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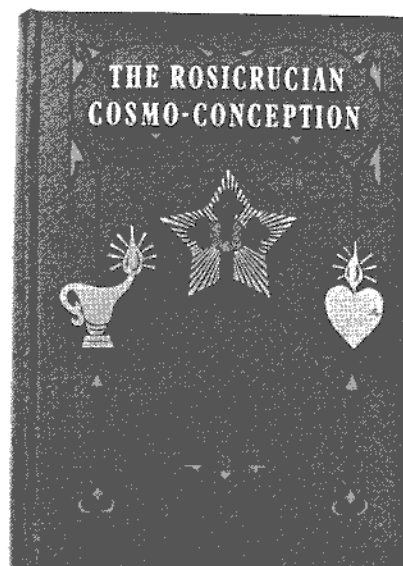
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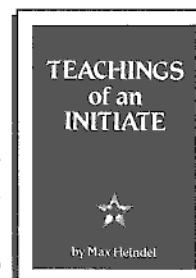
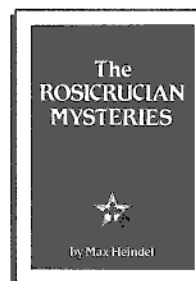
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*"A Sane Mind,
A Soft Heart,
A Sound Body"*

A Spiritual "If"

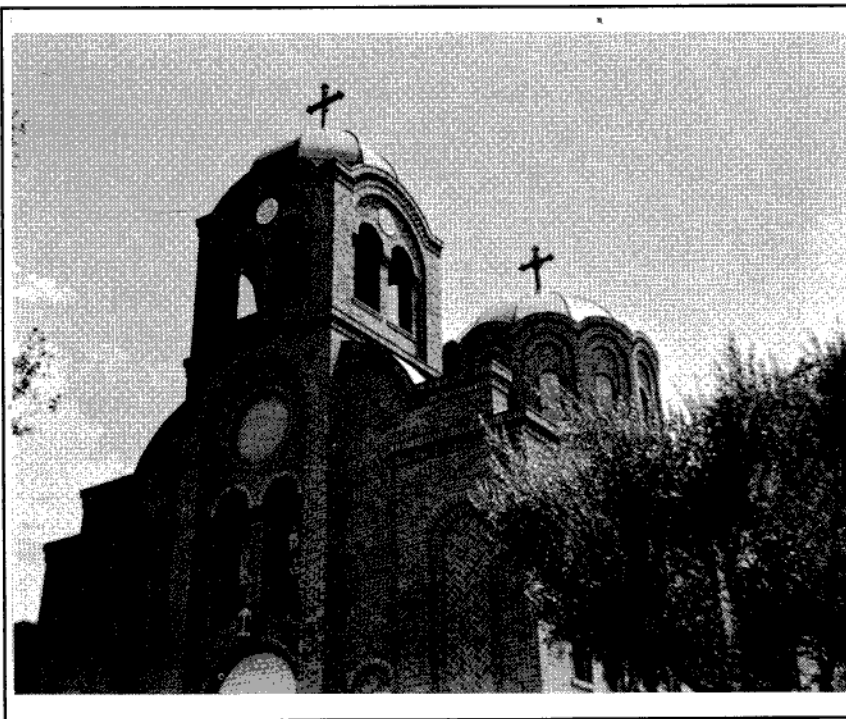
If we could feel as tiny as the dewdrop,
 And yet behold the great, stupendous Plan;
 If we could live as do the little flowers,
 And yet be conscious of ourselves as man;
 If we could feel the teardrops of compassion,
 And bear the sorrow of another's heart;
 If every single moment of our lives
 Could find us up and ready for our part;
 If we could smile when shadows are the darkest,
 And give a helpful hand to those in need;
 If we could brush away the pride that holds us
 And do, in spite of all, a kindly deed;
 If we could look beyond this earthly darkness,
 And see the wonders of the Only Mind—
 How we would strive to find the Light Eternal,
 That we might shed its glow to all mankind!
 If we could lift the Veil of Time and see
 The Valley where God's Inner Light first shone,
 And realize how ages have gone by
 Since we as Virgin Spirits left our Home;
 Indeed, if we could know that as a planet
 Revolves and spins around its Central Sun,
 So man, who has an equal latent power
 As Spirit, circles' round the Sparkling One,
 In truth our hearts would fill with adoration,
 And in our souls the tones of wondrous peace
 Would float upon the wings of admiration
 For our Maker, and for man, His master piece.
 If truly we possessed this holy wisdom,
 And knew what Gold the future held in store—
 How we would strive to pass beyond the Fire,
 To be with God and Love for evermore!

—Esther J. Deane

Facing Adverse Aspects

Do solar vibes your chart bestride?
 Seek true humility, not pride.
 Lunar rays 'gainst you' rayed?
 Trust God, not mood, don't be dismayed.
 Does Mercury's dazzle project its glare?
 Use logic, judgment, think with care.
 Would Venus' glamor you allure?
 Avoid indulgence, that's for sure.
 Upon your chart is Mars' power loose?
 Your energy do not misuse.
 Does Jupiter stretch forth his hand?
 Be cautious, prudent ere you expand.
 If Saturn's somber rays oppose,
 Upon your cross let bloom your rose.
 Uranus come up with a test?
 Surprise may come—you'll yet be blessed.
 Do Neptune's rays cause you to fear?
 Of strange enticements do steer clear!
 Is Pluto's shadow frightening you?
 Draw nigh to God—your life renew.

—A Probationer



Conquering Fear With Faith

What is your biggest fear? What do you feel is your greatest mistake? It is only by conquering these fears and doubts by exercising faith in God the infinite Creator that we will be able to accomplish the mission we have come to Earth to perform. Ask yourself, "What would you most like to erase from your memory? It might take some thought, but I'm sure that if you work at it you will come up with an answer that can lead you to a better understanding of why you are experiencing doubts and fears that only serve as "stumbling blocks" on the path to increased self-awareness. The exercise of "retrospection" as taught by The Rosicrucian Fellowship is one sure way of learning how to remove unwanted thoughts and fears from your sub-conscious memory. This is a very simple and scientific process that can work miracles if it is done on a regular basis!

Only by applying our thoughts in a positive direction can we hope to make quicker progress in the school of spiritual development. Dwelling on negativity and the faults of others only holds us back from greater understanding and the mastery of ourselves. "Man Know Thyself" is a great goal that we should all strive for even if we don't always come close to achieving it! Do you always tell the truth? Are you truthful with yourself? This matter of speaking the "truth we know" is very important if we are to overcome the fears we have brought along through years of past deception and disillusionment. Well, let's ask ourselves, who are we? Would we recognize ourselves if someone else was

describing some of the things they liked or disliked about us? We don't often see ourselves as others see us so we are usually caught by surprise when someone tells us of our faults and/or shortcomings! Getting to know yourself is not the easiest thing to do. We forever seem to come up with ways of not looking at who and what we really are. It is so easy to get caught up in "personalities, places, and things." This only serves to slow us down when we are seeking to rise above the things of the world to gain a greater awareness of the spiritual planes.

Self-reliance is the theme of The Rosicrucian Fellowship. It is through attaining this reliance on the "higher self" within that we are able to free ourselves from the domination of other people's thoughts and fears. It is by maintaining this contact with the "within" that we are able to discern truth from fancy and illusion. Once we have been successful in freeing ourselves from those "long-time fears" we will find out that we are not the person that we thought we were! There is a "rebirth"—a transformation that we have experienced. We begin to find out that we are capable of being creators and having control over our lives. This can be a wonderful experience and will bring about a new surge of life force that enables us to accomplish things that we never thought were possible for us!

"Get thee behind me Satan" were the words of the Christ when He was tempted in the wilderness. They must also become our "words" when we are faced with the difficulties of

life after we have made this transition to a new way of looking at things. If we don't make this statement when we are faced with temptations, those old fears will start creeping in again if we are not careful! There must be watchfulness continually when it comes to doing battle with fear and false doctrines. Beware of the "wolf in sheep's clothing" for that is where usually we fail to see the tempter in our every day lives.

Learning to become self-reliant and conquering those old fears is perhaps the greatest attainment any of us can make in one lifetime. It shows that we can do what the Christ has said: "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." We then are free to move upward in our quest for spiritual experiences. Not only can we excel in our role as "Visible Helpers" but also we become eligible to do the work of "Invisible Helpers" on the inner planes when we are sleeping. The rewards are great if we can pass the test of courage and self-discipline.

Faith can see us through when the day seems dark and dreary. Looking to our Heavenly Father when we are going through a time of need is only logical when we remember the words of Christ Jesus when He admonished His disciples about who can be saved: "with men it is impossible, but not with God: for with God all things are possible." Let us always keep that in mind when we are tested by fears and doubts of our own powers and capabilities. "With God all things are possible." □

—Editor

Letters to Editor

We encourage our readers to respond to material printed in the magazine and ask that you write: Rays Magazine, Letters to the Editor, P. O. Box 713, Oceanside, CA, 92054

Dear Rays,

It was clear to me that the person from Massachusetts who didn't like the idea of bimonthly Rays because she wouldn't be able to read it all probably thought "bimonthly" means twice a month rather than every two months.

—M.S.
Chicago, IL

Dear Friends,

This is a response to the letter by J.R.M. in the May 1986 Rays.

The Rosicrucian Teachings do give information concerning how to cleanse the subconscious memory. It is, in fact, recommended that aspirants do this daily, each evening before going to sleep. The process is as follows:

After laying the body in bed and completely relaxing every muscle, the events of the day are reviewed in reverse order, starting with the evening and proceeding back to the events of the morning. As each event is reviewed, the aspirant tries to feel fully the effects of his actions and to repent his errors and feel joy in his successes. Because the records of the activities of life are maintained in the subconscious mind only until the spirit has learned from them what it needs to, this process of retrospection does cleanse the subconscious memory. (The Catholic confession, when done with sincerity, has a similar effect.)

When errors have been recognized and sincerely have been repented, then a force is created which will help one avoid repeating the error; that is, conscience is built.

We do not need to learn everything by trial and error. We can learn much about what is right and what is wrong from the trials and errors of others, and from the righteous who already have trod the path that we are seeking to tread. But treading the path of initiation involves more than just intellectually learning and following a list of rules of conduct. It involves developing various inner powers, and this development takes time and much effort. Service to others, done with love and without thought of return, is one of the most effective methods of developing these powers.

—Elsa M. Glover
Tuscaloosa, AL

Mystic Light



Escape from the Tyranny of Our Own Thoughts

PART II

Here we are now in the closing years of the 20th century with practically no solid foundation under anything. We are searching for various integrities, and it has been obvious for a long time that science is not going to solve the problem of man's salvation. If it is able to extend the length of life as it may hope to do, it is only going to give the individual more years in which to be miserable, because it is not giving him any good reason for the life he has. It is not making his life here useful, happy, pleasant, and constructive. It goes on helping him to survive physically but it does nothing to make his survival important, or to make his survival useful to anyone. The idea that he is going to be remembered by his descendants is a vanity in itself, just as certainly as we do not at this time at least have any particular regard for our own ancestors. It is all a problem of floating on the surface of an unsolved mystery.

In this situation, many persons just simply give up. They no longer see any reason for anything. Yet within themselves they have the faculties necessary to discover the reasons for almost everything. But because of the traditional attitudes, because of the limitations of our educational system and the corruptions of our economical and political structures, the individual has no moral support to try and improve himself. He believes that the only thing he can gain by going against the system is to end up unemployed. He does not find any solution to the needs of his own inner life. There are things he would like to do, but when he is actually given an opportunity to live according to the convictions he claims to have, these convictions soon fall apart. He says he would live better under better

circumstances, but up to now there have never been any circumstances sufficiently good to make the individual live well. He thinks he'll be happy. So he has some of them taken from him and now he's worrying because he hasn't got the worries; that's frightening him. He thinks he must be failing in some way if he doesn't realize the seriousness of the situation.

All these problems gang up on people. They are not really prepared to handle them. They've had no background or training. The education they have is useful virtually only to make a living, not to make a life.

Actually, we need a complete shakeup of the entire system. But when we think of shakeup, we think of anarchy. We think of some despotism taking over, destroying our freedom, and forcing us into a state of discipline of some kind. Then we realize that this is also motivated by materialistic ambitions. We are not in a position to solve most of these situations. One thing we have to learn to do is to accept the complication as it is. We must stop dramatizing and emotionalizing it. We must simply say this is it, this is the way it is, and in all probabilities in most ways it is going to stay this way for awhile, or probably as long as we live. Therefore, we are going to be born into confusion, we are going to struggle with it for our period of embodiment, and we're going to leave the confusion behind when we go. We are not going to change all these things instantly, no matter how hard we try. We have our troubles in common, but our solutions must be individual.

The only way we can face this

complication is to gradually work out in ourselves an explanation of it, a reason for it, that is sufficiently strong to enable us to live reasonably well, and at the same time, have a strong living realization of spiritual integrities. Now this sounds like a very difficult thing but, after all, this world in which we live is an amphitheater of natural phenomena. We are here in a world in which everything is lawful or unlawful, everything is catalogued, classified, and controlled.

While we perhaps cannot, for the moment, see the hand of God in the things that happen, we do know that there are universal Laws that are immutable. We also know that in Nature there are principles, which prove beyond any doubt that a universal system does exist and that this system has the means, the knowledge, the consciousness, the reality, to survive all of man's difficulties, and also to transcend the man's intentions to destroy the system of which he is a part. This system cannot be destroyed by man. This problem having been more or less sensed as we have to sense it, we then can say to ourselves, we are in a mess, why? How are we going to get out of this mess? How are we going to achieve the things that are necessary? Are we going to achieve by becoming completely discouraged and becoming alcoholics? Are we going to get any solution to anything by using narcotics? Are we going to make our world better for ourselves and other people by simply walking out into the wilderness and leaving everything else behind? Can we fulfill our destiny by taking holy orders

and vanishing into a religious retreat? Can we actually accomplish anything by walking up and down the street with a banner condemning other people?

We have all these attitudes, but none of them actually do

Can we fulfill our destiny by taking holy orders and vanishing into a religious retreat?

anything to solve the problems of our lives. Today we have more groups that are in activist relationship with others, that are constantly parading, that are constantly objecting, and yet out of it all comes nothing but a great headache. Why? Because this is not the answer. It is not the way we were intended to do it. Until we get down to facts and realize what is necessary, there will be no answer. And when we get to the point where we appreciate the answer, we realize that all the misery we've had was well worth while, that it was the only way in which Nature could educate a wayward creation. That is the only way in which Nature could bring back to the prodigal children that it fashioned the realization of its wisdom and its love—by allowing these children to get into problems they cannot endure any longer and to discover once and for all that they cannot solve problems that are greater than themselves.

As this begins to trickle into our consciousness, we begin to have the foundation—not a final solution, but a foundation—that will enable us to live the days of our years in a comparative state of acceptance. Not an acceptance of the way things are—no—but an acceptance of the

necessity that mankind must pass through certain experiences in order to outgrow his own ignorance. The individual, therefore, can reach a point at which he can live from day to day, observing, reflecting, thinking, feeling, studying, doing everything he possibly can to understand the reason for the situations as they are now. If he becomes more and more concerned in finding reasons, he will gradually rescue his mental and emotional complex from futility—from the belief that everything is wrong that there is no solution to anything and that he was born simply to suffer and die. He does not have to have these negative thoughts. What he has to do instead of giving up in despair, is to accept the challenge of personal change. He must make certain adjustments in himself. He must gradually release his energies from despair and despondency and focus them upon the understanding of life—the understanding of the way things must be and the way they should be and the way they will be regardless of what man does. If he can come to understand, therefore, that we are being disciplined, that the individual is being encouraged to correct his own mistakes and stop making other similar mistakes, he will then perhaps have more energy for solution.

There is a lot of work to be done in this world. There is a great need for a united effort. But nearly always despondency, neurosis, pessimism, all of these negative attitudes impoverish the resources of the person himself. When he finally settles his mind upon futility, he will find it everywhere. He will

become more and more futile in everything that he does. He will become discouraged; he will believe firmly that this world is of no value and if he gets despondent enough he may even contemplate suicide. But with all this contemplation and all this negation, nothing has been accomplished except the disintegration of a personal existence.

Taking this point as a basis, then, of something to do that is at a different point of activity, the individual should begin to try to observe the working of universal Law in the various occurrences of his life. He must begin to see reasons for things which he now regards as merely miseries. He must begin to realize that he lives in a world of lawful procedures, and that he must abide by them. Now, on some levels, we are beginning to get a little wiser. But it hasn't been considered a general improvement. One of the fields in which we seem to be getting a little smarter, at least, is that of nutrition. We have discovered finally what we should have known always, but which we didn't need to know until we broke the rules: namely, that nutrition is a very important factor in life that cannot be ignored. The individual who wishes to have better health must concentrate his attention upon learning how to have better health. He must study the problems of nutrition in himself; he must discover his own mistakes due to appetites; he must discover why he cannot do just what he pleases and at the same time maintain bodily health. So here we come face to face with facts, and we're gradually beginning to face them

with more or less conscious intelligence.

Our mental life is also in constant need of nutritional education—what we take into the mind is a phase of our nutritional problem. If we take in the wrong thoughts we're going to be just as bad off mentally and physically as we would be if we eat food that is improper to our needs. The individual can be allergic to attitudes and everyone, more or less, is allergic to negative thinking. It will never help him and it will almost certainly hurt him. Now this doesn't mean he won't live through it. He may have negative thoughts all his life and pass the century mark, but he will simply have extended the period of disappointments, disillusionments, and disasters for himself. Therefore with nutrition a very factual thing, the individual has a mental life that needs to be disciplined and needs to be subject to the laws of mental nutrition. He breaks these laws every day in front of his television, or he breaks them every day in the various activities which he considers essential. He takes in a constant stream of bad food. He takes in food that is not only indigestible, but in many cases it is hopelessly poisonous. He does the same thing mentally and physically. If he takes in contaminated mental food he is going to be sick.

Most of the mental conditions of our society lead to a problem of contaminated thinking. Now, a person doesn't have to take this on. He can live in the midst of it but he does not have to become contaminated. There is no law that says it is absolutely necessary, inevitable, or irrevocable that an individual

has to become an alcoholic. There is no reason given by heaven or earth why an alcoholic has to drive a car under the influence of alcohol. These are things we do ourselves and our worries are just as futile and useless as these other habits. We have no law that says we have to be frightened. We have no law that says that we have to have a world that does what we please it to do, or otherwise we will be miserable. There is no law that says we have to be happily married or have pleasant relatives or obedient children. These factors do not exist as inevitable necessities. Therefore, we cannot resent or reject the opposite when it comes along. But every one of these relationships has lessons. Everyone has something to learn. We are not only indebted to our families for a great deal of valuable knowledge, but also our children are indebted to us for inevitable truths. All these things are common necessities of life. We can reject them. We can allow prejudice, criticism, and condemnation to destroy all the integrities of relationships, but this is not because it is necessary. It is because we have chosen to do it that way. We have had our personal conceits rebuked in some way and we can never forgive the person who did it. Our relatives do not do what we expect them to, therefore we won't speak to them again. It all lies in our own situation.

