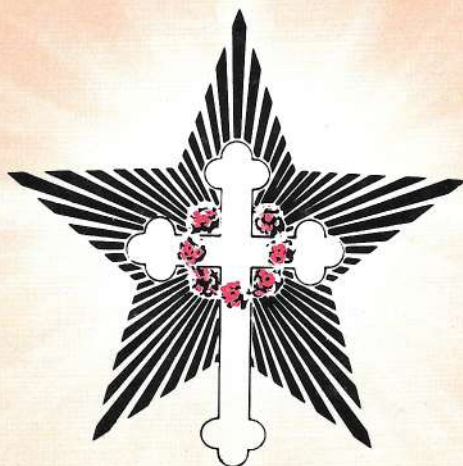


RAYS



from the
ROSE CROSS

SEPTEMBER—OCTOBER 1983 \$1.00

In This Issue—

CHRIST JESUS AND INITIATION

THE TEST OF THE TRUE TEACHER

GANDHI'S DIETARY EXPERIMENTS

THE ROSICRUCIAN FELLOWSHIP

The Rosicrucian Christianity Lectures



by

Max Heindel



Twenty lectures as given to Max Heindel by the
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- ★ *Astronomical Allegories Of The Bible*
- ★ *Spiritual Sight And Spiritual Worlds*
- ★ *Astrology : Its Scope And Limitations*
- Lucifer -- Tempter Or Benefactor !*



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AN AUTUMN LEAF

*I took a walk among the leaves and trees
to feel the tone of nature's textured breast;
I caught a withered leaf tossed by a breeze,
and placed it in my palm to give it rest.*

*I held it up against the sunset sky,
transparency displayed a blessed sight;
Like woven cloth it's structure did apply
a framework full of beauty, form and light.*

*A well thought plan so delicately bold
withstood the sunscorched days, brisk storms and rains;
It then displayed a truth both new and old,
the life seemed gone but remnants still remained.*

*Amid this scene we view an archetype
through each fall leaf, a penetrating light.*

—Peg Gebhard

*THE
MYSTIC
LIGHT

RESUMÉ
OF THE
ROSICRUCIAN
PHILOSOPHY*

"IN THE INVISIBLE WORLD THE SO-CALLED DEAD ARE NOW LIVING IN FULL POSSESSION OF ALL THE MENTAL AND EMOTIONAL FACULTIES. THEY ARE LIVING A LIFE AS REAL AS EXISTENCE HERE."

Sooner or later there comes a time when the consciousness is forced to recognize the fact that life, as we see it, is but fleeting, and that amid all the uncertainties of our existence there is but one certainty—Death!

When the mind has thus become aroused by thought of the leap in the dark which must some time be taken by all, the question of questions—Whence have we

stance, water is evaporated by the Sun, partially condensed into a cloud and then falls to Earth again as rain.

Consciousness may also exist without being able to give us any sign, as in cases where people have been thought dead, but have awakened and told all that had been said and done in their presence.

So there must be an Invisible World of force and matter, as independent of our

"WHEN THE MIND HAS THUS BECOME AROUSED BY THOUGHT OF THE LEAP IN THE DARK WHICH MUST SOME TIME BE TAKEN BY ALL, THE QUESTION OF QUESTIONS—WHENCE HAVE WE COME—WHY ARE WE HERE—WHITHER ARE WE GOING?—MUST INEVITABLY PRESENT ITSELF."

come—Why are we here—Whither are we going?—must inevitably present itself. This is a basic problem with which all must sooner or later grapple, and it is of the greatest importance how we solve it, for the view we take will color our whole life.

Only three theories of note have been brought forward to solve this problem. To range ourselves in one of the three groups of mankind, segregated by their adherence to one theory or the other in an intelligent manner it is necessary to know the three theories, to calmly weigh and compare them one with another and with established facts. Lecture No. 1 does just that, and whether we agree with its conclusions or not, we shall surely have a more comprehensive grasp of the various viewpoints and be better able to form an intelligent opinion when we have read *The Riddle of Life and Death*.

If we have come to the conclusion that death does not end our existence it is but a natural question to ask: *Where are the dead?* This momentous question is dealt with in Lecture No. 2. The law of conservation of matter and energy precludes annihilation, yet we see that matter is constantly changing from the visible to an invisible state and back again, as, for in-

cognition of it as light and color exist regardless of the fact that they are not perceived by the blind.

In the Invisible World the so-called dead are now living in full possession of all the mental and emotional faculties. They are living a life as real as existence here.

The Invisible World is cognized by means of a sixth sense developed by some, but latent in most people. It may be developed in all, but different methods produce varying results.

This faculty compensates for distance in a manner far superior to the best telescopes and for the lack of size in a degree unreachable by the most powerful microscope. It penetrates where the X-ray cannot. A wall or a dozen walls are no denser to the spiritual sight than crystal to ordinary vision.

In Lecture No. 3, *Spiritual Sight and the Spiritual Worlds*, this faculty is described, and Lecture No. 11, *Spiritual Sight and Insight*, gives a safe method of development.

The Invisible World is divided into different realms: The *Etheric Region*, the *Desire World*, the *Region of Abstract Thought*.

These divisions are not arbitrary, but

are necessary because the substance of which they are composed obeys different laws. For instance, physical matter is subject to the law of gravity. In the Desire World forms levitate as easily as they gravitate.

Man needs various vehicles to function in the different Worlds as we need a carriage to ride on land, a boat at sea and an airship in the air.

We know that he must have a *dense body* to live in the Visible World. He also has a *vital body* composed of ether which enables him to sense things around him. He has a *desire body* formed of the materials of the Desire World which gives him a passionate nature and incites him to action. The *Mind* is formed of the substance of the Region of Concrete Thought and acts as a brake upon impulse, it gives purpose to action. The real man, *the Thinker or Ego* functions in the Region of Abstract Thought acting upon and through his various instruments.

Lecture No. 4 deals with the normal and abnormal conditions of life such as *Sleep, Dreams, Trance, Hypnotism, Mediumship, and Insanity*. The previously mentioned finer vehicles are all concentric with the dense body in the waking state when we are active in thought, word and deed, but the activities of the day cause the body to grow tired and sleepy.

When the wear and tear incident to use of a building has made exhaustive repairs necessary, the tenants must move out that the workmen may have full scope for restoration. So when wear and tear of the day has exhausted the body, it is necessary that the Ego move out. That withdrawal renders the body unconscious and definite work is necessary to restore its tone and rhythm. During the night the Ego hovers *outside the dense body* clothed in desire body and mind. Sometimes the Ego only withdraws partially, is half in the body and half out, then it sees both the Desire World and the Physical World, but confused as in a dream.

Hypnotism is mental assault. The unsuspecting victim is driven out of his body, the hypnotist obtains control.

The victims of the hypnotist are released at his death, however, but the medium is not so fortunate. Spirit-controls are really invisible hypnotists. Their invisibility gives great scope for deception and after death they may take possession of a medium's desire body, use it for ages and keep their hapless victim from progressing along the pathway of evolution. This latter phase of mediumship is elucidated in No. 5 which deals with *Death, and Life in Purgatory*.

What we call death is in reality but a shifting of consciousness from one World to another. We have a *science of birth* with trained nurses, obstetricians, antiseptics and every other means of caring for the incoming Ego, but are sorely in need of a *science of death*, for when a friend is passing out of our concrete existence, we stand helplessly about, ignorant of how to assist, or worse, we do things which make the passing infinitely harder than if we merely stood idly by. Giving stimulants is one of our worst offenses against the dying, as it draws the passing spirit into the dense body again with the force of a catapult.

After the heart has stopped on account of the partial rupture of the *silver cord*, (which united the higher and lower vehicles of man during sleep and remains unsevered for a time varying from a few hours to three and a half days after death), there is still on that account a certain feeling if the body is embalmed, opened for post-mortem examination, or cremated. The body should therefore be left unmolested, for at that time the passing Ego is engaged in reviewing the pictures of its past life (which are seen in a flash by drowning persons). These pictures are impressed daily and hourly upon the ether of the vital body as independently of our observation as a detailed picture is impressed upon the photographic plate by the ether regardless of whether the photographer observed details or not.

They form an absolutely true record of our past life which we may call the sub-conscious memory (or mind) far superior to the view we consciously store in our memory (or mind).

Under the immutable *Law of Consequence* which decrees that what we sow we reap, the deeds of life are the basis of our existence after death. The panorama of a past life is the book of the Recording Angels, who are adjusters of the score we

Earth-life in early childhood before the desire body has come to birth as described in *Birth a Fourfold Event* (Lecture No. 7) for that which has not been quickened cannot die, and so the child goes into the First Heaven and learns the lessons it did not learn before, and is thus equipped to pass on in Life's School.

As such Egos retain the desire body and mind they had in the life where they died as children, it often happens that they

"WHAT WE CALL DEATH IS IN REALITY BUT A SHIFTING OF CONSCIOUSNESS FROM ONE WORLD TO ANOTHER. WE HAVE A SCIENCE OF BIRTH WITH TRAINED NURSES, OBSTETRICIANS, ANTISEPTICS AND EVERY OTHER MEANS OF CARING FOR THE INCOMING EGO, BUT ARE SORELY IN NEED OF A SCIENCE OF DEATH."

make under the Law of Consequence.

Review of the life panorama just after death etches the pictures into the desire body, which is our normal vehicle in the Desire World, where *Purgatory* and the *First Heaven* are located.

The panorama of life is the basis of purgation of evil in *Purgatory* and assimilation of good deeds in the First Heaven. It is of the highest importance that this panorama be deeply etched into the desire body, for if that impress is deep and clear the Ego will suffer more sharply in *Purgatory* and experience a keener joy in the First Heaven. This feeling will remain as conscience in future lives to impel good action and discourage evil deeds.

If the passing spirit is left in peace and quiet to concentrate upon the life-panorama the etching will be clear and sharp, but if the relatives detract his attention by loud hysterical lamentations, during the first three and one-half days when the silver cord is yet intact, a shallow or blurred impression will cause the spirit to lose much of the lessons which should have been learned. To correct this anomaly the Recording Angels are often forced to terminate the next

remember that life, for they only stay out of Earth life from one to twenty years.

Suffering in *Purgatory* arises from two causes. Desires which cannot be gratified or the reaction of the pictures of the life panorama—the drunkard suffers tortures of Tantalus because he has no means of obtaining or retaining drink. The miser suffers because he lacks the hand to restrain his heirs from squandering his cherished hoard. Thus the Law of Consequence purges evil habits until desire has burned itself out.

If we have been cruel, the panorama of life radiates back upon us the pictures of ourselves and our victims. Conditions are reversed in *Purgatory*, we suffer as they suffered. Thus, in time, we are purged of sin. The coarse desire matter which forms the embodiment of evil has been expelled by the centrifugal force of Repulsion in *purgatory* and we retain but the pure and the good which is embodied in subtler desire stuff dominated by the centripetal force: Attraction, which amalgamates good in the First Heaven when the life panorama depicts scenes in our past life where we helped others or where we felt grateful for favors, as described in Lecture No. 6, *Life in*

Heaven, which also deals with our stay in the Second Heaven located in the Region of Concrete Thought.

That is also the realm of *tone*, as the Desire World is of *color* and the Physical World of *form*. Tone, or sound, is the builder of all that is on Earth, as John says: "In the beginning was the *Word (sound)*—and the Word was made flesh." The flesh of all things, "without it was not anything made that was made." The mountain, the moss, the mouse and the man are all embodiments of this Great Creative Word which came down from heaven.

There the man becomes one with the nature forces, Angels and Archangels teach him to build such an environment as he has deserved under the Law of Consequence. If he dallied his time away in metaphysical speculation, as do the Hindus, he neglects to build a good material environment, and is reborn in an arid land where flood and famine teach him to turn his attention to material things. When he focuses his mind on the Physical World, aspiring to wealth and material comforts, he will build in Heaven an unexcelled material environment, a wealthy land with facilities for ease and comfort, as the Western World has done. But as we always long for what we lack, the possessions we have are satiating us beyond comfort and we are beginning to aspire to the spiritual life anew, as the Hindus, our younger brothers, are aspiring now to the material prosperity we are leaving behind, as more carefully elucidated in Lecture No. 19, *The Coming Force—Vril or What?* which shows why Hindu Yoga practices are detrimental to Westerners.

When the Ego has helped to build the creative archetype for the environment of its next Earth-life in the Second Heaven, it ascends into the *Third Heaven*, located in the Region of Abstract Thought. But few people have learned to think *abstractly*, as in mathematics. The majority of people are therefore unconscious as in sleep, waiting for the *Clock of Destiny*:

the stars, to indicate the time when effects engendered by the action of past lives can be worked out. When the heavenly time markers, the Sun, Moon and planets, have reached a proper position, the Ego wakes and desires a new embodiment.

The Recording Angels look up the record of all our past lives, which is stamped upon the *superconscious mind* each time an Ego withdraws to the Third Heaven as outlined in Lecture No. 7, *Birth a Fourfold Event*. When there is no particular reason why a certain environment should be taken, the Ego has choices of various embodiments. These are shown to it as a panorama giving the great outline of each proposed life, but leaving scope for individual free-will in the detail.

Once a choice has been made, the Ego is bound to liquidate *ripe* causes selected by the Recording Angels and any attempt to evade that will be frustrated. It should be carefully noted that evil is eradicated in Purgatory. Only tendencies remain, to tempt us till we have consciously overcome. Thus we are born innocent and *at least every evil act is an act of free will*.

When the Ego descends toward rebirth it gathers the materials for its new bodies, but they are not born at the same time. Birth of the vital body inaugurates rapid growth from 7 to 14, ripening also the propagative faculty. Birth of the desire body at 14 gives rise to the impulsive period from 14 to 21. At that age the birth of the mind furnishes a brake on impulse and gives a foundation for serious life.



A great character, founded on the living rock of principle, is, in fact, not a solitary phenomenon, to be at once perceived, limited and described. It is a dispensation of Providence, designed to have not merely an immediate but a continuous, progressive and never-ending agency. It survives the man who possessed it; survives his age—perhaps his country, his language.

