

Rays from the Rose Cross

August, 1981 .65



THE ROSICRUCIAN FELLOWSHIP

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by Max Heindel

Bridges the gap between science and religion
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the evolution and ultimate destiny of man

Answers age-old questions
concerning the mysteries of the Universe

Explains manifestations
of a so-called supernormal nature

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702 Pages

Indexed

Cloth

The Rosicrucian Fellowship

2222 Mission Ave. P.O. Box 713 Oceanside, CA 92054

Rays from the Rose Cross

THE ROSICRUCIAN FELLOWSHIP MAGAZINE

USPS 471080

ESTABLISHED BY MAX HEINDEL
JUNE 1913

No. 8

Volume 73

August

1981



"A SANE MIND. A SOFT HEART, A SOUND BODY"

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Subscription in the U.S., Canada, and Mexico: one year \$6.00; two years \$11.00. Other countries: one year \$6.50; two years \$12.00. Prices are in U.S. dollars. Foreign subscribers will please check current exchange rate for proper amount. Single copies: 65 cents, current or back numbers. Second class postage paid at Oceanside, CA, 92054. Postmaster: Send address change to *Rays from the Rose Cross*, P.O. Box 713, 2222 Mission Ave., Oceanside, CA, 92054. Writers of published articles are alone responsible for statements made. Manuscripts needed for all departments of *Rays*.

Issued on the 5th of each month. *Change of address* must reach us by the 1st of month preceding any issue. Address ALL correspondence and make ALL remittances payable to The Rosicrucian Fellowship.

PRINTED AND PUBLISHED BY
THE ROSICRUCIAN FELLOWSHIP
P.O. Box 713, Oceanside, CA, 92054, U.S.A.



Gently

*Speak gently: It is better far
To rule by love than fear;
Speak gently: Let no harsh words mar
The good we might do here.*

*Speak gently to the little child
Its love be sure to gain.
Teach it in accents soft and mild
It may not long remain.*

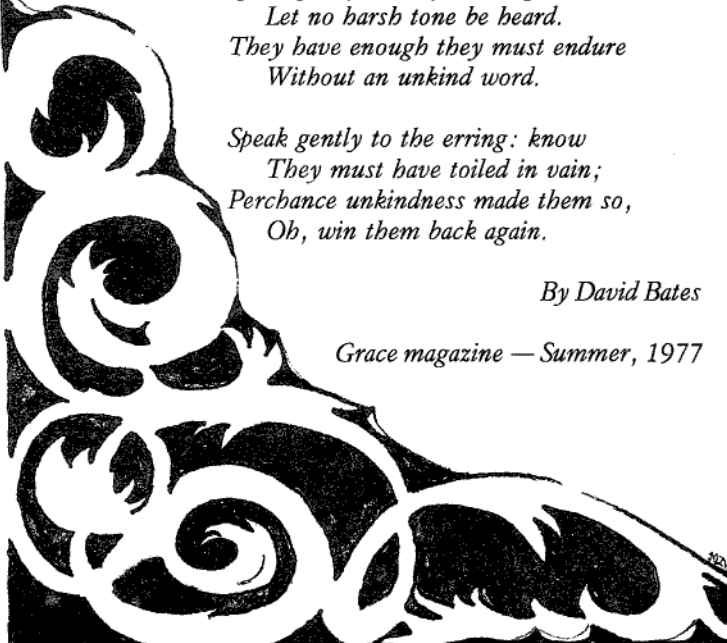
*Speak gently to the aged one,
Grieve not the careworn breast;
The sands of life are nearly run,
Let such in peace depart.*

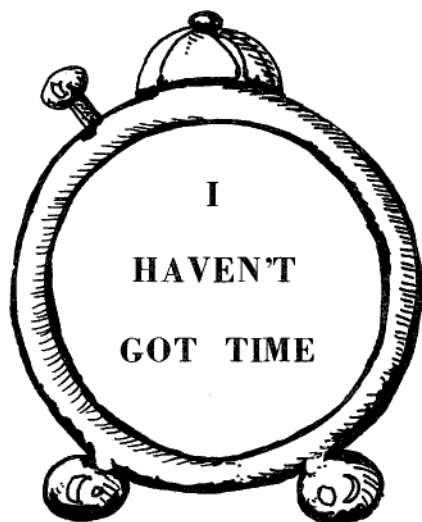
*Speak gently, kindly to the poor;
Let no harsh tone be heard.
They have enough they must endure
Without an unkind word.*

*Speak gently to the erring: know
They must have toiled in vain;
Perchance unkindness made them so,
Oh, win them back again.*

By David Bates

Grace magazine — Summer, 1977





David Elrond

The following little story will remind many readers of similar situations in their own lives: A three-year-old child, who barely can speak properly, is taken to bed. When his mother wants to say a prayer with him, the little one perks up and says: "hav'n got time, hav'n got time!" Numerous people today are just like the little boy: they haven't got time, or *think* they haven't got it. They feel themselves constantly pursued by all sorts of obligations, duties, deadlines, and appointments and groan about the real or supposed pressure of time. With many it has already become a kind of mania to pull out an appointment book for the slightest reason.

It is not only the people in harassing positions, the "captains" of industry, politicians, and managers, who suffer from a total lack of time, and whose conspicuously short life-expectancy is obviously related to this. To a certain degree, most people in the work force are afflicted with this "disease," with the result that they do not manage their time properly. As more women go to work, the problem becomes more severe. We often are no longer a match for the ever-increasing tempo of our technological civilization, and we cannot catch the breath of our inner life. We become restless and unsure of ourselves because our "time-line" no longer is keeping pace with the speed of progress. It seems

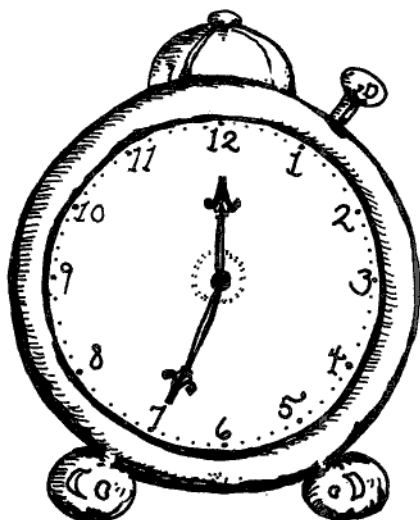
that the comforts and household wonders of the modern world have to be paid for with increasing restlessness and stress.

There is a certain irony in the fact that, precisely in an era of time-saving devices — from vacuum cleaners and washing machines to telephones, cars, and jets — people have less and less time. Is there perhaps a hidden paradoxical connection between these two facts?

The problem of being unable to master time is also the source of numerous diseases — in particular, many varieties and symptoms of nervous tension. It generally is recognized that people who live under the constant pressure of time and stress ultimately can become physically sick. In the same way, many serious psychological disturbances, such as certain neuroses, can be traced to this problem.

The Experience and the Fulfillment of Time

Man not only lives in time, as other creatures do, but he experiences it consciously. He even can measure time: he is the inventor of the clock and the calendar. Yet it is apparent that, for the passage of time in human consciousness, quite different laws operate from those that control the invariable course of hour and minute-hands. An hour can appear to us to be longer or shorter, de-



pending on whether we spend it in lively conversation with friends or waiting at night for an overdue train on a drafty subway platform. A day spent on an interesting trip goes much more quickly than a day spent in a dark room enduring a migraine headache.

The relative strength of the four elements determines the temperament of each individual. The temperaments play a role in our relationship with time. The watery individual finds it difficult to wrest himself from the past, while the fiery person can barely wait for what is coming. The airy person dances with time, without binding himself to the moment, while the earthy person hangs on to it. Obviously the constitution of our body and soul — the structure of our character — helps determine whether we deal with time quickly and actively or slowly and cautiously, or whether we have a passive attitude towards it.

A person's age is also important in his experience of time. As a child, one had a lot of time. Then, perhaps in the long summer vacations, there was that blissful state of pure untroubled timelessness that never seemed to end. Very old people, on the other hand, often have the feeling that time is slipping through their fingers. They sense the shadow cast by the sphere of "death" which need not be seen in a negative light. Is not the bodily decay of an elderly person, after all, just the turning point in a great spiritual unfolding and elevation which begins on the other side of the threshold of death? An elderly person senses, more or less consciously, that he gradually is going from the merely temporal into the eternal. Could not the modern "haven't got time" point to similar hidden but fundamental changes in present-day mankind? Would not mankind become senile unless it were to thrust away something obsolete in order to be able to advance to quite new levels of experience?

The Inner Essence of the Dynamics of Time

Each realm of nature has its own relationship with time and a particular dynamic of time.

The dynamic of time can be discerned from slow-motion films that show us examples from the plant and animal kingdoms. If we see a plant grow using "time-acceleration," we experience in seconds what otherwise takes months to develop. We immediately have the impression that the strange, fast, coiling movements by which the stem grows, the leaves sprout forth, and the blossoms open, are no longer plant-like, but remind us of animal, snake-like gestures. The abbreviation of the time-cycle normal to organic plant life produces an unnatural approximation of the dynamics of animal movement. If on the other hand we observe a jumping horse taking a hurdle through slow-motion, this originally extremely quick movement now seems unnaturally slow. We have the definite feeling that we are watching a mechanical doll or an apparition; we feel removed from the animal kingdom and put into the inorganic, mineral realm. We are reminded by these contrasts that there is an essential dynamic of time inherent in each creature.

The Pause of Sleep

We now ask what is the basis of man's varied experiences of the passage of time and what is the correct measure of time for him. We must, above all, take note of the fact that the 24-hour day is the original and natural measure of time for determining and ordering our existence. The internal polarity between night and day divides our lives into temporal phases of waking and sleeping. Wouldn't we be terribly impatient if — in full consciousness like a silent night watchman — we had to sit by our sleeping body, listen for hours to its regular breathing, and watch its restful self-regeneration without doing anything? Yet Nature compels our bodies night after night to abide by this lengthy "inactivity."

We can learn a lot in our dealings with time from sleep, this nature-given pause for regeneration. In reflecting on this daily rest-period, we are confronted with the vital vegetable pole of our being, which demands its rights.

The organic depths of our being need their own time and they infuse, through the unconscious but ever-working metabolic and circulatory organs, a kind of permanent sleep, even during our waking life. The organic nature in us points to our affinity with the plant kingdom. While a crystal stands timelessly in space, the existence of a plant — like that of no other entity — is given wholly up to the stream of time. It always grows green, blossoms, and bears fruit on time and in accord with the rhythms of the cosmic cycle. Quiet observation of plant life in its silent development therefore may relax and enliven a modern hurried person in a uniquely valuable way.

All manifestations of nervous tension in the heart, the stomach, or the vegetative functions show that through our kind of waking life we already have sinned against the living depths of our organism. The situation emerges with striking clarity from the principal manifestation of nervousness in modern man: the sleeplessness from which nearly every second person in the West suffers. The anxious person of today is becoming less and less capable of bringing about the relaxation demanded by the vital body. He can no longer "release" the instrument of wakefulness, the central nervous system, and "breathe his soul out" — that is, go to sleep. The blessed world of sleep is closed to him. Every person who begins to suffer from disturbances in his sleep should ask himself whether he is about to lose, or indeed has already lost, the proper relationship with time and its rhythmic pendulum-like oscillations.

Less Haste, More Speed

As we have seen, every night a person finds himself in a plant-like condition. When he lifts himself out of sleep in the morning he is called upon to confront time in his experience, to permeate time with his thought life, and to fill it with his activity. For him, as the crown of creation, time becomes a wide living space in which he can grow to creative freedom and finds his human worth.

This worth is threatened when a person continually exceeds his activity and allows himself to be dominated by restlessness. For, like no other creature, man has the possibility to make the nights into days and to misuse his time. Yet each person, to a certain degree, is given his own time. For all that, one person will be quicker in doing and dealing, another slower; many hold back from development, others "race ahead of time." Early maturity and precociousness in infancy are as unwelcome as is retarded development in an infant.

The reason for the various ways in which people experience and take hold of time is to be found in the range of our body-soul polarity. With laziness and idleness we are in danger of sinking into the vegetative pole of our being, while haste and industry can expose us to the thorn of the over-excited pole of wakefulness. Thus it is essential for everyone to find the mean between being too early or late and to do the right thing at the right time. To accomplish that it is not sufficient to divide time up well or to deal with it sparingly and exactly. Quite plainly, as beings endowed with Spirit, we must find a new conscious relationship with time on a higher plane in accordance with the essence of our true inner being, a relationship which Nature's other creatures possess unconsciously at their own level. The more we are removed from the nature-bound rhythm of earlier civilizations by our mechanized occupations or by the life of the large cities, the more essential this becomes.

If we want to find the medium between activity and rest, between zeal and laziness, between hyperactivity and indolence, we can learn from sleep to recognize the deep significance of sensible rest on a large scale and on a small. Every individual should answer to himself whether he gives the required amount of attention to rest and relaxation, in the breakfast and midday pauses as much as at the end of work and on weekends. Thus, for example, a continuous eight-hour period with only a half-hour break for lunch must be seen — from the point of view of health — as objectionable. Whoever finds himself unavoidably bound to work like that should be

careful to maintain a healthy balance, for example, by pursuing an artistic activity in his leisure time.

A pause at the right time is a health-giving precaution against stress and unrest. Every relaxation at the correct time also prepares us during the day for the mother of all pauses — deep, healthy sleep. Only in this way can we defend ourselves against the scourge of our time — sleeplessness.

Having Time For Our Close Ones

In Goethe's "Tale of the Green Snake and the Beautiful Lily," the golden king asks the snake: "What is more glorious than gold?" "The light," answers the snake. "What is more glorious than light?" asks the king again. "Conversation," answers the snake. But conversations that are truly delightful require time, otherwise they remain superficial. Nothing is more discouraging for our fellow human beings than that we no longer have time for them, whether in the official realm, or in the private, human sphere. It is a sad fact that the inner riches of genuine, enlivening relationships between people threaten more and more to be lost. The problem, which we have looked at previously mainly from the point of view of health, now shows its serious social and moral side. How many crises, misunderstandings and quarrels — whether it be in occupations, in the family, or between friends — have their source in the cold phrase: "I haven't got time!"

It is particularly bad if grown-ups no longer take enough time for children. Are we to deprive a child's soul of the values that arise from telling fairy stories, from praying together in the evening, or from a helping, loving conversation at the right time — in short, those activities that require time for a child?

The Christian command: "Love your neighbor as yourself," assumes that you have time for him. That is, we need a proper relationship with time before we can develop love within us as the highest social force. Without such a relationship we will take the

way of increasing lovelessness, all too often brought about by false ambition or by an overvaluing of material goods. We strive for these at the expense of inner values, yet it is only the development of such values that constitutes our true humanity.

Let's consciously keep some time for others! It would be of value to reserve just one hour, one afternoon, or one evening a week strictly and regularly for others. Every effort in this direction relaxes an atmosphere laden with haste and irritation.

Having Time for Oneself

For the proper care of our soul-life we also need time every day for ourselves, even if it be the shortest period; in it we should come to rest in ourselves. The faculty of calm contemplation ennobles our humanity. The power which comes to life in quiet self-recollection distinguishes us from animals, and it should be exercised regularly and consciously. It guards us against being dominated by time and it enables us to find a fruitful relationship with our past.

We should set aside quiet moments in which we concern ourselves, not with our needs and cares, but with impressions received from the outside world. We let what we have perceived and experienced of realities of the world re-echo in complete quietness. We should not try to enjoy again the impression of a flower, an animal, or an action, but by renouncing enjoyment, we should work on the impression through inner activity. We then may learn to distinguish the essential from the non-essential. By doing this we prepare ourselves to see new impressions from the outer world with different eyes. We learn to grasp the ideal nature of a thing better and more quickly, even while things rush past us in the stream of time. In this way, we seize the eternal essence of events. We are not dragged along with the stream of time, we do not become a slave to time, but we begin to master it. The great art of having time depends mainly on being able to distinguish the important from the unimportant. By letting go of minor

things we save time and leisure for the meaningful ones.

This also teaches us how to work on the experiences of the past so that they can ripen in the right way into faculties for the future.

If we work for a while on these exercises and others given by Max Heindel we begin to notice that we can manage our every-day, practical affairs better, for we no longer lose ourselves in time-wasting trivia but can go directly to the essential things. We achieve a more alert presence of mind. In short, we have more time than before. The writer cannot, therefore, recommend time-saving methods such as speed reading techniques. Such methods can lead to a feeling of helplessness and to being controlled by time. Training the vision to look for the essence, however, is something completely different. Reading or any other activity should not be trained with a stopwatch in hand, for even in the obvious sense we will increase speed if we concentrate calmly on the important aspects.

In this connection another exercise could be indicated. Whoever has tried it will be able to verify its beneficial effects from personal experience. We should try to set aside short periods when we silence all other activities. We even could begin with the word "rest," for the very sound is restful. We can concentrate on this word until the feeling of rest which develops from it fills us completely. In times of need, we can do this exercise quite quickly and discover the salutary effect it has. The person who does it often, even in times of great stress, will be able to keep himself free to a certain extent from the feelings of being pursued by the fast pace of the world.

