have once lived on earth who take an active part in Red Cross work from that side. One of the functions of this organization is, in time of war, to help those who have been shocked out of their bodies—but are not too badly maimed, and the silver cord remains yet unsevered—to re-enter and reanimate their bodies. And another function is to help those who are wandering around, after the cord has been severed, dazed by their condition, to complete their births. And a third important function is to reconcile them to the fact that they have been cut off from all physical activity.

Suicides, and violent deaths occurring while the individual is participating in some revolting crime,

commonly live for a more or less protracted period amid the distressing thought-forms they have created. The period of labor accompanying their birth into the after life is both prolonged and painful. But in the end some skillful physician of the astral cohorts is able to reach their consciousness and bring them through into a consciousness of where they are. So, in the long run they, as well as those more worthy, are awakened into a realization of their true condition and its environment. □

THE DESIRE WORLD

In this [dense physical] world matter and force are widely different. The chief characteristic of matter here is *inertia*: the tendency to remain at rest until acted upon by a force which sets it in motion. In the Desire World, on the contrary, force and matter are almost indistinguishable one from the other. We might almost describe desire-stuff as force-matter, for it is in incessant motion, responsive to the slightest *feeling* of a vast multitude of beings which populate this wonderful world in nature.

We often speak of the "teeming millions" of China and India, even of our vast cities, London, New York, Paris, or Chicago; we consider them overcrowded in the extreme, yet even the densest population of any spot on Earth is sparsely inhabited compared with the crowded conditions of the Desire World. No inconvenience is felt by any of the denizens of that realm, however, for, while in this world two things cannot occupy the same space at the same time, it is different there. A number of people and things may exist *in the same place at the same time* and be engaged in most diverse activities, regardless of what others are doing, such is the wonderful elasticity of desire-stuff.

As an illustration we may mention a case where the writer, while attending a religious service, plainly perceived at the altar certain beings interested in furthering that service and working to achieve that end. At the same time there drifted through the room and the altar, a table at which four persons were engaged in playing cards. They were as oblivious to the existence of the beings engaged in furthering our religious service, as though these did not exist. □

—*Rosicrucian Mysteries*, p. 53, by Max Heindel

The Gospel of Occultism

TO THOSE WHO have come into the wider and higher outlook of occult philosophy, life can never again appear the same. They have seen it from a higher level and lit by a celestial radiance—for veils have been cast from their eyes, and they have been guided upward. Life's tangled thickets and pathways, seen thus illumined from the heights, begin to take on a wonderful order and beauty; life's confused sounds begin to blend into a marvelous harmony. And though one cannot remain on the mount of enlightenment but must descend again into the dust and turmoil of everyday life, the beauty and harmony are not lost, for the sharpened sight and hearing catch them still.

But do they always catch as much as they might? Do we to whom has been granted this great and glorious gift, the knowledge of occultism, do we sufficiently appreciate how blessed we are? Do we feel sufficiently grateful? Do we try hard enough to be worthy of it, to bring its full splendor into our everyday lives? True, we know we must have earned this wonderful reward by our actions in the past, or it could not have come to us; we must have developed sufficiently to be ready, or we could not have taken advantage of it. But let us try with all earnestness to make the best possible use of it, to grow daily in understanding and power, and to merit the higher rewards and opportunities that await the determined pilgrim on his pathway.

Down on this lowest of planes, the physical, encased and enmeshed in its dense, gross matter, we can obviously grasp but a fraction of the realization, of the vision of truth's beauty, that will be ours in the future. Hindered by the firmly set habits

and imperfections of the brain, our progress can be, relatively speaking, but slow at best. But though these are handicaps, from the freer viewpoint of higher planes and future lives, they are exactly what we need now. For the power and wisdom of the spirit must be brought into full manifestation on all planes, the lowest as well as the highest, and we develop the strength and mastery that must be ours by striving against the hampering density of physical matter and gradually bringing it into higher responsiveness and subjection to our spiritual forces. And even though the fuller life and vision of higher planes are so much more wonderful than those of the lower, the realization that is within our grasp on this plane is wonderful enough to pass the powers of language for its description, and the blessings that the higher knowledge brings to those who live it are beyond all telling.

To the ordinary man or woman, life is a mad, chaotic tangle, ruled, or rather misruled, by chance; good and bad fortune, alike undeserved in most cases, are dealt out indiscriminately by a blind or mischievous fate. Human beings are born into all conceivable conditions and circumstances without their choice or consent, neither reason nor justice appearing in the unequal allotments at the start of life. Heredity determines one's original physical and mental makeup; environment, training, and chance determine the use he makes of it. Believing himself to be without a past before birth, the average man is naturally more or less doubtful about a future after death; and even if such a thing could be demonstrated, what proof is there that wisdom or justice rule in other states of existence, while so evidently without a controlling part in this?

All this is the more tormenting because every

man feels in his deepest soul a yearning for order, harmony, and beauty. In his own mind arises a conception of a world ruled by justice, wisdom, and love. He looks for the source and reason of his ideals in his divine parentage, and finds no positive proof that a heavenly Father exists. He turns to the world and is baffled and oppressed by the apparently hopeless impossibility of reconciling his splendid dream with things as they are. Forced into the belief that his demand for a rational and harmonious explanation of life is vain, that his vision of perfection working through all things for a perfect end is but a deluded imagining, he nevertheless cannot be satisfied to placidly accept this death knell of his highest hopes and aspirations. In his innermost soul he feels that it ought to be true that, as Browning sang, "God's in His heaven, all's right with the world!" But since it plainly is not and cannot be true, he must mourn with Shelley, "Sad storm, whose tears are vain....wail, for the world's wrong!"

He has looked for a parent, for a living guardian of humanity, and found none. Man is an unprotected orphan, and the world is a place strewn with graves and with makeshift shelters, where pleasure, laughter, dissipation, art, work, love or religion prevail, but which shelters give only temporary and partial protection against the fierce and eternal enmity of wild beasts and contrary elements.

He may dream of a far-off time when man's perfected intellect, virtue, and will shall at last have triumphed over these adversaries, but he cannot hope to share in the rewards of that glorious age. He would have preferred to remain unborn till then, but he could not choose. Time, place, and circumstances of his birth were alike beyond his control. He may dream of a perfected self splendidly winning life's finest prizes of success and soul satisfaction, for nothing less than this is the high ideal glimpsed by all; but he knows that it would take many lifetimes to overcome the imperfections in his nature, which stand between him and fullest attainment and happiness. And he sees but one brief span of mortal years before and behind him, filled with obstacles, accidents, mistakes, frustrations, and missed opportunities.

Looking for equity, he sees flagrant injustice everywhere; longing for order, he is surrounded by confusion; yearning for perfection, he finds rank imperfection within and all about him. Of what use is it to "follow the gleam?" It is but a will-o'-the-wisp. He must make the best of things. But the pain of longings that will not die smolders and burns within him, and a dull sensation that he is living in a nightmare from which no waking is possible clouds his days.

This picture, if somewhat toned down and modified to fit the average case, is a faithful depiction of the state of mind of vast numbers of human beings. These instincts in some form are universal, and their frustration one of the commonest of mental experiences. Many seek refuge in one of the established forms of religion, and sometimes find much peace therein. But the church does not answer their deepest questions, nor satisfy their longings for light on the riddle of life, and its replies to the assaults of materialistic science and comparative mythology are far from being sufficiently clear and forceful to silence the enemy.

Many have turned to spiritualism and found a positive answer to the great question of life that comes nearest to our hearts—"If a man die, shall he live again?" And in the convincing evidence of a brighter world, where loving souls separated by death shall rejoin one another, in the wonder of actual present communication with those who have gone before, man finds one of his deepest intuitive desires satisfied. But there are others for whom spiritualism as such has no reply. Let us seek farther. The goal is not yet reached.

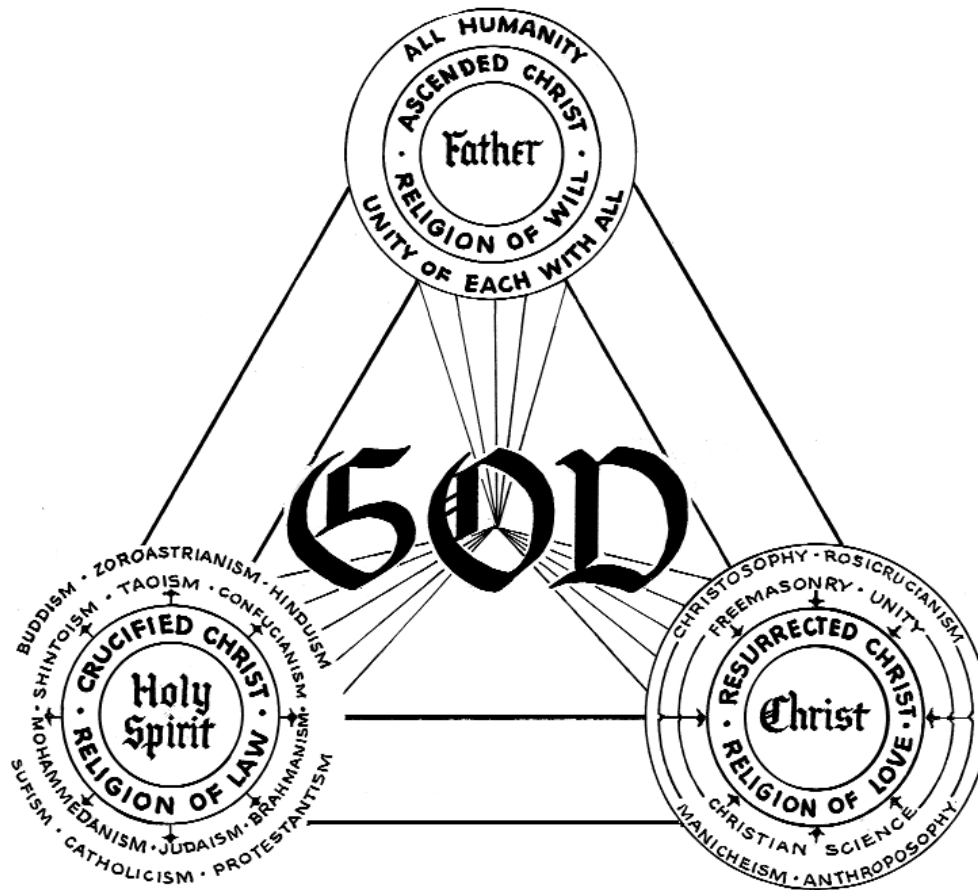
Christian Science seeks to solve the dark problem of evil in a world created, as religion and intuition assert, by a perfect God. Unable to reconcile the contradiction, it stakes its all on religion and intuition, and renounces the evidence of the senses and reason. Evil seems to exist, but it cannot be true. It is "a delusion of mortal mind." This bold attempt to solve, or rather escape, the puzzle of existence by insistent faith in the all-potency of God has been a powerful agency for health and happiness in the lives of a great many. But cults denounced by Christian Science as heretical obtain similar results, so its claim to unique truth is

unsubstantiated. Nor does its philosophy explain for what end countless billions of beings, from the dawn of life to the present day, have had to suffer throughout their existence under a delusion, for bad dreams are unpleasant, and pain is painful, whether it has any basis in reality or not.

Must we then surrender the sublime vision of Perfect Power, Wisdom, and Love “mightily and sweetly ordering all things?” Like sunrise to a lost traveler, comes occultism with its glorious answer; it wakes him from the nightmare of negation and shows him his goal. Darkness and doubt flee before the brilliant light cast by it on the deepest problems of life, and from the very depths of his soul the pilgrim,

standing on the heights whither he has been guided by an unseen hand, sends up a hymn of unspeakable joy and gratitude to Him who is “Light of Light.” For as the radiance grows and the glorious prospect of revealed truth unfolds before his eyes, he is transported by the splendor of the Plan. He has found an answer to his longings more complete and wondrous than he has ever dared to hope for.

Now he knows that “God’s in His heaven, all’s right with the world” in a deeper and truer sense than Browning could have dreamed. For what the great



All religions serve the purpose of directing human will, emotion, and action toward consciousness of and ultimate union with triune God. Religions of the Holy Spirit emphasize the crucified Christ, tend to be separative, and are based on punitive law and compulsory allegiance to strict dogma. Religions of the Son look to the resurrected Christ and are love-based. The religion of the Father is of the future. It envisions the ascended Christ and unites all humanity in God through Christ.

poets, prophets, and philosophers of all time have caught inspiring glimpses of is now his in its fullness. The priceless treasure of the supreme knowledge that mighty souls have longed for, suffered for, striven for, and died for through ages of night, of bewilderment, and often of despair, is bestowed upon him to the fullest extent of his capacity to receive. And before him he sees rising heights beyond heights where ever fuller and more marvelous knowledge shall become his as he advances.

In its dignity, its beauty, its compelling logic, its sublime ideals, its wonderful harmony and completeness, occult philosophy has satisfied the deepest instincts of his being, and his dreams that would not die have come true in surpassing measure and blossomed into an unspeakable fulfillment of beauty.

He finds himself divine, a child of the divine; and the truth that the intuition of Thomas Jefferson proclaimed in the face of reason, “All men are created equal,” is understood when the darkness that shrouded the past and future of the individual is dissipated, and long shafts of light reveal a majestic vista of successive live like steps of

Design by Faunoy Schwenk

a great stairway, stretching both downward and upward from his present position.

Souls are of different ages, but all started at the foot of such a stairway at one time or another, and all will sooner or later reach its tremendous heights, which melt and vanish into Light divine. And throughout that long climb there has never been a moment when a supreme law of perfect justice and absolute beneficence has not governed every life in the gradual unfolding of its divine potentialities (even as the acorn grows into the mighty oak), through many summer-lives and winter-deaths, “stimulated by the sunshine of joy, expanded by the rain of sorrow,” learning through mistakes and failures, rewarded by successes and achievements, enriched and strengthened alike by all experiences.

Tennyson’s faltering hope that “not a worm is cloven in vain” is now realized as truth. What Emerson felt we now see, that man “cannot escape from his good,” and that a universal and unfailing law of compensation is the means. Nothing can come to us that we have not earned, nothing that we do not need. This is the way that gods are made, for that is the goal set before us: to develop into full-grown human souls, “unto the measure of the stature of the fullness of Christ.” “Ye therefore shall be perfect, as your heavenly Father is perfect” (Revised Version). Then returning to Him at last with all the gain of countless ages of growth and experience, masters on all planes of existence, perfected Beings, fulfillments of divine love, we shall enter into the inconceivable bliss of that love, “only after aeons and aeons of time to emerge again with Him, to be the architects and builders of future universes.”

And the occultist knows beyond the possibility of questioning that this mighty vision is not “too good to be true,” but is Truth itself. For from every side comes evidence to corroborate intuition. The findings of science harmonize perfectly with the higher teachings, and the most modern “discoveries” merely re-proclaim what those teachings declared years or ages before. Life itself, in events great and small, testifies ever more clearly and convincingly to the divine truths as insight and understanding grow. The undeniable facts uncov-

ered by psychic research and given order and meaning and immensely extended by occultism, assert the actuality of the higher planes, beings, and doctrines in no uncertain tones. And as the student goes on, he gradually develops power to experience these transcendent realities at first-hand, and thus attains to knowledge that makes doubt laughable.

In these ways the persistent and universal faith of humanity in the fundamental teachings of religion is finally justified, and the great Teachers are seen as messengers from one Source, bringing Truth to the world always in the form adapted to the needs and capacities of the race and age. The Scriptures of all peoples are illuminated, difficulties are made clear, and “comparative mythology” becomes a bulwark of defense instead of a weapon in the hands of unbelief.

For him who accepts and lives the occult philosophy, the whole of life undergoes a remarkable change. Not only does he know that “All is Good,” but what formerly seemed evil has lost most of its power to hurt, even when it touches him at points that were formerly vulnerable, for he is clad in shining armor, and his awakened sight perceives the angel behind the dark disguise. He resists not evil, thus abolishing the chief immediate cause of pain; yet his power to overcome is multiplied. The perplexing problems of his own nature and the way to live are cleared up, and he is armed and equipped for life as never before.

He learns the ultimate cause of pain and how to end it. He lays out his course to the goal through the lives that lie ahead, and he sees all living things as his brothers and divine. A new power nerves his muscles. A new incentive fires his heart. A new glory sheds its radiance over his life. The higher beauty of the next world and the still more marvelous centuries of heaven that are to follow shine before and above him—not to distract from the present duty, but to inspire him to fresh achievement and add a higher harmony to his swelling song of joy and love.

This is a partial glimpse of what occultism means to him who lives it. Let us try to live it to the utmost of our power. □

—Howard W. Coombs

Achieving Happiness

DIFFERENT PEOPLE may value different things. Some value money and material possessions. Some value physical pleasure. Some value safety. Some value education. Some value a good job. Some value adventure. Some value creativity. Some value beauty. Some value spiritual advancement. Some value plants, pets, family and friends. Some value fame. Some value helping others. Happiness comes from attaining or achieving that which we value. In this sense we all want happiness.

Some happiness is pure and lasting. Some happiness is mixed with or followed by sorrow and suffering. The happiness we want (if we are wise) is the pure and lasting happiness. It is the purpose of this article to discuss what we need to do to achieve a pure and lasting happiness. Steps in achieving a lasting happiness:

1. What we value (what makes us happy) needs to be in harmony with cosmic law. If it isn't, the forces of the universe will work against our achievement and make any achievement on our part only temporary. Cosmic Law demands that everyone have the right to life, liberty and the pursuit of happiness (provided he likewise does not interfere with the rights of others. Dictators having power over slaves is contrary to Cosmic Law. Cosmic Law demands justice. Any action which tries to increase one person's happiness at the expense of another is contrary to Cosmic Law.

2. The various things we value need to be in harmony with one another. Otherwise, our efforts may work against one another, and we will never be satisfied with the results. This state of affairs is often associated with squares and oppositions in one's horoscope. The resolution of the problem lies in learning how to balance the conflicting values, giving each its proper place.

3. We need to determine what we need to do (the path we need to travel) in order to attain that which we value. Figuring out this path involves determining what cause-effect relationships are involved, because we need to know what causes we need to set in motion in order to achieve the desired effects (the attainment of that

which we value).

How can we learn cause-effect relationships? One method is trial and error. When we do something which we think might lead us toward our goal, we may observe the results and evaluate whether or not the effect is moving us toward our goal. The exercise of Retrospection is helpful here. Experienced people may help as mentors and teachers.

The writings of prophets can give us a broader view of cause-effect relations. Because of their extended vision, prophets can give us information not only about the effects of our actions during our life time on earth, but also the effects on our life after death and in future lives.

Logic can be used to extend our knowledge of cause-effect relations by observing the patterns in our previous observations and then applying these to other situations.

