

RAYS



from the
ROSE CROSS

NOVEMBER—DECEMBER 1983 \$1.00

In This Issue—

ALL THINGS ARE POSSIBLE

RISING ABOVE THE LAW

*THE DEATH PENALTY:
A LINGERING DILEMMA*

THE ROSICRUCIAN FELLOWSHIP

THE ROSICRUCIAN MYSTERIES

by Max Heindel



*An Elementary Exposition of the Teachings
of the Rosicrucian Brotherhood*

Life and Death

The Constitution of Man

The Visible and Invisible Worlds

155 pages

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TO THE INDWELLING PLANETARY SPIRIT

*Ray of the Sun God by whose mighty power
The Earth is borne through space, we come to Thee,
That we may learn the secret of a love
Which chooses suffering, when it might be free.*

*O Great Sun Spirit, cramped within the Earth,
Thou suff'rest,—its strait bounds imprison Thee!
Thou seekest human channels for Thy love;
Thou askest human hands to set Thee free.*



*Thou pourest out Thy life and love for men,
That man may learn to give himself to Thee,
To be a human channel for Thy love,
Through which the power shall flow to set Thee free.*

*O Christ, Thy love finds echo in our hearts!
Our hands would lift the burden borne by Thee.
Ourselves we offer, channels for Thy love;
Ourselves we offer that Thou may'st be free.*

EDITORIAL

Living Reality

The Christmas Spirit is a living reality to all who have evolved the Christ within. The average man or woman feels it only around the holidays, but the illumined mystic sees and feels it months before and months after the culminating point on Holy Night.

—Max Heindel

The energizing Christ Force begins to draw into the Earth at the autumnal equinox and reaches the center of the Earth at the Winter Solstice. Thus it is safe to say that by late November much Christ Power already has entered the planet, and the Thanksgiving holiday, also, to an extent, is a response to His earthly Presence.

At Thanksgiving we express our gratitude for the harvest, for the meeting of our material needs, and, if we are aware, for our spiritual blessings. Foremost among these is that of Life itself, the Life which comes from God and without which neither our conscious existence nor our future of infinite and sublime expansion would be possible. Then too, there are the continuing Love and Protection of the Father and the sacrifice of the Son that we might be saved. There are the Christian teachings of love and brotherhood, universal fulfillment of which will be an evolutionary milestone for humanity.

At Christmas, more emphasis is placed on giving: the giving of material gifts and, again if we are aware, the giving of ourselves. Our ultimate gift, to the Deity and to our fellow humanity, is the development of the Christ within.

Each individual has the Powers of the Christ Spirit latent within him- or herself. As Christ comes to Earth each year, we are enabled to respond to His exalted vibrations and unfold those powers. We become more loving, more tolerant, more patient, more caring, and experience more of a sense of unity with other people, than at any other time of year.

As, little by little, each individual thus is freed from the separating propensities of the lower nature, the Higher Self gradually predominates. In time we all will experience total regeneration as Christed human beings.

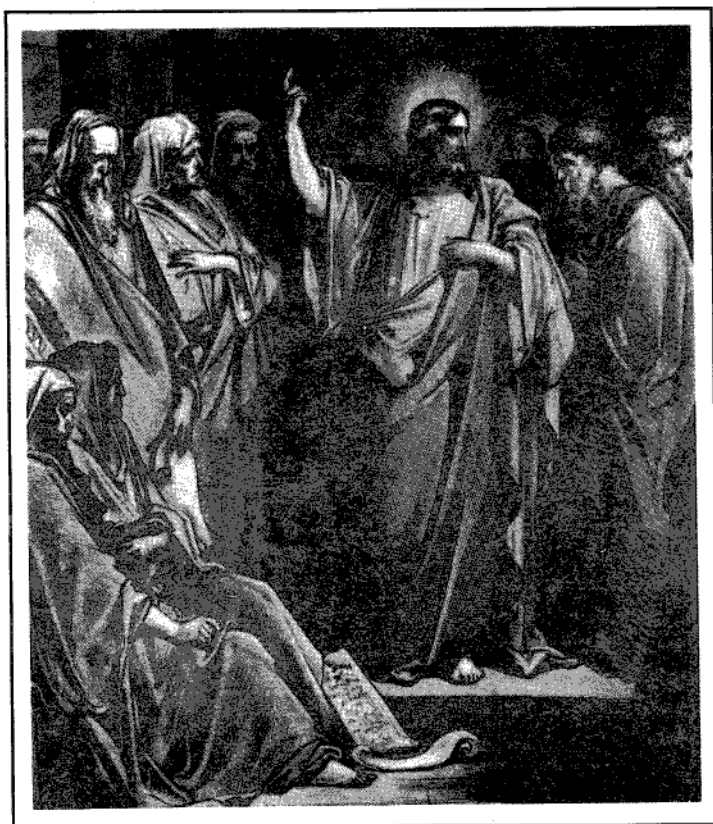
Until this has been accomplished, however, the Christ will return to Earth year after year, sacrificing Himself for the redemption of mankind. He will continue to bring us the gift of His Life Force, freely available to all, until our own spiritual maturity is established. Then the centuries of His annual sacrifice and of our earthly existence will have been completed. We will dwell "in the ethers," and He will live with us for an Age, as King and Priest.

During the coming weeks of preparation for Holy Night, in the context of Thanksgiving as well as that of Christmas, let us rededicate ourselves to the unfoldment of the Christ within. In prayer and meditation, in the performance of our work in the world, and in the living of each moment of our time, let us do our utmost consciously to respond to the Christ Radiations already abundantly available. In that way, the Christmas Spirit will become a living reality to and within each one of us. □

THE MYSTIC LIGHT

All Things Are Possible

—A Probationer



At this sacred time of year, when the Christ Ray again is penetrating to the center of the Earth, once more to infuse our planet with the magnificent annual outpouring of divine Light and Love, it is fitting that we prayerfully meditate on the full significance of this hallowed event.

When the Christ first entered the Earth after the Crucifixion and enveloped our planet with His spiritual aura, He rent the veil of the Temple, making it possible for the first time for "all who will" to enter. As we know, if this initial supreme sacrifice had not been made for us, we would still be subject to Jehovistic rule,

more enmeshed in matter than ever. Only a certain select few could hope to pass into the inner room of the Temple—to advance upon the spiritual path.

Because most of humanity was then so dominated by self-interest, however, and unable even to grasp, let alone follow, Christ's Teachings of love and compassion which are the essentials of spiritual progress, the first supreme sacrifice of the Christ was not enough. The gift of spiritual Light and Power would have to be renewed time and time again, and here we come to what is probably the most incredible, and certainly the most beautiful, part of the wonderful "Christmas Story." The abiding, selfless love which prompts this glorious Being to make His annual sacrifice on our behalf can be neither fully comprehended nor described. Of course we know in our minds that the sacrifice again is being made, as it has been made for nearly 2000 years and will, without doubt, be made for many years to come. But actually to *feel* in our hearts even a fraction of the depth of unfathomable compassion which lies behind this annual act of the Christ, is beyond our competence. How can we human beings, who so easily become provoked with the weaknesses of our fellow men, begin to comprehend the depth of the selfless Christ Love that prompts a yearly sacrifice of such magnitude?

Yet some day, as we ascend ever higher on the spiritual path, we *will* comprehend it, fully and completely. The rays of Life, Light, and Love which are caused to radiate anew each year from the center of the Earth and envelop us all, provide the spiritual "food" which we need to progress. Eventually, by partaking of that "food" and availing ourselves freely of the Christ Light, we will understand the Love that brought it to us. More wonderfully, we will feel that Love within us, and be able to transmit it.

We must do more, however, than simply stand in that divine radiance and allow ourselves to be bathed by it. We

must consciously work toward spiritual self-improvement, and to the extent that we do so we will be benefitted by the awesome radiance that surrounds us. The gift of Life and Power which the Christ renews for us annually is the very substance which we consciously may draw upon to strengthen us in our endeavors to awaken the Christ within and to follow in His footsteps.

As part of His Teachings, Christ gave us what might be termed a ritual for spiritual advancement. If devotedly followed, this ritual can do much to hasten our own process of self-purification. The three elements of the ritual have within them the foundation of spiritual perfection. Before it can be used knowledgeably and profitably, however, the necessary ingredients from within ourselves must be supplied. This requires considerable spiritual understanding, dedication to the higher life, and willpower. For this reason the ritual, even though efficacious in the extreme when properly applied, is not used nearly to the extent that it should be by professing Christians, or to the extent that it will be in coming years as more people become ready for higher spiritual Teachings.

Repentance, of course, is the first element. Before we can rectify any wrong that we have done, before we can make amends, before we can promise ourselves that we shall never do it again, we must be truly sorry. No half-hearted apology will accomplish this purpose. Most of us, as *Rosicrucian Fellowship* Students, have performed the evening exercise of retrospection often enough to recognize how different we feel when we cannot seem to set aside thoughts excusing our wrong behavior and when we fully and unequivocally accept all blame and responsibility with contrite hearts. Only in the latter instance does the true meaning of repentance come home to us, and only then do we fully accomplish the purpose of the evening exercise. We also know that, once we have honestly

repented and experienced the remorse which true contrition brings, we feel infinitely better and can go about our work with lighter hearts and firmer resolves.

Wholehearted repentance necessitates taking full responsibility for having trespassed on God's laws, and this is perhaps the principal reason why it often is difficult for a person to achieve. Despite the deep-rooted human trait of placing the blame for unhappy situations elsewhere, we know that we reap exactly as we sow. Whatever misfortune or unpleasantness comes to us is the result of our own thoughts and acts, recently or at some more remote time in our past. Every thought we think, every act we perform, sets up a vibration which, after having traveled the path which we ourselves have indicated, comes home to roost—immeasurably strengthened for good or ill in the course of its journey. Thus, if we are honest with ourselves, we will accept the responsibility for whatever befalls us in life. If we are not honest with ourselves, we had better learn to be, because we can make very little spiritual progress until we do. We must realize and fully believe that the only way to change that which comes to us is to *change ourselves*.

One of the particular comforts and blessings of this Holy Season is the knowledge that we *can* change ourselves if we want and strive to do so. We need not remain content with our weaknesses; whatever evil may be within us can be transmuted to good. The divine Christ Light has once more been returned to us; we need only attune ourselves to it, in awareness, in prayerful dedication, and with the firm resolve to "take up our cross and follow Him." Once we do, once we faithfully dedicate our lower nature to the service of the Higher Self, we can draw consciously upon the rays of spiritual splendor and glory now enveloping our globe, and be able immeasurably to intensify our efforts because of their sustaining power.

The second element in the ritual is restitution. Having once genuinely repented, we see clearly the destructive nature and results of our wrongdoing. Knowing this, we sincerely must desire to redress the wrong and to "make it up" to whomever was injured. First, of course, because heart-felt restitution now will eliminate, or at least alleviate, the destiny we would otherwise reap later. Also, however, and more important from the standpoint of selfless service, restitution is needed to erase or modify the harm done to others, and to transmute the negative vibrations set in motion by our initial thought or act into a wholesome, restorative force.

Restitution begins with the request for forgiveness—God's forgiveness as well as that of other people. If repentance was deep and sincere, and if we have indeed accepted full blame, it is easy to ask forgiveness. The simple words, "I'm sorry," said with humility and with love in our hearts can do more to purify us, to cleanse the base vibrations we have engendered, and to restore friendship and harmony, than can dozens of honeyed phrases of pseudo-contrition, spoken glibly and unfeelingly.

It is difficult to conceive of a situation in which forgiveness, sincerely and humbly sought, will not be forthcoming. Certainly God will forgive us, and this knowledge alone strengthens us in our subsequent attempts to right, to the best of our abilities, the wrong done.

In the matter of restitution, too, the Christ, makes it possible for us effectively to practice His Teaching. The spiritual power of His Light and Love can, if properly used, intensify our desire for forgiveness, increase our love for the persons we have wronged, and help us find the right way of making concrete restitution. Even if we have transgressed God's laws so severely that we are initially at a loss to know what we could possibly do to make amends, the spiritual illumination given us by the Christ—coupled with the

tribunal of our own cleansed hearts—will enlighten us.

Finally, and most difficult to achieve, is reform. The exercise of both repentance and restitution involves efforts to undo a wrong—to make a momentary change relating to one specific incident. Reform involves attempts to make permanent changes in our habits, reactions, and characters in general. As essential and beneficial as repentance and restitution are, the work of the ritual is not fully accomplished until we have so changed ourselves that we no longer repeat the original wrong, regardless of temptation. Indeed, that which was temptation no longer has any influence over us.

Sometimes reform, highly desired though it might be, is slow in coming; deep-seated mental or emotional patterns are not easily gainsaid in the face of the ever more subtle temptations with which we will be tested. Sometimes, particularly if our wrongdoing resulted in harm sufficient to shock or scare us, reform is more immediate—even instant. Sometimes we may believe ourselves to have truly reformed, only to find, perhaps years later, that we have stumbled into a trap and committed the old, disavowed, wrong once again.

If we draw, consciously and prayerfully, upon the spiritual force of the Christ radiation, we will find that in the area of reform, too, much help is available. If we have been sincere in our repentance and restitution, and pray earnestly for the strength to withstand temptation, we will have divine assistance during the crucial moments. Little by little, that which once may have seemed so difficult of achievement will become easier. Finally, the reform will become as much a part of our natures as the tendency toward infraction had been before.

We should bear in mind that this method of spiritual progress was brought to us by the Christ, the exalted Harbinger of a new regime for all peoples. When a Ray of the Cosmic Christ became the in-

dwelling Planetary Spirit of the Earth, He so raised the vibrations of our planet and its vehicles that it becomes possible for all of us to obtain purer desire stuff for our desire bodies, and to respond ever more easily and more willingly to the inner urge toward the higher life. Whether we take full advantage of this most blessed of all gifts is entirely up to us. It is available to all, but only we ourselves, individually, have the power consciously to make use of it.

It certainly seems that every person who is aware of this Illumination of our globe, and of its Source, should unhesitatingly and unstintingly dedicate himself to the service of the Christ. This is the only acceptable "repayment" we can make for this gift of gifts.

As Max Heindel tells us: "What then should be the aspiration of the devout and enlightened mystic who realizes the greatness of His sacrifice, the greatness of this gift which is being bestowed upon mankind by God at this time of year: who realizes this sacrifice of the Christ for our sake, this giving of Himself, subjecting Himself to a virtual death that we may live, this wonderful love that is being poured out upon the Earth at this time—what should be his aspiration? What but to imitate in however small a measure the wonderful works of God! He should aspire to make himself more the servant of the Cross than ever before, more closely to follow the Christ in every thing by sacrificing himself for his brothers and sisters, by uplifting humanity within his immediate sphere of work so as to hasten the day of liberation for which the Christ Spirit is waiting, groaning, and travailing. We mean the *permanent* liberation, the day and the coming of Christ."