Rhythm Replaces Strength

We might use the word "euchrony" (from Greek EU — well, CHRONOS — time) to describe the faculty of being able to deal with the precious gift of time in the proper way. The use of this faculty requires the knowledge and application of the secrets of rhythm. Science only recently has begun to concern itself with a thorough investigation of

rhythm. In this field there are laws and powers which are still largely unknown.

The starting point in our observation of time was the archetypal rhythm of our lives, the alternation between waking and sleeping, which shows that the essence of every genuine rhythm consists in mediating between polarities and in leading opposing fields of tension, or functional phases, to a harmonic unity. Only where the power of rhythm, which is necessary for life, can operate naturally or is consciously encouraged can there be a wholesome balance — the precondition for healthy body and soul. "To have time" means always to find in a certain way the rhythmic median between the demands and duties, wishes and preferences of life, which for the most part are set against each other. We can have the greatest effect upon the "dsynchrony" ("bad" "time") of our civilization by following hustle and bustle with a time of self-chosen rest, tension with purposeful relaxation, overactivity with a period of recreation in the right moment and in a rhythmic manner. What Nature teaches us through the pause of sleep, wise leaders of humanity have for thousands of years incorporated into the rhythm of the week: they set aside a regular day of rest to balance the weekdays and holidays to balance the normal day. Such scheduling in each individual's life increasingly would show health-giving effects. That is: strive consciously to arrange your life according to rhythms, and you will have more time. The principal units of time which should be considered for the rhythmic forming of human life are the day, the week, the month, the year. In earlier times such rhythmic division emerged more instinctively. People rose with the Sun and went to sleep when it set. They worked for six days and rested on the seventh. In rural and in other spheres of life people took their bearings from the phases of the Moon or from the passage of the Sun through the twelve signs of the zodiac. People lived quite naturally in accord with the seasons. Nowadays these natural rhythms are largely broken down or outdated. We must create new rhythms for ourselves, not from a new dogma, but from

insight into the laws of life and of the Spirit.

The importance of rhythmic arrangements in self-education has been indicated in the *Cosmo*. For example, they can consist in beginning the day with a brief preview of its main events and the goals set for it, and conclude it in the evening with a brief review. Whoever sincerely follows through these exercises, if possible at the same hour — whether it be in the form of prayer or of thought — can detect his relationship with time and the course of his life becoming more harmonious. The same will happen to a person who regularly occupies himself with spiritual or religious thoughts. What a blessing it is for a person to be uplifted every Sunday in a religious or other devotional activity. It will become especially significant if the great Christian festivals are celebrated in this way, for they originally were established in connection with the yearly cycle of Sun, Moon, and Earth. In the cycle of the Christian festivals lies hidden a source of power which is hardly utilized to the full at present, but which could be a therapy of the greatest effectiveness. A spiritually-oriented social hygiene of the first order can develop from it. In addition we ought not to undervalue the pleasant effects which can emanate from the rhythmic observation of the days of remembrance. Birthdays, confirmations, engagements, and wedding anniversaries, or the days on which loved ones died, contain great possibilities in this sense, and can at the same time be the occasion for a thoughtful survey of a past life or of a future life to be shared together. In a family in which such anniversaries are commemorated unsentimentally but livingly a foundation of new strengths develops which helps in "having time."

It is certain that mankind will need such strengths more and more urgently to be able to withstand the frantic tempo of our present civilization.

Punctuality and Patience

Punctuality, "the courtesy of kings," is in fact an aspect of *euchrony*, which constantly

summons our higher self to full awareness. Work schedules and programs which determine our day by the hour train us for the disciplined use of time. This can be regarded as a positive aspect of our age.

When on occasion unpunctuality, delay, or other inconveniences in life seem to steal valuable time from us, are we justified in being impatient? In such a case, we would be bordering on vexation, irritation, and unkindness. We should view such unintended "pauses" as opportunities for the training of self-control and inner peace. Nothing can be more satisfying than to experience how the active restraint which is exercised strengthens the inner being of our Higher Self. Christian Morgenstern has praised the maturing quality of patience in the following words:

*Patience, immense word!
Whoever experiences you, grasps you,
experiences and grasps from then on
how divinity creates, how divinity ma-
tures!*

Indeed, patience with our fellow men and with ourselves must be counted among the great virtues of having time.

The Timeless (Eternal)

The person who lives in the "rat-race" must of necessity remain on the surface of events and cannot catch hold of himself in his true reality. *Every deepening takes time*. But only through depth can we come to know the essence of a thing, to perceive the ideal in the material, and the infinite in the finite. Whoever doesn't have time, doesn't find the eternal in time; indeed, he cuts himself off from it more and more.

Looking at plants as time-beings teaches us that every development requires time as it strives toward its ideal goal — complete maturity.

Similarly, the unfoldment of our spiritual and soul qualities is not possible unless

[Continued on page 363]



The Whole Armour of God

Sue Goske

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

— Ephesians 6:11, 12

In the above verses of Ephesians, St. Paul advises the Christian soldier to put on the whole armor of God. Armor is any defensive or protective covering worn to protect the body from the attack of physical weapons. Spiritual armor — the whole armor of God — is a protective aura which shields the Christian soldier against the attacks of invisible forces.

"Rosicrucian teachers instruct their pupils in regard to creating and maintaining the 'Protective Aura,' which is a shelter of soul, mind, and body against evil influences directed toward them consciously or unconsciously. This Protective Aura affords a simple but very powerful and efficient means of protection against all adverse psychic influences, 'malicious mental magnetism,' black magic, etc., and is also an effective armor against psychic vampirism, or the draining of magnetic strength.

"Forming the Protective Aura is very simple. It consists of the formation of a mental image (accompanied by a demand of the will) of yourself being surrounded by an aura of pure clear white Light — the symbol and indication of Spirit. A little practice will

enable you actually to feel the presence and power of this Protective Aura. The White Light is the radiation of Spirit, and Spirit is master of all things.

"A teacher has said: 'The highest and deepest occult teaching is that the white Light must never be used for attack or personal gain, but that it may properly be employed by anyone, at any time, to protect himself or herself against adverse psychic influences, no matter by whom exerted. It is the armor of the Spirit, and may well be employed in such a way whenever the need arises.'" (From an old Rosicrucian Book.)

The use of the Protective Aura imagery as a meditation not only affords it protection, but it can also help to increase our awareness of the Power of God within us, and of ourselves as channels through which this force for healing and spreading of Divine Love is flowing outward to others. Therefore, it is also a radiation of upliftment to those around us.

Putting on this Protective Aura — the Whole Armor of God — makes us more efficient servants of humanity and more effective soldiers in the "good fight." Max Heindel wrote that "the battle between the good

and evil forces is being waged with an intensity that no one not engaged in the actual combat can comprehend."

On the one hand we have the forces of good, of Light — the White Grail; on the other we have the forces of evil, of the darkness — the Black Grail. The Christian soldier needs to be well versed in the workings of these forces and the proper strategy needed in dealing with them.

Firstly, "there is only one force, but it may be used for good or evil; and according to the motive behind it and the use that is made of it, it becomes black or white." The Black Grail uses the force for selfish purposes, while the White Grail always uses the force for selfless purposes designed to help and uplift others.

Secondly, both the White and the Black Grail need "food" for sustenance in order to survive and strength for the "fight." Unless they get it they starve and grow weak. Herein lies subtle strategy: we do not fight evil with evil, we transmute it into good. The Black Grail seeks to infuse evil with great dynamic energy, prompting such behavior as anger, greed, sensuality, hatred, resentment, selfishness, etc. These things constitute its nourishment. Therefore, the Christian soldier, being aware of this, will want in no way to participate in these lines of behavior because to do so is to feed the "enemy." Instead, if he refrains from these lines of action he helps to weaken the Black Grail by depriving it of its food.

The White Grail is also dependent upon a spiritual food for its strength and growth. The White Grail thrives upon the love essence of selfless service, all the good and harmony that we endeavor to promote. The Christian soldier will therefore want to do all he can to become a force for positive and dynamic good in the world by living the spiritual life and serving his fellow humanity.

"When we live lives of purity, when our days are filled with service to God and to our fellowmen, and with thoughts and actions of the highest nobility, then we create for ourselves the "Golden Wedding Garment," which is a radiant force for good. No

evil is able to penetrate this armor for the evil then acts as a boomerang and recoils on the one who sent it, bringing to him the evil he wished us." (*Gleanings of a Mystic*, p. 106-107)

Continuing in Ephesians 6, St. Paul gives a detailed description of the Christian Armor which is filled with esoteric references to living the spiritual life and to building the Golden Wedding Garment:

"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness."

This refers to the need for purity and for the right use of the sacred Creative Force. The dictionary defines the loins as "the region of strength and procreative power." And St. Paul states that this region must be fastened with truth. In *Precepts for the Rosicrucian Student* we read: "Truth, honesty, and justice being fundamental qualities of the Divinity within, he (the spiritual aspirant) will strive to express them in all his thoughts, words, and deeds." It is vital that we increase our perception of and our communion with our Higher Self, the Divinity within us. The nature of this Divinity is very pure, and It works according to The Laws of the Universe. Hence, to gain greater rapport with It, we must strive to bring ourselves in line with The Laws of the Universe by endeavoring to express truth, honesty and purity in thought, word and deed — to live lives of noble, spiritual integrity.

When the spiritual aspirant realizes that his energies and life forces are sacred, and he uses them as a wise steward, he "girts his loins with truth." It is interesting to note that the word "truth" has its roots in the base word for "tree." This has esoteric significance because the life force of the tree flows *upward*, symbolizing regeneration in man. Upliftment of the Creative Force is necessary to the building of the soul body or Golden Wedding Garment, and purity is an important component of the Protective Aura. It is a scientific axiom that "out of nothing nothing comes." "There must be a

seed before there can be a flower. . . . Given the nucleus of anything, the accomplished magician can draw upon the same essence for a further supply." (*Gleanings of a Mystic*, p. 102) Purification is a necessary safety prerequisite to spiritual work for the reason that we attract what we are, that is, what is of the same vibratory rate, therefore any nucleus of evil within us can be used to the advantage of the dark forces. This is why the black magician, Klingsor, in the opera "Parsifal" feared the pure and guileless Parsifal. Because there was no impure nuclei within Parsifal, all of Klingsor's attempts to undo him proved futile (see *Rosicrucian Christianity Lecture No. 12*).

The "breastplate of righteousness" also has to do with purity and the Divinity within. The "breast" is often referred to as the source of emotion and feeling: "Two souls, alas, are housed within my breast and struggle there for undivided reign." This relates to the struggle between the higher and lower natures. The Higher nature, the Spirit within, knows exactly what we need for our spiritual good and growth, but too often we cannot hear its voice because the low, selfish desires of the personality are clamoring for undivided reign.

The heart, an organ of great esoteric significance, is located in the breast area. Purity of heart is symbolized by the pure White Rose in the center of the Rose Cross. Christ said: "As a man thinketh in his heart, so is he." And, we might add, so also is his armor and aura, for it is our deepest heartfelt desires that determine with what we are in tune, and to what we are devoted.

The breastplate, St. Paul states, is made of "righteousness," or that which is morally right. In connection with moral right and the heart, Max Heindel wrote: "In the World of Life Spirit the life spirit sees much more clearly than it can in the dense Worlds. In its high home it is in touch with Cosmic Wisdom and in any situation it knows at once what to do and flashes the message of guidance and proper action back to the heart, which as instantaneously flashes it on to the brain through the medium

of the pneumo-gastric nerve, resulting in "first impressions" — the intuitional impulse, which is always good, because it is drawn directly from the fountain of Cosmic Wisdom and Love." (*The Rosicrucian Cosmo-Conception*, p. 398)

Striving to live a life of spiritual integrity, to express honesty and purity in thought, word and action, and finding quiet moments to seek the Divinity within, builds the "breastplate of righteousness," and strengthens our heart-communion with the Higher Self. "Let the meditations of our hearts be acceptable in Thy sight, O Lord, our strength and our redeemer."

"And your feet shod with the preparation of the gospel of peace."

Anatomically, the feet relate to the ability to stand and balance the body. Esoterically, they relate to the ability to understand, and to the inner balance of equipoise. There is a story of two men who were walking over rough ground. One suggested, "Let us carpet all the roads of the land so they will not hurt our feet." But the other said, "Let us make shoes for our feet, and we shall then carry our smooth carpet with us wherever we go." The first man represents one who endeavors to attain peace by altering external conditions to suit his liking while the second man represents the wise one who alters his inner conditions and then carries his aura of peace and equipoise with him wherever he goes. It is in the stillness that we hear the voice of the Higher Self. It is while sitting quietly at the feet of the Lord that we learn. It is in performing the Rite of the Footwashing that we quiet our selfish desires and open ourselves to the Will of God through spiritual humility and service to humanity. The servant of God walks in shoes of peace, with no malice directed to any creature. "The harmless life is an absolute essential prerequisite to the helpful life."

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

The shield makes specific reference to the Protective Aura, and also relates to the need for faith and spiritual discrimination.

Faith is unquestioning belief and trust. Max Heindel wrote that child-like faith — a calm and trustful attitude of mind — is the only way to cultivate an absolutely certain perception of truth. He also wrote that unfaltering confidence in The Teacher is imperative.

In the opera "Lohengrin," Elsa's Teacher, Lohengrin, requires her absolute trust — that she never question him as to his identity or the place from which he has come. But, Elsa's shield of faith is not strong enough and the fiery darts of doubt and suspicion hurled by Ortrud and Telramund — representations of the Black Grail — penetrate her armor, causing her to lose faith in her Teacher and sever the tie with Him. Also, her spiritual discrimination was not sufficient to enable her to discern between the good and the evil. Her enemies gained ingress into her confidence by feigning penitence and concern for her well-being. The spiritual aspirant must develop the discrimination — the Light of the Spirit — which pierces the facade of external appearances and exposes the inner soul quality of a thing.

Faith is one of the supreme requirements of Initiation: "Please remember — let it imprint itself upon your mind, let it sear itself into your very being with letters of fire, that having come in answer to the prayer, (which is not only words but a life aspiration) the indubitable, unquestionable proof is given of the power and ability of the Teacher to teach, to guide, and to help; and then the requirement is made that henceforth there must be absolute faith in him, otherwise it becomes impossible for him to work with the aspirant." (*Mysteries of the Great Operas*, p. 163)

"And take the helmet of salvation, and the sword of the spirit, which is the word of God."

A helmet is a protective covering for the head; it is also a term used for the upper

arched part of the *calyx* of certain flowers which contains the reproductive organs of the plant. The helmet of which Paul wrote refers to the creative organs in the head. The "sword of spirit" refers to the sacred Creative Force, and the "word of God" refers to the Creative Fiat.

Max Heindel wrote that anatomically we belong to the animal kingdom. Therefore, below us on the evolutionary ladder are the plants whose propagative practices are *chaste* and *innocent*, their whole creative force being turned upward. They are unable to do otherwise for they lack intelligence, consciousness of the outside world, and free-will in action, and they can create only in the physical world.

Above us on the evolutionary ladder are the gods — creators in both the physical and spiritual worlds. They also, like the plants, turn their whole creative force upwards. But, unlike the innocent plant, they are *virtuous*, for knowing good and evil, and having free-will, they always do good by *choice*.

Man stands between the plants and the gods, at the turning point from innocence to virtue. Half of his creative force has been turned upward to build the brain and larynx, and now he must learn to do good by choice and turn the other portion, which is usually squandered in sense-gratification, upward also. The few times it may legitimately be used in life for the propagation of offspring presents no serious drain of the force. Gradually it will ascend and rise in time to the head — the marriage chamber — where the Mystic Marriage takes place.

"The second half of the creative force thus drawn upward through the spinal canal is a spinal *spirit-fire*, the serpent of wisdom. Gradually it is raised higher and higher and when it reaches the pituitary body and the pineal gland in the brain, it sets them to vibrating, opening up the spiritual worlds and enabling man to commune with the gods." (*Freemasonry and Catholicism*, p. 78)

The pituitary and the pineal are referred to as the bride and the groom of the Mystic Marriage. United by the Creative Force, their product is the ability to create on a

higher level. In so doing, man becomes reborn, regenerate, and perceives his spiritual immortality. This is the "helmet of salvation" which reveals to man that he is more than a physical body which is subject to death, he is an eternal spirit drinking at the "Fountain of Life."

The "sword of the spirit" of which St. Paul wrote, is this Fountain of Life, the power of the Spirit, the one force which can be used for good or for evil. Its only legitimate use, however, which is in harmony with the universe, is for the good of others and for every purpose that uplifts humanity. And, as stated in the beginning of this article, it is the highest occult teaching that this force never be used for selfish gain or for attack.

