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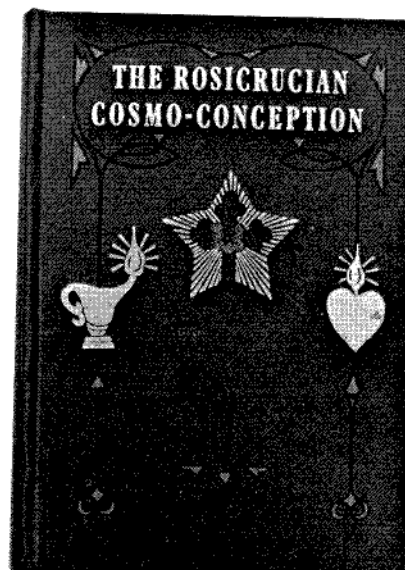
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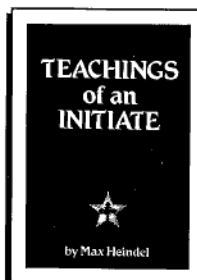
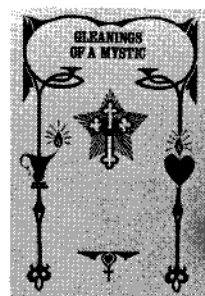
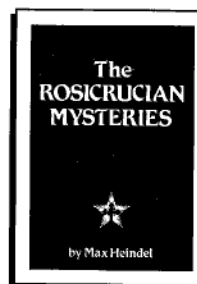
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*"A Sane Mind,
A Soft Heart,
A Sound Body"*



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Let in the Wind

If we set our sights high and remember that as one door closes another will, in time, inevitably open, then we can proceed to let in the wind to bring about the necessary change in our lives. Kathleen Raine expresses it so beautifully when she says:

Let in the wind
Let in the rain
Let in the moors tonight.

The storm beats on my window-pane,
Night stands at my bed-foot,
Let in the fear,
Let in the pain,
Let in the trees that toss and groan,
Let in the north tonight.

Let in the nameless formless power
That beats upon my door,
Let in the ice, let in the snow,
The banshee howling on the moor,
The bracken-bush on the bleak hillside,
Let in the dead tonight.

- The whistling ghost behind the dyke,
The dead that rot in more,
Let in the thronging ancestors
The unfulfilled desire,
Let in the wraith of the dead earl,
Let in the unborn tonight.

Let in the cold,
Let in the wet,
Let in the loneliness,
Let in the quick,
Let in the dead,
Let in the unpeopled skies.

Oh how can virgin fingers weave
A covering for the void,
How can my faithful heart conceive
Gigantic solitude?
How can a house so small contain
A company so great?
Let in the dark,

Let in the dead,
Let in your love tonight.

Let in the snow that numbs the grave,
Let in the acorn-tree,
The mountain stream and mountain stone
Let in the bitter sea.

Fearful is my virgin heart
And frail my virgin form,
And must I then take pity on
The raging of the storm
That rose up from the great abyss
Before the earth was made,
That pours the stars in cataracts
And shakes this violent world?

Let in the fire,
Let in the power,
Let in the invading night.
Gentle must my fingers be
And pitiful my heart
Since I must bind in human form
A living power so great,
A living impulse great and wild
That cries about my house
With all the violence of desire
Desiring this my peace.

Pitiful my heart must hold
The lonely stars at rest,
Have pity on the raven's cry
The torrent and the eagle's wing,
The icy water of the tarn,
And on the biting blast.

Let in the wound,
Let in the pain
Let in your child tonight.....□

The Christmas Spirit

The Christmas Spirit is everywhere, isn't it? Holly, and mistletoe, silver bells, decorations, fragrant green pines, the bustle of Christmas shoppers in the local stores, the smiles of those you meet, all point to the arrival of the one holiday of the year that brings the world together in celebration of the great Spirit of Christmas, Jesus the Christ.

There is no other period of the year that so lifts our souls, unites our family ties, elevates and brings universal joy to the world as does the season of Christmas. From our earliest childhood days on through all our life we joyously reflect, tenderly and endearingly, on all that goes to make up our magical feeling of Christmas.

Christmas has many meanings. To the child it promises presents and good things to eat, a visit from Santa Claus, and many other pleasures. To the grownups it means a time of material pleasures, an exchanging of gifts and a time of general hilarity and good and plenty of food.

The Spirit of giving and bringing the happiness to others is just a physical reflection of the great love of the Father when He sent His Son as the most sublime gift ever given to mankind. We as His children are able to absorb a part of this Divine Love, this welling up of our Great Spirit of Christmas which comes to us at this the most spiritual time of the year. We all feel happy about it and express it by the material means of giving gifts.

The analogies of Christmas in the Bible are perfectly correlated with the process of the

mystic birth in our own lives. Though Joseph and Mary lived in Nazareth 70 miles away, they made the trip to Bethlehem for the birth of their child...for the great redeeming principle of love can be born in no other place than the purified heart represented by Bethlehem.

Jesus was born in a manger where beasts feed. The manger represents the lower desire nature which must be regenerated before the Christ power can be born in the inn which is the head. So each one of us as neophytes upon the wave of initiation, must leave Nazareth, the material life, and make our journey to Bethlehem, the purified, impersonal life. We, each one shall find in the beginning that there is no room for us in the inn, and that the birth must take place in the manger where beasts feed.

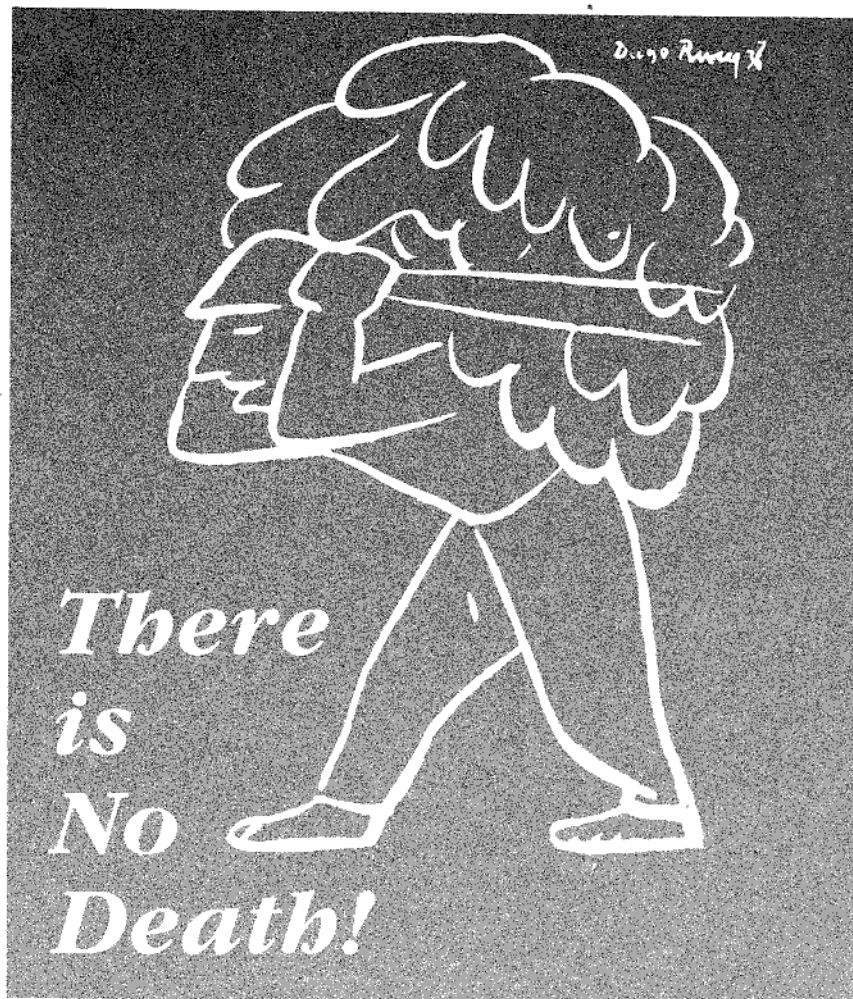
This is the true wish and hope of the Christmas Spirit, Christ, that we might follow him and find the way that leads to our own individual holy night. "Though Christ a thousand times in Bethlehem be born and not within thy self, thy soul will be forlorn."

When the Christ has been formed in ourselves, when the Immaculate Conception has become a reality in our own hearts, when we have stood there at the birth of the Christ Child and offered our gifts, dedicating the lower self to the service of the Higher Self, then and only then, do we have the meaning of the Spirit of Christmas. And the harder we have toiled in the Master's vineyard, the more clearly and distinctly shall we hear that soundless voice within our heart issue the invitation: "Come unto me, all ye that are weak and heavy laden, and I will give you rest. Take upon yourself My yoke, for My yoke is easy and My burden is light."

Then we shall hear a new note in the Christmas bells, such as we have never heard before, and the people about us will see in us the light of the newborn Christ, shining within our sphere of action. We will have felt the true Christmas Spirit.

—Editor

Mystic Light



The Real Nature of Death

for a longer or shorter time after birth, and whoever passes out at death still beholds the material world for some time. If we pass out in the full vigor of physical manhood or womanhood, with strong ties of family, friends, or other interests, the dense world will continue to attract our attention for a much longer time than if death occurred at a "ripe old age," when the earthly ties have been severed before the change we call death. This is on the same principle that the seed clings to the flesh of unripe fruit, while it is easily and cleanly detached from the ripe fruit. Therefore it is easier to die at an advanced age than in youth.

The unconsciousness which usually attends the change of the incoming Spirit at birth, and the outgoing Spirit at death, is due to our inability to adjust our focus instantly, and is similar to the difficulty we experience when passing from a darkened room to the street on a light, sunny day, or vice versa. Under those conditions some time elapses before we can distinguish objects about us; so with the newly born and the newly dead, both have to re-adjust their viewpoint to their new condition.

Amid all the uncertainties which are the characteristics of this world, there is but one certainty—Death. At one time or another, after a short or long life, comes this termination to the material phase of our existence, which is a birth into a new world, as that which we term "birth" is, in the beautiful words of Wordsworth, a forgetting of the past.

Birth and death may therefore be regarded as the shifting of man's activity from one world to another, and it depends upon our own position whether we designate such a change birth or death. If he enters the world in which we live, we call it birth; if he leaves our plane of existence to enter another world, we call it death. To the individual concerned, however, the passage from one world to another is but as a removal to another city here; he *lives*, unchanged; only his exterior surroundings and condition are changed.

The passage from one world to another is often attended by more or less unconsciousness, like sleep, as Wordsworth says, and for that reason our consciousness may be fixed upon the world we have left. In infancy heaven lies about us in actual fact; children are all clairvoyant

When the moment arrives which marks the completion of life in the physical world, the usefulness of the dense body has ended, and the Ego withdraws from it by way of the head, taking with it the mind and the desire body, as it does every night during sleep, but now the vital body is useless, so that too, is withdrawn, and when the silver cord which united the higher to the lower vehicles snaps it can never be repaired.

We remember that the vital body is composed of ether, superimposed upon the dense bodies of plant, animal, and man during life. Ether is physical matter, and therefore has weight. The only reason why the scientists cannot weigh it is because they are unable to gather a quantity and put it on a scale. But when it leaves the dense body at death a diminution in weight will take place in every instance, showing that something having weight, yet invisible, leaves the dense body at that time.

Physical science knows that whatever the power which moves the heart, it does not come from without, but is inside the heart. The occult scientist sees a chamber in the left ventricle, near the apex, where a little atom swims in a sea of the highest ether. The force in that atom, like the forces of all other atoms, is the undifferentiated life of God; without that force the mineral could not form matter into crystals, the plant, animal, and human kingdoms would be unable to form their bodies. The deeper we go the plainer it becomes to us how fundamentally true it is that in God we live, move, and have our being.

That atom is called the "seed atom." The force within it moves the heart and keeps the organism alive. All the other atoms in the whole body must vibrate in tune with this atom. The forces of the seed-atom have been immanent in every dense body ever possessed by the particular Ego to whom it is

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attached, and upon its plastic tablet are inscribed all the experiences of that particular Ego in all its lives. When we return to God, when we shall have become one in God once more, that record, which is peculiarly God's record, will still remain, and thus we shall retain our in-

dividuality. Our experiences we transmute into faculties; the evil is transmuted into good and the good we retain as power for higher good, but the record of the experiences is of God and in God; in the most intimate sense.

The "silver cord" which unites the higher and lower vehicles terminates at the seed atom in the heart. When material life comes to an end in the natural manner the forces in the seed atom disengage themselves, pass outward along the pneumogastric nerve, the back of the head and along the silver cord, together with the higher vehicles. It is this rupture in the heart which marks physical death, but the connecting silver cord is not broken at once, in some cases not for several days.

EFFECTS OF SUICIDE

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



wherein the Ego functions in Purgatory and in the First Heaven, takes upon itself the shape of the physical body. Then the man commences his work of expiating his evil habits and deeds in Purgatory and assimilating the good of his life in the First Heaven.

The foregoing describes the ordinary conditions when the course of nature is undisturbed, but the case of the suicide is different. He has taken away the seed-atom, but the hollow ar-

chetype still keeps on vibrating. Therefore he feels as if he were hollowed out and experiences a gnawing feeling inside that can best be likened to the pangs of intense hunger. Material for the building of a dense body is all around him, but seeing that he lacks the gauge of the seed atom, it is impossible for him to assimilate that matter and build it into a body. This dreadful hollowed-out feeling lasts as long as his ordinary life should have lasted. Thus the Law of

Cause and Effect teaches him that it is wrong to play truant from the school of life and that it cannot be done with impunity. Then in the next life, when difficulties beset his path, he will remember the sufferings of the past which resulted from suicide and go through the experience that makes for his soul growth.

It is curious that the commission of suicide in one life and the consequent post-mortem suffering during the time when the archetype still exists often generate in such people a morbid fear of death in the next life; so that when the event actually occurs in the ordinary course of life, they seem frantic after they leave the body and so anxious to get back to the Physical World again that they frequently commit the crime of obsession in the most foolish and unthinking manner.

CAUSES OF DEATH DURING INFANCY

When a man passes out at death, he takes with him the mind, desire body, and vital body, the latter being the storehouse of the pictures of his past life. And during the three and one-half days following death these pictures are etched into the desire body to form the basis of man's life in Purgatory and the First Heaven where the evil is expurgated and the good assimilated. The experience of the life itself is forgotten, as we have forgotten the process of learning to write, but have retained the faculty. So the cumulative extract of all his experiences, both during past Earth lives and past existences in Purgatory and the various heavens, are retained by the

man and form his stock in trade in the next birth. The pains he has sustained speak to him as the voice of conscience, the good he had done gives him a more and more altruistic character.

Now, when the three and a half days immediately following death are spent by the man under conditions of peace and quiet, he is able to concentrate much more upon the etching of his past life and the imprint upon the desire body will be deeper than if he is disturbed by the hysterical lamentations of his relatives or from other causes. He will then experience a much keener feeling for either good or bad in Purgatory and in the First Heaven, and in after lives that keen feeling will speak to him with no unmistakable voice; but where the lamentations of relatives take away his attention or where a man passes out by accident, perhaps in a crowded street, in a train wreck, theatre fire, or under other harrowing circumstances, there will, of course, be no opportunity for him to concentrate properly; neither can he concentrate on a battle field if he is slain there, and yet it would not be just that he should lose the experience of life on account of passing out in such an untoward manner, so that the Law of Cause and Effect provides a compensation.

We usually think that when a child is born it is born and that is an end to it; but as during the period of gestation the dense body is shielded from the impact of the outside world by being placed within the protecting womb of the mother until it has arrived at sufficient maturity to meet the outside conditions, so are also the vital body, desire

body, and mind in a state of gestation and are born at later periods because they have not had as long an evolution behind them as the dense body. Therefore, it takes a longer time for them to arrive at a sufficient state of maturity to become individualized. The vital body is born at the seventh year, when the period of excessive growth marks its advent. The desire body is born at the time of puberty, the fourteenth year, and the mind is born at twenty-one, when the child is said to

have become a man or woman...to have reached majority.

That which has not been quickened cannot die, and so when a child dies before the birth of the desire body it passes out into the invisible world into the First Heaven. It cannot ascend into the Second and Third Heaven because the mind and desire body are not born and will not die, so it simply waits in the First Heaven until a new opportunity for embodiment offers, and where it has died in its



previous life under the before-mentioned harrowing circumstances, by accident or upon the battle field or where the lamentations of relatives rendered it impossible for it to gain as deep an impression of the evil committed and the good accomplished as would have been the case had it died in peace, it is instructed when it has died in the next life as a child in the effects of passions and desires so that it learns the lessons then which it should have learned in the purgatorial life had it remained undisturbed. It is then reborn with the proper development of conscience so that it may continue its evolution.

As in the past man has been exceedingly warlike and not at all careful of the relatives who passed out at death because of his ignorance, holding wakes over those who died in bed, which were few, perhaps, compared to those who died on the battle field, there must necessarily on that account be an enormous amount of infant mortality, but as humanity arrives at a better understanding and realizes that we are never so much our brother's keeper as when he is passing out of this life and that we can help him enormously by being quiet and prayerful, so also will infant mortality cease to exist on such a large scale as at present.