"The works I do ye shall do also, and greater works than these," said the Christ. And again, "Be ye therefore perfect as your Father in heaven is perfect." All of this seems to us now to be impossible of

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THE MYSTIC LIGHT

The Pagan Origin of Christmas

—Anne Johnson

NO season of the year is as richly steeped in tradition as is the Christmas season. Ironically, the early Christians found tradition a formidable adversary to establishing themselves, spreading their tenets, and gaining a following. Finally they acquiesced: "If we can't beat them—let's join them!"

A well-known movie portrayed people in the village as being in precarious positions: like a "Fiddler on the Roof" they strove for balance in a world whose basic law is that of change and uncertainty. Comfort and stability could be found in the established customs and rituals, commonly known as "*Tradition!*"

Tradition has been defined as the strongest motivating force in both primitive and modern societies. It remains a potent factor in morals, speech, law, social behavior, and especially religion. Historians concur that "the way things were done before tends to determine the way they are done afterwards." As inheritors of a cultural past, few areas of human endeavor remain totally new.

An age-old religious celebration connected with an astronomical phenomenon recurring annually during the Winter Solstice influenced current beliefs and customs and helped establish the traditions we associate with the Christmas season.

On about December 21, the days grow increasingly shorter as the Sun seems to go into a "tomb" for three days. For the ancients, the Earth appeared to be the victim of a battle between the forces of light and darkness, with darkness winning. Every year the same solar drama is replayed.

Max Heindel wrote: "The Sun is the 'Light of the World' in a material sense. At the Winter Solstice, the people in the northern hemisphere, where all present religions had their birth, were plunged into darkness and deprived of the vitality of the Sun, which is partly dead so far as its influence upon humanity is concerned. It is therefore necessary that a new light shine in the darkness, that a 'Sun of Good' be born to save humanity from the cold and famine which would result if the Sun would remain in the southern hemisphere which it occupies at the time of the Winter Solstice.

"On the night between the 24th and 25th of December, the Sun, having commenced to rise slowly toward the Earth's equator, the zodiacal sign Virgo, the Immaculate Virgin, is on the eastern horizon in all northern latitudes (in the hours immediately preceding midnight).

"In astrology, it is the sign and degree

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THE MYSTIC LIGHT

A Child-like Faith

—Joseph Naslund



We can cultivate more faith in our lives by heeding the wisdom of those whose lives and works were built upon this principle: namely Christ Jesus, Who was ever faithful to the Father, and Max Heindel, who was ever faithful to the Son.

Christ Jesus said that whosoever shall not receive the Kingdom of God as a little child shall not enter therein. In the in-

roduction to *The Cosmo-Conception*, Max Heindel suggests that we should discard our feelings of superior knowledge and skepticism and replace them with an attitude of trust. This we call *child-like faith*. If we are able to do this and to keep the mind in a state of calm, dignified waiting, the mind will allow our intuition, the teaching from within, to become aware of the truth contained in the ideas that are presented to us. As we learn from the *Precepts for a Rosicrucian Student*, the "within" is the only worthy tribunal of truth, and we should endeavor to establish this tribunal and refer all matters to it for final jurisdiction.

God the Father sent Christ His Son to save and to teach His children about the many rooms in His House, and in particular the one that is now being prepared for us. We are the children of God by faith in Christ. He is the Way, the Truth, and the Life and He is come that we might have life, more abundant. His Way is that of altruistic Love; His Truth is the Will of our Father in Heaven as expressed in His Laws; His Life is that of faithful service to the Father.

In the *Sermon on the Mount*, Christ Jesus presented our prescription for eternal life. In the few minutes that it takes to read this message of wisdom, we can begin our spiritual journey home—and then travel as fast as our faith in these

Teachings and our practice of them will permit. Many people are willing to spend a great deal of time searching out the best deal in life insurance policies. They need not go any farther, however, than to read, practice, and have faith in what Christ offers, because it is backed by the Word of God which is the Source of all Life. God said that He is Faithful to anyone called into the Fellowship of His Son, Christ. If we live faithfully in the Spirit of Christ, we experience a transformation of our lives into a beautiful new existence, where we can sense the real life that God has prepared for us here and in Eternity.

Our cognizance of the realms of God is limited by our present state of spiritual consciousness. We are what we think, and to the degree that we harbor fear and self doubt in our lives, we are removed from the Kingdom of Heaven. Christ tells us that Heaven is not a place exterior to us in space and time, but it is within us awaiting our acknowledgement of our divine birth right through the Sacrifice of Christ. Doubt and fear hold no place in the World of God. Only by conquering our fears through faith will we advance on the spiritual path, for fear cannot live where there is faith—and vice versa.

Just having faith isn't good enough, however. We must put our thoughts into action to advance our lives. Faith is the active Manifestation of God, and Faith without works is dead. In *Teachings of an Initiate* we read that no one can recognize true spirituality in others until he has in a measure evolved it in himself. It is commonly believed that spirituality manifests through prayer and meditation, but if we look at our Saviour's Life, we shall find that it was not an idle one. He was not a recluse; He did not hide Himself from the world. He went among people; He ministered to their daily wants; He fed them when that was necessary; He healed them whenever He had the opportunity; He also taught them. Thus He was, in the truest sense of the word, a servant of humanity.

The monk in *The Legend Beautiful* saw Christ when he was engaged in prayer, rapt in spiritual ecstasy. Just then the convent bell struck twelve, and it was his duty to imitate Christ and feed the poor who had gathered around the convent gate. Great indeed was the temptation to stay, to bathe in the heavenly vibrations but there came the voice, "Do thy duty, that is best; Leave unto the Lord the rest." How could he have adored the Saviour while the hungry poor were left to stand outside the convent gate waiting for him to perform his duties? The Vision said to him upon his return: "Hadst thou stayed, I must have fled." Such self-indulgence would have been absolutely subversive of the purpose he had in view. If he had not been faithful in the little things pertaining to earthly duties, how could it be expected that he would be faithful in the greater spiritual work? Unless able to pass this test, he could not be given greater powers.

It doesn't matter what kind of work we do in the world. God cares only about our attitude in performing our duties; the greatest help in our spiritual growth is to amalgamate the feeling of altruistic Love with complete faith while doing the works.

In *Ancient and Modern Initiation*, Max Heindel writes about living faith. He says that most students of the higher philosophies believe in the brotherhood of man because of their conviction that we all have emanated from the same Source as rays emanate from the Sun. There is an abyss of inconceivable depth between this cold, intellectual conception and the conception of the Christian Mystic, who feels brotherhood in his heart and in every fibre of his being with such an intensity that it actually is painful. It fills him with an aching, yearning love such as that expressed in the words of the Christ: "Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathered her chickens under her wings...". This pro-

fective love asks nothing for self save only the privilege to nurture, to shield, and to cherish.

Were even a faint resemblance to such universal fellow-feeling abroad among humanity today, what a paradise the Earth would be. We would have neither warriors nor prisoners but a happy, contented world of peace and harmony. We would much more quickly learn the lessons which our Father in Heaven aims to teach us in this material condition. All the misery in the world may be accounted for by the fact that if we believe in the Bible at all, we believe with our heads and not with our hearts. When we came up through the Atlantean Flood into the Rainbow Age of alternating seasons, we became prey to the changing emotions which whirl us hither and yon upon the sea of life. The cold faith restrained by reason which is entertained by the majority of professing Christians may give them patience and mental balance which bear them up under the trials of life. When, however, the majority get the *living faith* of the Christian Mystic, which, because it is heart-felt, laughs at reason, there will be a new Heaven of pure ether where we shall receive the baptism of Spirit. There shall be peace.

Without faith, it is impossible to please God. In the Parable of the faithful and the foolish stewards, we learn that it is wise to re-invest in life all that has been given us. When we walk in the Light as He is in the Light, we are in harmony with our earthly Mother and our heavenly Father, but when we turn our attention from and ignore the Will of God, we live in a state of disease in body, mind, and Spirit. Just as maintaining the flow of blood is vital to the physical body, so also is it crucially important for our spiritual vehicles to let altruistic Love, which is the essence of God, flow freely through us to others. As with the breath of life, we can't hold the air in our lungs for long without losing consciousness; we only can borrow it for

a while and then give it back. The rhythm of giving and receiving is the rhythm of life itself; God created it that way. To honor God in our giving and our receiving is part of what it means to be truly alive. Disease follows when we block the flow of life with fear, but if we heed the words of Christ, the great Healer, and reach forth our hands in faith accompanied by works, we shall be made whole again.

The greatest danger of the aspirant on the spiritual path is that he may become enmeshed in the snare of egotism, and his only safeguard is to cultivate the faculties of faith and an all-embracing sympathy. Christ Jesus rebuked His disciples on this matter as we learn in *Luke 18:15-17*: One day some mothers brought their babies to Him to touch and to bless, but the disciples told them to go away. Then Christ Jesus called the children to Him and said to the disciples, "Suffer little children to come unto me and forbid them not: For of such is the Kingdom of God. Whosoever shall not receive the Kingdom of God as a little child, shall in no wise enter therein."

When we learn the lessons of youthful trust, innocence, and purity, we will have learned much. Who could harden their hearts to the innocent smiles and gurgles of an infant, or the trust of the awkward toddler learning to walk who may stumble a thousand times in pursuit of its goal but never quit? If we could mix the enthusiasm of our youth and the wisdom of our later years and the power of a ceaseless faith we would have an unconquerable partnership. That, if properly cultivated, would lift us on the wings of love to the very throne of the Father.

When teaching His disciples the power of faith, Christ Jesus said that if we really believe in what we say, then, if we tell a mountain to move, it will. Someday moving mountains will be child's play, but for now, if we can muster enough faith to walk in Light and fellowship with our sisters and brothers on the path, we will

accomplish much.

Knock and the door will open, seek and you will find, ask in faith and it will be given you. The message is crystal clear that, if we trust in Christ, He will grant us the peace that passeth all understanding. Our faith in Him will conquer all of our obstacles. His faith in us stirs us on to live in the light of His Love, serving Him and practicing His Love among men. We can rest in the knowledge that He will quiet all our fears and sorrows.

O Lord, grant us the vision to see the good in this day and the grace to find it; the wisdom to discern Your will and the courage to pursue it; the ability to make our work meaningful and the humility to give You the praise; the joy of experiencing faith and the willingness to share it with others. AMEN □

ALL THINGS ARE POSSIBLE

(Continued from page 247)

achievement, but those are our goals. They eventually will be reached, in large measure because of the help being given us by the Christ Force. Without the annual renewal of His Light and Love, most of our desire bodies would be far less pure than they are now, and most of us would not have made even that limited progress toward spiritual perfection which we have accomplished during the Piscean Age.

With His continuing help and with constant emphasis on that injunction given to all spiritual aspirants—persistence, persistence, and yet more persistence—all things will be possible. The only failure, as we well know, is in ceasing to try.

So for His sake, as well as for our own, let us, at the mystic midnight of this Christmas, renew our dedication to Him, just as He is renewing His sacred gift of Life, Light, and Love, for us. No one wants us to succeed more than does the Christ Himself. If we will but try, con-

sciously, sincerely, and with love in our hearts, He will give us help unbounded in measure and unbelievable in scope. His gift to us, from the outset, has been pure, perfect, and ultimate. He has given us Himself. Our gifts to Him are yet imperfect, and they will be imperfect for a long time to come. But as we unfold the Christ within, as we improve in our understanding and practice of true selfless service, and most of all, as we learn to feel for others the compassion which He feels for us, we will grow into that spiritual perfection which is our destiny.

We have been given the Christ Light and Love to use freely in our evolutionary progress. We have been given Christ's Teachings of compassion and service which, if followed, one day will free us completely from the rule of matter. We have before us the example of the greatest life ever lived, to be emulated step by step. We have been offered a method of rapid soul growth and spiritual development. We have the continuing, unceasing blessings and care of the Father and of the Christ. In short, we have been given—unstintingly and with infinite tenderness—all that can possibly be given us. All that remains for us to contribute is ourselves.

May this Christmas season leave us all with a firmer commitment to the Christ Ideal, with a renewed sense of our own magnificent potential, and with a heightened awareness of, and reverent thankfulness for, the gift of unspeakable wonder and glory which once again is being born "unto us." □



Some say, that ever 'gainst that season comes,

Wherein our Saviour's birth is celebrated,

The bird of dawning singeth all night long,

And then, they say no spirit can walk abroad,

So hallow'd and so gracious is the time.

—Shakespeare

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.

The *Valkuerie* is the name of the second part of Wagner's great musical drama, founded upon the northern myth of the Niebelungs, and the bearers of the name were children of Wotan, as were also the Walsungs.

The appropriateness of this name will be at once apparent when we understand that the mission of the *Valkuerie* was to go to battles whether fought between two or more, take the slain upon their horses, and carry them to Valhal. Therefore, a battlefield or a place of combat was called *Valplads*, the place where Wotan, the God, chose the valiant ones who died fighting the battle for truth (as they saw it) to be his companions in the realm of bliss (as they conceived it). Brunhilde, the spirit of truth, was therefore chief among the *Valkueries*, the leader of her sisters, the other virtues. She was the favorite daughter of the God Wotan.

But when the gods had limited themselves and shut away the universality of truth by the ring of creed and dogma—symbolized by Valhal—the Walsungs, who are truth seekers first and foremost, rebelled. They manifest under different aspects as shown by the names given them in the northern myth. The root of their name is *Sieg*, a German word which means victory, and it is highly appropriate. No matter what odds are against it, truth will win in the end.

Siegmund, the courageous one, who is impelled to seek truth no matter what the consequences, may be slain as the result of his audacity. We shall hear how and why, presently. Sieglinda, his sister and later his wife, who has the same inward urge but dares not openly follow it, may die in despair. She transmits the hunger for the truth to their offspring Siegfried, he who through victory gains peace, so that what one generation of truth seekers fails to accomplish, will eventually be achieved by their descendants, and in the end truth will triumph over creed and stand supreme.

We are taking time by the forelock when relating or hinting at events which will be unfolded in the beautiful tale before us, but we cannot refrain from iterating and reiterating that glorious thought, "For now we see through a glass darkly." Though the walls and limitations of physical existence are about us in every direction, the time is coming when "We shall see and know even as we are known."

When Siegmund, impelled by the uncontrollable desire for truth, leaves Valhal, Wotan is enraged and in order to put a check on the independent spirit of the Walsungs, he orders the marriage of Sieglinda to Hunding, who is the spirit of convention. She swoons despairingly in his arms, for she has not the courage to

leave her ancestors as her brother had done. Thus she is a fit symbol of those who, though they rebel in their innermost natures, are married to the conventions of the world and are afraid to make a radical change from the established code of the church, for fear of what people will think of them. Thus, though outraged in their holiest ambitions, they continue to bear the yoke of conventionality and go through the established church services for the sake of appearance.

