

Rays from the Rose Cross



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

September/October 2003—\$5.00

THE LETTER TO THE ANGEL OF THE CHURCH IN PHILADELPHIA
AFTER DYING
THE VIRGIN MARY AND CHRISTIAN ROSENKREUTZ
ANIMALS AND INVISIBLE HELPERS

A CHRISTIAN ESOTERIC MAGAZINE





A PRAYER

My God, who is all about me, in me,
and through me,
I need not speak unto Thee
With the slow, limited speech of men.
What could I tell Thee, or what ask Thee
That is unknown to Thee, my Lord?
Nor need I even think to Thee,
Nor with my lame, weak, faltering mind
Attempt to turn Thy glorious face to “meward.”
Thou canst see within my transparent mind
All the thoughts that are or ever were.

Ah, but when I come to Thee with desiring
Greater than words or thought—
With yearning which wrings the very blood
From my loving heart,
Then am I instantly enfolded
Within Thy great, ecstatic bosom—
Oh, my Father, Mother, Love, and Life.

—S.O. Poole

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

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FEATURE



Photo: Lee Marton

*L*ate have I loved Thee, O Beauty so ancient and so new; late have I loved Thee: for behold Thou wert within me, and I outside; and I sought Thee outside, and in my unloveliness fell upon those lovely things that Thou hast made. Thou wert with me, and I was not with Thee. I was kept from Thee by those things, yet had they not been in Thee, they would not have been at all. Thou didst call and cry to me to break open my deafness: and Thou didst send forth Thy beams and shine upon me and chase away my blindness: Thou didst breathe fragrance upon me, and I drew in my breath and do now pant for Thee: I tasted Thee, and now hunger and thirst for Thee: Thou didst touch me, and I have burned for Thy peace.

—St. Augustine

EDITORIAL

The Virgin:



FOR those who tread the path of faith and devotion, the Church is conceived to be the womb of faith in which the sinner is made ready, that the Christ may be formed in us. For millions Mary is identified with the Church. Through her many and varied appearances, she has nurtured that faith, deepening the piety of religious believers.

In Corinne Heline's *The Blessed Virgin* we read that it is Mary, as the eternal Madonna, that "St. John saw in his sublime vision....the Woman clothed in the Sun with the Moon at her feet, and crowned with the glory of the twelve stars representing the celestial circle of the zodiacal hierarchies."

In the age of Pisces, the age of Faith, Christ Jesus is seen as He who died on the Cross of matter, that we might live in spirit consciousness. Mary, the mother of Jesus, is represented by the opposite sign of Virgo, the sign of the "Immaculate Conception," which mediates the birth of Christ. In scripture Mary responds to the Angel Gabriel, "Behold the handmaid of the Lord," exemplifying perfect submission of the earthly self to the divine Identity. Heline writes, "The feminine typifies an awakened and illumined soul, and the Christ consciousness can be born only in one so attained."

It is through purification of our vehicles and selfless service to others that we build the Golden Wedding Garment, enabling us to become brides of Christ, the Life Spirit. Whether in any incarnation the Ego is male or female, the divine feminine, the heart element of impersonal love, must be elevated if we are to become spiritually whole, holy.

Mary, that high initiate and mother of Christ Jesus, performs a special service to the Virgin

Cosmic and Egoic

Spirits of Earth, preparing for the birth of the Christ within ourselves, which parallels her historical role in preparing for His ingress into the Earth. The formation of the Christ within, "putting

Him on," is the objective of every Christian man and woman, every true spiritual aspirant.

Mary has appeared to numerous individuals and groups of people, many of these apparitions occurring in the 20th century, increasing in number from previous centuries, as though a critical time is nearing. She appears differently to different people and comes to be known by a special name and visage associated with each appearance.

In Thomas Petrisko's *Call of Ages*, one visionary maintains that Mary "will be the Queen for the Coming Age. The Queen will be white for the white people, black for the black people, and yellow for the people with yellowish complexion."

There is much in the Marian apparitions that seems to speak of the coming Age of Aquarius, of Universal Brotherhood, which, according to Max Heindel, will be in full sway in about 500 years.

The messages received from Mary warn against the work of the Evil One in the world, Lucifer, the fallen angel, and his agents, who influence us through our debased passions, our lusts, and negative lower emotions. A second class of spirits, briefly referred to in the Bible, cloud our mind against spiritual reality and our true Identity.

In her communications, Mary is repeatedly calling us to repent, to change our thinking, to repudiate the fallen ways of the world, and to pray for peace. There is a message here for all of us, as we strive for a life of purity and selfless service, both keywords of Virgo, the Virgin. □

Virgin of the Lilies (detail), William Bouguereau, private collection

MYSTIC LIGHT

Letter to the Angel of the Church in Sardis *Conclusion*

Letter to the Angel of the Church in Philadelphia *Part 1*

THE INTRODUCTION of the personal into the sphere of the objective mission causes the obstruction of the spiritual light which streams down for the purpose of fulfilling the task.¹ The “light sheath” [spiritual aura—Ed] ceases to radiate its beams and becomes darkened. This is the darkening which is called in the Apocalypse, “defiling the garment of the name.” “Walking in white raiment” is, on the contrary, the state of being illumined by the light of the Spirit, so that the man whose activity is objectively directed outward stands before the world presenting his impersonal spiritual side. And strictly speaking, he does not merely stand, he pursues a path laid down by Christ, in the sense of the promise of the Letter: “But thou hast a few names in Sardis which have not defiled their garments, and they shall walk with Me in white, for they are worthy.” (Rev. 3:4).

The condition here described is the fulfillment of the special task of the age of the consciousness soul, for the important thing for this epoch is that the consciousness soul should set up a right relationship with the Manas-principle—the spirit-self [Human Spirit]. The consciousness soul, like the other members of the soul, is developed by taking as ideal and model, not itself, but a higher member of the human entity. Development consists in progress in the direction of the *future*, and the future



Illuminated Manuscript, Folio 5r, early fourteenth century, Cloisters, New York City

The Seven Churches and the Seven Angels

towards which the consciousness soul must strive is Manas, or the “name”. The ideal which hovers before the consciousness soul is to have such an objectivity towards the world that all worldly things become of equal value, not in the sense of a dull indifference and the exclusion of the life of the heart (as often in the modern conception of a “scientific outlook”), but, on the contrary, in the sense of a capacity to make, when necessary, a personal, heartfelt concern of everything in the world. In this objectivity, the life of the heart grows wide enough to absorb every detail of world happenings because the great purpose of these world happenings has become a matter of the heart. This is the ideal which gleams before a healthy, progressive consciousness soul as a goal worth striving for. The efforts made in this direction lead ever nearer to the spirit self, the

This is the fifth article drawn from Valentin Tomberg's Studies of the Apocalypse, ©1985 by Candeur Manuscripts. Reprinted by permission of the Anthroposophic Press.

Manas, and in this way, progress is achieved in the evolution of the consciousness soul.

The attainment of conscious relationship with the Manas is what the Apocalypse describes as being “clothed in white raiment” and “walking with Christ.” It is given as a promise in the Letter to the Angel of the Church in Sardis, for this Letter is addressed to the Being to whom belongs the mission of the consciousness soul, and to the men especially associated with it; just as, for instance, the preceding Letter is addressed to the Being representing the intellectual soul, and to the “Church” associated with it.

But when that provisional Manas stage is reached (for the perfected Manas stage cannot be realized until the Jupiter period), this is what takes place. The name, that is, the part of the astral body illumined by the spirit-self, is projected into the life [vital] body, just as a seal is stamped on wax. The “name” is written in the “book of life.” This transference of the illuminated part of the astral body into the life of the ether body is an effect of the Christ impulse. The Christ impulse changes the “light” of the astral into the “life” of the etheric. But the result of this change is that the part of the ether body thus impregnated does not fall prey to dissolution after physical death: it becomes immortal. The person’s “name” is never “blotted out of the book of life” (Rev. 3:5). But the words contain another significance. They also refer to the uninterrupted *memory* of the “name” retained by the individual being from incarnation to incarnation: A man whose ether body bears within it the “name” of the earlier incarnation possesses together with it the memory of the spiritual quintessence of that incarnation. His “name” remains ineffaceably written in the “book of life,” which book he then also learns spiritually to read. This “reading in the book of life” is the faculty of memory rendered possible by the Christ, the faculty by which man is enabled to draw vast stores of wisdom from past experiences out of his ether body and to turn them to account as ripe fruit for the benefit of mankind and the world.

In this way, the problem of Death—which, in the Egypto-Chaldean age, contained, as it were, a tragic sting—will be liberated during the Fifth Post-Atlantean epoch through human freedom by “a few

names which have not defiled their garments.” By this means also, for this section of humanity, the experience of a new stage of freedom will become possible. The freedom-consciousness will be so strengthened that, with his “name written in the book of life” through Christ, man will become capable of sustaining *the consciousness of the reality of the Father* without injury to his independence and freedom. For the consciousness of the reality of the Father—that is, not the mere recognizing of the Father-principle, but the perceiving and feeling of His actual spiritual cosmic activity and significance—cannot be borne by man unless he falls, crushed, to the earth, unless his “name is written in the book of life” by Christ, and “confessed before the Father and His angels.” For simultaneously with the process of the “sealing” in the ether body, *another* process takes place: while the “name” (that is, the part of the astral body which has become Manas) is projected *downward* into the ether body, at the same time—also through the Christ—the wisdom-content of that “name” is projected *upwards* into the sphere of the Father. The writing of the name which shall not be blotted out of the book of life takes place at the same time as the confessing of the name before the Father and His angels. Thereby man’s freedom is raised into a new and higher sphere, and the combined process, taking place in two directions, is that of Initiation—the realization of a higher grade of freedom, and so also of responsibility. The promise of the Letter: “He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels” (Rev. 3:5) proclaims a sublime prospect for the Fifth Post-Atlantean culture-epoch; for it affirms that the destiny, the trials, and the history of this epoch will be such that will itself make the ascent to true Initiation possible. That which formerly could be replaced only by way of the closed Mystery community is now, in the Fifth Post-Atlantean culture-epoch, accessible in any situation of life by way of the karmic path of the “Angel in Sardis”; that is, by the open way of the spirit of the age. In this age, life itself will become an occult school for all who have not “defiled the garment” of their “name” by compro-

mise.

...[D]uring the epoch of the consciousness soul, a part of the path to a definite stage of Initiation will be open to mankind. It is this consciousness which gives the concluding sentence of the Letter to the Church in Sardis a still deeper meaning than that of the preceding Letters; namely, the exhortation: "He that hath an ear, let him hear what the Spirit saith unto the churches."

THE LETTER TO THE ANGEL OF THE CHURCH IN PHILADELPHIA

The important point in the Fifth Post-Atlantean culture community is to resume the struggle with 'Death' which had been taken up during the Third, the Egypto-Chaldean culture-epoch. This, we have seen, is essential in order to overcome the abstract and the mechanical by winning freedom from the bonds of materialism and selfishness. Similarly for the Sixth Post Atlantean culture community it will be important to have the reality of *suffering* as the center of consciousness, just as in the Second Post-Atlantean, the ancient Persian culture-epoch, it was the center of destiny. For as the Fifth culture-epoch is a repetition of the Third, so will the Sixth be a repetition of the Second. However, this "repetition" does not mean that the external factors of the ancient Persian destiny will be repeated, but that there will be an inner recurrence of the struggle with the "problem" of the ancient Persian culture-epoch. And this will take place in such a way that the "repetition" will be related to the spirit of ancient Persia as the spirit-self (Manas) is related to the sentient (or astral) body. This means that all which at that time influenced man from the outer world will now go forth from man into the outer world as creative activity. Thus, for instance, the Light God, who as the glorious revelation of the sun exercised a powerful influence on souls from heaven, will also exercise influence in the Sixth cultural epoch. This influence will no longer be poured from heaven; the Sun influence will radiate from man himself, and will then work through man's activities. Zarathustra's Ormuzd will be just as surely the center of all spiritual life as He was in the days of ancient Persia; but He will no longer shine from the sun, He will shine from the hearts of men. For since



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

The Angel of Revelation

Left arm earthward, its hand holding the tablets of Old Testament law, right arm raised heavenward toward the light of the ascended Christ's love, the Angel, like a Christian colossus, feet ablaze, straddles and inspires St. John the Evangelist, who writes before the apocalyptic horsemen.

then He has followed the path which leads to the hearts of men. He became man and suffered human death. His path led Him through death to resurrection; not only, however, to the resurrection which overcomes death in the human body, but to the resurrection which overcomes death in the *soul*. The fact of Christ's resurrection in the human soul was the *event of Pentecost*. And this event is the primal phenomenon of the Sixth culture-epoch, which is called in the Apocalypse, "the Church in Philadelphia." For the community of Pentecost was now no longer a circle gathered round Christ Jesus, but rather a circle from out of which Christ revealed Himself to the outer world. And the language through which He revealed Himself was such that

men of all nationalities could understand it.

Now, these are the two main characteristics of the Philadelphian spiritual culture: the immanence of the Christ in human consciousness; and the cosmopolitan community resulting from this consciousness. In such a sense then the Sixth culture-epoch may be called the "Pentecost epoch." This name for it acquires all the more significance because the consciousness which gives rise to the culture represented by that epoch must stand the test of "keeping the word" and "not denying the name of Christ" (Rev. 3:8); that is to say, its concern is with the word of Christ and with relationship to His being as these become realities in the Pentecost event. What was given on that occasion, however, as a gracious dispensation, so to speak, must now be earned or submitted to in order that the culture-epoch of the spirit-self may be realized. And to understand what is meant by "keeping My word" and "not denying My name," we must study the path which leads from the consciousness soul to the spirit-self (Manas).

As we saw in the *Studies of the New Testament* [Rays: May/June 1999 to March/April 2000] in connection with the seven stages of the Passion of Christ Jesus, the Christ impulse finds no place either in the human organism or in the world. The human organism is brimful of all sorts of substances, biological forces, and egoisms; human civilization—in the field of commerce, politics, and abstract intellectuality—is absorbed in profit, power, and pleasure. Indeed, in this age of the consciousness soul, human life tends more and more to eliminate all elements of true Christianity from its domain. Natural Science, for instance, has already made a clean sweep of Christianity from its sphere of influence, and commerce and politics are busily engaged in expelling it from theirs. The banishment of Christianity from all departments of life goes on and on, the "realities" of the physical world range themselves in stronger and stronger opposition to Christianity, to that love-filled light of wisdom which is as essential to the human soul as sunlight and warmth is to a plant.

From the point of view of Christianity, the world of men is hollow and cold, but in itself it is overfull and stifling. Yes, the "realities" of the physical

world of men are gradually developing in such a way that Christianity has no more value or position in that world than *words* have. What Christian truth is there which *can* become reality in the life of the present day, become reality, that is, without safeguarding itself on every side by compromise? In the *word* alone can the Christ impulse become actual reality among men of today. It has the same opportunity to live in the world, unadulterated and un falsified by compromise, as the word has. And now is the time of great testing. The vast and mighty masses of the realities of the *Chastel Merveil* [forces antagonistic to the pursuit of the Grail, the good] of the present age are opposed by the word alone, by nothing else at all. For against the organized anti-Christian millions, opposing millions of organized Christians cannot and must not be arrayed. Anti-Christianity cannot and must not be fought with its own weapons. Power, numbers, organization—all are opposed by the word alone, borne by the human voice. And the test consists in this: that in spite of all, we must never say, "These are only words; they are not realities," but just because they can be words only, the *whole* reality of the Christ impulse must be experienced in them! Because the immense mass of anti-Christian and un-Christian forces fills our entire lifesphere, we must let all the power of thought, all the life of heart, all the feeling of truth indwell the word and oppose the hostile world with that other world which can be experienced in the *word*! This *can* be done if we are really conscious of the fact that in the beginning the Word was with God; that *all* things were made by the Word, and that the Word which was once divine with God is now human, with man. Then, when man is united with his whole soul to Him who became man and spoke words, as man, to Him who instills divine forces into the human word—then man will know that the spirit-filled word of experienced and recognized spiritual truth can hold its own against the whole massive stronghold of the 'realities' of human physical existence.

This position between a world which it seems can live only in the word and exercise influence only through the word, and a world whose rapacious power is eager to show that it can stifle and swallow up all free spiritual life—this position between two



Fresco, detail from *The Last Judgment*, Giotto (1266-1337), Scrovegni Chapel, Padua, Italy

Christ in Majesty

worlds, in fidelity to that world which, at first sight, appears to possess no other power or influence than the word uttered by the human voice—is the position meant in the Apocalypse by the “keeping my word of patience.” For this is the very path which the soul must follow in order to make the transition from the consciousness soul to the spirit-self. The path consists in an immense strengthening of consciousness in the consciousness soul, and, at the same time, of a definite orientation towards the spirit-self. Now, that strengthening of consciousness is attained, on the one hand, by resisting the world of ‘facts’; and on the other hand, by not being misled by the idea that nothing ‘weak’ and ‘insignificant’ as the word—the “mere word”—could be chosen to outweigh this world of facts. For consciousness is not strengthened by physical facts opposing physical facts, but by the *consciousness of truth*, finding, in accordance with its *content*, the strength within itself to see through the lies and illusions of the world of facts, and to face them, unwavering and not deceived. In thus arraying the “little strength” which it still possesses against a power which is still colossal, consciousness joins forces with the “little strength” in the world because it represents *truth*, and turns away from the “colossal power” in the world because it is a lie with nothing

left to it but to convince by its magnitude.

When we understand the test applied to the consciousness of the consciousness soul which has declared for the spirit-self, the words of the Letter to the Church in Philadelphia acquire amazing significance: “I know thy works; behold I have set before thee an open door, and no man can shut it; for thou hast a *little strength*, and hast kept my word, and hast not denied my name” (Rev. 3:8).

So that which originally was “*only word*,” recognized as truth by the human consciousness, becomes the “open door” to a world; i.e., the faculty of *constant, conscious*, and *reciprocal* converse with the spiritual world, the ocean in which the physical world floats like an ice floe. But in order that this may happen, the consciousness must not only side with the “little strength” against the “great” and “keep the word,” it must also “not deny the name” of Christ.

This means that it is not enough to be faithful as a mere idealist to a universal world of ideas or the like, but to be faithful to a world of which the center is a Sun dispensing radiance and warmth like the physical sun, a world at whose center shines not an idea, but the Christ-sun, radiating warmth and light. For it is only so that converse with the spiritual world can become converse with *actual entities* (human and hierarchic). Then it is no longer merely a knowledge of truths and interdependences. When this converse is held in a light which renders visible the ‘countenances’ of spiritual beings, and renders audible their individual ‘voices,’ then it becomes a real converse with real individual beings. And the light which causes the individual in the spiritual world to stand out clearly from the universal ocean of impersonal morality and truth is to be obtained not by “keeping the word” alone, but also by “not denying the name of Christ.” This signifies that the “keeping of the word” described above not only means that ideals are to be held aright in the face of external realities, it also has the special meaning that the ideals arising from knowledge are to be filled and permeated by the moral life of the Christ impulse. □

The Leaven of Life

SINCE 1929, astronomers as well as other scientists have been puzzled by the phenomenon generally known as “the expanding universe, or the “Hubble Effect,” named after the scientist who by telescopic observation confirmed an apparent drifting apart of the numberless galaxies which constitute the material cosmos. Some of these, the more distant galaxies, appear to be drifting away from us and from each other at speeds which are a considerable fraction of the speed of light so that, at present, the universe is estimated to be 18 billion light years in diameter—and expanding. Various explanations have been put forth, but so far none has proved sufficiently compelling. While the regnant theory (“the Big Bang”) postulates the cosmos to have originated from the explosion of a single incomprehensibly immense mass of exceedingly dense matter, it fails when the same theorists calculate that such a mass could not possibly have been formed nor to have any feasible existence. The weak spot in all the materialist cosmogenetic theories is their inability to explain “first things”—the “where,” the “how,” and especially the “why” of the Beginning.

The Rosicrucian Teachings do offer an explanation for this origin, stating that the third aspect of the Supreme Being awakened cosmic root substance from its inertia and set the countless inseparate atoms spinning upon their axes and imparting to them varying rates of vibration.

This teaching is rejected by the materialist, since he acknowledges but one intelligent specie in the cosmos—man. Yet he is forced to admit that *homo*



Joe Tuccione

Creation of a Star

sapiens, as sapient as he may be, is more creature than creator.

Still, the fact of the expanding universe is a reality and no purely material explanation can give the “why” of it. We must therefore look further afield.

In the making of bread the baker takes flour and other ingredients and to them he adds a substance such as yeast, which he calls “leaven,” or the “rising agent.” The first mixture, the “sponge” containing this leaven, is allowed to set for a while in order that the leaven may work. This produces a considerable enlargement. The sponge must then be transferred to a larger vessel where the remainder of the flour is added. Again the leaven causes an increase in volume. The dough is then divided into sections, each of which requires a separate pan, for the bulk is now too great for a single container. Again the leaven is allowed to work, causing the dough to fill the pans, which are then placed in the oven where the heat effects further expansion, even to the point of causing the bread to overflow the pans if the baker has not a provided sufficient space. In short, the whole process is a matter of ongoing expansion throughout.

At the present time, our universe is behaving in a manner somewhat analogous to the rising dough. Based on terrestrial and satellite observations, galaxies are expanding just like baking bread. Since an expanding world requires greater room in which to expand, the worlds must inevitably spin further and further apart, giving each a wider orbit of activity and influence. Correspondingly, the solar systems must themselves have more room, for even though to us they seem immensely distant from one another, they too are increasing their spheres of activity, proportionate to the increase in the rate of vibration (the heat applied to the dough).

Since galaxies themselves are separating, each from the other, and since they appear everywhere in space, it follows that space itself must be expanding.

We must concede a cause for every effect, so we ask why is this expansion necessary? What is behind it? Material science offers us no help because it deals only with Form. The answer lies in form's polar opposite—Life. If one could retrospect to the beginning of this "Great Day" of manifestation, he would find conditions as Max Heindel describes them in *The Rosicrucian Cosmo-Conception*: First appearing in the World of God, Who is Life, Virgin Spirit clothes itself in substance of increasing density, descending into thought and desire worlds and finally into the physical world, this over immense periods of time.

When the imprisoned Life Forces have contracted to a state of requisite density, reaching the nadir of their involutory journey, a great change ensues. The imprisoned Life begins to orient itself towards its spiritual origins, disengaging itself from the drag of matter, but taking with it wisdom, knowledge, and power, extracted by recapitulating and consciously absorbing the essence of its involutory experiences. Some millions of years ago a new influx of Life Force was injected into Creation. The dense material universe commenced to re-expand under the leavening influence of the renewed Life Forces. This process is continuing and must continue throughout future ages until the great "Day of Liberation" at the end of this Great Day of Manifestation.