PROPER CARE OF THE DECEASED

The vital body is the vehicle of sense-perception. As it remains with the body of feeling (the desire body) and the etheric cord connects them with the discarded dense body, it will be

evident that until the cord is severed there must be a certain amount of feeling experienced by the Ego when its dense body is molested. Thus, it causes pain when the blood is extracted and embalming fluid injected, when the body is opened for post-mortem examination, and when the body is cremated.

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A case was told the writer in which a surgeon amputated three toes from a living person under anesthetics. He threw the severed toes into a bright coal fire, and immediately the patient

commenced to scream, for the rapid disintegration of the material toes caused an equally rapid disintegration of the etheric toes, which were connected with the higher vehicles. In like manner molestations affect the discarnate Spirit from a few hours to three and a half days after death. Then all connection is severed and the body begins to decay.

Therefore great care should be taken not to cause the passing Spirit discomfort by such measures. Quiet and prayer are of enormous benefit at that time, and if we love the departed Spirit wisely we shall be able to earn its lasting gratitude by following the above instructions.

A word should be spoken in regard to the treatment of dying persons who suffer unspeakable agony in many cases through the mistaken kindness of friends. More suffering is caused by administering stimulants to the dying than perhaps in any other way. It is not hard to pass out of the body, but stimulants have the effect of throwing the departing Ego back into its body with the force of a catapult, to experience anew the sufferings from which it was just escaping. Departing souls have often complained to investigators, and one such person said that he had not suffered as much in all his life as he did while kept from dying for many hours. The only rational way is to leave Nature to take its course when it is seen that the end is inevitable.

Another and more far-reaching sin against the passing Spirit is to give vent to loud crying or lamentation in or near the death chamber. Just subsequent to its release and from a few hours to a few days afterwards,

the Ego is engaged upon a matter of the utmost importance; a great deal of the value of the past life depends upon the attention given to it by the passing Spirit. If distracted by the sobs and lamentations of loved ones, it will lose much, but if strengthened by prayer and helped by silence, much future sorrow to all concerned may be avoided. We are never so much our brother's keeper as when he is passing through this Gethsemane, and it is one of our greatest opportunities for serving him and laying up heavenly treasure for ourselves.

We have studied the phenomenon of birth, and have evolved a science of birth. We have qualified obstetricians and trained nurses to minister in the best possible manner to both mother and child to make them comfortable, but we are sadly, very sadly, in need of a science of death. When a child is coming into the world we bustle about in an intelligent endeavor; when a life long friend is about to leave us we stand helplessly about, ignorant of how to aid; worse than all, we bungle, and cause suffering instead of helping.

We have stated that the vital body is the storehouse of both the conscious and subconscious memory; upon the vital body is branded indelibly every act and experience of the past life, as the scenery upon an exposed photographic plate. When the Ego has withdrawn it from the dense body, the whole life, as registered by the subconscious memory, is laid open to the eye of the mind. It is the partial loosening of the vital body which causes a drowning person to see his whole past life, but

then it is only like a flash, preceding unconsciousness; the silver cord remains intact, or there could be no resuscitation. In the case of a Spirit passing out at death, the movement is

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slower; the man stands as a spectator while the pictures succeed one another from death to birth, so that he sees first the happenings just prior to death,

then the years of manhood and womanhood unroll themselves; youth, childhood, and infancy follow, until it terminates at birth. The man, however, has no feeling about them at that time, the object is merely to etch the panorama into the desire body, which is the seat of feeling, and from that impress the feeling will be realized when the Ego enters the Desire World, but we may note here that the intensity of feeling realized depends upon the length of time consumed in the process of etching, and the attention given thereto by the man. If he was undisturbed for a long period, a deep clear-cut impress will be made upon the desire body. He will feel the wrong he did more keenly in Purgatory, and be more abundantly strengthened in his good qualities in heaven, and though the experience will be lost in a future life, the feelings will remain, as the "still small voice." Where the feelings have been strongly indented upon the desire body of an Ego, this voice will speak in no vague and uncertain terms. It will impel him beyond gainsaying, forcing him to desist from that which caused him pain in the life before, and compel him to yield to that which is good. Therefore the panorama passes backwards, so that the Ego sees first the effects, and then the underlying causes.

When the body is buried, the vital body disintegrates slowing at the same time as the dense body, so that when, for instance, an arm has decayed in the grave, the etheric arm of the vital body which hovers over the grave also disappears, and so on until the last vestige of the body is gone. But where cremation is performed the vital body



disintegrates at once, and as that is the storehouse of the pictures of the past life, which are being etched upon the desire body to form the basis of life in Purgatory and the First Heaven, this would be a great calamity where cremation is performed before the three and a half days are passed. Unless help were given, the passing Spirit could not hold it together. And that is part of the work that is done by the Invisible Helpers for humanity. Sometimes they are assisted by Nature Spirits and others detailed by the Creative Hierarchies or leaders of humanity. There is also a loss where one is cremated before the silver cord has broken naturally, the imprint

upon the desire body is never as deep as it would otherwise have been, and this has an effect upon future lives, for the deeper the imprint of the past life upon the desire body, the keener the sufferings in Purgatory for the ill committed and the keener also the pleasure in the First Heaven which results from the good deeds of the past life. It is these pains and pleasures of our past lives that are what we call conscience, so that where we have lost in suffering we lose also the realization of wrong which is to deter us in future lives from committing the same mistakes again. Therefore, the effects of the premature cremation are very far reaching.

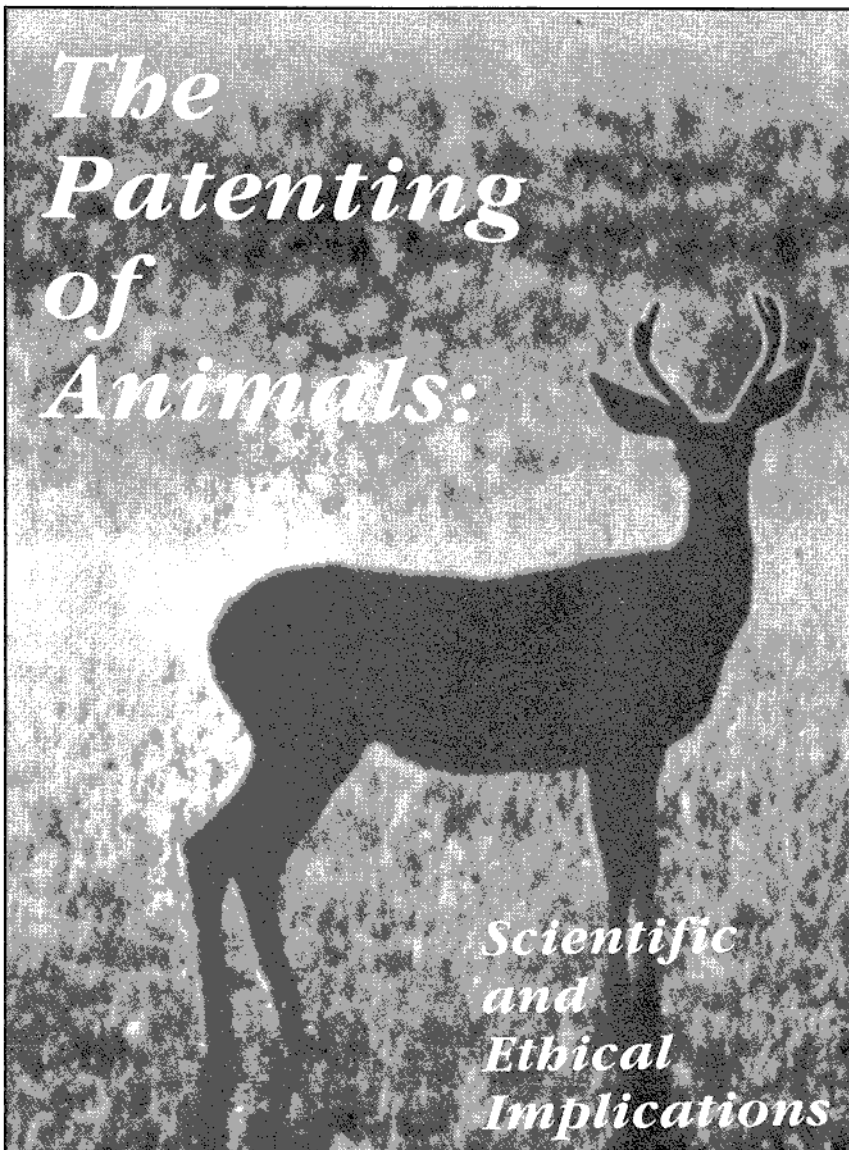
As to what determines the length of the panorama, we remember that it was the collapse of the vital body which forced the higher vehicles to withdraw, so after death, when the vital body collapses, the Ego has to withdraw, and thus the panorama comes to an end. The duration of the panorama depends, therefore, upon the time the person could remain awake if necessary. Some people can remain awake only a few hours, others can endure for a few days, depending upon the strength of their vital body.

When the Ego has left the vital body, the latter gravitates back to the dense body, remaining hovering above the grave, decaying as the dense body does, and it is indeed a noisome sight to the clairvoyant to pass through a cemetery and behold all those vital bodies whose state of decay clearly indicates the state of decomposition of the remains in the grave. If there were more clairvoyants, incineration would soon be adopted as a measure of protection to our feelings, if not for sanitary reasons.

As the interest and belief in a life after death becomes more universal, the necessity for a scientific method for the care of those who are passing into the higher life will be impressed upon the people, and we shall then have nurses, doctors, and ministers who are versed in the science of death as well as in the science of birth. The Spirit will then be surrounded by love and peace at the time of passing. It will also have a deeper and clearer record with which to begin its life work in its new state. □

—Max Heindel

The Patenting of Animals:



*Scientific
and
Ethical
Implications*

According to *Science* magazine (April 10, 1987, p. 144), "A ruling by board of Patent Appeals and Interferences of the United States Patent and Trademark Office (on April 3, 1987) appears to have cleared the way for the patenting of animals with unique, man-made characteristics that do not occur in nature....Until now, the patents have been granted to plants and microorganisms, but not to higher life forms."

The Board is broadening the interpretation of the 1980 Supreme Court decision in *Diamond v. Chakrabarty* (which ruled that genetically modified microorganisms can be patented) to include all life-forms. The decision to permit the patenting of genetically altered animals reflects the arrogant presumption of authority by the United States Patent and Trademark Office to actually grant and protect the exclusive right to produce and/or sell a particular kind of animal, i.e., one that has been genetically altered.

Domesticated animals have been subjected to genetic alteration for thousands of years. Contrast the structure and physiology of a Holstein cow and a Hereford steer or a Saint Bernard dog and a Mexican Chihuahua. To now permit the patenting of animals subjected to genetic alteration, principally via the new biotechnology commonly termed genetic engineering, could have several adverse consequences. From a scientific perspective, these include the following concerns.

a) The flood-gates will be opened once genetic engineering research on animals is patent-protected. This will mean a dramatic increase in animal experimentation for agricultural, biomedical, and other industrial purposes, which cannot be effectively regulated. This is because the outcome of many genetic experiments cannot be predicted in relation to the animals' health and welfare and in relation to their long-term social, economic, and environmental impact. Furthermore, in many instances animals will be abnormal at birth and generations will suffer until techniques are perfected and accidents prevented.

b) There will be an increased risk of suffering and related health problems in animals subjected to genetic alteration for

purely utilitarian reasons, e.g., to increase growth rate, milk production.

c) Since some genetic alterations will affect animals' structure and physiology, new health problems will arise. More research will be needed to correct or treat these man-made disorders and animals will suffer in the interim. Veterinary medicine will never be able to keep up

sanctity of being and the recognition of the interconnectedness of all life. (Indeed the scriptures of all the world's major religions teach respect for all living beings and for the created order.) The patenting of life reflects a dominionistic and materialistic attitude toward living beings that denies any recognition of their inherent nature.

and animal species (which, ironically, some biotechnologists believe could actually be corrected via genetic engineering!)

In conclusion, if the patenting of genetically altered animals is permitted, the wholesale industrialized exploitation of the animal kingdom will be sanctioned, protected, and intensified. This will mean an acceleration in our control and

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with these problems and practice the "first" medicine—prevention. The costs of correcting certain genetic changes harmful to the animal, but profitable to the patent holders, could be a major deterrent to alleviating animal sickness and suffering. It is probable that this would be rationalized as economically justifiable (as is the case with intensive livestock and poultry farming practices, including selective breeding for high "performance and productivity" today).

d) Patenting could result in monopoly of genetic stock and predominance of certain genetic lines of animals over others with and ultimate loss of genetic diversity within species. This could have a significant impact upon agriculture, as well as adverse social, economic, and ecological consequences.

From an ethical perspective, the patenting of animals reflects a cultural attitude toward other living creatures that is contrary to the evolving concept of the

In other words, the patenting of animals, if it is not opposed, will mean the public endorsement of the wholesale exploitation of the animal kingdom for purely human ends. Yet are not other animals ends in themselves? Since humans are also animals, then logically there should be no legal constraints to prevent the patenting of techniques to genetically alter human beings, if not of human beings *per se* for the benefit of society. But there are ethical constraints to protect the sanctity and dignity of human life. To permit the patenting of animals will effectively eliminate ethical constraints over genetically altering other animals for the purported benefit of society. Such a utilitarian attitude toward non-human life is a reflection of the ethical blindness of the times, indicative of a purely human-centered world view.

It is this world view that is in part responsible for the continuing destruction of the environment and the extinction of plant

transformation of life and of the creative process to serve purely human ends, and, as many see it, the end of the natural world.

In order to see how the patenting of life could lead to the end of the natural world, we must not look at it in isolation or try to reduce the issue to a simplistic right or wrong, for or against question. This industrialized commercial exploitation of life must be seen and felt in a much broader context of what we are doing to the natural world and to the created order. The Earth is being turned into a desecrated and polluted wasteland through the synergism of the desperate poverty of the many and the insatiable greed of the few.

The application of genetic engineering biotechnology under the same mind-set that sees the whole of creation made for man's own exclusive use will accelerate the now unnatural pace and direction of evolution of life on this planet and, thus, guarantee the end of the natural

world if it is not confronted and changed.

The bio-engineer plays God, in creating genetically altered life forms. A society that would accept the patenting of genetically altered animals, which do not exist in nature, and a government agency (the U.S. Patent Office) that would regard such creatures as "new" life forms, assumes dominion over God. The Greek recognized this as a cardinal sin, which they called *hubris*: arrogance.

It is the height of human arrogance to regard genetically modified animals as patentable by their "creator-owners." They are not "new" life forms because no scientist has yet been able to create life. They are simply modifications of existing life forms, whose future is imperiled now on many fronts.

Proponents of genetic engineering and of the patenting of genetically altered animals are quick to state that humans have been altering animals genetically, through the relatively slow process of selective breeding and cross breeding, for thousands of years. Yet ethically and scientifically speaking, this is not a valid historical precedent for the acceptance of genetic engineering of animals. Reason informs us that genetic engineering is of a wholly different order of magnitude. Whatever reasoned analogy exists between the two processes is shattered by the fact that in traditional breeding practices, genes cannot be exchanged between unrelated species, as is the case with so-called transgenic manipulations. Furthermore, genetic changes can be wrought very rapidly through genetic engineering, while in selective

breeding this takes much time and many generations of animals.

Yet, it is significant that the proponents of genetic engineering and of the patenting of animals use the example of selective and cross breeding in the earlier domestication of animals to support their case. The term domestication means to tame, "to accustom to home life." And like the term animal husbandry (to husband implies a close, empathetic relationship of caring), the domestication of

animals, via selective breeding and socialization to humans in early life, is very different from their wholesale industrial exploitation through genetic engineering and patenting.

Genetic engineering and the patenting of animals herald a very different attitude and relationship with animals than heretofore. Biotechnology has placed us upon the threshold of gaining absolute control over the life process itself. It is as imprudent to assume a neo-Luddite



(all-technology-is-bad) attitude, and vainly seek the total prohibition of the inevitable, as it is to become entranced by the utopian promises of biotechnology and oppose any questioning and public debate on this issue. The scientific "priesthood" of the technocracy is neither evil nor infallible. But what is urgently needed is a more open public forum on this issue, even while the biotech industry and government work to create an "en-

considering the fact that this is the most outstanding growth and investment industry of the 1980's—may well be suffering from what theologian Rev. Thomas Berry calls "technological entrancement." As he sees it, rather than "reinventing" ourselves to assume a more creative planetary role, this entrancement leads us to recreate the world in our own image to serve all our needs, no matter how spurious: and as history

They reason from this perspective that genetic engineering of animals is not an ethical issue.

vironment of public acceptance" (to paraphrase a recent symposium held at the National Academy of Sciences in Washington, D.C.); and legislation to prohibit the patenting of serendipity, the profit motive, and the ethical sensibility of our common senses are all given the equal and fair consideration of human reason (if not the animals themselves and the created order, whom some feel are ours to change to "improve the human condition"). Others feel that this latter attitude has, historically (since the times of St. Thomas Aquinas, St. Augustine, Francis Bacon, and Rene Descartes), served only, in the long-term, to aggravate the human condition. We should take advantage of the hindsight that the historical evolution of industrial society offers us.