In the course of time, Siegmund comes by chance to the house of Hunding and finds his sister whom at first he does not know, but when they have recognized each other, he induces her to flee with him. They both know that this act of theirs, this outrage against Hunding, the spirit of convention, will not be condoned by the gods, and to fortify themselves in the battle which they know is before them, they take with them a magical sword called *Notthung*. *Noth* is need or distress, and *ung*, as we have already seen, means child. Thus the sword is the child of distress, the courage of despair. This sword had been buried to the hilt in Yggdrasil by no less a person than Wotan himself, against just such an emergency as this. In order that we may thoroughly understand this beautiful symbol and the seemingly paradoxical conduct of Wotan, it will be necessary to elucidate the meaning of Yggdrasil, the World Ash, the tree of life and being, as explained in the Scandinavian mythology.

According to their concept, this wonderful tree reached from Earth to Heaven. One of its roots was in the underworld with Hel, a terrible hag who ruled over those who had died of disease and were not, therefore, qualified to dwell with Wotan in Valhal. They represent the class of people who are indolent and neglect to fight the battle of life to the last. Hel has three children, who are closely akin to her and are always fighting the

gods, who have the welfare of man at heart. They are symbols of the elements which make up the material world where death alone reigns. One is the Midgaard Serpent, a prodigious monster encircling the Earth and biting its own tail: it is the ocean. The other is the wolf Fenris, which is so subtle, yet so strong, that nothing can hold him: he represents the atmosphere surrounding the Earth and the winds which cannot be controlled. Loge, with whom we have already become acquainted, is the spirit of fire, deceit, and illusion. The other root of Yggdrasil is the Frost Giants in chaos, whence this whole universe originated. The third root is with the gods.

Under the root, which is with Hel, the Serpent, Nidhog, lies gnawing. It is the spirit of envy and malice which is subversive of good; *Nid* means envy, and *hog*, to fell. Because Yggdrasil, the tree of life in manifestation, lives by love, envy and malice would fell the tree and bring it down to death and Hel. But under the root that is with the gods is the fountain, Urd, whence the three Norns, or Fates, fetch the water of life—the spiritual impetus wherewith to water the tree and keep its leaves fresh and green. The names of these three Norns are Urd, Skuld, and Verdande. Urd is from the German, *Ur*, the past, primordial, or virgin state in relation to man and the universe. She spins upon her wheel the thread of fate generated by us in the past; and Skuld, a name signifying debt, is the second Norn, who represents the present. To her, Urd delivers the thread of fate of past lives which we must expiate in this embodiment. It is then given to Verdande, the third Norn, whose name is a derivation of *werdende*, the German word for becoming. She represents the future, and when the thread of fate symbolizing the debt paid at the present time is handed to her, she breaks it off piece by piece. Thus this wonderful symbol

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STUDIES IN THE COSMO-CONCEPTION

Adoration

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.

Q. When the aspirant has attained to contemplation has he reached the highest step in his exercises?

A. When the height reached through contemplation has been attained and the aspirant has realized that he is in truth beholding God in the Life that permeates all things, there remains still to be taken the highest step, adoration, whereby he unites himself with the Source of all things, reaching by that act the highest goal possible of attainment by man until the time when the permanent union takes place at the end of the great Day of Manifestation.

Q. Can man attain these heights without aid?

A. It is the writer's opinion that neither the heights of contemplation nor the final step of adoration can be attained without the aid of a teacher.

Q. How does one find a teacher?

A. The aspirant need never fear that for want of a teacher he will be delayed in taking these steps, nor need he be concerned about looking for a teacher. All that is necessary for him to do is to start to improve himself and earnestly and *persistently* to continue therein. In that way he will purify his vehicles.

Q. How does that profit him?

A. His vehicles will continue to shine in the inner worlds and cannot fail to attract the attention of the teachers, who are always watching for just such cases and are more than eager and glad to help those who, because of their earnest efforts to purify themselves, have won the right to receive help.

Q. Then one need never seek a teacher among men?

A. "Seek and ye shall find," but let us not imagine that by going about from one professed teacher to another we are seeking. "Seeking" in that sense of the word will avail nothing in this dark world. We ourselves must kindle the light—the light which invariably radiates from the vehicles of the earnest aspirant. That is the star which will lead us to the teacher or, rather, the teacher to us.

Q. How soon may one expect results from the exercises?

A. The time required to bring results from the performance of the exercises varies with each individual and is dependent upon his application, his stage in evolution, and his record in the Book of Destiny; therefore no general time can be set.

Q. How do the results differ?

A. Some, who are almost ready, obtain results in a few days or weeks; others have to work months, years, and even their whole life without *visible* results. Yet the results will be there and the aspirant who faithfully persists will some day, in this or a future life, behold his patience and faithfulness rewarded and the inner worlds open to his gaze, finding himself a citizen of realms where the opportunities are immeasurably greater than in the Physical World. From that time—awake or asleep through what men call life and what men call death—his consciousness will be unbroken. □

Reference: *Cosmo-Conception*, 495-497

WESTERN WISDOM BIBLE STUDY

Do Not Your Alms Before Men

To aid those interested in a deeper understanding of the scriptures, we offer a correspondence course of 28 lessons compiled from Max Heindel's writings. These lessons reveal the basic harmony of religion and science, and offer logical explanations for many misunderstood basic doctrines of the Church.

They are given out on a free will offering basis.

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward.

But when thou doest alms, let not thy left hand know what thy right hand doeth:

That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

—Matthew 6:1-4

Here again we find the distinction made between the "outer" and the "inner"—between the form side of human conduct and the reality of spiritual consciousness.

The trait of wanting "to be seen" of men is one of the most common among human beings, but since it belongs essentially to the personality and the old regime of separateness and outer compliance to the law, it is to be discarded entirely under the unifying religion of the Christ. Selflessness is the keynote of the new order of things, and all reward for our service to God through serving our fellowmen is to be only the inner spiritual growth which is not seen of men.

Hypocrisy, the false assumption of virtue, was dealt with in no uncertain terms by our Great Teacher, who could read the heart and know immediately whether a man was sincere. To the hypocrites He said: "Ye devour widows' houses and for a pretense make long prayer: therefore ye shall receive the greater damnation....ye pay tithe of mint and anise and cummin, and have omitted weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone....ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess....ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." (*Matthew 23*)

Fortunately, the Spirit itself is sincere and unselfish, and as it gains dominion over the personality, can give to others with love and with no thought of thanks or recognition. The individualized Spark of God realizes that it is a part of the Whole, and that the idea of separateness is an illusion gained during our sojourn through materiality. When by love and service to others we keep the inner fires burning brightly and thus *feel* the urge to share what we have with others, with no thought for outer appearance, we reap the intangible reward of food for the evolving consciousness.

In *The Vision of Sir Launfal* we find

the Christ Ideal expressed in the words of the leper:

*'Better to me the poor man's crust,
Better the blessing of the poor,
Though I turn empty from his door.
That is no true alms which the hand can
hold;
He gives only the worthless gold
Who gives from a sense of duty;
But he who gives from a slender mite,
And gives to that which is out of sight—
That thread of all-sustaining beauty
Which runs through all and doth all
unite—
The hand cannot clasp the whole of his
alms,
The heart outstretches its eager palms,
For a god goes with it and makes it store
to the soul that was starving in darkness
before.'*

RISING ABOVE THE LAW

*Ye have heard that it hath been said,
An eye for an eye, and a tooth for a
tooth:*

*But I say unto you, That ye resist not
evil: but whosoever shall smite thee on
thy right cheek, turn to him the other
also.*

*And if any man will sue thee at the
law, and take away thy coat, let him
have thy cloak also.*

*And whosoever shall compel thee to go
a mile, go with him twain.*

*Give to him that asketh thee, and from
him that would borrow of thee turn not
thou away.*

*Ye have heard that it hath been said,
Thou shalt love thy neighbor, and hate
thine enemy.*

*But I say unto you, Love your enemies,
bless them that curse you, do good to
them that hate you, and pray for them
which despitefully use you, and persecute
you;*

*That ye may be the children of your
Father which is in heaven: for he maketh
his sun to rise on the evil and on the*

*good, and sendeth rain on the just and
on the unjust.*

*For if ye love them which love you,
what reward have ye? do not even the
publicans the same?*

*And if ye salute your brethren only,
what do ye more than others? do not even
the publicans so?*

*Be ye therefore perfect, even as your
Father which is in heaven is perfect.*

—Matthew 5:38-48

There is perhaps no passage in the Bible which indicates more clearly than the above the essential difference between the Christian religion and the race religions which preceded it. Only a few were able to accept such a high standard of unselfish conduct at the time of the coming of Christ, and now, two thousand years hence, there are still many who have not progressed to this state of consciousness. However, progress has been made, and will be made increasingly in the years to come, as His benevolent radiations continue to permeate the Earth and its inhabitants.

Anyone who has attained spiritually to the height where he can "resist not evil," where he can "turn the other cheek," in humility and love, emanates such a high rate of spiritual force that its power is felt by the persecutor. This subtle, but extremely puissant force reaches out and often transforms the "sinner"—gives such reinforcement to his Higher Self or indwelling Spirit that it is able to assert itself and act in accordance with its dictates.

There is, in fact, a magical potency in the ability to bless unreservedly them that curse us, to do good to them that hate us, and to pray for them that despitefully use us. Spiritual students have demonstrated countless times the efficiency of this procedure, knowing that in reality it is an exact formula based upon immutable law.

A high ideal, indeed to "be....perfect,

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ASTROLOGY DEPARTMENT

Life's Winter

—Dwight William Johnson

The Rosicrucian Fellowship offers three correspondence courses in Astrology for those who seek a comprehensive knowledge of this sacred Science. These three courses begin with basic instructions for the synthesis of the horoscope and include a study of the esoteric phases of Astrology relating to its connections with one's spiritual development and The Rosicrucian Philosophy.

They are given out on a free will offering basis. Please write to us for details.



We now are entering the winter season, ushered in by the Winter Solstice, when the perpendicular ray of the Sun falls farthest south of the equator, and by Christmas, which celebrates the annual rebirth of the solar Christ Spirit into the Earth. That event is marked by the Sun's turning northward again toward the equator, bringing once again the promise of its life-giving rays to the northern

hemisphere. At this time, we find the celestial virgin, the sign Virgo, on the eastern horizon at midnight, and thus we say that Christ is born of a virgin.

This season is ended by the Spring Equinox, when the Sun crosses the equator from south to north, once again to bring light and life to the Earth, and by Easter. Then the Sun is impaled upon the cross. Here the ecliptic, the Sun's own path, intersects the celestial equator, which is the plane of the Earth's daily rotation upon its axis.

In the northern hemisphere, the conditions of life are harshest at this time of year. Snow covers the ground and the earth does not bear fruit. For many, it is a time of hunger and deprivation. For most of us, however, it is a time to thank God for the joys of family, home, and hearth, and stores of food laid by during the summer.

For the aspirant who is awakened to his spiritual responsibilities to work for the upliftment of humanity, these are most important months for soul growth. As the archetypes for this endeavor we look to the signs of the zodiac, Capricorn, Aquarius, and Pisces, through which the Sun passes during the winter months. These are the last three months of the zodiacal year which begins at the Spring Equinox, and they represent the culmination and completion of the evolutionary cycle of experience through which each

Spirit passes on the long stairway from clod to God. This stairway passes again and again from the egocentric self-consciousness of Aries to the cosmic consciousness of Pisces, spiraling to ever-higher octaves of awareness, capability, and aspiration.

There is a structure to this stairway. We pass through certain definite stages of experience, and these stages are well known to the spiritual scientist. These stages are ordered by general principles which are extremely easy to comprehend. The evolutionary stairway is easy and simple. A child may understand it. We may explain everything that is necessary with the numbers one, two, three, and four, together with the principles of consciousness and free will.

The one stands for God, the unity behind all manifestations.

The two stands for male and female, the principle of division and sexuality.

The three stands for the trinity, Father, Son, and Holy Spirit, which represent the principles of creation, preservation, and dissolution of all phenomena.

The four stands for the elements, fire, earth, air, and water, which in turn represent the four worlds, spiritual, physical, mental, and emotional within which all manifestation takes place.

These four simple ideas completely describe the structure of the zodiac, which is the archetype of the divine cosmic plan and forms the basis—by means of the great unifying principle, "As above, so below"—for all human experience.

By the one, we comprehend the entire zodiac, the totality of human experience. Within this we may divide the zodiac into two halves at the equinoxes. In the first half, during the first six signs commencing with the masculine, creating, spiritual sign Aries, we develop our subjective self-awareness and our personal selves. During the second half, which begins with the masculine, creating, mental sign Libra, we develop our objective awareness and

ultimately unite our self-consciousness with divine, cosmic consciousness.

The Sun now is passing through the second half, which begins with the recognition and acceptance of another independent and equal conscious ego—the image of the marriage partner—in Libra. The personal self must die in order to unite with the marriage partner in Scorpio. In cosmic cycles, Scorpio, the 8th or "death" house sign, marks the beginning of cosmic nights. In its higher, spiritual aspect, we see here the union with the Higher Self that consummates the mystic marriage. The first fruit of this union is seen in the next sign, Sagittarius—the teacher of the higher mind, the archetype standing behind our religious, educational, and legal institutions.

Now the Sun is passing through the first degrees of the feminine, creating, earth sign Capricorn, ruled by Saturn, whose keyword is "contraction"—the same principle which governs the formation of the earth element. Here and in the succeeding signs Aquarius and Pisces, the spiritual lessons are comparable to those of the opposite signs Cancer, Leo, and Virgo. But while in Cancer, Leo, and Virgo the spiritual aspirant undertakes the responsibility of nurturing the life he or she creates from his own body by being a parent, in Capricorn, Aquarius, and Pisces the spiritual aspirant gains soul growth by undertaking the responsibility of nurturing the lives of those less fortunate, less evolved, or in different phases of the evolutionary cycle.

This stage of human development is best illustrated by the spontaneous spirit of giving that marks the Christmas season. This giving is the natural human behavioral manifestation of the archetypal cosmic, cardinal, initiating, creating earth energy of the sign Capricorn. We initiate—we create new and good destiny for ourselves by giving the earth element in the form of gifts.

In each season of the year we find an

identical, overall, threefold pattern: first a cardinal, creating sign to initiate the activities of the season, second a fixed, preserving sign to give constancy to the season's activities, and third, a common, dissolving sign to reap the harvest and prepare for the next cycle. This threefold pattern forms a subcycle within the larger cycle of the year. It demonstrates the method of activity of the threefold Godhead, the trinity manifesting in time.