This change, this reversal from Involution to Evolution, augmented by the impulse of Epigenesis

from the World of Life Spirit, was in actual fact the beginning of the redemption of all of creation, macrocosm and microcosm, from the toils of materiality. Christ Jesus said, "I am come that they might have life and that they might have it more abundantly." Look what a little leaven does to the whole lump! Look how the spiritual leaven of faith the size of a mustard seed can create a great tree of conviction and realization.

In the individual and in the composite whole, this Leaven of Life continues to work, raising and expanding our consciousness together with the consciousness of the whole Cosmos; yes, even of the Creator Himself. As Paul described this process: "For we know that the whole creation groaneth and travaileth...waiting for the adoption, to wit, the redemption of our body." Our worlds, our bodies, are becoming less and less dense; the hard core of matter is being transmuted into ether, into desire substance, into thought, and eventually into untrammelled spirit itself. So must our universe continue to expand until the Living Leaven, the Spirit of God, shall have done Its work and we realize our grand destiny as "sons of God" in a spiritual universe of a grandeur impossible for us now to conceive.

And we must remember that each individual Spirit contributes to this leavening. The Life Forces are working as a spiritual ferment in every one of us, in every atom of our being, whether we know it or not, making inevitable the final outcome. We each have a vital part to play in the grand work of "hastening the Day of Liberation," for our attitude can either advance or delay it. That is why Max Heindel stressed the necessity for "loving, self-forgetting service," for it is the surest, most efficient means for opposing the inertia of materialism and for activating the Christ Leaven that will bring each "Life more abundant."

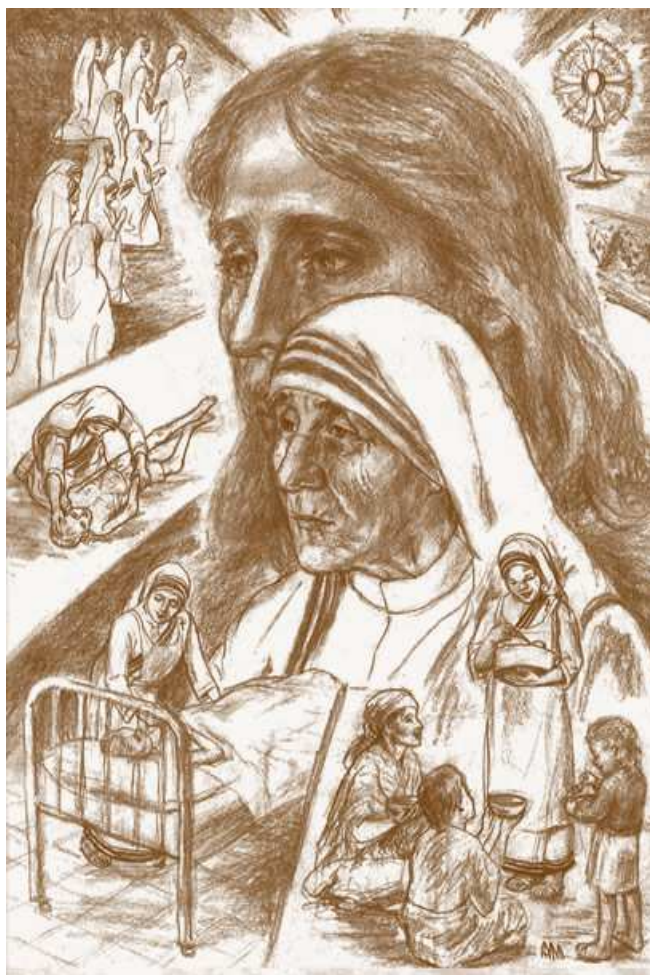
Enzymatic service leavens the whole lump of corporeality. Like the aroma of fresh baked bread, the quintessences of our good deeds is a spiritual fragrance pleasing to our heavenly Father. It generates the levitating soul body, which enables us to rise from the dough of our material confines, and, in time, to collectively float the Earth. □

—Jack L. Burtt

The Dark Night of Mother Teresa

ON OCTOBER 19, 2003, Mother Teresa of Calcutta (1910-1997) will be beatified in Rome. During the three-and-a-half-year investigation into her cause, no less thorough for having been hastened by the waiver of the customary five-year waiting period, every nook and cranny of her life was studied for evidence that she is the great saint, the Christian Mahatma, that the world already believes her to be. The date chosen for her beatification, Mission Sunday, is the Sunday closest to the twenty-fifth anniversary of the pontificate of John Paul II and to the end of the Year of the Rosary. This may be taken as a sign of how close Mother Teresa's cause is to the Pope's heart. In any case, the beatification of Mother Teresa makes a fitting colophon to the era of turbulence and grace that will always be associated with his name. Since the pontificate of Gregory the Great (590-604), nearly every generation of Christians has felt itself living in a Church too old to produce heroic saints. If during the days of John Paul II we are inclined to a similar despondency, we have only to consider Mother Teresa to be reminded of how young the Church really is, how capable of fidelity and passionate witness to Christ.

Given the imminent beatification of Mother Teresa, this article—which appeared in the May 2003 issue of First Things, and is reprinted with permission—gives further insight into the reason for conferring the Catholic title of “Blessed” to honor sanctity and spiritual achievement. This text is offered in response to Max Heindel’s June 1916 Letter to Students, in which he urges us, “As followers of Christ,” to “pay tribute to the heroes and heroines who through years of suffering fought for others by rendering tender care in childhood’s helpless days, by unflinching service in times of sickness, by patient participation in poverty and in any and every trouble that might befall....let us honor them here and now.”



Mother Teresa. © Anna May McCallum

One would expect the canonization process to be steady and sure and, aside from a few marginal detractors, uncontroversial, for no saint has ever been more in the public eye. In her lifelong service to Christ in the poorest of the poor, and her simple and consistent teachings on the law of love, she was an open book. She tried always to be transparent to Christ, and in that very transparency her inner life was hidden, making her a difficult subject for biographers. Malcolm Muggeridge observed that when the eighteen-year-old Agnes Gonxha Bojaxhiu left her family to join the Sisters of Our Lady of Loreto, it was “the end of her biography and the beginning of her life.” It is only now with the end of her life, and the beginning of her cause, that the biography resumes, and new dimensions of her character are

revealed.

During November and December of last year, the ZENIT News Agency published in four installments a study of *The Soul of Mother Teresa: Hidden Aspects of Her Interior Life*, by the Postulator of Mother Teresa's cause, Father Brian Kolodiejchuk, M.C. In this study a new portrait of Mother Teresa's interior life emerges, drawn largely from letters she sent to her spiritual directors. She had wanted the letters to be destroyed, not intending to leave behind any record of her spiritual life ("I want the work to remain only His"), but they were preserved nonetheless; and who among us would willingly dispatch them to the shredder? Fr. Kolodiejchuk's study is just the tip of the iceberg—the documentation submitted to the Congregation for the Causes of Saints runs to eight volumes—but what it shows us is Mother Teresa as a classic Christian mystic whose inner life was burned through by the fire of charity, and whose fidelity was tested and purified by an intense trial of faith, a true dark night of the soul.

Fr. Kolodiejchuk sees Mother Teresa's life as unfolding in four phases:

1) Her childhood and youth, when from the time of her First Communion at age five and a half she felt her heart captivated by the love of Jesus and of neighbor, and discovered her call to join the missionary Sisters of Our Lady of Loreto. While it was difficult to leave her family, she found her time as a Loreto nun, teaching in the convent school in Calcutta, immensely rewarding. She was by all accounts a happy though not particularly brilliant nun (she is remembered, among other things, for having fumbled the candles at Benediction). The keynote of this period is youthful zeal and joy.

2) The Vow of 1942. At age thirty-two, at the end of her annual retreat, with the permission of her spiritual director, Mother Teresa made a vow to give herself utterly and unreservedly to Christ: "To give God anything that He may ask...not to refuse Him anything."

3) The Call within a Call. On September 10, 1946, the day celebrated by the Missionaries of Charity as "Inspiration Day," Mother Teresa was traveling by train from Calcutta to a retreat house in Darjeeling. During this trip, the realization came to her that Jesus was calling her to serve him radically in the poorest of the poor. Only in private letters to

her spiritual director, Fr. Celeste Van Exem, S J., and (under Fr. Van Exem's cautious instruction) to Archbishop Ferdinand Périer, S J., did she reveal that this call was more than just an inner prompting. Jesus appeared and spoke to her, in a series of interior locutions and visions. "Wouldst thou not help?" Jesus asked her. "How can I?" Mother Teresa responded, expressing her fear of incurring ridicule, loneliness, deprivation, and failure should she leave her happy life as a Loreto nun, exchange her habit for a rough sari, and take up the uncertain life Jesus was demanding of her. Repeatedly he asked her, "Wilt thou refuse? You have become my spouse for my love. You have come to India for me. The thirst you had for souls brought you so far. Are you afraid now to take one more step for your spouse, for me, for souls?" And again: "I want Indian nuns, Missionaries of Charity, who would be my fire of love amongst the poor, the sick, the dying, and the little children..." The chief motivation for the Missionaries of Charity, as she would often say, was not to do social work, but to adore Christ in the littlest and weakest of his children, and to bring Christ the souls for which he thirsts.

4) The Dark Night. Throughout 1946 and 1947, Mother Teresa experienced a profound union with Christ. But soon after she left the convent and began her work among the destitute and dying on the street, the visions and locutions ceased, and she experienced a spiritual darkness that would remain with her until her death. It is hard to know what is more to be marveled at: that this twentieth-century commander of a worldwide apostolate and army of charity should have been a visionary contemplative at heart; or that she should have persisted in radiating invincible faith and love while suffering inwardly from the loss of spiritual consolation. In letters written during the 1950s and 1960s to Fr. Van Exem, Archbishop Périer, and to later spiritual directors, Fr. L. T. Picachy, S J., and Fr. J. Neuner, S J., she disclosed feelings of doubt, loneliness, and abandonment. God seemed absent, heaven empty, and bitterest of all, her own suffering seemed to count for nothing, "...just that terrible pain of loss, of God not wanting me, of God not being God, of God not really existing."

The dark night of Mother Teresa presents us with an even greater interpretive challenge than her

visions and locutions. It means that the missionary foundress who called herself “God’s pencil” was not the God-intoxicated saint many of us had assumed her to be. We may prefer to think that she spent her days in a state of ecstatic mystical union with God, because that would get us ordinary worldlings off the hook. How else could this unremarkable woman, no different from the rest of us, bear to throw her lot in with the poorest of the poor, sharing their meager diet and rough clothing, wiping leprous sores, and enduring the agonies of the dying, for so many years without respite, unless she were somehow lifted above it all, shielded by spiritual endorphins? Yet we have her own testimony that what made her self-negating work possible was not a subjective experience of ecstasy but an objective relationship to God shorn of the sensible awareness of God’s presence.

In the history of Christian theology and spirituality, there have been many accounts of divine darkness, with a host of different implications. It is an ancient doctrine, emphasized by apophatic theologians and mystics, that God dwells in inaccessible light, a light so searingly absolute that it cancels out all images and ideas we may form of Him, veiling the divine glory in a dark “cloud of unknowing.” This tradition owes much to the Christian Neoplatonist Dionysius the Pseudo-Areopagite and his liturgically inspired vision of ascent to the divine throne; as such, it says more about divine transcendence than about human desolation.

Among the monastic writers who flourished during the sunlit years of the twelfth century, divine darkness was an essentially cheerful idea. William of St. Thierry positively delighted in our mind’s incapacity to see that God is present, for he counted on love to make good the deficiencies of our feeble intellect. Love is the eye with which we see God, William said; love itself is understanding. But love is not to be confused with mere feelings. Feelings burn out too easily; they can be manipulated or seduced. The love by which we see God must be an act of the will rather than a passing affection of the heart.

Later generations of Christian mystics dwelt upon the more desolate kinds of darkness to which the spiritual life can lead: the darkness in which all modes of prayer and spiritual practice become arid,

and all consolation in the love of God seems lost. Even in the desolate dark night of the soul, indeed, especially there, St. John of the Cross taught, God is present, purifying the soul of all passions and hindrances, and preparing her for the inconceivable blessedness of divine union. Along with dark knowing, there is dark loving, no less ardent for being deprived of all sensible and spiritual vision of the beloved. Therefore St. John can say, “Oh, night more lovely than the dawn, Oh, night that joined Beloved with lover, Lover transformed in the Beloved!”

Yet only in the modern period has the dark night of the soul taken the form of radical doubt, doubting not only one’s own state of grace, but God’s promises and even God’s existence. A wise Benedictine, John Chapman of Downside Abbey, made this point in a 1923 letter to a non-monastic friend: “[I]n the seventeenth and eighteenth centuries most pious souls seem to have gone through a period in which they felt sure that God had reprobated them....This doesn’t seem to happen nowadays. But the *corresponding trial* of our contemporaries seems to be the *feeling of not having any faith*; not temptations against any particular article, but a mere feeling that religion is not true.”

For this annihilating temptation, Chapman wrote, “the only remedy is to *despise* the whole thing, and pay no attention to it except (of course) to assure our Lord that one is ready to suffer from it as long as He wishes.” The “feeling of not having any faith” is painful because it is an authentic purgation, during which “faith is really particularly strong all the time,” and one is being brought into closer union with the suffering Christ.

This was exactly the way Mother Teresa learned to deal with her trial of faith: by converting her feeling of abandonment by God into an act of abandonment *to* God. It would be her Gethsemane, she came to believe, and her participation in the thirst Jesus suffered on the Cross. And it gave her access to the deepest poverty of the modern world: the poverty of meaninglessness and loneliness. To endure this trial of faith would be to bear witness to the fidelity for which the world is starving. “Keep smiling,” Mother Teresa used to tell her community and guests, and somehow, coming from her, it doesn’t seem trite. For when she kept smiling during her night of faith, it was not a cover-up but a manifestation of her

loving resolve to be “an apostle of joy.”

One can better understand, having read *The Soul of Mother Teresa*, why she insisted that adoration of Christ present in the Blessed Sacrament should occupy the center of the Missionaries’ daily work; and why she felt it imperative to establish purely contemplative communities that would make the Missionaries of Charity an order of adoration as well as apostolic service. Adoring Christ in the Sacrament is also a way of dark knowing and dark loving. To all appearances he is absent, as Aquinas says in the *Tantum ergo Sacramentum*, so faith must supply what is lacking to our feeble senses. Humanly, there were times when Mother Teresa felt burnt out, but faith supplied what was lacking even to troubled faith; spiritually she was often desolate, but her vow endured and her visible radiance—to which everyone attests—was undiminished. This lifelong fidelity should not be confused with a Stoic determination to keep going in the face of defeat. It was something else entirely: objective Christian joy

Mother Teresa is not the only modern saint to have undergone such a trial of faith; one thinks also of precursors like St. Paul of the Cross (1694-1775), founder of the Passionists, and St. Jane Frances de Chantal (1572-1641), foundress of the Visitandines; but above all of Mother Teresa’s namesake, St. Thérèse of Lisieux (1873-1897), the French Carmelite famous for her “Little Way.” [See *March/April 2000 Rays for a review—Ed.*] The parallels between Mother Teresa (Teresa of the Child Jesus) and St. Thérèse (Teresa of the Child Jesus and the Holy Face) are really quite remarkable. Thérèse also made a vow, informally as a young child, and formally on two occasions as a professed Carmelite nun, to refuse nothing to Jesus. Like Mother Teresa, she had longed to be sent forth in the missions as a herald of God’s love; since her frailty prevented this, she rejoiced in being assigned missionaries for whom she prayed and whom she regarded with great affection as her spiritual brothers. She, too, felt multiple calls; indeed, she felt all calls at once: “I feel the vocation of the warrior, the priest, the apostle, the doctor, the martyr,” she wrote. “I feel within my soul the courage of the Crusader, the Papal Guard, and I would want to die on the field of battle in defense of the Church.” Not for feminist reasons did she say, “I feel in me the

vocation of the priest,” but rather because of a youthful desire to be all in all for Christ. The “Little Way” was her solution: “I understood that love comprised all vocations, that love was everything...my vocation is love!...In the heart of the Church, my Mother, I shall be Love.” If love were dependent on mere feelings, however, her vocation would have foundered, for as Thérèse wrote, “Do not believe I am swimming in consolations; oh, no, my consolation is to have none on earth.”

From Easter 1896 until her death from tuberculosis on September 30, 1897, at age twenty-four, Thérèse endured a trial of faith of the modern kind, which she described as like being enclosed in a dark tunnel. She seemed to hear the darkness mocking her: “You are dreaming about the light, about a fatherland embalmed in the sweetest perfumes; you are dreaming about the eternal possession of the Creator of all these marvels; you believe that one day you will walk out of this fog which surrounds you! Advance, advance; rejoice in death which will give you not what you hope for but a night still more profound, the night of nothingness.” According to tradition she died trusting and loving God in the very grip of this doubt, and promising to spend her heaven doing good on earth.

Is it fanciful to consider the possibility that Mother Teresa, who died in the same month one hundred years later, who experienced the same ardent call, made the same vow of surrender, suffered the same desolation of faith, and embodied in the face of that dark night the same teaching of fidelity in small things, may have in some way been completing the mission of St. Thérèse? Could it be that this missionary contemplative and this contemplative missionary are companions in a joint work of grace?

However that maybe, it was the same objective Christian joy that made Agnes Gonxha Bojaxhiu become a Saint Teresa for our time, and a saint-maker for our future. When we consider her life and the ongoing life of her community, the Church seems young again, and everything seems possible. If these days are in any sense a dark night for the Church, then Mother Teresa shows the way forward: faith that we are undergoing a purification rather than a free-fall, and fidelity, in small things as well as big, to the vows that bind in order to set free. □

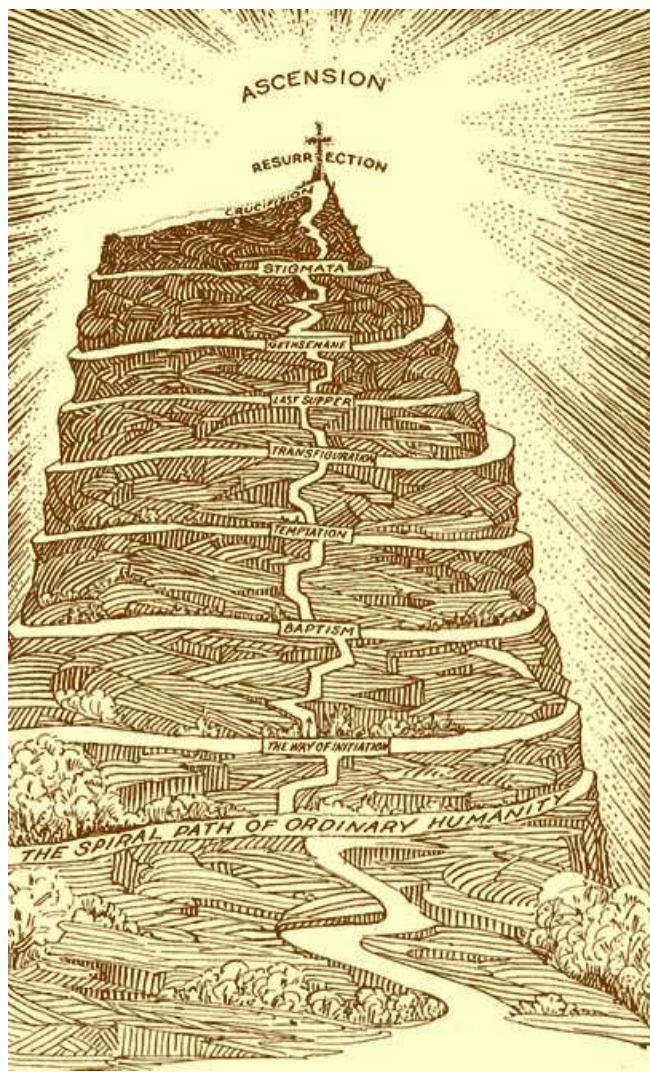
—Carol Zaleski

The Virgin Mary and Christian Rosenkreutz

We are all Christs in the making, the love nature is unfolding in us all, and why should we not identify ourselves with one or another of the Christian churches which cherish the Christ ideal? Some of the best workers in the Fellowship are members, yes, and ministers, of churches. Many are hungry for what we feed upon. We cannot share it with them by standing aloof, and we do ourselves harm by neglecting to take advantage of the great opportunity to aid in elevating the church.—Max Heindel

STUDENTS on the occult path of spiritual development may have a tendency, albeit unconscious, to feel superior to their mystic brothers. In Heindel's *Ancient and the Modern Initiation* an illustration shows a mountain with the two paths: one straight and one winding. It can readily be seen that where the paths intersect orthodox church members ("ordinary humanity") are more advanced than the occult school pupils at the lower intersections. It is not usually easy for an occult student to go back to a traditional church. It is like pouring water on fire, and he needs to make an extra effort. He would need to develop much humility and no one can develop humility without going through the school of humiliation. The Rosicrucian School meets its members at the gate with knowledge (fire); the church meets her members at the gate with faith (water). The Rosicrucian School pupil will have to develop more devotion to achieve balance, as the church member needs to develop mental understanding to gain his balance.

When I went back to church, which happens to be



the Catholic Church, I was interested in seeing where it was similar and where it differed from the Rosicrucian teachings. Most apparent in the Catholic religion is the mystery that surrounds Our Lady the Virgin Mary, and the special veneration the faithful give her. Many questions came to my mind: Does the veneration of Mary contradict the Rosicrucian teachings? What should be the attitude of a Catholic Rosicrucian pupil towards Mary? What is the position of the feminine sex in the Rosicrucian teachings? Is there any relation between Virgin Mary, the mother of our Lord Jesus

Christ, and Christian Rosenkreutz, the Founder of the Order of the Rose-Cross? Is there be any relation between the Rosary and the Rose-Cross? In the course of my study I discovered many truths. The most beautiful and the most wonderful discovery I made concerns the genuine relation between the Virgin Mary and Christian Rosenkreutz. These relations are of two types: the family relation and the mystical relation.

Family Relations

According to the Western Wisdom Teachings, Christian Rosenkreutz is the reincarnation of Lazarus, the Son of the Widow, who was raised from the dead by our Lord. He was a disciple of our Lord Jesus Christ, the one He loved most. Corinne Heline states plainly in her book *Mystery of the Christos* that John the beloved is the same person as Lazarus and that Lazarus was his initiatory name.

James and John are the sons of Salome and Zebedee. Salome and Mary, the mother of Jesus, have the same parents, they are the daughters of Anna and Joachim. James and John are therefore Jesus' cousins; they are Mary's nephews. It is this strong family tie between Salome and Jesus that motivates Salome to bring her two sons, John and James, to Christ asking Him to give them seats in heaven, one at His right and the other at His left. It is this family tie that causes many people to infer that they are Mary's children. John and James are Jesus' cousins. In the Hebrew language the same word is used for brother and cousin, just as it is found in some other languages in the world. In Galatians 1:19 Paul the Apostle in Jerusalem told Cephas, "But other of the apostles saw I none, save James, the Lord's brother."