Intuition can also be used in finding the path to our goals. Sometimes the higher powers in the universe send us information on what we need to do to attain our goals (if the goals are in harmony with Cosmic Law.

4. We need freedom to pursue our goals. If someone else controls our life so that we cannot attain that which we value, then we will not feel happiness when we have completed our tasks. We must also keep in mind that that which we want for ourselves must be granted to others. So, if we recognize that we need freedom to attain happiness, then we must grant freedom to others so that they also can find the happiness of attaining that which they value.

5. We need the courage and inner strength to follow our chosen path, even when others choose other paths so that we must travel our path alone, even when others ridicule us and work against us.

If we follow these guidelines is ultimate happiness assured? Yes. As Manley Palmer Hall once wrote, "There is no way in which we can do right and fail. There is no way in which we can do wrong and succeed." There can, of course, be various ups and downs along the way, so that patience is needed. □

—Elsa Glover

Christ-Reliance

WHILE SELF-RELIANCE is one of the principal precepts of the Rosicrucian aspirant, the term seems to be open to some confusion and misunderstanding. This article offers thoughts that seek to clarify the meaning behind the term.

In English the word “self” is employed in two senses that are virtually opposite. As commonly used, “self” denotes one person's identity as distinct from that of another, with emphasis on the physical nature and temperament. As a spiritual term, “Self” designates that essence of the human entity that is wholly nonmaterial and eternal. But so easy is it to confuse these two selves, and given our rude and vague comprehension of this high Self, the qualifying terms Christ or holy will be used to distinguish it from the common or mortal self, which refers to our lower nature or personality.

When Christ calls the human soul—whether it is caught up in financial affairs, like Matthew; or is on the way to Damascus to arrest radicals dangerous to the established order, like Paul; or is busy practicing its trade, like Peter—it is charged to deny the former ways of its personal self and to follow a higher dictate, a voice that speaks with unquestioned authority. The first Christians heard the voice of the historical Jesus. After the first Pentecost it was the Holy Spirit, the Advocate for Christ. What does the call require of us? That we deny ourself, take up our cross, and follow the caller—Christ.

Surely, then, we are not to rely upon what we are called upon to deny, our ordinary person. The unregenerate or uncalled person finds their security and satisfaction in catering to their physical being. But once one hears the call to live the Christ life, a new identity begins to form, if we heed the call.



Stained glass, Catholic University of America

Pentecost

After the first Pentecost the Holy Spirit becomes the Advocate for Christ, who guides and counsels in His name.

Fledgling spirit ventures forth from the nest of familiar worldly surroundings and, with untried wings, tentatively trusts to a new and insubstantial medium. This is a time of great uncertainty and testing. One becomes far more selective and discriminating in what one thinks, says and does. On what basis are our choices made? We attend to the counsels of Scripture, we heed the advice and study the lives of devout and holy persons. We practice silence and serenity that we may more surely hear the inner voice.

Self-reliance, as commonly understood, which desires and pretends to absolute autonomy, may actually be demonically influenced. The appeal of this persuasive, even heroic, subjectivity is

subtle and powerful. Christ's first experiences upon investing Jesus' lower instruments related to temptations arising out of the sensible dimension whose anchor is the dense body. And He refuses to misuse his powers, citing his complete reliance upon God to provide for His needs and direction.

The long probation of the soul is precisely this learning to distinguish between two voices: the voice of the Paraclete, who speaks for the Christ Self; and the voice of the Pretender to the Light as he cajoles each soul to illusory splendor and bogus self-sufficiency. Lucifer is a light-bearer, but his light is not his. It is not authentic. So with the common self. Its mission is to pose as its own source, to be its own saviour. At the same time, it lives in perpetual fear in a world of enemies and ever must protect what it has, though it is never satisfied with the extent of its possessions and ever wants more.

The common self plays all possible worldly roles to appease its insatiable needs. It is Judas, the mercenary man, who esteems a Herod above a saint and silver above sanctity. It is Caiaphas, the proud, intolerant dogmatist. It is Pilate, fearful, indecisive, lacking a guiding principle. It is Herod, motivated by vainglory and cosseted in luxury. It is even fallible Peter, rash, intemperate, forgetful, to whom is said, "Thou savorest not the things that be of God, but the things that be of men" (Mk 8:32).

Only the inner Christ is reliable, for He is the Way, the Truth and the Life. The common self relies on worldly testimony to confirm it and seeks worldly prizes as rewards. It is supremely unreliable, an imposter that must continually prop itself up with secular preferments and pretensions to specialness.

Only what is not of me, or of any me, only what is of God is reliable. And this truth establishes the happy reality of total dependence upon the Father. He doeth the works. Of myself I can do nothing. We depend on God in the etymological sense of depending from, hanging or proceeding down out of the life and abundance of God. We are emanations of God.



THE HANGED MAN
The Hanged Man is suspended from a T-shaped cross made of living wood. The card signifies ultimate surrender, of being suspended in time and of martyrdom and sacrifice to the greater good. It correlates with the twelfth sign of Pisces.

Our enduring part is nothing but His, whatever delusion we may entertain to the contrary. Anything detached from God is no thing. Without Him, the Logos, was not anything made that was made. The medieval picture of earth suspended from heavenly spheres conveys literally and graphically this sense of utter dependency.

Self-centered, mortal man is the hanged man, as shown by the tarot Twelfth Arcanum, hanging by his feet, helpless, sacrificing his mundane self. It is Anubis on the Wheel of Life, Ixion-like, subject to the upheavals and overthrowings of mutable existence. Peter's final overcoming of his personal self is symbolized by his being crucified feet first. So too does Piscean man resign and surrender his common, fictional self. If the feet of mortal man are washed, his

whole body is clean. Upside down one sees the earth as fallen indeed, cast down, a cemetery to the buried truth it memorializes.

Biblical fear of the Lord was based on this distinction between the two selves. God's overwhelming glory struck awe and terror in Old Testament man. Even righteous Job is chastened. Righteousness, in and of itself, does not make one deserving of wealth and prosperity. Rather, conscious being in God, complete reliance upon God, is wealth, whatever the outward person may experience as lack or tribulation. Self-sacrifice is really Self-liberation. As the St. Francis prayer says, "It is by dying to [mortal] self that I am born [in Christ] to life eternal." The lower self is given as an oblation at the altar of devotion; the self of personal desires is prostrate, penitent, emptied by purgative humility.

True self-reliance is mostly miracle, as improbable as walking on water, because it is an act of faith, of giving over to the unseen and the unknown. As a practicing Christian, I am reliable only when I am so completely conformed to the indwelling Word that all I do and am disowns private authorship and personal authority.

From out of the cloud of unknowing an arm

From the Biddy version of the Rider-Waite tarot deck.

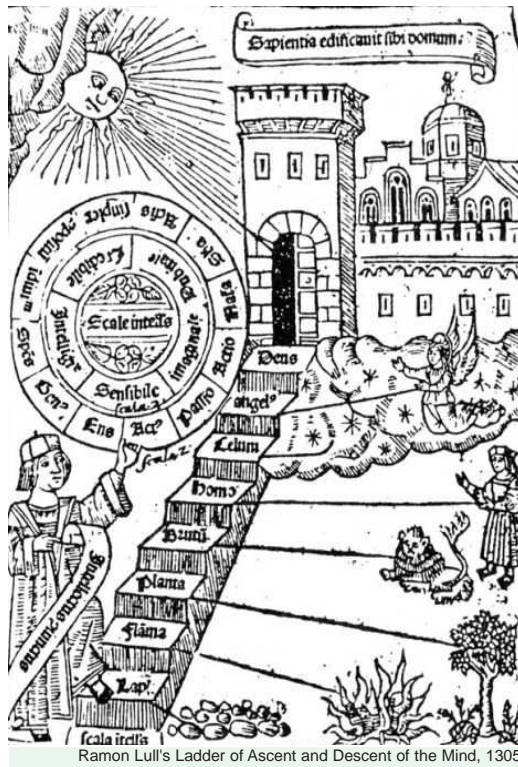
reaches down. Immaterial hands gently guide, silent words intimate and assure, the soul is infused with certitude no amount of logic or self-persuasion can confer. Measured on a cosmic scale, one's own effort must seem insignificant, but they can signal earnestness and piety and thus clear the channel for the operation of the Holy Spirit to teach and initiate the soul into communion with the immanent Christ.

The common self wants to be, and often thinks it is, the center of the world. It relates all to itself as the measure of all things. It deems man's highest achievement world rulership. Even so did Judas and many of his fellows expectantly receive Christ Jesus. But the holy Self seeks no temporal kingdom and knows and adores God as the sun of creation and would always and only serve God and do His will.

Arrogance is the hallmark of common self-reliance, while humility is the prerequisite for those who would be Christ-reliant. Lucifer's apostasy consisted exactly in the willful attempt to dictate the terms of his own development and, as it were, to give unaided birth to himself—as if all he originally did not issue from the One and only God, else which nothing is. So does our petty tyrant self array us in a tawdry tinsel of self-satisfaction, whispering fatuous blandishments to our vanity, insisting on our privileges and primacy; while Christ-reliance is more likely to move us to defer to others, to practice patience and long-suffering, to be on the alert for self-righteousness.

Our reliance takes many forms and has its basis on many levels. Consider the reliance of humanity on all the creative life waves above us and on the animal, plant and mineral kingdoms, the three supportive life waves below us, which in sum endow, sustain and replenish our manifold being.

A shallow understanding of self-reliance can be an invitation to an individualism that works contrary



The mediaeval scala naturae as a staircase, implying the possibility of the progress of all beings in the physical and supersensible worlds, minerals to angels

to collective well-being, where each makes strenuous claims for their personal rights while forgetting or minimizing their responsibilities to the community. On the material level, consider how thoroughly we are involved in our larger environment. An earthquake will quickly remind its victims what they may have for long taken for granted, as they are thrown back to primitive survival conditions, bereft of artificial light, imported water, modern forms of communication, refrigerated food, perhaps even shelter itself. Then there are the various services that we blithely expect to be delivered to or in effect for us: Our premises and neighborhood are protected by police and fire departments; our persons are entitled to admission at the local hospital; our nation is secured

by a standing army. Our assumed self-sufficiency is, in point of fact, far from being a reality. In every facet of our life, the closer and more distant community of our fellows is implied and involved.

How much more is this interrelatedness and inter-reliance in effect on nonphysical levels. We are all members of the mystical body of Christ, serving one another, diverse as we are, as an arm and a leg and an eye serve the whole human body. We can see in the diversification of a society's temporal occupations how each vocation aids and extends the opportunities and productivity of its members. Each needs all the others to function optimally. Whether one teaches, preaches, or interprets the Word, performs acts of public charity, encourages self-improvement, inspires devotion, or defends the faith, all these offices and functions testify to the operation of the Holy Spirit and contribute to the whole spiritual enterprise and organism of humanity.

The concept of Self- or Christ-reliance must accommodate the comprehension of vital human interdependence in Christ, the Archetype or Matrix into which each soul is essentially membered—no man being an island, dispensable or separable, each

being a crucial, integral part of the Christian continent. Not one is to be lost and each is to be his brother's (sister's) keeper. Who is my neighbor? Whomsoever the Holy Spirit introduces into the circle of our daily, moment-to-moment opportunity and awareness, thereby reminding us of our extended (and extensive) family relations, for insofar as we respond to the least likely or comely of our brethren, we are responding to Christ. For this reason we are admonished to do all things as unto the Lord. For unto the Lord all things *are* done, consciously or in ignorance.

In an individual body, while the heart is the dynamic focus of love, because it radiates life-giving good will throughout the entire organism, the body's health and wholeness also depends on the billions of anonymous acts of "charity" and unremitting "selfless" service contributed by its constituent parts. Analogously, on a global level, Christ, the heart of humanity, radiates healing, regenerative love to each and all. But our shared spiritual body's health in Christ is also promoted and maintained to the extent that harmony, altruism, and planetary service characterize our collective thoughts and deeds.

Again, what is this Self we are to rely on? It is what is in the world, but not of it. It is what the Prince of this world has no part of (Jn 14:30). It is that which, before Abraham was, is. It is what is independent of the physical body and yet dependent on it in that its full potential, through the exigencies and opportunities of material embodiment, may be liberated for dynamic creativity.

While common self-reliance engenders fear, for one is relying on what is totally inadequate, Christ-reliance bestows certitude and peace, for one is not relying on one's own mean (really, meaningless) resources, but on the All-Source that is God. Some of Christ's last words may be taken as our first and frequent words: "Father, into Thy hands I commit my spirit."

Finally, what effect has this awareness of our necessary relatedness and mutual reliance in Christ on one another? It frees us. It conforms us unto the likeness of the Son of God. It fulfills our deepest nature, our divine nature, and thereby confirms us in our Father's will for us. If we would love God, then our calling and consummation is to love, as He does, all His children. We are reliable to the extent we do this. We are Christ-reliant to the extent that

Prayer to the God Of Our Solar System

We come with joy to this place at this time, with heads bowed, eyes closed, knees bent, minds tuned, hearts lifted to you.

Acknowledging You as God Almighty, Creator of the Sun, the Moon, the planets, including our Earth, source of all that we know or can know, One with the Absolute, possessor of all knowledge, wisdom, power, truth, love; infinitely sufficient for all our needs.

We acknowledge Christ as Savior, Example, Teacher, Elder Brother, Light of the Word, Rewarder of all those that diligently seek Him.

We acknowledge the Holy Spirit as Creative Principle, Comforter, Instructor, Disciplinarian, ever present help in trouble.

And we acknowledge the countless billions of spiritual beings, and other invisible beings, with various offices and various duties that fill the rungs between Yourself and mankind and below, in whom we and our fellow creatures live, move, and have our being.

Thank you for this knowledge!

May every object of Your creation glorify You. May You find glory in our lives.

Forgive us where we have failed to live up to the example set for us by Christ Jesus, for we are sorry. And strengthen our every effort to imitate the Christ, for we want to be more like Him.

May Your will be done in our lives. Make Your first will, your full will be done to us, in us, and through us as we set You before us this day to guide our thoughts, our desires, our words, our actions and reactions.

Guard us against doing harm to anyone, or any thing, in any way today. And protect us from anyone who would do us harm, either inadvertently or by design. Also, protect us from harming ourselves.

And prosper us. Prosper us only in ways that please You. You cannot fail; therefore, we cannot fail. You are always a success, and we are a success because we have set You before us this day, and because we claim this prayer in the name of Christ. And not for our sakes alone, but for Christ's sake we pray.

Amen.

—James Robert Hubbs

we are Christ-centered and Christ-directed and, ultimately, radiating Christ. □

—C.W.

The Rosicrucian Movement and Freemasonry

IN MAX HEINDEL'S WRITINGS there are numerous unmistakable hints that must lead the reader to the belief that the Rosicrucian movement and Freemasonry are in some way allied and have one common purpose and aim. To a student of both systems it soon becomes apparent that they are twin organizations, having sprung from one and the same parent school.

To suppose that the great similarity of principles and purpose which characterizes these two movements could be incidental, an accident, or coincidence, as it were, would be a mere guess of the thoughtless or the uninstructed who are ignorant of the fundamental basis on which both structures rest. Those who look deeper and examine the foundations will find that both organizations rest on the firm conviction that man's true being is in the Spirit and ultimately in God, the source of all being; that the individual soul is a spark from God, having lost itself in the mazes of terrestrial existence for a time; that there is a way for it to return to its source, but that each soul must use its own initiative, must rise by its own efforts, and must take full responsibility for each and all of its own acts; that conformity to the laws which govern human existence will bring man into harmony with the natural and spiritual forces and to a union with God, which constitutes salvation, and further; that both these schools teach their pupils a way which will lead them by the narrow path of self-conquest and service to the desired end.

The two movements in their present form took their beginning in the Middle Age of Europe, when a benighted, bigoted ecclesiastical caste ruled the religious world of that continent with an iron hand, suppressing with fire and with sword, by cunning and with the aid of civil law, all thought and all activity inimical to its rule and its supremacy, stamping out independent thought and action, more especially in

things spiritual, but scarcely less in matters pertaining to the common life of man.

All its efforts were directed toward the maintenance, strengthening, and establishment of this ecclesiastical hierarchy. This power, in the name of God and religion, took captive the conscience of men, constituting itself, but more especially its chief representative, the sole arbiter in spiritual matters, and substituting for personal responsibility a system of vicarious religion which relieved the individual of all such responsibility as long as he was subject and obedient to this ecclesiastical power which ruled over him.

Such a condition must needs be followed by most serious consequences for man as a spiritual being, bringing in its wake depravity and ruin, in the same degree that the hierarchy became more worldly and more estranged from the truth, serving its own interests rather than the true and living God. Need we picture the night of thick darkness that hung over Europe about the twelfth and thirteenth centuries? All independent research was suppressed, the souls of men were heavy, yearning for daybreak. Where then were the Watchers, the Elder Brothers who keep vigil over humanity? Were they asleep! Had they suffered to be extinguished the Holy Fire that was to light man's way? No, they were not unmindful of the extremity to which their wards had been brought. In the midst of this deep darkness, the Spirit that watched and brooded over it again pronounced the fateful dictum, "Let there be Light!"—and there was light, kindled through the agency of invisible forces behind the scenes, who are known by students of the Rosicrucian Teachings as the Elder Brothers.

Sudden changes are hurtful, and the divine powers do not work with haste. Too sudden and bright, a light would have blinded and confused man, and might have driven him deeper into the fold of darkness

whence he was to be delivered. So the AllFather kindled the Holy Fire on two altars, hidden from the eyes of the multitude but accessible to all sincere seekers who were duly prepared to receive it. On these two altars it has since been burning, sometimes in secrecy and hidden from the eyes of all but a few, sometimes freer and brighter so as to attract even the eyes of its sworn enemies, the orthodox clergy of the times. From that Holy Fire has been kindled many a lamp that has carried light into dark places.

These two altars represent the esoteric and the exoteric aspects respectively of the same great movement, and were designed to meet the needs of two classes of aspirants: Those, on the one hand, who because of previous development can penetrate more directly to the heart of things through strong intuition and constructive imagination, to whom the spirit of things can reveal himself, and who seek to unravel the mystery of life and of God through self-knowledge. By a process of intense concentration of the will and by living a holy life, they endeavor to awaken the life forces that lie slumbering in the human soul and incite them to normal activity, by which process they seek to gain liberation from the personal self and gain conscious oneness with the Universal Spirit.

There are also those who have not traveled so far on the path of devotion and development as to be able to learn by direct perception, but who are ready and willing to prepare themselves by practicing the virtues of self-restraint, helpfulness, and brotherly love, and by learning to read the symbols behind which are hidden the mysteries of being and of progress toward the knowledge of God.