Initiating the winter cycle we find Capricorn, ruled by Saturn, the image of the wise king upon his throne. Of all the celestial bodies viewed from the Earth, Saturn moves most slowly. The wise king acts slowly. He makes the right actions carefully timed in sequence. He is at the center of the kingdom. He is the hub. The energies of the kingdom revolve around him. He does not seek others out. He summons them to himself. They seek him out at his court. The basis for his wisdom and authority is his practical application of the law of destiny: as ye give so shall ye receive. By giving to others at the right time and place he has won the confidence and trust of an entire kingdom, and his subjects reward him by entrusting him with all power and wealth.

In ancient Rome, the Empire's treasures were maintained in Saturn's temple. Our modern Christmas combines the solar rebirth with the Saturnalia festival, which was held in ancient Rome during the week of the Winter Solstice and was the time for giving gifts.

The virtues of Saturn—orderliness, thrift, perseverance, industry, planning, integrity, and determination—lead ultimately to the accumulation of wealth. Thus the wise king builds up extra stores in his warehouses so that in winter he always has plenty. Those who are not wise squander their resources so that in winter when the Earth is barren they are in want. For them Saturn is the grim reaper, the planet of want and restriction. But the wise king, working with the laws of destiny and moved by compassion for

those who have not learned the virtues of Saturn, bestows the gifts of his plenty upon the less fortunate. Thus are all the citizens of the kingdom able to survive the winter.

Even more so does the spiritual aspirant, who has laid up for himself treasures in heaven, give to those who are lonely and poor in spirit at this time, freely sacrificing personal interests for those who have not yet found the inexhaustible divine source of all human happiness.

Having fed, clothed, and housed the destitute of his kingdom, the wise king, kept indoors by the winter weather, turns to his study to contemplate the general principles of things and the ultimate aims of earthly life, and to the enjoyment of his friends. This is the image of the next sign of the zodiac through which the Sun passes, the masculine, preserving, mental sign Aquarius, ruled by Saturn.

Even so the spiritual aspirant, having discharged his earthly duties to himself and his family and having served as teacher and benefactor to humanity, turns to the study of the general principles which govern all phenomena. He turns to metaphysics, astrology, logic, mathematics, and the ideals of human conduct. All of those studies are of the World of Abstract Thought and are represented by the air element of Aquarius. They require from us the most Saturnine solitude, concentration, perseverance, and orderly and systematic study. Here we are greatly furthered in our efforts by the sharing of ideas with friends, as represented archetypally by the fact that Aquarius is the 11th or "friends" sign of the zodiac.

This study of general principles, undertaken in its own proper time and place, is absolutely essential to spiritual growth. We might see the goal without seeing the means to accomplish it, but by studying the general principles of things we learn how to reach our objectives without wasted time and effort. Ultimately by this means we are able to take the direct path

of spiritual initiation, which bypasses the spiral stairway of evolution.

It is extremely important to concentrate on the most simple and general ideas—for example the principle of polarity, the masculine and feminine, or the importance of returning good for evil. These are the principles that stand behind all phenomena and earthly destiny.

Armed with greater understanding, we will not make the same mistakes in the future which have hindered our progress in the past. Having brought his quest for knowledge of the absolute to completion and no longer motivated by any desire or need to accomplish in this earthly existence, the wise king turns the rulership of the kingdom over to his sons and ministers, and retires to the pure contemplation of the divine unity. He becomes the sage. This is the image of the next and final sign of the zodiac through which the Sun passes in its annual journey, the passive, dissolving, emotional sign Pisces, ruled by Jupiter.

To the spiritually unawakened, Pisces is the sign of sorrow, since here man must face the inevitability of paying the debts of destiny which he has built up by acts of selfishness and self-indulgence. Here also is shown the passivity of extreme old age, when visions of the Desire World mix freely with scenes of the Physical World.

The picture of the constellation Pisces is two fish tied together by a band. One fish is swimming along the Sun's path, the ecliptic, while the other fish is swimming toward the north celestial pole, which is the projection of the Earth's axis onto the heavens. The band holding the fish is connected to the nape of the neck of another constellation, Cetus, the sea monster. This is the image of bondage to the lower desire nature, which is Cetus, and the wheel of destiny and rebirth which this bondage generates. These two constellations are part of a larger group of constellations representing the Perseus

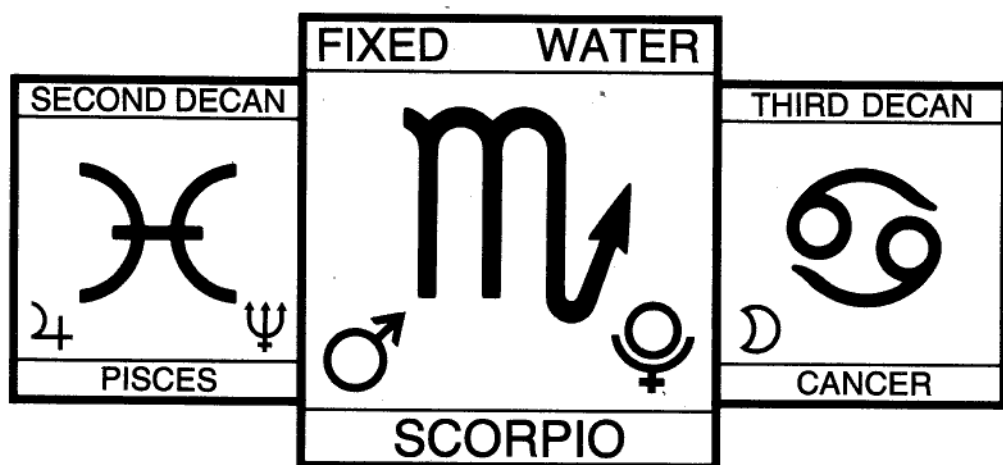
myth: the story of the conquest of the lower nature by the spiritual aspirant and the consummation of the mystic marriage to the Higher Self.

For the spiritually awakened and evolved, at this stage every thought and act of life proceeds out of a conscious vision and conviction that "all is one." The vision is ecstatic and meets every need. Since we know that all things work together for good it is very easy now to let the world go by. But if we do this, we miss our greatest opportunity for soul growth—growth we achieve only when we lay over our shoulders the weighty cloak of the sage and spiritual teacher to humanity. It takes a supreme effort of will, motivated by love for man, and duty and gratitude to God, to leave the ecstatic vision of divine unity and continue to work with suffering humanity. Only a very few in every age are able to bear the full weight of this burden. And yet it must remain our ideal that, even as death draws near, we continue to labor for the upliftment of humanity. Our model in this endeavor is Christ Jesus, Who, even though He saw the shadow of the cross looming ahead, bent every effort to teach as many as would listen the eternal truths of God, life, love, and destiny.

We are fortunate to know the Christ. We are blessed to be spiritually awake—that most true and wonderful gift from God—and to have the Wisdom Teachings which bring to our lives peace, serenity, and confidence in our future. If we are really grateful for these gifts that God, the wisest of kings, has bestowed upon us even though we are unworthy to receive them, it behooves us to share the wonderful vision of truth that has been given to us with as many as we can. Then they—also God's precious children—may be released from suffering and bondage and share in the bountiful harvest which the Lord has prepared for all humanity.

Let the Christ ever be our guide. □

ASTROLOGY DEPARTMENT



Children of Scorpio, 1983

BIRTHDAYS:

October 23 to November 22

SYMBOL—The scorpion or the eagle.

QUALITY—Fixed; or consciousness directed steadily and consistently toward establishing and maintaining a stable center.

ELEMENT—Water; or a sensitive, feeling, subjective, and soulful orientation of consciousness; the essence of experience; the yearning for a sense of inner peace through self-conscious control of one's powers and faculties.

BASIC INFLUENCE—The basic qualities of Scorpio (♏) are: intensity, resourcefulness, and consistency in the pursuit of goals; penetration, exactness, and the striving to learn *right feeling*. ♏ has the capacity to command and direct very powerful emotional forces. ♏ tends toward secretiveness and only reveals itself more fully to the careful, persistent, and tactful observer or investigator.

POSITIVE INFLUENCE—Development of positive ♏ traits tends to give a high

degree of self-control and self-reliance, a ceaseless striving for greater perfection in oneself and one's abilities, and an innate interest in learning more about the occult, or hidden side of life.

NEGATIVE INFLUENCE—Development of negative ♏ traits tends to give vindictiveness, a sulking attitude when met with defeat, a tendency to manipulate others, and a somewhat morbid or coarse outlook on things. People under this influence are often swayed and controlled by strong negative emotional currents without being aware of it.

LESSONS—The positive traits of ♏ can be applied more effectively and the development of negative traits counteracted by the integration into the ♏ nature of the following traits: ability to compromise one's own personal desires in order to accommodate the rights and needs of others; ability to forgive those who disagree with or work contrary to one's own personal goals; a careful regard for justice and fair play in applying the same standards to oneself as to others; in giving credit where credit is due.

RULING PLANET—Mars(♂) is considered as a co-ruler of ♊, but Pluto(♁) is now usually considered as the primary ruler. ♁ in ♊ has its greatest freedom of action to express its essential nature. It is the planet of regeneration or degeneration. ♁ inclines toward total commitment in either one direction or another with very little shading in between. ♁ can be aware of or knowledgeable in other areas or techniques, but usually will practice only the approach it has chosen, tending to have a distaste for mixing methods. ♁ tends to bring irreversible changes and transformations into a person's life. Once touched by ♁, a person is never the same again! Under a strong ♁ influence a person may be inclined to risk himself for some collective purpose, or to surrender personal desires for dedication to a more inclusive goal. ♁ rules collective motivation and purpose.

CORRESPONDING HOUSE—The eighth house corresponds to ♊ and represents the desire for establishing individual accomplishments and inner qualities of lasting value.

SYNTHESIS—♁ in ♊ represents the urge to express dedication to a common goal in a consistent, soulful, and intent manner. The ability to express this urge partially would depend upon an awareness of the fundamental unity of each with all. ♁ in the eighth house indicates that the desire for establishing individual accomplishments and inner qualities of lasting value tends to stimulate the quest for greater metamorphosis of consciousness.

EXALTATION—Uranus(♅) is exalted in ♊, and is therefore made more potent than normal through the reinforcement of ♊-♁ influences. ♅ is the planet of design, innovation, intuition, altruism, and unexpected changes. When in ♊, the sudden changes and innovations in-

augured by ♅ become less tentative and acquire more depth and permanence; the designs and intuitions are more penetrating and far-reaching; and the feelings of altruism are rooted more firmly and are more likely to become motivations upon which the individual takes serious action.

DETRIMENT—Venus(♀) is in detriment in ♊, and therefore is more restricted than normal in its ability to express its essential nature. Basically, ♀ tends to be attractive, harmonious, peace-loving, delicate, and unassuming. When in ♊, the feelings tend to be more harsh, demanding, and suspicious than normal. This makes it less easy for a person to be imposed upon, but also tends to make him less able to express appreciation for, and respond gracefully to, beauty and refinement.

FALL—The Moon(☾) is in its fall in ♊, and therefore tends to sacrifice itself for the sake of greater ♊-♁ fulfillment. ☾ in ♊ tends toward dramatic upheavals in self-evaluation and feelings of self-worth. One's moods tend to be more intense and are likely to be powerful motivating factors. A person with ☾ in ♊ tends to be more serious, harsh, and demanding of himself, and to project his values and standards more forcibly onto others. Often, there may be a feeling of being misunderstood, which could lead to too much self-pity or self-righteous indignation.

PHYSICAL ANALOGY—Lakes, seas, and oceans.

EXOTERIC ANATOMY—Specific: bladder, urethra, large colon, rectum, excretory organs, appendix, pelvis, perineum, prostate gland, external generative organs, and nose. General: entire genito-urinary system, and hemoglobin in the blood.

PHYSIOLOGY—♂ as the co-ruler of ♀ rules the following physiological processes: blood heat, body temperature regulation, muscular energy, maintenance and distribution of the body's energy resources, production of male hormones, digestion of proteins, catabolism, excretion, function of motor nerves, production of red blood cells, and antibody and immune reactions.

♀, the primary ruler of ♀, being one of the transcendental planets, does not seem to have much direct influence over physiological processes in the dense body. However, it may be that ♀ has something to do with reproductive processes and sex forces. On a spiritual level, ♀ governs the production and operation of the regenerative fluids produced in the gonads, spinal column, and brain. These fluids are produced when the sex force ceases to be expended in sense gratification and the mind is turned from selfish purposes to altruistic ones (♂, the planet of altruism, is exalted in ♀). These regenerative fluids have the power to heal and rejuvenate the dense body to a great extent, to vivify the mind and increase its creative potential many-fold.

ESOTERIC ANATOMY—♂ is one representation of the Emotional Soul.

TABERNACLE IN THE WILDERNESS—♂ corresponds to the Laver of Purification, which contained the Molten Sea. This laver stood in the outer court of the Tabernacle, and the priests were required to cleanse themselves in it before they were allowed to enter the Temple proper. This indicates that the aspirant to the higher life must purify himself of the negative side of his emotional nature and dedicate himself more exclusively to the service of holiness if he wishes to gain self-conscious entry into the invisible worlds as a lay brother or sister of a true Mystery School. He must make generative purity his watchword and strive to transmute the sex impulse

into higher creative channels. To a certain degree, he must master the alchemical processes of transmutation and regeneration.

♂ is a sign of great intensity, whose roots go deep and hold firmly. Thus, he who treads the path of initiation must consecrate his life to that end with an unwavering intensity. His whole heart and soul must be dedicated to the goal, and the intensity of his aspirations must permeate every fiber of his being and flow into every aspect of his daily life. He who lacks this intensity of effort will not find his way to the Temple door. Half-hearted or sporadic efforts will not suffice.

GREEK MYTHOLOGY—♂ is represented in Greek mythology by Hades, god of the underworld, of the hidden wealth of the Earth, and ruler of the souls of the dead. Hades was one of the triumvirate of gods who ruled over the created universe. Through the casting of lots, Zeus was given dominion of the sky, Poseidon of the seas, and Hades of the Earth. We should note that Hades was not wont to punish or reward the spirits of the dead according to some personal motive. It was merely his task and duty to administer the natural consequences of each man's life on Earth. Hades has a connection with generation and fruitfulness through his wife, Persephone, representing ♀, which is exalted in Taurus(♉), the opposite sign to ♂.

COSMIC CHRISTIANITY—As the Sun(☉) passes through ♂ the Christ Spirit penetrates more deeply into the Earth and into the soul of humanity, aiming to re-awaken us to the need for regeneration and for greater consecration and dedication. The Spirit is stirred to strive harder to purify itself of all the negative miasma which clings to it and holds it down in the mire of selfishness and self-indulgence. A deeper yearning toward spiritual development and attain-

ment is awakened, being spurred on by an increasing disgust of stagnant self-satisfaction. This time of cleansing and purification prepares us to be able to receive more of the spiritual power radiated with increasing abundance as the Christmas season approaches.

