

Rays from the Rose Cross



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

July/August 1996—\$3.00

**CHRIST JESUS AND THE FOUR GOSPELS
THE SCIENCE OF THE ETERNAL
THE TABERNACLE IN THE WILDERNESS
TEMPLE SYMBOLISM**

A CHRISTIAN ESOTERIC MAGAZINE



O LOVE THAT WILL NOT LET ME GO

O Love that will not let me go,
I rest my weary soul in Thee;
I give Thee back the life I own,
That in Thine ocean depths its flow
May richer, fuller be.

O Light that followest all my way,
I yield my flickering torch to Thee;
My heart restores its borrowed ray,
That in Thy sunshine's blaze its day
May brighter, fairer, be.

O Joy that seekest me through pain,
I cannot close my heart to Thee;
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be.

O Cross that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.

—Reverend George Matheson, 1882

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

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FEATURE

APHORISMS

Do not seek to follow in the footsteps of the wise.
Seek what they sought.

—Basho

The mystical is not HOW the world is, but THAT it is. —Ludwig Wittgenstein

We have what we seek. It is there all the time,
and if we give it time it will make itself known to us. —Thomas Merton

If you do not get it from yourself, where will you go for it? —Zenrin

We make a living by what we get.
We make a life by what we give. — Anonymous

If a man wishes to be sure of the road he treads on,
he must close his eyes and walk in the dark. —St. John of the Cross

It is good to have an end to journey toward,
but it is the journey that matters, in the end. —Ursula K. LeGuin

When you are deluded and full of doubt, even a thousand
books of scripture are not enough. When you have
realized understanding, even one word is too much. —Fen-Yang

We dance around in a ring and suppose,
but the Secret sits in the middle and knows. —Robert Frost

The eye with which I see God
is the same eye with which God sees me. —Meister Eckhart

Thou would'st not be seeking me had'st thou not already
found me. Be not therefore disquieted. —Blaise Pascal

If the doors of perception were cleansed
everything would appear to man as it is, infinite. —William Blake

In the Light of Summer

THESE ARE THE DAYS, July and August, when the sun is royally enthroned in the summer skies, high and long aloft, long too in the west, as if reluctant to leave.

Sun soaring in the heavens—here is the superlative emblem for the life-giving, all-creating God, Whose Son as Sun's regent not only bathes Earth in bright beneficence but irradiates and tinctures its every iota, leaving no dark, nor down, nor inmost den unflooded with forces far finer and more penetrating than photons of visible light. Call it consciousness. Call it love.

What a wonderful witness to the Sun's amplitude science has disclosed in the electromagnetic spectrum, which testifies to the infinite diversity of the Holy Spirit as It proceeds out of the mouth of the Creator in octave after octave of hierarchical song, even as Pentecostal tongues of flame find utterance in the family of human languages.

Sun beams upon Earth and is gathered by everything green which in return gives humans the breath of life and the very substance of their green being. Sun crystallizes in rock and enstars in diamonds; sun bleeds into colors as its high energies are wounded by the earth's substantiality. Sun transfuses as heat in the blood, enabling the Human Spirit to take up physical residence. Sun lodes in fossil fuels, sleeps in seeds and grains, quietly gestures in the moon's glowing motions.

Sun visible and invisible comes to us, catalyzes our chemistry, informs our biology, inspires our poetry: We are light's finest permutation, its noblest work. The invisible Son too has come to



From *Secret Symbols of the Rosicrucians of the 16th & 17th Centuries*, Altona, 1785

Harmonious Conception of the Light of Nature

from which you can deduce the renovation & restoration of all things emblematic.

Earth, became visible, Christened humanity, wrought a mighty work of God.

Light is our access to Divinity. It is the hem of God's garment, the effulgence of His holiness, the Grace of His Goodness.

During these days, laked in summer's light, we may most easily pursue our own pleasure, so amiable is the season; but a pause in pleasure's pursuit, a moment's recollected thought, can bring us to our right mind, to due regard of our Source. For our surety is entirely and only in the Father of Lights in Whom, day or night, we are instilled utterly; Whose solicitude is personed in the Son of Righteousness, with healing in His wings; Whose wisdom flashes within and gives spiritual birth to the light of prayer, praise and good-will deeds.

May we, Light's Sons and Daughters, shine the light we have received, be a summer to each other, so we may return to the Father clad in light, prodigally, joyously. □

MYSTIC LIGHT

Christ Jesus and the Four Gospels

AS THE SUN IS THE SOURCE and center of our physical cosmos, so is Christ its spiritual center. How then can we begin to fathom the reality of this supernal Being Whose Name describes what we align ourselves with, believe in, and aspire to? We meditate on and materially move ever in remembrance of Him Who now dwells in our souls by once having put on a human form like ours. Macrocosmic Christ was precipitated into the microcosmic physical bodies of Jesus.

The Gospels are an inner sanctum of Christian revelation. They are not only a repository of the sacred Word, but, reverently entered into, they are a eucharist which, rightly received, awakens in us the Word as it ever now lives and gives life. This Word, Christ, inspired the four Gospels and is their spiritual Substance. When we partake of this living scriptural bread, we build into ourselves some understanding of the Being Who, as Christ Jesus, focused on earth the deeds of heavenly hierarchies.

But why *four* Gospels? Our modern positivist Bible scientist wants to condense the four versions of one life, eliminate the repetitions, duplications, and contradictions. After all, three are synoptic—ostensibly from the same view. But are they in truth? Will four photographs of the same object, each taken at ninety degree angles from the others, give the same picture? How much less would one expect equivalence when the “object” is the Logos incarnate, earth’s Creator? In fact, each Gospel presents an aspect or attribute of Christ.

Though the man Jesus might have been recognizable from four angles, the wholly spiritual Christ is a universe in Himself. When we read of



The Book of Kells, Irish National Library, Dublin

An illuminated manuscript of the four Gospels, created in Kells, Ireland, in the 700's or 800's, this design depicts the symbols of the four Evangelists : St. Matthew (the Man), St. Mark (the Lion), St. Luke (the Calf), and St. John (the Eagle).

His words and deeds as detailed by each Gospel writer, we would do well to attend to the slightest disparities between them, including omissions, language, and emphasis. Perhaps most important, we may meditate on the totality of each, seeking to discern the predominant mood or tone.

Were four people asked to give a psychological profile of the same individual, the result would be four different portraits bearing many common features but varying from one another in distinct and objectively valid ways. The Gospels are not redundant. They complement and deepen a mutual vision. In fact, together they present the Christ Being emanating a trinity of divine attributes unified in a human manifestation.

When we steep ourselves in St. John's Gospel, we are informed by the highest kind of wisdom. The one who Christ Jesus loved leaned on His heart and heard the Word resounding from its heavenly Source. When we contemplate that wisdom which infuses St. John's Gospel, "we hover, like the eagle, in the heights far above the level of human existence, we are carried on the wings of transcendent, transforming Ideas above all occurrence in the life of the individual human soul." Divine wisdom flows to us like mental waves from the powerful wingbeats of the sublime Logos as it circles in the heavens of consciousness, imparting intuitions of the highest truths human souls can receive.

These living truths are the light of the world. They emanate from the Logos as irradiations of His Being. On earth, light is the medium in and by which all creation can be seen. Light reveals. What actually is light that it has this capability? Metaphysically, it is the condition that makes understanding possible. As Plato said, God is light and truth is His shadow. Spiritual light shines in our material darkness and our earth-bound brain comprehends it not. But raised on the pinions of St. John's spiritual vision, our souls are enlightened by the Wisdom aspect of Christ in Whom there is no darkness at all.

The Gospel of St. Luke is imbued with the influence of another attribute of Christ which can be characterized by the Virgin Mary's words, "be it so, even as Thou wilt," or "my soul doth magnify the Lord"; or by Christ Jesus Himself in "Father, forgive them, for they know not what they do," or "Father, into Thy hands I commend my spirit." The essence of these words is devotion and sacrifice. The Gospel of St. Luke is permeated by the mood of compassion and self-giving. It is preeminently the Gospel of healing, describing how Christ Jesus gives of His substance that others may be made whole. He empties Himself of divinity that humanity may be replenished and renewed in spirit.

Christian alchemists used the symbol of the pelican who gives her own physical blood to nurse her brood. So does the Redeemer make of His body, soul, and spirit a living sacrifice. Christ Jesus' earthly healing acts were all preparatory to His



El Greco (1541-1614), The Prado, Madrid

The Dead Christ in the Arms of God the Father

St. Luke's Gospel portrays that aspect of Christ which is Love as utter Self-giving.

ultimate healing deed of offering His body and blood as a sacrifice for human redemption. As He broke bread at the Maundy Thursday Last Supper, instituting the high rite of Communion, so he broke his body and continues to divide and distribute the spiritual Bread of His Love for the feeding and regeneration of His members, His younger brothers, humanity.

The semi-esoteric religious movement of Mithraism reached its apex of popularity in the second century A.D. It incorporated many Christian elements and used as its central emblem the image of Mithras astride a bull which he has just impaled. To the understanding, this image suggested that the physical nature, essenced in the blood, was sacrificed for the higher principles. Indeed, direct linkage was made between this image and the Crucified One, Whose representa-

tion was, for a time, prohibited.

In St. Luke's Gospel, Christ Jesus is seen not only as the Light of the world, but as the Being Who makes of His Being an oblation, the supreme Self-surrender, Who actually confirms His Identity as Love through the gift of His life. Therewith was given the archetype for evolution, which consists in constantly increasing the capacity for sacrifice. Christ, the fount of compassion, sacrificed nothing less than His Godhood. St. Luke's Gospel portrays that aspect of Christ which is Love as utter Self-giving.

There is no wisdom accessible to man that is not in some way contained in St. John's Gospel. Likewise, there is no love exemplified in St. Luke's Gospel, stupefying in its magnitude though it be, which man cannot and will not attain.

A third attribute of Christ, which infuses the Gospel of St. Mark, is strength: the strength that makes possible all things; strength as the creative power that surges through the world; strength which in all systems of symbolism is represented by the lion. This strength, which orders and directs all things and, when unfolded, signifies supreme Power, this is what the Gospel of St. Mark emphasizes in Christ Jesus, the Lion of Judah. The Christ of the Gospel of St. John is the sublime Sun Being, the spiritual Light of the world. In connection with the Gospel of St. Luke, the warmth of the Love streaming from Christ is manifest. Immersion in the Gospel of St. Mark gives us a sense of the spiritual Power of the Sun-Christ.

We challenge our comprehension and incite our wonder yet further when we realize that in His works Christ draws upon the potencies pertaining to the realm of the wisdom-filled Cherubim. This is the reason why a deep reading of St. John's Gospel evokes in us the feeling associated with the

image of the eagle-soaring Cherubim. They may guard against a premature recovery of the Eden of the vital (life) body, and they may keep vigil over the Ark in the Holy of Holies, which contains the Law written in stone, but in John's Gospel their wings are fully extended as they majestically ray down the Light of Wisdom from celestial heights.

The fiery Love of the Seraphim streams through the universe and is conveyed to our earth through Christ. Love is the keynote of St. Luke's Gospel, the warmth-bringing fire of love welling from the heart of Christ who works in that supernal Seraphic realm and brings down its radiant energies.

In fact, Christ was the channel to mankind for

A deep reading of St. John's Gospel evokes in us the feeling associated with the image of the eagle-soaring Cherubim, whose wings are fully extended as they majestically ray down the Light of Wisdom from celestial heights through the incarnate Word, Christ Jesus.

the three highest spiritual Hierarchies, for He also centered His whole Power within this earth-existence. Here He directed no less than the Strength proceeding from the realm of Thrones (Whose physical manifestation is the constellation of Leo), to the end that Wisdom and

Love might be led to their fulfillment in the spiritualization of man.

If through John's Gospel we can lift ourselves toward Christ by aspiring to a comprehension of the transcendent Ideas that were His earthly thoughts; and if we can feel the warmth of Christ's self-giving Love by letting the warmth of St. Luke's Gospel pervade our hearts; that is, if in St. John we can glimpse Christ's thinking, and in St. Luke participate in His feeling, then in St. Mark we can learn of Christ's willing and the forces by means of which He brings Love and Wisdom to actual fulfillment, for Will is the first attribute of Divinity, ordering all things on all planes of being.

What we dimly divine of these three attributes of Christ stand as supreme prototypes of earthly existence. We are awed by the magnitude of the

Gift. We are unequal to the significance of the sacrifice entailed in the Deed of Him Who is the focal point of the universe, Whose Being is distributed among the whole of individual humanity. How did this physical and spiritual distribution come about? St. Matthew's Gospel provides the answer.

In St. Matthew we are presented with the picture of Christ Jesus as man. St. John's Gospel presents a divine and cosmic Man. St. Luke's Gospel pictures a Being Who is the embodiment of Self-giving Love. St. Mark's Gospel gives testimony to cosmic Will operating as a single Individuality. Matthew's Christ, the man of Palestine, unites in His own Being the three attributes of Love, Will, and Wisdom, but they are not individually and distinctly portrayed. Foremost in Matthew is the human personality who is the offspring of his own people, the ancient Hebrew race, the descendants of Abraham and the root of Jesse and the House of David.

Here we most clearly see why the blood of this people had to be prepared in a definite way by a freight of Levitical laws relating to diet and marriage, in order to prepare for humanity the blood of Christ Jesus. It is in Matthew's Gospel that the Son of Man, the prototype for Aquarian man, assumes His most determinate and historically determined form. Here is detailed the seminal role of the Hebrew people for the whole world, for the birth of a new era, for the birth of Christianity. Here is most specifically given the physical preparation for the reception of the cosmic Christ, Who brought in His Person the divine attributes of Love, Wisdom, and Will as each proceeded from the utmost reaches of heaven.

In St. Matthew's Gospel these attributes are unified and grounded in the physical vehicle provided for so meticulously and zealously over many generations. Here the most human side of Christ Jesus is presented. Here also is given a complete survey of events which show how the coming of Christ Jesus is related to human history, how the greatest phenomenon on earth, the Incarnation, represents the culmination of actual historical events. Everything that happened to the ancient Hebrew people had to be directed in such a way that it culminated in the single personality of Jesus of Bethlehem.

In Jesus of Nazareth were embodied all the qualities matured expressly for him in his race. The Star which the Magi followed from Ur in Chaldea moved in spiritual fashion along the path once traveled by Abraham. The Star taking this path and coming to rest upon the Bethlehem birthplace once took the name of Zarathustra, highest initiate of the second post-Atlantean epoch, who first discerned the Christ in the Sun's aura when He was known as Ahura Mazdao.

St. Matthew's Gospel most clearly demonstrates that the Kingdom of Heaven (or God) is at hand, for the Kingdom of Man has been established. The King of Heaven is now in man. With the embodiment of the Christ Ego in the man Jesus, human nature is structurally completed, heaven (Spirit Ego) has come to earth. Involution is concluded. Christ brought mankind the forces through which the human Ego would be able to unfold and develop. The Hebrew people were chosen to provide the bodily constitution, the bodily sheathes, whose development would become fit to receive the bearer of the Kingdom of Heaven, the Christ. For this reason does St. Matthew offer the many parables describing by analogy the Kingdom of Heaven. For the Father's Kingdom had come to earth, to man, to Jesus, as the Christ Ego. Humanity needed and still needs deep instruction in this truth, this most momentous development in earth evolution.

St. Matthew's Christ is the earthly foundation of heaven. He is the cornerstone which the builders rejected. He is the foursquare embodiment of the galactic Hierarchies from Whose glorious ranks ray down the Love, Wisdom, and Will which focused in the Christ Ego as He became the Son of Man, the Second Adam, to restore fallen mankind, children of the first Adam, to the Kingdom of God the Father.

The four Gospels, as formulae of initiation, are material aids that can assist in the vital process of spiritual reclamation. It is said of the four Gospels, particularly the Gospel of St. John, that every sentence relived transforms something in us. So may we commune with these holy documents and be correspondingly transformed. □

—C.W

Acceptance

FOR MOST OF US, acceptance is a questionable virtue of dubious pedigree. It is a resort we are inclined to exercise by default, when nothing else works—and then reluctantly, dragging our feet. The reputation of acceptance merits renovation. Among other things, it is the critical pivot between Christian virtues and unChristian vices. It can put the seven deadly sins in high relief, but it can also serve as the first step in their eradication. Let us consider what acceptance is, how it functions, and what it can do for us.

While it is true that some things are objectionable, vicious, wrong—in a word, unacceptable—it is equally evident that their occurrence is no less a fact, however much we may deplore them or desire to ignore them. This does not mean that we must compromise our ideals or desist in our effort to work for a better world, but it does mean that we must acknowledge a discrepancy between what outwardly is and what we should like to see. What we are obliged to accept is the state of affairs as presently given, not necessarily its indefinite continuation.

For the Apostle Paul it was hard to kick against the pricks. Paul was, we have this picture of him, driven by a vehemence bordering on outraged fanaticism to eradicate the Christian faith in



Julius Schnorr von Carolsfeld

The Conversion of Saul

Saul, "breathing out threatenings and slaughter against the disciples of the Lord, ...fell to the earth," became grounded in a new Reality and thereafter seeks to do the will of Him Whom he sought to deny: "Lord, what wilt thou have me to do?"

Sisyphus-like fashion—by killing Christians, but two would spring up where one once was. The fledgling movement was wholly unacceptable to him. Paul's very vehement intolerance was part of his problem. It prevented him from seeing clearly. And when, after being blinded by the light of truth, he was enabled to see clearly, what was formerly intolerable became his heart's desire and his salvation.

Two considerations are at issue here. Acceptability is a function both of **what** we see and **how** we see it. We begin to realize how important the activity of observation is in soul growth—correct

seeing. The act of perceiving is always based on what we think, for our mindset will determine what we see. The adage “seeing is believing” has it backwards: believing is seeing. What we believe will actually direct our eyes to select what confirms it. We see what we want to see; we see to prove our belief system. An angry person sees an angry world. A suspicious person sees people doing what is sinister or threatening. A fearful person sees a world that is hostile, dangerous and alienating.

The physician/metaphysician Deepak Chopra describes an experiment in which a number of flies are put in a glass jar and covered with a lid. After several days the lid is removed and almost all of the flies remain in the jar, though they are no longer confined. They have programmed the limits of their universe. They have made a “premature cognitive commitment” as to what constitutes their reality.

The world changes if and when we change, not vice versa. To change we must first

accept conditions as they are **in fact**. Self-knowledge is the most illusive and difficult form of knowledge because personal desires distort and obscure our vision and rationalization is constantly defending and glossing over our errors and shortcomings. Here again real acceptance implies more than casual assent. It involves a deep and searching commitment to rigorous honesty, however bad we may seem to look. Sentimentalism, favoritism, alibis, vagueness, and temporizing all must be eliminated in our moral scrutiny.

The acceptance of objective reality in a spirit of good-natured open-mindedness creates the climate most favorable for change. While negativity and opposition make one intractable, an agreeable disposition will promote a willingness to entertain alternatives and enable viewing an issue from multiple perspectives.

While we may and must accept others in Christian charity as they are, self-acceptance is a

somewhat more complicated matter. We need to see ourselves with strict impersonality, not to disparage or condemn, but to best discover and disclose what may need alteration or remediation. Even as successful therapy for a mysterious illness is predicated on keen observation and clear diagnosis, so self-analysis is best conducted with comparable objectivity, thoughtfulness, and thoroughness.

We can go only so far in working with what we find unacceptable in ourselves. Whereas we may temper our response to others, we may more easily fluctuate between extremes of indulgent self-justification and merciless self-laceration when regarding our own traits and defects of character.

Of myself I can do nothing. And yet, I must do everything I can because the Father doeth the works through me and if I do not do all I can, much will remain undone.

Real acceptance is Christ-centered and big-hearted. It allows for error. It knows that mistakes, both grievous and trivial, will occur; but it also knows that growth flourishes when the emphasis is on continuity of effort and sincerity of commitment. Being overdemanding of self or overbearing towards

others is counterproductive of soul growth. Of myself I can do nothing. And yet, I must do everything I can because the Father doeth the works through me and if I do not do all I can, much will remain undone.

