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THE WAY OF TRUTH
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COMPOSITION OF THE EARTH
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THE ROSICRUCIAN FELLOWSHIP

OCCULT PRINCIPLES OF HEALTH AND HEALING

By Max Heindel

PART ONE—MAN AND HIS VEHICLES

PART TWO—DISEASE

PART THREE—HEALING

PART FOUR—"THERE IS NO DEATH"

The human is a complex being possessing: a Dense Body used to fetch and carry; a Vital Body, specializing energy of the Sun; a Desire Body, the emotional nature; a Mind, the link between the threefold Spirit and the threefold body. Disease is a manifestation of ignorance, and healing is a demonstration of applied knowledge, and points the way to permanent health by giving fundamental facts necessary for intelligent, constructive living.

CHAPTERS ON:

ASTROLOGY AS AN AID TO HEALING

HEREDITY AND DISEASE

THE THERAPEUTIC BASIS OF LIGHT, COLOR, AND
SOUND

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



Feature

The Infinite

I asked the sunrise, "What is God?"
And daylight broke with splendor bright;
Its radiance glorified the clod,
And something whispered, "God is Light."

I asked the noonday, "What is God?"
A radiant sun illumed the way
As on his heavenly path he trod,
And something whispered, "God is Day."

I asked the night wind, "What is God?"
A white star gleamed from sapphire height—
A sparkling path, a silver rod;
And something whispered, "God is Night."

I asked the ocean, "What is God?"
Its sunlit billows stilled their glee
In awe their curling crests to nod,
While something whispered, "God is Sea."

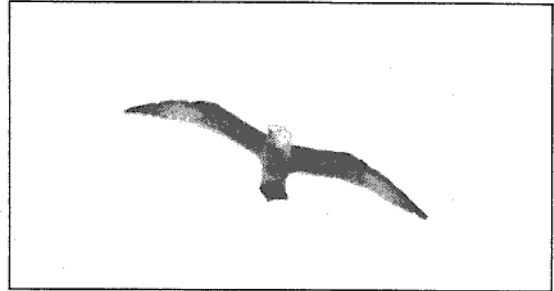
I asked the mountains, "What is God?"
In massive strength their great heights tower.
A softer wind caressed their sod
As something whispered, "God is Power."

I asked myself, pray, "What is God?"
A dazzling light, a brilliant flame
Illumed the denseness of the clod,
And something whispered—my own name.

I pondered long on what I'd heard:
On light and day, on night and power;
On my own name, the whispered word—
What was the message of the hour?

Again I turned to self, and lo!
The day, the night, the sea, the clod,
The star, myself—ah, now I knew,
The sky, the world—why all are God!

—K.S.C.



The Rose Beyond the Wall

Near shady wall a rose once grew,
Budded and blossomed in God's free light,
Watered and fed by morning dew,
Shedding its sweetness day and night.

As it grew and blossomed, fair and tall,
Slowly rising to loftier height,
It came to a crevice in the wall,
Through which there shone a beam of light.

Onward it crept with added strength,
With never a thought of fear and pride,
It followed the light through the crevice's length
And unfolded itself on the other side.

The light, the dew, the broadening view,
Were found the same as they were before
And it lost itself in beauties new,
Breathing its fragrance more and more.

Shall claim of death cause us to grieve
And make our courage faint or fall?
Nay, let us faith and hope receive;
The rose still grows beyond the wall,

Scattering fragrance far and wide,
Just as it did in days of yore,
Just as it did on the other side,
Just as it will forever more.

—A. L. Frink

Someday, after mastering winds, waves, tides, and gravity, we shall harness for God the energies of Love, and for the second time in the history of the world, man will have discovered Fire.

—Pierre Teilhard de Chardin

Editorial



Renewal of Joy

“The merrie month of May,” this month was called, marking the season of maypole dances and other manifestations of the joy which fills the Earth at this warm and glowing time of year. It was a period of spontaneous happiness, of exuberance, and of mirth, all in the “Temple of the great outdoors.”

What has happened to the spontaneity of human joy? Indeed, we well may ask, what has happened to joy itself? These days, many people seem to be as discouraged, as tired, as burdened, as depressed, and as desperate in spring as they seem to be the rest of the time. Have the somber verities of modern material life done this?

When the “foundations of the Earth” were laid, we are told that “The morning stars sang together, and all the sons of God shouted for joy.” (*Job 38:7*) That gladness of creation still is an inherent factor in our lives, but we must attune our ears to it. It is the very heart of life and occasionally manifests in the material world to those who are receptive, as for instance those fortunate ones among us who hear the Angel choirs at Christmas and Easter. Artists, poets, and musicians often bring it to us. Beethoven, for instance, composed his magnificent setting of Schiller’s “Ode to Joy” when he had become deaf. Even though he could not hear his music physically, he felt within himself the spiritual joy that underlies its expression, and therefore was able to bring it to his fellow humanity. When Handel’s *Messiah* first was performed, the entire audience spontaneously rose with the opening strains of the soaring “Hallelujah Chorus.” The listeners literally were lifted up as the instruments and voices sounded the heavenly exultation and praise that the composer had managed to capture and embody in his music.

The *real* joy of life underlies our existence and is not dependent on outer circumstances. We walk the Earth as free Spirits, not as slaves. We came into physical existence knowing what the relevant Laws and conditions would be, and we accepted them because we recognized their necessity for our progress. Life may be hard, but it can be lived with dignity and serenity in recognition of that which will be gained when we master sorrow and transmute it into joy and the expanded powers of the Spirit.

When we observe a deciduous tree in spring, we see that buds swell and unfold new leaves, which reclothe the bare branches in a new, green canopy. These leaves are useful as well as ornamental for, by their ability to utilize solar energy, they take the water and other elements absorbed through the roots and manufacture them into food for the tree. The tree grows and produces fruit, which eventually is harvested or falls away, and the tree then seems to “die” during the winter months.

Man, too, has his seasons: the springtime of infancy, the maturity of his middle summer years, the harvest of his life’s fruit in the later years of autumn, and the passing that compares with winter.

Some people shrink from the idea of re-birth in the Physical World as something hard and forbidding; the association is with compulsion—with being “bound” to the wheel of re-birth and forced to spend life after life as on a treadmill. This idea is false, however, as another look at the tree will show. When a tree unfolds its leaf buds in spring, it is taking up where it had left off the previous autumn. The store of concentrated food in the tree is dissolved in spring by the flowing sap, which carries the food to the buds. With man, the situation is similar: the “buds” for his new vehicles were formed in the past life and preserved during the intervening period of assimilation and rest in the heaven worlds. Now they must unfold on Earth so that the Ego can gain requisite experience. The only compulsion stems from the Spirit itself, which joyfully anticipates renewed activity and growth.

Spirit is a leaven, hidden within the threefold body. The personality must be leavened and brought under

the control of the Spirit. The leaves are not the tree, but a glorious manifestation of the central life of the tree. So also the outer personality is not the "self," but an expression of the abounding life of the Spirit, which is the true man.

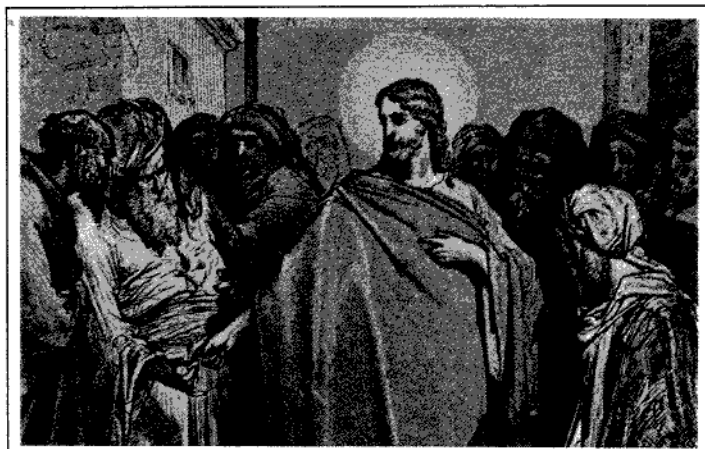
For its consummation, the Spirit must come to rebirth. This is just as much of a natural phenomenon as is the return of life and growth to the plant kingdom year after year. Joy in activity brings the Spirit of man back into the Physical World.

For many millions of people today, conditions of material existence seem particularly hard, and of course we forget that, while still in the heaven worlds, we agreed to undergo these hardships so that we could learn, grow, and, when indicated, pay off debts of destiny. If we do seem to have lost our sense of joy, one sure way to retrieve it is in the intensive rendering of praise and adoration to our Creator. This activity, by its very nature, is a source of upliftment. It removes the pettiness and the fretting from our consciousness and brings the serious matters with which we must deal into their proper perspective. It establishes first a profound contentment which outer circumstances cannot destroy and eventually a reservoir of joy within the heart which remains despite any buffetings of physical and material unpleasantness.

Just as winter gives way to spring, so also will the times of suffering give way to life more abundant. "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." (*I Peter 4:13*)

Let us, then, greet "the merriest month of May" gladly, praising the Lord of our Creation and, as we can in music, art, or the spoken word, express in our material environment the joy of the Spirit that exists so abundantly in the higher Worlds. □

Mystic Light



The Way of Truth

In Christian countries, it is customary for a person giving testimony in a court of law first to place his hand on the Bible and pledge to speak only the truth. This action places the person under oath and makes him responsible, not only to those involved with the issues at hand, but also to the omniscient Being we call God, Whose judgment cannot be deceived.

This practice helps assure truthful testimony from anyone who understands that more is involved than what is perceived with the physical senses, and that an untruthful affirmation of the facts will be punishable under the laws of man and subject to God's Law of Consequence.

This procedure has helped immeasurably to bring a balance to the scales of justice.

Just as a child who has learned the advantages of walking over crawling soon gives up the latter, however, in time we will have no need to take an oath to insure truthful rendering of the facts. Our thoughts will be as obvious to others as are our physical features. In the *Cosmo-Conception* we read that, when a person in the Jupiter Period of Manifestation says "red," or speaks the name of an object, a clear and exact reproduction of the shade of red of which he is thinking or of the object to which he refers will be present to his inner vision and also will be visible to the hearer. There will be no misconception about what is meant by the words spoken. Thought and ideas will be alive and visible; hypocrisy and flattery, therefore, will be eliminated. People will be seen exactly as they are. There will be both good and bad, but the two qualities will not be mingled in the same person. There will be thoroughly good men and downright evil men, and one of the serious problems of that time will be how to deal with the latter.

We see, then, how important it is to cultivate the habit of expressing only the truth about all matters, if we wish to be on the side of good in our future environment. Then we will not have the option of being a little of both, but we will be known as either thoroughly good or downright evil.

At our present stage of evolution, however, it probably is just as well that humanity does not yet possess the jupiterian picture consciousness. Too many people are ready to strike out at each other or to wage war over the simplest matters. If all true thoughts were made known, many people probably would live in the constant desire for revenge and in continuing violence.

Even people who sincerely pursue the path of altruism at times fall short of expressing their higher ideals. In the *Fellowship* Sunday devotional service we reaffirm our desire to become more harmonious with cosmic Wisdom and emphasize our commitment to the ideals of Love, Truth, and Faith. It is easy to concentrate on the true values of life when we are in company with and have the moral support of our fellow worshipers.

We leave the service on Sunday imbued with renewed zeal to become better men and women. But, when Monday morning arrives: mom has to get the kids off to school in a hurry, forgetting to tell them that they are *loved*; the merchant wants to sell his goods, so he bends the *truth* a little when advertising his product; the carpenter, after a long and tiring day, decides that he can get by with using two nails instead of the three that the customer already has paid for and hopes that the customer won't find out and lose *faith* in his skills.

We all have been guilty of such common infractions of God's Law since the time that we passed from the rule of Jehovah (the Law enforced from without) to the rule of Christ (the Law enforced from within). The pangs of conscience that we suffer for not living up to our higher ideals are a great blessing, for through this process we are made conscious of our mistakes and taught the way of Truth, which is the way of God.

As we strive for improvement in our daily lives, most of us emphasize only what we deem to be important—the major events of our lives—and seem to forget that life is composed primarily of a number of small daily routines. This is exemplified by the lady who proudly proclaimed to her minister that she was capable of taking care of all the smaller matters in her life and prayed only about what she considered was important to God. Instead of giving the affirmative response that she expected, however, the minister replied, "But Ma'am, can you think of anything in your life that would be considered big by God?"

God cares about our every thought and deed, and we must learn to give proper significance to all that we do or leave undone and to bring everything into our nightly retrospection for its proper evaluation.

The God Who gives us Life is the same God Who created the Heavens and the Earth and the atoms and molecules of which they are composed. He is the God within Whom is all Life and without Whom there is no Life. He is the ideal, perfect, compassionate, caring, and concerned Parent Who gives to all His children according to their individual needs.

Although we cannot view Life in the way in which God, Who bestows it and understands its workings, does, we have been given an avenue of understanding that is open to all who will believe.

Like the parent who is devoted to his children's well being and development, God is there when help is

needed. Also like the wise parent, however, He does not always solve the problems for us in the manner that we desire, nor does He direct us to the easiest way out. He knows that it is only by learning to solve problems for ourselves that we can become creative, positive, responsible, and productive universal citizens.

God is the original, eternal Giver. As our *needs* arise, the gift is there to satisfy them—always greater than the need. These precious gifts are not to be taken lightly, however, as might be a billfold or a watch that will quickly lose its value and is easily replaced. Such things are nice to have, but they are not the gifts of true value. Although without God no material possessions would be possible, He also gives us the spiritual Gifts such as eternal Life, Love to make life worthwhile, and Fellowship to help us learn and grow with one another. At the time of our greatest need, He gave the greatest Gift—that of His only begotten Son, Christ, that through Him all humanity might be guaranteed a future.

In *John* 18:37, Christ Jesus stated that His Kingdom is not of this world. When Pilate asked, "Are you a king, then?", He answered, "Yes, I was born for that purpose, and I came to bring truth to the world. All who love the truth are my followers." Then Pilate asked, "What is truth?" This question is as valid today as it was then, and, like many of the paradoxes in life, the answer is as simple as it is complex.

The American Heritage Dictionary defines truth as: "conformity to knowledge, fact, actuality, or logic; faithfulness to an original or standard; reality, sincerity, integrity."

Had Pilate's heart and mind been opened to the truth, he would have realized that standing before him was the highest expression of Truth ever introduced to man. As Max Heindel said, it matters not how much truth there may be; it is not for us unless we can receive it.

Every word and act of Christ Jesus followed the definition of truth to the letter: He always conformed to His knowledge and logic and to that of our Father in heaven; He was absolutely faithful to the original or standard of our Father in heaven; He is the essence of true reality, his Love and Compassion are the epitome of sincerity, and His works are the roots of integrity.

The *Cosmo-Conception* relates the following story: a young man asked a sage, "What must I do to become wise?" Though the youth asked his question repeatedly, the sage gave no reply. The second day, the youth returned with his question, but the result was the same as the day before. On the third day, after the youth had repeated his question several times, the sage instructed him to follow him into a nearby stream. After reaching the proper depth, the sage held the youth's head under water until almost all breath had left him. Finally the sage let go, and the youth came up gasping for air. The sage asked him what he had desired most while under water, and he responded, "Air!" The sage asked if he

had not wished for wealth, power, or fame. "No," replied the youth. "I wanted air and thought only of air." "Then," said the sage, "to become wise you must desire wisdom with as great intensity as you just now desired air. If you seek wisdom with that fervor, you surely will become wise."

This illustration is as applicable to the pursuit of truth as it is to the pursuit of wisdom. If we desire wisdom and truth as much as we desire air, and act accordingly, these shall surely be ours.

Christ Jesus said: "The things I do, ye shall do also, and greater than these." Since we know that Christ Jesus spoke only the truth, these words give us a glimpse of the bright future that He is working to prepare for us. We must not sit idly by, however, and wait for the work to be done for us. Just as the one who is most active in the world usually possesses a greater share of the world's goods, the analogy can be drawn that those who expend their energies enthusiastically on spiritual matters will lay up a greater portion of their treasures in heaven.

In *The Rosicrucian Fellowship Teachings*, we are given two daily exercises which, if practiced religiously, will help put us in touch with the truth and be of great benefit to our spiritual development. These are the morning exercise of concentration and the evening exercise of retrospection.

Max Heindel expressed his belief that the greatest curtailment of spiritual advancement is lack of concentration. A good way to increase our power of concentration is with the morning exercise, in which we focus our attention, as soon as we awaken, on a scriptural passage or a spiritual symbol or ideal. The evening exercise of retrospection is a review, in reverse order, of the day's events. Each scene should be pictured as completely as possible, and our judgment should be as objective as possible. Give blame where it is due, and praise where it is merited.

As with all things, the value received from these exercises is in direct proportion to the sincerity and effort put into them. The ability to focus attention and the reverence with which the exercises are approached will determine the rate of advancement.

We are told that Abraham Lincoln, in his youth, walked several miles to return a penny that a storekeeper had undercharged him. Granted, this was not an Earth-shaking event and, had Lincoln not become president, it probably would have gone unnoticed. Nevertheless, it has served in a measure to reinforce the moral fibre of many people, and it points up the importance of being truthful in all matters.

God cares about who we are and what we do, and desires us to be true because He is Truth. He is Truth now as He was at the time of Moses and of Christ and of Lincoln. The truth does not change. □

—Joseph Naslund

Mystic Light



Living the Teachings

There came a time in each of our lives when something awakened within us the desire to know more about the riddle of life. It may have been a conversation, a book, or a difficult challenge. We may not recall the exact event, but we were urged to seek greater knowledge. The higher Self at that particular time in this life was able to penetrate the dense body in order that we might gather through our life experience more real knowledge to add to that gained in past lives, thus enabling us to climb higher on the ladder of spiritual progress.

Not by chance have we taken up the study of the *Rosicrucian Philosophy*. As we dig deep into the Teachings, we find assistance in answering life's problems and are given directions to follow. The *Rosicrucian Fellowship Teachings* light the way to the path of attainment.

But, the journey must be accomplished by our own efforts, and according to our efforts the knowledge we seek will increase and expand. We learn that all eventually will attain perfection and that it is possible to hasten our progress if we will to do so and persistently maintain this resolution. We are taught that we return

to Earth again and again so that we may learn the lessons necessary for our progress and evolution. We are shown that the way is near at hand if we earnestly desire to seek the light and tread the path leading to enlightenment, liberation, and union with the Self.

We initially study the physical body and learn that the body is our servant. We must purify it, within and without, and train it in the habit of restraint with correct directions for development. In time, the body follows from choice the directions given and acts automatically in correct form. Training the physical body will not lead to perfection, however; the physical body is the instrument through which we function on Earth. As our aim is to improve and refine the physical body, we develop a perfect instrument which aids in the fulfillment of our purpose. We simultaneously are refining the desire body which becomes more sensitive and develops the capacity for harmony and response to the higher vibrations. We begin also by training the mind through our daily exercises of Concentration and Retrospection.

As Rosicrucian Fellowship Students, we study the world mysteries: man and the method of evolution, rebirth and the Law of Consequence, involution, evolution, the Bible, and astrology. We delight in the satisfaction our minds receive through the scientific interpretation of Life. The answers we need to give us a logical and practical approach all are outlined clearly. As occult students, we develop the head as we study the laws and phenomena and, against Mr. Heindel's advice, we tend to consider the *Cosmo-Conception* the Alpha and Omega.