In the opera "Parsifal," Amfortas was about to misuse this sacred healing force, represented by the spear, to attack Klingsor when through his own folly he made himself vulnerable prey to the black magician. Instead, he received the object of his intention — a wound that would not heal. In the hands of the Black Grail, represented by Klingsor, and in the hands of one not strong or pure enough to handle it, this spear brings ruin. But, in the hands of the regenerate and virtuous Parsifal, it brings benediction and

healing and redemption: Parsifal blesses Klingsor with the sign of the cross, thereby dissolving his evil power, heals Amfortas' wound, redeems Kundry, and then claims his rightful place as King of the Holy Grail.

In order to participate in the Mystic Marriage one must have a "wedding garment." The Golden Wedding Garment, symbolized by the golden star of the Rosicrucian Emblem, is the soul body which is woven from the golden threads of pure living and acts of loving, self-forgetting service to others. This soul body is the whole armor of God. It is not only an aura of protection for the regenerate one who has formed it, it is also an emanation of upliftment to others: "Then this fire radiates in all directions and permeates the whole body and its auric atmosphere, and man has become a *living stone*, whose lustre surpasses that of the diamond or ruby. He is then *The Philosopher's Stone*." (*Freemasonry and Catholicism*, page 78)

It is said that the Philosopher's Stone has the power to turn to gold all that it touches. Christ said, "I, if I be lifted up, will draw all men unto me." If the Christ, the living gold within us, is lifted up to its rightful place, then He, working through us, will also uplift those whose lives we touch.

Prayer

*Unanswered yet? Faith cannot be unanswered.
Her feet were firmly planted on the Rock;
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, "It shall be done," sometime, somewhere.*

*Unanswered yet? Nay, do not say ungranted;
Perhaps your part is not yet wholly done.
The work began when your first prayer was uttered,
And God will finish what He has begun.
If you will keep the incense burning there,
His glory you shall see, sometime, somewhere.*

— Robert Browning

LOVE

*A Talk Given
in Our Chapel
by Joe Naslund
on March 8, 1981*

In *The Rosicrucian Cosmo-Conception*, by Max Heindel, we learn that in man the brain is the link between the Spirit and the outside world. Man can know nothing of the outside world except through the medium of the brain. The sense organs carry to the brain impacts from without, and the brain is the instrument which interprets and coordinates those impacts. The Angels belong to a different evolution, and have never been imprisoned in a dense, cumbersome physical body. They learned to obtain knowledge without a physical brain. Their lowest vehicle is the vital body. Wisdom came to them as a gift, without the necessity of laboriously thinking things out through a physical brain.

Man, however, had to "fall into generation," and work for his knowledge. The Spirit, by means of one part of the sex-force directed inward, built the brain to gather knowledge from the Physical World, and the same force is feeding and building the brain today. The other proper course of this force is that of procreation, but man often diverts this for selfish purposes. Not so the Angels. They had experienced no division of their soul-powers; therefore, they could send out the dual soul-force without selfish reservation.

Ideally, the force that goes outward for the purpose of creating the form for another being is Love. The Angels sent out their whole love, without selfishness or desire,

and in return, Cosmic Wisdom flowed into them.

Man sends out only part of his love; the residue he keeps and uses to build his inner organs of expression, to improve himself; thus does his love become selfish and sensual. With one part of his creative soul power he selfishly loves another being because he desires cooperation in propagation. With the other part of his creative soul power he thinks (also for selfish reasons) because he desires knowledge.

We learn here that if we are to be in harmony with God's Plan, we must become as self-less as are the Angels who help to guide man's spiritual development. We must learn to unite our hearts and minds by turning passion into compassion and selfish desire into self-less love.

Love, wealth, power, and fame: these are the four great motivators of human action. Desire for one or more of these is the motive for much that man does or leaves undone. The great leaders of humanity have wisely given them as incentives to action, that man may gain experience and learn thereby. They are necessary, and the aspirant may safely continue to use them as motives for action, but he must transmute them into something higher. He must overcome with nobler aspirations the selfish love which desires wealth, power, and fame for narrow and personal reasons.

The love for which he must long is that which is of the soul and embraces all beings, high and low, increasing in proportions to the needs of the recipient; the wealth that consists solely of abundance of opportunities to serve his fellow men; the power, that alone which makes for the upliftment of humanity; the fame, none save that which increases his ability to spread the good news, that all who suffer may quickly find solace for the heart's grief.

The physical body is a reflection of the Spirit. As we develop higher altruistic ideals and become more in tune with cosmic law through spiritual awareness, the body evolves to the higher vibrations, as does the heart. The heart is the home of altruistic love. If only we could follow the impulse of the heart — the first thought — universal brotherhood would be realized here and now. But here is where the trouble begins. After the good counsel of the first thought has been given, the mind begins to reason, with the result that, in the great majority of cases, it dominates the heart. The heart urges mercy and love, but the reason urges belligerent and retaliatory measures. It is this divorce of head from heart that hinders the growth of a true feeling of universal brotherhood and the adoption of the teachings of Christ, the Lord of Love.

The heart is gradually gaining its rightful place as the leader in the unity of man's mind, soul, and body. Physiologists note that the heart is the only organ in the body which can be controlled by both the voluntary and involuntary nervous systems and, except for the lungs, is the only organ through which all the blood passes in each cycle.

As we endeavor to follow Christ's lighted path of love, the voluntary muscles of the heart will take over and the circulation of the blood finally will pass under the absolute control of the unifying Life Spirit to withhold the blood from those areas of the brain devoted to selfish purposes. As a result, those particular thought centers will gradually atrophy. On the other hand, it will be possible for the Spirit to increase the blood supply

when the mental activities are altruistic and thus build up the areas devoted to altruism so that, in time, the desire nature will be conquered and the mind emancipated by love from its bondage to desire. Only by complete emancipation, through love, can man rise above the law and become a law unto himself; having conquered himself, he will have conquered all the world.

The Bible gives many accounts of God's Love. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him shall not perish, but have everlasting life." This was truly the greatest gift since Creation itself.

Christ, God's Emissary of Love, says in *Mark*, 12:30, 31: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. And the second is like, namely this, thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

In *John* 13:34-35, Christ says: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this all men know that ye are my disciples, if ye have love one to another."



We need look no further for proof of this great love than the words of John, who said that God is Love. Paul expands on this in *I Cor.* 13: "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. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing.

"Love suffereth long, and is kind; Love envieth not; Love vaunteth not itself, is not

puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

"Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophecy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth Faith, Hope, Love, these three; but the greatest of these is Love."

Henry Drummond, in his book, *The Greatest Thing in the World*, gives an analogy of Paul's words. The great question of antiquity, as of the modern world is: what is the supreme good? We are used to being told that the greatest thing in the religious world is faith. That significant word has been the keynote for centuries of the popular religion, and we have learned to look upon it as the greatest thing in the world. In the Christian teachings, we find that: "The greatest of these is Love." Paul did speak of Faith. He said: "If I have all Faith, so that I can remove mountains, and have not Love; I am nothing." He deliberately contrasts them: "Now abideth Faith, Hope, Love," and without a moments hesitation the decision falls, "The greatest of these is Love."

Paul also states that Love is the fulfilling of the law. In those days men were gaining their passage to heaven by keeping the Ten Commandments, and the hundred and ten other commandments which they had manufactured from them. Christ said: I will show you a more simple way. If you do one thing, you will do these hundred and ten things without ever thinking about them.

If we Love, we unconsciously fulfill the

whole law. We readily see how this is so. Study any of the Commandments. Thou shalt have no other gods before Me. If a man love God, it will not be necessary to tell him that. Love is the fulfillment of that law. Take not His name in vain. Would a man ever dream of taking His name in vain if he loved Him? Remember the Sabbath day to keep it Holy. Would he not be too glad to have one day in seven to dedicate more exclusively to the object of his affection? Love fulfills all God's laws. If man loves, it is not necessary to be told to "honor thy Father and Mother." It would be preposterous to tell him not to kill. We would only insult him if we suggested that he should not steal; how could he steal from those he loved? It would be superfluous to beg him not to bear false witness against his neighbor. If he loved his neighbor, this would be the last thing he would do.

And we would never dream of urging him not to covet his neighbor's goods. Love is the rule for fulfilling all rules, the new Commandment for keeping all the old Commandments. It is Christ's one secret of the Christian life. Paul learned that, and in this noble eulogy he gave us the most wonderful and original account of the Supreme Good. We may divide it into three parts. In the beginning of the short chapter, we have love contrasted; in the heart of it, we have love analyzed; toward the end, we have love defended as the supreme gift.

The contrast: Paul begins by contrasting love with other things of which men thought much in those days. With eloquence: "If I speak with the tongues of men and Angels, and have not love, I am become as sounding brass or tinkling cymbal." We have all felt the hollowness — the unpersuasiveness — of eloquence behind which lies no love. Paul contrasts love with prophecy, mysteries, charity, and faith. Love is greater than faith, because the whole is greater than the part. Since faith is used to connect the Spirit with God, and God is love, love — the end — is greater than faith — the means. It is greater than charity, again because the whole is greater than the part. Charity is only a little bit of love, one of

the innumerable avenues of love, and there is a great deal of charity given without love. It is an easy thing to throw a coin to the beggar to relieve our feeling of sympathy. But if we really loved him, we would do either more for him, or less. Then Paul contrasts love with martyrdom. Though we give our bodies to be burned, without love it profits nothing. We can take nothing greater than the impress and the reflection of the love of God upon our own characters. We may take every accomplishment; we may be braced for every sacrifice; but if we give our bodies to be burned and have not love, it will profit us and the cause of Christ nothing.

The analysis: then Paul gives an analysis of love that is like light being refracted into its component colors through a prism. The spectrum of love has nine ingredients: Patience: "Love suffereth long." Kindness: "And is kind." Generosity: "Love envieth not." Humility: "Love vaunteth not itself, is not puffed up." Courtesy: "Doth not behave itself unseemly." Unselfishness: "Seeketh not her own." Good temper: "Is not easily provoked." Guilelessness: "Thinketh no evil." Sincerity: "Rejoiceth not in iniquity, but rejoiceth in the truth."

All of these are in relation to men, in relation to life. We hear much of love to God. Christ spoke much of love to man. We make a great deal of peace with heaven; Christ made much of peace on Earth. Religion is not a strange or artificial thing; it is the living aspirations of people who give their love through the words and acts which make up the sum of every common day. We don't need wealth, power or fame to walk with the grace of God. We need only love. Love is happiness; love is energy of life. We love others, we love our enemies, because He first loved us. Said Browning: "For life, with all it yields of joy or woe and hope and fear, is just our chance o' the prize of learning love — how love might be, hath indeed, and is."

The defense: last, but perhaps most importantly, Paul defends love as the supreme possession. Because love lasts, it "never faileth." Whether there be prophecies, they

shall fail. After they have fulfilled their work, they have nothing more to do than to feed a devout man's faith. Whether there be tongues, they shall cease. The languages of the time when these words were written, Greek and Latin, have all but ceased. Whether there be knowledge, it shall vanish away. The highly-prized technology of ten years ago is either common knowledge now or discarded as useless. Vincent Van Gogh summed up this idea very well when he said: "Love is eternal; the aspects may change, but not the essence."

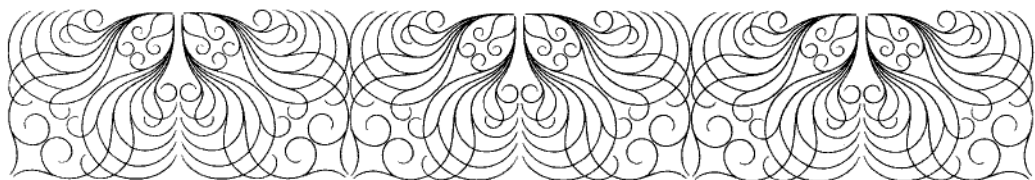
In the gospel of Matthew, where the Judgment Day is depicted for us in the imagery of One seated upon a throne and dividing the sheep from the goats, the test of a man is not "how have I believed?" but, "how have I loved?" The final test of religion is not religiousness, but love. We are forgiven our sins of commission and judged by our sins of omission; of withholding our love. For this is proof that we did not know Christ: that I lived for myself, I thought for myself, and none beside — just as if Jesus had never lived, as if he had never died.

Thank God that the Christianity of today is coming nearer the world's need. Live to help that along. Thank God men know better, by a hair's-breadth, what religion is, what God is, who Christ is, where Christ is. Who is Christ? He Who fed the hungry, clothed the naked, visited the sick. And where is Christ? "Whosoever shall receive a little child in My name receiveth Me." And who are Christs? Every one that Loveth is born of God.





Soul Development



Elsa Glover

The purpose of life on Earth is soul development. Thus, if we would live life in such a way as to reap maximum benefit, it is well to study the nature of the soul and to learn what promotes its growth.

The nature of the soul can be understood by means of an analogy. If an unmagnetized iron nail is dipped into some iron filings, it will not be able to pick up any of the filings. If the iron nail is stroked with a magnet (and thus gains experience) it becomes magnetized and then has power to pick up iron filings. Similarly, as the Spirit gains experience in its bodies, the soul is developed and the Spirit gains in power. The magnetized nail is made from the same material as the unmagnetized nail, but in the magnetized nail an inner structure has been attained which was not present in the unmagnetized nail. Similarly, soul development may be associated with the development of an inner structure within the bodies (although in the case of soul development, some different matter may also be drawn into the bodies in the process). Just as heat or violent vibrations tend to destroy the inner arrangement in the magnetized nail and hence make it lose its magnetism, so also violent vibrations in a person's bodies (such as are produced by loss of temper, noise, or violent physical accidents) tend to hinder soul development. We

thus may form the picture that in the beginning of manifestation the Spirit has no will power, conscience, or understanding. It gains experience by working through its bodies, and by this means is developing soul. The soul then nourishes the growth of will-power, conscience, and understanding in the Spirit.

Since soul development only can occur when we are working in our bodies, a long life on Earth is desirable if we wish to maximize soul development. Some things which can help keep the bodies from aging and which help promote longevity are: feeding the body on foods containing a minimum of earthy matter or harmful chemicals; maintenance of good elimination (because earthy matter clogs and ages the dense body); maintenance of a serene and kindly disposition (because anger and annoyance release white blood corpuscles through the walls of the arteries and veins into the body tissues where they act as bases for the collection of earthy matter); not wasting the creative force (because this debilitates our life energies); accurate observation (because inaccuracies produce disharmonies between the pictures in the conscious and subconscious memories, which can manifest as disease); making use of opportunities for developing our talents and serving (as this maintains har-

mony in the archetype and lengthens the amount of time which the archetype is able to keep running).

Since soul development comes through the gaining of experience, any attitude toward life which prevents us from making full use of the opportunities which life gives us hinders soul growth. In particular, we need to be aware of our ability to bring about changes in our characters. If we think we cannot change, remedy faults, or grow spiritually, our very attitude will hinder progress. We need to be aware of our ability to act creatively so that we will exercise and develop our creative talents. We need to approach life courageously and not let timidity or mistrust of self hinder us from taking reasonable projects or responsibilities. Doing something in life, even if imperfectly, brings more soul growth than doing nothing.

Since soul development involves growth of inner structures, each person must develop his or her own soul. Soul development cannot be bought or sold. Nor can someone else develop our souls for us, any more than another can eat and assimilate our food for us. Knowledge about what is needed to develop the soul and diligence in application of this knowledge can help speed up the process of soul development, but patience and persistence are needed, as the road to perfection is long.

The Spirit of man is composed of three parts, and the soul of man correspondingly has three parts. The Divine Spirit emanated from itself the dense body, and activity in the dense body produces the conscious Soul, which then helps develop the will power of the Divine Spirit. The Life Spirit emanated from itself the vital body, and activity in the vital body produces the Intellectual Soul, which then helps develop conscience in the Life Spirit. The Human Spirit emanated from itself the desire body, and activity in the desire body produces the Emotional Soul, which then helps develop understanding within the Human Spirit. Let us consider each of these three processes in detail, with the aim of learning what we need to do in or-

der to carry on each process with maximum efficiency.

In the beginning of the evolutionary process the Divine Spirit had no self-consciousness and no will-power. It then emanated from itself the dense body and eventually became linked to the dense body by the concrete mind. Then the consciousness became focused in the dense body and each Spirit could see its own body as separate from all other bodies. What it felt was distinct from what others felt. The consciousness that "I am" was thus developed, and out of this consciousness is developing the consciousness that "I can will." As repeated embodiments in the dense body are experienced and the will to act in one way or another is repeatedly exercised, the Conscious Soul is developed and the will power of the Divine Spirit grows in strength.

In order to maximize the growth of the Conscious Soul we need to work toward right action. We must aim not only to think about doing right, but also actually to put into practice that which we know is right. Thus, we must actively serve the world. We must avoid thoughtless and meaningless actions. We must not resolve upon even the most trifling act without well-founded and thorough consideration. But when we have made a resolution to act in a certain way, nothing should induce us to deviate from the resolution save only the perception that it was in error. In particular, not even repeated failure should cause us to give up trying to fulfill a resolution. We should also avoid thoughtless and meaningless words. Conversation should be conducted thoughtfully and with thorough deliberation.