In this manner a way was opened for seekers from both sides: those who derive their growth more from subjective activities and those who require objective demonstrations and labor for their progress, development, and self-expression. In these two altars and the two paths that lead to them will easily be recognized the Rosicrucian movement and Freemasonry, both of which spring, as has been stated, from one common source which lies deeply buried in the far distant past. They are the two youngest offshoots from the trunk of the Ancient Mysteries to bear leaves and fruit for the healing and the feeding of the nations.

The methods employed by these two schools naturally must differ, but their aims and ends are the same. The Rosicrucian Mystic follows the path of devotion, meditation, and concentration, by which

means he raises his soul to God and fits himself for service. He looks behind and through physical existence to find the powers and the great Beings through and by which created things exist. He seeks for the substance which causes manifestation. And as this substance cannot be perceived by means of the bodily senses, he develops finer and higher senses which penetrate through the properties of the material envelopes of things, and by means of which he perceives their inner structure and their spiritual qualities.

The training given by the other school is of a different nature. It emphasizes proper conduct in all walks of life, and appears primarily as a school for character building, preparing the individual to take his proper place in human society as a useful member. But there is concealed within its ceremonies a practical knowledge of the human soul. Like the Rosicrucian School it has no dogmas to defend. It does not even theorize as to the origin of the soul or the attributes of God, but simply affirms the fact that man is an individualized intelligence, endowed with independent choice and rational volition, and that he is responsible for all his acts to himself and to God, the Universal Intelligence and the Grand Architect of the Universe. It teaches that man can and must perfect himself individually by governing himself according to the innermost laws of his nature, by obeying nature's laws, and by working after a definite design or pattern which has been worked out by the Wise Men of past ages through experiences that have crystallized into a certain well-defined Wisdom of Life. It may be called a School of Ethics derived from a Science of Morals, based on a true understanding of the most fundamental principles underlying human conduct, endeavoring to lead its pupils by graduated stages upward upon the winding stairs of human knowledge to the Chamber of Wisdom and Light, where sooner or later every one who seeks honestly and lives the life will be brought face to face with his own soul, which he will recognize, and with it the wisdom and true purpose of all his training.

Thus it will be seen that both schools agree in all essentials. They were both designed to teach man to find the way to his own soul amidst the darkness of physical existence, to self-realization through conquest of the lower self, which leads to conscious union with God, the great and final purpose of life on earth. □

—John H. Landes

The Work of Invisible Helpers with the Dead

We will now consider some proof that we do not end our existence when our spirits leave our physical bodies in what is commonly called death, but that we transfer our consciousness from this world to another and go on living—clad in finer vehicles which cannot be seen with ordinary physical sight, but are just as real as bodies composed of flesh and blood.

If this is not true, why did the prophets of old tell humanity of Heaven and Hell and how to live to enjoy the delights of Heaven and avoid the miseries of Hell?

All Christians believe that there must be a Heaven where those who live worthily may go, and that there is a place of punishment where evil doers must stay. From what evidence I have secured, it seems to me that most people do not give much thought to what will happen to them after death. Many appear to leave this more or less to chance, but go on trying to be reasonably good in order to fit themselves for Heaven.

Many people, when confronted with the question of whether we live after death or not, say that no one has ever come back after he died to prove that he still lived on. This is not true, for we have all lived before without a single exception. We have lived many lives. We have occupied all race bodies and we have all taken part in the civilizations of the past. The trouble is we can't remember all that has happened to us. Most of us remember nothing of our babyhood and little of our childhood. It is not surprising that we cannot remember a period a thousand years ago when we were here before in other physical bodies.

Many advanced occult students have seen some of their past lives. Some have been shown this by means of the Jupiterian Consciousness while out of their bodies in sleep and have remembered it on awakening the next morning. Others, still more



*The Death of the Good Old Man, watercolor, William Blake illustration for Blair's *The Grave**

The Soul Leaving the Physical Body at Death

advanced, have been given this knowledge in full waking consciousness. They do not merely believe that we live after death, they know that this is absolutely true.

I will present for your consideration some proof that we live after death. It is positive proof to the students who saw and talked with these so-called dead people, but it will not be proof to you. I hope however that these stories will awaken your interest in this subject and that you will seek to know the truth for yourself, as that is the only way you will know it. If you wish, you can get similar proof for yourself and then you will know and all doubt will forever leave you concerning life after death.

Some Helpers had been investigating what happens to various people after death. They wanted to know about the effects of embalming the body soon after the spirit leaves the dense body. By talking with various individuals who had passed on they learned that in every instance where the body was embalmed during the first three days, the person felt the pain and suffered from the injury and was burned by the embalming fluid.

A lady once asked one of these Helpers if the one who died would suffer from the cold if placed on ice and kept there for three days before burial. She was told that the person does feel cold at first but that he soon gets used to it and then puts all his attention on

seeing his life's panorama, which is not interfered with by cold but is lost when the person's body is embalmed immediately after death. I will tell you the whole story.

Some Helpers were sent to a certain place to help a man who had died about three days before. They found him standing beside his body in his desire body. This man had died suddenly of heart trouble in a hospital, and the authorities delayed taking him to an undertaker because his wife had gone to the next city some miles away and left no address behind.

They put his body in a morgue and kept it there until his wife returned. When the man's wife wrote to him on the second day that she was gone, the people of the hospital opened the letter. They found out where she was and had the police of that city go and tell her of his death. She returned home on the afternoon of the third day and had the undertaker go and get his body.

When the Helpers saw him the next day, he had been embalmed and his body was laid out for burial, and he was there beside it. One of the Helpers, not knowing what had happened to him, asked him if it hurt him when the undertaker embalmed him and she was startled at his reply.

"Why, no, that did not hurt me. I felt cold for a few minutes when they put me in the morgue, but that soon passed away. Then I began to see my life from the time I got this way until it stopped when I was born. Am I really dead or in a trance? Will I wake up?"

The Helper told this man that he was dead as man calls it.

"That is strange," he said. "Why did I see in picture form all that I have done in my life? I have done several things that I am ashamed of now that I have had them shown to me."

Then the Helper told him that the pictures that he had seen were his life record and that when he left that place he would go to a place where he would have to atone for all his wrongdoings.

"I am sorry for the wrong things that I have done and I will not do them again," the man said.

The Helper asked him why he was staying beside his body, and he said that he wanted to see his funeral. He told her that he had been an average man and had done some good and some bad things but that he loved his family and was good to them. "I had mean streaks sometimes and did wrong," he said. In a little

while he spoke again.

"You are the first people that I have been able to talk to," he said. "Are you dead as I am?"

"No, we are not dead," the other Helper answered. "Our bodies are asleep at home." The Helper then told the man about his teachings.

"I heard of these teachings," he said, "but I paid no attention to them and thought they were bunk."

Alas! how many more people have contacted the occult teachings and turned carelessly away, not realizing the wonderful opportunity that came to them. At death they will realize their loss and find out that the teachings given out by the Elder Brothers are true.

From there the Helpers went to the bedside of a man who was about to pass on, and they materialized and one Helper told the man to tell his wife not to embalm him and she was amazed when he said, "I want to be embalmed so I will be really dead and not in a trance."

"I am very sorry, but you will have your request granted," she said.

The man passed on after the Helpers left and the undertaker had him embalmed an hour afterwards. The next night the Helpers went again to see him and he told them he went through more pain than he did all the time that he was ill.

"The undertaker cut both my arms," he said, "and put one end of a rubber tube in my left arm and the other in the pail. He used a large syringe and pumped some strong liquid into my arm and into my body. It burnt me terribly and then I froze and I am still cold and in pain. Can't you do something for me? After I first died I began to see what I had done during the few minutes before my death. I saw myself talking to both of you and heard what you said about embalming. Then I began to burn. I tried to tell the undertaker that I was not dead, but he did not see me and paid no attention to my pleading to be let alone. When I touched his hand my hand went right through him and he kept on until he was through."

Then the lady Helper told the man that his life record was lost because he did not get to review it clearly, as the embalming fluid had destroyed the seed atom in his heart.

"That must be true because the pictures went so fast that I could hardly make them out and I was burning so," the poor man said.

The Helper told him that this was caused by the embalming fluid pushing the blood out quickly

before it became congealed. The Helpers were in their desire bodies and so the man could see them, but his wife and relatives could not. They heard the man's wife talking to her friends and relatives. "I wonder if I did right when I allowed my husband to be embalmed," she said. "I have felt nervous over it ever since, and when I go in the front room I feel his presence. I wonder if he is in there!"

The Helpers went out and materialized what appeared to be physical bodies, and knocked on the door, and the wife came to the door and let them in. "Oh, Lady, please tell me this;" she said. "Did I do right to let him be embalmed? I believed you but I thought I had to carry out his last request."

The lady Helper looked at her partner expectantly. "No, lady, you did wrong and went against your better judgment," he said. "Your husband is in the room beside his body."

"Oh, God have mercy on me. I did not know," she said, and then she fainted. The people in the room ran to pick her up and the man Helper told them to let her alone. After the wife had formed and stood beside her body she looked at the Helper. "Come with me," he said.

"I am on the floor," she replied. "No, I am here. What is wrong?"

"That's all right. Come on with us," the Helper said. He then led her into the front room, and when the wife and her husband saw each other, they ran to meet quickly and he told her that the strangers were right and that he wished now that he had listened when they tried to save him all this suffering. "Don't ever be embalmed," he said. "It hurts. It burns and freezes one, and I am still cold and suffering."

The wife told her husband that she felt his presence.

"I tried to tell you when you were asleep," he said, "but you would always wake and get up."

"Are you dead?" she asked.

"The strangers told me that I am what man calls dead, but that I am not dead," he said.

"Am I dead and are you both dead?" the wife asked the Helpers.

"We are not dead and you have fainted," the man Helper replied.

Then the wife said goodbye to her husband and he told her to listen to their new friends and be a good woman. One Helper carried the wife in her desire body back to her physical body and told the people

to pick her up and put her on the bed. Then she came to and told them what had happened. Naturally the people looked surprised and aghast.

One Helper told the man to will himself well and that nothing would hurt him. He did and he was all right immediately. The so-called dead man thanked the Helper, who then told him that someone would be there to take care of him and to go with them, and he promised that he would. When the Helpers came out into the next room the wife was speaking about the strangers.

"Surely they are Angels disguised as humans," she said.

"No, we are only servants of humanity," one Helper told her.

"I will stop every one I can from being embalmed from now on," the lady said.

The next morning both Helpers remembered meeting both of these two men who had passed on in death, and they knew that they were just as much alive as ever.

When a person dies during childhood, he frequently remembers that life when he is reborn in a new body because children who die before the age of fourteen do not journey around the entire life cycle, which makes it necessary to build a complete set of new bodies. Instead, they pass into the upper regions of the Desire World and there they wait for an opportunity to return to earth in a new body.

Young children usually are reborn one to twenty years after their prior death. When they return, they bring their former mind and desire body with them, and many times they can tell strange stories about their lives just past. Young children do not go to Purgatory, as adults do, after death but are taken to the Borderland and then a spirit guide takes them to the First Heaven where a relative or motherly person takes delight in caring for them.

Mr. Max Heindel, in his book *The Rosicrucian Cosmo-Conception*, writes:

The extreme plasticity of the desire stuff makes it easy to form the most exquisite living toys for the children, and their life is one beautiful play; nevertheless, their instruction is not neglected. They are formed into classes according to their temperaments, but quite regardless of age.

In the Desire World it is easy to give object

lessons on the influence of good and evil passions on conduct and happiness. These lessons are indelibly imprinted upon the child's sensitive and emotional desire body, and remain with it after rebirth, so that many a noble life owes much of it to the fact that he was given this training.

As far as I have been able to learn, all children go to school while in Heaven awaiting rebirth, and a great many of the children who are living also go there at night while out of their bodies in sleep. Much help is given all children both with and without physical bodies. They are given lessons in music, art and other subjects.

Their teachers are both living Invisible Helpers and those who have died and are transiting between lives. Many of these teachers are Lay Brothers and Lay Sisters and some are Liberated Ones.

When the teachers want illustrative material, they can create it by thought and make books and the finest maps and living toys. The children are taught how to model such toys and take great joy in doing it. I heard of one case where a child remembered that she went to school at night and knew who her teacher was and that she also had a teacher who was giving her violin lessons.

At one time a Lay Brother provided an entertainment for a roomful of earth children. He made a cute pony of desire stuff and had it do tricks for the delighted children. Then he called up some of them and gave them complicated problems in arithmetic which some of them answered correctly, and he complimented them on their ability. The teacher had refreshments made of the same desire stuff and the children partook of them sitting in their seats.

Another time a Helper saw a class of children out in a meadow painting pictures while in Heaven. One girl about fourteen wanted to paint her friend's picture. She seemed to have all she needed and in a short time she had a good portrait of the other girl on her desire stuff canvas. Life is a great school and we come here for experience, and we get much help in all the worlds in which we function.

If we wish we can take part in this great work of helping children and adults, and thus we can begin paying off our debt of destiny for all the help that has been given to us through our countless lives since the God of our Solar System sent us out as virgin spirits

to gain experience and knowledge.

One time some Helpers attended a young child's funeral and saw the child by its white coffin. They looked into the coffin and saw the lifeless physical body of the child and then they turned their attention to the living child in her desire body. She was not afraid, for she said that two very pretty ladies had been there talking to her. They were Lay Sisters who are Helpers. This child could not understand why she could not make her mother know that she was well and happy. She said that she had seen her playmates and played with them and that they saw her.

This little girl, who was about four years old, had caught cold and then developed pneumonia and died in three days. She told the Helpers that the man hurt her when he put something in her arm and made the other arm bleed. That was when the undertaker embalmed her body. She said that she burned inside and got cold and stayed that way until the pretty Angels came and warmed her and stopped her body from hurting and that she had been happy ever since.

The mother and other people were attending a church service where they were saying an early mass for the child. The lady Helper noticed a little group consisting of a lady and three young children. They kneeled and prayed and stood up and sat down during the service. Several of the children present saw the Helpers and told their mothers who turned pale.

One little girl talked to the lady Helper, until her mother made her stop. Then she held out her hand to the Helper, who was not materialized, and the Helper took it. This child seemed to be about three years old. "Oh, Mamma," she said, "look at the two Angels. One is a very pretty lady,"

"No, hush," answered her mother.

"But Mamma, she is so pretty," said the child. "May I go to her?" and she held out her hands to the Helper who stood near her.

"No," said the mother.

Later the ego of the child was taken to the Heaven World by the Lay Sisters.

When an ego who has built up a sin body dies as a child, the sin body stays in the lower Desire World while the ego is being taught in Heaven, and when it returns to rebirth, this sin body will try to influence the child to do wrong. Many subnormal children are difficult to control and teach because they have sin bodies that cause trouble. □

—Amber Tuttle

The Temple of the Living God



NO MATTER what people say to us or about us, their words have no intrinsic power to hurt. It is our own mental attitude towards their utterances which determines the effect of their words upon us, for good or ill. Paul, when facing persecution and slander, testified that "None of these things move me." All who hope to advance spiritually must cultivate equipoise, for without it the desire body will either run riot or congeal, according to the nature of the emotions generated by intercourse with others, whether worry, anger, or fear. We know that the dense body is our vehicle of action, that the vital body gives it the power to act, that the desire body furnishes the incentive to action, and that the mind was given as a brake on impulse. We learn from the *Cosmo*, pp. 89-91, that thought-forms from within and without the body are being continually projected upon the desire body in an endeavor to arouse feeling which will lead to action, and that reason ought to rule the lower nature and leave the higher self scope for expression of its divine proclivities. We also know that habitual thought has power to mold even physical matter, for the nature of the sensualist is plainly discernible in his features, which are as coarse and gross as the features of the spiritually minded are delicate and fine. The power of thought is still greater in its potency to mold the finer vehicles.

We have already seen how thoughts of fear and worry congeal the desire body of anyone who indulges in that habit, and it is equally certain that by cultivating an optimistic frame of mind under all circumstances, we can attune our desire bodies to any key we wish. After a time, that will become a habit. It must be confessed that it is difficult to

hold the desire body down to any definite lines, but it can be done, and the attempt must be made by all who aspire to spiritual advancement.

Regarding the effect from the occult standpoint of this polarization, we may learn much from certain customs in so-called secret societies. As you know, such organizations always place at the door a guard who is instructed to deny admittance to anyone not supplied with the proper password and signs, and that works very well, so far as the people are concerned who function only in their physical body. But the so-called secrets of these organizations are not in any sense secrets to those who are able to enter their places of assembly in their vital bodies. It is otherwise in a true esoteric order such as, for instance, the Rosicrucians. No guard is on duty at the door of that Temple when the Mystic Midnight Mass is said each night of the week. The door is wide open to all who have learned to speak the open sesame. But that is not a spoken password; the initiate who desires to attend must know how to attune his soul body to the particular rate of vibration maintained on that night. Furthermore, this vibration differs on the various nights of the week, so that those who have learned to attune themselves to the vibration maintained on Saturday night, when the first degree meets, are as effectually barred from entering the Temple with those who carry on the work Sunday, Monday, Tuesday, etc., as any ordinary person. The cosmic law under which this is done applies also to the control and effect of our thoughts, feelings, and emotions. Paul well said that we are the temple of the living God (our Higher Self). □

READERS' QUESTIONS

The Fellowship and Historical Rosicrucianism Euthanizing Animals; Saviors in a Cave

QUESTION: Recently, you made a rather unexpected statement, namely, that the Fellowship has no connection to the historical Rosicrucians. If that is the case, please tell me, where should I go to find the true Rosy Cross, if they exist today (or their descendants) and are they operating openly, or in secret. Then who are your “Elder Brothers”?

Answer: By “historical” we were referring to those persons and groups that have left record of their actions and beliefs and make certain claims about their identity.

While this statement is correct as it stands, it may yet be open to misunderstanding without some further explanation. The Rosicrucian Fellowship originated from the founding impulse of Max Heindel, who sought the best possible means of disseminating the Teachings he had obtained directly from one of the Brothers of the Rosicrucian Order. That is, the Teachings are not culled from what alleged Rosicrucians had made public in prior times. In fact, were you to investigate the matter, you would find that all the material put forth as bearing a Rosicrucian stamp, prior to the twentieth century, discloses virtually nothing that is contained in *The Rosicrucian Cosmo-Conception*. In that seminal text Max Heindel writes: “In the past these [Rosicrucian Mystery teachings] have been kept secret from all but a few Initiates, and even today they are among the most mysterious and secret in the Western World. All so-called ‘discoveries’ of the past which have professed to reveal the Rosicrucian secrets, have been either fraudulent, or the result of treachery upon the part of some outsider who may, accidentally or otherwise, have overheard fragments of conversation, unintelligible to all but those who have the key.”

This being so, the historical documents purporting to be Rosicrucian have dubious authenticity at best.