The *Western Wisdom Teachings* contain a system of development that satisfies the intellect while at the same time containing a system of devotion that may satisfy the heart. Devotion seems sometimes to be missing, however, and we find that this also was a concern of Mr. Heindel's: "The *Rosicrucian Cosmo-Conception* has met with such phenomenal success and called forth so much gratitude and admiration all over the world that I ought to be flattered at the attention it is commanding everywhere. But on the contrary, I am beginning to feel more and more afraid that the book may miss the mark at which our Elder Brothers have aimed. Its purpose... is to satisfy the mind by intellectually explaining the world mystery, so that the devotional side of the student's nature may be allowed to develop along lines which the intellect has approved. The *Rosicrucian Cosmo-Conception* has won its way because of this appeal to the intellect, and the satisfaction it has given to the enquiring mind; hundreds, yes thousands of letters have testified that students who have searched in vain for years have found here what they have sought, but few have seemed as yet to transcend the intellectual conception, and unless the book gives the student an earnest desire to transcend the path of knowledge and pursue the path of devotion, it is a failure in my estima-

tion. ...for though we have all knowledge and can solve all mysteries, we are but tinkling cymbals unless we have love and use it to help our fellow creatures..." (*Letters to Students*, March 1st, 1912)

If we study the Philosophy, giving preference to the mind and placing the heart in second place, we will not have the harmony necessary for the realization of our high spiritual ideals. The heart and mind should function unitedly to bring about the most certain and best results. The head without a heart is incomplete and cold because the powers of the mind give us only knowledge. The heart knows love and works with the mind to give us wisdom, which is so much more than simple knowledge.

We can enter the *spirit* of the work we do by living the Teachings as outlined in the *Fellowship* publications we so avidly read. Just as an example, in the *Index* of Mr. Heindel's books, *love* is referred to thirty (30) times. But how often do we talk of love when we refer to the Teachings? Do we live the love that is cited? We can live the Teachings by striving toward the ideals outlined in the Student's Prayer, the Precepts for the Rosicrucian Student, or The Rosicrucian Fellowship Prayer.

Let us examine The Rosicrucian Fellowship Prayer which beautifully expresses in a practical way the ideals toward which we strive. Through this prayer, we work on our spiritual development in a devotional manner rather than intellectually.

Not more of light we ask, O God, but eyes to see what is. Here we ask God to show us our challenges, to bring them to us in order that we may see them clearly, face them, and conquer them. We admit that we cannot expect more light when we do not use that which we have received already. We thank Him for placing our lessons in our hands where they belong and ask that we may see them as clearly as when we chose them. We ask to see nothing as ugly, and to see God in all things. It is not given to us to see truly until our eyes are pure—until we can look upon Truth without the taint of negativity.

Not sweeter songs but ears to hear the present melodies. Listen to the melodies of Nature, the rustle of a breeze in the trees. In this comparative stillness of Nature is the knowing of God, without comment or criticism. "Be still and know I am God." Listen to the voice within; it isn't the outer noise we need to still, but the inner. How else can we listen to God? When we are talking, we can listen only to ourselves and so must everyone in our immediate environment. Let us hear the present melodies of those who are ready to hear the wonderful Teachings. Let us not only hear, but let us *listen*.

Not greater strength, but how to use the power that we possess. Let us use our power in the most beneficial way, to mass our spiritual aspirations in order that we may "light and keep ablaze the beacon light of true



spiritual fellowship." Power is a combination of energy and force, used to do something. Let us do something positive...*with love*. If God's Love for us were like the love we show to others, where would we be at this moment? Power does not derive from what we imagine, but from what we desire in our hearts. Each of our astrological charts usually has at least one square indicating the potential for power which can be used positively or negatively, whichever we choose.

Not more of love, but skill to turn a frown to a caress. Let not our love be in our words only but in our deeds and in truth. Love is not talking, love is doing: performing daily acts of love and kindness for everyone we encounter, volunteering a helping hand wherever needed. Let us not avoid the frowns, but work toward bringing out the smiles. Let us give our support to those wishing to rid themselves of anxieties in order that they may unfold the latent spiritual powers within. Let us not ignore others but speak encouraging words, and let us start with those nearest at hand. We will not be granted the right to send out love to those farther away unless we begin at home.

Not more of joy, but how to feel its kindling presence near—to give to others all we have of courage and of cheer. Let us share our knowledge that, whatever comes, it is with divine purpose. As we are becoming more conscious spiritual beings, we must regard our experiences in a different light; we must stand aside from ourselves and study all that happens to us in order that divine wisdom may become so permanently ingrained as to free us forever from any need to suffer. Let us

share with others our wisdom, so that the darker and deeper the depths, the higher and brighter also will be the mountain; let us have the courage to accept that without the negative experiences, we might lack the strength to climb higher, for it is when we get to the greatest darkness that the Light is near.

No other gift dear God we ask, but only sense to see, how best the precious gifts to use we have received from thee. Let us have the sense to see the countless blessings which now manifest in our lives, and those also which are in the making. Life is a gift, despite all the challenges which come to us. A story is told of the man who struggled and groaned under his load of troubles, carried like a heavy pack on his back, until one day an Angel came down and took the pack, setting it down beside all others. He then gave the man his choice of any pack there, so the man looked them over carefully, and picked up what appeared to be the lightest one. Opening it up to see, this turned out to be the same pack he had carried before. But this time he shouldered it joyfully and with thanksgiving.

Give us all fears to dominate, all holy joys to know, to be the friends we wish to be, to speak the truth we know. When we know the Truth, we are set free of the need for fear. We must not let fear interfere with the rightful way of life, for when we draw back, we become ineffective. The truths we know are to be spoken in our actions, in our words, in our thoughts, and in our hearts: to speak with earnest smiles to those who need smiles, to speak with love for our enemy, to speak of health to the sick, to speak of more meaning in life to those who have lost their way, to speak of giving in deed, to speak to God and through God each moment of our days.

To love the pure, to seek the good, to lift with all our might, all souls to dwell in harmony in Freedom's Perfect Light. We must not remain satisfied with the reflection of anyone else's thinking and ideas. Every moment of exalted consciousness raises the level of creation for all mankind. We are reaping now what was created in the past, and we have free will to create today in mind and heart what our Spirits desire for tomorrow. When we seek to create something solid and good, we must build from the top down, starting in the heaven world—the homeworld of God. All Spirits reach upward where the truth is waiting. Look up to the heaven world where the creation is forming, transcending what is observed on Earth below. As we love the pure, and we seek the good to lift with all our might, our souls will dwell in harmony in Freedom's perfect Light.

Our spiritual growth is not determined by the intellectual part of our natures only, but also by living the Teachings we presently are studying. Only as we practice the Teachings in our immediate circles of influence will they bear fruit in soul growth. We may read until we get mental indigestion; but the road to "perdition"

remains paved with good intentions. Our actions speak louder than our words.

Mr. Heindel confirmed the importance of the life we live and its contribution to our spiritual growth in a *Letter to Students* dated November 20, 1912: "I therefore, again take occasion to reiterate that your spiritual advancement does not depend upon these letters, nor upon probationership in *The Rosicrucian Fellowship*, nor upon your reports, nor upon even the exercises. There is only one determinative factor, and that is *the life you live*. The exercises are important as a help to accelerate progress in a systematic manner by applying a natural law. I have aimed to help you by my letters, the Elder Brothers take special pains with probationers, but in the final analysis your progress rests with yourself."

Our lives preach for us; we need not preach our beliefs, for practice is more convincing than words. When we have gained the love of our neighbors and their respect for the upright, loving lives we lead, we then will have the opportunity to "preach" our gospels of gladness, and the truths we know. When we have put them into practice, then we can speak with authority—but not until then. □

—A Student

Sermons That We See

*I'd rather see a sermon than hear one any day,
I'd rather one should walk with me than merely tell the way.
The eye's a better pupil and more willing than the ear,
Fine counsel is confusing, but example's always clear;
And the best of all the preachers are the men who live their creeds
For to see good put in action is what everybody needs.*

*I soon can learn to do it if you'll let me see it done,
I can watch your hands in action, but your tongue too fast may run.
And the lectures you deliver may be very wise and true,
But I'd rather get my lesson by observing what you do;
For I may misunderstand you and the high advice you give,
But there's no misunderstanding how you act and how you live.*

*When I see a deed of kindness I am eager to be kind,
When a weaker brother stumbles and a strong man stays behind
Just to see if he can help him, then the wish grows strong in me
To become as big and thoughtful as I know that friend to be;
And all travelers can witness that the best of guides today,
Is not the one who tells them, but the one who shows the way.*

*One good man teaches many, men believe what they behold;
One deed of kindness noticed is worth forty that are told.
Who stands with men of honor learns to hold his honor dear,
For right living speaks a language which to every one is clear;
Though an able speaker charm me with his eloquence, I say,
I'd rather see a sermon than to hear one any day.*

—Edgar A. Guest

Mystic Light

Dimensions of Deity

It has been said truly that, "A God who is small enough for our understanding is not large enough for our needs." Certainly, the way in which we think of God makes a difference in our behavior. If we worship a god comprehensible in human terms, we leave ourselves no scope for aspiration and expansion.

Some people still regard God as did ancient primitive man and worship a jealous, vengeful, capricious power as likely to play favorites as not. Such a deity, once the cornerstone of universal earthly religion, now is quite comprehensible in human terms. Enough of our fellow human beings are jealous, vengeful, capricious, and have sufficient scope and power in their spheres of influence to play favorites, that a hypothetical "higher power"—the once omnipotent "God of Fear"—with such attributes is not hard to picture.

Many other people worship a stern, righteous deity—the Race God whose weapon is Law and whose primary activity is the dispensing of justice. Such a god, too, is understandable in human terms. We all have encountered people whose righteous indignation and stern ethical code demand swift punishment for the slightest infraction and allow no leniency or clemency for extenuating circumstances.

Then there is the God of Love, the God of the Christian Dispensation, worshiped by those who espouse the Teachings of Christ Jesus. This Deity gives His Love to all people, whether or not they believe in Him and whether or not they seem to deserve it. He is the God of Grace, Whose attributes are compassion and mercy, not terror or vengeance.

This God of Love remains incomprehensible in the human contest. The Adepts, and perhaps Lay Brothers and Sisters, have elevated themselves to the point where they can under all circumstances and on all occasions, no matter what the provocation, feel and practice universal love and brotherly affection. The average person, however, does well to offer love consistently to his nearest and dearest, and even those among us whose "heart sides" seem to be particularly well developed have moments when annoyance or anger against another person threaten to get the upper hand.

This incomprehensible God of Love, then, is the One Whose characteristics we should strive with all possible intensity to emulate. In direct proportion as we search for and worship a God beyond our understanding we will continue to grow and expand our consciousness. □

Mystic Light



Adoration

I come out to my backyard to relax, rest, get fresh air and warmth from the Sun's beneficent rays, and rid my mind of many cares. I lie on the freshly cut, clean grass rather than sit on the chair or lie on the hammock, for I always like to feel Nature's magnetic touch when weather permits.

Today the weather is still cool. We are looking hopefully for fair weather in May, the month of bloom and beauty. April and May are months when Nature's awakening life abounds in beauty and growth.

Astrologically speaking, May is ruled by the Goddess Aphrodite, known to the modern world as Venus. Her key word is artistic creativity. The positive powers of Mother Nature this month are: harmony, music, art, beauty, and attraction. Venus rules the strong, powerful sign Taurus which, when well aspected, brings good health, wealth, harmony, and beauty.

In my front yard my magnolia tree, the queen of my garden, is expected to bloom soon, perhaps in the second week of May as a divine gift to all mothers for Mothers' Day. This depends on the weather, and I pray that we will have good weather for the sake of all magnolias whose flowers are so beautifully tinted with light pink and violet or a touch of faint lilac. The foliage, too, is a beautiful bouquet. It consists of long, narrow, green-gray leaves and makes a precious garden ornament throughout the year.

As you see, I am very proud of my magnolia, perhaps because I planted it myself or perhaps because all magnolias are so beautiful. We should encourage our neighbors to plant more of these lovely trees to adorn their yards and beautify our town. If we also would plant more crab apple trees, which bloom a little later, together they would give us particularly beautiful surroundings each year in May.

Now let me return to my backyard, where I still am lying on the grass contemplating the beauty of Nature, which I believe is truly God's seal. It reflects all of His Powers as if in an adorned, magnificent temple. Watching the sky covered with fluffy, gray-white, ever-moving clouds shaped into many strange figures inspires me to think about how man is dependent on the vital work of rain and air.

This panorama reminds me of an article I read long ago about rain, air, and the finer forces of Nature. According to the article, rain and air are manifestations of the work of specific Nature Spirits such as Undines, the water

Spirits and Sylphs, the air Spirits. The Undines live in rivers, streams, seas, and wherever there is water. They fill the clouds with water. The Sylphs, who function in the air, move the clouds. These two groups of Nature Spirits together produce rain. "The wonderful Intelligence we speak of as the Laws of Nature marshal the armies of those less evolved entities..."

We see, then, that Nature does not work "automatically," as it appears, but that millions of etheric workers sustain this Physical World—workers of which we are not yet conscious.

Nature is the real source of scientific law, the "Laws of Nature." Physical scientists will discover the secrets of Nature when merited through their development in evolution. When man learns to "know himself" well, he will be able to unlock these secrets which presently are not generally known.

Now let us return in thought to the concrete, earthy things of which Man is conscious. My palm touches the cool, velvety, green grass. It reminds me of the beauty and the Life in Nature—Life which we humans are not able to create, not even to the degree of a humble blade of grass such as the one which my palm is touching.

This contemplation causes me better to understand the inspiration which often motivated the Psalmist David. His songs are a constant adoration of God's Work. In the 8th Psalm, he expresses this as follows:

"When I consider Thy heavens, the work of Thy fingers, the Moon and the stars which Thou hast ordained; what is man that Thou visitest Him? For Thou hast made man a little lower than the Angels and hast crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet..." □

—Marika Kussurelis

Mystic Light



Effective Harmlessness

A major requirement for spiritual Aspirants is the unfoldment of that facet of the devotional nature which manifests as reverence for all Life. Our materially oriented society, in contrast, tends toward critical judgment of and the often resulting injury to virtually all encountered phenomena. In such an environment, it is especially necessary for the spiritual Aspirant to strengthen his devotional faculty and to be cognizant always of the good, evident or latent, in his surroundings.

Reverence and devotion create a special awareness of the divinity within all things and particularly in our fellow beings. The more we cultivate this awareness, the more we cultivate the ability to see the God-essence that underlies the physical garb of our brothers and sisters. As we recognize the divine Spark that is the other person, that Spark is strengthened and the evolution of that person—and of the race as a whole—is assisted.

Criticism, because it is analytical, is a pervasive characteristic of material society in general and of intellectuals in particular. When we criticize—however just or necessary the practice may seem to us in a given situation—we deal, emotionally as well as mentally, with facts and conditions of which we do not approve and often do not have full knowledge. Dwelling on such phenomena in the negative context of criticism—as opposed to the positive approach which at least would seek to rectify the problem—is the polar opposite of the devotion and God-seeking that are essential to the welfare of the Aspirant.

Hurtful criticism, knowingly and deliberately inflicted, can harm the critic far more than it will harm the object of his scorn. As we dwell on the shortcomings of our brothers (and if, indeed, we are accurate in our assessment of particular shortcomings) we cannot make soul

growth as we can by recognizing the merit in our brothers. It is possible to appreciate someone's efforts for the good even if we are not happy with the results of his work. It is possible to appreciate someone's sincerity of purpose in what he honestly believes is a worthy cause even if we do not agree with his objectives. It is possible to recognize the often-overlooked "little things": the other person's ready smile, reliability, kindness, or concern for another, and dwell on these when we are tempted to tear down the individual's other characteristics. It is possible to appreciate talents and abilities of people whose philosophies and attitudes may be totally at variance with our own. It is possible to focus on something good that a person has said or done and to intensify that good by our praise, instead of focusing on the bad that may have emanated from the same individual and intensifying it in the process of

verbally tearing it down.

If we are truly to cultivate the habit of looking for the good in all things, that habit must become automatic in our overall attitude. Pretense will not serve the purpose. The loving reaction to all contacts that is a part of the reverence for all life must be experienced and felt, even though it need not be outwardly expressed on every occasion.

Overcoming the critical attitude requires an intense self-analysis of attitude, motive, reaction, and sincerity. When we make a critical judgment, we must track down the reason for it and determine, with uncompromising honesty, if it stems from a real desire to be helpful or from envy, malice, or a sense of personal superiority. Every moment spent in overcoming disparaging thoughts about people, experiences, and life in general brings its reward. Loving, constructive thoughts about people, experiences, and life in general bring their reward. Loving, constructive thoughts nourish the soul and bring good spiritual as well as mental and emotional response from the recipient of these thoughts and from the environment in general. Criticism and the habit of underestimating or disparaging that which deserves recognition paralyzes and withers the Spirit. Appreciation, kindness, and love awaken the sympathetic power in others which in turn evokes and develops even more their good qualities.

To approach all our contacts and encounters by automatically emphasizing the good in them is to use divine Love as our ultimate tool of discovery and diagnosis. It may be argued that such an open-hearted approach would subject us to much that could harm or hinder us by lowering our defenses against imagined, suspected, or real assaults of anything from dishonest dealings of others to manifest anger and ill-will. Actually, if the armour of love

is fully constructed and continually worn, nothing can harm us. "Love conquers all"—in contrast to criticism, which, although it may, rarely, have some constructive results, can be counted on to irritate and hurt far more than it helps. Because it emphasizes the negative, even the best-intended criticism breeds additional negativity in the one against whom it is directed. By contrast, love emphasizes the positive and encourages an uplifted response.

The process of looking for the good in all things and of surrounding all things with love is not meant to and should not blind us to the faults, errors, and evil that do exist around us. We are not intended to be naive; certainly we must be observant, discriminating, and judgmental in this regard, and we must discipline ourselves sufficiently that we do not fall prey to the erroneous and the wrong. At the same time, we are "our brothers' keepers" and obligated to help them by offering them as much of the life-sustaining element of love as possible. To regard a person with selfless love does not mean to condone his faults; it also does not mean to run him down by criticizing him. It does mean, however, to look for and encourage his positive characteristics and progress.

As we look beyond failings that are so quickly noticeable and focus on positive qualities that are hidden behind them and may need ferreting out, the good is nourished and strengthened and the scene is set for eventual transmutation of error. Even if we cannot find the good within a specific person—and this does happen sometimes because we are not yet all-perceptive—compassion and understanding rather than condemnation must be our reaction.

As a result of this positive approach to our fellow men, we come to live the life of harmlessness in thought, word, and deed. "Harmless," however, will not be here a

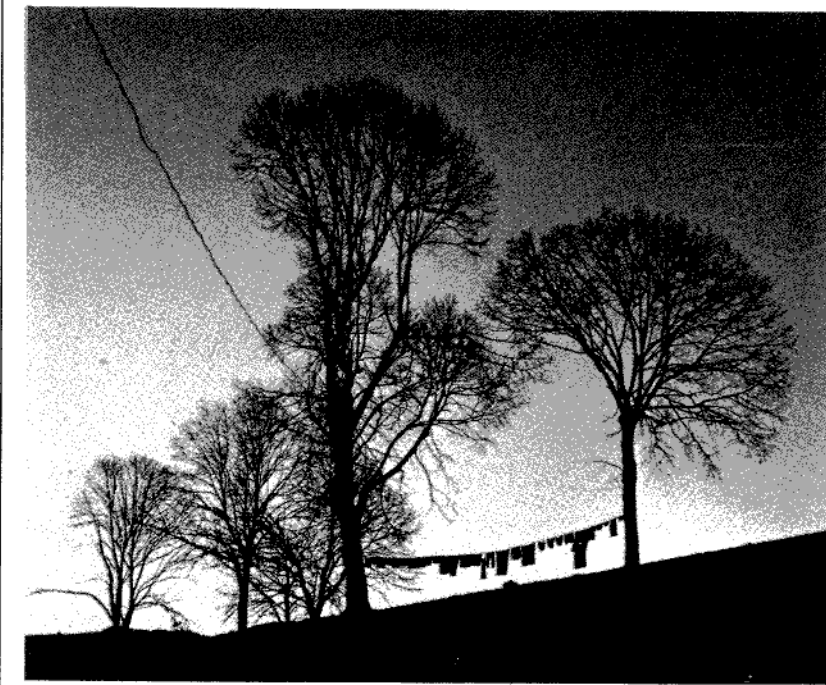
synonym for "ineffective." Weak sentimentality has no place in the life of progress, nor does the "peace at any price" attitude that allows us to be imposed upon.