There is something irreducibly enigmatic about acceptance. If God accepts me through Christ, Who has given His life, both while in the body of Jesus and even now as humanity's Elder Brother and spiritual Guide, who am I not to accept myself? But surely I am not given carte blanche to do as I elect, willy nilly. Rather does Christ's continuous Self-giving set a standard by which I can assess my own progress. But the magnitude of His sacrifice and the holy goodness of His Being inclines me to see my own deeds and person as entirely inadequate. While self-satisfaction is a Luciferic snare, self-loathing is no less paralyzing and unChristian, a kind of inverse narcissism.

The Rosicrucian emphasis on service helps one

to steer clear of the twin dangers of hypersubjectivity and the fascination of endless self-analysis. In the course of our other-directed activities, we have ample opportunity to discover where we need to amend our behavior, modify our assumptions, and become more charitable.

However objectionable or vile a person's words and deeds may be, we best serve them and ourselves by identifying what is good in them. We do not equate the doer with the deed, though the temptation sometimes is well-nigh irresistible. On these occasions we may actually be judging another's defect because we have not the humility to acknowledge in ourselves the self-same shortcoming. The beam in our eye is keen to detect, as a diversionary tactic, the mote in the eye of another. Here is where acceptance is synonymous with rigorous honesty.

If I can be clear about my own innumerable failings, I'll be far less intent on moralizing others and playing the righteous hypocrite. Then too, if I have steeped myself in the full understanding of my fallenness and proneness to error—doing what I should not and not doing what I should—if I have learned to tolerate the tension between what I aspire to do and what I see being done, I may also better accept, even nurture, the often undisclosed finer impulses in others and keep the Pharisee in me disempowered.

When is acceptance a sign of common sense, if not wisdom, and when is it but an excuse for cowardice, sloth, or lack of resolve? Clearly a given situation is what it is and can no more be nullified by denial than can light be extinguished by closing

the eyes. The light remains. It is consciousness itself which has darkened. Prerequisite for acceptance are humility and rigorous honesty: honesty to detect and identify; humility to admit and claim as one's own. But the process does not stop here. Acceptance is an action in a series of actions that delineate moral and spiritual growth. It ever calls for emotional and mental calibration and readjustment of one's perceptions, desires and thoughts to an ever-building faith in the intelligent unfolding and fairness of life.

Acceptance presumes a presence of mind, a being-here-now which is founded in trust. Acceptance is instilled with patience. It implies a degree of childlike obedience. And it is conditioned by a right and just understanding of one's relation to God, which is humility.

Acceptance is a cornerstone of sanity and the door to inner conversion. For once we accept something, it is possible then to either eliminate it or embrace and fortify it, depending on what has been identified. The inner assent implied in acceptance has a transformative effect both on what we accept and on

our own person. What we accept, we see differently, from the inside, as it were. As we become more proficient in exercising acceptance, we stop fighting life, we cut loose the defensive mode that estranges life and makes for adversarial relationships and puts us at odds with our own being.

A trait much in evidence in our times is a vain and self-degrading insistence on avoiding any pain incident to self-discipline. We impoverish the spirit and impede our evolution by our unwillingness to experience and endure the physical hardship of



Liberale Da Verona, Miniature, Libreria Piccolomini, Codex 9, fol. Ir., Duomo, Siena

Parable of the Beam and the Mote

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" —Matt. 7:3



El Greco (1541-1614), National Gallery, London

Christ on the Mount of Olives (detail)

The proffered chalice is symbolical of the Redeemer's acceptance of the agony of the cross.

pain and discomfort, emotional stress and mental obscurity and ambiguity. Nonacceptance of the given runs counter both to the knowledge that all things work for good for them that love God and to the assurance that with whatever difficulty we encounter in life also is given the wherewithal to deal with it.

From acceptance we may well advance to enthusiastic endorsement, even as Paul invites us to **embrace** tribulation (Rom. 4:15-34), since it works in us great soul power. Admittedly, such an attitude in contemporary times is easily seen as quirky or masochistic. But then the secular world was ever at odds with the mind that knows that flesh and blood does not inherit the Kingdom of God.

In this, as in all other matters, our life's ideal and inspiration is the life and Person of Christ Jesus, whose act of choosing the cross stands before us as the paragon and daunting extremity of acceptance. This is what only love can do. The fruit of love born on that stark tree was first flowered from the seed of acceptance. The heart of Christian acceptance is set before us in vivid pictures, iconic in their significance and lucidity: Christ kneeling in

Gethsemane and, though as if sweating blood as he struggles to accept his chosen destiny, uttering the words, "not my will but thine be done"; and Christ on the cross, arms nailed, yes, but also arms stretched out to embrace and envelop the humanity He came to redeem, a gesture that transforms the open-armed acceptance of death itself into the demonstration of the transcendence of divine will over all obstacles and limitations, be they material or spiritual.

The Catholic theologian Karl Rahner writes that "if the heart is really kept open and ready for God, anything that may happen to us in life can be accepted as a grace and a blessing. Of course this means having a heart that is well-disposed and humble, that listen and obeys. But why not ask God for that gift?"

Paul reminds us to put our personal tribulations into perspective: "What thou sufferest is but little in comparison to them who have suffered so much, who have been so strongly tempted, so grievously afflicted, so many ways tried and exercised (Heb. 11:33, 37). However, such advice is likely to fall on deaf ears. For it is **our** suffering and **our** inconvenience that is at issue and we want it to end **now**! Such is the attitude of the impatient and self-serving soul not used to practicing acceptance nor familiar with the blessings it bestows.

Large-hearted acceptance can draw hardship, pain, misunderstanding, and grief to its bosom and turn it, in time, into a treasure of the soul, something sublime, a glory that will make the angels sing. Thomas à Kempis tells us that "the truly patient man minds not by whom it is he is exercised...But how much soever and how often soever any adversity happens to him from anything created, he takes it all with equality of mind, as from the hand of God with thanksgiving and esteems it a great gain."

What, then, is the role of acceptance for those who spurn the path of the pastoral Abel, who historically, as Sons of the Widow, are ever attempting to improve on, if not reject, the given, be it a law, a custom, or an idea? Obviously, for these Sons of Cain, for whom pride of intellect and impatience of restraint are notable stumbling blocks, acceptance poses a major challenge and is

an aptitude earnestly to be cultivated.

Acceptance does not slow our progress, curtail our precious sense of freedom, nor damp down our true individuality. Rather it enhances and promotes them by better enabling us to conform our wills with His Whose Will for our good is boundless.

Acceptance is a *modus operandi*, a strategy for reasonable living that allows us to get on with life

I need to concentrate not so much on what needs to be changed in the world as on what needs to be changed in me and in my attitudes. My serenity is directly proportional to my level of acceptance.

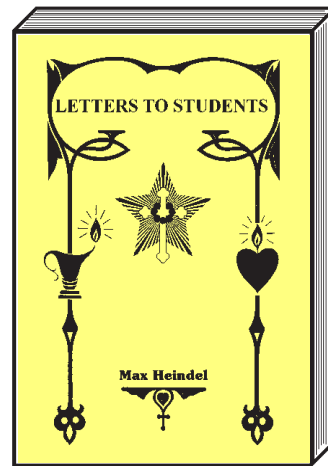
in an engaged way. Though our sanity dictates we acknowledge that something **is**, we need not **like** it or give up our hopes and efforts to realize what is better or more right and true. Firstly, though, we must accept it as it is. Gleaning wisdom where we may, we could benefit from advice offered through a 12-step source: "Acceptance is the answer to **all** my problems today. When I am disturbed, it is because I find some person, place, thing, or situation—some fact of my life—unacceptable to me, and I can find no serenity until I accept that person, place, thing, or situation as being exactly the way it is supposed to be **at this moment**. Nothing, absolutely nothing happens in God's world by mistake...I need to concentrate not so much on what needs to be changed in the world as on **what needs to be changed in me and in my attitudes**...My serenity is directly proportional to my level of acceptance" (*emphasis added*).

We are fortunate to know what will make us better persons. We are blessed when we practice what we know in all our affairs. So does the Word become flesh. And so is flesh transfigured by the light of Truth—if we will accept it. □

—C.W.

Letters To Students

By Max Heindel



This book contains the direct personal communications of Max Heindel with students of the Rosicrucian Fellowship from Christmas 1910 to January 1919. These ninety-seven letters, written in the intimate, earnest tone of a teacher and friend, make inspiring and instructive reading.

Contents include:

Christ and His Second Coming

Heart Development and Initiation

Spiritual Teachers—True and False

The Christ Spirit and the Spiritual Panacea

Increasing the Life of the Archetype

Unnatural Means of Attainment

“Lost Souls” and Stragglers

The Vital Body of Jesus

Please order on page 64

237 Pages. Paper
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The Science of the Eternal

The subtle soul desire to lift the veil of Isis and peer into the hidden mysteries of the universe leads to a temptation which few students in the first steps of occultism can resist. The invisible, the mysterious, and the impenetrable attract with a commanding force. The soul flutters within, expectant with the joy of a voyage of exploration into the infinite. Drunk with the desire for attainment, one does not perceive the magnitude of the undertaking. Many a sincere but misguided soul thus flounders on the rocks hidden beneath the deceptive surface of the teachings of pseudo-mystic schools. The promises held out by their so-called teachers of the inner secrets of nature are certainly alluring. A wave of the magic wand, the vibration raised by the repetition of a formula, an exercise performed in a certain posture, the formal ritual of initiation, and many other similar practices are said to reveal to the aspiring student the marvelous secrets of nature.

The whole range of knowledge and progress according to some of these teachers is divided into that of the visible and the invisible. The student's knowledge of the visible world being taken for granted, he is introduced into the invisible by the

opening of his clairvoyant faculty by one or another of the many means. He is then left to adjust himself to the new conditions, which in the majority of cases results in dire disaster, his entrance into the higher planes being forced and premature. Some become the victims of evilly disposed denizens of the lower regions of the Desire World, or are taken by elementals and used as instruments for their pleasure. Others are prostrated mentally and phys-

ically by the reaction for the rest of their earth life. The more cautious, desisting from the reckless adventure before any serious danger results to themselves, learn a salutary lesson, very helpful in their future progress. The chimera vanishes before the eyes of these fortunate ones. They realize that the prize of spiritual power cannot be won by

the performance of an exercise actuated by curiosity, nor by the elimination of certain foods or even total abstinence from food for a prescribed period, but that preparation during many lifetimes, involving self-discipline, mental, moral, and physical, is required to make one worthy to demand entrance even to the outermost court of nature's mysterious halls of Knowledge and Attainment.

Only the learned know their ignorance, and the broader our knowledge, the clearer its

Nature's secrets are closely guarded; no presumptuous intellect, no curious daring can wrest them from her. There is but one safe way to attain, and that way is the way of love, service, and humility.

insignificance compared to the Infinite. Nature's secrets are closely guarded; no presumptuous intellect, no curious daring can wrest them from her. There is but one safe way to attain, and that way is the way of love, service, and humility.

Nature's progress is most methodical, her range of activity extending to infinity. She shows no partiality but demands obedience from the small and great alike. Man is a link in nature's chain, and he must respond to the laws pertaining to his own plane of being. Any attempt to skip an intermediate stage would be futile in the extreme. The spiritual, mental, and physical sides of his being must all grow legitimately, naturally. A false growth would be akin to a superstructure built on a weak foundation and must result not only in the loss of the newly gained advancement, but also of the previous growth.

The doors of the invisible will be opened to one when he has acquired the necessary soul growth; when the required mental poise, the control of the desire nature, and the purification of the physical body have been accomplished. No power on earth nor in heaven or hell can obstruct his progress when he has earned the right to proceed. "When the ears of the student are ready to hear, then cometh the lips to fill them with wisdom," is the Hermetic maxim.

Our Elder Brothers, who function mostly on the invisible planes, are anxiously watching our growth. There is much rejoicing in their hearts when one of their younger brothers puts his foot upon the Path. He becomes from that moment the subject of their study and care. Every aid for his progress is readily given. Nor should one ever fear being overlooked; such a thing is impossible.

The path of the true student therefore lies not in curious attempts to function on the inner planes but in applying himself to gaining knowledge of the visible universe, in acquiring strength of mentality by observation and meditation on the phenomena around him, in obtaining control of his desire nature by self-denial, moderation, and well-ordered habits, and in purifying his physical body by pure food.

"As above, so below." The visible universe to the thoughtful student gives the key to the understanding of the secrets of the invisible realms. God



Engraving, 1514, Albrecht Dürer (1471-1528)

St. Jerome in his Study

Through deep study and full control of the emotional self (represented by the docile lion and dog), the saint has attained a holy serenity and a powerfully focused interior life.

is not so hidden that the sincere, humble, and loving soul is deprived of a glimpse of His wonderful Being even though looking through the veil of matter of the lowest of His worlds.

It is the purpose of the writer to discuss a few universal phenomena with a view to assisting the aspiring student to comprehend the nature of God and the universe as far as is permitted from observations on the form side, and as a preparatory step for acquiring knowledge of the invisible planes. If we study the physical from a certain angle, it is as mysterious and as fascinating a study as we would suppose the invisible to be; nay more, it naturally is the only right way that leads to the proper understanding of the invisible.

God is spirit, declare the Holy Scriptures, but in another aspect He is also matter. "All is in clod and God is in all." The material universe is crystallized spirit. The personality or mask (*persona*) is formed

of the lower vibrations of spirit substance. The evolution of form in its infinitude of grades from the grossest physical to radiant matter, building the higher from experience extracted from the lower, is going on throughout the universe. It is the effort of the crystallized spirit, the God manifest in matter, to regain its original spirit state. The problem that presents itself at the outset to the student who contemplates the nature of the universe is the constant conflict of two forces. The one is ever struggling to create, to attract, to blend, to amalgamate to bring order and beauty out of chaos—the constructive force in nature. The other is breaking down, dissolving, and decomposing—the destructive force in nature. The incessant play of these forces forms the basis of consciousness, joy, and suffering.

The thoughtful student is led seriously to inquire into the purpose of this expenditure of force and the pain and joy involved in the making and remaking of organisms, of planets, and of solar systems.

We observe the nebula in the heavens, apparently clouds of stardust hanging in ether. Science teaches and our investigations verify that within this substance works a hidden force which in process of time will evolve the nebula into a mighty solar system. Think of the incalculable period occupied and the tremendous energy expended in this gigantic world-forming.

One may well ask to what purpose, to what end this is done if some day the whole structure will be resolved into its original dust. Observe a planet, an empire, a civilization, or coming nearer, an individual human being: the same law operates with unwavering persistence, with unmerciful exactitude. The little protoplasm, protected in the womb of the mother, nurtured from her own substance, gradually grows into a replica of her own kind, and one day comes into life and sunshine—a wonderful perfect organism. Under the loving protection

of its guardians it grows through the stages of childhood and youth to adulthood.

The combination of strength and beauty, wisdom and love, the perfect health and brave spirit are a living challenge to death and decay; but nature's law is no respecter of persons. The despoiler lays his hand upon the youth when least expected. In the bloom of vigorous manhood, in the full enjoyment of the pleasures of the world, in the height of social position, the axe is laid at the root, and the form and its beauty are obliterated. Many a heart that revered and loved him is darkened with sorrow. For what end, what useful purpose? The same may be said of all events in the phenomenal world.

Close observation and sound logical reasoning reveal to us a subtle inner force, an imprisoned life struggling for expression, striving by objective manifestation to gain universal self-consciousness.

In this play of the constructive and destructive forces in nature is hidden a great secret. Close observation and sound logical reasoning reveal to us a subtle inner force, an imprisoned life struggling for expression, building form after form of gradually increasing efficiency; a mighty, hidden genius creating millions of

loopholes in the matter that veils his countenance; a subjective universal life principle striving by objective manifestation to gain universal self-consciousness.

This ever struggling onward is called evolution. Its pathway is strewn on the one side with used-up, discarded forms in the process of decay, and on the other hand the improved products gradually nearing perfection. The succeeding always embodying improvements suggested in the course of the life of the preceding, nature patiently and persistently by repeated efforts goes forward in the conquest of matter. This is the law of birth and rebirth, and it is a universal law operating in all forms and in the expression of all grades of life.

Studying this law of form building in its various stages we again find wonderful wisdom displayed in its methods. If we consider all forms from the

microscopic germ to the gigantic sun, we find that in the initial stage the seeds of all are similar and potentially contain similar powers. The difference between them therefore lies in the individual faculty of expression which the seed atom of each has gained by experience in past lives. They differ therefore in degree but not in kind.

That a human seed atom produces a human body and that a plant seed atom produces a plant is not an arbitrary law laid down by a creator, but is the fulfillment of a just and loving universal law. The degree of unfoldment depends upon the peculiar characteristics imprinted on each seed atom. In each succeeding life the physical form is built on a slightly improved plan. Thus from unconscious mineral and plant to conscious animal and man upward to angelic and divine heights of expression the selfsame seed supplies by unfoldment the required organisms.

The law of repetition or recapitulation of all the previous stages before arriving at the plane of the particular unfoldment in a life is universally operative in nature. That a child's body reaches that stage in the mother's womb after going through all the inferior stages represented by mineral forms, plant forms, and fish, bird, and mammal types is a scientifically proven fact. This is a further confirmation of the unity of life, though expressed in diverse forms.

The purpose of form and nature's method of accomplishment having been set forth, we will study the life that works through the bodies as far as is evident to us from outer knowledge. Light, whether expressed physically, mentally, or spiritually, is a fascinating and universally attracting force. Planets move around a sun, which is a self-luminous centre. Men of ignorance crowd around those who are gifted with the light of knowledge. Men aspiring to higher and nobler ideals are drawn by spiritual luminaries. Even in



Michael Angelo Buonarroti (1474-1563), Fresco (detail), Sistine Chapel, Rome

Creation of the Sun and Moon

the animal and plant world we see the potency of light.

Science teaches that all life depends on sunlight and heat; that deprived of these for even a few minutes the whole world would be a barren waste. This assertion is amply supported by our daily observations. The plants reach out towards the light; animals are drawn by light and sunshine and show symptoms of disease when deprived of them. Man owes his health and his cheerfulness to the sunshine. All bodies absorb sunlight and heat in greater or lesser degree according to their capacity, and this may be said to be the basis of life. Animal and man further absorb sunlight and heat indirectly through the food they consume. We cannot conceive of the possibility of life in any form without the benevolent action of light. Even the tiniest insect in the ocean bed receives its quota through the light rays that penetrate the water.

When John the Evangelist, the dearest disciple of the Christ, whose closeness to the Master earned the privilege to delve deeper into the world mysteries than any other, in his first Epistle declares that "God is light," he gives the nearest possible expression to the true nature of God. It may be truly said that the whole evolutionary process, the universal struggle for life, is the persistent effort of

imprisoned light to pierce the veil of matter. It is the one omnipresent light that struggles to shine in its glorious naked effulgence by gradually thinning the texture of the material obstruction. But this true light, the “Ineffable Spirit luminous,” is not visible to the human eye. We only apprehend it by its activity in trying to penetrate matter.

The solar light is but a reflex of the Invisible Central light. It is darkness compared to the Inner Light, yet there is a close affinity between the two. The sun is an outward expression of the creative energy of God. It is His visible body and is indispensable for the maintenance of the life of all beings until they reach the degree where they can draw power from the Original Source, which is within.

Physical science is mute and must ever remain so before the two impenetrable mysteries, the infinity of space and the infinity of time. No human mind however highly developed can arrive at any satisfactory solution of these problems. We speak of solar systems, zodiacs, and universes but no conceivable number of these gigantic space measurements can in any way affect or lessen infinity by their occupation; nor do millions of years make any mark in the ever-flowing current of time. How can the presumptuous Tower of Babel, the human mind in its toddling infancy, challenge the mighty secrets of the eternal and omnipresent God? Break through one horizon that circumscribes the human mind and another of a greater circumference limits it, and so on *ad infinitum*. The all-space is God’s material kingdom, and all-time is the duration of His reign. But He in His essential nature dwells in inaccessible Light in infinity within. Let us inquire into this truth.

