

Rays from the Rose Cross



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

March/April 1997—\$5.00

**ALONE FOR OTHERS
IS COMMUNICATION WITH THE DEAD POSSIBLE?
PICTURES OF THE APOSTLE PETER
THE CHRISTOLOGY OF THE NEW TESTAMENT**

A CHRISTIAN ESOTERIC MAGAZINE





EASTER HYMN

Death and darkness get you packing,
Nothing now to man is lacking,
All your triumphs now are ended,
And what Adam marred is mended;
Graves are beds now for the weary,
Death a nap, to wake more merry;
Youth now, full of pious duty,
Seeks in thee for perfect beauty,
The weak and aged, tired with length
Of days, from thee look for new strength,
And infants with thy pangs contest,
As pleasant as if—with the breast;
Then unto him who thus hath thrown
Even to contempt thy kingdom down,
And by his blood did us advance
Unto his own inheritance,
To him be glory, power, praise,
From this unto the last of days.

—HENRY VAUGHAN: from *Silex Scintillans*

Rays from the —Rose Cross

A Christian Esoteric Magazine

Established by
Max Heindel
June 1913

Volume 89, No. 2

March/April—1997

USPS 471080—ISSN 0744-432X

Subscription in U.S.: one year, \$15.00; two years, \$28.00. California residents add applicable sales tax to all orders. Canada, Mexico and all other countries: one year, \$20.00; two years, \$38.00. Prices are in U.S. dollars and include postage. Foreign subscribers: please check current exchange rates for proper amount. Current single copies: \$5.00. Second class postage paid at Oceanside, California, 92049-0713, U.S.A. Postmaster: Send address change to *Rays from the Rose Cross*, P.O. Box 713, Oceanside, CA 92049-0713, U.S.A.

Writers of published articles are alone responsible for statements made. Manuscripts needed for all departments of the *Rays*.

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

PRINTED AND PUBLISHED BY
THE ROSICRUCIAN FELLOWSHIP
P.O. Box 713, Oceanside, California
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<http://www.cts.com/~rosfshp/index.html>

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

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FEATURE

THERE IS NO DEATH

There is no death. The stars go down
To rise upon another shore,
And bright in heaven's jeweled crown
They shine for evermore.

There is no death. The forest leaves
Convert to life the viewless air;
The rocks disorganize to feed
The hungry moss they bear.

There is no death. The dust we tread
Shall change beneath the summer showers
To golden grain or mellow fruit,
Or rainbow-tinted flowers.

There is no death. The leaves may fall,
The flowers may fade and pass away—
They only wait through wintry hours
The warm, sweet breath of May.

There is no death, although we grieve
When beautiful familiar forms
That we have learned to love are torn
From our embracing arms.

Although with bowed and breaking heart,
With sable garb and silent tread
We bear their senseless dust to rest
And say that they are dead—

They are not dead. They have but passed
Beyond the mists that blind us here
Into the new and larger life
Of that serener sphere.

They have but dropped their robe of clay
To put a shining raiment on;
They have not wandered far away,
They are not "lost" or "gone.



Planet Art

Though unseen to the mortal eye,
They still are here and love us yet;
The dear ones they have left behind
They never do forget.

Sometimes upon our fevered brow
We feel their touch, a breath of balm;
Our spirit sees them, and our hearts
Grow comforted and calm

Yes, ever near us, though unseen,
Our dear, immortal spirits tread—
For all God's boundless Universe
Is Life—there are no dead.

—Sir Edwin Arnold

The Calendar of the Soul

IN THE TWELVE ANNUAL phases of the soul's calendar, Pisces follows Aquarius. However, the longer precessional seasons of the soul are in reverse order: Pisces, the star-cradle of Christianity, by solar precession of the equinoxes, is now giving way to Aquarius and humanity is entering into what might be called Christianity's adolescence.

The roughly 2160 years of the Piscean dispensation have been characterized by mysticism, religious devotion, and institutionalized forms of surrendering the individual will to heavenly and earthly authority. Aquarian energies, on the other hand, like adolescence itself, manifest in a surge towards independence, with its concomitants of antiauthoritarianism, the breaking of traditions, and the erosion of inherited practices and assumptions, be they social, political, or religious.

The effects of these advancing stellar influences is only too evident in contemporary society's political, cultural and moral ferment. William Butler Yeats has given us a memorable reading of the present state of global disequilibrium as it reflects this transition of star-born zeitgeists:

Turning and turning in a widening gyre
The falcon cannot hear the falconer;
Things fall apart;
The center cannot hold...
The best lack all conviction while the worst



Georg Cornicelius (1825-1898)

Christ Tempted by Satan

The Tempter sought to entice Christ Jesus to use His Messianic powers for personal gratification. Though in the original painting the Master's eyes are red from sleeplessness, the artist shows Him calmly and completely disregarding the proffered "right" of earthly rulership. Rather does He look directly at us, His friends, and propose, "Do ye likewise."

Are full of passionate intensity.
Surely some revelation is at hand.

Many might wonder, paraphrasing the Irish poet,
what "rough beast" from out of the desert is
slouching toward Bethlehem to be born.

Those of us who are students of the Western Wisdom Teachings have reason for more confidence than is suggested by the apocalyptic tone of this poem, *Easter 1916*, but we are also charged to heed and harvest the annual sequence of stellar influences so that the independent-minded and “rights”-centered Aquarian impulses are balanced and tempered by the succeeding Piscean self-abnegation and piety.

Traditionally, the period of Lent commemorates the forty days of fasting immediately following the Baptism when Christ Jesus was tempted by worldly pleasures and powers. Lent is astrologically best characterized by the sign Pisces. As Lent gives way to Passion Week, something of Aries enters into the picture as Christ Jesus must do gentle battle with violence, greed, and ignorance, demonstrate superhuman moral and physical courage, and hold fast to His spiritual identity without using it to escape or palliate His circumstances. His power can only be used to endure his apparent powerlessness.

Since Christ became the Earth’s indwelling Spirit, the solar year dramatizes his three-year ministry in the body of Jesus and characterizes the energies that baptise the human soul and lead it in the paths of preparation and initiation.

If we would assert our individual rights, let us know what they truly are so that we may do right by them. Let us realize that they have been transfigured in the blood shed by Love incarnate, by the Only Righteous. Let us understand that our rights are not to rewards for assumed personal grievances, or for unappreciated merit, or for living exemplary lives. Nor are they entitlements to indulgent behavior or exemptions from civility and moral accountability. Rather are our real rights the election by God through Christ to make hard choices, the opportunity to quietly thrive under self-restraint, to enjoy the bitter blessings of dashed expectations that better conform us to the likeness of the Resurrected One, that tether our breakaway wills to God’s liberating commands and nurture our nascent divinity.

While we are saved by neither works nor noble ideas, in the absence of both we open the door upon doom. Faith, good works and wisdom are all evidence of our obedience to Christ, in whose life



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

*It is no small prudence to be silent in the evil time.
“For the Son of Man also came not to be served but to serve” in
an absolute way—by giving his life “as a ransom for many.”*

we are raised, as we are inwardly illumined by the truth of the Holy Spirit.

In times of confusion or doubt, let us ask “What would the Master do?” Right relation with God’s will for us will surely follow.

The high ideals of Aquarian service are sanctified and become fact when they are baptised in Pisces’ self-renouncing waters, where the stam pede of proud rights drown like Legion’s exorcised demons.

Easter Sunday seems light years from Thursday night’s utter aloneness and Friday’s death on the cross. But daily we narrow that vast divide by right being and right doing. Plank by plank we build the bridge (soul body) that spans two worlds, only one of which is visible. From what seems an endless succession of good and trying Friday’s, we reach a summit of self-giving, of invincible self-surrender. The crucial time shall come when the soul is permanently set free, when it dies to mortality and soars into the etheric skies of resurrection’s Spring. □

Suffering

HUMANS HAVE KNOWN suffering for as long as they have been aware of having physical bodies. In fact, the experience of both have a common source, beginning in the latter part of ancient Lemuria, in the willful and unrestrained use of the sex force, which brought about a gradual closing of the etheric world's paradisaal doors and a displacement of consciousness onto the material plane, where childbirth, sickness, old age, and death frame and infiltrate human lives with suffering.

While the Bible cites willful disobedience as the cause of this fall into material consciousness, we may also say that it was necessary, if not fortunate; that its instigator, Lucifer, has become humanity's benefactor; that a curse of perdition has made possible the blessing of redemption; and that an ignorant adamic humanity will, eventually, rise up out of the valley of the shadow of death bearing an individualized Christed consciousness.

In the first Rosicrucian Christianity Lecture, Max Heindel asserts that "There is but one sin—ignorance, and but one salvation—applied knowledge." As Plato said, God is Truth and Light is its shadow. Therefore, if we know Truth and live it, we walk and live in the Light. The first knowing of the material world was brought about in Atlantean mystery temples during the star-regulated times for procreation. Thereafter *knowing* became an expression for the procreative act because it intensified awareness of the physical world.

If ignorance is sin, suffering can be a dispeller of ignorance, a teacher and guide to right living. As



Illustration for Milton's *Paradise Lost*, Book III, lines 739-41, Gustave Doré

Milton's Satan is the Western Wisdom's Lucifer, here shown speeding down toward Earth, where, in the guise of "the infernal serpent," he prompts the eating of the Tree of the Knowledge of Good and Evil and initiates the "fortunate fall."

Max Heindel describes it in "Lucifer: Temptor or Benefactor?" wisdom is crystallized pain: "Our sorrows, when they are past, and we can calmly view them and extract the lessons they contained, are mines of wisdom, and are wombs of future joys, for by them we learn to order our lives aright, we learn to cease from sin." The educator and author Lionel Trilling has a similar understanding. His felicitous expression is that man learns by "didactic suffering." Psalm 119:71 states that "It is good for me that I have been afflicted, that I might learn Thy statutes."

Normally regarded as an injustice, if not an evil, suffering manifests on the physical level as pain, on the soul level in myriad trying emotions, and on

the mental level as confusion, conflict, doubt, and the awareness of not knowing.

Suffering can be creative and productive, as when incident to physical birth, generating a work of art, or undergoing personality transformation and individuation. Of course one can suffer from destructive, selfish behavior, but this too, ultimately serves to instruct us in right behavior by functioning as conscience. St. Paul makes this distinction when he says that “godly sorrow worketh repentance to salvation but the sorrow of the world worketh death” (II Cor. 7:10).

Generally, we may say that suffering serves to effect change. It prods the mind to ask questions, seek answers, analyze assumptions, more clearly perceive, discriminate, and evaluate. Suffering awakens—slowly or abruptly. It shows us the effect of our actions and eventually purges us of wayward desires and false beliefs.

A deep study of the nature of suffering discovers a justification for the existence of God, which is theodicy. For evil, as much apparently gratuitous suffering is termed, and a loving God do not easily admit of reconciliation. The book of Job explores the nature of suffering and concludes that we may not always know why we suffer but that God’s life in us transcends and justifies all that we may experience that is difficult and distressing. Job’s affirmation is absolute: “Though he slay me, yet will I trust him” (13:15).

Sin based in ignorance designates those soul states that must result in suffering because they separate us from God. The first and greatest sin is exactly the assertion of this God-lessness, maintaining the pre-eminence of personal or private being. On pride pivots all negative suffering. Pride insists on individual primacy. But our best and highest is God’s since it is from Him. Thus, one unnecessarily suffers from the feeling of special-

ness and uniqueness, which are founded in the fear and pride that make one a closed book to others. One nurtures unshareable hurt, conceives an inordinate endowment of affliction and a stubborn capacity to morosely endure it, making of it a private feast of misery.

All forms of suffering are borne, alleviated, and healed by honesty, acceptance, forgiveness, patience, humility, and love. Which is to say that suffering is best met with longsuffering. As the apostle Paul says, charity bears all things and endures all things, and charity never faileth. It is said that before the eyes can see they must become incapable of tears, and that before the ears can hear, they must have lost their sensitiveness. What

“No man desires to see that light which illumines the spaceless soul until pain and sorrow and despair have driven him away from the life of ordinary humanity. First he wears out pleasure, then he wears out pain.”

kind of person can do this? The soul that can consciously negotiate the desire world must have attained an equilibrium which cannot be shaken by personal emotion. As Mabel Collins writes in *Light on the Path*, “no man desires to see that light which illumines the spaceless soul until pain and sorrow and despair

have driven him away from the life of ordinary humanity. First he wears out pleasure, then he wears out pain.” It is an immature soul that will not take its pleasure and its pain with like equanimity.

In sensation no permanent home can be found because change is the law of this earthly vibratory existence. Those who lust for life experience the most intense forms of suffering until, aroused from their stupor of consciousness, they step over the threshold into a place of peace where the vibration of life looses its power of tyranny. The sensitive nature must suffer still, but the soul has freed itself and stands aloof, as another person.

One begins to develop the vital body through exercises designed to dissociate the Ego from both physical appetites and automatic emotional programming. Increasingly one’s life is regulated by

charitable acts, willed service, controlled thought, and an attitude of prayerful quietude and sober optimism. One is fully present in the daily bedlam, but not deflected in his course by firefly apparitions, verbal land mines, or emotional tempests.

It becomes clear that one who desires to escape the meshes of mortal suffering must develop a far greater capacity to tolerate pain and sorrow, not as an experiment in masochism, but by a reorientation of the soul, by a girding of the loins of the mind, enabling one to take seriously that most salutary invitation from the Man of Sorrows: “Take my yoke upon you and learn of me.” The yoke is the cross, material existence in all its ramifications—splinters, dead weight, inflexibility—which one learns to bear with poise and tranquillity. In time we discover that it is Christ Who bears the cross and we who bear the Christ. “Surely he hath borne our griefs and carried our sorrows.”

In *right suffering* lies our liberation from the endless cycle of cross carrying, from the tempting torture of the two-dimensional, pleasure-pain polarity of self-centered material existence. We learn not to defend our personal selves, not to shore up our vanity and inflate the balloon of our self-image. We become permeable to insult, pain, and privation. It comes. We accept it. It goes, we accept that too—the coming and the going, the lean and the fat, the loss and the largess, the desolation and the joy—not as numb catalepts but as the three who stood in the fiery furnace, as Daniel in the lion’s den, as Elijah in the cave of his own soul at the mouth of which stormed the ferocious elements of his passions—until he heard, in lull of his surrender, the still, small voice of his Ego-God.

Suffering can draw up the blinds on hidden truths, break down the ramparts of our narrow understanding, and expand our consciousness. It promotes detachment from the partial and particular and fosters identification with wholes and unities.

Suffering can be a kind of sustenance or nourishment, as suggested by Isaiah’s phrase, “the bread of adversity and the water of affliction” (30:20). We deprive ourselves of their benefit when we seek to avoid or ignore all forms of difficulty.

Conscience is the analogue of pain on the mental and emotional level. Conscience is a triggering of our moral and spiritual nerves. Its Old Testament antecedent was the brazen altar, where salt was applied to the sacrificed animal flesh to signify the searing pain of genuine remorse.

Some suffering comes to us as a testing or probation, to prove our mettle, as in being “tried by fire.” In Isaiah the Lord says, “Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction” (48:10). Peter tells us that, given our calling, we are naive not to expect suffering: “Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you” (1 Pet. 4:12). Or, as Abbé de Tourville



Frederic Shields

The Prophet Daniel

Daniel receives the Messianic vision (Dan. 10:21) from the angel after chastening himself before God. At the seer's feet the lion typifies past dangers overcome through the intervention of God's angelic ministers.

observes, “There is nothing in this world without its difficulties, and we must accept them with tranquillity and wisdom,”

learning to be content with lack of contentment.

What do we believe? How firmly and how deeply do we believe it? Life gives us ample opportunity to demonstrate our convictions and to hold fast to what is deemed right and true. If we compromise to escape various forms of pain—public disfavor, loss of material benefits, challenge to our beliefs—then we are re-presented with tests to determine if we have attained to the courage of our convictions. For courage it often reduces to, stoutness of heart, moral stamina to endure various forms of adversity.

And what of the meek? Isaiah says that the meek who suffer for no deeds of their own doing shall be given “beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified” (61:3).

We do not lack for wise counsel to help us stay our course. Baron Fredrich von Hugel notes that “to suffer well is far more difficult than to act well...Holy suffering is the very crown of holy action.” Consider Christ Jesus and learn the power and nobility of suffering. Further, he writes, “it is only suffering meekly accepted, willed, transfigured by love of God, of Christ—it is only such that will purify or cure anything.”

Whereas it is never God’s will *that* we suffer, it is His will that we know *why* we suffer so that we may desist from what causes it. Abbé de Tourville advises, “We are not responsible for our feelings but for our decisions. What does it matter if our sensible nature feels upset? If we act rightly, then all is well.” And, “we are never so near God as when we have to get on as well as we can without the consolation of feeling His presence.” Meister Eckhart has attained to deep wisdom. He knows

that “so long as created things console you and can console you, never will you find true consolation.”

We come to better understand the significance of the many alchemical processes that require fire for extracting and volatilizing the essence of a thing from its material host. This fire is the pain and suffering incident to separating the spirit from all its manifestations. It may take the form of physical disability and infirmity, which help loosen the connection between the Ego and its physical instrument. Max Heindel’s brushes with death seemed to bring him closer to his Teacher and the spiritual worlds.

The Old Testament is, among other things, a saga of suffering, and the book of Ecclesiastes cites “the wandering of desire” as its cause: “the eye is not satisfied with seeing nor the ear with hearing” (1:8). St. John’s New Testament echo points to “the lust of the eyes and the pride of life” (1 John 2:16) as prime sources of suffering. However, not just man but the very

We mistake much of our pain as something done to us, whereas it is something done for us, as the stretching of the mother’s womb makes possible the birth of a new being. We are experiencing the protracted labor of the birth of the higher Self.

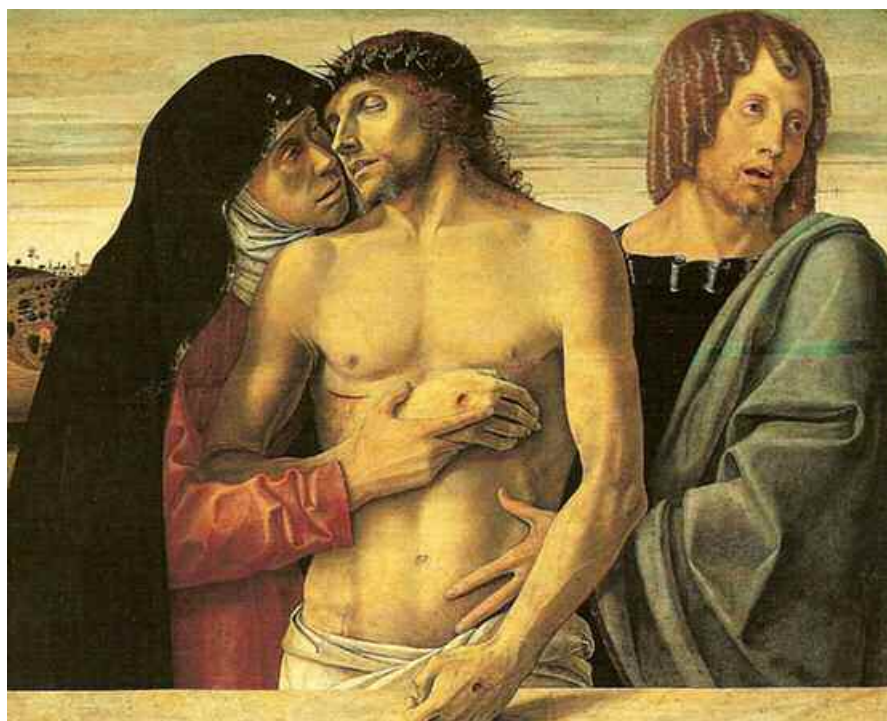
earth, “all things are full of labor.” But the apostle Paul makes clear that this is the labor of birth, of the gestation of the etheric body. In fact, not only mankind but “the whole creation groaneth and travaileth in pain together”; by which we infer that we mistake much of our pain as something done *to* us, whereas it is something done *for* us, as the stretching of the mother’s womb makes possible the birth of a new being. We are experiencing the protracted labor of the birth of the higher Self. It is a labor of love, a spiritual travail, attended and midwived by transformative suffering. Likewise the very earth is in embryonic preparation for its etheric embodiment in the Jupiter Period, occasioning Paul’s rousing reminder that “the sufferings of this present time are not to be compared with the glory that shall be revealed in

us” (Rom. 8:18). Thus can he “glory in tribulation.”

In fact, Paul contends, and his contention is echoed by Max Heindel in *Blavatsky and the Secret Doctrine*, that we are sparks of divinity to be made perfect *through* suffering. Thomas à Kempis writes that “he who knows how to suffer will enjoy much peace. Such a one is a conqueror of himself and lord of the world, a friend of Christ, and an heir of heaven.” Much suffering, then, is a blessing. For “whom the Lord loveth he chasteneth.” How does he chasten? Largely through His minister Saturn, who is the *agent provocateur*, the adversary (which is the meaning of *Satan* in Hebrew), whose beneficent mission is to bring sorrow to dampen our arrogance, to tempt us that our imperfections may be brought before us to be corrected. Saturn/Satan is the great disciplinarian.