It has been said that where there is no vision, the people shall perish, just as those who forget their history. Those who have the vision of some future utopia through genetic engineering—and there are many,

teaches us, the consequences have been highly destructive, and even injurious to ourselves. Hence, the importance of ethical sensibility at this critical time of choice, which the famed Jesuit priest and theologian Pierre Teilhard de Chardin said, "is the final choice between suicide or adoration."

While some may not see the advent of genetic engineering and the patenting of life as apocalyptic, or even as heralding a future utopia, it would be wise for all of us to find the middle way between the extremes of probability and delusion. And that middle way is not simply to condone and regulate all genetic engineering research on living beings, but to consider each project on a case by case basis. The patenting of animals would impair this reasoned and sensible way because proprietary interests would prohibit outside oversight and censorship.

The principles and percepts of democracy are at odds with those of the technocracy who

have claimed both economic necessity and divine sanction to justify "scientific freedom" and no oversight nor regulation of genetic engineering. In the last three years, the biotechnology industry has fragrantly and repeatedly violated government regulations (which are mineral at best and poorly enforced) controlling the release of genetically engineered living organisms into the environment. This cavalier attitude is reflected in the remarks to me by one member of the National Institutes of Health RAC (Recombinant DNA Advisory) Committee stating, "No regulatory guidelines are needed for the biotech industry since, after all, we haven't had any major ecological or public health catastrophe in the last five or ten years."

This same committee endorsed the view that animals have no inherent nature, which is an aspect of their "beingness," or what Aristotle called their *telos*. Instead they insisted that *telos* means death or extinction. And logically, therefore, since the fate of animals is death or extinction (and because they have no inherent nature, or soul, but are basically similar chemical-genetic processes expressed in diverse forms and functions), there is nothing morally wrong with genetic engineering. Thus, they reason from this mechanistic and simplistic perspective that the genetic engineering of animals is not an ethical issue.

While the power of rationalization, rather than reason, can help make one comfortable with unethical activities, the fact remains that the nation's main body of *intelligencia* assembled

to "regulate" and chart the future of genetic engineering shared, without a dissenting voice, this utilitarian attitude toward non-human life.

If this attitude is to prevail and not be confronted publicly, then it will surely herald the end of the natural world. The public is confused and propagandized, if not hypnotized, by the hype of hi-tech genetic engineering that promises unlimited food for all and freedom from all diseases: and perhaps even immortality.

This kind of hype from life-and-death-fearing psyche is to be expected: and it promises great revenues for those who would invest in this new industry that exploits public fear by promising miracle solutions for AIDS, cancer, and other diseases; and for a failing capital-intensive and monopolistic agriculture intoxicated with pesticides and animal drugs.

We should also reflect upon the fact that there is a strong connection between the rise in birth defects and genetic disorders in all industrial societies, and the presence of teratogenic and mutagenic agrichemicals and industrial pollutants in our air, food, and water. Applying genetic engineering to humans to correct these health problems in the future would be bad, albeit profitable medicine. The "first" medicine is prevention and we should therefore begin to clean up our environment and the food-chain. If medical genetic engineering is accepted as a panacea, we can predict that it will become a flourishing new industry that will be utilized by a sickened populace in order to adapt to an increasingly poisoned and uninhabitable planet.

Concerning the patenting of genetically engineered animal "models" of various human diseases, suffice it to say that the biomedical industry will play upon public fear to block all attempts to prohibit the patenting of animals. The fact remains that medical advances have been

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made in the past without the patenting of genetic engineering techniques and of animal models. And we should recognize that patenting in this area could actually inhibit medical progress since, for proprietary reasons, research findings between pri-

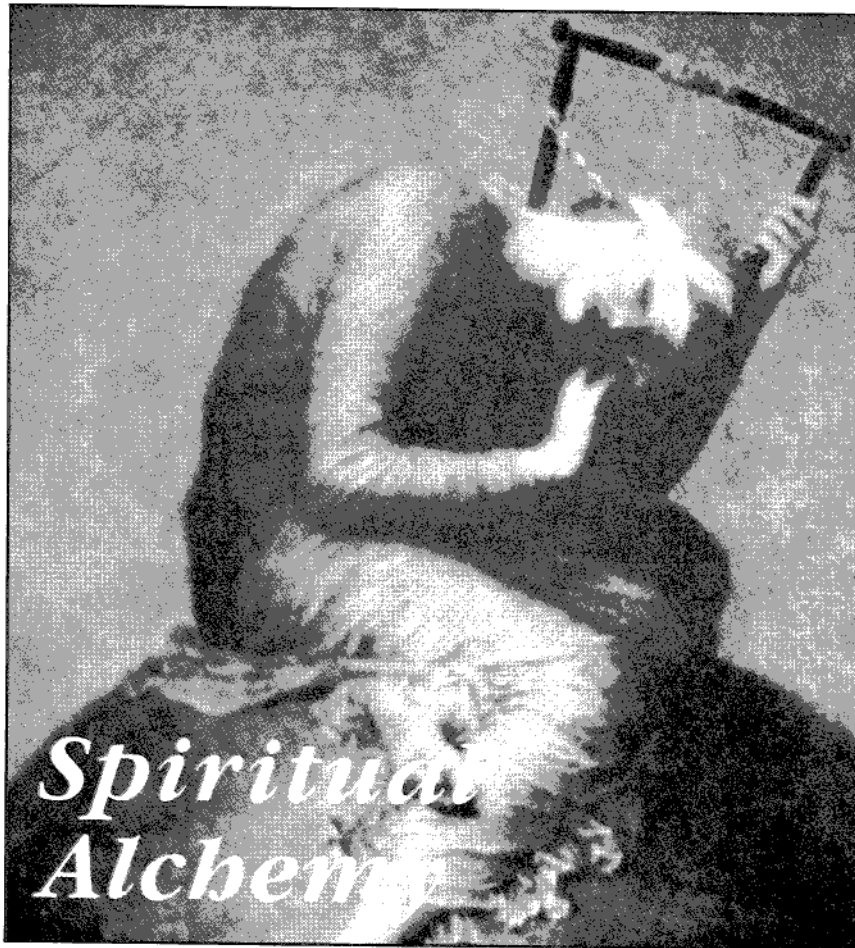
vately funded laboratories and university research institutions would not be shared. And there would also be considerable unnecessary and costly duplication of research because the patenting of animal models would encourage a competitive rather than a collaborative research atmosphere to the ultimate detriment of the public's best interests.

The concern remains, however, that if this newly acquired power over the genes of life is not exercised with the wisdom that comes from humility and compassion for all living beings and respect for the ecological interdependence and interconnectedness of all of life within the created order, the costs to all will far outweigh the benefits to the few.

In sum, the privatization of genetic engineering of animals via the patent process should be prohibited through Congressional legislation. The greater good can only be assured if we, as a society, continue to hold to the principles of democracy, which, in the context of genetic engineering, amounts to a trans-species democracy: and respect for the rights and sanctity of all sentient beings who are part of the same creation and ecological community as we, and who, by logical extension, are therefore part of the same community of moral consideration and ethical concern, as are all members of the human species, and are thus entitled to equal and fair consideration. □

**—by Dr. Michael W. Fox
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Max Heindel's Message



When we expose a piece of iron to the air, the oxygen contained in the latter element oxidizes the iron and in time disintegrates it. This process is commonly known as rusting. The blood comes in contact with the air every time it passes through the lungs, and as a needle is drawn to a magnet, so does the oxygen of the inspired air coalesce with the iron in the blood. A process of combustion takes place, which is similar to the rusting or oxidization we observed in the iron exposed to the air.

The ether contained in the dense fibre of wood, after the latter has undergone combustion in a stove, passes outwards through the iron in the form of semi-invisible heat-waves vibrating at different velocities according to the degree of heat in the furnace. So the spiritual vibration generated by the combustion of oxygen and iron in our physical bodies, passes outwards and colors our invisible vehicles according to their vibratory pitch. Low vibrations are seen as red, the higher are yellow, and the highest blue. Experience has taught us that combustible material may be placed in a furnace and all conditions necessary to combustion may be present but that until the match is applied the

materials remain unconsumed. Those who have studied the laws of combustion know also that a forced draft carries with it great quantities of oxygen which is necessary to obtain heat from fuel containing much mineral. The reason for this condition lies in the fact that minerals, being the lowest in the scale of evolution, vibrate at a correspondingly slower rate than the plant, animal or man. It requires a maximum effort to raise their vibrations to such a pitch that combustion may liberate their spiritual essence, and oxygen is the accelerator in this process. Were the same amount of oxygen supplied to good vegetable fuel which naturally vibrates at a much higher rate than mineral, the furnace would be in danger of destruction because of the intensity of the heat generated.

A similar process takes place within the body, which is the temple of the Spirit; this is the flame which kindles the inner fire and generates the spiritual product which passes outwards from all warm-blooded creatures as heat radiates from a stove. (Cold-blooded creatures are so low in the scale of evolution that they have as yet no life *within* themselves but are worked upon by the Group Spirit from without entirely and it is the Group Spirit which generates the life-giving currents responsible for the animation in these creatures; these currents pass *inwards* to

sustain the nascent life until it shall be able to respond and begin to send currents outwards from itself.) These radiant lines of force emanating invisible to the physical sight from our dense bodies are our aura, as already stated, and while the color of each individual's aura differs from that of all other individuals there is nevertheless a basic or ground color showing its status in the scale of evolution. In the lower races this ground color is a dull red like the color of a slow burning fire, indicating their passionate, emotional nature. When we examine people upon a somewhat higher rung of the ladder of evolution, the basic color or vibration radiated by them is seen to be of an *orange* hue, the yellow of intellect mixed with the red of passion. By the spiritual alchemy unconsciously performed by them as they travel along the path of progress and learn to make their emotions subservient to mind in a measure, through many experiences in the school of life, they are gradually freeing themselves from bondage to the martial Lucifer Spirits and the War God Jehovah, whose colors are scarlet and red; also by obeying consciously or unconsciously the unifying altruistic Christ Spirit whose vibrations produce a *yellow* color which is thus mingling with the red and will gradually obliterate it. The golden aureole painted by the artists gifted with spiritual sight around holy men is a physical representation of a spiritual promise which applies to humanity as a whole, though it has only been realized by a few who are called Saints. After lives of battle with their passions, after

patient persistence in well-doing, high aspirations and steadfast adherence to lofty purposes these people have raised themselves above the red ray and are now entirely imbued with the golden Christ ray and its vibration. This spiritual fact has been embodied by medieval artists gifted with spiritual sight, in their pictures of saints whom they represent as surrounded by a golden aureole, indicating their emancipation from the power of the Lucifer Spirits of Mars who are the fallen Angels, as well as from Jehovah

and His Angels, who belong to an earlier stage of evolution and are the warders of national and race religions.

The Lucifer Spirits find expression in the iron in our blood. Iron is a Mars metal, difficult to start into high vibration, so difficult that it takes many lives of great effort to change the product of its combustion to the golden color which designates the Saint. When that has been achieved, the greatest feat of alchemy has been performed; *the base metal has been changed to gold*, the wonderful alloy of



the Molten Sea has been made from the dross of the Earth. All that then remains is to "*pull the plugs*" and pour it. The natural golden color is the Christ ray finding its chemical expression in the oxygen, a solar element, and as we advance upon the path of evolution towards Universal Brotherhood even those who are not professedly religious acquire a tinge of gold in their auras due to the higher altruistic impulses common to the West. Paul speaks of this as "*Christ being formed in you*," for when we have learned to mix the alloy by spiritual lives, when we vibrate to the same pitch as He, we are Christ-like, ready, as said, to pull the plugs of the crucibles and to pour the Molten Sea. Christ was liberated on the cross through spiritual centers located where the nails are said to have been driven, and elsewhere. And one who has prepared the Molten Sea is also instructed by the Teacher how to pull the plugs and soar into the higher spheres or, as the Masonic saying is, to "*travel in foreign countries*."

This is in harmony with the dictum of Christ that to become His disciple one must leave father and mother. That is one of the hard sayings of the Gospel and generally misunderstood because it is taken to refer to our physical father and mother in the present life, whereas in the esoteric point of view something very different was intended. To get the idea let us once more call to mind that the Lucifer Spirits by the introduction of iron into the system made it possible for the human Ego to become an *in-dwelling* Spirit, but continued oxidation of the blood renders

the body undesirable as a habitation in time and death ensues. Therefore, though the Lucifer Spirits helped us into the body, they are also truly the Angels of Death, and the progeny of Samael and Eve are subject thereto as well as the children begotten by her and Adam, for all are flesh.

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The Sun is the center of life and rules the life-giving gas we know as oxygen which coalesces with the martial iron. Therefore Christ, the Lord of the Sun, is also the Lord of Life, and when by spiritual alchemy

as has been explained, we become like Him, we are immortal and thus we leave our father Samael and our mother Eve, and *Death has no more dominion over us*. That does not mean that death may not happen to the body of such people, but the body is entirely under their control, and a body used by such people usually lasts for many hundreds of years unless it becomes expedient to take another one. Then by the same process of spiritual alchemy they are able to create an adult body for themselves and to leave the old body which they desire to discard for the new one which they have made previously and fitted to serve their purpose. The question will now probably arise in the reader's mind: "How can an Initiate create such a new adult body, ready to wear, before he relinquishes his old one?" The answer to this question involves an understanding of the law of assimilation, but it should be said in the first place that no one who has just become aware of the spiritual world and perhaps learned to function in the soul-body only recently is capable of performing this feat. This requires a vastly more spiritual development, and only those who are very high in the scale of initiation at our present time are able to perform the feat. The method is, however, said to be as follows:

When food is taken into the body of anyone, be he Adept or ignoramus, the law of assimilation is that he must first overpower each particle and conform it to himself; he must subdue and conquer the individual cell life before it can become part of his body. When this has been

done, the cell will stay with him for a longer or a shorter time according to the constitution and place in evolution of the life that dwells within it. The cell composed of tissue that has once been incorporated in an animal body and interpenetrated by a desire body has the most evolved cell life, therefore this life quickly reasserts itself and leaves the body into which it has been temporarily assimilated. Hence one who lives upon a flesh diet must replenish his food supply very often; such material would therefore be unsuitable for the purpose of building a body that has to wait for some time before the Adept enters it. Food consisting of vegetables, fruits and nuts, particularly when these are ripe and fresh, is interpenetrated by a great deal of the ether which composes the vital body of the plant. These are much easier to subdue and to incorporate into the polity of the body, also they stay much longer there before the individual cell life can assert itself. Therefore the Adept who wishes to build a body ready to wear before he leaves the old one, naturally builds it of fresh vegetables, fruits and nuts, taking them into the body which he uses daily where they become subjected to his will, a part of himself.

The soul-body of such a man is naturally very large and powerful; he separates a part of that and makes a mould or matrix into which he may build each day physical particles superfluous to the nourishment of the body he is using. Thus by degrees, having assimilated a considerable surplus of new material, he may also draw upon the vehicle he is wearing

for material that can be incorporated in the new body. So in the course of some time he gradually transmutes one body into the other, and when the point is reached where emaciation of the old body would be observable to the outside world and cause comment, he would have balanced matters so that

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the new body is ready to wear, and he can then step out of the old into the new. But he does not do that merely for the purpose of living in the same community. It is possible for him by reason of his great knowledge to use the same body for many

centuries in such a manner that it would still seem young, for there is no wear and tear upon it such as we ordinary mortals cause by our passions, emotions and desire. But when he does create a new body it is always, as far as the writer knows, for the purpose of leaving the environment in which he is at that time and taking up his work in a new place. It is by reason of this fact that we hear of men like Cagliostro, Saint Germain and others who one day appeared in a certain environment, took up an important work and then disappeared. Nobody knew whence they had come or whither they had gone, but everybody that knew these people was ready to testify to their remarkable qualities, whether for the purpose of vilification or praise. This transition of the Adept from the dominion of death to the realm of immortality was foreshadowed in the daring leap of Hiram Abiff, the Grand Master-Workman of Solomon's Temple, into the seething sea of molten metal and his passage through the nine arch-like strata of the Earth which form the path of initiation; also in the baptism of Jesus and the subsequent descent from Golgotha into the subterranean region where his vital body is still kept awaiting the day of final egress of the Christ Spirit at the second advent. In our next chapter we shall follow Hiram Abiff along this path of initiation to the embodiment he wore at the time of Christ's appearance upon the Earth, showing where and how he received the new initiation. □

**—Max Heindel
Freemasonry and
Catholicism**

THE SECOND HEAVEN

Question: What is the condition when man dies?

Answer: When the man dies and loses his dense and vital bodies there is the same condition as when one falls asleep. We can easily understand that there must be an interval of unconsciousness resembling sleep and then the man awakens in the Desire World.

Question: Is it otherwise when leaving the desire body?

Answer: Yes. When the change is made from the First Heaven, which is in the Desire World, to the Second Heaven, which is in the Region of Concrete Thought, the man is perfectly conscious.