Mystical Relation

Mary is not only the physical mother of Jesus, she is also the spiritual mother of our Lord. She partook in all the sufferings that her son underwent. Mary has become "Our Lady of Perpetual Help" when she came to the rescue of the child Jesus when the latter saw in a vision the planet's Dweller on the Threshold.

According to the Western Wisdom Teachings, God has three aspects: the Father, the Son, and

Jehovah or the Holy Spirit. Each aspect has a positive and negative polarity. Jehovah is the positive pole and the Holy Spirit, the Comforter, is the negative pole of the Third Person. Jehovah worked through Moses, the Law Giver. Of the Holy Ghost an Angel told Enoch: "This is the Beloved, this is the Holy Spirit who speaks to the Prophets, Queen of the Ocean of Light." Moses was an instrument for Jehovah, Jesus was an instrument for the Christ, and Mary has been an instrument for the Holy Ghost. She is described as "the Bride of the Holy Ghost." A certain mystic has written that "Mary's soul offers the Holy Ghost a glorious temple in which to dwell, a closed garden into the secrets of which He alone can enter, an altar on which is offered the purest of sacrifices."

The Holy Ghost works best with someone in whom the feminine qualities have been developed, and it is in the Virgin Mary that these qualities have been most fully and highly developed. The words from *Song of Solomon* (6:10)—"Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"—have really been used for the Holy Ghost. At the Annunciation the angel Gabriel prophesied: "The Holy Spirit will descend on you and you will conceive." Mary was present among the Apostles on the day of Pentecost, when the Holy Ghost descended on the apostles. Anyone who wants to attract the Holy Ghost should first develop the feminine qualities and master the lower desire nature in himself/herself.

The first building of the Elder Brothers was called the "House of the Holy Spirit." The main difference between Holy Mary and Christian Rosenkreutz is that Mary's work is based on the heart (faith) and the water element, while Christian Rosenkreutz's work is based on knowledge (the mind) and the fire element. But we know that in order to advance on the path, to attain the Christ Consciousness, we need to tread both paths: the heart (water) path and the mind (fire) path. Speaking of these two paths, the Talmud declares "The law may be likened to two roads, one of fire, the other of snow. To follow the one is to perish by fire; to follow the other is to die of cold. The middle path alone is safe."

Today, there are many faithful who yearn for esoteric knowledge, and they need to be satisfied. The intellectual requirement of mankind has been significantly increased due to many factors, including the ubiquity of the print media, universal education, application of the scientific method, and the evolution of the mind. Church leaders, priests, and ministers spend more time for their training in the seminaries. There are today in the world a great number of church goers who are highly intellectual. A good part of Christian youth has been exposed to higher education and they need a higher aspect of the christian teachings, something more than what is available in their catechism from Sunday Bible class.

While the Rosary has served as a teaching instrument for the less mentally evolved, the Rosicrucian Teachings appeal to the more literate and mentally inquisitive. As Max Heindel advises those who follow the mind path to go back to their churches in order to make more rapid soul growth, so do church members need to open themselves to esoteric teachings to complete their training. Some people think that the mind is not important in the search for God. This is not correct. Those in the churches who aspire to holiness but who lack esoteric knowledge are given spiritual advisers to help them to interpret the spiritual experiences they encounter on the path to holiness. To be spiritually whole, each Christian must develop both the Mind and the Heart. Saint Louis-Marie Grignon de Montfort was aware of this truth when he emphasized that recitation of the Rosary should not be a passive work, but that both the mind and the heart should be involved. Today's Christian community needs to promote advancing toward an intellectual esoteric mystical school. In the very near future, *The Rosicrucian Cosmo-Conception* will be greatly appreciated by the general world population because it is one of the books that appeals to both the mind and the heart.

Through the Virgin Mary and John the Beloved Christ seeks to re-establish the balance that man lost during the War in Heaven. Before that event, the constellations of Virgo and Scorpio were joined. The War in Heaven caused a shifting of the polar axis of all planets, a change in the planetary rhythm of the entire solar system, and the separation of



Fresco, Fra Angelico assistant, c. 1450, Museo di San Marco, Florence

Jesus Consigning His Mother to Saint John

For the Rosicrucian student, the exalted status of the Virgin Mary is confirmed from the cross on Golgotha, "the place of the skull," from which Christ speaks to his mother regarding John the Beloved (kneeling on her left), the future Christian Rose Cross: mulier ecce filius tuus, "woman, behold your son."

constellations of Virgo and Scorpio. This disharmony lasted until the coming of our Lord Christ. It was when He was on the cross that Christ brought the Constellations of Virgo and Scorpio together again at the spiritual level. Our Lord was able to realize this Great Work through his two great disciples, the Virgin Mary and John the Beloved, representing, respectively, Virgo and Scorpio.

"When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, behold thy mother. And from that hour that disciple took her unto his own home" (John 19:26-27).

According to the Western Wisdom Teachings, Christian Rosenkreutz is the reincarnation of

Lazarus who is John, the Virgin Mary's nephew. At the raising of Lazarus, Christ was initiating John, His most advanced Disciple, whose initiatory name was Lazarus, into the new Sun Mysteries.

Christian Rosenkreutz founded the Order of the Rose Cross in the year 1313 with the purpose of giving the world a body of Teachings that will raise its consciousness through knowledge and loving, self-forgetting service to others. The cross in the Rosicrucian emblem symbolizes matter, the physical body, and the roses represent the soul. When the Ego consciously works in its several "bodies," it generates soul which becomes pabulum for the spirit. The Rosicrucian Fellowship is the only authorized preparatory school for the Order of the Rose Cross. As a Christian school, the Fellowship's mission is to give to the world the Western Wisdom Teachings that promote Aquarian Age Consciousness. The Aquarian Age will formally begin in about the year 2600.

The Rosary

In the year 1214 the Virgin Mary founded the Order of the Rosary, "Rosa Mystica." As set forth in his book *The Secret of the Rosary*, St. Louis de Montfort describes the origin of practice of the Rosary as communicated to Saint Dominic by the Holy Virgin Mary. Montfort calls each bead of the Rosary a "rose." The Rosary Crucifix is composed of a cross and roses ("beads"). One construal of the word *Rosary* is a crown of roses. In reciting the rosary one weaves a crown of roses for the head of our Lord Jesus Christ.

While Rosaries vary in number of beads and verbal patterns, the simplest Rosary is composed of 5 'decades' of fifty beads which is properly recited three times, resulting in 150 Hail Marys, thus correlating it with the 150 Psalms. While the Apostle's Creed is recited with the cross, with each decade of beads the rosarist contemplates one of the 15 Mysteries that comprise the Gospel story, the path of attainment. The five Joyful Mysteries are The Annunciation, The Visitation, The Nativity, The Presentation in the Temple, and The Finding the Lord in the Temple. The five Sorrowful Mysteries are The Agony in the Garden, The Scourging at the Pillar, The Crowning with Thorns, The Carrying of

the Cross, and The Crucifixion. The five Glorious Mysteries are The Resurrection, The Ascension, Pentecost, The Assumption of the Virgin, and The Coronation of the Virgin. Each cycle of 50 repetitions, according to Saint Louis De Montfort, corresponds to verses in Philippians 2:5-11 which form the keynote of the Rosicrucian Temple Service.

The Joyous mysteries correlate with the text, "Let this mind be in you which was also in Christ Jesus, who made himself of no reputation and took upon himself the form of a servant, and was made in the likeness of man."

The five Sorrowful Mysteries correspond to the scripture passage, "And being found in fashion as a man, he humbled himself and became obedient unto death, even the death upon the cross."

The five Glorious Mysteries correspond to the sentence: "Wherefore God hath highly exalted him and given him a name that is above every name; that at the name of *Christ Jesus* every knee should bow, and that every tongue should confess that Christ Jesus is Lord, to the glory of God the Father."

The Rosary may be seen as scheme for reliving and internalizing the complete Gospel story so that it conforms the heart and mind of the one who prays and contemplates with the lives and persons of Christ Jesus and the Virgin Mary.

When added, the 15 mysteries give the number six, a key number for both Our Lady Mary and Christian Rosenkreutz. Six is the number for Service, keyword for the 6th House of the Zodiac and for the sign Virgo, the sign of the Virgin. It is also a password for the Rosicrucian Fellowship. It is through ever wider vistas of service that man evolves to godhood. Our Lord Christ says, "He who would be the greatest among you, let him be the servant of all."

When we add the first 3 Holy Marys to the 150, we get to number 153, which totals nine, another important number in the life of the Virgin Mary and of every Christian. During the Angelus, which is a devotional exercise commemorating the Incarnation and honoring Mary, the Angelus bell rings $3 \times 3 = 9$ times. When Peter, by the order of our Lord, cast his net, he caught 153 fishes, representing the number of those who would be saved, as also given in the Revelation figure of 144,000.

According to the Western Wisdom Teachings nine denotes the liberation of mankind. There are 9 Lesser Initiations. The ninth calendar month, October, the month of the Rosary, is ruled by two planets: Mercury (Mind), ruling Virgo in the natural or sidereal zodiac, and Venus (affection), ruling Libra in the Intellectual Zodiac. During this time the mystic can most easily blend the two forces of the Mind and of the Heart. These two qualities are well blended in "Mary Catena Legionis," a prayer to Mary as a force to fight the Evil One, which begins with the antiphon: "Who is that coming like dawn, fair as the Moon, shining as the Sun, terrible as an army in a pitched battle?"

Heartfelt recitation of the Rosary develops devotion. Performed reverently and with mental alertness, such practice will hasten the occult student's spiritual development. Because Max Heindel thought that the Rosicrucian literature was lacking in the devotional element, he suggests readings from Thomas à Kempis' *The Imitation of Jesus Christ*. Mary is universal, she is the Mother of our Elder Brother Jesus who assisted the Christ for the salvation of mankind.

At the beginning of this article we asked, What should be the attitude of a Catholic Rosicrucian pupil towards Holy Mary and what is the position of the feminine sex in the Rosicrucian teachings? The Rosicrucian or the Catholic Rosicrucian should feel free to venerate the Blessed Mary and to recite the Rosary if he is so disposed.

The Madonna and Child theme is ageless. It holds for mankind the supreme ideal of perfected motherhood as embodied in the Blessed Mary, the immaculate mother of Jesus, who was the bearer of the Christ. The Virgin Mary is one of the latest incarnations of the Eternal Madonna; before her, the Eternal Madonna has incarnated through many other mothers such as: Isis in Egypt, the Virgin Frigga in Scandinavia, the Queen of Heaven in Mexico and the Americas, and, most notably, the Virgin Mary in Palestine. Mary was, and is, a great spiritual teacher who bequeathed to her son the riches of her profound wisdom. She was the highest Initiate to incarnate in a feminine body.

In *Mystery of the Christos*, the capstone to her seven-volume study of the Bible, undertaken at the

urging of Max Heindel, Corinne Heline writes that Raphael's famous Sistine Madonna has been used in schools of esoteric Christianity for meditative purposes. Among the first pictures given to these pioneers to study and interpret was that of the Mother and Child. Each Mystery Temple had its own healing sanctuary where patients were taught to project their consciousness into the Memory of Nature and thereby receive the healing forces emanating from the holy figure of the Divine Mother.

The author of *Revelation*, who later became Christian Rose Cross, writes of the Cosmic Mother: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under the feet, and upon her head a crown of twelve stars" (Rev 12:1).

The Catholic church venerates but does not worship Holy Mary. The Virgin is petitioned, "Holy Mary, mother of God, pray for us," while the prayer to Jesus Christ is "God have mercy on us." In venerating Mary, the Catholic Rosicrucian pupil does not practice Mariolatry; it is not the outer but the inner Virgin Mary to whom he appeals.

Members of the Rosicrucian Fellowship typically work for the emancipation of women in every sphere of life. According to the Western Wisdom Teachings, the human Ego is alternately embodied in male and female bodies, enabling it to learn all the lessons that can be extracted from the conditions existing on earth under the same planetary vibrations. Anything that men currently do for the advancement of women will directly favor their lives when they are reborn as women.

When Max Heindel was asked about the Rosicrucian viewpoint on women's suffrage (1Q&A, pp 371-2), he answered that because the woman has a positive vital body, she is "intuitively in touch with the spiritual vibrations of the universe. She is more idealistic and imaginative, taking a great interest in all the things which make for the moral upliftment of the race, and it is only by the moral and the spiritual growth that humanity can advance at this time, she is really the prime factor in evolution. It would be of an enormous benefit to the race if she were given an equal right with man in every particular. For not until then can we hope to see reforms brought about that will really unite

humanity.

“We see that by analogy, if we will look into the home, the woman is really the central pillar around which both husband and children cluster. According to her ability she makes the home what it is; she is the cementing influence and the peace-maker. The father may pass out by death or otherwise, the children may leave, while the mother remains, the home is there; but when the mother is taken away by death, the home is at once broken up.

“Some have argued, ‘Yes, but when she is taken away by politics the home will be broken up just as much.’ But of that there need be no fear. During the transition stage, while women have to fight for their rights, and, possibly, a short time afterward, until they have adjusted themselves, there may in some cases be a neglect of the home, but in the places where it has already been tried, no homes have been broken up and much good has been achieved, for women can always be counted upon to stand for any improvement which makes for morality. While laws are only makeshifts to bring humanity to a higher plane where each one will be a law unto himself, doing right without coercion, it is nevertheless necessary that such reforms should be brought about at the present time by legislation.”

Both the Virgin Mary and Christian Rosenkrenz, who is the reincarnation of John the Beloved, have attained the the Consciousness of the Vulcan Period through the Great Work both have accomplished under the guidance of Christ Jesus. They have thus surpassed the Venus Period Consciousness, which is a supreme Love Consciousness, described as Objective, Self-conscious, Creative consciousness. Our Lady has always been depicted with her Heart in the middle of her bosom, which reflects a perfect balance between the Mind and the Heart. If Christian Rosenkrenz were painted, his Heart would have to be depicted in the middle of his



Watercolor, illustration for Dante's *Divine Comedy*, William Blake, c. 1825, British Museum, London

St. John Joins the Other Saints and Dante and Beatrice

Love incarnate lived in a body hallowed by the pure sacrificial love of Mary. He who became Christian Rose Cross, who was closest to the heart of Christ, is best qualified to question Dante (below center) on love, after Peter (left) has questioned him on faith, and St. Paul (right) has questioned him on hope. The blending of love and knowledge is manifest in the profound wisdom of St. John's Gospel.

bosom as well. Being Adepts, Holy Mary and Christian Rosenkrenz have overcome death; they have unbroken consciousness, in or out of a physical body. Holy Mary works primarily with the churches and the devotional seeker. Christian Rosenkrenz works more with governments and science and the mentally-oriented spiritual seeker.

Should a student of the Rosicrucian teachings join a church? It is an individual matter. Max Heindel writes: “Of course there is no compulsion. You are not required to join or attend a church, but if you do go there in the spirit of helpfulness, I can promise you that you will experience a most wonderful soul growth in a very short time.”

The inner Christ can never be born within us if the inner Virgin Mary, the purified soul, is not first born within us. It is the Virgin Mary who brings forth Jesus and Jesus attracts the Christ. When purified, our physical, vital, and desire bodies become the inner Virgin Mary in each of us. As there is the inner Christ so should there be the inner Virgin Mary. Holy Mary does not belong to any particular church, Holy Mary is universal and individual. □

—Kwassi Laurent Djondo

Mystic Light

After Dying

Part 2

JENNY TAUGHT SAM how to glide. It took him a while to get into the gliding mode, for the habit of walking was still very strong indeed. He would take a few steps before remembering that it was much easier to glide—and much quicker. He could travel a great distance in almost no time. It felt great to glide without the need to carry the heavy dense body around. He enjoyed the freedom it gave him. He could go anywhere without passport, visa, or car.

He found this lower invisible world to be quite a strange place. He was surprised to discover that he felt no heat nor cold. Nor were there days and nights, just unceasing light everywhere, and glittering colors flowing in all directions. Everything was moving and changing shape. There was no need for sleep or for clothes, though everyone was wearing some. Sam was still in the clothes he wore when he fell off the cliff.

He realized he could change his shape or his clothes by a mere thought. As soon as he remembered playing soccer on Sundays he instantly saw himself in shorts and running shoes. He remembered his dog and immediately there it was, before his eyes, ethereal and devoted as always. He nearly lost consciousness when an enormous crab appeared in front of him.

“Ha-ha-ha,” the crab laughed mischievously in Paul’s voice and slowly merged into the shape of his friend. For a while his large belly jiggled with laughter.

“You have to get used to this Sam,” he said, wiping his eyes.

As Sam soon understood, Jenny was appointed by a higher authority to be his official guide. She

had a role to play in his life now. The next day she gave Sam a tour of the area.

She put a bandage on his eyes, took his hand, and off they went through the clouds to the “special place” Jenny had said they would visit. When they arrived she made him sit on a large cushion of cloud and open his eyes.

“This is Government Square,” she clapped her hands with excitement and pirouetted. “Grand parades and festivals are held here. Have a look.”

Sam had never seen anything like this. Below was an enormous square, much larger than Red Square in Moscow. Four big boulevards were leading to it, giving the impression of a gigantic cross with the Square in its center. Most impressive were the ever-changing colors, glittering waves of light, brightness, gradation of tones and sounds, and the movement of everything, as if every part of it were a living entity.

In the middle of the Square was a splendid gigantic fountain. The splashing of the water sounded at first like crystals dropping on marble stairs, then variously like an ocean breeze, wind in the forest, waves churning around rocks, a harp in the moonlight, or angels singing in Heaven.

Sam was astonished. It was the loveliest sound he had ever heard. It was not constant or steady, but reminded him at one moment of deer running in the savanna, or of the flapping wings of birds.

The water itself was changing colors. At one moment it looked like burning flames, the next like mist, then like colored air or frozen ice. Inside this transparent marvel a flamingo was performing the most beautiful and gracious ethereal dance.

Sam couldn’t move for the wonder of it all. It was heavenly, gorgeous, and peaceful. He didn’t

even know or notice that they had slowly descended to the fountain. He looked into the pooled water. The bottom was covered with shining gold coins, which somehow seemed to be tiny smiling faces.

“Just like people do on Earth,” Sam thought.

The central building far in front of them was the Parliament. It was massive and majestic. The very structure suggested power—heavy strong walls, through which colors circulated, and a peristyle of powerful columns. The building had twelve sides, each presenting huge gates, rounded on top and decorated by one golden sign of the zodiac. In front of each gate stood an Angel with a flaming scepter.

Jenny told Sam to sit under a graceful linden tree, facing the buildings. “The one on the left is the Universal Bank,” Sam heard Jenny’s voice.

It was an stunning sight. The building was floating in the mist of a cloud. Its sides were constantly moving, while keeping the overall shape intact. Waves of glitter and colors were passing through the walls as if they were alive. The olympian-size structure was in the Corinthian style, with marble columns and statues outside and inside. The roof looked like it was on fire with glorious flames leaping high in the sky.

“And this one on the right is the Art Palace.” Jenny clapped her hands again, fluttering and animated as a bird.

The building was entirely transparent. Sam could see clearly the plays being performed in it, a variety of concerts offering many styles of music, and spacious art galleries. The building seemed composed of formed air, a mirage above a desert’s plain. Simultaneously he was hearing all the music, all the recitation, all the singing, without one medium interfering with any of the others, so that he was able to enjoy them all at the same time.

“Incredible!” he exclaimed.

Positioned around the facade were history’s most famous statues—the majestic figure of the Apollo Belvedere, the harmonious Venus of Melos, Athena Palladium, Michelangelo’s David, the heroic Laocoon. Sam had been assigned to write a school paper on the Laocoon. He



William Blake, Illustration for Edward Young's *Night Thoughts*, Dover Publications, Inc.

had studied it in books. Now it stood full size and in three dimensions before his eyes.

Sam remembered his strong desire while on earth to see all these marvels of the world in one place. Here they were. He stood entranced before the bust of Nefertiti and the mask of Tutankhamun.

Then his attention was directed to a play.

“It’s *Faust!*” Sam jumped. “And this is the great Geranowsky himself!”

Sam could not believe his eyes. When Geranowsky recited in the third act Sam fell to his knees. His whole being was immersed in the drama. For his mother was German. She had often spoken of German art and literature, for she was an art teacher in her youth. She had nurtured in Sam a love for beauty and culture.

The plays never ceased. Sam saw his favorite play by Oscar Wilde. Then he listened to Mendelssohn violin concerto in E minor, played by Yehudi Menuhin. Oh, Sam was really taken in. When Richard Burton opposed his king in *Thomas à Beckett*, he moved with him and recited with him. How many times he had seen this film on Earth! His soul was lifted into the sublime. It was joy beyond recognition. But when Sam heard the voice of Stephen O’Mara in Verdi’s *Aida* he felt he would never leave this place. He sang along, danced along, and played his violin in accompaniment. This was the beauty of it, he could participate without interfering with the progress of the opera. It was marvellous.

How long he was there he had no idea. For when Jenny touched his shoulder, she said:

“Sam, you have been sitting here for thirty eight hours. Let us move on. You will have years ahead to listen to the plays and operas. But you have to get familiar with other important things. I am going to take you now to the Universal Bank.”

Sam left unwillingly. He now learned that in Purgatory there is no need for sleep, or food. He felt no fatigue at all, even though he hadn’t eaten or slept for a long time.

A marble path surrounded by poplars led to the Universal Bank. Walking along it Sam saw a flock of most unusual black and white birds which kept appearing and disappearing.

“This has a secret meaning,” Jenny whispered in

his ear. “They represent our debts which can be transmuted into credits by good deeds.”

There were many steps to climb, shimmering quartz-like steps. The gold doors were figured with extraordinary skill. Once inside, Sam saw enormous crystal chandeliers hanging in the halls. As the two friends approached the entrance to the main hall, a heavenly bell rang. The marble here was glowing in all tones of green. The colour had an immediately soothing effect. On the walls strange images formed and dissolved. The sound of the bell echoed, passing back and forth in time.

“This is where the accounts of human lives are kept. Every good deed is deposited here as a credit. Every bad action is a debit. The words we speak, the feelings we emanate, the thoughts we create—they all go into our accounts as credits or debits, depending on their charge. Our state on Earth is closely affected by the state of our heavenly accounts. People who have good (credit) accounts here, are fortunate on Earth. And people who have no deposits in this bank are poor and unfortunate.”

“You mean that everyone on Earth receives only what is his by merit? That people alone make their fortune or lack of fortune?”

“Exactly. Nothing can come from nothing. Everything in the Universe is materialized from its invisible and prior counterpart. The swear words, lies, bad behavior, ill feelings, and destructive thoughts—they are all actual energies which are deposited in the Universal Bank and at the end materialize as losses, impoverishing the people who produced them. This law is especially applicable for people who have broad public influence, such as TV programmers, movie stars, writers, and musicians. When they promote ideas or language that corrupts, they will suffer the consequences from introducing the negative influences into the world. People are responsible for what they say, what they do, what they think...”