None of the problems that face us in our personal lives can remain completely unchanged if we determine to change them. There are responsibilities which we may not be able to dispose of, but we can transmute them



into opportunities. We can do anything we want with the problems of the day if we will place inside of ourselves a measuring rod, a ruler, by means of which we can measure the things that happen in daily life. One of the situations that we all have to face today is unemployment, and all of the relationships to it. We sometime have to give up many luxuries that we have come to consider indispensable. Many persons are unable to give up anything without falling apart. Yet these same persons, when they pass on, must give up everything and do nothing more than accept the fact. Everything in life can be understood, reevaluated, and accommodated, too, if we really wish to make the effort. Therefore, if we are good worriers, and most people are these days, we should take some of these worries and see what we can do about them, to see how we can change our own thinking or our relationship to them and recognize that a problem is a challenge, not a disaster.

We cannot always solve a problem. But the moment we come against a problem we can't solve, this is highly educational

in itself. The fact that we can't solve some common human problem just may be proof that we are not infallible—which is a discouraging discovery to make, because we wish to assume that whatever is necessary, we know it. Whatever we should be doing, we do it. And suddenly to wake up and find that we are not getting anywhere with our own infallibility can be one of the most important lessons that we will ever learn in this world. It suddenly gives us the opportunity to recognize that what we consider to be the proof of our wisdom is merely perhaps only the pressure of our own Egos determining what we are going to do. So we can begin to find out, for instance, that our advice isn't always good. If our advice isn't good, why? Is it because we have had no opportunity to learn? Is it that our own lives have been so constituted that we are giving advice based entirely upon personal experience? What is the reason why our advice is worthless? Our advice is usually worthless because we have not actually learned any of the lessons of life that would make our advice significant. The individual who has suffered

much and come through it can give advice. The individual who has suffered little and is sorry for himself all his life has very little to contribute to human problems.

So, it's a matter of gradually gaining an integration within yourself. This integration begins with one basic conviction: that the Universe is right. The things that happen, happen because they must happen. And they must happen because the Law of Cause and Effect is immutable. Yet this Law never was, and never will be, a tyrant. The Law is not something that is punishing us unjustly, or taking away from us things we deserve. The Law of Cause and Effect is reminding us that whatever we want in life that is worthwhile, we have to deserve. We have to earn happiness. We have to earn security—not in the terms of a business venture, but in terms of internal acceptance of value. We all come into this world with nothing. We even have a body that for a long time isn't much help to us. We live a while, fourscore years perhaps if we're lucky, and then we leave this world. And we leave it with nothing at all except what we have developed within our own consciousness. If there is anything that survives, it is the soul and the inner life enriched by good works and by understanding and insight. Other things are useless. If we die of a broken heart because we can't take physical wealth with us, we are really in a very impoverished condition. And if we leave great wealth to our descendants we are likely to be doing them a great harm. So Nature in its own quiet way can give us the securities we need.

Let's look around ourselves for a while and in other people try to see consequences of attitudes. Try to see who, among the people we know, is perhaps the most happy. Perhaps we know one individual or two or three individuals who, out of a good lifetime of years and experience, are still strong in faith, who still are able to rise above the emergencies of living, who in later years face the future with peace and calm of spirit. What have these people that we do not have? We generally find out that it is constructive reactions to circumstances. These people are not the ones who have never suffered, but they are the persons to whom suffering was a maturing power, not a rotting one. We also will find that most of the people who are happy in this world are satisfied with little, cherish the things that they do enjoy with great quietude, with patience, with understanding, with gratitude. These people are grateful for small mercies. We are ungrateful with great blessings. Therefore, our lives are not as theirs are as the years go on. We can find in this world a great many persons whose conditions are no better than our own but whose attitudes are remarkably better. And this gives us the realization that ours can be bettered also. We are not born pessimists. We have to train ourselves to be pessimists. We gradually have to eliminate from our lives everything that is good, and we almost always have to blame someone else for the tragedy because very few people want to accept the fact that they are wrecking their own lives. So out of a little thoughtfulness comes the

possibility of the person gaining a stability in this period of stress, which is a thing we are all much concerned with. And we will find ultimately that no change in our outward circumstances will produce this stability. We can move into a smaller house; it may help. We can move into a larger one which will gratify certain ambitions and bring with it more responsibilities than we can carry.

We can do all kinds of physical things trying to find that peace that the world is seeking. But it will still be elusive because everything that is physical is transitory and the only thing that is not transitory in man is his own soul. This is the thing which

We can find in this world a great many persons whose conditions are no better than our own but whose attitudes are remarkably better.

he must educate, he must release it into manifestation and he must serve it with fullness of heart and mind. So, if you finally decide to do something about it, begin the cultivation of constructive living and thinking. Let the mind be concerned with something that is not worldly. Many things have come along that people have found to be helpful in the steadying of their emotional lives. Service to other people is a tremendously remedying factor. To forget our own needs, our own wishes, our own desires, to help persons less fortunate than ourselves has one great virtue: it takes our minds off of ourselves. The individual with his mind locked on himself is in the deepest trouble.

Then there are all kinds of constructive attitudes; the individual can begin educating his

life and in most persons the education of his life will involve, and must involve, some religious insights. Now, religion is a very personal thing. Religion is a relationship between the individual and the Divine Power behind and within himself. When it is viewed this way, it is called mysticism. For mysticism is the belief in the immediate possibility of direct contact with the Divine. It does not require intermediaries; it does not require that the individual follow the concepts or traditions of other persons. It means that through the natural expression of internal integrities, the individual penetrates into the core of himself and receives virtue and refreshment from that power which lies at the root of his own nature. This means, of course, that the calming of the mind is of the greatest importance. The individual who is constantly agitating his thought with negative attitudes is not going to have this calmness. But quietude, which was of course the basic religious concept of groups such as the Friends and the Quakers, and a number of Oriental sects is an expression of the admonition: "Be still and know that I am God." Where, instead of worrying, the stillness helps, stillness is not an escape from worry. It is an internal realization that there is something deeper, more valuable, more useful, and more beneficial than worrying. Worrying is locking us away from our own inner lives. All the criticism and condemnation and irritation, no matter how much we believe it to be deserved, is simply cutting out our own internal experience. □

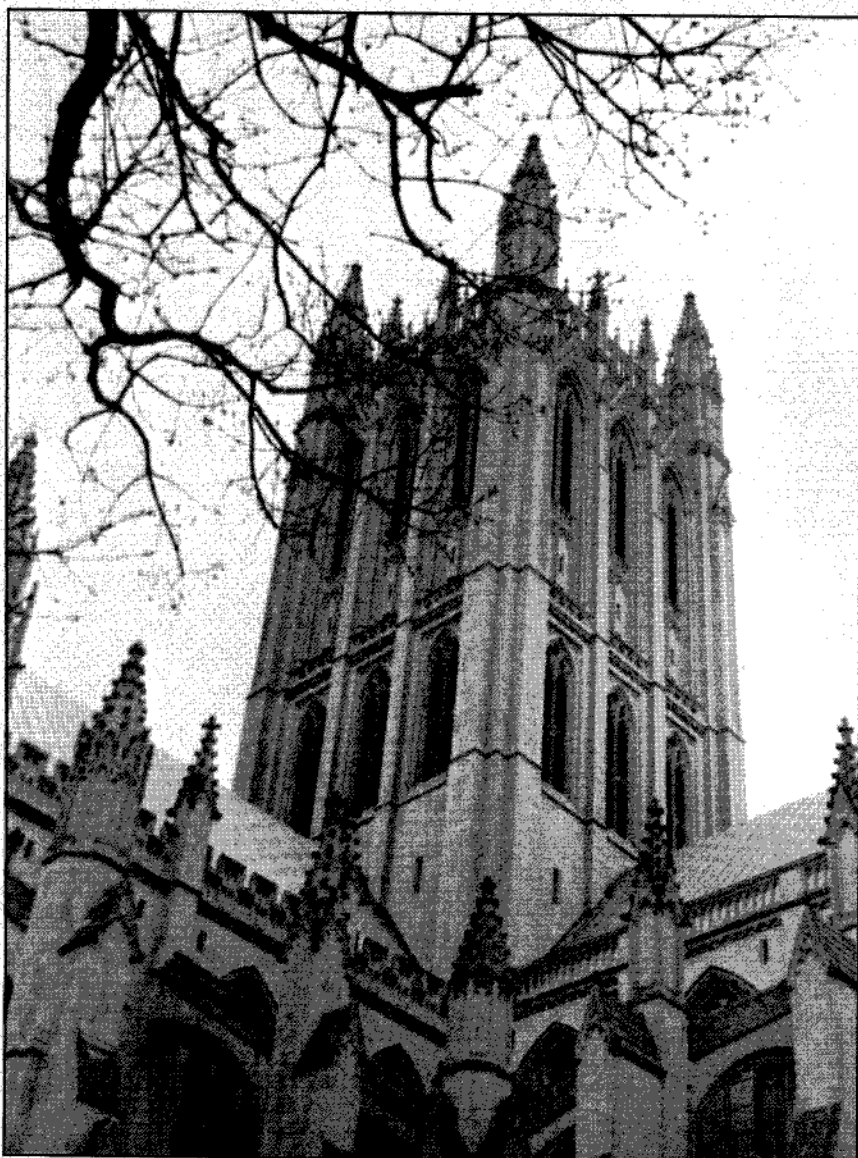
—Manly P. Hall

Mystic Light

What the World Needs to Know

What one fact, if known, would eliminate most stealing, cheating, gambling, assault, murder, revenge, worry, misuse of drugs, and suicide, and would promote diligence, conscientiousness, thoughtfulness, kindness, and health? The answer is "Whatever a man sows, that shall he also reap."

If a person realizes that he can reap only what he has sown, then he will not try to get things without paying for them. He will realize



that anything obtained by stealing, cheating, or gambling eventually will have to be paid for, and thus these actions do not bring him any true benefit. If a person realizes that he will reap whatever he sows, then he will know that he cannot hurt others without bringing hurt to himself. Thus he will realize that assaulting or murdering others will bring ultimate suffering to himself, whether or not he manages to hide his act from human sight and avoid conviction in the courts. He also will realize that whatever others have done to him, the scales of justice will be balanced without his help. Thus, revenge is not needed.

If a person realizes that he will reap what he has sown, he will no longer need to worry about the future. He will know that he can prepare for himself the type of future that he desires by sowing now what he wishes to reap later. Thus he will develop diligence, conscientiousness, thoughtfulness of needs of others, and kindness to others. He will strive to do unto others as he would have others do unto him, because in the future others will do unto him as he did to them in the past.

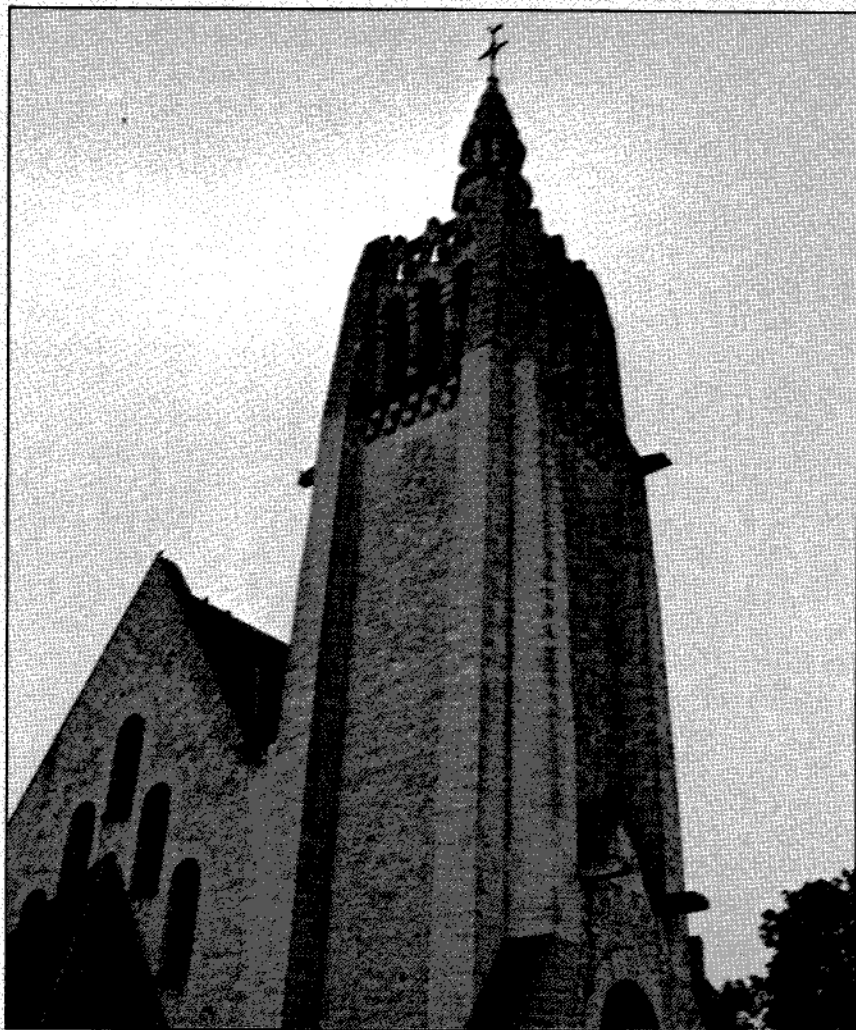
If a person realizes that what he reaps he has sown, then he will understand that disease is not a matter of chance, but rather is the result of disobeying the Laws of Nature. Nor can disease ultimately be conquered by any means other than learning to live in accordance with the Laws of Nature. Thus he will study to know what the Laws of Nature are, and he will strive to live by them, and as he does so his health will improve.

If a person knows that he will reap what he has sown, he will

realize that, however difficult life may be, suicide is not a means of escape. Any problems which have not been solved, any responsibilities which have not been fulfilled, any debts which have not been paid in this lifetime will be encountered again in the future. Also, the act of suicide itself brings with it additional debts in the Cosmic Bank.

If someone sowed beans in a field and watered them and removed the weeds from the field for several months, and then a fire swept through the field, could the beans be reaped? Likewise, if all turns into vapor at death, there could be no reaping of what was sown during life. If a person is to reap what he has sown, then at death of the physical body the Spirit must retain the talents, skills, and inner strengths which it developed during life. Thus, the Spirit will move step-by-step toward perfection, with new achievements at each step being built on top of those previously earned.

If knowledge of the Law of Sowing and Reaping would be so good for people, why do they not have this knowledge? Prophets of all ages have told people of this Law. Moses, after he gave the Commandments of the Lord to the children of Israel, proclaimed: "Behold, I set before you this day a blessing and a curse: the blessing if you obey the commandments of the Lord your God,... and the curse, if you do not obey the commandments of the Lord your God." (*Deuteronomy 12:27-28*) In the *Koran* it is written: "Thou shalt receive requital and reward in just return for whatsoever thou dost," and "Whatever of misfortune falls on one, of one's own



doing it is the result." Zarathustra is recorded as having stated: "Great Ratash: ... Thou dost award to each his just desert." Confucius told his followers: "The Way of Heaven is to bless the good and punish the bad." In the Buddhist Sacred Books is written: "If a man speaks or acts with evil thought, pain surely follows him, e'en as the wheel follows the ox that drags the cart along." Saint Paul wrote in his Letter to the *Galatians* (6:7): "Do not be deceived; God is not mocked, for whatever a man sows, that he will also reap." Thus, if people do not know the Law of Sowing and Reaping, it is not because

the prophets neglected to tell them. Rather it is because they do not believe the prophets. With their own limited vision, people cannot see when or how the Law of Sowing and Reaping operates, and so they conclude that it must not be true.

Suppose a being from outer space visited a bank on Earth and watched the interchanges taking place for several hours. He would see some people putting money into the bank and not taking anything out. He would see others taking money out of the bank and not putting anything in. He would see no justice in the process, unless he could be brought to understand

the bank records which require all, in the long run, to put in as much as they take out. Likewise in life, those who see only events confined to a limited period of time (a lifetime on Earth or less) do not see justice. But prophets, who can see the past and the future, and who can see the "records" of the Spirit, can see that each reaps what he has sown.

Max Heindel gives some details as to how the records of each Spirit are made. He says (*The Rosicrucian Mysteries*, pp 113-114, 125, and 128):
"From the first breath which we draw after birth to our last dying gasp we inspire air which is charged with pictures of our surroundings, and the same ether which carries that picture to the retina of our eye is inhaled into our lungs where it enters the blood. Thus it reaches the heart in due time. In the left ventricle of that organ, near the apex, there is one little atom which is particularly sensitized and which remains in the body all through life. It differs in this respect from all other atoms which come and go, for it is the particular property of God, and of a certain Spirit. This atom may be called the book of the Recording Angel, for as the blood passes through the heart, cycle after cycle, the pictures of our good and evil acts are inscribed thereon to the minutest detail."

At death these pictures are transferred to the desire body, which will be our vehicle during our sojourn in Purgatory and the First Heaven. In Purgatory these records are reviewed in reverse order. The Ego "then experiences the exact feeling of those whom he has wronged. He seems to lose his own identity

for the time being and assumes the condition of his one time victim, he experiences all the mental and physical suffering himself which he inflicted on others." In the First Heaven the Spirit again reviews the record of his past life and here "reaps from each scene all the good which it expressed in life. It will feel the gratitude poured out by those whom it helped."

Each body possessed by the Spirit (the physical body, the vital body, the desire body, and the concrete mind) has within it a seed atom which is retained by the Spirit from lifetime to lifetime. These seed atoms contain the patterns according to which the bodies are built. As the Spirit from lifetime to lifetime gains experience in building and using its bodies, it makes improvements in the patterns stored in the seed atoms, so that gradually the bodies are made more and more perfect instruments for the expression of the Spirit. Thus, one who has in one life developed a "musical ear" or "skillful fingers" or a feeling of sympathy for those who suffer or a mind capable of various intellectual feats will retain these characteristics in future lives.

The Recording Angels review the records of a Spirit before it is born on Earth and choose a time and place of birth which will bring the Spirit into contact with those people with whom it has ties of destiny. If in one life on Earth we have helped others tread the path of evolution, in the next life on Earth they may help us. Or if in one life on Earth we have led others astray, we may in the next life need to help them through the trials which they consequently must encounter. Even the degree of fer-

tility and richness of the land where one lives and the weather are governed by the Law of Sowing and Reaping and are not matters of "chance."

If anyone is dissatisfied with current conditions, he need only set to work for that which he desires, and in time he will attain it. Anyone can achieve or obtain anything if he works for it long enough and hard enough.