We understand why Saturn is dignified in the cardinal earth sign Capricorn, where manifested actions become our teachers, and exalted in Libra, where his corrective influences help restore physical, emotional, and mental balance. Confirmed in the knowledge that all things work for good because God knows our every need, Sir Thomas Browne can survey all the occurrences of his life and “perceive nothing but an abyss and mass of mercies....Those which others term crosses, afflictions, judgments, misfortunes, to me, who inquire farther into them than their visible effects, they both appear, and in event have ever proved, the secret and dissembled favors of his affection.”

An ennobled and chastened Parsifal, no longer the pure fool, enters the grounds of Montsalvat where the hermit Gurnemanz asks him whence he has come: “Through search and suffering I came,” and by them he developed moral discipline, spiritual fortitude, and wisdom, enabling him to administer the Holy Grail and to wield the Holy Spear,



Planet Art

Tempera on panel, 42-1/2 x 33-3/4 inches, c. 1565, Giovanni Bellini (c. 1430-1516), Brera Museum, Milan

Pieta

One of the most moving depictions of the mourning of the crucified Jesus, the Bellini Pieta, executed with confident command of Renaissance realism, shows the Madonna and St. John, who is now Mary's Christ-appointed spiritual son.

both signifying the attainment of etheric powers.

Evelyn Derry, in her book *Growing up in Religion*, observes that the pain of feeling lonely is essential to the development of inwardness in the growing child. It is the source of religious feeling and through it the necessary sense of selfhood awakens.

In his Christianity lecture “Astrology, Scope and Limitations,” Max Heindel maintains that “all our sorrows and pains are the result of ignorance.” The Rosicrucian Fellowship Opening Hymn explains that man’s ignorance of cosmic law brought discord, resulting in sorrow, death, and woe. And with reason’s torch we search for truth to restore harmony and life. Contrary to the popular saying, ignorance is definitely not bliss. Yet the Old Testament Preacher claims that “in wisdom is much grief: and he that increaseth knowledge increaseth sorrow” (1:18). How explain the contradiction? Christ had yet to come to annul the sting of death and give value to deeds done in the body and to open the way to supersensible knowledge and spiritual attainment. So we may say that lack

of wisdom was the Preacher's malady, the source of his suffering. Unlike Isaiah, he had no foreknowledge of Christ's redemptive mission.

A preview of the cessation of sorrow and pain will first be experienced in the Sixth Epoch of the Earth Period, the New Galilee, which will be a precursor of the New Jerusalem, the life described in the book of *Revelation* that shall constitute existence in the Jupiter Period.

One who is uniquely in a position to know has said of Christ that the three years during which He was gradually penetrating the human sheaths of Jesus' body was a period of "unceasing, perpetual pain, but pain that was transmuted into Love, infinite, ever deepening, Love." Herein we touch on the deepest mystery of our subject. Deepest pain has the power to transmute itself into a love which does not work in the manner of ordinary love but through the mere presence of the one who loves. It is not a surge of feeling but a consistently radiating power. The catharsis of the desire body effects a transformation of passion to compassion, the fire that burns unto death becomes the fire that heals and gives life. The fever that purges portends the fire that illuminates and creates.

The earthly ignominy of physical suffering, rejection, and misunderstanding symbolized by the crown of thorns, a dying to and an overcoming of the world, make possible the inheritance of the Kingdom of Heaven, where the liberated spirit is crowned with wisdom and glory and power. As colors are the sufferings of light, so physical embodiment tinctures the spirit with suffering. It also brings self-consciousness, knowledge that we are Gods-in-the-making. At present the cost of suffering seems inordinate. But this assessment shows a failure of imagination and a paucity of faith.

John the Evangelist reminds us that it is the Father's good pleasure to give us the Kingdom. If we desire the high, we must do battle with the low. If we would be resurrected in spirit, we must be conformable to death and participate in the liberating fellowship of Christ's suffering (Eph.3:10). Thomas à Kempis asks, "Whence shall thy patience be crowned if thou meet with no adversity? If thou wilt suffer no opposition, how wilt thou be a friend of Christ? Suffer with Christ and for Christ

if thou desirest to reign with Christ."

Our acceptable expectation is to know how to be abased as well as to abound, to know need as well as plenty, and to further know that this is all possible, nay, assured, because we can do all things through Christ Who strengthens us. As Jean-Pierre de Caussade counsels, "make God an offering of the sorrow that imperfection brings you...[and] let patience be your weapon." The victory that overcomes the world, even our faith, is tried in the fire of suffering. Suffering, then, brings vision and, with vision, knowledge. Then we know that He that is in us is greater than our mortal self that is in the world.

Hannah Hurnard reminds us that to love is to become vulnerable to pain:

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

This is Christian alchemy. This is the path to interior Christening. We are anointed with sorrow. When the spirit is liberated from the body through initiation, the etheric nails are pulled from the flesh, the spear is withdrawn from the desire vortex, the crown of thorns becomes a diadem of potent, radiating light. We advance toward this prospect, armed with high knowledge, fortified by enlightened will, bent on being optimally useful, knowing that our strength is made perfect in weakness, aspiring even to glory in our infirmities, that the love-power of Christ may be instilled in us to the glory of the Father; reminded also that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. 4:17).

Corinne Heline writes,

In the heart of today
Lives the world of tomorrow,
And the builders of joy
Are the children of sorrow.

Godly sorrow builds toward the day of liberation, when, as inhabitants of the New City of Peace, all tears shall be wiped from our eyes. So knowing, attainment awaits our doing. □

—C. W.

Alone for Others

RARELY, IN OUR TIMES, do social and political theorists praise solitude. Again and again such thoughtful writers as Alasdair MacIntyre and Robert Bellah tell us that moral rectitude, fundamental truthfulness, and all of the other virtues and skills that make us human depend upon society: upon our having a lifelong place within a social order and contemplating the historical “narrative” that defines the social order. While all this is no doubt true, it is no less true that our humanity depends on our capacity for being alone.

Christians may be disinclined to protest the neglect of solitude. Their ultimate goal, the kingdom of God, is after all a society, and their supreme moral principle, love, is a decidedly social virtue. Yet even a moment’s consideration of Christ must give them pause. The life and death of Christ were both strongly marked by solitude. True, Christ was accompanied in his mission by his disciples. But it is striking how little comprehension they seemed to have either of his words or of the destiny he was living out. At the end, in Gethsemane, they could not watch with him even one hour. And when he was arrested, all of them “forsook him and fled.” The lone figure of Christ on the Cross is perhaps the starkest symbol of solitude our culture possesses: Aren’t Christians forced to entertain the thought that solitude is closely connected with sanctity?

Traditionally, of course, they have. The figure of St. Anthony is a classical representation of the spirituality that flourishes in solitude; and St.

This article appeared in the April 1996 issue of First Things and is reproduced here by permission. The writer is author of The Political Meaning of Christianity.



Gustave Doré

Jesus in the Garden of Olives

The Gethsemane experience, deep suffering in utter aloneness, endured only by surrendering to God's will, is here poignantly emphasized by the presence of the sleeping disciples.

Anthony is only one of the many fourth-century “desert fathers” who withdrew from society into the wilderness. The hermit is an established type in both Western and Eastern Christianity, and monastic institutions, even though striving for a common and closely knit way of life seemingly at the opposite pole from solitude, have often been linked with hermetical institutions and practices of one sort or another. Near our own day, the traditional Christian recognition of solitude was expressed by Cardinal Newman in his well-known saying, “The soul alone, face to face with God alone.”

Christians, then, have good grounds, both in Scripture and in tradition, for questioning the prevailing emphasis on society. They can do this in some part simply by appealing to common sense. On the one hand, society is stubbornly and radically

imperfect. It is, as Aristotle makes clear, grounded in military and economic necessity. It follows that the final standard governing its actions must be expediency. The principle that the individual is to be treated as an end, and never merely as a means to some other end, cannot possibly rule the life of any society. Every war shows this unmistakably. Economic developments frequently do so as well: the transition to a market economy in Russia, for example, a change vital to the health of Russian society, inevitably works hardship on individuals when inefficient state-owned enterprises are privatized and “streamlined.” On the other hand, we all recognize in our most serious moments that we must decide certain things—for example, how to conduct ourselves in an ambiguous situation or what to believe—all alone. If necessary, society must be defied.

Realizing the significance of solitude, however, depends finally on spiritual considerations. The spiritually crucial experience of guilt, for example, is always solitary; conscience does not tell me that *we* are guilty—at least, this is not its most forceful message—but that *I* am guilty. Correspondingly, the faith that I am justified by the Cross in spite of my guilt is maintained in solitude: I am justified by my own, and no one else’s, faith. And when I embark on the journey toward sanctification, I am singled out from all others by an unquenchable consciousness of moral responsibilities I alone can fulfill. Even the knowledge that I will die, so essential to my spiritual being, is knowledge of an intimately personal kind; I know that my death will be unsharable. Indeed, it is scarcely too much to suggest that solitude is the strait gate, spoken of in Matthew, through which all must pass in order to reach eternal life. “One man does not become blessed,” says Saint Augustine, “by the blessedness of another.”

In communal solitude one stands clear of alienating social constraints and is steadily attentive to other human beings and to God. Such solitude as this is a readiness for community; it is the solitude of Christ, of love on the Cross.

Not that solitude is entirely safe. In *Notes from Underground*, Dostoevsky presents a character in whom solitude nourished the traits of the mass man and the terrorist. Dostoevsky’s portrait suggests a distinction between two different kinds of solitude: the self-absorbed and the communal. The solitude of the underground man was a form of self-absorption. It meant being embroiled day and night in his own resentments and obsessions. In communal solitude, however, one stands clear of alienating social constraints and is steadily attentive to other human beings and to God. Such solitude as this is a readiness for community; it is the solitude of Christ, of love on the Cross.

To speak of communal solitude is implicitly to mark out community as something different from society. Social theorists today seem largely unaware of any such distinction, and this is why they pay so little attention to solitude. Society, we might say, is the outward order; community, the

inward connection. Society is more or less impersonal, hierarchical, and instrumental; community is personal, egalitarian (in affirming the mystery and consequent incomparability of persons), and an end in itself. Strictly speaking, the kingdom of God is not a society but a community, whereas every historical collectivity is predominantly a society, containing at best ephemeral fragments of community.

As Ferdinand Tönnies—who may have originated the distinction—insisted, society (*Gesellschaft*) is alien and forbidding (“one goes into society as one goes into a strange country”), while community (*Gemeinschaft*) is good (“the expression ‘bad community’ violates the meaning of the word”). Writers who ignore the distinction must also ignore solitude. Almost any society not in a manifest state of disintegration is spoken of as a community. If this were really the case, if every orderly

society were a community, solitude would be little needed, for we are communal beings and in a full community one would realize simultaneously unabridged selfhood and perfect unity with others. In even the most harmonious societies, however, our communal nature is in some measure violated and we are forced to separate ourselves from others in order to protect ourselves from false relationships. We are forced into solitude for the sake of community.

From this standpoint we can understand the provisional truth inherent in individualism. Social theorists who neglect solitude logically enough condemn individualism; today, individualism is as rarely praised as is solitude. In our fallenness, however, individualism possesses a kind of truth. We have fallen into a condition of communal atomization, and the kind of solidarity we attain through society does not overcome that condition but conceals it. In doing this, it renders it irreparable. To condemn individualism is to blind ourselves to the need for solitude, and that, in turn, is to become willing captives of society.

Plainly, solitude is good only in the sense that it is necessary; it is not good in itself. It has been called “incommunicability”—a consciousness (it might be of guilt, for example, or of mortality) that is largely unsharable. The necessity of solitude arises from our fallenness. Solitude is a burden laid upon us by our having turned our backs on God. In doing this, we have turned our backs also on our fellow human beings and find ourselves largely deprived of true relationships. It is tragic that this has occurred; indeed, the fall into incommunicability is the primal catastrophe at the source of history. But nothing is gained by pretending that it never happened.

It is scarcely too much to say that in a society stressing as strongly as America does the importance of social participation, everything of supreme importance depends on there being the counterweight of communal solitude. If you have never, all alone, tried to define your major convictions, you cannot enter into truth-seeking conversation and thus are incapable of deep human relations. If you cannot be apart from others, you cannot engage in prayer and meditation and thus cannot



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

From the extremity of His solitude on the cross, Christ Jesus forgives His persecutors, baptises the Earth with the blood of His cosmic love, and initiates Christian fellowship of the Spirit. On Golgotha—place of the (Adam's) skull—death is overcome and humanity is regenerated by the “last Adam.”

enter into genuine relations with God. If you recoil from solitude, it may even be said, you are politically disabled; you necessarily lack the spirit of independence needed to stand for what is right in the public realm.

Yet, since the burden of solitude is the burden of personal responsibility and of mortality, we try continually to cast it off. We follow a route directly contrary to that of the desert fathers: We flee from the wilderness of solitude into society. Today, society beguiles us into doing this; through such devices as television, bureaucratic organization, and the conformist pressures arising from mass democracy, it tries ceaselessly to engross us in illusions of community. It may be that one of the ways in which God intends that Christians be the salt of the earth is by their serving as exemplars of Christly solitude. □

—Glenn Tinder

The Rosicrucian Brotherhood— Part 2

FROM THE beginning of the world it has been known that there is a death of the body. And from this it is clear what remarkable power had been given to these men by Christ. The same is true for the one of whom it is said, “I will erect a house to the faithful one, and he will walk before me all the days of his life.” These are the people meant by the prophet Isaiah, when he invites, “O house of Jacob, come, and let us walk in the light of the Lord” (*Isaiah* 2:5), and elsewhere, “Those who receive the true light will receive the power to become the rightful sons of God, even those who believe on His name.”

You can discern from this the point of view and the true character of the inhabitants of that House of Wisdom. In addition, we now must consider how they are named, and the relationship given to them at that time by the Holy Scripture, namely, sons of God, the chosen of the Lord, the chosen generation, prophets, friends of God. Wisdom, not that of the flesh, but the one arising out of pure fire, kindled by



Michelangelo Caravaggio (1573-1610), Confarelli Chapel, S. Luigi dei Francesi, Rome

The Calling of St. Matthew

“Ye have not chosen me, but I have chosen you”—John 15:16. God calls whom He calls. Bernard Berenson describes the above portrayal as Christ seemingly come to arrest the tax collector. The artist, having killed a man in a brawl, projected his own need for conversion from a violent life style into his conception of Matthew’s summons. Caravaggio also painted the even more dramatic calling of Saul.

the Spirit, brings it about that the children of the world become the children of God by being chosen, as Peter said, “Who once were not a people, but now are a people of God.” And this seed is that incorruptible spirit which God enclosed within all things, as Christ seems to confirm with the words, “God is able of these stones to raise up children unto Abraham” (*Matthew* 3:9); that is, new sons of Christ, Christians, whose head, according to the Apostle, is Jesus Christ, for he says, “I would have you know that the head of every man is Christ and the head of Christ is God” (*1 Corinthians* 11:95), and further, “You are of Christ, but Christ is of God.”

Christ, who according to the prophets is the light of Israel out of Bethlehem (that is, the House of Bread), speaks in you, and though he does not assume your form, yet he is in you, is “the chief

cornerstone" (*Ephesians* 2:20), whom we—as living stones—should serve to erect the House of Wisdom. This we should do in the same manner as Christ who as the leader of Israel, the chief rock, sends from his never-failing well the water of life. From this it follows that inasmuch as we are living stones, so we are seeds of Abraham; inasmuch as we are seeds of Abraham so we are truly brothers of Christ and true Israelites; and inasmuch as we are true Israelites, we are the Temple of God.

As we are divine seed and also living stones, that is, living stones cut from a single rock, carved out of Christ, so in this faith we have

become one with Christ, having become, as it were, his members, according to the word of the Apostle, "a body which has many members." Therefore we are inheritors of the kingdom of heaven. And what is in us, by which we can be called living stones,

is one truth in us. Thus we may believe that we are sons of God, and what beyond this is the night-side of man is lie and delusion, cannot in truth be called virtue or truth. For truth alone will pass safely through the trial of fire on the day of judgment. In the same manner as we Alchemists seek for that gold of God which emanates from Christ, so there is the perfect truth which alone will pass through each trial of fire in which the true and glowing virtue is purified, glorified and made more radiant, as is clearly evident from the words of the Apostle (*1 Corinthians* 3:13).

Here it must be said explicitly that these Brothers are truly sons of Abraham and Israel, but only spiritually, not in the flesh. Thus also they are living stones whom the Evangelist describes as "born out of God," and not through physical intercourse, of whom he also says that it is possible to awaken sons of Abraham out of stones.

Because these stones have sprung out of one

stone in this manner, they are also inner and spiritual stones. They can be called living stones because they give life and being to stones and all other earthly things which, because of their density are called "earth" and "stones." Because they have been taken as living stones from the general and universal Rock, they make clear that all is in one and one is in all. For it seems to them that according to the word of the Apostle, through Him is everything, and He is in everything, and outside Him all is illusion and untruth, things which seem to be but are not.

Therefore it is also the task of the true and

It is the task of the true Alchemists to distinguish illusion from truth, that is, to distinguish the evil from the good. This distinction is necessary to free Christ in the creation where he was, as it were, kept prisoner by unbelief.

b l e s s e d Alchemists to distinguish illusion from truth, that is, to distinguish the evil from the good. This distinction is necessary to free Christ in the creation where he was, as it were, kept prisoner by unbelief, and to work against

the godless nature of Barabbas, the son of dark confusion. Thus we become creators of the true word and of that wisdom which shines out of darkness, making us friends of God, enriched by every kind of gift.

All this happened through the opening of the earth so that, according to the words of Isaiah, "it may give birth to the Messiah." But this does not take place according to the ways of false Alchemists, but in a divine and mystical manner, which is revealed according to the laws of true Alchemy. And Paul seems to call the true Alchemist, "the true husbandman," saying, "the one who strives will not be crowned unless he strives righteously," for the striving husbandman stands in the first place to harvest the fruits. But Paul censures other philosophers and theologians who do not know the Divine Work, calling them, "men of corrupt minds, reprobate concerning the faith" (*2 Timothy* 8:8). Thus he describes both the

good laborers, that is, the builders of the House of Wisdom on the Mount of Reason, and also the evil, the false architects. He points to the right way for each man to unite himself with the brotherhood of Christ and the seed of Abraham, to work as the true husbandman and architect.

Now these are also called Apostolic Brothers because they are familiar with those secrets which the Apostle not only knew, but proclaimed courageously to the world. That is, they know that mystical wisdom, the secrets of their relationship to the chief cornerstone. For the Apostles called men brothers who dedicated themselves to the same secrets of God as they did. From this comes that Apostolic Brotherhood of which the Apostle Paul speaks, "The brotherly love remain in you," and Peter, "live of the brotherhood," and elsewhere, "How good and pleasant it is for brothers to live with each other."

Such a common habitation has now been taken up by the Brotherhood of the Rosy Cross, and their strong bond of love and joy lies in their knowledge of that one Christ and that one spiritual rock, upon which foundation everything has been erected. In that Brotherhood of the Rosicrucians the highest and only truth, the greatest good-will, and brotherly love dwells.

In his sermons and letters, Paul calls the most unbelieving heathens, even the servants of idols, his brothers. We read from the Prophet Micah concerning the Lord of Israel, the Saviour from Bethlehem, "Therefore will he rescue them, and the remnant of his bretheren shall return to the children of Israel." In this passage a dispersed flock is spoken of, and Christ is clearly character-

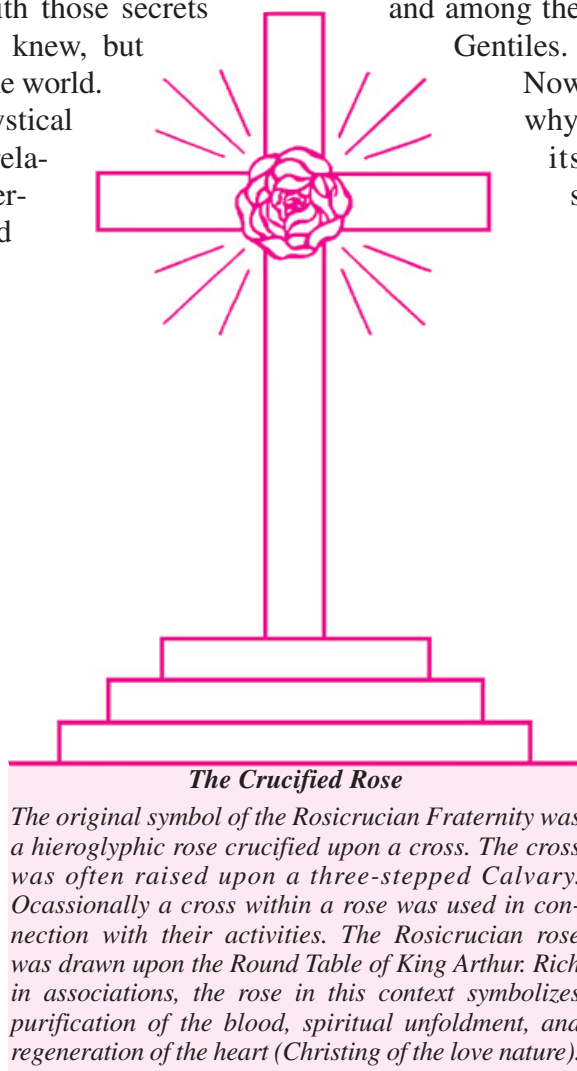
ized as the Saviour of the world, as is said in *Matthew 23:8*, "One is your Master, but you all are brothers." And he continues, "For one is your Father, who is in heaven." With these words Christ does not indicate brothers in the flesh, but brothers in God, and he does not address the disciples alone, but the mixed crowd of listeners as well—and among them were unbelieving Jews and Gentiles.