Sam was deeply moved. He wanted to see his account. Immediately a Recording Angel appeared as if from nowhere. He was wearing a luminous silver mantle and a diadem with a red gem in the middle. Wisdom and compassion radiated from his whole being. The Angel pointed to the wall and instantly it dissolved and a moving ethereal picture

from the clouds in front of them appeared, showing a list of transactions long enough to circle the Earth several hundred times.

“This is the Records of Nature. You will examine every transaction later under the supervision of your teachers,” said the Recording Angel. “You will do this for several years.”

Sam looked at it. Some of the transactions were in different colors. Some were in different accounts, sorted by year, by kind, and by importance. Browsing through them Sam noticed a long list of withdrawals, each for 50 cents.

“Wait. What is this for?”

The answer appeared on the Records immediately. He saw himself as a teenager during a school recess. He was with his classmates. When he spoke he peppered his speech with the commonly accepted crude expletives. As each swearword was spoken, the bank’s autocashier clicked a 50 cent debit.

“Oh, my God!” Sam was aghast.

Holding his head in disbelief while looking at his accounts, he saw small monkey faces accompanying some of the entries.

Sam addressed one particular monkey which was making fun of him. “Why are you sticking out your tongue?”

The monkey started laughing loudly. The living wall, dissolving time and space, pictured Sam lying to his best friend, whose girlfriend Sam wanted for himself. He wanted the two to break up.

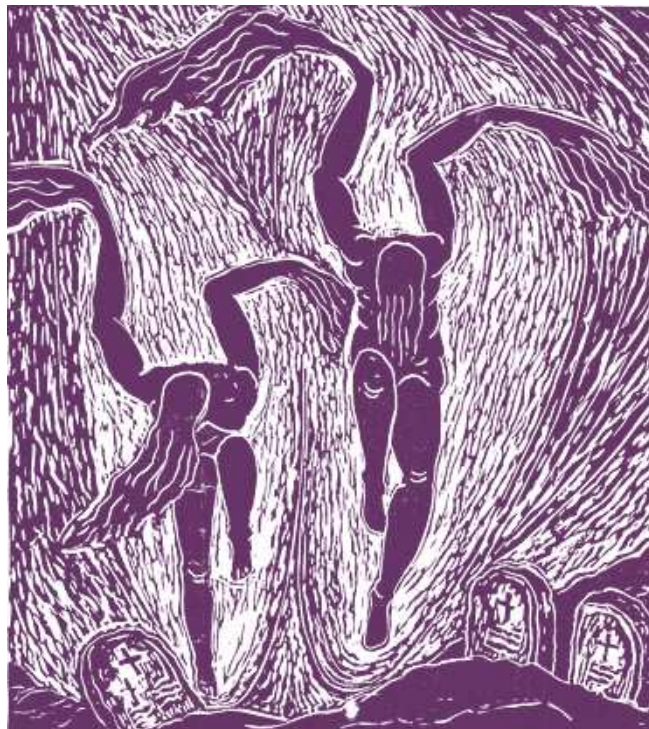
“Come on, Dave,” Sam was saying, “I saw her with Mark the other day.”

David’s face turned red as a tulip. He was hurt. He looked hard at Sam, the silence between them filled with trigger-sensitive explosive power.

Sam hadn’t meant to say such a thing. But it was said somehow. It slipped off his tongue. And it had a horrible consequence. The bond between David and his girlfriend was strong and they married later on. But Sam lost his best friend. Ever since Sam regretted this incident. But he never apologized or showed his regret.

“I wonder what will be the payment for this?” Sam thought.

The monkey replied: “Someone will lie to you in the same manner in your next life. Ha-ha-ha,” the monkey’s laughter filled the entire hall.



Pen and ink, Marcia Malinova-Anthony

Freedom Rising from Sorrow

Embarrassed, Sam looked around. There was not a soul in the hall. Even Jenny wasn’t there.

Feeling already quite uncomfortable, his blood simmering and his heart beating faster, Sam saw in his accounts a withdrawal of \$12,000. “What is that for!” Sam’s eyes flashed, troubled.

The Records showed him selling the house of a widow. She had financial troubles and had to sell her home. But Sam didn’t care and cheated her of \$12,000, which he put in his pocket. He was very happy then. But the poor widow couldn’t pay her debts and struggled for many years thereafter.

“Remember me?” asked the widow from the Records.

Sam jumped backwards. She was not only a picture image, but more alive than ever.

“You thought then that we would never meet again,” she continued, “but here I am now.” Smiling, she disappeared, adding, “See you soon, boy.”

Sam needed time to think. He lost his wish to look further at his accounts. He realized that soon he would have many unpleasant encounters. How many times had he cheated, secretly robbed the company he worked for, manipulated contracts and deals to suit himself, often at the expense of

others.

He only wanted to see the final balance. And here it was, right before his eyes: Seventy-nine million, five hundred thousand units debt, for which one million dollars is to be paid!

“It can’t be!” he shouted, his arms waving angrily, his face flushed and contorted. “Seventy-nine million, five hundred thousand units...one million dollars! It must be a mistake! I am sure there is a mistake!”

The Recording Angel appeared again looking at him sympathetically. He waited for a while, then he spoke calmly:

“Heaven never makes mistakes. People have no idea how they transgress the Cosmic law.” He could not continue though, for Sam impatiently interrupted Him.

“But how did the debt become so big?” Sam still did not believe it.

The Records of Nature from the clouds answered again: “Almost three million life units for killing animals by hunting; one million units for unkindness; one million pollution units for lewd and vicious words; five million units for smoking; twenty nine million units for flesh eating...

“Flesh eating! Everybody eats flesh.” Sam was raving.

“That doesn’t make it right,” The Recording Angel smiled.

At that moment the astral screen displayed thousands of angry domestic animals shouting at Sam: “Murderer! Murderer!”

Sam shivered from fear.

The display continued: “...seven hundred thousand units for dishonesty; nine hundred thousand units for pride and overbearing; three million units for selfishness and prodigality; five hundred thousand units for cruelty and severity; two million units for laziness and avarice; one million for resentfulness, suspicion, vanity; eight hundred

thousand for abuse of power; one million for unforgiveness and revenge; four and a half million for passion; five hundred thousand for raising your son....”

“My son!” Sam jumped. “I have no son!”

“Oh, yes, you have, but you don’t know it!” The Recording Angel’s face was stern.

Immediately the Records displayed a house and a child playing basketball in the back yard. He had blond hair, his eyes, nose and lips were exactly like Sam’s. He was about seven years old. A young woman with curly hair and a slim figure was ironing inside.

“I don’t know her!” Sam’s face was distorted by his unwillingness to accept the situation.

“You met only once. Do you remember, the night club in Berlin?”

The computer responded, displaying a smokey hall, dim lights, and a dance floor. There she was, sitting at the bar, smiling at him, her white teeth shining in the mist.

It was too much for Sam. He was silent. Staring at the child, torn by pain, his mind brooding, the voice of the Angel broke into his self-absorption, “This is not all, Sam.” The Recording Angel pointed

to the wall. “Look at the amount of your total account for all your lives so far.”

“682 billion grand units! What the hell is this?” Sam’s face now was ghastly pale, even though he had no physical blood. Fear engulfed him.

“How much is one grand unit?” His voice was weak, almost inaudible.

“100,000 ordinary units,” the Records so indicating.

Sam felt that there was not enough air to breathe, not remembering he didn’t need air. His hand automatically touched his left breast. His heart was aching.

“I have to remind you, that this is not all, for Christ payed fifty billion grand units of your



Engraving, William Blake, Illustration for Robert Blair's
The Grave, National Gallery of Victoria, Australia
The Soul Explores the Grave

debt when he took the sin of the world upon His shoulders.”

Now Sam sank in his seat. When finally he was able to continue his inquiries his voice was broken: “How for goodness sake am I ever going to pay all this?”

“For the moment you have to worry about your last life only. A time will come when everyone will be required to pay his entire debt. But for now let us concentrate on the debt of your last life.” The Recording Angel smiled.

For the first time Sam felt some kind of relief. “Wait a minute. How did I end up with one million dollars debt?” Sam still wanted to know.

“Let us see. Do you remember that you dropped out of school so you could be eligible for social security benefits, which you received for three years?”

“So what? Everyone does it. The government pays this money. I didn’t steal it!”

“Yes. But don’t forget that humans are answerable first to the Cosmic law, and here in Heaven that action is viewed as transgression. You were young and strong and capable of working for your own keep. But you preferred to slack and live on the dole at the expense of society. In this manner you incurred about a \$50,000 debt. Let’s see further... Here you claimed compensation by simulating disability and received nearly a quarter of a million. That is another debt to be paid.”

“How can I possibly pay one million dollars!”

“You will pay part of it in your next life.” The Recording Angel was gentle, but firm. “You will work hard but will have to go through bankruptcy and experience many losses throughout your life. You will have several court cases, including one involving the poor widow, and you will be forced by law to pay back everything you took from others. You may also be sent to a labor camp and forced to stay there for...let’s say fifteen years with no compensation whatsoever. You will have to do a lot of good to transmute part of this debt.”

Sam felt angry, frustrated, and ashamed. Somehow Jenny was still out of sight. He was very confused. He started remembering some not very dignified events of his life. How many times he swore at his mother, his friends, and strangers. “Oh, poor me!” Offensive words and heartless

REST IS HARMONIOUS ACTION

Rest is the storage battery that supplies the power to run the dynamo of action. Life is perpetual motion and too high tension soon snaps the circuit. High tension is often necessary for brief periods of time, but there must be frequent respite for resuscitation.

Everybody must rest, recreate, vacate once in a while. This rest should be actual, not imaginary. Keep up some activity, but let it be different, invigorating, harmonious. So many people take a vacation, so called, but it is really of no benefit to them. They fret and stew and worry, make hard work out of what should be pleasure.

A real vacation, real recreation, actual rest, is found so easily. Surcease from thought of business, and earnest, enthusiastic interest in doing something or going somewhere different—out of the ordinary; no worry, no trouble, only willingness and capacity to see everything from the bright side, and perfect harmony in every thought and action; that is rest, real rest, true storing up of power and, energy to again jump into the rapid stride when necessary. We all gain so much from our vacations when we know that rest is harmonious action.—Max Heindel

deeds, acts of anger, of hatred—now they all surged forward, vividly real, cutting into his awareness, each with its judgment of wrongdoing.

Reading his thoughts the Recording Angel said, “Some of this you will pay for here in Purgatory. You have to live the effects of your conduct on Earth. You will be feeling the hurt and harm you caused others by your words and actions, and even your thoughts. The pain you feel, *their* pain, will balance out your wrong and teach you what *not* to do.”

Sam remembered how tricky he had been and what pride he took in his deceptions. But he felt no pride right now. He wished he had never done these things.

Jenny reappeared, but stood aside for a while. She knew what was going on in Sam’s soul. The Recording Angel said gave a farewell and vanished. □

—Marcia Malinova-Anthony

Mystic Light

The Creation of Heroes

A Myth

IN THE BEGINNING there was no thing—no earth, no sky, no sun, no stars, no space, no time. But there was God—which means Spirit. As God looked around at the spirits within himself, he noticed a group of spirits who did nothing but sit and watch cosmic videos of God’s thoughts. God said to himself, “These beings are turning into couch potatoes. They have more potential than that. I need to send them on a journey that will enable them to become heroes.”

So, God created space. Not a boring old space, but a beautiful space—a space filled with His life-giving energies flowing in intricate patterns in all directions—energies that could give life and warm hearts and enlighten minds and inspire artists (although there were not yet any hearts, minds, or artists around).

Then God created an earth in His space, and placed the former couch-potato beings on this earth. Where the earth met the surrounding space, a pattern of energies was formed. But still the creatures just sat where they were because there was nothing that *required* them to change. So God set the earth into motion in great sweeping arcs through His space. Now, as the energies of space swept over the earth, the creatures joined in the motion. Thus, time was created.

Now there were creatures living on an earth and energized by constantly changing energy patterns. It didn’t take the creatures too long to figure out that they could make use of the energies and do creative things. The only problem was that the things they did were often destructive—and havoc soon reigned on the earth.

God saw all this and decided he needed to have some negative reinforcement for the destructive behavior of the creatures, so He created pain. Any



Die Bibel in Bildern, Julius Schnorr von Carolsfeld (1798-1853)

damage to a creature’s body caused that creature pain. Creatures then, at least, started trying to protect themselves from being damaged. The creatures gradually also learned that in a society whatever rules apply to one must necessarily be applied to all, and thus if one does not want to be hurt, then he or she must not go around hurting others.

Unfortunately, some creatures began to take on the attitude that the way to avoid pain and suffering was to do nothing that was not absolutely necessary. Food, clothing and shelter were absolutely necessary to avoid the pain associated with hunger, thirst, cold, heat, etc. But once the creatures had those things, some were satisfied to sit down and be couch potatoes again, which was not God’s idea of what a hero should be. So God created tests in the game of life, which would test whether the creatures had such qualities as courage, initiative, problem-solving ability, creativity, responsibility, and unselfishness. The rewards for those who passed the tests were things like spears with healing power, elixirs of life, and mystic marriages. To inform the creatures about the tests and the rewards, God created myths which told the creatures what they needed to do to get the rewards. And the myths did inspire the creatures, and one by one they began to become heroes.

And God said, “It is good.”



—Elsa Glover

Animals and Invisible Helpers

HERE IS A MOST REMARKABLE account about a child and wild animals, which will give you an idea of what will be done in the future.* Some Helpers went to the northern part of South America to help some white people who lived in an outpost in a garrison on the edge of the jungle. The weather was very warm and the children were playing inside the yard by electric light. It was early in the morning but the people were up.

One of the children had a mountain lion and was playing with it. One child had a pet monkey, another had a hairless dog. A fourth child had a strange animal that the Helpers could not identify. This animal was about the size of a police dog. The children and the animals all played together. The monkey was riding on the backs of all of them. One of the Helpers was so amazed at these animals that he had to take a good look to make sure just what was going on, for he was much surprised. He asked the girl who had the mountain lion to line up the animals side by side.

“Oh, we do that all the time,” she said, “in playing soldiers. They are the cavalry.” She called each animal by name and they came to her. “We are going to play soldiers, so you line up,” she told them.

The animals lined up and the monkey got in front like a captain. “Forward march!” the little girl said, and they went forward. “Trot,” she said, and they trotted along. “Break ranks,” she ordered, and they walked every which way, but kept near each other. “Attention! Forward, march!” the little girl commanded, and the animals obeyed perfectly.

“Where did you learn all this?” asked the man Helper of the girl.

“I learned it from my father, who is the captain here and from another man who drills the men here,” she answered.

The child’s father came out to meet the strangers, and the man Helper asked him where he got such an assortment of playmates for the children.

“That is nothing strange,” the man replied. “The people in the jungles have all sorts of pets, from snakes to monkeys. Most of them want lions and catamounts. I would take you to the chief’s house, but it is dangerous to go there in the dark and we would surely get killed.”

The Helpers talked to this man and he told them just where they were and what his work was. “Where can we find the native Indian Chief?” one of them asked.

The man told the Helpers where to find him and then told them to wait until daylight for he had a detachment going to him that morning. The Helpers told the captain that they could not wait and had to go. The captain was very friendly and he told the Helpers more about the children. “Nearly all of the white children have some kind of wild animal for a pet and their pets protect them when they go out. No one here kills the wild animals unless they attack first, but the jungle is dangerous all the time.”

“Do not get off the path to make a short cut,” the captain said, “or you may step into a hole or native trap and be killed.”

“All right, thank you,” said the Helpers and they started off.

When they got outside of the gate they

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

dematerialized and went to the Chief's hut. They found him drinking tea and smoking. They spoke to him and he grunted a greeting to them. The man Helper told him what they had come for.

"Do you think I am going to call my children up to show you that they will mind me?" the Chief asked.

"I do not mean your children or anyone else's children," the Helper said. "I mean the animals."

"Mm!" the Chief exclaimed. "Are not the animals our younger brothers?"

The Helper said, "yes."

"Were you not told that I am the Chief?"

Again the Helper said, "Yes."

"Then the animals are my children," the Chief said.

The Chief's voice woke up his daughter and she came into the room dressed in a very pretty pajama suit. She appeared to be about twenty-five years old. She spoke to the strangers in excellent English.

The Helpers told her what they wanted and she asked her father to call the animals so that the strangers could see that they obey. The Chief let out two yells and it seemed as if all the beasts and reptiles in the jungle came to him. There were even alligators and crocodiles among them. The

Chief told the animals and reptiles to form a half circle with the largest in the back, and the animals did just as they were told. Just then, the Chief's daughter began to rock to and fro as if about to fall. The man Helper sprang and caught her.

"Oh, since I have been away to school in the United States of America, these things frighten me to death," she said. "Please tell my father to lead them away. I thought he was only going to call one or two. The children have some of the worst ones for pets and they take great joy in frightening me with them."

"Why don't you live in town instead of here?"

the Helper asked.

"I love my parents," the Indian lady said, "and I am teaching the children and the adults and I love my work. None of the animals or reptiles ever bother me, but they follow me around if I don't drive them away."

There were many different species of animals near the Chief. The lady Helper kept near her companion for she also was afraid of the animals. "Go among them and make friends with them," he suggested, and she just looked at him. "You don't need to go unless you wish," he said. She did not wish to go, and remained there.

The other Helper went up to a curious animal that he was unfamiliar with and studied it carefully. It looked as if it had a tail on both ends of its body. He asked the Chief what it was.

"He eats ants and insects and is harmless," the Chief said. "Nothing hurts it, for it eats ants off of anything. We call him the benefactor of the animals, but man has another name for him." When the man Helper started to go farther in among the animals the lady Helper called him back.

"Go to sleep," the Chief said to the animals. "I am sorry that I woke you up. Be good." The animals then went away.

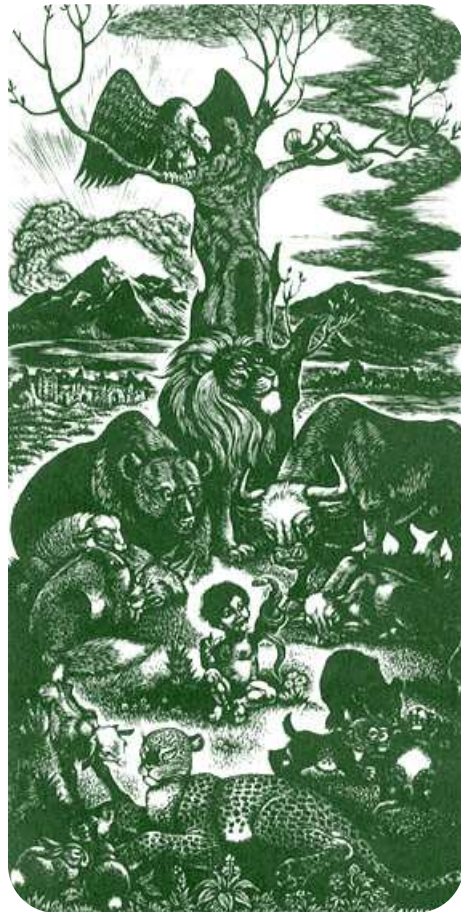
"Do white men ever come into the jungle?" the man Helper asked the Indian girl.

"Yes, sometimes a traveler will attempt to go through the jungle alone, but he never gets out, for he is killed by some of the animals or snakes," she answered. "The natives do not disturb the animals unless they do something to them."

The Helpers did not meet the girl's mother. "Come again," said the Chief, and he went on smoking his pipe.

"Goodbye," said the Helpers and they went away.

This story gives us a better insight into natural



The Peaceable Kingdom

Fritz Eichenberg, © by the Estate of Fritz Eichenberg

conditions in the more remote places on the earth. We do not seem to realize that the animals are our younger brothers and they are evolving just as we are. The Angels and the Group Spirits are caring for them and the animals do feel the spiritual impulse that is radiating from the Earth.

We respond a little, but we should respond much more than we do. One reason why our bodies are not more sensitized so that we can contact the inner worlds, and why we are not more receptive to the higher teachings, is because we eat meat. We are eating the bodies of our younger brothers.

One night a few years ago some Helpers were going over the northern part of North America and they saw two very pretty half-grown polar bears in a trap. Their hind feet were badly swollen, but when the Helpers went to them to release them they showed fight.

The Helpers called the Group Spirit and asked him to quiet the bears so that they could help them. The bears became very gentle and the Helpers freed their feet and rubbed their legs down. They got up and began to walk around. They tried to lick the Helpers' hands and rubbed against them in a friendly way as the Helpers played with them. The Helpers looked up and saw the Group Spirit of the bear who was pleased and said, "Thank You." His head looked like a kindly white bear's.

He told the Helpers of a man who was caught in his own trap and had been there six hours. "If you hurry you may be able to save him," he said.

The Helpers hurried off to find the man, and the bears followed them as fast as they could. The man in the trap was about a mile away from where the bears had been imprisoned. When the young bears saw the man they became very fierce and they wanted to get to him, but the Helpers quieted them. They got the man out of his trap and found that his left hand was broken at the wrist. It was so badly frostbitten that he might lose it.

The Helpers asked the trapper where he lived and he said that he lived about five miles away. The Helpers tried to get the bears to carry the man, but they would not, so they had to help him home. When the Helpers reached the house carrying the man and followed by the two young polar bears,

the men in the house wanted to shoot the bears, but the Helpers would not let them. One Helper called the Group Spirit of the Salamanders, or fire spirits, and told him to make the Salamanders withhold the spark that ignited the powder in the bullet shell until they left.

The bears followed the Helpers right into the house and the lady Helper made them sit down in a corner while she and her partner worked on the injured man, who had by then lost consciousness. Everybody kept out of the room where the bears were. They just could not understand how the Helpers could handle the bears and make them obey them.

A hunter came in while the Helpers were there, and when he saw the bears he tried to raise his gun, but he was shaking so much from fear that the gun fell to the floor. Then the lady Helper went up to the bears and sat between them and told the man to pick up his gun and put it away as her ursine friends there would not hurt him.

Then the Helpers explained their teachings to the people, and one man said that the philosophy was good to know for then one could catch all the bears and seals one would want and sell them and soon get rich. The Helpers told them that it did not work that way and that the animals are our younger brothers and that humans should protect and help them instead of murdering them for material gain. Then the Helpers left and the bears followed. The Helpers then departed from them also and went on their way.

A few days later these same Helpers went back to see the man who caught his hand in the trap. They found that he was much better but the skin was peeling off his hands and feet and face where he had been frostbitten. The man Helper told the man to grease his skin with vaseline or goose fat.

The people were all very much interested in the lady Helper and asked her where her pets were. "Oh, they are out in the woods somewhere," she said.