What fact, if fully realized, would inspire people to serve one another and all living creatures without thought of reward? That fact is that although we reap what we have sown, we also have been given a great deal that we have not been required to pay for. The Creative Hierarchies have helped us to build our bodies, have furnished us with nourishment and filled us with energy, and have watched over and helped guide our evolution through eons of time. If we would be one with the rest of the universe, as we have been loved, we must love others. As we have been served, we must serve others. As we have received, we must give. Our giving should spring from a "longing to pour forth something which is possessed, and which being precious to (us), (we) desire to pour it out for the helping and joy of others, ... so that they may be one with (our) joy" (from Annie Besant, *In the Outer Court*, The Theosophical Publishing House, Adyar, India, p. 106). Kahlil Gibran said: "Which of you would be a reed, dumb and silent, when all else sings together." If we want to join in the Song of life, we will want to play our part in serving in the Universe. □

—Elsa M. Glover

Mystic Light



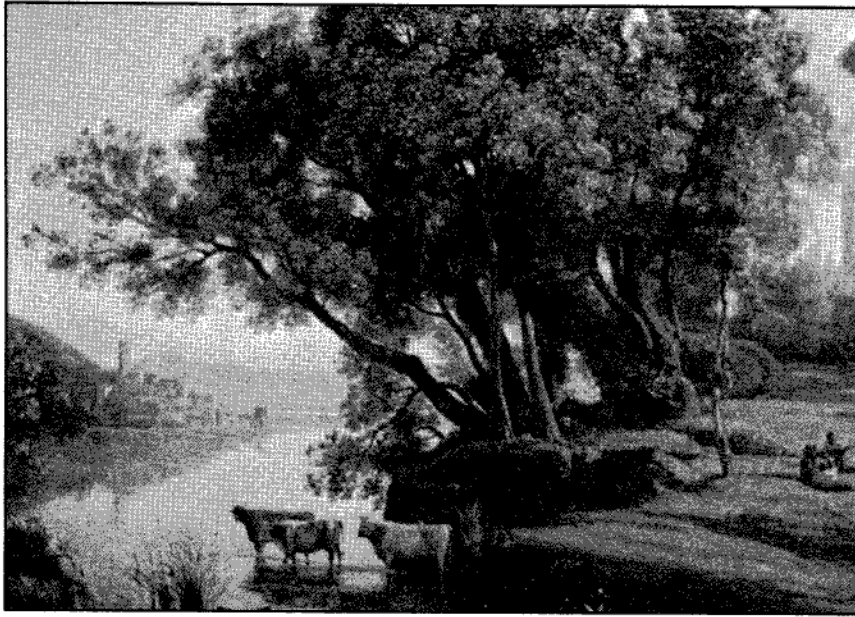
The Symbolism of the Serpent

Among the many varied facts which students of occultism meet in the course of their investigations is that of the existence of a wonderful series of hieroglyphics or symbols. These take many different forms and are found all over the globe. They seem to have come down to us from the very dawn of human history. A rather curious feature is noticeable concerning them: it is the strange ignorance in evidence

among all classes of people, no matter how great may be their erudition, as to what these symbols stand for. To read an article by a writer of the conventional school of scholarship when attempting the elucidation of the origin or meaning of one or another of the symbols is to discover how sadly astray such scholarship is in these matters. This is regrettable, especially today when so many of the general public are evincing a deeper interest in religio-philosophical subjects, because the great spiritual truths hidden in these symbols are of vital importance to every human being.

Of these symbols there is one of more than passing interest. It is that known as the serpent symbol which, veiling as it does a spiritual truth of deep significance, will when it becomes more generally known lead to a better and fuller understanding of the Christian religion.

One of the earliest known forms in which we meet this symbol of the serpent is that of the "egg and serpent." This particular form seems to have been predominant among many primitive races. It was well known by the Egyptians, Assyrians, Greeks, Hindus, Celts, and Chinese, and it has even penetrated into America for it is conspicuous in the mythology of the ancient Mexicans. In Europe the Celts erected sacred structures in the form of a serpent, one such instance being that of the great temple of Abury in England. There is no doubt but that many readers know of the occurrence of this symbol in Norse mythology for in the Elder Edda, which voices the ancient religion of the North, a certain degree of Initiation is described



as follows: "Comes forth the glorious offspring of Earth, Thor, to strive with the glistening Serpent. Lone serpent slayer and shield of men, he baited his hook with the head of the Ox, and he whom the gods hate gaped thereat, the girdle lying all lands beneath. Then Thor drew mightily, swift in his doing, the poison-glistening snake to his side. His hammer he lifted and struck from on high the fearful head. Moaned the wild monster, the rocks all rumbled, the ancient earth shrank into itself; then sank the serpent down in the deep."—(*The Elder or Poetic Edda*, Olive Bray's translation.)

America possesses a very celebrated example of the egg and serpent symbol. It is to be found in Adams County, Ohio. This specimen is situated on a high spur of land which rises a hundred and fifty feet above Bush Creek. In "Prehistoric Times," by Sir John Lubbock, appears the following description: "Conforming to the curve of the hill and occupying its very summit

is the serpent, its head resting near the point and its body winding back for several hundred feet in graceful undulations, terminating in a triple coil at the tail. The neck is stretched out and slightly curved, its mouth is wide open as if in the act of swallowing or ejecting an oval figure, which rests partially within the distended jaws. The Indians, though they look upon this figure with reverence, can throw no light upon its origin."

Another land which is rich in this particular symbol is Persia. A statue found in this ancient country is in the Gallerie Di Firenze (Florence), and shows a large serpent entwined around the body of a man. A special feature of this monument is that the man's head is replaced by that of a lion, a factor possessing a deeply spiritual meaning. A somewhat similar monument is in the museum at Modena. It is that of a man whose feet rest in flames, while a serpent is entwined about the body. The whole is surrounded by an oval frame on which are carved the

signs of the zodiac. This brings to mind the sign of Aquarius and is said by some to be formed from two serpents.

In the "Staff of Mercury" we meet another form of this symbol, and students of the *Rosicrucian Cosmo-Conception* will, of course, be familiar with the very detailed account appearing therein concerning this. It is a symbol associated with Hermes, the messenger of the gods. On a Greek coin issued 350 B.C. which was found at Phenus in Arcadia and is now in the British Museum, London, Hermes is represented as bearing a caduceus, the gift of Apollo the Sun God, and an emblem of that god's message to mankind. The staff of Mercury is symbolical of many occult facts. In certain instances it represents the spinal canal of the cerebro-spinal nervous system, which is the wand of the magician in the Tarot cards, a pack of cards of which the symbols thereon veil God, and the universe. The two entwining serpents symbolize the positive and negative currents of the solar force directed upward for the stimulation and evolution of man's higher powers. In passing we may mention the fact of Moses setting up the brazen serpent in the wilderness, but this will be explained fully later.

The serpent symbol played an important part in the mysteries of ancient Egypt. Its rulers in the golden age of that land were true hierophants of the divine Mysteries and wore on their brows the Uraeus, or Sacred Serpent, emblem of the double Bridle of Leviathan, signifying that they had full control of the spiritual forces at work in the lower human nature of man, which we as esoteric students

are likewise endeavoring to control. It was also a symbol of positive spiritual sight when worn on the forehead, but when it was worn over the region of the solar plexus as in the case of certain priestesses known as Pythonesses it disclosed the fact that they were involuntary clairvoyants, possessing only a negative form of psychic development. Another form of the serpent symbol familiar to most readers is the one showing a snake in the act of swallowing its tail. This is the symbol of the ever present eternal and of the indestructible nature of the universe. It likewise represents Nature ever becoming herself. There are many great cosmic truths veiled by this particular symbol.

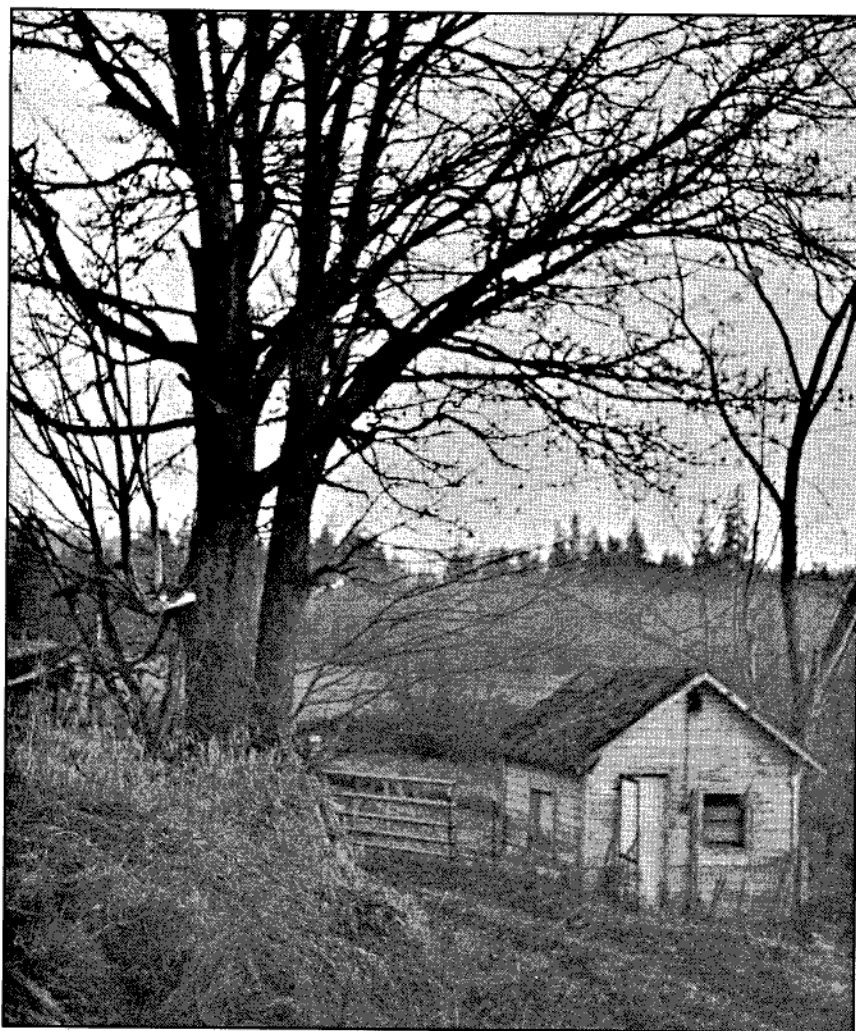
While the above examples by no means exhaust our subject, they afford sufficient evidence that something more than mere vagaries of mind on the part of the ancients is necessary to account for the existence of these symbols. It is ridiculous to imagine that opinion is a creditable substitute for knowledge, or to think that the people of the past were so unintelligent as not to secure the safety and continuity of the subject matter of which these symbols are but the veils. In orthodox circles it is still the tendency to look with suspicion on statements made with a view to bringing before people information concerning this continuity and the fact that conventional scholarship is not qualified to interpret or pass judgment on these esoteric questions and writings. That this unfortunate attitude is not merely a thing of the present is proved by Christ's denunciation of the orthodox and the conventionalists of His

own day in *Luke 11:52*: "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." A rendering of this verse nearer to the original is: "Woe unto you conventionalists for you took away the key of the Sacred Science; you did not go in and those who were about to go in you prevented."

Today there are many signs of an awakening of the masses and of a response to an inner urge, but at present the lower psychic elements have more or less possession of the stage. There is, however, evidence of

a desire for something beyond these. People are sensing that they are merely the shadows of the "Real." Thus the way is being cleared for all who can shed a little light upon the great spiritual truths lying hidden in all scriptures, even as within the old biblical tales with which we all are familiar, yet which to so many seem absurd.

But what has a Hebrew writer to say concerning such matters? One, Rabbi Moses Maimonides, has written: "Every time you find in our books a tale the reality of which seems impossible, a story which is repugnant both to reason and common sense, then be sure that tale contains



a profound allegory veiling a deeply mysterious truth; and the greater the absurdity of the letter the deeper the wisdom of the spirit." How much better then, dear reader, would it not have been if the higher critics, agnostic writers, and free thinkers had but exercised a little more sensibility and patience in their so-called search for truth instead of perpetrating senseless fallacies in their works on the Christian and other scriptures, betraying thereby the same deplorable ignorance of the subject matter as do the official custodians of these sacred books.

Fortunately time is rectifying much of the past error, and ecclesiastics are now, many of them, taking more than a passing interest in such subjects as Neo-Platonism and others of a similar nature having very evident connection with the early beginnings of Christianity. All movement in the direction we have just noted is but in keeping with what one may call the "Intention of the Times," for "God moves in a mysterious way his wonders to perform." In the light of reason all stands revealed as a perfect unfolding of Divine Purpose.

From the foregoing the reader will have gathered something of the extent of serpent symbolism, and perhaps of the *why-ness* of the nonappreciation on the part of the masses of the people in general, and of scholars in particular, of the truths veiled by this symbolism. We can therefore now pass on to a consideration of these spiritual truths and their relationship to humanity. For this purpose the writer does not propose going outside the confines of our own Scriptures, beyond perhaps a

passing mention of some fact culled from another source that may help in the illustration of our subject.

We shall speak broadly of the spiritual forces as "Solar Force," including in this term the lunar forces for Paracelsus says that the essence of "regenerate beings" is the Sun and Moon. In his own words, "The material of the Philosopher's Stone is noth-

Today we are fast approaching a new age. The dawn is already with us; there are many who are ready...

ing else but Sun and Moon." Our Sun is in essence the very life of all that lives and moves in our world, and it is of the forces poured in upon us by this universal fire that serpent symbolism veils the purpose. Occult students are aware of the existence of a Spiritual Sun behind the Sun. In other words, our visible Sun is but the veil or body of an invisible spirit. Thus the forces flowing down through the realms of the Spirit eventually reach and energize the physical forms. These forces both build up and destroy, for change and decay are the great universal law governing the material plane. Thus, although one and the same force in essence, yet in action their results vary according to polarity.

Here we will open our Bible at Genesis. The first mention of the serpent is in relationship to the Fall. The Fall symbolizes the result of the misuse of the solar or serpent force in the lower or animal nature of Eve, which led to dire results to our race. Directed downward through the lower physical centers of generation, unhallowed by a con-

sciousness of responsibility to God and the incoming soul, this force or fire brought knowledge of evil. When, however, it is directed upward toward the brain for regeneration and the formation of a deathless solar body, the "Golden Wedding Garment," it brings knowledge of good. The dual operation may therefore symbolize the "tree of knowledge of good and evil." Then we read that God cursed the serpent, saying: "Upon thy belly thou shalt go, and dust thou shalt eat all the days of thy life." An interpretation of this is that during a certain period of human evolution most of the human race remain in ignorance of the law governing the serpent, which manifests in our lower or earthly vehicles misgoverned by the human mind. Today we are fast approaching a new age. The dawn is already with us, and so there are many who are ready for instruction concerning the *Government of the Serpent*.

If now we turn to the book of Job 40:15, we shall discover the key concerning the mystery of our serpent relative to humanity as apart from its wider cosmic significance. God said: "Behold now behemoth, which I made with thee." This word "behemoth" has been interpreted by the conventional scholar as referring to the hippopotamus. The word means really, "a colossal beast" (Encyclopedia Biblica), and the words, "Lo now, his strength is in his loins" show behemoth to be the vital energy. He is also mentioned as being "chief of the ways of God." We know from this the superlative importance of this force.

Where, perhaps you will now say, does the serpent come in?

It enters into our theme by the way of the word leviathan in the 41st chapter. This word in Hebrew is made up of two roots, *Levi* and *than*. "Than" is the root meaning serpent or dragon. It is a symbol of transgression, but also of power or influence, and the whole word means literally the "than" or serpent of Levi. Levi is of course the name of the tribe of Israel whom God chose specially as His priests. The opening chapter of the book of Numbers will give the necessary information concerning this. They were, however, priests specially instructed in the art of governing behemoth or the Serpent Fire (solar force). When in *Job*, Chapter 41, we read: "Canst thou draw out leviathan with an hook? or his tongue with a cord which thou lettest down?" We are to understand that it is only after the upward flow of the Serpent Fire through the spine that the tongue of leviathan can be drawn out; for then it passes through an opening in the top of the skull, called by the early Christians "The door of Jesus." When this happens it is visible to the seer as a tongue of bright flame. This stage in the life of an aspirant on the path of the Divine Mysteries is marked by a very important event as illustrated by the cloven tongues of flame which descended upon the disciples of the great Master in the upper room at Pentecost.

Behemoth therefore denotes the vital energy (solar force) manifesting ungoverned in the lower or animal nature of man. This animal nature is referred to in those special incidents in the life of David and Samson wherein they slew a lion, not, however, that animal to which the name

applies. Lion here used as a synonym for man's lower nature, which it is necessary for him to overcome ere the Serpent Fire can be safely liberated and directed upward for his advance from the animal or Earth stage to that signified by the zodiacal sign of Aquarius. Thus the ancient Persian monument previously mentioned as having a lion's head shows the deep significance of its symbology.

A reference here to the Book of *Numbers* 21:5-9, reveals how the children of Israel turned away from divine direction and gave way to the desire of the carnal nature. When the suffering which such falling away eventually entailed was too great for them to bear they approached Moses for relief, and we hear then of the setting up of the Brazen Serpent. This means that Moses was instructed to give the people knowledge of the upward direction of the Serpent Fire that they might govern it, be regenerated, and live. In connection with this significant fact the verse in *St. John's Gospel*, 3:14, having reference to the details given above is very illuminating: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." It is also to be noted that in Masonry the Templar and philosophical degrees have the serpent as an emblem of Christ.

From all this it becomes very obvious that the symbol of the serpent is deeply mysterious and intimately connected with man's spiritual being. It will be remembered that in the allegory of Eve and the serpent God is related to have said: "I will put enmity between thee (the serpent) and the woman and between

thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." The word "heel" is used here for that part of man nearest the earth, which means the body, the lower emotions, and the mortal mind; for it is this part of ourselves which is injured by the misgovernment of behemoth. With regard to the cosmic application of the subject we read in *Job* 26:13-14: "By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent. Lo, these are parts of his ways; but how little a portion is heard of him? But the thunder of his power who can understand?"

From what has been set forth in this article the reader will gather that the serpent stands for much in the symbology attached to religions. It is just as great a factor in our Christian religion as those considered pagan, and has been a term used to veil important doctrines in them all. To the Rosicrucian student it affords interesting light on the ethers and the forces playing through the desire body.

We can now realize the importance of control over all our lower propensities, the importance of bodily purification, and above all the necessity of prayer for the mind. And as written in *Job*, resignation to the Great Oversoul, to Him who is the supreme Architect, is necessary so that the true purpose of our being may become fulfilled and our lives be lived in harmony with all creation. Not an easy task at first by any means, yet at the end the way becomes less difficult for we are drawn into that upward stream of the spirit which radiates love, peace, and harmony throughout all time. □

—A.H.F.

Max Heindel's Message

The Knight of the Swan

Among the operas of Wagner there is, perhaps, none which is so universally enjoyed by the large majority of people who see it, as Lohengrin. This is probably because the story seems, on cursory examination, to be very simple and beautiful. The music is of an unusually exquisite character, which appeals to all in a manner which is not equalled by the author's other operas founded upon myths such as Parsifal, the Ring of the Niebelung, or even Tannhauser.

Although these last named productions affected people who heard them powerfully for their spiritual good (whether they are aware of the fact or not), it is nevertheless, a fact that they are not enjoyed by the majority, particularly in America, where the spirit of mysticism is not so strong as it is in Europe.