Now we can consider the reasons why that Brotherhood can give itself the name *Rosicrucian*, since we have explained above out of the clear words of the holy Testament why the designations *Apostolic* and *Christian* can rightly be used by those chosen ones. And why not the designation "Rosicrucian?" In the Roman Catholic Church is there not an Order dedicated to the Holy Cross? Is it then such a great offense to concede to this Apostolic Fraternity, to the true chosen ones and Brothers of God, the name *Rosicrucians*? Or is one to believe that the designation *Rosicrucians* in such an important matter means nothing? I shall here show, however, that to the initiate the word *Rosicrucian* or *Rose Cross* reveals the whole secret of the Brotherhood,

however little it seems to mean to the ignorant.

Not without intention was the sign of the Rose Cross carried on English sails, and by Christian heroes on their breasts in the wars against the Saracens and Turks. The more I consider it worthwhile to reveal here before all the mystery of the Rose Cross, the more I recognize the justification of this design for the Brotherhood.

One must certainly know that the teaching of salvation has placed before us a twofold cross in



the sense of a twofold law or twofold sense of the Holy Scriptures, a twofold wisdom, namely, an outer and an inner, whereof the outer is the sheath of the inner. Thus, under the outer law is hidden in Holy Scripture the spirit within the letter, the divine and mystical wisdom within the seemingly confused meaning of the external words.

After Adam had tasted of the Tree of Good and Evil, confusion arose, clear wisdom was veiled by the darkness of illusion, and error was brought into the world. Thus, in place of pure and simple unity of unities arose confusion, namely that duality, that two-headed monster which looks at good and evil at the same time.

In a similar manner developed the relationship between the inner and outer, the mixture of virtue and vice, the pollution of the mystical wisdom by the human, the darkening of light through darkness, and, to say it briefly, the veiling of the spirit by the letter. But why use further words? Suffice it to say that the same relationship that exists between human wisdom and divine Wisdom also rules between the physical and outer and that inner, spiritual cross. “For,” says the Apostle, “the wisdom of this world is foolishness with God,” and in another place, “God has made it into foolishness.” (See *1 Corinthians* 1:18 and *James* 1:22.) “Thy wisdom and thy knowledge deceives thee.”

However, the divine and mystical Wisdom is that which is “the hidden wisdom which God ordained before the world unto our glory” (*1 Corinthians* 2:7), as testified by the Apostle Paul. James speaks of the other wisdom: “This wisdom descendeth not from above, but is earthly, sensual, devilish” (*James* 3:15). This is what one can also say of the cross, for the real and true being of mystical Wisdom is an inner Wisdom, while the external wisdom is only an illusion, a false image of the true.

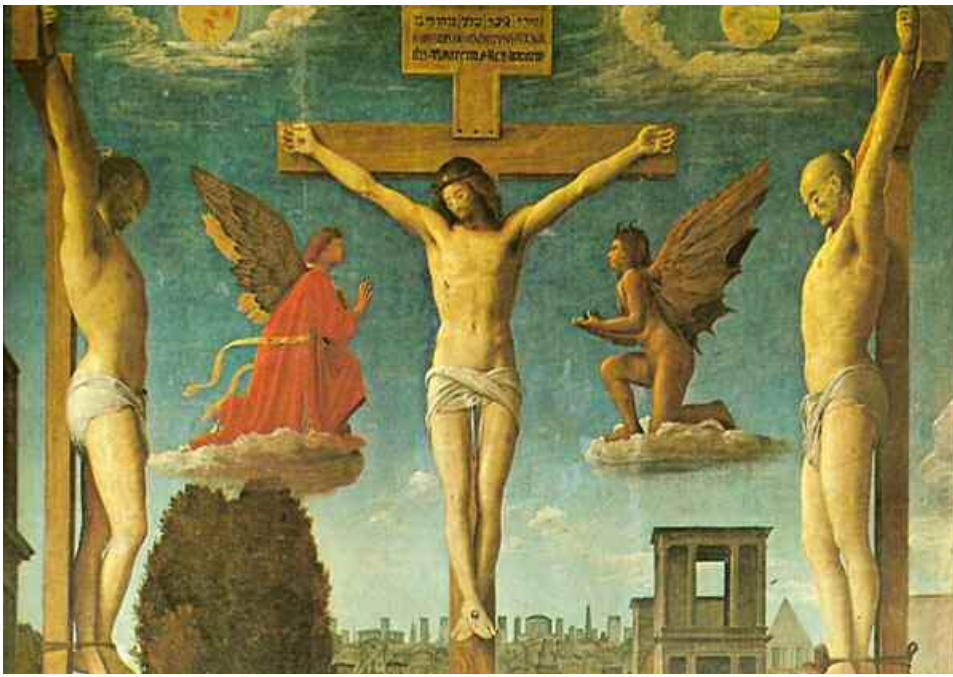
The Apostle Paul seems to point to this when he says: “For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others” (*Hebrews* 9:24-25). Throughout the whole chapter, the Apostle seems to prove that parables and “fig-

ures” are all those acts which took place by sprinkling with “blood of others” in the Tabernacle with that cross, in which the brazen serpent had been placed. The corresponding truth was only to reveal itself in a future century, as clearly foretold by his words: “The Holy Ghost signified that the way into the holiest of all was not yet made manifest while the first tabernacle was yet standing” (*Hebrews* 9:8). In addition, we find written elsewhere that the All-Highest does not dwell in habitations made with hands (*Acts* 7:48).

From this it is clear that the cross created by the human spirit means little, that the worldly wisdom means little, compared with the divine, mystical Wisdom, which is the power of God. Human wisdom is pure foolishness, as is also said by the Apostle, “The cross of Christ is a stumblingblock to the Jews, foolishness to the Greeks” (*1 Corinthians* 1:23). With “stumblingblock” he refers to the hatred which they harbored against Christ, for they expected only miracles from him. With the word “foolishness” he means not only those who mocked the cross, but also those who accepted the worldly and visible cross instead of the spiritual cross, that spiritual Wisdom which is the power of God, the outer instead of the inner.

In the world, therefore, we see two strong opposites from which arise so much strife, such monstrous discord in worldly affairs, namely, the light and the darkness. The light is Christ, the darkness is the prince of the letter—the devil. In the same manner we see both crosses—the one which is the power of God, true Wisdom, the pure and clear light; the other is devilish, for the Godhead is not in it, and because it is external, it misguides according to the foolishness of the Gentiles, misleading people into worshiping idols; i. e., to a veneration of things which cannot be called divine. And thus through ignorance the cross of the thief is venerated instead of the living cross.

It was in this sense that a venerable Church Father wrote that the cross of Christ consisted of two woods, upon which the devil and our Saviour Jesus Christ were crucified at the same time. Had he said, however, that Christ was crucified on the dead wood, and the other on the living wood, he would not have spoken in the sense of the Apostle



Oil on canvas, circa 1515, Bramantino (Bartolomeo Suardi), 1465-1530, Brera Gallery, Milan

Crucifixion

The Crucified is flanked by the repentant and unrepentant thieves and their spirit world counterparts, an angel and a devil. Though kneeling in apparent reverence, the devil's open-handed gesture suggests that Christ Jesus is being urged to forswear his faith at what seems a God-forsaken moment. The very cosmos laments the Passion as the sun and moon assume mourning visages, emblematic of the crucifixion of the world's soul.

who says, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world" (*Galatians* 6:14). What he meant by the expression that "the world is crucified" is explained by the words, "I bear in my body the marks of the Lord Jesus," (*Ibid.* 6:17) which is the same as though he said Christ's true and spiritual cross I bear within me, compared with which worldly things are crucified and dead, and therefore I am dead for the world. Elsewhere he says, "I am crucified with Christ so that I may live unto God" (*Ibid* 2:19).

We therefore may not worship the outer, satanic, worldly part of the cross, nor are we to surround it with divers testimonies and veneration. For it is the cross of death, not of life, fashioned out of earthly timber or some other corruptible material. But we must venerate only that true, genuine, living cross of Christ, that is, the mystical Wisdom which is called by the Holy Scriptures the wood of the Tree of Life, the fountain or root of which is the enlightened Word. To this is related the saying, "The holy form

of the cross shines out of its venerated sheath."

This "holy form of the cross" is the true inward, central cross of Christ, from which the Brotherhood takes its name. They richly deserve to be called Brothers of the Cross, for to this Order not only belonged the holy Prophets, but all Apostles, and also the true Disciples, as the Re-deemer said, "If any man will come after me, let him deny himself and take up his cross and follow me." (*Matthew* 16:24)

By this he seems to indicate that above all the true Christian must seek the spiritual cross, and that through the denial of self he is to crucify himself for the world and the world for

himself. Peter requires similarly that "As newborn babes desire the milk of the word, that ye may grow thereby, if so be that ye have tasted that the Lord is gracious, to whom coming, as unto a living stone, chosen of God and precious . . . etc." (*I Peter* 2:2-4).

Likewise is said elsewhere, "He that taketh not his cross and followeth after me is not worthy of me," (*Matthew* 10:38) and further, "He who does not take up his cross and follow me cannot be my disciple."

In these words, therefore, lies the secret, the greatest mystery, and from them it follows that no man can be a true disciple of Christ who does not "ask" and "knock," and thus find and recognize within himself that secret cross, and then follows worthily the chief of all mankind and leader of Israel from Bethlehem, carrying Christ Jesus within himself consciously. From this can be clearly seen that the true disciple of Christ must be a Brother of the Rosy Cross. (Continued) □

Robert Fludd

MAX HEINDEL'S MESSAGE

Fear and its Mastery

WE ALL KNOW that it is very distasteful for one to have to speak in the first person, and it is something we should avoid; but there are times when an exception may be made, and I will ask your forbearance if in the following I use the personal pronoun instead of the usual "we."

I have been very much exercised for the past week, unusually so, in connection with the fear of a disciple upon entering the invisible world. Every one of us must some time enter probationership, then advance to discipleship, and later enter into the invisible worlds. Whether it is this year or next, this life or the next, we must learn to enter these worlds consciously that we may understand the conditions there.

It is in connection with those conditions and with fear and its effect that I wish to speak to you. It is well for us to order our conduct, thoughts, and ideas along lines that will help us when we reach that crucial point. This has been brought to my consciousness many times in past years, and particularly, as said, during the past few days, when it became my privilege to help the second of our disciples to enter the invisible world and there take the first steps alone or with such guidance as I could give him. It was the fear of past lives and the fear generated during the present life that was the stumbling block that caused much trouble. Because of this it has been thought best to speak to our students upon this subject so they may realize how fear affects us.

I recall an incident related a number of years ago by an old friend, Dr. Wood, a member of the Humane Society of Los Angeles, whose duties

were to look after little children and especially those reported as being abused by their parents. She related that one day, in investigating a reported case, she came to a cottage and knocked at the door. Upon informing the parent that she was suspected of abusing her child, the former became very much upset and at first refused to admit Dr. Wood; but upon being persuaded that it would be better to allow the investigation she permitted the doctor to enter that the latter might thereby assure others that there was no ground for the accusations.

The doctor was surprised to see the child clean and well kept, with a nicely made cradle and playthings beyond the means of people in circumstances such as those in which this family seemed to be. The mother cried bitterly over the accusations. She said the child was given to crying spells that would last sometimes for hours, and for which she could find no reason and no remedy. Dr. Wood, knowing the relation of the visible and invisible worlds, took the child upon her knee and asked: "Why do you cry? Does Mamma whip you? What reason can there be for you to cry so?"

"I don't know," was the child's reply.

"Yes you do know; you are old enough to know why you cry, and you must tell me. Unless you do so you will make trouble for Mamma."

Then the child said, "I see things."

This was the solution to the mystery. The little child had drawn to herself elementals of fear, which she had created in a previous life. They were so strong that they had not left her during the interval between the two last lives in the invisible worlds. As all children are clairvoyant up to a certain age, that child actually saw those things, and they came to her in the most fearful and horrible shapes.

It is not at all an unusual experience for elementals to hover about people entering the invisible worlds. Every time we have a thought of fear or despondency we are creating an elemental of fear. That elemental feeds upon the thoughts of fear, worry and melancholy which we send out. This is a fact known to every one who enters the invisible world consciously to watch people who have recently passed out. These elementals of fear hover about those who created them and are one of the greatest obstacles confronting the individual seeking to master the conditions of the inner world.

For instance, there is the constant fear of death. Some people cannot think of death without also a thought of fear accompanying the thought. Do not think the force we send out into space is lost—not at all. The conservation of energy is a law working in all realms. Every thought sent out will, like chickens, come home to roost. Every evil thought we send out gathers about itself coarse matter of the desire world, and molds it into a form of the most ugly shape imaginable. These forms remain about us during life, and when death deprives us of the physical body and we enter the invisible world where we are capable of fully vibrating to the matter of which it is composed, we see these forms of the elementals created by us; they are the first things that make themselves visible to us there.

There is nothing more difficult for people who enter into the other world to overcome than the fact that the things seen there are not as concrete as in the outer world. They take everything to be as real as in the physical world despite all one may tell them. The idea that a monster coming toward them seeking to devour them cannot really hurt them and that its body is not solid, is something they cannot and will not believe until actual experiences have again and again made it plain to them that such things can be chased away by a courageous attitude of mind.

In view of the fact that we must some day consciously go into the invisible world, it behooves us to impress upon our minds that thoughts of fear are a detriment to us there as well as here. If we in this world go about with the fear of losing all some day, or with the fear of spending money even for necessities—such fear as people whom we call misers



Courtesy of the Fogg Art Museum

German print (4976), Martin Schongauer (c. 1450-1491), engraving, 308 x 217 mm, Gray Collection of Engravings Fund, Harvard University of Art Museums, Cambridge, MA

St. Anthony Tormented by Demons

Elementals mold desire stuff into any shape they please to frighten or mislead the neophyte in the desire realm. They “take a special delight in annoying newcomers by transforming themselves into the most grotesque and terrifying monsters. They may feign attack on him...as if ready to devour him. But the moment the neophyte learns that in reality there is nothing that can hurt him...they soon learn to leave him alone” (Questions & Answers, Vol 2, pages 15-16). Above, a calm St. Anthony is providing these imps scant amusement.

usually have—we must expect to meet these thoughts in the shape of elementals some time.

“A bank account is your best friend” is a common expression of the present day. Yes, but if you have hoarded and skimmed to get that bank account, then it does not do you very much good; or if you have defrauded some one else in order to get that money, it may do you very little good here, and after you leave the physical vehicle at death you will have to answer for the way you have gathered such an account. People in this world usually estimate success by the amount of money that a man has in the bank; but real success consists in

living a life of the greatest usefulness to one's fellow men and cultivating an attitude of mind that goes out in love and cheerfulness to everyone around.

Every one of us has a savings account, the result of our past thoughts, and every other person coming within the influence of that accumulation receives its influence for good or evil according to its nature. The desire body that surrounds us as an egg-shaped cloud is a glass through which we see the world about us; and if we live with the matter of that body vibrating only to fear, we shall look upon the world in a melancholy manner.

On the other hand if we are of a joyous disposition and see everything in a joyous mood, we arouse the same mood in other people whom we meet, and they are always glad to meet us because we, being cheerful, make them cheerful also. We draw upon the same law that makes one tuning fork vibrate to another of the same pitch; on the same principle we draw from others exactly what we give to them. If we feel anger and resentment toward them, then we draw the same from them.

Therefore as we go into the world every day let us strive to banish all thoughts of fear. Let us strive to cultivate an attitude of cheerfulness, for then only shall we draw those influences around us that will not stand in our way when it becomes our privilege to enter the desire world. Let us resolve every morning upon arising that we will not send out thoughts of fear, anger, or resentment during that day toward other people, but that we will send out those of love and helpfulness, for this is what we are really here for.

If we shout in the mountains, the echo will give us back an answer. This should illustrate to us that we cannot utter a word that does not echo through vibrating substance, whether we hear the echo or not. Whatever kind of thought material we have built with will show in our surroundings and environment, for we get exactly what we give. Therefore let me repeat again and again that we should cultivate an attitude of fearlessness and optimism, always looking at the bright side; never once allowing the evil to appear before us except



Illustration for Milton's *Paradise Lost*, Book I, lines 44-45, Gustave Doré

Putting on the "whole armour of God" described by St. Paul enables the aspirant to cope with external adversaries, but far more importantly, to contend with the "rulers of darkness" and "spiritual wickedness in high places" (Ephesians 6:11-13). The Michael in each of us, valiant will, subdues that which opposes the will of God. Thus the above illustration also shows the microcosmic "casting down [of] imaginations, and every every high thing that exalteth itself against the knowledge of God" (2 Cor. 10:5).

to see how we may convert it into something good.

You may remember the story of the Bible, quoted in the *Cosmo-Conception*, about Christ and His disciples passing the decaying body of a dog. The disciples held their nostrils and endeavored to turn the Master's attention away, but He, looking at the carcass, said: "Pearls are not whiter than its teeth." This should teach us that there is always something good in everything and that "every cloud has its silver lining." Thus it behooves us to magnify to the best of our ability the good and minimize the evil; and as we do this relative to others, so will others do to us. □

READERS' QUESTIONS

There is no Death

QUESTION: IS IT POSSIBLE to establish direct communication with the departed ones and to convince ourselves that they live?

Answer: "And ever near us though unseen our dear immortal spirits tread." We do not need the trivial devices of materializing cabinet, slate, or ouija board to attract to us those whom we wrongly call the departed.* Our loved ones who have laid aside their earthly-bodies are not "dead and gone." They have not been removed from our lives but merely from our limited physical vision which cannot respond to the high rate of vibration peculiar to the atoms composing their celestial bodies. They have not vanished from our space, for the celestial space inhabited by them is all around and within our terrestrial space. It is we who lack the finer senses, the four-dimensional perception necessary to make us cognizant of the heavenly spheres that encompass and interpenetrate our earthly spheres.

There is no dark and sinister curtain shrouding the land of the dead from that of the living; the veil behind which our dear ones seem to have disappeared is only a deception formed by the incapability of our physical senses to be impressed by vibrations *beyond* a certain rate. This is the meaning of the Great Beyond into which our loved ones have passed. Not a poetical meaning at all, but quite literal and explicit—and comforting. They are not beyond nor above in some vast unapproachable distances of the starry dome; they are right here, right near. The atoms of their heavenly

*Mrs. Heindel took over the editorship of the Rays magazine upon Max Heindel's translation January 6, 1919. The present answer to a reader's question appeared in the April '20 issue of the Rays. Based on the certitude, explicitness, and fervor with which Mrs. Heindel responds, the reader has good reason to believe that she speaks from first-hand evidence in describing contacts with the "living dead."



Altar-piece in the church at Molde, Norway, Axel Hjalmar Ender (1853-?)

Holy Women at the Tomb

"'He is not here, he is risen!' This is the great light that lightens every tomb, that flames with celestial radiance against the background of our deepest sorrow: 'Christ is risen!' and because He lives, our Elder Brother, we shall live also."

bodies are only vibrating at a pitch beyond that of our physical bodies.

Matter is no more and no less than a rate of vibration. The difference between the lower and higher, the denser and the finer forms in which the glory of life eternal manifests is a difference in the speed at which the atoms spin. As the Apostle said, "All flesh is not the same, there is human flesh and flesh of cattle, of birds and of fishes. There are

bodies which are celestial and there are bodies which are earthly, but the glory of the celestial ones is one thing and that of the earthly is another. There is one glory of the sun, another of the moon, and another of the stars, for star differs from star in glory.”

The atoms of celestial matter vibrate with a rapidity far beyond that of physical matter, and the division of celestial matter into ethereal, desire and thought matter is based on a corresponding difference in vibratory rate. The higher planes to which our dead have risen are not higher in space, but a higher rate of vibration prevails and regulates the conditions of life upon them.

