

Rays from the Rose Cross



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

May/June 1997—\$5.00

CALLED TO BE SAINTS
THE CHYMICAL WEDDING OF CHRISTIAN ROSENCREUZ
PLANETARY CYCLES
THE RECOVERY OF THE SACRED

A CHRISTIAN ESOTERIC MAGAZINE





I MET THE MASTER

I had walked life's way with an easy tread,
Had followed where comfort and pleasures led.
Until one day in a quiet place
I met the Master face to face.

With station and rank and wealth for my goal,
Much thought for my body but none for my soul,
I had entered to win in life's mad race,
When I met the Master face to face.

I met Him, and knew Him and blushed to see
That His eyes full of sorrow were fixed on me;
And I faltered and fell at His feet that day,
While my castles melted and vanished away.

Melted and vanished and in their place
Naught else did I see but the Master's face.
And I cried aloud, "Oh, make me meet
To follow the steps of Thy wounded feet."

My thought is now for the souls of men,
I have lost my life to find it again,
E'er since one day in a quiet place
I met the Master face to face.

—Unknown

Rays from the —Rose Cross

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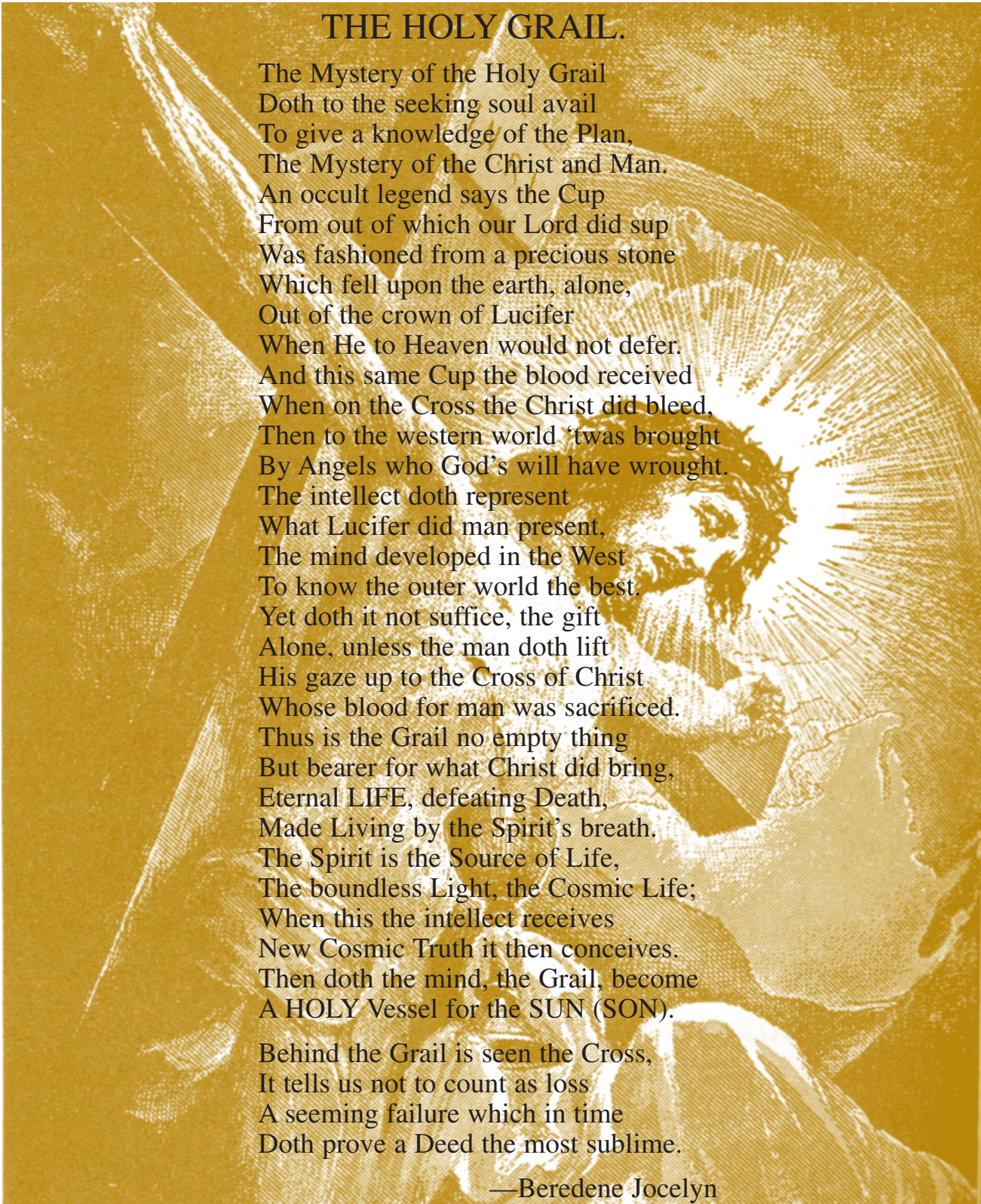
*“A Sane Mind,
A Soft Heart,
A Sound Body”*

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FEATURE

THE HOLY GRAIL.



The Mystery of the Holy Grail
Doth to the seeking soul avail
To give a knowledge of the Plan,
The Mystery of the Christ and Man.
An occult legend says the Cup
From out of which our Lord did sup
Was fashioned from a precious stone
Which fell upon the earth, alone,
Out of the crown of Lucifer
When He to Heaven would not defer.
And this same Cup the blood received
When on the Cross the Christ did bleed,
Then to the western world 'twas brought
By Angels who God's will have wrought.
The intellect doth represent
What Lucifer did man present,
The mind developed in the West
To know the outer world the best.
Yet doth it not suffice, the gift
Alone, unless the man doth lift
His gaze up to the Cross of Christ
Whose blood for man was sacrificed.
Thus is the Grail no empty thing
But bearer for what Christ did bring,
Eternal LIFE, defeating Death,
Made Living by the Spirit's breath.
The Spirit is the Source of Life,
The boundless Light, the Cosmic Life;
When this the intellect receives
New Cosmic Truth it then conceives.
Then doth the mind, the Grail, become
A HOLY Vessel for the SUN (SON).

Behind the Grail is seen the Cross,
It tells us not to count as loss
A seeming failure which in time
Doth prove a Deed the most sublime.

—Beredene Jocelyn

Illustration created by Ariel Agemian exclusively for the Confraternity of the Precious Blood

Deeds of Light

THE LIGHT THAT ASCENDS into the northern heavens in spring and reaches its zenith at the summer solstice is the life-giving emanation of the Cosmic Christ, Who, nearly two millenia ago, “took upon him the form of a servant, and was made in the likeness of men,” for the purpose of sowing in the ground of human experience a spiritual seed whose careful nurturing will in time solarize the planet and etherealize its humanity.

The body of radiant light that Christ had to renounce and suppress in order to become as one of His younger brothers and sisters was not the same light He assumed upon Ascension. It was a new and augmented light never before seen even amongst the highest ranks of heavenly Beings. And it had been won precisely on this “dark planet,” Earth. How could that be?

Christ Jesus blazed a trail that the lost Sons of God (man “fallen” into materiality) could follow in their return to their Father. But Christ Jesus was no blazing comet to His contemporaries. Recorded history has little to say of Him (as present-day skeptics relish reminding us), and others of that era gained more notoriety by performing deliberately astonishing, magical, deeds (Apollonius of Tyana, for one).

What He *did* do through the laser of His will and the power of His love, expressed in deeds of ultimate focus, suffrance, generosity, and obedience, was not only to transform His physical instruments into vessels that could transfigure (reveal) the Ego’s light, but mine those two vehicles (dense and vital bodies) as *sources* of spiritual light.



Deeds done on earth in the dense body do not simply generate spiritual capital (as in the talents parable), they wrest from the physical world its captured light, its God-infused Glory.

In Gethsemane Christ refused to assent to death. He fought to remain embodied until He had permeated every physical atom with His love and will and had reclaimed the whole lapsed estate of man eternally for His Father. In the Crucifixion his total victory over the flesh was consummated, securing for humanity the *resurrection body*, the body of earth-prise, earth-liberated light. Christ demonstrated the results of His Gethsemane victory by appropriating for God the forces and detained souls in the realm of the dead.

As summer’s physical light brims about us, let us use it to be about our Father’s business, which is the generation of spiritual light. By bringing full faith and keen consciousness to bear upon each incarnate moment, by yoking ourselves unto Christ, we may ever more fully understand how our burdens are indeed blessings, for they are the fortunate travails of gestating light. □

Called to be Saints

EARLY Christianity spread like wildfire. Even so, one would not expect so many Christian saints to appear as soon as they did, at least according to the Apostle Paul. Did you think the only saints were dead saints? Paul was interested in live ones. For example: “all the saints which are in Achaia,” to whom he addressed his second letter to the Corinthians; “the saints which are at Ephesus” (Eph. 1:1); “all the saints in Christ Jesus which are at Philippi” (Phil. 1:1); “the saints and faithful brethren in Christ which are at Colosse” (Col. 1:2); “to all that be in Rome, beloved of God, called to be saints” (Rom. 1:7); “to them that are sanctified in Christ Jesus, called to be saints” (1 Cor. 1:2).

Clearly saints abounded in Paul’s day. The term seems virtually synonymous with “practicing Christian,” denoting the entire ecclesia of those who believed that the recently resurrected Christ Jesus is the Son of God. Paul often solicited donations for the “poor saints” in Jerusalem. Who were the donors? Less poor saints in the northern and eastern Mediterranean area. He charged the Romans to receive Phebe “as becometh saints.” So naturally we ask, where did all the saints go? Perhaps they are still with us, and in comparably large numbers. Perhaps it is the word itself that has become rare, too exclusive, too selective. Angelus Silesius is clear on this point: “A Saint you will not be and yet wish Heaven to gain! O Fool, only the Saints shall enter Heaven’s gates.” Saints first, then heaven. And if all are to be saved, who is not called to be a saint?

If any be saints, Christ’s twelve disciples surely



Oil on canvas, 121.5 x 105 cm, El Greco (Domenico Theotocopoulos), Hermitage, St Petersburg

The Apostles Peter and Paul

El Greco’s ascetic figures and elongated forms especially lend themselves to an idealized vision of the spiritual or holy person. Peter’s left hand holds the key, Paul’s left hand rests on an anachronistic book.

qualify. But they all forsook Him and fled from the Garden of Gethsemane when Caiaphas’s thugs seized the Lord. Saintly Peter, the disciple who said of the Messiah “I know him not,” was earlier rebuked with the words “thou art an offense unto me: for thou savorest not the things that be of God.” Fact one in our revision of the saintly stereotype: Saints err, saints deny Him Who has sanctified them, saints doubt. Does the door on sainthood now open wider? Does the term become more user-friendly?

The popular picture of a saint is of one who has nearly refined himself out of existence, who typically is old, reverend, perhaps translucent, giving off an aroma of sanctity. This being so, how does

such a view align with our picture of St. Paul, who as Saul “made havoc of the Church” (Acts 8:3)? “Many of the saints did I shut up in prison” (Acts 26:10). Christ Jesus spurns this same saintly illusion in speaking of John the Baptist: “What went ye out into the wilderness for to see? A reed shaken by the wind?” John scourged his listeners with words. He was vehement and uncompromising.

The secular world is in no position to judge who is a saint. Etymologically a saint is a holy (Latin, *sanctus*) person, one who is sanctified by faith in Christ (Acts. 26:18). Christians are inspired to be holy through the Holy Spirit, Who was first given by the Resurrected Christ when He breathed on His disciples and said “Receive ye the Holy Ghost” (John 20:22).

The dodge used by the tepid and the timid is that sainthood is reserved for mythically heroic spirits, the moral titans. But Paul reminds us that “As it is written, there is none righteous, no, not one....For all have sinned and come short of the glory of God” (Rom. 3:10, 23). There are many saints because it is Christ Who sanctifies and He sanctifies whomsoever believes in Him. Moreover, “if the firstfruit [Christ] be holy, the lump [practicing Christian] is holy: and if the root be holy, so are the branches” (Rom. 11:16).

Chesterton’s definition of a saint is “one who exaggerates what the world neglects.” Can God be exaggerated? In the world’s eyes, yes. Then again, what is God *here* but Christian virtues embodied as living deeds—mercy, unsolicited spontaneous helpfulness, transparent understanding, powerful serenity, eloquent silence, unexcepting obedience, liberating simplicity, quiet discretion, inconspicuous humility.

Saintly simplicity is based on single-mindedness. While we may be doing many chores, below the activity there is a stillness, a hallowed space where prayerfulness ensues, where the flame of devotion

burns steadily, where constant vigil is kept. Here is purity of heart because the outward multiplicity is subsumed by interior recollectedness, the inner repose of the sanctuaried soul is undistracted by any passing agitation.

To know simplicity we must know how to dispossess ourselves of things and relations. The sword of Christ severs all that conforms us to the world or to lesser goods, that we may choose the one thing needful. Meister Eckhart cuts to the core of the issue: “Where clinging to things ends, there God begins.” What is before my inner eye? To what does my mind make obeisance—creaturely things or the Creator? Where my heart is, there

also is my treasure. Is it an earthly treasure, corruptible? Spiritual poverty is kin to godliness. Purgation or self-emptying precedes entry of the Holy Guest.

Max Heindel makes clear that the serious student of

Rosicrucian Teachings is embarked on the path of holiness, where, “at the beginning, there are many things which we may permit ourselves. But as we advance, one after another of these digressions must be done away with, and we must devote ourselves more and more exclusively to the service of holiness. At last there comes a point where this path is as sharp as the razor’s edge, and we can then only grasp at the cross” (*Ancient and Modern Initiation*, pp. 57-58).

True holiness is not founded on the fear of wanting to avoid hell or on the ambition to get into heaven, but on the strict desire to love God and do His will. The story is told of a man walking down a road who meets an angel who is carrying a pail of water in one hand and bearing a torch in the other hand. Asked what business she is about the angel replies, “I’m going to quench the fires of hell and burn down the mansions of heaven. Then we’ll find out who *really* loves God.”

Holiness is a collaboration between God and His

“Christ likes us to prefer truth to him because, before being Christ, he is Truth. If one turns aside from him to go toward the truth, one will not go far before falling into his arms.”

prodigal sons and daughters, whose God-essence, having been covered (occulted) in coats of skin during involution, experience a crisis of understanding that reorients and impels them to return to their Heavenly Father in sanctified Self-consciousness.

While holiness has not achieved its goal, it vows to stay fixed on the mark. Nor has it ceased from struggle. Rather is one awakened and wed to holiness by difficulties. It is midwifed by doubts and temptations. So we do battle with fear and loneliness and pride and we take pains to realize that all outward battles are diversions and maskings of the only real battle—that with our own selfish nature.

Holiness designates a measure of inner light formed in one whose soul prepares to receive the Christ. To attain this state and to further it, the personal self will be put in prison, will be mocked and persecuted, will lose all, will be deserted, will die, and will gladly give over to One whose shoe latchet it is not worthy to unloose. And this losing all leads to gaining all, to Christing. It has called forth powers and virtues that were but vague latencies.

Holiness is a secret affair between God and one's inner being. It is not a demonstration before the world. Our lives are "hidden with Christ in God" (Col. 3:3).

For all that holiness calls us to do, we cannot *make* ourselves holy—we are *made* holy. We do not decide to be holy, we are called to be saints. Christ says, "You did not choose me, but I chose you" (John 15:16). "For this is the will of God, even your sanctification." He has "called us...unto holiness" (1 Thes. 4:3, 7). God has "called us with an holy calling, not according to our works, but according to his own purpose and grace" (2 Tim. 1:9).

The call to holiness is the call to be perfect: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). But we know not what this is and should we judge our behavior from a vantage we cannot occupy, we are prey to irritable perfectionism, which is full of self. Since God enriches the poor in spirit, who know their creaturely smallness, better progress is made by them who let their spiritual life be formed by their duties and by the actions which are called forth by daily circumstances.

Perfection, according to Meister Eckhart, "lies in bearing poverty, misery, despisings, adversity,



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

The paragon of holiness and obedience, the Virgin Mary is the prototype for the purified desire nature, which receives the Holy (Human) Spirit as the mediator of the Christ.

and every hardship that befalls, willingly, gladly, freely, eagerly, calm and unmoved and persisting unto death without a *why*." This description perhaps most closely expresses our idea of a saint. And by living in this completely accepting way, the answers to all those unasked *whys* appear like manna in the heart. Holiness gets wisdom not because it directly seeks it, but because in so living in obedience, love and humility, it assumes it.

The material world needs to encapsulate holiness, needs to be able to point to it, since the world is *out there*. The scribes and the Pharisees *look* righteous and literally wear holiness on their sleeves (and their heads) as phylacteries. But their reward will come from the world, which they are meant to impress, since they are professional holy men, hired and paid to be holy. But entrance to the Kingdom of Heaven is more exacting, more costly. Doing is not enough. One must *be* holy—and *is* if one accepts and puts on Christ, is baptised in Him.

Good deeds are often the effect of being good, but not its proof, since doing, as effect, can be simulated. Toward the end of the Earth Period our souls will be worn on our sleeves. Dissimulation will be impossible. Then as we think in our hearts, so will we be seen.

Although we are called to be holy, we are free to embrace or decline the call. The Apostle Peter reminds us, “As he which hath called you is holy, so be ye holy” (1 Peter 1:15). So do we live our sanctification.

Sanctification is the ongoing process of our living consciously and concertedly, moment by moment, in the transforming love and power of Christ. Sanctification is not my idea of what I want God to do for me. It is God’s idea of what He wants to do with and for me. Therefore he chastens me. Let us not be offended when we, like Peter, are “rebuked by Him” (Heb. 12:5). For so are we set apart from sin and made holy. Restraint is a blessing. Therefore we are enjoined, “Do not quench the spirit” (1 Thes. 5:19). Disciples, called to be holy, are disciplined.

Foremost among the virtues of sanctification is obedience. Obedience to what? The Father’s will. What do we do? He says, “Be still and know I Am God.” We bring “every thought into captivity to the obedience of Christ” (2 Cor. 10:5), until God is all in all. Obedience is doing all things as unto the Lord. It enables us to cast down “arguments and every high thing that exalts itself against the knowledge of God.” The backbone of obedience is holy will. Therefore it is said that he that is “slow to anger is better [and mightier] than the mighty ; and he that rules his spirit than he who takes a city.”

Does sanctification conclude our struggle with evil, with falsehood, with temptation? Rather is our struggle intensified. Jesus’ life was holy from birth, yet he knew testing and conflict from the outset.



Amies Family Bible, 1881

Christ Rebuking the Pharisees

Captive to the outward forms of holiness, the Pharisees are unable to discern in the vessel of Jesus and his spoken words the very presence of Incarnate God.

Even more so after being Christed. It is His very super-charged holiness that draws the tempter to Him.

Without Christ, holiness would be a rarity. His planetary sacrifice makes possible a more spiritual, a more moral, a more vital, a more physically sound life, whether one knows or is ignorant of Christ, whether one is a secular humanist, whirling dervish, or theosophist.

Sanctification involves both a taking off (out) as well as a putting on (in), an emptying as well as a filling. The saintly investiture is preceded by and concurrent with a worldly divestiture. In lived holiness each becomes eucharist, becomes broken bread and poured-out wine wherever and for whomsoever the Holy Spirit designates. For, as Paul says, “it is this same spirit of God which sanctifies us” (1 Cor. 6:11).

The call to holiness entails a stripping down to the zero condition, to the death place. It involves the elimination of pretensions, affiliations, judgments, expectations. We are Christ’s and not our own. God gave us to Him (John 17:6). We declare worldly bankruptcy. We become poor for God. We know that a man can receive nothing except it be given him from heaven. If Christ says “I can of

mine own self do nothing” (John 5:30), what can a saint do? Nothing. And he knows it. Here is the honesty, humility, and obedience that heeds the will of the One by Whom all is possible. It is this emptiness that makes him powerful in sanctity and person—but it is Christ’s Person in him, won by pitched battle.

The saint, as one who is called to be holy, is perhaps most completely characterized by obedience. The Christian saint is “obedient unto death” (Phil. 2:8). Obedience flowers in love. What at first may be a surly compliance to laws externally imposed becomes the glad action impelled by interior assent. So does love fulfill the law and the sanctified one render to all their due (Rom. 13:7) and, because of his gracious amenability, achieve a kind of anonymity, deflecting attention from his person, following after the things that make for peace.

One does not directly seek holiness; rather does one emulate Christ in all things, thereby making for holiness. Holiness is a bi-product. The holy life entails sacrifice. Sacrifice is what we do to conform our lives to our Christian calling. Sanctification is what God does for us. When we are ready to follow Him from that festive board where He was the honored One among friends, into the Garden of Gethsemane where he was alone and wrestled with the great problem before Him while His friends slept, then are we making a living sacrifice. The Christian is called to present his body as “a living sacrifice, holy, acceptable unto God,” which is his “reasonable service” (Rom. 12:1).