The solar month begins at 11:55(Ephemeris Time) on October 23 with ☉ conjunct (♌) the regenerative ♀ until Oct.31, ♂ the dexterous Mercury(♊) until Nov. 13, and ♂ the cautious Saturn(♄) until Nov. 9. These aspects intensify the feeling nature and give a love of the mysterious and hidden. ☉♌ gives a desire and ability to communicate and share with friends the joys of working on hobbies that require manual dexterity, counterbalancing the tendency given by ♀ and ♋ inclining these children to go through their early lives with few close friends—a result of their appearing more secretive and mysterious than they really are, and shunning children's games as being "silly." Here the challenge for parents is to foster in the child a sense of compromise, and simply not taking oneself too seriously, thereby releasing unrealistic self-expectations.

The ingress of ☉ into ♏ also finds Venus(♀), the planet of harmony and beauty, in the studious, discriminating sign Virgo(♍) ♂ the dynamic, enterprising Mars(♂) through Nov. 10; additionally we find the reasoning ♀ in the artistic sign of Libra(♎) sextile(*) its higher octave, Neptune(♆), the planet of divinity, in the idealistic sign Sagittarius(♐) through Oct. 28. These children may be infused with a desire to develop lasting friendships that they fear are based more upon *what* they are doing for their friends rather than upon *who* they are. Here we observe intense emotional feelings that permit of no casual friendships. Although these children may brighten their parents' lives with their ability to

bring beauty into their homes, their relationship with the parent of the opposite sex may contain a love-hate aspect that will affect marital conditions later in life. The parents of these highly imaginative children should foster an aversion to misusing the beauty in life as a pretext for an escape from reality.

During this entire solar month we find the planet of caution and concentration, ♄ in the courageous ♍; the expansive, benevolent Jupiter(♃) in its dignity, as well as the altruistic, innovative Uranus(♅) and the devotional Neptune(♆) in the philosophical ♏. These planetary placements indicate a youth filled with much experimentation, unorthodoxy, rebelliousness and unpredictable periods of eccentricity. Although these traits may naturally elicit the consternation of caring parents, if patience and tolerance on their part "rule the day," they surely will live to see their adult progeny leading a relatively conventional life, possibly including an involvement in some religious organization that is most likely rather solid in reputation.

The planet of intellect, ☿, in ♎ conjuncts ♋ in ♍ from Oct. 27 to Nov. 3. This aspect indicates a serious child, older than his years, who needs to learn to do things sometimes just for the fun of it. Repression of deeply felt emotions, and the fear of making a mistake may inhibit the activities of these children.

From Oct. 31 to Nov. 12 we find the inconsistent ♀ in ♍ and ♎ squaring the deluded ♀ in ♏ challenging these children to base their relationships upon both an accurate assessment of others' intentions and character traits and upon a positive self-image. Parents are encouraged to train these children to discriminate in the expression of the desire to do things for friends that may serve merely as a compensation for feelings of unworthiness. Additionally, irresponsible credit purchases may result in adulthood if their childhood years do not contain vividly remembered lessons

in the development of exchange consciousness.

The quick-witted ♀ in ♀ sextiles the enthusiastic ♂ in ♀ from Nov. 6 to Nov. 17, providing lightning-fast mental and verbal responses and an energetic debating prowess favoring careers in law, teaching, writing, public relations, politics, and news reporting. However, a desire to unearth the secrets of others while simultaneously evoking a sense of unease in them, due to one's own secrecy, may tarnish the reputation of an essentially honest and responsible child. Parents are urged to polish off the rough edges of a biting, sarcastic wit, thereby producing a more diplomatic turn of the tongue in later life.

The impulsive ♂ squares the chaotic ♀ from Nov. 4 to the end of the solar month, ultimately teaching these children the necessity of detachment in service to our fellow beings. This aspect tends to produce an inordinate sense of discouragement due to the normal exigencies and vicissitudes of life. This discouragement in early life may lead to a permanent sense of unworthiness, manifesting in antisocial behavior such as backbiting and indiscriminate allegiances to spiritual leaders and groups of questionable worthiness. Blessed are the astrologically informed parents of these children if they seize their opportunity to allay, in these progeny, unwarranted feelings of guilt that may result from even normally assertive behavior patterns.

From Nov. 11 to Nov. 22, the harmonious ♀ in ♀ sextiles the ingenious ♀ in ♀, giving a love nature that is as unique as it is non-possessive. Here these children need to be encouraged to be themselves when soliciting friendship. Parents may be tested to the limits of their tolerance by the seemingly off-beat tastes of their child in his or her decoration and clothing style choices. However, as these ♀*♂ children are respectful of the tastes of others, their iconoclasm causes a minimum of social friction. As this aspect

may inculcate a heightened sense of drama, these children may become dynamic teachers of the arts later in life.

The self-expressive ♀ conjuncts the intuitive ♀ from Nov. 16 to the end of the solar month, giving the mind a futuristic attitude. The minds of these children are always ready to grasp new ideas, and many new projects are started thereby; however, these projects may not be completed when the thrill of the new experience wears off. Parents are therefore advised to inculcate the importance of completing prolonged tasks once begun, and of the focusing of one's intellectual resources. These children are likely to pursue some off-beat field of study, including the fringe areas of science, philosophy, and psychology. □

—Robert Jacobs



RISE ABOVE THE LAW

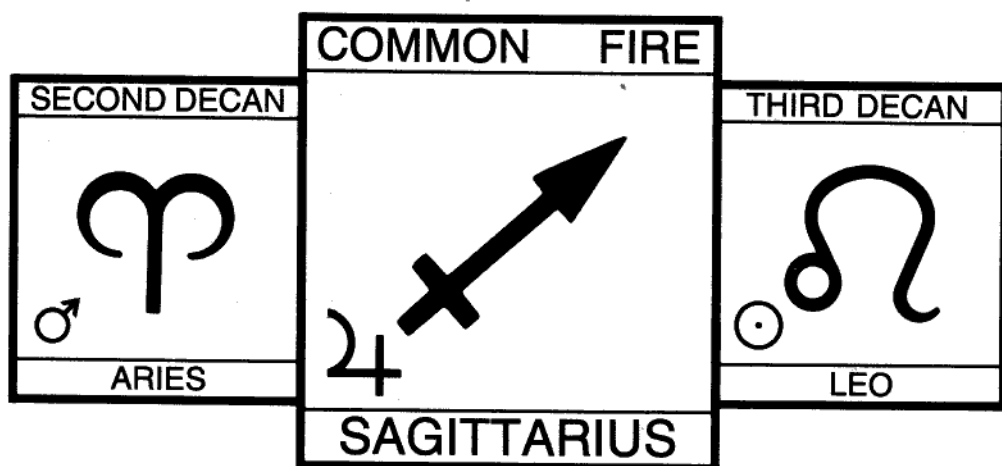
(Continued from page 257)

even as your Father which is in heaven is perfect," and not easily attained. However, since we are taught that we can rise no higher than our ideals, it behooves us to embrace the highest. Actually, we are Gods-in-the-making, and the teachings of Christ have been given to humanity at this period in their evolution as a scientific formula for unfolding our God-powers and thus leading us on the upward Way to Godhood.

When we reach the stage of consciousness where we can follow willingly the commandments of the Christ, we are no longer subject to the law based upon separateness. We have the law written upon our hearts and have therefore risen above it. □



ASTROLOGY DEPARTMENT



Children of Sagittarius, 1983

BIRTHDAYS:

November 22 to December 22

SYMBOL—The centaur

QUALITY—Common; or consciousness directed wonderingly and experimentally toward the understanding and integration of new experiences and concepts. Flexible and convertible channeling of energy in adapting to shifting or altered conditions.

ELEMENT—Fire; or an aspirational and enthusiastic orientation of consciousness. Among other things, the fire element corresponds to ether, the vital body, and the Spirit. Fire finds a sense of reality in a state of high-powered activity on any level of interest.

BASIC INFLUENCE—The basic influence of Sagittarius(♐) is warm, friendly, active and able to adapt to changes in spiritual and philosophical values. ♐, like its opposite sign Gemini(♊), likes to be able to express itself. But while we generally find ♊ expressing through ideas or concepts, ♐ tends to express through beliefs and opinions.

POSITIVE INFLUENCE—The development of positive sagittarian characteristics tends to produce the following: optimism, continual aspiration toward high ideals, and a reverent attitude toward all forms of life, high or low. With a tendency to see life through an idealistic frame of reference, this grade of Sagittarian can be deeply confounded or keenly disappointed when faced with the realization that life is forced to manifest itself through imperfect and very unidealistic forms. The freedom-loving tendency that is often noted in Sagittarians is due to a longing to remain in the realm of idealistic notions and a hesitancy to immerse themselves in the struggle with realities that conflict with those notions. However it is also the positive sagittarian influence that always points to the possibility of a higher and better reality and refuses to allow the world the indulgent luxury of remaining satisfied in its present imperfect state.

NEGATIVE INFLUENCE—The development of negative sagittarian characteristics tends to endow people with a very impractical attitude that refuses to comprehend anything that

does not fit their conception of reality or to entertain any idea that runs contrary to their own beliefs and opinions.

LESSONS—In order to take the best advantage of positive sagittarian characteristics and prevent the development of negative ones, it would be helpful to integrate the following attributes: strength to endure the discrepancy between the real and the ideal by combining patience with faith; an organized approach to the realization of ideals that is maintained with some degree of consistency; open-minded discretion that can entertain a new idea or opinion from a detached point of view without first placing an immediate value judgment upon it.

RULING PLANET—Jupiter(♃) is the ruler of ♏, and therefore finds its greatest freedom of expression in this sign. ♃ is the planet of expansive joyfulness, optimism, helpfulness, and benevolence. Philosophically-inclined ♃ gives generously of its substance in order to help raise the standards of what exists around it. We may say that the placement of ♃ in the horoscope shows how and where we are most inclined to give of ourselves in a personal way in order to assist some other persons toward greater spiritual happiness and fulfillment. ♃ also shows how and where we ourselves may be the recipients of such favors.

CORRESPONDING HOUSE—The ninth house corresponds to ♏ and represents the desire for expanding the horizons of consciousness.

SYNTHESIS—♃ in ♏ represents the urge to express joy, thankfulness, and optimism in an exploratory, enthusiastic, and inspirational manner. The ability to express this urge partially would depend upon an awareness of the good in all things. ♃ in the ninth house indicates that the desire for expanding the horizons of consciousness tends to stimulate the

quest for greater faith in something beyond the self.

EXALTATION—The question of ♏'s exaltation is still a matter for open debate, and perhaps ♏ is a candidate that should be given consideration. ♏'s qualities of consecration, dedication, irrevocable transformation, purification, and collective motivation, could receive considerable augmentation and amplification when backed by the idealistic ♏, with its fiery power of aspiration to higher standards, and the personal generosity and benevolence of ♃. Under these conditions, ♏ is likely to work more conspicuously and insistently for the upliftment of mankind. However, we may have to wait and see what happens after ♏ enters ♏ sometime in 1995.

DETRIMENT—Mercury(☿) is in its detriment in ♏ and therefore tends to be restricted in its ability to express its innate nature here. ☿ usually works with the power of observation and the tangible data resulting therefrom, forming them into concepts and conjectures designed to help a person shape his environment according to his needs and desires. But when in ♏, the strictly observational side of ☿ can be hampered by preconceived beliefs or opinions on a subject, and it is often the case that we are unable to see what we intensely desire not to see. Likewise, the formation of accurate and consistent concepts may be hindered due to strong prejudices. However, ☿ in ♏ also can give more warmth to the mind, helping to extend its powers of observation beyond the outer forms and reactions of things, and assist it in gaining an understanding of the deeper significance behind these outward phenomena.

FALL—At present, there is no planet known to be in fall in ♏. But Vulcan, a planet theorized to exist between ☿ and the Sun(☉), may eventually find its fall here.

PHYSICAL ANALOGY—Warmth

EXOTERIC ANATOMY—Specific: hips, thighs, sciatic nerves, iliac arteries and veins, femur, sacrum, and coccyx. General: arteries, hepatic system, adipose tissue, and the viscera.

PHYSIOLOGY—♈, the ruler of ♈, governs the following physiological processes: blood pressure, arterial circulation (note how ♈'s quality of *expansion* is reflected in the expansion of the blood from the heart, at the center of the body, to all other parts of the body); functions of the adrenals and of the liver, tumor formation, and swelling responses in the body generally.

ESOTERIC ANATOMY—♈ is one representation of the Divine Spirit.

TABERNACLE IN THE WILDERNESS—♈ corresponds to the Shekinah Glory which shone over the Mercy Seat in the westernmost part of the West Room. The Shekinah Glory was the highest manifestation of the presence of God to man in Atlantean times. Only the High Priest was allowed to enter the West Room and stand in this presence, and then only once a year. In our own being, this corresponds to the Divine Spirit, which finds its stronghold at the root of the nose. There are none who may penetrate into this stronghold, not even the most highly developed clairvoyant; none but the indwelling Ego, who is the High Priest of his own Tabernacle, which is his own body and being.

Sagittarius is the sign of idealism and aspiration and represents the Ego's constant striving toward some higher spiritual goal, just as the original Semites strove toward the ideals given to them by Jehovah through the High Priest. This sign shows the unceasing, burning aspiration of the God within to ever greater perfection and awareness. Indeed, this spiritual fire within is unquenchable, and

no matter how we try to ignore it, deny it, or extinguish it, it must at some time sooner or later burn its way through to realization. The more we try to resist the working of this inner fire, the more pain we must experience as it burns through the shell we place around it. But as we allow it to work freely in our lives we shall find ourselves lifted on the wings of joy unspeakable and filled with life as we have never felt it before.

GREEK MYTHOLOGY—♈ was known in Greek mythology as Zeus. Zeus was the chief of the Olympian gods, symbolizing the highest spiritual principle in man—the Divine Spirit. Zeus bestowed his favors generously upon those who met with his approval, and these were usually the ones who were strong and mighty in battle and who fought to protect the weak or to defend some principle. On the other hand, he could at times be rather inconsistent in his behavior, playing personal favorites rather than remaining an impartial arbitrator, or indulging his passions through somewhat underhanded methods.

We must recall that the sagittarian Centaur is half human and half animal. This symbolizes that man raises himself above his lower nature and reaches for the sublime through aspiration to high ideals. But in the undisciplined Sagittarian it can indicate one whose underlying passions prevent the realization of those high ideals or a tendency to twist those ideals in such a way as to accommodate some personal indulgence.