—Everett

*THE
MYSTIC
LIGHT

CHRIST JESUS

AND
INITIATION*

—Charles Weber

"A CAREFUL READING OF THE GOSPELS WILL GIVE INTIMATIONS OF WHAT STUDENTS OF THE WESTERN WISDOM TECHINGS AND INTUITIVE CHRISTIANS KNOW AS FACT: THAT WHILE JESUS WAS A MAN ENSOULED BY A HIGHLY EVOLVED EGO, THE BEING KNOWN AS THE CHRIST IS AN ENTITY OF EXALTED SPIRITUALITY, THE REGENT OF THE SUN AND HIGHEST INITIATE OF THE ARCHANGELIC LIFE-WAVE."

A mong the current ideas shared by many liberated thinkers and intellectuals is that Jesus, called the Christ, was an illumined soul, a great Spirit, but by no means a unique phenomenon in the history of world religions. Each cult and race, has its spiritual paragon and pathfinder, its most morally evolved member, or its avatar—a descent of God to mortal form. This is regarded as a periodic occurrence to redeem human error, revitalize energies, and rekindle aspirations.

This attitude bespeaks an emerging synthetic form of consciousness (fashionable as well as genuine) that cuts across race and cultural boundaries, perceiving in the lives and teachings of founders of religions common elements in a recurring pattern: a highly developed Spirit, whose advent is heralded by Angels, prophets, and natural portents, is born to a couple of high estate (materially and/or spiritually), often by supernormal means (immaculate conception, parented by a God); he enjoys a privileged if protected youth, travels widely in pursuit of truth, eventually attains enlightenment, imparts wisdom, works wonders, such as, (transforming substances, healing, controlling elemental forces), trains disciples, may undergo sacrificial death, then is raised up into celestial realms, and becomes the continuing agency by which votaries of the cult he founded attain to a state of beatitude and immortality.

The eclectic school sees uniformity in diversity, identifies a formula that is applicable to most founders of religion. It is based on a valid observation: that mankind is one in essence, having a common origin, or Creator, a variable and yet broadly equivalent physiology, and the need for aspirations and destiny. Given this commonality, one should expect that religious leaders and movements would exhibit basic similarities irrespective of the time and place in which they exist.

Part of the difficulty in this line of reasoning is that concepts are blurred, seemingly incidental differences are

glossed over, and primarily this free-wheeling rationalism relies too heavily on what brain bound thinking proposes rather than on what revelation through judgment may in time advance.

Joseph Campbell, in his excellent three-volume compendium of myths, legends, sagas, and religious parables of the world (*The Masks of God*, Viking), traces the recurring themes and forms that the mind of man projects into the Cosmos as creation itself. Campbell's panoramic survey makes abundantly clear that man is the "hero with the thousand faces." Individual human consciousness is a complete cast of humanity, a vast assembly of all possible being and character. Although Campbell's work is scholarly and moderate, the casual syncretist confidently reduces all religious myths to a universal prototype of the world sage-saint-saviour and proceeds to regard Jesus, called Christ as one of many instances of this paradigm. This practice has its merits, but it fails at a crucial point.

In antiquity, man on the path of self-realization passed through a graded series of tests and ordeals that proved his readiness and ability to encounter yet more demanding trials and to reap benefits commensurate with his achievement. Each test mastered was accompanied by increased soul-powers and an extension of consciousness. Regardless of the time and land where these ritual procedures were conducted (India, Persia, Egypt, Greece), they were analogous in composition and purpose. Until the time of Christ's ministry, these "rites of passage" were contrived and conducted in secret by Initiates of the cult. The Schools of Initiation were known as Mysteries, in part because they were secret, in part because *mystery*, deriving from *myein* (to close the eyes), designates that what one experiences and understands is of an interior (mysterious) character, a result of inner vision and moral perception.

One of the radical achievements of Christ Jesus was an exposure or

demystification of the mystery cults and an articulation of their content as history. Pre-Christian mysteries are transposed by Christ Jesus and writ large as public autobiography, as critical events marking his three-year ministry. Spiritual aspirants encounter tests and trials in the course of daily experience. Life itself is the initiator.

A careful reading of the Gospels will give intimations of what students of the *Western Wisdom Teachings* and intuitive Christians know as a fact: that while Jesus was a man ensouled by a highly evolved Ego, the Being known as the Christ is an Entity of exalted spirituality, the Regent of the Sun and highest Initiate of the Arch-angelic life-wave. Being superhuman, the career of the Christ Ego in the mortal vehicles of Jesus (commencing with the Baptism in the Jordan) must be exempt from any reduction to the formula status that would normally apply to the process of human initiation. For Christ came to Earth as *the* Initiate, as One already knowing, doing, and being far beyond the attainment of any mortal, any Angel. Christ descended into the body of Jesus as an Initiator and began initiating His disciples. If Chapter 11 of John's Gospel is read closely, contemplatively, it shall become evident that the narrator is describing an initiation, that Christ is raising Lazarus from the death of his former mundane consciousness.

It is precisely because Christ Jesus made public and in a sense sectarian (outside the priest caste jurisdiction) a high initiatory rite that the Pharisees firmly resolved to terminate His activity, for He was subverting their priestly monopoly and encroaching on their livelihood.

If we discern in the three-year narrative of Christ Jesus those crises or critical turning points that characterize the initiatory process, we cannot conclude (as reason urges) that the candidate is a mortal. The Baptism, Temptation, Transfiguration, the Agony, Crucifixion, Resurrection, and Ascension describe degrees which confer increasing measures of inner light, wisdom and power on the aspirant, until

Earth itself in all respects is transcended. However, Christ came to Earth already transcendent, its victor, its once and present and its future king.

John the Baptist may be as high spiritually as any man born of woman (the first birth). But the least in the kingdom of heaven is greater than he. Through self-purification, the purgation of sins, the candidate merits Baptism. But behold Christ, the Lamb of God, Who takes away the sins of the world, Who washes clean the very planet, baptizing it with His Blood. How is it then that John baptizes Christ, whose shoe latchet he is not worthy to unloose? Christ simply says to him, "Suffer it to be so now." Obviously the lesser does not initiate the greater. In fact, no initiation, as we understand the term, occurs here.

We cannot say that Christ directly benefited from His voluntary sacrifice, His experience of the seven "degrees." If anything, His cosmic consciousness suffers temporary contraction while the consciousness of the human aspirant expands as he walks the Christian path. Only for Christ does the path mark a process of gradually increasing Earth involvement and awareness. By contrast, for all Christians, the path delineates a process of gradually increasing Earth involvement and awareness. By contrast, for all Christians, the path delineates a process of gradual liberation from the constraints of Earthly experience and the flowering of divine consciousness.

Thus we see another facet of Christ's giving, His redemptive teaching. Obviously, for Himself, He need not have walked the mortal way. But in so doing, He stripped the veil from the exclusive initiatory path, sanctified it with His life, and with His Blood empowers man to follow in His steps.

The four gospels are familiar with the seven-phased process as outlined in pre-Christian mystery cult practices. In detailing the ministry of Christ Jesus this process is interwoven into His biography. But it is, in one sense, academic. It is a

structural, didactic device intended to benefit man, not Christ. Christ is not saying, I am being initiated. He is initiating mankind. He is saying: I AM. I KNOW. If ye would know, if ye would be as I, do as I do. Follow thou Me. To be sure the suffering is real, the death is a death. Yet we must understand that with the exception of the Temptation, no mention is made of Christ's contact with spiritual dimensions. He brings them with Him. They are an integral part of His Being. Yet it is precisely the spiritual dimension that the aspirant contacts with the onset of Baptism. The Resurrection of Christ Jesus is implicit in His Baptism. He needs no powers acquired on Earth to return to the Father. But the powers he does acquire are those that He can direct to Earth, can give to man that man in turn may raise himself above the Earthly sphere and return to the same Heavenly Father.

While Christ in Resurrection and Ascension does not extend the upper limits of His former consciousness, He does blend the potent forces of His Being (as Love-Wisdom) more intimately downward into the dimension of man's fallen consciousness, thereby forming a vertical bridge of light, creating a presence at levels of awareness more accessible to man by which he may experience the updrawing glory of Christ.

Christ's encounter with Lucifer has a perfunctory ring to it, because Christ was never intimidated by this fallen angel. And though Christ wears a mortal form, the temptations, occurring in the desire world, cannot intrigue the Prince and Master of the desire world, the Lord of its light. The relative ease with which Christ dismisses the Luciferic ploys does not detract from His achievement. But it does serve to more accurately gauge the supreme power with which He wills His intentions. Nor are we implying that Christ's contribution to human evolution was anything less than superhuman, far beyond our present comprehension or adequate appreciation. Christ's victory was for man, was man's victory. As the

Son of God, He could not have lived on Earth other than archetypally, according to the initiation sequence of the Mysteries. But this simply constitutes His life's pattern. For Himself He won nothing. For man, everything. While on Earth His great achievement was to live exclusively from out of the mortal perspective, as a man, resisting any impulse to live as the God He is. Rather He directs his spiritual energies into the mortal Jesus' vehicles to be fully assimilated by them. This permanently activates the infinite potential of human consciousness and spiritualizing the matter composing man's denser bodies.

All that Christ does in Jesus is for man. Christ goes through death gratuitously. Man raises himself from the baptismal waters of an embracing love-consciousness to successively brighter spheres of life, with each initiation acquiring more God-like faculties (as amply illustrated by Corinne Helene in *Occult Anatomy and the Bible* and *Mystery of the Christos*).

On the Mount of Transfiguration, Christ is not enlightened. But Peter, James and John most surely are. We know that Christ has previous to the New Testament era, appeared to Moses and identified Himself as the "I AM". He has inspired and informed numerous prophets including Elijah. Therefore, when He appears before the astonished three in their company, He is not raising Himself. He is raising His disciples. He is initiating. For Elijah prophesies the *way* to Christ. Moses proclaims the *truth* of Christ. And Jesus demonstrates the *life* of Christ. Again, man is the benefactor.

The Being of Christ in Jesus, apprehended by men of Earth solely as Jesus, is unique and cannot be balanced against or made interchangeable with Buddha, Zarathustra, Mohammed, Lao-Tzu, or other spiritually precocious human Egos, or with gods (devas) who appear to man in the etheric (Osiris, the

(Continued on page 240)

MAX
HEINDEL'S
MESSAGE

THE RING
OF THE
NIEBELUNG

The following article is excerpted from Max Heindel's illuminating work, "Mysteries of the Great Operas," sold by The Rosicrucian Fellowship. A complete price list of our publications will be mailed upon request.

PART EIGHT

"TRUTH IS UNIVERSAL, AND UNLIMITED. IT KNOWS NO BOUNDARIES, BUT WHEN THE EGO ENVELOPED ITSELF IN A RING OF SEPARATE VEHICLES WHICH SEGREGATED IT FROM OTHERS, THIS LIMITATION MADE IT INCAPABLE OF UNDERSTANDING ABSOLUTE TRUTH."

THE RHINE MAIDENS

Repetition is the keynote of the vital body and the extract of the vital body is the intellectual soul, which is the pabulum of the Life Spirit, the true Christ principle in man. As it is the particular work of the Western World to evolve this Christ principle, to form the Christ within that it may shine through the material darkness of the present time, reiteration of ideas is absolutely essential. Unconsciously the whole world is obeying this law.

When newspapers start out to inculcate certain ideas into the public mind, they do not expect to accomplish this by a single editorial, no matter how powerfully written, but by articles of daily recurrence they gradually create the desired sentiment in the public mind. The Bible has been preaching the principle of love for two thousand years, Sunday after Sunday, day by day, from hundreds of thousands of pulpits. War has not yet been abolished, but the sentiment in favor of universal peace is growing stronger as time passes. These sermons have had but a very slight effect in so far as the world at large is concerned, no matter how powerfully a particular audience might be moved for the time being; for the desire body is that part of the composite man which was impressed at the time and was stirred thereby.

The desire body is a later acquisition than the vital body, hence not so crystallized, and therefore more impressionable. Because it is of a finer texture than the vital body, it is less retentive, and the emotions so easily generated are also easily dissipated. A very small impact is made upon the vital body when ideas and ideals filter into it through the auric envelope, but whatever it gets from study, sermons, lectures, or reading is of a more lasting nature, and many impacts in the same direction create impressions which are powerful for good or for ill according to their nature.

In order that we may benefit by this

law of cumulative impacts, we take up for study another of the great soul myths which throws light upon the mystery of life and being from a different angle, so that we may learn more thoroughly than before whence we have come, why we are here, and whither we are going.

As previously said, all myths are vehicles of spiritual truths veiled under allegory, symbol, and picture, and, therefore, capable of comprehension without reason. As fairy stories are a means of enlightenment to children, so these great myths were used to convey spiritual truth to infant humanity.

The Group Spirit works upon animals through their desire bodies, calling up pictures which give to the animal a feeling and a suggestion of what it must do. Likewise, the allegorical pictures, which are contained in myths, laid the foundation in man for his present and future development. Subconsciously these myths worked upon him and brought him to the stage where he is today. Without that preparation he would have been unable to accomplish that work which he is now doing.

Today these myths are yet working to prepare us for the future, but some are more under their spell than others. The path of empire and civilization has followed the Sun's course from east to west, and in the etheric atmosphere of the Pacific coast these mythical pictures have almost faded away, and man is contacting spiritual realities more directly. Further east, particularly in Europe, we find still the atmosphere of mysticism brooding over the land. There, people love the ancient myths which speak to them in a manner incomprehensible to the westerner. The soul life of the people among the fjords and fields of Norway, on the heaths and moors of Scotland, in the deep recesses of the Black Forest of Germany, and among the Alpine Glaciers, is as deep and mystical today as a thousand years ago. They are in closer touch with Nature Spirits and other fabled realities by feeling than we who have

gone ahead upon the path of aspiration by direct knowledge. If we recall this feeling and combine it with our knowledge, we shall have attained an enormous advantage. Let us, therefore, try to assimilate one of the deepest mystical stories of the past, *The Ring of the Niebelung*, the great epic poem of northern Europe. It relates the story of man, from the time when he dwelt in Atlantis, until this world shall have come to an end by a great conflagration and the Kingdom of the Heavens established, as foretold in the Bible.