One man then spoke up and said that he had a bear in a cage that she could not pet. "The bear has a broken front foot," he said. "You may fix it or do anything you can for it."

The Helpers went to see it and when the lady Helper saw the poor bear's foot swollen and

hanging limp she became angry and went to the cage and asked the man to unlock the door as the bear would not hurt anyone.

“You are crazy,” said the man. “I can get five hundred dollars for him on foot.”

“This is one five hundred dollars that you are not going to get,” she said. “If you do not open the door I will break it open.”

“Go ahead,” said the man, for he didn’t think she would try to.

She went to the door and snapped off the lock. Whereupon the man raised his gun. The man Helper told him to put his gun down as it would not go off. He squeezed the trigger five times but it would not fire.

The Helper then opened the door of the cage and went in and told the bear that she had come to heal his foot and set him free.

He was a full-grown polar bear with a beautiful white fur coat. When the Helper turned his foot around to set it, the bear moaned. She told him that it would be over in a few minutes.

After the Helper set the foot, a ray of light went from her to the bear’s foot and he licked her hand and the people watched in open-eyed wonder and amazement. She then broke the chain off his neck and she and the bear walked out. The Group Spirit of the polar bears appeared and thanked the Helpers. The Helper started toward the house and the bear followed her. She told him that she wanted him to behave himself, and the Group Spirit said that the bear would.

When they got to the house, the Helper told the people that the bear would not hurt them. She told him to sit down in a corner and he obeyed. She told all the people that if they must trap bears and seals, they should kill all animals that became injured, unless they could help them, and thus save them further suffering. “If you fail to do this you will never catch another one,” she said.

“I want my bear,” the man said to her.

“No,” she said. “Had you fixed the bear’s foot I would have left him alone; but since you just let him suffer, I am going to set him free.” Then she went over and sat down in front of the bear and patted his head and he rubbed his head against her. The people were astonished by her powers.



Tracing of papyrus, Thebes, 19th Dynasty, in *The Gods of the Egyptians*, by E.A. Wallis-Budge, 1904

Consecration by Horus and Seti I

*Egyptian hieroglyphs frequently depict their gods as animal-headed humans, ascribing to them the attributes of these animals. Thoth, the Egyptian Mercury, was shown with both an ibis head and a dog head, the latter relating to the Dog Star or Sirius (Canis Major) and associated with the zodiacal sign Gemini, ruled by Mercury. Animal Group Spirits are archangels, described in *The Work of Invisible Helpers* as having the animal head of the specie they guide and a human body.*

The Helpers departed with the bear, leading him far away. Then they disappeared from him. He stopped in dismay and looked around as if to say, “Well!” and then he lumbered on.

These stories describe real experiences and illustrate the type of work that is being done by Invisible Helpers in cooperation with Higher Beings and the Group Spirits who guide and direct the animals.

One night two Helpers were met by two Lay Sisters, who explained that they were going to take them to some Group Spirits and give them instruction and information about the Memory of Nature.

“Through the ages man has gained much useful knowledge for the benefit of plant, animal, and man,” said one of these Lay Sisters. This knowledge is stored in the highest region of the World of Life Spirit in the true Memory of Nature. Those who can go there, or read in that region, can know all that he or she wishes to know, as this knowledge

is used for the three life waves. The Group Spirits have free use of this knowledge for their charges. Thus, they are able to guide them with wisdom that baffles man.

Man's brain is like a filter. When it is clean by right living, right action, right thinking, and service to mankind and to his younger brothers, the plants and animals, he draws from the storehouse of knowledge. He acquires the information that he needs in this way until he has gained spiritual sight and is taught how to read in the Memory of Nature. Then he can do good work.

Man's lower desires and selfishness have clogged up his filtering plant (reason), and he must suffer pain and sorrow until he learns to keep it clean and think and do right for right's sake.

They all went to the place where the Group Spirits abode. The Lay Sister told several of the most vicious Group Spirits that the strangers were friends of their animal charges and that they must obey them.

The lady Helper asked where the records of the lives of people were kept, and the Lay Sister showed them the Borderland of the World of Life Spirit. "The Lords of Destiny stay here," she said. "The records of the people are kept in the fifth region."

The Helpers had a glimpse of those Mighty Beings and saw hosts of Angels there. They saw the scrolls of several egos. Some of these scrolls were large and some were small. The smaller the scrolls the more advanced the egos are. One has to see this region to understand how the life records are kept. It is very interesting and wonderful to be allowed to see into the inner worlds.

Two Helpers were sent to help a young goat that was about to be killed. The people had a truck farm somewhere in Illinois and they were very poor. They decided to kill their son's pet goat for food while the boy was asleep. The boy was very fond of his pet and had allowed it to go into the house. It was a brown and white kid, ten months old. It was as affectionate as a dog and followed the boy everywhere and understood what he said.

The Helpers talked to the people and pleaded for the kid's life. One Helper told them that conditions

would be better for them in a few days and the kid would only make about one good meal anyway. The people promised that they would not kill the kid, and the Helpers disappeared from them. They were amazed by this encounter, and the Helpers knew that it would have a good effect on them, for it would make them keep their promise.

The lady Helper looked for the Group Spirit of the goats and he motioned for her to come where he was. She went there and put her arms around this beautiful Group Spirit and he let out his aura, which enveloped her and extended out a great distance. The other Helper saw only the Group Spirit's bright aura for a moment. The lady Helper was a very happy person for the rest of the night. The next morning both of these Helpers plainly remembered helping these animals and contacting the Group Spirits.

The Group Spirits have charge of the animals and they send out impulses to guide their charges and influence them to do what is best for them. The spiritual impulses are felt by the Group Spirits and they in turn send out impulses to the animals to impel them do better. Thus, the animals are guided from without, as we were long ago before our egos became indwelling.

Group Spirits are very wise beings who belong to a different evolution from ours. They look like Archangels, except that they have heads that resemble the animals that are under their charge. These Group Spirits function in spiritual bodies which are their lowest vehicles. The Group Spirits that have charge of the birds gather their wards in the fall and cause them to migrate to the south, neither too early nor too late to escape the winter's cold. They direct their return in the spring, causing them to fly at just the proper altitude, which differs for each species.

The Group Spirit of the beaver teaches his charges to build their dams across streams at just the proper angle. Bees are taught by their Group Spirits to build hexagonal cells in which to store their honey, and snails are taught by their Group Spirit how to fashion their houses in an accurate beautiful spiral. All animals manifest the effects of the great spiritual influence that is at work in the world. □

FROM MAX HEINDEL'S WRITINGS

Immortality

IT is commonly assumed that each individual soul has had a beginning, but is nevertheless so constituted that it is imperishable. This idea is questioned by those who believe that death ends all.

While there are a number of ways in which it is possible to demonstrate that death does *not* end all, we are afraid that no amount of argument will convince one who is not willing to be shown. You remember the parable Christ told about the rich man and Lazarus, who dies, and when the rich man desired that Lazarus be allowed to return from the dead to warn his brothers, Christ said: "If they will not believe Moses and the prophets, neither would they believe if one rose from the dead." And that is the point. We have heard so-called scientists say that they would not be convinced of life after death even though they actually saw a ghost, for having settled by reason and logic to their own complete satisfaction that there are no ghosts, they would consider themselves suffering from an hallucination if they were actually to see an apparition.

Neither is it possible to give authoritative statements from the Bible. The word *immortal* is not found in the Old Testament. Then it was said, "Dying thou shalt die," and long life was held out as a reward for obedience. Nor is the word found in the four Gospels, but in the epistles of Paul it occurs six times. In one passage he speaks of Christ having brought immortality to light through the gospel. In another he tells us that "this mortality must put on immortality." In the third passage he makes clear that this immortality is given to those who seek for it. In a fourth place he speaks of *our*



of the Soul

state, "When this mortal shall have put on immortality." In a fifth place he declares that "God only has immortality." The sixth passage is an adoration of the King Eternal, immortal and invisible.

Thus the Bible does not by any means teach that the soul is immortal, but on the other hand it says emphatically, "the soul that sinneth it must die."

Were the soul inherently and intrinsically imperishable that would be an impossibility.

Nor can we prove immortality from the Bible by passages as John 3:16: "God so loved the world that He sent His only begotten Son, that whose believeth on Him should not perish but have everlasting life." If we rely upon that word to prove that the soul is without end, possessed of interminable life, we must also accept the passages which state that the souls are doomed to everlasting torment as claimed by some of the orthodox sects. But as a matter of fact these passages do not provide a life of unending bliss or torment. If you will take Liddel and Scott's Greek dictionary and look up the word, you will find that the word translated *everlasting* in the Bible is a Greek word, *aionian*, which means "for a little while," "an age," "a little time," "a life-time." You will readily see that in the case of Onesimus, concerning whom Paul writes to Philemon, "for perhaps he therefore departed for a season that thou shouldst receive him forever." This word *forever* could only mean the few years of Onesimus' life on earth, and not infinite duration.

What then is the solution? Is immortality only a figment of the fancy and incapable of proof? By no means, but we must differentiate sharply between

the *soul* and the *Spirit*. These two words are too often taken as synonymous, and they are not. We have in the Bible the Hebrew word *ruach*, and the Greek word *pneuma*, both meaning Spirit, while the Hebrew word *neshammah* and the Greek word *psyke* mean soul. In addition to these we have the Hebrew word *nephesh*, which means *breath*, but has been translated *life* in some places and *soul* in others, as suited the purpose of the translators of the Bible. And that is what creates confusion. For instance, we are told in Genesis that Jehovah formed man from the dust of the earth and blew into his nostrils the breath (*nephesh*) and man become a breathing creature (*nephesh chayim*), *not* a living soul.

Regarding death we are told in Ecclesiastes 3:19-20, also in other places, that there is no difference between the man and the animal, "as the one dieth so dieth the other, for they have all one breath," (*nephesh* again). Thus is indicated that man has no pre-eminence above the beast and all go unto one place. But there is a very definite distinction made between the Spirit and the body, for we are told that "when the silver cord is loosed, then shall the body return to the dust whence it was taken and the Spirit to God who gave it." The word death is nowhere connected with the Spirit, and the doctrine of the immortality of the Spirit is taught definitely at least once in the Bible: Matthew 11:14, where the Christ said concerning John the Baptist, "This is Elijah." The Spirit which had ensouled the body of Elijah was reborn as John the Baptist. It must therefore have survived bodily death and have been capable of continuity of life.

For the deeper and more definite teachings concerning this matter we must, however, go to the mystic teaching, and we learn from *The Rosicrucian Cosmo-Conception* that the Virgin Spirits sent out into the wilderness of the world as Light-rays from the Divine Flame, which is our Father in heaven, first underwent a process of involution into matter, each ray crystallizing itself into a threefold body. Then mind was given, and became the fulcrum upon which the involution turns to evolution, and epigenesis, the divine creative ability inherent in the indwelling Spirit, is the lever by which the threefold body is spiritualized

into the threefold soul and amalgamated with the threefold Spirit, soul being the extract of experience whereby the Spirit is nourished from ignorance to omniscience, from impotence to omnipotence, and thus finally becomes like its Father in heaven.

It is impossible for us with our present limited capabilities to even conceive of the magnitude of this task, but we can understand that we are a long, long way from omniscience and omnipotence, so that this must require many lives. Therefore we go to the school of life, as the child goes to our schools here. And as there are nights of rest between the children's school days, so there are nights of death between our days in life's schools. The child takes up its studies each day where it left off the previous afternoon. So also we, when coming to rebirth, take up the lessons of life where we left off in our previous existence.

If the question is asked why we do not remember our previous existences if we have had them, the answer is easy. We do not now remember what we did a month ago, a year, or a few years ago. How then could we expect to remember so much farther back? We had a different brain attuned to the consciousness of the previous life. Nevertheless, there are people who remember their past existences and more are cultivating the faculty every year, it being latent within each human being.

But, as Paul says very properly in the fifteenth chapter of First Corinthians, "if the dead rise not, then our faith is vain and we are of all men the most miserable." Therefore the neophyte who has passed the door of initiation into the invisible world is always brought to the bedside of a dying child. He sees the Spirit pass out and is told to watch that Spirit in the invisible world until it seeks a new embodiment. For this purpose a child is generally selected which is destined to seek rebirth within a year or two. Thus, within a comparatively short time, the neophyte sees for himself how a Spirit passed out through the portal of death and enters physical life again through the womb. Then he has the proof. Reason and faith must suffice those who are not prepared to pay the price for firsthand knowledge, which is not to be bought for gold. The price is paid in one's lifeblood. □

READERS' QUESTIONS

Who Are the Manichees?

The Cross and Roses Meditation

WILL YOU please give me some information concerning the Manichees? In *The Cosmo-Conception* Max Heindel stated only that they were a higher order than the Rosicrucians.

The history books seem to indicate that they are extinct, and that St. Augustine belonged to them.

Answer: Mani (or Manes or Manicheus) was born near Ctesiphon in Mesopotamia somewhere around 216 A.D., and died around 277 A.D. His father is supposed to have been a member of the sect of "Baptizers." Orthodox people do not admit that he was a Christian, but we believe that he was Gnostic Christian. Mani called himself "I, Mani, the Apostle of Jesus Christ," and said that he had come to fulfill Christ's prophecy of the "Comforter" who would teach the fullness of Truth. He combined Zoroaster's teachings and Buddha's teachings (probably also Taoism) with the New Testament. Being a Persian he did not deem it necessary to become a Jew first in order to be a Christian. Hence Manicheanism did not have much to do with the Old Testament. Orthodoxy refuses to accept as Christian anyone who does not accept the Old Testament along with the New. Many early Christians clung to their own scriptures; the Greeks and Egyptians clung to Hermes Trismegistus along with the Gospels.

Mani evidently felt that he had solved the problem of good and evil and the nature of reality. His basic system was like that expounded in the gospel of Truth discovered some years ago at Nag Hammadi in Egypt. To this he added the extensive angelology of the Persians—just as the Jews had done earlier. Aramaic was the official language of the Western Persian Empire, and Aramaic is the Eastern dialect of the same language that Hebrew is the Western dialect of. In other words, the Persians had the same angel words as the Hebrews, in Aramaic, which was the language spoken by Jesus Himself. Mani wrote in Syriac and Persian, and in

"code" or cyphers. Many Manichean books were discovered in the 1930's.

The legend of the Light Elves and Night Elves mentioned in *The Rosicrucian Cosmo Conception* indicates that the Manicheans had undertaken to solve this problem of the conquest of evil in just the way that Max Heindel describes. However, the so-called Manichean teachings on the nature of Truth and Reality were not original with Mani. As said, they were found in the *Gospel of Truth*, written somewhere around the middle of the second century, whereas Mani lived in the third.

Zoroastrian angelology is, of course, a true part of Christianity and esoteric Judaism. There is no question but that during the Exile the Hebrew prophets in Babylon and Persia worked hand-in-hand with the Zoroastrian Teachers. Even the Bible indicates that.

The exoteric Manicheans, however, are not the Inner Mystery School of which Max Heindel speaks as even now working on the chief problem of the Jupiter Period. Just as The Rosicrucian Fellowship is the exoteric preparatory school for the Order of the Rose Cross, so the Manichean movement, including the Catharists and Albigenses of Southern France, represents the external representative of a great Mystery School on the inner Planes.

But virtually all of the basic spiritual concepts of Manicheanism are also to be found in Rosicrucianism, because these are, of course, universally and eternally true. Wherever minds are open to Truth, these concepts will be revealed. Only bigotry keeps them out.

So far as the Manichean cosmogony is concerned, that is just a matter of science. It was partly based on "revelation" (reading in the Memory of Nature) and partly on external scientific discoveries. Modern scientists are reworking their cosmogony, modifying the Nebular Hypothesis, and making new discoveries in evolution, the nature of matter, etc. All of these changes will eventually be incorporated into the religion of the Aquarian

Age, which will therefore have a new cosmogony.

Yes, St. Augustine was a member, but he never entered the esoteric school. In Manicheanism there was a very complete inner teaching, and this Augustine did not get. He was one of the “auditors,” in the outer school, similar to our category of “students.” He quarreled with a Manichean lecturer on a matter of astronomy, and then joined the Roman Catholic Church, into which, in fact, he had been born. His mother, Monica, was a devout Catholic and prayed continually for his restoration to her Church.

Due to bitter persecution from all sides, the exoteric Order of Mani was driven undercover, but the Manicheans simply disguised themselves in any way possible and worked from within the ranks of their enemies. Mani was crucified by the Persian priesthood, bigots and persecutors who did not like Mani’s Christianity. Mani’s Order existed in Europe and Asia for more than a thousand years, and it may be restored in some form with the next few centuries.

Question: What is the meditation on the black cross and the seven red roses?

Answer: The cross in the early versions of the Rosicrucian emblem was shown as black, including the original cross planted on Mt. Ecclesia to commemorate the founding of the Rosicrucian Fellowship’s Headquarters. In referring to the Foundation Day ceremonies in his November 1911 Letter to Students, Max Heindel writes: “*We made a large cross of the same style as our emblem, and on the three upper ends we had painted, in gilt letters, the initials: C. R. C. These, you know, represent the symbolical name of our great Head, and designate our emblem as the Christian Rose Cross, which conveys an idea of beauty and a higher life so different from the gloom of death usually associated with the black cross.*”

In fact, the Rosicrucian Order, for which the Fellowship is the authorized Preparatory School, is named after its Founder, Christian Rose Cross (*Rosenkreutz* in German), a name which, as stated in *The Rosicrucian Cosmo-Conception*, embodies “*the manner and the means by which the present day man is transformed into the Divine Superman. This symbol, ‘Christian Rosen Kreutz,’ [The] Christian Rose Cross, shows the end and aim of human evolution, the road to be traveled, and the means whereby that end is gained. The black cross, the twining green stem of the plant, the thorns, the blood red roses—in these is hidden the solution of the World Mystery—Man’s past evolution, present constitution, and particularly the secret of his*

future development” (p. 519). The emblem has undergone some evolution, including the conversion of the cross from black to white. In anticipation of the first Probationer’s meeting on June 3, 1913, a Mt. Ecclesia carpenter had cut out two crosses. Mrs. Heindel had painted one of them black with a white border on one side and the reverse side white with a black border. But Max Heindel said what was needed was a pure white cross, together with seven red roses. The second cross was, accordingly, painted all white. For this meeting Mrs. Heindel affixed the white cross to a golden star which she had painted upon a blue curtain and fastened three white roses within a garland of red artificial roses. However, after the emblem was unveiled, the two white side roses slowly slipped down “as if invisible fingers were moving” them, until they were held by a bottom leaf of the most beautiful central rose about two inches below the lower limb of the cross. “*The vibrations in the room became so high that some were spellbound. Max Heindel attempted to rise in order to speak but was so overcome that his voice failed him while tears streamed down his cheeks. All those present were assured that the thirteenth Brother, Christian Rosenkreutz, was present in his vital body. After a few words from Max Heindel, all disbanded in silence.*”

Thus the single white rose positioned at the crux of the four arms of the cross was confirmed. It signifies: (1) the indwelling Spirit (Ego) radiating its four instruments (physical, vital, and desire bodies and mind); (2) the etheric larynx that will be able to speak the creative word; (3) for healing services it represents the heart of the invisible helper; (4) and, generally, it symbolizes the aspirant’s ideal of purity of life, “the path of chastity.” The five-pointed star symbolizes “*that inestimable influence for health, helpfulness and spiritual uplift which radiates from every servant of humanity,*” which is the soul body, St. Paul’s *soma psuchicon*. The seven red roses signify: (1) human blood cleansed from passion, making possible the occult development of seven etheric centers of the vital body, correlated with the seven ductless glands and; (2) the purification of the desire nature, which promotes development of the seven centers of the desire body (see illustration in the *Cosmo* pp. 68-69), latent in most persons, but capable (as with the etheric centers) of becoming extrasensory organs, making possible various superphysical abilities—thus, in both above instances, occasioning the Rosicrucian salutation: “May the roses bloom upon your cross.” Since this composite emblem is nothing less than a symbol of God in manifestation, continued meditation upon it will richly inform the student. □

The Vicarious Atonement

THE CONCEPT of the Vicarious Atonement has generated both controversy and confusion from the time of its first enunciation to the present day. The doctrine of Vicarious Atonement, that is, atonement by substitution, has raised many questions and prompted many objections, some of which we will consider.

This doctrine states that Christ, the only begotten Son of God, came to earth, was incarnate in a human body, was crucified, died, and then rose from the grave. His sacrifice was accepted by God as a propitiation for the sins of men. His pure passionless blood was imbued with the power to cleanse men from their sins. To avail one's self of the cleansing blood that remits sins and gain eternal life one must believe the doctrine as stated, one must have faith in Christ's power to save, and then obey his commandments and do his works.

Questions and objections which this doctrine has evoked include: Just what does the Vicarious Atonement do for the individual and in what way? How can the death of one man, even though he be divine, have any bearing upon the eternal salvation of another? How can we reconcile our ideas of a God of Love with one who requires the death of any man in order to satisfy what would appear to be revenge for transgression of His law? How can blood have any cleansing properties?

Rosicrucian Philosophy provides an answer to these questions somewhat as follows. The spread of religion in all ages has been accomplished primarily through two agencies—the school of knowledge, and the school of faith. The former uses the mind as its most active instrument, and

through the aid of those advanced Beings who are guiding our evolution, come into possession at various times of a certain degree of supersensible or occult knowledge pertaining to the cosmic scheme of evolution and man's part in it. This school is represented in the current era by various exoteric societies such as the Rosicrucian Fellowship, behind which are corresponding esoteric Orders.

The school of faith uses the heart as its most active instrument. It accepts the doctrine of life and the creedal system purveyed by its priests and ministers. The doctrine of Vicarious Atonement is the principal dogma of the school of faith.

Upon investigation, we find that “living of the life” is the essential feature of both schools and that it matters comparatively little which agent induces us to so live. We also come to realize that salvation is simply the opportunity to progress in our evolution and does not mean we obtain a ticket of admission to some region of perpetual joy.

The school of knowledge asserts that the object of the present phase of evolution is to “build the Christ within.” That is, we are to weave the vehicle that scripture calls the “Wedding Garment,” which humanity must begin to fashion if we are to continue evolving in the 6th and 7th culture periods of this 5th Epoch. *Building the Christ within* means developing the Intellectual Soul so it can be assimilated by and nourish the Life Spirit. The Intellectual Soul is the concentrated wisdom extracted from the feelings, emotions, thoughts, and ideas generated by self-conscious living. It is built primarily through the agency of altruism and unselfishness, undergirded by a purification of the desire nature. These three attributes have largely

been made possible through the advent of Christ, who purified the psychic atmosphere of the earth by permeating it with his own highly evolved desire body. The desire body of man can now be composed of purer desire stuff than in the days prior to Christ's Incarnation in Jesus, thereby facilitating right action and the avoidance of evil. Fortifying the Life Spirit, the Christ within, enables us to perceive "the fundamental unity of each with all," since the Life Spirit is the spirit of unification. Understanding this fact makes altruism both logical and mandatory.