It is different with Lohengrin. Here there is a story of the time when knighthood was in flower, and although there is an embellishment of magic in the advent of Lohengrin and the swan in response to the prayer of Elsa, this is only as a pretty poetical fancy without deeper meaning. In this myth is revealed one of the supreme requirements of Initiation—faith.

Whoever has not this virtue will never attain; its possession covers a multitude of shortcomings in other directions.

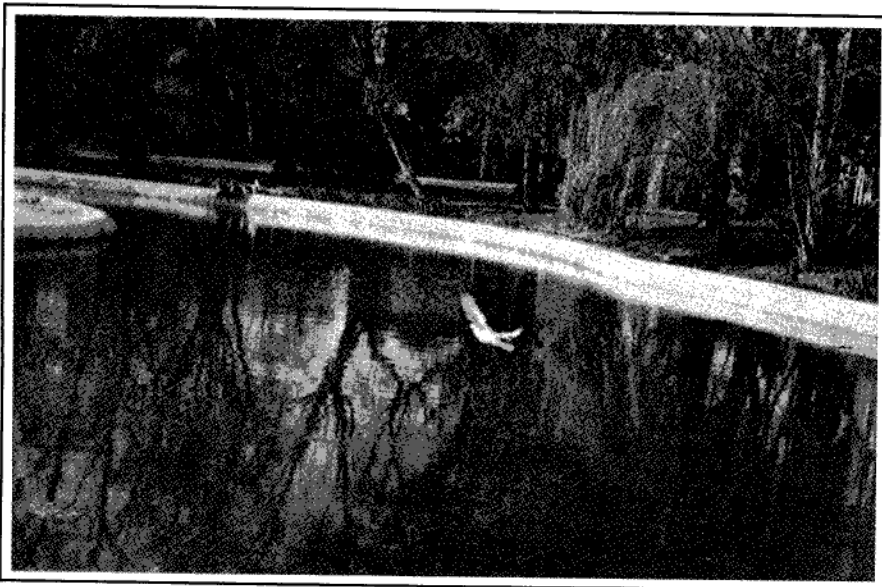
The Knight Appears

The plot is briefly as follows: The heir of the Duchy of Brabant has disappeared. He is but a child, and the brother of Elsa, the heroine of the play, who is accused in the opening scene by Ortrud and Telramund, her enemies, of having done away with this young brother in order that she may obtain possession of the principality. In consequence she has been summoned before the royal court to defend herself against her accusers, but at the opening scene no knight as yet has appeared to espouse her cause and slay her traducers. Then there appears on the river a swan, upon which stands a knight, who comes up to the place where court is being held. He jumps ashore and offers to defend Elsa on condition that she marry him. To this she readily agrees, for he is no stranger; she has often seen him in her dreams and learned to love him. In the duel between the unknown knight and Telramund, the latter is thrown, but his life is magnanimously spared by the conqueror, who then claims Elsa as his bride. He had, however, made another condition; namely, that she may never ask him who he is and whence he came. As he appears so good and so noble, and as he has come in answer to her prayer, she makes no objection to this condition either, and the couple retire to the bridal chamber. Although temporarily defeated, Ortrud and Telramund do not by any means give

up their conspiracy against Elsa, and their next move is to poison her mind against her noble protector, so that she may send him away and then be again at their mercy; for they hope, eventually, themselves to secure the principality to which Elsa and her brother are the rightful heirs. With this end in view both present themselves at Elsa's door and succeed in getting a hearing. They profess to be exceedingly penitent for what they have done, and very solicitous for the welfare of Elsa. It pains them very much, they say, that she has been taken in by someone whose name she does not even know, and who is so afraid that his identity be known that he has forbidden her, on pain of his leaving her to ask him his name.

There must be something in his life of which he is ashamed, they argue, which will not bear the light of day, else why should he wish to deny the one to whom he is willing to link his whole life, knowledge of his identity and antecedents?

By means of these arguments they arouse a doubt in Elsa's soul, and after some conversation she goes in to Lohengrin, changed. He notices the difference in her, and asks the cause. Finally she admits that she feels uncertain about him and that she would like to know his name. Thereby she has broken the condition which he has imposed upon her, and he tells her that now, having expressed a doubt in him, it will be impossible for him to remain. Neither tears nor protestations can change this resolve, so they go together to the river where Lohengrin calls his trusty swan, and when that appears he



reveals his identity, saying, "I am Lohengrin, the son of Parsifal." The swan which then comes, is changed and stands before them all as the brother of Elsa. He then becomes her protector in the place of the departing Lohengrin.

Symbol of the Swan

As said, the story of Lohengrin contains one of the most important lessons to be learned on the path of attainment. No one will ever attain Initiation till that has been learned. In order that we properly may grasp this point, let us first look at the symbol of the swan and see what is behind it and why the symbol is used. Those who have seen the opera, *Parsifal*, or who have read attentively the literature on the Grail, are already acquainted with the fact that swans were the emblems worn by all the Knights of the Grail.

In the opera, itself, two swans are mentioned as preparing a healing bath for the suffering King Amfortas. Parsifal is

represented as shooting one of these swans, and a great deal of sorrow is manifested by the Knights of the Grail at this unwarranted cruelty.

The swan is capable of moving in several elements. It may fly in the air with great swiftness; it also propels itself majestically upon the water; and by means of its long neck it may even explore the depths and investigate whatever may be found upon the bottom of a not too deep pond. It is, therefore, an apt symbol of the Initiate, who, on account of the power developed within him, is capable of elevating himself to higher realms, and moving in different worlds. As the swan flies through space, so may one who has developed the power of his soul body travel in that over mountains and lakes; as the swan dives below the surface of the water, so may also the Initiate go underneath the surface of the deep in his soul body, which is not in danger from fire, earth, air, or water. In fact, that is one of the first things that the Invisible Helpers have to be

taught: that they are immune from any danger which may befall them in the physical body, when they are invested with the Golden Wedding Garment of which we have spoken so much. Thus they may enter a burning building with immunity, there assisting those who are in danger, sometimes in a most miraculous manner; or they may be on board a sinking ship giving encouragement to those who are about to face the great change.

The ancient Norse mythology tells us how noble warriors of old, when they had fought the battle and had finally been overcome or mortally wounded, sang their swan song. But let it not be supposed for a moment that it was only the brutal fight fought upon the battle field with sword and lance that was meant; rather it was the inner fight, the hidden meaning, that a noble soul who had fought the battle of life well, at the last when he had attained to that which was possible in those days, sang his swan song: that is he took his oath of Initiation and became capable of entering another realm to help others there as he had helped them here; for it was ever the sacred duty of a noble knight to succor those who were weak and heavy laden.

Elsa is the daughter of a king. She is thus of the highest and most noble birth. No one who is not thus *well born* can lay claim to the services of such a knight as Lohengrin in that manner; that is to say of course, there is in humanity neither high nor low, save as we stand in the scale of evolution. When a soul has been long upon the stage of life, has gone to school for

many, many lives, then gradually it acquires that nobility which comes from learning the lessons and working along the lines laid down by the schoolmasters, our Elder Brothers, who are now teaching us the lessons of life. The nobility earned by eagerness to do deeds of mercy for our less highly advanced fellow beings, is the key to their favor, and therefore when Elsa was in distress, a noble soul was sent to teach and guide her.

The True Teacher

In the Book of Revelation we read about the mystic marriage of the Bride and the Lamb. There is that marriage in every soul's experience, and always under similar circumstances. One of the first requisites is that the soul must have been forsaken by everyone else: it must stand alone without a single friend in the world. When that point has been attained, when the soul sees no succor from any earthly source, when it turns with its whole heart to heaven and prays for deliverance, then comes the deliverer and also the offer of marriage. In other words, the true Teacher always comes in response to the earnest prayers of the aspirant, but not till he has forsaken the world and been forsaken by it. He offers to take care of one who is thus anxious for guidance, and forthwith conquers untruth with the sword of truth, but having given this proof, henceforth he requires an absolute unquestioning faith. *Please remember*—let it imprint itself upon your mind, let it sear itself into your very being with letters of fire, that having come in answer the prayer, (which is not only

words but a life of aspiration) the indubitable, unquestionable proof is given of the power and ability of the Teacher to teach, to guide, and to help; and then the requirement is made that henceforth there must be absolute faith in him, otherwise it becomes impossible for him to work with the aspirant.

The true Teacher comes in response to the earnest prayers of the aspirant, but not till he has forsaken the world...

That is the great lesson that is taught by Lohengrin, and it is of supreme importance, for there are thousands upon thousands walking the streets in many cities today, looking hither and thither, seeking a Teacher. Some pretend to have found him, or have deceived themselves into that belief; but the requirement that is enunciated in Lohengrin is an actual requirement. The Teacher must, will, and does prove his ability. He is known by his fruits; then in return he demands *loyalty*, and unless this faith, this loyalty, this readiness to serve, this willingness to do whatever is required, is forthcoming from the aspirant, the relationship will be terminated. No matter how hot may be the tears of repentance which might follow in the case of the aspirant who had failed in his loyalty to the Teacher, no matter how sincere his repentance; the next opportunity will not be forthcoming in the present life.

Therefore, it is of the very greatest importance that those who are seeking Initiation should understand that there is something due them from the professed teacher, before they

accept him. He must show the fruits of his work, for as Christ said, "By their fruits ye shall know them." This the genuine Teacher always does without being asked, and *without seeming to do so* or to want to give a sign. He always furnishes some evidence to which the mind of the aspirant can cling as an indubitable proof of his superior knowledge and ability. When that has then been demonstrated, *it is absolutely essential that loyalty to the Teacher must follow*; and no matter who says this, that, or the other thing, the aspirant should not be disturbed, but cling steadfastly to the proven fact, stick to that which he believes to be true and faithfully uphold the one to whom he looks for teaching; for unless that faith is there, there is no use in continuing the relationship.

It is very significant, however, that Elsa's brother was, as we learn from the final scene, the swan which had carried Lohengrin to his sister, and who was changed back to his natural

There are thousands upon thousands walking the streets looking hither and thither seeking a Teacher.

shape when Lohengrin departed. He had been through Initiation. He, no doubt, knew of his sister's plight, as one soul who is advanced and studying along these lines knows of another's struggles, but although he saw the predicament of this fair aspirant, or sister soul, he had no fear, for was he not the means of bringing to her the succor that she might have had permanently had she been as faithful as he? □

Studies in the Cosmo-Conception

The Sub- and Super-conscious Memory

This department is devoted to a study of The Western Wisdom Philosophy by the Socratic Method, the material being taken from "The Rosicrucian Cosmo-Conception" by Max Heindel—the textbook used in the Western Wisdom Philosophy correspondence courses.

Question: How does the sub-conscious compare with the conscious mind?

Answer: The record in the sub-conscious is much more important, for the memory to which we have conscious access is made up from imperfect and illusive sense-perceptions and is the voluntary memory.

Question: How do we form the involuntary memory or sub-conscious mind?

Answer: In a way altogether beyond our control at present. As the ether carries to the sensitive film in the camera an accurate impression of the surrounding landscape, taking in the minutest detail whether the photographer has observed it or not, so the ether contained in the air we inspire carries with it an accurate and detailed picture of all our surroundings.

Question: What becomes of these pictures?

Answer: When taken into the lungs through the air we breathe they are injected into the blood which carries them to every part of the physical body and impresses them upon the negative atoms of the vital body to serve as arbiter of man's destiny in the post-mortem state.

Question: Are these pictures only of objective things?

Answer: They are not only of material things but also the conditions existing each moment with our aura. The slightest thought, feeling, or emotion is transmitted to the lungs where it is injected into the blood.

Question: Which memory relates to our present life?

Answer: The memory (or so-called mind), both conscious and sub-conscious, relates wholly to the

experiences of this life. It consists of impressions of events on the vital body.

Question: What other kind of memory is there?

Answer: There are also a super-conscious memory. That is the storehouse of all faculties acquired and knowledge gained in previous lives, though perhaps latent in the present life.

Question: Where is this record found?

Answer: This record is indelibly engraven on the Life Spirit.

Question: How does it manifest in our present experience?

Answer: It manifests ordinarily, though not to the full extent, as conscience and character which ensoul all thought-forms, sometimes as counsellor, sometimes compelling action with resistless force, even contrary to reason and desire.

Question: How is such operation possible?

Answer: In many women, in whom the vital body is positive, and in advanced people of either sex where the vital body has been sensitized by a pure and holy life, by prayer and concentration, this super-conscious memory is occasionally, to some extent, above the necessity of clothing itself in mind stuff and desire matter in order to compel action. Sometimes, in the form of intuition or teaching from within, it impresses itself directly upon the reflecting ether of the vital body.

Question: Is this desirable?

Answer: Yes. The more readily we learn to recognize it and follow its dictates the oftener it will speak, to our eternal welfare. □

—Reference: *Cosmo-Conception*, pp. 91-92

Western Wisdom Bible Study

Parable of the Drag-net

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just;

And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

—Matthew 13:47-52

The word "net," used frequently in the Gospels as a means of catching "fish," may be said to symbolize the higher bodies (chiefly the desire body) which form the unseen though extremely important part of man's complex make-up, and which conduct to the Ego (the indwelling Spirit) the experiences ("fish") which are transmuted into soul, or food for the Spirit. As stated in *The Rosicrucian Cosmo-Conception*, "Man is a threefold Spirit, possessing a mind by means of which he governs a threefold body, which he emanated from himself to gather experience. The threefold body he transmutes into a three-fold soul, upon which he nourishes himself from impotence to omnipotence." The "sea" represents the Desire World, which interpenetrates the Earth and extends out beyond it, and with which each person has contact by means of his individual body.

When the "net" becomes full, or when at the end of an earth life the desire body has been filled with experiences, the physical body is released. Then begins a period of gathering "the good into vessels" and casting "the bad away." First comes the purgatorial experience, concerning which Max Heindel tells us: "There are two distinct activities in Purgatory. First, there is the eradication of bad habits.

For instance the drunkard craves drink just as much as he did before death, but now he has no stomach and alimentary canal wherein to contain the liquor, so that, although he may go around to the various saloons, although he may even get inside the whiskey casks and steep himself in the liquor, he obtains no satisfaction. There are no fumes as when chemical combustion takes place in a stomach. Thus he suffers all the tortures of Tantalus.

"But, as desire in this world burns out when we realize that it cannot be gratified, so in time the drunkard is cured of his desire for drink, because he can obtain no liquor, and he is born innocent of evil so far as that particular vice is concerned. However, he must overcome that vice consciously, and so at a certain time temptation will come in his way...Then it depends upon whether he yields or not. If he does, he sins anew and must be purged anew, till at last the cumulative pains of repeated purgatorial existence will cause him to have a disgust for drink. Then he will consciously have overcome temptation and there will be no more suffering from that source."

In the subsequent experiences in heaven worlds the good desires and unselfish acts are the basis of the feelings and desires "built into the Ego by the spiritual alchemical forces generated when they are being realized there, undergoing a transmutation into faculties usable in future incarnations."

Thus does Christ Jesus describe the religion of the New Age, the religion which will aid man to become a new and higher being. □

Astrology

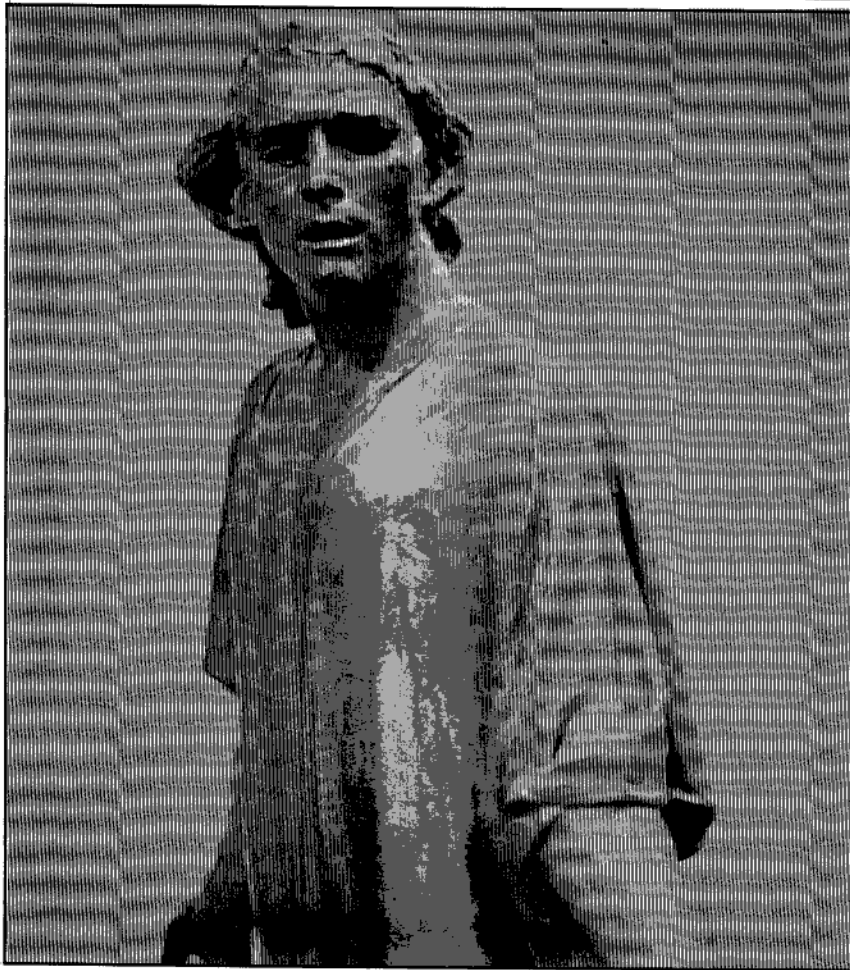


Chart Erection What Comes Next?

Now that the student has learned to erect a chart and has memorized all the signs, symbols, houses, aspects, and keywords, what next? How does one go about interpreting a chart and what does one do with the knowledge gained?

There are no hard, fast rules about chart interpretation but there are some which can be most helpful. On the empirical and human side, it is important to ask yourself some questions when interpreting another person's chart. Would you feel comfortable having someone read off to you symbolism and language which sounds impressive but which you do not understand? Would you want someone to ask you questions about yourself, help you understand the language of astrology, and show you the reason why astrology works in your life? In order really to grow in the understanding of how human nature is shown through the chart, and in the comprehension of the higher Laws of the Universe as expressed through astrology, it is necessary to erect,

study, and counsel with regard to many charts.

Many people are hungry for knowledge about themselves, and it is our right as astrologers to use this knowledge as a tool to guide them into greater awareness for their own growth. Astrology as a counseling tool, in this regard, is unsurpassed. But it will take more than one session with any one person really to attain a complete understanding of the chart of the person. Take into consideration what sign Mercury and the Moon are in. A person may have an intellectual or an emotional bent and an interpretation can be slanted accordingly.