The effectively harmless life is illustrated by the person in whose presence malicious tongues automatically are silenced and gossip automatically ceases. Such a person has developed, at least to some extent, the ability to absorb evil emanations, transmute them, and return the force in tact but constructively oriented. Such a person is so obviously "above" the low level of gossip and fault-finding that the gossip mongers and critics are ashamed—whether they recognize this sensation for what it is or not—to lower themselves to carping and maliciousness in his presence. They know "instinctively" that through their manifestly critical or sensation-seeking attitude they represent the destructive in the presence of the constructive.

Effective harmlessness is that which expresses through right thinking guided by intelligent love, by carefully controlled speech, and by an understanding of natural Law. Such a life calls forth all the moral resources available to the person. It demands the discrimination and judgment to discern principle, the courage to defend principle regardless of cost, the equilibrium to remain serenely unmoved in the face of all onslaughts, and the understanding to detect motivations behind visible results. A person so endowed, who encounters an unfortunate situation, does not react with resentment or condemnation. He reacts with compassion and, if possible, uses his influence to correct the wrong in as unobtrusive a manner as possible. In short, he cultivates a spirit of impersonal observation which enables him to see fault or error but which evokes in him the ability to exercise quiet, yet commanding, loving helpfulness, rather than criticism. □

—William Corot

Mystic Light



The Evils of Gossip

Few realize that the evil caused by gossip is double-acting. The wrong done the person discussed has many times been stressed, but the effect upon the one who gossips has not so often been made plain.

It is impossible for anyone to discuss an evil subject without in part vibrating along the same line—the extent of the vibration depending, of course, upon the avidity with which the subject is discussed. Sometimes we see people gossiping about the misstep of a neighbor with such keen relish, it makes us wonder if they were not enjoying a vicarious pleasure through the mere discussion of the matter. Even the fact of dwelling objectively upon the thought of someone's deed could cause a thought form which would hover near the person and, strengthened by each repetition of the thought, in time would become so strong as possibly to compel the evil. Viewed clairvoyantly, the immediate surroundings of an inveterate gossip are filled with evil emanations and destructive elementals attracted there by the congenial vibrations. Could confirmed gossips but see the invisible escorts they carry about with them, surely they would learn the advisability of changing methods of thought and conversation.

It is a well known psychological as well as occult fact that we become like the thing upon which we brood. "As a man thinketh in his heart so is he." To the one who broods upon, talks of, and revels subconsciously in the evil or imagined evil which others do, the result of his thoughts comes in lowered

vibrations, bitterness, cruelty, and a thoroughly selfish disregard for the feelings of others. Did anyone ever know a gossip really to be happy? Never are gossips at peace in their hearts with the world. They carry bitterness, rancor, and unhappiness about with them as a direct result of their thoughts and conversation concerning others.

In contrast, there is the picture of one who always sees the good in each struggling Ego and passes by that which is evil or endeavors to transmute the evil into good by healthy thoughts of strength, love, and comfort. This is the one in whose presence we find strength and joy. His vibrations, being higher, are bound to influence to better things those with whom he associates. About him hover only thought forms of a constructive nature.

Too much idle talking also is done, which soon paves the way to more dangerous gossip.

Kahlil Gibran, in *The Prophet*, speaks thus of talking: "There are those among you who seek the talkative through fear of being alone. The silence of aloneness reveals to their eyes their naked selves, and they would escape." Too often, having no thoughts save facile ones, not reading enough even to acquire the thoughts of others for discussion, they, for lack of other subjects to keep the tongue moving, are compelled to fall back upon the doings of their neighbors. The cruel little criticism, the half-hinted story, the significant smile or shrug—small in themselves, yes. So may the pebble be small which is cast into the quiet pool, but how far the ripples spread. Viewed from the occult plane, the hand that cast the pebble is responsible for the effect of every tiny ripple.

What then will be the destiny earned by a thoughtless person who, to satisfy the desire nature's longing for evil vibrations, wrecks a home through idle gossip, changes the course of a life,

separates children and parents, or casts a cloud upon someone's reputation? The ripples from that small stone may spread so far that it may take many lives and countless bitter tears before the evil is eradicated entirely.

It is true that even as a drug addict requires stronger and stronger doses of his drug to satisfy his craving, so also do confirmed gossips require more vicious facts and suggestions to feed their desire for the lower vibrations. As they persist in their destructive course, they become a menace to the community, not only through the damage they do to others by their talk, but also through the crowds of lower elementals which stay about them, attracted by their coarse vibrations, and which also are a danger to other people. One gossip in a community breeds many. We say, "like attracts like." True in many cases, doubtless, but often the persons attracted to gossip are of negative vibration and the stronger, coarser influence of the gossip draws them. If, however, they were fortunate enough to contact a person of high vibration surrounded by strong, pure thought forms, they would respond to the constructive force and rise to higher development instead of being dragged down.

Do not think for one moment that the one who thus influences a weak individual for evil, even though unknowingly, can escape paying the dread penalty. Surely we are our brothers' keepers and it rests with us to keep our minds so free from evil, our auras so full of constructive influences, and our surrounding thought forms of so high a vibration, that we can be unfailing sources of aid and comfort to an evolving Ego. One of the surest ways to become a source of good is to refrain from all evil or idle gossip, speaking only of the good in each person and bearing only kindly thoughts toward those who falter upon the path. □

—R.E.W.

Mystic Light



Christ and the Rational Mind

The awesome mystery by which universal Perfection conceives and generates seeds of its own Being which are destined to develop into independent Entities of like magnitude can scarcely escape sacrilege in the thinking and fatuity in the saying. Earthworn words and a human brain specialized to cope with earthly affairs seem too profane to address this concept, but they do, and they must. The Spirit's memory and the heart's intuition demand this, even though it may be a burlesque of the Truth and subject to worldly ridicule.

Strangely, as information about things physical burgeons, information pertaining to things superphysical also is coming into easy public access with comparable stunning profusion. All the Asian theogonies and theosophies, as well as the Judeo-Christian traditions and esoteric teachings, and the countless private visions of seers and saints, old and contemporary, flood the metaphysical marketplace.

The two common responses to this deluge of disparate systems are: 1) to select, arbitrarily, the "one true doctrine," although the historical purity of the religious teaching (Judaism, Buddhism, Christianity) will be adulterated

subtly or grossly by modern imports to accommodate the present-day consciousness; 2) to find the few elements common to all the teachings and, in accordance with the emerging one-world (Aquarian) consciousness, to enunciate a simple, vague, *laissez-faire* "articles of religious belief" which maintains that all people worship the same God and that differences in content are simply the product of social, linguistic, geographic, or ethnic variation.

A third response to the current situation synthesizes the germ of truth from the two approaches, the selective and the collective. This is not, however, a diplomatic strategy of compromise. This content is original and springs forth from its own inner necessity and from the ripeness of the time. Investigation reveals that there is continuity among the teachings of the science of Spirit (this synthesis) and all its antecedents.

The key to an initial understanding of the new teaching is that man, as Spirit and body, as creator and creature, is continuously changing and developing. As some faculties specialize and strengthen, others atrophy, in accordance with a cosmic plan governing his general evolution. Not only did the Indo-Aryans, whose progenitors were the 5th Atlantean race (original Semites), teach the truth of rebirth, but also many members of that first post-Atlantean epoch still could confirm clairvoyantly the fact of the Spirit's enduring life and its periodic change of mortal form. The teaching of cause and effect (karma) was the necessary complement to the reality of rebirth. Together, the two primary tenets of original Indian theosophy continued to inform Hindus for millennia.

A different pattern of development was intended for eastern Mediterranean and European peoples. Rather than emphasizing meditation as a means of withdrawing from an illusory world (maya)

and uniting (yoga) with divinity, they were impelled to evolve physical and conceptual faculties associated with purely sensory existence and were given religious instruction that promoted this objective.

The star of spiritual empire, like the geocentric Sun, moves from East to West (Max Heindel's observation). The baton of spiritual ascendancy was passed from the original Indian peoples and epoch to the pre-historic Zoroastrians to the Egypto-Chaldean-Assyrian peoples to the Hebraic-Greco-Romans to the present occidental (Celtic-Teutonic) peoples. With each transfer of the spiritual impetus, the Spirit in man ironically has become more deeply implicated in mundane affairs, charged with the task of identifying and manipulating objects of sense perception.

Increasingly, man made the world his principal home. Increasingly, it was believed that life in its totality commences at physical conception and terminates absolutely when one's heart stops beating. And, increasingly, a mounting frustration and yearning were evident, becoming discernible somewhat prior to the inception of the Christian era and reaching a climax toward the end of the nineteenth century. The frustration was an expression of the Spirit's asphyxiation in the Physical World. The still, small voice was crying to be heard, identified, and resurrected from the tomb of man's exclusively mortal concerns.

Provision for this predicament of being spiritually buried alive, now a virtual planetary epidemic, was anticipated in the early second millenium by highly evolved Beings who sought to employ the rational faculty now strengthened by worldly pursuits, again to lead the Spirit into contact with fresh word from and evidence of its home-world. In formulating objectively and logically, truths about non-physical

dimensions that allow for reasonable consideration in light of contemporary realities, these spiritual pioneers of humanity have not simply reintroduced key oriental concepts and dynamics. The very substance of their contribution has changed; Theosophy has been baptized by the Christ Impulse and Deed.

In the pivotal area and time between oriental and occidental preeminence lies the geography and brief span of Christ's Ministry in the body of Jesus.

The burial of spiritual man in physical man, occasioned as much by the intervention of super-sensible agencies (Lucifers and others) as by man's response to their influence, to some extent was foreseen by cosmic Beings entrusted with the Earth experience. An antidote of superior potency was required to rescue the Spirit of man fallen into matter. The project required a giving of Goodness, Light, and Power (more than commensurate with what had been lost) back to man as a kind of spiritual transfusion. This would enable his Spirit to quicken, his mind to vivify with thoughts attuned to non-physical realities and his heart to know sin. Far more important, it would help humanity realize that through the blood of the *only* innocent Being Who has lived and died in a mortal body, all inherited sin "of the world" and its degenerating power has been annulled and is forgiven.

The modern seeker after answers to questions about the larger eternal Self has evolved a potential guardian for this enterprise—the rational mind. Until recently, the mind has been directed away from that Self and has been serving selfish desires. But the effect of thousands of years of living with eyes and minds fixed on the Physical World, however, has fortified the very faculty that shall serve man as his guide in the discovery of his higher Being and

the worlds in which it lives.

The contemporary seeker now is asked to address statements concerning spiritual matters with the same impartiality and scrutiny that he brings to bear on matters relating to sense perception.

Physical eyes have fed the mind from without. A few have fed their minds with a vision turned inward. Whether or not we have this inward-seeing capability, we all have the capacity to evaluate the truth of what clairvoyants have perceived in the light of our own experience and through the focusing of open minds. A clinical experiment in a laboratory will allow of no preconception or intrusion of considerations not directly bearing on the subject of inquiry. Testing the validity of a disclosure coming from a dimension not seen should be at least as fastidious and rigorous in its objectivity and control.

Through the very rational instrument that his material pursuits have matured in him, man has developed the means to overthrow the tyranny of matter and come to terms with the welter of teachings converging on him from all times and all places. The more he explores, the more relativistic and partial shall he find most of what he studies. In time he will consider an Event on Golgotha. The impact of that crucial Event, taken to mind and heart, shall send shock waves through his being, transforming goals, values, habits—his very life. It will be seen that that outer Event is an inner event, ever present, ever recurring, ever to be experienced. It will be seen that what occurred historically after Golgotha also has its individual counterpart and sequel. For what was once lived was lived for all humanity as a way-showing, demonstrating: how breaking through the rock of the mortal world is achieved; how rising out of the cave of deathly detention is assured; how the strength to approach the hill is fully provided; how the confirmation

of the life enduring after death is given by the indwelling of the One Who walked and won for all the path of salvation.

It also will be manifest, on investigation, that all the vital forces and beings that have generated spiritual teachings and religious institutions have not been lost. They have molded hearts and minds, selves and souls, fashioning in mankind variously the ability to evolve individual self-determination. Further, it will be appreciated that the spiritual giants who inspired various peoples continue to magnify and elaborate their powers and to consecrate them to the service of Earth's evolution and to its indwelling Spirit.

As the human Spirit in its long earthly evolution takes on different bodies, so the Spirit of the Gnosis assumes different formulations and emphasis in accordance with the spiritual needs of the people it informs. And as the Ego garners the quintessence of each earthly embodiment as nutriment for its ongoing growth and refinement, so also the key concepts of spiritual teaching are modified, transformed, and reintroduced to the advancing Ego, enriched and amplified by the alchemy of earthly experience and understanding.

As diverse peoples increasingly intermingle and pool their religious heritages, as well as their material resources, it shall become common knowledge that their spiritual leaders are enlisting their high and holy energies in the service of the One Who brought unifying and regenerating life to the Earth. More and more He shall be universally acknowledged as the one God of Earth, the Son of God, the God from the Sun Who once lived bodily in human form, the very Christ Who brought Light to a darkening Earth—Who shall be in the Earth until all on Earth shall acknowledge and know Him as their one Life in the Father-Mother God. □

—Charles Weber

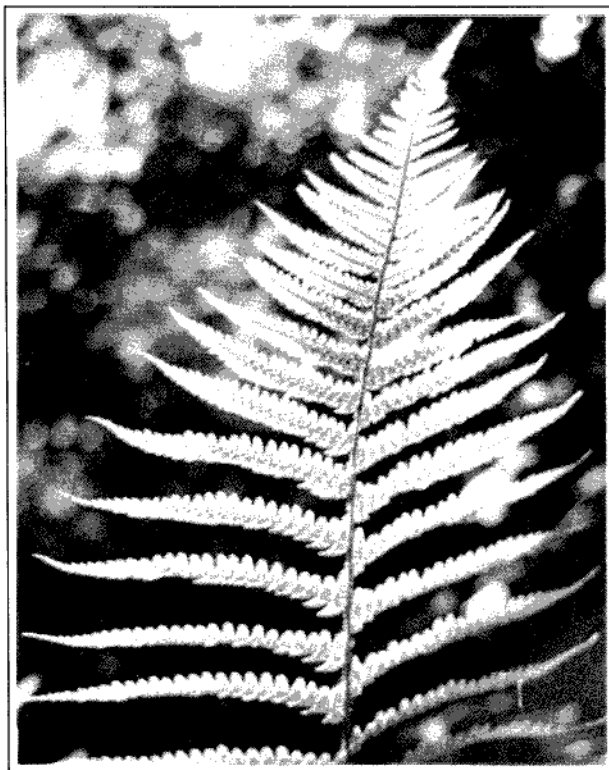
The Privilege

Life, in all its varieties and experiences, is a privilege. As Rosicrucian Students, we are taught to see the advantages of rebirth in the limitless opportunities we have. While in physical manifestation, we can learn to choose, control, and channel our thoughts and actions. We have the chance to change ourselves and become more loving, more generous, and more attuned to our Father's love. We also learn how to stand alone before our brothers and sisters and to proceed in a sure, steady pattern of growth. It is difficult at times to see growth and change. We are apt to concentrate on our faults. Often, we know we *want* to change, yet we find it a seemingly everlasting task to accomplish. In all the cycles and phases of development in our lives, however, we are privileged.

In *Questions and Answers*, Vol. 2, page 70, we read: "The Law of Rebirth is not a blind law. It is under the administration of four great beings of wonderful knowledge and power. They are called the Recording Angels in the Christian terminology. When it is necessary to vary the interval between death and rebirth in the case of a certain ego, the necessary modifications are made so that it may be a much longer or much shorter time before it is reborn."

Each of us is a living privilege. Our health, illnesses, joys, talents, and handicaps are all parts of a special plan for our development. We each are given exactly what is necessary each day for our development. The key to success for that inner peace and knowing is to use these experiences as living opportunities. We must find joy and peace in the diversity of life. All the components for health, light, and fellowship are found within every moment. Let us use them. That is our privilege. □

Max Heindel's Message



The Ring of the Niebelung

Rebirth and the Lethal Drink

The following article is taken 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 on request.

Many years after, when Olaf had become King of Norway, and had embraced Christianity, he rode one day, as he often did, by the mound where his ancestor lay, and a courtier who was with him at the time asked, "Is it true, my lord, that you once lay in this mound?"

"Never," replied the king, "has my Spirit inhabited two bodies."

"Yet, it has been reported that you have been heard to say, on passing this mound, 'Here was I, Here I lived'."

"I have never so said," returned the king, "and never

will I say so."

He was much discomfited and rode hastily away, presumably to avoid discussion on an inward conviction which all the dogmas of the new faith could not eradicate.

As a matter of fact, all ancient people, whether in the East or in the West, knew much about birth and death which has been forgotten in modern times, because second sight was more prevalent then. To this day, for instance, many peasants in Norway assert ability to see the Spirit passing out of the body at death, as a long narrow white cloud, which is, of course, the vital body; and the Rosicrucian teaching that the deceased hover around their earthly body for some time after death, that they assume a luminous body and are sorely afflicted by the grief of dear ones, was common knowledge among the ancient Northmen. When the deceased King Helge of Denmark materialized to assuage the grief of his widow and she exclaimed in anguish "The dew of death has bathed his warrior body," he answered:

*'Tis thou, Sigruna,
Art cause alone,
That Helge is bathed
With dew of sorrow.
Thou wilt not cease thy grief,
Nor dry the bitter tears.
Each bloody tear
Falls on my breast,
Icy cold. They will not let me rest.*

Students, when they realize the fact of rebirth, generally wonder why the memory of past lives is blotted out, and many are filled with an almost overpowering desire to know the past. They cannot understand the benefit derived from the lethal drink of forgetfulness, and they look with envy at people who claim to know their past lives when they claim to have been kings, queens, philosophers, priests, etc. There is, however, a most beneficent purpose in this forgetfulness, for no experience is of value in life except for the impress which it leaves by the purgatorial or heavenly post-mortem experience. This impress then acts in such a manner that at the proper time it directs, warns or urges a certain line of action, and this warning, or urge, though dissociated from the experience, or rather for the reason that is dissociated from the experience wherefrom it was extracted, acts with a quickness greater than that of thought.

To make this point clear, we may perhaps liken this record, graven upon our subtler vehicles, to a phonograph record which, when playing, will cause a battery of tuning forks placed near it to vibrate as each note is struck. From the outward point of view there seems to be no reason why a certain indentation on a phonograph record should correspond to a certain one

on the tuning fork, and when the needle falls into that indentation, a definite sound should be produced which sets the tuning fork vibrating. But whether we understand it or not, demonstration shows that there is a tie of tone between that little indentation and the tuning fork. And this does not depend upon a knowledge of how the impress came to be imprinted on the record, or what caused the tuning fork to respond to that vibration. It is there, whether we know all the facts about it or not.