An elaborate system of obfuscation, allusion, and riddle characterize the writings that purport to be of Rosicrucian provenance, beginning with the *Fama*, *Confession*, and *Alchemical Wedding*, which were published in the early 17th century. What can be gleaned from these and other documents is that teaching spiritual truths along Christian lines and healing the sick constituted the two-fold calling and activity of persons who were fulfilling the mandate first enunciated by Christ Jesus and later, by Christian Rosenkreuz—to preach the Gospel of love and to heal the sick. Additionally, it was implied that soul growth and initiation were incident to serving God in this way. Such development was suggested more fully in the pursuit of alchemy, though it was physical gold rather than the gold of Spirit that commanded the greatest interest. That the mysterious Rosicrucians were in possession of wondrous powers is what fascinated the general public and led some to concoct and others to be the gulls of pretensions, deceptions, and colorful stories.

There are a number of groups that call themselves Rosicrucian, even alleging an unbroken connection with the original Rosicrucians. But, in fact, there are no *historically* certifiable Rosicrucians, for, as Max Heindel makes clear, only the Elder Brothers themselves merit the term *Rosicrucian*, and they would never publicly divulge their attainment. It would serve no helpful purpose, but rather hinder their work, which is conducted in complete anonymity. The Rosicrucian Order is on the etheric plane and the seven Brothers who work out of physical bodies do so with extreme tact and discretion, and obviously pseudonymously. How, then, can they be referred to as Rosicrucians? The so-called history of Rosicrucianism, detailed as it is by non-initiates, is largely a guessing game—rife with speculation, chicanery, and unconfirmed anecdote. By all means, if

you are so inclined, investigate the claims these groups make and see if you can obtain anything of value from them.

Members of the Rosicrucian Fellowship are interested primarily in the Truth, less in the organizational and institutional structures humans create in their efforts to purvey and implement their viewpoints of the Truth. Truth is not dependent *per se* on institutions but available to any seeker any place on this planet by virtue of the indwelling Christ Spirit, through the agency of the Holy Spirit, and by intuitions that come from the World of Life Spirit. On page 606 of the *Cosmo* it is stated: "Although the word 'Rosicrucian' is used by several organizations, The Rosicrucian Fellowship has no connection with any of them." This includes past and present. It is also noteworthy what Max Heindel writes in a letter to Probationers, "The Rosicrucian Fellowship is the only authorized Preparatory School of the Rosicrucian Order."

Notwithstanding the foregoing, we *may* say that the genuine Rosicrucian influence has manifested in many places and through many persons since the inception of its founding impulse in the thirteenth century. To the degree that the Rosicrucian Fellowship also manifests this influence, there is a *spiritual* connection between it and all such earlier manifestations. However, it is not a causal connection with these persons, institutions, and documents, but with the *source* of their influence, which emanates from Christian Rose Cross and the twelve Elder Brothers.

Euthanizing Animals

Question: If an animal must be put to sleep, does the 2-1/2 day rule follow for them as well, i.e., they must not be cremated right away? Also, I am a bit concerned regarding karmic debt befalling me for this deed. Your opinions will be very welcome at this trying juncture of my life.

Answer: Death and dying issues are a bit different with respect to animals, since their Ego is not indwelling but works on and through its members, which constitute a species, from the Desire World. This Ego is called a Group Spirit and it directs the actions and registers the experiences of its charges in a manner similar to how, using Max Heindel's simile, our mind and will, working through the physical brain, cause our fingers to move. While, of course, animals feel pain, they don't think about the pain they

feel, which thinking usually intensifies the pain by concentrating on it, though potentially it can reduce the effect by mind control. Animals do not have free will, as we understand the term, since they are under the sway of the Group Spirit. The individual animal spirit is evolving, but does not postmortem review its life, since it does not have the thinking faculty by which it can learn from its prior actions. That learning is done continuously by the Group Spirit and is transmitted to its charges by desire impulses and manifests in what we call instinct. Putting down an animal would also have different consequences, as contrasted with "mercy" killing or euthanasia. We don't know the particulars in your case, but a fully incapacitated animal doesn't have the functioning mind to qualify the compassionate impulse to "put it to sleep." And, since it is not responsible for its actions in the way that humans are, its difficulties are not a function of karma or destiny that should be borne to balance out its freely elected past behavior. Therefore, you are not depriving it of learning from its own mistakes. That your actions are motivated by your love for the animal may compensate for ending its life.

Saviors in a Cave

Question: Someone recently acquainted with us a story regarding a cave/tomb that apparently exists in the middle of some desert, deep underground. In it are the 'bodies' of 12 'saviours/entities' who will be revealing themselves at the appropriate time to 'save the planet earth'. They are each referred to as 'One of the Twelve.' Have you heard of such a myth/story in any of the teachings that you have come across? I must confess I have never heard of this particular version. Does this sound remotely familiar to you?

Answer: While there are a number of advanced beings, including humans, the twelve Elder Brothers of the Rose Cross among them, who contribute to "saving" the planet, even their work would not suffice were it not for the Christ, who is the planet's Savior. Since it is *our* planet, humans need to stop doing what requires that the planet be saved, which involves working with natural laws at the physical, moral, and mental levels. Let us not wait for saviors but rather at least minimize the need for salvatory intervention by being enlightened custodians of our planet, starting with our individual persons and being examples to others, and choosing the hard right over the easy wrong. □

WESTERN WISDOM BIBLE STUDY

Abraham and



Melchizedek

The Offering of Melchizedek, J. J. Tissot

THERE IS a long history back of the controversy between the Arabs and the Israelis. Each nation traces its lineage back to Abraham—and each is right! The Arabs and the Israelis are half-brothers, who eventually will settle their family differences and recognize the place of each other in the world family.

The Bible has been defined as a Book of Realization. It is a spiritual history of mankind—the Book of Everyman. We have seen in our study, thus far, that the characters and their problems apply to all men; and the purpose of the Old Testament is to show the steps in preparation for the coming of Jesus, the Christed One, who understood and mastered all the problems in human existence. The many generations listed in the early chapters of the Bible tell of a continuation of a certain type of consciousness. They also tell of a lapse in time, between the appearance of great men on the scene.

After the sinking of Atlantis, which was the story of the Great Flood and the survival of Noah, time passed; and the next great character is Abram. This brings us up to the present Epoch. Abraham has been spoken of as Father Abraham, suggesting he was the father of the new race. Symbolically, he is the type pattern of the emotional body. The emotional or desire body is dual. It has the capacity for sinking to the lowest depths of desire through the five physical senses, or expressing the highest qualities of the soul. The goal? Self Mastery!

Abram's nephew, Lot, was a symbol of the lower desire nature that had not yet developed spiritual

faculties sufficiently to be guided by the inner Presence. Lot chose to live in Sodom which, with its companion city, Gomorrah, was notorious for riotous excesses of the basest urges in the lower desire nature. After a time it became clear to Abram, intuitively, that those wicked cities would soon be destroyed by fire (the fire of their own lust). However, Abram prayed for the two cities. "If there be fifty righteous people, will you save them?" he prayed. Then he became doubtful, and prayed: "If there be forty righteous persons, will you save them?" "Yes," came the reply. Perhaps there would be but thirty, or maybe only twenty—or even if there were only ten could they be saved? Each time, the reply was "Yes!" In this, the seed for compassion and forgiveness was beginning to develop.

But there was not one righteous person in Sodom. Abram knew he must rescue Lot from the captivity of the five kings (five senses). The senses were not to be destroyed; their faculties and powers were to be transmuted into channels for communicating with the Indwelling Spirit.

Abram's victory was immediately followed by a transcendental experience—a transcendental meditation. Upon his return from battle, he met Melchizedek, who is described as the King of Salem. Salem means "peace." That city later became Jerusalem. Melchizedek was Priest of the Most High God, "without father or mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God." He is the high priest in every man—a principle. Melchizedek blessed Abram, saying, "Blessed be

Abram of the Most High God, possessor of heaven and earth.”

Here, he was telling Abram he possessed all the power necessary to express his own divinity and overcome the world. The bread and wine which he placed before Abram have their mystical meaning. They are the power of head and heart which were quickened and blended by the victory over the five kings. They earned him the blessing of Melchizedek and brought him in closest communion with the Indwelling Presence. Centuries later, Christ Jesus gave his twelve disciples his deepest teaching when he served them bread and wine at the last supper. Then they learned the true meaning of the unity of heart and mind when he gave them a new commandment to “love one another.”

Abram longed for a son (a continuation of this consciousness) to inherit the new land; and he was given the promise: “unto thy seed have I given this land.” Abram’s wife, Sarah, was barren. She had an Egyptian handmaiden, Hagar. Symbolically, both women represent the love principle—one in its highest expression and the other in its lower. Hagar, the lower love nature, was the first to bear a son, Ishmael, to Abram. Ishmael is described as a wild person, with his hand against every man, and skilled as an archer. Sarah dealt harshly with Hagar, and Hagar fled with Ishmael into the wilderness, where there was no Path. In her fear, Hagar called upon the name of the Lord, and in the process of her regeneration, she was given the promise: “I will multiply thy seed exceedingly. I will make him a great nation.”

The Arabs claim to be descendants of Hagar and Abraham, and their records relate that Abraham eventually went to visit his son, Ishmael. He built an altar and made sacred this part of his life; and therein he established the Holy City of Mecca. Later, Sarah gave birth to a son, Isaac, who was the child of promise, or the higher love nature, and related to the soul. The soul is the storehouse of virtues—the virtues of honesty, kindness, peace, goodness. The highest expression of the emotional nature is love—not greedy, selfish love, but love that is kind, described by Paul as without envy, which “seeketh not her own, is not puffed up, doth



Domenichino (Domenico Zampieri) (1627-1628), detail, Museo del Prado, Madrid

The Sacrifice of Isaac

In this supreme test, qualifying him for cosmic service, Abraham demonstrates his love for and obedience to the divine will before all personal desires and affiliations. Thus he gains transcendence through complete self-renunciation.

not behave herself unseemly, thinketh no evil. ...Love never faileth.”

Abraham’s name was changed after the birth of Isaac with the promise: “I will make thee exceedingly fruitful, and I will make nations of thee. Thy name shall be called Abraham, for a father of many nations I have made thee.”

Abraham, symbol of the emotional self, had experienced the lowest of the desire nature when he rescued Lot, who was a prisoner of the five kings (or five senses) at Sodom and Gomorrah. His victory was blessed by Melchizedek, symbol of the Inner Priestly Self. Now, Abraham was to prove the highest capacity of the emotional Self. Intuitively, he felt he should make a sacrifice, which usually consisted of an animal, representative of the animal self. He took his beloved son of promise, Isaac, and went to Mt. Moriah, meaning a high place in consciousness. There he built an altar; but there was no lamb. So Abraham laid Isaac on the altar for the sacrifice. At that moment the Inner Self confirmed the highest expression of love. All personal loves were secondary to Abraham’s love for the divine. A ram, symbol of



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

Jacob Meets Esau

This meeting refers to an encounter with the Dweller on the Threshold, the entity created by the accumulated evil the Ego has generated in past lives, which awaits liquidation. In commenting on this encounter, Corinne Heline writes:

“At a certain stage of spiritual development the aspirant on the path “opens his eyes” to what the Lords of Destiny have previously concealed from his sight—a beneficent protection for those not yet strong enough to face their own evil karma and to consciously take upon themselves the obligation to dissolve and transmute it into good. When this is done one’s power for serving constructive forces is greatly increased. A degree of mastership is attained. A miracle man appears.

“Note that Jacob did not meet Esau until after his encounter with the Angel. He was afraid to do so, even though he had made, as he thought, all necessary preparation for the event. But he was not yet ready; he was not strong enough. Not until he had risen in consciousness and come into a greater awareness of his innate divine power, and to a clearer realization of the continual presence and cooperation of Angels and other spiritual forces, was he qualified to meet the Dweller.”

personal will, was caught in the thicket close by, and personal will was sacrificed to divine will.

Once again, the blessing came with the promise: “Because thou hast not withheld any personal thing, I will multiply thy seed as the stars of heaven and the sand of the sea. In thy seed shall all nations be blessed. Thy seed [symbolizing Divine Love] shall possess the gate of all enemies.” “Love never faileth.”

Later, Isaac was the father of two sons, twins, symbols of the two selves—Jacob and Esau. They became enemies when Jacob, the younger, claimed the birthright of Isaac. Only love could overcome their enmity.

Jacob struggled within himself about his problem with Esau. Fear arose within him; he thought Esau might kill him; but he knew he *must* eventually unite with his brother. He wrestled till break of day—until dawn—the dawn of light or understanding. His opponent (or problem) is described as an angel. A problem is usually a blessing in disguise. He finally got his release with these words: “Because you have prevailed, you have power with God and men. You are now given a new name Israel, meaning ‘one who sees God’.”

Jacob had a joyous reunion with Esau because he saw the face of Esau, his other self, his fear or seeming enemy, as “the face of God.” This encounter was prophetic of the time when all men will unite their two selves. Love has power with God because God is love.

Jacob was the father of twelve sons, who later became the twelve tribes of Israel, ten of whom were destined to be scattered to the four corners of the world, while Judah and Benjamin remained in the homeland.

Here the heavenly pattern was reflected on earth, as the qualities of the twelve are the twelve signs of the zodiac, which are described in Jacob’s blessings of his sons. Eventually, these qualities would be redeemed in the twelve disciples of Christ Jesus.

Gad, inexperienced and undirected, was Aries. Issachar, with desire for experience in form, which carried its burden, was Taurus. Simeon and Levi, the twins, who saw good *and* evil, were Gemini, sign of the twins. Benjamin, with instinctual awareness, was symbolic of the sign Cancer. Judah, with his self-centeredness and will to dominate, was Leo. Dinah, whose position was later replaced by Ephraim, was Virgo, the symbol of chastity. Asher, balancing the real and unreal for self-preservation, was Libra. Dan related to Scorpio. Joseph, whose powers extended to the higher worlds, was Sagittarius. Naphtali’s blessing relates to Capricorn and suggests the symbol of the goat. Reuben’s characteristics relate him to Aquarius and the quality of responsibility. Zebulon is Pisces who dwells by the sea—the emotions. Jacob, father of the multitude, was the higher love nature with its many facets. □

—Gene Sande

Judging a Horoscope

HOW DO YOU JUDGE a horoscope? Do you methodically go through every chart in the same set fashion, struggling to glean the kernel of meaning from every planet position and aspect? Or do you ponder over each chart until you feel it starts speaking to you? If you are like most astrologers, then you probably experience the full gamut of possibilities when sitting down to try to glean "the message of the stars."

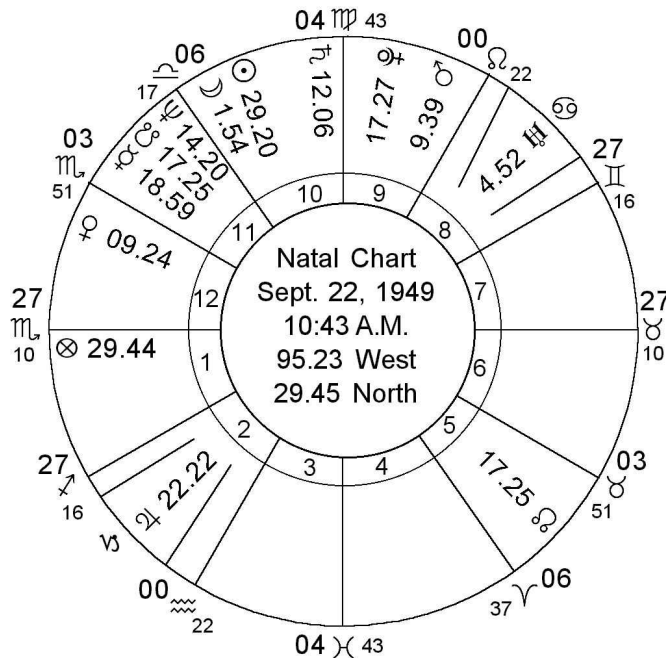
This article proposes to advance a few ideas that might help the student in his horoscope delineation. We will use the chart at right in this exercise. The subject is a middle-aged male.

So where do we start? In multiple places in his books Max Heindel tells us to look to the mentality first when judging a chart. So what do *you* look at when you consider this statement? How will you deal with this particular chart?

In example charts [in *The Message of the Stars*] Max Heindel says to look at Mercury first, its sign position, house placement, and its aspects. Okay, let's take Mr. Heindel's approach. In this chart Mercury is in Libra in the 11th house. Mercury is conjunct Neptune, sextile Pluto, and square Jupiter. Put that all together and formulate a statement about this man's intellect. What do you come up with? I see you are scratching your head trying to come up with something that hits the mark.

Let's start with *The Message of the Stars*, and read what Max and Augusta Heindel write about Mercury in Libra:

MERCURY IN LIBRA, when well-aspected gives a broad, well-balanced mind with a love of art and



music and an uncommon ability of expression. It brings success as a public speaker and sometimes as a singer. When Mercury is afflicted in Libra it indicates trouble by lawsuits through partnerships and an unfaithful marriage partner.

Does this tell you what you need to know? What about Mercury positioned in the 11th house?

MERCURY IN THE ELEVENTH HOUSE brings a great many acquaintances among literary, scientific or other mercurial people, but none of them are sufficiently steadfast to be relied upon, unless Mercury is very well-aspected. This position has a tendency to make a person critical and cynical. It sharpens his intellect, however, and gives him a good flow of language.

Now can you tell me what the intellect of this man is? The Heindels use the term *well-aspected*. Is Mercury well-aspected? How do you tell? How do you decide whether one conjunction, one sextile, and one square translates to well-aspected or poorly-aspected—or whatever? If you have access to the

web, do a search on *cosmodynes* to help you answer these questions [readers are referred to the *Rays* article on *cosmodynes* in the September/ October 2000 issue], to which we will return.

Given what is said above, do you think that this man has a great many acquaintances among literary, scientific or other mercurial people? What other factors in the horoscope support or refute that generality? What does Venus in the 12th house suggest? What about the Scorpio Ascendant? See how easy it is to get side-tracked in our analysis? Let's stay focused and get back to discussing the mentality of this man.

What about Mercury's aspects? Surely they will tell the tale. They are delineated below from *Message of the Stars*.

NEPTUNE CONJUNCTION, PARALLEL, SEXTILE, OR TRINE TO MERCURY gives a mind peculiarly adapted to the occult art, particularly if the conjunction occurs in the Third or Ninth House or the trines are from the watery signs Cancer and Pisces. Such people usually succeed in occult science and often develop a supernormal faculty. They are particularly good as magnetic healers....

JUPITER SQUARE OR OPPOSITION TO MERCURY gives a vacillating and wavering disposition so that the person cannot make up his mind when more than one course of action is open, hence people with these aspects often lose their opportunities through procrastination and lack of judgment, and must therefore often be classed as failures in life. They are liable to scandal and slander because of treacherous associates. They should not travel, for it will bring them loss and trouble. They should also be extremely careful in making contracts or agreements to do or deliver certain things at a specified time, for they will probably be unable to fulfill the requirements and thus trouble and loss will result.