Among the many privileges denied the human mind are the conceptions of “nonbeing” and “absolute nothingness.” These terms convey only a relative meaning. The former proves the immortality of the spirit and the latter the plurality of

worlds. The matter with which we work and of which our bodies are made is of varying degrees of density. These range from the density of the grossest crystals to that of such refined, subtle force-matter as electricity, radio waves, etc. But the known gradations of density are very limited and as nothing compared to infinity. Density and fineness as we know them are only relative. In reality they extend to infinity in any direction. God is light, and matter is darkness, which is the cloak that hides His glory. The infinity within, the infinitely fine, the infinitely distant centre of all space is therefore the kingdom of the true Light.

Between are innumerable planes of matter forming the fields of activity for beings higher or lower in the scale of spirituality according to their proximity to the centre; yet all have proceeded from the only true centre and are children of the same Omnipresent light. Within each one is the spark of the original Fire, and as

they progress onward, their life experiences fan the tiny sparks into bright flames which, penetrating through the matter sheaths, make them luminous beings, one with the Father in power and glory.

Meditation on these great secrets of the universe will reveal to the student a glimpse of the hidden life. Thenceforth there is nothing in the world which he would not willingly sacrifice for its sake. It is the individual light within that will lead us to the Universal Light.

Cardinal Newman’s beautiful prayer is in harmony with this thought:

Lead kindly Light amid the encircling gloom,
Lead Thou me on.

The night is dark, and I am far from home;
Lead Thou me on.

Keep Thou my feet; I do not ask to see
The distant scene—one step enough for me. □

—Nicholas Peris

The all-space is God’s material kingdom, and all-time is the duration of His reign. But He in His essential nature dwells in inaccessible Light in infinity within.

They Are Not Our Children

THE YOUNG MARRIED COUPLE have exciting news: they are about to have a baby. They are ecstatic! Their very own child! And, in due time, the baby is born. The attending physician proclaims health. Again they are ecstatic. As the baby grows, the parents begin to notice that it has a mind of its own. Perhaps it chooses not to eat when the parents place the bottle in its mouth; it pushes it out with its tongue. Another time it may cry until it is picked up and held. As it grows, it may decide it does not like certain foods. And it does like other foods which, if taken in the excessive amount that it desires, are not good for its body. Then there comes a time when the grown child may show its individuality to be so completely at odds with the parents' values that, in dismay and wonderment, they ask: "Where did we go wrong?"

While the parents have attempted to do everything "right" to the best of their understanding and ability, they have to accept the fact that their child is an individual with its own "agenda" during this incarnation. And the fact is, that child NEVER WAS THEIR CHILD! Max Heindel gives us the background information on this in the *Rosicrucian Cosmo-Conception* on pages 188-189, as follows:

At the beginning of Manifestation God differentiates *within* (not *from*) Himself these virgin spirits [i.e., our life wave, humanity], as sparks from a Flame, of the same nature, capable of being fanned into Flames themselves. Evolution is the fanning process which is to

accomplish that end. In the virgin spirits are enfolded all the possibilities of their Divine Father, including the germ of independent Will, which makes them capable of originating new phases, not latent in them. The latent *possibilities* are transformed into dynamic powers and available faculties during evolution, while the independent Will institutes new and original departures—or Epigenesis.

Long ago, before the parents of the newborn baby themselves were born into the Physical World, the Recording Angels conferred with their souls about their forthcoming incarnation. They were reminded of various "loose ends" left after some of their previous incarnations. Considering the possibilities that may be available if certain other souls chose to enter incarnation at the same time, they were shown the synopses of potential lives that would provide the opportunities to "tie up" the previously mentioned "loose ends." In the world of the spirit, like attracts like. And those souls with whom one has interacted in the past, that are available for incarnation at the same time, will be attracted to each other again, especially if there is some "unfinished business" connected with the relationships.

When the virgin spirits were differentiated within God, each individual spark of divinity began its own evolution toward conscious godhood. From that moment, each one grew at its own rate and in its own way, setting its own individual course. Thus each energy spark became more individual or different from every other. Yet, remember, while

each is an individual, it is still differentiated within God. (The most important point here is, no life is ever LOST, as some faiths assert. How could any life be lost if we are still an integral part of God? It is inconceivable!)

If a person were to go to a foreign country or, indeed, another city within the same country, where would he choose to live? In all probability it would be in a section where he feels most comfortable. And where would that be? Somewhere that is in some ways similar to home, perhaps where the same language is spoken, the stores are familiar and the people are friendly. The soul seeks the familiar. Like attracts like. And so, when planning a new incarnation, the various souls choose a life-synopsis that permits them to dovetail this new journey into the physical with other familiar souls with whom they have unfinished business—karma.

Before they were born, the new parents had an agreement with the soul of their child-to-be to provide it, at the appropriate time, with a physical body that would meet its karmic needs so that it could also resolve unsettled issues. And, in all probability, that soul had a similar agreement with other souls of its generation that they would meet in the physical to do their version of the same thing. And this routine repeats itself throughout the many ages of existence in the dense material form.

When the physical parents question their expertness in rearing their child, wondering what they should have done or could have done to direct that child in the life-direction they deem most advantageous for it, they need to remember that it is NOT THEIR CHILD. The parents never did OWN the child. Their giving birth to it was a trust. It was, in a way, a business deal! The child is simply another soul whom they knew in prior times. In order to discharge some of their joint karma and to consummate their relationship in impersonal love, they collectively agree that the soul shall be provided with an appropriate physical body.

The parents have their agenda. The “child” has its agenda. And it is hoped that, while discharging ripe karma, all concerned are able to build new ties (epigenesis) that are compatible and desirable for their future adventures together in this and later incarnations. If the parents observe that the “child”



*Your children are not your children...
They come through you but not from you,
And though they are with you yet they belong not to you.
—Kahlil Gibran*

is about to make a mistake, or, indeed, is in the very process of erring, they may and should warn their charge of the potential harm attending on such behavior and should, where appropriate, provide suggestions for alternative action. But when rebuffed, they should step aside and let that soul make its mistake, if it is indeed a mistake. For who is so wise that they can see all the aspects and ramifications of any action and thereby discern whether its outcome shall be beneficial or injurious? That course of action may have been part of the precarnate agenda planned by the soul to actualize during its imminent embodiment. It may *need* that experience. Parents can do only so much. Both they and their “child” are here in the physical dimension to gain experience. The physical world is the laboratory of life. When one soul insists on one course of action contrary to the advice of others, those advising can but step back, let go, and let God. □

—A Probationer

MAX HEINDEL'S MESSAGE

Psyche

PSYCHE WAS THE DAUGHTER of a king; of one who was a strong man, a leader among his kind. No one who is a craven, a slave, can give birth to a Psyche, a soul of transcendent beauty. All his progeny was not of the same kind; the sisters of Psyche were evil, for no man is totally good and none is altogether bad; hence the mixture in his progeny.

Psyche is the soul, an image of Venus, Universal Love, for the soul is the good of all our lives which eventually flowers in a character of transcendent beauty and loveliness.

This very loveliness is not a source of unalloyed pleasure to the one who has evolved it, for while others who are less fair are wed and enjoy the love and embraces of their kind, the soul who has attained to the Psyche stage is worshiped as a saint, too lofty and above its fellows to be approached with human love. In consequence, it is left alone, and being full of love itself, it craves the response which is denied, and so it weeps at its forlorn state as did Psyche, having neither the love of the gods who are too far above nor of men who are beneath.

At this stage the soul is taken further into the heights, as Psyche was conducted to the mountain designated by the gods. This may either be marriage, if the soul is able to pass the tests of Initiation and attain to union with the Higher Self, or it may be death if it fails. In the latter case, having seen that transcendent reality, Cupid, the Ego begotten of Venus, the Universal mother-love, the soul dies of sorrow at its loss, to try again at some future time until it succeeds.

Pure love is divine, spiritual, and dissociated from personality, and is yet beyond men. Therefore,



Oil on canvas, ca. 1530, Il Sodoma (1477-1549), Hermitage, St. Petersburg

Cupid in a Landscape

Cupid, son of Venus, as both Ego and the personification of desire

they cannot understand Venus, or even Psyche; the flower of the mortal race is too high. Hence Cupid, desire, the son of Venus, is sent abroad among them to teach them love by inoculating them with desire. He kindles the fire of love in their breasts by associating it with a personality not too far out of reach, and in the struggle for possession of the ones desired the world becomes a heaving, seething whirlpool which both the gods above and hell below tremble to behold.

Cast into low soil, love expresses itself as sex, passion, and degrading sensuality until the divine fire has purified the vessel which contains it in the furnace of suffering. Then the vessel will shine and glow with the fire of pure love; it will be saved, yet as by fire.

Sown in purer soil, however, desire will be transmuted to altruism and lead the soul along the path of Initiation to the goddess Venus, the Star of the Sea, the Great Deep of Universal Love.

Psyche, the human soul, is at the stage where it is leaving the world to consort with the divine. From the mountain of Initiation it is conducted into the ethereal abodes of the god or teacher who is to teach it the next lesson and help it to attain the universal, impersonal love which Christ inculcated

when He gave His command to love God and our neighbor. He also advocated that we leave kin and country and adopt the whole world, for He said that unless we leave these behind we cannot follow Him, and He designated those who did the will of the Father as His brothers and sisters, and mother. Not that we are to leave our relatives bodily or that we are to love them less, but that we are to love all others more; that instead of reserving our love for those who have been born in the same family with us, we are to strive to include all others as well. Not that we are to love our own country less, but that we are to strive to love all other places as well so that we may say, "The world is my country and to do good is my religion."

Psyche tastes of divine love in the arms of Cupid

ends and so-called superstition, for it refers to the experiences of the candidate for Initiation while he is out of his body exhuming spiritual treasures from the inner worlds. If he attempts to relate these experiences to others before they have been naturally brought to light, those who hear him will seek to discredit his visions and these will fade before their material skepticism.

Outsiders are all like the sisters of Psyche; they are consumed with curiosity at the thought of others having experiences of which they know nothing and understand as little. When their curiosity has given them a little hint as to these things, they will seek to instill doubts in the mind of the candidate and may lead him to attempt tests contrary to the laws of the higher life, as Psyche was lured to pry

If we allow others to pry into our consciousness of the divine, they will invariably succeed in instilling doubts and fears into us as to the value and reality of this thing which we say we experience in the night, for it will not bear the garish light of material explanation. Therefore the candidate is ever warned to be silent.

but has unfortunately not outgrown the human side of her nature; she is yet quick to hear the voice of her sisters and longs for them. The ties of family have driven many a soul back into the world and into deepest degradation. There is no more severe test than this call of the blood, yet we must stand firm and strive for the higher. If we allow others to pry into our consciousness of the divine, they will invariably succeed in instilling doubts and fears into us as to the value and reality of this thing which we say we experience in the night, for it will not bear the garish light of material explanation. Therefore the candidate is ever warned to be silent.

An old folk story tells how those who dig for treasure-trove in the dark of night must observe the strictest silence, for if a word be spoken while excavating the treasure it will instantly disappear. Only when it has been successfully exhumed and day has broken over it naturally may it be mentioned. This is an occult maxim embodied in leg-

into a secret not yet revealed to her lawfully, and as Elsa in Lohengrin was tempted by Ortrud and Telramund to inquire the name of her Initiate husband.

So may the soul which allows itself to be inveigled into telling its experiences be tempted to exceed its right and be expelled from the temple, as Psyche was divorced from her divine husband when she had listened to the contaminating tongues of her mortal kin and acted upon their advice contrary to the divine voice of her true lover. Then both teacher and pupil may grieve. It is no easy task for the teacher to expel his pupil, but he is under universal Law and must obey. Lohengrin suffered perhaps more than Elsa at the parting, and Cupid was inconsolable at the fall of Psyche.

Then comes the period of loneliness when Psyche, the human soul which has tasted of the divine association, feels utterly despondent at the loss and seeks to end its existence. But in the arms of Cupid, Psyche received the divine seed which

cannot be destroyed, and so the water refuses to drown her; each succeeding attempt at annihilation is equally futile. Once the seed of immortality has been implanted, the soul is indestructible, and though its sufferings may seem beyond endurance, it must go on nevertheless till it attains to the divinity whereof it has tasted

Then we hear of Psyche, the human soul, applying for help and worshipping in turn at the shrines of various gods; but though they feel kindly toward her, they dare not help. It is only by helping itself that the soul grows strong enough to be able to help others, and then it will also have grown too unselfish to want to help itself at the cost of pain or pang to others. All the divine Teachers have accentuated this phase of evolution. They were ever ready to save and to succor others, but it was said of each, "Himself he could (or would) not save." Such masters of evolution have fed the hungry multitude by their spiritual powers, but they have always refused to turn even the smallest stone to bread to assuage their own pangs of hunger. This lesson has to be learned, and therefore Psyche, the human soul, is refused help from the gods; she is thrown upon her own resources that she may learn self-reliance, and at last she is forced to present herself to the love she has outraged and to commence to labor for love, symbolized by Venus.

Venus, Love, is no easy taskmaster, however; none work so hard as those who are driven to work by Love. There was a time in the history of man when man worked from sun to sun, particularly perhaps in the medieval times upon the continent of Europe, where small shops abounded in the many cities and the guilds flourished. Then the master worked as hard as or harder than the man; he was respected in the community for his skill and his apprentices sought to emulate him. Then the song of the anvil was the accompaniment to the gladsome lay of the worker, the day was ever too short; he cared not for time, his joy was in the thing which he created.

Then came the era of the steam engine, the day of machinery when man became only a cog in the production mechanism, when he could scarcely hope to become master but must drudge his life



Psyche in the Underworld

One task assigned Psyche was to retrieve without opening a box of Beauty from Proserpina in Hades. Overcome by curiosity, she opened the box and released a Stygian sleep.

away in obscurity. He makes only a small part of the completed product and has therefore no joy in its creation. It is no longer a part of him as was the product of the medieval craftsman who wrought the finished product from the raw material.

Therefore the modern workman lacks interest in his work; therefore he watches the clock and waits longingly for the week's end when he is to receive his compensation in filthy lucre which is incapable of satisfying his heartfelt but uncomprehended longing; therefore he strikes for shorter hours and more pay, though he does not deserve them by application. Nothing can satisfy him. The exigencies of evolution have taken from him the opportunities

of creating something that he might love as the medieval craftsman loved his handiwork. To hand him money instead of love is like handing him a stone for bread, and until we find a method of satisfying his heart, we shall have to endure the spectacle of his suffering. The painter, the sculptor, and their kin are yet imbued with the love of their work; are yet content to starve in a garret so that they may paint and carve; they alone are not forming unions and fighting a world which hands them but kicks and crusts. They alone work on regardless of time; they bemoan its fleetness where the factory hand watches the snail-like crawl of the hands on the clock.

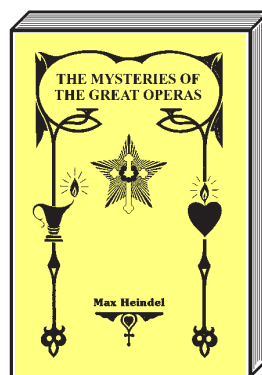
A higher stage must come when we learn to regard money at its true value, as a symbol, and find a higher love to impel us to work. When we learn to work for the love of others, then again the time will fly and the remuneration be of smallest consideration. To this stage Psyche is driven when she at last presents herself at the court of Venus and is set to work by the goddess Love. And what tasks are these, each more difficult than the preceding and all nearly impossible! But the soul that works for love, though it may realize its own weakness and the enormity of the task before it, is also soon made aware that it is not alone in its struggle; it is working in harmony with nature, unselfishly and for the good of the unborn, even, represented by the babe in the womb of Psyche, a babe that is higher than she, being partly divine. The soul is then helped by all things in nature. The ants that separated the seed for Psyche are willing workers in nature and ministering spirits to help us in our labors of love. They are all about us and our necessity is their opportunity for advancing the good.

Out of the waters of Being Psyche obtains a potion for Love or Venus. Into the realms of Death she travels, also at the command of Love or Venus. She refuses nothing, though each task seems to her as though it must surely end in her destruction. Therefore, having shown her willingness to lay down her life for Love's or Venus' sake, she is at last elevated to the heavenly realm where in the kingdom of the gods she is received as one of themselves. Thus Love is won by love, and lasting

bliss is the result of unselfish perseverance in well-doing. May we all learn to labor for Love! □

Mysteries of the Great Operas

By Max Heindel



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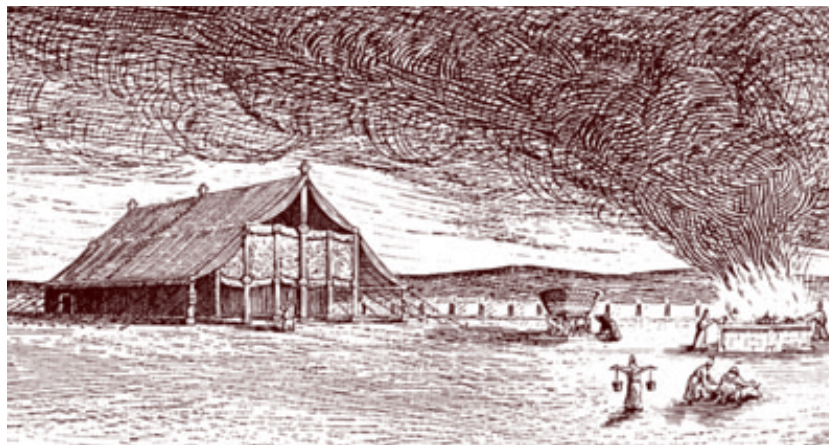
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The Tabernacle in the Wilderness

WE READ IN THE Bible the story of how Noah and a remnant of his people with him were saved from the flood and formed the nucleus of the humanity of the Rainbow Age in which we now live. It is also stated that Moses led his people out of Egypt, the land of the Bull, Taurus, through waters which engulfed their enemies and set them free as a chosen people to worship the Lamb, Aries, into which sign the Sun had then entered by precession of the equinoxes. These two narratives relate to one and the same incident, namely, the emergence of infant humanity from the doomed continent of Atlantis* into the present age of alternating cycles where summer and winter, day and night, ebb and flow, follow each other.

As humanity had then just become endowed with mind,** they began to realize the loss of the spiritual sight which they had hitherto possessed, and they developed a yearning for the Spirit world and their divine guides which remains to this day, for humanity has never ceased to mourn their loss. Therefore, the ancient Atlantean Mystery Temple, the Tabernacle in the Wilderness, was given to them that they might meet the Lord when they had qualified themselves by service and subjugation of



The Tabernacle in the Wilderness
The Ancient Atlantean Mystery Temple

the lower nature by the Higher Self. Being designed by Jehovah, it was the embodiment of great cosmic truths hidden by a veil of symbolism which spoke to the inner or Higher Self.

In the first place it is worthy of notice that this

****Occult science teaches that man is a complex being who possesses:**

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

(2) A **Vital Body**, which is made of ether and pervades the visible body as ether permeates all other forms, except that human beings specialize a greater amount of the universal ether than other forms. That ethereal body is our instrument for specializing the vital energy of the Sun.

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

(4) A **Mind**, which is a mirror, reflecting the outer world and enabling the Ego to transmit its commands as thought and word, also compels action. The Ego is the threefold Spirit which uses these vehicles to gather experience in the school of life. The mind was given to man in the Atlantean Epoch, and while reason benefited him in many ways, it shut from his vision the soul of things which had previously spoken to him, and the gaining of the intellect, which is now man's most precious possession, was at first but sadly contemplated by the Atlantean, who mourned the loss of spiritual sight and power which marked the acquisition of mind.