COSMIC CHRISTIANITY—As ☉ passes through ♈, the Cosmic Christ works to awaken man to his higher spiritual nature. This is the time of the "Christmas Spirit" when, more than at any other time of the year, people make an effort to be friendly, hospitable, charitable, and helpful toward others. They become less self-seeking and more interested in the welfare of others. According to the con-

secration and dedication to the higher life which we made under the influence of ☉ in ♍ (literally or figuratively), we shall now find ourselves filled with spiritual inspiration at this holy season of the year, when the spiritual power flowing out from the Father through the presence of Christ is approaching its climax.

The solar month begins at 9:19 PM (Ephemeris Time) on November 22 with the Sun(☉) sextiling(★) Mars(♂) in Libra(♎) until Dec. 10; Venus(♀) in ♎ sextiling ♋ in Sagittarius(♐) until Dec. 2; Mercury(☿) in ♐ conjuncting(σ) ♋ until Nov. 30, and ★♀ throughout the entire solar month; and Mars(♂) in ♎ sextiling ♐ in ♍ until Dec. 16. These aspects suggest children possessing an outgoing, gregarious nature, with a strong sense of fairness, exceeded only by a willingness to stand up for the rights of an unjustly harassed playmate. A wide range of interests and hobbies, and a willingness to overlook the faults of others for the sake of friendship and harmony counterbalance the tendency towards overpossessiveness in friendship relationships. Although these aspects point to a relatively rebellious, unconventional childhood followed by a more middle-of-the road adulthood, parents of these children would garner much treasure in Heaven by realizing that their child's strongly developed spiritual nature manifests at an early age as a need to look up to something or someone—the memory of a highly principled parent will serve later as a steady rudder through the storms of life's often unpredictable seas. Parents are advised to accept that a heightened sense of independence coupled with an insatiable curiosity and intellectual rebelliousness will often necessitate learning life's lessons first-hand. However, as these children grow to adulthood, they will supply the world

with a necessary ingredient, without which necessary social changes would never occur.

From Nov. 24 to Dec. 10 the Sun(☉) conjuncts(σ) the intuitive Uranus(♅) in the idealistic, philosophical ♊, accelerating the development of a sense of individuality, producing a brief childhood and an apparently arrogant, rebellious nature. Although the need for freedom is accentuated, these children will tend to adhere to a system of discipline so long as it is one that *they* have designed. Their permissive attitude may give those who do not know them well an impression of instability. Intolerance of restraint may make an unhappy employee later in life; nevertheless, this aspect may offer nearly unlimited career possibilities, functioning on a relatively independent basis in the working world in fields requiring originality and highly evolved intellectual skills. When their impulses are frustrated, their anger may not manifest outwardly, but redirects into forms of subtle rebelliousness. Parents are advised not to forget that impulsive, erratic behavior may disguise sincere, albeit faltering, steps in the direction of a highly individualized but integrated adult personality, characterized by interest in new and innovative ideas and religious philosophies.

The self-expressive ♀ conjuncts the devotional ♀ in ♊ from Nov. 29 to Dec. 7, blending the concrete and imaginative elements of mental cognition to the extent that a rich fantasy world is created. Although this "inner" treasure may be the source of ideas for creative writing and art, these children may require an adequate educational foundation if they are to come to a practical understanding of the optimal uses of their unique talents. Disappointments in relationships, due to their tendency to idealize others, may lead to confusion and self-underestimation. Here parents have a wonderful opportunity to instill a sense of pragmatism and responsibility through

the encouragement of creative activities such as writing, acting, and dancing.

From Nov. 30 to Dec. 10, ♀ sextiles ♀, fortifying the artistic and imaginative tendencies given by ♀♂♂. Again, over-reaction to disappointments in life may produce a dreamy apathy if the child's free will does not redirect these energies (by accepting life *as it is*) into constructive outlets for the expression of innate sensitivity and compassion.

The quick-witted ♀ in ♈ and ♏ sextiles the transformative Pluto (♄) in ♍ from Nov. 30 to Dec. 9. Nov. 5, 1983 marks the first ingress of ♄, the planet of non-compromising regeneration, into its dignity, the intense, penetrating ♍, since its discovery (rediscovery?) in 1930. This aspect, ironically, tends toward a highly developed sense of humor as a compensation for the tendency to take things in an overly serious manner. Although the mind is quite serious and often practical, these children may frustrate their schoolteachers by excelling in the few subjects that interest them and neglecting the others. Consequently, a variety of interests and a generally wider range of intellectual pursuits should be fostered. Indicated here is a great love of mysteries generally, and a burning desire to comprehend the underlying motives for people's behavior. A positive career outlet for these tendencies would be found in the fields of criminal investigation and depth psychology.

The affectionate ♀ conjuncts ♀ from Dec. 2 to Dec. 12, having an intensifying effect upon the relationship consciousness of these children. Their feelings regarding relationships with others are so intense that they consciously and/or unconsciously strive to transform the conditions of their lives through them. As a result, suffering and disappointment will challenge them to transmute feelings of jealousy and possessiveness into a quest for emotional equilibrium, to be found *within*.

Problems with peers in friendship rela-

tionships may assume a different nature with ☺ conjuncting the expansive ♈ in its dignity, the aspirational ♈ from Dec. 4 to Dec. 24. Here, an outgoing, warm nature may be exaggerated to produce arrogance and conceit that manifests as a behavior pattern in which these children feel compelled constantly to demonstrate their internalized feelings of "goodness," much to the annoyance of their playmates and parents. Wise parents would seek to assure these children that their good character traits surely will be readily observable to others without conscious efforts to demonstrate them.

From Dec. 9 to the end of the solar month, ♀ in ♏ sextiles ♄ in ♍, suggesting a serious, successful student who may be more interested in acquiring high marks in school than popularity and friends. They may display a preference for the company of their elders, and, although their activities may seem less socially oriented than those of other children, they often earn the respect of their peers via their organizing abilities and their serious, disciplined approach to problem solving.

The serious, cautious ♄ conjuncts ♀ from Dec. 12 to the end of the solar month, inhibiting the display of affection (though not its feeling), possibly due to feeling unworthy of the love of others. These serious children may require from their parents an extra dosage of emotional support in early childhood, lest a fear of rejection in later life results in the repression of a deeply felt need for love. They may find career success in occupations that require adherence to rules, such as finance, banking, real estate, and the legal profession.

The final nine days of this solar month find ☺♂♂, sensitizing the emotional nature to the extent that the turbulent feelings of others may cause these children to withdraw into a self-made fantasy world rather than confront emotional negativity in a realistic manner. If their confusion of reality with fantasy,

producing a tendency towards dishonesty in speech, elicits repeated and overly-judgmental reprimanding from parents, there is a risk that an impediment to later self-confident expression of the will may result. A healthy outlet for this talent for fantasy creation might be a parentally cultivated interest in poetry and music, particularly the playing of a stringed instrument. □

—Zevi ben Elimelech



THE PAGAN ORIGIN OF CHRISTMAS

(Continued from page 248)

on the eastern horizon at the time of birth which determines the form and body of the creature then born. Therefore, the 'Sun of Good' is said to have been born of Virgo, the sublime celestial Virgin, who remains as pure after giving birth to her Sun-child as she was before."

Priests in temples in Syria and Egypt celebrated this event by retiring to certain inner shrines from which, at midnight, they emerged with the cry, "The Virgin has brought forth! The light is waxing!" They were astrologer-priests, or magi, officiating at the symbolic birth of Mithras, the Persian Sun God. (In this instance, they weren't tracking a single star but marking an entire constellation.)

Thus, a festival on December 25th had been observed long before Christ was born. Then, also, a mother and child were worshipped; the mother was the Queen of Heaven, and the child the Sun-God reincarnated.

Mithras was the good God of Light and was worshipped as the creator and savior of mankind. He promoted purity and ethics in that the good or bad actions of his followers were to be judged after death with the good to be rewarded and the bad punished. Mithraic rites included a kind of baptism. Mithras devoted himself to the service of mankind, and

after a last supper commemorating his redemptive efforts, he ascended to heaven, where he continued to minister to the faithful in their conflict against Satan and the forces of darkness. There were many other points of similarity to Christianity, with the cult of Mithras having had the longer, more established tradition. Mithras was the principal deity for the Zoroastrians (Persians) in 500 B.C. but Mithraism eventually spread from Syria to Scotland, via the Roman Empire.

The toughest competition for the early Church continued to come from the Mithraic religion. Church fathers repeatedly encouraged Emperor Constantine to uproot and eliminate the "pagan" festivals, but these attempts were a failure. Feasting, gift-giving, processions, temple-offerings, and candle-burning marked the celebration of the birth of the Sun, and tradition was too firmly imbedded.

Constantine, fearing that the populace would turn against him, suggested a compromise and advised the Church to "meet the heathen half-way." So in the fourth century A.D. the Church began to celebrate the birth of Jesus Christ on December 25th (as no definite day of Christ's birth was known). Church leaders also made Sunday their day of worship. The Church then was able to persuade the "pagans" to worship "the true Sun," Jesus Christ, instead of the literal one. Without this concession to tradition, however, it is not inconceivable, according to some historians, that Mithraism would be the leading religion today.

Christian elements gradually became superimposed upon heathen customs and manners. In time, the mystery religions were formally suppressed and Christianity grew to ascendancy. □



NEWS COMMENTARY

The Death Penalty: A Lingerin Dilemma

Many American newspapers and magazines have been recently featuring articles concerning the reprieve from the execution of the death sentence for James David Autry, a convicted murderer, in the state of Texas. The dramatic impact of this case was heightened by United States Supreme Court Justice Byron R. White's stay of execution order being signed within one hour of the scheduled execution via an intravenous dose of poison. This last minute stay of execution has served to dramatize publicly the lingering issue of capital punishment and the 1,230 other residents of "death row" currently appealing their own death sentences.

The most recent chapter of the capital punishment debate in the U.S. began 11 years ago when the U.S. Supreme Court, citing the "capricious" imposition of capital (death) sentences, struck down every state death statute. The high court ruled, with a 5-4 majority, that the states' capital punishment statutes amounted to an unconstitutional "cruel and inhuman punishment." However, the court decision was interpreted by 35 states as an invitation to revise their statutes, thereby eliminating the faults that were found in them. In 1976, the Supreme Court, voting 7-2, declared the new state death laws acceptable, rendering the death penalty once again constitutional.

The predicted wave of executions never materialized, as capital punishment abolitionists have fought each capital case through the appellate process. As a result, 1,094 death sentences have been reversed in the last ten years, and the

number of actual executions of individuals convicted of capital offenses has been quite small. At present, the widespread utilization of defense appeals has overwhelmed the courts and has contributed to the current backlog that is hampering the normal functioning of the U.S. judicial process.

The student of the Western Wisdom Teachings, in possession of the "occult facts of life and death," realizes that the argument favoring the death penalty as a deterrent to other potential murderers is without foundation. As a human being possesses a three-fold set of vehicles linked by the mind to a three-fold spirit, it behooves us to appreciate that executing an individual merely divests him of his physical body. While "imprisoned" in the physical body during earth life, our thoughts and emotions are relatively limited in their scope of expression and influence upon others in our environment. However, the executed criminal, filled with feelings of hate and revenge for the legalized murder he has just experienced, influences, from the inner planes, persons of weak will and mentality to commit crimes by which he hopes to gratify his desire for revenge. Thus positioned, the murderer is an immeasurably greater threat to society in his "executed" state than he would be if imprisoned for the balance of his natural life, after which his feelings of hatred and revenge would most likely have subsided. Consequently, the permanent elimination of capital punishment is a goal

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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.

PERSPECTIVE ON OUR PROBLEMS

Question:

I know that we aren't supposed to complain about our lots in life—that there is always someone worse off than we are and that our misfortunes are of our own making. With physical, economic, and domestic difficulties, however, it sometimes is very hard to offer thanks for our blessings and remain optimistic. Do you have this problem, and what do you do about it?

Answer:

Almost everyone gets discouraged once in awhile, and we here at Headquarters certainly are no exception. If we turn our thoughts from our personal selves and our personal problems, however, to the tremendous spiritual, cosmic activity continually going on around and beyond us, we can put our difficulties in their proper perspective.

In this connection, we find the following passage from *Gleanings of a Mystic*, by Max Heindel (page 169), particularly inspiring: "As the lake which empties itself into the ocean is replenished when the water that left it has been evaporated and returns to it as rain, to flow again ceaselessly toward the sea, so the Spirit of Love is eternally born of the Father, day by day, hour by hour, endlessly flowing into the solar universe to redeem us from the world of matter which enmeshes us in its death grip. Wave upon wave is thus impelled outward from the Sun to all the planets, giving a rhythmic

urge to the evolving creatures there."

So much love emanates to us and to all we see, sustaining, protecting, and cushioning us at every turn and in every circumstance. Universal grandeur is everywhere, and as divine Sparks of God we are a part of that grandeur. The physical and material plagues that beset us, even though they loom large to us in the immediate present, are insignificant in comparison. When we have learned what we must from these experiences, "this too shall pass." The Glory of God, the magnificence of His Creation, and the divinity and still unsuspected creative power of each human being, however, will go on forever.

Of course we must learn from our hardships and through them improve ourselves, but let us view them from the expanded context of our spiritual journey and destiny.

HUMAN DISCONTENT

Question:

I've often been dissatisfied with my life and longed for a "change," though I can't put my finger on exactly what sort of change. One author I recently read said that we are dissatisfied because we haven't yet reached our potential—that we have a lot to give but haven't yet found channels through which to do this adequately. Would you comment on this?

Answer:

Many people, we believe, suffer from

vague, if not pronounced, feelings of discontent or restlessness. Much of this likely is due to the fact that spiritual longings which we do not yet understand are beginning to stir among humanity. If nothing else, the *subconscious* is aware that there are higher things than physical and material toward which we are, or are to be, striving. Ultimately it is the destiny of every human being to be quite literally "as our Father in heaven." Within us already, in latent form, are His Light, Powers, and Attributes. We came from God eons ago in our evolution, descended into matter in order to get needed learning experiences and now are beginning the first steps of the ascent out of matter on the return journey to God. The physical Earth is not our true home, only a temporary one. Basically our discontent—whatever form it may take and whatever its surface manifestations—is involved with an underlying longing to return to the abode of Spirit.

This return will take additional eons of time, and we all have many earth lives ahead of us before we are ready for the next steps of the journey. Meanwhile, it is our responsibility to develop spiritual qualities such as compassion, altruism, selflessness, an overriding sense of service to all, and our individual talents and skills, as best we can in the physical setting. By doing this—by giving of ourselves in service of thought and deed, voluntarily and instinctively—we placate the spiritually-based restlessness and longing that is beginning to work on us.