Here are some guidelines for the beginning astrologer which are helpful also to the more advanced astrologer. On separate sheets of paper, make notes of the chart and the following data:

1. Find all the aspects. Make note of any absences or abundances.

2. Do an element count. Usually there are double counts of an element for Sun, Moon, and Ascendant and the outer planets Uranus, Neptune, and Pluto as well as the Moon's Nodes and Part of Fortune are not counted. Five planets in more than one element is excessive and less than two is lacking. Is there a lone planet in an element? This would show a quality on which the person needs to work. If there is a stellium in an element, where is the ruling planet of that element? (For instance, a stellium in Aries with the ruling planet Mars in Pisces.) The elements in a person's chart show his psychological leanings and physical difficulties and therefore, in chart interpretation,

it is important not to ignore them.

3. Clarify the defined planetary pattern. Is it splay? bundle? bundle? etc. If it takes more than five minutes to determine this, it's not typical, so move on to the next step.

4. Study the Sun sign. This describes the person's ego, vitality, and power potential. The house will tell you where the person has the potential to "shine" and where there is the most benefit. The person will feel a strong need to project his or her individuality according to the sign and house in which the Sun is found. Aspects will, of course, modify the interpretation of whether it is easy or difficult for the person to use his or her power potential.

5. Interpret the Moon by sign, house, or aspect, just as the Sun. This indicates the security needs and domestic inclinations. The sign shows the subconscious thought processes and may have a bearing on the bodily functions. The house shows strong emotional attachment or bias in that area of life where conditions tend to fluctuate the most. Aspects to the Moon tell whether or not the person's security needs are filled.

6. Look to the ruler of the Ascendant and interpret it by sign, house, and aspect. The ruler of the Ascendant modifies the person's self projection. Its house marks an area of major importance in the person's life.

7. Look for any planet which is in the sign it rules. A planet in its own sign commands a certain amount of respect from the rest of the chart.

8. Do a quality count—cardinal, fixed, and mutable.

More than six or less than three are clues to how this person adjusts to life.

9. Where are the Nodes and the Part of Fortune? These will give an idea of past and present lessons.

10. Are there any interceptions or retrograde planets? Make a note of these.

11. When doing an interpretation, one of the most important rules of all is *always* look to the sign on the cusp, the aspects to the ruler of that sign, and the house in which the ruler is located.

12. Keep in mind why you are doing this chart and help motivate the person to questions and answers.

13. It takes more than one reading to get a good understanding of a person. Suggest setting aside time on different days.

Astrology helps to develop a true "picture of the person" as seen through the stars...It charts the invisible forces. It combines the seen and the unseen—body and soul, form, and Spirit.

14. Look at the transiting planets and the progressions. Especially look at transiting Saturn and the Progressed Moon, for these are significant clues to what is going on in a person's life at present and may show the greatest areas of present involvement.

15. Enjoy doing it. Work to alleviate any "fear of the future" by the person for whom you are interpreting. Many people will want to know their futures. It is essential as a spiritual astrologer to emphasize that we make our

own futures and there is nothing to fear.

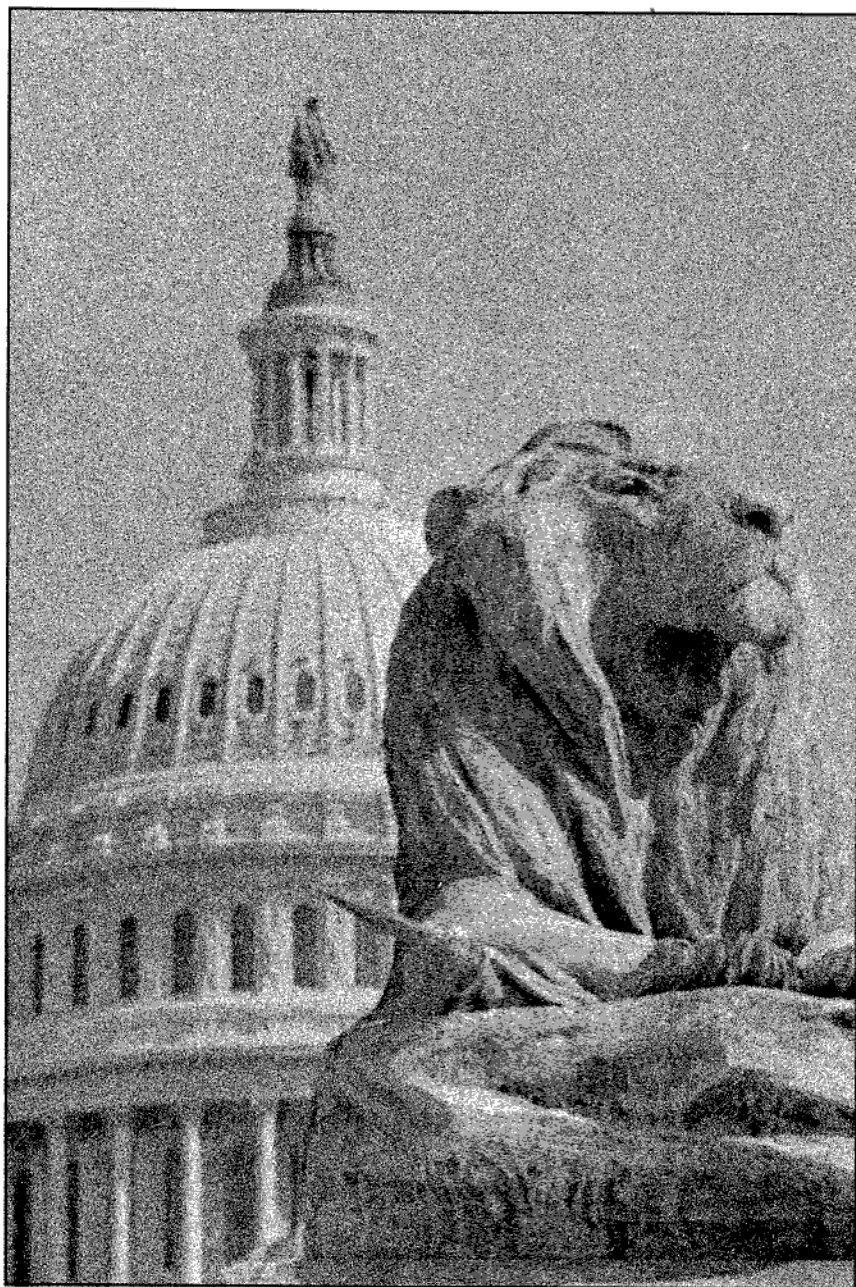
16. In this regard, *never predict anything dire such as disease or death!*

Astrology has been given to us to study the workings of the Cosmos and the Spiritual Laws which underlie our evolution. Astrology is a tool for healing, and the first aspect of that healing is with the Cosmos itself. The minute a person begins to study astrology or to counsel another human being with the use of astrology, there is a healing of the lost connection between ourselves and our spiritual roots. We can use astrology to help people understand the Law of Cause and Effect and, in this regard, it is probably the best teaching tool available. It affects people on the personal level where they can see how this Law works in every area of life.

Astrology is our attempt to interpret something which comes from the Infinite, Universal Mind without imposing a lot of three-dimensional symbols. Astrology helps to develop intuition and, in fact, without intuition, a person is only working with half the rules of astrology. Through intuition, we develop a true "picture of the person" as seen through the stars. After all the rules are memorized, set aside everything and just meditate on the chart. It is surprising what profound and yet often simple messages can be gleaned in this way. Astrology is a way of promising to a materially-minded generation the conceptions concerning the things of the Spirit. It charts the invisible forces. It combines the seen and the unseen—body and soul, form and Spirit. □

—Karen Mendoza

Astrology



Uranus Commands Release!

As a keynote to this discussion of Uranus, we offer the following definition of spiritual liberation: those points in evolution when the Ego, having completely and perfectly fulfilled the requirements of Saturn—relationships, responsibilities, works, utilizations—automatically begins to function on progressively more impersonal phases of experience.

The vibration of Uranus provides this process of “progress after fulfillment.” He is the disintegrator of forms, the antidote to crystallization,

the opener of doors. Because of the intensely dynamic functions that he represents on the emotional plane, Uranus symbolizes the alchemist, the magician, and the creative artist. He represents the astrologer, whose impersonal wisdom is the distilled result of alchemical processes made during the course of wide and varied experiences in love and relationship.

Of all abstract terms, the word “transcendent” most concisely describes the nature of Uranus. He transcends blood relationship because he himself is the fusion of the fires of polarity which create relationship in human experience. (The ultimate of the emotional triad). He transcends materiality because his realm is that of the Soul—the “Inner”—and, as such, is beyond and above those illusions of reality which are so often ascribed to the material phases of life. He transcends possessiveness of things and people in any form, for his vibration makes possible that type of consciousness which recognizes soul power as the only real possession. The flowering of his vibration represents the transcendence of fear because Love-Wisdom, the result of experience, abolishes fear.

Uranus/Saturn Influences

Aside from the synthesis of sign-position, house-position, house-rulership, and aspects of Uranus in a given chart, there is another—and very important—study of his vibration to be made: in relationship or contrast to the influences and powers of Saturn. The two planets, by nature and purpose, are antipathetic. Saturn when afflicting

crystallizes, condenses, limits, and frustrates the possibilities of other planets. The position of Saturn indicates the path toward inertia. Uranus, however, provides release as the logical and natural progress following fulfillments, but when stagnation threatens, he forces open the paths which have become congested and his electrifying power creates a charge of renewing life. It is in his afflicting effect on other planets that he seems to act as a "smasher-up," a destroyer-by-violence, a disrupter and a disorganizer. The person who does not, or will not, keep in line with progressive measures of living must, by the laws of progressive evolution, be forced to do so.

With this thought in mind, the astro-analyst will realize that Uranus does not afflict any planet in a chart unless there is a karmic tendency toward crystallization to be counteracted. Uranus does not "shake us up" unless we need to be shaken loose from our inclination to "cling to form" in some part of our experience. Therefore, to interpret the function of Uranus, and get the complete picture of his significance in a chart, we must compare his patterns with those of Saturn.

The perfect example of this conflict is seen in the aspect of Uranus squared by Saturn, a pattern symbolizing the old versus the new, bondage versus transcendence, fear versus liberation, the instinct for safety versus the urge for adventure, creed and race versus universality, the tribe versus the individual, and orthodoxy versus realization.

The following are a few "pointers" or suggestions for

reading this aspect in different combinations:

1. Both planets otherwise unaspected: In this case, the two planets must be compared from the standpoint of comparative "strengths"—dignity, exaltation, elevation, angles, and planetary dispositorship. Further, either planet gains in power to the degree that the sex-polarities (masculine: Sun and Mars; feminine: Moon and Venus) and the solar-lunar polarity are dynamic (Uranus) or passive (Saturn). This must be found by careful synthesis of sign-quality and aspect-quality. Either Saturn or Uranus will be found to be the more influential and must be taken as the "key" to the square aspect, and will be regarded as an "evolutionary barometer" of this incarnation. The person concerned either clings to the form side of life and resists change, or he rebels against forms in his search for broader experience and wider realizations.

Uranus does not "shake us up" unless we need to be shaken loose from our inclination to "cling to form" in some part of our experience.

2. Saturn otherwise well-aspected: The consciousness is well integrated in the form side of life. Saturnian virtues; patience, practicality, utility, etc., have developed in the past and the urge to security is strongly developed. Uranus is here seen as a threat to the orderly, accustomed processes of living, a disturber of the peace, a "defier of morality," impractical, disreputable, and unreliable. This is how a Saturn person feels

about Uranus people—they just don't fit into his neat, tangible, "two-times-two equals-four" universe. In fact, a Uranus person sometimes feels that two-times-two doesn't make much of anything that's really interesting!

3. Uranus otherwise well-aspected: This is a person who has "lived and loved much." Inner freedom is his range of understanding, independence of mind and action. The square from Saturn shows that in this incarnation he must fulfill a certain area of responsibility. In one respect, at least, he has been "foot-loose" too long. He has abilities—he must use them; he has knowledge—he must make it available to others; he has relationship-responsibilities—he must learn to fulfill them willingly and lovingly. Until he does so, Saturn will hold him in ever-tightening bondage.

The person represented by Saturn in the Uranian's chart will seem, to him, to be "crampers of his style," "millstones around his neck," and, in general, burdens and crucifixions. And they will continue to seem so until he realizes that they serve to give form to his dynamic urges, to keep him united to the stream of constructive living, to give purpose and direction to his abilities.

Incidentally, the Crucifixion and Resurrection of Christ Jesus symbolize, perfectly, this "conflict" of Saturn and Uranus. Saturn symbolizes the crystallization of fear and ignorance possessed by the "world" that sought to kill the Teacher and destroy His influence; Uranus symbolizes the Divine Purpose of liberation which must, and inevitably will, release the consciousness of man from stagnant

concepts and slavish ignorance.

4. Both planets variable: this pattern is best approached, after synthesizing, from an astrodynamic standpoint. Either planet may have been emphasized the more strongly during the years of growth and maturity. The counteractive agencies to the afflicting aspects will show as possible neutralizations for the unregenerate qualities of both planets. The sextiles to each are particularly important, since they show avenues of potential alchemical developments.

Extremeness and Newness

Uranus is electric, magnetic, and the most dynamic of all the planets. His "conditions," for this reason, must never be interpreted as superficialities. His conjunction with any planet intensifies the quality of experience represented by the planet, and a quality of "extremeness" is shown in that part of the life.

The position of Uranus in the chart shows the source of potential genius; the benefic aspects, the opportunities for developing that potential, and the culmination of those developments. The malefic aspects indicate primarily the need for control and direction, for Uranus, by nature, is all "out-going," and his urges, if uncontrolled, can result in wastage on all planes.

Interpret Uranus' conditions from a "largeness" standpoint. His sorrows are soul agonies; his punishments are catastrophic; his loves have nothing to do with man-made ceremonies and regulations. They are volcanics of the heart, the power of which can disrupt any set emotional pattern and hurl the lover into

an entirely new universe. Uranus represents the intense fusion of emotional polarity which we call "creative power," and under the stimulus of his electrification, new forms of art, philosophy, fields of research, etc., are projected into human affairs. Continents are discovered, concepts of time and space are revised and elaborated, and man, himself a dynamic unit, finds ever-new worlds within himself.

Uranus stands for our response to that which is new to us. He is "the way we walk to the opening door," our ability to see farther, deeper, higher, lower—and to welcome any form of change (newness) which comes into our lives. That which was ten years ago called radical, extreme, and "brand new" has by now been poured into the mold of experience and is commonplace. That which is really new is that which we recognize as an unfoldment of areas of consciousness which have never before been tapped.

Urge to Freedom

Since liberation (progress) is a life principle, and no respecter of sex, Uranus shows in the charts of both men and women as the *urge to freedom*. His position shows in which department of experience the person must have "elbowroom"; where "limitlessness of self-expression" is sought and obtained. It also shows, since it is the potential of genius, how the person seeks to assist others in their search for liberation.

In line with the above statement, trines to Uranus can indicate channels of precocity in children. It is evident that many children are, in their very early

years, clearly aware of some knowledge or talent which was brought to a high peak of development in the past. These youngsters don't even have to wait until physical or chronological maturity takes place—they just abolish time and give vent to these amazing abilities while still in knee pants and pigtailed! Trines to Uranus, regardless of the evolutionary status of the person, indicate that he is in advance of his time and place and background.

Squares and oppositions to Uranus from other planets show to what degree his energies need controlling and directing. Conversely, the squares and oppositions that he makes to other planets show how his vibration can throw the other planets off center, make them express in confused and chaotic ways. Whenever Uranus and Sun, Mars, or Jupiter (the dynamic planets) are in discordant relationship, then check carefully to find the degree in which Saturn holds a controlling influence in the chart. Saturn, in this case, can form the patterns for fulfillment into which the dynamic energies must be poured.

The astrological student or astro-analyst tunes in with the vibration of Uranus every time he, or she, studies a horoscope. That study must be used, and the Uranian vibration directed for the purpose of helping a fellow being to understand his life-patterns more clearly and impersonally. In this way, astrology is used as a channel of liberation and, as such, stands as one of the highest expressions of this mighty and spiritual vibration. □

—Elman Bacher
Studies in Astrology, Vol. II

News Perspectives



Christian Soldiers—Onward No More?

That's what a major Protestant denomination decided earlier this year when the well-known hymn "Onward Christian Soldiers" was deleted from its new hymn book. (*This Week in Religion*, Rev. J. W. Mann, WPTF, Raleigh, N.C., June 1, 1986. Also *Christian Century*, June 16-23, p. 576.) The "official" reason was that its message is too "war-like." A vociferous opposition pointed out that the words refer to spiritual warfare as mentioned in Scripture (*Ephesians* 6:12-18; *2 Timothy* 2:3-4, etc.) It is a fact that the hymn was originally composed by the Rev. Baring-Gould for a Sunday school parade; it is also a fact that the deleting body has been very sympathetic to gays and women's libbers, who frown on things "masculine."

As outsiders, we've no right or desire to judge. But we appreciate the fact very much that once more we've been reminded of the importance of music! For one thing, life is more biological than logical; people are influenced more through mood than mind, and music sets the mood!

The Protestant Reformation sang itself into hearts with "A Mighty Fortress Is Our God" and other hymns from Luther's prolific pen. While John Wesley travelled a quarter of a million miles preaching, his brother Charles wrote over 3,000 hymns and just might have been more influential. A French ragtag army in 1793 defeated *all Europe* singing the stirring strains of the *Marseillaise*. America's post-war moral dikes crumbled to the tunes of Rock and Roll. Christendom's fastest growing segment today lays much emphasis on music. Plato said, "Let others write a nation's laws, I'd rather write its music." The biggest book in the Bible, *Psalms*, is a hymn book!

In *Ephesians* 5:18, 19 we read: "Be filled with the Spirit; speaking

to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." To sing is just as much a command as to be filled with the Spirit! Songs—spiritual songs—open the heart for the Spirit's inflow. Music is the language of Heaven; in a mystical but yet very real way it brings Heaven to the soul. Max Heindel truly told us that Neptune, the planet so closely identified with music of the soul, is also the planet of Divinity!

—A Probationer

Editor's Note: Because of overwhelming protests, the hymn was put back into the hymnal, the decision to delete it withdrawn!

The "Uncommitted Generation?"

Buried deep in an account of America's postwar generation, we read: "Long absorbed in themselves, the Baby Boomers are a generation that has avoided or postponed commitment to others. Many have little loyalty to their employers and less to political leaders or ideas."¹

Like a nagging toothache that makes one oblivious of all else, these words will make the reader forget all the positive pronouncements in the article—especially if he recalls some recent events and their causes.

In 1940, France collapsed within six weeks after the Nazis launched their attack and put the word *Blitzkrieg* into the dictionary. Admittedly, the gargantuan German juggernaut was unparalleled up to that time, but that was not the full reason for the victory. Years before, German propaganda had begun to undermine French commitment to the Allied cause by claiming

that England, "perfidious Albion," was merely using France. When war officially began in September, 1939, German propaganda became more intense: while you *poilus* (French for GI Joes) are manning the front, your English allies in the rear are enjoying your wives, was one line. So, when Hitler's onslaught began, the French just didn't have their hearts fully in the fight, and their country collapsed. They even rejected England's offer to help save their extensive overseas empire. For want of commitment, a war was lost!