The Bible tells us of the Garden of Eden where our first parents dwelt in close touch with God, pure and innocent as children. It tells us how that state of being was abrogated and how sorrow, sin, and death came into the world. In ancient myths, like *The Ring of the Niebelung*, we are also introduced to mankind living under similar conditions of childlike innocence. The opening scene in this drama of Wagner represents life under the waters of the Rhine where the Rhine maidens swim about with rhythmic motion and a song upon their lips, imitating the undulating swell of the dancing waves. The waters are lighted by a great lump of lustrous gold and around this the Rhine daughters circle as planets move about the central Sun; for we have here the microcosmic replica of the macrocosm where the heavenly bodies move around the Central Light-giver in a majestic circle dance.

The Rhine maidens represent primitive humanity during the time when we dwelt at the bottom of the ocean in the dense, foggy atmosphere of Atlantis. The gold, which lighted the scene as the Sun illuminates the solar universe, is a representation of the Universal Spirit which then brooded over mankind. We did not then see everything in clear, sharp contours as we view objects around us today, but our internal perception of the soul qualities in others was much keener.

The individual Spirit feels itself an Ego and designates itself "I" in sharp contradistinction to all others, but this

separative principle had not entered into the child men of early Atlantis. We had no feeling of "me" and "thee"; we felt ourselves as one great family, as children of the divine Father. Neither were we troubled about what we should eat or drink any more than children nowadays are burdened with the material necessities of life. Time was to us one grand play and frolic.

But this state could not continue, or there would have been no evolution. As the child grows up to become a man or woman to take its part in the battle of life, so also primitive mankind was destined to leave its natal home in the lowlands and ascend through the waters of Atlantis, when they condensed and flooded the basins of the Earth. Evolving humanity then entered the aerial conditions in which we live today as told of the ancient Israelites who went through the Red Sea to enter the Promised Land, and of Noah, who left his native place when the flood waters descended.

The northern myth tells us the story in another way, but though the angle of vision is different the main points of the narrative bring out the same essential ideas. In the Garden of Eden our first parents did not think for themselves. They obeyed unquestioningly whatever commands were given them by their divine leaders, much as a child in early years does as its parents wish because it has no sense of self. It lacks individuality. This, according to the Bible story, was gained when Lucifer imbued them with the idea that they might become like the gods and know good and evil.

In the Teutonic myth we are told that Alberich, one of these children of the Mist (*Niebel* is mist, *ung* is child—they were thus called because they lived in the foggy atmosphere of Atlantis), coveted the gold which shone with such luster in the Rhine. He had heard that whoever obtained the gold and formed it into a ring would thereby be enabled to conquer the world and master all others who did not possess the treasure. Accordingly, he

swam up to the great rock where the gold lay, seized it and swam rapidly towards the surface, pursued by the Rhine daughters who were in great distress at the loss of this treasure.

When Alberich, the chief, had reached the surface of the water he heard a voice telling him that no one could form the gold into a ring as required to master the world, save by forswearing love; this he did instantly and forthwith commenced to rob the Earth of its treasure and gratify his desire for wealth and power.

As said before, the gold, as it lay in its unformed state upon the rock of the Rhine, represents the universal spirit which is not the exclusive property of anyone, and Alberich represents the foremost among mankind who were impelled by the desire to conquer new worlds. They first became ensouled by the indwelling Spirit and emigrated to the highlands above; but when once in the clear atmosphere of Aryana, the world as we know it, they saw themselves clearly and distinctly as separate entities. Each realized that his interests were different from those of others; that to succeed and to win the world for himself, he must stand alone, he must look after his own interests regardless of others. Thus the Spirit drew a ring about itself and all inside that ring was "me" and "mine," a conception which made him antagonistic to others. Hence in order to form this ring and keep a separate center it was necessary for him to forswear love. Thus, and thus only, could he disregard the interests of others that he might thrive and master the world.

Alberich is not alone in his desire to draw a ring around himself for the purpose of gaining power, however, "as above so below" and vice versa, says the Hermetic axiom. The gods are also evolving. They also have aspirations for power—a desire to draw a ring around themselves—for there is war in heaven as well as upon Earth. Different cults seek to master the souls of men and their limitations are also symbolized by rings.

THE RING OF THE GODS

By appropriating a part of the Rhinegold, representing the universal spirit and forming it into a ring symbolical of the fact that it (the spirit) has neither beginning nor end, the Ego came into existence as a separate entity. Within the confines of this auric ring it is the supreme ruler, self-sufficient, and resents encroachment upon its domain. Thus it placed itself beyond the pale of fellowship. Like the prodigal son, it wandered far from the Father, but even before it realized that it was feeding upon the husks of matter, religion stepped in to guide it back to its eternal home, to free it from the illusion and delusion incidental to material existence, to redeem it from the death incurred in this phase of the dense embodiment, and to show it the way to truth and life eternal.

In the Teutonic myth, the warders of religion are represented as gods. Chief among them is Wotan, who is identical with the Latin Mercury, and Wotansday or Wednesday, is still named in his honor. Freya, the Venus of Norway, was goddess of beauty, who fed the other gods on the golden apples which preserved their youth. Friday is her day. Thor, the Jupiter of the Norsemen, is said to drive his car over the heavens and the noise then heard is the thunder, and the lightning the sparks that fly from his hammer when he strikes at his enemies. Loge is the name of the god of Saturday. (Lorday in Scandinavian, a derivation from *lue*, the Scandinavian name for flame.) He is really not one of the gods, but related to the giants or Nature Forces. His flame is not alone the physical flame, but is also a symbol of illusion, and he, himself, is the spirit of deceit, sometimes currying favor with the gods and betraying the giants, at other times deceiving the gods and helping the giants to further his own schemes. Like Lucifer, the fiery Mars Spirit, he is also a spirit of negation, but delights in obstructing life like the cold Saturn.

There is in northern mythology a

reference to the still earlier cult wherein the deities of the water were worshipped, but the gods we mention superseded them, and are said to ride to the judgment seat every day over a rainbow bridge, Bifrost. Thus, we see that this religion dates from the dawn of the present epoch, when mankind had emerged from the waters of Atlantis into the clear atmosphere of Aryana—in which we are now living—and where they saw the rainbow for the first time.

It was said to Noah, when he led primitive mankind out of the Flood that so long as the sign of the rainbow remained in the clouds, the alternating cycles of summer and winter, night and day, should not cease, and the northern myth also shows us the gods gathered at the rainbow bridge in the beginning of this era. It and the gods remain until the moment when this phase of our evolution is ended, an event which will be shown to be identical with the description given in the Christian Apocalypse, which the Scandinavian myth will materially help to explain.

Truth is universal, and unlimited. It knows no boundaries, but when the Ego enveloped itself in a ring of separate vehicles which segregated it from others, this limitation made it incapable of understanding absolute truth. Therefore a religion embodying the fullness of pure truth would have been incomprehensible to mankind and unsuited to help them. Hence, as a child who goes to school and learns a few elementary lessons the first year to prepare it for more complicated problems later, so humanity was given religions of the most primitive nature to educate them to something higher by easy stages.

Thus the warders of religion, the gods, are represented as desirous of building a walled fortress so that they may entrench themselves behind that wall and focalize their powers against the other faith. The Spirit cannot be limited without enmeshing itself in materiality; therefore, the gods, on the advice of Loge, the spirit

of deceit and delusion, make a bargain with the giants, Fafner, and Fasolt (representing selfishness), to build the wall of limitation. When that wall surrounds the gods they have lost the universal light and knowledge; therefore, the myth tells us that part of their payment to the builders of Valhal was to be the Sun and Moon.

Furthermore, when religion has thus limited itself behind the wall of creed, the spirit of decay is introduced; it waxes old as a garment, and, therefore, it is also said that Wotan (wisdom or reason) agreed to give the giants Freya, the goddess of beauty, who fed the gods on her golden apples to preserve their youth. Thus, by listening to advice from Loge, the spirit of deceit, the gods have sacrificed their light, their knowledge, and their hope of eternal youth and usefulness. Still, as already said, this was in a manner necessary, for mankind could not have grasped the truth in its fullness then: we cannot understand it even now.

The spiritual power of religion is symbolized by the magic wand of Aaron in the Bible, by the magic spear of Parsifal in the Grail myth, and by the spear of Wotan in the story of the Niebelung. To bind the bargain with the giants, magic characters were cut in the handle of the spear, which was thus weakened, and in that manner is shown that religion loses in spiritual power what it gains in material ways when it makes a bargain with the world rulers and panders to the baser appetites.

According to the teaching of the Norsemen, only those who died in battle were entitled to be taken to Valhal. Wotan desires none but the strong and the mighty warriors. Those who died of illness or in peace upon their beds were condemned to the realm of hell, the underworld. In this also there is a great lesson, for none but the noble and the fearless who spend their days fighting the battle of life *to the very last breath* are worthy of advancement. The shirkers who love ease and peace, rather than the

work of the world, are not entitled to promotion in the school of life. It does not matter where we work or what the line of our experience may be, so long as we faithfully battle with the problems of life as they appear before us. Neither will it suffice if we do this for a year or two and then lapse into inactivity; we must keep on working and striving until the day of life is done.

Thus the old Norse religion teaches the same lesson as Paul taught when he counseled "patient persistence in well doing." Even if we realize that we have not all truth, that we are placed under limitations by separateness, the egoism symbolized by the *Ring of the Niebelung*, and by creed and convention symbolized by the Ring of the Gods, still if we fill our appointed niche to the best of our ability throughout our whole life, we shall be certain of advancement in a future age. We shall see more clearly through the veil of egoism when we willingly live the life where we have been placed, for the Recording Angels make no mistakes. They have put us in that place where we have been given the lessons needed to prepare us for a greater sphere of usefulness.

From what has been said, it is evident that the creedbound condition of the various churches—the insistence on dogma and ritual—are not unmitigated evils, as it may have appeared to many, but in reality the necessary outcome of the limitations incidental to the material existence through which the human Spirit is now passing, and thus each class is being properly taken care of. It receives as much truth as it can comprehend, and as is good for its present development. There is no need of worrying about anyone. No one can or will be lost, for, as in God we live, and move, and have our being, so, if one were lost, a part of the Divine Author of our system would be missing, an unthinkable proposition.

But while a great majority of mankind are thus being taken care of by the orthodox religions, there are always a few

pioneers—some whose faculty of intuition tells them of greater heights unscaled, who see the sunlight of truth beyond the wall of creed. Their souls are starving on the husks of dogmas, and they long ardently for the apples of youth and love sold by the gods to the giants. Even the gods are growing old rapidly, for no religion which is devoid of love can ever hope to hold mankind for any length of time. Therefore, the gods were forced to seek again the advice of Loge, the spirit of deceit, hoping through his wiles to extricate themselves from the dilemma. Loge tells them how Alberich, the Niebelung, has succeeded in hoarding up an immense treasure by enslaving his brothers. With the consent of the gods, he uses deceitful means to capture Alberich and forces him to disgorge all his treasures. He then plays upon the avaricious nature of the giants and finally succeeds in ransoming Freya.

Thus the curse of the Ring (egoism and selfishness) has tainted even the gods. For the sake of the Ring (power) Alberich, the Niebelung, foreswore love. He oppressed his brothers and ruled them with an iron rod. Religion, on its side, foreswore love by the sale of Freya. It also stooped to deceit to force the rulers of the world to pay tribute, and when the *Ring of the Niebelung* passed into the hands of the giants the evil fate followed it, for one brother slays the other that he may be the sole possessor of the wealth of the world.

The gods have indeed regained Freya, but she is no longer the pure goddess of love. She has been prostituted; hence, she is but the semblance of her former self and fails to satisfy those whose intuition sees deeper than the surface; such are called Walsungs in the Scandinavian myth. The first syllable is the derivation of the German word, *wahlen* to choose, or the Scandinavian, *vaelge*. The last syllable means children. They are the children of desire for free will and choice, who want to choose their own path and who seek to follow their own divine instinct.

STUDIES IN THE COSMO CONTEMPLATION

This department is devoted to a study of The Rosicrucian Philosophy by the Socratic Method, the material being taken from "The Rosicrucian Cosmo-Conception" by Max Heindel. A catalog of our publications is available upon request.

"WHEN THE ASPIRANT TO FIRST-HAND KNOWLEDGE HAS PRACTICED CONCENTRATION AND MEDITATION EXERCISES FOR SOME TIME, AND HAS BECOME FAIRLY PROFICIENT IN THEM, THERE IS STILL A HIGHER STEP TO BE TAKEN."

Q. Is there a higher exercise than meditation?

A. When the aspirant to first-hand knowledge has practiced concentration and meditation exercises for some time, and has become fairly proficient in them, there is still a higher step to be taken.

Q. How may the difference between the concentration and meditation be briefly summed up?

A. We have seen that concentration is

information that will surely come if we have reached the proper development.

Q. If successful, what occurs?

A. Then the *Form* of the object seems to vanish and we see only the *Life* at work. Contemplation will teach us about the Life side as meditation taught us about the Form side.

Q. What do we see?

A. When we reach this stage and have before us, say a tree, we lose sight

"IN CONTEMPLATION THERE IS NO REACHING OUT IN THOUGHT
OF IMAGINATION FOR THE SAKE OF GETTING INFORMATION, AS
WAS THE CASE IN MEDITATION."

focusing thought upon a single object. It is the means whereby we build a clear, objective, and living image of the form about which we wish to acquire knowledge. Meditation is the exercise whereby the history of the object of our investigation is traced and, so to say, entered into, to pick out of it every shred of evidence as to its relation to the world in general.

Q. What further step is necessary?

A. These two mental exercises deal, in the deepest and most thorough manner imaginable, with *things*. They lead up to a higher, deeper, and more subtle stage of mental development, which deals with the very *soul of things*. The name of that stage is contemplation.