Oswald Chambers writes in *My Utmost for His Highest*: “We are not destined to happiness, nor to health, but holiness...The only thing that truly matters is whether a person will accept the God who will make him holy...Do I believe I need to be holy? Do I believe God can make me holy? The preaching of the Gospel may arouse intense resentment because it is designed to reveal my unholi-



Michelangelo Merisi da Caravaggio (1573-1610)

Christ on the Mount of Olives

Christ prevails upon His three most evolved disciples to keep vigil while he goes off a short distance to pray. There are times when that “short distance” seems immeasurable.

ness, but it also awakens an intense yearning and desire within me. God has only one goal for mankind—holiness. His only goal is to produce saints through the death of Christ Jesus by which we are brought into perfect oneness with Him. Holiness means absolute purity of my walk before God (not humans), the words I speak, every thought I think—placing every detail of my life under the scrutiny of God Himself. Holiness is not simply what God gives me, but what God has given me that is being exhibited in my life.”

The actual substance of holiness, seen by clairvoyants and higher beings, is what Heindel calls “the luminous vesture of flame.” One adds to the luminosity of this etheric garment through a rigorous course of nightly retrospection, among whose fruits are a purification of the desire nature. “Without the pure life,” Heindel writes in *Teachings of an Initiate* (p. 203) “there can be no spiritual advancement.”

The challenge, the forbiddenness of holiness lies in the commitment implied. It would seem an all-or-nothing venture. But when Christ is Whom we seek as our individual identities, it would be contrary to our avowed goal to forswear saintliness, which is the unremitting demonstration of

our sanctification.

Christ's way is the way of immersion in the common and the ordinary. Incarnational spirituality permeates matter with spiritual will, with loving thought. Divinity reaches down to the depths of embodied finitude and endures all its dull fixity. Only by so doing, going the limit, drinking the cup of mortality of its last drop, can final peace, perfect liberty, and permanent transcendence be won. Because of the Incarnation, the lowest is shot through and through with the highest. Now Christ's holiness floats the earth. In time it will be *our* holiness. The light and love of the saint help make of the earth a star. Far off? Perhaps. But as saints we are visionaries. We bring the distant into the present. We feed it, get friendly and intimate with it. We make space for grace and get on with the grounding of tomorrow by planting good deeds in the soil of today.

Another instructive quote from Oswald Chambers "We do not

need the grace of God to withstand crises—human nature and pride are sufficient for us to face the stress and strain magnificently. But it does require the supernatural grace of God to live twenty-four hours of every day as a saint, going through drudgery, and living an ordinary, unnoticed and ignored existence as a disciple of Christ Jesus. It is ingrained in us that we have to do exceptional things for God—but we do not. We have to be exceptional in the ordinary things of life, and holy on the ordinary streets, among ordinary people."

If the Sun's blazing Sovereign can walk among mortals, misunderstood, doubted and demeaned, our like experience is to be counted blessing and honor, not the occasion for bitterness and despair. The Incarnation has given immeasurable value to daily being in the physical body, itself become redemptive, potentially transformative of all our

smallnesses and shallowness—if we devote our activities and engage our minds to His service. Whatever comes to us in this context has a sanctifying effect. As Christ did, so then should we. He was not delivered *from* adversity. He was delivered *in* it and *through* it. A saint can "be of good cheer," even when seemingly defeated by adversities, because victory is impossible to anyone but God. Thanks be to God who gives us the victory through our Lord Jesus Christ.

We are keepers of the flame. It is sanctuaried in our souls. The spark of divinity ignites the holy holocaust of sin-offering. My God is a consuming

fire. Consuming what? Everything ignoble. In the spirit-lit fires of remorse are incinerated all our pettiness, our vanity, our selfish tendencies. The pyre of earthly suffering separates the dross of mere worldly concern from the gold of giving and thanksgiving. The energy that most promotes wholeness is praise. Our most noble calling is to adore God,

for it aligns our every atom to the harmony of the perfect Mind of God and his willed Creation.

In conclusion, we have been sanctified by God through the blood of Jesus Christ. We are made holy by the continuing ministrations of the Holy Spirit and by our faith in the love of Christ as borne out in our person and in our deeds. We may understandably decline from using the words *saint* and *holy*, but let it not be for lack of the effort to be and to do all that these words imply. For now are we the sons and daughters of God and while it does not yet appear what we shall be, we know that our blessed calling and destiny is to be like Him (1 John 3:2) because we are fashioned after His likeness and will bear as our Self His Son Christ. So knowing, our calling is to get about the doing and the being. □

—C. W.

We may understandably decline from using the words saint and holy, but let it not be for lack of the effort to be and to do all that these words imply. For now are we the sons and daughters of God...and our destiny is to be like Him.

Summertime

SUMMERTIME REFLECTS the bounty of nature and the fullness of life. We are all naturally seekers of wonders. We will travel far to see the majesty of old ruins, the venerable forms of hoary mountains, great waterfalls and galleries of art. And yet we need not leave where we are to observe marvels of nature and art: the splendor of the setting sun, the liquid pulsing of stars, the slow-motion magic of plant and animal transformations—the myriad wonders of Divinity and its boundless revelation are all about us. Summertime unbars our gates and carries us forth amidst the ever renewed wonders of the world.

During the six months following the Winter Solstice, Earth and its life forms consciously or unconsciously respond to the spiritual impulses that emanate from the Solar and incarnate Christ. During the summer season human consciousness is profoundly influenced by the spiritual influx associated with the powers of the Holy Spirit, first evidenced in Pentecost. In June, as the Sun passes through Gemini, the peerless Love Processional is celebrated and those exalted Beings known as Seraphim and Cherubim, Hierarchies of Gemini and Cancer respectively, are ascendant in the Heavens. Their work is to pour mighty currents of love upon Earth, which is the principal stabilizing force of the planet. Love is the greatest power in the world. It can change all things, people and conditions, and its unlimited transforming potency is operative in this magnificent June observance.

In an ecstasy of vision, St. Paul witnessed the Holy Love Processional with the glorious Mary,



Gustave Doré (1833-1883)

Pentecost

Occurring the fiftieth day after Easter, also called Whitsunday, Pentecost commemorates the descent of the Holy Spirit. Union with this "Spirit of Truth" gives the power to speak all human tongues.

the Mother of Jesus, as its Queen. He returned on wings of inspiration and wrote one of the most sublime love songs the world has ever known: "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal."

We speak of June as the month of love and unions. In the highest sense this refers to the regeneration incident to the joining of the higher and the

lower self in man, known as the mystic marriage of the golden glory of the Sun and the silvery beauty of the Moon. Marriage involves the union of opposites, the most sacred of all unions. Gemini is the sign of opposites, positive and negative, high and low, black and white. In Gemini mankind is introduced to the path of light and the path of shadow. Gemini sets a dual impress upon the human body, lungs, shoulders, arms and hands in particular, and it holds a cosmic pattern for perfected man when masculine and feminine potencies shall be in equilibrium and there will be immunity from disease, old age, suffering, and sorrow and humanity will live in peace and joy.

of the new and unexpected are all characteristics of Gemini as well as being an accurate summation of the traits of the American people, and when their consciousness is raised and transformed to the New Order of the ages, all bonds of oppression and inequality will be loosed and mankind will know and experience his God-given heritage of freedom. The Divine Polarity manifesting in the original state of man devolved into the duality which marks his present physical state of being. Under the rule of duality we experience inequality between the Masculine and Feminine principles.

With the loss of whole spiritual consciousness has come a freight of ills. But a new world is in the

A new world is in the making, a world that is being built on love, forbearance, human sympathy and tolerance. These are fruits of the spirit and can emanate only from a society founded on the conquest of self rather than on the self-defeating conquest of others.

During summertime the higher and the lower, the spiritual and the material are conjoined in a closer and more effective union than at any other time of the year, and we experience a new sense of freedom and expansion. At this time energies from earth rise to mingle with a downpouring of golden rays from the sun and our cosmic evolution is carried another step forward.

In Autumn, when all nature returns to its primordial home, man's thoughts and feelings inevitably revert to his divine Source. He too seeks his home in the heaven of his Creator. Yet the quest is not ours alone. He Whom we seek is seeking us and waiting for us to manifest as sons of the most high, that all-pervading Spirit, the invisible Light of the Sun, though we may be distant in degree from the magnitude of its splendor and potency. That Spirit which pervades all is like a refiner's fire: it leads us in straight paths through the strait gate to the riches of beatitude and through its fiery purging it removes every foul taint from our souls.

Astrologers generally refer to the United States as a Gemini-ruled country because adaptability, versatility, restlessness, changeability, and a love

making, a world that is being built on love, forbearance, human sympathy and tolerance. These are fruits of the spirit and can emanate only from a society founded on the conquest of self rather than on the self-defeating conquest of others.

Year after year, from Easter to Autumn, as the Sun transits the signs north of the equator, we are able to draw ever finer desire substance for our desire bodies as a result of the flowing of Christ Jesus' blood on Calvary. This will slowly but surely effect a refinement and purity in our natures. The gross elements will be gradually expunged. The amount of effort we devote to this process depends on our dedication to the Christ ideal and our gratitude to the Christ for his Cosmic oblation. Through His Person and by His example man's fragmented self can be healed, made whole, and brought into the true Presence that is joy and everlasting peace. Christ gives for our inspiration and imitation the perfect example of One who began and completed the work. He is the Mediator, the perfect Teacher Who points the Way that all may come safely and securely and take comfort unto their souls.

"My Judgement is just because I seek not my

own will but the will of him Who sent me.” “I will hold him in perfect peace whose mind is posited in Me.” All spiritual beings are the same in kind with the Supreme Spirit. The pure enlightened soul assumes a luminous form having no gross body. This is our goal, and being a Ray from Infinite Spirit which knows the past and the future and pervades all, that Spirit which created all things in ages most remote, our quest is assured. No force, overt or hidden, can stay us. We shall climb from star to star.

The process of reversing and resolving matter goes on continually. Work on the physical body correlates with the masculine pole of spirit which is will. Work on the etheric vehicle correlates with

would do right because it *is* right and obey its dictates unquestionably even though it might cause them pain. While Christ is the indwelling Spirit of the Earth, we are collectively destined to liberate that Spirit and ourselves guide it as Jehovah formerly had done. The world is just what we ourselves individually and collectively have made it and it will be what we are now making it. The Spirit of the Earth is guiding and helping us in our evolutionary journey through matter. Each year, through His efforts, it becomes just a little easier for us to progress. He experiences all we do and was simply stating an objective fact when He said that whatever we do to any sentient life, we do

We are called to to be done with intercessors, be they priests or doctors. Our one infallible guide is now within, the Paraclete. It is imperative that man refer all matters to the one Source through the office of the indwelling Divine Spark, the One within his own heart and soul.

the feminine pole of spirit, which is imagination. Work on the desire body conditions the third aspect of spirit and pertains to the masculine and feminine forces in equilibrium. Matter is crystalized spirit, which itself is cosmic “substance” not yet crystalized. By the wedding of Chaos with Cosmos there is something new brought forth, which is genius.

The solidification of the Earth commenced in the Sun period as humanity was unable to vibrate at the high rate needed to remain on that fiery globe. We were removed from the sun sphere and took up residence on a planet and in bodies that became increasingly dense, until, by the end of the Atlantean Epoch, humanity was inhabiting this present hard earth and this too solid flesh. We ourselves made the Earth what it was and if no special help had been given us, we should not have been able to extricate ourselves from the meshes of matter. We were given laws to curb the instinct of the flesh. But laws, as Paul paradoxically shows, teach sin, and the end of sin is death.

A new impulse had to be given which would inscribe the law into men’s hearts so that they

unto Him. He has promised to remain with us to the end of this age of altering cycles—until we ourselves can float the Earth.

The appearance of the first rainbow marked the beginning of the era of alternating cycles. These changing seasons are the basis for most of our religious observances and truly are turning points in the life of the Great Earth Spirit Who is born to the Earth at Christmas and is freed at Easter to soar to finer realms and abide in the bosom of the Father. In July He occupies His home world, the World of Life Spirit, characterized by cosmic unity and harmony. The realm of the Father is the World of Divine Spirit. This is where Christ works with the Supreme power of love, the stabilizing force of the earth.

Only the most advanced humanity will have reached the state of consciousness found in the World of Life Spirit at the end of this Earth Period. In our present stage of development, the highest sphere that humanity can attain is the World of Abstract Thought. During the summer months the Christ has left us while He journeys in the domain of the Father.

In a sense the physical body is a loan to us from angelic Hierarchies which helped infant humanity with their first faltering steps on their pilgrimage through denser realms. We are now learning how to recreate these bodies to better serve our evolutionary needs. We are using them as tools to extract the essences of earthly experience. Christ said “I will pour out my spirit on all flesh.” We are called to be done with intercessors, be they priests or doctors. Our one infallible guide is now within, the Paraclete. It is imperative that man refer all matters to the one Source through the office of the indwelling Divine Spark, the One within his own heart and soul. Thus will man learn to “know himself” and heal himself, for all healing and all knowing are but a process of enlightenment about Who made him and for what purpose. The Prophet Isaiah knew Who this was: “The Lord shall guide you always, and satisfy your needs in the sun-baked land, also strengthen your frame. You will be like a well-watered garden, like a spring whose waters never fail. He maketh the grass to grow on the mountain and herbs for the use of man.” The things we now esteem fixed shall one by one detach themselves like ripe fruit from our experiences and fall. The soul looketh steadily forward.

Physical influences reach their highest expression in midsummer, and spiritual effects are dormant during the time the Sun is high in the Heavens. On June 20th we celebrate Summer Solstice Services and at the Full Moon the great festival of the fairies takes place. These etheric creatures have wrought their magic and they dance with joy and thanksgiving at this feast of accomplishment. Nature spirits play an important part in the world’s work and this season sees a crescendo of their creative activities. Without the life giving vitality so evident at this time, our progress would cease. It takes little imagination to realize what the outcome of such prospect would be.

In July the essence of the earth is steeped in ecstasy. Heaven and Earth are engaged in the divine interchange of spiritual forces. The marriage of Heaven and Earth is consummated. For a four-day interval all desire currents are stilled.



Michelangelo Buonarroti (1474-1563), Vault of Sistine Chapel, Vatican, Rome

The Prophet Isaiah

Isaiah's prophetic power was based on his accessing the Memory of Nature, whose highest source is in the World of Life Spirit, wherein one can read events "from the earliest dawn of our present manifestation...so sublime and wonderful that we have no word that will give even the slightest idea thereof" (Cosmo, p. 212). Corinne Helene states that both Isaiah and Ezekial attained to this sublime degree (New Age Bible Interpretation, Vol. 3, p. 278).

Spirit reigns supreme and earth is filled with pure white light. In time everyone will learn how to attune themselves to this mighty inflow of energy and so become spiritually renewed. Indeed, we shall bring ourselves into conscious harmony with the dominant chords all the months of the solar year making us more effective channels for the administration of the Christ force.

Let us go forward in full appreciation of what these changing seasons mean, that we may garner the fruits of opportunities as they are presented and so make the best possible use of our talents and God's blessings in this great school of experience. □

—Caroline Lederman

MYSTIC LIGHT

A Vision

IN VISIONS AS I LAY upon my bed and meditated upon the real things of life, I saw a luminous ladder extending down from the heavens even to the earth, upon which, ascending and descending, were the Master Spirits in their glorified bodies; and some reached down to their toiling brothers on the earth and lent them a helping hand to step up on the ladder. And I beheld a second ladder whose foot was buttressed upon the earth. It was shorter and projected toward the heavens. The first luminous ladder was straight and vertical, reaching from heaven to earth, having its beginning from above—but the foundation of the second ladder was upon the earth. The construction of the one ladder was like to that of the other, for I beheld that both were built of great crosses—the head of one cross intersecting the foot of the cross above, at which point they were bound firmly to it, and likewise ascending, making of the resulting construction a stair-like ladder upon which men and women of the earth did climb toward the heavens.

The luminous ladder was straight and steep and difficult for men of earth to mount without the aid of the Elder Brothers, who are the Master Spirits; whereas the other ladder was dark with the stains of earth, and had its foundation on the top of a hill where three old crosses stood. Around the cross in the middle shone a halo of light like unto that which came from above and enveloped the luminous ladder. Nor was the dark ladder straight like its luminous counterpart. Rather was it curved into a spiral stairway which rose gradually higher as earth's humanity built it. And the faces of the men and women who brought their crosses to be built into the ladder began to glow like the faces and bodies of the Masters who stood upon the lumi-



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

“If thou carry the cross willingly, it will carry thee and bring thee to thy desired end.” “There is no health of soul nor hope of eternal life but in the cross”—Thomas à Kempis.

nous ladder and taught the people how to make of their crosses a strong and effective structure.

As I beheld, I saw other men and women at a distance. Among them were many children. The faces of all were very sorrowful, pain and suffering was stamped upon their entire aspect, so that they looked always downward and did not see the builders of the ladder nor the wonderful use they had learned to make of their burdensome crosses. And because they were ignorant of this liberation, they continued to bear their crosses on their backs and shoulders, and the burdens were very grievous and bowed down their bodies to the earth so that they could not look up to the Shining Ones who

were reaching out to them with helping hands. Nor, so wrapped were they in the voices of their own self-commiseration, did they hear the Shining Ones calling them to bring their burdens to the foot of the ladder and yield them for its building. These dejected ones were moving as if in a dream, preoccupied with their sad plight. Their burdens caused them constantly to stumble and fall to the earth from which they scarcely seemed able to rise. But as they struggled on, they eventually came near the place where the ladder was building. They saw it and were puzzled, then astonished, then heartened. They too learned to use their crosses as a means to mount upward. As they listened to the Shining Ones who told them how the Master himself would have them build the ladder, they saw that their past lives had been lived in error—that it was not the Master who had laid the cross upon their shoulders, but that each had made his own burden, clinging to his own wrong belief, and so had fashioned his own cross to be borne on his back. But the Master would have them be free—free through loving service, free through *using* the cross.

When they awoke to this truth their faces beamed with an inward light, their bodies straightened, they unbound their crosses from their shoulders and eagerly helped to raise them in place to build the common ladder yet higher. Then they mounted the ladder which they had helped to build. The light of a new joy in their souls beamed ever brighter as they turned backward in their ascent to help others mount the ladder and to show the way to them who were still ignorant. Such service was embraced with joy, and such teaching was deemed a privilege. Some climbers who were strong and unafraid stepped from the spiral ladder, whose foundation was upon the hill, to the strait and luminous ladder whose origin was from above. They were supported and aided in their efforts by the Elder Brothers, who ascended and descended at will, engaged upon various missions of service to

HE PRAYED

He prayed for strength that he might achieve;
 He was made weak that he might obey.
 He prayed for health that he might do great things;
 He was given infirmity that he might do better things.
 He prayed for riches that he might be happy;
 He was given poverty that he might be wise.
 He prayed for power that he might have the praise of men;
 He was given weakness that he might feel the need of God.
 He prayed for all things that he might enjoy life;
 He was given life that he might enjoy all things.
 He had received nothing that he asked for—
 all that he hoped for;
 His prayer was answered—he was most blessed.

—Author Unknown

their younger brothers and sisters.

By degrees many learned the way. Yet it mattered not how many climbed the two ladders, for there was always room, and those who climbed into the Heavens were welcomed by the Spirits of those who had gone before and overcome and had now become the helpers of their brethren. The light of a great gladness shone in all their faces and irradiated their garments, and the light was the light of the Lamb, Who also worked among them, directing all who needed His ministrations. He also touched with compassionate hand the heavily laden souls, bade them look up and see how their brothers and sisters were building the ladder and directed them to go and do likewise. Then their faces too shone with inward light as they made haste to take their burden from their back and place it at their feet to step upon and mount upward.

As each learned the way of liberating service he told it to another and became his brother's helper. And the few became a throng, and the throng became a multitude which no man could number, whose countenances shone more and more as they sang the song of the Lamb: Worthy is the Lamb that was slain to receive power and riches, and wisdom and strength and honor and glory and blessing. Amen and Amen. □

➤➤

—M. M. C.

The Rosicrucian Brotherhood—Part 3

NOW WE SHALL explain why this name, the Rosicrucian Brotherhood, is a fitting one. From what has been said it can easily be seen that all true Christians must be engaged with greatest effort to discover and recognize that mystical cross, and to bear it within themselves. For without it they cannot justifiably be regarded as pupils and disciples of Christ.