In the beginning of the evolutionary process the Life Spirit had no conscience. It then emanated from itself the vital body, which was, in time, linked to it through the concrete mind. The vital body is the medium in which the conscious and subconscious memories are stored. The conscious memory comes into being through the conscious noticing of events around us. The subconscious memory comes into being as we breathe. The ether in the air inspired carries with it pic-

tures of all the conditions (physical, emotional, and mental) within our aura. These pictures travel from the lungs to the blood and thence are impressed on the negative atoms of the vital body. By reviewing our conscious memory we can sort our actions into those which brought desired results and those which brought undesired results, and thus we begin to distinguish right from wrong. Our subconscious memory is automatically reviewed after death, at which time we experience the hurts which we made others feel by our actions and also experience for ourselves the joy which we brought to others during life. Thus, also, a feeling for what is right and wrong is developed. This feeling then is stored in the Life Spirit to act as conscience. As we store experiences in our conscious and subconscious memories and then sort, analyze, and learn from these experiences, we develop the Intellectual Soul and transmute this soul into conscience which is stored in the Life Spirit.

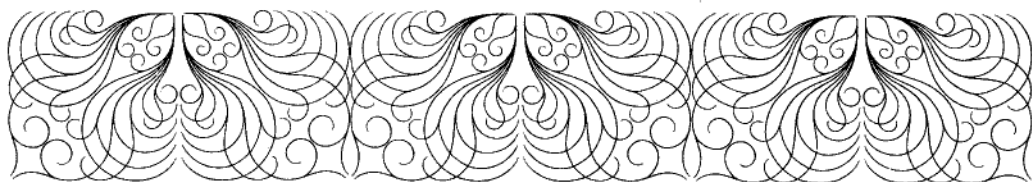
In order to maximize the growth of the Intellectual Soul there are a number of things we can do. Repetition of lofty aspirations and thoughts and repeated unselfish actions help us store clear, strong images of these in our conscious and subconscious memories. The exercise of retrospection, when performed each evening, helps us to sort our memories and to extract from them an understanding of what is right and what is wrong and what is more important and what is less important, and thus helps transmute memories into conscience on a daily basis instead of leaving the entire transmutation process until after death. This considerably speeds up the building of the conscience.

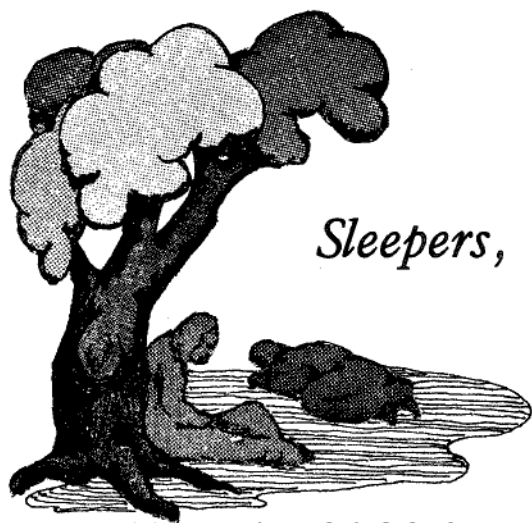
In the beginning of the evolutionary process the Human Spirit had no under-

standing. It then emanated from itself the desire body, and the link of the concrete mind was established between the two. The desire body is the body of feeling. When feelings of devotion, veneration, admiration, and respect are generated within the desire body of a person, these feelings establish a sympathetic link between the person and the object of the devotion, which leads the person to an understanding of the object of devotion. Devotion to a car can lead to an understanding of how the car works. Devotion to a person can lead to an understanding of the thoughts and feelings of that person. Devotion to truth or the world or to God can lead to a deeper understanding of these. As we learn to develop right feeling toward all around us we develop our Emotional Soul, which leads to the development of understanding in the Human Spirit.

In order to maximize the development of the Emotional Soul there are several things we can do. We should aim to become aware of and to respect the divine essence that is present in all living beings. We should respect truth, knowledge, and beauty wherever we find them. It is helpful to learn to feel sincere gratitude toward all who help us in life. Concentration and meditation exercises also help develop the Emotional Soul and understanding in the Human Spirit.

Soul development is not physically visible. Thus, as long as our consciousness is focused in the Physical World, we must proceed on faith that if we daily serve to the best of our ability, if we nightly retrospect what we have done, and if we develop a respect for all that is worthy of respect and attune ourselves to all Life through meditation, our souls indeed will grow and nourish our Spirits from impotence to omnipotence and from ignorance to omniscience.





Sleepers, Awake!



"And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? Couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak."

— Mark 14:37-38

We've often heard the saying: "The spirit is willing but the flesh is weak." No doubt many spiritual aspirants know the meaning of these words from first-hand experience. How often have we fallen short of our ideal? How often, even perhaps only hours or moments after receiving renewed inspiration from a very uplifting service or meditation, have we gone out and gotten into an argument, or become irritated with another, or indulged in a resentment, or gossip, or criticism, or a desire for something we knew to be less than our ideal? Indeed, our spirit was willing, but the flesh was weak and we "fell asleep." There is no need to despair, however, for "the only failure is in ceasing to try."

In the above bible reference, Christ admonishes the disciples: "Watch ye and pray, lest ye enter into temptation." Watching, observing, and retrospecting, we begin to become aware of what we are doing. When we are aware of what we are doing and why we are doing it, it becomes easier to "stay awake" to the impulses of the Higher Self, the Christ within, instead of falling asleep to them and consequently falling into tempta-

tion. It is when we fall asleep to our ideal that we do those things we later wish we had not done.

The following are some reminders which are good to keep up front in our consciousness, and which can help to keep us awake to a clearly defined concept of our ideals, their serious significance and their actual application in the physical world.

We know from the Western Wisdom Teachings that the planet Earth, our present sphere of learning, would have crystallized far beyond evolutionary use long ago had it not been for the intervention of the Christ, our Ideal. We owe Him a great debt. Because of His great sacrifice and service to us, we may now have life and have it more abundantly: the Path of Initiation is now open to all; we have purer desire material to draw upon so that we may be uplifted; our planet is rejuvenated annually so that we might be able to progress in the school of life.

Let us try to create a vivid image of this and how it has been accomplished as related in *The Rosicrucian Cosmo-Conception*, pages 407-408: "The expression, 'the cleansing blood of Christ Jesus,' means that as the blood flowed on Calvary, it bore with it the great Sun-Spirit Christ, Who by that means secured admission to the Earth itself and since that moment has been its Regent. He diffused His own desire body throughout the planet, thereby cleansing it from all the vile influences which had grown up under the regime of the Race-spirit. . . . He purified

the conditions and we owe it to Him that we are able to gather for our desire bodies purer desire-stuff than formerly, and He continues working to help us, by making our external environment constantly purer." This was done, and *is still* being done at the expense of great suffering to the Christ because of the great hampering, confining effect that the Earth's slower vibration has upon His more advanced and rapidly vibrating Being. Taking this within ourselves and *realizing* it, we certainly do not want to do those things that make the Christ's burden any heavier!

The things we should practice that find us remaining "awake" with the Christ are all those things that unify humanity, uplift the spirit, and enlighten, are selfless and altruistic, harmony-producing, and conducive to universal welfare. In contrast, when we "fall asleep" to the Christ within, we are likely to do the opposite things that separate humanity, downgrade the spirit and deceive, are selfish, malevolent, discord-producing, and conducive to self-centered interests only.

The spiritual aspirant should no longer indulge in separative attitudes, anger, hatred, resentment, or petty feelings such as taking offense at another's words or actions. If the other person is doing something that is objectionable he is in need of our prayers and blessings so that he may find the Light and what is best for his spiritual growth according to God's Will, not ours. When we really realize and don't fall asleep to the fact that that other person out there is us, and that his welfare is important to ours, the whole of humanity's and the Christ's, it becomes much easier to love, forgive, and bless.

The same applies to refraining from indulgence in gossip and criticism, which, like acid, eats away at the soul growth we may be making. The larynx is the opposite pole of the reproductive organs, and the creative force may be misspent by gossip and criticism as it may in the careless misuse of the procreative act. Besides, does anyone really have the qualifications to judge another? "Woe unto them who condemn these my works unfinished!" Again, we could put our time and sacred energies into much more

constructive channels by praying for others that they receive the guidance suited to their needs, and also by striving to be good examples, as a "light on a hill."

As each one of us undertakes the personal responsibility of purification and preparation for greater service, the Christ's burden is lessened just that much. We ought to remain awake to the ideas that (1) we must cease adding to His burden, (2) we must lighten it by taking responsibility for our own evolution, and (3) we must fit ourselves to become His co-workers in order to hasten the day of His liberation as well as that of humanity.

We need to stay awake to the fact that we are "emanating" beings: our thoughts are creative, or destructive, according to their nature. All day long we are "creating" by our thoughts, words and deeds. A great help in staying awake to this important fact is something written by Max Heindel: "Every night at midnight, our Elder Brothers bare their breasts to all the darts of malice, greed, materialism, selfishness, sensuality, and hate that we have hurled during the past twenty-four hours. Imagine what it would feel like to be the recipient of a shower of sharply-pointed darts. The Brothers of the Black Grail are active in the world, striving to stir up strife and incite others to evil, materialistic attitudes and selfish deeds. 'Watch and pray lest ye enter into temptation.' Let us remain awake to this fact and cease to be counted among those who are hurling these sharp darts, and let us strive to become like the Elder Brothers who 'make themselves magnets for all the evil thoughts in the Western World and then by the Alchemy of sublime love transmute them to pure love, benevolence, and altruism sending them back to the World to uplift and encourage all Good.' "

Let us remain ever awake to the fact that this is what we too are striving to do. Let us strive to be beings of light and upliftment in our surroundings. The work is going on *right now*. When the Christ comes upon us, let us be found not asleep, but awake and consciously living His teachings.



Max Heindel's Message

Practical Precepts For Practical People

If I were to do business on the principles laid down in the Sermon on the Mount I would be down and out in less than a year," once said a critic. "Why, the Bible is utterly impracticable under our present economic conditions — it is impossible to live according to it."

If that is true there is a good reason for the unbelief of the world, but in a court the accused is always allowed a fair trial, and let us examine the Bible thoroughly before we judge. What are the specific charges? "Why, they are countless," answered the critic, "but to mention only a few, let us take such passages as, 'Blessed are the poor in spirit, for theirs is the Kingdom of Heaven,' 'Blessed are the meek for they shall inherit the Earth,' 'Take no thought for the morrow, what ye shall eat or what ye shall drink.' Such ideas point the way to the poor-house."

"Very well," says the apologist, "let us take the last charge first. King James' version says: 'No man can serve two masters. Ye cannot serve God and mammon, therefore I say unto you, take no thought for your life, what ye shall eat or what ye shall drink, nor yet for your body what ye shall put on. Is not the life more than food and the body than raiment? Behold the fowls of the air: they sow not, neither do they reap nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one

cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow: they toil not, neither do they spin. And yet I say unto you that Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? for after all these things do the Gentiles seek; your heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you."

If this is intended to mean that we should squander all we have in prodigal or riotous living, then it is of course not only impractical but demoralizing. Such an interpretation is, however, out of keeping with the tenor and teaching of the whole Book, and it does not say so. The Greek word *merimnon* means being overly careful or anxious, and if we read the passage with this alteration we shall find that it teaches a different lesson which is entirely practical. Mammon is the Syriac word for riches, desired by foolish people. In the preceding paragraph Christ exhorted them not to become servants or slaves to riches, which they must leave behind when the silver cord is broken and the spirit returns to God, but

seek rather to live lives of love and service and lay up treasures of good deeds, which they might take with them into the Kingdom of Heaven. In the meantime, He exhorted, be not overly anxious regarding what you shall eat and drink and with what you clothe yourself. Why worry? You cannot add a hair-breadth to your height or a hair to your head by worrying. Worry is the most wasteful and depleting of all our emotions, and it does no good whatever. Your heavenly Father knows you need material things, therefore seek first His kingdom and righteousness and all else needed will be added. On at least two occasions when multitudes came to Christ in places far from their homes and distant from towns where refreshment was obtainable, He demonstrated this — He gave them first the spiritual food they sought and then ministered to their bodily needs direct from a spiritual source of supply.

Does it work out in these modern days? Surely there have been so many demonstrations of this that it is not at all necessary to recount any special one. When we work and pray, pray and work, and make our lives a living prayer for opportunities to serve others, then all earthly things will come of their own accord as we need them, and they will keep coming in larger measure according to the degree to which they are used in the service of God. If we regard ourselves only as stewards and custodians of whatever earthly goods we possess, then we are really *poor in spirit* so far as the evanescent earthly treasures are concerned, but rich in the more lasting treasures of the Kingdom of Heaven; and if we are not out and out materialists, surely this is a practical attitude.

It is not so long ago that *caveat emptor*, "Let the buyer beware," was the slogan of the merchants who sought after earthly treasures and regarded the buyer as their legitimate prey. When they had sold their wares and received the money, it did not matter to them whether the buyer was satisfied or not. They even prided themselves on selling an inferior article which would soon wear out, as evident in the shortsighted motto, "The weakness of the goods is the

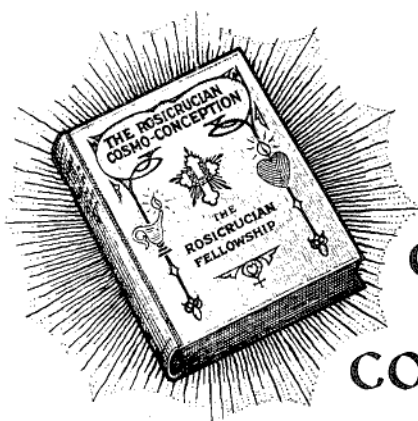
strength of the trade." But gradually even people who would scorn the idea of introducing religion into their business are discarding this *caveat emptor* as the motto, and are unconsciously adopting the precept of Christ, "He that would be the greatest among you, let him be the servant of all." Everywhere the best business men are insistent in their claim to patronage on the ground of the service they give to the buyer, because it is a policy that pays, and may therefore be classed as another of the practical precepts of the Bible.

But it sometimes happens that in spite of their desire to serve their customers, something goes wrong and an angry, dissatisfied buyer comes blustering in, decrying their goods. Under the old shortsighted regime of *caveat emptor* the merchant would have merely laughed or thrown the buyer out of the door. Not so the modern merchant, who takes his Bible into business. He remembers the wisdom of Solomon that "a soft answer turneth away wrath," and the assertion of Christ that "the meek shall inherit the Earth," so he apologizes for the fault in the goods, offers restitution, and sends the erstwhile dissatisfied customer away smiling and eager to sing the praises of the concern that treats him so nicely. Thus by obeying the practical precept of the Bible, keeping his temper in meekness, the business man gains additional customers who come to him in full faith of fair treatment, and the added profit in sales made to them soon overbalances the loss on goods which may have caused the dissatisfaction of other customers.

It pays dividends in dollars and cents to keep one's temper and be meek — it pays greater dividends from the moral and spiritual standpoints. What better business motto can be found than in Ecclesiastes: "Wisdom is better than weapons of war. Be not rash in thy mouth, be not hasty in thy speech to be angry, for anger resteth in the bosom of fools." Tact and diplomacy are always better than force — as the Good Book says: "If the iron be blunt we must use more strength,

[Continued on page 373]

studies
in the



cosmo-
conception

The Higher Vehicles at Birth

(Continued)

Q. Is there any evidence of clairvoyance in children?

A. Investigations have proven that children often have invisible playmates who frequently visit them until they are several years old.

Q. What type of clairvoyance is this?

A. During those years the clairvoyance of children is of the same negative character as that of mediums.

Q. What does this reveal in regard to the vehicles of an infant?

A. That only the negative qualities are active in the new-born entity but before it is able to use its different vehicles the positive qualities must be ripened.

Q. How is this process carried on?

A. Each vehicle is brought to a certain degree of maturity by the activity of the corresponding vehicle of the macrocosm, which acts as a womb for it until that degree is reached.

Q. What is the approximate duration of this period?

A. From the first to the seventh year the vital body grows and slowly matures within the womb of the macrocosmic vital body, during which time the child's body is guarded from the dangers which later threaten it when the unwise individual vital body takes unchecked charge.

Q. What change does this effect?

A. In the seventh year, when this change of

control occurs, the period of excessive, dangerous growth begins and continues through the next seven years.

Q. What terminates this excessive growth?

A. The birth of the desire body at about fourteen years of age. Then the force theretofore used for growth becomes available for propagation.

Q. Without this intervention of the desire body what would be the effect on man's growth?

A. Were the vital body to have continued and unrestrained sway in the human kingdom, as it has in the plant, man would grow to an enormous size.

Q. Was this ever the case?

A. There was a time in the far distant past when man was constituted like a plant, having only a dense body and a vital body. The traditions of mythology and folk-lore all over the world concerning giants in olden times are quite true, for then men grew tall as trees and for the same reason.