Similarly, when we have had a certain experience in life, be it joyful or the reverse, it is condensed in the post-mortem experience, leaving an impress upon the soul—to warn, if the experience is purgatorial; to urge, if heavenly. And in a later life, when an experience comes up similar to the one which caused the impress, the vibration is sensed by the soul; it awakens the tone of pain or pleasure, as the case may be, in the record of the past life far more speedily and accurately than if the experience itself were called up before our mind's eye. For we might not, even at the present time, be able to see the experience in its true light while we are hampered by the veil of flesh, but the fruit of the experience, gathered in heaven or hell, tells us unerringly whether to emulate our past or shun it.

Moreover, supposing we did really know our past lives: that by our present endeavors to live well and worthily we had acquired that faculty. Supposing that we had lived lives of debauchery, cruelty, crime, and selfishness! If people now despised us accordingly, we would then hold that they ought not to judge us by the past—that they were wrong in ostracizing us. We would contend that our present life of worthy endeavor should be made the basis of judgment, to the exclusion of former conditions, and in this we would be perfectly right. But then, for the same reason, why should we claim honor in the present life, adulation or admiration, because in the past life we were kings and queens? Even if it were true that we had held such positions, why should we lay ourselves open to the ridicule of skeptics by telling such stories? So, whether we have memory of our past lives or not, it is better to concentrate our efforts upon the highest possibilities of today.

There is no doubt that one who is able to search the Memory of Nature and who does so for the sake of investigation in connection with the progress and evolution of man will, at some time or other, come into touch with glimpses of his or her own past. But a true servant who really feels himself to be a laborer in the vineyard of Christ never will allow himself to swerve from the path of service and follow the trail of curiosity. The Disciple who receives instructions from the Elder Brothers is warned at the first Initiation never to use his power to gratify curiosity, and on all subsequent visits to the Temple this idea is dinned into his ears. □

(To be continued)

FAMILIAR PATH

*I think I played these
bars of wind before
along this storm-pocked
stretch of lonely shore
gulls scrutinize, assess
my outer worth
my height and posture
length of stride and girth
the pockets! they remember
it's the pockets
they buzz me now, determined
sensor rockets
the leader comes, the
larger, bold and deft one
the sunflower seeds, he
knows, are in the left one.*

—Marcia McCaslin



BEST FRIENDS

*He is such an old dog with such a large soul
And the lady with gray hair and glasses
Takes him out once a day to enjoy a stroll
And is lost in her thoughts as she passes.*

*He is seventeen now and the walking is harder
His back legs are feeble and weak
But there's sure no mistaking his feelings of ardor
For the mistress who strokes his soft cheek.*

*She found him abandoned those long years ago
On the New Jersey Turnpike, she said
He has guarded her well through the ebb and the flow
And with pride he still steps out ahead.*

*Each searches for rainbows around every bend
As each to the other assures
She just wants to be there to see to his end—
And he just wants to be there for hers.*

—Marcia McCaslin

Studies in the Cosmo-Conception

Groupings in the Rosicrucian Order

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 on request.

Question: Is the grouping of 12 and 1 the only numerical division followed by the Rosicrucian Order?

Answer: There are other divisions to be noted. We have seen that of the Heavenly Host of twelve Creative Hierarchies who were active in our scheme of evolution, five have withdrawn to liberation, leaving only seven to busy themselves with our further progress.

Question: In what way is this grouping significant?

Answer: It is in harmony with this fact that the man of today, the indwelling Ego, the microcosm, works outwards through seven visible orifices in his body: 2 eyes, 2 ears, 2 nostrils, and a mouth, while five more orifices are wholly or partially closed: the mammae, the umbilicus, and the two excretory organs.

Question: How is this grouping indicated in the Rose Cross?

Answer: The seven roses which garnish our beautiful Emblem and the five pointed radiating star behind, are emblematical of the twelve Great Creative Hierarchies which have assisted the evolving human Spirit through the previous conditions as mineral, plant, and animal, when it was devoid of self-consciousness and unable to care for itself in the slightest degree.

Question: Were these Beings obliged to do this service for man?

Answer: Of these twelve hosts of great Beings, three classes worked upon and with man of their own free will and without any obligation whatever.

Question: Are these symbolized in the Emblem?

Answer: They are symbolized by the three points in the star upon our Emblem which point upward. Two more of the Great Hierarchies are upon the point of withdrawal, and these are pictured in the two points of the star which radiate downward from the center. The seven roses reveal the fact that there are still seven great Creative Hierarchies active in the development of the

beings upon Earth, and as all of these various classes from the smallest to the greatest are but parts of One Great Whole Whom we call God, the whole Emblem is a symbol of God in manifestation.

Question: Why do these Orders follow cosmic groupings?

Answer: The Hermetic axiom says "As above, so below," and the lesser teachers of mankind also are grouped upon the same cosmic lines of 7, 5, and 1.

Question: How are the respective groups classified?

Answer: There are upon Earth seven schools of the Lesser Mysteries, five of the Greater Mysteries, and the whole is grouped under one Central Head who is called the Liberator.

Question: How does the group of seven operate?

Answer: In the Order of Rosicrucians, seven Brothers go out into the world whenever occasion requires, appearing as men among other men or working in their invisible vehicles with or upon others as needed; yet it must be kept strictly in mind that they never influence people against their will or contrary to their desires but only strengthen good wherever found.

Question: What are the duties of the group of five?

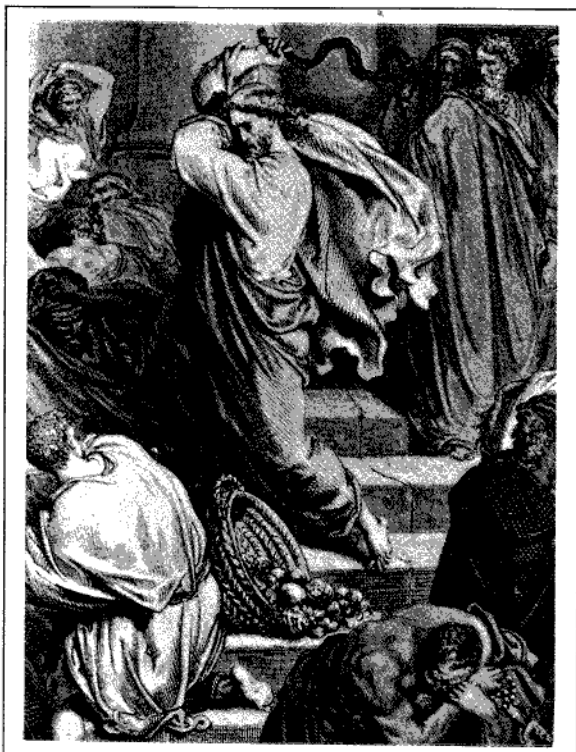
Answer: The remaining five Brothers never leave the Temple and though they do possess physical bodies all their work is done from the inner worlds.

Question: What is the office of the remaining one?

Answer: The remaining one, or Thirteenth, is head of the Order, the link with a higher Central Council composed of the Hierophants of the Greater Mysteries, who do not deal with ordinary humanity at all but only with graduates of the Lesser Mysteries. The Head of the Order is hidden from the outside world by the twelve Brothers.

—Reference: *Cosmo-Conception*, pp. 522-523

Western Wisdom Bible Study



Jesus Casts Out Demons

And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

And there was a good way off from them an herd of many swine feeding.

So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the water.

And they that kept them fled, and went their ways into the city, and told everything, and what was befallen to the possessed of the devils.

And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

—Matthew 8:28-34

Until recent years the Western World has thought of demonology as “superstition,” but the increasing interest in the teaching of occult philosophy has begun to dispel this belief and bring about a better understanding of what actually exists in cases of “devil” possession.

During the time when Christ Jesus was performing His mission of teaching and preaching to humanity, various types of possession, or obsession, were common. This is attested by the numerous instances mentioned in the

Gospels and other historical records. Exorcism often was attempted by those practicing the healing art. However, the Christ, as indwelling Planetary Spirit of our planet, has cleansed its desire body to such an extent that the evil Spirits and elemental beings no longer have the hold on humanity they once had. Nevertheless, obsession still exists among the lesser developed peoples of the world and to some extent in our own modern society.

The term “swine” is symbolical of the lower desires, and in this case of exorcism, the obsessing entities were returned to their native habitat, the lower Desire World. Water also is symbolical of the emotional nature, so that we may interpret the statement that the swine “perished in the waters” to mean that the evil influences were transmuted by the power of the Christ in the cleansed desire stuff.

It is hardly probable that so exalted a being as Christ Jesus would have condemned any sentient creature, even swine, to death.

Christ Jesus was of course the Master Exorcist, for all obsessing entities knew and obeyed His voice. Today more and more ministers and healers are learning to use the power of the Christ Name to free individuals from evil influences. The more one unfolds the Christ within by living purely and selflessly, the more able is he to protect himself from all outside entities and to help others do the same. As Max Heindel stated:

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

Astrology

Steps in Scientific Reading of the Horoscope

The habit of superficiality is one of the gravest dangers into which the amateur astrologer is likely to fall. In his impatience to learn the secrets of the nativity, he is all too prone to try to interpret the aspects without sounding the *tenor* of the chart as a whole.

Due to our present limited understanding of the science, we must consider astrology as a science of probabilities. *The Keyword System* tells us that "any aspect, position, or configuration may represent any one of a number of possibilities; and the only way to get a reasonable line on which one of these will develop is first to ascertain the key to the chart as a whole."

An error of a few hours makes but little difference in the configurations of the Sun, but it makes a vast difference in those of the Moon. So also does superficiality such as referred to above make but little difference in ordinary character delineation, but it makes a vast difference in delineating the avenues through which the traits of character will manifest and in determining where they will lead. Even greater is the probability of error when the would-be expert attempts to interpret without having found the key to the chart, for he will be lost in the maze of probabilities before he is well begun. To quote from *The Keyword System*:

"The key is usually found in some strong group of planets, or in the ruling planet. For instance, if a person has Pisces on the 12th house occupied by two or three strong planets, we know immediately that he is of the mystical type and therefore he will be interested in the mystical aspect of life. Then, since he is mystically inclined, if in the same chart there are planets in the 8th house, which rules legacies and also latent occult abilities and regeneration, we would judge that the native will be more interested in the latter than in

legacies of money or property, and that legacies therefore will play a comparatively unimportant part in his life even if he should receive any."

We are cautioned never to predict more by progression than what is indicated in the natal chart. So, with a chart similar to the one referred to in the above quotation, a progressed configuration affecting the 8th house might fail to materialize any financial gain, much to the chagrin of the prognosticator. Yet it might be furthering the development of the mystical side of the nature in a manner wholly unobservable from the exterior. If, at the same time, another progressed configuration indicated severe sickness, the 8th house configuration might suggest *regeneration* of all the native's vehicles in preparation for Initiation.

Often a trivial thing may be significant in weighing the chart. As an example, we read on page 165 of *The Message of the Stars* that when the Sun and Mars are unaspected, the native will amount to little, no matter how good the figure may be in other respects. Afflictions to the Moon, Mars, Venus, or Uranus which may tend to exaggerate the lower nature in man are not so severe in this respect if Saturn is placed in Scorpio, where he tends to deny the things signified by this sign. The compatibility of the signs holding the aspecting planets also may alter the nature of the expression of the aspect, whether for good or ill.

No doubt there are many instances in which expression or lack of expression due to certain seemingly trivial configurations or lack of them offers a key to the chart. Our knowledge is limited at present, however, and the best we can do is to make use of such wisdom as we possess. In all cases, we endeavor to learn if the major tendencies are venusian, jupiterian, mercurial, etc. To the degree that the student develops the art of synthesis, to that degree he will be able to read the chart correctly.

The following outline will be found beneficial in reading the chart if the influence of the aspects is considered in connection with other indications. But that is not the primary object of giving it. The outline is merely for rapid mental calculation to determine if the tenor of the nativity is cardinal, fixed, or adaptable: if fire, air, earth, or water; if mental or emotional; if esthetic or phlegmatic; if the native will learn by forethought or afterthought; and if his lessons are to further most the physical or the spiritual development.

Many combinations of influences are possible: the ASC might be cardinal-fire; the Sun sign might be cardinal-air; the Moon sign fixed-watery; the life ruler in a cardinal watery sign, but its nature fixed and earthy (Saturn), changeable and watery (Moon), or mercurial. The mentality might be a combination of the ASC, ruling planet, Moon, Mercury, and a sign holding several planets, together with other influences. When these various combinations are weighed and the general tendencies of the chart as a whole are learned, then one

may proceed with the reading of it.

The following outline is fairly complete as regards the points to be considered in learning the general tenor of the chart:

- 1) The ASC:
 - (a) To what cross does it belong (Cardinal, Fixed, or Common)?
 - (b) To what triplicity does it belong (Fire, Air, Water, or Earth)?
- 2) The Sun Sign:
 - (a) To what cross does it belong?
 - (b) To what triplicity does it belong?
- 3) The Moon Sign (not so important unless Moon is strong):
 - (a) To what cross does it belong?
 - (b) To what triplicity does it belong?
- 4) The Signs on the Angles:
 - (a) To what cross do they belong?
- 5) The Life Ruler:
 - (a) To what cross does it belong?
 - (b) To what triplicity does it belong?
 - (c) The Nature of this planet:
 - 1st: Practical or impractical;
 - 2nd: Emotional or mental;
 - 3rd: Dynamic or inactive;
 - 4th: Occult or mystical;
 - 5th: Esthetic or phlegmatic;
 - 6th: Optimistic or pessimistic;
 - 7th: Fiery or watery;
 - 8th: Neutral
- 6) The Positions of the Planets:
 - (a) In what cross are the majority found?
 - (b) In what triplicity are the majority found?
 - (c) Are the majority angular or cadent (more dynamic when angular)?
 - (d) Scattered or grouped?
 - (e) Majority above or below the horizon?
 - (f) Majority rising or setting?
 - (g) Occidental or oriental?
- 7) Mercury rising before or after the Sun (*Message of the Stars*, p. 12).
- 8) The Mentality:

Note the following as having an influence here: ASC; Life Ruler; Moon; Mercury; Neptune; Gemini and Sagittarius; 3rd and 9th houses; Aspects.
- 9) The Moon increasing or decreasing in light (*The Message of the Stars*, pp. 521-522).
- 10) The progression of the MC and the ASC to see which moves more rapidly, the former indicating spiritual opportunities and the latter material ones.

The writer believes that too little has been said of the significance of planets when above the horizon or below it, and when rising or setting, so offers the following explanation of their influence in the various segments of the chart:

- 1) Many planets in the eastern half of the chart (rising) indicate that opportunities will present themselves for advancement.
- 2) Many planets in the western half of the chart (setting) indicate fewer such opportunities.
- 3) Many planets above the horizon (above 1st and 7th cusps) augur an enterprising nature capable of using its opportunities in the world's work. Employment is easier to obtain.
- 4) Many planets below the horizon (below 1st and 7th cusps) give less ability to use the opportunities one may have, and less energy is devoted to these opportunities. Employment is not so easily obtained.

These suggestions are very general in their significance and must be used advisedly. The following explanations are more specific and usable, yet they too are only general in their significance. The factors mentioned must be weighed with other similar or dissimilar testimonies to arrive at a true interpretation of their real worth.

- 1) Planets between the 4th cusp and the ASC are more powerful when close to the ASC than when close to the 4th cusp. The fact that these planets are rising gives many opportunities, but since they are below the horizon, the inexperience and impetuosity of youth will limit ability to make use of them, and they will not be recognized and grasped as readily as when above the horizon.
- 2) Planets between the ASC and MC: Many opportunities will present themselves, and the native will be quite likely to grasp them on the wing.
- 3) Planets between the MC and 7th cusp are setting and above the horizon. Here fewer opportunities present themselves, but being above the horizon the planets may induce the native to create his own opportunities. If he should do this, his enterprising nature will lead him to profit by them. The nearer the planets to the 9th house, the greater the necessity for creating one's own opportunities, though a well placed Moon and a strong 7th house may present help through marriage or other partnerships.
- 4) From the 7th cusp to the 4th cusp is the remaining quarter segment. This is perhaps the least fortunate segment. Comparative lack of opportunities and less energy, less ability, less success may tend to rob the life of its material joys, especially in old age. Here one serves in a material way and with but poor remuneration. But it is also true that those who serve in the highest spiritual sense may with advantage do so through this segment of the map. And whatever happiness one may get in a material way from the segment between the ASC and MC, it is little in comparison with the greater spiritual happiness experienced

by the advanced Ego through the spiritual service he may render.

When the planets are scattered through the various houses, it tends to give greater adaptability than when concentrated. Many planets in one sign or in one house give great power—for good or evil.

The mentality is difficult to read when the hour of birth is not known. Mars rules the left cerebral hemisphere, which is the controlling factor in our mental activities today. Mercury rules the right cerebral hemisphere, which will dominate in the future. Mars, Venus, and Uranus rule man's emotional development, and the Moon, Mercury, and Neptune rule his intellectual development. The Moon is a mental "planet" by virtue of its rulership of imagination and the instincts, but it is also highly emotional. Mars rules the brain negatively, and will so continue until Mercury has taken final possession, at which time Mercury will be positive and its influence will not be colored entirely by the planets in aspect to it. Then by the power of mind man will be able to direct the blood to any organ or group of organs and increase their development at will.

The following conforms very closely to *The Message of the Stars*. The Moon, Mercury, and Neptune are the mental planets. The airy signs and Sagittarius and Virgo are the mental signs, Libra being more artistic than scientific. Virgo gives a good practical mind. Mercury and Gemini rule the reasoning mind, Jupiter and Sagittarius the abstract mind, and the Moon the "instinctual" mind. Neptune has a strong influence on the mind, and rules the reflecting ether which is the medium through which thought makes an impression on the physical brain. (Is it any wonder that an afflicted Neptune frequently gives a chaotic mind, often in the face of other strong testimonies?)

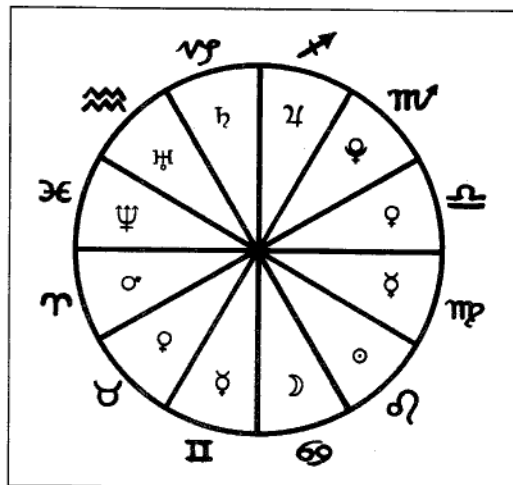
The sign on the ASC gives a key to the mentality, the life ruler another, the signs on the other angles another. The Sun, Moon, and Mercury must be considered by sign and aspect. Many planets in mental or airy signs incline to a good mentality.

Saturn configured to Mercury or strongly afflicted in the 1st house tends to give melancholy. Mercury, the Moon, or Neptune (and perhaps Mars) afflicted in the 8th or 12th houses may also give melancholy. Suicide from the 8th, and incarnation in prison or asylums from the 12th are not rare. When Mercury is combust or unaspected the native may be less able to give out knowledge, but this does not deny a good mentality. Watery and earthy signs tend toward mysticism, fiery and airy signs toward intellectuality. But Mars, Venus, or Uranus strong in watery or earthy signs may give a good intellect, colored and ruled by the intuition. Watery signs, however, generally are not conducive to intellect. The 3rd and 9th houses are intellectual houses, and planets therein are mentally very significant. □

—J.D.M.

Astrology

AN OCCULT GAME



Where are the Planets?

Value: This game helps people learn the effect of planets in the houses.