*Occult science teaches that Atlantis was a continent which existed between Europe and America, where the Atlantic Ocean now lies. As the heavy fogs of Atlantis condensed more and more, the increased quantity of water gradually inundated that continent, destroying the greater part of the population and the evidences of their civilization. Great numbers were driven from the doomed continent by the floods, and wandered across Europe.

divinely designed tabernacle was given to a chosen people, who were to build it from freewill offerings given out of the fullness of their hearts. Therein is a particular lesson, for the divine pattern of the path of progress is never given to anyone who has not first made a covenant with God that he will serve Him and is willing to offer up his heart's blood in a life of service without self-seeking. The term "Mason" is derived from *phree messein*, which is an Egyptian term meaning "Children of Light." In the parlance of Masonry God is spoken of as the Grand Architect. *Arche* is a Greek word which means "primordial substance." It is said that Joseph, the father of Jesus, was a "carpenter," but the Greek word is *tekton*, "builder." It is also said that Jesus was a *tekton*, a "builder." Thus every true mystic Freemason is a child of light, a builder, endeavoring to build the mystic temple according to the divine pattern given him by our Father in Heaven. To this end he dedicates his whole heart, soul, and mind. It is, or should be, his aspiration to be "the greatest in the kingdom of God," and therefore he must be the servant of all.

The next point which calls for notice is the location of the temple with respect to the cardinal points, and we find that it was laid directly east and west. Thus we see that the path of spiritual progress is the same as the star of empire; it travels from east to west. The aspirant entered at the eastern gate and pursued the path by the way of the Altar of Burnt Offerings, the Brazen Laver, and the Holy Place to the western-most part of the Tabernacle where the Ark, the greatest symbol of all, was located in the Holy of Holies. As the wise men of the East followed the Christ star westward to Bethlehem, so does the spiritual center of the civilized world shift farther and farther westward; until today the crest of the spiritual wave which started in China on the western shores of the Pacific has now reached the eastern shores of the same ocean.

The ambulant nature of this Tabernacle in the Wilderness is therefore an excellent symbolical representation of the fact that man is migratory in his nature, an eternal pilgrim, ever passing from the shores of time to eternity and back again.

The Court of the Tabernacle was an enclosure



From Manly P. Hall's *THE SECRET TEACHINGS OF ALL AGES*, © Philosophical Research Society

The Courtyard of the Tabernacle

Nature is the Tabernacle, man is the priest, and the one God of all nations and all peoples dwells in every human soul behind the embroidered veil of the Holy of Holies.

which surrounded the Tabernacle. Its length was twice its width, and the gate was at the east end. This gate was enclosed by a curtain of blue, scarlet, and purple fine-twined linen, and these colors show us at once the status of this Tabernacle in the Wilderness. We are taught in the sublime gospel of John that "God is Light," and we know that this light, which is God, is refracted into three primary colors by the atmosphere surrounding our Earth; viz., blue, yellow, and red. It is a fact well known to every occultist that the ray of the Father is blue, while that of the Son is yellow, and the color of the Holy Spirit's ray is red.

Only the strongest and most spiritual ray can

hope to penetrate the seat of consciousness of the life wave embodied in our mineral kingdom, and therefore we find about the mountain ranges the blue ray of the Father reflected back from the barren hillsides and hanging as a haze over canyons and gulches. The yellow ray of the Son mixed with the blue of the Father gives life and vitality to the plant world, which therefore reflects back a green color, for it is incapable of keeping the ray within. But in the animal kingdom, to which unregenerate man belongs anatomically, the three rays are absorbed, and that of the Holy Spirit gives the red color to his flesh and blood. The mixture of the blue and red is evident in the purple blood, poisoned because sinful. But the yellow is never evident until it manifests as a soul body,* the golden “wedding garment” of the mystic Bride of the Mystic Christ evolved from within. (Matt. 22: 11-12; I Cor. 15:44)

Thus the colors on the veils of the Temple, both at the gate and at the entrance of the Tabernacle, allowed that this structure was designed for a period previous to the time of Christ, for it had only the blue and scarlet colors of the Father and the Holy Spirit together with their mixture, purple. But white is the synthesis of all colors, and therefore the yellow Christ ray was hidden in that part of the veil until, in the fullness of time, Christ should appear to emancipate us from the ordinances that bind, and initiate us into the full liberty of the Sons of God, Sons of Light, Children of Light, Phree Messen or Mystic Masons.

The Brazen Altar was placed just inside the eastern gate, and it was used for the sacrifice of animals during the temple service. The idea of using bulls and goats as sacrifices seems barbaric to the modern mind, and we cannot realize that they

could ever have had any efficacy in that respect. The Bible does indeed bear out this view of the matter, for we are told repeatedly that God desires not sacrifice but a broken spirit and a contrite heart, and that He has no pleasure in sacrifices of blood. In view of this fact it seems strange that sacrifices should ever have been commanded.

But we must realize that no religion can elevate those whom it is designed to help if its teachings are too far above their intellectual or moral level. To appeal to a barbarian, religion must have certain barbaric traits. A religion of love could not have appealed to those people, therefore they were given a law which demanded “an eye for an eye, and a tooth for a tooth.” There is not in the Old

Testament any mention whatever of immortality, for these people could not have understood a heaven nor aspired to it. But they loved material possessions, and therefore they were told that if they did right they and their seed should dwell in the land forever, and their cattle should be multiplied.

***We must build the
Tabernacle within our own
hearts and consciousness. We
must live through as an actual
inner experience, the whole
ritual of the service there. We
must become both the altar of
sacrifice and the sacrificial
animal lying upon it.***

The Altar was made of brass, a metal not found in nature, but made by man from copper and zinc. Thus it is symbolically shown that sin was not originally contemplated in our scheme of evolution and is an anomaly in nature as well as in its consequences, pain and death, symbolized by the sacrificial victims. But while the Altar itself was made from metals artificially compounded, the fire which burned thereon unceasingly was of divine origin and it was kept alive from year to year with the most jealous care. No other fire was ever used, and we may note with profit that when two presumptuous and rebellious priests dared to disregard this command and use strange fire, they met with an awful retribution and instant death (Leviticus 10:1-2). When we have once taken the

*The two higher ethers of the vital body, the light and reflecting ethers. These are attracted by living a life of “loving, self-forgetting service to others.”

oath of allegiance to the mystic Master, the Higher Self, it is extremely dangerous to disregard the precepts then given.

We are told by the apostle Paul that the Tabernacle in the Wilderness was a shadow of greater things to come. It may therefore be of interest and profit to see what is the meaning of this Brazen Altar, with its sacrifices and burning flesh, to the candidate who comes to the Temple in modern times. In order that we may understand this mystery, we must first grasp the one great and absolutely essential idea which underlies all true mysticism—that these things are within and not without. It is not the Christ without that saves but the Christ within. We must build the Tabernacle within our own hearts and consciousness. We must live through as an actual inner experience, the whole ritual of the service there. We must become both the altar of sacrifice and the sacrificial animal lying upon it. We must become both the priest that slays the animal and the animal that is slain.

Later we must learn to identify ourselves with the mystic Laver, and we must learn to wash therein

Go bury thy sorrow,
The world hath its share;
Go, bury it deeply,
Go, hide it with care.

Go, bury thy sorrow,
Let others be blest;
Go, give them the sunshine,
And tell God the rest.

—Anonymous

in Spirit. Then we must enter behind the first veil, minister in the East Room, and so through the whole Temple service until we become the greatest of all these ancient symbols, the Shekinah Glory, or it will avail us nothing.

In short, before the symbol of the Tabernacle can really help us, we must transfer it from the wilderness of space to a home in our hearts so that when we have become everything that that symbol is, we shall also have become that which it stands for spiritually. □

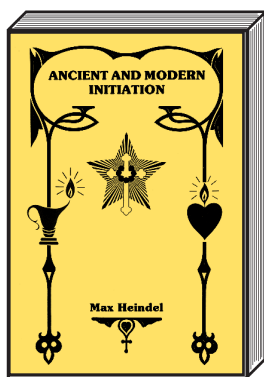
ANCIENT AND MODERN INITIATION

by Max Heindel

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THE BRAZEN ALTAR AND LAVER
EAST ROOM OF THE TEMPLE
THE ARK OF THE COVENANT
THE SACRED SHEKINAH GLORY
THE NEW MOON AND INITIATION



PART TWO

THE IMMACULATE CONCEPTION
MYSTIC RITE OF BAPTISM
THE TEMPTATION
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Love Thy Neighbor as Thyself

AND THE second is like unto it: Thou shalt love thy neighbor as thyself.” This Commandment, when mentioned in the Gospels, is always found in conjunction with the Eleventh Commandment: “Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might.” These two Commandments have a joint mission, just as do the two parts of the body which they represent—the ankles and the feet.

The ankles and feet are not in themselves necessary to the life of the body; neither is the virtue of love as expressed in the New Testament Commandments essential to the natural life of the body. The ankles and feet, however, are indispensable to the functions of the god-man; so, also, is the virtue of active love indispensable to the divine in man.

The work of ankles and feet depends entirely upon individual, conscious volition; it is not automatic. Neither is the virtue of love spontaneous and inborn; it is something set apart to be exercised with all our heart, soul, mind, and might. No one can teach a child to walk; it must walk by itself, falling as it learns. No one can teach us to love; this also is a self-taught virtue. We can encourage a child to walk and we can encourage each other to learn and express love.

Pisces is the sign of the feet. Pisces is also the sign of experience, as the result of which we learn



Heinrich Hofmann (1824-1911), Riverside Church, New York City

The Rich Young Man

“And he was sad at that saying, and went away grieved; for he had great possessions”—Mark 10:22.

to use and practice love with our neighbors. Pisces is the testing ground of the virtue of love—a virtue we accumulated in Aquarius.

Our worldliness, our affiliation with the present scientific, affluent age—our “rich young man” of the New Testament—presents us with a considerable test. Consider what the rich young man was up against: In spite of all his efforts, he believed he was not gaining eternal life. Christ Jesus said: Sell thy many riches; give all to the poor who yet have need of them and follow me for love. The young man, aghast, answered: You mean I must give up all? I must give up all my beautiful possessions

and follow thee like a beggar? I must forget all I have learned from books and teachers and depend on words which God may or may not put on my lips in times of need? Do you really expect me to be fed by your words and be satisfied with the crumbs from your table when all my life I have known abundance?

Do I have to leave the comfort and inspiration of those I love? Do I have to leave behind my full storehouses and know no more the fruits of my labors? Must I forget the peace of my harmonious life and take to the uncertainty of the open road? Must I forget that mine, too, is the voice of the master, respected and obeyed? Will I know no more the thrill of achievement or the strength of fearlessness in the presence of enemies? All this I must leave and follow thee for love? I cannot do it.

Too many of us today are still “rich young men,” unwilling or unable to let go of the things of this world and follow Him, for love. Perhaps the hardest test of love was given to Peter, whom Christ Jesus three times asked, “Lovest thou me?” Each time Peter answered in the affirmative, Christ Jesus admonished, “Feed my sheep.” This means: Teach your brothers to love the Path, too; teach them that truth must be enveloped by the heart—that truth is love. Bring your neighbor to me that he might dwell in me, and I in him.

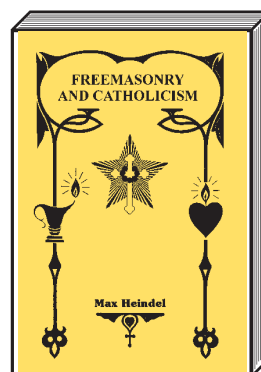
The kind of love that Christ Jesus taught is the spontaneous fulfilling of the law because this quality of love stills the will and makes us long only to share. As we are told: “Bless them that curse you. Do good to them that spitefully use you.” “Love one another, even as I have loved you.”

In this Piscean Commandment, Christ Jesus asked us to love our neighbors—our fellowmen—as He loved us. Yet even this is little compared to what He did in ministering to us. When He sent out the seventy to preach the Gospel and heal the sick, He said: Take no purse or wallet, no shoes, nor change of raiment; salute no man. In other words, release all possessions—material, mental, personal, and emotional.

Christian victory is achieved when His love shines in our hearts and His power is made manifest through our deeds of service, for our neighbors. □

Freemasonry and Catholicism

By Max Heindel



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Temple Symbolism—Part Two

RETURNING NOW for a vantage point within the Temple Sanctuary, we become aware of the Temple lighting. There are two sources of light within our Temple. There is that spiritual light which seems centered at the Altar, and, to this writer at least, seems brightest at the solstice, equinox, and Holy Night services. Then there is that physical light centered in three areas. At this time we do not consider the lights coming from the north and south banks of windows in the Sanctuary. It follows that, symbolically, each grouping of physical lights also portrays a source of spiritual light. Esoteric literature describes a spiritual lamp that burns in and sheds its light from all holy Altars. It is fueled by the love burning in the hearts of mankind as they worship before them. Symbolizing this spiritual lamp, a physical lamp illuminates the Altar alcove. Consisting of a metal frame and amber glass panes, this eight-sided lamp is suspended from the arch of the west wall, where, as emblematic also of the lamp of the heart, it sheds its golden light on the Altar, the emblem, and all the appointments in the Altar alcove. [For picture, see page 42, *March/April '96 Rays—Ed.*]

A second source of physical light hidden by curtain walls illuminates the twelve wall panels. The third source of physical light is centered in the dome

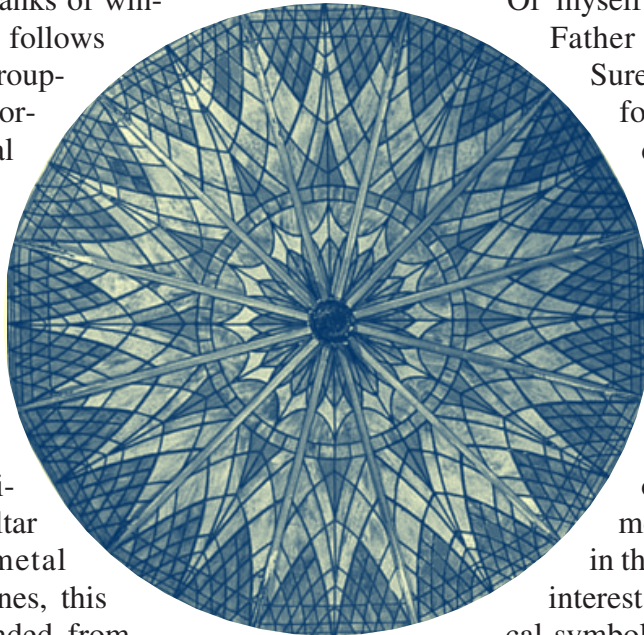
of the Sanctuary and illuminates, in the highest area within the Temple, a great emblem of leaded stained glass set in a metal frame. It has a blue background, as does the emblem of the Fellowship and the emblem found in the Altar canopy. It has a gold center from which radiates gold rays, each in turn, as it were, being absorbed in the all-encompassing blue perimeter. It is as if the gold light of the Christ blends with and becomes one with the blue of the Father. The Christ has said

“Of myself I am nothing— it is the Father who doeth the works.”

Surely this must be a special focus of spiritual force and concentration within our Sanctuary.

Space will not permit a review of the symbolism found in the beautiful windows found on the north and south sides of the Temple, with their color concentrations, nor on the seating arrangements for Probationers within the Sanctuary. It is of passing interest to note that the astrological symbols as found on the bottoms of the center panels of the Temple doors portray the seating schedule by astrological sequence within the

Sanctuary itself. Nor do we have time to fully examine the symbolism found in the lunettes over the organloft under the Pisces panel, or over the doors leading to the antechamber under the Capricorn panel. These beautiful lunettes of painted glass portray a man and child and a mother and



Starburst design in leaded glass Temple dome window.

child, respectively. [See pictures on pages 35 and 36—Ed.]

We have mentioned the three steps of the portico leading to the entranceway of the Temple and to the three steps leading from the floor of the Sanctuary to the Altar. So let us direct our attention to the symbolism as found in the latter. The first step leading to the Altar can be compared to the work of the Student who, in a comparatively short period of two years, completes assigned lessons and is then eligible for Probationership. This step is also short. Its width is equal to its rise or height.

The second step leading to the Altar is very broad and can be compared to the Probationer status. From this step all the work performed by Probationers within the Temple, with but one exception, is performed. All words, with the exception of the Fellowship reading given at the special services held at the New and Full Moons, the solstice, equinox and Holy Night services, are spoken here. This step symbolically refers to the working life of the Probationer. On this broad step are placed several articles of interest to us. On opposite sides of this broad area are found two plants, one on each side. They are emblematic of the life wave ensouling the plant kingdom from which the Probationer obtains the nourishment that sustains physical life and comfort, and to which our life wave owes a great debt of gratitude and service.

There is to our left, as we review this second level, a lectern from which the spoken word at all services is given by the reader. Next to the lectern is a chair—a most remarkable chair. Behind the chair and hanging from the wall section just under the Virgo panel is a full picture of our Savior, the Christ of the Resurrection with His implied message: Follow Me. This is a point for meditation for all Probationers. Are you aware that there are 339 Temple and Healing Services, 26 Moon and four

Equinox and Solstice services, and one Holy Night service, totaling 370 services within the Temple in a year? Symbolically these total to ten, and again we find the perfect number within our Temple, in the fullness of the services held therein.

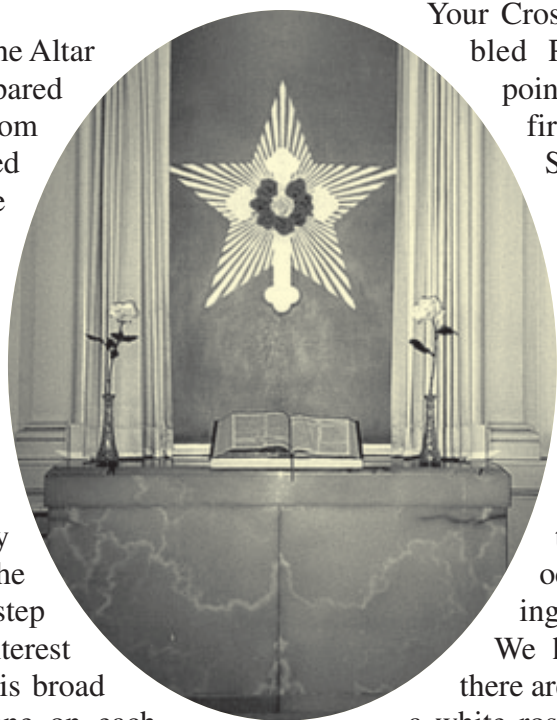
The third step leads directly to the Altar and can be compared to the Disciple's work. From this step the emblem is unveiled and veiled, the Altar is serviced, and at all special services the only words not sounded from the Probationer's step are given here when that mantram of great spiritual invocation of love and power, "May the Roses Bloom Upon

Your Cross," are directed to the assembled Probationers from this holy point. Symbolically then, the short first step equals a step for the Student. It leads to the broad full second step, the working step of the Probationer, the step of service, which in turn leads to the third or Disciple step, the step of Devotion before the Altar and the Emblem of our Fellowship.

At this time may the writer be forgiven for referring to two personal incidents which occurred as he was contemplating the symbolism just described.

We have noted that on the Altar there are two glass vases, each holding a white rose. So too there was then, and there still is, a glass vase holding a white rose on the lectern that is placed on the second, or Probationer's step. The writer's gaze, at that time, on returning from the Altar to the lectern as this symbolism was unfolding, came to rest on the glass vase on the lectern and on the rose contained therein. This rose appeared a brilliant red, the color of the Probationer's rose as given in Mr. Heindel's writings, and as seen as part of the seven roses garlanding our Cross and Emblem. Symbolically this would be quite proper, that a red rose should be displayed on the lectern, and the white roses on the Altar.