Thus the author of whom you write is quite correct in saying that we have not yet reached our potential and also that we have a lot to give but have not yet found the channel through which to do so. The ultimate channel for us at this time is that of selflessness. It is only as we give of ourselves, and to the extent that we give of ourselves, that we find peace and fulfillment. This applies to the offering of our talents in service to or for the upliftment of our fellow humanity, to the

routine work associated with physical existence that we all must perform, to the thoughts of love and blessing that we send to others, and to the relinquishing of low desires, the fulfillment of which renders us unfit for the higher work of life. It even applies to the relinquishing of uplifting desires, if these conflict with our service to others. □



Blessed be God for His unspeakable gift. We need Him. Souls desire Him as the heart panteth after the water brooks. He came to the world in the fullness of time. He comes at this advent season to us. Today may be for some soul here the fullness of time. Let us open the gates and admit Him, that this Christ may be our Christ forever; that living with Him and dying with Him, we may also be glorified together with Him.

—David Burrell



BOOK REVIEW

The Astrologer's Guide to Counseling

The Astrologer's Guide to Counseling (Astrology's Role in the Helping Professions) by Bernard Rosenblum, M.D., CRCS Publications, P.O. Box 20850, Reno, Nevada, 89515, USA, 1983. This book may be ordered directly from the above publisher for \$7.95 (includes shipping).

Recent years have seen the emergence of a tentative *modus vivendi* between the astrological and psychotherapeutic communities. In his book, Dr. Rosenblum, a psychiatrist who maintains a private practice in New York City, provides the open-minded reader with a cogent blueprint for the establishment of a professional atmosphere of close collaboration between the astrological counselor and psychotherapist or psychiatrist.

The first of the three sections of Dr. Rosenblum's book includes an exploration of the contribution of astrology to psychological growth as well as insights into the evolution of astrology as a psychological tool. Here, the author explains:

Learning about the significance of the planets, signs, houses, aspects, and cycles teaches us about the nature of the human condition. Astrology allows for the variety of individual temperament within universal law as no other system does. The different schemas of the

psyche as described by Freud, Jung, and Reich are potent and valid; they should be thoroughly understood by astrologers for the enlargement of their vision and work, especially regarding repression, the unconscious, and the release of unconscious forces. What the horoscope provides that the great psychology teachers do not is an *immediate* overall picture of the patterns and textures of the individual personality, and through that a balanced and long-term view of how to work with that individual.

The author synthesizes his insights into the relative, practical strengths and weaknesses of both astrology and depth psychology with an understanding based upon his own extensive professional experience. Consequently, he has realized that, although both the astrological counselor and the psychotherapist face similar problems in their relationship with clients, the astrologer is currently handicapped by being held in relatively lower social esteem than his more orthodox colleagues in the helping professions. The third section of the book presents the reader with more specific strategies for counseling clients with various problems ranging from the most common, e.g., the troubled love relationship, dependance and depression, to serious psychopathologies.

Although a cursory perusal of the pages

of Dr. Rosenblum's book may produce in the mind of the serious student of the *Rosicrucian Philosophy* an unsatisfying effect due to a lack of direct references to overtly spiritual or esoteric principles, a consideration of the following excerpt may serve to clarify the relevance of this pioneering work to New Age spirituality:

In reality, when a client who is "ready" seeks out an accomplished astrologer, it indicates a willingness to be educated by the teachings of an archetypal psychology, a "wisdom school" so to speak. The client—who now might be better termed "the student"—becomes sensitized to the nature of universal forces and principles and how they are manifesting in his or her psyche and life.

The *Rosicrucian Philosophy* teaches that seven of the twelve Elder Brothers of the Order of the Rose Cross physically leave the Temple clothed in the contemporary fashion of the cultures in which they unobtrusively toil for the upliftment of humanity. Similarly, it behooves the sincere spiritual aspirant to become familiar with the academic and experimental "vesture" of the contemporary helping professions. With this thought in mind, it is worthy of note that Dr. Rosenblum's book evokes in the reader a desire to acquire a deeper insight into the fundamental nature of the "garb," or emerging mythology of the psyche that a careful study of the works of Sigmund Freud, Carl Jung, Wilhelm Reich, and Robert Assagioli, among others, will provide. Conversely, as the counseling professions evolve and develop a more non-materialistic, interdisciplinary approach to their craft, a more spiritual, and finally, an "esoteric" influence will surely manifest in their midst. □

—Robert Jacobs



THE VALKUERIE

(Continued from page 254)

tells us that when the causation generated in past lives has worked itself into effects in this life, the debt is cancelled for all time to come.

The northern mythology further tells us that besides these three chief Norns, there were many others, and that one officiated at each birth and took charge of the destiny of the child then born. We are also told that these Norns, or Fates, did not work according to their own will but were subject to the dictates of the invisible Orlog. The name is a corruption of the word *Ur*, meaning primordial, and *log*, law. Thus we see the northern symbol teaches that the Norns were not subject to the gods, and that our destiny is not ruled by caprice but by an inexorable law of Nature, the Law of Cause and Effect. □

(To be continued)



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HEALTH AND HEALING

Emotion and Health

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."

In recent years, the medical profession has become actively aware of the fact that our emotional states have significant influence on our physical health. Few doctors now would discount the importance of maintaining a cheerful atmosphere in the sickroom or of refraining from burdening a patient with tales of woe and other troubles. The healing power of optimism and good cheer have been demonstrated too often to be gainsaid.

This, however, touches upon only one phase of that very complex thing that is our emotional makeup—the cure, after stress and strain already have taken their toll. Why wait until we are sick to do something about the fears, apprehensions, dislikes, or "temper tantrums" that might have augmented our physical ailments or actually brought them on in the first place? When we learn to control our emotions and build for ourselves the foundation of inner harmony, equipoise, and stability that insures calm in the face of crisis, many of our physical disabilities will vanish.

Medical science recognizes that fear, worry, and anger can derange digestion, interfere with metabolic processes and the elimination of waste and, in short, upset the whole human organism. "Don't raise your blood pressure," although often said in jest, actually is a useful admonition to follow. We are wise to keep

calm regardless of provocation and not allow emotions so to rage that they adversely affect the physical body.

Ulcers certainly might be called an "emotional disease," as might many cases of "simple indigestion." It is not always just the type of food eaten that causes intestinal trouble—sometimes it is the emotional condition of the person consuming the food. The most healthful meal, if eaten under stress, will not provide all the expected nourishment. Over-wrought emotions can precipitate an attack of dyspepsia, causing the innate nutrients to be improperly dealt with by the digestive apparatus and thus wasted or even transformed into harmful components.

Emotional "binges" also are detrimental to the functioning of the desire body—the vehicle which prompts us to action. In an average, healthy human being, the currents of desire stuff which comprise this oval-shaped vehicle continually stream outward in curved lines from the liver to every point of the periphery of the ovoid and then return to the liver through a number of vortices. This continuing stream of movement of the desire stuff induces the Ego to take action along whatever lines appear to be required. Emotions such as worry or fear, however, curtail the movement, resulting in inactivity on the part of the Ego.

In *The Web of Destiny* we read: "Worry is a condition where the desire

currents do not sweep in long curved lines in any part of the desire body, but where the vehicle is full of eddies...The person so affected does not endeavor to take action in any line; he sees calamities where there are none, and instead of generating currents which lead to action that may prevent the thing he fears, each thought of worry causes an eddy in the desire body, and he does nothing in consequence. This condition of worry in the desire body may be likened to water which is about to congeal under a lowering temperature; fear which expresses itself as skepticism, cynicism, and pessimism may be likened to that same water when it has frozen, for the desire bodies of such people are almost motionless, and nothing one can say or do seems to have the power to alter the condition..."

Inactivity, too, often results in illness. People prone to "sit around and do nothing" seem much more easily to fall prey to undefined "aches and pains" as well as to more recognizable ailments than do those who keep busy. Physical inactivity, too, prohibits the exercise necessary for the maintenance of health, and it is not unusual to hear a basically inactive person complain that he "has not even been outdoors," so how could he catch cold?

Thus, from both the purely physical and the occult points of view, emotional control is necessary to good health. The occult student knows that permitting his passions to rule, or "living for pleasure," will result, under the Law of Consequence, in sickness in the present or a future life. He knows too, that any negative emotion, from fear, which generates inactivity, to wrath, which generates too much activity of a detrimental sort, will have deleterious effects on all his vehicles, most noticeably the physical. The cultivation of equipoise, without which we cannot advance far on the Path or attain "the peace that passeth all understanding," is as essential to

physical health as it is to spiritual progress. □



CAPITAL PUNISHMENT

(Continued from page 273)

that every spiritual aspirant should pray and work for as it would greatly benefit society and hasten the arrival of Universal Brotherhood. □

—Zevi ben Elimelech

Editor's Note: The Rosicrucian Fellowship prints and distributes a free leaflet, entitled "Why the Rosicrucians Oppose Capital Punishment", which will be mailed gladly to those requesting it.

ONCE AGAIN: A MONTHLY RAYS

Beginning with the January 1984 issue, *Rays from the Rose Cross* once again will be published on a monthly basis. Garbed in a striking new format, the magazine will retain its familiar features and include an expanded astrology section, reviews of current books, and renewed emphasis on the relationship of the *Western Wisdom Teachings* to current problems and interests.

Subscription rates beginning on January 1, 1984, will be: U.S.A., Canada, and Mexico: 1 year (12 issues) \$10.00; 2 years \$18.00

All other countries: 1 year \$12.40; 2 years \$22.80 (including postage).



MANUSCRIPTS WANTED FOR THE RAYS MAGAZINE

We are currently in need of quality manuscripts for all departments of the *Rays from the Rose Cross* magazine. If you are interested in contributing to this magazine, please contact the Editor for details.

HEALING DEPARTMENT



The Healing Panacea

“The Cosmic Christ, the ‘Redeemer,’ commenced His beneficent work, and eventually obtained access to the Earth through the ‘cleansing blood of Jesus’ when it flowed on Golgotha. Now the Christ Spirit is working from within our globe to attenuate its physical and superphysical constituents. An enormous spiritual inrush was felt at the moment He came into full possession of the Earth on Golgotha; so great, indeed, that the intense light blinded the people.

“From that moment the principle of altruism commenced to take a greater hold upon our race. We are gradually ceasing to look to our interest alone, and are laying up treasure by an interest in the welfare of our fellow men. Had not Christ come, another Moon must have been thrown off to rid us of the worst elements, but from this we are being saved by grace through the sacrifice of the Cosmic Christ Spirit—a sacrifice that does not involve His death as commonly understood, but is an infusion of the Earth with a higher life which enables us to live more abundantly in spirit.

“In this coming of Christ to Earth we have an analogy between it and the administering of the Spiritual Panacea, according to the law, ‘As above, so below.’ There is in every little cell of the human body a separate cell life, but over and above that is the Ego which directs and

controls all cells so that they act in harmony. During certain protracted illnesses the Ego becomes so intent upon the suffering that it ceases fully to vivify the cells; thus bodily ailments breed mental inaction and it may become impossible to throw off disease without a special impulse to dispel the mental fog and start the cell activities anew. That is what the Spiritual Panacea does.

“As the inrushing Christ life on Golgotha commenced to dispel the shell of fear bred by inexorable law that hung like a pall about the Earth; as it started the millions of human beings upon the path of peace and good will, so also when the Panacea is applied does the concentrated Christ Life therein contained rush through the patient’s body and infuse each cell with a rhythm that awakens the imprisoned Ego from its lethargy and give back life and health.”

—Max Heindel

* * *

Healing Dates

November.....2—9—16—23—29
December.....6—14—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*.

VEGETARIAN RECIPES

HOLIDAY DINNER



Tomato Consommé
Waldorf Gelatin Salad
Vegetable Roast
Brown Gravy
Peas

Brown Rice
Corn Bread
Cranberries
Christmas Cookies
Mint Tea

All recipes taken from *New Age Vegetarian Cookbook*

Tomato Consommé

Very small tomatoes
1 large onion, chopped fine
Hot distilled water
Paprika

2 Tbs butter
Parsley
Vegetable salt to taste

Simmer tomatoes with skin until tender. Saute onion in butter until well browned. Strain tomatoes and add pulp to onion; simmer for 20 minutes. Use sufficient water to make a thin consommé. Add parsley and seasonings. Serve with croutons.

Waldorf Gelatin Salad

1 pkg lemon agar gelatin
1 cup boiling water
1/2 cup diced apple with peel
1/2 cup chopped pecans

3/4 cup pineapple juice
2 tsp lemon juice
1/4 cup diced celery

Dissolve gelatin in boiling water, adding pineapple and lemon juice. Allow to cool. Add apple, celery, and nuts. Pour into molds and chill.

Vegetable Roast

2 cups cooked beans, ground	1 cup diced celery
1 cup chopped parsley	1 tsp sweet basil
1 cup steamed onions	2 egg yolks
1 raw onion chopped fine	2 cloves garlic, mashed
2 carrots, grated fine	1 cup wholewheat bread crumbs
3 Tbs vegetable oil	3/4 cup beets, shredded fine
Vegetable salt as desired	1/2 cup wheat germ

Combine all ingredients; form into loaf or patties; turn into oiled pan. Bake at 400°F about 20 minutes or until done. Serve with brown gravy. 8 to 10 servings.

Brown Gravy

2 Tbs unbleached flour	1 Tbs brown sugar
2 cups vegetable liquid	1 Tbs dried vegetable flakes
1 small onion, chopped	Vegetable salt
2 Tbs margarine	

Brown onion and sugar in margarine. Add flour, stirring well. Add liquid and flakes, stirring all the while, over low heat; bring to a boil.

Corn Bread

3/4 cup yellow corn meal	1 tsp vegetable salt
3/4 cup unbleached flour	1 cup sour milk or buttermilk
1/4 tsp baking soda	1 egg
1 tsp tartrate baking powder	2 Tbs melted butter

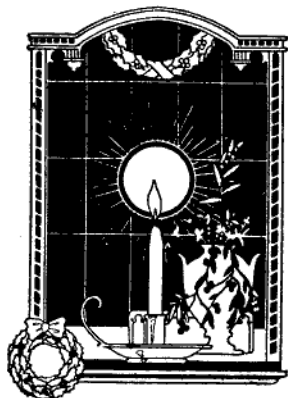
Sift flour with corn meal, baking soda, baking powder, and salt. Stir in melted butter until mixture is like meal. Then combine egg and milk, stirring into corn meal mixture. Pour into 8 x 8 inch greased pan and bake in 400°F oven 20 to 25 minutes. Cut into squares while warm.

Christmas Cookies

1 cup sifted flour, unbleached	1/4 cup potato flour
1/2 cup brown sugar	1/2 cup heavy cream
1/2 tsp baking soda	1/2 cup butter

Sift together flour, potato flour, and baking soda. Melt butter over low heat; turn into mixing bowl. Add sugar, cream, and almond extract. Beat at high speed of electric mixer for about 3 minutes. Add sifted dry ingredients; mix with wooden spoon until combined. Drop on unbuttered cookie sheets by heaping teaspoonsful several inches apart as cookies will spread. Bake in 350°F oven until edges are lightly browned, about 10 minutes. Don't worry if butter looks as if it is seeping out during baking. Allow to stand a minute before removing with spatula to wire racks to cool. Makes about 5 dozen.