After a conversion to the belief in the doctrine of Vicarious Atonement, the sincere convert immediately begins to transform his life by practicing personal virtue, resisting temptation, and by daily engaging in charitable works and unselfish service.

As a result of self-discipline and the performance of good works, he achieves the same objective as does a member of the school of knowledge; that is, he purifies his desire nature, he develops unselfishness, and, proportional to his fidelity and zeal, he begins to live from the promptings of the Christ within, and thereby attains a corresponding degree of soul power.

Thus we see that the statements contained in the doctrine of Vicarious Atonement are literally true: Christ *did* come to earth to save sinners; His death *was* necessary to take away the sin of the world, and in time the sins of men; belief in Christ *does* lead to salvation, because it leads to living the Christ-centered life.

The fervor and spiritual exhilaration shown by some orthodox Christians, insofar as they are not transient emotionalism, are the bi-products of a commitment to righteousness. The Christ within imparts a joy and consolation to the convert who has an intuition of the presence of the Savior in his heart, Who is bestowing upon him a personal benediction for service well done. This is but a personal response to an impersonal fact.

The doctrine of Vicarious Atonement is an incomplete exposition of the truth, simplified so that it can be understood, generate faith, and inspire the spiritual novice to begin to live according to God's law and will. The doctrine contains all the vital elements needed for initial spiritual

growth. However, at some point in his evolution, the devotee of the school of faith will of his own volition want to begin to cultivate the mental side of his nature so he may love creation and its Creator with his mind as well as with his heart.

The doctrine of Vicarious Atonement gives courage to the faint of heart, since it conveys the idea that each has a Helper and Protector who is ever present to lighten his burdens. And again, this is literally true, for Christ now lives within the earth through the medium of his desire body and does lighten the burdens of his followers by making it easier for them to do right and avoid evil, than would be the case through their own unaided efforts. He does not do this personally; the help is a global, ever-present, impersonal force, available to him who seeks it. Subjectively or objective, it exists and provides the needed salvific power.

The error in the popular understanding of the doctrine of Vicarious Atonement is the idea that belief or faith saves; whereas, in reality, it is the living of a righteous life that achieves results—not faith alone, or the truth of the doctrine which this faith embraces. In a word, faith without works is dead. In and of itself, belief is of comparatively little importance. The person who leads an altruistic and unselfish life, performing helpful deeds, doing for others out of love, builds the Christ within, regardless of whether or not he knows of, or believes in, the existence of Christ. To be sure, there are disadvantages connected with agnosticism, chief among which, perhaps, is the appearance of illusion upon entering the spiritual world after death, and the relative difficulty of obtaining one's poise in that world. But eventually the constructive work done in a good life will remove this handicap. Thus we see that persecution for heresy, in this instance regarding an occult view of Vicarious Atonement, is founded upon a misunderstanding. Sadly, such dogmatism in the past has generated tremendous conflict and bloodshed.

Eventually, the two schools of spiritual development—the school of occult knowledge and the school of mystic faith—will eventually coalesce. And, comparatively speaking, this convergence will take place in the not too distant future. □

—A Student

Toward Freedom

JOYCE COLLIN-SMITH, the author of *Call No Man Master*, spent many years with a number of different teachers and their followers. Her experiences led her to accept a basic motto, which stems by tradition from Pythagoras, who forbade his pupils to call him Master: "I too am a student. Call no man master. The master is in yourself."

Collin-Smith's book is described as "fifty years of spiritual adventures—in praise of teachers yet wary of gurus." She accepted the Gurdjieff concept of humankind as a self-evolving species, where each individual needs to make continuing efforts to awaken from sleep and grow towards higher consciousness—this being the purpose of humanity on Earth.

"In truth the Way is always your own. In solitude and with an inward promise, you make the first step, even if it is over a precipice of time and circumstance, saying, For this I give myself. And miraculously you are caught in the arms of Fate and turned to face Reality."

L. Frank Baum reached the same conclusion from a different approach. A self-described "indecisive" author, Baum came from a well-to-do family whose estate was called, appropriately, "Roselawn." When he was a boy, his parents tried to cure him of his day-dreaming by sending him to military school, but that attempt failed, and he was released after suffering a seizure, which was diagnosed as a "heart-attack." Wouldn't you suffer a heart-attack if you were a daydreamer and got sent to military school? Baum's family supported and indulged him while he wrote whimsical stories and dabbled in acting, playwriting, and theater-

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Johfra, Courtesy of Ellen Lorien

Libra

management, finally creating the *The Wizard of Oz*.

Both Joyce and Frank Baum see humankind as a self-evolving species, where each individual needs to wake to higher stages of consciousness and can do so through the guidance of the Master within.

On September 22,* the Sun will reach an equinoctial point and enter the cardinal sign of Libra. Equinoxes and solstices mark turning points or new beginnings and their cardinal nature is indicative of a focus of energy that initiates activity. Initiate. Initiative. Initiation. You take the first step. On the yellow brick road? Yes. For what? For life. For everlasting life. How do we attain ever-

lasting life? Through spiritual advancement, growing toward higher consciousness in order that we may adapt to the rarefied conditions which will prevail as we progress through the Aquarian age and onward toward liberation.

In Atlantis the dense mist which enveloped the earth cooled, condensed, and flooded the various basins. The atmosphere cleared, and along with this atmospheric change a physiological adaptation in man took place. The gill clefts, which had enabled him to breathe in the dense water-laden air, gradually atrophied, and their function was taken over by lungs, pure air passing to and from the lungs through the larynx. This allowed the spirit, until then penned up within the lump of flesh, to express itself in words and daylit actions in order to gain the experience needed to build the soul body, the *soma psuchicon*, the golden wedding garment.

According to Heindel, the most significant events occur at the equinoctial and solstitial points as the sun moves into the four cardinal signs, Aries, Cancer, Libra and Capricorn. The Cardinal signs are the signs of initiative and initiation..

The Autumn equinox occurs in the sign of the Scales, a time of weighing, of measuring, of determining values—and then acting on those values. Libra is the seventh sign and the first in the second half of the zodiac. Whereas the first half represents our early life and our self-development, the seventh house or sign represents our relations with the outer world, particularly with other individuals. It is the house of "the other," the spouse, the lover, the partner, the co-worker, the enemy, and it is in these relationships and the decisions that we make regarding these relationships that we receive most of our trials and opportunities for growth.

On one side of Libra, Virgo stands for generation in its primordial aspect as a spiritual function, which leads to regeneration—but only after it passes through the scales of decision and values. On the other side of Libra, Scorpio requires a decision regarding the use of the creative force—whether for good or ill, regeneration or degeneration—and thus confronts us with the choice of living for the higher or the lower self, of choosing between light or darkness.

Libra refers to the weighing of the soul, knowing

how to balance between the legitimate requirements of the flesh (the animal soul) and the call and culture of the spirit. Without cultivating equipoise, no spiritual advancement can be made. Venus is the ruler of Libra, but it is Saturn's exaltation in this sign that makes this work possible, for Saturn gives the capacity for law and order. It gives patience and deliberation, application, and resolution—the qualities so necessary for spiritual unfoldment and to the expression of love in all of our relationships with others.

Libra associates with the element of air. Its work comes under the direction of the Archangel Michael and his Hosts and is concerned, as St. Paul phrases it, with the renewing of the mind. In the words of Heindel, from *Gleanings of a Mystic*:

Nature is the symbolic expression of God. She does nothing in vain or gratuitously, but there is a purpose behind every thing and every act. Therefore we should be alert and regard carefully the signs in the heavens, for they have a deep and important meaning concerning our own lives.

The intelligent understanding of their purpose enables us to work much more efficiently with God in His wonderful efforts for the emancipation of our race from bondage to the laws of nature, and for its liberation into a full measure of the stature of the sons of God—crowned with glory, honor, and immortality.

The precession of the equinox, due to a wobble of the Earth on its axis, refers to the sun's vernal crossing of the equator one degree backward in the zodiac every 72 years—a motion which, in about twenty-six thousand years, will bring the sun full circle to its earlier point of departure. This cycle is analogous to and bears evidence of an evolutionary growth spiral.

Previous to the sixth century, the symbol of the Christ was a cross with a lamb resting at its foot. It conveyed the idea that at the time when the Christ was born the sun at the vernal equinox crossed the equator in the sign Aries, the Lamb. The symbols of different religions have their origin in this astronomical fact. At the time when the sun, by precession, crossed the vernal equinox in the sign Taurus, a religion was practiced in Egypt in which

the Bull was worshiped, analogous to our current worship of the Lamb of God. At an earlier time, when the Norse God Thor drove his twin goats across the sky, the vernal equinox was in the sign Gemini, the Twins.

There was a dispute in the earlier centuries regarding the propriety of having the lamb as a symbol of our Savior. Some claimed that the vernal equinox at His birth was in the sign Pisces, the Fishes, and that the Christ's symbol should be a fish. Evidence of that dispute can be seen in the bishop's miter, shaped like the head of a fish. The earliest Christians were identified by the fish, the Greek word for which, *ichthys*, served as an acronym for *Jesus Christ, Son of God, Saviour*.

Today the vernal equinox is about seven degrees from Aquarius. Since, technically, Earth is within orb of the Waterbearer, we could argue whether we should use the ciphers for Pisces and Virgo or those for Aquarius and Leo. In about 500 years, by precession, we will enter the sign of Aquarius. We are in a time of transition.

1350 years before Christ, when the vernal equinox was in Aries, Akhenaten instituted a monotheistic religion, the worship of the Sun God Aten. Aries is the first sign of the zodiac. Number one. Monotheism—One God. Those who have seen the exhibit of “The Pharaohs of the Sun” may have noticed that the stylized sculpture of the head of Akhenaten looks like the head of the ram, complete with ram's horns as part of the headdress.

It is really and actually true that "in God we live and move and have our being." Outside of Him we could have no existence; we live by and through His life; we move and act by and through His strength; it is His power which sustains our dwelling place, the earth, and without His unwavering spiritual radiations the universe itself would disintegrate. We are taught that man was made in the likeness of God, and we are given to understand that according to the law of analogy we have certain latent powers which are similar to those we see so potently expressed in the labor of Deity in the universe. This gives us a particular interest in the annual cosmic drama involving the apparent death and resurrection of the sun.

As above, so below. The life of the God Man, Christ Jesus, was historically enacted in conformity with



Oil on canvas, 1625-29, Gerard Seghers, Hermitage Museum, St. Petersburg

Repentance of St. Peter

“We cannot trust too much in ourselves, for we often want in grace and understanding.”—Thomas à Kempis

the solar story, and it foreshadows in a similar manner all that may happen to the Man God of whom this Christ Jesus prophesied when He said: The works that I do shall ye do also; and greater works shall ye do; whither I go thou canst not follow me now, but thou shalt follow me afterwards.

So, what happens when we take that initiative—when we take that first step? When we succeed, we gain more freedom. We advance in our spiritual capabilities. But do we increase our faculties, expand our consciousness? Maybe yes, maybe no. With our new-found freedom, we assume greater responsibility. We gain knowledge. Can we handle it—more freedom and responsibility? More knowledge? Knowledge carries added responsibility and occult knowledge must always and only be used for altruistic purpose, never for personal gain.

When we take initiative and do not succeed, it's a different story; we pick ourselves up, dust ourselves off and begin again. Sometimes we end up doing time—time in the wilderness. Or we get a "time-out," which gives us time to reflect and

retrospect, to sort things out. We may seem to lose a bit of precious time which sets us back, but if we are willing and able to be honest with ourselves, we end up wiser and we gain humility, and, perhaps, an ounce of compassion.

Can we be surprised that the Apostle who blundered the most received the keys to Heaven? When Peter, the outspoken disciple, objected to Jesus' foretelling of His impending suffering and death, Christ rebuked him, saying, "Get thee behind me, Satan: for thou savorest not the things that be of God, but the things that be of men."

Pledging his loyalty unto death, in response to Christ's words that Satan desired to sift him as wheat, Peter was told "the cock shall not crow this day before thou shalt three times deny that thou knowest me." We have been as earnest as Peter in avowing our good intentions, only to violate them and fall grievously short—and to weep bitterly for the failure—and to learn from it.

Several decades ago, an author advanced a principle, an idea based on the observation that in hierarchically structured organizations new employees typically start in the lower ranks, but when they prove to be competent in the tasks to which they are assigned, they get promoted to a higher rank. This makes sense.

If you do your work well, you get promoted. This process of climbing up the hierarchical ladder can go on indefinitely, until the employee reaches a position for which he or she is no longer qualified. At that moment the process typically stops, since the established rules of bureaucracies make it very difficult to "demote" someone to a lower rank, even if the person would be much better fitted and more happy in the lower position. The result is that most of the higher levels of an organization will be filled by incompetent people, who got there because they were quite good at doing different (and usually, but not always, easier) tasks than the ones they are expected to do in their current position. The term describing this phenomenon is called the Peter Principle, introduced in a book by that title authored by L. Peter. I had always thought that the Peter Principle referred to the Apostle Peter, because while he was undoubtedly a competent fisherman, he, as are all new

aspirants to the higher life, under-qualified for discipleship.

A good question to ask is, do we learn more from our successes or from our failures? Do we learn more from our friends or from our enemies? Do we learn and evolve more from the things that come easy or from the really tough challenges of life? In the secular world, it is suggested that if a species were to overcome all the obstacles in its way then "the Red Queen Principle" would ensure that new obstacles arose. The Red Queen principle is not a law of nature, it is merely a truism. If some species is ever fortunate enough to overcome all its obstacles, then there is no reason why new obstacles should arise. Indeed many species have managed to survive, largely unaltered, for millennia, just because they have evolved to the point where they are fully able to cope with their environment. It is only when the environment changes, which it need not necessarily do, that they will once again have to start running just in order to stay in place.

If ever a species would overcome all its evolutionary problems, then the "Red Queen Principle" would make sure that new, more complex problems would arise, so that the species would continue to balance on the edge of its competence.

What the secular world calls the Red Queen Principle, we call God's Grand Design. The quarter of the year that begins with the Sun's ingress into the Cardinal sign of Libra, culminates in the flexible, adaptable, common or mutable sign of Sagittarius. Every equinoctial or solstitial cycle begins with the Sun in a Cardinal sign and culminates with the Sun moving into a mutable or adaptive sign.

The Centaur of Sagittarius, half man and half beast, represents the higher and lower natures of man. The untransmuted or unredeemed elements of the animal-soul, which retard spiritual growth must be purified and finally transmuted. The archer, who has free-range because he has gained a degree of freedom, must aim his arrow of aspiration high—to the heavens.

The Archangel Michael endeavors to aid man in the Great Overcoming. The symbolic image of Michael as the dragon slayer possesses a planetary as well as a personal significance, for the collective

evil of the race, every year, creates a miasmatic cloud over the earth which, under certain conditions, may suggest the form of a dragon or serpent. Each year at the Autumn Equinox Michael enters into conflict with this dragon-cloud, and each year he vanquishes it anew, slaying the evil cloud so that the fresh inflow of the Christ's magnetic healing currents can course freely through our planet.

In imitation of the Sun's ascent into the Northern heavens, the Candidate to the higher life must learn that his place is with the Father, and that ultimately he is to ascend to that exalted place. Furthermore, as the sun does not stay in that high degree of declination, but cyclically descends again toward the Autumn equinox and Winter solstice to complete the circle again and again for the benefit of humanity, so also must everyone who aspires to become a Cosmic Character, a savior of mankind, be prepared to offer himself as a sacrifice again and again for his fellow men. □

—Elizabeth Ray

Librans—A Brief Profile

Libra is the turning point in the evolutionary process. The nadir of selfness has been reached and in this sign, relationships involving cooperation are born. This is the 'union' or marriage sign of the zodiac, and the soul can no longer function in the 'me' consciousness. It has to become the 'we' consciousness. Now the soul has to balance the world of appearance (the personality) with the inner world of reality (the soul). Venus is the ruler of this sign, for only through love and cohesiveness can true union be attained. The development of relationships is the most important attainment for the Libran. One of the Libran's weaknesses is wanting to be all things to all men. So great is their desire to be liked by everyone, they will not take a stand on an issue, even when they know it to be right inwardly. "Peace at any price," is their motto, but sometimes the price is too high. When integrity is involved, it is well to be willing to pay the price. It is difficult for the Libran to be generous for there is tenacity and Saturn is exalted in this sign. Librans are very secretive about finances and personal matters and will resent any attempt to pry into their affairs. They have an executive and legal type mind. Many lawyers have planets in this sign. Librans are not the stay-at-home types like Virgo and Cancer. They like to travel and



© Anna May McCallum

St. Michael and the Blessed Virgin

explore horizons, either mentally or physically. Librans can work up a storm where other people are concerned. On the surface there is a diplomacy and sweetness, but beneath the velvet glove is a fist of iron. It is hard for a Libran to believe they are dominating and self-willed, but it is true. The esoteric ruler of Libra is Uranus. This explains a great deal.

There is a tendency to stay overlong in the parental nest due to a strong identification with the mother. Because of a strong sense of duty and responsibility it is difficult for the Libran to get away from "the womb of the past." This blockage causes deep seated resentment which becomes stronger because it is unexpressed.

Librans are the diplomats par excellence for they are friendly, outgoing, and interested in living life to the fullest. Their desire for approbation is very strong. In group associations they shine because they are tactful and conscientious, have a strong sense of justice and the will to do good. □

—Isabel Hickey

(From Astrology, A Cosmic Science, published by CRCS Publications, Sebastapol, CA.)

The Wisdom of the Stars

STUDENTS OF ASTROLOGY may, I think, be classed as truth-seekers, trying to comprehend somewhat of the great mystery of being, seeking to discover some attributes of the Law-giver. Truth is Law, and however dimly the mind apprehends the external workings of the planetary rulers, the fact of it having been focussed upon so mighty a theme must necessarily cause it to become wider, clearer, and more tolerant, contemplating a perfectly ordered plan of life, majestic and mighty in its scope and yet perfect in the smallest detail—from the vast cosmic wheel of destiny, born out of time and space, down to the tiny wheel of fate, ruling the little man born into time and space.

And yet the little wheel is fashioned on the plan of the larger one, and the Great Man, eternal in the heavens, is the prototype of the little earthly man, made in the divine image.

Each man or woman forms in himself a tiny world, or sphere, or zodiac, marked out into its twelve signs or houses, the whole forming a circle, sphere, or egg—body, soul and spirit; and thus man is a star, or a world, in himself. He does not realize this, even though he may know of it intellectually, because his soul is drawn downward by the desires of the flesh and cannot therefore see the Light-bearer, the spiritual principle which dwells within the heart.

Indeed, many earthly pilgrimages are spent in seeking the external forms which are around him on every side, some of which attract with such an absorbing force that he yearns to clasp the desired object, only to find it, when within his reach, lifeless clay.

Desire for external things can but give external

experiences, but after many lives spent in this fashion the sleeping soul within bestirs herself and cries out for something satisfying amidst the changes and vicissitudes of daily life. When this happens, the soul is beginning to detach herself from matter and is seeking her true mate, spirit.

Men usually desire four things in life—Love, Wealth, Fame and Power; other things are usually pushed on one side as being unpractical. How best to get on in life, to get the most for oneself, is the vital question; and to (animal) man spirit and soul can only count as something to be pushed away and entirely forgotten, for as St. Paul says, “Spiritual things are as foolishness unto him.”

Even when a man has to a very great extent transcended the animal evolution, doubt yet exists in his mind as to whether it is ‘legitimate’ to look behind the veil. But as a matter of fact everything is “behind the veil” until some daring investigator brings it to the front, and the spirit of truth follows no easy beaten track on a conventional road, but seeks to discover, if it may be, some law guiding evolution.

Spiritual development is an opening of the portals to that other world where spiritual consciousness is the breath of life, and the awakening of the spiritual consciousness means, literally, being born into a new world.

Many today are seeking the soul’s deliverance from the bonds of matter, heartsick and weary, feeling that there is a spiritual life and a consciousness which transcends anything they have yet experienced. But how to attain this consciousness? That is the crux of the matter. In the past, as in the present, seers and mystics have written whole treatises on religion and religious experiences. But

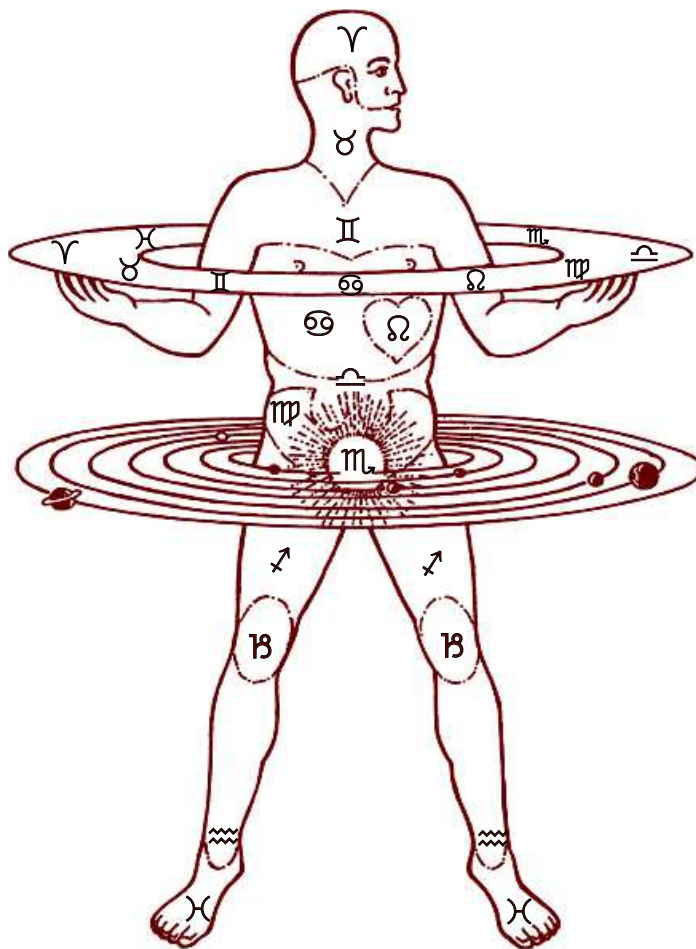
any book, even if it be the greatest scripture in the world, can only point out the way; we ourselves must tread the path if we would know. In other words, we must seek for no outer “atone-ment,” but must realize that inner AT-ONE-MENT which is practically the New Birth that the Christ spoke of.

Three steps take us within the entrance of the temple, but they are steep and difficult for the neophyte to negotiate. They are sometimes called Pure Love, True Knowledge, and Self-Effacement.

Now the student of Astrology knows intellectually, even if he has not yet realized by inner experience, that the real self is spirit, which spirit is clothed upon by an organized form composed of spiritual substance, with parts like and corresponding to those of the corporeal body; and he knows, too, that the change of vesture called death in no way transforms the mental constitution or changes the moral character.