Materials: A game board is needed which contains a circle divided into twelve numbered sections (as the horoscope is divided into twelve houses). A number of 'chips' are needed. These may be small markers of any type (small squares or circles of cardboard or plastic will work well). Around sixty chips is probably sufficient for most needs. Also a deck of cards is needed, with each card containing the name of a planet, a house number and a description of characteristics which a person would have if they had the specified planet in the specified house in their natal horoscope. All of these things are on the front of the card, with the back of the card being blank.

Method of playing: The cards in the pack are thoroughly shuffled. Each player is given the same number of chips. One player draws a card and reads

aloud the description on the card, but does not reveal the planet and house designated following the description. If the player to the right of the reader can state (in one try) the planet and house described, he puts a chip in the house on the board. If the player to the right of the reader cannot give the answer (in one try), the next player on the right is given a chance, etc. The player to the right of the first reader becomes the second reader, and so on. The first person to get rid of all his chips wins.

Printing on the cards:

There is a physical vitality and the personality is self-directed. (☉ 1)

The major purpose in life is to improve one's skill in working with material things and finances. (☉ 2)

The major energies in life are directed toward speaking, writing, and investigation of local conditions. (☉ 3)

One wills to build a home and furnish it, and plant and care for growing things. (☉ 4)

The major energies in life are directed toward teaching, or editing, or some other self-directed activity. (☉ 5)

One feels energetic when one is serving others (as, for example, in nursing, waiting on tables, keeping house, etc.). (☉ 6)

One's self-awareness and self-understanding will be stimulated through working in partnership with other people. (☉ 7)

Initiative is used in forming goals, and energy is put in to the attempts to achieve the goals. (☉ 8)

The major purpose in life is to gain a broad view of the world and the things in it and to learn the principles according to which it works. Long journeys will be a prominent part of life. (☉ 9)

The major energies in life are directed toward obtaining public recognition and fame. (☉ 10)

Development of self-understanding and achievement of self-fulfillment are promoted through relationships with friends. (☉ 11)

Time is needed for evaluating how one's energies have been used in the past, where one stands now, and how one should direct one's energies in the future. (☉ 12)

One is naturally a mental-type person, who thinks about everything. (☿ 1)

One may earn a living by using the mind in such occupations as agent, messenger, clerk, banker, or financial analyst. (☿ 2)

The mind is focused on understanding the local environment and on writing and speaking. (☿ 3)

One takes a scientific approach in deciding where and how to build a home or plant a garden. (☿ 4)

The mind is centered in amusements, teaching of children, and other self-directed activities. (☿ 5)

Study is made of hygiene, diet, and food chemistry.

Illness of a mental origin is possible. (♂ 6)

One has good communication with one's partners. (♂ 7)
One uses logic in deciding what one's goals in life will be. (♂ 8)

The mind is capable of looking at things from a broad perspective, and has a philosophical and philanthropic outlook. (♂ 9)

One seeks to influence public opinion and to gain public favor through speeches or other forms of communication. (♂ 10)

One appreciates intellectual friends with whom one can discuss literature, science, or current events. (♂ 11)

The mind is suited to delve into mysterious, occult or secret teachings. Detective work, or scientific or occult research done in isolation from the world is also possible. Communication is minimal. (♂ 12)

One has a congenial personality. One naturally loves art and music, and beauty and harmony in everything. (♀ 1)

One likes to make or buy or sell beautiful things (such as works of art, stylish clothes, jewelry, etc.). (♀ 2)

One expresses oneself in a poetic, appropriate, congenial manner. (♀ 3)

One works to achieve congenial, harmonious conditions in the home. (♀ 4)

One has a love for children in one's care or for students (if one is a teacher). (♀ 5)

One may establish congenial employer-employee relationships. One serves with love. (♀ 6)

One works to establish harmonious partnership relationships. (♀ 7)

Gifts may be received from those whom one loves. (♀ 8)

One is able to blend harmoniously the various different theories, theologies, religions and other points of view in the world. (♀ 9)

One is recognized by the world for one's beauty and charm. (♀ 10)

One establishes congenial relations with friends. (♀ 11)

People in prisons or hospitals or other restricted circumstances arouse one's love. (♀ 12)

One has an imaginative, sympathetic personality. (♂ 1)
One uses imagination in one's work with material things. (♂ 2)

One uses one's imagination in speaking and writing. (♂ 3)

One works to establish a sympathetic home environment. (♂ 4)

The imagination is self-directed. (♂ 5)

Sympathy may exist between employer and employee. One may serve because one is in the habit of serving. (♂ 6)

A sympathetic feeling may exist with one's partner. (♂ 7)

Forming mental images of what one desires will help bring them into being. (♂ 8)

One is accustomed to looking at things from a broad, philosophical point of view. (D 9)

One has the habit of seeking recognition and fame. (D 10)

One has a sympathetic understanding of one's friends. (D 11)

One is accustomed to working alone or in prisons or hospitals or other places in which people are separated from the mainstream of life. (D 12)

The personality is ambitious and courageous. (♂ 1)

One may earn a living in a job requiring muscular strength, or involving fire, iron tools or machinery. (♂ 2)

One tends to argue (carry on verbal fights). (♂ 3)

One works with the aim of providing for one's old age (accumulating property which may be needed some day). (♂ 4)

When one has spare time, one chooses an activity involving muscular exertion such as athletic exercises or sports. (♂ 5)

There is a desire to serve, but arguments may arise as to when and how one will serve. (♂ 6)

One desires to form a strong partnership. (♂ 7)

One may desire gifts, or may join in partnership with one who 'has it all'. (♂ 8)

One becomes actively involved in some cause for the social or spiritual upliftment of mankind. Much travel may be involved in the carrying out of one's aims. (♂ 9)

Widespread recognition and fame is desired. (♂ 10)

One is outgoing and wants to be friends to everyone and to know about everything. (♂ 11)

One desires to get away from other people and from the confusion of everyday life and find peace. (♂ 12)

The personality is outgoing and jovial, and meets life with enthusiasm. (24 1)

Enthusiastic commitment to the task of earning a living may bring large financial returns. (24 2)

Speaking and writing are activities in which one may become completely absorbed (at times) and from which one may get great pleasure. (24 3)

One may accumulate large amounts of property and many rich things in the home. (24 4)

One may be devoted to teaching. (24 5)

There is a dedication to the service of one's employer. (24 6)

One whole-heartedly dedicates oneself to cooperating with and working with a partner. (24 7)

There is the optimistic attitude that the Lord will provide for one's needs. There is the expectation that desired gifts will be forthcoming. (24 8)

One is willing to consecrate oneself to following a religious way of life. (24 9)

One gets one's greatest pleasure from public service, public performance, or political activity or anything else which brings fame and recognition. (24 10)

One is generous with one's friends and may become devoted to some form of research. (24 11)

One enjoys withdrawing from the rest of the world and retrospecting, or helping those who are isolated from the mainstream of life due to illness or some other reason. (24 12)

One has a patient, persistent, self-controlled approach to life. (h 1)

One carefully plans one's economic and financial dealings. (h 2)

One has the ability to focus the mind on one thing, and is able to be diplomatic in speaking and writing. (h 3)

Concern for the future leads one to try to obtain a well-built house, to have well-stocked storage barns, and to maintain strong family ties. (h 4)

Knowledge of cause-effect relationships may be used to determine how best to guide those children under one's care. (h 5)

One has the capability of working diplomatically with employers or employees. (h 6)

Relationships with partners are restrained because how the partner will react is always given consideration before acting. (h 7)

Desires are restrained by considering the effects of something before deciding whether to desire it. (h 8)

One may be a serious and thoughtful philosopher, who considers long-range cause-effect relationships. (h 9)

Forethought, planning, patience, and perseverance are used to help one rise to a position of prominence and respect. (h 10)

One seeks out friends who help one look ahead, and frequently has friends who are older than oneself. (h 11)

When one reaps the effects of one's actions (in, for example, a hospital or prison) one may repent. (h 12)

One has a creative, unconventional, original type of personality. (h 1)

Sudden financial losses or gains may be encountered. (h 2)

Creative writing, etheric vision, and accidents during short journeys are all possible. (h 3)

Breaking away from traditions and from the influence of home and parents is likely. (h 4)

One resists any outside restraint on one's personal freedom. Leadership in unconventional, radical causes is possible. (h 5)

Relations with employers and employees may change abruptly and unpredictably. (h 6)

Marriage or other partnerships may be consummated under the influence of a momentary impulse. (h 7)

Sudden and unconventional desires may be felt. (h 8)

Unconventional philosophical ideas may be developed. (h 9)

One feels independent of public opinion. (h 10)

One is stimulated by original, inventive, creative

friends. (♄ 11)
 One may retreat into isolation in order to be able to do just as one pleases. (♄ 12)

One has a mystical, intuitive personality. (♄ 1)
 While one is looking at material things from an idealistic or spiritual point of view, one may not notice what is really happening and may suffer financial loss due to deception. (♄ 2)
 Inspirational writing and speaking are possible. (♄ 3)
 Establishment of a spiritual atmosphere in the home is worked for. (♄ 4)
 One has the potentiality of receiving spiritual inspiration from within oneself, and of transmitting some of what has been received to others. (♄ 5)
 One may have an intuitive understanding of the needs of others, and may use one's spiritual faculties in the service of others. (♄ 6)
 One may have an intuitive understanding of one's marriage partner. (♄ 7)
 One has desires for spiritual powers. (♄ 8)
 One has an intuitive understanding of philosophical matters. (♄ 9)
 Fame and public recognition of one's intuitive or musical faculties may be attained. (♄ 10)
 One may have an intuitive understanding of one's friends. (♄ 11)
 Intuitive insights are most readily obtained when one is in a place which is separated from the mainstream of activities of the world. (♄ 12)

Regeneration of oneself is possible. (♂ 1)
 Collapse and rebuilding of financial fortunes may occur. (♂ 2)
 Mental evolution (throwing out old ideas and building new ones) is possible. (♂ 3)
 One person in a family may have a regenerative influence on all the rest. (♂ 4)
 One may lead others in the carrying out of a revolution. (♂ 5)
 One has the ability to regenerate people by serving them. (♂ 6)
 Marriages and divorces may be part of life unless people are able to retrospect, repent and reform their methods of relating to their partners. (♂ 7)
 Regeneration of desires is possible. (♂ 8)
 Regeneration of philosophical ideas may need to occur. (♂ 9)
 One has the ability to have a regenerative influence on large masses of people all at once. (♂ 10)
 One may have a regenerative influence on one's friends and vice versa. (♂ 11)
 Regeneration may occur during the time spent in a prison, hospital or other place away from the mainstream of the activities of life. (♂ 12)

—Elsa M. Glover

Astrology

The Practical Value of Astrology

There is a side of the Moon which we never see, but that hidden half is as potent a factor in causing the ebb and flow of the Earth's tide as the part of the Moon which is visible. Similarly, there is an invisible part of man which exerts a powerful influence in life, and as the tides are measured by the motion of the Sun and Moon, so also the eventualities of existence are measured by the circling stars, which may therefore be called the "Clock of Destiny," and knowledge of their import is an immense power, for to the competent astrologer the horoscope reveals every secret of life.

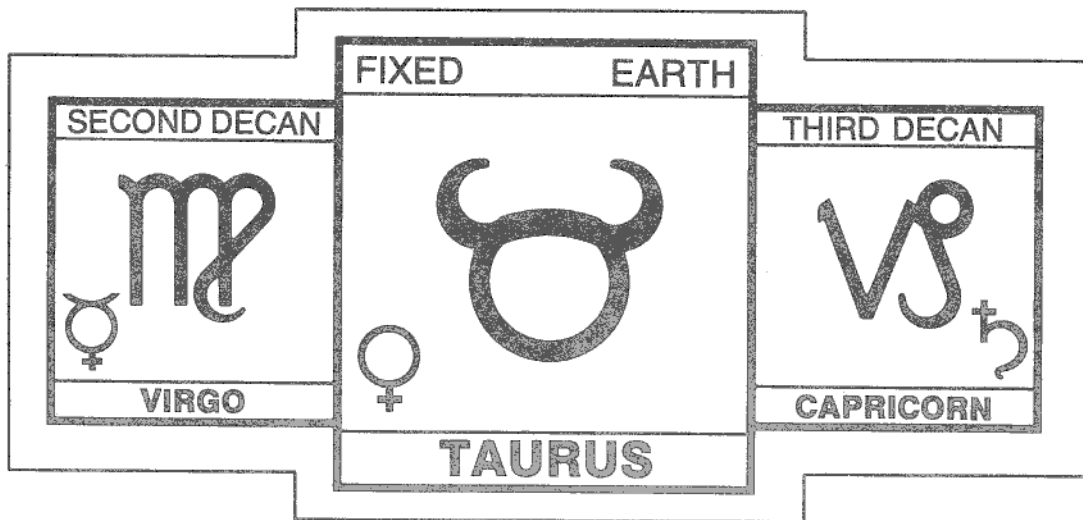
Thus, when you have given an astrologer the data of your birth, you have given him the key to your innermost soul, and there is no secret that he may not ferret out. This knowledge may be used for good or ill, to help or hurt, according to the nature of the man. Only a tried friend should be trusted with this key to your soul, and it should never be given to any one base enough to prostitute a spiritual science for material gain.

To the medical man astrology is invaluable in diagnosing diseases and prescribing a remedy, for it reveals the hidden cause of all ailments....If you are a parent the horoscope will aid you to detect the evil latent in your child and teach you how to apply the ounce of prevention. It will show you the good points also, that you may make a better man or woman of the soul entrusted to your care. It will reveal systemic weakness and enable you to guard the health of your child; it will show what talents are there, and how the life may be lived to a maximum of usefulness. Therefore, the message of the marching orbs is most important, and as we have shown the great danger of giving birth data to anyone else, there remains only one course: To study the science yourself. □

—Max Heindel

Astrology

"Little Children Love One Another"



The Children of Taurus, 1984

BIRTHDAYS:

April 19 to May 20

SYMBOL—Taurus(♉), the bull.

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

center.

ELEMENT—Earth; or consciousness relating to tangible, outward concerns. Among other things, the earth element corresponds to solids, the dense body, the three-

fold body (dense, vital, and desire bodies), and the Physical World.

BASIC INFLUENCE—Resourceful, determined, cautious, and a tendency to become emotionally involved.

KEY TO ASTROLOGICAL SYMBOLS

♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓	♈	♉	♊
ARIES	TAURUS	GEMINI	CANCER	LEO	VIRGO	LIBRA	SCORPIO	SAGITTARIUS	CAPRICORN	AQUARIUS	PISCES	CONJUNCTION	SEXTILE	SQUARE
☉	☾	☿	♀	♂	♃	♄	♅	♆	♇	♁	♊	♋	♌	♍
SUN	MOON	MERCURY	VENUS	MARS	JUPITER	SATURN	URANUS	NEPTUNE	PLUTO	PART OF FORTUNE	MOON'S NODES	TRINE	OPPOSITION	PARALLEL

POSITIVE INFLUENCE—The positive manifestation of taurian influences gives a tendency to be kind, gentle, and courteous; peace-loving and devoted to the beautiful. Such an influence inclines one to cultivate an aesthetic appreciation of the arts and music. However, underlying these gentle tendencies there can be a great deal of strength and stability that is not easily upset or thrown out of balance.

NEGATIVE INFLUENCE—When taurian energies are employed negatively there are dangers of selfishness, self-indulgence, and possessiveness. Such an influence may incline one to be stubborn and unyielding in his views and demands and, perhaps, give a certain lack of emotional control and equipoise.

LESSONS—To prevent the development of negative taurian qualities and realize the highest good from the positive ones, the cultivation of control over and self-conscious direction of emotional involvement is necessary. The development of greater selflessness and purity of motive will lead to more self-reliance.

RULING PLANET—Venus(♀) is the ruling planet of ♉ because it is able to express its function easily and freely when placed in ♉. ♀ represents the need to express love and affection, experience peace, harmony, and beauty, and strive for moral upliftment and aesthetic refinement.

EXALTATION—The Moon(☾) is exalted in ♉ and has the possibility of expressing its highest side here. This can result in the development of a stable self-awareness that is conscious and confident of its potential, but also careful and cautious of that which is beyond its power. Thus, the dangers of overestimating oneself

are lessened and the possibility of developing a sober and reliable self-image is increased.

DETIMENT—Pluto(♄) is in detriment in ♉ and therefore tends to be somewhat weak. ♄ draws people together to strive toward a common purpose or goal, but ♉ can be a little too interested in its own desires and not have the requisite spirit of self-sacrifice to work well with a group.

FALL—♋ is in fall in ♉ and therefore may have a difficult time expressing its higher side here. ♋ inclines one toward altruism and *impersonal* feelings of compassion toward all who suffer or are in need, while ♉ tends to focus on the aspects of *personal* feelings.

PHYSICAL ANALOGY—Fertile earth. Soil.

EXOTERIC ANATOMY—Specific; base of skull and brain, cerebellum, pons varolii, medulla oblongata, lower jaw, tongue, palate, throat, pharynx, larynx, tonsils, adenoids, ears, eustachian tubes, cervical vertebrae and nerves, salivary glands, thyroid gland, and parathyroid glands. General: veins, cellulose in body structures, distribution of fat deposits, and body form.

PHYSIOLOGY—♀, the ruler of ♉, governs the physiological processes involved in taste, smell; carbohydrate metabolism (along with ♀); filtration of waste products on the cellular and organic levels; production (along with the ♀) of female hormones; production of insulin; circulation of blood in the veins; and functioning of the thymus gland.

ESOTERIC ANATOMY—♉ is one representation of the desire body.

TABERNACLE IN THE WIL-

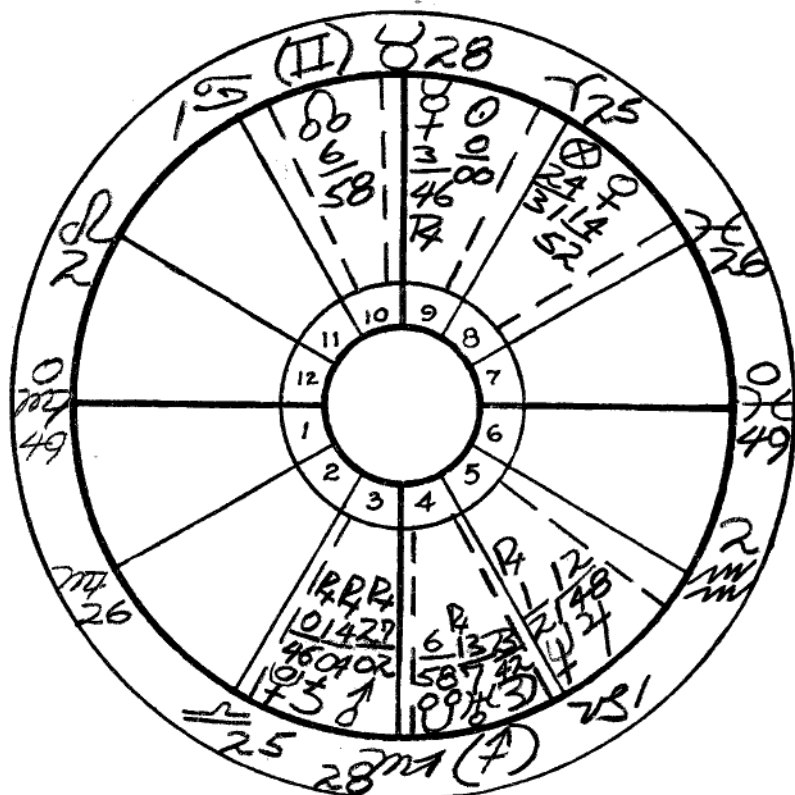
DERNESS—♉ represents the Altar of Burnt Offerings, which stood just inside the eastern Gate. This Altar symbolizes the sacrifice of our selfish desires so that the need for spiritual progress may be realized. Our desires for personal ease and comfort, and for personal gain and power, must give way to the desire to participate in a larger plan which sees beyond the present moment and beyond the personality. This sacrifice will provide the fuel to feed our spiritual aspirations.