Question: What is his experience?

Answer: He passes into a great stillness. For the time being everything seems to fade away. He cannot think.

Question: Of what is he aware?

Answer: No faculty is alive, yet he knows that he is. He has a feeling of standing in "The Great Forever"; of standing utterly alone, yet unafraid; and his soul is filled with a wonderful peace "which passeth all understanding." In occult science this is called "The Great Silence."

Question: What follows this state?

Answer: Then comes the awakening. The Spirit is now in its home-world—heaven. Here the first awakening brings to the Spirit the sound of "music of the spheres."

Question: Is this "music" heard on Earth?

Answer: In our Earth life we are so immersed in the little noises and sounds of our limited environment that we are incapable of hearing the music of the

marching orbs, but the occult scientist hears it.

Question: What is his understanding about this music?

Answer: He knows that the twelve signs of the zodiac and the seven planets form the sounding-board and strings of "Apollo's seven-stringed lyre." He knows that were a single discord to mar the celestial harmony from that grand Instrument there would be "a wreck of matter and a crash of worlds."

Question: How well known is this power of celestial harmony?

Answer: The power of rhythmic vibration is well known to all who have given the subject even the least study. For instance, soldiers are commanded to break step when crossing a bridge, otherwise their rhythmic tramp would shatter the strongest structure.

Question: Does the Bible offer incidents in support of this truth?

Answer: The Bible story of the sounding of the ram's horn while marching around the walls of the city of Jericho is not nonsensical in the eyes of the occultist. In some cases similar things have happened without the world smiling in supercilious incredulity.

Question: Have any occurred within our own time?

Answer: Yes. A few weeks ago a band of musicians were practicing in a garden close to the very solid wall of an old castle. There occurred at a certain place in the music a prolonged and very piercing tone. When this note was sounded the wall of the castle suddenly fell. The musicians had struck the keynote of the wall and it was sufficiently prolonged to shatter it. □

—Reference: Cosmo-Conception, pp. 121-123.

Christmas:

A Time for Prayer

I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men.

For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

For this is good and acceptable in the sight of God our Saviour;

Who will have all men to be saved, and to come into the knowledge of the truth.

For there is one God, and one mediator between God and men, Christ Jesus;

Who gave himself a ransom for all, to be testified in due time.

Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.

—I Timothy 2:1-8

Although the occasion for St. Paul's letter to his beloved pupil, Timothy, from which the above lines are taken, was not Christmastime, there is, nevertheless, much in it which applies particularly to the time and manner of our celebration of the birth of our Saviour. As yet, humanity as a whole, not clearly understanding or fully responding to the spiritual truths involved in the Mystic Birth, has not learned to observe this Holy Season altogether in the light of its true significance.

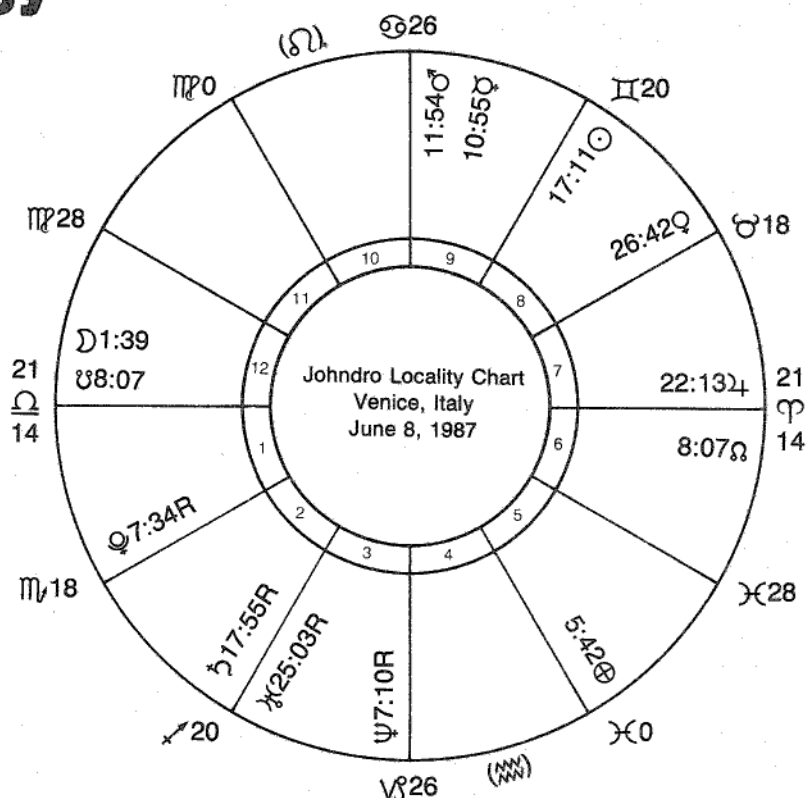
The birth of the man Jesus, whose physical and vital bodies were used by the Christ Spirit (a Ray of the Cosmic Christ) during His three and one-half years upon our Earth, symbolizes a spiritual awakening which takes place within every human being at some time during his evolutionary journey from clod to God—a manifestation of the Christ Principle inherent in each of God's children. This awakening is followed by the growth of a feeling of kinship or oneness with all other created beings, and a desire to express this in kindness and helpfulness to others—all of which is an event for great rejoicing and thanksgiving,

not only by the individual himself and his brothers "in Christ," but by those Higher Ones who are ever striving to aid us in our struggle toward the spiritual heights.

So it is that Christmas, in a double sense, is truly a time during which every Christian should exhort himself that "...supplications, prayers, intercessions, and giving of thanks be made for all men." It is a time to realize anew that "...there is one God, and one mediator between God and men, the man Christ Jesus." (*The Rosicrucian Cosmo-Conception* gives a full and logical explanation of this statement.)

How wonderful it will be—and the time will be hastened by the efforts of every individual who endeavors to follow "in His steps"—when all the Christian world, having learned to practice His precepts, will "lead a quiet and peaceable life in all godliness and honesty." Then Christmas time will be marked by a world hosanna of rejoicing and thanks to God for all His many blessings—and particularly for the priceless blessing of His Son who came of His own free will to enter into the cramping confines of our Earth and become its indwelling Planetary Spirit, and thus make possible our redemption from the grip of materiality.

Then, too, there will be world-wide prayers for our fellow men, not merely for those whom we love; for those far away, as well as for those near-by; for those "in authority," as well as for those in lowly circumstances. Then indeed men everywhere will pray, "lifting up holy hands, without wrath and doubting." □



Note: You will find the U.S. Chart on page 491

The Venice Economic Summit 1987

Under a June Moon, the heads of state of the seven industrial leaders of the West convened in Moon-ruled Venice for their thirteenth annual summit. With the lunar orb besieged between two malefics, the Ascendant in Via Combust, and both the Sun and M.C. in critical degrees, the problems faced by these statesmen are indeed formidable. It is noteworthy that when a week before it opened the Chairman of the U.S. Federal Reserve System resigned, within five minutes there was a fifteen point drop in stock prices on Wall Street!¹ U.S. Treasury notes "moved as fast as mittens in July";² confidence was in short supply!³

The pattern of the chart is a See Saw, implying being pulled in two opposite directions. How? We find half the planets in the first quadrant, half in the third: it is a case of intuition versus feeling. Intuition, as we know, has to do with that which springs from the deepest wells of consciousness, what one instinctively knows to be true in the depths of one's being. Feeling is based on the fleeting, the ephemeral, the unreliable. In other words, the leaders at Venice were torn between truth and temporizing, between decisiveness and dilly-dallying, between principle and politics; which course would they pursue in the year ahead?

The stellar tendencies are negative. Four malefics, all retrograde, plus Lilith in the first quadrant, are not a hopeful indicator. Venus the chart's

ruler, a weak planet, is in dignity by sign but in domal detriment,⁴ in the less-than-idealistic sign Taurus and the "political" Capricorn decanate; her only planetary aspects are a semi-square to Mars and quincunx to Uranus, neither helpful.

The chart's closest aspect is Sun opposite Saturn, both in critical degrees, and an inhibiting factor. Dominating the chart is the conjunction between Mercury (mental focus) and Mars (action) in Cancer. The latter is in his fall, both are opposite Neptune, also in her fall: negatively, planets in Cancer are very self-protective. And Jupiter, in the seventh house of public opinion, is in that (when negative) most self-centered sign, Aries, also indicating that there would be self-serving catering to public opinion. Further confirmation is found in the fifth house of self-expression. The Sabian symbol on its cusp is "A public market," that of the Part of Misfortune in the same sector is "Officers on dress parade."⁵ The expected reaction by the general public seems to take priority over the pressing problems. After all, one of those present at the Summit, England's Margaret Thatcher, purposely scheduled national elections for the day after its close!

Naturally, the U.S. is the *sine qua non*, the indispensable factor in the economic future of the Summit Seven. The strongest link between the charts of America and the Summit is that of the Mercury-Pluto opposition of the former falling closely conjunct the (in critical degrees) I.C./M.C. Axis of the latter. This indicates that the very foundations and destiny of the Sum-

mit and its members depend on the mind set and volition of the U.S.! That is confirmed by the fact that the Sun (vital interests) of the Summit chart is besieged by Mars and Uranus of the American map, both in the important first house thereof.

Let's take a closer look at that. Because all the planets are in Gemini, sign of relationships, and in light of what has already been transpiring for years, we can summarize it thus: The U.S. is in danger of projecting too much interdependence (Uranus), which basically amounts to overdependence, yet also too much independence (Mars). How?

1. *Too much dependence.* In 1986, foreigners financed U.S. indebtedness to the amount of one hundred billion dollars. That is risky for all concerned. It not only draws investment capital from other nations, weakening

helped bring on global depression and conflict!

We find that the solstice point of the Summit chart Sun is but four minutes from exactly conjunct that of the U.S. solar orb: the basic, long-range, vital interests of the U.S. and its partners are identical and inseparable; what one sows, all will reap, eventually. What to do? The cusp of the eighth house always sheds light on how to face a problem; here, its Sabian symbol is interpreted as "strong will for self-transformation."

A U.S. politician once told a crowd, our ancestors didn't all come over on the *Mayflower*, but we're all in the same boat now! The nations represented at Venice are "in the same boat" economically, and it has been facing storms. In all areas of life, pain is a signal that something is amiss; in this case, that the

A U.S. politician once told a crowd, our ancestors didn't all come over on the Mayflower, but we're all in the same boat now!

them, it also raises the U.S. interest rate, limiting expansion, producing a strong dollar, thereby enfeebling this nation as far as competing in the world market. America must learn to live within its income!⁶

2. *Too much independence.* As the U.S. sees itself becoming less competitive, it is tempted to initiate high tariffs. This will inevitably produce retaliation and friction; half a century ago, this

palliatives of the past will not forestall a fateful future! □

—A Probationer

¹ Paul Harvey News, June 2, 1987.

² Newsweek, 5/18/87, p. 58.

³ Newsweek, 4/4/87, p. 18.

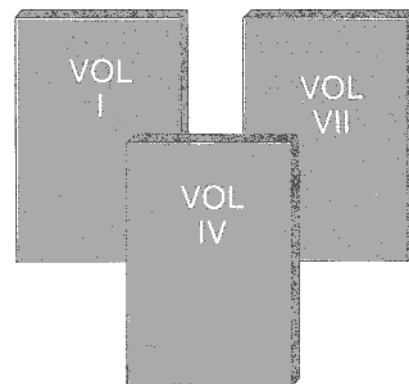
⁴ In the eighth house, analogous to the eighth sign, Scorpio, where she would be in detriment.

⁵ The Sabian Symbols, Marc Edmund Jones, pp. 301, 305.

⁶ The Wall Street Journal, 10/27/86, "U.S. Economy Grows Ever More Vulnerable to Foreign Influences."

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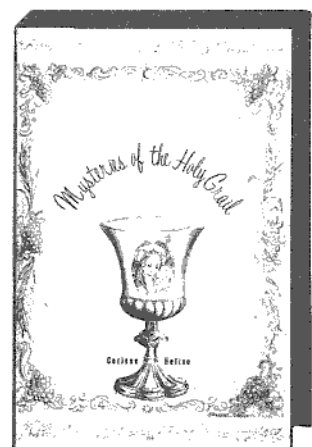
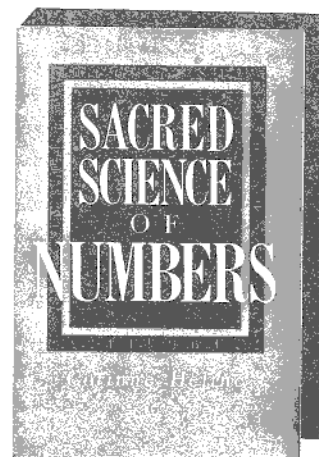
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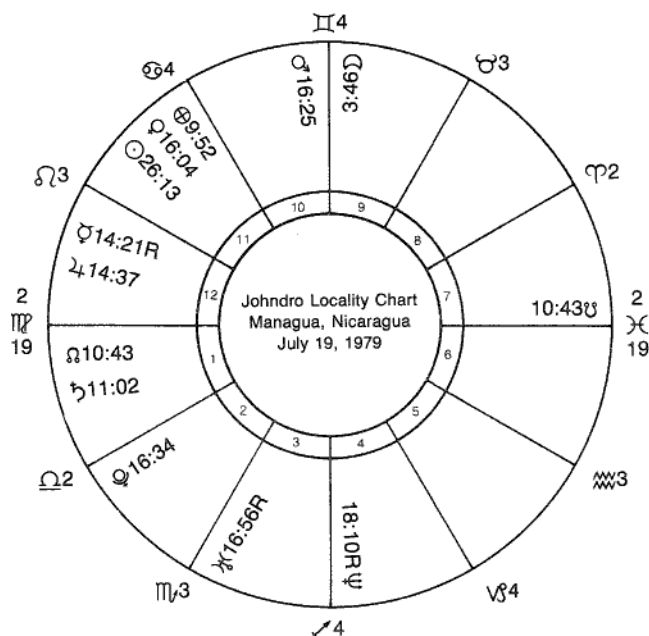
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Astrology



Nicaragua: Nuisance or Nemesis?

It will hardly be disputed that more U.S. attention has been focused on Nicaragua recently than on any other New World nation. But there is wide variance of views whether that country is merely a nimble nuisance or a noxious nemesis. A chart for the inception of the Sandinista government helps to answer three very simple questions on the subject!

Is Nicaragua a potentially aggressive nation? This chart may look like an introvert Bowl—self-contained, self-absorbed—but it is not. In that type pattern, the planets must all be within 180 degrees; here, they cover 195. This makes the chart an Engine, an ambitious extrovert con-

figuration, one in which it is important to study the cutting orb, the one facing clockwise the biggest space devoid of planets. Here it is the Moon, dealing with functions, emotional needs. She is located in diffuse Gemini, conjunct the M.C. of direction, destiny, in a critical degree. The solstice point of the Sun—aims, vital interests—is conjunct the Moon within one mere minute; goals, aims, needs, functions, vital interests are all tied together, ruled by the same planet, Mercury, which also is Lord of the Ascendant of outlook, attitude, and dispositive powerful Saturn, closest to the Rising Degree. If there is strength in unity or integration

of national purpose, as history abundantly proves, this country is no weakling. The state of Israel, far smaller in area and population, but with U.S. aid, has inflicted serious damage on the Arab world. Could not Nicaragua, supplied by Eastern Europe, easily have a destabilizing impact on Central America and U.S. interests there?

Closest to the Moon-M.C.-solar-solstice-point configuration is aggressive Mars, conjunct a critical degree, in Gemini's Libra decanate of strategy, war, and heavily aspected. He is sextile the conjunction of Mercury of mental focus with Jupiter of response to opportunity in imperialistic Leo, extra strong by being in the middle of a fixed sign, in the twelfth house of secret activities, conjunct the solstice point of Venus of values, doing what one enjoys. Mars is also square Saturn, tempting him to toss caution to the winds. The close trine with Pluto in the house of resources is energizing, as is the quincunx to Uranus of revolution in the third house of neighbors. Lastly, there is an opposition to Neptune. This calls for excitement, escape from the ordinary, glory-seeking; for nations, this sometimes means war.

This brings us to question number two: Could Nicaragua's activity affect the U.S., and if so, how? Nicaragua's Mars is con-

junct the U.S. Mars—friction! Its Saturn is square the U.S. Ascendant and Uranus; its Pluto is square the U.S. Sun and conjunct U.S. Saturn. Its Uranus is quincunx the U.S. Mars and square the U.S. Moon and M.C.; its Neptune is opposite the U.S. Mars. This ample array of hard aspects between malefics makes friction difficult to avoid between the two nations.

Admittedly, there are harmonious ties. Nicaragua's Sun is conjunct the U.S. Mercury; its Mercury and Jupiter are sextile the U.S. Saturn; its Saturn is sextile the U.S. Sun; its Uranus trine the U.S. Sun; its Neptune sextile the U.S. Moon and M.C.; its Pluto trine the U.S. Moon and M.C. A harmonious relationship is not impossible, but some facts must be faced: the extra-Saturnian planets, even in harmonious ties, do not generally produce "good" results in matters mundane; sextiles are weak; and perhaps most important, there is the answer to our final question. Is Nicaragua a Communist society?