Q. How does this differ?

A. In contemplation there is no reaching out in thought or imagination for the sake of getting information, as was the case in meditation. It is simply the holding of the object before our mental vision and letting the soul of it speak to us.

Q. How do we do this?

A. We repose quietly and relaxed upon a couch or bed—not negatively, but thoroughly on the alert—watching for the

of the Form entirely and see only the Life, which in this case is a Group Spirit.

Q. What does this Group Spirit reveal?

A. We shall find, to our astonishment, that the Group Spirit of the tree includes the various insects which feed upon it; that the parasite and its host are emanations from one and the same Group Spirit.

Q. Why should this be?

A. Because the higher we ascend in the invisible realms the fewer the separate and distinct forms, and the more completely the One Life predominates, impressing upon the investigator the supreme fact that there is but One Life—the Universal Life of God, in Whom it is an actual fact that "we live, move, and have our being."

Q. Does this also apply to minerals?

A. Mineral, plant, animal, and man—all, without exception—are manifestations of God, and this fact furnishes the true basis of brotherhood—a brotherhood which includes everything from the atom to the Sun, because all are emanations from God.



WESTERN WISDOM BIBLE STUDY

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THE LAW OF RICHES

THE TEST OF THE TRUE TEACHER

"LEARNING TO GIVE UP THE MATERIAL WORLD AND ALL CONNECTED WITH IT, AND TO CENTER ONE'S INTEREST UPON THE THINGS OF THE SPIRIT IS A LESSON WHICH CONFRONTS EVERY ASPIRANT ON THE PATH OF ESOTERIC CHRISTIANITY."

THE LAW OF RICHES

Lay not up for yourselves treasures upon earth where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

For where your treasure is, there will your heart be also.

The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

—Matthew 6:19-24

Learning to give up the material world and all connected with it, and to center one's interest upon the things of the spirit is a lesson which confronts every aspirant on the path of esoteric Christianity.

Under the old regime humanity was encouraged to acquire material possessions, burying material treasure in the ground or hiding it in vaults constructed in the walls of homes was practiced from early times in the East. But the Christ brought a higher ideal: one's treasures were to be those of the Spirit, the inner qualities of kindness, helpfulness, and selflessness, which cannot be affected by rust, moth, or thieves. People whose chief concern is for lands, houses, jewelry, money, or the various other things money will buy, have their heart, or center of being, in these things. The life becomes bound up in false values, or illusion, and the Spirit anchored to whatever caters to the lower self. Not that it is wrong to possess material means so long as it is used for good and unselfish purposes, but the

heart's interest is not to be centered there.

The eye is indeed the light of the body, and "the window of the soul." If it be single, or perfectly healthy from the spiritual viewpoint, then the body becomes full of light, or permeated by the two higher ethers attracted by loving, self-forgetful service to others. If the eye be evil, or diseased from wrong living, then the body is full of "darkness," or disease. Such an eye indicates one who is full of greed, envy, etc., and whose auric envelope is filled with these darksome poisons. The aura truly reveals whether it is material or spiritual treasure that is paramount in the life.

In the closely knit families of the East it often happened, and no doubt still does, that a servant would be called upon to serve two brothers. This was usually unpleasant because of the bitterness and jealousy that would arise between the two families over the attention and service of the servant. Few servants were able to love both families, though they might pretend to do so for selfish interests. Even more difficult is it for one to serve God and mammon, the two being of opposite natures. He whose interests are wrapped up in the material world has no time to know or serve God. In like manner, the spiritual aspirant who strives to serve God by living according to His laws becomes freed from the temptations of the lower self and the material world. He learns that fine quality of discrimination which enables him to perceive that Reality is only of the spirit.

THE TEST OF THE TRUE TEACHER

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit, neither can a corrupt tree bring forth good fruit.

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Wherefore by their fruits ye shall know them.

—Matthew 7:15-20

No matter what person we may be considering, the best criterion obtainable in regard to his character is that given in the beautifully simple, direct words of the Christ: "By their fruits ye shall know them." The truly spiritual person may be identified by the purity of his life—by his actions of kindness, humility, and helpfulness. The less developed also manifest their "fruits" in kind: greed, cruelty, selfishness, and gossip.

We should apply this same "measuring rod" to the self-styled prophets and teachers who are constantly appearing before the public and exhorting their listeners to follow a certain teaching.

Concerning spiritual teachers Max Heindel has given some very definite information as to the kind of "fruits" they should bear:

"The higher we climb, either by evolution or initiation, the clearer we see the Light, which is God, shining at the top; the more we are strengthened thereby, the better we are fitted to walk or climb alone. Therefore, after a time it is unnecessary to have Masters to help us, and their place is then taken by the Elder Brothers, known in the West as friends and advisers.

"The Elder Brothers of the Rose Cross aim to emancipate the egos who come to them; to educate, to strengthen, and to make them co-workers. They never urge, never praise, and never blame. The urge must come from within the pupil, and they teach him to judge himself. In every respect they educate him to stand upon them or anyone else, for the higher we attain the greater would be the disaster of a fall. Only as we cultivate equipoise and self-reliance, coupled with spiritual integrity and zeal of devotion, are we really fitted to go on.

"Anyone who professes to be a

Teacher must be able to substantiate his claim by using the Jupiter Period consciousness, for the true Teachers, the Elder Brothers, who are now preparing the conditions of evolution which we are to obtain during the Jupiter Period, all have the consciousness pertaining to that Period. Thus they naturally and without effort project pictures upon the consciousness of those whom they are addressing, and thereby at once give evidence of their identity. *Only they* are able to guide others with safety, but they do not function as individual teachers. No truly highly evolved teacher could afford to give his time and energy to the instruction of a single pupil. Such highly evolved beings as the Elder Brothers of the Rosicrucian Order have other and more important things to attend to, and even the lay brothers who have been initiated by them are not allowed to bother them for small and unimportant matters.

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ASTROLOGY —THE KEYNOTE OF THE BODY

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—A Student

"WE MUST ALSO REMIND OURSELVES THAT THE HOUSES OF THE ZODIAC ARE NOT SIMPLY 30 DEGREE SEGMENTS OF THE CIRCLE OF THE HEAVENS. THEY ARE CHANNELS THROUGH WHICH THE TWELVE CREATIVE HIERARCHIES WHO HAVE BEEN WORKING WITH MANKIND SINCE THE SATURN PERIOD, CONTINUE TO GUIDE AND HELP US."

Though nothing that is truly spiritual can be thoroughly comprehended, yet it may be apprehended by means of an illustration.

If one of two tuning forks of exactly the same pitch is struck, the sound will induce the same vibration in the other,

until the crack of doom, but the other one would have remained mute. Let us understand this thoroughly: Vibration can be induced in one tuning fork by one of like tone only. Anything, or any being, can be affected as above stated by no sound except its own keynote.

"IN CONSIDERING THE QUESTION, 'HOW CAN THE PLANETS AT BIRTH INFLUENCE THE WHOLE LIFE?' A SIMPLIFIED EXPLANATION COULD BE MADE BY COMPARING IT WITH THE HARMONIC PROGRESSION IN MUSIC."

weak to begin with, but if the strokes are continued the second fork will give a louder and louder tone until it will emit a volume of sound equal to that of the first. This will happen though the forks are several feet apart, and even if one of them is encased in glass. The sound from the smitten one will penetrate the glass and the answering note be emitted by the enclosed instrument.

These invisible sound vibrations have great power over matter. They can both build and destroy. If a small quantity of very fine powder is placed upon a glass or brass plate, and a violin bow drawn across the edge, the vibrations will cause the powder to assume beautiful geometrical figures. The human voice is also capable of producing these figures; always the same figure for the same tone.

If one note or chord after another be sounded upon a musical instrument—a piano, or preferably a violin, for from it more gradations of tone can be obtained—a tone will finally be reached which will cause the hearer to feel a distinct vibration in the back of the lower part of the head. Each time that note is struck, the vibration will be felt. That note is the "Key-Note" of the person whom it so affects. Let us particularly note the fact that the two tuning forks were of the same pitch. Had this not been so, we might have sounded one of them

In considering the question, "How can the planets at birth influence the whole life?"

A simplified explanation could be made by comparing it with the harmonic progression in music.

St. John refers to the force of creation thus "In the beginning was the WORD, and the WORD was with GOD, and the WORD was GOD." Pythagoras refers to the same thing when he says, "The World was brought forth out of chaos by sound or harmony and constructed according to the rules of musical proportion, that the seven planets which rule the destiny of mortals have a harmonic motions and intervals corresponding to the intervals of music, producing melody and harmony which man's ears are incapable of receiving."

On page 122 of the *Cosmo-Conception*, Max Heindel, in referring to the "music of the spheres" says:

In our Earth life we are so immersed in the little noises and sounds of our limited environment that we are incapable of hearing the music of the marching orbs, but the occult scientist hears it. He knows that the twelve signs of the Zodiac and the seven planets form the sounding board and the strings of "Apollo's seven string lyre." He knows that were a single discord to mar the celestial harmony of that instrument there would be a wreck

of matter and a crash of Worlds."

Getting more specific in relation to our subject, Max Heindel states in his book *Occult Principles of Health and Healing*, page 217:

"When the Ego is coming down to rebirth it descends through the Second Heaven. There it is helped by the Creative Hierarchies to build an archetype for its coming body, and it instills in that archetype a life that will last a certain number of years. These archetypes are hollow spaces and they have a singing, vibratory motion which draws the material of the Physical World into them and sets all the atoms of the body vibrating in tune with a little atom that is in the heart, called the seed atom, which like a tuning fork, gives the pitch to all the rest of the material in the body."

In a *Rosicrucian Fellowship* booklet, *"The Musical Scale and the Scheme of Evolution,"* compiled by a student of Max Heindel, it is stated on page 34:

"Each of the life waves belonging to our Solar System has a keynote of its own."

Having consulted the above references, let us now imagine an overly simplified conception of Celestial Harmony.

Suppose the music of the spheres at the time of birth of a person born under the sign of Sagittarius is in the key of C major and the harmony at the instant is a dominant 7th chord in the key of C. The bodily keynote for Sagittarius being F, it would be the minor 7th of the dominant in C major, which is G, and would resolve to E natural. If the Celestial Chord at the time of birth was the dominant 7th chord in B major, the F being, in this case the dominant in B major would resolve to the tonic B. Of course, the F could occur in other ways within the Celestial Harmony. Besides being a member of a specific chord, the F could also occur as an anticipation, suspension, a passing tone, organ point or in an embellishment such as a trill, appoggiatura or turn.

In continuing our analogy, we must emphasize that the ever changing rela-

tionships between individual human beings on the Earth's surface and the revolving planets within our Solar System, causes changes in vibration not only in the Physical World but in every plane of human existence. We tend to think of the planets as mineral globes in the heavens. Actually planets are the physical bodies of the seven Spirits before the Throne (*Revelations* 1:4), though more were discovered since Bible times. They too each have a keynote. They are C, D, E, F, G, A, B. It is the vibrations of the great spiritual beings within the planets that influence us and not the planets themselves.

We must also remind ourselves that the houses of the Zodiac are not simply 30 degree segments of the circle of the heavens. They are channels through which the twelve Creative Hierarchies who have been working with mankind since the Saturn Period, continue to guide and help us. They are as follows:

Aries (Zeophim), Taurus (Teraphim), Gemini (Seraphim), Cancer (Cherubim), Leo (Lords of Flame), Virgo (Lords of Wisdom), Libra (Lords of Individuality), Scorpio (Lords of Form), Sagittarius (Lords of Mind), Capricorn (Archangels), Aquarius (Angels), Pisces (Virgin Spirits—Mankind).

It is when we are in sympathetic vibration with the life waves from these great spiritual beings and with the vibratory waves from the Spirits before the Throne that we are affected by planetary influences. Which waves we pick up depends upon our spiritual development, our time and place of birth.

When a fundamental tone is produced by making sound waves in the Physical World, these sound waves automatically divide themselves into upper partials or harmonics, which if continued upwards and amplified, can change from sound to light, electricity and other forms of energy up through thought vibrations and into the Spiritual Worlds. It is in this manner that matter is spiritualized. Conversely spirit is crystallized by lowering its vibratory rate from a spiritual level



AIDS Fear Sweeps Country

As a wave of panic over contracting the deadly disease AIDS sweeps the USA, health experts are battling to counter what they believe is an irrational fear.

They emphasize that the chances of getting the immune systems disease are slight. But despite their efforts:

—In Manhattan this week, a courtroom was cleared of spectators and officials donned hospital garb for the arraignment of a prison inmate with AIDS.

—In Coronado, Calif., fire chief Robert Shanahan Monday canceled CPR classes, fearing that the mannequin could transmit the disease.

—In San Francisco, a special housing program helps AIDS victims who have been evicted by landlords or roommates afraid of catching the disease.

—At the Santa Clara County Valley Medical Center in California, two registered nurses resigned last week rather than be disciplined for refusing to treat a suspected AIDS patient.

—Dentists in San Francisco are advised to don gloves and glasses when treating patients who have AIDS symptoms.

—San Francisco police and fire fighters have plastic resuscitation devices and rubber gloves for first-aid work.

Of the 1,552 AIDS victims—71 percent of whom are homosexual men—37 percent have died.

Its cause is unknown, but AIDS apparently can be transmitted only through sexual relations, blood transfusions, shared hypodermic needles or secretions from open sores.

There have been no proven cases of

transmission via "casual" contact at places such as water fountains, restaurants, gyms, whirlpools or showers.

"Even if AIDS is in transfused blood, your chances of actually getting it are about 1 in a million," says Dr. Louis Aledort, of New York's Mount Sinai School of Medicine.

That's because a potential victim first must have been exposed to some factor that has weakened the immune system.

—by J. Carey and N. Meredith
USA TODAY, June 18, 1983

Despite the repeated statements of health authorities that for the vast majority of Americans there is little or no risk of falling victim to the disease AIDS, many U.S. adults fear the disease is likely to reach epidemic proportions and do not believe an immediate cure will be found.