GREEK MYTHOLOGY—Descriptive of ♀ in Greek mythology are the goddesses Aphrodite, Hera, and Eros. Aphrodite is the goddess of love. Hera is the goddess of marriage (reflecting Venus' rulership of ♀), and Eros, corresponding to Cupid in Roman mythology, is the attendant of Aphrodite.

COSMIC CHRISTIANITY—On His ascent toward the heaven worlds, the Christ passes through the Desire World, and at this time of year He endeavors to purify the conditions prevailing there. Thus, He helps to dispel the miasma of selfishness and other negative astral forces and makes it possible for us to gather purer material for the building of our desire bodies. This hastens the day when we shall be able to conquer our lower nature and loosen its hold upon the Spirit. In this springtime of the year we are more inspired to seek for the beautiful and all that lifts and ennobles the life of the Soul.

THIS MONTH'S ASPECTS

The solar month begins with the following aspects: ♀(♉) ♂ ♀(♉), ♀(♉) ♀(♉) through April 27; ♀(♉) ♀(♉) ♀(♉) through April 29; ♀(♉) ♀(♉) ♀(♉) through April 28; ♀(♉) ♀(♉) ♀(♉) through April 23; ♀(♉) ♀(♉) ♀(♉) through April 23; ♀(♉), ♀(♉) ♀(♉) ♀(♉) until the end of the solar month; ♀(♉) ♀(♉), ♀(♉) ♀(♉) until the end of the solar month;



Mt. Ecclesia **SOLAR INGRESS CHART** April 19, 1984
Lat.: 33° N Long.: 117° W 01:39 PM (Pacific Standard Time)

$\text{♂}(\text{♂}) * \text{♂}(\text{♂})$ until the end of the solar month.

$\text{♂}(\text{♂}) \sigma \text{♀}(\text{♂}, \text{♀})$:

These children tend to resist help from others in forming opinions and drawing conclusions based upon logical reflection upon life's myriad challenges. As communicators, they may frustrate their parents and friends with an unwillingness to change their own opinions and extract value from the perspectives of others. Unexpressed verbal and mental energy may be rerouted away from a morose, brooding rut via an assortment of hobbies requiring manual dexterity and/or athletic activity.

$\text{♂}(\text{♂}) \Delta \Psi(\text{♂})$:

Here we find children who tend to demonstrate an early sensitivity to the needs of others with an ability

to empathize with human suffering. In addition to an ability to feel more than most, there may be many insights into the behavior of others although it is likely that it will yield a useful understanding only after several decades of living. Parents are advised to display consistently a good-humored tolerance for their child's hesitancy to respond quickly in situations requiring spontaneous and decisive action which may be symptomatic of an overload of intuitive insights.

$\text{♂}(\text{♂}) \sigma \text{♀}(\text{♂})$:

This aspect suggests children that may suffer in conflicts with others until the innate desire for improvement is focused inwardly and stubbornness and willfulness are transmuted into a burning desire for self-improvement. Although the planetary energies point in the

direction of dynamic change, the sign placement of this aspect suggests transformation in the context of a preliminary phase of intense frustration projected outward in a confrontational manner. These children will benefit greatly from the example of parents who transmute repeatedly their own emotional frustration in a productive, non-belligerent manner.

$\text{♀}(\text{♀}) \square \text{♂}(\text{♂})$:

This aspect may present parents with a child whose creative abilities are equalled only by his or her lack of emotional self-control. Here we may find the desire to have fun via a variety of social activities misused as a vehicle for escaping from the need to bring discipline into study and work. As these children tend to be quite sociable and are not easily stung by criticism, parents may find themselves required to communicate emphatically the need for the disciplined cultivation of talents through persistent hard work.

$\text{♀}(\text{♀}) \Delta \text{♂}(\text{♂})$:

These children may unrealistically expect that all of their friends should be as stimulating, unusual, and creative as they themselves are. Consequently, they may become too easily bored with activities that require persistence, starting numerous projects that fail to be completed. This aspect teaches the important lesson that the highest form of gratification of creative impulses may only be found reliably within. Parents may be of great assistance to these children by supporting them in the face of discouragement from peers and authority figures who look askance at their marching to the beat of a "different drummer."

$\text{♀}(\text{♂}, \text{♀}) \Delta \Psi(\text{♂})$:

Very often, this trine suggests the kind of mentality that finds school subjects such as science and mathematics difficult to master, due

more to a lack of intellectual discipline than a lack of intellectual capacity. However, its placement in two earthy, practical signs should inspire parents to set high academic standards for their children and insist on the development of good study habits at an early age.

♀(♂) ♀ ♀(♂, ♀):

Here the challenge may be accepting differences of opinion with grace, tolerance, and a sense of humor. Childhood memories of a domestic atmosphere of cordiality in the midst of disagreements will greatly assist in the development of an adult attitude that blends strong conviction with an aversion to the imposition of one's views upon others. These children may also benefit from developing an appreciation for the need to "take ten" and include recreational breaks in their hectic work schedules, thereby avoiding the loss of a proper perspective on the true importance of any given project or activity.

♂(♂) * ♀(♂):

This aspect suggests the diligent, successful child who does not fear hard work. Here, self-confidence and practicality virtually assure academic success to be followed by its business world counterpart later in life. As this aspect's sign placement may give a tendency to prefer solitary academic pursuits, these children may benefit from parental encouragement to engage in joint academic projects with their peers.

♂(♂) Δ ♀(♂)—
April 25-May 11:

This aspect blends optimism, "good luck" and the ability to apply practically the rewards behind the "door of opportunity" when it "opens." Although a positive attitude produces an inner contentment regardless of life's changing fortunes, care must be taken to prevent these children from unrealistically assuming that all of

life's hurdles will be easily crossed without the required persistence and hard work. As these children will tend to be liked by others and greatly assisted throughout life, their parents will be wise not to overindulge them, impeding the development of a sense of self-reliance.

♂(♂) ♀ ♀(♂)—
April 26-May 11:

These children may need to learn that moderation in self-criticism paves the path leading to the realization that they indeed deserve to be accepted and loved despite their self-magnified shortcomings. Here we may find children who crave adult approval more than peer acceptance, and may strive prematurely to achieve adult standards of behavior. Parents may benefit by stressing the unconditional nature of their love for each other as well as for their progeny.

♀(♂, ♂) ♀ ♀(♂)—
April 27-May 4:

The sign placement of this conjunction suggests that these children possess the required combination of intellectual prowess and aesthetic refinement to pioneer in art forms that incorporate state-of-the-art technology such as electronically synthesized music. Although these children are not hesitant to express themselves verbally, and do not shun a good debate, they may possess the ability to win over others to their point of view without the creation of any hard feelings.

♀(♂) ♀ ♀(♂)—
April 28-May 7:

These children may act in a compulsive manner towards their friends, repeatedly requiring them to demonstrate their friendship, resulting often in their alienation. Here, parents are privileged to help their progeny transcend their feelings of emotional insecurity by

demonstrating affection as well as the confidence to often allow them to simply "be themselves." Using friendship for manipulative purposes may result in a seriously afflicted eleventh house in a future embodiment.

♀(♂, ♂) Δ ♀(♂)—
April 29-May 7:

Here we may find children who will tend to be as loving as they are creative, and even if they do not produce works of art in their lifetimes, they are likely to be found in the midst of it. As creative ability without discipline remains a latent force, these children may benefit greatly from their parents' encouragement to learn to play a musical instrument at an early age. The sign placement of this aspect tends to successful realization of spiritually oriented artistic endeavors, as practical craftsmanship is here blended with the ideals of universal love and selfless service.

♂(♂) ♀ ♀(♂)—
May 6-May 17:

Here we may find the born competitor, whose self-esteem is likely to be highly dependent upon the outcome of pitting himself or herself against others. Explosive outbursts of anger at the most inappropriate times may result if mistaken attempts are made to suppress this intense spirit of competitiveness. These children may benefit greatly from the example of others in their social environment who are both competitive and sportsmanlike in all areas of life. This aspect also may compel the individual eventually to come to terms with the fact that his or her own compulsive competitiveness is a subtle form of denial of the inwardly felt need to know what is really desired from existence.

♀(♂) ♀ ♀(♂)—
May 8-May 16:

Children with this aspect may

feel that life's demands far exceed its rewards and they tend to paint themselves into a lonely corner of human existence. Here we may find a need for the transformation of priorities and ambitions which cannot be accomplished until these children acquire a more positive self-image. Additionally, many obstacles to happiness in life may be removed if they are encouraged to develop the ability to give love and affection without a thought of a "return" on their emotional "investment."

☿(♂) Δ ♀(♂)—
May 8-May 17:

This aspect tends to give children the ability to enjoy socializing and to make and keep many friends. These children will tend to enjoy sharing their possessions with others and to reward friends with an unremitting loyalty and fairness. Later in life, their love nature may take a less emotional and material form and manifest as love in its spiritual aspect.

☿(♂) ♂ ♀(♂)—
May 14-end of ☉ month:

Control of the emotional nature is the fulcrum of this aspect, and these children may find themselves oscillating between intense feelings of love and hate for those who are close to them. Although parents may be tested to the limits of endurance by their child's high-strung, unpredictable emotional nature, it is important that the necessary discipline be administered without the use of corporal punishment. Here, parents at least will not be dealing with apathetic, uninvolved children!

☉(♂) ♂ ♀(♂)—
May 18-end of ☉ month:

This aspect has an influence which is virtually the opposite of ☿♂♂, described above, and serves to ameliorate greatly its stormy, confrontational nature. Here, the problem may be that an extremely

friendly, warm nature may produce positive consequences that reduce life's challenges so greatly that little emotional, intellectual, or spiritual "muscle" is developed during its length. Parents may store much treasure in heaven for themselves by demonstrating to these children by their own actions the need to confront courageously the situations in life that do not permit compromise.

♂(♂) * ♂(♂)—
May 18-end of ☉ month:

Traditionally, this aspect has been regarded as one that brings "good luck" to its fortunate "owner." However, luck is closely linked to merit, whether in a present or a past existence. Consequently, these children may benefit from an attitude of gratitude for all of life's manifold blessings, internalized as a result of the example of their parents' humility and spiritual orientation.

In conclusion, thoughtful reflection upon verses 41-48 of the 119th Psalm may be of great assistance to the spiritual astrologer seeking to synthesize in his or her own consciousness the "soul" of this solar month's stellar configurations:

Let thy mercies come also unto me, O Lord, even thy salvation, according to thy word. So shall I have wherewith to answer him that reproacheth me: for I trust in thy word. And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

So shall I keep thy law continually for ever and ever. And I will walk at liberty: for I seek thy precepts. I will speak of thy testimonies also before kings, and will not be ashamed.

And I will delight myself in thy commandments, which I have loved. My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes. □

—Robert Jacobs

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By Max Heindel

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It comprises a series of lessons issued by the author to his students, together with various public addresses.

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SPIRITUAL UNFOLDMENT

THE DEATH OF THE SOUL

OUR WORK IN THE WORLD

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News Perspectives



COMPOSITION OF EARTH

The February 1984 issue of *Natural History* contains an article about the composition of the Earth which is as interesting for what it does not reveal as for what it reveals. Entitled "Inside the Earth," by Stephen Brush, the article reviews scientific hypotheses of and research into this phenomenon.

Needless to say, for all the digging and drilling that has taken place, even the outer crust of the Earth scarcely has yet been penetrated and most of the Earth's diameter remains a mystery to material science. Magnetic, seismographic, and other studies of course have given some clues, and this article summarizes the current hypothesis as follows:

"The interior of the earth is divided into crust, mantle, outer core, and inner core."

"Consideration of the process by which the core might have formed leads directly to theories about how the core interacts with the mantle and indirectly influences the surface of the earth. According to the currently accepted theory of plate tectonics, the mantle, even though it responds like a solid to short-term disturbances such as earthquakes, can behave like a liquid over longer time periods. Convection currents in the mantle carry material upward through the midocean ridges and help to recycle the plates when they are pushed downward at trenches. The energy source that drives these convection currents is presumably located in the core, and the nature of their motion must be influenced by what happens at the mantle-core boundary. Factors such as radio-activity, electromagnetism, the earth's rotation, solidification, and chemical reactions may all

be involved.

"So, if you dig straight down, you will probably not encounter a hot liquid fifty miles under the crust... You will have to drill through 1,800 miles of a substance that seems to be solid rock but is actually in extremely slow motion. Then... you will enter the core, containing the fiery liquid... Your chemical tests will show that the liquid is mostly iron, but... you will wonder how the iron got there and why it contains some lighter elements..."

In contrast, occult science presents a far more definitive picture of the characteristics of the Earth's interior. The following information is taken from the *Cosmo-Conception*, pp. 503-510:

There are ten separate divisions of the Earth's interior, each of definite and distinct significance:

- 1) Mineral Crust, with which geology is somewhat familiar.
- 2) Fluid Stratum, composed of substance "like a thick paste" which has an expansive quality similar to that of an explosive gas, kept in place by the pressure of the crust; this corresponds to the Chemical and Etheric Regions of the Physical World.
- 3) Vapor Stratum, contains "ever-flowing and pulsating life" such as appears in the Desire World.
- 4) Water Stratum, contains "germinal possibilities of all that exists" on Earth's surface, and is the "direct physical expression of the Region of Concrete Thought."
- 5) Seed Stratum, "is the primordial fount of life from which came the impetus that built all the forms on Earth," and corresponds to the Region of Abstract Thought.
- 6) Fiery Stratum, is "possessed of sensation." Here pleasure, pain, sympathy, and antipathy affect the Earth. We are told that the Earth itself experiences pleasure and pain, knowing pleasure at harvest time and during mining operations that help disintegrate the hard crust, but pain when plants are torn out by the roots. This makes some sense to the material mind when we remember that the Earth is the vehicle of a great Spirit, just as our physical bodies are our vehicles. This stratum corresponds to the World of Life Spirit.
- 7) Refracting Stratum, contains forms known to us as "Laws of Nature" which exist here as "moral, or rather immoral, forces." These forces always are an exact reflection of the existing moral status of humanity, bringing upon groups of people the consequences of their various acts, in forms such as earthquakes and floods or as mineral and oil deposits, according to their deserts under the Law of Consequence. This stratum corresponds to the World

of Divine Spirit.

- 8) Atomistic Stratum, an expression of the World of Virgin Spirits, has the property of multiplying manifold things on Earth which have been shaped, such as a picture, or have life and form, such as a flower.
- 9) Material Expression of the Earth Spirit, contains "lemniscate currents, which are intimately connected with the brain, heart, and sex organs of the human race." It corresponds to the World of God.
- 10) Center of Being of the Earth Spirit: "Nothing more can be said about this at present except that it is the ultimate seed ground of all that is in and on Earth, and corresponds to the Absolute."

It is obvious that much remains yet to be clarified and that the description given here offers vast scope for meditation. One thing is clear, however: the Earth's interior consists of far more than merely solid and liquid physical components. At the same time, it also is obvious that material science would scoff at the occult depiction, and that scientists whose orientation is solely physical would refuse even to consider the "far out" occult contradictions of, extensions of, and amendments to, their present theories.

In any case, it is likely that many significant details of the Earth's interior long will remain a mystery to all but true spiritual Initiates. Indeed, the "secrets" of the central core, being, as it is, a correspondent of the Absolute, never may be revealed.

FISH EARS WARN OF POLLUTION

The article, "How Fish Ears Warn of Pollution" (*Science Digest*, February 1984) describes how:

"A fish's life story is etched into tiny bones in its ears. The bones are called otoliths, and they grow like tree trunks, in concentric rings.

"At least one of these microscopic layers is added each day the fish grows—up to six years in some species. By matching records of weather conditions with changes in the rings, scientists can learn when the fish was hatched, when it migrated, how it grew, how the water temperature varied from day to day, and when and how the fish changed its behavior....otoliths contain evidence of pollution. The rings absorb heavy metals, and their growth is affected by temperature changes in the surrounding waters—sometimes a sign of pollution. Researchers have observed a direct relationship between copper, cadmium and zinc in the otoliths of white perch and the amount of time the fish were exposed to water containing these metals...."

The minutiae and evident accuracy of these daily "inscriptions"—and, indeed, the fact that such a precise daily record of geographic, climatic, and atmospheric

changes even is available—serves once again to emphasize the thoroughness of Nature. Everything is annotated carefully in one way or another and much needed information is at our fingertips, concretely presented in physical terms for human consideration. We must learn where to look for it and in what context (spiritual as well as material) to interpret what we find.

ALOE VERA

The virtues of the aloe vera plant as a source of healing long have been recognized by practitioners of natural healing. *Health Freedom News*, the magazine of the National Health Federation, offers in its February 1984 edition an article citing some of the claims for this plant and discussing some of its evident prowess.

John B. DeVos D.D.S., author of the article "Aloe Vera The Healing Aid," writes that gel from the inner leaf—a mucilagenous clean heavy liquid—"has affected more rapid than usual healing of cuts, burns, sunburn and abrasions" when applied to the skin. "The University of Chicago burn clinic produced a paper, based on an investigation of this healing process, and found that the application of aloe gel did in fact heal second degree burns more rapidly, with little infection...and no scarring—better results, it was determined, than when presently available burn petroleum jellies were used."

The ability to convert the gel into juice now also permits of the internal ingestion of the plant's healing properties. Dr. DeVos stresses: "There is no question that controlled studies are needed before aloe can be credited with the capacity to aid in healing internal systemic afflictions. There is also no question that for some fortunate individuals aloe does have internal healing potential. At this point in research, still illusive and most frustrating is the fact that the cause and effect of aloe induced healing remains unknown."

When an aloe leaf is cut from the plant, a healing process occurs in the plant which is strikingly similar to that of human skin. A thick gel seals the cut leaf end which keeps out foreign substances and prevents water loss. Then the gel provides new elements which close the wound and reorganize function. Eventually the leaf end is closed tightly and normal function resumes. This healing process occurs on the separated leaf as well as on the plant itself.

Dr. DeVos, who has been involved with aloe research through Allied Laboratories, Chicago, in addition to his dental practice, states: "In consideration of how the aloe gel aids healing, it is possible that the presence of the aloe gel creates an environment in and around a healing wound, which seals off the surface mechanically minimizing contamination, thereby allowing all energies to concentrate toward supporting the healing process....The elemental nature of the aloe gel is so basic, yet so fully versatile, as to be able to supply a variety of healing elements whatever the tissue, whatever the need." □

Book Reviews



THE THIRD WAVE, By Alvin Toffler, pub. William Morrow and Co., Inc., New York, 1980.

Alvin Toffler's bestselling work is one of a number of recent attempts to present the reader with a somewhat systematized approach to the study of the future of our global society. As these works have achieved widespread popularity, we may regard them

as reliable indicators of an increasingly pervasive anxiety among the general populace regarding the accelerating rate of change and upheaval in virtually all areas of modern life.

In attempting a large-scale synthesis of the comprehensive array of facts and figures in this book, the author has simplified, generalized and compressed them into the following tripartite analysis of the developmental stages of civilization:

- 1) First Wave—agricultural phase.
- 2) Second Wave—industrial phase (now ending).
- 3) Third Wave—information society (now beginning).

The introduction informs the reader that the fundamental metaphor of this work is colliding waves of change. These "waves" are visualized by the author as colliding, because, as he tells us, "A new civilization is emerging in our lives, and blind men everywhere are trying to suppress it."