What about Mercury sextile Pluto? Pluto wasn't discovered until 1930, so here *Message of the Stars* will not avail us.

Look at the Neptune delineation. It says precious little about the intellectual capability of this person. It suggests only that perhaps this man has healing ability of some sort. Let's look at Jupiter. Now we

are starting to gain a little ground. He can't make a decision, he procrastinates, and has bad judgment. He apparently does not choose his friends well (even though his associates are said to be "among literary, scientific or other mercurial people"—Mercury in the 11th house), and he forgets about making contracts that benefit him.

In the end the Heindels classify this man as a likely failure, as if one aspect can determine such a thing, let alone whether a horoscope can "predict" this sort of outcome. Preposterous! Taking the *Message of the Stars* at face value would certainly depress this man if he read it, wouldn't you say?

Let me now ask you the question, "Are you satisfied with this cookbook type of approach?" But, where do we go from here? If you were actually talking to this man, would you be able to help him in any practical way knowing what you know so far?

I suppose, to be completely fair, I must include the following from *Message of the Stars* with respect to judging the mentality:

MENTAL EFFECT OF THE RISING SIGN. SCORPIO rising gives a dual type of mind. This is one of the most mystical of the twelve signs. Some times it is symbolized as an eagle representing the lofty, aspiring type soaring as does the eagle into the ether. At other times it is typified as a serpent which crawls in the dust, and again as a scorpion. There is also considerable occult significance in the fact that the serpent has the sting in its head and the scorpion has it in its tail. But for the present purpose we will judge the two latter as one.

The Scorpio type of mind denoted by the eagle is thoughtful, reserved and inclined to lofty ideals' dignified in demeanor, proud and with perfect control of the temper. These people are very reserved and generally keep their own counsel.

The other type when Scorpio is represented by the serpent is entirely different; deceitful, shrewd and secretive; past finding out; sensual and unforgiving; jealous and passionate, with a very sharp tongue and fiery temper.

At this point let's see if we can use our epigenesis and go beyond the cookbook approach to arrive at a more individualized and particularized profile.

What does the 3rd house rule, among other things? The concrete mind. Therefore, it makes sense to look at the sign on the 3rd house cusp in order to better understand in what manner the concrete mind tends to operate. In this chart Aquarius is on the 3rd house cusp. Its ruler is Uranus in the 8th house in Cancer. What do you think all this suggests? A mystical bent? A concrete mind that is interested in the unusual and the innovative? What are the qualities of Aquarius and Uranus? Electric, unpredictable, independent, and scientific. So, beginning to put this together, what are you coming up with? A quick mind perhaps? One that operates like a bolt of lightning (Uranus)? Is there further information that supports this particular supposition?

Although Max Heindel never spoke of it, let's look at the speed of the Moon. By that I mean how fast is the Moon traveling in this chart? You should know the Moon moves as slowly as 11+ degrees in a day and as fast as a little over 15 degrees a day. How fast is the Moon moving in this chart? Get out your ephemeris and check. You say you don't know when this person was born? Did you bother to work backwards and figure out the day of birth? Just so you are not left wondering, this man was born sometime between September 22 and September 23 in the year 1949. How do we know? Hint—look at Pluto and the other outer planets to get a rough idea of the year. Then work backwards and deeper and zero in on the day (you know that the Sun is in Virgo in August and September of every year, right?). From the ephemeris you can see that the Moon was moving over 15 degrees a day when this man was born. That's about the fastest motion that the Moon ever has. So what does it mean?

I have a theory, which you can start to investigate for yourselves. The faster the Moon moves in a chart, the more mental ability the individual has, perhaps the more intelligent he is, and perhaps the faster the mind works also. Get out all the charts of your family members and friends and see if this theory "works". I have tried it on a lot of my charts and it isn't a bad theory. Not perfect, perhaps (what is, here below?), but useful to keep in mind nevertheless.

Let us propose that the very rapid motion of the Moon in this chart helps to make this person lightning-quick, mentally speaking. Is there more to

look at?

The 9th house represents the abstract or higher mind. What can we glean from this chart in this regard? Leo is on the cusp of the 9th house and Mars and Pluto are in the 9th house. What does this suggest to you?

Mars is action. Mars in Leo is not likely a placement that describes a person sitting around waiting for something to happen. After all, Leo is a fire sign and is of the same nature as Mars. Fire signs and Mars connote activity. You can probably toss in some enthusiasm (fire signs) and even some zealousness (9th house). Pluto must be considered as well. Some say that Pluto is the octave of the Moon. This makes sense if you believe that the Moon has to do with the "intellect and the general trend of mental activity" (*Church of Light*, volume XI, "Delineating the Horoscope," by C.C. Zain, page 82) and Pluto helps a person to "consciously or unconsciously tune in on the thoughts and energies being broadcast from the inner planes. This opens to him unusual sources of information and power (ibid, p. 96)." Pluto being exalted in Leo helps accentuate Pluto's characteristics.

So, in my experience, it is not enough to simply look at Mercury in order to judge intellect and mentality. Other factors come into play. Have we yet exhausted our analysis? Any additional factors that we have not yet spoken of?

What is Mercury's rulership sign and exaltation sign? Virgo. What is Saturn's exaltation sign? Libra. What do you see in this particular chart? Saturn is in Mercury's exaltation sign and Mercury is in Saturn's exaltation sign. This is an example of mutual reception. The Heindels did not speak of this astrological commodity, but the ancient astrologers and all the traditional astrologers such as William Lilly placed great importance on it. Mutual reception tends to strengthen and make more positive the qualities of each of the planets involved. In this chart what might be concluded from this mutual reception between Mercury and Saturn? Did you know that Saturn is a scientific planet? With Saturn combined with Mercury, the planet of thought, and considering the signs Libra and Virgo, we have here the possibilities that this person is detail oriented, loves mathematics and other precision work, is critical and analytical, and

perhaps can find the flaws in the things he chooses to investigate. Remember, while thinking about all this, that you cannot forget to take into account the Ascendant, the lens through which everything is focused. Here the Ascendant is Scorpio, the sign that is known for its persistence, its intensity, its resourcefulness, and its capacity for probing the depths of whatever is of interest. Now the picture begins to appear with more color, and with more detail. Can you take it further? Remember, the whole art of astrological interpretation is to put the various pieces together so they support each other in as many ways as possible.

Combine the information presented about the 9th house, the planets therein, along with the Scorpio Ascendant, and Mercury's sextile to Pluto. Don't forget about Leo and it holding the two ruling planets of the Ascendant, Mars and Pluto. What is Leo known for? Among other things, ego, willfulness, creative self-assertion. What does the 9th house rule, among other things? Religion and philosophy, anything abstract and of the higher mind. With all this in mind, what might we further be able to say with regard to this man's style or way of thinking? Is there a tendency to fanaticism indicated (the Scorpio Ascendant supplies intensity and intensity can develop into fanaticism)? In what areas is this trait likely to manifest?

One of the things we learn as we continue our studies in astrology is that the 9th house, the 9th sign (Sagittarius), and the natural ruler of the 9th house, Jupiter, all have a tendency towards idealism. When idealism is taken too far, it moves into the arena of fanaticism. When we hear the word fanatic, what do we usually think of first, what sort of fanatic? A religious fanatic? Aren't Jupiter, Sagittarius, and the 9th house all associated with religion?

Now add Pluto (force, coercion) into this mixture, along with Leo, the proud and kingly sign, not forgetting Mars. Can we imagine that this person has an ego-need to be right? A person with any measure of Virgo in his chart has some sort of perfectionist leaning. Combine perfectionist tendencies with ego and toss in a little fanaticism and it becomes easy to understand how this man might be struggling with his tendency, his strong need to be right—and perhaps project what he thinks is right

onto everyone he thinks might be wrong (sometimes everyone).

Astrology isn't so hard, is it? One of the keys to astrology, as Max Heindel tries to teach us, is to thoroughly learn the keywords (planetary, sign, and house), then to learn how to combine them in ways which make sense. Then we may use logic and imagination to discover the myriad possibilities that are contained in every chart. The more we practice this methodology on the horoscopes of the ones we know best, starting with our own chart, the better we will become at astrological analysis. And in the end, the better we will be able to serve those who come to us for help. This is a wonderful way in which to garner soul growth, and we know from Max Heindel's words that this is why we should take up astrology in the first place.

Before wrapping up, allow me to mention another facet of astrology. In astrology, as in life, there are very few absolutes. The theory about the speed of the Moon does not work all the time. But it seems to be not that far off the mark. A more certain rule, one to which I have yet to see an exception, is the following: When Mercury and Venus are sextile in a natal chart, then that person is always an artist of some kind or has an identifiable artistic nature. In some way the core identity of the person expresses itself through art or as an artistic approach to life and its challenges. Check out all the charts you have for this aspect and see if this rule does not apply. To my knowledge, you won't find this trait mentioned in any book. How, then, does one come to such a conclusion? By analyzing many charts, by associative thinking, by putting intuition and imagination into practice, and by being alert to all possibilities.

Remember, the horoscope shows tendencies only. With the proper application of correct thinking and correct action, all negative horoscope tendencies can be controlled, then transmuted into positive character traits.

For more astrology on a daily basis, visit Natal Chart Aspect of the Day at www.rosicrucianfellowship.org/scgi-bin/hints/hints.cgi, and Transits for the Day at www.rosicrucianfellowship.org/scgi-bin/totd/totd.cgi. Free astrological software may be found at www.astrowin.org. □

—A. E.

God's Message Through the Astrological Sign Sagittarius

IN THE SOLAR MONTH of Sagittarius, we come under the influence of the Lords of Mind. It was these great Beings who gave us the germ of the individual mind that we possess today, and it is they who hold before us the living archetype of the human mind as it is to be, a glorified instrument permeated with the life and light of the three-fold Spirit and under its command. Year by year, at this time, the Lords of Mind focus upon us the creative fire of the Holy Spirit to urge us on in the building of this mind that is to be. Let us then, while under their stimulating influence, delve as deeply as possible into the process of mind building, that we may understand more clearly how the work is done, and give to our heavenly Teachers a more ardent and effective cooperation. In the Bible, these Great Beings are given by Paul the name of "Powers of Darkness"; they are also called "Principalities."

The mind, as we have learned, is three-fold in its development and operation. There is, first, the subconscious mind, which controls, by means of the sympathetic nervous system, all the functions of the physical body. This department of mind is at present under the sway of cosmic forces focused through the Moon. It is the faithful recorder of conditions which prevail within and about us at every moment of our lives. But, although it operates entirely without our volition, the subconscious mind may be converted into a powerful ally of the will, for the following reason: It tends to induce a repetition of the thoughts, feelings, and actions which it records, and we may make that record what we will.

The conscious mind comes next in order of

development, and this is the tool with which we must work our way to the higher reaches of mental power. In our study of this phase of mind under Gemini [May/June 2003 *Rays*], we noted how closely our mental vehicle is bound up in its development with the desire body. An understanding of the nature of this tie is essential to the one who seeks a true realization of the principles involved in spiritual unfoldment.

A study of the diagram of the Seven Worlds in *The Rosicrucian Cosmo-Conception* (page 54 and next page) will help us to clarify our conception of the situation. Let us realize, to begin with, that man has within himself the replica of the cosmic planes here pictured, and that as he develops the vehicles correlated to each plane, he creates within himself the conditions corresponding to the particular region in which his thought is focused.

It will be noted that in the diagram the mind lies between the Human Spirit, which operates in the Region of Abstract Thought, and the instrument of Human Spirit, the desire body, which operates in the Desire World. Thus, its closest connection is with the two vehicles through which the creative fire of the Holy Spirit is seeking expression. The mind itself is situated in the fourth, or uppermost, division of the Region of Concrete Thought, and stands ready to clothe, in the living material of this region, every image projected to it from above or below. (It must be remembered that the terms above and below relate to rates of vibration and not to points in space.)

It can readily be seen that the line of development for the mind would be determined by the vibratory quality of the thought forms it is called

interfere with the development of this vehicle, thus blocking the growth of the Emotional Soul. The mind, trained in this way, will grow in power and may penetrate far into the Region of Abstract Thought, but will never find the secret of the Plan because it lacks the illumination which soul-power alone can give. The second danger lies in becoming contented with the degree of harmony attained under the Law of Attraction and centering the interest in the beauty of the personal life and the beauty of the outer world, thus binding the consciousness by the power of attraction to the realm of form.

It is Jupiter, the great benefic, working in the ray of Sagittarius, who alone can draw these two extremes to a common center and set them to work on the building of the higher mind, which is a joint product of intellect and heart. Little by little, under his repeated call, there is awakened in us a desire to share with others such treasures as we have gathered on the road of evolution.

Gradually, this desire takes form and blossoms into humanitarian service. The love, which was confined to a narrow circle of chosen ones, becomes a flame that reaches out to all God's children. Under its glow the mind expands. Reason, which before was powerless to find the Way of Life, now holds a flaming torch which enables it to see the whole glorious vista leading from the spot on which we stand, straight to the heights of attainment.

Pride is lost as the scope of our vision widens, and in its place is born a tremendous reverence for Life in its every expression. Every step of this process, as well as the part played by the senses, is registered in the light and reflecting ethers of the vital body. These grow in volume and luminosity, as progress is made, becoming at length the Golden Wedding Garment, or Soul Body, which the Ego can use at will as a separate vehicle, freed forever from the limitations of the physical body.

In the physical body the Sagittarius Ray reflects itself in the hips and thighs, which make freedom of motion possible.

In the Bible, Romans 12:2, we read: "Be ye transformed by the renewing of your mind, that you may prove what is that good, and acceptable, and perfect will of God."

In this biblical passage, Christ Jesus explained that we are all held accountable for our deeds, and the extent of our loving service to others will determine our own future. The actions judged in the parable were: feeding the hungry, giving drink to the thirsty, making strangers welcome, clothing the naked, and visiting prisoners and the sick.

The people who did these things no doubt also served in many other ways not mentioned by Christ Jesus. Certainly they also showed understanding of peoples needs and encouraged them to carry on in spite of trouble. This work was done in the spirit of loving kindness and helpfulness. We often overlook such actions in our everyday lives.

Christ Jesus placed great importance upon our daily actions as we communicate and associate with people. He said, By their fruits you shall know them. Fruits mean actions, and the results of actions. Our actions speak far louder than any words we utter.

We should keep our minds constantly on thoughts of the good, the true, and the beautiful, because such thoughts lead to good actions, like those Christ Jesus spoke of. There are always little things we can do which mean so much to other people. If someone is discouraged or unhappy, we can speak encouraging words. Even a friendly smile helps. We can welcome a newcomer to our midst. As we keep on the lookout for possibilities, we learn more of what can be done. These attempts to be of service, along with our other regular activities, will keep us too busy to have much time for falling into temptation.

The evening exercise of reviewing the day's activities when we retire—the Retrospection—enables us to keep a constant check upon our actions. Even if our review of the day's activities shows that we do care about others, we can always do better the next day.

The power of the mind may be likened to a seed planted in the earth: at first nothing seems to be happening, but finally a tiny, tender blade breaks through the soil toward the sunlight. A small beginning, it is true, but gradually the tiny blade grows stronger, eventually becoming ripe fruit or grain. So do our actions come from tiny thoughts planted in our minds. Thus we come to understand

how important is every single thing we think, do, and say if we are to become real helpers in carrying out God's will.

Among the keywords of the Sign Sagittarius, we find one most important word "reverence." It has been said that reverence is the highest, most sublime feeling that man is capable of expressing. It is a holy feeling which is a mixture of respect, devotion, awe, and perhaps a little fear. So powerful is it that the average person cannot maintain a state of reverence for longer than a few moments at a time. He who cultivates reverence, however, is greatly blessed, for his life will never be dull or wearisome.

We have all, at some time in our lives, experienced reverence. If we think back to when we were very young, we might remember times of spontaneous reverence. Perhaps we felt it in church, or when meeting a famous person, or when we saw an animal being born. We might also be able to imagine the reverence we would feel if at this very moment we were to see the Christ appearing in the heavens amid shafts of beautifully colored light.

The more we can express reverence, the more content we will be. Reverence, however, should be expressed only for something that is worthy. All life is worthy of reverence, but inanimate objects should not be revered. They may be respected, perhaps, but not revered. Reverence may be expressed whenever we think of Deity, whenever, as in prayer, we come into the presence of God. Reverence may be expressed with regard to the Divine Spark of God that is in every person we meet.

Reverence may be expressed when we see God working through another person, in deeds of great kindness, or perhaps, in a stirring performance of a musical composition. Reverent thankfulness may and should be expressed at mealtimes. Or whenever we stop to consider the many blessings which are ours.

The more we can attune ourselves to the divinity that is everywhere, the more we shall be able to feel the reverence that this sublime force invites. Goodness (God) is everywhere. □

—Rosicrucian Fellowship Staff Members

Regnum Caelorum Vim Patitur

When our five-angled spears, that pierced the world
And drew its life-blood, faint before the wall
Which hems its secret splendour—when we fall,
Lance broken, banner furled,
Before that calm invincible defence
Whereon our folly hurled
The piteous armies of intelligence—
Then, oftentimes, we know
How conquering mercy to the battlefield
Comes through the darkness, freely to bestow
The prize for which we fought,
Not knowing what we sought,
And salve the wounds of those who would not yield.

He loves the valiant foe; he comes not out to meet
The craven soul made captive of its fear:
Not these the victories that to him are sweet!
But the impetuous soldiery of truth,
And knighthood of the intellectual quest,
Who ask not for his ruth
Nor would desire his rest:
These are to him most dear,
And shall in their surrender yet prevail.
Yea! at the end of unrewarded days,
By swift and secret ways
As on a sudden moonbeam shining clear,
Soft through the night shall slide upon their gaze
The thrice-defended vision of the Grail:
And when his peace hath triumphed, these shall be
The flower of his celestial chivalry.

And did you think, he saith,
As to and fro he goes the trenches through,
My heart impregnable, that you must bring
The ballisters of faith
Their burning bolts to fling,
And all the cunning intricate device
Of human wit,
One little breach to make
That so you might attain to enter it?
Nay, on the other side
Love's undefended postern is set wide:
But thus it is I woo
My dearest sons, that an ignoble ease
Shall never please,
Nor any smooth and open way entice.
Armed would I have them come
Against the mighty bastions of their home;
Out of high failure win
Their way within,
And from my conquering hand their birthright take.