Communism, basically, partakes of the Neptunian nature, and one finds this watery orb in the fourth house of foundations. She is the trailing planet, facing the biggest empty space—the nodes don't count—counterclockwise. She is conjunct a critical degree, in the Mars-ruled decanate of Sagittarius, afflicted by Mars, trine the Mercury-Jupiter conjunction, and retrograde! This last fact has twofold meaning: first, it implies something contrary to nature—and Communism is just that! It tends to frustrate man's spiritual yearnings with the dogma that

there is nothing beyond the visible, or material; it rejects the profit motive and thereby stifles incentive and prosperity.

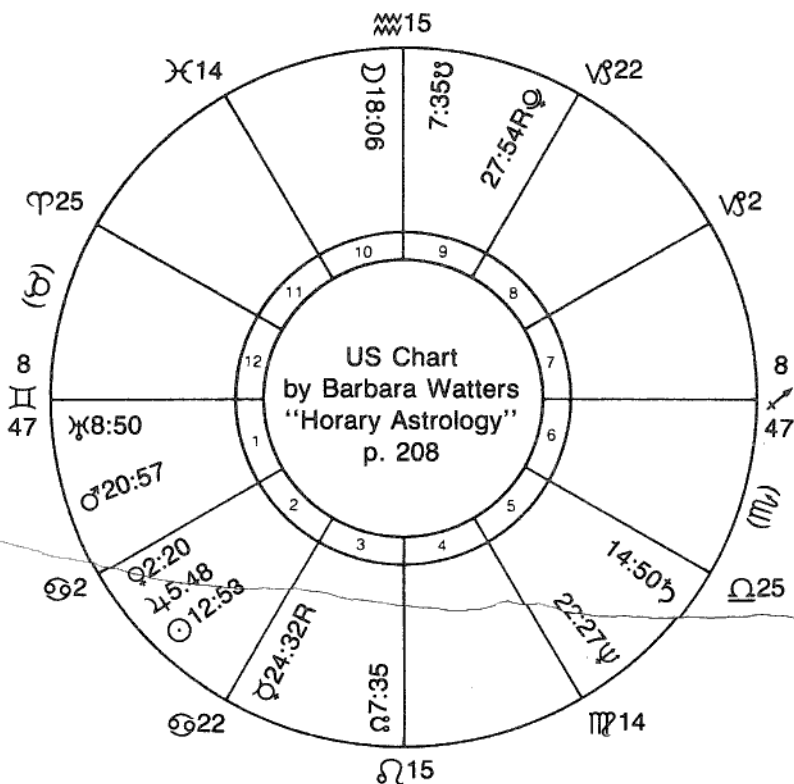
Secondly, Neptune retrograde in the fourth house implies a powerful link to the past. And the fact is, Communism in Nicaragua has capitalized on it and is very much nourished thereby. America has not always treated this country by the Golden Rule, to put it mildly. At the eve of the Civil War, American soldiers of fortune like William Walker lead incursions; between World War I and World War II, U.S. marines kept the "peace" there with weapons of war; the Sandinistas defiantly take their name from one who gave his life fighting American pre-World-War-II intervention; it is extremely easy to arouse anti-Americanism in Nicaragua; all it takes is a little history, and anti-Americanism, the tale of the "ugly American," the "greasy

Gringo," is the stuff on which Communism thrives.

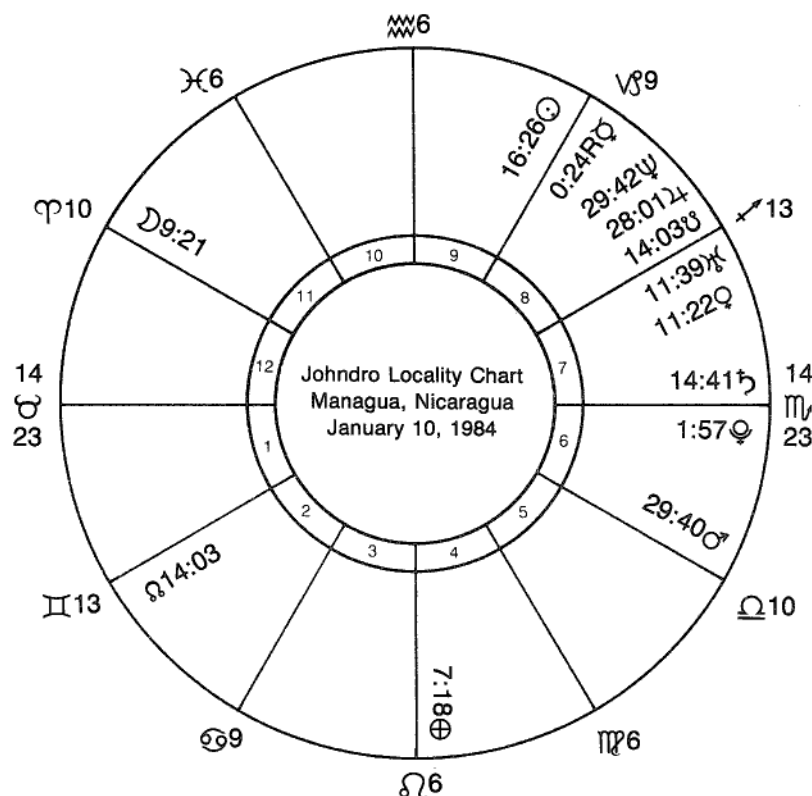
Too, abject poverty abounds. This fuels anti-Americanism by intensifying envy of some Americans' crassly conspicuous consumption, and makes Communism's promises all the more alluring. The Communists are expert at painting a rosy future, though weak at delivering—a typically Neptunian trait, for Neptune is the planet of deception, delusion!

One must not overlook the fact that the Mars-Neptune opposition is a seventh house aspect, implying partnership—perhaps in behalf of forceful dissemination of Communism? Neptune of Communism rules the seventh house of war; Mars is Lord of the eighth house of change—and his methods are always forceful!¹

Neptune is also involved in some noteworthy midpoint configurations: a) Uranus midpoint



Ortega's Inauguration
as President



between Neptune and Pluto: "adventurous." b) Pluto midpoint between Jupiter and Neptune: "far-reaching." c) Pluto midpoint between Mercury and Neptune: "unusual actions." Illuminating is the Sabian symbol for Neptune's degree: "Pelicans moving their habitat."² Pelicans are birds of prey; they are described here as on the move: that implies reaching out for that which isn't theirs—the way Communism operates!

The picture of Nicaragua is exceedingly clear: further proof is not really necessary—but it is available! The late C.E.O. Carter wrote about the "law of subsumption," that charts are more fully understood if studied together with others related to them. For instance, Hitler's rise to power cannot be completely comprehended by his map

alone; that of Germany must also be consulted. Similarly, the message of the Nicaragua-Sandinista star map is amplified by that of the inauguration of the controlling Ortega regime.

It is strongly goal-oriented: fixed signs on the angles; seven planets involved in conjunctions; a Bucket pattern with the all-important apex being the Moon in energetic, belligerent Aries; Jupiter and Neptune conjunct, rulers of the eleventh house of aspirations and the latter in a last degree of extremes. These aims are primarily focused abroad: four planets and the Dragon's Tail are in far-reaching, distant-oriented Sagittarius, including Venus of values and the ruler of the M.C. and eleventh house; the Sun, ruler of the fourth house, is in the ninth sector: foreign affairs con-

trol domestic events, not the other way round!

This preoccupation is not limited to peaceful means! Mars and Pluto, rulers of the seventh house of war, are conjunct; the former in a last degree of extremes, the latter extra powerful by being in its own sign and decanate; the seventh sector holds three planets, Venus of values and both rulers of the M.C. The Part of War falls exactly on the U.S. Sun, which is also square the Moon and opposite the Sun of this map. By 1988 Pluto will transit the Saturn of the Ortega chart; Saturn in turn will be over the Jupiter-Neptune conjunction; Jupiter will be passing over the Ascendant and Lilith. There could be trouble!

Writing years before the Reagan-Aquarian administration, the late Carl Payne Tobey reminded us that all of our first four Aquarian administrations had witnessed U.S. involvement in war. S.A. Baker, in a meticulously researched volume, shows that the first and second Neptune cycles in American history always produced similar results. The first Neptune-in-Capricorn cycle saw U.S. involvement in Latin America; the second began in 1984 and has yet to be joined by Saturn of destiny and Uranus of events-out-of-the-ordinary before it ends in 1998. □

—A Probationer

¹ For Communism's Neptunian nature, see *Astrology the Divine Science*, Marcia Moore and Mark Douglas, p. 205. Russia's Saturn is conjunct the Mercury-Jupiter configuration in Nicaragua's chart of July 19, 1979—a powerful tie of destiny!

² *The Sabian Symbols in Astrology*, Marc Edmund Jones, p. 229.

News Perspectives



America's Hidden Tragedy

AIDS, drugs, delinquency—these and other problems are kept constantly before us by the media, but the recent finding that 45% of Americans never read a book, received only the few seconds of air time it took to mention this on the evening news, and it was not the lead story either. (National Public Radio, *All things Considered*, July 9, 1987.)

It's been said that he who will not read is no better off than he who cannot, possibly only more foolish. We've been told that the world's greatest undeveloped area is under one's hat and that people get lost in thought so easily because it is strange territory! But so what, what's so deplorable about this refusal to read?

Above all, the fact that there is a relationship between this and AIDS, drugs, delinquency, etc. How? Has anyone ever known a person who

so passionately pursued knowledge and wisdom that he complained having no time to read all he wanted to, yet indulging in the antisocial aberrations mentioned above? Of course not! Admittedly, spiritual resources are the first line of defense against these, but from time to time one hears of people professing faith in God and His way of living who had to attend places of rehabilitation. Had they been dedicated readers, this could hardly have happened; they simply would have been too busy and happy! There no doubt was a vacuum in their lives; nature abhors such, and results show it!

Question: who is more likely to go astray, a youth who in idle hours stands on a street corner, or one who spends spare time sitting in a library? It has been stated that the great tragedy is that men's lives are not evil, but empty. Not quite. They become evil because they have been empty for too long! Idle hands, it used to be said, are the devil's workshop; idle minds even more so!

In the 1970's, Dr. Theodore Rubin achieved acclaim advocating a simple way of fighting obesity—"defensive eating." He urged stocking the refrigerator full of low-calorie foods so that if one craved more fattening morsels, there would be something on hand to fill one up healthfully without filling one out, and thus keep one from indulging in high-calorie items. Similarly, if after-work hours are delightfully filled with reading, one will be far less prone to self-destructive vices.

It might be asked, how did our society slide into a condition that has produced such a bumper crop of nonreaders? TV deserves only part of the blame. Underpaid and undermotivated teachers have failed to make learning the exiting adventure it is. Often, too, extra reading is assigned in school as a form of punishment, which is most deplorable. Education is considered by many merely a necessary evil to help one make a living, rather than build a life. Academic achievement is not rewarded nearly as much as athletic performance, if at all. In many schools, dedicated students become victims of scornful peer pressure. Because books are easily obtainable, they are not treasured as they should be.

What can be done? With many habit-weakened adults, there may not be much hope. However, parents have an assured way of instilling good reading habits into their children. Max Heindel has written in *Rosicrucian Principles of Child Training*, "No creature under heaven is more imitative than

a little child, and its conduct in after years will depend upon the example set by its parents during its early life."

But reading is a solitary activity; if mother or father merely slink off somewhere with a book, this alone will hardly help. It is doubtful that little Johnny or Mary will make reading an avid avocation just by noticing that Mother or Dad spend a given number of hours in their study. For the habit to become contagious, to catch on, there must be an encounter between parent and child!

A successful pattern of this has been left us by a family that produced a President, two Senators, and other pillars of society. At meals and other occasions, the parents discussed what they had been reading, enthusiastically encouraging their children to join in. They made this a joyous time, like a game, also promising rewards if the children contributed significantly to the conversation. Years later, one of the daughters related how the atmosphere in the home was such that the youngsters felt it was a day wasted if they had not gleaned some worthwhile information.

Proverbs 22:6 states: "Train up a child in the way he should go: and when he is old, he will not depart from it." Not only can a love of reading, developed early, help keep a child from harmful habits, but if provided with the very best of reading, he or she will be inspired to strive high in life. Children will have heroes, good or bad; parents must see to it they are those worth emulating; books are the way. And the good news is, children who genuinely pursue life's best, generally succeed!

"God's Lobby in Washington"

The bold headline filled half the front page of *Church and State*, June 1987. Underneath was the subtitle, "The Mainline's Growing Clout." Inside, the author made it clear that the title was facetious; he did not believe God had or needed a lobby in the nation's capitol.

Lobbyists have been with us longer than the Constitution. Right after the American Revolution, underpaid veterans sent delegates to petition Congress for free land, and history has labelled them

America's first lobbyists. They didn't call themselves such; the name did not come into use until, after the Civil War, men seeking special favors hounded President Grant whenever he appeared in the lobby of his favorite hotel.

But they all were *secular* seekers of favors. Not until 1916 was there a religious lobby in Washington; it helped enact the Prohibition amendment. Before World War II, there were never more than two denominations with permanent lobbying offices on the Potomac. Yet at present, one organization alone, the WISC (Washington Interreligious Staff Council) employs 130 full-time lobbyists (they prefer being called advocates) to coordinate the efforts of forty ecclesiastical organizations.

One wonders: where in Scripture does it so much as suggest that churches should pressure governments to pass supportive laws? When our Lord walked this Earth, the Jews chafed under Roman yoke; neither He nor the disciples made any effort to curb coercion; the religious leaders who were currying the conquerors' favor helped crucify Him!

It is also puzzling that the churches have not learned from the past; religious laws have a redolent record. Rome's Emperor Constantine started them when in 313 A.D. he declared Christianity to be the law of the land; he also murdered half a dozen members of his family! Later, the infamous Inquisition sought Christian conformity by bloody means. The earliest colonists came to these shores to escape similar intolerance; unfortunately, some of them refused to grant others the rights they sought for themselves.

The churches are always losers when coercive. This is not only because religious regulations result in resentment, but also because the state does not cooperate for free. Charles Colson, former presidential aide, has often stated that the religious groups trying to "use" secular power during his "watch" were actually exploited themselves by the White House!

The symbols of Astrology shed light on this. Neptune, that most spiritual planet, represents the Church, especially in this Piscean Age. Saturn is the planet of law, and Neptune is in its fall in Capricorn, Saturn's sign! Meaning: the Church stumbles when on the turf of the temporal.

This does not endorse the secularist's view that morality cannot be legislated. All legislation deals

with conduct, what is right and wrong; this cannot be divorced from standards of morality: society must regulate the relationship *between citizens*, but it may not set standards for their relationship to God.

For instance, periodic efforts are made to inject organized prayer into public schools. The Master said, "When thou prayest, enter into thy closet and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." It is evident He did not urge public prayer, but that which more truly comes from the heart, the kind always available to students in school. It might also be asked, in this nation with hundreds of denominations, who would decide how to pray, what to say?

No, laws are not a rightful tool for the Church's work in spreading the gospel. Our Lord had a better idea: "Ye are the salt of the earth." Salt makes one thirsty; it creates a desire; then men will reach out eagerly for that which quenches their thirst! A little girl once prayed, Lord, make all bad people good and all good people nice! There are too many "good people" who aren't "nice" Christians who are not "salt"; that is why the Church meets such resistance; no legislation will ever undo the damage caused by "salt" that has "lost his savor."

On October 27, 1553, Michael Servetus was burned at the stake in Geneva because his theological views didn't square with the laws of the city. He had called Jesus "the Son of the eternal God"; orthodoxy demanded, "the eternal Son of God." When a contemporary enlightened thinker, Sebastian Castellio, heard of the man's fate, he cried out, If Thou, O Christ, art the author of such things, what is left for Evil to do? We're not hinting that religious lobbyists wish to reenact that infamous episode, but they are pursuing a perilous path. Laws are not mere suggestions, they need to be enforced; that necessitates coercion of some sort. Why head toward a destination one does not wish to reach?

“China's Only Child”

This could sound the death knell of Chinese Communism! According to an article in the

June, 1987, *Psychology Today*, Earth's most populous nation faces a dilemma: if runaway population growth remains unchecked, China will never be able to raise living standards, fulfill decades of promises, and make the system work—thereby even threaten its very existence. But if the recently begun one-child-per-family rule continues, the regime might go under for a different reason: China's only children "make unwilling Socialists." Tests have shown that these youngsters are less cooperative than those with brothers and sisters, hence less suitable for the collective life style. They are also brighter, hence more likely to see through Marxism's mendacious methods!

The report goes to great pains to assert that all this is not to say all "only children" necessarily are as self-absorbed and uncooperative as those of Mainland China. American families, unlike China's, are not under government duress to limit their size, therefore less inclined "to dote upon an only child"; hence it would tend to turn out differently.

Psychologists and sociologists may see in this study a confirmation of the adage, "Demography is destiny." Esotericists can find vindication for a greater truth: evil contains the seeds of its own destruction. Whether China continues with enforced restraint on population expansion or not, the system cannot endure. Certainly either for economic or psychological reasons, its years are numbered!