Although the author succeeds in presenting a wide array of facts in an interesting and cohesive format, his analyses are, alas, devoid of spiritual insight, and seek the underlying causes of technological, social, political, and economic change in the material plane of existence exclusively. However, there is one interesting indirect insight presented to the reader of Mr. Toffler's book, found on page 35, that concurs quite fully in principle with an occult history of technological development:

During its (*the First Wave's*—Ed.) dominance there were occasional hints of things to come. There were embryonic mass-production factories in ancient Greece and Rome. Oil was drilled on one of the Greek islands in 400 B.C. and in Burma in A.D. 100. Vast bureaucracies flourished in Babylonia and Egypt. Great urban metropolises grew up in Asia and South America. There was money and exchange. Trade routes crisscrossed the deserts, oceans, and mountains from Cathay to Calais. Corporations and incipient nations existed. There was even, in ancient Alexandria, a startling forerunner of the steam engine.

In the *Rosicrucian Cosmo-Conception*, the instruction of the technological "facts of life" on the ancient continent of Lemuria is described in a manner that sheds occult light on Mr. Toffler's observations:

...the Lemurian was a born magician. He felt himself a descendant of the Gods, a spiritual being; therefore his line of advancement was by gaining not spiritual but *material* knowledge. The Temples of Initiation for the most advanced did not need to reveal to man his high origin; to educate him to perform feats of magic; to instruct him how to function in the desire world and the higher realms. Such instruction is necessary today, because now the average man has no knowledge of the spiritual world, nor can he function in superphysical realms. The Lemurian, however, in his own way did possess that knowledge and could exercise those faculties, but on the other hand, he was ignorant of the Laws of the Cosmos and of facts regarding the physical world which are matters of common, everyday knowledge with us. Therefore at the School of Initiation he was taught art, the laws of Nature and facts relating

to the physical universe. His will was strengthened and his imagination and memory awakened so that he could correlate experiences and devise ways and means of action when his past experiences did not serve to indicate a proper course of procedure. Thus the Temples of Initiation in the Lemurian times were High Schools for the cultivation of Will-power and Imagination, with "post-graduate courses" in Art and Science.

In a chapter entitled "The Mental Maelstrom," we read: "Third Wave thinkers must now face the fact that we are about to become the *designers* of evolution." Additionally, the concluding sentence of the book tells us that "Like the generation of the revolutionary dead, we have a destiny to create." Insofar as this work may be regarded as both a reflection of and an inspiration to a more universal acceptance of mankind's creative potential as well as the responsibility that we all bear, individually and collectively for our present and future evolutionary status, we may derive encouragement from the publication of Mr. Toffler's efforts and their bestseller status.

—Robert Jacobs

**OUT ON A LIMB, by Shirley MacLaine,
Bantam Books, Inc., New York, 1983,
\$15.95**

This book is "must" reading for every spiritual student, no matter what path he or she is taking on the spiritual journey. Humorous and deeply moving is this account of Shirley MacLaine's journey into self-knowledge. We can identify with her as she questions and goes more deeply into the search and at last arrives at the point where she no longer can turn back, and it becomes the most exciting adventure of her life.

Shirley MacLaine began her career as a dancer and singer on Broadway. Soon thereafter she found herself making movies and television specials, winning five Emmy Awards and being nominated for five Academy Awards. She traveled extensively in Africa, India, and the Far East, and became involved in politics. An intelligent, talented woman, she was unaware of the powerful motivations hidden behind the "mask" we all wear for the world. Extremely successful, she nevertheless experienced a feeling of "emptiness"—and readers will find clues for "self search" in their own identification with Shirley.

An unsatisfying love affair with a man powerful in government finally caused her to question her life style. An old friend reappeared in her life at just the moment when she needed him most. She had met him casually in an art gallery a few years previously. He was a painter, poet, and "observer of life." Now he invited her to meet him at a bookshop in Los Angeles.

From then on, Shirley's life changed, but not without a good deal of soul searching and challenges—not on-

ly to her reputation but also to her sanity. Her friend guided her to a bookshelf marked "Reincarnation and Immortality." She asked, "Do you believe all this?" "Well," he said, "when you have studied the occult as long as I have, you learn that it is not a question of whether or not it is true, but more a question of how it works." "You mean you believe that it is firmly established as a fact?" "Yes, I do," he answered. "It's the only thing that makes sense."

At this point it becomes apparent that Shirley is in a state of shock, as we all are when we find out that we might have been missing something important—something that might seem obvious to someone else whom we admire and respect. Shirley walked out of the bookshop with an armload of books and wondered if she ever would read one of them.

Needless to say, that afternoon changed her life. As we follow her through one discovery after another, we become as if charged with her energy, and she becomes an inspiration, for she is like a child who is discovering the wonder of the world for the first time. It becomes obvious that she came to this planet with a great deal of knowledge; only a spark was needed to rekindle old flames. David was that spark and, as we discover, had been with her many times before.

The culmination of her spiritual journey was reached in the Andes in Peru. David had invited her to meet him at the airport and there began the most remarkable adventure. At the top of the mountain, where there was no electricity, heat, or running water, amidst simple people, surrounded by the vast beauty of Nature, Shirley became aware of the truth of all she had learned. She had an out-of-the-body experience in which she was conscious and soared over the mountains, knew new dimensions of knowledge, and was at peace with her knowledge. She said: "I must have been ready for what I learned, because it was the right time, and has enabled me to get on with my destiny as an almost transformed human being!"

Students of *The Western Wisdom Teachings* know that nothing is impossible as we grow in spirit and wisdom, and that more and more will be shown us. Mr. Heindel taught the importance of keeping the mind in the fluidic state of adaptability, which characterizes the child. Discoveries are made only with an open mind. Often after the student has "digested" some of the higher Teachings, he or she makes a dogmatic statement concerning them and is no longer open to further information about the subject. If this book does nothing else, it might jolt our complacent attitudes and allow us the pleasure of doing more research.

From the *Apothegm of Narada*: "Never utter these words: 'I do not know this, therefore it is false.' One must study to know; know to understand; understand to judge." □

—Alyce Paxton

Readers' Questions

We welcome questions from our readers regarding the "Western Wisdom Teachings" and/or their application to our life and work in the world. Answers presented as space permits. Send Questions to Editor, Rays from the Rose Cross, P. O. Box 713, Oceanside, CA 92054 USA.

INHARMONY AMONG OCCULT STUDENTS

Question:

Why is there so much inharmony usually among students of the occult? One would naturally expect better results from the exponents of Higher Thought.

Answer:

In general, the reason for the inharmony among occult students is the fact that the Spirit of Christ has not thoroughly permeated them, and they have not fully grasped the basic Christian principle of love, which fundamentally includes the principles of self-surrender and nonresistance. These principles are fully enunciated in the Sermon on the Mount, also in various other parts of the New Testament. There are but two basic vibrations in the universe, namely, love and hate. Love is the vibration of attraction and desires the welfare of others. Hate is the vibration of repulsion; self-love and self-assertion are among its chief manifestations. Self-love is incipient hate. Swedenborg tells us that to love is to desire to do the will of the person loved, and to hate is the determination to have one's own will. This is a criterion that can easily be applied to any thought, act, or speech. If these are actuated by self-will, then hate is their hidden mainspring; if they are actuated by the desire to do the will of others, love is their mainspring. Occult students as a rule have developed the head to a far greater extent than the heart. They occupy themselves with ascertaining and studying the laws and phenomena of the invisible planes, but they are not working sufficiently towards the principle of unity and the love which makes unity possible. As a result they frequently indulge in personalities, and are often sadly lacking in charity. They can make little or no progress spiritually as long as this state of affairs continues for they are little more than "tinkling cymbals." This, however, gradually will be rectified as they gain greater experience and knowledge and proceed further in their evolution on the occult path.

LENGTH OF LIFE PANORAMA

Question:

If the post-mortem panorama, intended to continue for three and one-half days, lasts for only a few hours, is only a part of the life reviewed or is the panorama accelerated and condensed in a few hours? Is it desirable that the panorama last the maximum amount of time?

Answer:

If the post-mortem panorama lasts for only a few hours, the entire past life will not be included. The panorama is designed to last about three and one-half days, and although some people's individual review may be a bit faster than that of others, the time span, generally speaking, is the same for all. Since the panorama is reviewed in reverse order, the last incidents of the life will be viewed first, and incidents of previous years will be shown in reverse chronological order as long as the panorama continues. The panorama is not accelerated or condensed in order to accommodate a shortened time span.

Yes, it is desirable that the panorama last the maximum amount of time, until all incidents of the life have been reviewed. An individual's life in purgatory and the First Heaven—the assimilation of experiences of the life just ended and the concomitant strengthening of conscience and of skills and talents—depends on what he or she has been able to glean from the life panorama. Obviously, the more that is shown, the greater will be the wealth of experience from which that person will be able to extract the essence and strengthen him- or herself for the next Earth life.

CHANGES IN RELIGION

Question:

Why have there been so many changes in religion throughout history?

Answer:

In *Corinthians* 13:11, Paul says: "When I was a child, I spoke as a child, I understood as a child, I thought as a child, but when I became a man, I put away childish things." This plain and clear message cannot be misconstrued when applied to the individual. Implied, however, is also the broader application—to all mankind in the process of evolution. One often speaks of the childhood of a race or the infancy of a people when referring to early stages of collective growth.

In one of His last meetings with the disciples, Christ Jesus said: "I have yet many things to say unto you but ye cannot hear them now." In the midst of His earthly Ministry, when He already had conveyed much of His Teachings, He said: "Therefore speak I to them in parables: because they seeing see not; and hearing hear not, neither do they understand." *Matt.* 13:13

Literature, art, music, invention, and religion all have evolved side by side with the development of humanity. They all are expressions of inner consciousness, and evolve as that consciousness expands. Thus, religion evolves as humanity does; old religion is discarded and new religion is adopted as the human capacity for comprehending higher Teachings and higher Truths grows.

THE FLESH AND BLOOD OF CHRIST

Question:

What is the Fellowship interpretation of: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."? John 6:53

Answer:

When Christ was on Earth in the body of Jesus, He spoke to the multitude in parables, but to His disciples He explained the inner meaning as they were able to understand it. The four Gospels are not only four versions of the life of Christ Jesus, but also four descriptions of the path of Initiation. There are, therefore, both inner and outer meanings to these writings.

We must recognize the fact that the Earth is not a mass of dead matter, but that it is the living, breathing body of a great Spirit. Through this body that Spirit, the Christ, expresses Himself and comes into close touch with the beings on the surface of the planet. Periodically, in annual cycles, He enters into the center of the Earth and then withdraws. The indrawing begins at the time of the autumn equinox; then commences the impregnation of all seeds with the life Force which later will cause the germination of the seed, ultimately to provide food for both human and animal life-waves. In rivers and rivulets we find the body fluids, the "blood," which as a great circulatory system is ever flowing back to the ocean, once again to be distributed eventually to the Earth in the form of rain and fog. In this

sense, our food and drink truly are the flesh and blood of the body of the Son of God. Without partaking of it we could not live.

The spiritual meat and drink that this passage symbolizes only can be explained to those who, like the disciples, have true spiritual understanding: the true wisdom which makes clear to them the mysteries of God. In general, however, we can say that this passage refers to the formation of the "Christ within" through the soul body, built of the two higher ethers by living lives of purity and unselfish service to others.

THE FIVE DARK GLOBES

Question:

Please explain the "five dark globes" referred to in the "Cosmo-Conception," p. 208: "Hither the evolving life is transferred from five dark globes which it traverses during the cosmic night."

Answer:

During a cosmic night between Periods of evolution, only the seed atoms of the evolving life and the nuclei or centers of the world globes remain. All else is chaos. Chaos is the basis of all progress. The five dark globes are our habitation during these cosmic nights, and the densest of these is located in the World of Abstract Thought.

These five dark globes are not the globes worked on in manifestation, but they are the globes of Spirit—divine, life, and human—into which the experiences of each period of manifestation have to be incorporated.

After active manifestation upon the seven light globes, the evolving life takes the seed atoms of its vehicles, and the Planetary Spirit takes the nuclei of the globes, into the World of Abstract Thought. Here the spiritual extract or essence of experience related to the Desire World is incorporated into the Human Spirit as the emotional soul, or right principles of thought, for use in a new life. Then the evolving life passes to the World of Life Spirit, where the same process of assimilation is undertaken on a globe there, this time in relation to the Life Spirit and the intellectual soul. Finally, the life passes to World of Divine Spirit, where the essence of experience related to the Divine Spirit and conscious soul are built in. This accounts for three of the dark globes.

Then the evolving life, having assimilated all past experience and having been refreshed in divine love, again contemplates manifestation. Another globe is formed in the World of Life Spirit, upon which the evolving life is placed in preparation for new activities related to that phase of Spirit and its correlated activities. Then the life moves to a globe in the World of Abstract Thought, where finally planning is done for the work of the new period before it is launched into manifestation. □

Spring Cleaning

This article reflects the experiences of the author only, and is presented here as a matter of interest. Nutrition and diet are individual in character; what constitutes adequate nutritional intake for one person may be totally inadequate for another. Dieting should be done only under the care of an experienced professional in the health care field.

Spring cleaning brings to mind opening windows, beating carpets, cleaning closets and drawers, and clearing cobwebs from dark corners. A good housecleaning is needed after the long, dark, probably damp winter. As with physical housecleaning, so also is there a need for physical bodycleaning. Bypassing the nooks and crannies of the house, let's attend to bodycleaning.

After winter, the season of grains, my body seems ready for "spring cleaning." I try to concentrate on raw fruits and vegetables, juices, and purified water. Winter tends to be a physically dormant stage, giving the finer bodies freedom to roam the ethers; my physical body cries for a higher-vibration fare to entice the other, finer bodies back to the physical realm. The need to "air out" the cells and flush out toxins is apparent.

When mired in the aftereffects of hot, thick, heavy-type foods, I feel like trying a cleansing diet. Common sense tells me of the need for fruits and vegetables (raw), the drinking of diluted juices, and in general giving my body the wherewithal to cleanse itself with natural substances. Thus the idea of "spring bodycleaning."

At-one-ment with ourselves can keep us in tune enough to answer our body's needs. Centering within daily will in time lead to an ability to know what the body needs, from the inside. Till able to "hear" the more subtle voice, I try fresh raw foods for a few days, enjoying the cleansing, uplifting effect of the "spring cleaning" method of sustenance.

I like to begin my morning with a cup of warm water and the juice of one-half lemon, an hour later mixing

a tablespoon of liquid chlorophyll with one-half cup water and drinking that. Another hour later, I'll drink a large glass of fresh orange juice diluted with distilled or purified water. Then I alternate every two hours with other citrus fruits until an hour before bedtime, and end the day with the lemon-water mixture.

The next day, starting with the lemon and chlorophyll flushers, I alternate vegetable juices every two hours, ending again with the lemon-water.

It appears that my body is able to handle diluted juices best, especially in a flushing or purifying diet. I have alternated fruit, then vegetable, juices for a few days, returning to a regular, solid diet when I felt I needed to. One must learn to pay attention to what one's body tells from within.

Next time I try a cleansing diet, I'll try the following drinks (from the *New Age Vegetarian Cookbook*) as morning coffee replacements or afternoon lifts:

Rose Elixir

Raw apples, skinned
Raw beets, skinned
Pineapple juice

Use equal portions of the above and blend in liquefier.

Fruit Highball

1 cup diced apples
1 cup lemon juice
1 cup diced pineapple
1 piece ginger root
1 cup orange juice
1 pt distilled water
1 cup pineapple juice
1 cup blackberries or red raspberries
Raw sugar or honey to taste

Combine all ingredients and serve in cold glasses.

Pineapple Shake

1/4 cup powdered skim milk
1 glass pineapple juice
1 tsp honey
1 tsp powdered brewers yeast

May also be combined with grape juice, loganberry juice, apricot juice or apple juice. Spin in liquefier until creamy (about 2 minutes).

Orange Ambrosia

Oranges
Honey
Grated coconut—unsweetened

Remove peel from oranges and slice the fruit. Arrange in an attractive glass dish and sprinkle with coconut, having coconut on top. If the oranges are a trifle acid, sprinkle a few drops of honey on each layer. Serve very cold.

—Jeni Goodson

Growing Strong on a Vegetarian Diet

Babies are never more at their parents' mercy than at meal-times. These helpless creatures require far more dietary care than most people realize. While adults can tolerate temporary nutrient deficits, similar deficits can permanently scar an infant's physical and mental development.

Babies triple their birth weight in the first year of life and require a top-notch source of nutrients to sustain their growth. Mother's milk provides such a source, containing the right proportions of carbohydrate, protein, fat, vitamins and minerals in easily-digested forms.

Moreover, the nutrition composition of breast milk varies with a baby's needs. In the first few days after delivery, a mother secretes a clear yellow liquid called colostrum, which is higher in protein and certain vitamins and minerals and lower in milk sugar and fat than the milk that will come later. Colostrum also contains antibodies that protect the baby from infection—a property commercial formulas can never duplicate.

Scientists recently discovered that milk from mothers of premature infants is higher in protein, lower in milk sugar and contains different proportions of certain

vitamins and minerals than milk from mothers of full-term infants—changes ideally suited to the nutritional needs of the premature infant.

The composition of breast milk changes during each feeding. At first, the milk contains little fat and high amounts of protein, vitamins and minerals. As nursing continues, the protein content decreases and the fat content increases, sending the baby satiety signals and preventing overeating.

Many other benefits come with breast-feeding:

Convenience: Instead of getting up at night to heat and sterilize bottles, you simply take your baby into bed and feed a pre-sterilized, pre-heated convenience food—your own milk.

Looks: Nursing helps a mother lose weight quicker after delivery, burning 500 or more calories daily. The hormones produced when a mother nurses help shrink the uterus back to its normal size faster.

Pleasure: Nursing is physically and emotionally enjoyable and promotes a closer relationship between mother and child. (For more information on breast-feeding, contact the LaLeche League, 9616 N. Minneapolis Ave., Franklin Park, IL 60131.)

Nursing mothers need protein and calories to produce milk. Vegetarians who nurse need to be especially careful to get enough vitamin B12 daily. A woman deficient in vitamin B12 will produce milk low in this nutrient, risking irreversible neurological damage for her baby. Since vitamin B12 occurs only in animal foods, tempeh, spirulina, chlorella and certain seaweeds (kombu, wakame, hijiki, dulse, arame and kelp), many mothers may have to alter their diet. A non-dairy vegetarian may want to supplement her diet with four micrograms of vitamin B12 daily either in the form of tablets or vitamin B12-fortified soybean milk.

Even working mothers can

breast-feed with the aid of a breast pump. But for one reason or another, some mothers choose not to breast-feed. While formulas never match human milk, they come close. And babies grow fine on formula, too. Formulas are based on either cows' milk or soybean protein, either of which provide a nourishing food for a baby. Your pediatrician can help you decide which formula best suits your baby's needs. (Don't feed your baby regular cows' milk until after the first birthday. The large protein curds that form in the stomach can cause bleeding.)

Breast milk or formula should provide most of a baby's nutritional requirements through the first year of life. Even though most babies start solid foods at four to six months of age, they are just learning to eat these foods and can't consume sufficient quantities to satisfy nutrient needs.

Starting Solids

Babies are ready for solid foods when every toy they pick up goes right to the mouth, when they can sit with support and when their finger and muscle coordination develops. These signs generally appear around four to six months of age, though each baby has its own developmental time clock.

Grandparents often pressure young mothers to feed cereals to infants as early as two to three weeks, but they should be resisted. Doctors used to advocate this practice (and it does seem to fill babies up), but we now know it can be harmful for several reasons.

Babies' digestive systems aren't developed enough to tolerate solids until around three to four months of age. Any foods given earlier than this go right through them.

Feeding solids earlier than four to six months may cause permanent food allergies to develop.