The Wisdom of the Stars declares that Character, Aspiration, and Harmony, in other words, conformity to Divine Law, are needed as a preparation for that mystic marriage of the soul, by which she receives into the womb of darkness, called ignorance, the light-spark which like a great searchlight, reveals her to herself. “I AM THAT,” says the Hindu Yogi, hundreds and hundreds of times to himself. But though he may know this as an intellectual conception, he will never know it as an accomplished fact until the marriage of Light with Darkness, Life with Form, has been accomplished.

The light of the star—not the personal star of the horoscope, but the star of the Monad or eternal Spirit—must shine forth, and the ‘Counterfeit of the Spirit’ must drop away ere that mystic marriage which illuminates the soul can take place. Of this marriage wisdom is born, in that supreme moment when spirit, soul, and body, become as one. The twelve Nidanas of Buddhism, that is the several powers of the twelve signs, become vivified, and the man is born out of time into eternity: He has become wise with the wisdom of God. For pure matter and pure spirit have coalesced in that mystic “union” described by all the ancient writers.



When Christ entered the Earth through the agency of Jesus' blood, He provided man with a new planetary prototype. Now human individuality is membered into the Cosmic Body of Christ.

Pure matter! The vestures must indeed be unsullied to reflect the King in his beauty who stands within the Temple.

What has the Wisdom of the Stars to teach her votaries concerning that moment when man becomes as God?

Venus intones: Spotless purity must compose the wedding garment. Mars declares: Courage within the soul to do and dare. Mercury enjoins: Attune the mind and then fix it on the Divine spouse. Saturn teaches: The neophyte must wear the jewel of Truth, whose luster alone can detect the pitfalls along the way. Jupiter proclaims: Compassion and charity must be the mantle which the candidate who would become God-like must wear. Lastly, Uranus bids the pilgrim soul break his staff in pieces and lean only on his own strength; to succeed in this aim, nothing outside can avail him.

“Within thyself deliverance must be sought,”

says the Light of Asia, and it is for this deliverance we are all yearning within the prison-house of the body, whether we know it consciously or not. The deepest study of the stars should surely teach us so to live that we may apply our hearts unto wisdom.

To the true student of Astrology no thought can surely be too high, too “transcendental,” for the stars, those mystic lamps of heaven, themselves are transcendental, and the angels of the stars are ever concerned with the spiritual development of mortal men and women.

Do we waste our time studying a philosophy that is not of the earth? Folly, is it, to try and become wise with the wisdom of God?

After all, the only wisdom any man can strive towards is the knowledge of God. That we do not know the Father is the proof of our ignorance today, and if it be true that in Him we live and move and have our being, then how dark must be the vestures that shut us out from His light and His love!

Jacob Boehme declares that Mercury, or the light-bringer, travails in the womb of Saturn, waiting for her day of deliverance. Saturn is Form and Limitation—separateness has been brought about by his influence. Time and Space are conditioned, more or less, by his ruling. But when Mercury, or the child (which means the young Christ), is born out of the womb of Saturn, then Time and Space are not, so far as his transcendental consciousness is concerned; the Man of the Hour, or the personality, and the Immortal Man, wrought out of the individuality, must have reached atonement. The student of Astrology has only approached the first letter of the alphabet which spells self-knowledge; but even that self-knowledge is and can be only of the little self. When we have mastered the last letter of the wisdom of the stars, we shall have become adepts, or Masters of Wisdom.

What is the reason that we are all content to be ignorant? If we believe that God exists, why do we not find Him? It is because the nucleus of the Christ has not yet been formed within us: the mystic union has not taken place. Our desire-nature gravitates to matter, the counterfeit of spirit. We are all in love, more or less, with ourselves, and therefore we do not want God.

It is true that we talk of Him in our churches and we sing His praises, but we all deny Him in our lives. When we can love for love’s sake only, and desire wisdom for its own sake alone, then we are getting ready for that mystic union from which the Christ is born, the Divine child of a Divine father.

The little wheel of life, the horoscope, is a guide to tell us where we stand in the pilgrimage of evolution, and how we can best acquit ourselves in the battle of life—which of our garments is soiled and discolored, what we can best do with the material we have brought with us. To the earnest student who tries to understand by the symbology somewhat of God’s wisdom, it gives the clue to that center of consciousness which is most developed; it points out the line of evolution on which the soul has travelled in the past, and which has thus become the line of least resistance in the present.

As I have said before, a knowledge about Astrology will not make a mystic or a saint, but the practice of Astrology in our daily lives will. For Astrology is one of the roads to the Temple of Wisdom, and suits the occult and mystic nature, the thinker and profound philosopher. It cannot help either “psychics” or “mediums,” for the knowledge of Astrology must be apprehended by the mind—the lower mind for its lower mysteries, and the higher mind, or pure reason, for the higher mysteries.

The pure mind alone can fathom cosmic Astrology and follow the sweep of our Solar Logos, for an understanding as mighty as this requires a consciousness apart from the brain.

The great Seers and Adepts of the past saw with the eye of the mind and were called *Illuminati*. They have given us a few isolated facts touching worlds and world periods; cycles and cyclic revolutions. But the mystery of Astrology, like all true wisdom, can only be grasped by an unfolded consciousness as mighty as the truth it would embrace.

While we are yet within the Circle of Necessity, we see as “through a glass, darkly,” and that may be called our fate; but our destiny is to know. For the Wisdom of the Stars remains the same today, tomorrow, and for ever: God’s history written in the sky. □

—Bessie Leo

God's Message Through the Astrological Sign Virgo

IT IS TO THE LORDS OF LEO that we owe our dense body, the temple of the indwelling Ego and the instrument used by the Divine Spirit in building the Conscious Soul. It is the Lords of Wisdom (Virgo) who gave us the germ of the vital body, that radiant body of ethers used by the Life Spirit in building the Intellectual Soul. But this is only one phase of the manifold service rendered to our life wave by the Lords of Wisdom who, through that service, have risen to the place of greatest responsibility among the seven Creative Hierarchies now working actively with man. Thus, they demonstrate to us the cosmic principle of service, as enunciated by the Christ when He said, "He that would be the greatest among you, let him be your servant" (Matthew 23:11). In the Bible, the Lords of Wisdom are called *Dominions* (Col 1:16).

To analyze the part played by service in the Divine Plan would be to lay bare the hidden threads that bind all orders of evolving beings together.

Service in the cosmic sense is at first unconscious, as in the case of the mineral kingdom, which gives of its substances to build the physical vehicles of plant, animal, and man; and the plant, which gives its dense and vital bodies to sustain the lower vehicles of animal and man.

The animal also serves by giving up its body to feed others of its own life wave, as well as by giving food and raiment to human beings—but only under compulsion: when overcome by the superior strength or agility of other animals, or by the ingenuity of man.

Man himself has passed the stage when he needs



Courtesy Monsignor Rauch, Ostkirchliches Institut, Regensburg

Mother Earth

The celestial Virgin (Virgo) in her cosmic aspect as Mother of the Earth's bounty, resulting from the action of the life ether, is the basis for the plant kingdom and all life processes.

to give his vehicles in this way to sustain the lower vehicles of those above him on the ladder of being, but he is incurring a debt to the life waves beneath him, which he will some day recognize and gladly pay.

The service which man renders to his fellowmen today is also given largely under compulsion of one kind or another; but one by one we lagging children of Earth shall respond to the love call of Him who is the "Servant of all" and will learn in time what is the "breadth and length and depth and height" of service as God knows it.

Each of the three so-called "Mother" signs—Taurus, Cancer, and Virgo—is bound up with the Christ Mystery, with the involvement of life in form and the sustaining of the form. The varying aspects of Nature under the three signs give us a clue to the part which each plays in the Cosmic Drama: under Taurus, the joyful growth of spring-time; under Cancer, the rich flowering of summer; under Virgo, the fruitage, the harvest. Thus it is

under the Virgo Ray that Nature gathers in the fruits of her labors and stores them away to serve as the nucleus for a new cycle of experience.

In the physical body of man the Virgo Ray works through the intestines to perform the function of assimilation, which is a process of selection and absorption.

Do we not find in all of this a clear indication of the work to which God calls us during this solar month, while the radiations of the Lords of Wisdom are being focused upon us? The assimilation of experience! Mercury, the planet of Mind, as messenger of Virgo, lends his ray to help us check up on the use we have made of the Christ Impulse sent forth at the Vernal Equinox, and helps us to develop the discrimination needed to analyze and classify our findings in accordance with the principles of Truth.

It is through the use of discrimination in this practice of retrospection, analysis, and classification, that the fruit of experience is assimilated and absorbed. This work affects strongly and directly the vital body, the germ of which was projected to us by the Lords of Virgo from their own being.

The vital body, with its constitution and correlations, offers to the neophyte a field of spiritual research which can hardly be equaled in richness and importance, for this instrument, through the medium of the four ethers of which it is composed, is used by the Ego as a sort of clearing house for all its activities. Its correlation to the work of the Virgo Ray will be obvious to the person who analyzes that work.

As the instrument of the Life Spirit, the Christ Principle in man, it also gives us a clue to the diversified character of the work done by the Christ Principle, both in man, the microcosm, and in nature, the macrocosm. It is a work that binds all departments of our being together, as it binds all the departments of Nature together, by establishing lines of intercommunication which reveal their interrelationship.

In Virgo we find the mental ray of Mercury blended with the love-ray of the Christ to accomplish the work of assimilation. This tells us that the magic touch of the Eternal Feminine, the Love-Wisdom Principle, is as necessary to the building



Alkmini Karavis, 1997, icon owned by the artist, Patmos, Greece

"A Great Wonder in Heaven"

The World Mother or Cosmic Feminine Principle, the heart or Love-Wisdom aspect of God, haloed by the twelve zodiacal constellations, clothed in the sun of Spirit, and mistress of the forces of form (Moon under her feet), protects child-like humanity (she is with child) from the forces of desire on the macrocosmic level until the Christ power is formed in collective mankind. The Chi Rho mudra gives benediction.

of the Intellectual Soul as it is to the building of the physical form we occupy. Therefore, in the retrospection and analysis of our experiences, the mental quality of discrimination must be backed up by a strong devotion to the ideals of Purity and Truth, if the desired results are to be attained.

It is through persistence in such intelligent and devoted work as this that the mind gradually becomes invested with the creative power of the Christ Principle, and we grow toward the ideal set before us by Virgo, the Virgin mother, the "Woman clothed with the Sun [Spirit] and the Moon [Form] under her feet," as mentioned in Revelation 12:1.

And now, a few keywords. A first keyword can be **discrimination**.

The twelve great Hierarchies of the Natural Zodiac serve in God's Plan with every bit of power they have. All of them have served us, God's Earth children, and still are helping us in our climb onward and upward on the Ladder of Life. Why do you suppose Virgo is set apart as the sign of service?

It is because the Lords of Wisdom, who work through the sign Virgo, help us to learn what service

means in our own lives, also the part it plays in the working out of God's Plan. Through their messenger, Mercury, they help as to find our particular work in the world, help us to understand the value of our physical body as the instrument through which that work must be accomplished, and urge us to take care of it as any good workman would take care of a valuable tool. We know that the success and comfort of our lives depend upon the success and skill of every worker in his particular field in performing the very simplest or the most difficult task. So it is with the universe, only in a much more wonderful way.

The Virgin Spirits in each life-wave progress in knowledge and power by serving one another; then every life-wave serves and is served by the life-waves above and below it. They cannot get along without one another, because each one plays an important part in the life of the other.

The plant builds its body from the mineral substance of the earth. Man and animal use the plants as food and build this mineral substance into their bodies. The vibrations of the mineral life-wave are being raised by this important service to the three life-waves above it, and the Virgin Spirits of the minerals are being helped toward their first awakening.

Man is working with the mineral, plant, and animal life waves. Some of this work is constructive and some destructive, but it all carries its results into the future to be balanced. What do you think are some of the ways in which man has worked and is working with these three life-waves?

In earlier Periods the three life-waves above us worked with us in ways that helped them to gain knowledge and experience while helping us to awaken. So we can see how closely all God's children, who are developing in the same evolutionary plan, are bound together by service.

All life-waves above man serve wholeheartedly and joyously because they see the wonder and beauty of the light that lives in every form, and cannot help but love it. We stand at the point between the unconscious service of the lower life-waves and the willing, loving service of those above us. Before we can enter this higher class, we must learn to love that Divine Spark of God hidden in every living thing, and love it enough to serve it

eagerly and joyfully under any and all circumstances. We call this *devotion*, which is the heart keyword of Virgo.

There is a right and a wrong way to serve, and that is why Mercury, as messenger from Virgo, calls upon us continuously to keep a wide-awake mind and to discriminate between the true and the false service. So *discrimination*, which is the mental keyword of Virgo, is our best guide to the true service that we want to give our fellow-travelers on the road of evolution.

A second keyword is *devotion*. Devotion is a complex trait. It involves steadfastness, compassion, unselfish idealism, and intensity. It can be turned to good or ill, for it is bound up with emotions. Prayerful devotion can lift a person to great heights—to the very throne of God. Devotion to a lofty ideal can, in time, bring about the successful achievement and expression of that ideal.

Devotion must be sought and cultivated. Many people are not yet capable of devotion; or, they have simply not tried to nurture this splendid characteristic. Some day, however, all mankind will understand the significance of devotion. Everyone will understand how all our traits merge into One, which is the expression of All in all. They will know that the perfection of each worthy trait requires the perfection of all others. Complete unselfishness, for example, assumes perfect love, and perfect love requires constancy. It also requires courage, cooperation, sympathy, and understanding. Out of this comes devotion to the high ideal of unselfishness, or self-less-ness.

When we come to that point in our evolutionary journey where we are ready to devote our entire lives to the service of God in man, we will feel keenly the need to employ all of the uplifting traits, and to express each one as much as possible in our daily lives. Then our worries and cares will cease to be worries and cares; the sources of our former "troubles" will become as interesting projects upon which to work.

If altruistic love is the aristocrat of our traits, devotion is her handmaiden—steady, strong devotion, in which gentle, feminine love is combined with virile, masculine strength. □

—Rosicrucian Fellowship Staff Members

Microcosmic Music

Imagine the human genome as music. Unravel DNA's double helix, picture its components lined up like piano keys, and assign a note to each. Run your finger along the keys. So begins a report by Associated Press writer, Daniel Woolls, in a January 18, 2003 news release from Madrid, Spain. Woolls continues: *Spanish scientists did that just for fun and recorded what they call an audio version of the blueprint for life.*

The team at Madrid's Ramon y Cajal Hospital was intrigued by music's lure—how it can make toddlers dance and adults cry—and looked for hints in the genetic material that makes us what we are. They also had some microbial genes wax melodic.

The end product is "Genoma Music," a 10-tune CD released in February. "It's a way to bring science and music closer together," said Dr. Aurora Sanchez Sousa, a piano-playing microbiologist who specializes in fungi.

DNA, or deoxyribonucleic acid, is composed of long strings of molecules called nucleotides, which are distinguished by the sequence of the four nitrogen-containing bases they contain: adenine, guanine, thymine or cytosine, represented as A, G, T and C. These became the musical notes.

French-born composer Richard Krull turned DNA sequences—a snippet of a gene might look like AGCG-TATACGAGT—into sheet music. He arbitrarily assigned tones of the eight-note, do-re-mi scale to each letter. Thymine became re, for instance. Guanine is so, adenine la and cytosine do.

Played solo on percussion, classical guitar, or the other instruments used on the CD, the sequences would sound cute but rudimentary, the musical equivalent of PacMan in an era of Microsoft Xbox.

So the alphabet soup of bases served as just that,

base lines to accompany melodies composed by Krull and his scientific colleague.

They say the melodies were influenced, even dictated, by the mood and rhythm of the underlying genetic code.

In general, the genome music is an easy-listening sound that is vaguely New Age. One of the prettiest songs is based on Connexin 26, a human gene that causes deafness when it mutates. The DNA skeleton is expressed with tinkling bells and a flute melody does the rest.

Another song draws on a yeast gene known as SLT2. Sanchez Sousa, the main author of the project, is fond of the sequence because it features a stretch in which one triplet of nitrogen bases appears several times in rapid succession—a repetitive phenomenon that has a musical equivalent called ostinato.

"This is a very sad part, but a beautiful one," Sanchez Sousa said, wearing a white lab coat and waving her arms like a musical conductor as she played the segment for a visitor.

Seeking music in nature goes way back. In the 6th century B.C., the Greek philosopher and mathematician Pythagoras argued that celestial bodies in rotation gave off pitched sounds that blended into a beautiful harmony he called "the music of the spheres."

The idea is that matter and its behavior—wheat fields shimmering and tongues of fire dancing—may hold something intrinsic that can be transformed into music, said Dr. Fernando Baquero, head of microbiology at Ramon y Cajal Hospital.

Maybe that's why people like music: It's already inside them anyway, so hearing it touches a piece of them, Baquero said. "When we like something, it is because we recognize it," he said. "It's funny, but to like is to recognize."

It should come as no surprise that all creation is a vast amalgam of sounds which are emitted by the keynotes of each form issuing from its creative archetype. For instance, as stated in the Rosicrucian literature, there is in the skull at the base of the brain a flame. It burns continually in the medulla oblongata at the head of the spinal cord, and like the fire on the altar of the tabernacle, is of divine origin. This fire emits a singing sound like the buzz of a bee, which is the keynote of the physical body, and is sounded by the archetype. It builds in and cements together that mass of cells known as "our body."

The composite of the human physical body has its keynote, but it in turn is the synthesis of organs and tissues which also have their own organizing and identifying keynotes. We may assume that even individual cells have their own sonic signatures or vibratory keys. This assumption has been confirmed by the regrettably unduplicated work of Royal Rife in the early twentieth century (see November/December 1996 *Rays*). Rife was able to cure a host of pathogen-caused diseases by identifying their initiating virus or bacteria, finding its vibratory keynote, and directing that same frequency upon the microorganism at an amplitude strong enough to cause it to burst or self-destruct. Rife could immediately confirm the effect of projecting this "mortal oscillatory rate," the microbe's achilles heel, by an *in vivo* viewing through his quartz microscope, which magnified up to 60,000 diameters. Rife determined the mortal oscillatory rate (M.O.R.) for the cancer virus (which he called the BX virus), as he did for many other virulent microorganisms, including syphilis, polio, tuberculosis, leprosy, pneumonia, typhus, and typhoid. The results he achieved from this technology were phenomenal. Tragically, his findings and accomplishments were buried by pride, greed, and ignorance.

Each material structure, at least in principle, is a Jericho whose walls, whether cellular or cinderblock, can be broken, given its signature vibration. Which is to say that not only sound, but all segments of the electromagnetic spectrum (sound being that segment which is experienced by the human auditory structures) can both build and disintegrate.

From the building side of vibration, *The Book of*

the Hopi, subtitled "The first revelation of the Hopi's historical and religious world-view of life," (Viking 1963) contains a beautiful story of creation. In this Genesis account, the Song of the Creator is the essential Force that brings to life the first humans, and the Earth itself is described as a musical instrument. To quote: "All the vibratory centers along the Earth's axis from pole to pole resounded His Call; the Earth trembled; the universe quivered in tune. Thus He made the whole world an instrument of sound, and an instrument for carrying messages, resounding praise to the Creator of all."

Frank Waters, the book's author, says that it is our duty, our sacred purpose as human beings, to echo this song of creation back to the Creator again by "making a joyful sound throughout the land."

While the device of assigning the four genomic amino acids a musical note and composing scores based on a particular gene's sequence of these four complex molecules is arbitrary, it is not amiss to suppose that they do emit their own vibratory ID. However, one would have to be clairaudient to detect it. What is insightful is Dr. Fernando Baquero's suggestion that people like music because "it's already inside them" and "it touches a piece of them." Spiritual sound is the language, one might say the very substance, of the World of Thought. All things sing, for those who have ears to hear. Etheric structures and their material counterparts are maintained by their creative spiritual archetypes, which we might also call archetones.

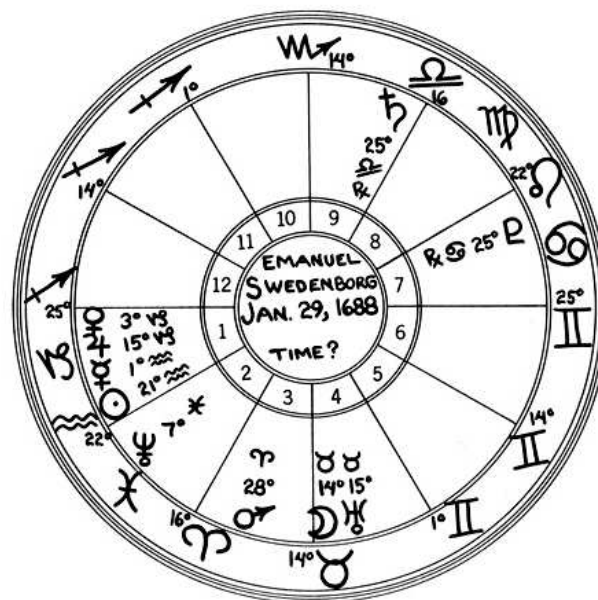
On the macrocosmic level, we may describe all earthly forms as patterns in a global quilt whose woof and warp are woven of stellar and planetary threads into continuously changing shapes and textures. As explained by Max Heindel, the Seven tones in the octave "are the replica of the Seven Planetary Spirits. Just as they can be brought into different connections and make different chords, so also these different tones of the worlds that are moving through space make up the harmony of the spheres, and according to the change in these vibrations humanity is evolving. There is a different vibration every single moment of time, and as a new being comes into existence, these varying vibrations act upon him and make him different from all others. Therefore he has a certain fate." □

BOOK REVIEWS

Emanuel Swedenborg— Seeker, Scientist, Seer

FOR A CULTURE where the subject of angels is nearly as familiar and fashionable as global warming, DNA, and fiber optics, it may be difficult for the 21st century westerner to appreciate what Emmanuel Swedenborg was up against a quarter millennium ago when he stated that he was in almost continuous contact with angels. Now “channeling,” Elder Brothers, discarnate Masters, ESP, and other terms describing aspects of the superphysical have been assimilated into our consciousness and experience. In the mid-eighteenth century angels were confined to the Bible and the margins of Catholic doctrine. It would be one thing if Swedenborg were simply imbalanced, a crank. But he was one of the most learned men of his age. Before he began to delve into the invisible worlds, Swedenborg published over one hundred works summarizing the knowledge in all the known sciences. His attainments were such that Emerson was moved to describe him (in *Representative Men*) as “A colossal soul [who] lies vast abroad on his times, uncomprehended by them, and requires a long focal distance to be seen....One of the... mastodons of literature, he is not to be measured by whole colleges of ordinary scholars.”