The old Latin hymn is literally true, “*Media vita in morte sumus*,” which Luther translates “In the midst of life we are encompassed by death.” The regions of the dead are within the regions of the living, only the dead function in celestial bodies, the living in physical bodies.

Where the New Testament speaks of the resurrection of the dead it uses synonymously the expressions “they arise” or “are raised” or “are lifted up,” all three terms indicating not elevation in space but exaltation of being. The Greek verb used by St. John to report the women and Apostles seeing the risen Christ is one denoting not the outer process of perception through the physical eye, but an exalted vision by means of a sublimated inner sense.

The Bible has been given to the Western world by the Recording Angels. It contains exhaustive information, convincing proof. It is *our* book, and we are blessed and fortunate in the possession of the joyous Easter message delivered by the Gospels. Yet, as if we were “heathen without hope” we turn for consolation to dreary and confused accounts of doubtful physical phenomena and waste our efforts on contrivances of mediumship which are futile as they are profane. Have we no

reverence for the dignity of our dead nor for that of our Master, Christ Jesus? Are we a Christian nation? Is the Western world to which we belong a Christian world? Why then revert to unwholesome practices which were rampant amongst the decadent nations of antiquity before the time when the pure Christ spirit in the pure body of Jesus came to purify the earth?

The ignorance amongst us is amazing, or else we should know that Babylon and Egypt, Greece and Rome, in their last stages of devolution, were

practicing necromancy; that is, trying to conjure and hold converse with the dead by means and devices quite similar to those which have become the fashion among many so-called Christians of today. Only on the grounds of ignorance can this dabbling be excused, though it must not be tolerated—this desire to imi-

tate the dark and dangerous follies of a corrupt pre-Christian society.

In an Egyptian tomb of the last century B. C. there was found a planchette. The tomb enshrined a lady of fashion, and in all the capitals of that time fashion decreed that society should gather around the sorceress, play at necromancy, and court black magic. That was two thousand years ago and among “heathen without hope.” But we have received the Easter message, “Christ is risen.” If we will only find quiet from the din of the material world and listen to the meaning of the Easter news, gladder and grander than that of Christmas, we cannot help but respond in triumphant rejoicing, “He is risen indeed.” And with Him arise all our dear ones! “Death, where is thy sting; grave, where is thy victory?”

Since the one reason which prevents us from consciously mingling with the celestial world of our dead lies in the inadequacy of physical matter

In order to reach the dead we must rise into the celestial, and it is a sad confusion indeed that whirls so many of our contemporaries in the opposite direction, and rushes them into frantic endeavors to drag our dead down into the physical.

to respond to the requirements of that world, it is obvious how ignorant and futile the attempts are to communicate with them through physical means. In order to reach them we must rise into the celestial, and it is a sad confusion indeed that whirls so many of our contemporaries in the opposite direction, and rushes them into frantic endeavors to drag our dead down into the physical. Let us listen not to the lying trivialities of the ouija board but to the solemn rhythms within us. The ouija board, as other appurtenances of mediumship, including crystal balls and mirrors, is of the physical, and all its spellings spell but one word, *death*. The rhythms *within* us are the Easter song of Life, for they indicate the quickly growing vibratory speed of our inner, celestial vehicles by means of which alone we can raise ourselves to the level of our *risen* dead.

“He is not here, He is risen; why do you seek the living amongst the dead?” Thus spoke the Angel to the women on Easter morning when they came to look for the beloved Master in the tomb. There is an atmosphere of death surrounding mediumistic seances repellant to sensitives, and those who play at communication with the dead by physical means play in a tomb where the truly dead congregate—soulless elementals, vampirizing entities, galvanized shells. But our dear ones, our living dead are not there. They have risen above base, gross physical matter, the low vibrations of which are equivalent to death, into a state of being never to be contacted by groveling in the physical.

And behold, after the women had turned their faces from the darkness of the grave to the light of the rising sun, they saw the risen Master walking toward them and heard the voice loved above all greeting them as of old. The tomb, the dark house made of earthly matter, was empty; the physical



Rudolf Eichstaedt (1856-1926)

The Supper at Emmaus

“And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight.” The artist has chosen to depict the moment of vanishing.

form was relinquished, given to disintegration. The Ego which they loved was no longer connected with dense matter; the sublime individuality which they revered had risen above physical confines and clothed itself with the celestial raiment of a finer form.

The Master’s physical body had disappeared, yet the women on Easter morning, and later the Apostles, Disciples, and five hundred of his followers, *saw* Him—saw Him in a body resembling the dear familiar one but raised above it in glorious beauty. In this radiant, translucent, celestial form, free from the limitations of three-dimensional space, He appeared almost simultaneously in Judea and Galilee and entered the locked rooms where his faithful assembled.

The Christ arose by having his vehicle of consciousness lifted up or raised to a rate of vibration higher than that of the relinquished physical body, and it is after His manner that the resurrection (which means rising) of all the dead takes place.

The poet says “Heaven lies about us in our infancy.” In fact, it lies about us all the time, but in infancy alone, when we have just returned from

the heaven worlds, do we still possess the finer senses by which we contact it. Later in life our perceptions become so dulled that the forms of the heavenly play-mates with whom our children hold converse are not visible nor their voices audible to us. To the child they are as real and natural as the inhabitants of the physical world, and it wonders why mother and father are not aware of its visitors. These come and go at will through locked doors and solid walls, since the atoms of their rarified bodies, owing to their enormous rate of speed, find no obstacle in those of dense matter, through which they easily pass. The apostles had secured their doors in fear of the Jews, yet they suddenly found the Master Jesus who had “died” on Golgotha sitting amongst them.

If we had the pure, child-like vision of those pious men, we could also see the loved ones who apparently left us forever, smilingly sitting in our midst. When the risen Jesus appeared to the two apostles on their way to Emmaus, they had been quietly and lovingly talking of Him, and on other occasions when He showed himself to the Twelve, these were gathered in brotherly communion, single hearted in their devotion to the Master, ready to listen, not with excited eagerness but with a deep, strong yearning, their minds attuned to the benediction “Peace be with you.”

When He appeared to John and Peter and their companions at dawn on the shore of the Lake of Galilee, there was the silence of Nature about them, the hushed expectancy of early morning, the pure breath of the waters and the hills. The casting and raising of nets as reported in the Gospel according to St. John is entirely symbolical. Not in



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

The Resurrected Christ Appearing to His Disciples by the Sea of Galilee

Their search for “meat” was unsuccessful until the Risen Christ appears and tells them where to cast their nets. So ever shall it be when the inner Christ directs our lives.

the depths of the lake but in the hidden recesses of their own souls were those patient fishermen searching for something—something wonderful, great, and mysterious. They were waiting for something, working for something—something new and triumphant which they felt must come if they but persevered. The Master had said, “A little while and ye do not see me, and again a little while and ye shall see me.” Not to hoist fishing nets filled with creatures of the water had they come to the silence of Lake Tiberias, but to collect and gather in the strong net of self-control the erratic emotions inclined to dart hither and thither as the fish of the uncertain deep, and to raise their own inner natures—raise them nearer to Him. The Christ had risen; if they wanted to meet Him they must raise themselves. Their self-discipline, their trust, their hope, were rewarded when they saw the Master standing on the shore. “My children,” he said unto them.

If we are but quiet, calm, and serene, if we neither

give way to lamentations nor seek distraction in the turmoil of the world, nor stoop to the indignities of mediumistic devices, if we just wait and work and trust, and love and listen, our dear ones will come to us. They will come with the tender light of the dawn or the soft after-glow of the sunset. They like the silent time of dawn and twilight. They like the gleam of the morning star and the mellow tints of the early evening when earth and heaven merge into one. If we are at home to them at those hours they will not fail to visit us. They like the fragrance of the hills, the pure faces of the flowers, the clear notes of the birds. They like the solemn sound of the sea, a child's voice, the strain of a sweet melody, the harmonies of great music. They like all that is in accord with their own heightened rate of vibration and all that has an uplifting effect upon us. They have been raised; if we wish to commune with them we can only do so by raising ourselves. To be at home for them means to attune our pitch to theirs, and the closer the approach of our vibratory rate to that of their supernal world, the clearer will be our perception of their presence, until from a shadowy impression it rises to a glorious vision, face to face.

What is meant by the assurance that our dear ones are ever near us is the comforting fact that they are not separated from us through miles of space never to be bridged, or to be traversed only by weary journeys. It would be erroneous, however, to suppose that they hover around us, as it were, anxiously waiting for our beck and call. They love us still with a love raised both in intensity and purity as becomes their raised state, though they have their own lives to live, filled with the pursuits of their own peculiar spheres, their own progress to make, their own opportunities to seize. Raised above the necessity for rest and sleep, the Ego functioning in a celestial body is free to take its share in an activity which is as ceaseless as the effulgence of the never-waning heavenly light. But when in my sleeping hours I go home to them, I may again take part in their lives. And all through the day the most marvelous communications system, namely that of love, keeps me connected with them.

The scientist knows much about the great law of vibration, but the Christian knows more. He knows

that pure Love is the highest vibration in the Universe. He knows that thoughts of this love are the most powerful transmitters of wireless messages into all planes of being. No matter how quickly ethereal matter or desire matter vibrates, the vibration of loving thought is more rapid still and reaches immediately the consciousness of my loved ones on their heavenly plane. In answer to the call in my heart they will stand with me by the ocean and walk with me over the hills; they will linger with me on the garden paths in the sweet company of my flowers, and with the cadences of inspired music they will glide to my side. They will join me in prayer at the place of worship; the sound of the organ will bring them, the master musician's symphony or the simple song of childhood days sung in a home where harmony reigns. They come with the breeze that wafts in through the open window and mingle their fond whispers with those of the summer air. And when after the day's faithful work I rest by the fireside where once we used to sit hand in hand, the wonderful, the indescribable happens:

"I feel their touch a breath of balm,
My spirit sees them and my heart
Grows comforted and calm."

They do not come in a physical body nor make their presence known by physical means, but we will feel their nearness with an intensity which is far more real than any experience in the physical world—feel it as something so sweet, so tender, so wondrously gladsome that the delight of it remains a sacred mystery never to be resolved in words. We do not know what love is until we have lost the loved one and then experienced the immensity of feeling, the infinity of happiness, the beatitude of perfect peace in such moments of reunion. The mere memory of them leaves our soul filled with rhythms of transcendent beauty incomparable and unknown to us before—the rhythms of a higher vibration which, if we not only maintain but constantly increase it, will make the contact with our dead more and more conscious, the happy moments more frequent and of prolonged duration, until the last illusion of the enemy called death has vanished in the triumphant certainty of daily resurrection. □

WESTERN WISDOM BIBLE STUDY

The Creation

Part 2

HAVING SATISFIED ourselves that the beginning of our System and the work of the creative Hierarchies, as described by occult science, harmonize with the teachings of the Bible, we will now examine the Bible account of the different “Days of Creation” and see how they agree with the occult teachings relative to the Saturn, Sun, and Moon Periods; the three and one half Revolutions of the Earth Period; and the Polarian, Hyperborean, Lemurian, and Atlantean Epochs, which have preceded the present Aryan Epoch.*

Naturally, a detailed account could not be given in a few lines like the first chapter of Genesis, but the main points are there in orderly succession, very much like an algebraical formula for Creation.

The second verse proceeds: “The Earth was waste and uninhabited, and darkness rested upon the face of the deep; and the Spirits of the Elohim



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

The Third Day of Creation

The separation of the waters on the Third Day occurs in the Moon Period. A scene more appropriate for the Lemurian Epoch is depicted above.

floated above the deep.” In the beginning of manifestation that which is now Earth was in the Saturn Period, and in exactly the condition described. It was not “without form and void,” as expressed in the King James version. It was hot, and thus well-defined and separate from the deep of space, which was cold. It is true that it was dark, but it could be dark and still be hot, for *dark* heat necessarily precedes glowing or visible heat. Above this dark

**Occult science teaches that the evolutionary scheme is carried through five Worlds (the Physical World, the Desire World, the World of Thought, the World of Life Spirit, and the World of Divine Spirit), or Cosmic Root-substance of varying rates of vibration, in seven great Periods of manifestation during which the Virgin Spirit, or evolving life, becomes first, man—then, a God. The names of these seven Periods, or successive rebirths of the Earth, are as follows: the Saturn Period, the Sun Period, the Moon Period, the Earth Period, the Jupiter Period, the Venus Period, and the Vulcan Period.*

It must not be thought that the above-mentioned Periods have anything to do with the planets which move in their orbits around the Sun in company with the Earth. In fact, it cannot be too emphatically stated that there is no connection whatever between these planets and the Periods. The Periods are simply past, present, or future incarnations of our Earth, “conditions” through which it has passed, is now passing, or will pass in the future.

The three first-mentioned Periods (the Saturn, Sun, and Moon Periods) have been passed through. We are now in the fourth, or Earth Period, which is divided into the Polarian, Hyperborean, Lemurian, Atlantean, Aryan, and two other Epochs which are unnamed. The three and one-half Periods already behind us have been spent in gaining our present vehicles and consciousness. The remaining three and one-half Periods will be devoted to perfecting these different vehicles and expanding our consciousness into something akin to omniscience.



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

The Fourth Day of Creation

In occult cosmology, the creation of the Sun, Moon and Stars corresponds to the work done in the Hyperborean Epoch (fourth Revolution) of the Earth Period.

Earth of the Saturn Period floated the creative Hierarchies. They worked upon it from the outside and molded it. The Bible refers to them as the “Spirits of the Elohim.”

The Sun Period is well described in the third verse, which says, “And the Elohim said, Let there be Light; and there was Light.” This passage has been jeered at as the most ridiculous nonsense. The scornful query has been put, How could there be light upon the Earth when the Sun was not made until the fourth day? The Bible narrator, however, is not speaking of the Earth alone. He is speaking of the central *fire-mist* from which were formed the planets of our system, including the Earth. Thus when the nebula reached a state of glowing heat, which it did in the Sun Period, there was no necessity for an outside illuminant; the Light was within.

In the fourth verse we read: “The Elohim differentiated between the light and darkness.” Necessarily, for the outside space was dark, in contradistinction to the glowing nebula which existed during the Sun Period.

The Moon Period is described in the sixth verse, as follows: “And Elohim said, Let there be an

expansion (translated “firmament” in other versions) in the waters, to divide the water from the water.” This exactly describes conditions in the Moon Period, when the heat of the glowing fire-mist and the cold of outside space had formed a body of water around the fiery core. The contact of fire and water generated steam, which is water in expansion, as our verse describes. It was different from the comparatively cool water, which constantly gravitated toward the hot, fiery core, to replace the outrushing steam. Thus there was a constant circulation of the water held in suspension, and also an expansion, as the steam, rushing outward from the fiery core, formed an atmosphere of “fire-fog” condensed by contact with outside space, returning again to the core to be reheated and per-

form another cycle. Thus there were two kinds of water, and a division between them, as stated in the Bible. The dense water was nearest the fiery core; the expanded water or steam was on the outside.

This also harmonizes with the scientific theory of modern times. First the dark heat; then the glowing nebula; later the outside moisture and inside heat; and, finally, incrustation.

The Earth Period is next described. Before we take up its description, however, we have to deal with the Recapitulations. The verses quoted and the descriptions given will also correspond to the recapitulatory Periods. Thus what is said of the Saturn Period describes also the condition of the System when it emerges from any of the rest Periods. The descriptions of the Saturn, Sun, and Moon Periods would therefore correspond to the first three Revolutions of our present Earth Period, and the following would correspond with conditions on Earth in the present Revolution.

In the ninth verse we read, “And Elohim said, Let the waters be divided from the dry land...and Elohim called the dry land Earth.” This refers to the first firm incrustation. Heat and moisture had

generated the solid body of our present Globe.

The Polarian Epoch. The ninth verse, which describes the Earth Period in this fourth Revolution (where the real Earth Period work commenced), also describes the formation of the mineral kingdom and the Recapitulation by man of the mineral stage in the Polarian Epoch. Each Epoch is also a Recapitulation of the previous stage. Just as there are Recapitulations of Globes, Revolutions, and Periods, so there are on each Globe, Recapitulations of all that has gone before. These recapitulations are endless. There is always a spiral within a spiral—in the atom, in the Globe, and in all other phases of evolution.

Complicated and bewildering as this may appear at first, it is really not so difficult to understand. There is an orderly method running through it all and in time one is able to perceive and follow the workings of this method, as a clue leading through a maze. Analogy is one of the best helps to an understanding of evolution.

The *Hyperborean Epoch* is described in verses 11 to 19 as the work of the fourth day. It is here recorded that Elohim created the plant kingdom, the Sun, the Moon and the Stars.

The Bible agrees with the teachings of modern science that plants succeeded the mineral. The difference between the two teachings is in regard to the time when the Earth was thrown off from the central mass. Science asserts that it was before the formation of any incrustation which could be called mineral and plant. If we mean such minerals and plants as we have today, that assertion is correct. There was no dense material substance, but nevertheless the first incrustation that took place in the central Sun was mineral. The Bible narrator gives only the principal incidents. It is not recorded that the incrustation melted when it was thrown off from the central mass as a ring broke, the frag-



From *Die Bibel in Bildern*, Julius Schnorr von Carolsfeld

The Fifth Day of Creation

The Lemurian Epoch recapitulates the Moon Period wherein moving, breathing life first appeared, water and air bringing forth living creatures after their kind.

ments afterward coalescing. In a body as small as our Earth, the time required for recrystallization was so comparatively short that the historian does not mention it, nor the further subsidiary fact that the melting process took place once more when the Moon was thrown off from the Earth. He probably reasons that one who is entitled to occult information is already in possession of such minor details as those.

The plants of the incrustation of the central fire-mist were ethereal, therefore the melting processes did not destroy them. As the lines of force along which the ice crystals form are present in the water, so when the Earth crystallized, were those ethereal plant-forms in it. They were the molds which drew to themselves the dense material forming the plant-bodies of the present day and also of the plant-forms of the past, which are embedded in the geological strata of our Earth globe.

These ethereal plant-forms were aided in their formation when the heat came from outside, after the separation of the Earth from Sun and Moon. That heat gave them the vital force to draw to

themselves the denser substance.

The Lemurian Epoch is described in the work of the fifth day. This Epoch, being the third, is in a sense a Recapitulation of the Moon Period, and in the Biblical narrative we find described such conditions as obtained in the Moon Period—water, fire-fog, and the first attempts at moving, breathing life.

Verses 20 and 21 tell us that “Elohim said, Let the waters bring forth life-breathing things...and fowl...and Elohim formed the great amphibians and all life-breathing things according to their species, and all fowl with wings.” This also harmonizes with the teaching of material science that the amphibians preceded the birds.

The student is invited to note particularly that the things that were formed were not Life. It does not say that Life was created, but “things” that breathe or inhale life. The Hebrew word for that which they inhaled is *nephesh*, and it should be carefully noted, as we shall meet it in a new dress later.

The Atlantean Epoch is dealt with in the work of the sixth day. In verse 24 the creation of mammals is mentioned, and there the word *nephesh* again occurs, explaining that the mammals “breathed life.” “Elohim said, Let the Earth bring forth life-breathing things...mammals...” In verse 27 Elohim formed man in their likeness; male and female made they (Elohim) them.”

The Bible historian here omits the asexual and hermaphrodite human stages and comes to the two separate sexes, as we know them now. He could not do otherwise, as he is describing the Atlantean Epoch, and by the time that stage in evolution was reached there were neither sexless men nor hermaphrodites, the differentiation of sexes having taken place earlier—in the Lemurian Epoch. That



From *Die Bibel in Bildern*, Julius Schnorr von Carolsfeld

The Seventh Day of Creation

The Elohim rested from their creative activities on the seventh day and humanity is launched upon an independent career in the corresponding Aryan Epoch. In the above illustration, six Elohim in the foreground represent the six days of active Creation.

which afterward became man could hardly be spoken of as man in the earlier stages of its development as it differed but little from the animals. Therefore the Bible narrator is doing no violence to facts when he states that man was formed in the Atlantean Epoch.

In verse 28 (all versions) will be found a very small prefix, with a very great significance: “Elohim said, Be fruitful and RE-plenish the earth.” This plainly shows that the scribe who wrote it was cognizant of the occult teaching that the life wave had evolved here, on Globe D of the Earth Period, in previous Revolutions.

The Aryan Epoch corresponds to the seventh day of Creation, when the Elohim rested from their labors as Creators and Guides, and humanity had been launched upon an independent career.

This ends the story of the manner in which the Forms were produced. In the succeeding lessons the story is told from the point of view which deals a little more with the Life side. □

WESTERN WISDOM BIBLE STUDY

Revealing the Hidden Mysteries

“Fear them not therefore: for there is nothing covered that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the house tops”—Matt. 10:26, 27.

“And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? For there is nothing hid, which shall not be manifested; neither was anything kept secret, but that it should come abroad. If any man have ears to hear, let him hear”—Mark 4:21-23.

“No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.

For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad.