That should come as no surprise. Every other structure incompatible with Cosmic Law and which has already gone under has done so primarily due to internal, built-in factors. Said the wise man, "Therefore shall they eat of the fruit of their own way." Thus Napoleon's rule, to maintain the luster of legitimacy, was extremely expensive. That necessitated foreign conquests for purposes of plunder. When the careless Corsican rushed into Russia in 1812, taking little thought for its kind of winter, his Grand Army lost over 400,000 men and from this disaster he could not recover; Waterloo was really anticlimactic.

Italian Fascism was also fatally flawed, yet for many years there was neither internal nor external threat to its permanence. After the 1929 Concordat with the Vatican followed by treaty offers from England and France, Fascism's future seemed firm. But because basically the regime was rotten, circumstances forced Mussolini to ally with Hitler, and that produced his perdition.

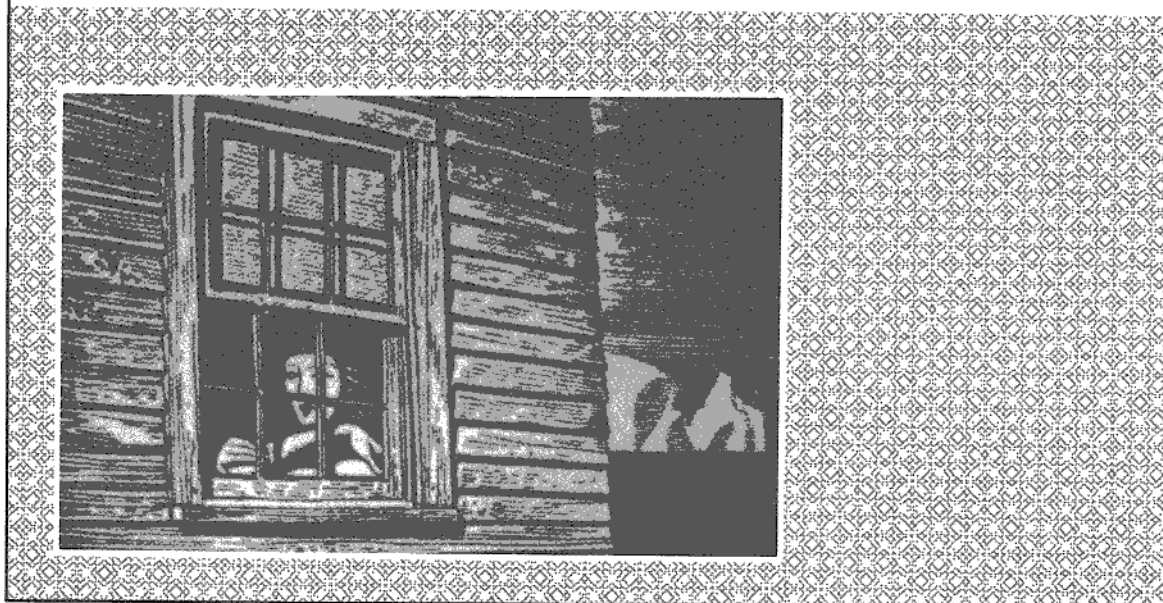
And Hitler? His egregious embrace of repugnant racism assured his flaming finale. It immediately turned against him too many of Earth's peoples. Also because of his warped view, he rebuffed even some who wished to cooperate. When he smashed into the Soviet Union in 1941, many of its peoples, chafing under Stalin's system, were ready and eager to join, but the Nazis refused. So, when Russia's oppressed realized that Berlin's yoke would be no easier than Moscow's, they decided they preferred the latter, and patriotism asserted itself. Had the Teutonic troops treated the Slavs of the Steppe with civility, they would have given support and thereby assured Hitler's conquest of the U.S.S.R. With this, Hitler would have been invincible; but once more, evil signed its own death warrant.

All this, and multiplied other instances of evil's suicidal state, teaches that the universe endorses that which is good, even though this may at times be hard to believe. A Christian and an atheist were strolling through a forest, when the latter began to ridicule creation's ways. It seemed stupid to him that tender tendrils surround huge watermelons, whereas firm oaks produce but small acorns. Moments later, one of them fell on him. "You still think watermelons should grow on trees?" asked the man of faith.

We read in the Old Testament, "Lo, these are parts of his ways." A lesson is taught us by the stars. While Saturn, dispenser of discipline, makes one complete orbit, Jupiter, bringer of blessings, swings around the circle two and one half times! The heavens are busier imparting the "good" than that which appears to be the opposite—even though, in the long run, it may also be or become beneficial. Evil is but transitory; it either self-destructs, or "is transmuted by the subtlest spiritual alchemy into steppingstones to a higher good than could have been achieved without it."

That, no doubt, is the destiny of China's system. After all, it aims at brotherhood, the theme of the Coming Age; its sad shortcoming is that it is based on force. That is the factor that cannot continue, and must somehow be eliminated, being diametrically opposed to the basis of Cosmic Law—love.

After England lost her last outpost on the Continent, Queen Mary (1553-58) said, "If you were to open my heart, you'd find written on it, Calais." A word is immutably engraven at the heart of the Cosmos, though glimpsed but through a glass, darkly—Love. □



The Evidence for Survival from Claimed Memories of Former Incarnations

**Ian Stevenson, M.D. M.C. Peto,
16 Kingswood Road,
Tadworth, Surrey, England,
43 pages.**

America has been defined as that part of the world which does not believe in reincarnation. Regrettably, this statement may be more fact than facetious; else why would prestigious *Time* devote an entire page to the report that in a well-known U.S. city a great many famous individuals openly profess this view? Surely, if this were the norm, *Time* wouldn't have considered it newsworthy!

Since those espousing faith in the soul's repeated rebirths evidently are a minority, they will appreciate reinforcement to bolster their own conviction and share with others. Stevenson's work is most helpful along this line, all the more because of his recognized standing in the academic community and the fact that this presentation was "The Winning Essay of the Contest in Honor of William James."

He lists four types of evidence: 1. Inequities in the Distribution of Human Talents; 2. Statements Made by Ostensible Discarnate Communicators; 3. Statements Made by Sensitives as to the Existence of a Person as Another Person in a Previous Life; 4. Special Predilections or Fears Possibly Related to Former Incarnations.

Perhaps the most convincing of the above are the stories of little children who claimed to have lived before and were able to offer incontrovertible proof thereof. There was Katsugoro, a Japanese lad, who talked of his previous parents, described accurately where he had resided before though he had not been there in this incarnation, and provided details of his burial.

Then there was Shanti Devi of India. Among many other accurate recollections, she even told where, in a previous existence, she had buried some money, which fact was verified!

The author discusses some "explanatory hypotheses" that might account for the phenomena discussed without vindicating reincarnation: fraud; derivation of the "memories" through normal means with subsequent forgetting of the source; racial memory; extrasensory perception; retrocognition; precognition; communication from a surviving personality or part-personality; possession; he concedes that these might explain some, but most definitely not all!

Reincarnation: An East-West Anthology, Joseph Head and S.L. Cranston, The Theosophical Publishing House, Wheaton, Illinois, 341 pages.

This massive work takes a different approach. It shows that leaders and followers of *all* the world's great religions have accepted the concept of rebirth. It was also accepted by the Jews in the days of Christ, both by the Essenes, Pharisees and by later smaller "sects" like the Karaites and Hasidim.

The Mohammedans' Koran gives its endorsement: "God generates beings, and sends them back over and over again, till they return to Him." All the great Fathers of the early Christian Church ... Augustine, Clement, Origen, Jerome, Gregory of Nyassa etc.—embraced this view. The authors tell of the intense official pressure brought to bear on the community of believers during the sixth century to abandon this belief.

"The Catholic Encyclopedia (Vol. II, p. 311 under 'Origen,' and Vol. 4, p. 308-309 under 'Councils of Constantinople') gives some rather astonishing information....Violating previous agreements, (Emperor) Justinian in 551 issued an edict against what was known as 'The Three Chapters,' the teachings of three supposed heretics....Later, to bring peace between the eastern and western branches of the church, this Fifth Ecumenical Council was called. Justinian, however, refused Pope Vigilius' request for equal representation of bishops from east and west, and summarily convened the council on his own terms; hence the Pope's refusal to attend. When we learn that as many as 165 bishops were present at the final meeting on June 2, only six of whom could possibly be from the western church, it can safely be concluded that the voting during all sessions was very much in Justinian's hands."

In view of the aforegone, "permitting the conclusion, on at least technical grounds, that there

is no barrier to belief in reincarnation for Catholic Christians," it would only be fair to list also some Protestant pulpiteers who proclaimed reincarnation: Edward and Henry Ward Beecher, Phillips Brooks, Harry Emerson Fosdick, Paul Tillich; and England's Dean Inge and Leslie D. Weatherhead.

In Part Two, Western Thinkers on Reincarnation, Cranston and Head present an amazing array of acceptance from "over 400!" Tolstoy, Tennyson, Jan Sibelius, Ben Franklin, Napoleon ("I am Charlemagne"), Ralph Waldo Emerson and his fellow Transcendentalists (America's 19th century intelligentsia), William R. Hearst, Charles Lindbergh etc.

Perhaps Henry Ford expressed it most meaningfully for 20th century Americans: "When I was a young man I, like so many others, was bewildered....'What are we here for?' I found no answer. Without some answer to that question life is empty, meaningless....When I discovered reincarnation it was as if I had found a universal plan....Genius is experience. Some seem to think that it is a gift or talent, but it is the fruit of long experience in many lives. Some are older souls than others, so they know more."

Someone once said of the telephone book, There's no plot, but what a cast! There is no way a case can be made that the belief in the soul's pre-existence and rebirth is a deceptive "plot" foisted on mankind. And as to the universal, time-transcending "supporting" cast—admittedly, numbers alone are no assurance of truth, but when they include the best and brightest of all nations, walks, period—this assuredly constitutes an argument no sincere seeker for truth will ignore. □

The Black Butterfly: Invitation to Radical Aliveness, Richard Moss, M.D., Celestial Arts, Berkeley, CA 94707

“We do not step into the unknown without preparation. Like climbing a mountain without proper equipment or technique, that would be foolhardy. But, while preparation is essential, it is not the journey.” Thus, begins THE BLACK BUTTERFLY: An Invitation to Radical Aliveness by Richard Moss, M.D., in his personal story behind a transformation from highly successful physician to a pioneer in the fields of healing and consciousness. The BLACK BUTTERFLY is a challenging invitation to re-examine the very way we look at our lives. Health, disease, sexual in-

timacy, child-rearing, war—everything when seen from the perspective of higher energies or consciousness can be approached in a new or “radical” way. It is Dr. Moss’s contention that when we open ourselves to these higher levels of awareness we can realize tremendous personal growth and expansion.

THE BLACK BUTTERFLY is symbolic—“I observed two butterflies dancing in the air. One was predominantly black and the other white. They alighted on a branch and, to my amazement and delight, I saw them mate. I watched their wings opening and closing in unison. After some minutes, they once again resumed their dance in the air. Suddenly, the black one flew to me and landed right between my eyes.” A mystical experience followed and Dr. Moss said that “At that moment life changed forever.” He became aware of his total unification with the Divine and the Grace of God in thought, sensation and perception. There was a feeling of living bliss and he was suffused with a current of aliveness” that was beyond description! We are all seeking change, looking for something where “the grass is always greener.” How we discover this transformational process is an individual matter and much is related in THE BLACK BUTTERFLY concerning man’s efforts to be a part of expanding consciousness and to experience the greater world beyond the five senses. In a chapter on *The Transformational Movement* he speaks of the repeated routines in our lives which may sometimes serve only to limit our “aliveness.” Here he also states that “the unreal can never be the doorway to ourselves.” A singing exercise is related which helps to create a break in ordinary awareness so that an altered state of consciousness can take place. This singing exercise can last from 2-6 hours before a shift in consciousness is perceived.

In further exploring the mechanics of “transformation” Dr. Moss says that “If there is to be transformation of one cell, it must be connected in some way—energetically—to every other cell.” It sounds very much like the basic teaching of Christ when He speaks about the “leaven” spreading throughout the whole of the bread until it is completely changed from within. Since transformation is certainly an individual and an inner process, he makes some very important observations regarding the ways that we appear to become more “insensitive” to our environment in our continued efforts to change it.

Some very interesting parallels are drawn between cancer and schizophrenia in explaining society and its values when he concludes: “Cancer asks for greater conductivity, for softening the identity-creating boundaries so that each individual can function with a more direct sense of relationship to the whole. Schizophrenia asks for decreased conductivity. It calls for identity that we build from contact with and reverence for the transcendent.” Since society as a whole is greatly affected by these two diseases, it is important that we understand the underlying causes and seek to use both medical and spiritual methods to bring about a permanent cure.

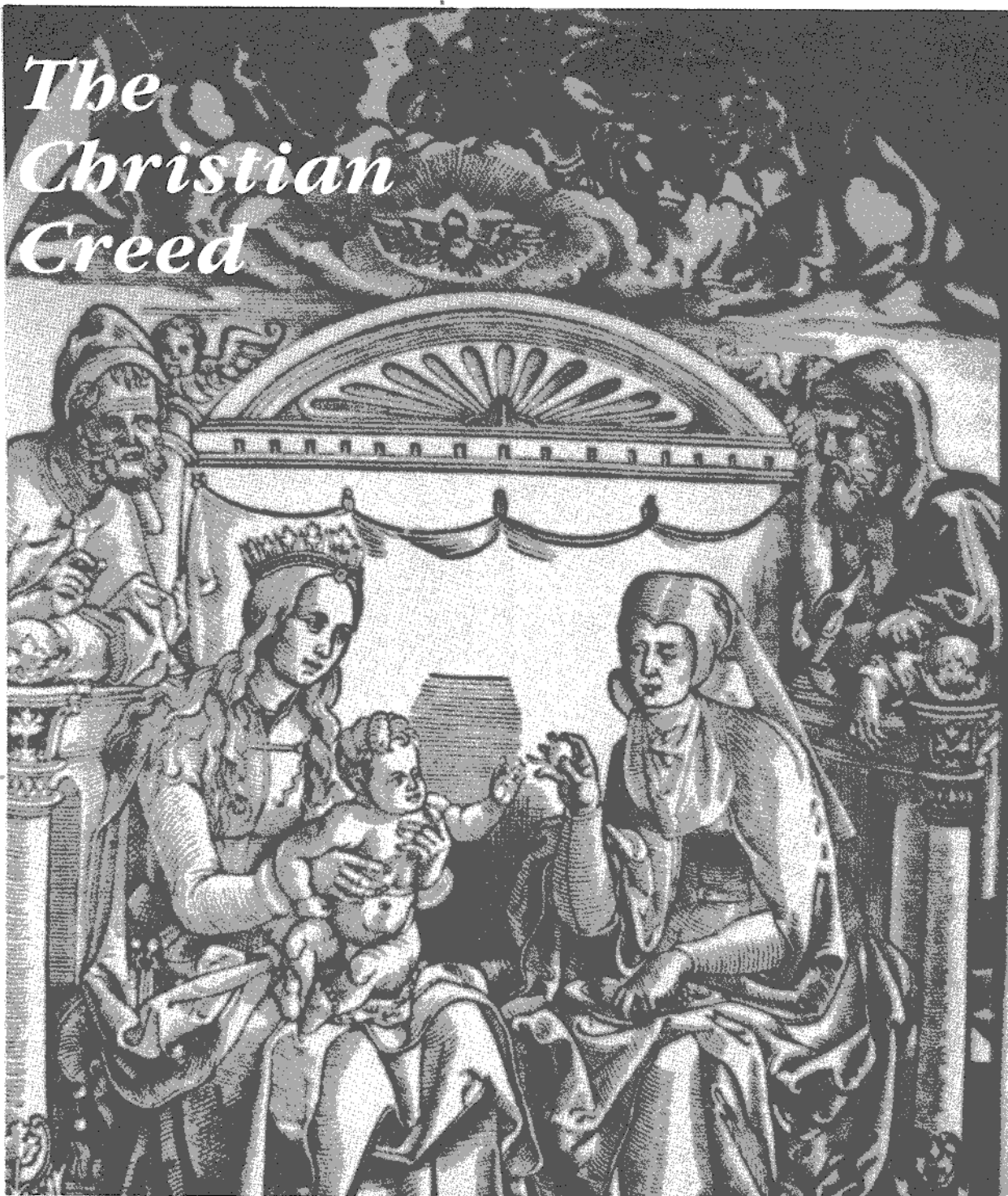
The final chapter of this book is *Radical Aliveness!* The very title makes one want to know more about change and if you’ve gotten this far, you are certainly ready to make some changes in your own life. He sums it up by saying “...we can and must learn to die before we die. This is the heart of transformation, that we die into ourselves, into life.” What a profound way of expressing the words of St. Paul as he exhorted us that we must “die daily” in order to be reborn a new person in Christ! We must therefore, die daily to the ways of the world that would confine us, restrict us, and prevent the inflow of Divine Energy into our spiritual and physical bodies.