Q. What change does the birth of the desire body effect in the individual?

A. The birth of the personal desire body marks the period of puberty. From this period the attraction towards the opposite sex is felt, being especially active and unrestrained in the third septenary period of life — from the fourteenth to the twenty-first year — because the restraining mind is then still unborn.

Ref: *Cosmo*, pp. 140-42.

WESTERN WISDOM BIBLE STUDY

Corinne Heline

The Journeys of Paul

(Continued)

It was probably early October when Paul and Barnabas were driven from Pisidian Antioch. They then went on to Iconium, about eighty miles distant, a large and prosperous city that claimed an origin antedating the Flood. Here, in the midst of bitter animosity, the two Christian laborers continued their work throughout the winter. Then came their ejection under savage abuse and a pelting of stones. Some of their followers were driven out with them and these carried the Gospel into other towns and villages throughout the province.

Paul and Barnabas next made their way to Lystra, largely a Roman colony, about twenty miles from Iconium. It was there that they met Lois, Eunice and Timothy, who were to play such important roles in Paul's life and work. In Lystra Paul healed a man crippled from birth and as a result mistaken by the populace for Hermes, the "Prophet and Interpreter of the Gods."

Acts 14:8-13

And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed,

Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

The majesty of Paul's discourses invariably attracted large audiences; his meeting places were filled. Oftentimes many waited outside and followed him to his lodging place. So radiant was his love, so illumined his mind, that it was never possible for him to remain long unknown and unsought. This aroused the envy and incited the animosity of the priesthood and led to frequent beatings, stonings, and exile from various cities wherein he had established centers for the promulgation of the new faith.

As in the case of their divine Master after His triumphal entry into Jerusalem, the adulation of Paul and Barnabas at Lystra — which sought expression in the bestowing of garlands, proffering of sacrifices and their near-deification — was immediately followed by beatings and stonings almost unto death. "Today ye praise, tomorrow ye crucify." Such are the experiences that enter into the life of every disciple in order that he may learn not to place any reliance on things external. Whether the multitudes praise or blame, it is to this still small voice alone that the disciple pays heed. Though he be in the world, yet he is not of it; whether it be the adulation of the Triumphal Entry or the agony of Gethsemane, he aspires to say with Paul, "None of these things move me."

Acts 14:20, 21

Howbeit, as the disciples stood about him, he rose up, and came into the city: and



the next day he departed with Barnabas to Derbe.

And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch.

With the approach of the harvest season, merchants from neighboring cities came to purchase grain in Lystra. One day, as Paul was discoursing in the market place, he was recognized by certain buyers who had come from Antioch and Iconium. They incited against him a mob which pelted him with stones from all sides until he fell unconscious to the pavement. Then they dragged him to the outskirts of the city where they left him for dead.

When he regained consciousness friends took him back to the city, and the next day he and Barnabas departed for Derbe. The record of their work in this town is brief but eloquent: "And when they had preached the gospel to that city, and had taught many, they returned again to Lystra." One whom they converted was Gaius, who was to become foremost among Paul's workers.

Paul and Barnabas arrived in Derbe in September and remained until midwinter. Then they began to retrace their steps back toward their home church at Antioch, revisiting towns in which they had founded centers. Luke writes of their work in these places: "confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter the kingdom of God."

After an absence of almost two years the first journey was ended. About the month of

June, Paul and Barnabas returned to the home center at Antioch.

The Second Journey

After spending the months of the Holy Inflow (Autumn Equinox to Winter Solstice) in Antioch, Paul, with the coming of Spring, made preparation for his second journey. He and Barnabas agreed to separate. This time Barnabas, taking with him his nephew John Mark, went into Cyprus. Paul, accompanied by Silas, returned to the Galatian provinces.

Paul was at heart a pioneer. His soul longed for new worlds to conquer for Christ. While the gentle Barnabas was evidently content to remain in his own homeland of Cyprus and work with the churches already established there, the fiery spirit of Paul drew him further afield. This time he planned to follow the great trade route from Pisidian Antioch, to establish centers in the cities of Colosse, Laodicia, Hierapolis and elsewhere until he reached the extreme western terminus of the route which ended in the famous city of Ephesus.

However, the personal decisions of Paul were to be set aside. Long ago he had affirmed that he would never be disobedient to his heavenly vision. He, too, had heard the voice of the Master saying, "I will send you to preach to the Gentiles."

From Pisidian Antioch Luke accompanied Paul and Silas on this second journey. As the inner work of this journey may be correlated with the Second Degree of the Mysteries, we have a key to the development of Luke and Silas at this time.



Adolescence

Elman Bacher

The word adolescence means to continue to grow. In its application to human involution and evolution it refers to the periods on various octaves which succeed each new turning point. It is the process during which is manifested the unfoldment of potentials after the new identity has been established. Abstractly, adolescence is a part of the childhood of the octave. It is not maturity — it is the unfoldment toward the maturity of the octave. In music, each *C* inaugurates a new tonal octave — a turning-point in the tonal spectrum. The adolescence of the musical octave would be all the tones between that *C* and the next one — above or below it — depending on the direction of the musical passage.

Abstractly, the childhood of human-experience octaves might be designated as being born, starting school, becoming an adolescent, becoming a parent, or a worker, or a teacher. All of these designations refer to new points of experience. A man who has only one child that is only a few years old is an adolescent in father experience. Another man, who has a number of children who are all adult, or even married and themselves parents, is in the maturity of father experience. The younger father is in the process of parentage-maturing. The older man has reached maturity in this particular experience. Fatherhood-motherhood, as a new

turning point of identity, is established when the first child is born. The experiences between that time and the adulthood of the last child of the family is the growing-up of parentage. When the baby of the family has reached the status of a self-sustaining adult, the father and mother reach their maturity, as parents. The birth of each child into the family is, in turn, a variation of the basic parentage identity because each child brings in a different vibratory pattern on which the parents must, in the ensuing years, exercise their potentials of Love-Wisdom. The development of each child is coincidental with a different adolescence of the parents, as a fraternal husband-wife team.

Give yourself a little mind exercise on the word adolescent. Turn your attention to many phases of Nature and observe the processes of growing-upness: the growth of plants and trees and the maturing of their flowers and fruits; the development of young animals and birds; the unfoldment, even, of daytime and nighttime that follows the appearance of the Sun and the Moon on the Eastern horizon. The seeming arc in which the Sun and Moon travel across the sky from horizon to horizon is a natural symbol of manifestation and childhood, adolescence, maturity, decline and — with the disappearance of the luminaries below the Western horizon — transition. This is a natural sym-

bol of Cosmic Beauty because it symbolizes the essential pattern of all Life-expressions in their unfoldment of potentials, maturity and, finally, recession into subjectivity.

The subject of this discourse is the concrete application of the word adolescent as it refers to a specialized phase of human experience. It is the timing for manifestation of the Bi-polar essence of the individual. He manifests a new maturing of his physical organism, his emotional potentials and a most significant evidence of his karma. (We will for simplicity use the masculine pronoun *he* as the subject, but he will refer to any adolescent, male or female.)

The first mandala we will study is a very simple one: a circle with the horizontal diameter; the symbol for Aries at the left point, the symbol for Libra at the right point. From the standpoint of the ongoing-ness of the individual's life, this mandala is the arch-symbol of polarity, of which the Capricorn-Cancer diameter is the first basic variation. These two signs are masculine in the sense that they picture the dynamic individuality — capable of initiation causes — of male and of female, respectively. But, in relationship to Aries, Libra is feminine because she symbolizes the effect from (or reflection of) causes that were expressed by the Individuality.

The two radii which comprise this diameter, appearing as a single line, are the archetypes of the two semi-circles. All of the potentials of the first six houses (of the twelve-housed wheel) are implied in the Aries-radius. Those of the upper six houses are implied in the Libra-radius. The semi-circles are simply the unfoldments of resources initiated by these two cardinal signs. Therefore it is shown, in a way so simple as to be almost deceptive, that the horizontal diameter itself comprises the polarity-potential of the entire circle.

As a result of the generative action of the parents (Capricorn-Cancer) this line is an effect: horizontal, feminine, resultant, matter, the begotten. But as a symbol of dynamic expressiveness of the individual human, it is a cause — the effect of which is the Capri-

corn-Cancer diameter symbolizing maturity of the individual, during incarnation in parenthood or any other expression of life-giving-ness.

So now we see the magic of symbology — the Cosmic Principle of Cause-and-Effect, in bi-polar expression (both abstract and generic) pictured by one and the same line. Give this a lot of meditative thought with reference to your own experience as a human. Your expressions as an individual are symbolized by Aries. Your emotional reaction awareness of your compliment is Libra. But your expressions and your reactions are all you. Your complements are living symbols of those elements in your physical and generic being which have not yet been fulfilled by your individuality.

Now, in reference to the four-quadrant, twenty-eight-year cycle of the wheel, the period we designate as adolescence is the third quadrant — counterclockwise — from Aries, the one that is initiated by Libra. The generic elements which were subjectified in the prenatal period are now objectified by new octaves of emotional consciousness and outpictured by other humans. At this new birth, I AM is transposed — as a musician transposes into a different key — into WE ARE. The subject walks around in time and space and perceives parts of himself reflected by persons of complementary polarity-patterns. The scorn, bashfulness, antipathies, etc., which adolescents exhibit toward those of the opposite sex need not be objects of anxiety of parents. Fear is the normal, natural reaction of the human being when he is brought face to face with something he doesn't understand. However, when boys and girls respond to the power of attraction of each to the other, in bi-polar couples, we witness the charmingly ludicrous performances of young things trying to orient themselves in the distracting, fascinating dimensions of new emotional octaves. Such dramatizings, such tricks, such gigglings and weepings, such dreamings — both by day and by night — such new self-confidences and courages followed by their complete deflations, such vanities and true beauties,

such hopes and dissappointments, such starlightings and moon-glowings, such irritations and absent-mindednesses, such fantasies, and such ideals and worshippings!

Not only do the young things go through the travail of new Beginnings at this time — their parents do too! Sex-consciousness is attended by the need to understand sex. How do the parents, individually and as a team, deal with this phase (it is not essentially a problem except in their own minds) of their children's growth as individuals and their own as parents? Family-polarity really "goes to town" at these times. The son (and his girl-friend), the daughter (and her boy-friend), the parent who is husband-father (as well as older brother to his son because he has gone through the same experience himself) and the one who is wife-mother and older sister, all are in processes of union with their unfulfillments — individually, as couples, and as a family-group.

Sex education, as is any other phase of educative process, is symbolized by Gemini and the third house in the sense that any little child can learn the names and purposes of things concerning sex many years before he becomes adolescent. In the third quadrant of the wheel the educative process transcends the mere naming of things.

When the child becomes conscious of his sexual nature, his education must involve a learning to understand the principles of sexuality as they manifest in his being and in all Nature. When parents, because of congestions in ignorance, confine their sex instruction simply to names they fail their responsibility to their adolescent sons and daughters. Let us point our attention at the third quadrant of the mandala: Three signs are represented — Libra, Scorpio, and Sagittarius; add the symbols of the latter two to the mandala. Libra is the turning point, the new awareness of We Are. Scorpio, Fixed Water, is the desire to sustain the "we are" as its complement, Taurus, is the desire to sustain the individuality. Traveling through Scorpio is the releasement of generative resources at puberty, the physical changes, the magnetic processes of sexual attraction and

the instinctive urges to make the "We Are" manifested chemically in physical union. Scorpio symbolizes the resource of most intense aspiration to realize the ideal of uniting personality with soul. Anyone in love who addresses the beloved as my soul is not being just emotionally fatuous — he is putting into words a recognition that the vibratory nature of the loved one has ignited the lover's consciousness of spiritual identity.

Adolescence is the pre-natal period of parenthood and, as such, it is the timing for ignition of the person's inner ignorance and inner wisdom concerning the principles of generation and polarity-relationship. And, in this ignition, very important facets of secret karma are manifested. Karmic residues of unfulfilled relationship-patterns are brought out into the open after the dormancy of childhood. The adolescent's own latent fatherhood is now emerging as an effect from his expressions as husband-father in his last male incarnation. So with the girl — her previous wifehood-motherhood now reappears for further fulfilling. Since the father and mother have been, up to this time, the living symbols of man with woman, the emergences of adolescence can intensify the affectional patterns of the child's feelings toward either parent or both of them, or a latent animosity can now appear. The boy has become conscious of female as a Life-symbol, so it is to be expected that his feelings toward mother and sister will intensify — according to his generic elements — and a deeper sense of affection and comradeship toward the father and brother or a growing sense of rivalry toward them (as fellow males) can manifest. Also transferences of affection from husband to son or from wife to daughter can take place in the emotional patterns of the parents because the new adult male and new adult female can represent, to the parent of the opposite sex, a symbol of new love. Many times the mother tries to recompense herself for marital frustrations by extending her wife-love to her adolescent son and so may a man to his daughter. Absolutely nothing evil need be intended by these transferences but when they happen they are evidences or effects

from having repeatedly expressed according to emotional congestions. The often seen tragic congestions of intense mutual feeling of family pairs toward each other are evidences of past relationships of a deeply emotional type. The persons are nailed together by the magnetic attraction of unredeemed desire forces. If these attractions are not decrystallized by the exercise of mutual respect of individuality, then the relationships take on the coloring that we call generic complexes and the adolescent phase, in such case, results in a congestion in old patterns rather than a liberation for greater fulfillment.

If this period is to result in individual ongoingness, the parents must exercise their Love-Wisdom as never before and the adolescent must strive to learn more about the principles of generation and relationship than he ever knew before. The parents become teachers and the children become students. This is one of Nature's ways of encouraging impersonalization of the emotional attachments within the family organization. It is Uranus at work to decrystallize Scorpio-Taurus congestions from the past. The emotional and desire resources of the adolescent male and female must be encouraged to extend into the octaves of healthy individual mate love. The parent who seeks to discourage this development makes bitter karma. Parents who exercise this constraint do so because their own frustrated urges (intense desires) are permitted to transpose normal and natural protective concern into a voracious something compounded of possessiveness, egotism and fear. Herein lies one of the most important responsibilities of parents as thinking people. The woman who makes her son a substitute-symbol for husband and at the same time retains the status of wife to the man she married is deflecting the reality of her marital identity into something that resembles a terrible illusion. The same for the man who, in compensation for marital disappointments, makes use of his daughter's womanly affections and devotion. Such relationship mix-ups are tragic and human tragedy is summed up in congestion in desire-

ignorance. The transmutation of tragedy is release of congestions.

When the "We Are" — the marital individuality — of a husband-father-wife-mother team is maintained in mutual Love-Wisdom, the individuality of the son and daughter is automatically respected, since neither parent has need of emotional substitute symbols. Then instruction regarding facts and principles of love, marriage, and generation can be naturally, intelligently, and inspiringly given and absorbed. Hence the adolescent is rhythmically conditioned to enter the Sagittarius part of the third quadrant as he or she opens naturally to new realizations of old wisdom. From that, he/she is prepared, in consciousness, to reach the Midheaven and enter the fourth quadrant as an adult — a younger contemporary, as man or woman — of the parents. To give the instructions and to absorb it is to fulfill the Capricorn-Cancer line — fulfilling parentage responsibility and fulfilling the requirements of parenthood-to-be.

If learning calculations is the childhood of the astrologer, then his adolescence is the study of symbols in their individual and collective significance. Maturity is in outgiving of what has been learned. As consultant, writer, lecturer, and teacher, the astrologer is spiritual parent and he takes his place in the ranks of World-servers. In this service he is in the adolescence of his elder-brother-ship-to-be."

It is suggested, from the author's experience, that the study of the adolescent's chart be made in this way:

1. Careful analysis of each natal Moon-aspect; of squares and oppositions to planets in Cancer (ruled by the Moon) and their correctives.

2. Analysis of squares, oppositions, and correctives of aspects to the planet which disposes (rules the Moon-sign) the Moon.

3. Analysis of the seventh house of the horoscope as the resource of the I Am that emerges, in adolescence, as We Are; that which is to be fulfilled principally in the marital relationship.

4. List by careful calculations and in se-

quence all aspects made by the progressed Moon to planets which it legitimately aspects in the natal chart before and after it opposes its natal position the first time — approximately in the fourteenth year. Pattern this listing so that you are made aware of each corrective to every congested aspect. It is necessary to know to what extent the subject is capable of decrystallizing his desire-congestions.

5. Include in this listing every solar eclipse that falls in this period of the progressed Moon opposing its natal position even if the listing of progressed Moon aspects extends beyond the time when Moon opposes Moon and it could.

6. Include the date when Saturn, by last direct transit, opposes its natal position. This and progressed Moon opposition its natal position is the vibratory focus of the adolescent period — the building-in vibratory mechanism.

We suggest use of mandalas for focus of concentration in order to release your interpretative awareness of the subject's generic potentials.

I HAVEN'T GOT TIME

[Continued from page 344]

we allow ourselves the necessary time in the course of life.