Take heed therefore how ye hear; for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have”—Luke 8: 16-18.

THESE THREE quotations from the three synoptic Gospels illustrate how three separate personalities reacted to the same thought. How very important it is for each one of us to make our own contacts with universal truth, not relying on an intermediary, because the revelations of a sec-



Fresco, 1515, Andrea Del Sarto, Chiostro allo Scalzo, Florence

The Baptist Preaching

“For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee”—Matt. 11:10. The rigorous discipline that prepares the way for Christ includes changing one’s thinking.

ond person will, of necessity, be colored by his own personal needs and limitations. Matthew, accustomed to working directly with people, would shout his glad tidings from the housetops. For him that was the best way to tell others of the mysteries that had been revealed to him. He knew from experience the deep need men had for the light, and the equally deep need, when once found, to express it. Yet we are reminded of what an Indian sage said to the eminent American religionist, E. Stanley Jones, when he was in India on a mission: “What the American people do speaks so loudly that I cannot hear what you are saying.” So the phrase “preach from the housetops” must not be taken too literally.

Mark also had had a mystery revealed to him. Until the time of the Crucifixion, when the veil of the Temple was rent, only those who had been chosen and had undergone rigorous training were eligible for initiation into the "Mysteries." John the Baptist is a good illustration of the old type of candidate who, through ascetic discipline, had prepared himself for baptism. But now there were enough people sufficiently evolved so that the way to spiritual unfoldment could be proclaimed openly—but only to those who had "ears" and could understand.

From that momentous time the great Christ Spirit would control this planet and He would put His teachings into the heart of everyone. He would "hide" them there, and they, through their actions, would manifest them openly. One need not be clairvoyant to look into men's faces and tell which one loves his neighbor, and which one feels hate. If a man loves money he surrounds himself with it and the things it buys; his every thought is concen-

trated on how to get it, spend it, or hoard it. If a man is genuinely interested in others, he does not need to shout it from the housetops, all people love and trust him and flock to him. Truly we acknowledge the Christ's love or lack of it in our every action.

But illumination comes only to those who have disciplined themselves as rigorously as John the Baptist had, and have opened their "ears." Christ has chosen all to be initiated and has pointed out the path, but we must learn to walk on that path alone.

Luke, the beloved physician and friend of Paul, tells us the same truth, but he cannot forbear preaching a little about it. If we do not set our light on a candle-stick and help to dispel the fogs of superstition and half truths that lurk in the dark, then that light which we thought we owned shall be taken from us. But if we do live our life "in the light" to the best of our abilities, then more and more mysteries will be cleared for us and our light will shine all the brighter until we can walk joyously along the path indicated by Christ. □

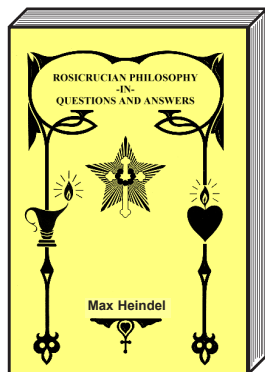
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The Fixed Signs—Part 1

WHILE THE NATURE of the Cardinal signs is such that their rays stir our latent forces into *action*, and promote change, the most prominent quality of the

Fixed signs is *stability*. But the student must beware of confounding stability and inertia. The action impelled by the rays of Cardinal signs may be changed into other channels with considerable facility; all they want is expression. The direction in which they express themselves is a secondary

man with Fixed signs on the angles; he knows no defeat, and therefore he usually gains his goal in the end and achieves success by concentration upon one point, and persistence in following his chosen path.

On the other hand, such people are conservative to the last degree. They may see and desire improvements in various lines, but are exceedingly slow to adopt measures to accomplish the desired end; they never do so until thoroughly satisfied that a certain method will meet the requirements.

Setbacks which would take the courage from a person with Cardinal signs, do not daunt the man with Fixed signs on the angles; he knows no defeat, and therefore he usually gains his goal in the end and achieves success by concentration upon one point, and persistence in following his chosen path.

consideration. Not so with the Fixed signs. When their rays impel to action in a certain direction it is next to impossible to stay the force or change it. On the other hand, if they deny expression in certain lines, the obstruction is almost insurmountable.

When Fixed signs are on the angles (the first, fourth, seventh, and tenth houses), they exert a well-nigh irresistible force, impelling the individual along a certain line. He may be slow and plodding but is sure to be persistent in whatever he undertakes, and whatever talent he may possess in a certain direction will be exploited to its fullest extent. Setbacks which would take the courage from a person with Cardinal signs, do not daunt the

In other words, people with Fixed signs on the angles “look before they leap,” they look a long time and very, very carefully. On the other hand, when they have once been won over to a certain cause they are faithful unto death, and no more ardent advocates can be found. Their zeal can be almost fanatical. On the whole, people with Fixed signs may be said to be the most reliable people in the world, either for good or bad. When the rays from the Fixed signs come through so-called “good” planets and at favorable angles, called “good” aspects, we have a man whose integrity is as impregnable as the Rock of Gibraltar, who could not be bribed with all the gold or power in

the world to wander one single inch from what, according to his light, is the path of strictest rectitude. He considers life, or even love, as nothing compared to this rectitude.

But the man whose destiny, self-made in former lives, has attracted the fixed ray through so-called “evil” planets and at angles called “evil” aspects, has walled himself in with limitations of such a nature that his entire view of life is askew. Therefore he is out of harmony with his fellow beings. Shunned by them, he becomes a recluse or an outcast; hatred and revenge burn in his breast. He may become what we call a criminal, because we do not understand how heavy his load is, that he is a young soul unable to bear the burden of life with fortitude equal to our own. If we could only have compassion to see and understand his limitations as revealed by the horoscope, perhaps we should be able to feel pity instead of repugnance.

If every judge were an astrologer, and every court clerk were required to cast the horoscope of each prisoner arraigned so that the judge might see into the soul before judging, we should have more loving kindness shown those unfortunates and love would soon conquer where harshness fails. Such a reform will come in a not too far-away future, and though people of the “fixed” kind we have described will be the most difficult to win over, they will never backslide once the task of conversion has been accomplished.

The last expression brings to mind the narrow, sectarian fanatic who thinks everybody is going to hell who does not share his belief, who is as zealous in his efforts to convert all with whom he comes in contact as in denouncing those who do not respond to his well-meant efforts. He is another variety of these fixed people.

The student has now the description of the general salient characteristic imparted by the rays from the Fixed signs, and may easily detect their action in any horoscope, when focused through the various planets.

The Fixed signs are Taurus, Leo, Scorpio and Aquarius. In addition to the common characteristic, *stability*, each sign has its own keyword which describes its particular effect, and as the general quality, stability, is intensified when Fixed signs

are on the angles, so also the individual nature and effect of each sign is more prominently observable when thus placed.

In the Cardinal sign, Aries, the exaltation of the Sun fosters individual *life*, and the *dynamic energy* of the ruler, Mars, engenders egoism, so that the dominant forces of this sign create the individual *self*, the separate *personality*, which is prepared by the Aries forces to fight its way in life alone and unaided. The forces of the sign Taurus tend to produce the *family*, that is to say, an aggregation of individuals bound by ties of blood and of love. Therefore the Moon is exalted in Taurus; her key word is *fecundation*. Through her the generative forces accomplish multiplication of the individual, and Venus, the ruler of Taurus, is the vehicle of *coalition*, the force which binds parents and offspring into the integral whole which we call the family.

When mankind was in its infancy Jehovah and his angelic host from the Moon together with the Lords of Venus focused the Taurian ray upon our race and welded all into one vast harmonious family obedient to their masters' wills. The Martial Lucifer spirits first started human emancipation from superhuman rule through the side of the Arian ray which is designated “the goat” in the Bible. Later came the “true light,” the Sun Spirit, Christ, Who expresses the Arian ray in so gentle a manner that He is called “the Lamb.” But also He exalts the individual above the family. Thus, the rulers and exaltation rulers of these two signs have aided human evolution.

The history of man is written in the stars so plainly that the seeing eye may decipher its pages most readily and also the pages of the future, now in the making, for “coming events cast their shadows before.” It is marvelous, nevertheless, how *The Rosicrucian Cosmo-Conception* dovetails with the esoteric side of Astrology and how a knowledge of this science reveals depths of the Rosicrucian Teachings not otherwise accessible. Taurus rules the tongue; its keyword being *harmony* and that of Venus *coalition*, it is plain that Venus in Taurus would designate the soft-spoken peacemaker. But Mars in Taurus destroys harmony by incessant talk, as an agitator or demagogue. Saturn,

whose keyword is obstruction, may cause halting speech, loss of voice, or make a pessimist. Many musicians have the Sun, Venus or Jupiter in Taurus.

From the symbolic Garden of Eden where Adam dwelt under the Taurian ray in harmony and peace, while obedient to Jehovah, he was driven into the wilderness of the world under the ray of Scorpio which is ruled by the Lucifer spirits of Mars. According to their advice he “knew” his wife. Scorpio has dominion over the sex organs, and as the 8th house is the house of death, so Scorpio, being the 8th sign, has in its ray the deadly sting of the serpent; therefore, death is the lot of

all who are born from sex, and pain and sorrow is their portion in life. Instead of the *harmony* which prevailed under the Taurian regime, *discord* is the keyword under Scorpio. “Man is of few days and full of trouble,” and will thus remain till he finds the way of regeneration foreshadowed under the other signs.

When the dynamic energy of Mars conveys the ray of Scorpio, man becomes indifferent to the discordant cry of pain from his fellow beings. He can calmly cut a person to pieces in a surgical operation or slay him in battle; he can look without remorse into the eloquently pleading eyes of dumb animals which he tortures on the vivisection table. Fearless to the point of folly, indifferent to danger, he makes an excellent soldier, but a poor general. If the ray of Scorpio, which rules generation, is focused through Venus the planet of *coalition*, we may expect *discord* through the opposite sex, due to overindulgence of the passions. Saturn would *obstruct* intercourse and accentuate the discord of Scorpio in that direction.



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

Childlike humanity “falls” into physical consciousness through disobedient use of the sex force and begins its earthly pilgrimage through matter under the whiplash of Saturnian necessity, seeking atonement and regeneration through Christ from Scorpio’s deathly sting.

In a similar manner the keyword of other planets will give the solution to their effect in each sign. I trust you will not underestimate what has been said of the cosmic part of Astrology affecting human evolution. You may learn fortune telling without that, but we are studying the science of the soul, which was not created at birth, nor does it suffer death. To understand Astrology you must know God’s plan from eternity and realize that man is ever in a state of becoming. Of the two Fixed signs we have considered, Taurus and the Jehovistic hierarchies were factors in the creation of the human family.

The fallen angels under Lucifer, who rebelled against Jehovah, brought the ray of Scorpio to bear upon mankind to assist in their emancipation. We shall see in the next article that the Sun, being the octave of the Moon and ruler of the second Fixed sign, Leo, and Uranus, ruler of Aquarius, being the octave of Venus, are dignified in signs that radiate *affection* and *altruism*. Through them lies the path of salvation from sin, sorrow, and suffering. □

Virgo, the Divine Healer

IN LATE MARCH we will enter the holy week of preparation for the greatest festival of the Christian Year, Easter, the festival of Life triumphant. "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin...But thanks be to God who gives us the victory through our Lord Jesus Christ."

But before we can witness the glory of the risen and victorious Christ on Easter morning, we have to see him crucified on Good Friday. And together with us at the foot of the Cross stands Mary, His mother.

When we came to worship Him on Christmas Night, we saw Him, a small earth-born child on His mother's lap. On Good Friday we hear our self-sacrificing Saviour speaking to his mother from the cross. According to the Gospel of St. John: "When Jesus therefore saw his mother, and the disciple standing by, whom He loved, he said unto his mother, Woman, behold your son! Then said he to the disciple,



Mary and John at the Sepulcher

behold, thy mother."

And as we arrive at His grave on Easter morning, the first rays of the rising sun reveal a glorified woman standing by the stone which the Angel has rolled away from the empty tomb. The fallen door of death now appears as an altar step; by the altar of life stands life's priestess. Her face is turned toward the rising sun; behind her the empty grave. In her arms, which at Christmas held the child, she now clasps a sheaf of golden wheat, tenderly, lovingly as if she held a baby; lilies bloom at her feet; her garb is blue as the skies; soft-eyed rabbits play about the hem of her garment; her motherly lips repeat the Easter message which the Angel proclaimed to her. She, the mother—our Master's mother, the Mother of Man, the mother of all living things—she, mother Mary, Mother Earth, was the first one to receive the Easter news of life's triumph over death. "Seek not the living amongst the dead. Thy son is not here. He is risen!"

Thus spoke the Angel. He was the same who

thirty-four years before came to her at the first full moon after the spring equinox and greeted her: "Hail Mary, full of grace, joy be to you, favored one, the Lord is with you; blessed are you among women; you will conceive and bear a son, and you are to call his name Jesus. He will be great and will be called the Son of the Most High, and of His kingdom there will be no end. And He shall heal His people of all their sins."

Jesus is the Greek form of the Hebrew name *Jehoshua*, *Jeho-Shua*, which means *God saves*, or *God heals*. "He shall heal His people of all their sins." His people are symbolized by the disciple at the foot of the cross, John, whom he loved. The Spanish language has a wonderful expression to signify the people, the broad masses of toiling and suffering, sinning and dying humanity. These are in Spanish called *John of the Cross*. They are the Master's people, for He loves all the sick who need His healing hand, all the sinners who need His saving grace.

And these people who groan under the cross of disease and death in consequence of their sins, are they not all Mother Nature's children? "Behold, they are thy sons," O Mother Earth, who art as pure as thou art bountiful, as loving as thou art just. They suffer because they have not heeded thy laws, O pure, virgin Mother. Thou decreest that man seek woman and woman know man at thy season, without lust or passion, from pure and selfless love alone, so that thy holy purpose might be served and bodies built for the Egos returning from heaven into thy care. But man has disobeyed thee and uses the sacred creative function for the gratification of the lowest self.

Thou weepst at the cross, Mother Mary, O pure one, whose mind is chaste as thy white lilies,

though thy body conceived and gave birth. Thou weepst, Mother of Man, because thy pure son had to give his life to save the impure ones. Thou weepst, mother of all earthly creation, because of the wrongs done by man to thy younger children. Thy love is all-enfolding, all-embracing; it encompasses not only humankind but all living things. The animals, gentle and trusting, dumb and dependent, the animals whom man betrays and tortures, abuses and slaughters, are thy younger children.

Thou hast ordained that man should eat pure food, the fruit of thy trees, the green herbs and the golden grain of thy fields. Thy garden, O Mother

Nature, is as boundless as it is beautiful, and provides pure food in abundance for all thy children, if they work in harmony with thee and tend and cultivate it so that it may yield ever-increasing abundance. But thy fallen sons prefer to defile the fruitful purity of thy garden by hunting, trapping, and slaughtering thy defenseless creatures. The animals are brought forth by thee for purposes of

their own evolution, yet man in disobedience to thy laws claims greedy and cruel mastership over them.

The plant is constituted of a physical body and a vital body; it has not developed the desire body in which emotion and feeling, the sensations of pleasure or of pain, originate. It has no nervous system by means of which the sensations prompted by the desire body are felt in the physical body. The animal has a desire body and a nervous system which in the higher domestic animals is more sensitive than that of man in the Lemurian period or of certain Lemurian peoples surviving today. For man to kill these highly sensitive animals; to cause them intense suffering; to cut short their possibility for experience and evolution; and then to fill his body with the agonized flesh of his younger brothers is

For man to kill these highly sensitive animals; to cause them intense suffering; to cut short their possibility for experience and evolution; and then to fill his body with the agonized flesh of his younger brothers is a desecration of Mother Nature.

a desecration of Mother Nature, who provides humans with all the pure food which they need to nourish their bodies and make them pure, strong, and healthy.

The evolutionary laws governing the plant kingdom are such that the plants benefit by being gathered and by having their fruits plucked and their seeds scattered. Grain and herbs and fruit are nurtured with the sweetness of the earth and filled with the life-giving splendor of the sun. But man's desires are coarsened by passion; his self-centered mind, which ignores the rights of others, leaves him in ignorance of his own true welfare; he prefers putrefaction to sweetness, poison to purity, and imagines that he nourishes his body while he destroys it. For Mother Earth, who gives so lavishly and lovingly, becomes a stern, avenging, relentless goddess when her children are wronged and her laws disobeyed. Woe unto man who despises her sweet foods and gorges upon the flesh of his brothers whom he has tortured and killed.

Mother Nature watches in dismay as man's daily food turns to poison in his intestines and kills him slowly, gradually, inevitably, through years of pain and suffering. One-half of mankind's diseases is caused by abuse of the sacred creative function, either in this or in former lives; much of the other half is due to the poisons generated in the human system through decaying animal flesh.

Mother Earth weeps at the cross because her holy son had to give his perfect body so that the diseased bodies of the unholy ones might be healed.

Before the Resurrection the pure and perfect body of Jesus, which was found worthy to serve as the dwelling house of the Christ Spirit, was of the earth, earthy. It was not a celestial, that is, etheric, body, but a terrestrial or physical body. Jesus was conceived by earthly parents, but their minds were virgin pure, free from passion, free from self, aglow with the chaste fire of sacrifice. The blood and fibre of their bodies was built of the pure foods from Nature's garden. Jesus was born of an earthly



Heinrich Hoffman (1824-1911)

Christ Driving out the Money-Changers

The incident portrayed above symbolizes purging the body temple of all elements and processes which violate its integrity and purity.

mother, yet the materials provided for his body by his parents were so pure and used by him in such a perfect manner that his physical body attained to the highest grade of perfection, namely, the highest rate of vibration possible to physical matter. We have defiled our physical bodies and now speak disparagingly of their imperfection. Jesus, who kept his physical body a temple, a sanctuary for the Christ Spirit to enter, shows the world the perfection of which the physical body is capable. This perfection is not constituted by external beauty. A physical body may be outwardly perfect in face and form and yet through crystallization in self and the consequent low vibration of its atoms, be hopelessly imperfect for the purposes of evolution, which

consider nothing but vibratory speed.

The atoms of a physical body that is free from sex passion and impure food, free from selfishness, anger, and greed, finally reach the high rate of vibration required by the refined atoms of etheric matter. Thus, automatically, the building of the etheric body keeps pace with the perfection of the physical body, and when the latter is laid aside forever, the Ego has a conscious vehicle ready wherein to function.

Every week in our healing service we hear of the golden wedding garment which is built by pure living. This golden wedding garment is the etheric or celestial body. Jesus was the first man who by perfect obedience to Nature's laws, by perfect purity of life, had raised the earthy atoms of his physical body to such a vibratory speed that when they were torn asunder by death, the etheric atoms immediately took their place and the etheric or celestial form stood ready—conscious, radiant, glorious.

The tomb in which the physical body of Jesus had been laid was empty, but the Christ Spirit at once transferred His functions to the etheric body which served as His earthly vehicle until the time of His ascension. "A terrestrial body is sown, a celestial body is resurrected."

The man Jesus, whose earthly body was so pure that it held the Christ Spirit and withstood the tremendous impact of the Christ vibrations, the man Jesus, our Master and example, was born when the zodiacal sign of Virgo was ascending on the eastern horizon. In the language of astrology, the earthy sign of Virgo was our Master's rising sign. Let us meditate upon both the wonderful religious symbolism of astrology and the astrological symbolism of the gospels. Virgo is the sign of health, unless man's self-willed disobedience pervert it into the sign of disease. Virgo is the sign of the healer. Jesus, healthy through purity, healed the ailments of mankind. Virgo is the sign of selfless service such as rendered by Him; of pure food such as nourished His blood; of chastity such as exalted His mind and His body. Virgo is the sign of Mother Nature, Mother Earth, and the sign of obedience to Nature's laws.

"There is a wall of flesh before the eyes
Of John who yet perceives and hails his king,

Song

For Mercy, Courage, Kindness, Mirth,
There is no measure upon earth.
Nay, they wither, root and stem,
If an end be set to them.

Overbrim and overflow,
If your own heart you would know;
For the spirit born to bless
Lives but in its own excess.

Laurence Binyon

It is our Lady's painful bliss to bring
Before mankind the glory of the skies."

Jesus has given us the example that transmutation of the earthy and mortal body into the celestial and immortal one must be accomplished not in superphysical spheres but by a life of purity and service lived on this earth.

Mary, the mother of Jesus, was an earthly woman—but "Behold, I tell you a mystery." His body conceived by Mary, carried by Mary, born of Mary, was found perfect enough to receive the Christ Spirit. Thus Mary, mother of Jesus, becomes Mary, mother of Christ. This is the apotheosis of motherhood, so sacred, so wondrously mystical that words are rendered mute.

Mary, whom the Christ Spirit in her son's resurrected celestial body greets on Easter morning, is no longer the mortal woman. She is the Divine Mother, the mother of Life immortal.