But straightaway is asked in what color, what guise, does this cross usually appear to the chosen ones and is recognized by them? That cross to which all good Christians should dedicate themselves is not conceived or fashioned according to the material used. It has the color of blood and is similar to the reddest red of the rose, surrounded by lilies, of which the Prophet asks in a mystical manner, "Wherefore art thou red in thy apparel, and thy garments like him that treadeth the wine-press?" (*Isaiah* 63:2). The answer is, "their blood is sprinkled upon my garments." With these words the Prophet seems to indicate that the blood or redness of the cross, that rosy sap of the cross, originates from the fact that the cross of Christ is dipped into the blood of all sinners, and that through this virtue each of them is cleansed from the imperfections of his sins. Thus John says, "The blood of Jesus Christ, the Son of God, washes us clean of all sin" (*1 John* 1:7).

With the expression "the blood of the Son of God," he means not human blood, but the divine and mystical blood. For as there is procreation out of human blood and sensual intercourse, so there is

also a divine procreation out of the Spirit of God, according to the word of the Evangelist, "Not out of blood, nor of the will of the flesh, but out of God," for blood and flesh cannot enter into the Kingdom of God. Peter also says that we are redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot" (*1 Peter* 1:19). It is likewise said in another place that the shedding of the blood of Christ "speaks better things" than that of Abel, for Christ was spiritual

and mystical, the other, material and typical (*Heb* 12:24). Again we read that

"The God of peace...brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant" (*Heb.* 11:20).

Here is meant that blood of the testament which is living, spiritual, through whose mediation—and through it alone—according to the testimony of the Holy Scripture, has the restoration from death to eternal life been effected.

In another place the Apostle speaks of that "blood of the testament which God hath entrusted to you," and he speaks still more clearly where he points out that the ceremonies of the Old Covenant are only parables and figures for the explanation of that hidden, spiritual secret: "For if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (*Heb.* 9: 13-14).

The Holy Scripture also says that those are



blessed who have washed their garments and have received power through the wood or Tree of Life. Now that blood of the cross, I say, was that spiritual blood of the Covenant into which God has instituted us. For it is a gift of the Holy Spirit which teaches us that we must understand that Chalice which we bless, and likewise that mystical Blood is the true Sacrament, according to the word of the Apostle: "The cup of blessing which we bless, is it not communion with the blood of Christ?" (*1 Cor. 10:16*)

It is this therefore which is the true rose cross adorned with lilies, which is described by Esdras, or rather is described by God through the testimony of Esdras, indicating the House of Wisdom erected on the imaginary seven pillars: "I have," says the Lord, "prepared seven mighty mountains whereupon there grow roses and lilies, whereby I will fill all thy children with joy" (*2 Esd. 2:19*).

In a similar manner the whole parable of the *Song of Solomon* is related to our subject, and there we read (the bride and bridegroom are speaking): "I am the rose of Sharon, and the lily of the valley....My beloved is like a young hart among the mountains of Bethel" (that is, the House of the Lord)...."A garden enclosed is my sister, my bride; a spring shut up, a fountain sealed. Thy plants are an orchard of pomgranates; a fountain of gardens, a well of living waters."

Finally, we are taught by the Holy Scripture what we must do in general and in particular in order to attain a pearl of such incomparable worth. What we must do in general is indicated by the Apostle thus: "We beseech you, bretheren, that ye increase more and more; and that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without,



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

The Prophet Isaiah

Jehovah speaks through Isaiah, foretelling the coming of the Savior. Three visions of the Lord's life are depicted above: "For unto us a child is born..." (9:6); "He was wounded for our transgressions..." (53:5); "I will divide him a portion of the great..." (53:12), showing Christ in a Michael-like overcoming of the Devil.

and that ye may lack nothing" (*1 Thes. 4:10-12*).

What we are to do in particular he teaches us in a similar way through the pictures of the Sower and the Builder. Under the picture of the Sower he says: "I have planted, Apollos watered, but God gave the increase" (*1 Cor. 3:6*). "For we are laborers together with God." This last also means "You are the seed of God." And James, taking such Sowers into consideration, says: "Be patient therefore, bretheren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" (*James 5:7*). Paul, however, teaches us that the Lord Jesus Christ will appear to the chosen ones in this life, by saying, "See that you lack no gift, waiting for the coming of our Lord Jesus Christ: who shall also confirm you to the end, that ye may be blameless in the day of our Lord Jesus Christ." With these words he shows

that the Lord reveals himself to the true Brothers in this life, and that the following life is without end. In this sense also speaks the prophet Isaiah: "The earth will open itself and give birth to the Saviour," while the Evangelist says that God is able to awaken out of the stones the seed of the sons of Abraham. Job says that "Out of the earth cometh bread, and from beneath it cometh fire. The stones of it are the place of sapphires, and it hath dust of gold" (*Job* 28:5-6). The Patriarch knows that indeed the stone which he has erected as a symbol shall become the House of God. In the word of Wisdom is found the most perfect light which reveals the hidden, the invisible, to the eyes of mortals.

If the husbandman described above prepares the right soil in a proper manner, if he cares for it and tills it, if he plants it with Paul and waters it with Apollo, nevertheless he cannot gather the harvest until the fruit has been blessed by God, until he has "waited in patience" for the revelation of the Lord. The reason for this is given in the words of the Apostle: "it is not given to the one who desires and hastens, but through God's mercy."

After this, the Apostle makes the Brothers labor toward the perfection of the work, under the picture of the Builder, for he says that God has laid the foundation like a wise architect. Such building is indicated by Paul: "For we are workers together with God; ye are God's husbandry, ye are God's building" (*I Cor.* 3:9). David echoes this thought when he says, "If the Lord does not build the house, they labor in vain that build it."

Although the indestructible Spirit of God lives within the grain of wheat, nothing can come of it without the labor of the husbandman and his sowing. It is his business to prepare the earth and to bed into it the seed for the purpose of its decomposition. Otherwise nothing will come from its living, inner germ.

With the picture of the Architect, the Prophet demands of us that we "ascend the Mount of Reason and build the House of Wisdom." As for the right way of going about this, and how we may reach the rose-red blood of the cross which hides itself in the center of the cross, having been poured out into it, we have to consider how much labor and diligence we must devote to the task, for this is not a superficial work. One has to dig into the inner core of the earth and to "knock" and "seek," or his labor is in vain.

A philosopher experienced in true and genuine Alchemy says that all bodies have their boundaries in three dimensions, namely the height before the eyes, the hidden depths, and the widths lying between. There is no direct transition from the one extreme to the other. One must pass through an intermediate element. Therefore, on the basis of the outer form of anything we cannot deduce for ourselves its inner, hidden aspect unless through the destruction of the revealed we come to the revelation of the hidden element.

The truth of this observation is made apparent through the content of a geometrical cube, the height of which, multiplied by itself gives the width, which in turn multiplied by the height gives its content.

In just this way the Alchemist transmutes the apparent forms into occult ones by finding the general form through destruction of the specific one. This is the work of the true and divine Alchemy, through the mediation of which the earthly has been opened to the entry of the joys of Paradise so that men may pluck that red rose with the lilies of the field and taste of the Tree of Life. This is also taught by the Apostle when he says: "That ye may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, that ye may be filled with all the fulness of God" (*Eph.* 3:18). Thus the truly wise Artist will



Book of the Holy Trinity, Staatsbibliothek, Munich
This alchemical drawing shows the cross of Christ as a three-petaled, two-leafed lily, representing the quintessence, growing out of the Holy Virgin, who, as the Mother of God, corresponds to materia prima.

have to dig deeply into the earth, will have to work carefully in all three directions in order to find the true cornerstone which God has laid as foundation in the earth.

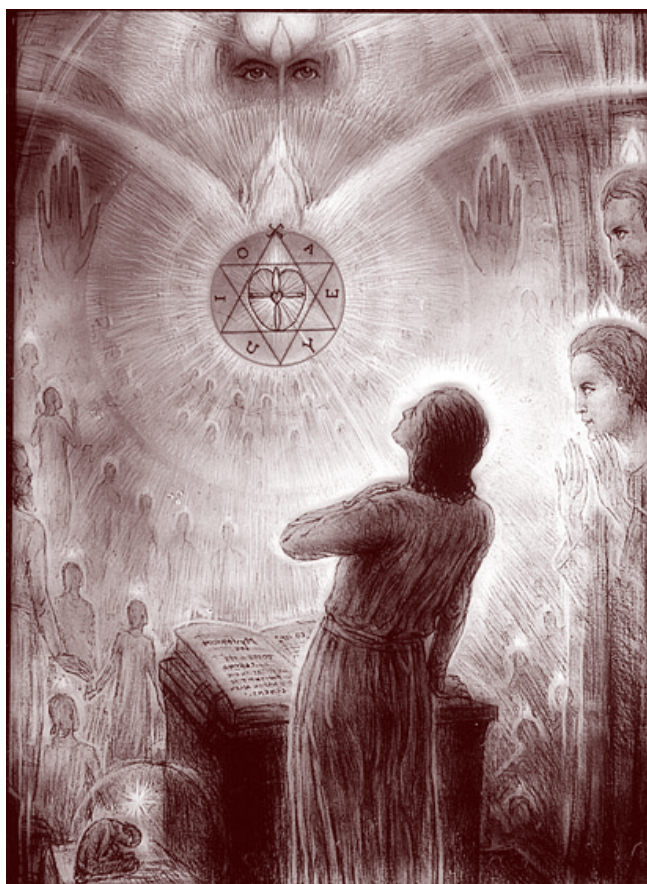
Through this he will come to know an all-towering love for the science of Christ, and he will be filled with the all-conceivable fullness of God. Thus we can deduce that the Rose Cross, or that mystical building of the cross, has to be striven for of divine grace, through begging and asking to the very core of our being. This is that mystical building of which the divine poet spoke, "That sanctified form which shines out of the venerated form."

All of this is according to the statement of the Apostle: "Ye have not yet resisted unto blood, striving against sin." Through these words we are taught in an occult manner that sin is all that alien part in us which does not correspond to pure truth, which is Jesus Christ. We have to use all possible care, working without ceasing, in order that there may shine forth from the human or animal rock, the truth in its rose-colored, blood-colored glory. Thus it will shine to the true Artist and Brother so that in this divine radiance he may see the light and at last harvest the fruits of his labor, according to the word of the Apostle.

All of this carefully considered will make clear what this mystical building of the cross and also the cross of Christ means. For each true Christian will strive for this with all his strength until he finds that reddest of roses, that most precious and eternal building of the cross, so he can be recompensed rightly by being called a Brother of the Rose Cross, and will find himself a member of the true Fraternity. This is confirmed by the Psalmist: "Behold how good and how pleasant it is for brothers to dwell together in unity!"

Now without doubt someone could say, "How is it that you profess to know the spirit of that Brotherhood so well? How are you so well informed about their secrets so that you proclaim not only their religion and circumstances, but also reveal why they should be called Rosicrucian Brothers? What! Are you also one of the Brothers of the Rose Cross?"

Under such questioning I answer that I least of all have deserved such high grace from God, for I



A wisdom revelation before students in an etheric school.

acknowledge with the Apostle that such gifts cannot be bestowed through longing and impatience, but through God's mercy alone.

So as to give satisfaction to any questioner, whoever he may be, and also to you, well-disposed reader, I shall place before you a letter written by the Rosicrucian Brothers and sent to a German candidate, which I have reproduced faithfully below. I received a copy of this through my friend in Danzig, and after serious reading and re-reading you yourselves can judge whether what I have written above about the Spirit and the spiritual gifts of God, about the cornerstone, the living waters, and about the religion of these Brothers and members of the Fraternity, has been produced by me out of error or unrighteousness. Those can judge best who base themselves on the pillars of fairness and justice, giving impartial testimony:

"Venerable and Honorable Sir! Seeing that this will be the first year of your nativity, we pray that you may have from the Most High God, a most happy entrance into and departure out of your life,

because until now you have been with good mind a constant searcher of divine philosophy. Well done! Go forward, fear God, for thus you will gain Heaven. Acquire the most true knowledge, for it is God who has discovered every way; God alone is circumference and center.

“But now draw near and pay heed, take this cross unto yourself, for the one who increases knowledge increases sorrow, for in much knowledge is much grief, as we know from experience. For all worldly men, proud, vain, boasters, talkers, unworthily attack us, yes, curse us without cause. But we are not surprised that the ungrateful world persecutes the professors of the true Arts, together with truth itself. Yet, for your sake we shall briefly answer these questions: What is it that we do? What can we do? Whether there are any such as we?

“In John we read that God is the Supreme Light, and we walk in light so that we show light to the world. But the man of the world who denies this knows not and sees not that in his vile body the Christ dwells. This you have from the Apostle. ‘And Jesus knew all their thoughts,’ to whom, if you remain faithful, you will at length be made one spirit with him, and having become one, who will hinder you—like Solomon—from knowing the good and the evil thoughts of men? And this you may take from us as truth. Hence it is that we do not answer the questions of all because of the deceitful minds of some. For whoever are alienated from God are against us, and who is so foolish as to allow a total stranger to enter another man’s house?

“On the other hand, if men expect that this union with Christ is to be attained only in the world to come, in this they show their foolishness and ignorance. Are they not also ashamed to make the Apostle a liar, in whom these things are clearly shown in the words, ‘So that you may be wanting in no grace, expecting the coming of our Lord Jesus Christ.’

“But men say that this is not to be understood as pertaining to this life on earth. If this is so, what does the following mean: ‘Who shall conform you even to the end,’ for in the Kingdom of God there is no end, therefore in this earthly condition will



Gustave Doré (1833-1883)

Solomon

The proverbial “wisdom of Solomon” designates the intuitive ability to “read the hearts of men.” According to Max Heindel the same Individuality that lived as Solomon was later the Christ-bearer—Jesus.

appear the glory of the Lord and Christ glorified.

“If anything further is required to be known concerning our work, our effort is to lead back the lost sheep to the true sheepfold. Therefore mortals labor in vain to enter upon another path than that outlined by the Apostle. And that path is not walked in through dying, but like Peter when he said, ‘As Christ taught me,’ that is, when he was transfigured in the mount. Had this not been secret and hidden, the Apostle would not have said, ‘As Christ taught me,’ neither would the Supreme Truth have said, ‘Tell it to no man,’ for according to the way of earth, to die was known to all men from the beginning of the world. Therefore you are to be changed from dead stones into living philosophical stones.

“The Apostle shows you the way to this when he says, ‘Let this mind be in you which was also in Christ Jesus.’ He describes that mind in the following words, ‘As being in the form of God he thought it no robbery to be equal to God.’

“Behold these things, you who search into the secrets of nature! If you will be happy, you most miserable; if you will be lifted above the world, you proud; if you will rule this earth from Heaven above, and your dark body as well, you ambitious; if you will perform all miracles, you unworthy: then know, you rejected ones, what nature is before it is sought!

“But you, O Brother, listen! I will speak with the words of John that you may have communion with us, and indeed our communion is with the Father and Christ, and we write to you that you may rejoice: ‘God is light and in Him is no darkness at all.’ And that you may come to us, behold this light, for it is impossible for you to see us, unless we will it, in another light. Therefore follow us in this so you may be happy with us, for our most immovable palace is in the center of all things; it is also much obscured because it is covered with many names.

“Enter, enter into the glory of God and your own salvation. Enter the gates of the School of Philosophical Love, in which is taught everlasting charity and brotherly love. Enter into that same resplendent and invisible castle which is built upon the mountain of the Lord, out of which flows a fountain of living water, a river of love. Drink, drink, and again drink, that you may see all hidden things, and converse with us.

“Again, beware! For you know very well that nature receives nothing for nutriment but what is subtle—the thick and foeculent is cast out as refuse. And as you well know that those who will live in the Spirit rather than in the body take in nourishment by the Spirit, not by the mouth. As for example, it is lawful to know heaven by heaven,

but by virtues of earth, if you understand us aright, no man enters into heaven, which you seek, unless he who descended from heaven enlighten him first. Therefore whatever comes not from heaven is a false image and cannot be called a virtue.

“Therefore, O Brother, you cannot be better confirmed than by virtue itself, which is the Supreme Truth which, if you will religiously and with all your strength endeavor to follow, in all your words and works, it will confirm you more and more. For it is a fiery spirit, a glistening spark, dwelling in every created being, sustaining and governing it, by Christ purged, purified in fire, always more glorious and pure, jubilating without limit. This Spirit,

we say, will confirm you daily until, as a certain learned man has said, you become like a lion in battle, can overcome all the strength of the world, and you fear neither death nor any violence whatever that devilish tyranny can invent. For you will have become what you desire to be—a Stone and a true Work.

“In order that God may bless your labors, you will study most approved authors, but under a shadow as it were, for a wise man reads one thing and understands another.

“Are you imperfect? Strive for due perfection. Are you foul and unclean? Purge yourself with tears, lift yourself by good manners and virtues, beautify yourself with the grace of the Sacraments. Make your soul sublime and subtle for the contemplation of heavenly things, conformable to angelic spirits, that it may vivify your vile ashes and gross body, making it white and altogether incorruptible through the Resurrection of our Lord Jesus Christ.

“Do these things and you will agree that no man has written more plainly than we. These things the Lady Virtue has commanded should be told you, by whom, according to your deserts, you will hereafter be more fully taught. This read, and keep what has been committed to your trust.” □

—F.T.F.

***Enter into that same
resplendent and invisible
castle which is built
upon the mountain of the
Lord, out of which flows
a fountain of living water,
a river of love.***

Who Am I?

WHO ARE you, born into this round of experiences through which you are now passing, and whence came you? What is it that says “I am”?

When your voice says “I am,” does it do so on its own responsibility, or is it moved by an invisible One? Who is this invisible One ...? These are the most important questions that were ever put to any school on earth. When we begin to consider them, in even the most primary way, we are entering the realm of the gods.

Over the entrance to the Greek temple was written, “Know thyself,” and it is always written over every door that opens from ignorance to wisdom. “Know thyself”; know who and what you are, where you came from, what you are doing here, and where you are going. If you want to know all this, meditate upon the I AM.

Your mind reverts to Moses and to Jehovah; you think of a mighty I AM away back in history. You do not connect that faraway I AM that inspired Moses with your own little everyday “I am” Yet there is but one I AM. It cannot be cut into parts; it is Principle. That which says “I am” in all men, women, and children is identical....

Your I AM is the Son of the God Idea, and all the possibilities of the Principle, through that Idea, are



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

From out of the burning bush God calls unto Moses and charges him to set his people free. Moses answers, “Who am I, that I should go to Pharaoh,” or to the children of Israel? God replies, tell them that “I AM hath sent me unto you.” This is the threefold spirit, the Ego, the God within, the individually unique and universally one seat of divinity. “This is my name for ever” (Exodus, Chapter 3).

open to you. To “know thyself” is to know that you are I AM, and not flesh and blood.

It is this I AM that is born of flesh and born of Spirit. It is not flesh, neither is it Spirit, if by Spirit is meant a state of consciousness. It is just I AM, the center from which all states of consciousness are generated. Speaking definitely, it is never born into any state of consciousness, because it always transcends all conditions....

It is evident that we have, at some time, chosen to be born into the flesh or we should not be in it. If we have had enough of the flesh, it is our privilege to drop it out of our mind and to be born of Spirit. “What is born of the flesh is flesh, and what is born of the Spirit is spirit” (Jn. 3:6). The “flesh” is a state of consciousness; the “Spirit” is a state of consciousness....

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If you are functioning in the flesh, you may be sure that you somewhere, sometime, desired an experience to which this answers.

There are no accidents in the laws of Being. "You reap whatever you sow" (Gal. 6:7) is another way of saying that for every cause there is an adequate effect. This law of sequence is the balance wheel of the universe. Like all other laws that inhere in Being, it is good.

The ego can have any experience that it wills to have. If it wills to revel in sensation, a state where sensation holds high carnival is provided. If its appetite for sensation is satiated, other states are open to it; it may be "born of the Spirit."

But before one can journey hence, the tangled ends of this experience must be straightened out.... If you choose to function in the realm of sensation, if through any cause you have brought about disorder, you cannot leave until harmony is restored....

Your real self is that which says "I AM." It cannot be described, because description is limitation, and your real self is unlimited in its capacity to be. It is the all-possibility, yet it is ignorant of the

WORKING TOGETHER

All have a share in the beauty
All have a part in the plan.
What does it matter what duty
Falls to the lot of man ?
Someone has blended the plaster,
And someone has carried the stone;
Neither the man nor the master
Ever has builded alone.
Making a roof for the weather,
Or building a house for the king,
Only by working together
Have men accomplished a thing.