—Evelyn Underhill

*The title derives from the Latin text of Matthew 11:12:
"And from the days of John the Baptist until now
the Kingdom of God suffereth violence,
and the violent take it by force."*

The Religious Aspect of Astrology

THOSE WHO LOOK back into the annals of the past, who are interested in studying the different religions of the world, will see that a religion which succeeded in producing among its adherents harmony and purity had its due place in the evolution of the race; yet it was wholly built on a knowledge of those planetary influences which men smile at and deride today.

Looked at from an esoteric standpoint, the zodiac may be considered as a glyph or cipher which only the initiated priests of olden times understood....These hieroglyphs will be preserved for all time, and they form a symbology which only the Great Ones fully understand. Looking back into the far past, we find that the signs of the zodiac have never been essentially altered or changed. Different races have come and disappeared; different civilizations have risen and decayed; different religions have come forward, have waxed and waned, or have, in course of time, been altered, but the signs of the zodiac remain unchanged. Those advanced ones who have their inner vision opened and can trace in the past all the workings of evolution up to this time, in describing the religion of ancient Chaldea tell us that one of the high priests in the ancient temple of Chaldea, in invoking the planetary aid of some spirit, could be seen writing with a wand tipped with a bituminous substance that left a phosphorescent glow behind it, the symbol of the planet Jupiter, in precisely the same form as it is written to-day.

Those of you who are Egyptologists know that there exists the Dendera Zodiac, and that many of the signs used in Astrology today are found on the old Egyptian tombs of the past. But the zodiac and

planetary symbols existed before the first religion of which we have any knowledge. The great Zoroastrian religion was based entirely upon the deeper meaning of Astrology; then Astrology was not taught as a science or philosophy but rather as a religion, the seven great gods, the seven spirits of the planets, being worshiped—not, of course, the physical planets themselves. And when people occasionally say to us, “Surely you do not believe in the influence of the stars or planets?” we tell them, “No, not so far as the physical planets are concerned, but most certainly we believe in the guiding influence of the spirit of the planets, and that we can trace the seven influences emanating from the seven planetary spirits.”

In the ancient Chaldean civilization there flourished a religion which perhaps has never been equalled, so far as the devotional element in it was concerned. It was a religion that dominated its adherents' life, not a religion which could be taken up and laid down spasmodically, but was to permeate the whole of the life. No matter how engrossed with business or worldly affairs the people were, they always found time for the worship of these great angels and archangels. They had their tables of planetary hours for worship, indicating when the planetary influences were conducive to meditation and concentration. Indeed, the keynote of the people's lives seems to have been devotion; it was no uncommon thing to see a man pray in the middle of business or work. Their religion was part of their life, carried into all its different departments. Even their schools for the education of their children were based on planetary influences, a different kind of training being given to those born under Saturn's influence to those

born under Jupiter's. The schools were divided into different classes, corresponding to the different planetary influences. They could tell from the time of birth the predominating planetary influence in any child, and could thus determine the course of training best calculated to draw out its latent characteristics. They found that by gathering the same types together, the children could make greater progress than when indiscriminately mixed. A child of Saturn was never taught in a Venus class, for instance, but they were all educated according as varied dispositions and temperaments rendered necessary. (This plan might advantageously be adopted today.)

The religious festivals also were held in temples dedicated to the seven different planetary Gods, although there was one great temple dedicated to the Sun, and no grander sight could be seen than the multitude of people at sunrise engaged in the worship of the outer image of the great solar God of the epoch. They knew that the Sun, with its genial warmth and dazzling light was the outer manifestation of a divinity as great and profound, and before Him they all bowed down in adoration.

Looking at the symbol (♈) you will see in the sign Aries the great root of being, pouring itself outward—Aries has always been called the sign of Sacrifice—symbolizing creative ideation, the Father, the Will in manifestation. In the sign Taurus (♉) we may see symbolized love, the cooperative, binding force, the Mother-Principle, Spirit-matter, Sun and Moon, Life and Form wedded. In the sign Gemini (♊) we see mind portrayed, Universal Mind, without which we could have had neither knowledge nor wisdom, for all these symbols are divine, and reflected in ourselves they become the principles of our being. In this trinity of Aries, Taurus and Gemini, we have the divine triad.

If you consider the zodiac for a moment, you will see in Aries life, in Taurus form, and in Gemini mind. Or, to put it more clearly, the principles of Being, Love, and Knowledge, symbolized by Aries, Taurus, and Gemini, are divine attributes reflected in ourselves as Existence, Feeling, Intelligence. As statements of Consciousness they are: "I am," "I feel," "I think."

The next trinity is Cancer, Leo, Virgo (♋ ♌ ♍). In Cancer we see a reflection of the Mother-Principle on a lower scale; each of these triads being reflected lower down, so to speak. The Moon chain finds its symbology in the sign Cancer, typical of a past evolution when the growth of mind for many of us had its commencement. In the next sign, Leo, we may see symbolized the great Teachers of Compassion. The heart is ever given as the symbol of the principle of love and compassion. Leo is the house of the Sun, the Lord and Giver of Life; and there is spiritual life, as well as physical. In the next sign, Virgo, comes the mystery of the zodiac. Today we have twelve signs, but when they were first given, there were only ten; for Virgo-Scorpio (♍-♏) was not two, but one, and man was male-female, an hermaphrodite creature. When the separation of the sexes took place, these signs were separated one from the other, and the sign Libra was introduced. Herein lies the mystery of Generation, the descent into matter. The act of creation is now physical, but we must remember the Gods create by the power of will; only when the matter side is uppermost does creation take place as it does to-day.

The third trinity, Sagittarius (♐), Capricorn (♑), Aquarius (♒), is intensely symbolical. Sagittarius is always represented as the centaur, half horse and half man. Do you not see in that symbology the descent of the Sons of Mind into animal man? We know that Sagittarius has a double meaning, the man who is dominating or has dominated the the animal desires and passions. Looked at in another way, Aries, Leo and Sagittarius are the Christian Trinity: the Father, Christ, the Son, and the Holy Spirit.

Coming to the next sign, Capricorn, the goat, we notice the curious fact that in some old books it is symbolized with a horn coming from the centre of its forehead. There you have an occult fact. Clairvoyant vision may be described as seeing from the centre of the forehead. Capricorn also signifies the climber, the Ego, as it were, surmounting the mountain of matter, which everyone has to overcome and subjugate. Next, we come to the sign Aquarius, the Man bearing the pitcher of water, which he is pouring out by the way. There

you have in symbology the picture of the man becoming divine, the messenger of the Gods, the water symbolizing the Divine Truth which he is to pour out for the masses. Those who have studied the esoteric meaning of the sign (♈), Aquarius, will understand the full symbology and catch the inner meaning. In noticing the form and shape of the different signs we to some extent grasp the life within, and the last sign, Pisces (♊), if you notice the way it is fashioned, is, so to speak, a continuation or finishing of the sign Aries, and by symbology and analogy we may trace in the two moons or half circles linked together, the two souls, human and divine, merged in one, the Spiritual soul triumphant. The end of the zodiac is complete, the end of manifestation accomplished.

In the sign Pisces we come to the point where the human and the Spiritual soul are beginning to blend, for when one touches the spiritual side of the nature, merging the human into the spiritual, then we have the “God manifested in the flesh.” But we must not forget that each of these symbols has seven different meanings, which apply to seven different planes of matter, seven different types of people, and seven different races of mankind. It is a most wonderful symbology, looked at from the spiritual standpoint.

Coming down from the cosmic side of the matter to the human, let us try to look at the question: Why is each horoscope different? and answer it in the only manner in which it can be answered, by saying, Because each soul is different.

There are people who ask, “Can you tell us anything about the age of the soul from the horoscope”? To some extent we can.

Should we find in any nativity the moral virtues of purity, truth, and love, together with intellectual endowment and development, we know that we have in our hands the horoscope of an advanced soul. It is in this way that we judge, to some extent, the age of the soul from the nativity; but we must never forget that the planets chiefly affect the mere temporary quaternary—the physical body, the etheric body, the astral body, and mind body. Yet there is behind and above all that an Astrology applicable to the immortal Ego, though it is not the Astrology with which any of us are acquainted.

The star under which a human entity is born will remain for ever its star through the whole cycle of its earthly incarnations; but this is not his astrological star, the latter being concerned with the personality or ‘quaternary,’ the former with the individuality, the ‘triad’.

The true Ego is so completely beyond the material plane of our existence that he himself must be wholly unaffected by the influence of the stars as we know it, the stars having to do with his limitations in matter, constituting, as it were, his present expression in matter, his environment, and the character he is expressing. These four in manifestation, and the three, or triad, out of it, form a septenary unit, which is comparable with the seven sacred planets, the seven tones, and the many other series of seven throughout nature.

Let us next consider how the different planetary influences affect us. Those who study the science of Astrology know that pouring through the world are all kinds of vibratory forces; and according to the kind of matter vibrating in each astral and mental body, so will be awakened corresponding vibrations in harmony with the different vibratory forces. There are thousands, perhaps millions of vibrations going on at this moment, of which we are totally unconscious, because we have not in our bodies that finer matter which can transmit to us those finer vibrations; for the condition of the matter which we have built by past thinking and feeling into our vehicles, determines whether the planetary influences playing over the world will affect us, and to what extent.

Lastly, we must remember that the stars incline; they do not compel. The stars are not the causes, they are the judges, the awarders of what we earn of good or evil; and just in accordance with what we have done, thought, or felt in the past, so are the conditions or qualities of the matter in which we are working, these limitations constituting our destiny.

It is in the make-up of our own vehicles of consciousness that lie our fate and limitations. The ego may be exceedingly wise, and may have even a magnificent mental body, yet a brain that is unresponsive, and can therefore answer but imperfectly to the vibrations set up by the Thinker within. It is the fate, however, we ourselves have sown, and

if we would have a different condition, we must go to work during this life and diligently build, by pure thought and pure feeling, finer and purer astral and mental vehicles.

Having fully realized this, we may consider the next question: When do we get beyond planetary influences? That point we must carefully consider. When a man has totally and entirely overcome his desire-nature, and has his mind entirely under control, there comes a time in his evolution when he is ready to become a channel for the Spirit, when he has merged his will with the will of the Logos and has only the will of Divinity working through him. He has broken the bonds of all desire, spiritually, mentally and physically. Then, except he chooses, he need come back to earth no more; the spirit in him is active and vivified, no longer latent; he has become a Compassionate One. He has identified himself with the Life, and being one with the Life, no form has any further power to retain him. Therefore, he can no longer be influenced by the planetary vibrations which constantly affect us. No such influences can compel one who has passed the lesser and greater Initiations. All planetary influences must be dominated for evermore when that stage is reached, since complete unity and harmony have been attained. Thenceforward, if he takes up his vehicles, it will be but as an organ of the Divine Life, as an expression of the Divine Will.

And so you will realize how very far yet we are from overcoming all planetary influences. The most practical thing for us is to seek out the way to begin dominating them, so as to finally reach liberation from horoscopes or the wheel of life. When we begin to think for ourselves and to take our own lives in hand and rule them, not letting our passions, emotions, or lower mind sweep us away, then we are beginning to rule our stars. Every effort brings success nearer, and in time we shall cease to vibrate in common with the lower astral forces, and begin to think beyond the ordinary limitations of the world's thought. For we must always remember that the planetary influences have to do with the human evolution, not with the God, and that the God within us can overcome all planetary influences. We are free today, if we did but know it, to make in the future our selves and

our lives what we would have them be just as they are today what we made them in the past. For people who say that astrologers are fatalists do not realize that there is an Astrology that teaches self-knowledge mentally, so to speak, putting forth in a mental guise the higher truths relating to the Self, teaching through the mind what all the adepts taught practically, the science of the soul; but the ideals relating to Astrology as applied to human life and conduct must be made practical, carried out in everyday life, if we would really rule our stars. And that is what all astrologers should teach: that within the fetters we ourselves have created, the soul has perfect freedom—freedom of thought, in spite of the limitation of circumstances and environment; and that which binds us fast to the wheel of incarnate life is either desire or thought.

As we think, so do we become. If we think purity, we shall become pure; if we think truth, we shall become truthful; if we think compassion, we shall become compassionate; for thought is the creative power, the working of the God within us.

We must also remember the fact that in every horoscope there is always the progression of the planets to be noticed. A person may be born with some conditions very unfavorable or undesirable, but as he grows older there is progression shown in the horoscope, so that a person at thirty years of age might be a totally different being to what he was when first born....

There is a great evolutionary movement going on, pressing men steadily forward, even if they will not cooperate with it—making man a little more advanced and a little more noble, as it were, in spite of himself.

I have often wished the religious aspect of Astrology, if I may call it so, had not been so greatly neglected. A knowledge of the true Astrology is certainly called for, a knowledge of the law and working of the planetary influences, and intuitively I feel that with the incoming of many souls who must have lived and been taught in the Zoroastrian schools of true Astrology, through that very form, which is today so neglected or so prostituted, the ancient truths will be once more revived and given to the world. □

—Bessie Leo

The Spiritual Being of Art

Part 2

ARCHITECTURE

AND THE WOMAN'S soul experiences continued in the imaginative world.† This time she came upon a figure that she herself knew was not present over there on the physical plane. Nothing of it was present on the physical plane; she was getting to know it for the first time. There were many things on the physical plane that reminded her remotely of this figure, but it was nowhere present in as complete a form as it was here. It was a wonderfully austere figure.

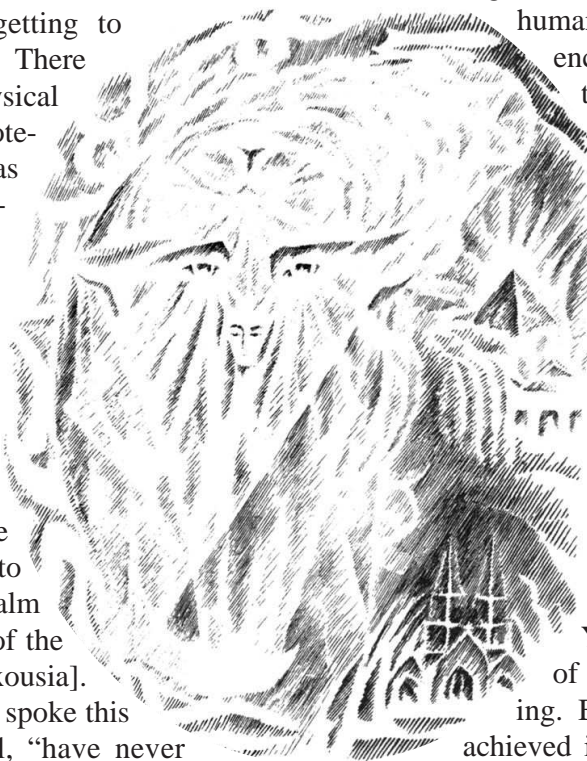
Having been questioned by the woman's soul, it said that it came not merely from higher regions but from very distant regions indeed, but that, for the moment, it was obliged to work in the hierarchic realm that is known as the realm of the Spirits of Form [Powers, Exousia].

"Human beings beyond," spoke this figure to the woman's soul, "have never been able to produce a complete representation of me or anything that fully corresponds to me, for my form as it is here does not exist on the physical plane. So they had to take me apart, and only by being taken

apart have I been granted the possibility (if you accomplish what you meant to do and unite with me) to enable you to implant a faculty for fantasy in human souls. But because this faculty is fragmented in human beings, the whole can appear only here and there, torn apart into individual forms. Because nothing of mine can be called a human sense, human beings have not been able to enchain me. All they could do was to tear me into fragments. They have also taken away my last offspring and torn it into fragments."

And once again, not shying away from the sacrifice of being torn to pieces herself, the woman's soul united with this spiritual being.

Then it said to her, "Now that you have done this, you have once again become a single manifestation within the totality of your designation. You have become the prototype of architecture, of the art of building. By pouring what you have just achieved into the souls of human beings, you are now able to give them the prototype of architectural imagination. However, you will only be able to provide them with an architectural imagination that shows the details of what will enable them to construct buildings that tend to become broader toward the bottom as they spread downward from the spiritual world, as represented by the pyramid. By leading them to apply the art of building to a temple of the spirit, rather than to some earthly purpose, and



† This is the second of two consecutive articles comprising a lecture given in Berlin on October 28, 1909 by the Austrian occultist Rudolf Steiner. The illustrations in this lecture are by Assia Turgenieff (c 1890-1966), a Russian artist who developed the technique of shaded drawing. Reprinted with permission of the Anthroposophic Press, Hudson, NY 12534

by causing them to imprint this character on its exterior, you will enable human beings to make only a copy of what I am.”

Just as the pyramid had appeared before, the Greek temple then emerged from the surging astral sea. And then still another figure appeared—not a figure thrusting downward so as to become broader toward the bottom, but an upward-thrusting figure, the third fragment of architectural imagination. What appeared was the Gothic cathedral.

PAINTING

And the woman’s soul continued to dwell in the imaginative world. Another figure approached her, still more foreign and remarkable than the previous one. Something resembling warming love streamed out of it, and also something that could be frosty cold.

“Who are you?” asked the woman’s soul.

“My name is known in its proper form only to those yonder on the physical plane who inform human beings about the spiritual world. They are the only ones who know how to use my name correctly, for I am called Intuition, and I come from a distant realm. In finding my way from this distant realm into the world, I descended from the realm of the Seraphim.”

The figure of Intuition was seraphic in its being. And once again the woman’s soul said, “What do you want me to do?”

“You must unite with me! You must dare to unite with me! Then you will be able to enkindle in human souls on Earth a faculty that is also a part of their imaginative activity. Through it, too, you will become a single entity within the larger whole of what the young man called you.”

And the woman’s soul resolved to carry out this deed. In doing so, she became something that, even in its outer form, was very far removed from the outer physical form of a human being, and quite foreign to it. Only those who had looked deeply into the human soul itself would have been able to assess

what her soul had become, for although it had formerly still possessed something of an etheric nature, it could now at most be compared to something purely soul-like.

The spiritual seraphic figure named Intuition spoke: “Because you have done this, you can now equip human beings with the capacity for imagination in painting. You have become the prototype of painting, and this will enable you to enkindle this

ability in human beings. Now that you yourself possess a painter’s imagination, you will be able to bestow talent on their sense of sight. This sense, which is not touched by human selfhood but contains the synthesizing thinking of the outer world, will then be capable of recognizing the soul-being shining through the surface of things that otherwise appear lifeless and devoid of soul.

This capacity of yours will enable people to ensoul everything that otherwise appears to them on the surfaces of things as color and as form. They will use it to make the soul speak through the form; through the color they conjure up on canvas, not only the outer sense-perceptible

color will speak, but also its inner aspect, which moves outward from inner depths, like everything that comes from me. You will be able to give human beings an ability that allows them, through the light of their own souls, to bring soul movement even into lifeless nature, which otherwise manifests only in soulless colors and forms. What you will give them will allow them to transform movement into repose, to hold fast what is changeable in the outer physical world. You will teach them to hold fast the fleeting color that is briefly lit by the glancing rays of the rising sun, the colors that are present in lifeless nature.”