In the old Anglo-Saxon tongue the Goddess of Life was called Eastre. All living things were sacred to her; her festival was held in spring. Our Christian Easter derives its name from her. Let us take with us into Easter week the mystic words from the deeply religious soul of Joyce Kilmer, the young American poet, whose body was offered for mankind's sins on the battlefields of France during this century's First World War:

"O, Mother Mary, give us Christ to carry
In our hearts, that we may conquer death." □

—Margaret Wolff

Satan's Mission

SOME YEARS AGO a prominent Cincinnati attorney prepared and delivered a lecture entitled, "Why Doesn't God Kill the Devil?" He was a member of one of the orthodox denominations and gave his lecture in the best known church in the city. The purpose of this article is to answer that question. If, as orthodoxy contends, the devil is the enemy of both God and man, and God is stronger than the evil one, why is it that his satanic majesty is permitted to continue his nefarious work?

Occultists and mystics find no difficulty in answering the question. Instead of conceiving universal being as divided into separate and detached entities, each one separate and distinct from every other, as is held by orthodoxy, they conceive of life or being as one, undivided, and indivisible essence and force, and each individual organism, apparently detached but really an expression of Deity, inherent within the organism.

To illustrate, let us say that I hold in my hand a rose, in full bloom and beautiful in its variegated colors. If I ask the scientist, "By what process was this rose fashioned and so beautifully tinted?" his reply will be, "It is the product of modes of motion, or rates of vibration from within," for scientists are believers in the unity of life, or the co-relation of forces, and in the esoteric conception of dynamic force. They only fail to see that force is but another term for Deity.

I ask an orthodox professor of Christianity the same question, and his reply is, that God made the rose, which work from the professor's viewpoint



Engraving from *Illustrations of the Book of Job*, William Blake, 1823, Virginia Museum, Richmond, Virginia

Then went Satan forth from the presence of the Lord

The next picture in this series on Job illustrates the remainder of the Biblical text: "and smote Job with sore boils from the sole of his foot to the crown of his head." God has sanctioned Satan's testing of his servant Job **because** he is faithful and can prove his piety. Nevertheless, Blake subcaptions this picture, "it grieved him [God] in his heart."

was performed in some inexplicable way by an outside Being, a single unit, God. His conception of Deity is exoteric, assuming a being detached from the products of His work. This conception is entirely unscientific and unscriptural. It sees the letter, the phenomena, but fails to see the spirit. For God is not in phenomena. He is in the spirit; He simply manifests in phenomena. The rose mentioned is an expression of God on the plant plane. The life or power within the rose is just as truly

Deity as is the Divine Fatherhood, or the Holy Spirit.

In the Bible God is declared to be the “All and in all.” Even phenomena is an aspect of spirit. It is spirit in a state of differentiation. This being true, it is evident that Satan or the Devil is one life with Deity, as is the life within the rose that created it. Satan is but an aspect of Deity, God manifest on the plane of Satan. The spirit that animates Satan is identical with the Spirit that animates the Fatherhood; they differ simply in rate of vibration, or in mode of motion.

Satan is but a specialization of God, a being appointed by God to do a special work, and therefore, God’s ally. It is his to tempt, to try, to afflict, not for the purpose of overthrowing mankind, but for the purpose of purging and empowering. God does not tempt, nor is He temptable—that is, God in the synthetic sense. But as specialized in Satan, he does tempt and try mankind. “Whom the Lord loveth He chasteneth,” not for His pleasure, but for our profit. This is the work of purgation without which mankind could never evolve, for we are made perfect by the things we suffer. Should anyone fail to stand the test, either of temptation or affliction, he is simply left behind in the same class on the day of trial or judgment and becomes a laggard. For this Satan is not to blame, but the incompetent sinner. Satan really had much rather that the man would stand the test than not, but with the result that he has no option. From what has already been said, this is palpable, however it may seem to the afflicted and tempted man.

“Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby” (Hebrews 12:11). No child feels comfortable under the rod, no criminal under the penalty of the law. A wise child will profit by the chastisement but a rebellious child will think that his parent is his enemy. It is just so in the relation of mankind to Satan. Those who withstand his temptations will be grateful, but the failures will regard him as the enemy of both God and man.

The planet and spirit Saturn is the Satan of the Bible. He is called “Old Father Time” because his mission is limited to time, the period of human unfoldment. He is called “the God of this world,” because his work has to do with the human or world side of our race. He is also called “the prince



Jakob Cornelisz (c. 1470-1533), Suermondt Museum, Aachen, West Germany

The Temptation of Christ

The three temptations are here presented in one scene.

of the power of the air, the spirit that now worketh in the children of disobedience” (Ephesians 2:2). This is because Saturn’s influence permeates the atmosphere, and operates within the souls of the disobedient or undeveloped in an *apparently* malefic way. In fact, Saturn is good and his influence remedial, but to the disobedient he seems malefic. For this reason he gets a bad name and is pictured in a most grotesque way.

As Satan, he is represented as the god Pan, that is a human goat. Saturn governs the sign Capricorn, the goat sign, and people born while the Sun is transiting this sign are given to panics. Their frights consist in spells of “blues” or hysterics. The metal of Saturn is lead, bluish in color, and one of the heaviest metals. Saturn’s influence is the cause of all general panics,

financial or otherwise. Yet Saturn represented as the god Pan is what the sinner sees within himself. He is the goat man, and continues to be as long as he needs the ministrations of Saturn.

The Bible gives two notable examples of Saturn's mission. In one instance he brought about the affliction of Job. Jehovah and Satan are said to have had a parley about this patriarch. Satan accused Job of worshipping God for selfish purposes and said if God would strip him of all his possessions, he would curse God to His face. So God consented that Job be given over to the trials of Satan who made him bereft of everything but his life. The real secret of Job's afflictions is seen in the statement that he was a perfect man in his generation; but it is implied he was not a *regenerate* man and Saturn set about to consummate this objective, succeeding admirably, for Job emerged from the refining fires reflecting the image of God—a god-man. He was covered with boils from head to foot, and every boil extracted just so much poison from the blood; that is, it eliminated from his blood all lustful desires, which purification enabled him to live the regenerate life.

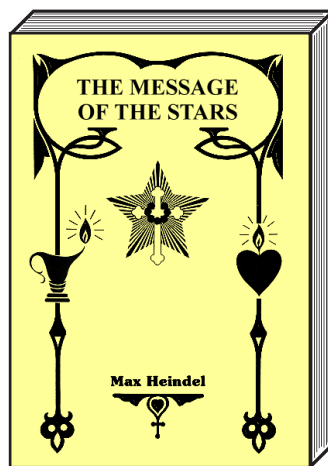
The other well-known instance of Satan performing God's unlikely work is the temptation of the Christ Jesus in the wilderness. The three temptations offered Him are the strongest that can appeal to a human being: those of meeting the demand of a starving body, of making a spectacular display of one's abilities, and the ambition to govern the earth. There are but few who would not steal, or by any other illegitimate means come into possession of food, to prevent starvation. It is the same with the other temptations. In this case, however, Saturn found a perfect man, a man living the sinless life, so that his temptations failed to produce any result, since the result intended had already been produced. The Master showed Himself able to stand the test, and so was qualified for His high mission as the Savior of the world and of mankind.

Satan, death and hell are but provisionary agencies. They are all remedial, and when they shall have fulfilled their missions, they will be relegated to the discard, and God will have destroyed Satan, or "killed the devil." Until then his mission is absolutely a necessity. □

—George W. Weaver, D. D.

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Pictures of the Apostle Peter

THE APOSTLE PETER seems to be the Gospel's whipping boy, the disciple (excluding Judas) who gets all the bad press. As a New Testament "personality," he may be more vividly realized than St. Paul, despite the latter's many self-defining epistles.

John's account of Peter's calling explains that his brother Andrew sought him out with the words "We have found the Messiah," and he brought him to Christ who gave him the surname *Cephas*, which is Syriac for stone, *Petros* being the Greek equivalent. Matthew's account of the calling (4:19) is different. He reports that the two brothers were fishing and Jesus but called them to "Follow me and I will make you fishers of men," whereupon "they straightway left their nets and followed him." No hesitation, no mulling over the consequences of changing their profession in an instant. Peter is acting spontaneously, without reservation, fully committed. Acting on impulse will create problems for him as well as serve to endear him to his Master for what we may describe as his transparent simplicity and emotional childlikeness.

Luke's account of Peter's calling (5:1ff.) highlights the fisherman's powerful piety. After his boat was used by Jesus to speak from offshore to the press of people, the Lord instructed him to let down his net for a draught. Peter responded that he had toiled all night and taken nothing. Why



Tempera on paper, 1514-1515, Raphael (Raffaello Sanzio) 1483-1520. Victoria and Albert Museum, London

The Miraculous Draught of Fishes

One of a group of painted cartoons serving as the design for tapestry weavers in Flanders, the resulting tapestries destined for the Sistine Chapel, the above scene conflates the miraculous catch with the calling of Peter and his brother Andrew, as recounted in Mark and Matthew. James and John, probably with their father Zebedee, in the second boat, are becoming aware of the unfolding drama. Peter kneels in reverent recognition of Christ Jesus' power and Person.

attempt another cast? But he let down his net and enclosed a great multitude of fish, whereupon he fell down at Jesus' knees saying, "Depart from me; for I am a sinful man, O Lord." Here is Peter, always genuine, instantly aware of his lack of faith. As a future fisher of men, he may look back to this event and when the prospects for the harvest of souls may look bleak, he can remember that the Lord has instructed a draught and regardless of the Apostle's doubts, there await so many souls to be "caught" in Christ's net of forgiveness and salvation (153 or 9, the number of humanity), that his own means for securing them will prove inadequate.

After His difficult saying about eating His flesh and blood, causing many of His disciples to leave Him, Jesus asks the twelve, "Will ye also go away?" Simon Peter answers Him, "Lord, to

whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the Living God” (John 6:68-69). John makes clear that his co-disciple *believed* that Jesus was the Messiah (Christ), which Hebrew tradition described as “the Son of the Living God.” It is true that, as he says, Peter believes, whereas the Evangelist, being closer to Christ, *knows* Jesus’ spiritual identity. Here at the outset we are introduced to the distinctly *human* nature of belief—that however earnest and emphatic in demonstration, it is not founded on the certitude of direct cognition or spiritual vision and is thus subject to variableness.

In an incident that may refer to the same exchange in Caesarea Philippi reported by John, Matthew relates that Jesus asks His disciples “Whom say ye that I am” (16:15ff.). Peter answers with the identical words given by John. Here Peter is more emphatic, as if he had direct vision of the Christ Being occupying the Jesus body. For flesh and blood cannot declare one’s real identity, but rather obscures it. While Christ Jesus states as a fact that Peter is blessed by the Father because it is He Who has given Peter this visionary gift, it is also clear that its possession has not been won by Peter’s own effort, for subsequently, on several occasions, he fails to recognize Christ Jesus (when He came toward them at night, walking on water, and when He appeared after the Resurrection by the Sea of Galilee). In fact, we might surmise that Peter yet retains a degree of the involuntary (negative) clairvoyance that was the natural endowment of early man but was gradually lost as the vital and dense physical bodies came into exact coincidence and as both instruments became condensed by self-centered emotions and sense-bound thinking.

Peter’s ardent, impetuous nature gives rise to one of the Gospel’s most memorable scenes (Matt. 14:22ff.). It is night. The disciples are in a boat tossed by rough water and buffeted by contrary winds. Jesus had been praying on land and now is walking on the water toward them. At first the disciples think they are seeing a ghost (“spirit”). Then they see it is the Lord. (We refrain here from considering this event as the account of an initiatory experience in the desire world.) Peter says, “Lord, if it be thou, bid me come unto thee on the water.”



Water color, 66 x 81 cm, 1990, Dennis Kloeck. Courtesy of the artist

Walking On Water

The gospel incident narrating Peter’s attempt to walk on water is shown by the artist as an initiation experience. The disciples are in their boat at night on the lower level of the physical world while they appear above in the desire world in the vessel of their soul bodies. The Christ stands encouraging a sinking Peter. The Holy Spirit inspires from above.

Jesus bids him come and he begins to walk on the water. But he soon loses his initial buoyant confidence as he takes his mind off the reason for his venture, and he begins to sink, calling on the Lord to save him. Jesus says, “O thou of little faith, wherefore didst thou doubt?”

Practically speaking, a lapse of faith in one’s ability to walk on water is scarcely cause for condemnation. But Peter insists on being tested and is determined to demonstrate his faith. He can well represent those zealous and enthusiastic aspirants who want to forcefeed their spiritual progress and who desire spectacular results before fully establishing the wherewithal to realize them. The Rock upon which Christ Jesus will build his Church is

not Peter *per se* but the rock-firm faith in Christ Jesus that Peter potentially possesses.

Peter's inability to comprehend his beloved Master's mission is starkly apparent in his response to Jesus' foretelling of His necessary suffering and death. The disciple is troubled: "Lord, this shall not be unto thee." Were he to say "should," he would show his understanding of the distinction between what he personally desires and what is right or necessary. Jesus sternly rebukes his emotional friend with the striking words, "Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men" (Matt. 16:22-23).

Here we see Peter possessive of the outward person of Jesus, wanting to protect him from physical danger and abuse. Such a wonderfully human reaction is based on a sort of misguided mother love, and, finally, ignorance. It is of a kind with the loud lamentation of survivors upon the death of a loved one, which display, unbeknownst to the grievers, actually interferes with the departed's right progress.

The natural desire to save the physical life at all cost, which desire had occasioned Peter's outburst, is countered by Jesus' subsequent remark that not only He but His disciples also, if they would "come after" Him, will have to deny this instinctive impulse to prioritize the physical body and take up that instrument as a cross and follow Jesus. "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."

After coming down from the mountain where Jesus has been transfigured before them, Peter shows another trait which has been bequeathed to the Catholic church that venerates him as its Founder—the desire to build a shrine to commemorate a "miracle," or the manifestation of the



Ford Madox Brown (1821-1893). Tate Gallery, London

Christ Washing St. Peter's Feet

A greatly reluctant and uncomfortable Peter submits to His Master's self-abasing act while the other disciples look on intently (Judas at left is unloosing his sandal). Christ Jesus is both demonstrating his gratitude for service and practicing the precept: "He who would be the greatest among you, let him be the servant of all."

superphysical in the material dimension. Matthew and John do not recount this incident but Luke (9:28ff.) and Mark (9:1ff.) do. Luke's comment about Peter's desire to build three tabernacles to honor Jesus, Moses, and Elias undercuts the disciple's mis-directed enthusiasm. Luke's almost parenthetical description of Peter's remark, which Jesus simply lets pass as an adult would a child's inept request, is "not knowing what he said." How often could the same be said of some hasty or ill-considered statement or proposal we have made? Peter is not one to weigh his words or to reflect before entering on a course of action. He jumps in at once, with no qualifications or demurrals. That is what part of us finds so appealing in Peter, and at times makes him appear foolish—as in "a fool for God."

Though Judas was keeper of the purse, on one occasion Peter is assigned the task of obtaining tribute money from the mouth of the first-caught fish (Matt. 12:24ff.). The anachronistic irony is that

what is here to be given to Caesar shall subsequently be given to the Piscean institution that descends from Peter, the Roman Catholic church, which shall confer spiritual favors and blessings on worldly powers that are tributaries to its great material wealth.

Only John records the Maundy Thursday footwashing (13:3ff). Christ Jesus has already washed the feet of some of the disciples. When He comes to Peter, the literal one asks “Lord, dost thou wash my feet?” He is aghast and embarrassed that one so high and holy should perform such a menial and personal act. His resistance to the lowly gesture is obvious and Jesus explains, “What I do thou knowest not now; but thou shalt know hereafter.” These words should suffice, should they not? Peter knows his Master knows what He is doing. But he does not relent: “Thou shalt never wash my feet.”

Thus speaks headstrong Peter. He has a sense of what is right, and subjecting the Messiah to this indignity is *not* right. But actually it is Peter who suffers the indignity. When Jesus answers, “If I wash thee not, thou hast no part with me,” Simon just as vehemently turns heels, reverses his position and exclaims, “Lord, not my feet only, but also my hands and my head.” First one extreme. Then the other. Here is this unpremeditated, earnest soul, quick to speak and act, and as quick to repent his actions and words if he be shown their error. The man is strong up front. He is learning to get strong down deep, wisely strong.

Peter correlates with Pisces, at the outset unstable as water. He is the ‘wave’ man who becomes the Rock of Initiation after he awakens the Christ principle within himself.

Peter knows that the one “whom Jesus loves,” who is literally closer to His heart at the Last Supper, might be better able to read his Master’s thoughts, for He has just said that one of the assembled twelve will betray Him. Peter, never subtle or incurious, asks John to inquire of the Lord whom He means. Why does not Peter ask his question directly? Might he be obscurely intuiting



Duccio di Buoninsegna (1260-1320), from the *Maestà* (46 panels). Museo dell'Opera del Duomo, Siena

Betrayal

Even as Judas delivers the “kiss of death,” thereby identifying the one to be seized by the high priest’s guards, the disciples begin to desert their master. Only Peter rallies to Jesus’ aid, smiting Malchus and cutting off his ear.

his own inadequacy, his own sinful nature, his unpredictability, his reversibility (demonstrated only hours later)? This would speak well of him for humility, but poorly of him for not knowing his own mind.

On the Mount of Olives, while Jesus is praying and, as it were, sweating blood, Peter, James, and John have fallen asleep. Jesus is disappointed: “What, could ye not watch with me one hour?” (Matt. 26:26-40). Peter’s inability to remain in consciousness at the high level where Jesus is wrestling with dark forces, to watch *with* Him, was common to his fellow disciples, in spite of their good will and intention to do otherwise. Committing all one’s available resources to an endeavor does not insure that one will immediately succeed. But *not* persisting will assure failure.

Even when Caiaphas’ guards seize Jesus in Gethsemane and Peter instantly rallies to Jesus’ aid by brandishing his sword and cutting off Malchus’ ear, his brave response is judged by Christ Jesus to be irresponsible and ill-advised because it does not accord with the principle of pacifism in His teachings—as expressed in “turning the cheek” and “Blessed are the peacemakers.” It is also subject to the spiritual law that “they that take the sword shall perish with the sword.” More to the point, Jesus has already informed his disciples of what must take place and that Scripture is to be fulfilled. But Peter finds it hard to accept this prospect, even

though it be his Master's will. He has perceived that Christ Jesus is the Son of God, but at this moment His power seems to be in question. Peter wants to protect Him Who, should He pray to His Father, would be attended by "more than twelve legions of angels."

What can we learn here? That, like Peter, we will toe the line and do our duty and pledge our allegiance—unless something *really* unjust or offensive to our nature crops up? Doesn't a part of us embrace Peter's defensive action, find it even admirable? But Jesus' business is not the way the world does business and if we vow *not* to be conformed to the world, then we must be obedient to all that vow entails. Humility and consistency will surely help us in our resolve.

The most poignant instance of Peter's saying one thing and doing another, of passionate affirmation that fails to be confirmed in action, is in his thrice denying knowing Jesus so he can "save his own skin." Not only has he said, "Though all men shall be offended because of thee, yet will I never be offended," but more grandly, "Though I should die with thee, yet will I not deny thee" (Matt. 26:33-35). As Mark reports it (14:29), Peter's oath of fealty is tinged with bravado: "Although all shall be offended, yet will not I." But what does he in fact *do*? Through John's intercession (John 18:15ff), the doors to the high priest's palace are opened to him. Peter enters and is three times recognized as one of Jesus' followers. He feigns ignorance and his denials (Matt. 26:70-74), like the man himself, are strong: 1) "I know not what thou sayest." 2) "I do not know the man." 3) "Then began he to curse and to swear, saying, I know not the man."

Luke's account of this event shows the Lord's prescience. He tells Peter that Satan desires to sift him as wheat (22:31ff), but He has prayed for His disciple that his faith fail not. But He knows Peter is yet wavering because He then says, "When thou art converted, strengthen thy brethren." Peter



Oil on canvas, 122 x 159 cm. Guercino (Giovanni Grancesco Barbieri), 1591-1666. Louvre, Paris

The Tears of St. Peter

As the Mother of the Man of Sorrows mourns His violent death, Peter's grief is compounded by remorse for thrice denying that he knows his Lord and Master.

answers, "Lord, I am ready to go with thee, both into prison, and to death," but not, we see, *until* he is converted, and it takes the dramatic denial of the Lord to convert him.

Is Peter to be singled out as more fickle and insincere than his fellows? The text says that all the disciples pledged their solidarity with Jesus at the Last Supper. Following upon his affirmation of loyalty, "Likewise also said *all* the disciples." But Peter seems to be the most vocal, the most emphatic, the most absolute, the most, shall we say, lacking in humility.

When we read of this incident, we are troubled. We ask, Peter, how could you? But would we have done otherwise, when the chips were down, to save our own neck? For no mistaking, the high priest and his henchmen meant business. Still, how great the fall from the impassioned oath of to-the-death loyalty to low oaths of anger and rejection. And Peter knows it. He is heartbroken. After he hears the second crowing of the cock he remembers Jesus' words and is shocked by shame and engulfed in misery. He goes out and weeps bitterly.