The biographies of great personalities teach us that in order to ripen the fruits of our lives, we require the soul-breathing of time. In the genuine maturing of a personality the gradual emergence of the eternal being constantly reveals itself within the realm of the transitory frame of existence. To remain strong and healthy in soul, to develop presence of mind in all situations in life, we must grasp the ideal in the world and in ourselves, in its constancy and immutability, while it reveals itself in the course of time as an ever-changing and transforming essence; if we do not do this our soul drowns in the flood of appearances. If we succeed in peering through the veil of the transient towards the eternal, events will not overpower us when

they take on that tempo which appears to be increasing more and more. Then we are not delivered up helplessly to temporal happenings, but can find the steadfast point from which to survey calmly the changeable play of events. From such a position we can examine them, put them in order and as far as it seems advisable, convert them to our own use.

Ranier Maria Rilke expressed this in a letter in his own inimitable fashion. "Thus it is necessary, not only not to downgrade and disparage the here and now, but precisely because of its transitoriness, which it shares with us, to grasp these appearances and things with our innermost understanding and transform them. Transform? Yes, for it is our duty to impress this transitory, inform Earth so deeply, so passionately and with so much suffering into ourselves, that its being is resurrected in us 'invisibly.' We are the bees of the invisible. 'Nous butinons éperdument le miel du visible, pour l'accumuler dans la grande ruche d'or de l'Invisible.' (We seek devotedly the honey of the visible, to gather it into the great golden beehive of the Invisible.)"

"Time does not press — Eternity presses."

— Michael Bauer

LEO, THE FEAST OF THE ASSUMPTION

This month's ceremonial is the reenactment of Mary's Translation into the highest of the heavens, there to be crowned by the Christ, the Lord of Love and supreme Initiate of the Archangels. It heralds the glad time when mankind shall know the celestial coronation on its own behalf. Man is a little lower than the Angels, and, as St. Paul has said, we cannot even imagine what he will one day become, for it surpasses human experience and is intimated only in the heavenly ceremonials.



THE CHILDREN OF LEO, 1981

Birthdays: July 23 to August 23

Second of the fiery triplicity, the sign Leo represents fixed-fire and is symbolized by the lordly lion, often referred to as the king of beasts. This is thus the *royal* sign of the zodiac, ruled by the life-giving Sun. Those born with a well aspected Sun in its sphere of influence are ambitious, aspiring, generous, and noble hearted. They make fearless leaders, enjoy the limelight and mixing with other people. They are high-minded and trustworthy, and have little patience with the underhanded and dishonest.

Leo natives have strong and lasting affections, and the more evolved Leo native is capable of great self-sacrifice for those whom he loves. Leos make true and generous friends, loyal mates, proud and fond parents, and a magnanimous enemy.

The fixed quality of this sign imbues its natives with tremendous will power, so that they usually win their way to the top in spite of handicaps or obstacles. Fixed and determined in their views and opinions, they will support a chosen cause with great enthusiasm and work for it to the end. For this reason they are often found among the pioneers of humanity.

When the Sun in Leo is afflicted, the native is apt to be conceited, domineering

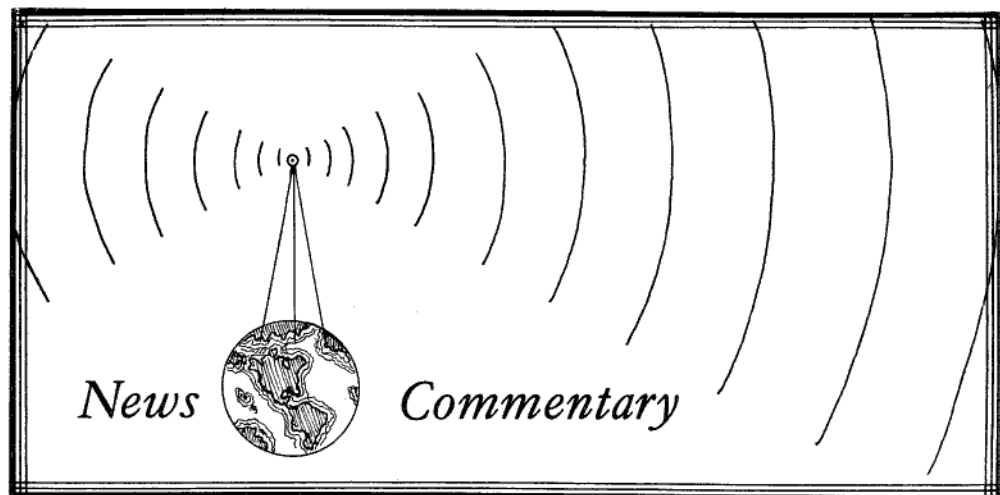
and bombastic, an amorous, unfaithful husband or wife, an untrustworthy friend — one capable of stooping to any meanness. The temper will be uncontrolled and apt to give difficulty.

The well aspected Sun in Leo indicates a capable executive, teacher, publisher, actor, or orator. Many surgeons, singers, and entertainers are also to be found among the Leo natives, their great physical vitality and endurance being of advantage in these professions.

The Sun rising in Leo, unafflicted, gives a body of wonderful strength, vitality, and recuperative power. Pride is expressed in every movement; the expansive chest, massive shoulders, strong arms, and the large head contrast with the more slender muscular under-body.

Leos are easily managed by those understanding the emotions, which are both their strength and their weakness. One needs only to play the right melody upon their heartstrings.

Leos make fine executives, actors, teachers, publishers, and captains of industry. Singers and surgeons are also to be found among these natives, their physical strength and stamina being of advantage in these professions. If the Sun be afflicted in the Leo chart, care should be taken that the heart is not over-taxed.



Heart Surgery and the Mind

Surgery to repair damaged or diseased hearts is one of modern medicine's greatest achievements. As many as 150,000 Americans undergo coronary-bypass or other forms of cardiac surgery each year and, for most, the result is a new lease on life. But heart specialists have come to realize that patients recuperating from such operations are prone to peculiar emotional problems. They often become delirious, have strange dreams and hallucinations and may suffer enough anxiety and depression to contemplate suicide.

As many as a third of heart-surgery patients experience postoperative emotional trauma. It usually begins about two days after the procedure and ends within a week or so, but many patients never lose the fear that the hallucinations and depression could return at any moment. The problem is serious enough that heart specialists, psychiatrists and psychologists around the world recently formed an International Consortium on Cerebral and Psychopathological Dysfunctions Following Cardiac Surgery. The consortium hopes to persuade doctors and nurses in intensive-care units to monitor patients' mental rhythms as carefully as they now keep tabs on their heartbeats and respiration. "If you're interested in taking physical pain away, you should also be inter-

ested in taking away the emotional pain," says Dr. Richard J. Cleveland, a surgeon at the Tufts-New England Medical Center in Boston.

For the susceptible patient, the emotional effects of cardiac surgery can be devastating. Dr. Richard S. Blacher, a Tufts psychiatrist, recalls a 55-year-old housewife who seemed to be recovering uneventfully from a valve operation. But three days later she began to have difficulty concentrating or remembering. She dreamed of death. Then she hallucinated, hearing voices and seeing demons crawling through her window. Finally, she became paranoid, convinced that her nurses were planning to kill her. Blacher, who is one of the few psychiatrists to be assigned to a hospital thoracic-surgery unit, explained to the woman that hers was a common experience and would be short-lived. With counseling, her symptoms disappeared.

Prompt attention to such emotional problems can have important implications for a patient's physical safety. Severely agitated patients may rip out their intravenous tubes, for example. Anxiety may also cause the body to release excessive amounts of the hormone adrenalin, which can trigger lethal cardiac arrest. And in the long run, the memory of the experience might lead a

patient to refuse to undergo further surgery, thus endangering his life.

Why do heart-surgery patients seem uniquely susceptible to emotional trauma? Blacher points to the psychological significance of the heart. "It's a very special organ," he says. "People commonly think of it as the seat of emotions. In our minds, the heart overrides everything." In addition, cardiac surgery usually means that the heartbeat must be stopped and blood circulation turned over to a complex heart-lung machine. For this reason, some patients believe — consciously or otherwise — that they actually "die" during the surgery and are "reborn" afterward. Such fears would fuel the already fulminating anxiety the patient might feel prior to surgery. A 45-year-old social worker was convinced that during surgery she would have to decide between rejoining her father, who had died when she was 10, or returning to life. "It was a hell of a conflict," says Blacher. After discussing these fears with the psychiatrist, the woman went ahead with her operation and recovered without ill effects.

There are, however, more tangible reasons for emotional trauma. Heart patients undergo an especially tough ordeal while recuperating. Typically, they must put up with multiple tubes, catheters and electronic monitors and must endure the constant bustling about of the staff. "It doesn't matter what time of day it is, something is always going on, somebody is always manipulating the patient," says Cleveland. As a result, the patient feels trapped and unable to express anger and frustration.

Certain personality types are especially prone to postsurgical symptoms. Dominant and fiercely independent people tend to suffer, according to Dr. Donald S. Kornfeld of New York's Columbia Presbyterian Medical Center. They find it hard to accept a passive, dependent posture. It is important in such cases, says Tufts's Blacher, for attending nurses and doctors to draw the patient out and make him express his feelings — asking, for example, whether he is having particularly vivid dreams or is having trouble distinguishing dreams from reality. Allen E. Willner, a psychologist at New York's Long

Island Jewish-Hillside Medical Center, recently devised a quiz to predict which patients are most likely to develop postsurgical emotional trauma. Such a test may actually save lives. Willner and his colleagues have found that patients who suffer psychological problems before or after surgery and score low on the test show a sixfold higher mortality rate than those who don't. If they can be spotted in advance, precautions can be taken.

By Matt Clark with Dan Shapiro,
Newsweek, May 25, 1981

To the occult scientist, the heart is much more than "the seat of emotions" or even an organ responsible for circulating blood through the body. The occult scientist knows the heart to be the repository of the seed atom, the home of altruistic love, and the secondary vantage point of the Life Spirit.

The seed atom rests in a chamber in the left ventricle, near the apex, where it swims in a sea of the highest ether. The force in that atom, like the force in all other atoms, is the undifferentiated life of God; without that force the mineral could not form into crystals and the plant, animal, and human kingdoms would be unable to form their bodies. The force within the seed atom moves the heart and keeps the organism alive. This force has been immanent in every dense body possessed by the particular Ego to whom it is attached, and upon it are inscribed all the experiences of that Ego in all its lifetimes. For this reason alone, it is obvious that the heart is far more significant than the average person — or the material scientist — could begin to suspect.

Then too, we are told that the blood, the vehicle of the Spirit in the body, always is in closest touch with the Life Spirit, the spirit of love and unity; therefore the heart is the home of altruistic love. "The Life Spirit has its seat primarily in the pituitary body and secondarily in the heart, which is the gateway of the blood that nourishes the muscles."

Is it any wonder then that, given the acute sensitivity of the heart to the higher

realms, physical tampering with this organ, even with the most laudable of motives, seems often to result in a distortion of the person's attitude and outlook? Of course heart surgery is a serious *physical* matter with regard to the system, but this is only part of the story. The spiritual side, too, may well be affected and, in view of this, "unreasonable" fears or depression may be even more tenacious a part of the patient's post-operative recovery process.

It is interesting, too, to note the implication, in the headline of this article, that the mind is responsible for this form of the heart patients' distress. As we are told in the *Cosmo-Conception*: "The chasm that stretches between mind and heart yawns deep and wide and, as the mind flies on from discovery to discovery in the realms of science, the gulf becomes ever deeper and wider and the heart is left further behind." The mind demands a material explanation for all phenomena while "the heart feels instinctively that there is something greater, and it yearns for that which it feels is a higher truth than can be grasped by the mind alone." This dichotomy between heart and mind lies at the bottom of most human troubles, from individual inability to get along with a neighbor and the craving for satisfaction of lower desires to war itself.

Heart and mind must be — and in the course of evolution will be — united. Cooperation between the two will be attained and perfected and man then will have attained to a fuller understanding of himself as a cosmic, eternal being. Disobedience of natural Law — the cause of all disease — automatically will cease in the light of this broader comprehension, and the need for heart surgery and all other medical treatment will disappear. Then mankind will no longer need to concern itself with the enigmas of illness and its aftermath.

A KID'S-EYE VIEW OF BROKEN HOMES

When schoolteacher Eric Rofes discovered that fourteen of his twenty students at

the Fayerweather Street School in Cambridge, Mass., came from broken homes, he decided it wouldn't be inappropriate to have the class study something that was already a part of their lives — divorce. In the process, his students came across a gaping hole in the literature: there were no firsthand accounts of what children go through when their parents split up. Rofes's resourceful youngsters set out to fill that void by recording their own angers, fears and insights about divorce. Last month they published the result: "The Kids' Book of Divorce: By, For and About Kids."

Their book offers a mixture of comfort, helpful hints and hard information on subjects ranging from the legal aspects of child custody to "Loving Your Gay Parent." "It's helpful because we talk about our own experiences and it makes kids feel they're not alone," says Laura Spiro, 15, one of the book's twenty co-authors. As Laura says, the book talks about things adult-written books overlook — "like how it feels when a friend comes to your house and there are boxes all over the place and your father's about to move out." Youngsters accustomed to hearing platitudes on family life may also find it reassuring to read that anger is a normal response to a broken home. "A girl in our class," notes the book, "sometimes feels like introducing her father's girlfriend as 'that a----- who sleeps over once in a while'."

Along with learning the mechanics of putting a book together — research, interviewing, organizing and writing — the young authors learned a lot about themselves. In the process of compiling it, says Tom Begner of Lewis Publishing, which handled the book, "the kids had to face their own emotions squarely and with depth." For Laura Spiro, working on the book meant "stirring up old memories. You had to think about things you haven't thought of for a while and deal with them." What's more, some research discoveries were frustrating. Martin Albert, who worked on the chapter on separation agreements, learned that "there isn't much I can do [about the agreement] if I don't like it, because who's going to listen to me? I'm a kid." To preserve the

emotional immediacy of the children's writing, the publishers strove to keep their editing to a minimum. "The book is still not 100 per cent grammatical," says Phyllis Blocki of Lewis Publishing, "but we didn't want to put words in the kids' mouths."

by Eric Gelman with Marsha Zabarsky
Newsweek, June 8, 1981

The information that over 2/3 of the children in a single class come from broken homes seems incredible to us, even in this age when divorce and the abandonment of family responsibilities have become norms of human behavior. Perhaps this is higher than the national average; we certainly hope so although we do not know the most recent figures. Nevertheless, if this statistic is any criterion at all, it is obvious the nation's children do need comprehensible and practical information on coping with this trend. In one sense, who can better supply such information than the child-victims themselves?

One of the salient factors of the Rosicrucian Philosophy, reflecting a fundamental cosmic phenomenon, is the emphasis placed on the Law of Cause and Effect. It may be "old hat" to many of our readers, but we repeat once again: every human being will reap exactly what he or she sows, down to the most minute particular — if not in this life, then in a future life. Those who bring disillusion, turmoil, and agony into their children's lives because they do not find it possible to live with their marriage partners for reasons which, once all the rationalization and legal jargon have been stripped away, are more often than not simply and basically selfish, are creating severe debts of destiny for themselves.

MAX HEINDEL'S MESSAGE

[Continued from page 360]

but wisdom is profitable to direct." The line of least resistance, so long as it is clean and honorable, is always the best. Therefore, "Love your enemies, do good to them that spitefully use you."

It is good practical business policy to try to reconcile those who do us harm lest they do more — and it is better for us to get over our ill feeling than to nurse it, for whatsoever a man soweth that shall he also reap, and if we sow spite and meanness, we breed and beget in others the same feelings. Furthermore, all these things will apply in private life and in social intercourse just as in ordinary business. How many quarrels could be avoided if we cultivated the virtue of meekness in our homes; how much happiness would come into our lives if in our social and business relations we learned to do unto others as we would that they should do unto us!

There is no need for the great mental strain that so many of us are working under concerning what we shall eat and what we shall drink. Our Father in Heaven does own the Earth and the fullness thereof; the cattle on a thousand hills are His. If we learn truly to cast our cares upon Him, there is no doubt that the way out of our difficulties will be provided. It is a fact, acknowledged by all authorities who have investigated the subject, that comparatively few people die from lack of necessities of life, but a great many die because of overindulgence of the appetites. It is the practical experience of the writer and numerous others that if we do our work day by day as it appears before us, faithfully and to the best of our ability, the where-withal for the morrow will always be provided. If we go according to the instruction of the Bible, doing all "as unto the Lord," it does not matter what line of honest work we follow; we are then at the same time seeking the Kingdom of God. But if we are only time servers, working for fear or favor, we cannot expect to succeed in the long run; health, wealth, and happiness may attend us for a little while, but outside the solid foundation of the Bible there can be no lasting joy in life and no real prosperity in business.



Readers' QUESTIONS

About the Memory

Question:

What is the nature and value of memory from the occult point of view? Can one's memory or ability to recall be improved, and if so, how?