Anonymous

states of consciousness into which it is ushered until it has experienced them. In the flesh consciousness it is will. In the spiritual consciousness it is love. Both are blind unless will is married to intelligence and wisdom is married to love. □

—Charles Fillmore

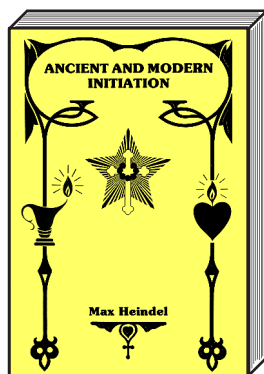
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by Max Heindel

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THE ATLANTEAN MYSTERY TEMPLE
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
THE TRANSFIGURATION
THE LAST SUPPER AND
THE FOOTWASHING
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MAX HEINDEL'S MESSAGE

The Sacrament of Communion



Predella, oil on wood (45 x 206 cm), Joos Van Cleve (1485-1540), Louvre

Last Supper

The artist has chosen to depict the dramatic moment immediately following Christ Jesus' disclosure that one among the assembled disciples will betray Him. Only John retains a measure of His Master's serenity. Judas, clutching his purse, sits third from left.

THE LORD JESUS, the same night in which he was betrayed took bread; and when he had given thanks, he brake it and said, Take, eat. This is my body, which is broken for you. This do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood. This do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord... For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself....For this cause many are weak and sickly among you, and many sleep"—I Cor. 11: 23-30.

In the foregoing passages is a deeply hidden esoteric meaning which is particularly obscured in the English translation, but in the German, Latin, and Greek the student still has a hint as to what really was intended by that last parting injunction of the Saviour to His Disciples. Let us first consider the words "in remembrance of me." We shall then be in better condition to understand what is meant by the "cup" and the "bread."

Suppose a man from a distant country comes

into our midst and travels about from place to place. Everywhere he will see many small communities gathering around the Table of the Lord to celebrate this most sacred of all Christian rites. Should he ask why, he would be told that they do this in remembrance of One who lived a life nobler than any other who lived upon Earth. Should this stranger then compare the attitude of these religious communities on Sunday at the celebration of this rite with their civic lives during the week, what must he see?

Everyone among us goes out into the world to fight the battle of existence. Under the Law of Necessity we forget the love which should be the ruling factor in Christian lives. Everyone strives for position, wealth, and power. We forget on Monday what we reverently remembered on Sunday, and the world is poor in consequence.

We also make a distinction between the bread and wine which we drink at the "Lord's Supper" and the food of which we partake during the intervals between Communion. But there is no warrant in the Scriptures for any such distinction. On the contrary, we are told that whether we eat or drink, or whatever we do, all should be done to the glory of God. Our every act should be a prayer. The perfunctory "grace" at meals in reality is a blasphemy,

and the silent thought of gratitude to the Giver of daily bread is far to be preferred.

When we remember at each meal that it has been drawn from the substance of the Earth, which is the body of the indwelling Christ Spirit, we can understand how that body is being broken for us daily, and we can appreciate the loving kindness which prompted Him to give Himself for us. There is not a moment, day or night, that He is not suffering because bound to this Earth. When we thus eat and realize the true situation, we are indeed declaring to ourselves the death of the Lord, whose Spirit is groaning and travailing, waiting for the day of liberation.

But there is another, greater, more wonderful mystery hidden in these words of the Christ. What connection is there between the death of the Saviour and the millions of seeds sprouting forth from the Earth in spring? If we meditate upon that life which is annually poured out in spring, we see it as something gigantic and awe-inspiring, a flood of life which transforms the globe from one of frozen death to rejuvenated life. The life which thus diffuses itself in the building of millions of plants is the life of the Earth Spirit.

From that come both the wheat and the grape. They are the body and blood of the imprisoned Earth Spirit, given to sustain mankind during the present phase of its evolution. There is a spiritual responsibility connected with the bread and wine given at the Lord's Supper: It must be eaten worthily, otherwise under pain of ill health and even death. When we bring the light of esotericism to bear and look at conditions in the world today, we see that this is not a far-fetched idea.

We first must go back to the time when man lived under the guardianship of the Angels, unconsciously building the body he now uses. This was in ancient Lemuria. A brain was needed for the

evolution of thought, and a larynx for verbal expression. Therefore, half the creative force was turned upward and used by man to form these organs. Thus man became single-sexed and was forced to seek a complement when it was necessary to create a new body.

While the act of love was consummated under the wise guardianship of the Angels, man's existence was free from sorrow, pain, and death. But when, under the tutelage of the Lucifer Spirits, he ate of the Tree of Knowledge and perpetuated the race without regard for interplanetary lines of force, he transgressed the Law. The bodies thus formed crystallized unduly and became subject to death in a much more perceptible manner than had hitherto been the case. Celestial warders of the creative force drove him from the garden of love into the wilderness of the world, and he was made responsible for his actions under cosmic Law which governs the universe. Thus for ages he struggled, seeking to work out his own salvation, and the Earth in consequence crystallized more and more.

Divine Hierarchies, the Christ Spirit included, worked upon the Earth from without as the Group Spirit guides the animals. But, as Paul says, none could be justified under the law, for under the law all have sinned and all must die. There is in the old covenant no hope beyond the present, save a foreshowing of one who is to come and restore righteousness. Thus John tells us that the law was given by Moses and grace came by the Lord Christ Jesus. But what is grace?

As law, apart from love, gave birth to sin, so the child of law, tempered with love, is grace. Take an example from concrete social conditions: We have laws which decree a certain penalty for a specified offense, and when the law thus is carried out independently, we call it justice. Long experience,



however, teaches us that justice, pure and simple, is like the Colchian dragon's teeth which breed strife and struggle in increasing measure. The criminal remains criminal and becomes more hardened under the ministrations of law. When the milder regime allows one who has transgressed to go under suspended sentence, he is under grace and not under law. Thus, also, the Christian, who aims to follow in the Master's steps, is emancipated from the law of sin by grace, provided he forsake the path of sin.

It was the sin of our progenitors in Lemuria that they scattered their seed regardless of law and without love. But it is the privilege of the Christian to redeem himself by purity of life in remembrance of the Lord. John says, "His seed remaineth in him," and this is the hidden meaning of the bread and wine. In the English version we read simply: "This is the cup of the New Testament," but in German the word is *kelch* and in Latin, *calix*—both meaning the outer covering of the seed pod of the flower. In Greek is a still more subtle meaning, in the word *poterion*, a meaning evident when we consider the etymology of the word *pot*. This at once gives us the same idea as the chalice, or calix—a receptacle. The Latin *potare* (to drink) also shows that it is a receptacle capable of holding a fluid. Our English words potent and impotent, meaning possessing or lacking virile strength, further show the meaning of this Greek word, which foreshadows the evolution from man to superman.

It will be readily conceded that our animal passions restrain us on the path of attainment; the lower nature is warring constantly against the Higher Self. In those who have experienced a spiritual awakening, a war is fought silently within and all the more bitterly for being suppressed. Goethe voiced that sentiment in the words of Faust, the aspiring Spirit, speaking to his more materialistic friend Wagner:

Thou by one sole impulse art possessed,
Unconscious of the other still remain.
Two souls, alas, are housed within my breast,
And struggle there for undivided reign.
One, to the earth with passionate desire,
And closely clinging organs still adheres.



Photo: J. Gaberell

The divine creative Word that dies upon the world cross at the spring equinox is the same Word of life which manifests in the vernal rebirth. So too do the aspirant's vital energies, consecrated to selfless service, effect a regeneration. A dying to the lower nature makes possible a spiritual flowering, a conscious birth into higher spheres of power and usefulness.

Above the mists the other does aspire
With sacred ardor, unto purer spheres.

Knowledge of this absolute necessity of chastity (save when procreation is the object) on the part of those who have had a spiritual awakening dictated the words of Christ. The Apostle Paul stated an esoteric truth when he said that those who partook of the communion without living the life were in danger of sickness and death. For just as under a spiritual tutelage, purity of life may elevate the disciple wonderfully, so also, unchastity has a much stronger effect upon his more sensitized bodies than upon those who are yet under the law and have not become partakers of grace by the cup of the new covenant. □

READERS' QUESTIONS

The Blood of Christ and The Keys to Heaven

Question: If the Christ used the body of Jesus can we say without casuistry that the Blood of Christ cleanseth from all sin? I do not wish to appear to be 'splitting straws,' but I do so want to get at the truth—and it seems to me that although the Lord used the blood of Jesus as a means of entrance to the interior parts of our planet, yet we cannot really say "the blood of Christ."

Answer: Yes, assuredly we can say "the blood of Christ." The ego controls its vehicles through the blood. Christ could not have controlled the body of Jesus but through the blood. He had to manufacture the body fluids and the blood circulating in the physical body of Jesus. There was a time just after the Christ Spirit took control that a great struggle was going on in that body, when the Christ took his newly acquired vehicles away into a lonely place in the wilderness, and there by prayer and fasting obtained complete control of them. To do this, it was necessary for Him to make over entirely the red corpuscles of the blood, since an ego or spirit gains individuality in a vehicle only through blood manufactured by itself.

Other spiritual beings, called *devils* in Chapter 4 of Matthew, came and tested His strength, and when He had completely mastered His newly acquired possessions—the human dense and vital bodies—He returned to the people to begin a life of ministry among those He came to save. He was now able to consciously function through these bodies as is shown by the miracles He performed.

While it became necessary for Moses, Elijah, Buddha and other previous teachers to be born in a physical body again and again, in order to bear the sins of their people, the Christ has only appeared once in a physical body and will not need again to take upon Himself such an instrument. For when the spirit leaves the body in the natural way it takes along certain impurities as it slowly withdraws from the congealing blood. Even in such a pure body as the body of Jesus, there were impurities, and the violent death which caused the blood to run liberated the Ego of Christ from the blood with a quick wrench leaving behind whatever impurity there may have been, so that the Christ emerged from the body of Jesus unsullied and without the tie of destiny usually attendant on life in the dense body....[I]n the case of Christ the violent death was necessary because it enabled the Christ Spirit to withdraw from the body of Jesus without retaining any of the impurities attached to that merely human vehicle.

—*Rosicrucian Philosophy in Questions and Answers*, Volume 1, pages 204-205

Before He could do these things, He must have had complete control of the blood. The blood is the highest vehicle of the vital body, but the vibrations of the Christ Spirit were so high and so rapid that it was difficult to make chemical matter resist their impact. Therefore, we read many times in the Gospels that after He had been among the multitudes and healed the people that "He went away into a mountain alone." This was done to repair and calm the physical body after it had been exposed to the powerful vibrations of the informing Christ. The blood, like all our physical attributes, is built by the food we eat, the air we breathe, and the thoughts we think. As we make new and

finer blood, our former blood is rejected and the more advanced corpuscles destroy the weaker ones, as has been proved by transfusing the blood of lower animals into man, causing haemolysis, a process by which the corpuscles having the lower vibration are killed and ejected from the system. Therefore, it was really “the blood of Christ” that cleansed the sins of the world. The blood of Jesus, pure as it was, could never have accomplished this transmutation. Refer to the Rosicrucian Teaching on this subject in the *Cosmo-Conception*, Chapter 15, “Christ and His Mission,” also read *Christianity Lecture* No. 15, “The Mystery of Golgotha and the Cleansing Blood.”

THE KEYS OF HEAVEN AND HELL

Question: Did Christ really give Peter the keys of Heaven and Hell, or what does that passage mean?

Answer: Undoubtedly Christ gave them to Peter and to others as well, but they were not keys such as we use to unlock doors, yet no man can enter either place unless he has these keys. They are musical keys or incantations such as are used in all occult orders and for all occult purposes. The modern Masons have something similar, for they furnish the lodge differently for each degree. They use different passwords and different grips, so that a Mason, though he may be initiated in some degrees, is as effectually barred from all others as a stranger because he does not have the keys that unlock the doors.

In the occult orders, like the Rosicrucians, the keynote of the incantation intoned at each degree is of a different vibratory measure from the keynote of all the other degrees, and one who has not the key and is unable to attune himself to it is halted, as it were, by an invisible wall of vibration which



Fresco (1481-1483), (Perugino) Pietro Vannucci (1446-1524), Sistine Chapel, Vatican, Rome

The Consignation of the Keys

The pictorial anachronism of locating Biblical scenes in the artist's contemporary milieu was common practice throughout the Renaissance. Here the disciples and others witness a literal bestowal of keys to Peter as heavenly gatekeeper, a gesture easily understood in view of the painter's commission to glorify the walls of the most famous building of the Vatican Palace and subsequent site for the conclaves to elect the Popes, Peter's successors.

surrounds the Temple. In the substance of the lower desire world surrounding the earth, which constitutes Hell, there is a different vibration from that which prevails in the part of our atmosphere which constitutes the upper Desire World and the Region of Concrete Thought. This rate of vibration again differs from the pitch of these states of matter which is inside the earth, in each of the nine subterranean strata. Therefore each of these divisions of the invisible world also require a different keynote, which is gradually taught Initiates as they progress upon the path towards Adeptship. It was the key-note to one or more of these various realms that was given to Peter and others by Christ who was the Initiator in their case.

The same keys are now given to His followers by His successors who initiate worthy ones into the mysteries that they may serve their fellow men better in a larger sphere of endeavor. Thus music has a greater mission than simply to provide enjoyment for us. In fact, the harmony of the spheres is the basis of all evolution. Without that, there could be no progress, and when once our ears have become attuned to that, we have the key to all advancement. □

The Creation

Part 3

THERE HAS been much learned discussion concerning the discrepancy between, and especially the authorship of, the creation story of the first chapter and that which starts at the fourth verse of the second chapter of Genesis. It is asserted that the two accounts were written by different men, because the Being or Beings, the name of Whom the translators have rendered as *God* in both the first and second chapters of the English version, are, in the Hebrew text, called *Elohim* in the first chapter, and *Jehovah* in the second chapter. It is argued that the same narrator would not have named God in two different ways.

Had he meant the same God in both cases, he probably would not, but he was not a monotheist. He knew better than to think of God as simply a superior Man, using the sky for a throne and the Earth for a footstool. When he wrote of Jehovah he meant the Leader Who had charge of the particular part of the work of creation which was then being described. Jehovah was and is one of the Elohim. He is the Leader of the Angels who were the humanity of the Moon Period, and He is Regent of our Moon.

As Regent of our Moon, He has charge of the evil degenerate beings there, and He also rules the Angels. With Him are some of the Archangels, who were the humanity of the Sun Period. They



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

The Creation of Man

And God said, Let us make man in our image, after our likeness—Genesis 1:26.

are the *Race Spirits*.

It is the work of Jehovah to build concrete bodies or forms by means of the hardening, crystallizing Moon forces. Therefore, He is the giver of children and the Angels are His messengers in this work. It is well known to physiologists that the Moon is connected with gestation; at least, they have observed that it measures and governs the periods of intrauterine life and other physiological functions.

The Archangels, as Spirits and Leaders of a Race, are known to fight for or against a people, as the exigencies of the evolution of that race demand. In Daniel 10:20, an Archangel, speaking to Daniel, says, "And now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come."

The Archangel Michael is the Race-Spirit of the Jews (Daniel 12:1) but Jehovah is not the God of the Jews alone; He is the Author of all race-religions which led up to Christianity. Nevertheless, it is true that He did take a special interest in the progenitors of the present Jews—the Original Semites, the *seed-race* for the seven races of the Aryan Epoch. Jehovah, of course, takes special care of a seed-race, in which are to be inculcated the embryonic faculties of the humanity of a new Epoch. For that reason He was particularly concerned with the Original Semites. They were His *chosen people*—chosen to be the seed for a new race, which was to inherit the *Promised Land*—not merely the area of Palestine, but the entire Earth, as it is at present.

He did not lead them out of Egypt. That story originated with their descendants and is a confused account of their journey eastward through the flood and disaster out of the doomed Atlantis into the *wilderness* (the Desert of Gobi in Central Asia), there to wander during the cabalistic forty years, until they could enter the Promised Land.

There is a double and peculiar significance to the descriptive word *promised* in this connection. The land was called the *Promised Land* because, as land or earth suitable for human occupation, it did not exist at the time the *Chosen People* were led into the *wilderness*. Part of the Earth had been submerged by floods and other parts changed by volcanic eruptions; hence it was necessary that a period of time elapse before the new Earth was in a fit condition to become the inheritance of the Aryan Race.

The Original Semites were set apart and forbidden to marry into other tribes or peoples, but they were a stiff-necked and hard people, being yet led

almost exclusively by desire and cunning; therefore they disobeyed the command. Their Bible records that the sons of God married the daughters of men—the lower grades of their Atlantean compatriots. They thus frustrated the designs of Jehovah and were cast off, the fruit of such crossbreeding being useless as seed for the coming Race.

These crossbreeds were the progenitors of the present Jewish race, who now speak of the *lost tribes*. They know that some of the original number left them and went another way, but they do not know that those were the few who remained true. The story of the ten tribes being lost is a fable. Most of them perished, but the faithful ones survived, and from that faithful remnant have descended the present Aryan Races.

The contention of the opponents of the Bible, that it is a mere mutilation of the original writings, is cheerfully agreed to by occult science. Parts of it are even conceded to be entire fabrications and no attempt is made to prove its authenticity as a whole, in the form we now have it. The present effort is simply an attempt to exhume a few kernels of occult truths from the bewildering mass of misleading and incorrect interpretations under which they have been buried by the various translators and revisors.

Having disentangled from the general confusion the identity and mission of Jehovah, it may be that we can now find harmony in the

two seemingly contradictory accounts of the creation of man, as recorded in the first and second chapters of Genesis. In the first chapter it is written that man was the last, and in the second that he was the first created of all living things.

We note that the first chapter deals chiefly with



Sir Edward Burne-Jones (1833-1898)

The First Day of Creation

In a Pre-Raphaelite portrayal of the six days of creation, the artist shows a different Elohim associated with the work of each day. Above, Sun and Moon in the Earth globe depict the results of the creation of Light.

the creation of Form, the second chapter is devoted to the consideration of Life, while the fifth chapter deals with Consciousness. The key to the meaning, then, is that we must differentiate sharply between the physical Form and the Life that builds that Form for its own expression. Although the order of the creation of the other kingdoms is not as correctly given in the second chapter as in the first, it is true that if we consider man from the Life side he was created first; but if we consider him from the standpoint of Form, as is done in the first chapter, he was created last.

All through the course of evolution—through Periods, Globes, Revolutions and Races—those who do not improve by the formation of new characteristics are held back and immediately begin to degenerate. Only that which remains plastic and pliable and adaptable for molding into new Forms suitable for the expression of the expanding consciousness; only the Life which is capable of outgrowing the possibilities for improvement inhering in the forms it ensouls, can evolve with the pioneers of any life wave. All else must struggle on behind.

This is the kernel of the deeper teaching. Progress is not simply unfoldment; not simply involution and evolution. There is a third factor, making a triad—Involution, Evolution, and Epigenesis.

The first two words are familiar to all who have studied Life and Form. But while it is generally admitted that the involution of Spirit into matter takes place in order that Form may be built, it is not so commonly recognized that the Involution of Spirit runs side by side with the Evolution of Form.

From the very beginning of the Saturn Period up

to the time in the Atlantean Epoch when “man’s eyes were opened” by the Lucifer Spirits, and as a consequence the activities of man, or the Life-force which has become man, were chiefly directed inward, that very same force which he now sends out from himself to build railways, aircraft, computers, etc., was used internally in building a vehicle through which to manifest himself. This vehicle is threefold, like the Spirit which built it.

The same power by which man is now improving outside conditions was used during Involution for purposes of internal growth. The Form was built by Evolution; the Spirit built and entered it by Involution; but the means for devising improvements is Epigenesis.

There is a strong tendency to regard all that is as the result of something that has been, to attribute all improvements in previously existing forms, as preexisting in the form of latencies; to regard evolution as simply the unfolding of germinal improvements. Such a conception excludes Epigenesis from the scheme of things. It allows no possibility for the building of anything new, no scope for originality.

The occultist believes the purpose of evolution to be the development of man from a static to a dynamic God—a Creator. If the development he is at present undergoing is to be his education and if, during its progress, he is simply unfolding latent actualities, where does he learn to *create*?

If man’s development consists solely in learning to build better and better Forms, according to models already existing in his Creator’s mind, he can become at best only a good imitator—never himself a creator. □

—Max Heindel



Sir Edward Burne-Jones (1833-1898)

The Sixth Day of Creation

Above, the artist shows the final and crowning work of creation, accomplished on the sixth day—the creation of man in the anthropomorphic image of the Elohim: “male and female made they them.”

The Fixed Signs— Leo

THE WORD *LOVE* has been used so often to designate that which is really passion that we therefore avoid use of the term wherever possible, and shall use the keyword *Affection* to express the most salient characteristics of the sign LEO which is ruled by the life-giving Sun. Fraternal, filial, and parental feelings generated under the Taurian ray are cold compared to the ardent affection radiated through the fifth sign, Leo, the sign which has dominion over the heart.