Of those in a just-complete Gallup survey who have heard or read about the disease, 43% think acquired immune deficiency syndrome will become an epidemic, and 33% do not believe a cure will be found in the next year or two.

A total of 77% of Americans say they have heard or read about the disease—a high percentage, considering that the disease was virtually unknown to the public a few months ago.

Health and Human Services Secretary Margaret M. Heckler, in a recent address to the 51st annual meeting of the U.S. Conference of Mayors, called AIDS, the cause of which is unknown, her agency's No. 1 public health

priority.

In her address, Heckler asked the mayors' help in stemming a tide of what she called "unnecessary and unjustified" fear about AIDS. "For the overwhelming majority of Americans," she said, "there appears to be little or no risk of falling victim to this disease—in particular through normal daily social contact."

Heckler said 94% of the 1,552 AIDS cases

"viruses," the student of *The Western Wisdom Teachings* knows that what may be observed through a microscope is an *effect* rather than the actual *cause* of disease.

The above articles lament the unnecessary fear that the new disease called "AIDS" is causing among our populace. In *Occult Principles of Health and Heal-*

"HECKLER SAID 94% OF THE 1,552 AIDS CASES REPORTED BY THE TIME OF HER SPEECH HAD OCCURRED IN HOMOSEXUAL OR BISEXUAL MALES WITH MORE THAN ONE SEX PARTNER, IN INTRAVENOUS DRUG ABUSERS, RECENT IMMIGRANTS FROM HAITI AND PERSONS WITH HEMOPHILIA."

reported by the time of her speech had occurred in homosexual or bisexual males with more than one sex partner, in intravenous drug abusers, recent immigrants from Haiti and persons with hemophilia. The disease destroys the body's ability to fight infection.

Persons who lived in the West and East were more likely than those in other regions to believe the disease could reach epidemic proportions. Four percent of those in the West and 36% of those in the East thought the disease would become an epidemic. In the Midwest 27% thought so, and in the South, 30% did.

There were fewer regional differences in whether respondents expected a cure. In the East, 29% expected a cure in the next year or two. In the West, 28% did so in the Midwest, 25% did, and in the South 21% did.

These results are based on in-person interviews with 1,503 adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation from June 10 to 13.

For results based on the total sample one can say with 95% confidence that the error attributable to sampling and other random effects could be 3 percentage points in either direction.

—*Los Angeles Times*, July 7, 1983

Although it is widely believed at present that infectious diseases are the result of the "invasion" of the human body by micro-organisms called "bacteria" and

ing (page 174-178), Max Heindel informs us of the dangerous consequences of the fear of disease:

"....an enormous percentage of our sickness is actually due and traceable to feelings of fear upon the part of the patient."

"Travelers who have visited uninhabited islands report that the birds and beasts found there were unafraid of them at first, but they soon learned the predatory nature of man and fled before him in fear of their lives. Thus the ruthless nature of man has in ages past, spread fear all over the Earth. We have conquered, tamed and exploited both bird and beast, and what we could not conquer we have slain, until every breathing thing hides in fear of us. That is to say, among the larger animals—none is so large that it does not fear us and flee from us."

"When we turn in the direction of the little things then the case is different. Man, who thinks he reigns supreme on Earth because he has put all the larger creation in a state of fear, trembles in turn before the minute things in the world, and the smaller they are, the more he fears them. The microscope has told us that such a small creature as the housefly carries about on the fur of its

legs thousands of parasites, and therefore fear prompts us to spend millions of dollars on fly-paper, fly-screens, fly-traps, and other devices to rid ourselves of this pest, but our efforts are largely in vain. Though vast sums are expended yearly to exterminate the fly, it is so prolific that it breeds faster than we can slay.

"We fear its cousin, the mosquito, even more. The microscope has told us that this little insect is one of the chief messengers of the Angel of Death. Therefore we fight it in fear of our lives, but it thrives in spite of the vast sums yearly expended upon its extermination. Then there is the milk we drink. Under ordinary conditions it is said that there are 100,000 germs to the cubic centimeter, but under the best and most sanitary conditions this army of destroyers can be brought down to 10,000. So in fear and trembling we pasteurize this fluid before we dare to give it to the children of tender age. Every drop of water we drink swarms with germ life, says the microscope, and even the coin and currency wherewith we purchase the necessities of life are vehicles of death, for they are infected with germs to an almost unbelievable extent. Once we started to launder them, but it was found that the bankers could not so easily detect counterfeits after they had been washed, so we abandoned the process. We either fear the counterfeiters more than the germs or we love money more than health.

"Is not this whole attitude ridiculous and unworthy of our high and noble estate, as human beings, as children of God? It is well known to science that an attitude of fear breaks down the power of resistance of the body, and thereby lays it liable to diseases which would not otherwise be able to gain a foothold. From the occult point of view it is perfectly plain why this is so. The dense body which we see with our eyes is interpenetrated by a vehicle made of ether, and the energy from the Sun, which per-

vades all space, is constantly pouring into our body through the spleen which is a specialized organ for the attraction and assimilation of this universal ether. In the solar plexus it is converted into a rose colored fluid which permeates the nervous system. This may be compared to electricity in the wires of an electric or telegraphic system. By means of this vital fluid the muscles are moved and the organs perform their vital functions so that the body may express itself in perfect health. The better the health the larger the quantity of this solar fluid which we are able to absorb, but we only utilize a certain part of it and the surplus is radiated from the body in straight lines.

"You have seen the paper ribbons fastened in front of electric fans in candy stores and fruit stands. When the fan is set going these streamers float outwards from the fan. The streamers which flow from the whole periphery of the human body also radiate in straight lines when we are in perfect health. This condition is therefore aptly described as radiant health. We speak of such a person as radiating life and vigor. Under such conditions no disease germs can ever get a foothold in his body. They cannot enter from without because of these invisible streamers of force, any more than a fly can enter an opening in a building covered by an exhaust fan. And those micro-organisms which enter the body with the food are also quickly expelled, for the vital processes in the body are selective as shown by the kidneys, for instance, which excrete the waste matter while retaining vital substances necessary for the economy of the body.

"But the moment we allow thoughts of fear, of worry, of anger, the body endeavors, as it were, to close the gates against an outside foe, fancied or real. Then also the spleen closes up and ceases to specialize the vital fluid in sufficient quantities for the necessities of the body, and we then see a phenomenon which is

(Continued on page 237)

READERS' QUESTIONS

This department is devoted to a study of The Rosicrucian Philosophy according to the method used by Max Heindel in his two fact-filled and thought-provoking volumes, "The Rosicrucian Philosophy in Questions and Answers." A catalog of our publications is available upon request.

CORRELATION OF SOLSTICES TO HUMAN LIFE

KINDS OF NATURE SPIRITS

THE MANICHEES

"DUE TO BITTER PERSECUTION FROM ALL SIDES, THE EXOTERIC ORDER OF MANI WAS DRIVEN UNDERCOVER, BUT THE MANICHEANS SIMPLY DISGUISED THEMSELVES IN ANY WAY POSSIBLE, AND WORKED FROM WITHIN THE RANKS OF THEIR ENEMIES."

CORRELATION OF SOLSTICES TO HUMAN LIFE

QUESTION:

Is there a correlation between the effects of the equinoxes and solstices upon the Earth and upon the life of a human being? Please explain.

where, mythically, all the powers of darkness are concentrated in a frantic endeavor to kill the Light-bearer, a phase of the solar drama which is mystically presented in the story of King Herod and the flight into Egypt to escape death.

When the Sun enters the sign Aquarius, the water-man, in February, we have the time of rain and storms; and as baptism

"THAT EVENT FREES MAN FROM THE TRAMMELS OF MATTER AND USHERS IN THE SEASON OF SPIRITUAL METABOLISM WHEREBY OUR HARVEST OF EARTHLY EXPERIENCES IS TRANSMUTED TO SOUL POWERS, TALENTS, AND TENDENCIES".

ANSWER:

Yes, there is such a correlation. The summer and winter solstices, together with the vernal and fall equinoxes, form turning points in the life of the great Earth Spirit, as conception marks the commencement of the human Spirit's descent into the earthly body, resulting in birth, which inaugurates the period of growth until maturity is reached. At this point an epoch of mellowing and ripening has its inception, together with a decline of the physical energies which terminates in death. That event frees man from the trammels of matter and ushers in the season of spiritual metabolism whereby our harvest of earthly experiences is transmuted to soul powers, talents, and tendencies, to be put to usury in future lives, that we may grow more abundantly rich in such treasures, and be found worthy as "faithful stewards" to fill greater and greater posts among the servants in the Father's House.

Cosmically the Sun is born on the longest and darkest night of the year when Virgo, the celestial Virgin, stands upon the eastern horizon at midnight to bring forth the immaculate child. During the months next following, the Sun passes through the violent sign Capricorn,

consecrates the Saviour to His work of service, so also the floods of moisture that descend upon the Earth soften and mellow it so that it may yield the fruits whereby the lives of those who dwell here are preserved.

Then comes the Sun's passage through the sign Pisces, the fishes. At this time the stores of the preceding year have been almost consumed and man's food is scarce. Therefore we have the long fast of Lent, which mystically represents for the aspirant the same ideal as that cosmically shown by the Sun. There is at this time the *carnevale*, the farewell to the flesh, for everyone who aspires to the higher life must at some time bid farewell to the lower nature with all its desires and prepare himself for the passover which is then near.

In April, when the Sun crosses the celestial equator and enters the sign Aries, the Lamb, the cross stands as a mystic symbol of the fact that the candidate to the higher life must learn to lay down the mortal coil and begin the ascent of Golgotha, the place of the skull; thence to cross the threshold into the invisible world. Finally, in imitation of the Sun's ascent into the northern heavens, he must learn that his place is with the Father and that ultimately he is to ascend to that ex-

alted place. Furthermore, as the Sun does not stay in that high degree of declination but cyclically descends again toward the autumn equinox and winter solstice to complete the circle again and again for the benefit of humanity, so also everyone who aspires to become a cosmic character, a savior of mankind, must be prepared to offer himself as a sacrifice again and again for his fellow men.

This is the great destiny that is before every one of us; each one is a Christ-in-the-making, if he will be, for as Christ Jesus said to His disciples: "He that believeth in me, the works that I do shall he do also; and greater."

KINDS OF NATURE SPIRITS

QUESTION:

Will you please tell me something about the Nature Spirits? Have they actually been seen by anyone?

ANSWER:

There are different kinds of Nature Spirits with corresponding variations of consciousness. Those with which we are most familiar are the gnomes, the undines, the sylphs, and the salamanders. The gnomes are the earth spirits and in folklore are called fairies, elves, pixies, etc. Their bodies are composed chiefly of chemical ether, combined with a small amount of life ether. They do not fly about but are of the earth earthy. They can be burned in fire. They grow old in a manner similar to the way human beings do, and they live only a few hundred years. The gnomes work with the plant kingdom, giving it the green coloring matter and fashioning its flowers into the astonishing variety of dainty, delicate shapes called for by the archetypes. They

tint the flowers with innumerable shades and various hues of color; they cut the crystals in the minerals and make the precious stones; they marshal the particles together which form the iron, silver, gold, etc., and they brew and bake their own etheric foods.

The undines are the water spirits. They inhabit streams, rivers, and all other bodies of water. Their bodies are composed of the life and light ethers, which make them much more enduring than the gnomes. They live thousands of years.

The sylphs are the air spirits. Their bodies are also composed of the life and light ethers, and they, too, are subject to mortality but live for thousands of years. The undines separate the water on the surface of the sea into finely vaporized particles, which the sylphs lift into the air carrying the undines with the vapor as high as is necessary before partial condensation takes place and clouds are formed. The sylphs hold the clouds together until forced by the undines in the vaporized water to release them. The battles fought in the air between these two classes of Nature Spirits we call storms.

The fire spirits or salamanders also enter into these aerial battles. They are active in the production of fire, and thus are present in the electrical discharge called lightning. Contact of the water vapor with the cold air of the upper space condenses it into minute particles, which the undines combine into larger ones, and triumphantly hurl to earth in the form of rain. The bodies of the salamanders are built principally of reflecting ether, and they live many thousands of years.

These Nature Spirits are all subhuman, but under different circumstances from those under which we evolve they will ultimately reach a stage in evolution corresponding to the human. All four classes work with our own life wave, rendering most valuable service.

The Nature Spirits have been seen by many people who have etheric sight. Cameras with exceptionally sensitive films may be able to photograph them.

THE MANICHEES

QUESTION:

Will you please give me some information concerning the Manichees? In the *Cosmo-Conception* Max Heindel stated only that they were a higher order than the Rosicrucians. The history books seem to indicate that they are extinct, and that St. Augustine belonged to them.

nature of reality; his basic system was like that expounded in the Gospel of Truth discovered some years ago at Nag Hammadi in Egypt. To this he added the extensive angelology of the Persians—just as the Jews had done earlier. Aramaic was the official language of the Western Persian Empire, and Aramaic is the Eastern dialect of the same language that Hebrew is the Western dialect of. In other words, the Persians had the same angel words as

"MANI CALLED HIMSELF 'I, MANI, THE APOSTLE OF JESUS CHRIST,' AND SAID THAT HE HAD COME TO FULFILL CHRIST'S PROPHECY OF THE 'COMFORTER' WHO WOULD TEACH THE FULLNESS OF TRUTH."

ANSWER:

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

Mani evidently felt that he had solved the problem of good and evil and the

the Hebrews, in Aramaic, which was the language spoken by Jesus Himself. Mani wrote in Syriac and Persian, and in "code" or cyphers. Many Manichean books were discovered in the 1930's.

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

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

The exoteric Manicheans, however, are not the *Inner Mystery School* of which Max Heindel speaks as even now working on the chief problem of the Jupiter Period. Just as *The Rosicrucian*

Fellowship is the exoteric preparatory school for the Order of the Rose Cross, so the Manichean movement, including the Catharists and Albigenses of Southern France, represents the external representative of a great Mystery School on the Inner Planes.