The second incident involved the speaker's chair, which we have stated is a most remarkable





On the west wall above the Altar the Leo panel depicts a couchant lion, king of his realm, half silhouetted against a blazing sun encircling the emblem of itself. The majestic towers of a medieval castle provide a worldly metaphor for the regal might of the Leo vibration. The rich tropical growth suggests the life-giving power of the summer sun in its zodiacal dignity. Leo is the sign of the risen Christ and the emblem of spiritual unfoldment. Leo represents the path to Initiation through the heart. The Rosicrucian path of initiation commences at the door of intellect under the mental sign Aquarius (eastern door of Temple sanctuary) and leads to liberation at the altar of the heart under the dominion of the Leo hierarchy.



The lily of purity is held by the white-clad maiden in the Virgo panel. The learning and wisdom aspect of Mercury are designated by the library of books. The service aspect of Virgo is shown by the depiction of Mercury in the sixth house of the horoscopic wheel, the quote from Thessalonians on the blue scroll held by the two angels, and the sheaves of ripe grain, representing the harvest of worldly deeds to be amalgamated into the soul body, which is represented by the window.



The Libra panel depicts the hand of God depending the golden scales of Justice, whose two equally balanced trays are ruled by Saturn, governing cosmic Law, and Venus, dispensing Love and Mercy. Right relationships are ordered on these twin principles. Autumnal fields and forests share equal space with sky. The windmill denotes Libra as the cardinal air sign.



Painted in 1920, before the discovery of Pluto (1930), this panel shows Mars as ruler and Uranus exalted, with the celestial Scorpion centered. The scene in color and content is similar to Pisces, a dusky, opaque light suffusing both murals. But here the contained water of a lake is represented, denoting Scorpio as a fixed water sign. A latent or brooding mood is projected.



The Centaur's bow of aspiration is fully drawn and aimed at the lofty Jupiterian ideals radiating from the higher worlds. On the west coast of the United States, the Rosicrucian emblem shines as a beacon from the Fellowship's International Headquarters, generating an aurora of violet lights, signifying the global impact of the Western Wisdom Teachings.



The celestial Goat and its associated planet, ringed Saturn, dominate a wintry landscape, which suggests the restriction and minimalism that these energies can effect. Mars is exalted in Capricorn, where its primal power is given form and order.



The Aquarius panel over the double-door entrance to the sanctuary designates the Ecclesia as a temple for the Aquarian Age. It shows the androgynous Waterbearer pouring the etheric waters of life upon the globe of earth. The figure bears a likeness to the Gemini twins, who also represent an airy, mental sign. The icy-grey rings of Saturn, planet of prudence and containment, is contrasted with a luminous Uranus, planet of transformation and universal love, radiating spokes of light. A wintry urban scene suggests the “living together” that this vibration promotes, while the scattering of stars on both sides of the panel suggests the activation of new Aquarian energies and the coming of age of the stellar science of astrology.



Like its elemental mate Cancer, Pisces shows a twilight waterfront scene, but the mood here is tranquil. The empty boats denote a withdrawal from the outer world of practical affairs and a going within. Three planetary influences are depicted—Jupiter flanked by Venus and Neptune. Two ethereal fish centered in the violet sky above a placid inlet indicate the doubleness or mutability of this sign, ease of movement in the fluid medium of emotions, and a sensitivity to subtle impressions.



The Aries panel depicts the iconic Ram, powerfully poised, head lowered in the aggressive, martial butting mode, but actually just eating the tender springtime plants. It has drawn away from the brood of ewes and kids to the top of a hillock where its prominence in the budding vernal landscape attests to its readiness to assert its energies. In its most exalted reading, the Ram is the Lamb of God, Who is forever guarding, guiding, and sacrificing for the flock of souls seeking the Light.



The Taurus panel, acknowledging Venus’ dignity and the moon’s exaltation, depicts an ethereal Bull as a celestial group spirit dominating the horizon in a pastoral scene. Several bovines seem to sense the presence of this influence as they gaze toward it in stolid attentiveness. A cottage, smoke issuing from its chimney, suggesting bucolic comforts, nestles in the verdant earth.



Mercury-ruled Gemini depicts twin girls in landscape of flowering trees and fields. Only one of three panels with human subjects, it most conspicuously delineates that part of the anatomy ruled by this sign (shoulders, arms, and hands). The bouquet and lei of flowers represent the first gleanings of the mercurial intellect as it applies its powers of observation and discrimination in gathering sensory data. Here the visible world is a garden rife with blooms to be picked and perused by the concrete mind.



The water element, symbolizing the soul, is shown in its cardinal (active) mode in Cancer, where the lunar (unconscious) influences create the greatest turbulence, the conscious Jupiterian energies moderate the desire nature through abstract thinking, and the superconscious influence of Neptune’s ray, positively employed (signified by the enveloping five-pointed star), presides over the most pacific expanse of water. The classical god Neptune’s ability to govern water with his trident (♆) is thus a reality.



Lectern, speaker's chair, and picture of the resurrected Christ.

chair. The writer has seen the original drawings of this chair made prior to the completion of the Temple, but at that time the symbolism quite escaped him. At the time when the red rose came before his vision, so did an awareness of the chair present itself. The speaker's eyes were directed as if a finger were outlining the contour of the reader's chair, for this chair's number is nine, the number of our humanity. From whatever side the chair is viewed—from the front, sides, or back—the outline of that side when the lines and arcs or curves of the side are numbered total nine. The original symbol on that chair was the symbol of Uranus. It takes five strokes to form the symbol of Uranus, and the four broken lines of the circle around it total to nine. The symbol has been changed over the passing time to what is now displayed—the symbol of Leo. Originally it was the nine-numbered symbol.

We have as yet to consider the Emblem of the Fellowship that is veiled from our sight, the Emblem above the Altar on the reredos or wall of the Altar. It is a most precious Emblem, for in its unity it portrays the path we must all travel. It gives the accolade that is individually ours when we finally overcome the last obstacle and hear that

Voice that shall greet us with the words, 'Well done thou good and faithful servant'.

There are, when the Emblem is unveiled, three crosses to be found within the Temple Sanctuary. The first cross is over the east entrance to the Sanctuary as part of the Emblem outlined in the lunette over that doorway. This cross does not contain the white rose. The second cross is part of our Emblem when unveiled. It is a white cross, and it is garlanded with both the seven red roses and the white rose. The third cross is found in one of the twelve panels to which we shall soon direct our mind's eye. This third cross is also part of the Emblem. It has both the wreath of red roses and the single centered white rose. It is a white cross bordered in black, like the original cross of the Emblem known to Mr. Heindel during his days at Mt. Ecclesia.

We now turn our attention to the twelve beautiful panels encircling the Sanctuary. They are placed one over each of the twelve wall sections which form the main structure of the Temple. They are situated between the dome of the Temple and the walls, symbolically the circle between heaven and earth, for they portray the celestial equator, and are composed of the twelve zodiacal signs. There seems to be no end to the message each presents in spiritual outline. Together they represent the God of our universe and all the hosts of the twelve great spiritual hierarchies, which symbolically is God in manifestation. Let us consider only three interesting aspects found therein, as they apply directly to our status in time and place.

1. Every panel but one has its zodiacal sign or representative in the direct center of the panel. Eleven do, the twelfth does not. That one panel is the Leo panel, which will be the first panel in our review.

2. Seven of the twelve signs are based, as it were, on the earth's sphere, and five are based on the heaven, or spiritual, worlds. We are reminded that, of the twelve Brothers of the Order of the Rose Cross, seven go forth in their physical bodies to work among and with men, and five Brothers never leave the Temple, but work in their spiritual bodies—another point for meditation.

3. Only one panel contains any written words and they are the words of Christ. This is the verbal

panel and in the eyes of this writer, perhaps the most powerfully spiritual of all the panels. But this is only his reaction. Others may find other panels to be as rewarding to them as this panel is to him.

Now as space permits, let us review the several panels. The Leo panel is placed on the west side of the Sanctuary over the Altar alcove. This is the only panel whose astrological sign is not directly in the center of the panel. On the right, a figure of Leo, crouching somewhat as the [Gizeh] Sphinx, presses the line of center, while a brilliant sun bearing the sign of Leo is to the left of center. In the full left section of the panel there is

a prodigal use of rich and opulent colors, a profligate scene, in the midst of which is to be found a great gold goblet overflowing with this richness. Mark well this golden goblet in this luxurious setting, for it has but one handle. Symbolically it portrays the wealth and reward of the material world, but also this section of the panel bears this warning:

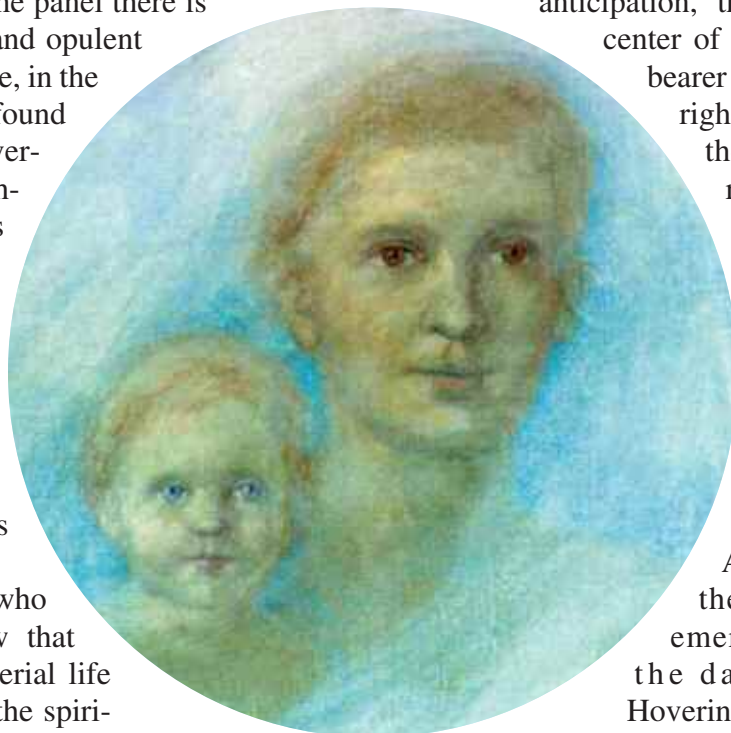
To all probationers who view this scene, know that the rewards of the material life are not the rewards of the spiritual life. Those Probationers who take their reward now, in position, in title, in authority, in power, in prestige, will truly find the gold of material reward, but they will have little or no bread to show at the feast of the Full Moon. The Probationer must seek to acquire that other golden goblet with its two handles, the Chalice, wherein the spiritual essence of humble and selfless service may be presented at their feast of the Full Moon.

To the right of center in the Leo panel, a different scene is presented. There looms in the gold rays of a sun not seen a great fortress, whose towers and battlements glow in the sunlight. In the background are seen the dark crags and sheer walls

of great chasms. Symbolically, this scene portrays the strength and glory of this sign rising over the chasms of materiality. Symbolically, the crouching lion and the great sun globe in the center of the panel vividly portray the struggle for material reward prominent in many, as against the spiritual reward awaiting the fulfillment of spiritual living—self-service as opposed to selfless service.

The Aquarius panel is placed over the east entrance of the Temple Sanctuary. This is a beautiful spiritual panel for it portrays symbolically the New Age we are now beginning to enter, at least in anticipation, through service. In the

center of this panel is the water-bearer carrying an urn on the right shoulder supported by the left hand, with the right hand and arm over the urn, from which a stream pours out onto a portion of a globe. Under this figure in a blue semicircle the sign of Aquarius is found. Symbolically, this scene portrays the beginning of the Age of Aquarius. Note that the earth globe is just emerging into the scene, the dawn of a New Age. Hovering over it is the water-bearer from whose urn is flowing the living waters—the water of life.



*Detail from **Father and Child**
lunette under Pisces panel.*

Look closely at the figure of the waterbearer. At first it appeared to the writer as the figure of a beautiful young woman. To another it appeared as a handsome young man. Symbolically, it is the figure of a member of the angelic lifewave, an androgynous figure. For the angels combine the masculine and feminine principles within themselves in perfect balance—a stage of spiritual development towards which we are striving that we too may attain to that balance of strength and beauty, as portrayed by the columns of our Temple, for we are our own temples.

We are taught that in the New Age, the glory that is the Lords of Flame will come to us through the hierarchy of Aquarius, the angels, who will be as visible to us then as we are to ourselves at this present point in development. Just right of the water-bearer is the luminous globe of Uranus, whose soft light is cast over the ringed globe of Saturn, found to the left of center, symbolically showing the influence of these great spiritual entities in this the coming New Age.

There are three groupings of stars to be found in this panel. In their placement we may symbolically read the future age as it pertains to us.

On the right the panel depicts the sturdy walls and roofs of human dwellings, as if we were looking at a portion of a great city. Snow covers the roofs and clouds fill the sky. From the window openings we see the warm head in the cloud covering is one cluster of six and one of three gold stars—nine, the number of humanity, now found safe and secure in the New Age.

At left the scene in the panel has changed. It is as if we were looking now at a winter scene. Symbolically we see portrayed the bright clear lines of a higher world. In the sharpness of outline in this panel, we find a grouping of twelve gold stars around a thirteenth, a white star, portraying the twelve disciples around Christ; or, more recent, the twelve Brothers around the Head of the Order. Symbolically we have the promise of their guidance in our new and higher age. In the center of the panel, close to the waterbearer, is a small cluster of three bright, gold-colored stars, so placed as to form an equilateral triangle, the sign of Trinity, threefold Deity.

The panel that has proven to be a source of delight and of strength to this writer illustrates the

sign of Virgo. Throughout this panel the beautiful lavender or orchid background predominates. In the center we find in blue and white colors the Celestial Virgin holding in her left hand a lily, the symbol of purity. In the far right portion of the panel is a window containing eight lights or panes and an adjacent grouping of one large and three small tent-like structures. Symbolically, the window portrays a vision into the higher world.

The eight panels portray the heart path of devotion, and the tent-like structures resemble the Tabernacle in the Wilderness. On the far left of the

panel is a bookcase with two shelves containing nine volumes. Next to

this is the wheel of life at the sign of Mercury and Virgo.

Symbolically, the bookcase and the nine volumes portray the intellectual path of development, with Mercury and Virgo at the zenith of their spiritual powers.

Just inside both the window and the bookcase, two spiritual beings kneel, one on either side. They appear in their ethereal bodies with golden halos, and their great wings unfold seemingly far beyond the scope of the panel. They are facing inward, and are holding between

them a blue ribbon or scroll on which is inscribed: "He who would be the greatest among you, let him be the servant of all." These words are cast in dark blue letters except for the word *servant*, which is in gold. This is the only panel in which words appear. Symbolically, we have the blending or union of the intellectual and devotional aspects of mankind, combined now with the selfless service of being a servant of all, added to the purity of being as portrayed by the lily in the hand of the Celestial Virgin.

The Sagittarius panel contains the third cross to



*Detail from **Mother and Child** lunette under the Capricorn panel.*

which we have earlier alluded. The center of this panel is dominated by the figure of a giant Centaur which is facing the viewer. He has bent his mighty bow and has shot his arrow into the Midheaven. The left section of the panel is illuminated by a great white globe contained in the sign of Jupiter, from which are radiating bands of light. To the right of center the panel is colored by the somber shades of night. From the lower center of the panel, we trace a curve upward to our right. Looking more closely, we see in this curve the outline of a portion of the earth. Here it seems as if it were connected with the dark mass of the sky in the panel by a golden shaft of light in the form of the sign of Sagittarius. As we examine this section of the earth globe we see the outline of a portion of the North American continent. To the lower right just being crowned by the rays of morning, we view the Gulf of Mexico and upwards past the eastern seaboard is the United States to the St. Lawrence waterway and then westward to the Great Lakes. Here the earth's curvature blends into

the heavens above. If we follow the curve of the earth on this western side, we see the outline of the western and upper portion of Baja, California and the coastline of Southern California, until it too fades as the curvature of the earth fades into the night. Now there appears at the exact spot where one would mark as the site of Oceanside on the coast of California, a small brilliant gold star. There are five radiating shafts or gold rays, one from each of its five points. Out in the heavens there is a gold ring or circle of gold through which the five rays penetrate as they spread out over the earth and the heavens. On that golden star on its blue background is a cross and on the cross is that garland, the seven red roses and in the center of the cross is a white rose. This cross is white and it is edged in black.

We must never translate our symbols into the trivial and commonplace for that is mediocrity, but to that which is uplifting, for it is through the heart that symbols speak and teach. □

—A Probationer

THE ROSICRUCIAN COSMO-CONCEPTION

By Max Heindel

This book gives a complete outline of the Western Wisdom Teachings as far as it may be made public at the present time. It contains a comprehensive outline of the evolutionary processes of man and the universe, correlating science with religion. The author received this Teaching personally from the Rosicrucian Brotherhood. It is their latest communication.

This is the textbook used in the Rosicrucian Philosophy Correspondence Courses.

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READER'S QUESTIONS

Rosicrucian Societies in America

Question: *Why is there no visible connecting link between the Rosicrucian Fellowship and other Rosicrucian societies in America?*

Answer: The Rosicrucian Fellowship is a reincarnation of the ancient Rosicrucian Order, of which Christian Rosenkreuz is the head. In other words, it has appeared through rebirth in an entirely new locality, the United States, for the purpose of carrying the Western Wisdom Teachings to the Western people, particularly those of the United States. It has no lineal connection whatever with any existing Rosicrucian lodge anywhere in the world. It represents a brand new start in the work of the Rosicrucian Order, which is directed from the invisible planes by the Elder Brothers of this Order, under the guidance of Christian Rosenkreuz. The other Rosicrucian societies in the United States claim, we believe, lineal descent from existing Rosicrucian lodges in England, France, or other countries. They represent, so far as they are authentic, the present manifestation of earlier activities of the Rosicrucian Order started in earlier ages.

The Rosicrucian Fellowship has direct connection with the etheric temple of the Rosicrucian Order by virtue of the fact that it is the authorized channel or instrument of this Order for this present age. Max Heindel, who founded the Fellowship, was in direct connection with the Elder Brothers of

the Order, and attended its meetings in the etheric temple on the nights corresponding to the Initiations in the Mysteries which he had taken.

Through the Elder Brothers he received direct instruction as to the conduct of the Fellowship in order to make the Christian philosophy which it expounds the coming universal religion of the Western world and eventually of the whole world.

Relative Development of Christ and Jesus

Question: *Was Christ more highly developed than the Lords of Mind, who were the humanity of the Saturn Period? If so, then by analogy may we conclude that Jehovah is higher than the archangels, and that Jesus is higher than the angels.*

Answer: Yes, to all three. This conclusion may be arrived at as follows: Jesus, we are told in some of Max Heindel's unpublished notes, had taken the

According to Max Heindel's unpublished notes, at the time of the Crucifixion Jesus had taken the Initiations of all the Lesser Mysteries and three of those of the Greater Mysteries, the Venus Initiation being his last.

Initiations of all the Lesser Mysteries and three of those of the Greater Mysteries, the Venus Initiation being his last. Therefore Jesus at the time of the Crucifixion was two and one-half World Periods ahead of our ordinary humanity, since we are only half-way through the Earth Period.

By analogy we are justified in assuming that there was a similar difference in development between Christ, the highest Initiate of the Sun Period, and the archangels, who were the ordinary humanity of that period. The Lords of Mind, who

were the humanity of the Saturn Period, were exactly one World Period ahead of the archangels. Therefore if Christ through Initiation had progressed two or more World Periods ahead of the rank and file of the archangels, He would thereby have been one or more World Periods ahead of the Lords of Mind, which demonstrates our theorem. Certainly Christ had not progressed far in Initiation if He had not gone as far as this. By similar reasoning we may infer that Jehovah, the head of the angelic life wave, is more highly advanced than the archangels, and that Jesus is higher up in the scale of evolution than the angels. There is no direct statement in the Rosicrucian philosophy on these points; but Max Heindel has told us that analogy is the Master Key that will unlock all mysteries, and that the axiom, "As above, so below," applies on all planes of nature. Analogy shows that there is little doubt as to the correctness of the above conclusions.