When Mary reports to the assembled disciples that she has seen the Risen Christ and that His sepulchre is empty, Peter and John race to the tomb, John outstripping his elder companion (John

20). But at the tomb's entrance Peter enters immediately (as in "fools rush in"?), while John holds back, entering later. What is happening here? Is John giving another instance of Peter's impetuosity, his leaping before looking, his being possessed by undisciplined fervor. Just as likely is John graciously implying that Peter, being Peter, is consumed by love and hope that brook no hesitation or forethought. He is fully in character.

John's account of the Easter Monday fishing is actually an elaboration of the calling of Peter as recorded by Luke. Here, having fished all night and caught nothing, day breaks and the resurrected Jesus inquires from the shore if the disciples have any meat. He instructs them to cast their nets on the right of the vessel. They do and their net is burdened with fish. It is John who then recognizes the Lord. But it is, characteristically, Peter who, upon hearing the word (he didn't see the Word), casts himself into the sea. John is already with the Lord in spirit. Peter needs to be with Him bodily. This time he does not sink. He can swim, or wade.

When they have finished dining Jesus asks Peter three times, "Simon, lovest thou me." Peter is "grieved" to have to assure his Master three times of his love. And he must also wince as he painfully recalls his thrice denying the One for Whom he now professes love ("more than these" other disciples), the same One Whom he vowed to follow into prison and unto death. And even here, something of the old Peter, can we say, the jealous Peter, who wants to be first, who wants all of His Lord's love, asserts itself. For he is told in unmistakable terms that his vow will be fulfilled: when he is old he will stretch forth his hands and be bound and carried where he "wouldst not." To which Peter responds, even as might an adolescent, "What shall this man [John] do?" Okay, I'm going to die under compulsion, but what about John? Will he have a better death? John's Gospel suggests that Peter may have been competing with the other disciples, especially John, for the Lord's attention and favor. Jesus answers Simon, "If I will that he tarry till I come, what is that to thee? Follow thou me."

With a few exceptions, this word portrait has not considered Peter in an esoteric sense as the personification of one of the twelve human faculties



Michelangelo Merisi da Caravaggio (1573-1610). S. Maria del Popolo, Rome

The Crucifixion of St. Peter

"When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee wither thou wouldest not....Follow me" (John 21:18,19). Peter, in a consummate act of humility, insists on an inverted crucifixion to indicate his unworthiness to imitate the death of his Lord.

or zodiacal energies. Nor has it attempted to study the Gospel narratives as accounts of initiatory experiences. We have intended simply to look at Peter's all-too-familiar humanness. We may even regard him as the New Testament's Everyman, the one most like those (us) who would follow Christ: at once most faithful and most fallible; saying one thing and then doing another; giving up all to follow Him and then dictating the terms or the limits of our obedience to him; or even, God forbid, denying we have ever known him. If such a one is chosen to feed the Lord's sheep, surely we each have the same commission and the same hope that we are favored of the Lord and are each entrusted with work no other can do. So may we secure the Lord's blessing—along with a personal key to heaven. □

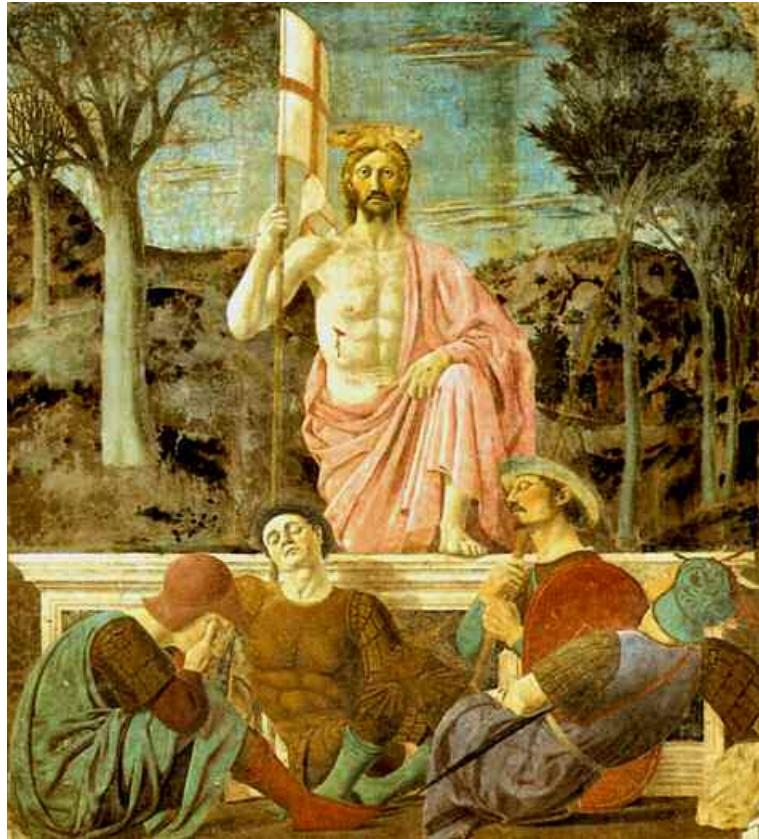
—C. W.

The Christology of the New Testament

TODAY WE FREELY use honorifics or superlatives to characterize Christ Jesus, but this practice is actually the result of what was a painstakingly long, often polemical, and occasionally mortal effort to determine the nature of the Being Who appeared as the crucified Nazarene two thousand years ago. Each term denominating this Person was originally fraught with potential controversy. Christology emerged from out of the competitive, conflicting context of Judaic Messianism, Hellenistic rationalism, and Roman Caesarism.

Oscar Cullman has written an intellectually challenging and closely argued book (*The Christology of the New Testament*, 1957, translated from the German, Westminster Press, Philadelphia, PA) on this emergence of Christological consciousness in the first century of the Christian era. This scholarly study, strongly relying on the Greek Septuagint, collated with Hebrew Masoretic texts and the Aramaic *Peshitta*, conceives Christ Jesus' influence in terms of four functions: His earthly work, His future work, His present work, and His pre-existence. Each historical function is signified by titles, most of which first appear in the Old Testament in (of course) non-Christian contexts.

Several preliminary remarks are in order. The name *Christ* (*Christos*, *anointed*) is the Greek translation for the Hebrew *Messiah*. Cullman uses this term less frequently than we intend because he



Piero della Francesca (c. 1416-1492), Pinacoteca Comunale, Borgo Sansepolero, Italy

The Resurrection

An austere and formidably frontal Christ, resurrected and at the same time more substantial than the sleeping guards, here provides a commanding example of the Kyrios, Lord of life and vanquisher of death.

attributes to Jesus qualities and powers that Rosicrucian Christianity specifies for the separate Being, the archangelic Christ. As Cullman makes clear, Jesus declined calling himself Messiah (Christ) because the Jews understood the term to signify the deliverer of the Hebrew people in a nationalistic, this-worldly sense. Finally, since Cullman's exegesis is orthodox, he does not recognize the existence of any Being superior to God the Father, whereas Western Wisdom teaches that the Father is the highest initiate of the lifewave associated with the celestial sign Sagittarius, the Lords of Mind, and that the Universal Absolute denominates a vastly higher and distinctly other Being.

Nevertheless, Cullman's Christology has great merit, as we shall attempt to outline.

The author uses the expression *Christology* to encompass "everything which refers to the uniqueness of the person and work of Jesus Christ." The oldest Christian confessions are not trinitarian but are expressed exclusively in Christological terms. In attempting to answer the question "Who is Christ?" this book does not explore Christ Jesus' nature but His function. The discussion of natures became necessary at a later time in Church history to identify heresies and is primarily a Greek, not a Jewish or biblical problem.

The Christological titles which refer to the earthly work of Christ Jesus are the *Prophet*, the *Suffering Servant of God*, and the *High Priest*. Christ Jesus' future work is designated by the *Messiah* and the *Son of Man*. The present work of Christ Jesus is best characterized by the titles *Jesus the Lord (Kyrios)* and *Jesus the Savior (Soter)*. The fourth Christological function, the pre-existence of Christ Jesus, is given by the titles *Jesus the Word (Logos)*, *Jesus the Son of God*, and Jesus as "God."

This fourfold grouping of titles is not arbitrary but accords with the actual process by which first century Christians developed an understanding of Christ Jesus' person and action. Only gradually did a multifaceted but organic comprehension of salvation history emerge—Christology as a redemptive history extending from original creation to the eschatological new creation (New Jerusalem), a history whose vital center is the earthly life of Jesus.

While Jesus was living on earth, His words and deeds worked on His contemporaries first by their very force and original content. These initial impacts caused His followers to invoke several concepts from their religious tradition to explain His "authority"—those of the *Messiah*, the *Prophet*,

and the *High Priest*. At first helpful, these titles eventually proved both insufficient and even misleading. Jesus never called Himself *Messiah* because of the word's political and kingly associations. On the contrary, He ever sought to divest himself of the worldly expectations implicit in the traditional understanding of *Messiah* as Israel's liberator and priest-king—to the disillusionment of Judas and the dismay of many of His other disciples.

The title of *Prophet* proved inappropriate because Christ Jesus was He to Whom the last prophet, John the Baptist, pointed as the One Who was to come. As Prophet, Christ Jesus could only point to Himself as that One. The title of *High*

Priest, a sacerdotal term, had but limited usefulness, though historically the High Priest was often both the presiding Prophet and the spiritual ruler of his people, dictating the important affairs of the Hebrew kings.

Only the events associated with His death, Resurrection, subsequent manifes-

tations, and Ascension opened the spiritual eyes of Christ Jesus' followers. Then His return (*parousia*) in an imminent and concrete sense gripped their minds. But now a second coming required more definite understanding of His *first* coming. Here began in earnest, under the suasion of the Holy Spirit, the recollection of Jesus' sayings and doings. "It was the experience of His lordship which gave the real impetus to a consistent formulation of Christology." Its main root was in worship of Jesus as the *present* Lord, Who was prayed to (the Aramaic *Maranatha*—"Our Lord, come!")—the very early liturgical prayer found in 1 Corinthians 16:22) and confessed (*Kyrios Christos*—Christ is Lord!).

At the heart of New Testament Christology is the *Kyrios* title. It was the center of the early Christian confessional life from which the believer attempted to understand the other Christly functions. Though

In calling Jesus Kyrios early Christianity transferred everything the Old Testament says about God, Who was so addressed, to Christ Jesus, the present divine ruler Who, rules the Church, the world, and the life of each individual.

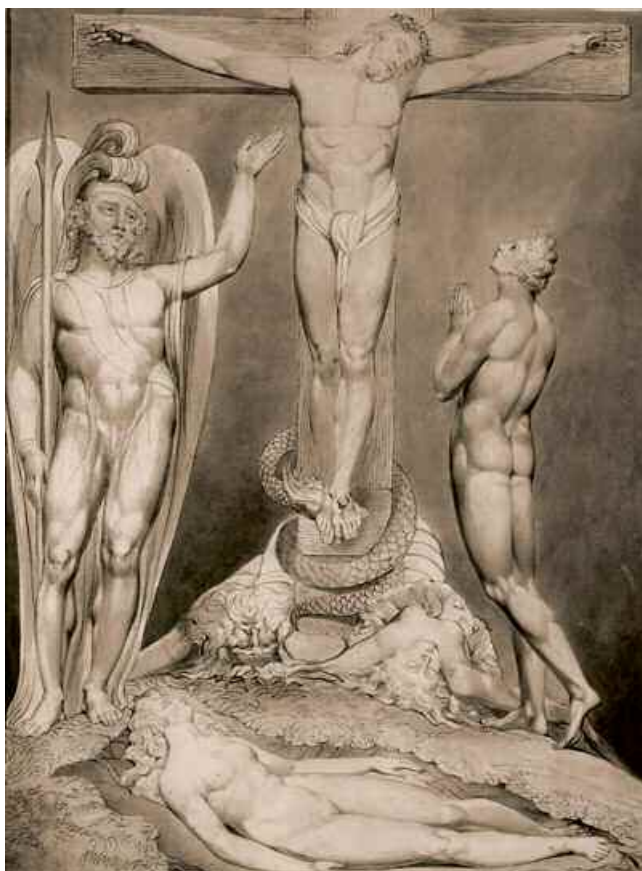
not the oldest title, it was the most inclusive of His attributes. In calling Jesus *Kyrios* early Christianity transferred everything the Old Testament says about God, Who was so addressed, to Christ Jesus, the present divine ruler Who, since His exaltation (after the Ascension) rules the Church, the world, and the life of each individual.

Christ Jesus is the supreme Lord (*Kyrios*, *Adonai*) of the Earth because to Him all power in heaven and in earth has been given (Matt. 28:18), whether the power proceed from Thrones, Dominions, Principalities, or Powers, since Christ is the sole focus through Whom these celestial potencies ray upon Earth. He is not only the door from Earth to Heaven, He is the door from Heaven to Earth.

Christ Jesus is Lord not because He is God's Son but because, being God's Son, He yet did not assert that dignity but humbled Himself, emptied Himself of all rightful claim to authority and became obedient to carrying the cross of the Earth's body and suffering physical death. Wherefore (that is, therefore), God has exalted Him unto Himself and given Him the unsurpassable name, *Kyrios*, to the Father's ultimate glory. This passage from Philippians 2:6-11 is featured in the Rosicrucian Fellowship's nightly Temple Service. In emulation of Christ Jesus the probationer is urged, "he who would be the greatest among you, let him be the servant of all." Such is the royal, Christ-obedient road to God.

The claims for and by Jesus were startling to many of His contemporaries, though all the titles applied to and by Him were already known. It was not the Messiah role to which they strongly objected. But to claim He was the Son of God ("I and the Father are one") was for orthodox Jews arrant blasphemy. Yet Jesus reveals Himself as the Son of God by His obedience. Adam sought sonship by trying to 'steal' it, by disobedience. Jesus demonstrated Sonship by fusing his will with the Father's will and by electing death. Adam incurred death by willful disobedience. Two of the three temptations of Christ Jesus after His Baptism were addressed to his status as Son: "If thou be the Son of God..." Jesus resists the call to miracle working and worldly dominion (Messiahship). Only by this refusal is His divine power ratified.

As the Son of God Christ Jesus is obedient not



Watercolor with pen, 19³/₄ x 15¹/₄, William Blake, Fitzwilliam Museum, Cambridge, England

The Archangel Michael Foretelling the Crucifixion

Christ Jesus in His capacity as the Son of Man suffers the death on the Cross for the redemption of Adam and Eve, restoring the true image of God to humanity. The nail passes through Christ's foot to pin the serpent's head to the Cross which rises from the conquered bodies of Sin and Death.

only unto death but to the end of time, fulfilling the plan of divine redemption, whereupon, in consummation of His obedience, there is a final "subjection of the Son" to the Father, "that God may be all in all" (1 Cor: 15:28). Herein lies the key to New Testament Christology: "It is only meaningful to speak of the Son in view of God's revelatory action, not in view of his being." His entire nature is given to fulfilling His Father's will—thus, paradoxically, making Him God as God reveals Himself: God crucified—*skandalon* and foolishness!

Perhaps the most enigmatic term, and the only title Christ Jesus applied to Himself, is the *Son of Man*. He suppresses the Son of God identity, its notoriety being counter to His purpose, and focuses on His earthly mission, His humiliation. According to Cullman, the title *Son of Man* embraces the total

work of Jesus. As Jesus used the term, it indicates “an eschatological redeemer.” “The expectation of the Son of Man was common in Jewish esoteric circles. It represented the highest conceivable declaration of exaltation in Judaism.” Christ Jesus is the Son of ideal Heavenly Man, original Man as God created him. Pre-existence in heaven is thus presupposed for the Son of Man.

Occurring sixty-nine times in the Synoptic Gospels, Jesus used *Son of Man* in two senses: as the effector of the work of redemption, and as the One Whose earthly task was to suffer death upon the cross. This term includes the office of judgment from the throne of glory as well as the comprehension of all mankind in one Person. In it is implicit both the appearance on the clouds of heaven in divine majesty and the deepest humiliation a human can experience. As Adam, first Man lost his highest possession, the “image of God,” so the Son of Man, Paul’s second Adam, restored to humanity that divine image. As Adam ate from what subsequently became known as the tree of disobedience, the second Adam corrected that transgression on the cross, the tree of obedience. All Christological concepts point in the direction of Christ’s character as the “image of God” and to His identity of form with God.

Saviour (Soter) is not an early term because *Kyrios* (Lord) subsumed it. Like Lord, it too was originally applied to God in the Old Testament and later transferred to Christ. *Saviour* referred not to Jesus’ earthly work but to His total work, his salvatory benefice. For neither by Himself nor by others was Jesus ever called Saviour during his lifetime. He received this title when He demonstrated that He is God sent from God and returned to God. To Jewish ears, *Jesus* meant the same as *Soter* (*Saviour*). This is how Matthew explains the name: “for he shall save his people from their sins” (1:21). Luke writes, “unto you is born this day a Saviour, who is Christos Kyrios” (2:11). To call Jesus *Soter* would have been understood as ‘Jeshua Jeshua.’ Only later did the use of *Soter* become part of the ΙΧΘΥΣ (*Ichthys*—Jesus Christ, Son of God, Saviour) creed. The saving from sin is the *effect* of Adam’s sin and the impact upon earthly matter of mankind’s accumulated sin. The spiritual mechanics of this salvatory act are described by

Western Wisdom Teachings as the shedding of blood by which Christ both gained and maintains access to the Earth.

The *Logos* (Word) is the eternal revealer, who communicates Himself since the very beginning. While Genesis opens with the words “In the beginning God created the heavens and the earth,” John’s Gospel begins, “In the beginning was the Word.” “The evangelist gives a new Genesis account, now presented in the light of the Mediator of revelation.” The utterance of God which called the world into existence is the same which speaks to us in the life of Christ Jesus. The formative Word which was from the beginning, this same Word (*Logos*) was made flesh in the New Testament. Nineteen hundred years have permitted some domestication of John’s Prologue, but identifying the historical person Jesus as the hypostasis or revelation of the *Logos* continues to be a radical assertion. The *Logos* is God in His revelation, God as He can only be known—in the action and Being of His Son: “No one cometh unto the Father but by me.”

The author is scrupulously faithful to the spirit of the texts he considers without being dogmatically insistent on the correctness of each word. He is comfortable with the fact that words and phrases may have been added, modified or misconstrued in redaction and translation. He writes from a perspective enlightened by a deep immersion in the cultures and ideas of the time he is studying, and his conclusions derive from the dictates the texts themselves as seen in this cultural and philosophical context.

Cullman, as an accomplished scholar, makes an admirable admission: “Because the first Christians see God’s redemptive revelation in Christ Jesus, for them it is His very nature that He can be known only in His work—fundamentally in the central work accomplished in the flesh. Therefore, in the light of the New Testament witness, all mere speculation about his nature is an absurdity. Functional Christology is the only kind which exists.” That is, Christ Jesus is all that the titles ascribe to Him and used by Him signify because of what He *does*, what He *did*, and what He *will have done* by the end of time. Here is ground for our faith and impulse and example for our own Christ-directed action. □

—Carl Swan

Ginseng *World's Top Tonic?*

LIFE'S TOO SHORT to be tired,"¹ the full-page ad proclaimed. But that's not the only strike against fatigue. It's also quite dangerous. Depression,² stress, boredom, moodiness, crankiness, anger, pessimism, gloom—are there any enemies of the good life that are not in some way related to or exacerbated by fatigue? It can also hinder those on the spiritual Path.³

That's where ginseng comes in. All things considered, it may be mankind's foremost fatigue fighter, the world's top tonic. Not a stimulant, a tonic. There's a huge difference. To grasp the nature of a stimulant, one must note the word's origin, from the Latin, meaning *to goad*. During ancient Romans chariot races, sticks with sharp points at the end were used to goad, or whip up, tired horses. It might be said that energy was being borrowed from the future—and that is exactly what stimulants do to the human body, which eventually has to pay. We've all heard of "coffee nerves." Caffeine is a stimulant, actually a poison, which the body seeks to eliminate by increasing its metabolism, resulting in a temporary surge of energy.

Not so ginseng, a tonic. It supplies nutrients that enable the body to function more perfectly, energetically, harmoniously; there's no borrowing from the future. Results are not as rapid as with coffee, for nature works more slowly, but more effectively. There is not just a temporary spurt of energy, but a general long-term rise in the level of well-being as well as improvement of body functions. For instance, after one has been taking ginseng for



Herb Research Foundation

Ginseng is a low plant with three leaves at the top. Each leaf is made up of five leaflets. It has small greenish-yellow flowers, some of which later produce scarlet berries. The fleshy root is used in medicine and in general nutrition. American ginseng, cultivated chiefly in Michigan, Minnesota, Oregon, and Wisconsin, is deemed better than the Chinese or Korean varieties.

awhile one may feel strangely lighter and also more limber while walking or jogging.