Answer:

Yes, one's memory or ability to recall can be improved. Daily practice in memorizing and in recalling events in minute detail is of much value in improving the memory, as well as in storing uplifting, reassuring thoughts in the subconscious for future use. The evening exercise of retrospection, in which the aspirant recalls the events of the day in reverse order, praising where praise is due, blaming where blame is due, also is of great value in improving the memory. Exercise of the memory is of tremendous spiritual value because it helps to extract the intellectual soul, which is food for the spirit, from the vital body. The intellectual soul nourishes and develops the Life Spirit — the love-wisdom principle which includes the imaginative power and the intuition.

In the Western Wisdom Teachings we are taught that memory first found expression through an internal picture consciousness. Later, when a physical brain had been formed, it became the localized seat of this faculty. In the Lemurian Epoch of the Earth Period we first learned to use the brain as an instrument for recording past events.

There are three kinds of memory: conscious, subconscious, and superconscious.

The conscious memory is the record made by the five senses. We look about us in the world. We see, hear, taste, smell, and feel things. These impressions are engraved upon the cells of our brains, and we are able consciously to call them back in varying degrees of accuracy. This memory is extremely capricious and unreliable for most people, however. Our interest in and degree of attention given to an object determine to a large extent the ease with which conscious recalling is done.

The subconscious memory consists of the records made upon the negative atoms of the reflecting ether of the vital body and thence upon the seed atom of the dense body, in the heart. Just as the ether carries to the sensitive film in the camera an accurate impression of the surrounding landscape, including the most minute details regardless of whether the photographer has observed them or not, so also does the ether contained in the air we inspire carry with it an accurate and detailed picture of all our surroundings. This picture is absorbed by the blood, and as the blood passes through the heart, the record is indelibly inscribed upon the sensitive seed atom which is located in the left ventricle of the heart near the apex. The forces of that seed atom are taken out by the Spirit at death and contain the record of the whole life in most minute detail so that, regardless of whether we have observed the facts in a certain scene or not, they are there. The exer-

cise of the memory, by which are linked together past and present experiences and the feelings engendered thereby, causes the growth of the intellectual soul.

There also is a superconscious memory. This is the storehouse of all faculties acquired and knowledge gained in previous lives, though perhaps latent in the present life. This record is indelibly engraved on the Life Spirit. It manifests ordinarily, though not to the full extent, as conscious and character, which ensoul all thought forms, sometimes as counsellor and sometimes compelling action with restless force even contrary to reason and desire. Sometimes, in the form of intuition or teaching from within, it impresses itself directly upon the reflecting ether of the vital body. The more readily we learn to recognize it and follow its dictates, the more often it will speak to our eternal welfare.

"PUNISHMENT" OF PARENTS

Question:

When a child is born with a diseased body, are not the parents being punished? They are required to give birth to a diseased child in order that the child can work out its own destiny when they were not to blame for its trouble.

Answer:

Before a child comes to birth, with the assistance of the Recording Angels it selects its future parents so as to enable both child and parents to discharge some of their debts of destiny.

Egos coming into the world can have a dense vehicle only of the sort to which they are entitled by their actions in previous lives. If these lives were lived in accordance with cosmic law, the Ego is entitled to a healthy, well-formed body; if it has violated this law, it has not earned a healthy body and is therefore born into one which is either diseased or susceptible to some kind of physical ailment.

Children always are attracted to parents who can give them exactly the kind of body to which they are entitled. If the destiny of an incoming Ego requires that it be born into a body susceptible to disease, then it comes to rebirth through parents who already have that disease or some weakness which may be transmitted to the child.

Generally speaking, the relationship of child and parents is determined by association in past lives. We all owe debts of destiny to other individuals because they have rendered service to us in former lives. In many cases, such individuals were our parents. Therefore, when the time comes for some of these people to select their parents for a new Earth life, the Law of Destiny often requires us to serve them in that same relationship.

At the present time this is the general condition that prevails. Later in the course of evolution, when a greater portion of our debts have been paid, the Law of Destiny will not operate in such an inflexible manner. Then each Ego will be allowed a greater range of choice in the selection of its parents, for the selection will not depend so entirely on past associations. The element of Epigenesis will enter in to a considerable extent.

Thus it is evident that the parents of diseased children are not punished for something for which they are not responsible. In previous lives they, too, sinned in various ways, and the fact that a diseased child comes to them offers them an opportunity to pay a debt of destiny which they had previously incurred in relation to that particular Ego. There is no injustice in Nature. If there were, the cosmos could not endure, for an unbalancing of the forces of destiny which are cosmic in nature would play havoc with the evolutionary scheme.

Justice in evolution is achieved through the activity of the great Beings known as the Lords of Destiny, who see to it that all causes generated by all evolving Egos are kept in a perpetual state of equilibrium. This they do with the help of their innumerable assistants on the invisible planes, bringing exact justice to every individual.

WHY MUST YOUNG PEOPLE DIE?

Question:

My friend has just lost her 19-year-old son to cancer. She is heartbroken and wants to know why he was taken so young. Can you give a possible answer?

Answer:

The most comforting information you can offer your friend is that actually there is no death. Only the form dies; the Spirit that inhabits the body is eternal. As stated in the Western Wisdom Teachings, birth and death should be "regarded as the shifting of man's activity from one world to another, and it depends upon our own position whether we designate such a change birth or death. If a man enters the world in which we live, we call it birth; if he leaves our plane of existence to enter another world, we call it death; but to the individual concerned, the passage from one world to another is but as the removal to another city here; he *lives*, unchanged; only the exterior surroundings and conditions have changed.

In general, the length of life is determined before the Ego is born into the Physical World, and his archetype is "wound up," so to speak, to last for the length of time that the Recording Angels deem best from the standpoint of the lessons and destiny that belong to that particular Ego. In the heaven worlds we all work at learning to build our bodies (although we do have help with this task), and we build the kind of bodies that we are able to build. The imperfections therein seem to indicate that we either had not learned to build a better body or had violated the laws of God in such a way that the archetype of the physical body has been affected in its formation. If a person develops a disease, it means that he has not yet cleansed himself of the spiritual imperfections that result from violating God's laws.

Occult philosophy teaches that: "Disease is really a fire, the invisible fire which is the Father, endeavoring to break up the crystallized conditions which we have gathered in our bodies. We recognize fever as a fire, but tumors, cancers, and all other diseases

are really also the effect of that invisible fire which endeavors to purify the system and free it from conditions which we have brought about by breaking the laws of Nature."

Parents who study occult philosophy come to take a more impersonal attitude toward their children. They learn that the children do not really belong to them, but that they are given the privilege and opportunity to provide love and care for the child until it can take care of itself. Thus they are prepared to face the loss of the loved one with optimism and with the faith that the child or young person will be well cared for in its new surroundings. These parents know, too, that they will help their departed children with loving and cheerful thoughts, but they will hinder them if they show themselves to be overwhelmed with grief.

RELATIVE'S SUDDEN, INEXPLICABLE "HATRED"

Question:

My son recently died of cancer. During the last months I was with him much of the time, as was his wife. We come from a loving family, and I showed him my love as much as I could. He died peacefully, in acceptance and understanding, for which I am grateful. What I cannot fathom is my daughter-in-law's dislike, even hatred, for me, of which I was completely unaware until the last period in the hospital. Then she gave full vent to her feelings, even asking that my husband and I be put out of the hospital. Her excuse for her attitude to me was "that I gave too much of myself and loved too much and she could not do it." This is so irrational and unexpected that I am baffled. I will pray for her, but I can't understand. Have you any ideas about this?

Answer:

We join you in prayers for your daughter-in-law, and ask that healing will come to her heart. We can see how difficult it is for you, a loving person, to comprehend what you believe to be her "hatred," but we think that her excuse to you gives more of a

clue to her attitude than might at first be perceived. In fact, in a way we are a bit surprised that she could bring herself to admit what evidently is the heart of her trouble: that you can give so much of yourself in love and care while she cannot do this.

Unfortunately, there are people who literally are unable to express love for their fellow men as they should. Their "heart side" simply has not developed to the point at which they can "take others unto themselves" as you evidently find it so easy to do. As these people evolve, they become very aware of their great lack. Their conscience bothers them about their coldness, and they have a great inner yearning to express love whether or not they are consciously aware of this yearning or would admit it if they were. They find it agonizing to watch other people show love easily and selflessly, and their suffering is much greater than they are likely to admit or than anyone else would think.

Because of their embarrassment and their self-disgust as a result of all this, they are quite likely to assume an even colder guise and express what may seem to be hatred or intense dislike of the very people whom they secretly wish to emulate. This hatred, then, is not really hatred at all, but the manifestation of their own extreme suffering. If ever the right note is struck by a compassionate observer who truly understands the situation, the floodgates of that individual's love — which *is* there, albeit latent — can be opened, and the heart side of that person's nature then will begin to blossom. In time, we are sure, this will occur with your daughter-in-law.

FORGIVENESS OF SIN

Question:

Please explain the occult interpretation of the doctrine of forgiveness of sin as taught in the New Testament.

Answer:

A record of each thought and deed of every individual is impressed on the seed atom of the physical body of that individual. The seed atom is located in the left ventricle

of the heart, at its apex. At the time of death, this record is transferred to the desire body, which is the vehicle of feeling.

In the ordinary course of evolution, man passes into Purgatory after death and expiates the sins inscribed in his desire body. Later, in the First Heaven, he assimilates all the good also inscribed there. However, through repentance for sin (a cardinal tenet in the Christian Teaching), reform, and restitution in every way possible, he is able to wipe out the record of his evil deeds before death. In this way, he can keep that record from being transferred to the desire body at the time of his death transition. Consequently, when he passes through the region of Purgatory, he does so without pain.

Thus we see that each one of us is responsible for the forgiveness of our sins. The Christ brought the impulse to better, cleaner living, but we are required to respond to that impulse and thus erase the record of our violations of cosmic law.

THE THORN SHARPENER

[Continued from page 384]

the work. And Egbert, who had never before thought very hard about helping someone in trouble, suddenly jumped up.

"First I'm going to transplant this grass so it doesn't cover you any more," he said.

Egbert looked around and discovered a bare spot on the hill not far away, where the tall grass would look especially good. He dug a hole for it with his hands, and then carefully transplanted the clump of wild grass. Then he went back to the rose bush and sat down on a stone nearby.

"How do you feel now?" he asked.

"Ummmm — that sun is so warm," smiled the little bush, stretching. "I almost feel like growing some more."

"Oh, yes," said Egbert, "you'll grow now. You're awfully pretty, but you could be just a little bit bigger. And the next thing to do is get your thorns sharpened."

They sat quietly for a few minutes, the little bush stretching in the sunlight and Egbert making his plan. Then he jumped up.

(To be Continued)

Book Reviews



One Child, by Torey L. Hayden, G. P. Putnam's Sons, 1980

This is the incredible true story of an abused, terrorized six-year-old girl and the teacher whose compassionate understanding and skill brought her out of her shell and into the light and joy of happy childhood. Sheila had been abandoned on a freeway by her mother when she was four. She lived with her beer-drinking father — who claimed she was another man's child — in a migrant labor camp, with no friends, no toys, no nutritious food, and knowing well only whippings and abuse. At six she tied a younger child to a tree and set him on fire, thus causing the authorities to "sentence" her to a state institution as soon as a place could be found.

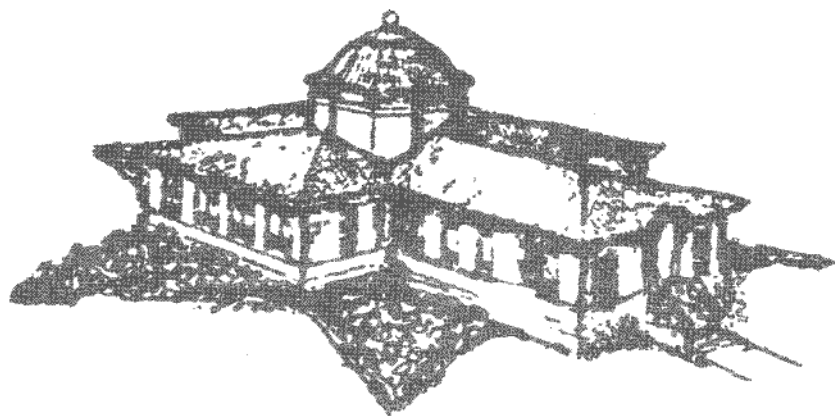
Torey Hayden, a teacher of exceptional ability in working with disturbed children, conducted a class of eight youngsters with debilitating emotional problems. While waiting for a place in the state institution, Sheila became the ninth child in that class. Miss Hayden here provides a riveting, indeed staggering, portrayal of the odds against which she struggled, the unorthodox methods used to overcome these odds, and the success achieved not only with Sheila but also with the other children.

Miss Hayden evidently is not a conventional teacher, and admits that her principal found it difficult to condone such things as her "sloppiness" and the facts that she wore jeans to class and encouraged the children to call her by her first name. But this very lack of conformity seems to account for much of her success with children whose own lack of conformity made them misfits and outcasts in their families and among their peers. Of course Miss Hayden had the

requisite educational and psychological training but, even more, she had a heart big enough to embrace all her charges and an intuitive understanding of how to reach "unreachable" youngsters and how to deal with the unexpected. This presupposes dedication and hard work in previous lives, for it certainly seemed that, although she probably didn't know it, Miss Hayden was in frequent touch with the World of Life Spirit, where the "right answers" always are to be found.

Sheila herself, once her outer layer of mistrust and hostility carefully and lovingly had been peeled away, proved to have an astonishing degree of intelligence, as measured both by IQ tests and by abilities she already had cultivated under her grimy and seemingly "hopeless" exterior. As Miss Hayden later was to write: "Hardly a day goes by in my work that I am not influenced by something that occurred in the six months I spent with Sheila. Her courage, her strength, and her inadvertent ability to express that great gaping need to be loved that we all have, had a profound effect on me."

Sheila entered the class as an unwashed, terrified, defensive, destructive creature (for she then hardly could have been called a "child" in society's conception of that word) and emerged as a clean, radiant, often happy little girl academically skilled beyond her years and surprisingly caring in her relationships with others. Not that all her problems were solved — but a "miracle" nevertheless had been wrought and she now was able to take her place and hold her own in a regular school with "normal" children. And, as the esoteric student knows, "miracles" are caused by the ability to work to the full with natural Law, chief among which is the Law of Love. It will be a rare reader who finishes this book dry-eyed.



The Healing Work of The Rosicrucian Fellowship

David L. Duffy, M.D.

Preach the Gospel and heal the sick." That is our commandment. The Gospel is the understanding of the laws of God. Sickness involves ignorance and disobedience of the laws of God. Healing is the alleviation of sickness by helping men and women understand and live by the laws of God. "Preach the Gospel and heal the sick" can be translated into the commandment: speak the truth and help men live by the truth.

Max Heindel received a modern version of the Gospel attuned to an age of material science and religious skepticism. He shared it with us in *The Rosicrucian Cosmo-Conception* and his other writings. He preached the Gospel during the troubled period of World War I. He laid the groundwork for making the Rosicrucian Fellowship a School of Healing. He died before the Healing Temple at Mount Ecclesia was built.

During the period prior to and during World War I, Max Heindel attracted a group of people willing to dedicate themselves to lives of service. Because of the mass killing of persons in the war, helpers were needed on the inner planes to receive and comfort vic-

tims, as well as to help alleviate the suffering of those grieving the loss of their loved ones. It was revealed that healing work could be carried out by a band of Invisible Helpers under the direction of the Elder Brothers of the Rose Cross. The method of healing involves energizing and repairing the vital body of the patient who had asked for assistance. The patient made his request by writing a note and signing his name with fluid ink. Through the fluid ink a sample of his vital ether was made available to the Invisible Helpers. The ether revealed to the Elder Brothers and the Invisible Helpers the state of health of the patient and gave them access to the patient's vital body to carry out the healing work.

Under the direction of the Elder Brothers and physicians working on the inner planes, Invisible Helpers participated in the healing work. Members of the Rosicrucian Fellowship who had shown sufficient dedication were trained and utilized for healing work while asleep at night. Most participants did this work unconsciously, not remembering in the morning what they had done. Some participants, through self-forgetting

service had developed the higher ethers of their vital bodies, and were able to remember their inner plane experiences. They earned the privilege of becoming self-conscious Invisible Helpers.

From the time of World War I through the present day the healing work of the Rosicrucian Fellowship has continued. Through correspondence requests for healing written in fluid ink are acted upon by the current band of Invisible Helpers.

When Max Heindel founded the School of Healing at Mount Ecclesia he looked forward to the time when members of the Fellowship would form a dedicated band of Visible Helpers with the love, skill and courage to preach the Gospel and heal the sick in the modern world. When a sufficient number of members were truly living lives of service, Max Heindel foresaw the time when the Healing Force would be made available on the material plane.

The time has come to prepare ourselves to address the spiritual malaise that besets the modern world. Disease, violence, fear, anxiety and pain are increasing day by day. If true spiritual Fellowship is the only panacea for the world's woe, it is up to us to build that Fellowship and make the panacea available to the world.

How then can we begin to build the Healing Force of spiritual Fellowship? First we should give attention to the words of the Christ:

"No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon.

"Therefore I tell you, do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than food, and the body more than clothing? . . . But seek first his kingdom and his righteousness, and all these things shall be yours as well. . . .