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

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

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

Due to bitter persecution from all sides the exoteric Order of Mani was driven undercover, but the Manicheans simply disguised themselves in any way possible, and *worked from within* the ranks of their enemies.

Mani was crucified by the Persian priesthood, bigots and persecutors who did not like Mani's Christianity. Mani's Order existed in Europe and Asia for

more than a thousand years, and it may be restored in some form with the next few centuries.



To complain that life has no joys while there is a single creature whom we can relieve by our bounty, assist by our counsels or enliven by our presence, is to lament the loss of that which we possess, and is just as irrational as to die of thirst with the cup in our hands.

—Fitzosborne

* * *

A child's eyes, those clear wells of undefiled thought—what on earth can be more beautiful? Full of hope, love and curiosity, they meet your own. In prayer, how earnest; in joy, how sparkling; in sympathy, how tender! The man who never tried the companionship of a little child has carelessly passed by one of the great pleasures of life, as one passes a rare flower without plucking it or knowing its value.

—Norton

* * *

When Goethe says that in every human condition foes lie in wait for us, "invincible only by cheerfulness and equanimity," he does not mean that we can at all times be really cheerful, or at a moment's notice; but that the endeavor to look at the better side of things will produce the habit, and that this habit is the surest safeguard against the danger of sudden evils.

—Leigh Hunt

* * *

He looked at his own Soul with a Telescope. What seemed all irregular, he saw and shewed to be beautiful Constellations; and he added to the Consciousness hidden worlds within worlds.

—Coleridge

HEALTH AND HEALING GANDHI'S DIETARY EXPERIMENTS

The Rosicrucian work of healing is carried on by the Elder Brothers of the Rosicrucian Order through a band of Invisible Helpers whom they are instructing. The work is conducted according to the commands of Christ Jesus, namely, "Preach the gospel and heal the sick."

Those seeking more information about these advanced methods of healing are invited to write to us and request a free copy of our pamphlet entitled "How the Rosicrucians Heal the Sick."

—Stewart Haring

"THE PRESENCE OF THE GOD WITHIN MAKES ALL THINGS POSSIBLE, EVEN SELF-REALIZATION, THE HIGHEST OF GOALS, AND WE SHOULD NOT BE DISMAYED BY THE FACT THAT ONLY THE HIGHEST EFFORTS CAN ATTAIN IT."

The life of the late Mohandas K. Gandhi was an interesting experiment in diet from a physical and a spiritual standpoint. Not that this subject represents his most important accomplishment, of course. His greatest fame lies in his successful development of the doctrine of non-violence, but his dietary experiments make an interesting side-line study for students of the higher life.

while abroad he would not eat meat nor drink wine. But he was no sooner on shipboard than a passenger informed him that the climate in England was such that no one could live without meat. Upon arrival in London he was faced with further obstacles. Landladies did not know how to cook vegetarian style. He was continually hungry, and friends continued to harass him about his foolish eating habits. However, he soon found a vegetarian

"THE LIFE OF THE LATE MOHANDAS K. GANDHI WAS AN INTERESTING EXPERIMENT IN DIET BOTH FROM A PHYSICAL AND A SPIRITUAL STANDPOINT."

Being born a Hindu, Gandhi was naturally enjoined from the eating of meat, but about the time of his college days there was a furtive attempt at reform among the teachers and boys toward meat eating. The argument was that the English were large and strong and able to rule over the Indians because they ate meat while the latter did not. Gandhi's brother and a close school friend, who already ate meat, impressed upon him how strong, athletic, brave, and enduring they supposed this made them. Finally they prevailed upon him to try meat, although at first it made him sick. Over a period of a year he ate several such meals, but the practice was discontinued because he did not wish to keep such a violation of faith hidden from his parents. His desire to obey his parents was stronger than his desire to reap the supposed benefits of meat eating, and after a year's trial such benefits had failed to materialize, anyway. This was the last then that Gandhi was ever tempted to try meat eating, although it was not the last he was to hear of it, as we shall see.

After it had been decided that Gandhi should be sent to London to complete his education, his mother made him vow that

restaurant which ended his dietary troubles. Up until this time he still believed in the merits of meat eating and was bound only by his vow to his mother, but now he purchased a book, *Plea for Vegetarianism* by Salt, and after reading this he became a firm vegetarian by conviction.

Salt's book whetted Gandhi's appetite for further dietetic study, and he profited by such books as *The Perfect Way in Diet* by Dr. Anna Kingsford, *The Ethics of Diet* by Howard Williams, as well as by the writings of Dr. Allinson. Dietary experiments now began to become an important part of his life. At first health was the principle motive behind them, but later a spiritual consideration took first place. He studied vegetarianism from the practical, religious, moral, scientific, and medical viewpoints, and came to realize that man's supremacy over the animal kingdom was not meant to be one of exploitation, but of protection. He learned that man should eat to live, not live to eat, and studied the effects of milk, eggs, cooking, spices, and condiments in this light. Some of the highest type people who became life-long friends were found by Gandhi in London's vegetarian

restaurants. He joined the Vegetarian Society and soon became a member of its Executive Committee. He gave up sweets, condiments, tea, and coffee. Eggs he never ate because he considered them in the category with meat, although this caused some complication in the restaurants, many cakes, puddings, etc., containing eggs. However, it also served to simplify his diet. Those first days were marked with all the zeal of a new convert as Gandhi organized a vegetarian club in his Bayswater neighborhood. The now famous Sir Edwin Arnold became the first vice-president of this club.

Gandhi returned to India as a genuine vegetarian, and in addition his experiments had given him valuable contacts, organizational experience, and a profound religious stirring within. Years later, when for spiritual reasons he desired to take the vow of celibacy, he learned that observance of that vow was possible only after he had gained complete control of the palate. Diet took on an added interest when he found that the disciple had to limit himself to spiceless, simple, and uncooked food. His experiments led him to believe that when one drinks milk the passions are aroused and hard to subdue, while a strict diet of fresh fruits and nuts leaves one totally passion-free, making the vow of celibacy easy to observe. Gandhi warns, however, that one should not on this account give up milk, but each should make his own experiments to determine what is for him the best.

Fasting, Gandhi said, is as important as the diet. The senses are so powerful that they can be controlled only if hedged in on every side. One strong means of accomplishing this is to deny them food. The body alone, however, cannot perform a fast while the mind feasts upon all sorts of "delicacies." Mind is at the root of all sensuality, and true fasting takes place only when the mind along with the body develops an indifference toward food. Through cooperation of the mind with the body in diet and fasting, control

of the senses can be obtained. This is no easy matter, for the aspirant will always find some subtle passion still hidden in his innermost being which he must try to eradicate. The presence of the God within makes all things possible, even Self-realization, the highest of goals, and we should not be dismayed by the fact that only the highest efforts can attain it. However, lest the student be misled, let him not think that such a thing as union with the Higher Self is the result of a fruit diet alone! There are other vital factors that enter into the attainment of such a sublime ideal.

Gandhi's religious convictions regarding diet were to be subject to many trials during the course of his lifetime. The first of these occurred when a son was seized with an attack of typhoid, pneumonia, and delirium. The doctor who was called said that medicine would not help but that the boy needed eggs and chicken broth. The boy not being old enough to make his own decisions, the father refused the advice and instead used hydropathic treatment, fasting, and prayer. The anxiety was great. What if the boy died? What would people say? Should another doctor be consulted? How far did a parent have a right to jeopardize his children because of his beliefs? And a thousand more. The boy recovered and Gandhi always after gave the credit to God.

On another occasion his wife became dangerously ill while he was away in Johannesburg, and the doctor in attendance and his wife personally nursed her in their home. Gandhi was sent for and told that unless his wife was fed beef tea and other dietary prescriptions, she would die. He would not give his permission but left it to his wife to decide the matter for herself. His wife agreed that she would not pollute her body with these things even if it meant death, whereupon the physician compelled Gandhi to remove his wife from under his roof at once. This was done and natural healing methods applied, after which she

slowly recovered. At times people would argue that the Hindu Scripture (just as does the Christian) at places seems to encourage meat eating, but Gandhi always replied that his religious views transcended Scriptural texts and he knew vegetarianism to be the right way of life regardless of any other evidence. Nor was

nuts. This was the only incident in Gandhi's life where he was forced by necessity to compromise with a principle.

Even the times Gandhi spent in prison were utilized to improve the dietary experiments, for here he noticed a forced restraint upon the prisoners. Salt and other non-essentials were prohibited, and

"EVEN THE TIMES SPENT IN PRISON WERE UTILIZED TO IMPROVE THE DIETARY EXPERIMENTS, FOR HERE HE NOTICED A FORCED RESTRAINT UPON THE PRISONERS."

Gandhi himself spared from these tests. While in England, he was living upon a diet of lemons, bananas, olive oil, grapes, groundnuts, and tomatoes. He was taken with pleurisy, and the doctor recommended the use of milk and cereals, but again Gandhi resolved to hold fast to his experiments in spite of the consequences. He consulted a vegetarian doctor who prescribed brown bread, raw fruit, vegetables, baths, massage, fresh air, and exercise. This alleviated the condition somewhat, but it was not cured until he returned to India where the climate completed the healing work.

Gandhi was living on groundnut butter and lemons when one day he ate a rather large meal of porridge and mung to please his wife. Shortly after, he was seized with acute dysentery and soon came near death's door. Again the doctors advised the feeding of meat, milk, and eggs, but Gandhi refused all, resorting to fasting and hydropathy. It was, however, through this illness that he came to use goat's milk, for it seemed that his shattered body could not be rebuilt in any other way. He always had to use it thereafter, but it was a bitter experience for him. Though his vow had included only cow and buffalo milk, he felt as though the spirit of it had been violated. It was always Gandhi's belief that man needed no milk other than his mother's supplied in infancy and that man's natural diet should consist only of fresh fruits and

these rules Gandhi continued voluntarily to observe upon his release. He ate only five kinds of food a day and never after sundown. After many years he confirmed the wisdom of such practices by crediting them with saving him from many an illness and adding years to his life. But it must not be thought that diet was something of pride to Gandhi. He realized that restraint and fasting could become as much a tool of indulgence as feasting, and that even dwelling in thought or conversation upon one's dietary accomplishments amounts to sensuality.

As Gandhi's enlightenment grew, he would not allow his followers to kill even an insect or a snake, and attributed to this the fact that he was never harmed in any way, even though on a continent where these forms of life abound. His principles of non-violence and brotherly love embraced all created things; without such love, Self-realization cannot be attained.



There are many virtues in books, but the essential value is the adding of knowledge to our stock by the record of new facts, and, better, by the record of intuitions which distribute facts, and are the formulas which supersede all histories.

—Emerson



HEALING DEPARTMENT

Disease Not An Unmixed Evil

The life which comes from above is healthy, while that from below is unhealthy. The unhealthy life always streams into us when organic conditions admit of its doing so, but the current of it is checked as soon as the physical balance is restored by remedial agents.

However, it should be understood that disease is by no means an unmixed evil; that it is generated by the lower, and not the upper life, is unquestionable: but divine laws perform their functions through the lower as well as through the upper agencies, and the operation of the former is therefore made subservient to beneficent ends. Thus disease, which is, in fact, an effort of nature to throw off poisonous invasive elements, often leaves the organ attacked in a far healthier condition than it was before—in which, possibly, planes existed for moral infestation.

A radical change in the organ, produced by disease, often closes the avenue to the invasion. Again, it sometimes happens that when the organism is extremely reduced physically by disease, atomic combinations can be effected in the moral nature, which would be impossible in conditions of robust physical health; and one of the commonest experiences of those who make the violent change in their external mode of thought, aims in life, and daily habits, which is involved in the attempt to rise above the conventional moral standard, and be...self-surrendered to the service of God...is a

serious attack of illness, from which they rise with new and higher faculties developed—the effect of the finer atomic elements and so to allow these latter to expand. Thus the final effect of disease upon those who are struggling to enter into new and higher conditions is always, in a greater or less degree, to develop the subsurface faculties.

—*Laurence Oliphant*

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

* * *

HEALING DATES

September.....2—8—15—23—30
October.....6—12—20—27

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

CHILDREN'S DEPARTMENT

We hope that you enjoy this installment of "The Magic Mirror" (The Further Adventures of Rex and Zendah) by Esme Swainson. The Rosicrucian Fellowship is currently printing and distributing "The Adventures of Rex and Zendah in the Zodiac." A complete price list and catalog will be mailed upon request.

THE MAGIC MIRROR

(FURTHER ADVENTURES OF REX AND ZENDAH)

Part One

—Esme Swainson

"MOTHER SMILED, WITH THAT LITTLE TWIST AT THE CORNERS OF HER MOUTH THAT ALWAYS MEANT SHE HAD HAD A SECRET FOR A LONG TIME. 'AS A MATTER OF FACT' SHE SAID, 'WE HAVE A MAGIC MIRROR THAT YOUR GODFATHER MICHAEL LEFT YOU, BUT I WAS NOT TO TELL YOU ABOUT IT UNTIL YOU ASKED FOR ONE.' "

One evening when the belt of Orion could be seen in the sky, Rex and Zendah were sitting with their mother by the log fire watching the queer shapes and strange colors made by the burning apple wood. Zendah had been reading "The Adventures of Alice Through the Looking Glass" when, suddenly looking up from the book on her knee, she said: "I wish we had a magic mirror like Alice, for since Mercury took us through the countries of the Zodiac nothing exciting seems to have happened, not even when we are asleep."

Mother smiled, with that little twist at the corners of her mouth that always meant she had had a secret for a long time. "As a matter of fact" she said, "we have a magic mirror that your godfather Michael left you, but I was not to tell you about it until you asked for one."

to the top landing, and came up against what looked like a blank wall. Mother put her hand on a carved panel, for all the rooms in their house had panelled walls, and running her fingers over the patterns until she came to a crab holding a key in its claws, she pressed on this and suddenly part of the wall slid back and a narrow, winding stair was seen.