It has been well said that “of the fullness of the heart, the mouth overfloweth,” and the terrestrial counterpart of the fifth sign, the fifth house, rules the avenues through which we express the things we love. Our pleasures, avocation, courtships, and the children we bear beneath our hearts, figuratively or actually, are therefore designated by this house. Please note carefully, however, that the *ability* to write, teach, paint, or do anything else depends upon other factors; but from the fifth house, the sign which occupies it and the planets posited therein come the love and enthusiasm which impel expression along various lines according to the sign and planets found there at the time of birth.

The love of a father and mother for a certain child may be equal but if the fifth house of the father is well fortified and thus gives him the faculty of expression, while afflictions of

the fifth house of the mother deny her the ability to voice her love, the child will grow up in the belief



Jofra, courtesy of his wife, Ellen Lorien

The above pictorial panorama of Leo symbols includes the Sun god Apollo with his nature-ordering lyre, the rampant lion, heart and crown, the palm tree, sunflower and orange tree, the castle of the royal ruler in mid-ground, the child in the trunk hollow, and the man subduing the lower manifestation of the Sun forces, then to be used as dynamic, creative powers. The resplendent Sun is directly above the river of life.

that its mother loves it not a whit. The misunderstood mother may then grieve and break her heart in consequence. Should the child learn Astrology, it would be able to see the hidden reason for the seeming coldness of the parent. Compassion in the child would draw from the mother the secret of her love, both would be richer, and the child by such use of the science of Astrology would lay up much treasure in heaven.

Take another suppositious case, of two young men in love with the same girl. We look to the Sun, as the significator of *mental affinity* because it is the particular expression of God in our solar system. Mars and Venus, being the planets of passion and the brand of love associated with personality (not the love of soul for soul, which is Uranian), signify *moral affinity* and the Moon and Ascendant show what physical harmony exists between people intending marriage. Let us now suppose one of these young men to be mentally and morally harmonious to the lady, but not physically attuned, and further hampered by having Saturn, the planet of obstruction in the fifth house. He would then be unable to plead his cause, no matter how deep his affection. If the other young man were physically in accord with the lady and if Venus were in his fifth house at birth, he would be an eloquent and probably successful wooer, while the denial of expression caused by Saturn in the case of his rival might break the latter's heart. Later, the lack of mental and moral affinity between the successful lover and the lady is sure to manifest, to the sorrow of both. Had all known the science of Astrology and been guided by their knowledge, these heartaches might have been avoided.

As already said: Venus in the fifth sign or house facilitates the *expression* of love and thus makes the ardent and affectionate wooer, but when the dynamic energy of Mars is poured forth from this angle it produces the fierce, masterful lover who claims the affection of others as a right. The wandering Moon is the vehicle of fecundation; in Leo she makes the heart fickle and fond of flitting from flower to flower. From each she sucks the sweets and leaves it barren. The keyword of Mercury is *Reason*, and as the ways of the heart are beyond reason and incapable of intellectual elucidation or

analysis, Mercury in Leo makes the libertine and cynic who plays with hearts as with marbles. Saturn in Leo or the fifth house obstructs expression of affection, no matter how deep and sincere the feeling, and thus it causes much suffering in consequence.

Sagittarius is pictured upon the vault of heaven as a centaur (half man and half horse), in the act of shooting an arrow from a drawn bow. Jupiter, the ruler, partakes of the dual nature expressed by the sign. In his highest phase he is idealistic in the extreme. He aims the bow of aspiration so high that few, if any, measure up to his standard. Therefore, when in Leo or the fifth house, he not infrequently misses the real, while vainly seeking the ideal of his affection. But if his search is successful there is an ideal union, a marriage truly "made in heaven." The lower nature of Jupiter accentuates the animalistic phase of Sagittarius, and when that is expressed through the sign Leo or the fifth house, the ideals expressed by the higher phase are forgotten, the man goes to the other extreme and becomes a depraved beast. Therefore Jupiter in Leo afflicted is worse than any of the so-called malefic planets. Its evil influence is perhaps most nearly approached by Venus when similarly placed, for both tend then to indulgence of the vilest nature.

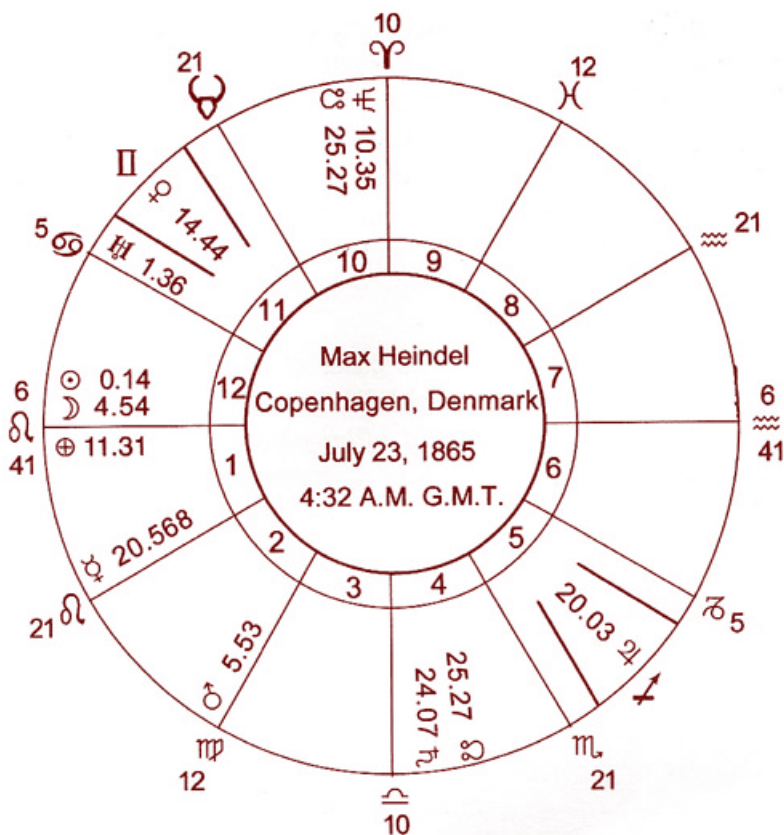
As Leo and the fifth house signify the things we *love to share with others*, this also applies to knowledge, and therefore the fifth sign and the fifth house signify the ability to teach. People with Jupiter there, well fortified, have high ideals and are born teachers of law, philosophy and humanitarian principles. Knowledge of these subjects may be acquired without having Jupiter in Leo or the fifth house, but there is a difference between having the knowledge and the ability to impart it to others. This faculty is given or denied by the fifth house and the planets therein or the rulers thereof. These also indicate the nature of the subjects, if any, a person is best fitted to teach.

The keyword of Saturn being *Obstruction* he naturally seeks to squelch ambition to teach when in the fifth sign, Leo or the fifth house. We know people with that affliction having deep and thorough knowledge of vital interest to humanity; one

shrinks from the duty and limits herself; one ensouled by a deep desire to impart his knowledge to others becomes ill at every attempt. Leo rules the spinal cord and Saturn in Leo draws this poor man's nerves into knots, as it were, thus literally choking expression. Hard as it may be for such people to overcome the limitation, there is one certainty, however, that if they do, they will be very thorough, particularly when instructing adults in deep subjects. Mars, Mercury, or the Moon in Leo or the fifth house would make indifferent teachers, impatient and superficial.

Leo and the fifth house are also concerned with *publications*, for books, newspapers, and periodicals are media through which authors share with the public whatever knowledge they have gained along specific lines. Please observe, Leo and the fifth house do not give the ability to write or speak; that comes from Gemini, Mercury and other factors. But the fifth sign and house indicate our success in publishing our knowledge. Some people are able writers and speakers, but Saturn in Leo or the fifth house, or a sign ruled by Saturn on the fifth house, obstructs access to publicity, and many splendid teachers and authors are never heard of outside the small circle of friends on account of this limiting influence. On the other hand, when Mercury, Gemini, Leo and the fifth house are well fortified there is ability to write and success in getting the ear of the world by publications.

You will understand that my motive is not self-laudation when I cite my own configuration as illustration of this point. I have Venus in the mercurial sign Gemini, sextile to Mercury (in Leo), also to his higher octave, Neptune. The Sun, Moon, and Mercury are in Leo, the fifth sign, and Mercury is also trine to Jupiter in the fifth house, occupied by the idealistic sign Sagittarius. Saturn in Libra, the sign of his exaltation, is sextile to Mercury in the fifth sign and Jupiter in the fifth house. Thus all the stellar forces have combined to give me facility in writing and success in publish-



ing. You know the phenomenal growth of The Rosicrucian Fellowship justifies the augur of the stars, and that they have told the truth. But this brings up another point; had anyone presumed to predict these things five years ago, even my friends and well-wishers might have doubted, for these faculties were largely dormant then; it takes many years to acquire the fundamental knowledge and experience in the school of life without which any writing sounds hollow. Necessarily my innate ability did not show on the surface during that time, yet the stars told the truth; it was latent, and at the proper time became manifest.

In this fact lies one of the most important lessons to be learned by the young astrologer. It is this: Believe in the stars; whatever they say is absolutely reliable, no matter how much appearances may be to the contrary, no matter whether they show a fault or a faculty. If the stars say it is there you may depend that their testimony is true, regardless of whether the person knows it or not. In this very fact we have one of the greatest opportunities for the efficient and benevolent use of Astrology. □

—Max Heindel

Planetary Cycles

WHEN TRYING to study Planetary Cycles we are entering a subject so vast and so magnificent in its scope and immensity that no earthbound mind can give it adequate expression, let alone scientifically define and explain it. Only a Master of Wisdom can give a true picture of the celestial wonders with their perfect laws of time and space, for of necessity this carries us into the very realm of the occult and on to the higher planes of consciousness.

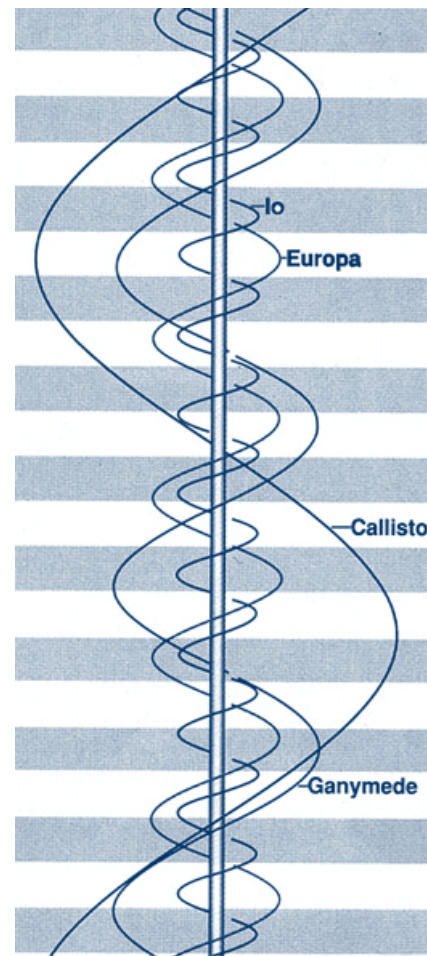
For the laws of Planetary Cycles are concerned not only with human destiny, nations, races, and religions, but also with worlds, suns, universes, lifewaves, globes, rounds, and in short, the evolution of all Creation.

The source and sustainer of all life is the Sun, which in our planetary system is the visible symbol of the Absolute—God—in Whom we live and move and have our being. The Sun, which is a fixed star, is the center around which the earth and the other planets move in a rhythmic, precise order and regularity; and such is the perfection of this motion that the position of the celestial bodies can be mathematically determined for thousands of years into the past, and for thousands of years into the future.

In time and space there are measurements of various units, all fitting into each other, wheels within wheels—from cycles of the merest fraction of a second to cycles of unthinkable millions of years. What is a cycle? The word means a period, a revolution, a circle, a round, indicating both time and motion.

In astronomy and mathematical chronology a cycle is a period or interval of time in which certain phenomena always recur in the same order. In other words, it means repetition, as given in the expression “History repeats itself.”

The simplest cycles include day and night, summer and winter, spring and fall, and the ebb and flow of tides. There are cycles of comets and eclipses, meteoric showers, sunspots and shooting stars. There are cycles of inflation and deflation, peace and panic, prosper-



The above diagram traces the course of four of Jupiter's moons showing how circular movement translates to spiral patterns and illustrating that repetition with a difference which is the structural basis of evolution. The straight middle bar represents the path of Jupiter. This diagram can serve as a model for lunar, planetary, and stellar movements. The similarity between this pattern and the double helix of the DNA molecule suggests that it is a foundational organizing principle for physical creation.

ity and business depression; cycles of highest culture, of lowest barbarism and intellectual

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darkness. Always action and reaction—eternal motion. And motion is Life.

Next to the Sun the celestial body most familiar and most important to us is the Moon. Its monthly cycle in the sky with reference to the Sun is called its *synodical period*, a motion which takes a little over 29 days to complete. With reference to the Earth or a fixed star, the Moon finishes the cycle in about 28 days. This is its *sidereal period*.

An interesting cycle to study is the Lunar or Metonic Cycle, consisting of 19 years, or 235 lunations. The discoverer of this cycle was the Greek astronomer Meton, who lived about 432 B. C. He found that every 19 years the new moons happened on the same days of the month as during the previous cycle. For example: the Ephemeris for 1911 and the one for 1892 will show all the new and full moons not only on the same day, but also in the same Sign and approximate degree as they occur in the year 1930.

If we wish to know the lunations and eclipses for any year in the future, we look up the Ephemeris 19 (or multiples of 19) years earlier. For instance, 1930 gives the Moon's positions in 1949; 1925 for 1944; 1976 for 1995. Where will the full moon be in October, year 2000? The Ephemeris for 1924 can tell you. The total lunar eclipse of September 27, 1996 in four degrees of Aries will be repeated in the same sign and degree September 28, 2015.

Of the major cycles, we are most familiar with the great Sun cycle, the precession of the equinoxes. The yearly cycle of the Sun through the zodiac begins when it crosses the celestial equator about the 21st of March. Day and night are then of equal length. But owing to the revolution of the pole of the earth's axis in a circle of 23.5° radius about the pole of the ecliptic, the Sun crosses a trifle earlier than it did the year before—a matter of 50 seconds of space per year, aggregating one degree in 72 years. Thus it takes the Sun in this precessional cycle 2156 years to transit one sign, and 25,868 years to pass through the entire zodiac, which duration constitutes a Great Sidereal Day.

In this slow receding journey of the Sun we find the key to all great cosmic or sacred cycles, and also the key to eternal progress. A closed circle suggests rigidity, immobility, sameness, monotony.

But this 50 seconds deviation, slight though it is, causes that change which advances every cycle on a higher plane than the previous. Thus there is no “going around in circles” but an upward trend as of spirals upon spirals.

Another great cycle is called the Polar Cycle or Polar Day. Due to an exceedingly slow movement of 50 seconds of space per century, the earth's axis revolves about its own center, completing a revolution in 2,586,800 years. This is equivalent to 100 precessional Sun cycles. A Polar Day measures all creative activity in the earth itself, and also measures the duration of human lifewaves. At the middle of a Polar Day the south pole will point north, and at three-quarter cycle directly toward the Sun.

An ancient Hindu almanac contains a chronological survey by an Atlantean astronomer called Asuramaya. He found a solar cycle of millions of years, designated as the Great Age, which was divided into four smaller ages. In reality, these constitute the four great divisions of time in the history of the earth:

Golden Age comprising...1,728,000 years
Silver Age comprising.....1,296,000 years
Copper Age comprising...864,000 years
Iron Age comprising.....432,000 years
Total.....4,320,000 years

Please observe that each age is exactly 432,000 years less than the previous, and the sum of the digits of each age is the number 9, which is the root number of man and the earth at this stage of evolution. In the growth of a human being these four ages correspond to the four stages of Infancy, Youth, Manhood, and Old Age.

Again the four ages describe the four chief stages in the civilization of man:

1. Nomadic (Dawn) age of man. Irresponsibility and childlike dependence. Wanderings.
2. Pastoral. Man's wanderings within a limited area. Beginning of self-expression.
3. Agricultural. Man acquires permanent homes, flocks and herds.
4. Scientific. Manifestation of principles of cooperation, individual responsibility, unselfishness.

At the close of great or major cycles the world is changed geographically as well as atmospherically, owing to the axial motion of the earth and its position with regard to the Sun.

Aside from the Sun cycles there are the greater and lesser cycles of the planets, Moon, and the signs of the zodiac. The regular motions of the planets in their orbits are their cycles of vibration; their wave-length of oscillation, influencing each other and the earth according to their nature. As everything has its own special rate of vibration, or cyclic motion, so every planet in its course of development has to meet the forces sent forth from all the other celestial bodies.

For convenience we mark the time of the orbital cycles of the planets:

Mercury ☿ in 88 days.

Venus ♀ in 225 days.

Earth ⊕ in 365-1/4 days.

Mars ♂ in 687 days.

Jupiter ♃ in 4,332 days or about 12 years

Saturn ♄ in 10,759 days or about 29-1/2 years

Uranus ♅ in 30,586 days or about 84 years.

Neptune ♆ in 60,187 days or about 165 years.

Moon ☾ in 27-1/3 days.

There are great periods in the world's history influenced by the relation of the earth to the zodiac. There are seven of these periods: three larger periods represent the Quality groups of the signs, namely the *three crosses*, cardinal, fixed and mutable; four lesser groups represent the *four elements*—fire, earth, air, water.

When the Cardinal cross is uppermost, that is, when many planets are in Cardinal signs, great changes take place, both in the earth and in the affairs of man. There is a breaking up of old conditions and new ones are established. There are wars, rumors of war, and critical times in general.

When the fixed cross is prominent, there is peace; powerful rulers and leaders hold the world's turbulence in check. Then there is a time, when the common or mutable cross is in evidence, stirring



From Albul Hassan Ali's *Praeclarissimus in Juditijs Astrorum*, Venice, 1519.

Arabian astronomer constructing a celestial globe,

up interest in abstract things. A wave of spiritual impulses sweeps over people, new teachers come forth, enlightenment and culture are favored. The ever changing aspects of the planets to each other, to the Sun, and to the zodiac constitute the analogy between the "heavens above and the earth beneath." The law operating upon all planes of nature is the divine law of correspondences: "As above so below." All the processes and cycles of the solar system, the Macrocosm, are repeated within each human being, the Microcosm.

While we cannot here go into anthropology we may say briefly that it is the grouping of individuals which makes nations and races, and the greater cycles of the planets have more to do with this grouping than we may think. For instance, we say the British nation is ruled by Mars, and its people are in thought and jurisprudence akin to the ancient Romans. The Roman empire formed, culminated and declined during the great cycle of Mars. Another Mars cycle began with the inception of the British nation, in which the Mars element is pronounced. People with the Martian characteristics predominant are born into that nation to learn and to teach the world the lesson of Mars, which is that Strength and Might must unite with Beauty

and Right, liberating the mighty creative force of nature to be used for the glorification of the earth.

Of minor cycles, we may mention the 11 year cycle of sunspots. Sunspots have a minor influence upon the weather conditions on earth, especially in the generation of magnetic storms.

The zodiac is divided into 72 dodecans, corresponding to the 72 years which the sun takes to move backward in the zodiac one degree. These 72 dodecans measure to the 72 heartbeats per minute of a normal human being. Each heartbeat constitutes a cycle. The duration of this cardiac cycle is four-fifths of a second.

We each are a miniature zodiac. Recurrent cycles in the universe show recurrent cycles in human life on a smaller scale. When we know the proportion of one cosmic cycle to another, then we can understand more about our own individual cycles, better enabling us to live in harmony with divine law.

The normal length of a man's life, threescore and ten, is divided into 7 ages. These ages are:

Birth to 4 years, ruled by the Moon—slight growth of mind.

4 to 14 years, ruled by Mercury—disciplinary age, comprising 10 years.

14 to 22 years, ruled by Venus—adolescent age, comprising 8 years.

22 to 41 years, ruled by the Sun—age of maturity, comprising 19 years.

41 to 56 years, ruled by Mars—age of discrimination, comprising 15 years.

56 to 68 years, ruled by Jupiter—age of wisdom and honor, comprising 12 years.

68 to end, ruled by Saturn—age of peace.