It is interesting to observe in this connection that the Elder Brothers of the Rosicrucian Order, headed by Christian Rose Cross, have progressed in the past 2000 years to a point where their development is superior to that of Jesus (not Christ) at the time of the Crucifixion. The Elder Brothers have taken the Initiations of all the Greater Mysteries, the Vulcan Initiation being the last, whereas Jesus had only gone as far as the Venus Initiation. The Elder Brothers are thus three and one-half World Periods ahead of our present humanity.

The Mastery of Fear

Question: *How can we acquire the ability to lay aside fear? The daily happenings in our lives and the life of the nation cause humanity to be in an atmosphere of fear. How can we master it?*

Answer: Fear is one of the four basic vibrations of the lower planes which man has to master before he becomes a superman and eligible to enter into

the higher realms, the other three being sensuality, sex, and vanity. Fear is a vibration of the desire or emotional body. The positive pole of the desire nature is will, desire being the negative pole. Therefore to master fear it is necessary to develop will power. The Bible says that "perfect love casteth out fear." This process consists in substituting a higher vibration for the lower. The rate of vibration of love is very much higher than that of fear. Therefore if the mind is vibrating to love, it automatically displaces the vibration of fear. Hence this is a most important means of mastering fear. A third aid is found through our knowledge of the constitution of man.

The desire body, the seat of fear, is correlated to the Human Spirit, which has its home in the World of Abstract Thought. Therefore a b s t r a c t thought is the natural corrective of desire. If we will devote ourselves to abstract thought to some extent, we shall

find that we thereby obtain a measure of control over our desire nature and over fear. For instance, higher mathematics comes under the classification of abstract thought; therefore the study of mathematics will give us a training which will help to master fear.

Children Born out of Wedlock

Question: *If, as stated by Max Heindel, souls coming to rebirth select their own parents, how does it happen that there are so many illegitimate children in the world?*

Answer: This is due to ripe destiny brought over from preceding lives whereby people who were responsible for illegitimate children are required to come back and live under similar conditions. In such cases the ego does not select its parents, but they are selected by The Recording angels, except perhaps in cases where the individual has made great spiritual progress in the meantime and wants to come back under such conditions for the experience to be gained thereby. □

"The Elder Brothers of the Rosicrucian Order have progressed in the past 2000 years to a point where their development is superior to that of Jesus (not Christ) at the time of the Crucifixion."

Greenwich Mean and True Local Time

“Who seeks for heaven ALONE, to save his soul,
May keep the LAW, yet will not reach the goal.
Who walks in LOVE may sometimes wander far;
Yet God will bring him where the blessed are.”

THESE ARE LINES by an unknown poet, but they ring absolutely true to the teachings of Christ in regard to the rich young man, and also to the teachings given in

Paul's inimitable thirteenth chapter of 1st Corinthians. Love is the source of life; love alone makes life worth living, and therefore I feel that in a course of astrology from the Mystic's viewpoint the planet of love, Venus, has first claim on our consideration.

You know that each HOUSE represents a certain department of life, and when you learn the intrinsic value of the planets you will be able to read a message from the stars independently of books and authorities. By exercising your own divine power of reason to combine the simple basic factors, you may become an astrologer (the name means reasoner concerning the stars); any brainless poll parrot can babble about what the books say. It is easy to read and recite; but it requires thought to reach an independent conclusion and give an adequate interpretation of the stel-

lar script. That effort, however, is productive of wonderful soul growth, so I hope that you will read little but think much; then you will develop a deeper and more reliable knowledge than the most erudite authorities can impart and a soul-power of inestimable value, namely, INTUITION.

I can teach you how to ERECT a horoscope; there are certain definite, hard and fast rules; but neither I nor anyone else can teach you how to

READ in an adequate manner. The best method is to aid students to combine the basic factors of horoscopolical judgment and to draw logical conclusions therefrom.

TRUE LOCAL TIME

In our previous lesson [May/June '96 Rays] we spoke about time in general. We will now consider a special kind of time, namely, True Local

Time. This is the same as Sun Time, which is gauged by the instant when the sun crosses the meridian (when it is directly overhead) at any particular place. This instant marks True Local Noon for that place. We will also learn how to convert Standard Time, the prevailing time in the United States, into True Local Time.

Prior to November 18, 1883, the time used in any particular locality was Sun Time, that is, True Local Time. But since that time it has been found

It is easy to read and recite; but it requires thought to reach an independent conclusion and give an adequate interpretation of the stellar script. That effort, however, is productive of wonderful soul growth.

convenient to substitute what is called Standard Time, for Sun Time, particularly in America, and therefore the student should understand the division of the country into time zones, so that he may be able to make necessary corrections when calculating horoscopes for dates subsequent to the institution of Standard Time.

This innovation grew out of the confusion which existed in railroad timetables before its introduction. Where several railroads entered a city, each had its clocks set to a standard of its own, and in addition, the people in that city had their own local time. Sometimes the clock on one railway station varied half an hour from that of another railroad company, and both pointed to a different time from the timepiece on the city hall. It was therefore suggested that if the country be divided into time zones, each about fifteen degrees of longitude in width (this being the distance the sun travels in one hour), and all the clocks in each division set to one uniform time, gauged by a meridian located in the center of its time zone, the difficulty would be overcome. Accordingly, America was divided into four such zones by three imaginary lines, as illustrated in the diagram on page 42.

In the Eastern Time Zone clocks are set to the 75th Meridian, 5 hours earlier than Greenwich Mean Time. In the Central Time Zone time is regulated to the 90th Meridian, which is 6 hours earlier than Greenwich. In the Mountain Time Zone timepieces are governed according to the 105th Meridian, which is 7 hours earlier than Greenwich Mean Time. In the Pacific Time Zone time is set to the 120th Meridian, 8 hours earlier than Greenwich.

In all cities located on these Standard Meridians (indicated by arrows on our diagram), such as Philadelphia and Denver, Standard Time is also the True Local Time, and no correction is required in calculation of horoscopes. But Detroit, which you will see located near the dividing line between the Eastern and Central Time Zones, is 8 degrees west of the 75th Meridian, and its clocks are therefore 32 minutes faster than Sun Time, for when they show noon according to the 75th Meridian Standard, the True Local Time is 32 minutes before twelve. Chicago you see a little east (2

degrees) of the 90th Meridian. When the clocks there are at twelve, it is really 8 minutes past the noon hour.

San Francisco clocks show noon when the True Local Time is only 11:50 A.M., because that city is 2-1/2 degrees west of the Standard Meridian. Correction is therefore necessary because True Local Time must be used in all subsequent calculation of the horoscope. The rule for obtaining True Local Time is: to the NEAREST Standard Meridian Time, ADD four minutes for each degree the birth place is EAST of the Meridian corresponding to that Time. If the birth place is WEST of that Meridian, SUBTRACT four minutes for each degree it is West thereof.

To illustrate, we will find the True Local Time for a birth at New York, July 23, 1912, 5:56 A.M., Standard Time. By reference to the map we find that New York is in about 74 degrees West Longitude, which is ONE degree EAST of the nearest Standard Time Meridian, namely, the 75th meridian. Following our rule, we add ONE times four, or four minutes to the time shown by the clock (5:56 A.M.), obtaining thereby 6:00 A.M., which is the True Local Time of birth. Similarly, for a birth at New York, July 28, 1912, 9:56 P.M., we find that the True Local Time is 10 P.M. Note specially, however, that this correction of Standard to True Local Time applies only to the United States and is required only for dates subsequent to Nov. 18, 1883, when Standard Time was adopted. But, in such other countries as have special time regulations, these must be taken into account in calculating True Local Time.

GREENWICH MEAN TIME

We are now to learn about another kind of time. Suppose that we have a pole many billions of miles long, and that the earth is sufficiently soft so that we can imbed the pole therein. Then, as we look out along our pole, we shall find it pointing directly at one of the fixed stars. As the Earth turns upon its axis, our pole will point to different stars at various times, but from the time it is in line with one certain star to the next time it reaches that position, the Earth will have made one complete revolution. This is a Sidereal Day and our only absolutely

correct measurement of time.

When you look in your ephemeris on March the 21st, you see in the column marked "Sidereal Time," the figures 23 hours, 54 minutes; the next day has a different sidereal time, and so has every day through the rest of the year. You may therefore think our statement wrong, but there would be no such difference if the Earth were stationary in space. In addition to revolving upon its axis, however, it also travels in an orbit around the Sun, and so if the pole, which we imagine stuck in the Earth, points to a certain star on the noon of March 21st,

it must move a little further to catch up with the Sun (which marks our noon), on March 22nd. On March 23rd, it must have moved still a little further after passing the marking star, and yet further for every succeeding day in the year. Moreover, as the speed of

the Earth is variable at different times of the year, so also the difference in time between the sidereal clock and the solar clock varies. Therefore we cannot even use sun time in our civil life, but are forced to average these differences in time, and thus we get what is called MEAN TIME. Further, as the greatest observatory of modern times is at Greenwich, England, the world sets its clocks by the timepiece there, and calls it Greenwich Mean Time.

The ephemeris gives us the Longitude of each planet at noon, Greenwich Mean Time, for every day in the year. If we were all born in Greenwich and at twelve o'clock noon, we might just set the figures given in the ephemeris for our birthday, down in the horoscope without further calculation. But as most of us were born at places east or west of Greenwich, a correction is obviously necessary, and the fact that people are born at all hours of the

day necessitates a further correction, so that the position of the planet may be accurately calculated for the birth time at the birthplace. How this is accomplished and the philosophy of the correction will be seen by the following illustration:

Any circle, as you know, is mathematically divided into 360 degrees, and you may with profit look up what is said about this in the previous article where the Sun's motion in its orbit was the theme. That revolution takes one year, and thus the Sun's seeming daily motion is about one degree. But the Earth also describes a circle upon its axis

in twenty-four hours, and so appears to move one degree of space in four minutes, or fifteen degrees in one hour. New York is located in about 74 degrees west longitude, and the Sun must therefore travel 4 hours, 56 minutes from the noon mark at



Greenwich to reach the midday position at New York. And when the Sun is at the zenith in Greenwich, and the clocks there strike twelve, the rays of the morning Sun are only peeping at New York, and its clocks point to 7:04 A.M.

A little child born in New York at 7:04 A.M. and another child born in London at noon would thus be born at exactly the same moment, though the clocks differed at their birthplaces. But it would be necessary to correct the New York birth time to Greenwich time, in order to use the ephemeris calculated for the latter place. This is done by adding to the True Local Time of birth, four minutes for every degree of longitude, if the birthplace is west of Greenwich, or subtracting four minutes for each degree of longitude if the birthplace is east of Greenwich.

We will now calculate the Greenwich Mean Time for a birth at New York, July 23, 1912, 5:56 A.M.,

Standard Time. We found in the first part of this study that the corresponding True Local Time was 6:00 A.M., which we will use in the following calculation: New York is about 74 degrees West Longitude. Multiply that number by four minutes; the product is 296 minutes. As there are 60 minutes in an hour, we reduce the 296 minutes by dividing by that number; thus we obtain 4 hours and 56 minutes. This we add to our True Local Time of birth, 6 A.M., and obtain 10:56 A.M., which is our Greenwich Mean Time. That is to say, at the time when our child was born in New York, and the clocks in that place pointed to 5:56 A.M., the observatory clock in Greenwich, England, indicated the time as 10:56 A.M. When Greenwich Mean Time has been found, the student is advised to forget the birth time in further calculations upon that horoscope, for only Greenwich Mean Time is then used. Thus you see how by the above correction we have changed Standard Time to Greenwich Mean Time. □

FACE THE SUN

Don't look after trouble,
but look for success,
You'll find what you look for,
don't look for distress.
If you see but your shadow,
remember, I pray,
That the sun is still shining,
but you're in the way.
Don't grumble, don't bluster,
don't dream and don't shirk,
Don't think of your worries,
but think of your work,
The worries will vanish,
the work will be done;
No man sees his shadow
who faces the sun.

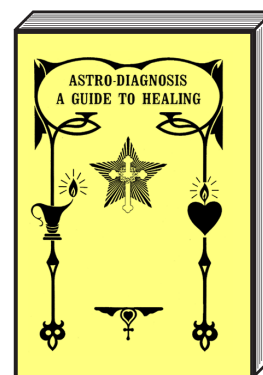
—Anonymous

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ASTROLOGY

Congress at its Best

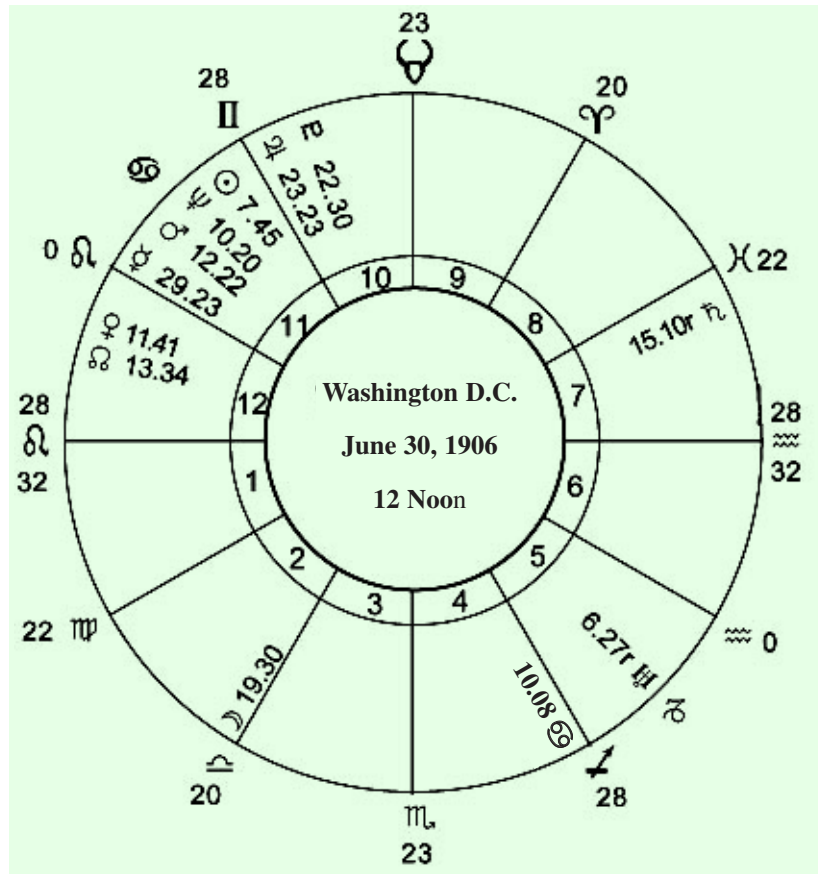
HAVE YOU SEEN those recent polls on the U.S. public's confidence in the Congress?¹ And weren't they about the same while the other party was in control?

It may be well to recall a world-wide dissatisfaction with government, since we are just not emerging from the heavy Uranus-Neptune conjunction transiting through Capricorn, sign of government. It had the same effect last century, which culminated in the 1848 revolutions that swept through just about all of Europe.² There was also turmoil in the U.S. which produced a temporary Band-Aid, the 1850 Compromise, that soon unraveled, followed by the Civil War a decade later.

It is better to light a candle than curse the darkness; it is also better to concentrate on the positive (Philippians 4:8). Why not recall, therefore, an excellent product of Congressional effort, currently marking its 90th anniversary, the Pure Food and Drug Act.³

Its natus strongly indicates its idealistic inception; consider its 11th house of ideals. It is far more heavily tenanted than any other sector. It holds four planets. Appropriately, they are all in Cancer, the sign ruling food and also protection. Yes, they are all intercepted, but that means they would become more potent as they emerge from that state later on, and that has happened.

The chart's very closest aspect to the Part of



Fortune, which helps confirm emphasis, is the quincunx to Neptune of idealism. It is the only orb either dignified or exalted, here the latter.

The 11th house is even more powerful than appears on the surface. The chart has a ring, a mutual reception of more than 2 orbs, here involving the Sun, Moon, Venus; hence the latter two by influence are also in the 11th house. A ring also strengthens a chart as a whole. And it certainly is a rarity to have all the inner orbs in the same sector, by position and/or ring; add to that Mars (energy).

Idealism without the energy to act on it is of no real value, even as “faith, if it hath not works, is dead” (James 4: 17). But here is idealism and energy.

All planets of course have solstice points, though only important if making close aspects. Those of Jupiter and Pluto make very close conjunctions to the Sun, which is also recipient of the closest planetary aspect, an opposition from Uranus.

Eight planets are in the first seven signs, the chart's subject has a spiritual life assignment. Improving the quality of society's life is a spiritual activity: our Lord spent more time healing than teaching; the Pure Food and Drug Act can be said to be healer by prevention.

Those eight planets are all in the eastern half which enhances the ability to act. This is extra important because of opposition, here indicated by all retrogrades being in the West.⁵

Let's look more closely at the eight orbs in the East. The Moon of activity is in the 2nd house of materialism. True idealism contributed to prosperity⁶; impure foods cause sickness, which is generally costly.

The Moon is in Libra of balance: the Pure Food and Drug Act helped restore balance. Those who at one time had been able to get away with producing impure products, and of whom it could be said “Thou art weighed in the balances, and art found wanting” (Daniel 5:27), no longer would be able to do so.

The Moon is in the second decan: the activity mapped by the chart had been in progress for some time before June 30, 1906. Dr. Harvey W. Wiley (1844-1930), who for years had been studying food adulteration, had been advising President Theodore Roosevelt of its extent and danger. In 1905 he “made recommendations to Congress,”⁷ which led to the passage of the PFDA the next year.

Mercury of mental focus is in Cancer's last degree. Planets in the 30th degree are often in extreme condition. And the way the products controlled by the PFDA were being prepared at the time was extremely deplorable. The reader wishing to look into this can do no better than turn to Upton Sinclair's classic, *The Jungle*, referred to by Max Heindel.⁸

Venus of values is in Leo. What does this mean?

TO AN ASTROLOGER

Nay, seer, I do not doubt thy mystic lore,
Nor question that the tenor of my life,
Past, present and the future, is revealed
There in my horoscope—I do believe
That yon dead Moon compels the haughty seas
To ebb and flow, and that my natal star
Stands like a stern-browed sentinel in space
And challenges events; nor lets one grief,
Or joy, or favor, or success pass on
To mar or bless my earthly lot, until
It proves its fated right to come to me.

All this I grant; but more than this I know,
Before the Solar systems were conceived,
When nothing was but the unnameable,
My spirit lived, an atom of the Cause.
Through countless ages, and in many forms
It has existed, ere it entered in
This human form to serve its little day
Upon the Earth; the deathless ME of Me.

The spark from that all-creative fire
Is part of that eternal source called God,
And mightier than the universe. Why he
Who knows, and knowing never once forgets
The pedigree divine of his soul,
Can conquer, shape and govern destiny,
And use vast space as 'twere a board for chess
With stars for pawns; can change his horoscope
To suit his will; turn failure to success,
And from preordained sorrow harvest joy.

There is no puny planet, sun or moon
Or Zodiacal sign which can control
The God in us! If we bring that to bear
Upon events, we mold them to our wish;
'Tis when the Infinite 'neath the finite gropes
That men are governed by their horoscopes.

—Ella Wheeler Wilcox

This sign rules the the physical body's most important organ, the heart. Undeniably the PFDA deals with very important matters. Leo is also the sign of power and control, with which the PFDA is endowed and which it encounters, sometimes adversarially.

Surely a chart like this should have a message. It does, found at the chart's zenith, the sector of destiny. There we find its closest conjunction, that of Jupiter and Pluto. The former is the planet of commerce and capitalism; Pluto, the outermost planet at this time, rules limitations: commercial activity must be limited, regulated. This is confirmed elsewhere: Uranus of freedom is in Capricorn of limitations, and Saturn of restrictions is in Pisces of idealism: wise idealism demands creative restriction of freedom.