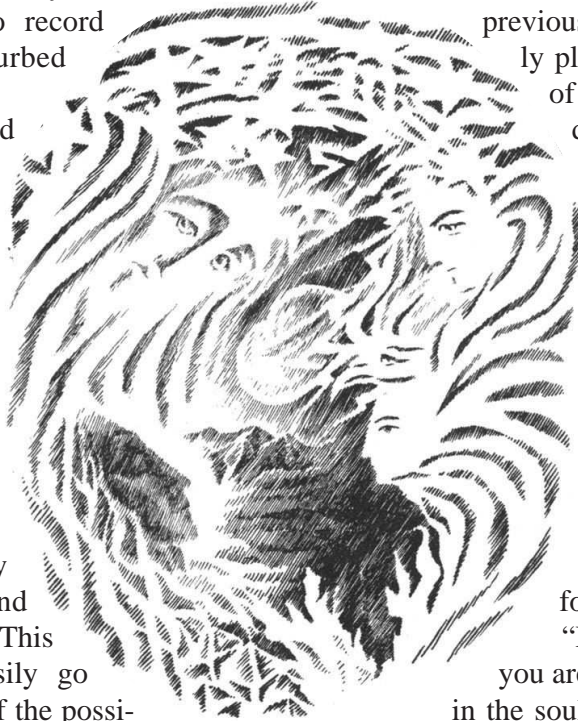
And an image rose up out of the surging sea of the imaginative world, an image that represented landscape painting. And a second image arose, representing something else, and the spirit-like figure explained it, saying, “Through the capacity you give them, you will teach people to record what happens,



what is experienced in human life over shorter or longer periods of time, in a minute or an hour or in centuries, and what is compressed into one short moment. Even when the past and the future cross most powerfully, even when the two currents of the past and future come together, you will teach human beings how to record them as a point of undisturbed repose in the middle.”

And out of the surging world of imaginations, Leonardo da Vinci's painting of the Last Supper appeared.

“But you will also have difficulties, and your difficulties will be greatest when you allow human beings to apply this capacity of yours to things in which soul and movement are already present, to something they have already endowed with movement and soul from the physical plane. This is where you will most easily go astray, for here lie the limits of the possibility to still call their copies of your prototype art.” And out of the surging sea world of imagination, the portrait arose.



MUSIC

And the woman's soul continued to dwell in the imaginative world, and again a figure approached her, a foreign-seeming figure that was similar to nothing that is found yonder in the physical world. It too might be called a heavenly figure that cannot be compared to anything on the physical plane. And the woman's soul asked, “Who are you?”

The figure said, “Yonder on the earthly globe I have a name that can only properly be applied by those who bring messages of the spiritual world to human beings; they call me Inspiration. I come from a distant realm, but for now my place is the region that they call the region of the cherubim when they speak of the spiritual world.”

This single figure from the kingdom of the cherubim emerged from the imaginative world.

Once again, after the woman's soul had asked, “What can I do for you? What am I meant to do?” the figure said to her, “You must transform yourself into

me! You must become one with me!”

And in spite of the inherent danger, the woman's soul dissolved into the being of this cherubic figure. In doing so she became even less similar to physical things on the earthly globe. While it could still be said that something at least analogous to the

previous figure is present on the earthly plane, this figure from the realm of the cherubim must be described as possessing a being that was foreign to everything on Earth, as it were, so that it could not be compared to anything at all.

And the woman's soul itself became quite unlike any earthly thing; it was evident that she herself had moved on with her whole being into a spiritual realm, that she now belonged to a spiritual realm that cannot be found in the world of the senses.

“Because you have done this, you are now able to implant an ability

in the souls of human beings. When this ability dawns on human souls on the earthly globe, it will live in them as musical imagination. This ability of yours has become so foreign to the earthly globe that human beings will have nothing external on which to imprint what their souls sense under your inspiring influence. They must enkindle this for themselves in a new way, through a sense they otherwise know in quite a different guise: They must give the sense of sound a new form; they must find musical tones in their own souls. They must create out of their own souls as if they were creating from the heavenly heights!

“And when human beings create like this, what flows from their individual souls will be like a human reflection of everything that can only flow and sprout in outer nature in ways that are incomplete and imperfect. From the human soul will flow something like a reflection of what trickles in springs, blows in the wind, and rolls in the thunder. It will not be a copy of these things but will step forth like a natural sister to meet all these glories of Nature that spring forth as if from unknown spirit depths.

“This is what will well up from human souls. It

will give people the ability to create something that enriches the Earth, something new on Earth that would not have existed without this ability you have, something like a seed for the future on Earth. And you will give them the ability to express the living feelings in their souls that could never be expressed if people were dependent on what they have now, namely on thoughts and concepts. These feelings would shrivel up or freeze if they had to depend on concepts. Concepts are the deadly enemies of such feelings. For the sake of these feelings, you will give people the possibility of breathing their souls' inmost being out into their earthly surroundings on the wings of song, and of imprinting something on these earthly surroundings that would otherwise not be there. All the complicated and powerful feelings, all the feelings that live in the human soul as if in a mighty world of their own, which could otherwise never be experienced in the external world in this form, all the feeling that could only be experienced by traversing world history and the heavenly spaces with one's soul—these many realms cannot be experienced in the outer world. If they were, if we attempted to know what individuals have always experienced here and there, all the opposing currents of the centuries and millennia would flow in. But these feelings will all be condensed through this ability of yours and will pour out into something that people have made their own in their symphonic musical works.”

And the woman's soul grasped how what we know as Inspiration is brought down from the spiritual heights of the world, and how this is to be expressed by the normal human soul. She grasped that it can be expressed only through musical sounds. Now her soul knew that if spiritual researchers depict the world of Inspiration itself, and if this world is to be presented directly to human beings on the physical plane through physical means of expression and yet be more than mere copy, it can only be presented as



a musical work of art.

And the woman's soul understood that a musical composition could present the mighty event of Uranus igniting his own emotion in the fire of Gaia's love, or could express what happened when Chronos tried to illuminate his inner spirit nature through the light of Zeus.

These were the deep experiences the woman's soul had as a result of her contact with the being from the realm of the cherubim.

POETRY

She then continued to find her way into what is called the imaginative world, and another figure approached her, again far removed from what exists on Earth. And when her soul asked, "Who are you?" the spirit-like figure answered, "Yonder in the physical world, only those who communicate spiritual events by means of spiritual science use my name correctly, for I am Imagination, and I come from a distant realm. But from this distant realm I proceeded to the region of the hierarchies that is known as the region of the Spirits of Will [Hierarchy of Leo, Thrones].

"What am I to do for you?" the woman's soul asked again. And this figure from the Spirits of Will also asked her to unite her own being with itself. And once again the woman's soul became quite unlike any ordinary soul; she was changed into a purely soul figure.

"By having done this, you are now able to breathe into human souls the faculty that human beings on the earthly globe experience as poetic imagination. You have become the prototype of poetic imagination. Through you human beings will be able to express in their language something that they would never be able to communicate if they clung only to the outer world and tried to reproduce only things that are present in the outer physical world.

"Through your poetic imagination you will give them the possibility of expressing everything that touches their personal will and that could otherwise

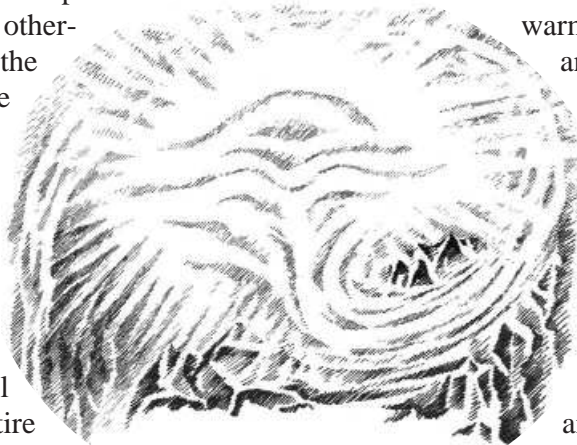
not stream forth from the human soul through any earthly means. On the wings of your rhythm and meter, through everything you will be able to give to human beings, they will express something for which language would otherwise be much too crude an instrument. You will give them the possibility of expressing what would otherwise be inexpressible. And in the image of lyric poetry there appeared the events that come to pass over the centuries, inspiring whole generations.

“You will also be able to sum up what could never be represented through any outer physical event. Your emissaries will be the bard, and poets of all times. They will condense entire human cycles into epic poetry. On stage, you will conjure up before them the forms the will takes on when passions rage against each other. You will show them how human beings on this Earth would fight in vain, how colliding passions bring death to the one and victory to the other. You will give human beings the possibility of drama!”

And at this moment the woman’s soul became aware of an inner experience that could only be described by using our earthly expression, “waking up.” Why did she wake up? She woke up because she saw, as if in a reflection, things that are not present on Earth. She herself had become one with the being of Imagination. What lives on Earth as poetry is a reflection of Imagination. Her soul saw Imagination’s reflection in the art of poetry. This is what woke her up.

Through waking, of course, she had to leave that dream-like spirit realm. However, she had at least entered a region that resembles, if only as a dead reflection, the life of spiritual imagination. That was what made her wake up.

Now that she had awakened, she could see that the night had passed. She was surrounded by the snow-covered countryside once again, the beach with the floating icebergs, the trees covered with icicles. On waking, she saw the other woman lying next to her who had suffered the paralyzing cold as a result of not being warmed through, as she had been, by the impression of the beauty of this snowy landscape.



Now the soul of the woman who had experienced so much during the night realized that the other woman, who had nearly frozen to death because she could not experience anything in the spiritual world, was human Knowledge. And she looked after her

in order to share something of her own warmth with her. She lavished care and attention on her, and the other woman grew warm with what her companion’s soul had brought back from her experiences of the night.

Over in the east the sunrise was reaching up into the sky and into the landscape. The sun was announcing its coming, and the sunrise grew ever redder and redder. Now that she was awake, the soul

of the woman who had these experiences during the night could watch and listen to what the children of Earth say when they divine what can be experienced in the imaginative world. And in the chorus of the children of Earth she heard the best of them uttering their inklings of something that they themselves do not know through Imagination, but can allow to flow out of their souls’ most profound depths as a goal and standard for all of humanity.

She heard the voice of a poet who had once divined the greatness of what the human soul experiences through the imaginative world. She now understood that she must rescue this half-frozen Science, that she must warm it and imbue it with what she herself was—and above all, with what she was as Art. She understood that she had to communicate to this half-frozen Science what she brought back as a memory of her dream that night. And she noticed how what had nearly frozen to death could become alive again with the speed of the wind when Science is able to receive her communications as knowledge.

Once again she looked toward the sunrise, and the sunrise became for her a symbol of the state from which she had awakened and also a symbol of her own imaginations. And she understood what the poet had said out of the wisdom of his divining. What she heard out of a new spirit resounded toward her from the whole Earth: Only through beauty’s dawning shall you approach the land of knowledge! □

BOOK REVIEWS

Blavatsky and The Secret Doctrine

When he was vice-president of the Los Angeles branch of the Theosophical Society in 1904-1905, Max Heindel delivered two lectures entitled "Madame Blavatsky and The Secret Doctrine," which was published in book form in 1933, with an introduction by Manly P. Hall, a student of the Rosicrucian Teachings in his early years and best known as the author of the monumental tome *The Secret Teachings of All Ages*. While the book on Blavatsky and The Secret Doctrine continues to be available (DeVorss & Co., www.devorss.com, 800-843-5743), because some of the Heindel stylistic hallmarks are already in evidence, because the work shows the evolution of his thinking, and for additional reasons best expressed by Manly Hall in the book's introduction, portions of which follow below, we believe that the reader familiar with Heindel's later writing will benefit from reading this text, which omits only those passages containing exegeses of technical Eastern terms and concepts.

INTRODUCTION

IT would have been a real loss to all students of mysticism and metaphysics if this little essay on H. P. Blavatsky and *The Secret Doctrine* had not found its way into print.

Max Heindel, the Christian mystic, pays homage to Madame Blavatsky, the Oriental occultist. He sees above the little differences which divide the West from the East and rejoices in the great wisdom which has flowed forth out of Asia, rendering fertile the plains of the world's thought. Great is the mind which rejoices in the greatness of other minds. Max Heindel's tribute to the memory and work of Blavatsky and her Masters is a truly beautiful gesture in a world little given, alas, to such gentle impulses.

We live a code of criticism and condemnation with small appreciation of the works of others. Sects and creeds build up walls about themselves, and only heroic souls in whom spiritual perceptions are truly awake can rise above these imaginary limitations. Think back over the books that you have read and recall how seldom it is that any writer speaks well of another. Each man, firm in his own opinions, gives scant courtesy to the opinions of others. There are many teachers in this

world who instruct with words, but only a few who instruct with the noble example of generous deeds.

In his textbook of Christian metaphysics, *The Rosicrucian Cosmo-Conception*, Max Heindel refers to Madame Blavatsky as "a faithful pupil of Eastern Masters" and in the same paragraph he speaks of her great book *The Secret Doctrine* as an "unexcelled work." With his deep appreciation of spiritual values Max Heindel was eminently qualified to recognize the fundamental merit of Madame Blavatsky's work. The Christian mystic is here revealed as a sincere student of Oriental occultism.

His summary of *The Secret Doctrine* in latter part of this book reveals a remarkable grasp of the outstanding principles of the monumental spiritual traditions of Asia. In a few brief and simple words Mr. Heindel sums up Cosmogogenesis, the creation of the world, and Anthropogenesis, the creation of man. Both Rosicrucians and Theosophists, in fact all sincere students of the occult sciences, will benefit from a consideration of this summary.

The manuscript of this present book may properly be considered as Heindel's first literary effort. It was the beginning of a considerable metaphysical literature devoted to the application of mystical idealism to the living problems of a sorely afflicted mankind. It has been written that "the first shall be last." This little book brings into print the only remaining unpublished manuscript of Max Heindel. The manuscript originally consisted of the notes of two lectures delivered before the Theosophical Society in Los Angeles. In the years which followed the preparation of these lectures Max Heindel greatly increased his store of mystical knowledge and has justly earned recognition as America's foremost Christian mystic. His reverence and respect for Madame Blavatsky in no way altered, however, and to the day of his death he always referred to her in terms of highest admiration. It was through the writings of Blavatsky that Max Heindel received in this life his first knowledge of occult sciences: He recognized gratitude to be the first law of occultism and his fine soul

preserved to the end a beautiful spirit of gratitude for the inspiration and instruction he had gained from the Secret Doctrine.

Both Madame Blavatsky and Mr. Heindel dedicated their lives to the service of mankind. Each was devoted to the dissemination of spiritual knowledge. Both were rewarded, for the most part by ingratitude, persecution and misunderstanding. Both suffered from the falseness of friends and learned how cruel the world can be to those who seek to educate and improve it. Only the leader of a spiritual movement can realize how heavy a responsibility leadership can become. Madame Blavatsky had already passed into the invisible world before Max Heindel began his ministry. They never met upon the physical plane. Though denied personal acquaintance with the great Oriental occultist, Max Heindel came to understand Blavatsky through years of similar service to the same high ideals. He came to understand her as only a mystic can, and his appreciation of her loyalty and her patience was deepened by the adversities which he himself endured.

Both H. P. Blavatsky and Max Heindel gave their lives in a beautiful service to the spiritual needs of the race: Both went to early graves, broken by responsibility and persecution. Each has left as a legacy to unborn generations, a metaphysical literature which shall survive the vicissitudes of time.

The true purposes of mysticism are to perpetuate, interpret, and apply the idealism of the race. Men turn to religion for guidance, encouragement and solace. We want religion to stand back of us when we try to live honest lives. We want to know that there exists somewhere in the world a body of united people who are upholding spiritual values in a world of crumbling material manifestations. We are all seeking inspiration. We want ideals. We want a worthy purpose to unite us in action. We desire to establish in this vale of tears a spiritual structure which shall be elevated above the humdrum. We want to go out into life recognizing our spiritual institutions as oases in a desert of materialism....

Suppose...that Max Heindel returned to the fields of his earthly labors and in simple gabardine walked among his followers. Suppose he should say to them, "Brothers and sisters, have you loved one another? I planted a rose garden of virtues; have you tended it carefully? My name is upon your lips, but is my work in your hearts? Have you been true one to the other? Have you labored unselfishly, impersonally? Have you so greatly loved our Heavenly Father that you have loved all men also?" How would The Rosicrucians answer him? Could they say, "Beloved Brother, our constant inspiration, we have fulfilled your works in

humility and gentleness. There has been no pride among us, no selfishness, no personality, no small ambitions at a great cost. Here is the Fellowship you gave into our keeping. We can return it as beautiful, as clean, as united in holy purpose as you intended it to be. There is no jot and tittle observance here; we are united not in petty things but in great things. In the fifteen years since you passed away into greater life [*this Introduction was written in 1933, but the question posed by Hall is as relevant today—Ed.*] we have sought to do your work. We are as you intended us to be—men and women in whom there is no guile." Would these words be true? If not, why would they not be true? Is man too weak to carry on a good work? Is his littleness so great and his greatness so little?

If we would feel ashamed if our leaders should return to us again and we should know that we have failed them, let us rededicate ourselves to them. Let the spirit of H. P. Blavatsky be reborn in the heart of each Theosophist and the spirit of Max Heindel live again in the heart of each Rosicrucian. When this time comes, and may it come, the mystics and the occultists of the world can clasp hands across the gulf of their differences and, united in purpose, be an army of spiritual reconstruction marching like the prophets of old in the vanguard of progress.

—Manly P. Hall

Blavatsky and the Secret Doctrine

Chapter I

THE SECRET DOCTRINE is one of the most remarkable books in the world. I realize how far beyond my feeble powers is the task of conveying an adequate idea of the teachings contained within its covers. It has a history, however, a history of peculiar interest to the student who from its rich store seeks to garner the wisdom which, as the apostle has said, is like meat fit only for the strong. How it came to be written, and under what circumstances it was written, is the topic of this book. I shall endeavor to give in as simple and comprehensive language as possible an outline of the plan upon which the work was built and the teaching it reveals. The nature of the task is such that I am forced to quote freely from Theosophical literature, especially from Colonel Olcott's *Old Diary Leaves*, Countess Wachmeister's *Reminiscences*, *The Secret Doctrine* itself, and other works.