Most babies show an increased appetite around two to four weeks of age. If mothers nurse more frequently during this time instead of

feeding cereal, their bodies will pick up the cue to make more milk. Milk production varies directly with how often the baby nurses. If babies don't nurse often enough during this hungry period, nursing may fail totally.

For the first attempt with solid foods, it's important that the time is relaxed and the child happy. The baby should be hungry but not voracious. A small teaspoonful of baby cereal diluted with breast milk or formula should be offered. It's not surprising that this first food often comes right back out: the sucking action which babies are used to will push solid foods out of the mouth. They must learn a whole new mouth movement to swallow solids.

Only a few teaspoonsful at a time should be offered, allowing a week before introducing new food. This helps parents spot any allergic reactions and gives the baby time to experience individual flavors and textures of foods. Infants should be allowed to experiment and enjoy new foods. They should never be forced; foods which a baby rejects can be tried at another feeding.

When introducing solid foods, iron-fortified cereals should be first. A baby's iron stores from birth run out around four to six months of age. Since milk contains little iron, a good dietary source of iron is important. Doctors usually recommend starting with a rice cereal which is least likely to produce an allergic reaction. Wheat cereals should be introduced last.

While cereal should be mixed with milk or formula to a very thin consistency at first, gradually it should be made thicker as the baby grows accustomed to the food. Cereal shouldn't be fed from a bottle: the child may choke and, besides, it needs practice swallowing solids from a spoon. Plain dry cereals are the best value; ready-to-feed cereals sold in jars cost more.

Fruits and vegetables are in-

troduced next. These provide many important vitamins and minerals, especially vitamins A and C. Most people offer fruits first then vegetables. But babies may develop a preference for the sweet taste of fruits and reject vegetables when offered later. Start your baby off right by offering vegetables before fruits, or alternating vegetables and fruits.

Begin with strained, mild-tasting vegetables and fruits like carrots, green beans, green peas, potatoes, applesauce, apricots, bananas, papayas, peaches, pears, plums or prunes. Wait with oranges as they tend to produce allergic reactions.

By the sixth month, most babies are ready for concentrated protein sources, such as cottage cheese, tofu, egg yolks and cooked, strained legumes. Hold off on egg whites until after the first birthday because of possible allergic reactions. Also avoid meat analogs high in sodium and wheat germ, granola-type cereals, whole nuts and seeds and fruits with seeds and pits because of the risk of allergies and choking.

It's easy to make your own baby foods with a small food mill, a blender or an inexpensive hand-crank baby food grinder. You don't need to add any sugar or salt. You can freeze homemade baby foods in ice cube trays for convenient serving units.

Around the ninth or tenth month, babies are usually ready to drink from a cup and finger-feed. It is especially important to offer foods with a firmer texture at this time. Research shows that if infants don't experience crisper, chewier foods at this age, they may reject them later.

When a baby first finger-feeds, food will land everywhere but in the mouth. It's important that parents be patient; children need to practice the hand-mouth movements necessary for independent eating.

As children grow and experiment, they become more adept at

feeding themselves. They eat more foods of different flavors and textures. After their first birthday, solid foods contribute a significant portion of their nutrient intake. Breast feeding can continue as long as mother and child both desire, but children often lose interest as they grow more aware of the world around them.

Why Dairy Products?

Adults may do fine on vegetarian diets containing no dairy products, but infants and young children don't. Numerous studies show that children who eat only plant foods are lighter and shorter than the national average. One researcher in Massachusetts found of the 119 vegan pre-schoolers examined, 61 percent fell below the 10th percentile for height. Reports in the medical literature describe cases of vitamin D, vitamin B12 and protein-calorie deficiencies among vegan children.

Young children eating only plant foods have difficulty eating the volume of foods required to meet their calorie needs. Their digestive systems may not tolerate the large amounts of fiber such a diet would provide. While it may be possible for a child to grow normally on a carefully-planned vegan diet, it is a risky business.

Both the Food and Nutrition Board of the National Academy of Sciences and the American Academy of Pediatrics agree that children can get all the nutrients they need to develop normally on a vegetarian diet containing dairy products. If possible, their diets should include eggs as well, since eggs contain more iron than milk.

Supplements

Parents and their pediatrician must decide together whether to supplement an infant's diet and with what vitamins and minerals. Some doctors recommend breast-fed babies take supplements of iron, vitamin D and fluoride, though this may not be essential.

Most babies have enough iron

stores to last four to six months after birth. At that time, beginning iron-fortified cereals is important. Babies who get a lot of sun exposure make vitamin D in their bodies. Many babies receive small amounts of fluoridated water, helping to develop strong bones and teeth. Infant formulas generally contain extra amounts of all vitamins and minerals, so no supplements are necessary for formula-fed babies.

As a child grows older, the decision to supplement must be individualized. Some parents and pediatricians prefer a multi-vitamin and mineral supplement "just to be sure." While not always necessary, this practice is probably harmless unless you megadose. Check labels carefully to be sure no vitamin or mineral is present in amounts over 100 percent of the Recommended Dietary Allowance (RDA).

No pill ever substitutes for good eating habits. Each nutrient works in a delicate balance with others in the body. Eating a variety of foods generally provides all essential nutrients in the right proportions; the greater the variety, the greater the chances of getting enough of all the nutrients. Also, many supplements lack certain trace minerals: look at the labels carefully.

Depending on individual eating habits, though, some children will benefit from supplements. Vegetarian children who drink little milk may need a vitamin B12, vitamin D, riboflavin and calcium supplement. Children skimping on the fruits and vegetables may need a vitamin A and C supplement. In all cases, consult your pediatrician before giving your child nutritional supplements, and never give megadoses. □

—Nancy J. Gustafson, M.S., R.D.

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Healing

Gratitude Invites Healing

In the First Heaven, when we are going through the panoramic process after release from the physical body, the good acts of the life are "the basis of feeling. When we come to scenes where we have helped others, we realize anew all the joy of helping which was ours at the time, and in addition we feel all the gratitude poured out to us by the recipient of our help. When we come to scenes where we were helped by others, we again feel all the gratitude that we then felt toward our benefactor. Thus we see the importance of appreciating the favors shown us by others, because gratitude makes for soul growth." (*Cosmo*, p. 114)

In one of his monthly lessons (*God's Chosen People*), Max Heindel reminded his Students of the need to express gratitude to the *Elder Brothers* for having received the soul-satisfying *Rosicrucian Teachings*, so that they might make more soul growth by being grateful.

Perhaps we have not realized fully that, as we mature in soul growth, we also increase in the power to attract the healing force into our bodies and environment. This must be true, however, because all disease results from a spiritual cause, and as we progress spiritually and become more balanced in our higher vehicles, we obliterate the congestions that have resulted in disease.

We never should forget that *we are divine* and have unlimited inherent power. When we become aware of our transgressions and begin to obey the law we once violated, we erase the conditions in the higher vehicles that have manifested in physical, emotional, or mental affliction and begin to express the divinity within.

If we would be healed, let us not forget to be grateful—to our associates, to our *Elder Brothers*, and above all, to our heavenly Father, Who provides us with all the rich blessings of life.

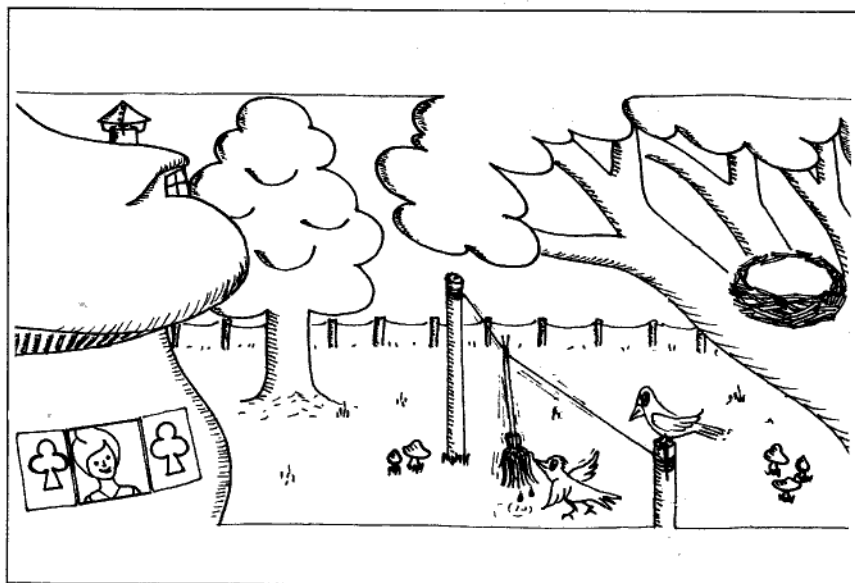
Visible helpers are just as necessary as *Invisible Helpers*, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30, and in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

HEALING DATES

May.....5—12—18—25

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*. □

For Children



The Cord and the Nest

“Whatever is that?” Mrs. Cedar-Waxwing raised her head from the straw that she was trying to arrange in the side of her new nest, and looked at her husband quizzically.

“Fnuf nung gnunk,” came the reply.

“Don’t talk with your mouth full, dear. You know I can’t understand you.” Mrs. Cedar-Waxwing leaned against the side of the nest, glad of a chance to rest.

Mr. Cedar-Waxwing put down the piece of heavy, brown cord he was carrying, and opened and closed his beak several times. “Ugh, that fluff came off all over my mouth,” he said. “That,” he continued, pointing to the cord, “is a piece of Mrs. Barber’s mop.”

“Oh, Henry, you know I don’t like dirty things in the nest. Certainly a piece of mop can’t be sanitary!” Mrs. Cedar-Waxwing frowned at her husband, who smiled tolerantly at her.

“Well, this piece is. It came from a mop that had just been washed and was hanging on the clothesline.”

“Oh.” Mrs. Cedar-Waxwing regarded the cord with more interest. “It certainly is sturdy and thick. Wish we had more pieces like that.”

“We will,” said her husband. “The mop is still on the clothesline and I intend to get lots more out of it before Mrs. Barber takes it in.”

Mrs. Cedar-Waxwing looked at the cord longingly, and then down at the clothesline where she could see the mop hanging. “Do you really think you should, dear?” she asked finally. “I mean—of course, I want more of it, but Mrs. Barber is pretty nice to us birds, and it just doesn’t seem fair to ruin her mop.”

“It won’t be ruined,” Mr. Cedar-Waxwing assured her. “That mop is so thick she’ll probably be glad to have part of it pulled out.”

“All right, if you’re sure—wait, I’ll go with you,” as Mr. Cedar-Waxwing started to fly off. “We might as well get all we can before she takes the mop in.”

The CW’s (which is what their friends called them and I guess we can call them that from now on, too) hurried down to the mop and each began to tug away at a piece of cord.

“Goodness,” said Mrs. CW after a minute, “it’s not as easy as I thought. You can sure feel your neck muscles doing this.”

“Ummmm,” agreed Mr. CW, continuing to pull. “Oooooof,” he said suddenly, falling backwards as the cord gave way and spreading his wings to catch himself. “There, it’s out. Here, dear, you’re not doing it right. Take this and I’ll show you.”

Mrs. CW took the cord from her husband’s beak, and watched as he pulled on the one she had been trying to yank out.

“See,” he said, “you’ve got to brace yourself with your feet this way and then you can pull better.”

He tugged hard a few times, and out came the cord. Mrs. CW watched him admiringly. “My, you’re strong,” she said.

The CW’s flew off with the cords,

inserted them into their nest, and flew back for more. They had gone back and forth several times, and the mop was starting to look rather scraggly, when Mrs. Barber happened to look out of her kitchen window.

"James, come here," she called to Mr. Barber, who was on a ladder hanging a picture.

"In a minute," he called back, "when I finish this."

"No, dear, come now—it's important."

Grumbling, Mr. Barber put down the picture, climbed down the ladder, and came into the kitchen.

"Well?" he asked.

"You must take a look at those birds on the clothesline. Aren't they clever?" enthused Mrs. Barber.

"Birds!" exclaimed Mr. Barber crossly. "You mean you dragged me down that ladder just to watch a bunch of—well, for pete's sake!"

Mr. Barber looked out just as Mr. CW managed to pull free a particularly thick piece of cord, causing the mop to rock back and forth on the clothesline. He stared in amazement.

"If that doesn't beat all," he said. "I didn't know birds had that much sense."

"Of course they have sense, dear," said his wife. "I've been telling you that all along. Remember the blue jay who pulled the lace out of your canvas shoe that was drying outside?"

"Your mop is going to be ruined, though—it's just about ruined already," said Mr. Barber.

"Oh, I don't mind. I can always get a new one."

"Um," said Mr. Barber. He wondered how much mops cost, but decided there was really not much point in asking, and went back to his ladder.

Mrs. Barber watched the birds for a while, and thought they were starting to look tired. As, indeed, they were.

"Can't we rest for a bit, dear?" asked Mrs. CW. "My neck muscles

hurt from pulling so hard, and I think my beak is getting sore, too."

"Well," said Mr. CW, consulting the Sun. "I suppose we could knock off for lunch. Let's take those worm sandwiches you made down to the willow tree by the brook. I think we could use some shade and some water. Hope that mop is still here when we get back."

The CW's flew off, and Mrs. Barber was sorry to see them go. She had been enjoying their performance and was even thinking of calling her neighbor to tell her about it. Then she had an idea.

She went into her sewing room and opened a box of string and yarn. She took out several long pieces of heavy yarn, cut them up into shorter pieces, and carried them outside. One by one, she put several of them over her clothesline, and then ran back into the house as she heard her telephone ring. (She knew Mr. Barber wouldn't want to come down from the ladder again to answer it.)

All was quiet in the yard for a while, and then the CWs came back, Mr. CW eager to get at the mop again, but Mrs. CW not particularly happy about the prospect of more pulling and tugging. She landed on the clothesline not too near the mop, arched her neck a few times and rubbed the muscles with her wing.

"I'm going to have to put some liniment on my neck tonight or I won't be able to move at all tomorrow," she moaned.

"Why don't you get some twigs then, dear, instead of doing this?" said Mr. CW kindly. "I can get all the rest of the cord that—will you look at that!"

Mrs. CW followed his gaze to the far end of the clothesline, and for the first time noticed the pieces of cord hung over it. "Those look just like the cords from the mop," she said, surprised. "You don't suppose Mrs. Barber put them out for us, do you?"

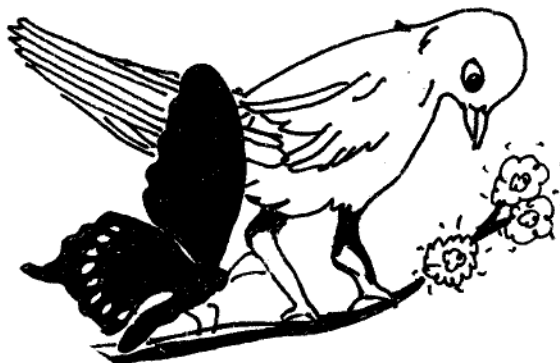
"Maybe," mused Mr. CW, stroking his beak with his claw. "And maybe she did it to keep us off the mop. In any case, let's grab them while the grabbing is good!"

Mrs. CW forgot all about her aching muscles, snatched up the first piece of cord and flew off with it, followed closely by her husband. They put the new cords in place in the wall of the nest, and stepped back to admire their work.

"This is already the sturdiest nest in the neighborhood," said Mr. CW with pride.

"And the best looking," beamed Mrs. CW. "Look how that cord sets off the green of the pine needles—and I especially like the cord design on the floor. Wait till that uppity Mrs. Mockingbird sees this—she won't be so ready to brag about her architect any more."

As the CW's flew back for more cord, they stopped short when they saw Mrs. Barber come out of her house. "Better stay here in the bushes till we see what she's up



to," muttered Mr. CW. "We can't really grab that cord out from under her nose. She likes birds, but I don't know if she'd put up with *that*—particularly if the cord isn't for us after all."

"But what else could it be for, dear?" inquired Mrs. CW. "People don't just hang pieces of dry cord on clotheslines for themselves."

"People do lots of crazy things," retorted Mr. CW, "and I want to be sure before getting any closer."

They watched as Mrs. Barber began to hang more pieces of cord on the clothesline, stopping now and then to scan the sky.

Finally Mrs. CW said, "Dear, I'm positive that cord is for us. She even seems to be watching for us to come back. I'm going down and get another piece." And off she flew.

"Brenda, come ba—" began Mr. CW, but his wife was already gone, and there was nothing for him to do but follow very dubiously.

Mrs. CW circled right over Mrs. Barber's head a few times, and Mrs. Barber looked up, smiling delightedly. Mrs. CW pounced on a piece of cord, yanked it off the line, and circled over Mrs. Barber's head again several times, hoping Mrs. Barber would understand that she was trying to say "thank you." Then she glided triumphantly past Mr. CW who was hovering nearby, grinned at him as best she could with her beak full, said "See?", and flew home.

Mr. CW watched the process in some amazement. His wife usually wasn't that brazen—it must be the fact that she suddenly had the most elegant home in the neighborhood that was making her so cocky. Finally he dived down after his own cord and zoomed home, not bothering to say "thank you."

The CW's flew back and forth for more cord, and soon they were grabbing it off the clothesline faster than Mrs. Barber could put it out. Then suddenly—carried away and

obviously forgetting himself in his enthusiasm—Mr. CW dived low and snatched a piece of cord right out of Mrs. Barber's hand. Mrs. Barber was delighted, but Mrs. CW chirped angrily, scolding her husband.

"Have you no manners at all, Henry? People don't grab things out of each others hands—and don't tell me we're not people," as Mr. CW started to say something, "That makes no difference. You haven't tried to thank Mrs. Barber once, and she's going to think you're some kind of barbarian!"

Mr. CW flew off, shrugging his shoulders. "Humph," he thought, "if it's manners my very elegant wife suddenly wants, she'll see what manners I've got!"

He flew home quickly, inserted the cord rather hastily in the nest, and flew to a large tree between Mrs. Barber's house and the clothesline, preening himself for a few minutes.

"Now what's he up to?" wondered Mrs. CW as she hurried back and forth getting more cord. "Oh well, he's worked pretty hard today. If he wants to fool around for a while, I guess it's all right. I can finish this."

Suddenly she stopped in mid-flight as she heard Mr. CW begin to sing. "My goodness," she said after listening a few minutes, "I've never heard him sing like that."



Mr. CW was indeed singing as he had never sung before—high notes and low notes, trills and chirps, and even one or two chords, which was *very* hard to do. He sang one song after another—sad ones, happy ones, and even a song that he had once composed in music school and that Mrs. CW had never heard before.

She listened delightedly. "Why that dear bird. He is thanking Mrs. Barber after all, and much better than I ever could."

She turned to watch Mrs. Barber and smiled at the look on Mrs. Barber's face. Mrs. Barber had turned toward Mr. CW and was staring at him in amazement. She knew quite a bit about birds and had watched and listened to them almost all her life, but had never heard a bird sing like this. It was simply beautiful.

Suddenly she felt a hand on her shoulder and turned to see Mr. Barber who, even inside the house, had finally heard Mr. CW and had come out to look.

"Magnificent," he whispered, and she smiled. She had a feeling that from now on Mr. Barber might even be persuaded to go on a few bird-watching walks with her—something he had always scoffed at before.

The Barbers listened until Mr. CW was finished and then, arm-in-arm, walked back to their house. Mrs. CW, who had been listening too, flew over to her husband.

"That was beautiful, Henry," she whispered. "You sounded almost like a nightingale."

"Well, now—" said Mr. CW modestly, but feeling quite proud of himself and very happy, "it really wasn't so much. I guess it was the least we could do to thank Mrs. Barber. After all, we don't want her to think we are barbarians, do we?"

"You silly bird," said Mrs. CW fondly, and together they flew home to enjoy their first night in their elegant new nest. □

—Dagmar Frahme

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