That great truth was especially vital for U.S. society nine decades ago. The philosophy of social Darwinism was popular: the survival of the fittest; if one could get away with profitable outrage, like producing shoddy goods—why not! That was how many interpreted “freedom”—but actually, it was license! The Upton Sinclair classic mentioned above, *The Jungle*, was well named, for what it depicted resembled one. There's no government in a jungle, but neither is there real freedom for any but the strongest.

“Where the Spirit of the Lord is, there is liberty” (2 Corinthians 3:17). In that situation there is also acceptance of the laws of His kingdom. In our day, with the alarming rise in crime and lawlessness, this message of what constitutes genuine freedom is most timely. Our society has been called “vulture culture.”⁹ That sounds like a jungle, for vultures are beasts of prey. To remedy this, the Congress with best intentions and effort can do little. While it may write the best of laws, the real remedy is a higher law, God's law, inscribed on the hearts of men.¹⁰ □

—A Probationer

1. NBC-Wall Street Journal news poll, September 22, 1995.
2. Except England, which had wisely begun reforms, and

NO PILOTS WE

Would I were one of those who preach no Cause—
Nor guide mankind with meddling fingertips;
But let each star that moves without a pause
Shine as it list-as potent when it dips
Beyond their ken in visual eclipse
As when it blazes in a darkling sky,
Regnant and beautiful, while with mute lips
Men bow the head in worship, or in shy
And inexpressive words admit that God is nigh.

We are no pilots: let us trust our bark,
Miraculous, alert, not made with hands,
That feels a magic impulse through the dark,
And leaps upon the course it understands
From shores unknown to unimagined strands;
Resists the helm we give it, but divine—
Being itself divine—divine commands;
And answers to no compass save the signs
Encircling deepest heaven where the Zodiac shines.

—John Jay Chapman

Russia, where repression was the order of the day..

3. During the summer of 1995, when President Clinton called for restriction of cigarette sales to minors, the FDA became a vortex of controversy. *The Christian Science Monitor* August 8, 1995, p. 3. No wonder! Saturn was transiting over its natal position in the seventh house of adversaries. A Congressman from a tobacco state has been justifying the export of cigarettes by claiming the American brands have less nicotine than those of the importing nations, hence they are less deadly and actually perform a humanitarian service! The endorsement of the Pure Food and Drug Act is not to be viewed as support of drugs. The Rosicrucian Fellowship believes in natural means of healing, but there is a place—though very limited—for drugs, for instance, when one is victim of an accident or shooting, and an operation is called for.
4. *Professional Astrology*, Marc Edmund Jones, page 16.
5. *The Essentials of Astrological Analysis*, Marc Edmund Jones, pages 269-273.
6. This is confirmed by the fact that the Cancer cluster of the PFDA chart falls in the U.S. chart's second house.
7. *America: Changing Times*, Charles M. Dollar, General Editor, pages 746, 747. Hence President Theodore Roosevelt became known as “Father of consumer Protection.” *The Christian Science Monitor*, August 3, 1995, p. 20. He also read *The Jungle*. *To Renew America*, Newt Gingrich, page 225.
8. *The Rosicrucian Christianity Lectures*, Max Heindel, page 137.
9. *The Christian Science Monitor*, July 18, 1995, p. 18.
10. Lenin once was asked why there was so little freedom in the Soviet Union. His reply: “It is a precious commodity, it must be rationed.” It is precious, but in need of limitation only when abused and thereby a threat to society.

The Olympics' Centennial: Worth Watching?

THEY'RE OLDER than Old Rome, by 23 years. Begun in 776 B.C. in Greece,¹ they were discontinued with the end of the *Pax Romana* (Roman Peace) late in the 4th century A.D.

Revived in 1896 in the land of their birth, they have been held every four years since, except in 1916, 1940, and 1944 due to World Wars I and II.

They've been getting bigger all the time. Women were first admitted in 1912, at the Stockholm Games, which is 8 years before women got the right to vote in the U.S. on the federal level. Winter games were added in 1924. In 1984, at Los Angeles, 141 countries took part. For Atlanta 1996, 200 are expected. 1984 had 7,078 participants; Atlanta is preparing for 10,500. In 1984 there were 21 sports; this year there'll be 26. In 1984 6.9 million tickets were sold; Atlanta is expecting to sell 10.2 million.² The U.S. network that purchased the broadcasting rights is paying \$456 million.³

The last 3 statistics make it easy to view these games as just one more commercial venture. Though the athletes are to be amateurs, Americans will get \$15,000 for each gold medal, \$10,000 for each silver, \$7,500 for a bronze, and even 4th place finishers will collect \$2,500—which previously had been the top reward.⁴

This awards policy makes it yet still easier to dismiss the Olympic Games as crass commercialism, which is most unfortunate in view of the Games' purpose. A prestigious historian has written of the early Greek games that "it was to religion that. . .[they] owed their vitality." Their sponsors believed that they "brought a man into contact

with the gods"; they were based on "the highest kind of morality."⁵

Critics might scoff with the facile observation that the original games were based on paganism. We might pause and ask ourselves, Which is the more "Christian" manner to celebrate holidays: the way millions of "Christians" celebrate them, by committing homicide on the highways and slow suicide at the dinner table, or in the manner of the ancient Greeks, who augmented their health by physical activity and/or cheered on those who inspired them to do the same?⁶

The chief author of the New Testament drew many of his illustrations from athletics.⁷ Athletics have been called "a safety valve for letting off steam."⁸ A Christian journal of high standing has gone on record with the judgment that athletics make "a real contribution to our world."⁹ This is all the more valuable since an age is drawing to a close and that "is always...[a time] of difficulty and trial."¹⁰

This, of course, reminds us of the approaching Aquarian Age, and sports—especially the nation-transcending kind—are in tune with its vibrations. Sports have pioneered advances in brotherhood. At the Melbourne (Australia) Olympic Games of 1956, this slogan was posted by the scoreboard: "The Olympic Games tend to bring mankind together in union and harmony with the qualities that guide mankind to perfection."¹¹

Astrology offers a vital insight into what it is in sports that make their pursuit conducive to the advent of the new era. Brotherhood, as well as the New Age as a whole, is symbolized by the 11th sign, Aquarius. Discipline, taught by the previous

sign, Capricorn, is a prerequisite for brotherhood. For it takes exactly that—discipline—to enable humans to treat others, including powerful rivals and competitors, not as foes, but as brothers and sisters. In other areas of competition, like business, the fraternal spirit is hardly a governing principle. Businessmen and politicians are as likely to want to exterminate each other. But in sports, rivals are *needed*, else there could be no games! Hence rivals are seen not so much as threats as catalysts to demonstrate one's own ability. Rather than prompting the worst in one's character, sports may encourage the best—through intense, disciplined training. There may not be a more highly disciplined and motivated group on earth than athletes.¹²

What one sees at the Olympics is nothing less than the world's very best doing that which they know and can do best. Yet in a way it is but the tip of the iceberg. "Golfers hit a thousand practice balls for every one in front of the TV cameras,"¹³ and Olympics aficionados of other sports no doubt manifest the same sort of zeal.

Not only that, they "punish" themselves in numerous ways. They have less time for "fun" and relaxation, they must carefully watch quality and quantity of their food. "Discipline is when you don't want to do it," confessed an athletic achiever.¹⁴

But that's not the whole story by a long shot; there's another and more positive side to all this. The body may not "want to," but the spirit does.¹⁵ It is a triumph of mind (and spirit) over matter (and pratter). There's a beautiful name for this—sublimation. One denies one's self-expression on one plane in order to enable one to express on another, a *higher* plane, which is its physical reward.

But there is yet another kind of compensation. In an issue of a leading news weekly whose cover story was "Do We Push Teen Athletes too Hard?"



Juha Jormanainen/Woodfin Camp

In an event characterized by team interdependence and cooperation, U.S.A.'s Carl Lewis takes the baton from Calvin Smith in a world-record 4 X 100-meter relay in the 1984 Olympics held in Los Angeles.

there is a reference to "psychic rewards."¹⁶ What might these be? There's the joy of winning, of course. But even more, the self-confidence that leads to self-esteem. Yes, self-esteem! There can be no true brotherhood without self-esteem. One cannot give what one does not possess oneself. That is why our Lord commands that we love our neighbor as ourselves.¹⁷ To some, self-love may not sound Christian; there obviously is a kind of self-love that is not—that which is exclusively focused on oneself and stops there. But genuine, spiritual self-love—self-cultivation, self-mastery, that which leads one to love others—that is the healthy, Christian and redemptive kind, which starts with self-discipline.

By stark contrast, the undisciplined—alcoholics, for instance—can't love themselves; there seems little if anything to love; they can't give what they think they don't have. But mastery—becoming successful in a given area, which is based on self-discipline—is the key to self-esteem.¹⁸

For the spiritual aspirant, total self-discipline is at least as important as for the Olympian athlete. Capacity for self-discipline is a basic indication of

the degree of one's evolutionary development.¹⁹ Athletes know that disciplined training beyond the point of fatigue unleashes unbelievable power; those on the Path putting forth similar effort should also know it is not in vain.²⁰

It is well to recall that the first Christians were called "disciples," the disciplined; surely there's a reason for this. They were also called "those of the way."²¹ And the Christ described the way as "narrow"—requiring discipline.²² □

—A Probationer

¹ *The Concise Columbia Encyclopedia*, page 622.

² *The Christian Science Monitor*, July 26, 1994, page 13.

³ *Ibid.*, July 30, 1993, page 13.

⁴ *Time*, May 24, 1993, page 14.

⁵ *Future of the Olympic Games*, John A. Lucas, pages 1, 3, 8. The ancient athletes were said to have mastered "forces of nature through discipline and training." *Body, Mind and Spirit*, John Douillard, page 9.

⁶ The purpose of the modern Olympics, according to the charter, is also primarily idealistic rather than materialistic: "The harmonious development of man, with a view to encouraging the establishment of a peaceful society concerned with the preservation of human dignity." *Time*, August 17, 1992, page 72.

"Watching a great athlete is, strictly speaking, good for the soul...The ancient Greeks...believed that sports was a religious and civil—in a word, moral—undertaking. *The Morning After*, (nationally syndicated author) George F. Will, pages 110, 112.

⁷ I Corinthians 9:24-27; II Timothy 4:7,8; Hebrews 12:1

⁸ George F. Will, op.cit., page 69.

But it is far more than that. A Christian of global repute has written of the "power released by the voluntary acceptance of discipline" *While it is Day*, Elton Trueblood, page 15.

President Theodore Roosevelt has stated that "sports build character and produce national leaders"; President Kennedy warned: "Our growing softness, our increasing lack of physical fitness, is a menace to our security." *U.S. News & World Report*, June 21, 1993, page 6. "Menace to Security?" The rising cost of Medicaid and Medicare, which is threatening bankruptcy, would be far less if there were no "increasing lack of physical fitness."

There's also this: girl athletes "are three times more likely to graduate from high school, 80% less likely to have unwanted pregnancies and 92% less likely to use drugs" than "their nonathletic counterparts." *U.S. News & World Report*, August 2, 1993, page 10.

Christians constitute a sizeable proportion of successful sportsmen. *The Heart of a Champion*, Bob Richards, pages 34, 31.

⁹ *Christianity Today*, January 10, 1994, page 33.

¹⁰ *The New Age Bible Interpretation, Volume IV, The New Testament, Part I*, Corinne Helene, page 24

¹¹ Bob Richards, op. cit., page 58.

¹² See *The Complete Triathlon*, Patricia Bragg, Ph.D.

¹³ Rob Armstrong, on CBS' Capitol Ideas, September 13, 1992.

¹⁴ *People*, September 12, 1994, page 90.

¹⁵ Matthew 26:41, last part.

¹⁶ *Newsweek*, August 10, 1992, page 23.

¹⁷ Matthew 22:39; Mark 12:31; Luke 10:27.

¹⁸ Robert Motta, Ph.D., Psychology Director, Hofstra University, New York, in *Prevention*, December 1992, page 127.

¹⁹ *The Astrology of Human Relationships*, Sakoian & Acker, page 40.

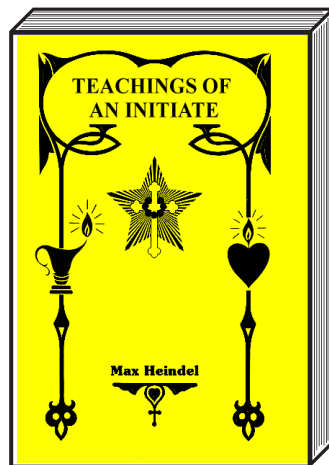
²⁰ Bob Richards, op. cit., page 46; Hebrews 12:4.

²¹ Acts 9:2; 19:23.

²² Matthew 7:14.

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Road Maps and Angels

Your *Road Map to Lifelong Happiness: A Guide to the Life You Want* (307 pages, Love Line Books, 1995) is the latest offering of Ken Keyes, Jr. The author is well-known for his *The Hundredth Monkey*, co-author of its sequel, *PlanetHood*, and author of *Your Life Is a Gift*, as well as *Handbook to Higher Consciousness* and other self-help inspirational books.

The *Road Map* offers observations about the nature of our childhood coping instincts which become ingrained psychological patterns that are carried into adulthood long after their usefulness has ended. In fact, the behavior which enabled us to cope with life as a child, including morose silence, tantrums or cuteness, is detrimental to functioning as an adult. These unnatural psychological survival patterns arise because certain natural behaviors are unacceptable to caretakers in our childhood environment. There are some actions and feelings which “must not” be expressed. Other traits are substituted which our teachers, parents and other care givers deem “acceptable.” The suppression of natural feelings may produce a long-lasting psychological “cloud” which warps response and outlook.

Some years ago, the term “psycho-babble” made its way onto the contemporary language scene in reference to self-help groups developing unique expressions. Quasi-scientific jargon is used in this

self-help book also. Ken Keyes writes at length about “Old brain” versus “New brain” functioning and how defects in the old brain leads to defective adult programming of our biocomputer.

In the light of the Rosicrucian Fellowship teachings about how our physical bodies have undergone millions of years of evolution to bring us to an almost perfect physical state, I prefer to believe that a better explanation lies in seeing our life problems in terms of subconscious energy patterns

created by suppressed desires to be accepted, to feel safe, to grow and explore and develop a strong sense of self-worth. Nevertheless, the value of a book lies in its stimulus to insight, the giving of hope, and the providing of tools to optimize adult responses to life. *Road Map* gives hope

that all who desire may find a method for harmonizing their desire to live a life of peace, love, and trust while eliminating the tendency to react to life contrary to one’s conscious desires.

The value of a book lies in its stimulus to insight, the giving of hope, and the providing of tools to optimize adult responses to life.

Five Major Quirks

Keyes lists five behavior patterns that are formed in the child’s life that will negatively condition its later experience.

The OBJECT QUIRK: This error involves a confusion of different people and things. “In our everyday adult life, our repressed childhood anger, jealousy, resentment, irritation, hate, rage, and fury are continually projected onto innocent mates or

acquaintances without our being aware of it. Thus a small present stimulus produces in our behavior a large, often destructive, and inappropriate present response based upon repressed feelings from the past.” To help counteract the Object Quirk, we can give our unconscious mind the experience that we now have the freedom to feel our feelings—and express them.”

TIME QUIRK: Our rational mind knows that an image of a future with possible trouble is no cause for higher heart rate and blood pressure, but the unconscious mind reacts to the mental image just as if it were real, here and now! Moderating our imaginative flights, getting in touch with our body awareness, and meditation may all help with this problem.

UNSAFE-STRANGER QUIRK: We feel threatened by strangers. Is fear the reaction we want to experience from a visit from an Angel, Christ, or even prospective customers? This book describes techniques to retrain our minds. Its author says, “Our human mind and heart can create friendliness, appreciation, compassion, caring, and unconditional love—our highest and most noble goals.”

UNCHANGING-ENTITY QUIRK: We often have difficulty keeping up with the changing of the times. “Our human minds solve problems better when we view ourselves (and everything around us) as dynamic, ever-changing processes instead of fixed, unchanging entities.” A person’s character, the reliability of a brand-name, political party, or philosophy must be subject to our periodic review rather than eliciting automatic censure or thoughtless acceptance.

THE ADAPTABLE-MEMORY QUIRK: The mind “adapts or creates memories to support current interests.” “We constantly change our minds: recounting how someone harmed us, the predictions we made last year, or the weight of the fish we caught last summer. *And we usually don’t know we’re doing it!*” The author’s basic theme is that transformation of lives will occur when the unconscious and conscious (old and new brain) work in harmony.

“It’s not the painful events in lives that cause injuries in our unconscious minds—and make us disown parts of our true self. It’s having to suppress our feelings and ‘invalidate’ a part of our true



Arthur Witmann, St Louis Dispatch

The health-promoting effect of laughter is gaining scientific respectability. Norman Cousins, in Anatomy of an Illness, writes of his elation to discover that “there is a physiologic basis for the ancient theory that laughter is good medicine.”

self that causes a ‘jam-up’ in the *normal self-healing* of our minds. The old brain heals itself by expressing its feelings. When we were dependent children, we desperately needed someone who was ‘on our side’—who could let us cry our tears, mourn our griefs, express our angers, and tell them how scared we were. The unconscious mind *heals itself by expressing* its feelings.”

“The old brain learns from life *experiences*—not from analysis, judgments, shoulds, shouldn’ts, rights, wrongs, fairs, unfairs, or wanting to change. In a way, this makes it relatively easy to heal the old brain’s injuries—if you know how. There are many ways to reprogram your unconscious.”

Examples of ways to reprogram the unconscious include expressing anger, fear or sorrow to a pillow which is imagined to be an abusive or unresponsive person in one’s past. Prominent among professional techniques for reforming the unconscious is Laughter Therapy. While the patient is experiencing emotionally difficult memories, the therapist creates the occasion for him to laugh. “Apparently laughter tells the old brain that the situation is now safe. This can sometimes amazingly

result in a rapid change of perception and feeling.”

On the do-it-yourself agenda for retraining the mind is the practice of two Wisdom Principles. The First Principle instructs us to react gently, lovingly and constructively to life as it is instead of allowing pre-conceived expectations and hopes to determine our reactions. The Second Principle can be described as retraining our mind to view others as always being motivated by a positive intention, no matter how unskilled their method of demonstrating it. Of course, religion has taught these truths for millennia, but for the most part only a few in each generation fully understand and implement them.

There is also a worksheet for identifying, and eliminating *Lifetraps*. The six-step worksheet requires: 1) insight into emotional demands which create unhappy and unpleasant experience; 2) identifying the suppressed emotional state that is behind our present experience; 3) identifying how we initially build this suppressed emotional state; 4) understanding that as an adult not everyone requires the false response we believed necessary in childhood; 5) understanding the nature of the pain behind our actions; 6) coming to an understanding of how we as adults can respond lovingly in the present.

Smothering our potential, psychosomatic illness, destroying our happiness, and endangering our society are symptoms the author of *Your Road Map To Lifelong Happiness* claims are results of failing to heal our subconscious suppressed needs. Keyes sees inner disharmony on an individual level as the cause of global war. It follows that individual healing is the key to global peace and a new world.

The author provides considerable material that describes how, by practicing “loved-based parenting,” we can avoid producing suppressed and damaging emotional states in our children. “Many parents are ignorant of the opportunities their children give them in the University of Life. Children offer a rich undergraduate curriculum in Advanced Patience, a graduate course in Love-Based Parenting, and a Ph.D. in Agape (unconditional love)! Sadly, some parents are not ready for this intense scholarship.”

I recommend this book to all who seek for greater self-understanding or for a guide to under-

stand and help others achieve happier and better-adjusted lives □

Where Angels Walk

As most of our readers know, Angels have received a renewal of interest in recent times. *Where Angels Walk*, True Stories of Heavenly Visitors (210 pages, Barton & Brett, Publishers), by Joan Wester Anderson, caught this writer’s eye in a bookstore and provided several hours of delightful reading. The author describes the saving of her son’s life during a severe blizzard by a mysterious stranger who drove a tow truck which left no tracks. Advertising for other accounts of meetings with Angels, the author eventually garnered a large collection of interesting stories embodied in 51 quick-reading chapters. Little is academic or theoretical, most of the chapters are simple, heart-gripping accounts of protection, guidance and delivery in time of need.