In any type of transformation there must be a “death” of the old so that there can be a “birth” of the new. Dr. Moss relates a story about his own life where at age 11 or 12 he told a friend “Life is preparation for dying.” Perhaps the most important thing we can learn to do in life is to live it day-by-day; to cherish it knowing that someday our physical vehicle will no longer exist as it is now and that all we will really be able to take with us will be the “fruits” of our experiences.

Throughout his book Dr. Moss urges the reader to journey inward. To search for answers within our own being so that we will have an opportunity to gather first-hand knowledge. Finally, in his last chapter he concludes by saying, “The pain and uncertainty of life is not wrong. It is as right as the joy and wonder of life: The only thing we can do is knock upon all the doors, this is radical aliveness.” This book has the power to change people’s lives. It will amply reward the serious reader with a fuller understanding of the make-up and fabric of consciousness, the possibility and process of change, and how one might greatly expand his own humanity or aliveness. □

Readers' Questions

The Christian Creed



Question: Is the Christian creed based upon divine authority?

Answer: There are three forms of the Christian creed. One of them is known as the Apostle's Creed, although not composed by the apostles, but supposed to embody their beliefs. Another creed was formulated and adopted at the Council of Nice and is called the Nicene Creed. The Athanasian Creed

was of still later date. They have no more divine authority than any other contention of men concerning the Bible.

The Bible itself gives a creed, however, in the passage which states that there is no other name given except the name of Christ Jesus whereby men may be saved, and this is in harmony with the occult teaching, for Jehovah was the author of all the old Race Religions where the fear of God was pitted against the desires of the flesh and a law was imposed upon man to curb desire. Race Religions act educationally upon the desire nature by the means stated, but will in time be superseded by the Religion of Christ. This religion of brotherhood and love will cast out the fear engendered by the law of Jehovah. It will endeavor to do away with nations, with their laws, with struggle and strife, by working upon the vital body so that humanity shall be actuated entirely by love instead of by law. This is not the ultimate, however. When the kingdom shall have been fully established, He is to give it over to the Father. The Religion of the Father will be something higher even than the Religion of the Son.

IS EATING FLESH FOOD WRONG?

Question: If Christ fed the multitude with fish, why is it wrong for us to use them, or even flesh, as food?

Answer: It is the nature of a beast of prey to eat any animal that comes in its path, and its organs are such that it must have that kind of a diet to exist, but everything is in a stage of becoming; it is always changing to something higher. Man, in his earlier stages of unfoldment, was also like the beasts of prey in certain respects; however, he is to become God-like and thus he must cease to destroy at some time in order that he may commence to create.

We have been taught that there is no life in the universe but the life of God. That "in Him we live and move and have our being." That His life animates everything that is and therefore we naturally understand that as soon as we take life we are destroying the form built by God for His manifestation. The lower animals are evolving Spirits and have sensibilities. It is their desire for experience that causes them to build their various forms, and when we take their forms away from them we deprive them of their opportunity for gaining experience. We hinder their evolution instead of helping them. It is excusable in the cannibal, who

knows no better, when he eats his fellow men. We now regard cannibalism with horror, and the day will also come when we shall feel a like disgust at the thought of making our stomachs the burying ground of the carcasses of murdered animals.

It is natural that we should desire the very best of food, but every animal body has in it the poisons of decay. The venous blood is filled with carbon dioxide and other noxious products on their way to the kidneys or the pores of the skin to be expelled as urine or perspiration. These loathsome substances are in every part of the flesh and when we eat such food we are filling our own bodies with toxic poisons. Much sickness is due to our use of flesh foods.

When we cry to the Bible as authority for flesh eating we should also be willing to follow its injunctions and stop eating pork, which is the most horrible food of all. It is a notable fact that the orthodox Jews who abstain from the foods interdicted in the Bible are immune from consumption and cancer.

In a great many places where the Bible speaks of "meat," it is very plain that flesh food is not meant. The chapter in Genesis where man's food is first allotted to him says that he should eat of every tree and herb bearing seed, "and to you it shall be for meat." The most evolved people at all times have abstained from flesh foods. We see, for instance, Daniel, who was a holy man and a wise man, beg that he might not be forced to eat meat, but that he and his companions be given pulse. The children of Israel in the wilderness are spoken of as "lusting after flesh," and their God is angry with them in consequence.

There is an esoteric meaning to the feeding of the multitude where fish was used as food, but looking to the purely material aspect we may sum up the points made in our answer by reiterating that we shall some time outgrow flesh and fish eating as we have risen above cannibalism. Whatever license may have been given in the barbaric past will disappear in the altruistic future, when more refined sensibilities shall have awakened us to a fuller sense of the horrors involved in the gratification of a carnivorous taste.

STAR OF BETHLEHEM

Question: Was not the Star of Bethlehem a comet?

Answer: No, the Star of Bethlehem shines at midnight of every night as it shone upon the night which is recorded in the Bible, and may be seen

by anyone among the wise men of today, though hidden from all others.

The key to the mystery is this:

The Gospels are not simply stories of the life of an individual; they depict dramatically and in symbol the incidents in the path of attainment; they are formulae of initiation.

In the summertime, when the whole Earth is exerting itself to bring forth the bread of life for all who live upon it, the Sun is high in the heavens, sending forth its life giving rays toward our planet. Then all the physical activities are to the fore and man is engrossed in material occupations necessary to his existence. But when in winter the Sun is below the equator and nature slumbers, spiritual influences sent forth from the Sun are most potent. When the physical darkness increases the spiritual light burns more brightly and culminates in the birth of saviors on the darkest night in the year, between the twenty-fourth and the twenty-fifth of December, at the time the Sun starts on its journey northward to save humanity from the cold and famine which would result if it remained in the southern latitudes.

On that particular night of the year the spiritual vibrations are strongest. It is the Holy Night of the year par excellence. On that night it is easiest for the neophyte to come into conscious touch with spiritual vibrations. Therefore it was customary to take neophytes into the temples on yon Holy Night. There they were entranced under the guidance of wise men and taught to leave their bodies consciously by an act of will. The Earth then became transparent by an act of will. The Earth then became transparent to their gaze and they saw behind it the Sun at midnight—the blazing star. Not, of course, the physical Sun, but the spiritual Sun which is the true Christ-star, for the cosmic Christ is the highest Initiate among the luminous Sun Spirits, the Archangels.

WISE MEN BROUGHT GIFTS

Question: What were the gifts of the wise men?

Answer: The Bible tells us that they were gold, myrrh and frankincense.

Gold has always been regarded as the emblem of Spirit in the old legends and symbology. In the story of the Ring of the Niebelung, dramatized by Wagner, we hear how the Rhine maidens played in their watery element on the bottom of the river Rhine. The water was lighted by the flame of the gold. This legend takes us back to the time when

these children of the mist were living in the beautiful conditions of early Atlantis, where they were one vast brotherhood, innocent and childlike, and the Universal Spirit had not yet drawn into the separate bodies.

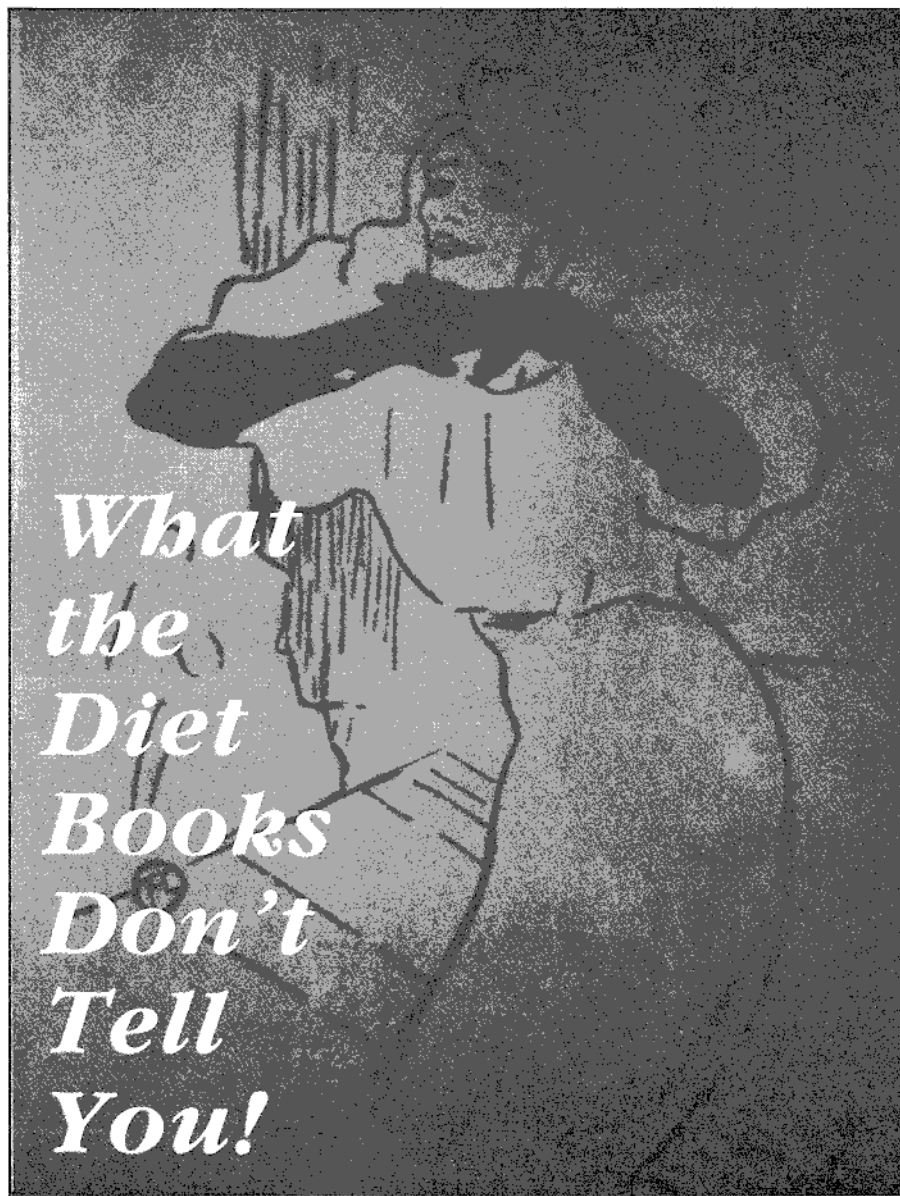
The gold resting upon the rock at the bottom of the water was the symbol of the Universal Spirit illuminating all mankind. Later it is stolen and welded into a ring by Alberich, the Niebelung, who forswears love to possess this gold. Then it becomes the symbol of the separate Ego in the present loveless age of selfishness. The man who has become wise and sees the evils of selfishness offers gold to the Christ as a symbol of his desire for the return to the Universal Spirit of Love.

The second gift, myrrh, is an aromatic plant growing in Arabia which is very rare and scarce. It is the symbol of the soul. We are told in legends of saints who have been so holy that they emitted an aroma. This is thought to be a pious fable, but it is an actual fact that a man may become so holy that he emits a most beautiful perfume.

The third gift, frankincense, is a symbol of the dense body, which has been etherealized by a holy life, for frankincense is a physical vapor. The minister of the interior of Servia, one of the conspirators who planned the regicide in that country, has since written his memoirs. It appears, according to him, that when they burned incense at the time they invited people to join them in their conspiracy, they invariably succeed in winning over the one whom they sought. He did not know why, he simply mentioned it as a curious coincidence. But to the occultist the matter is plain.

No Spirit can work in any world without a vehicle made of the material of that world. To function in the Physical World, to fetch and carry, we must have a dense body and a vital body; both are made of various grades of physical matter, solids, liquids, gas and ether. We may obtain such vehicles in the ordinary way, by going through the womb to birth, or we may extract ether from the body of a medium and temporarily use that to materialize, or we may use the fumes of incense. In the Catholic Church, where certain Spirits are invoked, incense furnishes the vehicle whereby they may operate upon the assembled congregation as the incarnate Spirits did to favor the Servian regicides.

Thus we see that the gifts of the wise men are Spirit, soul and body, devoted to the service of humanity. To give oneself is to imitate Christ, to follow in His steps. □



The *real* reason why people overeat. If they did, there'd be little need for them. Let's look at some cases from life that bear this out.

1. He was a barber, putting in at least 60 hours a week. He had no religious belief, no intellectual or social interests; an immigrant with weak command of English, he was very isolated. When asked why he stuffed himself, he replied, eating is my only pleasure!

2. She was a senior citizen, twice widowed, financially well taken care of so she didn't need to work, and home alone all day. She subscribed to a very legalistic faith, and few social ties, but bitterly resented widowhood. Food was cheer, companionship.

3. She was a grade-school student and victim of emotional abuse—absence of parental love. When she came home from school each day, no one was there, but a well-stocked refrigerator and a TV set were an irresistible temptation.

No need to extend this list; one can easily see what these three have in common: a gnawing inner lack; something was missing; there was an emptiness. Nature abhors a vacuum. As Emerson put it, "Every excess causes a defect; every defect an excess." There were defects, lacks, in the lives described above, so they compensated by going to "excess"—overeating!

But aren't fat people supposed to be jolly, content, hence suffering no inner lack? Not really! How can they be, knowing they are undermining their health and making themselves objects of ostracism and ridicule? Their apparent amiableness serves as a defense mechanism. According to an old Greek saying, it is better to be envied than pitied. People generally don't like being pitied, unless perhaps victims of crime, poverty, injustice, catastrophic illness or such. It makes them feel inferior. So, what the plump who pretend to be pleased with themselves are thereby saying, is, I like what I am; let me be; I don't need your sympathy or ridicule!

In Deuteronomy 21:20, 21 we read: "And they shall say unto the elders of his city, This our

son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die." The connection between alcoholism and gluttony will be readily seen—drink helps one temporarily to forget one's problems, and to a lesser degree, so does eating; the latter is more respectable, more acceptable socially. But what do both types of intemperance have to do with rebellion?

Very much, for rebels are produced by defect, lack. Some become such because they see, or think they see, defects in society; that produces the excess of overt action, or revolution. Others become rebellious due to sensing an inner lack—they turn to crime, gang warfare, drugs, drink, or overeating. Basically, they all feel alienated, plagued by a void within. The only difference is that some respond as extroverts, actively, dynamically—they lash out against society, like in rebellion, revolution; others react as introverts, passively—they may commit instant suicide, or do so on the installment plan—by drugs, drink, or gluttony!

Astrology confirms all this. Neptune rules addiction; overeating is addictive, hence it is Neptunian, negatively so. This is no mere theory for one can observe addictive behavior, including overeating, in persons whose charts have an afflicted Neptune and who have not learned to respond positively to its exalted, spiritual vibrations. That is regrettable, for in its highest expression Neptune is the planet of Divinity. What addicts really seek is to experience God and His love!

Admittedly, some would find the conquest of appetite more difficult than others. A habit of years is not fully conquered overnight, yet spiritual power in its strongest form, Divine love, is the remedy. Yet one also needs proper knowledge of

***“Let
your
moderation
be known
unto
all
men.”
That
factor,
moderation,
is
certainly
the
panacea
against
unwanted
overweight.***

what to eat: a body starved for the right nutrition will cry out for it, albeit this urgent call may be misunderstood as a need for more food, when actually it is a yearning for better food. A regimen based on plenty of fresh

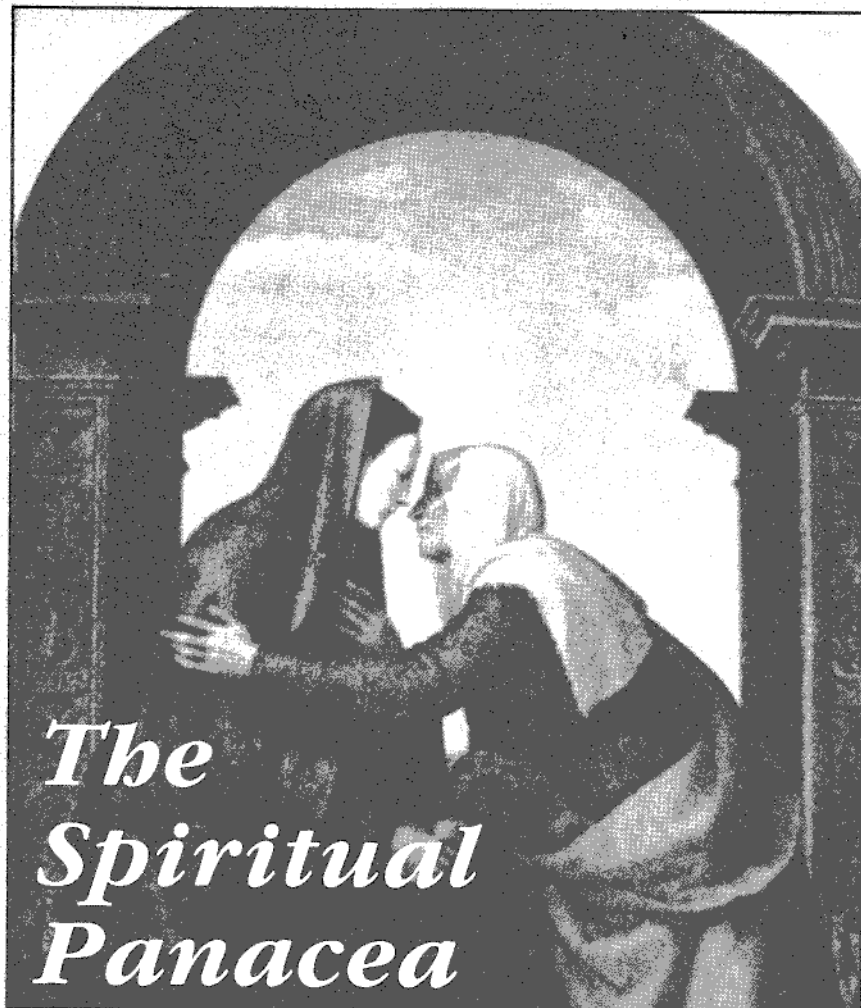
fruits, vegetables, adequate and proper protein, as advocated by the Western Wisdom Teachings, takes care of the body's needs; it will make extensive outlays for diet books superfluous.