It is first necessary for us to realize that Madame Blavatsky, or as she liked to be called, H. P. B., was, as she herself often expressed it, only the compiler of the work. Behind her stood the real teachers, the guardians of the Secret Wisdom of the ages, who taught her all the

occult lore which she transmitted in her writings. She had a threefold ability which eminently qualified her for the task. First, she was able to assimilate the transcendental knowledge which came to her. Second, she was a worthy messenger of the Masters. Third, she had a marvelous aptitude for rendering abstruse Eastern metaphysical thought into a form intelligible to Western minds, and for verifying and comparing Eastern Wisdom with Western Science. She also deserves great credit for her high moral courage in representing to the world thoughts and theories wholly at variance with materialistic science. Many of these teachings, however, have since been verified by science.

Chapter II

Humankind has always persecuted, tortured, and killed those who in thought have been in advance of their age. Witness Copernicus, whom only a natural death saved from a fate similar to that which half a century later overtook Bruno. Galileo was harassed all his life, and finally when old and broken in body and spirit by the abuse of the clergy, was forced to retract on his knees all of his teachings which was at variance with the commonly accepted views of the time. The same fate was shared by countless others. The seed which these men had sown, however, was not only indestructible, but grew and grew until one day the world woke up to find that what once was denounced as heresy had become the commonly expressed opinion. Then came the epilogue of the drama when a Thorwaldsen immortalized in marble the same Nikolas Copernicus who, once persecuted, was proudly claimed as her son by Russia, or when amid the cheers of his countrymen was reared the statue of Giordano Bruno on the same spot where fanatical monks had danced around his funeral pyre and burned the genius in the name of God.

At one time in the history of the West, men were scourged for the sake of the Christian religion. When Christianity became strong, it attempted to suppress science, which was then but a fledgling. Science, however, grew stronger and stronger, gradually forcing the Church into its present apologetic attitude. Then the world slowly sank into a state of unbelief. Nothing which could not be weighed or measured was accepted. Anyone who dared to assert the existence of anything superphysical was at once stamped as an impostor. Science and religion vied with each other, in their efforts to heap obloquy and opprobrium on such individuals.

With the foregoing in mind, we can better appreciate the great moral courage of H. P. B., and see why that courage constituted one of her qualifications as a mes-

senger of the Masters.

In the same materialistic attitude of the world of that day is also to be found the reason for making use of phenomena. Many thoughtful persons have sincerely regretted that this part of the subject should ever have been taken up by the Society, but H. P. B. always maintained that in the early days of her work these proceedings were absolutely necessary. This opinion was changed in the last years when the Master himself told her that phenomena had been a hindrance rather than a help to *The Secret Doctrine* in Europe and that it would have been better had only the philosophy been given.

In 1884 it was thought among the leaders of the Theosophical Society that the time had arrived for a revision and an amplification of Madame Blavatsky's first book, *Isis Unveiled*, and that she was to rewrite it, with the late T. Subba Row as co-editor. All through the year they collected material. Then Colonel Olcott and Mr. Cooper-Oakley formulated a plan, and it was announced that the work would be published in twenty parts of about seventy-seven pages each. But on the 8th of January, 1885, H. P. B.'s Master communicated to her the scheme of *The Secret Doctrine*, and as a result, the original plans were abandoned.

Soon afterwards the heart trouble from which Madame Blavatsky was suffering became so serious that her physician, Dr. Mary Scharlich, insisted upon her leaving India if she would save her life. Acting upon this advice, H. P. B. left Adyar, the spot she loved most on earth, in the spring of 1885. We next find her installed in a cheap little inn on the northern slope of Vesuvius. The room is almost bare of furniture, the floor is of stone. Through the crevices in windows and door blows a cold wind which aggravates the rheumatism of the poor "old lady" as she sits writing at her rickety old table far from friends, alone in a foreign country, the language of whose inhabitants she did not understand, sick in body, and chafing under the injustice done her by those whom she had befriended. Thus, inauspicious were the circumstances attending the first work on *The Secret Doctrine*.

In the fall of 1885 she went to the quaint old German town of Wurzburg. What associations this name calls forth—thoughts of Martin Luther, the stern and unflinching reformer who vowed that he would go to Worms to defend his faith against the Romish priests, though the roofs of the city were covered with devils.

Not more staunch and unflinching was he than this new reformer who with dogged persistence, despite sickness and adverse criticism, toiled at her desk from day to day when she might have had ease and comfort. □

(continued)

HEALING

Obedience, Faith and the Universal Healing Force

THE OLD TESTAMENT opens with the account of how man was led astray by the false light of the Lucifer Spirits, giving birth to all the sorrows and sufferings in the world. It closes with the promise that the “Sun of Righteousness shall rise, with healing in its wings.” Each week we declare in our Healing Service that “Disease is really a fire; the invisible fire which is the Father.” Again we say, disease is a manifestation of ignorance, the only sin, and healing is a demonstration of applied knowledge, which is the only salvation. Christ is an embodiment of the Wisdom Principle, and in proportion as the Christ is formed in us, we attain to health.



Artwork by St. Mary Stephen CRSS

At no time does man so readily turn to Divine power for help as when health fails and death threatens; therefore, the office of spiritual advisor has always been closely associated with healing. Even among savages, the priest is also the medicine man, and in our own civilization the priest calls on the sick as a representative of our Father in Heaven, and if he is a true and holy priest, his love and sympathy engender great faith, sufficient to heal. The gratitude of the patient toward the physician is added to the veneration felt for the spiritual advisor; and in consequence, the power of the priest to help and uplift his erstwhile patient is enormously increased and the tie between them is made much closer.

To be healed we must have faith; we must be humble to the point of obedience. In every case where Christ healed, the suffering one had to cooperate actively with the Great Healer before his cure could be accomplished. He said, “Stretch forth thy hand,” and when the man did so the hand was

healed. To another He said, “Take up thy bed and walk,” and when he did so the malady disappeared. Many are the cases recorded, including, the blind man and the leper. The requirements were simple, but, such as they were, they had to be complied with so that the spirit of obedience could aid the Healer’s work. This is a law of Nature that is absolutely sure. It is disobedience, or breaking the law of Nature, that brings disease.

Obedience, no matter whether that involves washing in the river Jordan or stretching forth a hand, shows a change of mind, and the sufferer is therefore in a position to receive the healing balm. This may come through the Christ, or through a healer of one kind or another, but primarily, in all cases, the healing force comes from our Heavenly Father, who is the Great Physician.

There are three factors, in healing: first, the power from our Father in Heaven; next, the healer; and third, the obedient mind of the patient upon which the power of the Father can act through the healer in such a way as to dispel all ill. The fact that the whole universe is pervaded with the power of the Father, always available to cure our ills, of whatever nature, is reason enough for our humble thanks daily. The healer is the focus, the vehicle through which the power is infused into the patient’s body. If he is a proper instrument, consecrated and harmonious, there is no limit to the wonderful works of the Father which may be performed through him when opportunity presents a patient of properly receptive and obedient mind. A truly spiritual healer will endeavor to instill the highest ideals in his patients, so they may eventually learn to conform to God’s

laws and thus attain permanent health in future lives, as well as now.

Members of the Rosicrucian Order aim to heal the sick and have superior means of accomplishing this benevolent purpose. Earlier religious orders have sought to advance spiritually by abusing the body, but the Rosicrucians exhibit the tenderest care for this instrument. It is the nature of the sickness and the temperament of the patient which determine the form of healing to be used. If the patient is strong in faith, a spiritually-minded mental healer should be the one to call, or a broad-minded physician in whom the patient has confidence, for as a tuning fork of a certain pitch will respond when another tuning fork of the same pitch is struck, so will the person filled with faith or confidence respond.

Whatever good there is in any system of healing, the effects upon a patient will be beneficial or the reverse, in exact proportion to his faith in its healing power. Generally speaking, the study of the higher philosophy will always tend to better one's health, because "knowledge is power" and the more we know, the better we are able to cope with all conditions—provided, of course, we bring our knowledge into practice and live the life, that we be not merely hearers of the word but doers also. No teaching is of benefit to us unless it is carried into our lives and lived from day to day.

The person who lives a clean and upright life, endeavoring to obey the laws of God, striving earnestly for truth and righteousness, will create thought forms about himself of a corresponding nature. His mind will run in grooves that harmonize with truth, and when the time comes in the Second Heaven to create the archetype for his coming life, he will readily, intuitively, by force of habit from the past life, align himself with the forces of right and truth. These lines built into his body will create harmony in the coming vehicles, and health will therefore be his normal portion in the coming life.

The spiritual force generated all through our lives, after we have passed the stage of childhood, may be used for three purposes: generation, degeneration, or regeneration. It depends upon ourselves which of the three methods we choose, but the choice we make will have an important bearing upon our whole life. It overshadows each moment of our existence and determines our attitude in each and

every phase of life among our fellow men: how we meet the various trials of life; whether we are able to grasp our opportunities or let them slip by; whether we are healthy or sick; whether or not we live our life according to a satisfactory purpose. All of this depends upon the way we use the spiritual force.

There are higher laws pertaining to the spiritual realms which may be made to supersede those governing the lower realms. The Christ, being the Lord of the Sun, embodied within Himself the synthesis of the stellar vibrations, as the octave embodies all of the tones of the scale, and He could therefore emit from Himself the true, corrective planetary influence required in each case. He sensed the inharmony and knew at once wherewith to offset it by virtue of His exalted development. He had no need for any further preparation, but obtained results immediately by substituting harmony for the planetary discord which caused the disease with which He was dealing.

None among our present humanity can exercise the power of the Christ, but the need of that power in active manifestation exists today as much as it did two thousand years ago. Spirit pervades everything in and upon our planet in various measures, and it is an emanation from the Christ Principle, the Universal Spirit composing the World of Life Spirit, which restores the synthetic harmony of the body. We may use it to heal the sick according to our ability, which in turn depends upon our development. □

—Max Heindel

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:

September.....5—12—19—26
October.....2—9—17—24—30

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

Robin Redbreast



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IT HAPPENED at the time when Our Lord created the world, when He not only made heaven and earth, but all the animals and the plants as well, at the same time giving them their names.

There have been many histories concerning that time, and if we knew them all, we should have light upon everything in this world which we cannot now comprehend.

At that time it happened one day when Our Lord sat in His Paradise and painted the little birds, that the colors in Our Lord's paint pot gave out, and the goldfinch would have been without colour if Our Lord had not wiped all His paint brushes on its feathers.

It was then that the donkey got his long ears, because he could not remember the name that had been given him.

No sooner had he taken a few steps over the meadows of Paradise than he forgot, and three times he came back to ask his name. At last Our Lord grew somewhat impatient, took him by his two ears, and said:

"Thy name is ass, ass, ass!" And while He thus spake, Our Lord pulled both of his ears that the ass might hear better, and remember what was said to him. It was on the same day, also, that the bee was punished.

Now, when the bee was created, she began immediately to gather honey, and the animals and human beings who caught the delicious odor of the honey came and wanted to taste of it. But the bee wanted to keep it all for herself and with her poisonous sting pursued every living creature that

approached her hive. Our Lord saw this and at once called the bee to Him and punished her.

"I gave thee the gift of gathering honey, which is the sweetest thing in all creation," said Our Lord, "but I did not give thee the right to be cruel to thy neighbor. Remember well that every time thou stingest any creature who desires to taste of thy honey, thou shalt surely diet"

Ah, yes! It was at that time, too, that the cricket became blind and the ant missed her wings, so many strange things happened on that day!

Our Lord sat there, big and gentle, and planned and created all day long, and towards evening He conceived the idea of making a little grey bird. "Remember your name is Robin Redbreast," said Our Lord to the bird, as soon as it was finished. Then He held it in the palm of His open hand and let it fly.

After the bird had been testing his wings a while, and had seen something of the beautiful world in which he was destined to live, he became curious to see what he himself was like. He noticed that he was entirely grey, and that his breast was just as grey as all the rest of him. Robin Redbreast twisted and turned in all directions as he viewed himself in the mirror of a clear lake, but he couldn't find a single red feather. Then he flew back to Our Lord.

Our Lord sat there on His throne, big and gentle. Out of His hands came butterflies that fluttered about His head; doves cooed on His shoulders; and out of the earth beneath Him grew the rose, the lily, and the daisy.

The little bird's heart beat heavily with fright, but with easy curves he flew nearer and nearer Our

Lord, till at last he rested on Our Lord's hand. Then Our Lord asked what the little bird wanted. "I only wish to ask you about one thing," said the little bird.

"What is it you wish to know?" said Our Lord.

"Why should I be called Redbreast, when I am all grey, from the bill to the very end of my tail? Why am I called Redbreast when I do not possess one single red feather?" The bird looked beseechingly on Our Lord with his tiny black eyes, then turned his head. About him he saw pheasants all red under a sprinkle of gold dust, parrots with marvellous red neckbands, cocks with red combs, to say nothing about the butterflies, the goldfinches, and the roses! And naturally he thought how little he needed—just one tiny drop of colour on his breast and he, too, would be a beautiful bird, and his name would fit him.

"Why should I be called Redbreast when I am so entirely grey?" asked the bird once again, and waited for Our Lord to say: "Ah, my friend, I see that I have forgotten to paint your breast feathers red, but wait a moment and it shall be done."

But our Lord only smiled a little and said: "I have called you Robin Redbreast, and Robin Redbreast shall your name be, but you must look to it that you yourself earn your red breast feathers." Then Our Lord lifted His hand and let the bird fly once more—out into the world.

The bird flew down into Paradise, meditating deeply.

What could a little bird like him do to earn for himself red feathers? The only thing he could think of was to make his nest in a brier bush. He built it in among the thorns in the close thicket. It looked as if he waited for a rose leaf to cling to his throat and give him colour.

Countless years had come and gone since that day, which was the happiest in all the world. Human beings had already advanced so far that they had learned to cultivate the earth and sail the seas. They had procured clothes and ornaments for themselves, and had long since learned to build big temples and great cities—such as Thebes, Rome, and Jerusalem.

Then there dawned a new day, one that will long

be remembered in the world's history. On the morning of this day Robin Redbreast sat upon a little naked hillock outside Jerusalem's walls, and sang to his young ones, who rested in a tiny nest in a brier bush.

Robin Redbreast told the little ones all about that wonderful day of creation, and how the Lord had given names to everything, just as each Redbreast had told it ever since the first Redbreast had heard God's word, and gone out of God's hand. "And mark you," he ended sorrowfully, "so many years have gone, so many roses have bloomed, so many little birds have come out of their eggs since Creation Day, but Robin Redbreast is still a little grey bird. He has not yet succeeded in gaining his red feathers."

The little ones opened wide their tiny bills, and asked if their forebears had never tried to do any great thing to earn the priceless red colour.

"We have all done what we could," said the little bird, "but we have all gone amiss. Even the first Robin Redbreast met one day another bird exactly like himself, and he began immediately to love it with such a mighty love that he could feel his breast burn. 'Ah!' he thought then, 'now I understand! It was Our Lord's meaning that I should love with so much ardor that my breast should grow red in colour from the very warmth of the love that lives in my heart.' But he missed it, as all those who came after him have missed it and as even you shall miss it."

The little ones twittered, utterly bewildered, and already began to mourn because the red colour would not come to beautify their little, downy grey breasts.

"We had also hoped that song would help us," said the grown-up bird, speaking in long, drawn-out tones. "The first Robin Redbreast sang until his heart swelled within him, he was so carried away, and he dared to hope anew. 'Ah!' he thought, 'it is the glow of the song which lives in my soul that will colour my breast feathers red.' But he missed it, as all the others have missed it, and as even you shall miss it." Again was heard a sad "peep" from the young ones' half-naked throats.

"We have also counted on our courage and our valour," said the bird. "The first Robin Redbreast

fought bravely with other birds, until his breast flamed with the pride of conquest. ‘Ah!’ he thought, ‘my breast feathers shall become red from the love of battle which burns in my heart.’ He, too, missed it, as all those who came after him have missed it, and as even you shall miss it.”

The little young ones peeped courageously that they still wished to try and win the much sought-for prize, but the bird answered them sorrowfully that it would be impossible. What could they do when so many splendid ancestors had missed the mark? What could they do more than love, sing, and fight? What could—the little bird stopped short, for out of one of the gates of Jerusalem came a crowd of people marching, and the whole procession rushed toward the hillock, where the bird had its nest. There were riders on proud horses, soldiers with long spears, executioners with nails and hammers. There were judges and priests in the procession, weeping women, and above all a mob of mad, loose people running about—a filthy, howling mob of loiterers.

The little grey bird sat trembling on the edge of his nest. He feared each instant that the little brier bush would be trampled down and his young ones killed!

“Be careful!” he cried to the little defenseless young ones, “creep together and remain quiet. Here comes a horse that will ride right over us! Here comes a warrior with iron-shod sandals! Here comes the whole wild, storming mob!” Immediately the bird ceased his cry of warning and grew calm and quiet. He almost forgot the danger hovering over him. Finally he hopped down into the nest and spread his wings over the young ones.

“Oh! this is too terrible,” said he. “I don’t wish you to witness this awful sight. There are three miscreants who are going to be crucified!” And he spread his wings so that the little ones could see nothing.

They caught only the sound of hammers, the cries of anguish, and the wild shrieks of the mob.

Robin Redbreast followed the whole spectacle with his eyes, which grew big with terror. He could not take his glance from the three unfortunates.

“How terrible human beings are!” said the bird after a little while. “It isn’t enough that they nail

these poor creatures to a cross, but they must needs place a crown of piercing thorns upon the head of one of them. I see that the thorns have wounded his brow so that the blood flows,” he continued. “And this man is so beautiful, and looks about him with such mild glances that every one ought to love him. I feel as if an arrow were shooting through my heart, when I see him suffer!”

The little bird began to feel a stronger and stronger pity for the thorn-crowned sufferer. “Oh! if I were only my brother the eagle,” thought he, “I would draw the nails from his hands, and with my strong claws I would drive away all those who torture him!” He saw how the blood trickled down from the brow of the Crucified One, and he could no longer remain quiet in his nest. “Even if I am little and weak, I can still do something for this poor tortured one,” thought the bird.

Then he left his nest and flew out into the air, striking wide circles around the Crucified One. He flew around him several times without daring to approach, for he was a shy little bird, who had never dared to go near a human being. But little by little he gained courage, flew close to him, and drew with his little bill a thorn that had become embedded in the brow of the Crucified One. And as he did this there fell on his breast a drop of blood from the face of the Crucified One; it spread quickly and floated out and colored all the little fine breast feathers.

Then the Crucified One opened his lips and whispered to the bird: “Because of thy compassion, thou hast won all that thy kind have been striving after, ever since the world was created.”

As soon as the bird had returned to his nest his young ones cried to him: “Thy breast is red! Thy breast feathers are redder than the roses!”

“It is only a drop of blood from the poor man’s forehead,” said the bird; “it will vanish as soon as I bathe in a pool or a clear well.”

But no matter how much the little bird bathed, the red colour did not vanish—and when his little young ones grew up, the blood-red colour shone also on their breast feathers, just as it shines on every Robin Redbreast’s throat and breast until this very day. □

—Selma Lagerlöf