The law of repetition or, as it is often called, the law of periodicity, is based on the cyclic periods of the Moon, the planets and the days of the week. Of the *week* which was used in the original Chaldean reckoning, the 6th day was considered a time of onerous activity—clearing out, finishing up, cleansing, preparing for the 7th, the day of rest, of re-creation, adjustment, balance. So also in the human life, the 6th *day* of any cycle is the critical one. For instance, take a year as a cycle, divide it

into 7 periods of 52 days each. Use the birthday as a starting point. 52 days later ends the 1st period (“day”). The 6th will then be the testing time. For example, if January 23rd is the birthday, the 6th period will fall between Oct. 9th and Dec. 1st. “A birthday of July 10th gives March 26th to May 18th as the 6th period. For November 7th, it lasts from July 23rd to September 15th.

The 7 year cycles are related to Uranus, which completes its orbital revolution in 84 years, 7 years in each sign. When Uranus, the awakener, is halfway around the zodiac or opposite to its radical place in the birth chart, which comes about the 42nd year, it is truly a crucial point in everyone's life, whether we recognize it or not. In modern parlance it is called “the dangerous age.”

There are many other planetary cycles to study, the details of which are too great to encompass in a short paper. Let each student try to note and tabulate what the *progressions*, the *transits*, and the *lunations* mean in his own chart. Then indeed will he add to his knowledge, which will not only help himself, but will bring to the science of astrology a greater interest, respect and understanding by the world at large.

Another Golden Age is approaching, the age of true democracy and universal brotherhood. Uranus is the ruler of this the Aquarian Age, which begins when the Sun by precession enters the sign Aquarius in about 700 years. Uranus (♅) is the planet of perfected man, master of life and death, who has finished his cycle of evolution. Its symbol is the portals of wisdom and love, combining the symbols of Mars (♂) and Venus (♀)—the male-female principle, strength and beauty, the equalization of the sexes, which will occur in the coming great Aquarian Age.

While our astrological wheels with the three crosses keep spinning around in the eternal heavens, may we learn the lessons which they so plainly teach, the lessons which lead to the attainment of

Physical purity,
Emotional stability,
Mental equilibrium,
Spiritual unfoldment. □

—Alfa Lindanger

Returning to Solar Returns— Sidereal Prognostications

TRANSITS ARE PROBABLY the most popular astrological method of timing events and trends. Most astrologers, amateur and professional alike, follow the movement of the planets in an ephemeris and compare these positions to the natal ones. Many, however, do not use (or even know of) a specialized form of transit timing called *solunar returns*. I would urge all astrologers to experiment with and objectively research solunar/sidereal prognostication, as the author, like many other students of esoteric astrology, have found it inherently clear-cut, useful and insightful.

The word *solunar* is a compound of the words *solar* (relating to the sun) and *lunar* (relating to the moon). In twelve months the sun travels some 375 million miles through space along its path, the ecliptic. This does not mean, astronomically speaking, that the sun, with its caravan of planets, returns to the same *place* each year; rather, it is a re-alignment of the earth-sun space, a recurring relationship, that concerns us. The earth's orbit, then, is more like a corkscrew than a circle, spiraling as it does toward a point in space a bit North of the Milky Way. The apparent transit of the sun to its natal position is thus a solar return: our true annual or solar birthday.

How one goes about setting up the chart for this moment is the key issue. The first question concerns *domification*, or houses. There are at least four popular house systems in current use, all or most of which seem to have logical merit. Usually,

the degree discrepancy between house systems is not considerable. Ultimately, the astrologer will have to decide for himself which system works best. When setting up returns the author prefers using Campanus houses. The question of domification is critical in solunar astrology because a planet's strength is significantly determined by its house placement (background, middleground or foreground).

Planets within (or within orb of) a cardinal house cusp are considered foreground, where they have a maximum opportunity to help or hurt; middleground house positions (the second, fifth, eighth and eleventh) are next in importance, and the background houses (the third, sixth, ninth and twelfth) are least important, as they suppress or minimize planetary expression.

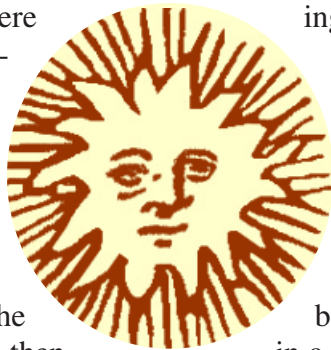
An obvious problem with the timing of transits is the issue of precession. The Moon and the planets exert a gravitational pull on the Earth's rotational cycle. The result has been a 25° misalignment between the signs of the zodiac and the constellations of the same name. Thus, the vernal equinox has not remained stationary with respect to the fixed stars but has preceded (moved backward) through them at the rate of about 50.25 seconds annually. By the time one is 72 years old, the difference between the two positions significantly amounts to one degree. This shift almost immediately begins to affect return charts, so that by the age of 36, one's "popular" tropical solar return differs from the sidereal solar return by 12 hours, completely altering the positions of planets in the houses.



The author feels that while the tropical zodiac of convention is valid and preferable for natal astrology, for transits the sidereal or adjusted zodiac gives more useful interpretive results. The sidereal zodiac is the one of ancient choice, but some modern astrologers prefer to adjust the tropical zodiac instead. That is to say, one can treat the tropical zodiac (in wide use today) as if it were moving. This means treating natal positions of the planets like fixed stars. Since the vernal equinox (Aries 0°) moves backward, the positions of the fixed stars move forward in the tropical zodiac. There is a simple rule to calculate a precession correction value: take the individual's age in years at the time of the transit and multiply by 5, then divide by 6 and round off to the nearest minute. The result should then be added to all natal positions or subtracted from all transiting positions.

A difference in solunar readings concerns the quality of aspects. Only the five major aspects (conjunction, sextile, square, trine, opposition) are used. The conjunction is most powerful and the sextile is weakest. But note carefully this difference from natal astrology: The question as to what constitutes a good or bad aspect solely concerns the nature of the planets involved. The Sun, Moon and Mercury are neutral, Venus, Jupiter and to a lesser extent Uranus are positive, and Mars, Saturn, Neptune and to a lesser extent Pluto are negative or challenging. So, for instance, a sextile between Jupiter and Saturn bodes difficulties, and a square between the Sun and Venus is decidedly good. Although this rule may seem strange at first, a little experience will definitively bear it out.

Of course, there is a slight qualitative difference in the way two different aspects play out. The conjunction is more forceful and inclusive than the square, which is more immediate and intense than the opposition. The comparison of solunar positions to natal ones (provided the nativity is sidereal) can also be revealing. The question often arises, "What influence does the sign of the zodiac have on a plan-



et's influence in solunar astrology?" The answer may surprise some: While the zodiacal backdrop does color the expression of an aspect, it is secondary to the question of house placement. So, a solar return moon in the 12th house in Taurus is trivial in importance because the background position stifles its expression, showing only passing concerns with 12th house matters. It would also weaken vitality (although not as much as a 6th house placement would). The only exception would be a partile (exact) aspect. Aspects exact within one degree are very powerful and always find expression.

The Sun is by far the most important body in a solar return, just as the moon is in a monthly lunar return. Please note, however, that it is important to specify the geographic location the person occupies when the return takes place. If the person moves, the chart should be adjusted, too (relocation chart), although the original chart will still contain much valuable information; in fact, the "move" itself should be indicated therein. The Sun shows a person's individuality, the heart. Its house position shows with what circumstances and people the native will choose to surround himself during the twelve months (or month, if a lunar return). The monthly lunar return will further clarify which particular aspect of the solar return the native will be expressing that month. The solar aspects will show whether those conditions will be positive or challenging. The Moon, on the other hand, indicates the principal events and conditions which will surround the native quite independent of his/her wishes in the matter. The Moon is the timer of events (especially in a lunar chart) and reveals how one reacts to the circumstances of life.

The author trusts this will be a starting point for those seekers of Truth who wish to better attune themselves to Nature's daily operations and thus live more harmoniously. Investigate for yourself and see whether new light is shed on the seeming inequities of fate and life. □

—Rick Manoff

The Chymical Wedding of Christian Rosencreuz

The Fifth Day

Next morning, waking long before the cock,
I asked my Page to show me something Hidden.
So in the ground he did a door unlock
On which the words: "He who comes down
unbidden
May find the Lady Venus, who all mortal men
doth mock,"

Were writ in copper on an iron door.
My Page then took my hand, he first proceeding,
Down a steep stairway underneath the floor,
Along a corridor, to Treasures leading,
Which no unroyal human eye had ever seen before.

The Royal Coffins had been brought from here,
A glorious vault by huge carbuncles lighted.
In midst there stood an altar or a bier,
Triangular in shape, 'neath which I sighted
The three supporting beasts, a Lion, an Eagle
and a Steer.

And these were all of gold and precious stone.
A shining vessel, bright with copper moulding,
Contained an Angel, standing all alone,
Who in his arms a living Tree was holding,
Whose fruits when ripened soon dissolved, into
the vessel thrown.



tations. This excerpt from *The Chymical Wedding of Christian Rosencreuz Anno 1459, A Modern Poetic Version*, by Jon Valentine, with "Imaginations" by Arne Salomonssen, is reprinted through the kind permission of R. S. C. Press—St. George Publications, Fair Oaks, CA.

Completed in 1603, first published in 1616 in German, *The Chymical Wedding* is a "spiritual diary" that presents in picture-symbols soul-events encountered by one who strives to follow the path leading to a real knowledge and experience of the spiritual world. Its author, Johann Valentine Andreae, writes both an initiation narrative and an account of striving to know the nature and activity of those forces that work behind external happenings. It is, in fact, one of the first documents to represent the modern spiritual stream of Rosicrucianism. The main "test" in this fifth or Friday sequence is in allowing the force of love to work on one without being misled by its sensory manifes-

Opening a copper doorway to a stair,
 The Page then led me down to realms of umber.
 From a small flame he lit a mighty flare.
 "So long as all the Royal persons slumber,"
 He soothed my fears, "to light this torch of
 knowledge we can dare."

Here by its light a rich bed I espied,
 With lovely curtains strangely decorated.
 It was my Page drew one of them aside
 And lifted up the coverlet well-weighted.
 The Lady Venus, naked lying! I was stupefied.

Such beauty almost put me in a fit!
 "When all the fruit upon my Tree most tender
 Has melted"—this behind the bed was writ,
 "I will awake, arise again in splendour,
 And to a King give birth, who then upon the
 throne shall sit."

When to the Treasury we had returned,
 I saw small pyrite tapers that I nearly
 For precious stones mistook, because they burned
 So stilly. 'Twas the heat from these that clearly
 Melted the fruit upon the Angel's tree, as
 I discerned.

Then in flew little Cupid all aghast:
 "Old man, you were near stumbling on my Mother!"
 He locked the copper door and made it fast,
 Then pricked me on the hand, as many another,
 With arrow heated in the pyrite flame as he
 went past.



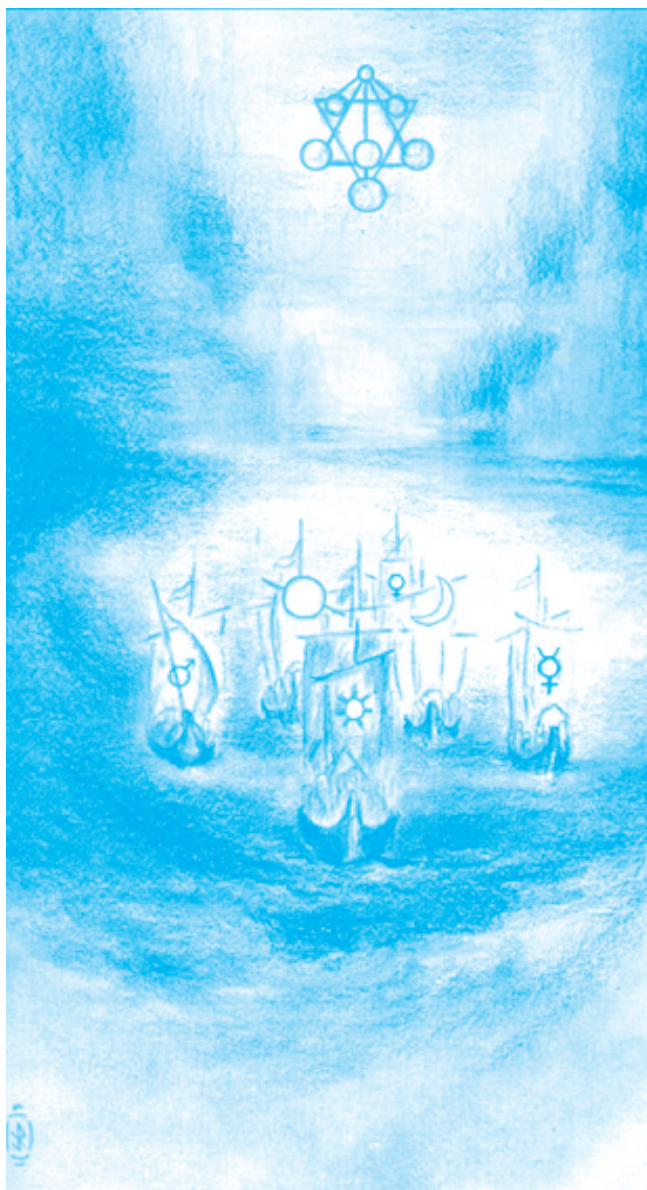
Shown at left is the crest of Johann Valentin Andreae (from Chymische Hochzeit). The reference to four red roses and a white cross in the Chymical Marriage of Christian Rosenkreutz identified Andreae as its author; for his family crest carries this design. The frontispiece to the first English translation, made by Ezechiel Foxcroft and published in 1690, reads "The Hermetic Romance: or the Chymical Wedding, written in high Dutch by Christian Rosenkreutz." The text of the original translation, together with a bounty of other Rosicrucian documents, including hundreds of alchemical, cabbalistic, and Christian-occult illustrations, is contained in a volume entitled A Christian Rosenkreutz Anthology, edited by Paul Allen and available from Anthroposophic Press, R.R. 4, Box 94 A1, Hudson, New York 12534.

I joined my fellow guests now in the hall,
 Where Cupid still was teasing me and gloating.
 Our Maiden, dressed in black, now led us all
 To where six tombs (with Phoenix flags afloat)
 Contained six Coffins and a Shrine beneath a
 funeral pall.

I was the one on whom the truth could dawn,
 The others deemed the Kings to be here buried!
 But, to the Bridegroom we an oath had sworn—
 Our Maiden now reminded us—and hurried
 Us on, to sail in seven ships to sea, that very morn.

For we should travel to the island Tower
 Of Jove's Olympus, to assist in making
 Such healing medicines both sweet and sour
 As bring to life the Kings and Queens partaking.
 She then assigned us to the ships, which sailed
 within the hour.

The ships each flew a Planetary Sign.
 The first, with twelve musicians sweetly laden,
 Contained the Moor's head in its little Shrine,
 And flew a Pyramid. I and our Maiden,
 We flew a Globe, and sailed in single line
 'Twixt Mars and Mercury, to which our friends
 she did assign.



The stately ships whose flags were Moon and Sun,
 (Most secretly the Coffins in them hiding)
 Came next, and at the rear the Venus one,
 Where forty laurel-bearing Maids were riding.
 Soon Nymphs and Sirens rallied round to sing
 to us for fun.

Our Maid with care round ships of Sun and Moon
 Arranged the rest in pentagon protective.
 We much were startled by the Sirens tune.
 And even I could not remain objective.
 The head-wound of my early dream I grew
 aware of soon.

The Sirens sang:

I.

No thing on Earth is better
Than noble love, believe!
Grant God, our great Begetter
That we our friends not grieve.
The Kingly voice be singing,
And oceans wide be ringing.
Ask, and reply receive!

II.

Who led us into living? 'Twas love.
Who always grace is giving? 'Tis love.
In what way are we born, but by love?
Without what are forlorn? Without love.

Who helped us grow and flourish? 'Twas love.
Who did with food us nourish? 'Twas love.
What is to parents owing? Much love.
What makes them wise and knowing? 'Tis love.

Who helps the good succeeding? 'Tis love.
Who love to love is leading? 'Tis love
On all the world is smiling? 'Tis love.
All people reconciling? 'Tis love.

III.

So all may sing,
And echoes ring.
That love unceasing
May be increasing,
In these our Sovereigns high-hearted,
Whose life and soul, alas, were parted.
That we may live
As God shall give,
For loving's power
Made parting sour,
That we the flames of love be finding,
Once more the two together binding.

That all the pain
Of Earth's domain,
Though it take longer
In growing stronger,
Will for Eternity be freeing
The gods' divine-and-human being!



It has been proposed that the face of the author of the Chymical Wedding of Christian Rosenkreutz, as preserved on a rare print shown on the preceding page, shows a striking resemblance to that of Sir Francis Bacon, in spite of the age difference. If, as another conjecture maintains, he borrowed the name and identity of William Shakespeare, he could also have assumed, after the latter's mock funeral, the personality of Johann Valentin Andreae. The crescent moon drawn below the bust also appears upon the crest of Lord Bacon. In addition, the four letters (OMDC) in the frame at the lower right corner of the plate, by a simple Baconian cipher, can be changed into numbers whose sum gives 33—the numerical equivalent of the name Bacon. Should this proposal seem far-fetched, it is helpful to know that such practices were commonplace in Bacon's time. Max Heindel's simple explanation is that Shakespeare, Bacon, and Jacob Boehme were all influenced by the same Rosicrucian Initiate (Cosmo, p. 251).

The ships sailed on. We sighted soon the Isle
And Tower. In a pinnacle came the Warden
To welcome us and guide us for a while—
A very ancient Lord. The island garden
Was guarded by a mighty wall, rectangular in style.

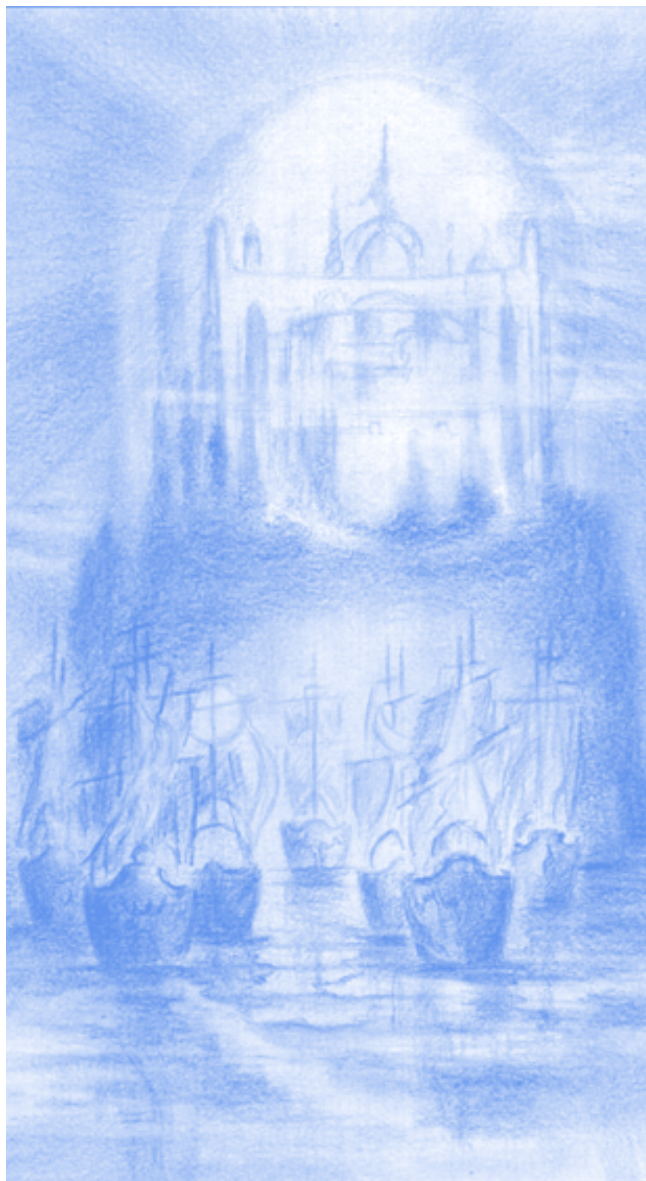
The Tower, built of seven towers round,
Was in the midst embellished by a spire,
The inside space a single large compound.
Reaching the Gate my friends did much inquire,
So I alone was left to see those Coffins reach
the ground.

Our Maiden down a winding staircase weaves
To a Laboratory, where she sets us
To crushing stones and washing herbs and leaves,
Extracting Tinctures. She not once forgets us,
And how to keep us well employed persistently
perceives.