Let's look what happened during the Sixties in the United States. Between racial strife and violent dissent over Vietnam, we were witnessing civil disorder of the highest magnitude. A high-ranking White House official, whose political persuasion made him at least somewhat sympathetic to the demonstrators, wrote:

"A community that allows a large number of young men to grow up in broken families... *never accepting any stable relationship to male authority, never acquiring any set of national expectations for the future*—that community asks for and gets chaos. Crime, violence, unrest, disorder—most particularly the furious, unrestrained lashing out at the whole social structure—that is not only to be expected, it is very near to inevitable. And it is richly deserved."—Daniel P. Moynihan, writing in 1965, and quoted in *Commentary*, June, 1986, p. 24.

Where's he placing the blame? No commitment!

In Exodus 2:11 we read: "When Moses was grown,...he went out unto his brethren, and

looked on their burdens." Physically he had been "grown" for a long time, for he was about forty years old, but now that he for the first time recognized his responsibility to his people and began to act upon it, he is for the first time in Scripture called "grown"—or mature. Might there be a connection between maturity and commitment?

Who of all people are the very least committed? Infants and babies! All they care about is the instant gratification of basic physical needs. With them, this is perfectly normal; but for those in the age range of the "Baby Boomers" and older—for them, being "infantile" is very much abnormal!

It wasn't many years ago that the "Baby Boomers" were called the "Now Generation." It sounds harmless, but isn't the word "now"—I want it *now*—reminiscent of instant infantile gratification? Perhaps that's why *Newsweek*, also writing of the "Baby Boomers," described them as "the most populous segment of American society...but arguably, the most spoiled."²

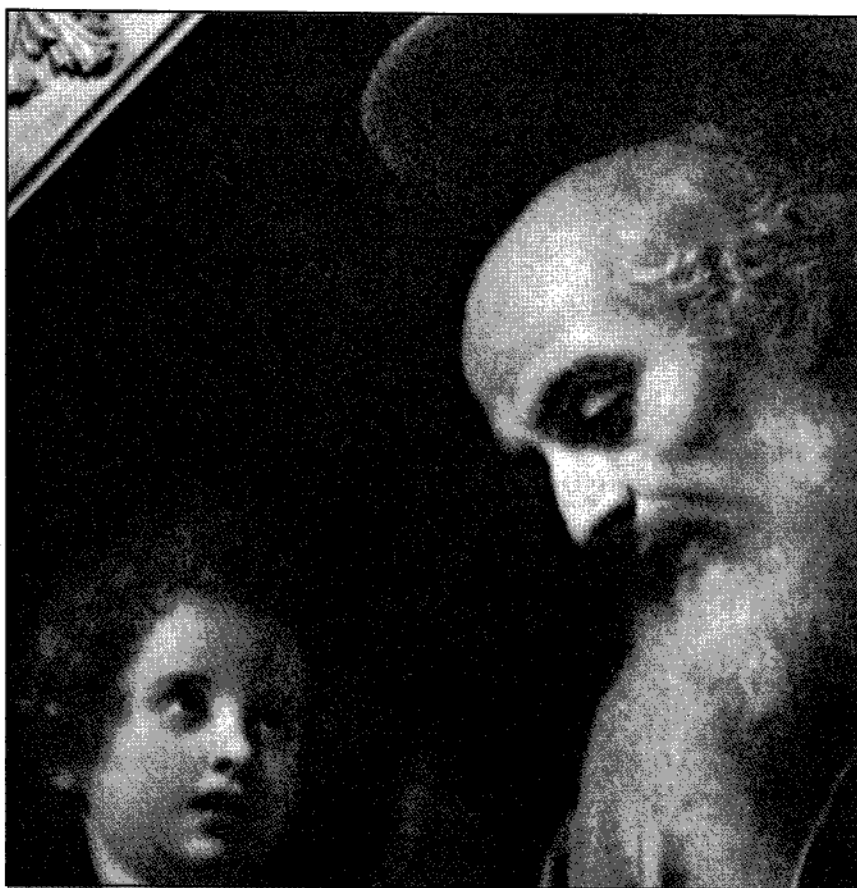
On Pentecost, called by some the birthday of the Christian Church, the Apostle Peter called out, "Save yourselves from this untoward generation." (Acts 2:40.) What does "untoward generation" mean? Not going toward anything; hence, not committed toward anything! Modern versions render it more strongly. Instead of "untoward generation," the Revised Standard Version gives "crooked generation"; the J.B. Phillips, "perverted generation"; the *New English Bible*, "crooked age"; the *Good News Bible*, "wicked people." And recent translations are supposed to

tone things down!

Some of the "Baby Boomers" are learning the very hard way of the need for commitments. In *US News & World Report*, in an article dealing with the results of sexual promiscuity, an authority on the subject is quoted as saying that, because of the outbreak of AIDS and venereal disease, "people want more commitment."³ Let us hope that the "Baby Boomers" and others on this downward path will learn that commitment must also be made in other areas of life. A man wrapped up in himself makes a small package! Even the avowed cynic George Bernard Shaw averred that only the life lived for something that transcends it is worth living!

That totally committed traveler and teacher of truth from Tarsus wrote, "Don't let the world around you squeeze you into its own mold, but let God remold your minds from within." (*Romans 12:2*, J.B. Phillips Translation.) The desire to live the uncommitted life is a part of that mundane mold trying to "squeeze" those striving to live the life of the Spirit. In a religious round table discussion recently, a participant related how too many believers were pursuing the "cafeteria-style Christianity," selecting what they wanted from where they wanted, without a commitment anywhere. It's also been voiced that in a previous generation men had convictions; now, opinions. The difference? Commitment!

Perhaps one of the most scathing indictments of the uncommitted life has been made by Anais Nin: "The only abnormality is the incapacity to love."⁴ Love and commitment



go hand in hand, for love, among other things, is also the "steadfast energy of a strong will bent toward fellowship."

Repeatedly, Max Heindel has written of the importance of persistence on the spiritual path. There can be no persistence without commitment; hence, no result. The choice is ours; committed pioneers or uncommitted stragglers!⁵

¹ *Time*, May 19, 1986, p. 23.

² *Newsweek*, June 2, 1986, p. 57

³ *US News & World Report*, June 1986, p. 98.

⁴ *American Health*, June 1986, p. 98.

⁵ See *The Rosicrucian Christianity Lectures*, by Max Heindel, p. 329; *The Cosmo-Conception*, p. 487.

RU 486 The Abortion Pill!

Today this title may not mean anything to us, in a few years it probably will. No, it's not what's

on some famous person's license plate; it's involved with a "license" of a different sort—for abortion. RU 486, according to *The New Republic*, Jan. 27, 1986, is the name of a pill which some European scientists are preparing for women desirous of terminating unwanted pregnancy. Pro-abortionists hope that this new method will end once and for all the great debate and perpetuate the possibility of having an abortion.

If a rose by any other name is still a rose, then surely abortion by pill is as much abortion as if performed by a person. It is not our purpose here to repeat the many arguments against abortion, although we'd like to pose some questions we've never heard raised: How many women have undergone an abortion after spending time in earnest prayer seeking the

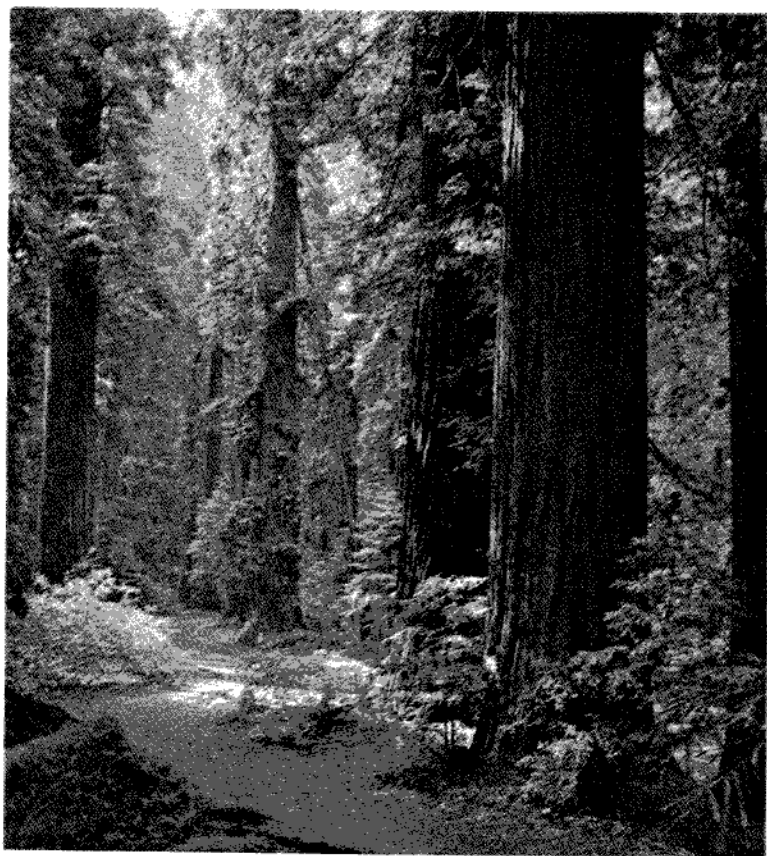
divine will in the matter? How many have in good conscience prayed for God's blessing on a meal? John Wesley, England's foremost evangelist of the 18th century, when asked to offer the blessing over roast pork, said, "Lord, if Thou canst bless what once Thou didst curse, bless this meal." Scripture, morality, Nature have "cursed" the killing of unborn life. Or, does one really believe that the gentle Galilean, the Great Physician, would have performed an abortion? (See *John* 10:10.)

It also should be pointed out that pills or drugs invariably have side-effects. Early tests of RU 486 most likely produce more abortions, due to the more covert nature of the process and because less time, money, inconvenience will be involved. But there's a hidden factor—the potential cost to society.

A former president, long deceased, pointed out that every dollar spent for weapons left that much less to feed the hungry—and he had been a military man! Similarly, for every dollar and day a scientist spends researching for death, there is that much less to research for life. Surely we're all grateful that Thomas Edison didn't channel his genius into terminating life but into how to transform it for the better; who of us would want to go back to the days before electricity?

Our world still can stand much improvement; who knows what wonderful ideas might have been produced by the scientists trying to "perfect" RU 486 if they'd had the time and resources? To the extent that they continue to be otherwise engaged, we're all the poorer! □

Book Reviews



***Cancer Winner*, by Jacquie Davison, Pacific Press, P.O. Box 219, Pierc City, MO**

Jacquie Davison was quite active in 1974, in the H.O.W. (Happiness of Womanhood) organization which she founded. She was involved politically in groups which were demonstrating against the feminist movement and the E.R.A. Through her influence, TV coverage, and popular support, the E.R.A. was not passed. She discovered, however that she had a large lump in her right groin. After further investigation, she found several more the same evening. She knew this could mean only one thing—that she had cancer.

She consulted her husband and insisted on not being seen by a physician because she had seen too many painful and ugly cancer deaths even after the normal treatments of radiation, cobalt, and X-ray. She decided she would just prepare to die. She was only 34 years old at the time and wanted desperately to live.

She believed that she was being prepared to die by her mother. A month after her mother died, she visited Jacquie in a dream and they danced in the living room right through the sofa and out into the night. She was very moved by this dream but felt it a premonition. She began

to make her funeral dress and to draw up her will.

Her testimony to the love of God and the faith of the prayer work that was done on her behalf at this time was very moving. Through prayers, she believed that someone was led to bring her a therapy method that was completely natural. It was against the laws of California, however, to use any methods other than those practiced by the A.M.A. She tells of her frustrations at going to several doctors, testifying to her illness, and asking for prescriptions for some of the Vitamin B-12 and crude liver injections that she would have to give herself. She was met with disdain and cruelty. Eventually, at the insistence of friends, she found a physician who could remove her tumor under local anesthetic and diagnose it. By this time, she had tumors from head to toe but, with the natural methods of healing, was beginning to drop them away and to recover. She felt her story was worth telling to others but needed medical verification, otherwise no one would believe her.

She was diagnosed as having melanoma cancer, which is the most deadly of all! She was filled with this "black death" from the top of her head to the bottom of her toes. The physician told her he would have to cut her into little pieces and still could not help her, but he watched her progress and get well with the natural treatment. So much so, that he began a modified version of it just to cleanse his own body.

The book and method with which she worked to cure herself was called "A Cancer

Therapy" by Max Gerson, M.D. (available through the same publisher). The treatment required coffee enemas every 4 hours, and every two hours while in a healing crises, along with fresh vegetable and fruit juices, all the food a patient could eat, wheat grass juice, pectins and enzymes and green juice drinks. She also used a slant board and exercised when she was able to. The therapy is not given in its entirety here and it is suggested in the book as not even necessarily being a cure for all cancers or for every person. This is the author's story, about how she got well with only hours to live! But, she feels others should at least investigate these methods. She wrote the book because she began to have so many inquires.

The therapy was not easy or painless. Black tumors and mucous oozed from her pores, eyes, ears, nose, bottoms of her feet, and colon. She did not sleep the first four days of the therapy as a coma could mean death. In the beginning, constant detoxification of the liver was a matter of life or death. The truly inspirational part of the story is the loving, self-forgetting service that was given to her by her family, especially her fourteen year old daughter who missed a year of high school in order to stay home and do the household chores, including cooking for other children, laundry, shopping, and staying up endless nights to make juices for her mother so she could live through the night. How many others would do that much service for someone they loved? The therapy requires the patient to resort to natural fruits, vegetables, and juices, and to

do away with meat, fish, dairy products (except yoghurt and buttermilk in small quantities). Salt is absolutely forbidden, as is sugar (except honey, natural maple syrup and black strap molasses).

As she became well, her hair grew back thick and black and the wrinkles disappeared, so that she looked even younger than when she became ill!

When her liver began to rebuild itself and she began to get well, she could not bear a drive into San Diego or to Los Angeles because the polluted smog-filled air would make her ill. She makes many notable remarks about how we are literally killing ourselves in inches with aerosols, insecticides, and poisons. Her system became so sensitive that she could not even bear perfume, and bath powder and cigarette smoke were absolutely forbidden in the home.

According to the theory presented in this book, it takes approximately 1 1/2 years to rebuild the body and the immune system. She found that not only was she doing away with the cancer cells and scars, but that old scars from childhood accidents and even a black-widow spider bite were being healed. A bad tooth was rotted out and a new one took its place. When she was deathly ill, her hair became gray, her face wrinkled, and her body old, deformed, and bloated. As she became well, her hair grew back thick and black and the wrinkles disappeared, so that she looked even younger than when she became ill!

When she went through a

healing reaction, she would break out in rashes, run a very high fever and feel as though she were going to die. At the end of the fever she began to heal gainfully.

She makes no mention in her book about working on emotional detoxification, though we might believe that this is an essential part of the healing process. She came from a very religious background, and as a Mormon in later adulthood drank no coffee, tea, or alcoholic beverages. Her whole attitude seems to have been one of spiritual faith and optimism.

While we would agree with most of the natural methods espoused in this book, we would take exception to the use of a raw calf's liver juice! This book is a very inspirational story and one which speaks loudly of the need for our medical profession to rethink its attitude about natural healing methods in which the body uses its own immune system and Nature's foods to cure itself!

It also tells much of the love that is shared by her family. This type of communion is necessary during a life-and-death crisis, and many marriages do not survive the illness of cancer. Hers was a loving and supportive family before the illness and even more so afterwards. She speaks very forcefully about the need for family life in our country and our lives and the roles we must all play in this. She believes that harmony and peace in the family will lead to harmony and peace in the world!

In the back of the book, there is a beautiful personal letter to her children and grandchildren which she shares with the

reader. It is a very moving letter and strikes at the physical causes of cancer, the need to clean our air and food of insecticides and chemicals, and the need for a more natural way living. She encourages her children, speaking of the mistakes she now knows she has made and hopes that her example and near death will inspire them to listen. If not, each reader might be willing to adopt a better lifestyle and a meatless, organic diet which will keep the body temple clean, whole, and healthy.

This is not just a "how to" book, but a book about faith in God and love of God and family. It is beautifully written, and anyone certainly can gain from it even if they themselves do not have cancer. Most all of us have been touched in our personal lives by someone who has died from this disease! Perhaps her story can help someone to live a long and fruitful life. —K.M.

Fit for Life, by Harvey and Marilyn Diamond, Warner Communications, N.Y.

How many books are there on the market which describe the diet with which to lose weight forever? How many of these are really nutritional guidelines which show how to eat right, stay fit, and keep our bodies in tune with their own natural cycles?

This book originally was written because Harvey Diamond strove to diet for years and continually failed. In time he found some expert nutritional counselors, including Dr. Sheldon and Dr. Frye, and formulated his own diet guidelines. The book starts out by saying that

diets fail. This is not a "diet book," but a guideline of the right combinations of foods to be eaten at the right times for attunement to the body's own natural cycles. This book is important because it stays away from fad diets and presents scientific data regarding the proper use of foods, exercise, and metabolism. With the right combination, anyone can stay slim and healthy. This book is for everyone, not just for those trying to lose weight. But the reader is warned that the book endeavors to change basic foundations which have been laid down by so-called experts over the years.

Harvey and Marilyn Diamond are the husband/wife team co-authoring this book. Harvey specializes in the scientific data while Marilyn centers on the recipes. Harvey is the Director of Nutrition for International Health Systems in Santa Monica and presents nutritional seminars for thousand of people each year. Marilyn has a degree in nutritional counseling and has taught international cuisine for many years.

The book outlines the natural body cycles and strives to teach us why fruit and only fruit should be eaten before noon. It is not necessary to eat a hearty breakfast, and, in fact, this can be very debilitating and hard on the digestive system. What and when should we eat? Take a look at the body's natural cycles of elimination, assimilation, and digestion and judge what foods are best eaten when. This method has been used by thousands of people who not only have lost weight but also have gained greater health in body and in mind.

What about toxemia? What is toxemia? Nearly everyone has some degree of toxic build up which inhibits proper and healthy cell growth. Most of us add to this condition by over-eating and by eating processed and cooked foods rather than raw and high water-content foods. Most colds are really manifestations of the body throwing off toxins from waste materials which are not being eliminated through the body's natural processes of elimination. Mr. Diamond shows that by following the regimen as outlined here, colds, asthma and allergies can be eliminated completely! This means not eating dairy products, which are productive of acid and mucous in the body. How do we get enough calcium without eating eggs and dairy products? Nuts, grains, and beans eaten in the right combinations and at the right times will afford us this opportunity.

The Diamonds do not believe in the intake of vitamins because they feel that vitamins really do not give what they should give to the body. The right diet will give us everything we need and then some! That in itself is something many people may find hard to accept but the concept does work. This book is not completely vegetarian oriented but the information is extremely important for any kind of diet, including vegetarian. The authors do recommend that meat be eaten only on occasion and then generally only white meat or fish.

It is evident that a lot of research and practice preceded the writing of this book. Its concepts have been tested on many people and have been proven to work. □

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.

Memory of Past Lives

Question:

If an individual has attained a high degree of spiritual sight in this life, and then dies, to be reborn at a later period, will he remember who he was, and retain spiritual power as in the former life, or will he have to cultivate the faculty anew?