"Judge not, that you be not judged. For with the judgment you pronounce you will be judged, and the measure you give will be

the measure you get. Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own? . . .

"Beware of false prophets who come to you in sheep's clothing but inwardly are ravenous wolves. You will know them by their fruits. . . ." (*Matthew 6:24-33; 7:1-16*)

If we truly seek to bear the fruit of Fellowship, let us set out to acquire skills and develop talents to put to use. Healing involves knowledge: medicine, science, psychology, religion, literature, music, and art.

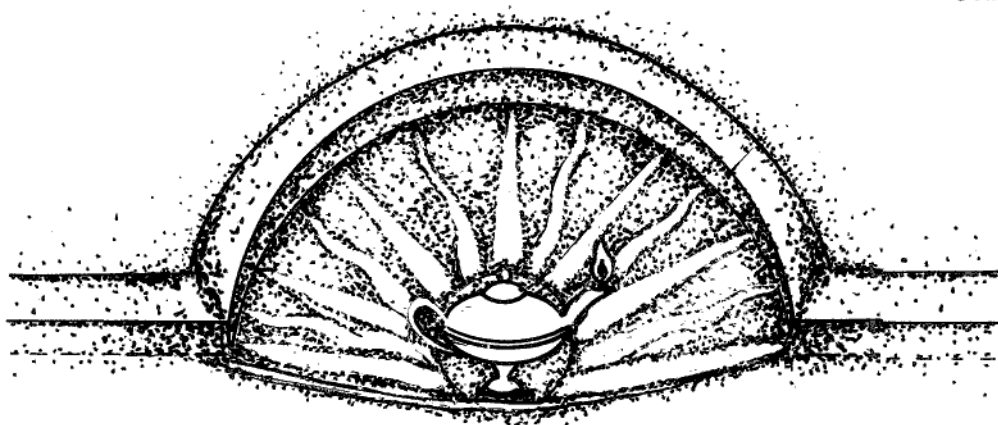
Healing involves skills of communication: writing, speaking, teaching, listening, encouraging, exhorting, and loving.

Healing involves good health and energy to give to others: physical endurance, emotional equipoise, mental clarity, self-reliance, will and imagination. Healing involves the skills of overcoming evil with love: faith, patience, courage, understanding, hope, honesty, optimism, and forgiveness.

First acquire something to give to the world. Let the Teachings be your guide, your dream, your goal, and your life.

When you have something to give, go out into the world and say, "Here I am." Gather experience, Work closely with your enemies. Get in touch with those in need. Learn how to bridge the gulf between the oppressors and oppressed, the wise and the ignorant.

If, after you have toiled, suffered, and struggled, you have still retained your faith, love your enemies, and are devoted to the Teachings, then you will be ready to become a Visible Helper. Then you will be capable of contributing to the healing work of the Fellowship which Max Heindel foresaw. When at last we band together as Visible Helpers preaching the Gospel and healing the sick in the modern world, we can dedicate ourselves to yet a higher goal: that spiritual healing be spread throughout the world in hospitals, medical schools, and other institutions so that science and religion may be once more reunited for the betterment of mankind.



Mental Surgery

We must, indeed, marvel at the wonders of modern surgery — the genius and ingenuity manifested in the increasingly minute and complex operations which affect the delicate tissues of the brain and other organs of the human body so that amazing adjustments are made. Temporarily better health and happier lives thus result. However, as truly marvelous and admirable as are these accomplishments, they must take second place to the miracles of surgery possible by means of the mind. Fully understood, the possibilities of mental surgery are indeed breathtaking.

The power of thought is as yet but dimly perceived and understood by the majority of people, but the coming years will bring increasing knowledge of this growing force in man. Already the pioneers are demonstrating the power of the mind in healing physical and mental ills.

When we understand, as occult philosophy teaches, that actually every thought we think is taken up by the blood and crystallized in our bodies and the situations about us, we may then realize how extremely vital it is that we learn to think according to Divine Law. If we want our bodies to function harmoniously and efficiently, then we must establish the positive, constructive thought patterns of cheerfulness, trust, thankfulness, etc. This can be done by repetition — a daily emphasis on the thoughts we

wish crystallized in our vehicles and environment.

Such mental-emotional illnesses as jealousy, cruelty, hatred, greed, resentment, worry, retaliation, etc., may be entirely eradicated by establishing vibrations of love, faith, forgiveness, and their like in the mental and emotional bodies. Case histories of such healings are becoming more and more numerous, and they have the advantage of being less expensive as well as permanent instead of temporary.

Truly, 'as he (man) thinketh in his heart, so is he' — mentally, emotionally, and physically.

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 P.M., and Pro-Ecclesia at 4:15 P.M. when the Moon is in a cardinal sign.

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*.

August 4-12-19-25



Dagmar Frahme

(Part I)

Egbert was really not grown up enough to have a knife yet, but he had begged and pleaded so hard, and had promised so faithfully to use it only in the right way, and had made such a nuisance of himself, that Nicholas finally said, "Oh, all right." Actually, Nicholas didn't think it was a good idea, but he was so busy supervising the work of all the Fairies, and keeping a special eye on the dandelions who were threatening to get completely out of hand, and counting apples, that he was willing to do almost anything to get Egbert "out of his hair."

People — that is, Fairy people — were always trying to get Egbert "out of their hair." He was the youngest of the Fairies, and what a problem he could be! He couldn't be trusted to finish even the simplest job. Early in spring, when Nicholas had asked him to loosen the soil around the tulip bulbs so that they could get their heads out more easily, he worked for about five minutes and then went off sliding on the ice that was still left on the pond. Nicholas had to finish the job himself. Egbert was really in disgrace after that, and no one let him do any work at all.

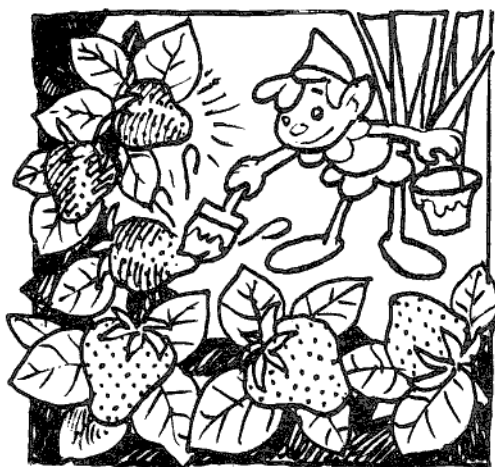
This made Egbert — who deep down inside meant well even though he never seemed to care about doing a good job — very unhappy, and he began to tease to be allowed to do something. Nicholas said no, but Nina, who always felt a little sorry for Egbert and

tried to be his friend even at the worst times, said she would be responsible for what he did if he could work for her. Nina was in charge of the painting brigade and she and her helpers did such a wonderful job that their flowers seemed to be the brightest and prettiest of any for miles around.

It was just about time for the strawberries to turn red, and Nina thought that would be the perfect job for Egbert. He would have just one can of paint and one color, he would work close to the ground so there would be no danger of his spilling paint all over leaves and flowers, and the strawberry patch was right next to the apple tree where she herself would be working and could watch him — so how could anything go wrong?

How, indeed!? To make a long story very short, Nina had to leave the apple tree and help with a rush job painting some roses who weren't scheduled to open for two more weeks, but whose buds were already so fat they were going to burst open any minute. Then Egbert, who had worked surprisingly well and finished about a quarter of the strawberries, began to think how nice it would be if he would surprise everybody and paint the rest of them all different colors. So he took his bucket of red paint back to the shed, and brought out instead buckets of purple, yellow, blue, white, and a new shade called "tangerine" which no one seemed to know much about. It had come in a big order from the Central Fairy Supply Warehouse, and al-

though it was pretty, it didn't seem to fit properly anywhere in the landscape. Egbert was soon hard at work, painting each strawberry a different color. After a while he even tried painting designs, and, when he was finished, if the strawberries had been Easter eggs, everyone would have said, "My, how beautiful!"



But since they were strawberries instead, Egbert, who had just begun to clean up his brushes and was still happily admiring his work, was startled to hear behind him a loud shriek of "Oh, no!" and a roar that sounded something like, "Egbert — what have you done now?!"

Egbert turned around. There, looking horrified and as though they didn't believe what they saw, were Nina and Nicholas. Egbert's big smile faded as he looked at them. "Don't — don't you like it?" he finally asked.

Nina and Nicholas didn't answer. Nina couldn't seem to find her voice, and Nicholas was so upset he was afraid he'd say something he might be sorry for later. Needless to say, Egbert was sent straight home to bed. Needless to say, too, Nina and her helpers had to work all night getting all the purple and yellow and blue and white and tangerine paint off of the strawberries and putting the red paint on. The other Fairies tried hard to remember that Egbert hadn't meant any harm and was only trying to give them a nice surprise, so they didn't get too annoyed. But

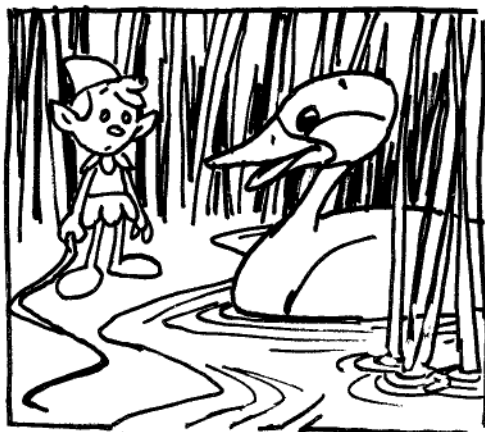
from then on, no one gave him any jobs because everyone was so afraid that he would do something even worse next time.

All this had happened a few months ago, and of course Egbert was getting very restless again. For a while after painting the strawberries he was very quiet, staying out of the Fairies' way and not teasing anybody about anything. But gradually he forgot about the strawberries, and started thinking up new things that might be fun to do. One morning he watched the Sharpeners getting ready for work. For one week every summer the Sharpeners had to go out with their knives and sharpen the thistles, and the thorns on the roses and raspberry bushes. Most Sharpeners already had their knives, but this year Egbert's friends Harry and Barry were old enough to go along for the first time, and Egbert watched unhappily as Nicholas gave them their knives. Egbert was almost as old as Harry and Barry and should have gone with the Sharpeners this year, too, but of course Nicholas said no. "Goodness only knows," he thought, "what Egbert would do with a knife!"

Poor Egbert! He looked on sadly as the Sharpeners went off to the rose arbor, Harry and Barry holding their knives up high so that he would be sure to notice. Then he wandered down to the brook, hoping to find something to do that would cheer him up. He started to throw a few pebbles into the brook and watch the ripples when a salamander came by and asked him to please stop because he was planning a picnic on that very spot with his cousins that afternoon and didn't want the place messed up.

Then Egbert went over to the reeds and started to choose one that he could make a whip out of. (Actually, he didn't whip anything with his reeds — he was much too kind-hearted for that — he just whipped them through the air as hard as he could because he liked to hear the whizzing sounds they made.) But today Mrs. Duck came out and asked him — very politely of course — not to disturb the reeds because her children were going to have a birthday party in a few hours and one of the games planned was

hide-and-seek in the reeds. So Egbert, just as politely but with a sadly drooping face, said, "Certainly. And I hope it's a very nice party."



Egbert went on along the brook, feeling more and more miserable. The Fairies were working, Mr. Salamander was getting ready for his picnic and the Duck children for their party, but he had nothing to do. And no one seemed to want him to do anything, either. He sat down on a rock, holding his chin in his hands and staring into the brook. Sometimes the Trout children came swimming by and Egbert liked to watch them dart around the rocks as they played, but today they did not come. Egbert splashed the water with his foot just a little, and then didn't do it any more because he was suddenly afraid that someone would come out of somewhere and ask him to stop.

He had been sitting on the rock brooding for about five minutes when he thought he heard a funny little sound, almost like a snuffle, behind him. He turned and saw nothing, but the sound went on. It seemed to be coming from a clump of high grass on a hill near the brook. Egbert went over to the grass and pushed it aside. There, to his great surprise, he found a tiny wild rose bush, full of pink blossoms but so little that no one had ever seen it there covered by the grass. The little bush looked startled as Egbert pushed the grass away, and sniffed very hard. It seemed to have been crying for some time.

"What's the matter?" asked Egbert.

"Why in the world is a pretty thing like you crying?"

"Because nobody ever sees me, and pretty soon summer will be over and my flowers will be gone and they won't have made anybody happy," said the little bush in a broken voice.

"Oh," said Egbert. "But how long have you been here?"

"I've been here ever since spring and everything was coming along fine until that grass grew up and covered me. I don't get any sunshine anymore, and the Fairies haven't been by to sharpen my thorns because I don't think they know I'm here. And if my thorns don't get sharpened pretty soon they won't be strong enough to last into next year."

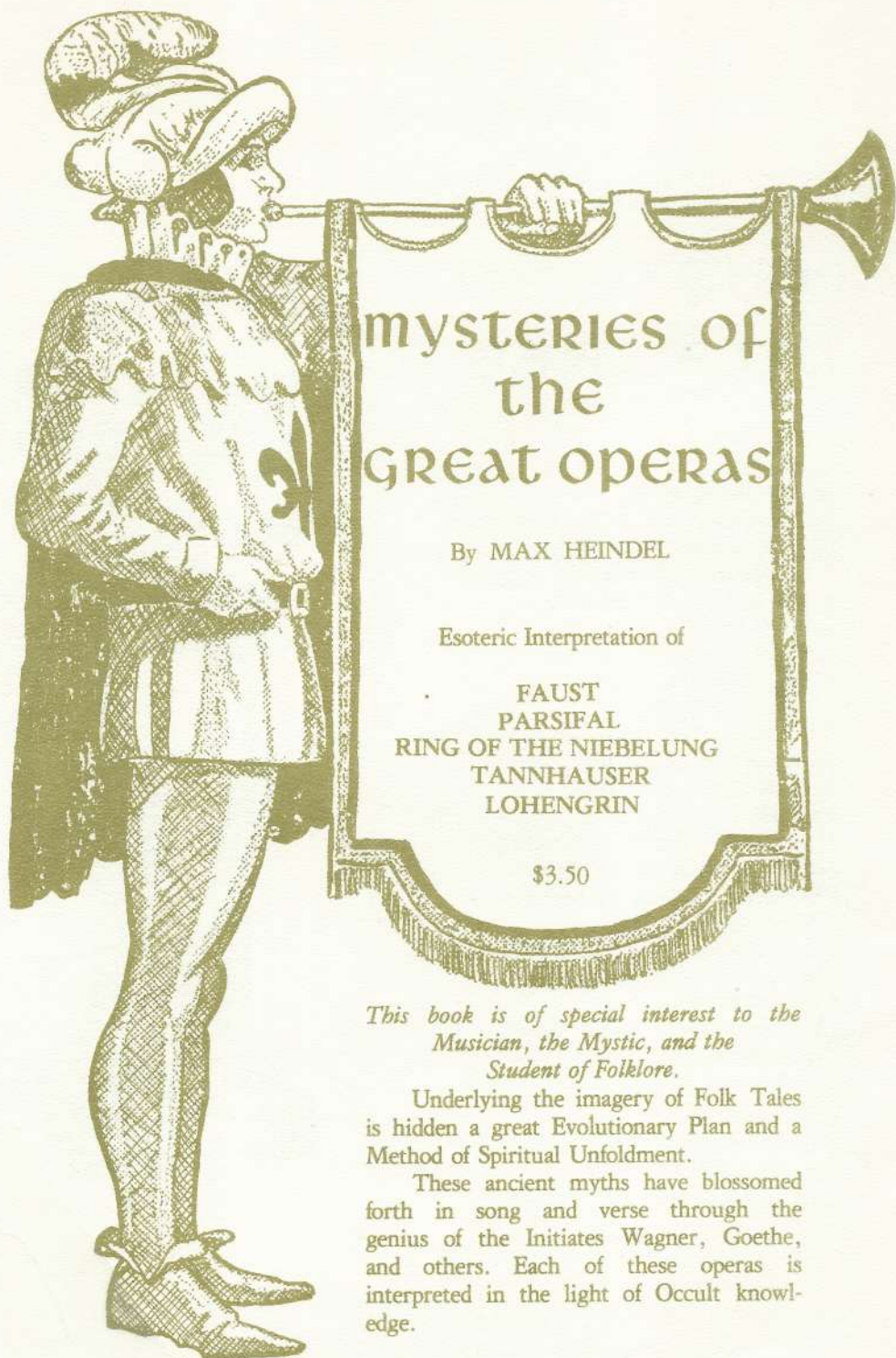
"You *do* have a problem," agreed Egbert, "and we're going to have to do something about it."



Egbert looked at the little rose and found himself feeling more and more sorry for it. It certainly seemed funny that the fairies had not been around to take care of it — he always thought that Nicholas knew every flower and plant that grew in his territory.

Well, thought Egbert, if Nicholas and the others weren't going to help, it seemed as though he himself was going to have to do

[Continued on page 377]



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