Besides, even at best, these can only point the way; they cannot remove the flab. Something else is needed. What? Just ask people who've tried the diets, but can't slim down, what the problem is; if honest they'll say, No will power! But God can supply this, for He "hath not given us the Spirit of fear; but of power, and love, and of a sound mind."

We also read, "Let your moderation be known unto all men." That factor, moderation, is certainly the panacea against unwanted overweight. How to become moderate? The previous verse tells us: "Rejoice in the Lord always: and again I say, Rejoice." It is the joy of the Lord that can melt those extra pounds! Obesity's cause is basically spiritual so must be its cure, and it is!

An English clergyman, taking his daily stroll, observed a dog playing with a bone—until a carriage came along and he dropped the bone to pursue the bigger attraction. The preacher hurried home and quickly penned that classic sermon, "The Expulsive Power of a New Affection." Even as fascination with the carriage made the dog forget about the bone, and infilling with the love of God can be the "new affection" acting as an "expulsive power" against the desire to overindulge in food. It alone can truly fill Earth's every void, or defect, that drives to egregious excess—like overeating! □

—A Probationer



The Spiritual Panacea

Being an emanation from the Christ Principle, it is the Universal Spirit composing the World of Life Spirit that restores the synthetic harmony of the body. The writer was shown a substance in the Temple of the Rosicrucians with which the Universal Spirit could be combined as readily as great quantities of ammonia combine with water. Inside the large central sphere (mentioned previously) was a smaller container which held a number of packages filled with that substance.

When the Brothers had placed themselves in certain positions, when the harmony of certain music had prepared the way, suddenly the three globes commenced to glow with the three primary colors, blue, yellow, and red. To the vision of the writer it was plain how during the incantation of the formula the container having in it the before mentioned packages became aglow with a spiritual essence that was not there before. Some of these were later used by the Brothers with instantaneous success. Before them the crystallizing particles enveloping the spiritual centers of the patient scattered like magic, and the sufferer awoke to a recognition of physical health and well-being.

In the coming of the Christ to Earth we have an analogy between it and the administering of the Spiritual Panacea, according to the law,

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

HEALING DATES

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

December 7-14-21-27
January 3-11-18-24-30
February 7-14-20-27

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

For Children



The Christmas Present

Tommy tiptoed to the door of his sister's room and looked unhappily at her as she lay, pale and still, in bed. His mother came up quietly behind him.

"It's not like Christmas Eve is supposed to be at all," Tommy whispered. "Why can't the doctor make Becky well?"

"The doctor is doing his best, dear," said Mother. "But sometimes doctors can't do everything. Right now Becky needs our prayers even more than the doctor's medicine; we must keep asking God to make her well."

"I do ask Him," whispered Tommy fiercely. "I asked Him last night and the night before that. He probably didn't hear me."

"Oh, yes, He heard you. He hears everyone who prays to Him." Mother's tired face broke into a gentle little smile. She looked thoughtfully at Tommy and then said, "Maybe there is something else He wants you to do for Becky that would help her get well."

"What?" asked Tommy, looking up at his mother. "I pray and I bring Becky her tray when you want me to and—and—I try to be quiet like you said." Tommy looked worried. "Aren't I being quiet?" he asked.

"Yes, dear," said Mother, giving Tommy a little hug. "You are being very quiet, and I know how hard you've been trying and I'm very proud of you for that. But maybe there's still something else you could do."

Mother went to the kitchen and Tommy stood a while longer looking at Becky and wondering what on Earth he could do to make her well.

He remembered how it was the last time they had come home from school together. She hadn't said much, and when he grabbed her lunchbox and ran away with it, instead of laughing and chasing him the way she always did, she just said, "OK, you carry it," and walked along dragging her heels on the sidewalk. Then he tried to push her playfully—he *really* didn't push her hard—and she said, "Quit that or I'll tell Mother." Tommy couldn't figure out what was the matter with her. Always before when he had pushed her she knew it was a game and just pushed back. And she never threatened to tell Mother on him before. So he said, "Aw, for pete's sake, what's eating you?" You sure are a sorehead today."

That evening Tommy had teased her about something, and instead of teasing him right back, as usual, she started crying and ran to her room. In the morning, Mother said that she had been very sick all night and wouldn't be able to go to school.

The last day with Becky sure had been no fun, and Tommy wished he could forget about it and remember the fun times they had had together instead. "She must have been getting sick already," thought Tommy. "That's why she was so crabby." He thought some more. "Gosh, maybe I shouldn't have called her a sorehead and teased her. If she was sick she probably couldn't help being that way."

Tommy felt terrible. Here it was Christmas Eve, and instead of being all bubbly and excited inside the way he always was on Christmas Eve, he was just miserable. Nobody was talking about presents or going to church or anything—it was all wrong and awful.

Tommy wandered into the living room and looked at the Christmas tree. At least there was a tree. Dad had put it up yesterday after agreeing with Mother that "We must do it for Tommy's sake." Tommy had helped decorate it, but Mother was so busy with Becky that she only came in for a minute to say how pretty it was then went out again. And of course Becky wasn't there at all, so even putting up the tree wasn't the wonderful time it should have been.

Tommy turned the tree lights on and as he looked at them he found that he wasn't quite so unhappy any more. "I wish Becky could see the tree," he thought. "I know it would make her feel better. Maybe Dad could carry her in here when he gets home."

Mother looked in to see what Tommy was doing and said, "Would you like to hear some Christmas carols, dear? We can put the record player on softly."

Tommy nodded, and Mother put on the record and left the room again. As he listened to "Silent Night," he began to think about the Christmas story that Dad had read to him and Becky before Becky got sick. Of course they knew the story already, but they both loved to hear it over and over again, although Tommy didn't really know why. He usually only liked stories about spacemen, horses, and dragons.

*So Tommy
bowed
his head
and folded
his hands
and asked
Jesus
to
help him
to do
something
nice
for Becky
so that
she would
get well.*

The last line of the story was something like, "And so the baby Jesus was born in a manger, that love and peace might come into the world." There certainly wasn't much peace in the world now, thought Tommy, remembering all the pictures of people fighting each other that he had seen when

Dad watched the news on TV. And if people were fighting each other all the time, there couldn't be too much love, either.

But why not? wondered Tommy. Why couldn't all people be nice to each other, the way Mother and Dad were to him and Becky—and, come to think of it, the way Jesus had been to all people. He had been so nice to people He had even made them well. Tommy suddenly sat up straight and thought about that again: He had been so nice to people He had even made them well.

"Gosh," thought Tommy after a minute, "maybe—maybe if I was especially nice to Becky she would get well."

And then he thought, "No—that wouldn't work. Jesus could do something like that but I couldn't."

And then he thought, "But maybe He would help me if I asked Him. Maybe if I was real nice to Becky, He would make her well for me. It is Christmas. Maybe He'd do that."

And then he thought, "It can't hurt to try. I am going to try! But maybe I'd better ask Him to help me before I do something and get it all wrong."

So Tommy bowed his head and folded his hands and asked Jesus to help him do something nice for Becky so that she would get well.

And almost right away he had an idea. Grandmother had sent him a five dollar bill for Christmas, which had just come in the mail. He hurried up to his room, put on his hat, coat, boots, and mittens, put the five dollar bill in his pocket, went to the kitchen, and said, "Mother, I'm going outside."

"All right, dear, but be home

for supper in an hour," said Mother.

As Tommy went down the street he thought about how tired Mother seemed. It bothered him to see her looking like that. Maybe if he could do something to make Becky well, Mother would feel better too.

Tommy walked as quickly as he could to the shopping center. He carefully crossed a big street that Mother had told him never to cross alone. Just this once, though, he *had* to do it, and he hoped Mother would understand. The store Tommy went to was crowded with last-minute shoppers hurrying around, and Tommy couldn't find what he wanted. A salesman finally saw him and he asked, "Do you still have one of those little Christmas trees that go on the table and have the lights on?"

The salesman looked around and scratched his head. Then he said, "Wait a minute," and went off to the back of the store. He was gone for a long time, and Tommy had begun to think he had forgotten all about him, when he came back carrying a tiny little tree, just the right size for putting on a table next to somebody's bed. The salesman plugged in the lights and they worked fine.

"That's the last one we have, young man," said the salesman. "You're lucky."

"Gee, thanks," said Tommy.

The salesman took the five dollar bill and gave Tommy a few pennies in change. Tommy picked up the tree and carefully made his way through the crowd with it. It was much darker when he came out of the store, and he had to wait at the street corner a long time before he could get across. He hurried

home as fast as he could, worried because it was getting late. It wouldn't help to try and make Becky well, he thought, if Mother and Dad were angry with him for being late to supper.

*"Becky
likes
Christmas
carols.
Maybe
if
she
heard
them
they
would
make
her
feel
better."*

He slid on a patch of ice and almost dropped the tree, so he slowed down and when he did get home he saw through the window that Mother and Dad were already at the table and Dad was looking at his watch.

"Oh, gosh," thought Tommy, and hurried inside. He opened the door and said, "I'm sorry I'm late. I tried to hurry. I got a Christmas tree for Becky's room but I almost dropped it so I had to go slower."

Oh dear, he thought. That wasn't the way he had wanted

to tell his parents about it at all.

But then Mother, who had seemed very annoyed when he came in, began to look all funny, and for a minute Tommy thought she was going to cry. Then she put down the dish she was holding, went over to Tommy, and hugged him hard, even with all the snow on his clothes.

"What a wonderful thing to do," she whispered. "Maybe Becky will have a Christmas after all."

Dad took the tree from Tommy and put it on the table. "We'll put it in Becky's room after supper, son," he said, and ran his hand through Tommy's hair the way he sometimes did when they were hiking in the woods and having one of their wonderful talks.

Tommy was very quiet during supper, and Mother and Dad didn't say too much either. Finally Tommy put down his fork and said, "Would it be O.K. —," and then stopped and squirmed in his chair.

"Would what be O.K., son?" asked Dad gently.

"Well —," Tommy hesitated, and then went on, "I thought maybe if we put the tree in Becky's room we could put the record player in there too and play some Christmas carols. I mean real soft. Becky likes them. Maybe if she heard them they would make her feel better. And the tree always looks even prettier if somebody plays Christmas songs." (Tommy had never thought of that before, but now he realized it certainly was true!)

Mother and Dad looked at Tommy, and then at each other.

"I don't suppose it would hurt to try," said Dad thoughtfully:

"The doctor said to keep it quiet but Christmas carols couldn't be called noise. And frankly, I've never heard it said that Christmas carols ever hurt anyone."

Mother nodded. "You're right. I think maybe Tommy has had a very good idea."

And so, after the dishes were done, they took the tree, the record player, and the Christmas record, to Becky's room. She was asleep, so Dad quietly went in and set things up while Mother and Tommy watched from the doorway. Dad moved the table with the tree on it to where Becky could see it if she opened her eyes, turned off all the lights except the tree, and started the music playing softly.

"Please make it work," he whispered. The record played through once and Dad turned it on again. Tommy was beginning to think that maybe it all wouldn't do any good, when suddenly he saw Becky smile. He moved closer to the bed. "Gosh," he thought, "maybe it is working. She hasn't smiled all week."

Tommy thought the tree looked especially nice, and that "Silent Night" was so soft and pretty it must sound the way it did when Angels sang it. He looked at Mother and saw her brush her hand across her eyes, and then at Dad who was standing next to Becky's bed with his head bowed. He hoped Becky would hear it and wake up. It was all so beautiful, it just had to make her feel better.

Then Becky *did* open her eyes, and looked right at the Christmas tree. "Oh," she said very softly, and her eyes grew wider. "It's beautiful," she whispered.

Then she looked up at Dad and smiled again. "I heard the music, and there were Angels all around and it felt so good. And it *still* feels good but the music is right here so the Angels must have been right here too."

Dad smiled at Becky and held her hand, but didn't seem to be able to say anything.

Tommy went up to the bed. "Becky," he said, "I'm sorry I teased you and I'm sorry I called you a sorehead. I really didn't mean it. Do you feel better?"

*Maybe
that's
why
people
always
felt
so
good
when
Jesus
talked
to
them.*

"I feel wonderful," said Becky. "But I *was* a sorehead, I know I was. But I don't feel like that any more. I feel all Christmasy."

And then Tommy felt all Christmasy too, and the

wonderfully bubbly, happy feeling that belongs on Christmas Eve made him tingle all over so suddenly that he almost jumped.

"Gosh, Becky," he said, "you know those Angels you said were here? I think they're *still* here. I can't see them, but I think I can *feel* them."

He looked up at Mother, who by this time was standing next to Dad, leaning her head on his shoulder and smiling down at the children. "Do you think they're here?" he asked her.

"I *know* they're here, Tommy," she said, "and they brought us the best Christmas present this family has ever had."

Later that night, after Mother and Dad had both tucked him in with the promise of a real Christmas tomorrow for him and Becky—presents and all—Tommy lay awake thinking.

"If being especially nice to Becky helped make her well," he thought, "maybe being especially nice to well people would make them feel even better. Maybe that's why people always felt so good when Jesus talked to them. And maybe that's why we feel so good at Christmas, because people try to be especially nice to us then. People should do that all the time instead of just at Christmas."

Tommy tried to think some more, but it was really much too late for such a little boy to be thinking at all. Church-bells were ringing all over the city, and just as he fell asleep he was certain that he could hear the Angels singing their glorious Christmas songs. □

—Dagmar Frahme

DECEMBER 1987

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FEBRUARY 15-26

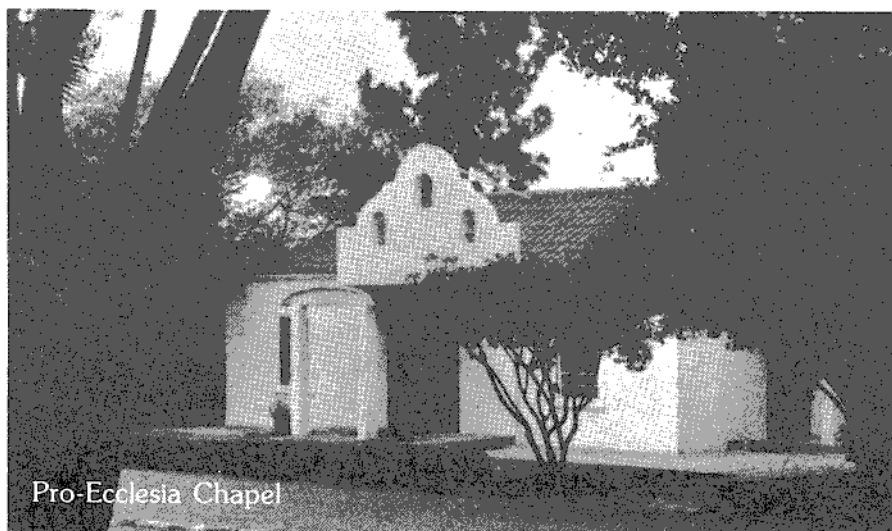
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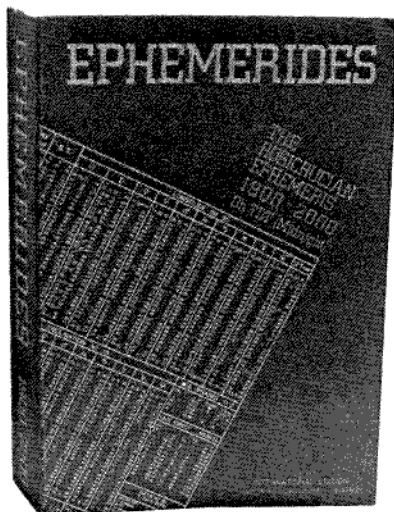
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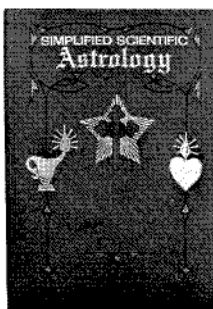
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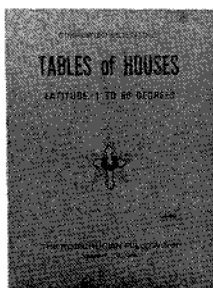
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