Answer:

When spiritual sight has been cultivated consciously in one life it remains, so far as we know, a faculty of the Spirit in all future lives, improving in scope and power with each existence, under normal circumstances. But there is a case known to the writer where a person has possessed the spiritual sight, along with the faculty of leaving the body and remembering what happened on his soul flights outside the body, in one life, and in the next he made it impossible for himself to exercise these faculties by the use of drink, drugs, and cigarettes, which so addled his brain that it was impossible for the Spirit to impress upon it memories of what happened when it was free from the body.

Out of the body he can still rove about the world where he chooses and take his place in his Order among the other Initiates, but in the body he is hampered by his poor, sick, abused brain. Nor should it seem strange that this is so, for it is only the same principle which allows a man to enjoy spiritual sight despite the fact that he is physically blind. Apart from the loss and the lack which such a man feels, there is, of course, the moral aspect, and it is doubtful in the writer's mind whether this person's next body will have a brain fit to carry memories from the invisible world. It is our belief that it will probably take lives of right living before he is able to build another sensitive brain which is capable of spiritual transmission.

As for the memory of past lives it is not necessary to wait till a future existence for the development of that faculty, when the spiritual sight has been cultivated, with the aid of the proper teachers, such as the Elder Brothers of the Rosicrucian Order. For the neophytes are taught from the beginning to read the Memory of Nature in order to know and differentiate between truth and delusion, first in the record that is kept in the fourth or reflecting ether, which requires only a very slight extension of the physical sight. Then by degrees, if they live the life and are diligent, the extension of sight is raised to the records kept in the archetypal region. These are usually opened to them within a few years, and there they easily can investigate their own past. However, we do not believe that that is generally done, for no one goes so deeply into the work without becoming so absorbed in the system of service to others that he has no time to attend to his own selfish inclinations.

What is Conscience?

Question:

Is conscience the voice of God or of our Guardian Angel?

Answer:

When the Spirit passes out of the body at death, the panorama of its past life passes before it during the first three and one-half days after its release from the body. These pictures are etched into the desire body and form the basis of life in Purgatory and the First Heaven, which are located in the Desire World. The past life is reproduced in pictures shifting backward so that the scenes which happened just previous to death are first gone over; then follows the life toward childhood and infancy.

In Purgatory only the scenes where the soul did wrong are reenacted, and the soul sees itself as being the one whom it wronged and suffers as those suffered whom it wronged in Earth life. The record of these sufferings is indelibly engraven upon the seed atom, which is the only part of the dense body the soul takes with it and keeps permanently from life to life. This is, in a way, the "book" of the "Recording Angel," and as the suffering caused by a certain act has been engraven upon this seed atom in Purgatory, it is evident that when in a new life similar circumstances arise and the old temptations come before us, the suffering which we experienced because of that wrong deed is present

in the seed atom to warn us that such and such a course of action is wrong. That is the "voice of conscience," and if the suffering entailed in Purgatory was sufficiently intense, we shall have the power to resist whatever temptation comes before us. If, on the other hand, from certain different causes, the suffering was not keen enough, we may permanently or temporarily yield in another life to the same temptations that cost suffering in previous lives; we may yield even against the small murmurings of conscience. But when we are released from our bodies and pass into Purgatory the next time, we shall have the added suffering caused by our yielding to temptation, and the cumulative effects of this suffering will at last be sufficient to restrain us from the course which caused us pain.

When a temptation has come before us in an Earth life and has been put aside consciously, we have learned the lesson and conscience has accomplished its purpose.

Replying definitely to the question, we may therefore say that conscience is the Spirit's memory of past sufferings occasioned by the mistakes in previous lives.

Masculine-Feminine Polarities

Question:

Is the soul of a woman masculine and the soul of a man feminine?

Answer:

Speaking generally, we might say "yes." The Vital body which is eventually transformed, transmuted and spiritualized into soul is of the opposite sex. It is formed organ for organ exactly like the dense physical body with this one exception, and this elucidates many facts otherwise unexplainable. The faculties inherent in the vital body are growth, propagation, assimilation and memory. The woman having the positive vital body is matured earlier than the male, the parts which remain plant-like, such as, for instance, the hair, grows longer and more luxuriant, and naturally a positive vital body will generate more blood than the negative vital body possessed by the masculine, hence we have in a woman a greater blood pressure, which is necessary to relieve by the periodical flow, and when that ceases at the climacteric period there is a second growth in woman, particularly well expressed in the saying "fat and forty."

The impulses of the desire body drive the blood

through the system at varying rates of speed, according to the strength of the emotions. Woman, having an excess of blood, works under much higher pressure than man, and while this pressure is relieved by the periodical flow, there are times when it is necessary to have an extra outlet; then the tears of woman, which are *white bleeding*, act as a safety valve to remove the excessive fluid. Men, although they may have as strong emotions as women, are not given to tears because they have no more blood than they comfortably can use.

Being positively polarized in the Etheric Region of the Physical World, the sphere of woman has been the home and the church where she is surrounded by love and peace, while man fights the battle of the strong for the survival of the fittest, without quarter in the dense Physical World, where he is positive.

The Question of Soul-Mates

Question:

Is there a soul-mate belonging to every soul through all eternity? If so, would it not be better to remain unmarried a thousand years than to marry the wrong mate?

Answer:

As the light is refracted into the seven colors of the spectrum when passing through our atmosphere, so also the Spirits which are differentiated within God are refracted into seven great rays. Each class is under the direct guidance and domination of one of the Seven Spirits before the Throne, which are the planetary genii, the Star Angels. All the Virgin Spirits in their successive incarnations are continually intermingling in order that they may gain the most varied experiences; nevertheless, those who have emanated from the same Star Angel are always sisters or twin souls, and when they seek the higher life, they must enter the path of Initiation through a lodge composed of members of the same ray from which they originally came, thence to return to their primal source. Therefore, all occult schools are divisible into seven, one for each class of Spirits. That was the reason Jesus said to his disciples "Your father and mine"—None could have come into as close touch with him as these disciples were, except those belonging to the same ray.

Like all other mysteries, this beautiful doctrine has been degraded to a physical or material idea such as embodied in the popular conception of twin

souls or affinities; that one is male and the other female, and very often each is somebody else's wife or husband. In such cases the doctrine of twin souls is often made an excuse for elopement and adultery. This is an abominable perversion. Each Spirit is complete in itself, it takes upon itself a male or female body at different times in order to learn the lessons of life, and it is only during the present stage of its development that there is such a feature as sex at all. The Ego was before sex, and will persist after that phase of its manifestation has passed away.

Second Coming of Christ

Question;

According to the Rosicrucian teaching, when will Christ come again?

Answer:

The Bible says truly that the "day and the hour knoweth no man," and the people who have been trying to fix a certain date or a certain year for the Second Coming have misunderstood entirely the object of the Christ's mission on Earth. His teaching was given to humanity in order that the law, "An eye for an eye and a tooth for a tooth" might be abolished—that the *law of fear* (of God) might be swallowed up by the *law of love*. "The law and the prophets were until Christ," it is said, but we know that even today law is, and is necessary. Therefore it is evident that law was not abolished at the physical coming of Christ. It is the coming of Christ into "the within," the inner nature of man, that is to abolish law. Paul speaks of this advent as the "Christ being formed in ye," and until the Christ has been formed in us we are not ready for the Second Coming. Angelus Silesius says:

"Though Christ a thousand times in Bethlehem be born,

*And not within thyself, thy soul will be forlorn.
The cross on Golgotha thou lookest to in vain,
Unless within thyself it be set up again."*

The Second Coming of Christ depends upon how soon a sufficient number of people have become Christ-like and attuned to the Christ principle, so that, as tuning forks of the same pitch sing together when one is struck, they will be able to respond to the Christ vibrations that will be set up at the return of the Savior. Therefore, this event is not to be calculated. Every time we endeavor to imitate Christ and fulfill His teachings, we are hastening His Coming; so let us thus strive. □

Pythagoras Father of Vegetarianism

Anyone who studied elementary geometry in high school may still remember the Pythagorean theorem. But although Pythagoras, a Greek mathematician and philosopher, is best known for his mathematical contributions, he is also recognized as the father of vegetarianism.

Though there was a centuries old history of vegetarianism in ancient Greece and other countries before Pythagoras' birth, he was apparently the first person to articulate a philosophy that related to vegetarianism and animal rights. Unfortunately, none of his original writings remain today. Researchers must rely instead on other ancient sources such as the writings of Ovid, Diogenes, Laertius, Porphyry, Aristotle, Plutarch and Iamblichus. A rich mosaic emerges from these writings and offers us an interesting view of Pythagoras and the impact he had on vegetarianism.

Born around 550 B.C. on the Greek island of Samos, Pythagoras is said to have been the son of a wealthy jeweler named Mnesarchos and a woman named Parthenis. After growing up on Samos, Pythagoras is believed to have traveled extensively about the Mediterranean. During this traveling, Pythagoras' world view probably evolved. In Asia Minor, where it was thought that the universe was full of gods, Pythagoras may have developed his belief in the transmigration of souls—the foundation of his vegetarian beliefs. In Egypt, Pythagoras encountered a class of vegetarian priests who also believed in the transmigration of souls. In Babylon, Eastern philosophies and vegetarianism may have shaped his thoughts. (Pythagoras was a contemporary of the Buddha, who laid the foundations for vegetarianism in the East with his philosophy of *ahimsa*, or non-violence.)

After traveling, Pythagoras settled in Croton, a Greek city in what is now Italy. Here he established a community based on his philosophy of *antikreophagy* ("against eating flesh"). Pythagoras admitted women and men equally to the community, and all property was jointly owned. The pursuit of knowledge, both philosophical and mathematical, was encouraged.

Vegetarianism was a cornerstone of Pythagorean philosophy at Croton. Pythagoras believed that animals—including humans—had in-

destructible souls and that one's soul, at death, migrated to another animal. This belief in the transmigration of souls was widely held in his time. Once when Pythagoras saw a man beating a dog, he pleaded with the man to stop because he said he heard the voice of an old friend in the dog's yelps. Pythagoras even believed that he was himself the reincarnation of another animal and that, by abstaining from eating flesh, he could recall previous lives. He felt that the only sure way not to eat the soul of a friend was by adhering to a vegetarian diet. Pythagoras demonstrated his commitment to vegetarianism in a famous incident when, after winning a bet with some fisherman, he let their entire catch swim back to the sea.

Ritualistic sacrifices were not uncommon during Pythagoras' time. Most historians agree, however, that Pythagoras got around this custom by sacrificing animal images fashioned from dough, herbs, flour, cakes or plants. Sometimes he may have even substituted mathematical formulas for animal offerings.

Pythagoras also believed a vegetarian diet to be healthier than a meat-based one; he was careful about what he ate and drank. He also recommended cleanliness and exercised in the open air. As a result, he was apparently always fit, his health was consistently good, and he enjoyed a long life. Pythagoras did occasionally drink wine, but only in moderation. Some references to Pythagoras occasionally eating fish or meat do exist, but most accounts indicate that he abstained from flesh foods completely.

Pythagoras' typical diet usually started with honeycomb or bread with honey early in the day. Dinner was likely to consist of vegetables such as corn, chickpeas and green vegetables, either, raw or cooked. Grains (including wheat, barley, millet and corn), seeds (such as poppy and sesame), roots and various herbs were also important parts of the diet that Pythagoras recommended. Apples, grapes and other fresh or dried fruits were also enjoyed. Pure water was the beverage of choice, but sometimes milk and wine were taken. Because eggs are such an obvious part of the life cycle, Pythagoras would not eat them.

Another taboo, curiously enough, was beans. Several theories have been advanced to account for this dietary puzzle and most relate to mystic qualities that were attributed to them. For example, beans were thought by some to symbolize hell. But while the exact reason is unclear, it's taken as fact that he did not eat beans.

Pythagoras' vegetarianism was also an ethical choice. He reasoned that because animals have demonstrable intelligence and emotions and can experience both pleasure and pain, humans should act justly and accord animals the right to live out their lives. It has been written that Pythagoras equated the slaughter of animals with murder. Ovid, a writer in first century Rome, explained that although Pythagoras condoned self-defense, he shuddered at the thought of those who claimed an "extended license to devour," "stretch'd necessity to sin," and consumed life thoughtlessly. Pythagoras also theorized that

brutality towards animals bred violence towards humans.

Thousands of years before our current environmental problems, Pythagoras also acknowledged the important interrelationships that exist in nature. He wasted no food or drink and respected all life. He would never thoughtlessly chop away at a plant or tree. These actions are echoed today by vegetarians who are concerned about the environment and recognize the high costs that a meat-based diet has on our natural resources.

Pythagoras' fundamental principles, however, are as important today as they were 2,500 years ago in ancient Greece.

As word of Pythagoras' philosophies spread to other areas of the Mediterranean, many people gathered around him in Croton. His followers were dubbed Pythagoreans, and they respected the rights of animals, discouraged wastefulness, and ascribed to Pythagoras' belief in the transmigration of souls. The Pythagoreans generally fell into two groups, the *akousmatikoi* or the *mathematikoi*.

The *akousmatikoi* were sympathetic to the ideas of Pythagoras but did not necessarily conform to all of the teachings in practice. Most did eat some types of meat and fish (including some sacrificial animals), but they were much more moderate than the general public at the time. The *akousmatikoi* were also health conscious and enjoyed much exercise and sport.

The *mathematikoi*, on the other hand, were vegetarians and generally supported all of Pythagoras' philosophies. They

believed in justice for all animals. The *mathematikoi* did not eat flesh foods, frowned on hunting and usually did not wear woolen garments. These Pythagoreans were meditative and often lived in calm, quiet, remote settings. Simple meals were eaten, without wine, in silence.

Pythagoras was said to be at least 70 years old when he died in Metapontion, a city near Croton. (There is some indication that hostile locals may have chased the Pythagoreans from Croton.) Records indicate that Pythagorean communities flourished hundreds of years after his death. Through the ages, philosophers and writers such as Plato, Aristotle, Ovid, Thomas More, Descartes, Voltaire, Byron, Shelly, Tennyson and Peter Singer have considered Pythagorean values worthy of comment.

Pythagoras' philosophies represent a huge contribution to vegetarianism. Some of his theories were disputed as other advances occurred over the centuries. For example, Dicaerchus was a Pythagorean who questioned the existence of souls and disagreed with the concept of immortality; also, most vegetarians now embrace the bean as a versatile staple. Pythagoras' fundamental principles, however, are as important today as they were 2,500 years ago in ancient Greece. Pythagoras reminds us that we are a part of nature, not apart from it. He encourages people to be compassionate and include all animals in our schemes of justice. □

—G. Paul Nicholson

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Nutrition and Health



Mind and Healing

The True Cause of Contagion

There are many people of a supercilious nature who are always ready to crack a joke at the expense of those who practice methods of divine healing which teach one to cultivate a fearless attitude of mind under all conditions. But as a matter of actual fact, an enormous percentage of our sickness is actually due and traceable to feelings of fear upon the part of the patient.

Travelers who have visited uninhabited islands report that the birds and beasts found there were unafraid of them at first, but they soon learned the predatory nature of man and fled before him in fear of their lives. Thus the ruthless nature of man has in ages past, spread fear all over the Earth. We have conquered, tamed and exploited both bird and beast, and what we could not conquer we have slain, until every breathing

thing hides in fear of us. That is to say, among the larger animals—none is so large that it does not fear us and flee from us.

When we turn in the direction of the little things then the case is different. Man, who thinks he reigns supreme on Earth because he has put all the larger creation in a state of fear, trembles in turn before the minute things in the world and the smaller they are, the more he fears them. The microscope has told us that such a small creature as the housefly carries about on the fur of its legs thousands of parasites, and therefore fear prompts us to spend millions of dollars on fly-paper, fly-screens, flytraps, and other devices to rid ourselves of this pest, but our efforts are largely in vain. Though vast sums are expended yearly to exterminate the fly, it is so prolific that it breeds faster than we can slay.

We fear its cousin, the mosquito, even more. The microscope has told us that this little insect is one of the chief messengers of the Angel of Death. Therefore we fight it in fear of our lives, but it thrives in spite of the vast sums yearly expended upon its extermination. Then there is the milk we drink. Under ordinary conditions it is said that there are 100,000 germs to the cubic centimeter, but under the best and most sanitary conditions this army of destroyers can be brought down to 10,000. So in fear and trembling we pasteurize this fluid before we dare to give it to the children of tender age. Every drop of water we drink swarms with germ life, says the microscope, and even the coin and

currency wherewith we purchase the necessities of life are vehicles of death, for they are infected with germs to an almost unbelievable extent. Once we started to launder them, but it was found that the bankers could not so easily detect counterfeits after they had been washed, so we abandoned the process. We either fear the counterfeiters more than the germs or we love money more than health.

Is not this whole attitude ridiculous and unworthy of our high and noble estate, as human beings, as children of God? It is well known to science that an attitude of fear breaks down the power of resistance of the body, and thereby lays it liable to diseases which would not otherwise be able to gain a foothold. From the occult point of view it is perfectly plain why this is so. The dense body which we see with our eyes is interpenetrated by a vehicle made of ether, and the energy from the Sun, which pervades all space, is constantly pouring into our body through the spleen which is a specialized organ for the attraction and assimilation of this universal ether. In the solar plexus it is converted into a rose colored fluid which permeates the nervous system. This may be compared to electricity in the wires of an electric or telegraphic system. By means of this vital fluid the muscles are moved and the organs perform their vital functions so that the body may express itself in perfect health. The better the health the larger the quantity of this solar fluid which we are able to absorb, but we only utilize a certain part of it and the surplus is radiated from the body in straight lines.

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

But the moment we allow thoughts of fear, of worry, of anger, the body endeavors, as it were, to close the gates against an outside foe, fancied or real. Then also the spleen closes up and ceases to specialize the vital fluid in sufficient quantities for the necessities of the body, and we then see a phenomenon which is analogous to the effect of lowering the voltage or cutting in more resistance in the electric fan. In that case the paper streamers will begin to hang down, they will no longer wave over the candy or fruit to protect it and keep the flies away. Similarly in the human body, when the thought of fear forces the partial closure of the

spleen, the solar fluid does not go through the body with the same speed as before. It does not then radiate from the periphery in straight lines, but these lines become crumpled and thus they allow easy access to the little deleterious organisms which may then feed unobstructed upon our tissues and cause disease.

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

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

Power of Thought

"As a man thinketh in his heart so is he," said the Christ, and this is an absolutely scientific proposition; something, moreover, which everyone may demonstrate by looking about him in the everyday conditions of life in the home, office or street. Here we see a man with

thick lips, with puffed cheeks, with a veritable pouch under his chin, and at once we know that we have before us a glutton and a sensualist. Another comes along the street; his face is furrowed by lines, his lips are thin and set, and we know that thought and care have been the architects that molded his face.