The children had always known that there was a turret to their house, above the attic, but they had thought it was only an ornament. Up and up they went until they came to a small room with what the Chinese call a Moon door, that is, the frame is circular and also the door. The room inside was six-sided with a round window facing the sunrise and another to face sunset, while on the north wall hung a great oval mirror extending from floor to floor to ceiling, with a carved frame

"I WISH WE HAD A MAGIC MIRROR LIKE ALICE, FOR SINCE MERCURY TOOK US THROUGH THE COUNTRIES OF THE ZODIAC NOTHING EXCITING SEEMS TO HAVE HAPPENED, NOT EVEN WHEN WE ARE ASLEEP."

"Oh, why did you not let us know before?" cried Rex. "I do love adventures!"

"Well," replied Mother, "it is much easier to go to sleep and travel in your dream body than to use the mirror, because if you find out how to go through, you must know how to come back!"

The children jumped up from their cushions both speaking together. "Do let us see the magic mirror at once. Show us how to go through like Alice."

"Dear, dear, you must not get so excited" said Mother, "for if you do, you may not even be able to see the mirror, much less be able to use it!"

However, she was easily persuaded and off they went up the stairs, beyond the rooms they knew well, until they came

made of dragonwood. They could not see the pattern clearly as the room was rather dark. There was nothing else in the room except some low stools.

They crowded round the mirror, but Mother told them to sit down before it and look into it. When they did, it was strange, for it did not reflect their faces like an ordinary glass.

"Zendah" said Mother, "what can you see?"

"Nothing" she replied, "except a kind of milky, cloudy surface which seems to be moving all the time."

"And you, Rex?" "I don't see it that way, but it looks like a deep blue sea with waves chasing across from side to side."

"Good" said Mother. "I think you are ready to be taught how to use the mirror. There is no reason why you should

not be able to see much, but to easily pass in and out needs much practice. We must have a regular day to come up here and try. Shall we say each Friday at seven, after we have had tea? Zendah, you know how you have to practice regularly every day if you want to be able to play the violin well, and it is just the same if you want to learn anything else that is new, so if you start, you must be willing to give up other things for a while.

"Another thing! This is a secret, and you must not tell any of your friends about this room or the mirror, or they will all want to come up to look in it. In this room you must be quiet and not become excited, nor talk more than is necessary, for the surface of the mirror is not solid glass and is very sensitive, in fact, though difficult to explain, it is more like water, and the reflection is distorted if upset by your thoughts. Next Friday there is a new Moon and we will start then."

The children's faces fell, for naturally they wanted to begin at once, but Father had always told them to start new ventures with the new Moon and Rex had found that seeds in his garden grew better when planted before the full Moon. So off they scampered down the winding stair, Mother following more sedately with a curious smile in her eyes over their enthusiasm.

Rex and Zendah were older now than when they had their adventures in the Zodiac, but their bedrooms were next door to each other and they always left the doors open so they could talk if they did not go to sleep at once.

That night sleep did not come too easily and they talked over the question what they might see in the mirror, till Zendah began to get very sleepy.

Rex's last words were "Do you think Mercury might come and act as our guide as he did before?"

Just then a silver bell rang somewhere and a voice said: "Did I ever fail to come when you really wanted me?" and the children knew that Mercury had read

their thoughts.

THE FIRST NIGHT

On the eventful Friday, the family climbed the stairs to the room with the magic mirror and sat down before it.

"Now children" said Mother, "make yourselves comfortable and keep quiet. Just look into the mirror and wait till the cloudy surface changes. Whatever you do, don't jump up and shout, oh! I see something, as soon as it moves. I think the best way will be for you to say nothing until I ask you. You see, I know how to use the mirror and at first, if I hold your hands, I shall be able to help you to see.

"We have often talked about the way the Great Designer has planned our planet and all the various kinds of plants and animals, and races of men who come at different times to live here, and you will remember I told you that everything that has happened is recorded somewhere.

"What you will be able to see at first is a reflection of the real events in the mirror, for it takes much practice to be able to go back into the past just as if you were living there again. This record is, as it were, photographed as a film, and rolled up somewhere in God's library and if you know how to enter this library you can take down the roll for any period you want to look at, put it in your own projector and let it pass before you. It is a color and sound film. We might compare how we take part in the record to the planning of a film. The Head Designer selects the general plot for the film he wants to make. There are many scenes which take place in the various countries of the world. Everything is included in the plot, adventures and trials of courage, in fact everything you can possibly think of that is exciting and that will give scope for all the things one would wish to do. Having planned all this He calls for volunteers to fill the many roles; that is where we come in. We are first given opportunities in the small parts, until we

are qualified to take the important ones.

"It is possible to see any part of the film in which you are interested, but until you have had much practice it is easier to see a scene in which you have lived yourself in the past, as we are not actually in every scene. So at first I will select some scenes I can see that will interest you.

"Ages and ages ago you and Zendah decided that you would try to work together to train for a special post on this

ing on the Moon now—so this is the tale of the last days of the people on the Moon and what happened to it.

"Years and years ago—so many that if you put the numbers down they would not mean anything—the Moon was inhabited by plants and animals and people, and there was no Earth where we live now, but at the time we are looking at, the Moon was wearing out, and in the sky, in the place our Earth now occupies,

"THE PEOPLE ON THE MOON LIVED MUCH AS WE DO NOW, THEY BUILT CITIES, FAMILIES HAD PET ANIMALS AND GREW PLANTS FOR FOOD, ONLY OF COURSE THEY WERE QUITE DIFFERENT KINDS OF PLANTS AND ANIMALS FROM THOSE WE HAVE NOW."

Earth's film, and Father and myself joined you. Many times we have been together in various countries and so you will have to learn to recognize ourselves whether we were Red Indians, Chinese, Hindus, Romans or any other race.

"You may find it strange to see yourselves Rex as a girl and Zendah as a boy, or Father and myself as your children, and sometimes we were all children in another family."

"That is why" said Zendah, "I always wanted to climb trees and do all the boy things, and Rex wanted to learn needlework. I must have been a boy last time."

"Yes" said Mother. "You were, and you lived in Holland, the Netherlands as it was called in those days.

"If we look at some things thousands of years ago, they will be so strange that I think we had better put them down like a fairy tale for other children, for animals, clouds and stars can speak if only we could understand them, and that is why in all the ancient stories the rivers and winds spoke. Perhaps long ago children did understand their language.

"What shall we look at first? We would like to know why there are no people liv-

ing on the Moon now. The people of the Moon lived much as we do now, they built cities, families had pet animals and grew plants for food, only of course they were quite different kinds of plants and animals from those we have now.

This tale is about the time when Mother Moon was getting old and very tired—nothing seemed to grow so well as it used to do, and her children were discontented and troublesome. She sat in her white palace high on the mountain tops and thought and thought to try and find a plan to solve her troubles, quite forgetting that she too had a magic mirror in a secret room in the Palace. While everything was happy and peaceful in her kingdom, there never seemed any reason to use it. Suddenly she remembered and climbed painfully up her turret stairs, for she had become old and stiff, until she arrived in a beautiful room with pillars of lilac marble and silver hangings.

Her mirror was circular with a silver frame embossed with crabs and pearls.

She sank down into an armchair in front of the mirror and gazed into the crystal. The surface was a cloudy mist at first, but suddenly it cleared and she saw

the figure of a young man with winged shoes and helmet, carrying a wand with twisted serpents in his hand.

"The Messenger of the Gods" she cried. A voice was heard: "Wait for the message that will come within four days."

Mercury arrived on the fourth day as promised, and she tried to rise to greet him. "Do not rise, Mother Moon" he said. "We honour old age and do not expect you to give us the Salutation of the Gods. We know your trouble and have come to tell you the best thing to do."

Mother Moon sighed: "Everything is wrong. Crops do not grow. Water gets less and less each year, and my people are nearly starving."

"The truth is, my dear," he said "that your land is aged and worn out, and you must leave it and seek a new home."

"But where can I go?" she cried.

"Hermes drew her to the window and bade her look at a place in the heavens where the Ram pranced across the sky. "Do you see anything strange there?"

Following the wand of Mercury with her eyes she noticed a moving mist, much like a fog hanging over mountains when the sun is rising. It seemed to be moving round and round a brighter spot in the center, forming rings of color like a series of rainbows.

"There" he said, "that is your new home forming, but it will not be solid or cool enough for you to live in for some time. We have to arrange for all your valuable metals and jewels to be transferred to your new home."

"Dear me" she replied. "How can I live in an empty house?"

"We have arranged for stellar airships to take you all away from the Moon to a beautiful Rest Palace until the new home is ready. Time is short, so call all your children to the great hall and tell them what is in store for them"

"The silver peal of bells sounded the alarm from the highest tower in the chief city and all the inhabitants flocked to the Great Hall, and those who could not get inside stood in the courtyard, where they

could still hear perfectly.

Mother Moon rose. "Children, I know life has been very difficult for us all for a long time, but now Mercury tells me a new home is being prepared for us where everything will be fresh and promising. We must however leave our old home at once and live in a rest-land till it is ready.

"Flying ships will take you all away according to the star colour to which you belong."

A child from the back of the hall cried: "When do we start and from where?"

"From the top of the blue mountain tomorrow, at daybreak. You need take nothing with you. Everything will be provided at the other end of the journey."

Hundreds and hundreds of Moon folk climbed the mountain, and what a surprise met them at the top! Seven piers of light were streaming out from the peak, sparkling like Moonlight, and at the end of each was anchored a flying boat—they had wings, and yet they had none—they did not look firm enough to walk on and yet when the Moon folk arrived aboard they seemed solid!

There was an orange ship for all the leaders, a yellow one for the teachers, a green one for the farmers and workers, a red for the fighters and engineers, a mauve for the artists, a blue for the priests and an indigo for the scientists. According to their colours the people entered the boats.

"Now" said Mercury. "Close your eyes." He waved his wand. When they opened them they all had shining new robes that looked as if they were made of stars. "All aboard" he cried, and off they sailed.

There are no words to describe the journey through the sky.

Arriving at their journey's end they were taken to the rest home corresponding to their ship's color, and I am sorry to say that some of them were so tired and the beds were so comfortable that many went to sleep the whole time and dreamed of wonderful things they were going to do in the new land.

Each house was in the charge of a great angel, who went round at intervals and played coloured light on the Moon folk to help them grow towards their dreams. They never saw the work of the fire fairies transferring all the valuable metals from the Moon to the new planet. You must know at the center of every planet there is an everburning fire; it is fire and yet it is not hot like we know fire. This is under the charge of the guardian of the planet, who sends up some of this each spring to wake up the plants from their winter sleep, and draws it back again in autumn. These fires had become very low in the Moon but at the centre of the mists where the new planet was forming its fire was very hot and nearly all the fire fairies had gone there to help. As the fiery center revolved faster and faster it threw out long streamers of fire far into the sky, until it touched the surface of the old Moon. The oceans and streams all became steam and the water fairies gathered them all up to give to the new planet when it was cool enough to use them.

Can I describe the wonderful sight? It is difficult, but the fire fairies on the Moon threw great balls of molten metals and jewels at the Earth fairies, and backwards and forwards the game went on till all that was of any use had left the Moon. They sang and played and danced as they did their work, and the only thing we ever see that is the least bit like it is the Northern lights that flicker across the sky at the North Pole.

Mother Moon watched until the fires sank underground as the Earth's surface cooled and the water fairies brought the water for the oceans and rivers. One thing I must tell you. Certain precious metals like gold and platinum were placed at that early period under the surface, where great continents would be thousands of years after. That is why South Africa has so much gold and the old Continent of Atlantis had a strange valuable metal that was called white gold by the ancients.

How did the Moon children get to their new home? That is a long story and

perhaps a tale for another time.



AIDS

(Continued from page 221)

analogous to the effect of lowering the voltage or cutting in more resistance in the electric fan. In that case the paper they will no longer wave over the candy or fruit to protect it and keep the flies away. Similarly in the human body, when the thought of fear forces the partial closure of the spleen, the solar fluid does not go through the body with the same speed as before. It does not then radiate from the periphery in straight lines, but these lines become crumpled and thus they allow easy access to the little deleterious organisms which may then feed unobstructed upon our tissues and cause disease.

"Whether the consistent mental scientists, or others who believe in divine healing, know this law or not, they act according to its dictates when they affirm that they are children of God, that they have no reason to fear, for God is their Father and will protect them so long as they do not deliberately disregard the ordinary laws of life.

"The actual fact, and the truth in the matter is that contagion comes from within. So long as we live a common-sense life, feeding our bodies upon the pure foods which come from the vegetable kingdom, taking a sufficient amount of exercise, and keeping mentally active, we may rest secure in the promise that the Lord is our refuge. There shall no evil befall us so long as we thus show our faith by our works. On the other hand, if we belie our faith in God by disregard of His laws, our expectations of health are vain."



THE ROSICRUCIAN METHOD OF CARING FOR THE DEAD

The body is to be kept without disturbance in a quiet room, at a low temperature (without embalming) for three and one-half days *immediately following* death.

Cards of instruction for the care of one's body after death according to *The Rosicrucian Fellowship* method will be sent free of charge to those requesting them. Since some states have laws requiring embalming within a short time after death, it is safest to leave specific instructions for the desired care and disposal of one's body.