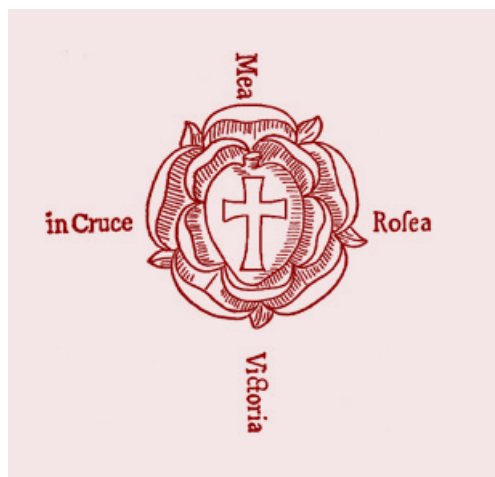
By nightfall we completed all these tasks.
A little broth, a little wine are given;
A mattress laid for each of us who asks.
But I, who into garden paths am driven
By sleeplessness, behold the moon that in
the starlight basks.

Thus a Conjunction I alone behold
Of Planets, oh, the rarest things portending!
At midnight came those Spirits sevenfold,
Their way across the ocean to us wending.
They came to rest at last around the central
spire of gold.

But suddenly a violent wind arose,
Wild clouds around the radiant moon unfurling,
And brought my cogitations to a close.
Lulled by a silver fountain gently purling,
On the Laboratory floor I fell into a doze. □



The Rosicrucian Rose at right, from Geheime Figuren der Rosenkreuzer, is symbolic of spiritual unfoldment. The inner heart shape and the red color refer to the blood of Christ shed as substantiated love for the regeneration of Earth and its humanity. The blood is the carrier of the Ego. The five petals refer to the vital principle characteristic of the plant kingdom, the quintessence, which manifests through and organizes the four elements of the material world, signified by the cross.



Who Was Jesus? Did He Rise from the Dead?

QUESTION: WHY is it that although far more Americans regularly participate in religious activities than in sports, the latter receives far greater coverage by the media?

It would surely seem as though the national secular media (the local somewhat less so) are striving to marginalize “religion.” It was all the more surprising, therefore, that all three leading weekly news journals in their pre-Easter issue last year featured a picture of Jesus Christ on their covers. *Time*’s caption was, “The Search for Jesus”; *U.S. News & World Report*’s was “In Search of Jesus”; *Newsweek*’s coverage was entitled “Rethinking the Resurrection.”

According to all three cover stories, the resurrection is not exactly what millions of believers for over nineteen centuries have assumed. *Newsweek* reported: “Some scholars who do not believe in the resurrection...say the body rotted away in an unmarked grave, others that it was thrown to wild dogs” (page 63). *Time* opined: “the Resurrection may not have occurred at all” (page 59). And on page 49: “No more than 20 percent of the sayings of and even fewer of the deeds attributed to Jesus are authentic. Among the castoffs: The Lord’s Prayer, the sayings from the cross and any claims of Jesus to divinity...and his bodily resurrection.”¹ And *U.S. News & World Report*, playing to outraged sensationalism, wrote: He “was perhaps the first stand-up Jewish comic....A Jewish Socrates—or perhaps a Lenny Bruce....A political animal” (pages 49, 48, 52).



Oil on canvas, 163 x 105 cm, Titian (c. 1485-1576), Galleria Nazionale delle Marche, Urbino

Resurrection of Christ

“If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain....But now is Christ risen from the dead” (1 Cor. 15:13-20). How does Paul know? Surpassing light smote him on the way to Damascus and he discovered that it was the living Christ Jesus whom he was persecuting.

Regrettably, we are not told by the three magazines on what basis the revisionist scholars’ conclusions were reached, beyond the caustic observations that “they apply the critical tools of today: text chopping, psychological speculation and colleague-bashing. And then they take leaps of faith,

often their own creation” (*Newsweek*, page 62).

The devil, a popular saying goes, is in the details. Albeit it is often just as true that hard truths are also in the details. Let’s examine a few that the modern Biblical revisionists seem to have overlooked.

1. **Old Testament prophecy.** The Carpenter from Nazareth claimed to be the long-hoped for Messiah (John 4:25-26). It was prophesied centuries before His birth that He would be born in Bethlehem, and He was (Micah 5:2; Matthew 2:6; Luke 2:4-7). Suppose Caesar Augustus had not issued the decree that the Roman world should be taxed? But he did, and that helped fulfill prophecy. “Surely the wrath of man shall praise Thee” (Psalm 76:10).

Naturally, many children may have been born in Bethlehem. But the Messiah had to be born at a specific time: “Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three score and two weeks”(Daniel 9:25). In Bible prophecy a day stands for a year (Numbers 14:34, Ezekiel 4:6). So these “seven weeks, and three score and two weeks,” or 69 weeks, translate to 483 years.

The *commandment* referred to in Daniel 9:25 went forth in 457 B.C. (Ezra 7:11-28). Adding 483 years to 457 B.C. brings us to 27 A.D. As the Biblical revisionists referred to above admit, Jesus was born in 4 B.C. So in 27 A.D., when Jesus was baptized, beginning His Messianic ministry, the date being confirmed by the fact that it was “the fifteenth year of the reign of Tiberius Caesar,” He “began to be about thirty years of age,” recognized by Jewish law to qualify as maturity. Thus the Messiah appeared on time (Luke 3:1, 23). Was all that mere coincidence?

2. **His character.** There are many who, while denying that Jesus is the Messiah, the Christ, the Anointed, and the Light of the World, yet willingly accept Him as a good man and great teacher. But that cannot be done. For if He wasn’t actually Who He claimed to be, He was nothing but a clever liar,

impostor, and hypocrite, making false and fantastic claims. We must either embrace Him as what He claimed to be, or reject Him entirely; there is no other way. If one chooses the latter course, there is much that needs to be explained. For instance, how has a mere carpenter, a member of the much maligned Jewish people, been able to achieve such fame and exert so much influence?: The article in *Time* cited above (page 52) number His followers at 1.5 billion. Also, where did He obtain His wonderful teachings? Why, though He never wrote a book, has He become the subject of more books than anyone else in the world’s history? Why was it He and not another who split time and history into the designations B.C. and A.D.?

3. **The power of His resurrection.** Suppose, as

Does it require faith to accept the Christian message? For some, perhaps. But not as much as to reject it!

claimed by some and referred to above, there was no resurrection and His body “rotted away” or “was thrown to wild dogs”—how can we explain the tremendous change in the lives of His followers from abject fear to astounding courage? It must have taken

something extraordinary to bring this about. It is easy to understand that transformation if it is also accepted that His disciples realized He was actually risen from the dead, that He was indeed Who He claimed to be. If this huge change in their lives was not wrought by the resurrection, what was the energizing factor.

There’s also this: The three synoptic gospels—Matthew, Mark, Luke—as well as Pauline Epistles, were written in the lifetime of Christ Jesus’ contemporaries, as acknowledged on pages 62 and 63 of the 1996 Easter issue of *Newsweek*. How would their authors have dared to write what they did about the resurrection while some who could have refuted that occurrence were yet alive? And how can one explain the dramatic conversion of the Apostle Paul from persistent persecutor to power preacher but for the fact that the Risen Christ had actually appeared to him on the road to Damascus? (See the early verses of Acts 9.)

An argument against the resurrection heard at times is that the disciples, in a sort of conspiracy,

stole the body of Jesus, hid it, and then claimed He had risen. But this presents major problems. The body was guarded by Roman soldiers; the disciples would have risked their lives to get the body past those soldiers even if they all had been fast asleep. And in that case, the disciples would undoubtedly have awakened them.

And even if—miracle of miracles!—the disciples could somehow have been able to get the body without arousing the soldiers, would they have spent the rest of their lives preaching and facing dangers in behalf of what they knew to be a lie? Have men ever willingly and voluntarily risked their lives for what they knew to be a falsehood? “People do not die for what they know to be false.”² Is not the Biblical account of the resurrection nothing short of self-authenticating?

There is well-known living ancillary testimony that the theory of a conspiracy on the part of the disciples does not hold water. It will be recalled that at one time there was a conspiracy to cover up the times of Watergate. But not all “in on it” kept

their mouths shut; the truth got out. One of the men involved, who did time in prison and also subsequently accepted the Christian faith, was Charles Colson. Admittedly, at times it happens that people on getting caught “get religion” in the hope of receiving a lighter sentence or the good opinion of others. But Charles Colson, a hard-boiled ex-marine and former counsel to President Nixon, became a Christian not for any of these or other mundane reasons. He realized because the Watergate conspiracy failed to hold together. So too was the theory of a conspiracy by Christ’s disciples unrealistic; falsehoods don’t inspire people to “hang tough.”

Does it require faith to accept the Christian message? For some, perhaps. But not as much as to reject it! □

—A Probationer

1. New Agers are often accused of denying the resurrection of Jesus Christ. See *The Plain Truth*, May/June, 1996, page 37. The Rosicrucian Fellowship accepts the Biblical account. See *The New Age Bible Interpretation, Volume IV, The New Testament*, Corinne Helene, chapter X.
2. *Renewing America’s Soul*, Howard E. Butt, Jr., page 225.

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.

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

PART ONE: A treatise on the Visible and Invisible Worlds, Man and the Method of Evolution, Rebirth and the Law of Cause and Effect.

PART TWO: Covers the scheme of Evolution in general and in particular the Evolution of the Solar System, the Earth, and its Humanity.

PART THREE: Treats of Christ and His Mission, Future Development of Man and Initiation, Esoteric Training, a Safe Method of Acquiring First-hand Knowledge, Christian Rosenkreuz and the Rosicrucian Order.



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NEW HARDCOVER EDITION: 717 pages, including a 100-page Alphabetical Index and a 60-page Topical index

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The Three Candles of Little Veronica

OCCASIONALLY A BOOK is written that at once speaks to the adult in a child and to the child in an adult. Such a book is *The Three Candles of Little Veronica* (Celestial Arts, Berkeley, CA, 1972). In fact, the book has a split personality, or at least is seen through the eyes of both “grownups” and young people. The young people include our younger brothers, specific members of the animal kingdom, as well as makers and shapers of the natural world, including angels. The grownups include people who have “grown out of” the childish belief in invisible beings and persons who have regained a measure of the inner light. These many perspectives on the one life are coordinated by the “omniscient” author, Manfred Kyber.

In a short introduction, the translator of the German original, Rosamond Reinhardt, sets the story’s time (“a short time before the age of motor traffic”) and place (“the lonely nothern countryside along the Baltic coast of Germany”).

The book is equally concerned with the unseen in the world and the unremembered in time. Veronica both sees her invisible present companions and remembers earlier times in other places. As the translator remarks, “A fortunate few carry with them through life the vision of the innocent years. The rest of us must work hard to retrieve the

light that is so freely given to us at birth. But if, in reverence for all life, in patient observation, in sorrow and in compassion, the veil of darkness falls from our eyes, then it is we who are the lucky ones. For in full consciousness we have reached back into Paradise before the Fall. We have earned that which every child inherits unearned.”

For many this is the stuff of fairy tales, fantasy. But the unclouded eyes of a child and the earned sight of a clairvoyant do not give us a fairy-tale picture of life: “Rather will they reveal the living truth that lies hidden in all fairy tales.”

To common sight Veronica’s garden is a common garden. But seeing with “the eyes she had brought with her from heaven,” Veronica’s was a Garden of Spirits. There she has friendly chats with beetles, caterpillars, blackbirds, hedgehogs and the spirits of Lilies. In fact, the whole garden was full of figures which “danced in the air, and if you peered into the

trees you could see elves standing in them, waving.”

Kyber’s evocation of Veronica’s sunwashed seeing reminds us of the “visionary gleam” that anoints first sight as described by Wordsworth in his ode “Intimations of Immortality from Recollections of Early Childhood.” But too soon do “shades of the prison-house begin to close upon the growing boy” and “celestial light” fades into “the light of com-



Illustration by Iris Guarducci

Veronica’s Angel and the three candles

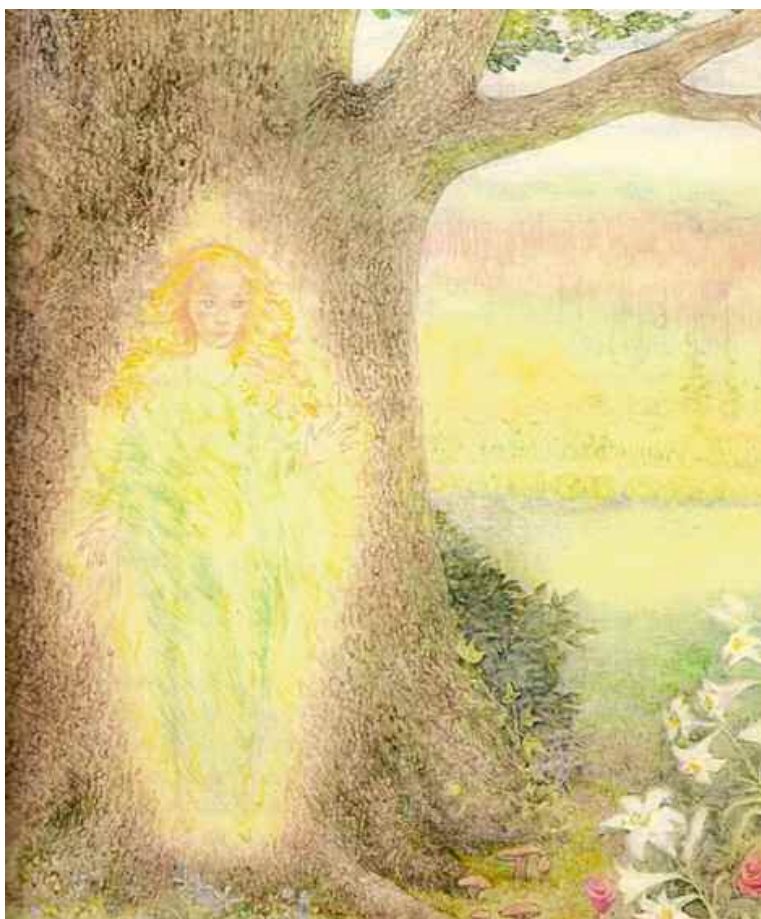
Celestial Arts

mon day.” So too will the twilight come to Veronica. “It grows dark around everyone so that each may painfully become aware and thus find himself in the darkness—himself and God.”

Veronica has two special and constant companions, Mutzeputz, her visible feline confidant, wise in the ways of the world, and the invisible gnome Master Mutzchen, a rubber-faced comic and antic gymnast who is but two-hands-high. She is told that small people with lots of legs, like beetles, tend to be fussy. She discovers that dwarves quarrel a lot. Veronica is informed that she can visit a tree-bound Elf simply by stepping out of her earthly body, which is, “after all, nothing more than a dress, and inside it is a finer dress, and you yourself are in this finer dress.” She need only give herself a push, just as she does before going to sleep and then it goes by itself.

Once inside the tree in her “transparent body,” Veronica thought her earthly body made her “a bit stupid.” The Elf elaborates: “The worst of it is that the larger the earthly body gets and the more you grow into it, the stupider you become.” But once you again find the light in this darkness you become “a great deal wiser.” The Elf waxes philosophic: “To seek the light is truly the task of human beings, imposed on them by God. They must seek it out and find it, not only for themselves, but for the animals, the plants, and the stones...That is rather a difficult story though, and I cannot explain it to you exactly.” She does add, though, that “We are all asleep in the glass coffin,” like Snow White, and are awaiting deliverance, “the redemption of the world.”

The owner of the Garden, Johannes Wanderer, is Veronica’s adoptive Father. He has gained a certain measure of that light that reveals “the great ones,” but which is gained only by the opening of the eyes of the depths, which grow through tears. He has been given his son Peter to care for. Peter has difficulty understanding many earthly things and does not speak much. Though in this life he is an “imprisoned soul,” his father explains that “it is perhaps out of pity for the retarded that in this exis-



Celestial Arts

Illustration by Iris Guarducci

Little Veronica, having slipped out of her earth body, is now in the tree.

tence he has become retarded himself, so that by experiencing in his inmost being the sorrows of the backward—their seeking and their finding in all their helplessness—he may be their leader in a future life.”

Veronica is met at the top of the Elf’s tree by a sylph who conducts her to the Silver Bridge. While flying (she found it wonderfully easy and exhilarating) she is told that the deeper she goes into the garden of the Earth, the more everything is misunderstood, because of the twilight. The Bridge rose on silver columns from the Garden of Spirits and “ascended in a wide arc into the clear air and lost itself in the shimmering sunlight in a splendor unendurable to the eye.” Veronica felt as if she had often walked over the Silver Bridge. “But when could that have been—When?”

Where the Bridge lost itself in splendor stood angels with silver wings, robed in white. One of them tells her, “You came from it and you will

return to it. But first comes the twilight. But don't be afraid. When the darkness comes I will be waiting and I will go with you, and I will light your three candles for you, little Veronica, and will watch over you."

Then said the Rose-souls, "Look how red our cups are. So pure and so red is the chalice of the Grail to which you will once more stretch out your arms." Then a veil falls before the bridge and "the eyes of heaven had closed."

Veronica's Angel appears that night and shows her a three-branched candlestick to light her twilight, since "now your [earthly] journey is beginning." At the end of each branch burned a small flame—a blue one and a red one at the sides, and a golden one a little higher in the middle." Readers will understand the color symbolism employed here, and over the course of the narrative the author adumbrates the candlestick's esoteric significance.

As the Garden of Spirit disappears behind the veil, the House of Shadows enters Veronica's consciousness. "Each must remember his three candles on the altar of life, or he will trip over the many steps and thresholds in the House of Shadows." Veronica is later informed by Uncle Johannes that "each candle-flame has its own time and its own meaning. We must watch over them, so that one day the blue and red flame will merge with the golden flame burning in the middle."

After the Morningland of Mankind, men climbed down into the dark and out of their deeds wove destinies and built Houses of Shadows, where we live today. We are to cast the light of our three candles through these Houses so that we will once more be able to live "in temples and in light-filled mansions." But they shall have been built by our own thoughts, and in them we will experience the consciousness of a child, for "conscious childhood is blessedness." We recall the Gospel passage, "Except ye become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3).

Veronica has much to learn in the House of Shadows. Mutzeputz and Master Mutzchen continue



Illustration by Iris Guarducci

"Morning is come, Veronica." Veronica rose, hardly feeling as if she had left her body. She had outgrown the garment of the Earth.

to be her companions. But increasingly she turns to Uncle Johannes for guidance and understanding. She feels she has known him before. For his part, Johannes knows that Veronica has "the inner eyes which see beyond tangible things." Of himself he says, "I have learned on my journey how to awaken those eyes again."

The dimension of past lives is opened up and explored, for many of the characters have crossed paths before. A more advanced exchange ensues between Johannes and several women. Surnamed *Wanderer*, in both the sense of a pilgrim and one who is embarked on voyages of discovery, Johannes explains to one woman, called the Gray Lady, who is living in the limbo of a prior time, "We all really have this name, because we all wander from one life to another, adding to ourselves

and to the building of the world. The dead and the living are only different forms of one great existence. But you have stopped on the journey. No one should do that, Helga.”

The reader meets Aaron Mendel, who seems a character out of the Old Testament. He has voluntarily assumed the role of an outcast. He too is a wanderer, but more literally so, and his wandering on the mendicant biways of life is a form of self-imposed penitence. Aaron will travel until God takes the burden from Him—“When the burden has grown so light that it is no longer a sacrifice.”

There is the captivating Ulla Uhlberg, who rides horses and gazes into the distance with longing eyes. It is life she is pursuing, life towards which she rides. “But often the distance is empty and you pass life by—life is sitting, quiet and resigned, by the side of the road, bearing its heavy burdens,” Ulla is tending within herself “a fire that is red and smoldering.” It will cause a conflagration.

We meet pastor Hallor, who must learn that “the altar is not a professor’s chair for theological research.” He has to learn humility and that “there is only one road—the Road to Damascus.”

There is the town doctor, who “practices without healing...That is usual today because people don’t know about the incalculable forces anymore.”

This sensitive and poetically crafted book is jeweled with brightly faceted metaphysical insights:

- “Everything that exists is a thought...and all thoughts speak and form themselves into substance, good and bad...through every thought of goodness, a wicked person becomes better, a wild animal less savage, and a poisonous plant less dangerous.”

- “Here we are erring human beings, and we wear armor only when we hold our shield over the weak and defenseless. This has to do with the Quest of the Grail.”

- “There are so many dead who want to help you—do not pass them by. And too, there are so many dead who need your help—do not deny it to them.”

- “Light your candles! So many are waiting for it to become light again. The living and the dead

**Who with the eye of reverence may discern
How crystals form within the soul of Earth,
Watch in the quickening seed the clear flame burn,
In life see death, and in decay new birth . . .
He who has found his kin in man and beast
And in that kinship God’s own Brotherhood,
At the High Table of the Grail shall feast,
Sup with the Lord of Love, taste holy food . . .
He, seeking, finds (God’s promise shall suffice)
The pathway to forgotten Paradise.**

—Manfred Kyber

are calling for it; men, animals, and all things that exist long for light and deliverance.”