Each one who passes expresses without exactly what his thoughts are within. One is muscular and active, because the thoughts which have governed his activities built an active body. Another has flabby flesh, a pouch stomach, and a waddling walk, showing that he is averse to all exercise. In each case the body is an accurate reproduction of the mind; each class suffers from the ailments peculiar to the trend of its mental activity. The glutton and sensualist suffer from diseases engendered when their thoughts have crystallized and weakened the digestive tract and creative organs. Their diseases are entirely different from the nervous diseases that attack the thinker, and any system of healing that does not take into consideration the fact that the body is more a physical expres-

sion of mind than mind is a manifestation of the physical man, makes a very radical mistake. In our complex nature, mind and matter act and react upon each other in such a manner that it is absolutely necessary to consider the man as a whole whenever we attempt to deal with his disability.

It is well known to physiologists that joy will sometimes bring the patient out of the sick room quicker than any medicine. If something has happened to give his affairs in the world a sudden upward turn, so that he becomes optimistic, disease seems to disappear as if by magic; and conversely, even though he may seem to enjoy good health, the moment a depressing influence comes into his business affairs he begins to feel ill in body. A letter containing bad news may sometimes stop digestion entirely, and give the person who receives it a very serious attack of indigestion. Thus the truth of the Savior's teaching that "As a man thinketh in his heart, so is he," is amply demonstrated in practical, everyday life.

When we realize this we also see the necessity of cultivating



an attitude of optimism. A hopeful mind is the greatest of all medicine, and a constant reiteration of a resolution to overcome the present ills, is better than all the medicine in the world. When one is in constant pain, suffering acutely, it is perhaps very difficult to maintain an attitude of optimism; investigate the matter properly. Others may know the truth of the following explanation because of their own experience along the lines of healing and magnetism.

We all know that when we take a physician's galvanic battery and place one electrode in a basin of water, holding the other electrode in the hand, the flow of electricity through the body is much stronger than when we put our other hand in the water or if we hold both electrodes without contact with water. When water is evaporated its molecules are broken up and each fragment is then enclosed in an envelope of ether which will act as a cushion and is the basis of elasticity in steam. When condensation takes place the surplus of ether disappears, and water becomes incompressible as the solid rock.

Excessive Bathing

But water has great yearning for ether; it cannot take it from the air, however, any more than we can absorb nitrogen though we breathe it continually. Fluid is volatile in proportion to the amount of ether it contains, and we have an example of the intense greed of water for ether in the avidity wherewith it absorbs anhydrous ammonia, a fluid so volatile that it boils at 26 degrees below zero. This shows why

water causes so voluminous a flow between a battery electrode and the body, and explains many phenomena, among others, why moisture aids so materially in transmitting good magnetism, the vital fluid of the healer to his patient, and withdrawing bad magnetism from the body of the latter. Also how necessary and helpful it is to wash in running water, so that the poisonous ether taken out of the patient's vital body will not hamper the healer. When we take a bath under ordinary normal circumstances, we remove a great deal of effete poisonous ether from our vital bodies provided we stay in a reasonable length of time. After a bath the vital body becomes somewhat attenuated and consequently gives us a feeling of weakness, but if we are in ordinary good health and have not stayed in the bath too long, the deficiency is soon made good by the stream of force which flows into the human body through the spleen. When this recuperation has taken place we feel renewed vitality and attribute it to the bath without realizing the *full facts* as above stated.

But when a person who is not in perfect health commences to bathe every day, perhaps twice or three times a day, an excess of ether is taken from the vital body. The new supply entering by way of the spleen is also diminished on account of the attenuated condition of the vital body; thus it is impossible for such persons to recuperate after repeated depletions and as a consequence the health of the dense body suffers; they lose almost every ounce of strength and gradually become confirmed invalids. Being in this delicate

state they are unable to eat and assimilate truly nourishing foods and in time their condition may become very, very serious.

Cases of this description are exceedingly difficult to handle, because they usually occur with people with common signs on the angles, with many planets in these signs, or with the Sun or Ascendant there. This class of people resent any interference with their diet and habit of bathing, because they think they are paragons of cleanliness, which is in their eyes a chief virtue. They believe they cannot live without so many baths daily and as their appetite is so slight and delicate they believe that they know better than anyone else how to look after that part of their requirements, but they are wrong in both cases as shown in the foregoing.

Their first step to health involves that they cease bathing entirely. The dry bath is the proper restorative, and for this purpose a pair of coarse gloves made of linen tape loosely woven are best. With these the body may be rubbed morning and evening until the skin shows a healthy glow. By this process the superfluous cuticle is removed but the oil and ether remain. thus the patient will build up very rapidly, for when the chemical ether increases, the power of assimilation also revives and there is an immediate gain of both strength and flesh. If necessary the patient may be given a very light warm sponge bath once a week, but no tub baths should be attempted until he or she is fully recovered. □

—Max Heindel

**Occult Principles of
Health and Healing**

Healing

Healing and Cooperation

If we request aid from the Invisible Helpers, we must bear in mind that the process of healing is not one-sided. We must be prepared to cooperate with the healing Force that is being directed toward us. There are specific things we can do and specific things we should not do in order that healing ministrations may be of utmost benefit to us.

Many people these days are coming to understand that certain foods are unhealthy and that prolonged lack of sleep can cause significant damage. Generally, however, we pay less attention to the potential effects on health of our thoughts and emotions. After they have taken their toll, however, we have no trouble remembering the headache brought on by a fit of weeping or the upset stomach that plagued us after we got angry.

If we constantly send thoughts of criticism, intolerance, hatred, and revenge to others, we will harm ourselves more than we harm them. The attitude that prompts such thoughts tends to harden our finer vehicles—a condition which, in turn, reacts adversely upon physical health. Obviously, it is just as important to cooperate with the healing Force by sending out our most elevated thoughts and emotions at all times as it is to eat properly and get sufficient sleep.

To cooperate with the healing Force is to cooperate as best we can with the Christ and with the Father, from Whom, ultimately, healing comes. Christ Jesus, by words and by example, has told us what we should do. We have but to look to His life on Earth and strive to live so that our own lives are filled with the love and tolerance that He brought into the world.

When we learn to do this automatically and consistently, we find ourselves cooperating with the healing Force before we have need of it. Eventually, then, we will have learned to "live right," thus insuring good health.

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 PM when the Moon is in a cardinal sign on the following dates:

October.....3-10-16-23-31

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For Children

Misery Loves Company

Little Jackie Jinks lived in a great, white house at the top of a big, green hill. He had no little brothers or sisters of his own, but he had many small friends and his little cousin Cricket, whom he loved very dearly.

He also had many pretty and amusing toys as well as many live and loving pets. You see this great, white house at the top of the big, green hill was really in the country.

And oh, what fun it is to live in the wonderful country! Lovely birds sing from all of the trees. Beautiful flowers bloom by the road-side and in the green fields. Little fishes swim in the sparkling brooks. The pretty, feathered hens cackle joyfully, for they have been laying nice, big eggs for us to eat. The gentle cows moo for someone to milk them, so that we may have the fresh, sweet milk to drink.

Now Jackie had a cat, such a pretty white and gray striped cat. Her name was Paws. She was called that because whenever she wanted you to do anything for her or when she wanted something to eat, she would sit up on her hind feet, jerk her whiskers, sniff and wave her front paws in the air.

Whenever Jackie stroked her silky fur, she would hum a soft little song. Almost everybody calls it purring, but anyway this is what she sang:

"Oh, I love Jackie and he loves me
We're kind to each other as can be."

It was all very true, every word of it. Jackie did love Paws and surely Paws loved Jackie better than anything in the whole world. Then, too, they were always kind and gentle with one another.

Whenever Jackie had a nice glass of milk to drink, he always saved a part of it for Paws. Now Paws was so polite that she would look up at Jackie and thank him for a grateful "m-e-o-w," before she would even taste her milk. Then she would lap it up with her prickly, red tongue.

Of course some of the milk would spatter onto her face and whiskers, try as hard as she might to prevent it. You see, she had no napkin, so when she had finished the milk, she would sit up on her hind legs, use her front paws for a wash cloth and towel and wash her face nice and clean. One day Jackie's mother had company, so she said, "Jackie,

I wish that you would go up in the nursery and play with your toys while I visit my friends."

"Yes, mother, but please may Paws come too?" asked Jackie.

"Certainly, my dear," replied his mother; "and if you be a very, very good boy, I will ask Cook to bring you a nice, brown doughnut with your glass of milk."

"I will be good, mother! I will be good!" promised Jackie, as he put his arms around her neck and kissed her.

Then he ran to the basket where Paws lay fast asleep. He was so eager to play that he quite forgot to let her stretch as she liked to do when awaking from a nap. He just caught her up in his arms and ran with her to the bright, sunny nursery.

Here all of his toys waited for him, ready to join in a game or romp of any kind. Jackie smiled a welcome to them all, then put Paws down carefully on the nice, soft rug in the sunshine.

"Oh, I know what I will do!" he cried, "I will have a circus."

First he took the white, wooden ring out of its drawer and placed it in the center of the room. Then he brought out the elephant Jumbo and put Teddy Bear on his back.

"Now don't you fall off, Teddy Bear, for Jumbo feels very frisky and is going to run around this ring like anything," warned Jackie as he shook his finger at Teddy Bear.

"Now, Jack-in-the-box, you may watch us perform and hold my toy balloon for me," promised Jackie as he fastened the string of the gay balloon to the jolly Jack-in-the-box.

"Paws, you must stay awake now and watch us. It will soon be your turn to jump over the

drum stick. Now remember!" warned Jackie.

Paws winked and blinked her eyes in a sleepy promise, then began to sing her little song:

"Oh, I love Jackie and he loves me. We're kind to each other as can be."

Then Jackie spied the circus mule. Such a wonderful trained mule! He could bend and turn almost any way that Jackie fancied. Why, he could even balance on one leg on the little white ladder, or even stand on his head.

So the circus began with Teddy Bear trying to ride Jumbo around the ring, but somehow Teddy Bear could not stay on Jumbo's back. His gait was too uneven and uncertain, for sometimes Jackie, without even meaning to do so, would pull Jumbo too fast or jerk him up quickly. So Teddy Bear was forever falling off and Jackie was forever putting him back and scolding him.

"Now, Teddy Bear, if you fall off from Jumbo again, you can't be in this circus any more," cried Jackie.

Just then there was a rat-at-tat-tat at the door and in came Cook with a nice, big glass of fresh milk and, yes, on the plate was a beautiful, brown doughnut.

Jackie had played and worked so hard that he was just as hungry as could be. He forgot everything, ran to the Cook and eagerly drank his glass of milk, then he remembered that he had not been polite.

Instantly he stopped drinking and with a smile which plainly begged, "Please excuse me, Cook," he said aloud, "Thank you, Cook, for my lunch." Then he drank *every drop* of the milk.

The kind Cook patted him lovingly and replied, "You are welcome, Jackie Jinks." Then she led him to his circus.

Jackie laughed. His cheeks were almost as pink as his rompers and his big, blue eyes sparkled.

"M-e-o-w! M-e-o-w!" cried Paws.

Jackie looked down, and there sat Paws on her hind legs, waving her front paws and begging for some milk.

Jackie looked at the empty glass and then at poor Paws. He felt so ashamed to have forgotten his dear pet that his eyes filled with tears. He put his face against Paws' soft fur and whispered in her ear:

"I was a bad, selfish boy. I drank all of the milk, *every drop*."

"M-e-o-w! M-e-o-w!" insisted Paws, for she could not believe that Jackie had forgotten her. She thought it must be a joke.

Jackie felt like he had been very selfish and naughty and the little voice in his heart kept saying:

"You ought to be punished! You ought to be punished!"

"M-e-o-w! M-e-o-w!" cried the hungry Paws.

Now Jackie knew that he would never feel right about it until he was punished, so he thought and thought what the punishment should be.

"I will stand in the corner with my face to the wall, yes, I will," he declared.

You see, Jackie disliked to stand still in the corner worse than anything, and so he always became a better boy quicker when he had this to do.

As he started for the darkest corner, he looked back longingly at the circus ring and the

toy animals, then he thought:

"Why, they are naughty too. They should stand in the corner with me. It was because they were all so bad that I got so hungry and forgot poor Paws," sighed Jackie, eager to fix the blame for his selfishness upon someone or something.

"Jumbo was bad because he threw Teddy Bear off from his back so often. Teddy Bear was bad because he wouldn't get up on Jumbo by himself. Jack-in-the-box was bad because he just laughed at us all the time. They must all stand in the corner with me."

So Jackie took just one bite from the beautiful, brown doughnut and then stood in the corner with the circus animals all around him.

Now Paws winked and blinked and began to feel very sorry for Jackie and sorry to think that she was the cause of all this trouble. Then the little voice in her heart began to say:

"You were naughty because you kept crying for the milk after Jackie told you that it was all gone."

So Paws got up and slowly walked over to the corner. She sat down right behind Jackie with her face to the corner. Then she became aware that right above her nose, dangling from Jackie's hand, was the beautiful, brown doughnut. She sniffed it and tasted it, then winked and blinked her eyes and said:

"M-e-o-w! M-e-o-w!" which meant, "Jackie, we are all here. It is nice to be together anyhow. It isn't so lonesome, is it? I guess that the old proverb, which my mother taught us, is right: 'Misery Loves Company.'" □

—E.B.S.

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CALENDAR OF EVENTS AT MOUNT ECCLESIA 1987

- JANUARY:** NOMINATION DAY, Tuesday, January 11. Guest House-Room 1, 2:00 PM
PHILOSOPHY SEMINAR, Saturday, January 17. *Investigating Birth and Rebirth*, 9:30 AM to 4:00 PM Guest House-Room 2.
FELLOWSHIP DAY: Tuesday, January 6. Annual observance of Max Heindel's transition.
- FEBRUARY:** WINTER SCHOOL, Sunday, February 1 through Sunday, February 15.
- MARCH:** VERNAL EQUINOX CELEBRATION, Friday, March 20 through Sunday, March 22.
Vernal Equinox Service in the Temple* on Friday, March 20 at 5:30 AM.
- APRIL:** MOUNT ECCLESIA RETREAT, Saturday, April 11
PALM SUNDAY SERVICE in Chapel on April 12 at 11:00 AM
GOOD FRIDAY OBSERVANCE in Chapel on Friday, April 17 from 12:00 to 3:00 PM
EASTER OBSERVANCE, Sunday April 19
Easter Sunrise Service at the Cross at 5:30 AM
Easter Sunday Service in Chapel at 11:00 AM
Easter Dinner in the Cafeteria at 12:00 Noon
- MAY:** ASTROLOGICAL SEMINAR, Saturday, May 23. *Spiritual Astrology: A Key to Self-Understanding*, 9:30 AM to 4:00 PM Guest House-Room 2.
- JUNE:** SUMMER SOLSTICE CELEBRATION, Friday, June 19 through Sunday, June 21.
Summer Solstice Service in the Temple* and Observance in the Chapel on Saturday, June 20 at 11:30 AM
- JULY:** SUMMER SCHOOL, Sunday, July 19 through Sunday, August 9.
MEMBERSHIP PICNIC, Saturday, July 25 at 12:00 Noon
ANNUAL MEMBERSHIP MEETING, Saturday, July 25 at 2:00 PM.
Announcement of Board of Directors election results. Guest House-Room 1
- AUGUST:** ANNUAL CONFERENCE, Monday, August 10 through Friday, August 14.
- SEPTEMBER:** AUTUMNAL EQUINOX CELEBRATION, Friday, September 18 through Tuesday, September 22.
Autumnal Equinox Service in the Temple* on Tuesday September 22 at 6:30 PM.
- OCTOBER:** MOUNT ECCLESIA RETREAT, Saturday, October 24
OPEN HOUSE on Sunday, October 25 from 2:00 PM to 4:00 PM.
FOUNDER'S DAY, Wednesday, October 28 at the Founder's Cross at 12:40 PM. An annual event commemorating the groundbreaking in 1911.
- NOVEMBER:** HEALING SEMINAR, Saturday, November 14. *Occult Principles of Health and Healing*, 9:30 AM to 4:00 PM. Guest House-Room 2.
THANKSGIVING OBSERVANCE, Thursday, November 26
Thanksgiving Service in the Chapel at 11:00 AM
Thanksgiving Dinner in the Cafeteria at 12:00 Noon
- DECEMBER:** WINTER SOLSTICE CELEBRATION, Friday, December 18 through Sunday, December 20.
Winter Solstice Service in the Temple* on Sunday, December 20 at Midnight.
CHRISTMAS EVE PROGRAM, Thursday, December 24 at 7:30 PM in Cafeteria.
CHRISTMAS EVE SERVICE, Thursday, December 24 at 10:30 PM in the Chapel.
HOLY NIGHT OBSERVANCE, Thursday, December 24 at Midnight in the Temple*.
CHRISTMAS DAY SERVICE, Friday, December 25 at 11:00 AM in Chapel.
CHRISTMAS DINNER, Friday, December 25 at 12:00 Noon in Cafeteria

*Indicates Probationers only.

CORRESPONDENCE COURSES AVAILABLE!

(Please check desired course(s) Item No. 11 below)

WESTERN WISDOM PHILOSOPHY: This course is open to all who are interested in the Science of the Spirit from the Christian point of view. It explains many of the Occult facts that are associated with Esoteric Christianity while affirming the reality of Christ and the work He came to Earth to do. The WESTERN WISDOM Teachings deal with the planes of Nature that are invisible to the ordinary sight, but which may be recognized by means of the sixth sense that is now being developed by humanity and already has been acquired by some of the pioneers. It is composed of a *PRELIMINARY COURSE* of 12 lessons and a *SUPPLEMENTARY COURSE* of 40 lessons. The object of the Preliminary Course is to provide a basic understanding of the material outlined in *THE ROSICRUCIAN COSMO-CONCEPTION*, the course textbook, while the Supplementary Course allows the student to proceed to more advanced studies and begin to mold his or her life into an expression of confident, radiant power!

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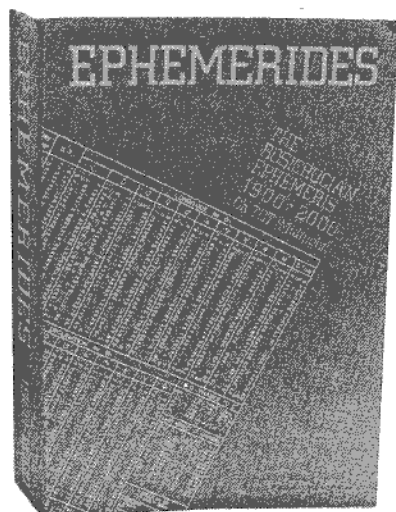
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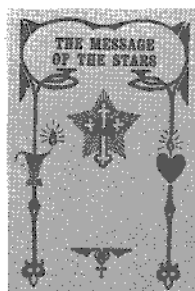
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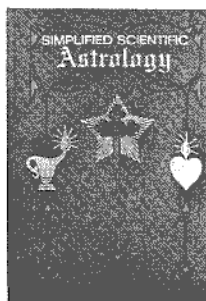


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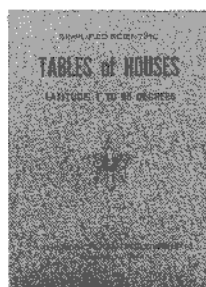
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