On the academic side, “One of the first facts I uncovered was a Gallup poll suggesting that more than sixty percent of American believe wholeheartedly in angels.” Mention is made of the fact that Judaism, Christianity and Islam all accept the existence of Angels and have records of Angelic action. In this book, *Angels* is a collective term which encompasses all that in Rosicrucian terminology as well as traditional Christian terminology would be broken down into the heavenly choirs or life waves above us in spiritual evolution. Thus there is no mention of human invisible helpers and no effort is made to distinguish between Angels, Archangels and other high beings. To me, some of the stories are strongly suggestive of Invisible Helpership rather than Angelic intervention.

The author categorized the stories shared with her into several groups. Some people simply but profoundly felt a presence, such as is sometimes reported in a hospital setting or at the birth of a child. There are several accounts by people who saw a companion to the person being protected, who was only later aware of their protection. Others met a seeming human being who had a profound effect on them but, upon investigation, could not be found or who could not have been an



Wilhelm von Kaulbach, ca.1804-1874

The Angel of Peace

“For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.”—Psalm 91

ordinary visitor. A few did see what is traditionally pictured as an angelic visitor with wings.

Experience of any form of heavenly help seemed to evoke relatively uniform reactions. Typically, there was at least an initial hesitancy to share and deep, long-lasting awe. One woman summed her experience “I know what I saw—and it changed my life.”

Testimonies of help varied from fortuitous coincidences, becoming unseen to prison camp guards, to an account of a nearly endless supplies of vitamins coming from a small bottle. An out-of-breath swimmer told of the sudden appearance of a lifeguard who reassured the swimmer of her strength to swim to shore and assured her he would help if she faltered on the way. However, upon reaching shore she turned to thank the lifeguard who not only was no longer present but no one had knowledge of his identity. The author received several accounts about protection in or near highways.

A wide variety of accounts are offered, including that of a discouraged potential translator. Despairing of ever learning conversational language for the eventual translation of the Bible into a native Philippine dialect, a student missionary was visited by a friendly native who spoke at length in his native tongue with the missionary who understood him perfectly. Yet upon hearing of the native’s visit, no one knew him or could find the one who had provided a breakthrough lesson in language comprehension. Gang members threatening a woman who attempted to testify for the Lord suddenly stopped their threats. Later, a young man explained, “We wouldn’t dare touch her after her boy friend showed up. That dude had to be seven feet tall.” The woman had no boy friend and had never seen the figure behind her although she had prayed for the Lord to send Angels to protect her. In a similar vein, another woman tells of walking through a dangerous area and later being told by an arrested thug that she had escaped contemplated robbery and rape because she had been accompanied by two tall companions of whom she was unaware even though the thug had seen them.

Whatever the source, whatever the form of assistance, prayers for help seemed to be the primary, but by no means the only, key. Help or comfort came to people of all ages as well as to those who had no forewarning of either the need or the means of Heaven’s blessings.

Two grandsons led a priest to their dying grandmother. The grandmother said her two grandsons had been dead many years. Gifted carpenters and engineers, soldiers dressed in white, words from unseen speakers, mysterious guardian dogs, disappearing lay ministers offering communion and healing prayer, rescue by arms of superhuman strength—these and more are described in this book. Perhaps the oddest accounts were those in which persons received a request for help and in answering that request found their lives were changed.

Not once did my skeptical feelings rise to the surface with disbelief. I encourage other readers to read the book in the hope that they may enjoy it as thoroughly as I did. □

—Ross Duffel

NUTRITION AND HEALTH

Food in Relation to Christ

IF WE ASK OURSELVES, “What do we eat?” we might answer, “everything that tastes good to us.” At least we do so in our younger days. But when youthful indulgences have caused us to be aware of an organ called the stomach, we answer, “Everything that does not disagree with us.” Still later in life we answer, “The few foods that leave no ill effects.”

Why have these restrictions in our diet grown with our years? Usually on account of unwise liberties that we allowed ourselves. Perhaps when we were children we were not taught how and what to eat; the sacredness of the duty of building a sound body was never explained to us and the benefit of curbing our desires was unknown. Now we are aware of all these points.

Have you ever been present at the Sacrament of the Holy Eucharist in the Roman Catholic Church? The bread and the wine are carefully prepared for the ceremony, amidst many sacred ceremonials, and after being “blessed” the wine is partaken of by the clergy alone, it being stated that the Sacrament is the actual body and blood of Christ.

In other orthodox churches the ceremony is somewhat similar except that there the laity are allowed to join in the feast. In a few cases water is used instead of the juice of the grape. This may not seem to have any connection with our food and what we eat, but before correlating them we will take a look into the life of Christ. When the time for Christ to finish his ministry was drawing near, He sent His disciples into the city and told them to follow a man bearing a pitcher of water (water is the drink for the new age, the man with the pitcher of water being the symbol for Aquarius). When later they sat together at supper, Christ “took the



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

Come unto me, all you that labor and are burdened, and I will refresh you.

bread and gave thanks and break it, and gave unto them, saying, ‘This is my body which is given for you; do this in remembrance of me.’ Likewise also the cup after supper, saying, ‘This cup is the new testament in my blood which is shed for you’” (Luke 22:19-20).

For the key to this beautiful feast of the Last Supper, we turn to the *Cosmo-Conception*, the textbook of the Western Wisdom Teaching. There we learn Who this wonderful Being is Who is

known to us as the Christ, the Savior of mankind. He, the alone begotten Son of the Father, was the only one Who could be found in the universe Who might come to earth as a mediator between God the Father and His erring children.

But even the Christ, great and glorious though He was, could not build a vehicle in which to function on earth; an earth child had to be found who was pure enough to withstand these wonderful vibrations of the Christ. He was found in the re-embodiment of King Solomon. And when he had fully built all his vehicles, he relinquished his physical bodies at the age of thirty years for the use of the Christ during His three years' ministry upon earth.

The Christ was the Earth Spirit and had been guiding it and the evolving life upon it from without. In order to redeem us, it was necessary that He should guide from within. The entrance was accomplished at the time of the crucifixion when the cleansing blood flowed and mixed with the desire body of the earth.

Look at your own hand; see the tiny hairs upon it: they are part of you; prick your finger and your blood flows; exercise and tiny drops of water will appear on your skin. You are the indwelling spirit in your body, as Christ is in the earth. During the daytime of activity you are within the vehicle, but when the night of rest comes you withdraw to regions of a higher rate of vibration, being connected with your dense body by a glittering silver-like cord.

The day of the Christ Spirit is as our year in length. He indwells the earth at certain periods and then withdraws for a time, but is never disconnected. While He is within His dense body, earth activities are started which, working from the center, produce effects on the outer skin or crust. Seeds sprout, plants grow, rivers flow, gentle dews descend. We and all other beings upon the earth are sustained in life by this growth of grains, fruits and herbs and the life-giving, flowing water.

On that Maundy Thursday night, as the herald of the Aquarian Age, Christ Jesus spoke the words: "Take, eat, this is my body, which is broken for you," and, as together they drank the sparkling water, he said, "This cup is the new testament in

my blood." Before partaking of the food He blessed it and gave thanks to the Father for His loving care.

The statement made by the churches that in the Sacrament we partake of the real body and blood of Christ should now be clear. There is nothing miraculous about it. The priest who makes this statement is merely expressing the facts but omitting the explanation, which we are now privileged to learn.

Follow the thought a little further. All the food that we eat or drink is produced upon the earth are permeated by the forces of the Earth Spirit, the Christ. It is part of Him. Whatever we eat, whenever we drink, we are partaking of His flesh and blood. We are meeting Him at the Holy Supper. We know that the food taken will build, nourish, and bind together the separate elements of our bodies, for Christ is love and love is the great unifier.

If we eat our food in anger and with hatred we may nullify the power of love. If we let greediness prevail and consume more than the portion necessary for our healthy maintenance, sickness may result. If we waste or destroy what the Christ is giving of Himself for our well-being, death and famine are likely to follow.

In the divine plan there is sufficient food provided for every living being, but through waste and extravagance by some, and overindulgence by others, many have had to go hungry, and others have been reduced to the great extremity of eating each other as do wolves. Truly the sins of mankind are many, and daily and hourly we crucify the Son of Man afresh, while He lovingly works on, yearly returning to His restricting body in order that "as He lives we may live also." He awaits the day of liberation, when a sufficient number of mankind will have evolved to stage that they can guide and control the earth in His stead.

Let us eat our food in thankfulness and sober recollectedness, remembering whence it comes, and thinking of those thrilling words of the priest at the service of the Lord's Supper: "Eat this in remembrance that Christ died for thee, and be thankful." Saint Paul exhorted us, "Whether Ye eat or drink, do all to the glory of God." □

—Lizzie Graham

HEALING

Spiritual Nutrition: First Aid for Will Power

FOR THE SPIRITUAL RELIEF of every disease, we might consider as FIRST AID the elimination of all negative thoughts from the mind, including fear, resentment, and self-interest.

Thoughts of loving-kindness are established by turning full attention to God as perfect love. Because our each need is already known, praise for God-life and thanksgiving for the privilege of expressing it are held in the mind and radiated with the aid of uplifting prayers from loving friends. This massing of “healing coals” may be considered a purifying spiritual fever comparable to the fire which purges the physical body.

What good does this spiritual fever do? It cleanses the soul. The soul, we are taught, is manna for the Spirit. Such cleansing also prepares the way, when necessary, for the merciful ministrations of Invisible Helpers to relieve the physical vehicle.

A disciplined will, then, is dependent upon the individual’s spiritual strength, provided by the soul essence of his good thought and action. When the Spirit is fed upon pure soul food, its nutrition is ideal and spiritual strength increases. Under direction of a Spirit that demands good will, the will finds power to stand resolute in admitting only constructive thought-matter into the mind. The supporting prayers of friends have served their purpose, and it is at this point we can declare with the physician treating the physical body, “The crisis is passed.”

The peace of a Divine Law-filled mind results in peace of soul, supplying ideal spiritual nutrition for a strong, peaceful Spirit. The will then can develop its spiritual manners. With a strong Spirit



Julius Schnorr von Carolsfeld

An Emblem for Spiritual Feeding

“Behold, I will rain bread from heaven for you.....smite the rock, and there shall come water out of it.”—Exodus 16:4, 17:6

that governs firmly and persistently, the will can progress steadily through the primary grades of its schooling, and unfold the grace of accepting and obeying God’s laws. □

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:

July.....1—7—14—21—28
August.....3—10—18—25—31

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.

The Land of the Sea-Goat



THE NEXT GATE was very still—not a movement of any kind. It looked heavy and solid, and its central ornament was a mountain with a tiny building at the highest point. The pillars were carved with goats' heads and at their bases a border of fishes' tails.

Rex was uncertain as to how to gain admittance, as he could not see a knocker nor a bell, nor even a rod with which to strike the gate.

Zendah suddenly said, "There is a very, very tiny keyhold, quite high up in the gate, Rex, but I don't think we can reach it, and then even if we could, we have no key. However, you might climb on to my shoulder and see if you can reach the keyhole."

Rex did so, but still it was out of reach. He jumped down again and the children stood looking at each other in dismay.

"This is tiresome," said Rex, glancing up at the gate. "Look at those letters, Zendah, I did not see them at first."

They were surprised to see right across the gate the words, "If at first you don't succeed, try, try again."

Suddenly Zendah noticed a huge stone close by the gate. There was a streak of light coming from under it, so she said, "Let's try and move this stone and then perhaps we shall find the way in." They pushed together at it for some minutes and when it

moved they found beneath it a white stone box.

Inside was a tiny key made of a dull, heavy-looking metal, and it really was heavy, for together they could hardly lift it. After tugging for some minutes they dropped it to get their breath. Then Zendah took hold of the key with both hands and as she did so Rex cried out, "Zendah, Zendah, you are growing taller and taller!" He watched her shoot up like a bean stalk and put the key in the lock. As she did this she suddenly found herself to be her natural size. Then they heard a voice.

"Who has found the secret of the entrance into the Land of the Sea-Goat?"

They replied, "Rex and Zendah."

"The Password?"

"Perseverance," they answered.

"Enter Rex and Zendah by perseverance."

Very, very slowly this gate rolled back, and a cold wind made them shiver as they stood on the threshold.

What a sight met their eyes! Range after range of mountains, some snow-clad, and some all gray rocks. The Sun was just rising and as they looked the mountains changed from gray to beautiful shades of blue and purple, and as he rose higher in the heavens, they gradually became pink and orange, just as their own hill did in winter.

"I think it is rather cold here," said Zendah,

stamping her feet, “but I do like climbing mountains.”

They turned round as they heard footsteps, and found that an elderly woman with gray hair had come to meet them.

She carried a staff in her hand and wore a short mountaineering dress of greenish material, belted with a dark brown, leather belt.

“You will not find this land easy,” she said, bowing gravely to the children, “but I will give you the goat’s feet power and you will be able to climb.” So saying, she touched their feet with her staff, and much to their surprise, they found that this made some difference, for afterwards they could climb the mountain sides quite easily.

“What would have happened if you had not touched our feet with your staff?” asked Zendah.

“You would have found your knees bending, and you would always have been falling down, and so might never have reached the top of the mountain,” she said.

Up and up they climbed, passing on their way huge beech trees; here and there were men cutting down some of them, ready to be taken to workshops lower down on the mountain.

Near the top they entered a beautiful garden set out with ordered rows of poplar and yew trees that Rex thought were just like a lot of soldiers drilling. In the centre was a black palace that shone like polished marble, but they were told that it was made of jet.

In the Jet Palace they found King Saturn, who smiled as they entered his great hall, and who told them that this was his house where he was most often to be found.

“I am afraid you will not find the Sea-Goat’s Land so interesting until you are grown up,” he said, and turning to a young man who was sitting at his side, and whose hair was like that of Rex, he

added, “You will have all our wonders explained to you by my son Mars, who is young and will be glad of an excuse to be doing something instead of sitting still beside me all day!”

Mars jumped up with a smile, and off they went, peeping as they passed into several rooms of the palace where they saw men and women talking, and talking, and talking, until you would have thought they must be tired of so much chattering.

In another room they saw people surrounded by books and rolls of papers with hundreds of red and green seals hanging to them; there were books on the shelves, books on the tables, books on the floors in heaps; you could hardly see the people themselves for books!

“This is the book in which all the knowledge of the world is written in every language,” said Mars. “It is locked with seven locks But until you have visited all the lands of the Zodiac, you will not be able to read any of its pages.”

“Some of these people are learning all about laws so that they may be able to show their kings how to rule their countries,” explained Mars, “and the others are writing them down, to be stored for many people to read, if ever they want to, in museums and libraries.” The children thought this seemed a little dull so Mars took them outside the palace where they saw hun-

dreds of goats, big goats and little goats, gray goats, white goats, and piebald goats, running up and down the mountain and never slipping nor falling as they jumped from crag to crag.

“Are there no other animals here?” asked Zendah.

Mars showed them some deep pools near the foot of one of the mountains, and there they saw hundreds of crocodiles.

“I don’t like those at all, nor their smell,” cried Zendah. Mars laughed. “Shut your eyes,” he commanded, and he spoke some magic word. “Now open them.” When she did so all the crocodiles had turned to goats and were scrambling out of the pool as fast as they could.

Further on they came to a crack in the mountain,



Mars petitions while four green angels reverently regard the magic lamp that will grant any wish and the book with seven locks which contains all the knowledge of the world.

and creeping inside they stepped on to a kind of lift—anyway it seemed like a lift for it was a little room with seats on one side. And after they sat down the whole place went suddenly dark and—swish—bump—their breath was nearly taken away, and then they saw a faint light.

“Be very, very quiet, if you wish to see the gnomes at work,” Mars whispered, as they stepped out of the lift and crept along a narrow passage. Soon they were standing on a ledge of rock looking down on a cave below.

There were hundreds of little brown men running about, some looking after great fires, over which were boiling cauldrons of metal. Others were wheeling tanks about, out of which they poured the hot metal into cracks in the rocks.

“What are they doing?” whispered Rex

“They are pouring lead into the veins of the rocks, so that it will run down to Earth, and men will be able to find lead mines if they dig deep enough. The metals in any land have first to be put

there by the gnomes before you can find them. Now come and see what we do with the trees you saw being cut down on the mountain slopes.”

They passed into a large building in which were great circular saws cutting tree trunks into smooth slabs. Some were being polished until they were like mirrors and the children could see their faces in them. Everywhere all kinds of things were being made of wood—tables and toys, boats and boxes. In one corner a man was fitting minute, many-coloured squares and triangles to form a pattern that looked like a carpet.

“What a time it takes him,” sighed Zendah, thinking how she disliked sitting still for very long in the house.

“He has been making that for eighty-four years,” replied Mars. “You see one who needs much patience to do it, and that is one of the things people come here to learn.”

The children were beginning to feel tired with their climbing, for the power of the magic staff was commencing to wear off, so Mars carried them up a very steep mountain whose top seemed to reach right up above the clouds. At last they stood at the door of a crystal building with five sides like a star. Over the door were the words:

SILENCE IS GOLDEN

In the entrance hall sat an old man near a window that stretched from the floor right up to the ceiling. The window was open at the top, and a large telescope pointed to the starry heavens. He was surrounded by tables littered with books and papers inscribed with circles and queer figures. As Mars took the children to him, he looked up from the calculations he was making.

“Birthdays please,” was all he said.

“March 27th, November 26th,” replied Rex and Zendah together.

He laughed. “One at a time please.” He then entered their names in a big book at his side. Wondering why he wanted their birthdays, they stood watching him, but he went back to his writing and they saw Mars waiting at the door for them.

Leaving this antechamber, they arrived at the entrance of the main hall, and were told to follow

him slowly and quietly. In the centre hung a lamp, suspended from thereof by a gold chain that shone as it swung slightly to and fro in the breeze from the door. Underneath it stood a table, on the legs of which were carved snakes, and upon it, lying on a purple cushion, was a large book bound with white velvet. There were several locks and chains attached and on its cover were the words in letters of gold:

KNOWLEDGE IS POWER

A green angel knelt at each corner while another stood behind the lamp, watching to see that it never went out.

“This is the book in which all the knowledge of the world is written in every language,” said Mars. “It is locked with seven locks, and the little key you found at the gate unlocks one of them. But until you have visited all the lands of the Zodiac, you will not be able to read any of its pages.”

“The lamp is like Aladdin’s, and is able to give

you all you wish for; before you leave, Father Time will give you a little copy of it, and tell you how to use it.”

Mars carried them back down the mountain side, to the Jet Palace, and Father Time smiled when he saw them. Reading their thoughts, he said, “So you want to be able to read the Book of Wisdom, children? So you shall, some day. Now I give to you, Zendah, a copy of the lamp; you must find out where to rub it, and how many times, and then you must both use it, together with the password. You, Rex, may wear this five-pointed star made of jade, to remind you of this land.”

Mars took them to the palace gates and they waved their hands to him, and ran together down the mountain side, arriving at the entrance much more quickly than they expected. But then it is easier to run down a mountain than up!

They were not certain what they really thought of the Land of the Sea-Goat, for as Zendah said, things were so puzzling there, and also, it was rather cold.

(Continued) □

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by Max Heindel

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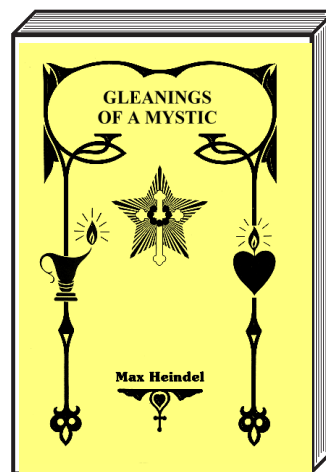
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