- “All knowledge proceeds through pain to the light, and the one great answer that we hope to find demands to be sought with a thousand fearful questions.”

- “Animals are awakening more and more from the womb of their group and struggling more and more into consciousness.”

- “What love has created is imperishable and from it everything is formed—from the womb to the Ego.”

Through Veronica the reader sees the world with the eyes of a wise child, for she is “a very old soul.” Through Johannes we see the world with eyes that have been darkened and then washed clear by light-birthing tears. For ultimately, *Three Candles* is about *seeing*. And the author is a visionary. After having read this book, we too may know a little more, see with our soul a little more clearly, a little more deeply, and realize that though we may be set upon by adversaries and every kind of hardship, we are always in the company of a host of Beings of resplendent brightness who wait for us to call on them, that we may be blessed instruments of their power to redeem the world.

The author writes that though we “come from distant heights, and to a far-off land we make our homeward journey, yet is all distance near when it is fully comprehended.” The light emitting from *The Three Candles of Little Veronica* gracefully assists in that comprehension. □

—C. W.

The Recovery of the Sacred

HOW HARD IT IS for professionals to believe in mystery. We have the only medical system in the history of the human race that does not acknowledge the possibility of mystery, of divine intervention.

I was once the committee chairperson of a Ph.D. candidate, who lived in Moscow, Idaho and was studying the spontaneous remission of cancer. The medical school told her that she would not find people to study for that subject, that she had not chosen a good project. But she was determined. She put an ad in the newspapers in the area. Thirty-five people who thought they had spontaneous remission of cancer responded to the advertisement.

We needed to have documented cases in order to get her past the rest of the committee at the school. Finally, we found one remarkable young man who had an osteogenic sarcoma of his right femur. This had been diagnosed at Harvard, and they told him they would have to remove his leg at the hip. He said: "Sorry, I'm going home to Idaho. I'm going to die with my leg on." Everybody prayed for him, and he didn't die.

It's now twenty-five years later. I got from him the name of his doctor and called the doctor to try



Manuscript, Urbino Collection, folio 109, verso, Vatican Library

to find out if there were any records or X-rays. I told the doctor I was calling about John Smith. He said: "Ah, yes, I remember. It broke my heart when that fine young boy refused to let us operate on him. Are you calling for the family?"

I said, "No, I'm calling for John himself."

"Ah, I'm so relieved," he said. "He had his leg removed, where ..."

"No, he didn't have his leg removed." There was silence.

He said, "What did you say your name was?"

"Dr. Rachel Remen."

He said: "What happened?"

I said, "The cancer went away."

He said, "Don't kid me!" and he hung up. He never returned my phone calls after that.

Once you see the world in a certain way, it takes great courage to let go of that way of seeing. And yet, mystery is everywhere, and medicine has a

This article is reprinted with permission from both Unity Magazine (Unity Village, MO), where it first appeared (November 1995), and Riverhead Books (Putnam Berkley Group, Inc., New York, NY), who published this and other of Dr. Remen's writings under the title Kitchen Table Wisdom. Rachel Naomi Remen, M.D., is a pioneer in the transpersonal counseling of people with chronic and terminal illness and their families. She is founder and director of the Institute for the Study of Health and Illness, a training institute for health professionals who wish to serve people with life-threatening illnesses. She is also the medical director of the Commonweal Cancer Help Program. Dr. Remen has a forty-year personal history of chronic illness; her work represents a unique blend of the perspectives of physician and patient.

front-row seat in mystery, except that doctors don't talk to each other about it.

Meeting the Hidden Need in Health Care Workers

I founded an institute three years ago to train health professionals to work with people with life-threatening illnesses. People said it would interest some nurses and social workers. But when we opened the doors to this new training institute, seventy-five physicians rushed in. These are not holistic doctors. They are neurosurgeons, orthopedic surgeons, and radiologists from all over the country.

One of the things these doctors have started doing is talking to each other. Let me give you an example. We have a very hard-core cardiologist in our group, who has been through the program. When we started teaching the medical students, he wanted to teach, to tell them a story. So he got up and he told them this story.

Mark's father, who had been a principal at a school, for the last ten years of his life had severe Alzheimer's disease. He had become a walking vegetable. He got to a place where he was so affected that he couldn't even speak; he hadn't spoken for seven years. And as far as anyone could tell, his brain was gone.

Mark's mother was totally devoted to his father, and she nursed him with a devotion that I would say was probably biblical. As the boys, Mark and his brother, got older, they began to try to persuade her to go away for at least one weekend. Finally, they persuaded her to go. Mark was fifteen, his brother was seventeen; they were going to take care of Dad for the weekend, while Mom took her first vacation.

On Sunday morning of that weekend, Dad suddenly clutched his chest and fell to the rug. Both these teenagers rushed to their father; they realized something terrible was happening. Mark looked at his brother and said, "Call 911." And before Mark could get up off his knees to run to the telephone, a voice said: "Son, don't call 911. Tell your mother I'm all right. Tell her I love her." And his father died.

The cardiologist looked at 170 medical students and said: "I challenge you, who spoke? If you are to be a physician, you need to ask yourself that question. Who spoke when the brain was gone?" We are confronted with the mysterious all the time in medicine.

Medicine Is a Special Kind of Love

The core of the medical enterprise is not science. That's a Johnny-come-lately. Medicine is a special kind of relationship. It's a special kind of love. Medicine is based on love. The oldest wisdom confirms this. The father of medicine is probably not Hippocrates. It's probably the Greek god of medicine, Aesculapius. Temples of healing were erected in his honor thousands of years ago.

There's nothing left in writing about the Aesculapian temples of



Aesculapius

The most celebrated oracle of Aesculapius was at Epidaurus. There the sick sought recovery of their health by sleeping in the temple where magnetic energies were focused. The serpent, sacred to Aesculapius, shown coiling up the healer's staff, symbolizes the spirit fire which rises in the spinal column.

healing, except what people in later generations reported in their writings. So Cicero tells us something interesting about the temples. I read once that Cicero said that in the innermost room of the temple of Aesculapius, the father of medicine, there was a statue of Venus, the goddess of love, in the very central room. We need to put her back there. That's where she belongs.

I learned this from one of my first patients in our Commonwealth Cancer Help Group, consisting of eight peo-

ple with cancer. A man by the name of Usef was one of the eight people. He had non-Hodgkin's lymphoma. He had been fighting it for seven years and was very close to death. He was telling us how important it was for him to be with this group of people with cancer, how he felt like he belonged and was understood. Before he had come to Commonweal, people didn't want to hear, and he felt he needed to protect them from some of the very unusual experiences he was going through.

But there was one person whom he could talk to before he came to Commonweal; that was his doctor. His doctor was not afraid. His doctor knew what he was going through. He was still receiving chemotherapy after seven years, so every week he'd go to the doctor's office. The doctor would inject the chemotherapy, and then in the fifteen-minute period when they waited to see if there was any untoward reaction to the medicine, he and his doctor would sit together and talk. That was the only connection, the only close, intimate, understanding connection that he had in his whole life, until he had come to sit down together with other people with cancer at Commonweal.

Then a couple of weeks ago, he had said to his doctor, "You know, maybe we should stop the chemotherapy; it's not working." The doctor went bananas.

He said: "If I don't give you this chemotherapy, there's no reason for you to come here. There's nothing I can do for you except give you this chemotherapy." And so Usef told us that he was continuing to take the chemotherapy in order to have this fifteen minutes a week of connection. There was silence.

Then Usef said, "You know, my doctor's love is as important to me as his chemotherapy, but he does not know." It was extraordinary. In that moment something in me healed. I didn't even know I was wounded until it healed. I had been talked out of something by my training. I knew that my love was important to people, but I'd been talked out of it. And that's a very great wound. Usef healed me.

Now, that's not the end of the story, because in my practice, I also have burned-out health professionals. And Usef's doctor, an oncologist, is one of

my patients.

Usef's doctor is a very depressed man. He feels his life is meaningless. He feels he is only a tuition check to his son, a mortgage payment to his wife, and that he can be replaced by any other oncologist who's well trained.

Usef is bringing to this man the same healing that Usef brought to me, except this man is so caught up in failing to cure Usef's cancer that he can't hear him. It's very painful.

A Healing Circle for Doctors: Overcoming a Medicine of Isolation

We do a very simple thing with the doctors at the end of the first workshop. By that time, they've listened to each other's hopes and dreams and fears and shared at levels that doctors rarely, if ever, share with each other. At the end of the workshop, we do a healing circle, which is what we do with the people with cancer. And I generally present it very low key: "Let's try this thing out; we do this a lot with people with cancer. You might want to do this if you ever run a cancer group. Let's just see what it's like."

Eight male doctors and I are sitting in a circle on the rug in our living room at Commonweal. Our healing circle for cancer patients works like this: As I strike a bell, the person with cancer on my left says her name—Georgia. And the entire group of people, in silence, meditates on Georgia's healing—for two minutes.

Then I ring the bell again, and the person on Georgia's left says his name, maybe it's Harry, and everybody meditates on Harry's healing. And they do it in their own way, but in silence. So you get all the way around the room. What could be simpler? Just a simple human connection.

So I explain this to the doctors, but what I say to them is that you get to say your name, then everybody just dreams your dream with you, hopes your hopes for you, prays for the healing of your wound . . . in silence.

I ring the bell, the first man says, "Dow." And everybody meditates on Dow. Dreams his dream, hopes his hopes, wishes him well. Two minutes go by, I hit the bell again. George, who's on the other side of Dow, says his name. I notice that it is hard

for these men to say their names out loud. For two minutes we all focus on George. This is all done with eyes closed. Then we go on around the circle.

About the fourth or fifth doctor, I decide that I'm going to just peek and see what's going on in the room. I've never done this before. I open my eyes, and two of these guys have tears running down their cheeks. I can't figure this out. We keep going until all eight doctors have had this experience. And I say my name and everybody meditates on me, prays for me. And then everybody opens their eyes. Six out of eight doctors had wet eyes. And I say, "What's going on?"

One of the doctors says, "I have never been wished well by another doctor before."

We have built a medicine of isolation; it makes us terribly vulnerable. We may look unified, but that's not what's going on behind the scenes.

We need to stop being health teams. Health teams are assembled by expertise. "You know I can be replaced by any other well-trained person in my expertise on the health team."

Instead, we need to build healing communities. Healing communities are people who are in healing relationships to each other and to the people who come because of illness.

The Power of Asking for Help

In my present-day workshops, I ask these doctors and health care professionals to write prayers to ask for help in their work. We all meditate for a little bit, and we sit in silence. Then we ask for help in our work, no matter what that work is. Being a mother, being a doctor, it doesn't matter. As you ask for help, the meaning of the work begins to emerge. It's a crafty way of getting to the meaning. And some remarkable things get written. In a funny way, what I'm asking these physicians to do is to rewrite the Hippocratic oath. Each one for himself. Here are several that give a sense of what the recovery of the sacred might look like in medicine.

*May I escape
the shame, inadequacy, self-judgment and self-doubt
my teachers have taught me.
May I trust that my love is as needed as my knowledge.
May I remember*

*in me, the limitations of every person.
May I be open
to know my darkness and true to what light I have.
May I be used
as a blessing and a friend to life.*

Here's one written by a neonatologist, a specialist in premature infants.

*They come in a seemingly endless stream,
The tiny ones, the sick ones, the broken ones.
The father prays for a miracle,
That his son will be cured.
The mother prays for hope,
That her son will beat the odds and survive.
The grandfather cries in anguish
"Doc, I don't even know what to pray for."
And I, I simply ask,
"Help me to do what is right."*

I love this one. This is called *Give Me Strength*.

*Give me the strength
to stay here and listen
to your story.
Help me not to run away.
Give me the freedom
to keep you close to me.
Take away that
which is unnecessary,
and give us what
we need to do Your work.
Bless the child alone tonight,
Give her trust in the morning.*

Life has purpose; all life has purpose, and the purpose of life is not to be a physician or to be rich or famous or to make a contribution. The purpose of life is much simpler than that. The purpose of life is to grow in wisdom and to learn how to love better. That's it.

I am a maverick, but I trust a purpose like that. It leaves each one of us free to find our own ways to do that—to grow in wisdom and learn how to love better. And you can do it any way, as long as you are present. If you show up and don't go numb on your experience. Each of us does this in our own way. □

HEALING

Spiritual Healing and Materia Medica

THERE IS A TENDENCY on the part of many metaphysically-minded people who have come to know and experience the healing powers of mind and spirit to discount or completely repudiate the use and practice of *materia medica*. We are convinced that this is a serious mistake. Earthly man is made up of body, mind, and spirit. Healing practices rightly include material, mental and spiritual agencies. One does not exclude the others. They all have a rightful place in the scheme of things.

Consequently, the selfish interests of organized orthodox medicine, which bases its practices solely on material means and methods, should not permit prejudice to develop against marvelous advances that have been made within its own limits for alleviating human suffering, combating plagues and epidemics, and dealing successfully with a wide range of ailments at the physical level. While material medicine deals primarily with effects, not causes, it nevertheless has its place in assisting man to rise from the pain and suffering which his mistaken ways of living have brought upon him.

While such recognition of the medical profession should not be withheld, no reasonable effort should be spared in exposing the scandalous lengths to which an organized body within this profession is going in order to prohibit or discredit other modes of healing, whether of a physical or spiritual nature. There is room for all. Each has its place as a means of establishing the whole well-being of man. It rests with each of us to do our part as best we may to secure equal liberty for the prac-



Praying Hands, Durer, Planet Art

titioners of every legitimate school of healing, physical and metaphysical alike.

Visible Helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30 (7:30 when Daylight time is in effect) and in the Pro-Ecclesia at 4:15 P.M. when the Moon is in a cardinal sign on the following dates:

March.....	4—10—17—24—31
April.....	6—13—20—27

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

Rex and Zendah *in*



REX AND ZENDAH stood before the Gate of the Lion for some time and admired it, in fact they could never quite make up their minds which was the more beautiful, this or the Gate of the Balance.

It was formed of gold; some parts were dull, and some parts were polished until they glittered, and reflected every ray of light. On each side was a tall tower, the gate hung between them with a portcullis over the top. A golden sun formed the gate, while the rays from it made the bars. There was a small door in each of the towers with a knocker in the shape of a lion's head.

Rex went up to one of these and knocked; a small wicket opened in the top of the door and a face appeared and demanded: "Who goes there?"

"Rex and Zendah," they replied.

"Give the Password."

"Faith," said both the children together.

A fanfare of trumpets sounded and the portcullis drew up, the gate opened, and they found themselves on the drawbridge leading to another portal.

They went on toward this next door, which opened slowly before them, but there they stopped suddenly—for barring their way were two very fierce looking lions, one with a black mane, and the other with a brown one. The worst of it was, the lions were not chained and appeared to be able to jump at them if they desired. They could not go back, for the drawbridge behind them was raised;

they must go forward.

Zendah had an inspiration—the bread that Hermes had given them in the Land of the Virgin—she had just a few crumbs left! So putting her hand in her pocket, she took them out, and timidly offered them to the lions.

You can imagine how great was her surprise when the lions took the bread, started to purr, and put their heads down to be patted. To be sure their purr was rather alarming for it was more like distant thunder as compared with the purr of their cat at home.

"They are quite tame, if you are brave, but they would prevent any cowards coming into this land," said a voice.

Looking up, they saw a knight dressed in golden armour over which hung a white linen cloak, and on this was sewn a red heart above a red cross.

He took the children by the hand and cried: "In the name of the King, open the gates."

The further door flew open, and they stood at the beginning of a broad highway lined with people, all dressed in beautiful robes of gold, crimson and purple.

Knights in armour, page boys with trumpets, attendants with flags, and a band composed of all kinds of musical instruments, formed themselves in ordered rows.

A magnificent coach drew up before them, and they were invited to step inside.

The drum major gave the signal to the crowd,



the band started to play, and the whole procession went off down the road, with the coach containing Rex and Zendah in their midst.

On each side of the road as they passed, the people cheered and waved flags.

Looking out of the coach windows as they rode along, they noticed that there were no small houses anywhere. Each one stood in a park or large garden of its own, and everywhere grew hundreds of sunflowers and marigolds; and celandines made a sheet of gold for one's feet. Coming at last to the palace itself, they saw that this park was circular, and the boundary was a wide walk lined with magnificent cedar trees. At equal intervals were twelve entrances, from which twelve drives went up to the palace, each of which was shaded with cedar trees. The shade was needed, as the Sun shone very fiercely down upon them, for it was always summer in the Land of the Lion!

Dismounting from the coach at one of the gates they walked upon a fine purple carpet to the main entrance, escorted by several pages.

Two heralds met them there, and preceding them to the throne room, blew a fanfare on their trumpets. The curtains were flung back—they stood and looked round with astonishment, for the hall was circular like the park and all the walls were made of gold, while the floor was one large red ruby.

Leading out of this great hall were five smaller ones, also with walls made of gold. Hanging from the ceiling in front of the throne were burning seven red lamps. At the side of the throne were braziers, scenting the air with perfumed smoke, like those in the land of the Scorpion-Eagle.

The attendants and the great lords alike had hearts embroidered on their cloaks or tunics in red and gold.

A chime of bells struck twelve; immediately



everyone in the hall turned toward the golden throne with its arms formed by two lions. A sun was carved on the back of the seat similar to that on the entrance gate.

The scented clouds swirled and swayed until the children imagined they could see weird animals and mountains and giants—but gradually shining through them all, right up near the roof of the hall, was a brilliant star. The mist of smoke cleared and they saw the star shining on the forehead of an Angel with golden wings; so tall was he that he reached from the floor to the ceiling.

Then the cloud of incense settled over the throne itself and as it slowly cleared, a bright light appeared, so bright that Rex and Zendah covered their eyes. Not every one can look at the Sun! A kind, deep voice bade them welcome, and looking

up, they saw a beautiful man sitting on the throne.

He was young, and yet he looked so wise, and kind too. His curly hair reminded them of the Sun's rays. His dress was of shining yellow, something like chain armour, but made of little leaves of gold, and he wore a massive chain, from which hung a heart-shaped ruby. In one hand he held a crystal ball with a cross on the top, and in the other a golden sceptre.

As they were being escorted to seats near the throne, they noticed curtains at the far end of the hall gradually drawn on one side, behind which was a stage.

A hidden orchestra played an overture and this was followed by a play showing the adventures of a young man seeking for hidden treasure.

Difficulties met him wherever he went; in gloomy caverns the gnomes opposed his passage; on the sea furious storms caused the waves to delay him, and many times he was nearly wrecked. The air fairies blew mighty winds to prevent his landing on the Golden Treasure Island, and when he did land, he must pass through a circle of fire before he could even start to climb the Treasure Mountain.

On his way up the mountain, fierce animals barred his progress and though he had to fight his way through, he did not come to any harm so long as he pressed on fearlessly.

Reaching the top, he discovered a dragon coiled across the entrance to the cave. After a fearful fight he conquered it and, entering the secret chamber, found the Ruby Heart, which is the treasure of the Land of the Sun. A burst of music and voices chorus-ing a song of rejoicing greeted the victor, the curtains closed, and the play was ended.

After this two pages conducted them into one of the side halls where they saw children studying maps of the worlds and drawing many plans. They had to work very hard, so one of the pages told them, for they were learning to be rulers and kings, and they must know and understand how every-

thing was done before they would be able to show others.

Rex thought that it was rather hard work learning to be a king. He thought so still more when he saw how these children spent their play time in learning to run and jump, and how to use all kinds of weapons so that they could protect their subjects if they were attacked, though they never fought unless they had to protect someone.

The pages escorted them back into the great hall, and once again they stood in front of the King. From a cushion held by an attendant, he took a gold chain from which hung a ruby and placed it around Zendah's neck. This chain resembled the one he himself wore.

"You know the watchword of this land," he said, "keep your heart kind to all, and look for the best in everyone. So will your ruby always shine brightly."

Turning to Rex, he placed in his hand a golden rod also tipped with a ruby. "This will give you power to organize and rule wherever you are placed, but remember you must never order anyone to do anything that you cannot do yourself. Now you must go and this being the land of the Third Guardian of the Winds, you will travel swiftly to the gates."

Everyone rose and silence fell on the great hall—they heard whispered another strange word that they did not know. Voice after voice joined in, until there was a chord of beautiful music chanted by hundreds of voices. As each one joined in, a wind began to sweep round the hall, becoming swifter and swifter as more and more voices were added to the chorus.

Last of all the King rose and sang one Word in a wonderful tone and then the song of the others sank into a whisper.

The hall shook as it did in the Land of the Scorpion-Eagle—and without any more warning, they found themselves outside the gate.

"The third earthquake," said Rex. □

—Esme Swainson