CHILDREN'S DEPARTMENT



On Strike!

—Dagmar Frahme

“If you guys go in there again before he agrees to pay you, you’re bigger fools than I thought you were,” the Ice Fairy was saying as he settled himself more comfortably on a snow drift. “All these years you’ve worked your fingers to the bone, and what did you get for it?”

“Well,” mumbled Clyde, after thinking a moment. “We do have a roof over our heads, three meals a day, and new uniforms each year.”

“Big deal!” the Ice Fairy exploded scornfully. “*Everybody* has that. What do you get extra? You don’t get money. You can’t *buy* anything.”

“But we don’t need to buy anything,” protested Clyde. “We have everything we need. And our boss is good. He works us hard from July to December, but we have lots of time to play between January and June.”

“Oh, you’re hopeless!” The Ice Fairy was exasperated. “I don’t know why I’m wasting my time with you. Almost everybody in the world is out to get all he can, but you guys don’t have enough sense. All right, then. Be namby-pambies! Don’t go on strike. But you’ll never get a lot of *things* that way!”

“But we don’t need....” began Clyde.

“Wait a minute,” interrupted Wellington. “Maybe the Ice Fairy’s got something there. I’ve been wanting a snowmobile for a long time. If we go on

strike, he’ll have to pay us. And if he pays us, I’ll be able to buy a snowmobile.”

“Now you’re talking!” approved the Ice Fairy.

“Yeah!” agreed a voice from the crowd. “And I’ll get a transistor radio.”

“And a hockey stick,” said another voice.

“And levis,” said another.

“Good! Good!” The Ice Fairy sounded eager. “Then you’ll do it? You’ll go on strike?”

“You bet!” said Wellington. “How about it, guys. You with me?”

“We’re with you, Wellington.” “Go to it, Wellington.” “You show ‘em Wellington—we’re right behind you,” came the shouts of approval.

Only one voice disagreed. “You’re making a big mistake, guys,” said Clyde somberly. “Listening to a rabble-rouser like this Ice Fairy will only get you into trouble. You’re not going on strike because you are in need. You’re only going on strike because you are being selfish. Don’t do it, guys. Don’t do it.”

“Aw, pipe down, Clyde. We don’t need any lectures from you,” somebody shouted rudely. “If you don’t want to stock up on snowmobiles and transistors and hockey sticks and levis, that’s your problem. Don’t expect *us* to do without them!”

“And, Clyde,” warned Wellington, “if you try to work while we’re on strike,



you're going to find pepper in your soup, snowballs in your bed, holes in your uniform, and everything you make at your workbench will be broken."

"That's telling him, Wellington!" said the Ice Fairy jubilantly. "Now you've got the idea. That boss of yours is going to have quite a surprise tomorrow!"

And so it happened that, when Santa Claus walked into his workroom next morning, he stopped in his tracks and stared. Not an Elf was in sight. Half-finished toys lay on the workbenches, tools were in their tool kits, and the kiln, the forge, and the stove for making the hot carob drink they had every morning, all were cold.

Santa checked his watch and the clock. It was 9:30. The Elves should have been there an hour ago. Santa scratched his head. "Have you seen the Elves, Mama?" he called.

"The Elves?" Mrs. Claus came in, wiping her hands on her apron. "Why, no, I haven't. I thought it was awfully quiet in here. Where do you suppose they are?"

"I don't know," said Santa, "but I'm going to find out. There's something fishy going on here."

Santa strode out, slamming the door behind him. He went to the pen where the reindeer were nibbling their morning ration of hay.

"Dasher! Dancer!" he called. "Have you seen the Elves?"

Dasher swallowed a mouthful of hay, and looked uncomfortable. "I'm afraid they're on strike, Santa," he said.

"On WHAT?" demanded Santa.

Dasher sighed. "On strike. We tried to talk them out of it. We told them they have everything they need and they are just being selfish, but that Ice Fairy has them so charged up they won't listen to reason."

"The Ice Fairy!" repeated Santa. "I might have known. Here it is December 1 and the toys are nowhere near ready, and that Ice Fairy has to come along and distract them with strike talk."

"I'm afraid they're serious about it, Santa," said Dasher. "They've gotten it into their heads that they need snowmobiles and transistors and hockey sticks and levis, and they're going on strike for money whether it's near Christmas Eve or not."

"Wellington is leading them," put in Dancer, "but I think the Ice Fairy is leading *him* around by the nose. Wellington always did leap before he looked. Clyde is the only one who objected, but he can't work either because they've threatened to put pepper in his soup and snowballs in his bed. He feels rotten about it."

"Yes, Clyde is a good lad," said Santa warmly. "And Wellington has a good head on his shoulders if only he'd learn to think for himself. Someday that Ice Fairy is going to get what's coming to him."

Santa stomped off, muttering to himself. "Snowmobiles indeed! What does an Elf need with a snowmobile?"

Santa found the Elves, all but Clyde, gathered around the Ice Fairy, who was haranguing them from his snow drift.

"You've got to be firm, now," he said.

"Santa Claus will try to talk you out of striking, you can be sure. He'll say all sorts of sad things about little kids not getting their Christmas presents, and about how all these years he's never missed a Christmas Eve trip around the world, and about how you guys shouldn't be selfish. Don't listen to him, and don't go back to work till you get what you're after. Money!" The Ice Fairy rubbed his hands gleefully.

"Don't worry," said Wellington. "We know what we want. We won't listen to him."

Sure enough, they didn't. Santa talked to them gently, and he talked to them angrily. He reminded them of the warm beds and the good food and the handsome uniforms that he and Mrs. Claus gave them. He talked about how disappointed children all over the world would be if Santa Claus didn't come with his bag full of toys on Christmas Eve. He told them how selfish they were being.

But nothing Santa said did any good. The Ice Fairy sat on his snow drift and laughed openly. Wellington had the good grace to squirm and fidget a little, but he stood his ground. "No, Santa," he said, "we are not coming back to work until we get money—lots of it!"

"Money!" echoed the Ice Fairy happi-

ly. "Lots and lots of money."

And so the days went by. The half-finished toys still lay on the workbenches. The tools still were in their tool kits. The kiln and the forge and the stove still were cold. The Ice Fairy still sat on his snow drift and harangued the Elves, and Wellington still kept saying, "No, we won't go back to work until we get money!"

And then it was December 20—only four days before Christmas Eve. Santa Claus was desperate. His toy bag was only half full, and he knew he couldn't start his trip unless he had toys for *all* the children.

"What am I going to do, Mama?" he asked Mrs. Claus. "This will be the first year I've let the children down."

Mrs. Claus, who had had a funny gleam in her eye all morning and seemed to be very busy in the kitchen, said, "Don't worry, Santa. I think everything is going to be all right. Now, I've invited the Elves in for hot apple juice and Christmas cookies this afternoon. You could help if you'd get a nice big fire going in the fireplace."

"Hot apple juice and—Mama, have you gone out of your mind?" sputtered Santa. "Hot apple juice and cookies for those—those—STRIKERS?"

"Now, Santa," said Mrs. Claus calmly. "You know we always take a little break on December 20, and have hot apple juice and cookies around the fire, and sing Christmas carols. Everyone always has such a good time. I see no reason to cancel our little party this year."

"No reason to—," Santa was having a hard time getting his words out. "But every year before, they *worked*. They deserved a break. This year they haven't worked, and the toys are nowhere near finished, and you're going to have a party anyhow?"

Santa looked at Mrs. Claus suspiciously. "Has the Ice Fairy gotten to you, too?" he asked.

"No, silly," Mrs. Claus smiled, tweak-



ing his beard affectionately. "That Ice Fairy couldn't get to me. But I *have* invited him to the party, so don't be surprised when he comes."

"Invited—Ice Fairy—you—but—" This time Santa was sputtering so hard he really couldn't talk. But his face was growing alarmingly red.

"It's going to be *all right*, Santa," said Mrs. Claus. "Believe me. And now, do be a dear and get that fire going. I still have work in the kitchen."

Mrs. Claus softly closed the door behind her, leaving Santa incredulous, puzzled, and quite speechless.

Later that afternoon, a group of Elves, looking embarrassed and uncomfortable, gathered at Santa's front door. With them was the Ice Fairy, looking scornful.

"Well, knock at the door!" he ordered impatiently.

Wellington, hesitating, tapped lightly with one knuckle and quickly hid his hands behind his back.

"Oh, you ninnies!" exploded the Ice Fairy, who did a lot of exploding. "What are you pussy-footing around for? If Mrs. Claus invites you to a party, why not take advantage of it. So what if you haven't been working? Nobody forced her to invite you. For Pete's sake, *I'll* knock!"

And the Ice Fairy knocked, a thundrous pounding that shook the whole house. The door was opened promptly by a smiling Mrs. Claus, who didn't seem to think there was anything unusual about that kind of knock.

"Welcome, welcome," she said. "How nice to see you. Do come in."

"Hi," said the Ice Fairy casually, pushing past her and swaggering into the house. The Elves still hesitated, and only when Mrs. Claus said, "Come on, don't let the cold air in," did they slowly shuffle up the steps.

"Take off your hats, you guys," muttered Clyde, and the Elves sheepishly pulled off their hats as they went through the door.

Inside, the Ice Fairy was looking

1	2	3	4	5	6	7	8	9	10	11	12
13	14	15	16	17	18	19	20	21	22	23	24
25	26	27	28	29	30	31					



critically around the living room. "Not a bad layout," he conceded, "but it's not exactly modern. But then, I don't suppose you people spend much for furniture."

Mrs. Claus flashed a warning look at Santa, whose face was getting red again, and said, "Get comfortable, everyone. Why don't you sit right here?" She ushered the Ice Fairy to the best place, right in front of the fire.

Then the others found seats around the fire, but nobody except the Ice Fairy and Mrs. Claus seemed to have much to say. The Ice Fairy went on making critical remarks about the old furniture, and Mrs. Claus chatted gaily about how cold the weather was getting, how nice the fire was, and how she hoped she had made enough cookies. Santa looked annoyed, and the Elves looked uncomfortable.

"Now, Santa," said Mrs. Claus after a while, "isn't it about time for you to read the Christmas story. You always do, you know."

"Yes, I always do," agreed Santa, "but I must say I'm not in the mood right—oh, all right, all right," he grumbled, seeing the look on Mrs. Claus' face.

And so Santa took the big book from the shelf, and read about how the baby Jesus, Who came to bring love to the whole world, was born in a stable because there was no room at the inn,

and about how the Wise Men came from far-away lands to worship Him, because they knew that, because this little baby had been born, someday all people everywhere would stop being selfish, and be kind and good to each other instead.

A warm, wonderful glow filled the room when Santa finished, and a few Elves even looked a little teary-eyed. "That was beautiful," somebody breathed.

But then the Ice Fairy scoffed, "Sentimental twaddle!"

There was a startled silence before Clyde admonished, "What an awful thing to say! You should be ashamed of yourself!"

The other Elves murmured agreement, and even Wellington looked shocked at the Ice Fairy's bad manners. Santa's face turned red all over again.

Only Mrs. Claus didn't seem to be upset. "Come, now," she said, "surely the Ice Fairy has a right to his opinion. If being kind and good and loving is sentimental twaddle to him, then so be it. Now, how about the rest of us singing Christmas carols. I'll play the piano and Clyde, maybe you can get some music out of that old violin. It hasn't been used since last year when you played it."

So Clyde tuned up the violin and Mrs. Claus sounded a few chords on the piano. Then the songs began. At first, it didn't sound like much of anything, but little by little the Elves got to thinking more and more about love and kindness and Christmas, and less and less about strikes and money and buying things, and they felt more and more like singing and less and less uncomfortable. Soon all their voices were blending loudly with Santa's big, booming bass.

Only the Ice Fairy didn't join in. Folding his arms across his chest, he turned his back on the singers and sat looking disgustedly into the fire.

Finally, after they had sung every carol in the book and some that weren't, Mrs. Claus stopped playing. "You sounded

magnificent," she said. "I think you really enjoyed that."

"We did," said Wellington softly. "I feel good now, too. Better than I've felt all month."

"Me, too," chorused the other Elves.

"Uh—look, guys," went on Wellington, "maybe we ought to forget this strike. I mean—uh—we really *do* have everything we need. And Mrs. Claus invited us to the party even though we didn't work. I mean—we've got it pretty good, after all. We don't need snowmobiles and all that stuff. And—and—well—we don't want to disappoint all those kids waiting for Santa, do we?"

"No, we don't," said someone.

"Wellington's right," said someone else. "Let's get back to work."

Grinning broadly, Clyde said, "You guys came around just in the nick of time. If we work twice as hard as usual, and work all night for the next three nights, we might make it."

"We're sorry, Ice Fairy," Wellington said, turning to him, "but there are more important things than money and—hey! Where'd he go?"

The Ice Fairy was gone. His seat in front of the fire was empty. The Elves looked high and low, but the Ice Fairy was nowhere to be seen.

Suddenly Wellington gasped, a look of horror spreading across his face. "Look," he whispered, pointing.

On the floor in front of the fire, where the Ice Fairy had been sitting, was a puddle of water.

"Is that—him?" whispered Wellington.

"It was," said Mrs. Claus softly. "But all his coldness and his iciness and his selfishness couldn't stand up to love and kindness. When you Elves began to think about other people instead of yourselves, and when the feeling of Christmas love came over you, it was all over for the Ice Fairy. He just melted away."

The Elves gathered around the puddle that once had been the Ice Fairy. Somebody said "Wow!" very softly, but

nobody else said anything.

At last, sighing deeply, Wellington turned away. "Come on, guys," he said, "let's get to work."

It was 8 o'clock on Christmas Eve when the last toy was bundled into Santa's bag and the last reindeer was harnessed to the sleigh. Santa strode out of the house, pulling on his long, warm mittens. He inspected the bag and the reindeer carefully, then climbed into the sleigh and tucked his lap robe around his legs.

"Good work, fellows," he said smiling, and reached out to rumple Wellington's hair. "You did a grand job. None of the children will be without toys tonight, thanks to all your last-minute work. Now you'd better have that supper Mrs. Claus has been keeping warm. And then, get some sleep. You've earned it."

With a flick of the reins, Santa gave the signal to start, and soon the reindeer and the sleigh and Santa and his big bag of toys were all out of sight.

In a radio station half-way around the world, an announcer was finishing the evening news. "Ladies and gentlemen," he said with sudden excitement. "I have just been handed a bulletin. Informed sources say that Santa Claus has left the North Pole and is headed this way. Apparently those rumors of an Elf-strike were unfounded. It looks as though Santa Claus is on his way after all." □



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