Ginseng also offers protection against viral and microbial infection, against excessive heat and cold, and radiation exposure. It fosters better elimination and endocrine function, improved visual and hearing acuity, and is useful in the treatment of the three major degenerative diseases: diabetes, heart disease, and cancer. It optimizes oxygen usage, increases glycogen storage, enhances functioning of the nervous system, and promotes speedier convalescence from illness.⁴

Aren't there other herbs that claim to be tonic and therapeutic? Indeed. So why prefer ginseng? Some years ago, Bill Moyers, former White House assistant, best-selling author, and producer of educational TV, visited Mainland China where, among other things, he studied its healing practices. No people have worked longer and more assiduously with herbs than the Chinese, and they told him that of the eight hundred herbs used by them, ginseng ranks first. They also insist that one cannot live irrationally, follow hurtful health habits, and expect ginseng to atone for one's physical sins.

Rather, if one lives by the laws of health, it then can be a sort of bonus.⁵

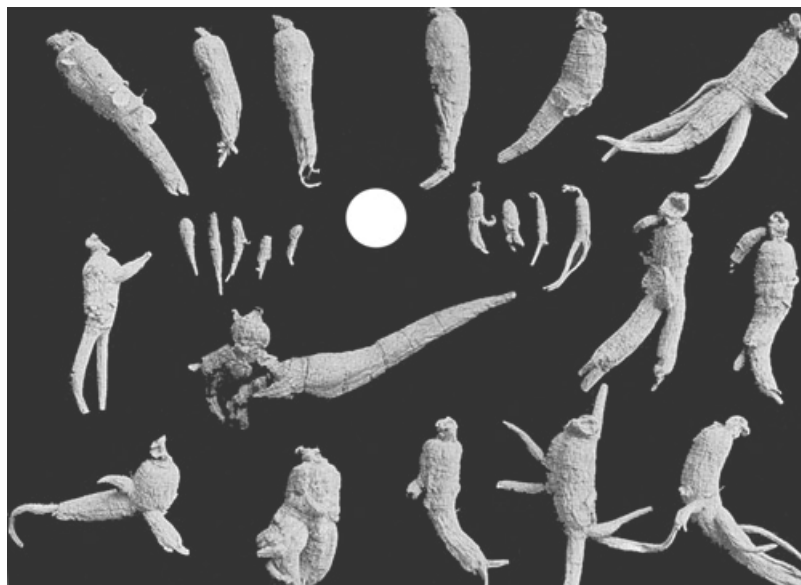
“To the Chinese, ginseng was and is the most powerful and most precious herbal commodity...used...to increase metabolism, reduce fatigue, and raise mental and physical capabilities.”⁶ Next to the Chinese, perhaps no people have studied ginseng more eagerly than the Russians, especially right after World War II. Even more than the Chinese, it was they who brought it to the world’s attention. They consistently gave it to their Olympic champions and cosmonauts as a result of the studies by Dr. I. I. Brekhman.

There’s also this: just because an herb is sold in a health food store and advertised to be of therapeutic value does not mean it is even safe: Readers may be surprised and shocked by the long list of herbs available from health food outlets which have been found to cause major bodily harm—kidney trouble, irregular heart rate, abnormal blood pressure, paralysis, and even death: *Ginseng is not among them!*⁷

Being a one hundred percent healthful product, ginseng is not addicting; only harmful substances are. Is it habit-forming? Is there any pleasurable activity that, especially if repeated often enough, is not so? “Old habits die hard.”⁸ Isn’t that why publishers of magazines offer initial low rates, at little or any profit, to get people in the “habit” of reading their products, encouraging subscriptions, and enabling them to make a profit later.

But there’s a difference between addictive and *mildly* habit-forming substances. One morning the writer, having used ginseng for several years, forgot to take it. Not until almost noon did he notice feeling slightly “different,” not tired, even though he had walked several miles, and remembered his omission. But it is a well-known fact that regular coffee users have freely confessed that until they have had their morning dose of caffeine, they cannot function properly.

To derive maximum benefit from ginseng, a few facts should be kept in mind. It is always best to



Size of above ginseng is relative to a silver dollar (white spot). The plant's Chinese name, which means “likeness of a man,” is due to the shape of the root. Those shaped most like a human body, which are the wild varieties, are the most valuable. Cultivation tends to produce regular roots.

take it on an empty stomach, preferably followed with a little liquid. It can be taken with meals; it is an integral part of Chinese meal preparation. It should never be taken late in the day unless one needs to stay up extra long. It comes in various forms—tablets, capsules, powders; the extracts or concentrates generally offer the most for one’s money. Just because a brand is expensive does not mean it is extra good. If offered at a low price it is well to remember one generally gets no more than what one pays for.

The beginner should gradually build up the amount taken. Some forms of ginseng are not pleasant to the taste, but that should be no deterrent—the therapeutic value of lemons, garlic, and horseradish, despite their taste, is well known. The best way to offset ginseng’s original taste is to add honey. In fact, some brands suggest that this can augment the herb’s potency.⁹ A word of caution: some kinds of ginseng and certain honeys, if combined, taste so delicious and produce such an almost instant upsurge of euphoria as to become very much habit forming!

Ginseng may be mentioned in the Bible: Its aficionados claim it is the *pannag* mentioned in Ezekiel 27:17, for its botanical name is *panax*,¹⁰ thereby possibly giving rise to the word *panacea*,

which means cure-all. While in the literal sense this is incorrect, ginseng may be nature's nearest equivalent.

"If something sounds too good to be true, most likely it is," the public radio commercial periodically reminds us. Perhaps some readers are harboring reservations concerning ginseng. It may be well, therefore, to listen to the critics. One of them authored an article carried in a widely circulated sports journal that presented the results of a study conducted by a Ph.D. nutritionist at a prestigious U.S. university involving daily doses of ginseng given to eight athletes while eight other athletes were given placebos. After six weeks there was no difference between the two groups' physical prowess.¹¹

Some comments regarding this study are in order:

1. Sixteen persons is not enough to prove anything scientifically.¹²
2. Because of the powerful influence of mind over matter, placebos are not reliable in scientific tests; they can be just as effective as "the real thing."¹³
3. The athletes were described as "highly trained." Perhaps they had already reached their top performance level and no extra energy enhancer would make any difference.
4. There are different kinds of ginseng: American, Chinese, Korean, Manchurian, Siberian, etc. Only one kind was used; this is no basis for condemning all species.
5. The kind used has been "disowned" by some in the "ginseng community" as not being real ginseng.
6. Sixty drops of ginseng was the daily dosage. This was said to be the normal amount; athletes need to take more than the average person if striving for above-average performance.
7. The article does not say how the ginseng was taken. As stated above, some ways are better than others; perhaps an inferior method was used.
8. Ginseng is often prepared with alcohol, which at times is 50% or even more of the product.¹⁴ Alcohol, an alkaloid, is harmful, hence no real progress should be expected.¹⁵

9. Who sponsored the experiment? "Experiments" can be designed to yield desired results. There have been experiments that "exonerated" white sugar; it was not too long ago we were told tobacco is not addictive.

10. "Over 1,000 clinical studies have confirmed its (ginseng's) undeniable power to increase your stamina, boost your energy levels and supercharge your resistance."¹⁶ What is "one" against "over 1,000"? Especially if that "one" is as badly flawed as that analyzed above? Ginseng is one of the "best longevity herbs."¹⁷ And even if it should not add years to your life, it will add life to your years.

All things can be abused and ginseng is no exception. One can take too much, indicated if insomnia sets in, even more if one gets "the shakes." In that case, one should cut back at once. Yet there is an even more dangerous way ginseng may be abused:

"If the newly generated power, which...ginseng creates, is to flood the system with a new supply of precious hormones, continence must accompany its use....No man or woman who is seeking rejuvenation for the mere sake of added indulgence will find in ginseng the answer to his prayers."¹⁸ □

—A Probationer

1. *Women's Sports Fitness*, July/August 1996, page 92; *Let's Live*, July 1996, page 96.
2. Depression costs the U.S. \$5 billion a year. Dr. Hugh L. Fichelberger, on *The Protestant Hour*, monitored over WPTF (Raleigh, North Carolina), June 23, 1996.
3. Galatians 6:9; 2 Thessalonians 3:13.
4. *Siberian Ginseng*, Betty Kamen, Ph.D., page 13; *Nutrition News*, Volume XI, #2, pages 2, 3.
5. *Let's Live*, July 1996, page 76.
6. *Saturday Evening Post*, July/August 1996, page 79.
7. "Herbal products do not require regulation by the FDA" *Newsweek*, May 27, 1996, page 12.
8. *Time*, May 27, 1996, page 27.
9. "Ginseng is a blood sugar equalizer." *Let's Live*, June 1996, page 24.
10. *Home Health*, Spring 1996, page 8.
11. *Runner's World*, June 1996, pages 30-32.
12. *Newsweek*, April 29, 1996, page 56.
13. *Time*, May 20, 1996, page 54.
14. *Energy Times*, June 1996, page 18.
15. *Psycho-Physiopathy*, Book 2, page 77, Teofilo de la Torre.
16. *New Healing Discoveries*, Julian Whitaker, M.D., page 9.
17. *Let's Live*, June 1996, page 87.
18. *Sickness and Senility are Unnecessary*, Dr. Leon De Seblo, page 96.

HEALING

The Healer

*TO A YOUNG PHYSICIAN, WITH DORÉ'S
PICTURE OF CHRIST HEALING THE SICK*

So stood of old the holy Christ
Amidst the suffering throng;
With whom His lightest touch sufficed
To make the weakest strong.

That healing gift He lends to them
Who use it in His name;
The power that filled His garment's hem
Is evermore the same.

For lo ! in human hearts unseen;
The Healer dwelleth still,
And they who make His temples clean
The best subserve His will.

The holiest task by Heaven decreed,
An errand all divine,
The burden of our common need
To render less is thine.

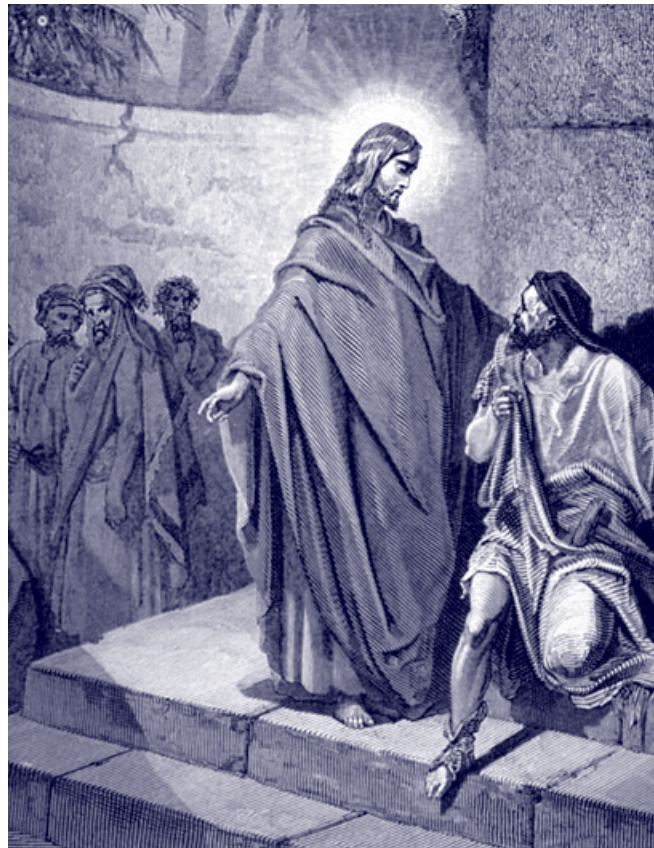
The paths of pain are thine. Go forth
With patience, trust, and hope;
The sufferings of a sin-sick earth
Shall give thee ample scope.

Beside the unveiled mysteries
Of life and death go stand,
With guarded lips and reverent eyes
And pure of heart and hand.

So shalt thou be with power endued
From Him who went about
The Syrian hillsides doing good
And casting demons out.

That Good Physician liveth yet
Thy Friend and Guide to be
The Healer by Gennesaret
Shall walk the rounds with thee.

—John Greenleaf Whittier



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:

March.....4—10—17—24—31

April.....6—13—20—27

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

Rex and Zendah *in*



THE LAND OF THE VIRGIN

THE ENTRANCE to the next land was through an archway, the pillars of which were almost entirely covered with sheaves of corn, held in place by twisted bands of leaves, among which were twined branches of fruit and flowers.

It reminded them of the harvest festival.

At the base of each of the pillars was a bowl of water, and round each of these were engraved words.

On one: "Only with clean hands and feet can ye enter this land." On the other: "Cleanliness is next to Godliness."

The space between the pillars had no gate, but seemed to be filled with corn, growing higher than the children's heads.

There was no path to be seen, and when they touched the corn with their hands, it was stiff and unbending, and there was no way through.

Zendah looked at the scroll of Hermes and pointed out to Rex what it said: "When you arrive at the Land of the Virgin, wash in the water of the basins and empty it in front of the growing corn; then pronounce the Password."

They went to the basins and began to wash their hands, Rex taking one and Zendah the other. "Do you think we must both wash in each of them?" asked Rex.

"Of course, silly," said Zendah, "I expect they are different kinds of water; I am sure they felt dif-

ferent to me, when I put my hands in." Then sitting down on the ground she put her feet into the waters of both bowls.

"I don't see any need to do that," grumbled Rex, who thought they were wasting time by so much washing. But when Zendah pointed out that the motto on one of the bowls did say something about feet, he thought it was better to do the same. Having finished, they threw out the water as directed, when these words formed in the sand at their feet:

"Purity is Service."

The words slowly formed and disappeared. A voice startled them. "Welcome children, at last."

They looked up, and there, parting with both hands what had seemed to be stiff, unbending corn, was Hermes.

"You have managed very well without me up to now," he said, "but I have never been very far away, though you did not notice me. It was I who whispered in your ears when you did not know quite what to do."

He beckoned them to him, and parting the corn with one hand, he pointed with the other to a path leading through it. On they went, through miles and miles of corn fields, oats and barley, wheat and maize, and many other kinds of grain. They were all ripe and waiting to be gathered. At the far end of the path they came out into open and pleasant country, and there they were met by



several women dressed in yellow robes, somewhat resembling the colour of the corn.

These women did not seem to see Hermes, but spoke to the children at once.

“Have you washed your feet?” asked one.

“Are your hands clean?” demanded another.

“I hope you have not brought the least speck of dirt into the Land of the Virgin,” said a third.

Rex and Zendah were puzzled and looked at Hermes to know what to say.

“Ladies,” he said, “there is no need for your questions, which are quite right for most people, but these children are using their star bodies, and as you know those are always clean, yet they could not have entered this land unless they had used the water in the bowls at the gate.”

The women solemnly bowed to the children who went on with Hermes, walking through the sunlit country. Everywhere were little houses standing in their own neat little gardens, every one just a little different from the others.

One thing these gardens had in common—there was not a weed to be seen anywhere, and in each one there were formal beds of flowers and tidy paths with not a stone out of place. It was all so spick and span that they were almost afraid to walk along the roads.

Passing at last away from these country places, they came to the capital of the country which Hermes told them was called the Town of Perfection.

Here were fine clean buildings that seemed to be mostly offices for doing different kinds of business. Inside they found clerks, busily writing in enormous ledgers, adding up sums with rows and rows of figures.

Every wall was covered with shelves divided into hundreds of pigeon holes, filled with papers, and all labeled with different names. People were running to and from these holes either putting some papers away, or fetching some out. They were very busy, too busy to explain anything to the children, who did not feel very much interested until Hermes told them that the writing which was



done there was very useful to the other lands, because this recorded and kept safe the important things that happened.

Then they went down to a large room below the offices where they became greatly interested. It was the largest laboratory that they had ever seen. Men and women in long white coats, helped by a number of quite small boys about the age of Rex, were grouped round small, blue gas flames watching queer-shaped glass tubes.

Some were pounding things with pestles in mortars. Every now and then there would be an explosion in one of the tubes, and all would gather round and make notes in their own little notebooks. One man was squeezing juice out of various fruits, filling glass tubes with it, and trying the effect of drops of different coloured liquids on the juice. This result too was noted in a book.

“What are they doing?” asked Rex.

“They are trying to find out which things are the most valuable foods for people to eat.”

Rex pulled a face. "I think the best foods are those that taste the best."

Hermes laughed. "I am afraid they do not all think so in this land."

From there they passed through a doorway into a greenhouse filled with plants and flowers in full bloom, many of which were quite strange to them.

"Why!" said Zendah, after she had run first from one queer plant to another, "they are not a bit like our flowers at home." The head gardener came up just then, and replied:

"No, of course not, this is where the fairies help us to grow new kinds of fruit and flowers. See, this is how we do it—but first I must see if the stars say it is the right time." And he went to a book that was hanging in a corner of the greenhouse, and ran his finger down a page. "Yes, in five minutes we may begin." So from a box he took a small brush, and going to a white lily-like plant that was growing near them, he took some of the yellow pollen from its stamens, and then passing to a gorgeous red flower, he placed the pollen on the long green rod that grew in the centre of the flower.

"Now," he said, "we must tie it up in a muslin bag so that nothing else can touch it, and when the seeds ripen, we shall be able to grow a beautiful lily, red with white spots, or it may be white with red spots, I cannot say which, for that all depends on the fairies."

Then he gave them a peach with a pineapple flavour and an apple with no core nor seeds, that had a musk flavour.

He showed them a blue rose and a bright yellow sweet pea. "All these flowers and fruits are discovered here first before you can grow them down on Earth," he said.

Zendah caught hold of his arm, "When shall we

be able to grow a blue rose?" she said. He shook his head mysteriously: "When the Head Gardener comes to live with you," he replied.

They could hardly drag themselves away, but at last Hermes said they must hurry on, and took them into a garden enclosed by high stone walls. Each wall was covered with fruit trees, and in the middle was a six-sided bed filled with white Madonna lilies. In the centre was a most unusual fruit tree; the leaves shone, silver-like, and the fruit sparkled like Jewels with different colours. Right on the topmost branch was a golden apple that shone as the Sun.

"That is the most valuable thing in this land," said Hermes, "the Golden Apple of Knowledge and Healing. There is only one at present in the whole universe. Some of those people you just saw are trying to make other fruit trees grow one like it. They have succeeded in growing a silver one that will do a great deal of good, but they have not found out how to grow the real apple yet."

From this courtyard, they entered the palace. Here, as everywhere else, everything was exactly where it should be—nor could you find a fault with anything; but still, it was not as beautiful nor as comforting as the Palace of Venus.

All the walls were covered with white and yellow linen hangings with little streams of water running in channels down every passage, so that you had to step through water to enter any room. This prevented your taking dust into any of the rooms. In the largest hall, at the far end, there was a dais upon which were seated five wise-looking young men at a round table.

The chair at the head of the table was vacant; the only real difference between it and the others being



that it was more beautifully carved. Hermes told them that was his chair, but he was so busy as the messenger of the gods, that these five men governed for him when he had to be away.

“Then too, my brother Vulcan helps, but he is so occupied at his forge making beautiful works of art that he has not much time for ruling either, and many people do not know when he is here.”

They just peeped into a workshop at the side of the hall and saw Vulcan hammering out sheets of metal. Numbers of young people were making all kinds of useful things, from vases and bowls to tiny buckets. The most noticeable thing was the fineness of the details, and the polish they imparted to each article.



Back once again in the large hall, Hermes took a beautifully coloured apple from a plate and gave it to Zendah. Looking at it with surprise, she found it was made of metal, though it looked so real.

“This is only a copy of the real apple of health,” he said, “but even this will take away headaches when you smell it, and cure quite a number of other things too.”

Into Rex’s hand he dropped a lily-shaped pin, with the head made of jasper, telling him to keep this as a remembrance of the Land of the Virgin.

From another dish he took a large flat cake, and breaking it in half he gave them each a piece. “Nowhere will you find such satisfying bread as that from the Land of Purity,” he said.

Indeed, after they had tasted it Rex and Zendah thought they had never had such delicious bread before.

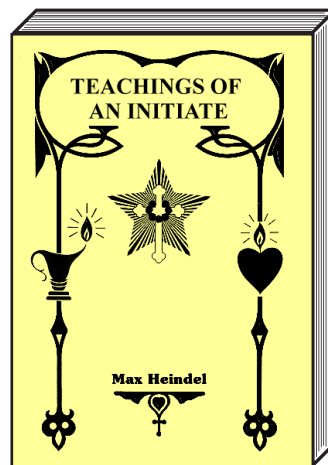
Returning from the hall toward the entrance gate, they passed all the neat little houses, and once more came to the corn fields.

Hermes showed them the path and waved his hand; they walked through and soon found themselves outside the Land of the Virgin, and close to the next gate. (Continued) □

—Esme Swainson

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