MORTICIANS EQUIPPED TO CARE FOR THE DEAD ACCORDING TO ROSICRUCIAN FELLOWSHIP METHODS

ARIZONA

Prescott—	Ruffner Funeral Home, 303 S. Cortez, 86301
Scottsdale—	Green Acres, On Hayden Road (3/4 Mile So. of McDowell)
Tucson—	Adair Funeral Home, 1050 N. Dodge Blvd., 85716
	Adair Funeral Home, 4519 N. Oracle Rd., 85705
	Valley Funeral Home, 2545 N. Tucson Blvd., 85716

CALIFORNIA

Altadena—	Mountain View Mortuary, 2400 N. Fair Oaks Ave., 91001
Belmont—	Carlmont Chapel, 1101 Alameda, 94002
Chula Vista—	Humphrey Mortuary, 855 Broadway, 92011
Costa Mesa—	Smith-Tuthil-Lamb Mortuary, 427 E. 17th St., 92627
Encinitas—	Encinitas Mortuary, 340 Melrose Ave., 92024
Fresno—	Cremation Burial Plan of California, 3030 N. Fresno St., Suite 102, 93703
	The Neptune Society, 1456 W. Shaw, 93711
Glendale—	Forest Lawn Memorial Park
Laguna Beach—	Laguna Beach Funeral Home, 976 Coast Blvd. S., 92651
Lancaster—	Halley Olsen Funeral Chapel, 44802 N. Date Ave., 93534
Loma Linda—	Emerson-Bartlett Memorial Chapel, Barton Rd. at Waterman Ave., 93254
Long Beach—	Mottell's Mortuary and Chapel, Third and Alamitos, 90812
Los Angeles—	Reed Bros., Tapley & Geiger, 2045 W. Washington Blvd., 90018
	Pierce Bros., 720 W. Washington Blvd., 90015
Oakland—	Chapel of the Chimes, 4499 Piedmont Ave., 94611
Oceanside—	Berry-Bell Mortuaries, 716 First St., 92054
	Oceanside Mortuary, 602 S. Hill, 92054
Palmdale—	Chapel of the Valley Mortuary, 38141 N. Sixth St., 93550
	Halley Olsen Funeral Chapel, 1818 E. Palmdale Blvd., 93550
Palo Alto—	Memorial Cremation Society, 560 San Antonio Rd., 94306
Pasadena—	C. Lewis Edwards Mortuary, 926 E. Orange Grove Blvd.
Redlands—	Emerson-Bartlett Memorial Chapel, 705 Brookside Ave., 92373
Redwood City—	Lang & Tinney, 717 Jefferson Ave., 94063
Sacramento—	Sierra View Funeral Chapel, 6201 Fair Oaks Blvd., 95608
San Bruno—	El Camino Funeral Chapel, 180 El Camino Real, 94066
San Clemente—	Lesneski Mortuary, 640 S. El Camino Real, 92672

CALIFORNIA

- San Diego— Bonham Bros, 1774 Fourth Avenue., 92101
 Merkely-Mitchell Mortuary, 3655 Fifth Avenue., 92101
 San Francisco— Memorial Cremation Society, 2242 Geary Blvd., 94115
 N. Gray & Co., 1545 Divisadero St., 94115
 San Jose— Dowdle, Emerson, 1066 S. Second St., 95125
 Lima, Salmon, Erickson, 710 Willow St.
 Oak Hill Mortuary, S. First at Curtner
 Williams Funeral Chapel, 345 E. Santa Clara St.
 Santa Barbara— McDermott-Crockett Mortuary, 1903 State St., 93101
 Santa Monica— Moeller, Murphy & Moeller Funeral Home, 1230 Montana Ave.,
 90403
 Whittier— White Emerson Co., 13304 E. Philadelphia 90601

COLORADO

- Denver— Howard Mortuary, E. 17th Ave. & Marian Parkway, 80218
 Fairmont Cemetary Assoc., E. Alameda Ave. & Quebec St., 80222
 Greeley— Adamson Mortuary, 827 Fifth Street., 80631

FLORIDA

- Bradenton— Bayshore Funeral Home, 5827 14th St. W. (U.S. 41), 33507
 Inverness— Hooper Funeral Home, P. O. Box 305, 32650
 Lehigh— Lee Memorial Park, P. O. Box 568, 33970
 Miami— Van Orsdale Mortuaries
 St. Petersburg— John S. Rhodes, Inc., 635 Fourth St., N. 33701
 Tampa— F. T. Blount Co., 5101 Nebraska Ave., 33603

ILLINOIS

- Chicago— Haggard Funeral Home, 5917 W. Irving Park, 60634
 Johnson Mortuary, 2681 N. Orchard St., 60614
 Phoenix Memorial Burial and Cremation Service, 625 N. Michigan
 Ave., Suite 500, 60611
 Elmhurst— 134 S. York Rd., 60126

INDIANA

- Indianapolis— Paul C. Dorsey, 3925 York St., 46221

KENTUCKY

- Louisville— Herman Meyer and Son, Inc., 1338 Ellison Ave., 40204

LOUISIANA

- New Orleans— Tharp-Sontheimer-Tharp, 4117 Claiborne Ave., 70125

MASSACHUSETTS

- Boston— Rogers Funeral Home, 380 Cambridge St., 02141

MICHIGAN

- Royal Oak— Wm. Sullivan & Son Funeral Home, 705 W. Eleven Mile Rd., 48071

MINNESOTA

- Minneapolis— Burr-Goranson Funeral Home, 3040 Lyndale Ave. S., 55408
 Welander-Quist Co., 1825 Chicago Ave., 55404
 Welander-Quist Co., 1200 W. Broadway, 55404

MISSOURI

- Kansas City— D. W. Newcomer's & Sons, Brush Creek & Paseo, 64110
 Carson City— Fitzhenry's Capital City Mortuary, P. O. Box 1775, 89701

NEW JERSEY

- Cape May— Evoy Funeral Homes, Bayshore Rd., R. D. 2, 08204
 Point Pleasant— Van Hise & Callagan Funeral Home, 812 Arnold Ave., 08742
 Trenton— Ivins & Taylor, 77 Prospect St., 08618

NEW MEXICO

Albuquerque— Fitzgerald and Son Funeral Directors, 3113 Carlisle Blvd. N. E., 87110

NEW YORK

Elmsford— Omega Funeral Service, 72 E. Main St.
 Rochester— Genesee Funeral Home, 596 Genesee St., 14611
 Staten Island— Menorah Chapels, 28 Eltingville Blvd., 10312

OHIO

Cleveland—Boswell-Jones Mortuary, 13613 Euclid Ave., 44112

OREGON

Ashland—Conger-Morris Chapel, Fourth & C., 97520
Medford—Conger-Morris Funeral Directors, 715 W. Main St., 95704
Portland—Colonial Mortuary (Holman & Lutz, Inc.) N. E. 14th & Sandy Blvd., 97232

PENNSYLVANIA

Erie—	Chester A. Schaal, 550 W. 9th St., 16502
Pittsburgh—	Blank Bros. Inc. Funeral Home, 15213
Philadelphia—	Bringinghurst Funeral Directors, 3925 Chestnut Dr., 19104
Reading—	Francis F. Seidel, Inc., 117 N. Fifth St., 19601

TENNESSEE

Memphis—
Memphis Funeral Home, 1177 Union Ave., 38104
Memphis Funeral Home, 5599 Poplar Ave., 38117

TEXAS

Dallas—Restland Funeral Home, Greenville Ave. & Valley View Lane,
75231

WASHINGTON

Bremerton— Miller-Reynolds Funeral Home, 669 Sixth St., 98310
Seattle— Home Undertaking Co., 1410 N. E. 115th St., 98168
West Home Funeral Chapel, 4400 California Ave. S. W., 98116
Acacia Funeral Home, 15000 Bothell Way N. E., 98155
Booth-Ashmore Mortuary, Inc., 1422 Bellevue Ave., 98122
Howden-Kennedy Funeral Home, 3909 S. W. Alaska, 98116
West Funeral Home Chapel, S. W. California Ave. & Genesee St.

WISCONSIN

Milwaukee—Heinden & Lange, 3116 N. Third St., 53214
Slattery Funeral Home, 1500 S. 73rd St., 53214

CHRIST JESUS AND INITIATION

(Continued from page 203)

Greek Pantheon), or who, retaining their divine identity and magical practices, invest human form (Krishna). In reading the Koran or Buddhist scriptures, we learn of Mohammed's visions of higher worlds and Buddha's Enlightenment under the Bodhi tree. As they evolve, these great souls have revelations from and intercourse with superphysical realities. Christ comes replete with love and wisdom *already* acquired. He Himself is the Revelation, the supersensible Reality to be

experienced through initiation. His struggle, if we may so call it, was not to emancipate His Spirit from mortal consciousness but to enter ever more profoundly into it and endure its abysmal dullness.

The function and Being of Christ as historical fact is unprecedented. As we come to understand this truth it greatly benefits us individually and collectively and brings us closer to Christ Himself.



STUDY WITH US!

The Rosicrucian Fellowship is an association of Christian men and women banded together for the purpose of helping to make Christianity a living factor in the world. Its teachings give a definite, logical, and sequential explanation of the origin, evolution, and future development of the world and man, from both the spiritual and scientific aspects. The Fellowship has no connection with any other organization.

Upon completion of the Preliminary Philosophy Course, one becomes a Regular Student, and receives monthly a Student Letter and Lesson. These are to be studied, though no written answers are required. A postal card is sent with the Student Lesson and is to be signed and returned each month, so that connection with the spiritual forces of the Fellowship may be maintained. After two years of Regular Studentship, during which time the aspirant has striven to raise his spiritual standard of living, practicing self-control and "loving, self-forgetting service to others" he may take the next step: Probationership. Full membership affords one voting privileges which are accorded only to Probationers.

The following courses — offered on a love offering basis — are open to all except hypnotists, professional mediums, palmists and astrologers, and are available in several languages.

PHILOSOPHY COURSES

1. Preliminary Course, 12 lessons.
2. Supplementary Course (after completing the above). (40 lessons.)

WESTERN WISDOM BIBLE COURSE

This profound course will help the Student to recognize in the Bible a spiritual guide of inestimable value given to humanity by the Recording Angels, and will enable the Student to interpret and understand its hitherto unrevealed secrets of life and being to such an extent that they find its truths corroborated and illumined by scientific discoveries. Parables and seemingly insignificant incidents become revealed as purveyors of basic scientific spiritual laws upon which a more satisfactory and truly successful life may be patterned. (28 lessons.)

ASTROLOGY COURSES

The *Junior Course* covers the setting up of the chart and then advances to the reading of it, showing the Student how to synthesize the horoscope as a whole and arrive at a point where he can read the message contained therein. (26 lessons.)

The *Senior Course* is devoted to the esoteric phases, particularly in connection with one's spiritual development. (12 lessons.)

The *Senior Extension Course* devotes its first 10 lessons to an in-depth reading of the horoscope, at the same time correlating the astrological data with the Rosicrucian Philosophy. The last three lessons are devoted to the progression of the horoscope, directions, and transits. (13 lessons.)

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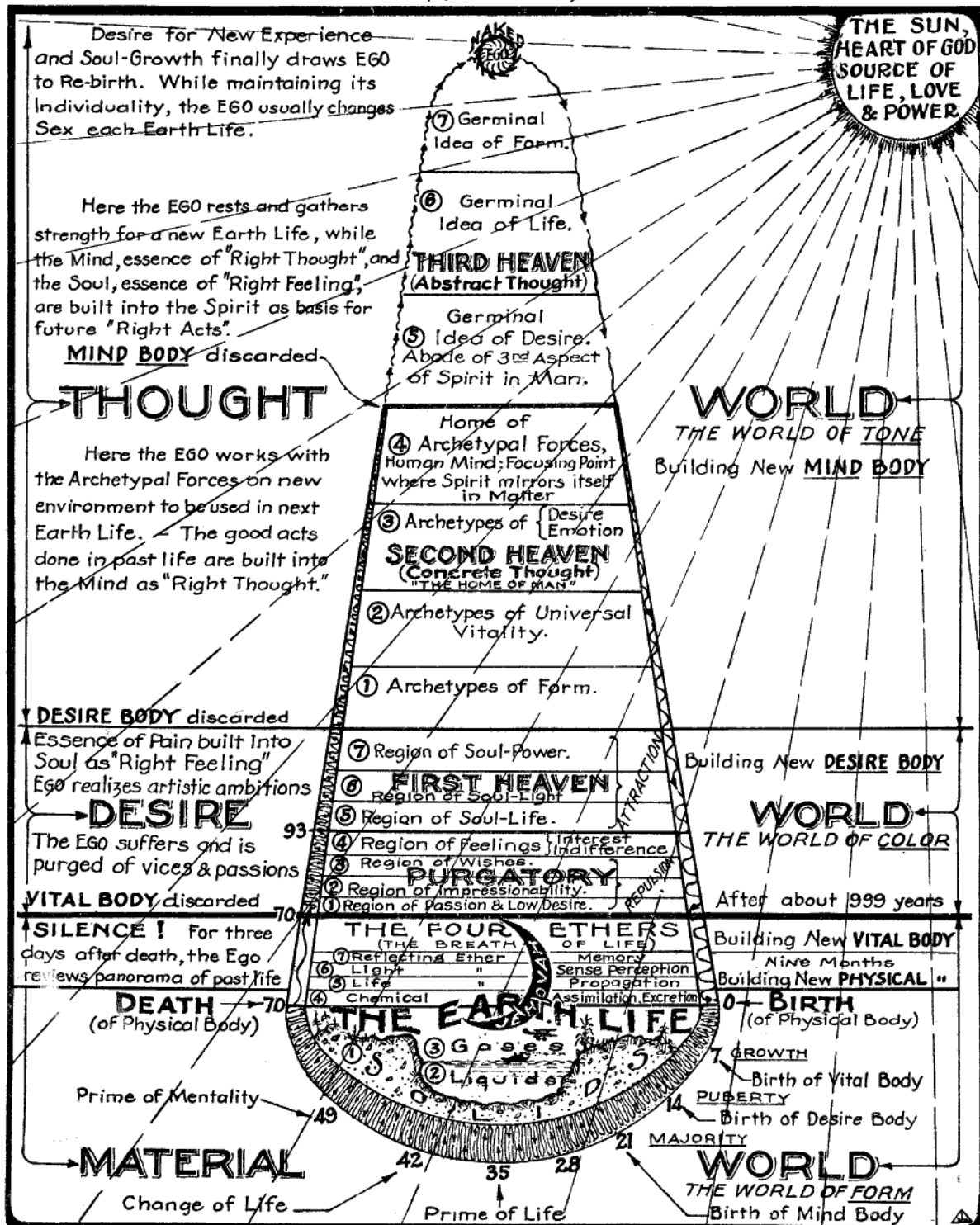
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