As a young man, Swedenborg’s thirst for knowledge was unquenchable, or, as he expressed it, he had an “immoderate desire” for all subjects, especially astronomy and mechanics. He became fluent in nine languages, while most of his writing was in Latin, the scholarly language of his day. He learned bookbinding, cabinet making, instrument making, engraving, marble inlay, lens grinding, and mechanics. He was a hands-on person, a true Son of Cain.



Horoscope from Circle Book of Charts, Julian Calendar

He made his own telescope and microscope. He designed and engraved the complex forms required to make a world globe. He put forth interesting ideas for a submarine, a flying machine, and a rapid firing air gun. A working version of his airplane was built and flown in the late nineteenth century. He developed the world’s largest drydock, an experimental tank for ships, stoves, an ear trumpet, methods for pumping, a fire extinguisher, a musical machine, house heating, and a steel rolling mill. He directed a fourteen mile portage of small ships over mountains and valleys to help his king win a battle. Does this sound like the activity of an impractical mystic? A kook? Nor were these all his accomplishments. The king of Sweden appointed Swedenborg to be head of the country’s mines. He traveled to other countries to learn of the latest developments in mining and on horseback toured mines and mine shafts in his own land. His interest in the earth, mineralogy (he founded the science of crystallography), and his fine concentration and clear orderly methodology is suggested by his natal Jupiter posited in the cardinal earth sign Capricorn, which trines the conjunction of Moon and the ruler of his sun sign (Aquarius, co-ruled by Saturn) in the fixed earth sign of Taurus, as well as a trine of his Aquarian Sun and a square of

his Aquarian Mercury to form-giving Saturn, exalted in Libra. A partial list of the titles of his published works include, *Fossils*, *Stereometry*, *Echo*, *Algebra* (he was Sweden's leading mathematician), *Earth's Revolution*, *The Magnet*, *Hydrostatics*, *Blast Furnaces*, *Principles of Natural Things*, *On Sulfur and Pyrites*, *Empirical Psychology*, *The Human Body*, *The Mechanism of Body and Soul*, *Corpuscular Philosophy*, *Muscles in General*, *Red Blood*, *The Five Senses*, *Rational Psychology*, *The Generative Organs*, *Declination of the Needle*, *Characteristics and Mathematical Philosophy of Universals*, *Dreams*.

Swedenborg was interested in processes that enabled men to do better things. He was involved in anatomical dissections and regarded as one of the foremost masters of his day. Based on these studies he was able to make extensive observations and conclusions (in a four volume work) regarding the structure and operation of the brain. Of special note was his recognition of the pituitary gland as the "arch gland" in the body economy—this finding two centuries before the advent of endocrinology. He was also the first to discover the function of the cerebellum.

In fact, unbeknownst to him at the time, Swedenborg was looking for the soul of man in his anatomical studies. He had to exhaust the physical basis for human experience before going on to the invisible. At fifty-six, Swedenborg had mastered all known science. Then he embarked on what was to be his boldest and greatest discoveries, for which his prior work was just a preparation and grounding. He began to explore the nature of the soul, first reading all he could and then doing self-analysis. He sought to catch the soul at work, to observe the mind and feelings in action, a study now called phenomenology. Over a short transitional time, the superlatively grounded scientist of the extended physical world became a mystic whose subject matter was the boundless Within. He systematically recorded his dreams and inner experiences, first in his *Journal of Dreams*, then in his five-volume *Spiritual Diary*. It is at this point that Wilson Van Dusen begins his book *The Presence of Other Worlds, the Psychological/Spiritual Findings of Emmanuel Swedenborg* (Chrysalis Books, Westchester, PA, 1973). As the entire known world had been the object of Swedenborg's omnivorous and relentlessly focused investigation, now the investigator himself

became the object of his inquiry.

Himself a psychotherapist, Van Dusen, after reading all the principal writers in psychoanalysis and psychotherapy, concluded that "only Carl Jung even approached the stature of Swedenborg. Swedenborg knew personally, at first hand, that Self which Jung knew only by speculation on its symbolic manifestations."

He began this journey into the noumenal world the same way he had approached the phenomenal world—head first, boldly, nothing off limits, and yet methodically and impersonally. He assumed a condition of "passive potency," clearing his mind of the throng of evanescent notions and natural desires so that consciousness is in the realm of pure intellect where it "enjoys inmost repose and inmost delight." Here the whole mind is drawn together, the sphere of thought is illuminated, and, "by a certain consensus...inmosty dictates that a thing is true or good, or that it is false or evil. In this way our intellect is perfected in judgment which grows mature." Does not this inward referencing resonate with the direction given by Max Heindel to appeal to the inner forum to determine the truth of any matter? For Swedenborg, this confirmation of truth was a kind of mental photism whereby a thought meets inward approval in the form of a lighting up of the mind.

Swedenborg explored the sleep (hypnagogic) state as a prelude to waking-conscious entry into the invisible worlds, somewhat in the manner of Edgar Cayce. According to Van Dusen, Swedenborg "explored the hypnagogic state more than anyone else has before or since." He entered into an intense state where his bodily awareness was either reduced or completely eliminated. Like the intrepid Moses Maimonides, who tested poisons on himself, Swedenborg induced trance-like conditions to explore the desire and thought worlds. However, his Ego awareness was sufficiently developed that he could think in this state and retain a memory of his experiences. His only difficulty was in finding a suitable way to explain these occurrences because earthly language is keyed to the world of the senses. The hypnagogic state seems to have related Swedenborg to the Desire World, whereas the trance state put him in the World of Thought.

Recall that Max Heindel indicates the best time to practice concentration with a view toward entering the world of dreams (Desire World) is just upon

waking from sleep. Likewise does Swedenborg write that the time when man “has not yet shaken off sleep from his eyes...is the sweetest of all, for heaven then operates into his rational mind in the utmost tranquility.”

Because Swedenborg was storming heaven, he was especially subject to negative exposure from adversarial spirit influences, whose entry into his consciousness he described as infestation: “While I was in the first infestation, I cried to Jesus for help, and it went away.” Like Padre Pio, the Cure D’Ars, and other Christian saints whose spiritual progress was fiercely opposed by demonic beings, Swedenborg was besieged by noxious spirits, often purporting to be angels of light and truth. He soon learned that great caution and alertness were essential to avoid deception: “When spirits begin to speak with man, he must beware lest he believe them in anything; for they say almost anything; things are fabricated by them, and they lie; for if they were permitted to relate what heaven is, and how many things are in the heavens, they would tell so many lies, and indeed with a solemn affirmation, that man would be astonished.”

Swedenborg contended that “Man does not produce anything false and evil from himself, but it is the evil spirits with him who produce it, and at the same time make the man believe that he does it of himself. Such is their malignity. And what is more, at the moment when they are infusing and compelling this belief, they accuse and condemn him, as I can confirm from many experiences.”

While possession was a well-known occurrence in Biblical times, today people have largely denied spirit influence, applying psychological terms to explain mental aberration. This is all the more dangerous in that malevolent beings can work undetected. Swedenborg writes that the prophets experienced an influx from the world of spirits, manifesting in dreams, visions, and inspired speech: “I desired to

know in what manner these men were actuated by spirits. I was shown by means of a living experience. To this end I was for a whole night possessed by spirits, who took such possession of my body that I had only a very obscure sensation that it was my own body.” For more than fifteen years Swedenborg was in daily converse and interaction with angels: “I have spoken with them; and then I understood all.”

Swedenborg could control and direct his spiritual investigations. Nor did he attempt to exploit his

powers for personal gain or to impress others. Though able to perform so-called miracles, he declined to do so because they have a coercive effect on belief and destroy free will in spiritual matters. Only choices made in freedom really affect the individual’s eternal nature and destiny. Impressive, miraculous displays tend to affect the externals of belief. Even Swedenborg’s voluminous writings were anonymous until near the end of his life.

Nevertheless, he did upon occasion accede to requests to demonstrate to others that such powers were possible,

when he thought it would benefit their approach to life. Queen Louisa Ulrica of Sweden had heard of Swedenborg and personally inquired if he could really converse with deceased persons. He assured her he could, whereupon she, apparently with considerable skepticism, asked him to convey a message to her recently deceased brother.

When they next met, Swedenborg imparted a message from her brother which so shocked the queen that she had to retire. She said later that he had reported what no other living person knew. Commenting on the sensation this incident created, Swedenborg dismissed it as a trifle, adding that his main objective was to lead people to the real nature of the spiritual and to open up for them the hidden meanings of the Bible.

Still, human nature being what it is, the anecdotes of Swedenborg’s extranormal human abilities are better known than: his prodigious contribution to the

EMANUEL SWEDENBORG

Taller than the others, this man
Walked among them, at a distance,
Now and then calling the angels
By their secret names. He would see
That which earthly eyes do not see:
The fierce geometry, the crystal
Labyrinth of God and the sordid
Milling of infernal delights.
He knew that Glory and Hell too
Are in your soul, with all their myths;
He knew, like the Greek, that the days
Of time are Eternity’s mirrors.
In dry Latin he went on listing
The unconditional Last Things.

—Jorge Luis Borges

occult understanding of Scripture (as set forth in his masterwork, the twelve-volume *Arcana Coelestia*, the six-volume *Apocalypse Explained*, and the two-volume *Apocalypse Revealed*); his first-hand description of the spiritual worlds (as detailed in *Heaven and Hell* and the aforementioned five-volume *Spiritual Diary*); and his empirical study of the human mind (set forth in the previously cited works, as well as in *The Divine Love and the Divine Wisdom*, and *Heavenly Doctrine*).

Some of the accounts of Swedenborg using his extrasensory powers are not without their humor. A certain Archbishop, whose greatest pleasure consisted in playing a card game called Tresett, and who had lately lost one of his gambling friends, Erland Broman, met Swedenborg in a large company a short time after Broman's death, where he wished to amuse himself and the rest of the company at Swedenborg's expense. He asked him therefore in a jocular tone, "Bye the bye, assessor [of the King's mines], tell us something about the spirit world. How does my friend Broman spend his time there?" Swedenborg answered instantly, "I saw him but a few hours ago shuffling his cards in the company of the evil one, and he was only waiting for your worship to make up a game of Tresett." We see which of the two interlocutors became the subject of the company's mirth.

Some forms of extrasensory perception do not require an ability to enter the spirit worlds. Swedenborg's ability to know what was happening in other parts of the world at the time of their occurrence served as the basis for two of his most famous disclosures. In one instance, while attending a party in Amsterdam, in the middle of a conversation he seemed to change radically. When asked the reason, and after much coaxing, he described in a somber and convincing manner the death of Peter III of Russia, who was ignominiously strangled in prison. The partygoers were able later to confirm by newspaper accounts the manner and exact time of the emperor's death, as foretold.

On another occasion, when in Gothenberg in the company of fifteen guests, Swedenborg suddenly became pale, and upon being asked the cause said that a fire was burning in Stockholm, three hundred miles away. He described in detail the fire's origin and what was being destroyed. Two days later every

facet of his description was confirmed.

To put him to the test, a skeptical merchant asked Swedenborg to inquire after a friend who had just died of consumption. The merchant wanted to know the topic of their last conversation just prior to the man's death. Swedenborg asked the man's name and agreed that the merchant should call on him in eight days for an answer. When they met, the seer stated that the subject of their last talk was the restitution of all things. He then proceeded to relate with the greatest of precision the content of the full exchange. "How fares my friend," asked the merchant, "Is he in a state of blessedness?" "No," Swedenborg answered, "he is not yet in heaven; he is still in Hades, and torments himself continually with the idea of the restitution of all things." The merchant was astonished. "My God! What, in the other world." Swedenborg replied, "Certainly; a man takes with him his favorite inclinations and opinions; and it is very difficult to be divested of them. We ought, therefore, to lay them aside here."

Swedenborg shunned publicity. While he wanted people to become aware of the living reality of the spirit worlds, he realized that most people were inveterate scoffers and were only interested in spectacular displays of "freak" abilities: "I am well aware that many will say that no one can possibly speak with spirits and angels so long as he lives in the body; and many will say that it is all a phantasy, others that I relate such things in order to gain credence....But by all this I am not deterred, for I have seen, I have heard, I have felt." Elsewhere he writes, it "has been permitted me to associate with angels, and to talk with them as with man; and also to see what is in the heavens, and what is in the hells, and this for thirteen years; and to describe them from things seen and heard in the hope that ignorance may be enlightened, and unbelief dispelled."

Swedenborg did not explore or explain the law of rebirth. This truth, apparently, was not open to him. But for his time, when persons were burned or asylumed for such pronouncements, his achievements and insights were singular and remarkable: "I cannot but open up those things of the Word that are called mystical, that is, its interior things, which are the spiritual and celestial things of the Lord's Kingdom." □

—C.W.

Cosmic Illumination

A Story of Healing

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

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

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

When I arrived home, I glanced through its pages, but I was too sick of mind and body to read it understandingly. But grasping it in my hand, I defied the doctor's verdict. I decided to get well.

How I was going to go about this seemingly insurmountable task I did not at the moment know. Defiantly I held the book as if it were the saving rock to which I was obliged to cling. I tried to read it but my mind as well as body was weak and inconstant.

Cosmo—I wondered what that meant. I looked in the dictionary and found *cosmos*, the same root

word: the universe as a manifestation of law and order, opposite of *chaos*. That is exactly what I wanted. I wanted my body and mind to act in harmony. I had had enough of chaos.

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

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

I had been in constant pain for five years. If I drank water or refrained from drinking water, I was in pain. If I ate food or did not eat food, the pain continued unceasingly. I often wondered how it would seem to be relieved of this gnawing, burning agony. I tried to imagine myself free from it.

In my strong moments when a passionate will seemed to have taken hold of me, I decided that in order to get well I must, as it were, take myself veritably in the grip of my hand, rule my every thought, word, and act with a will of tempered steel.

I wanted passionately to be like that cosmos—everything in my body world working smoothly, evenly, easily.

I always felt cold, chilly, lifeless. As I lived where sunshine abounded, I decided to soak myself in it. I found it helped me relax; even a strong tension always gave way under its influence. At first five minutes of exposure to the sun with my head shaded. This was increased to a half-hour.

I had been on a milk diet but decided to become a vegetarian. I ate fruits and vegetables and whole

grain cereals. When I found with what ease rice is digested, I ate it with pleasure, knowing I was taxing my digestive apparatus but lightly.

For breakfast whole wheat wafers and raisins or whole wheat cereal and prunes.

For lunch a baked potato and a small portion of carrots and also summer squash. Instead of the baked potato, I would have rice boiled in a double boiler with perhaps spinach and string beans. It was a simple matter to vary the vegetables from day to day.

For dinner a plate of fruit. A peach perhaps and a bunch of luscious purple grapes or a red apple and three walnuts.

It is not my desire to lay down rules of diet. I am simply reciting what I did in a successful effort to cure a so-called incurable disease. Each individual, of course, has to work out his own program according to his particular temperament and condition.

I asked repeatedly for divine guidance, not only in the matter of food but in all that I did. God is ever ready to give us wisdom in proportion as we give up the self.

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

Five minutes out of each waking hour I sat in a comfortable position and consciously quieted my mind with “Peace...Peace...Peace,” “Be still, and know I am God,” or a similar formula.

Sometimes I was too ill to get out of bed and my food and sun and thought regime was suspended until I was able to be up again.

I pledged myself to God, and regardless of the appearances I clung to Him with all my resolve. I knew His was the only path by which I could escape death.

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

For three years I wrestled. Thinking health, believing in health, bound the while by diseased flesh. I continued to read the *Cosmo-Conception*. I attended lectures on the occult. I saw to it that all

my reading material was of an inspirational nature.

As I became stronger, I walked. Only a block at first, then two or three, until finally I would walk a mile without discomfort.

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

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

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

I slipped into a strange state where I could not open my mouth. I could not talk or eat. Occasionally the nurse poured a teaspoon of warm milk in my mouth. Neither could I open my eyes.

Then things started to happen. The three years' apprenticeship to God had set up a new vibration. The old was dying that the new might be born and thrive.

I moved out of my body and traveled about looking back amusedly at my physical temple which appeared to be in utter darkness. When I returned to my body, I felt a glow, a wonderful illuminating warmth which was beyond the power of words to express. All my senses functioned as higher senses: the saliva ran sweet as honey in my mouth; my eyes saw no forms, no objects, only a brilliant gorgeous white light; my ears were tuned to music more perfect than earthly symphonies. I could smell a delicate perfume, a perfume sweeter than any mundane essence, however costly. And I could touch...I could feel only waves of light, for all my being was whirling in a sea of light as big and great as the whole universe.

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

I lay very still. I closed my eyes. It seemed for hours the etheric knife was busy with its work upon me.

A great shaft of light pierced my abdomen, interpenetrating my stomach and bowels. Knives also of light were busily at work, hacking away, breaking away, tearing away the diseased tissue; making way for reparation, regeneration, revivification of my whole being.

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

I lay in bed on Easter morning. In the stillness of my room, I glimpsed the significance of the Resurrection. I realized the role that the Resurrection had played in my individual experience. I reminisced the multitudes of times I had in the past eight years read, reviewed, and meditated upon the Resurrection of Jesus.

I was grateful I had learned to let the light of God flow through me. I was thankful too that on this Easter day I had caught the true import of Easter—Resurrection.

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

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

I saw the oneness of the universe. I caught the joy of the cosmic consciousness flowing blithely through everything. I saw God shining through.

When my friend, the nurse, left she said, “Dear, you will never know what this month has meant to me.” Our hands met. She understood.

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

When one of my neighbors came in to see me, she said her husband was in bed with a serious case of pneumonia. His mother was sitting with him. Out from my consciousness darted a streak of light. It penetrated the chest of the sick man.

The next morning she came again to say with surprise, “My husband is up, working in the garden this morning. Isn’t it amazing?” I was not surprised.

A card came stating my mother had been hit by an automobile. That she was bruised and jarred quite badly was the extent of the account. As I read this card out darted with terrific speed light without limit from my consciousness. It pierced the consciousness of my mother and warmed, soothed, and healed her.

The next day she came to see me. Her body was black and blue but she told me that suddenly it seemed as if a cloud had lifted from her and the shock, the pain, and soreness had left.

I had learned that Light is the healer, the emancipator, the liberator. I realized that anything opposed to Light is to be eschewed. A universal concept of things possessed me. My mind had expanded and bounds and boundaries had given way.

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

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

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

“I will,” I answered.

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

—Edna Tradewell

HEALING

“That Perilous Stuff”

*Canst thou not minister to a mind diseased,
Pluck from the memory a rooted sorrow,
Raze out the written troubles of the brain,
And with some sweet oblivious antidote
Cleanse the stuff'd bosom of that perilous stuff
Which weighs upon the heart?*

—Macbeth in *Macbeth*



We can mentally choose to walk away from one situation and to elect a happier one. To be effective this choice must be definite, simple, and direct.

That is what Christ Jesus meant when He said: “Ask and ye shall receive.” Asking means choosing by thought and deed the thing desired. As surely as night follows day will what is chosen in consciousness come to pass as circumstance.

The “sweet oblivious antidote” for mental ills is therefore to put the slumbering God power within us to work in a constructive manner. By will the mind may be focussed on the healthful, soul-flowing realities of spirit, cleansing “the stuff’d bosom of that perilous stuff.” □

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.

IN THE ABOVE masterfully worded quotation, Shakespeare presents the psychological problem of clearing the mind from painful memory and other wrong thought habits.

Man ordinarily lives, mentally and emotionally, in that upon which he focuses his attention. In other words, man identifies himself with the thoughts he thinks and the feelings he feels. For example, he can live through the most fantastic experiences by watching pictures projected on a screen and entering into the events portrayed and the moods evoked. By concentrating on the simulation, be it novel, play, or movie, he becomes part of the illusion and he lives it as reality.

The same holds true for practically all other experiences of life, which are but a play of parables, though perhaps more personalized, for all the world’s a stage. The more powerful the experience, the deeper the impression on the memory. By concentrating on a disagreeable aspect or occurrence in life, or the memory of it, one immediately enters that sphere and lives through all the troubles recorded in the brain and soul, again and again. Thus this state of mind, this rehearsal of negativity, can become a habit and a self-created hell, most perilous to one’s well-being.

It must be clearly understood that in all matters we have the privilege and duty of making choices.

Fairies

LITTLE Harriett Watkins of Cloquet, Minnesota, is, at least to the editor, the most interesting visitor Mt. Ecclesia has had for years. She is seven years of age and she sees the fairies; so when told by her mother that Mr. Heindel is also a friend of the "little folks," she was very anxious to make his acquaintance. Unfortunately her little body is far from well, and the parents thought that a visit to Mt. Ecclesia would help her. She is with us now, expecting to stay for some time.

The editor was, of course, "delighted" to see her, and at once began to tell her a story about the little fairies on Mt. Ecclesia, who go around with their colors and brushes and paint all the beautiful flowers which we have here. He also told her how the fairies go and milk the cows, each one takes her little flower to drink from, and the milk which they get is so rich and yellow with cream that after they have used it to drink from it retains its golden color; then, when they put it back on the plant from which they originally took it, we call them, buttercups. The editor also made arrangements with Harriett for a real joy ride that night with the fairies on Mt. Ecclesia. As soon as her body had gone to sleep and she stepped out in dreamland, she found a wonderful carriage waiting. It was made from what was originally a large cabbage leaf, which the fairies had ornamented with flowers and upholstered, so that it was just the finest, softest and most fragrant little couch imaginable.

A Spider which lives on the porch of Harriett's cottage volunteered to make a canopy to keep the dew off Harriett while she took her ride. It also made the harness for a dozen butterflies which the fairies had painted with special beautiful designs. These were then attached to the carriage, then the



Illustration by H.J. Ford, Dover Publications, Inc.

dewdrops fell, and for each dewdrop that settled upon the canopy of Harriett's carriage a fairy flew up into the sky and caught a moonbeam which it put into the dewdrops, so that in a few moments Harriett's carriage was brilliantly illuminated with a thousand shining little lights.

When all was in readiness, the butterflies flew in on the porch to wait for Harriett, and the moment she stepped out of her body, Mr. Heindel introduced her to the fairy queen and all the other fairies on Mt. Ecclesia, and last but not least to a funny little fairy clown by the name of Hop-Skip-and-Jump. Then Harriett was put into her carriage and the whole party flew through the air all over Mt. Ecclesia and down to the ocean, where the undines sat on the seal rocks and patted the little seals that jumped in and out of the water. After that we started to have some games, and Harriett ran a race with Hop-Skip-and-Jump; and she won. After that we played hide-and-go-seek, and Harriett was so cunning, she wrapped a moonbeam around and around and around her, so that nobody could see her; they thought she was a beam of light. Then, before we realized it, the sun began peeping up over the hills and said "Good Morning," so the fairies scampered off, and both Harriett and Mr. Heindel had to hurry away to their beds, so as to be in time to wake up, and have breakfast. But not until they had made an engagement with the fairies to meet in the evening after bed-time and continue the game. □

Written by Max Heindel for the November 1916 Rays.

