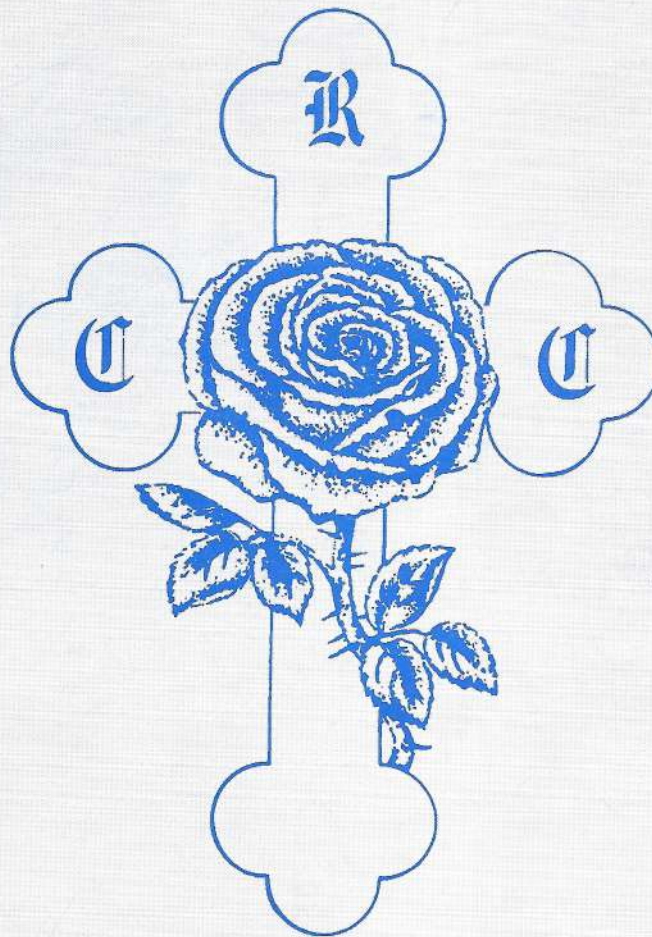


Rays from the Rose Cross



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

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DYING AND BECOMING

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MY TRIBUTE TO MAX HEINDEL...CORINNE HELINE

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A CHRISTIAN ESOTERIC MAGAZINE

NEW YEAR'S CHALLENGES



O tender Christ, bless Thou this year!
Bless Thou its dawn, and bless
Its noontide and its evening, Lord;
And let each heart confess,
As days and weeks and months go by
To help the year grow old,
That of Thy glory, King of Kings,
The half not yet is told.

—Mary D. Brine

What we truly and earnestly aspire to be, that in
some sense we are. The mere aspiration, by
changing the frame of the mind, for the moment
realizes itself.

—Jameson

Whene'er a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts in glad surprise,
To higher levels rise.

—Longfellow

It is in vain to gather virtues without humility;
for the Spirit of God delighteth to dwell in the
hearts of the humble.

—Erasmus

Be noble and the nobleness that lives
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own.

—Lowell

The highest purpose of intellectual cultivation is
to give a man a perfect knowledge and mastery of
his own inner self; to render our consciousness its
own light and its own mirror.

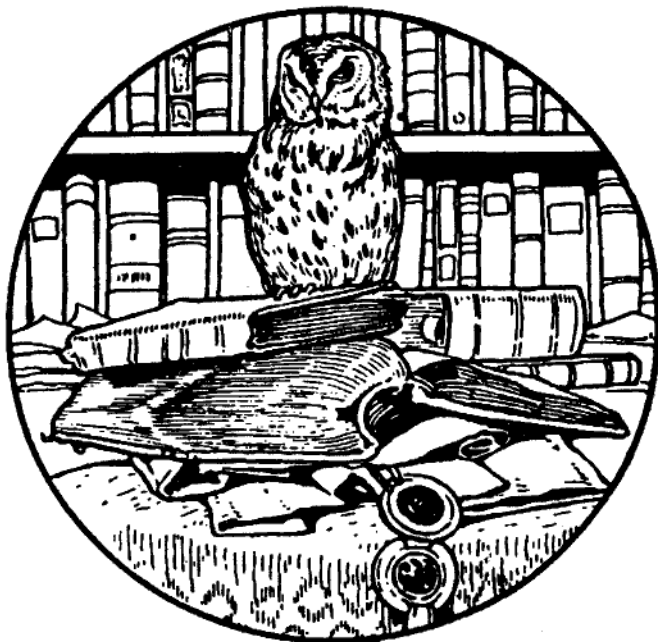
—Novalis

Knowledge is proud that he has learned so much;
Wisdom is humble that he knows no more.

—Cowper

Still in thy right hand carry gentle peace,
To silence envious tongues. Be just and fear not:
Let all the ends thou aim'st at be thy country's,
Thy God's, and truth's.

—Shakespeare



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



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Feature

Adventure at Sea

(See Fables, by Arnold Lobel)



A lobster and a crab together set
out to sail one day.
The lobster drove into the wind and
enjoyed the splash and spray.
The crab worried about the boat
which had a definite crack.
The crab feared that the boat would
sink and what then? Alas! Alack!

The lobster told his friend, the
crab, "We're children of the
sea."
"The boat may sink. But what of
that? We can just then swim free."

Two souls set out together one day
in the ship of life to sail.
One drove into the wind however it
might assail.
The other worried about gusty gales
and whether he ought to go back
And whether death would end it all,
and what then? Alas! Alack!
The first told his friend, "We are
children of the great God who
made the storms."
"Is there anywhere we could sink and
not be still found in His
loving, protecting arms?"

—Elsa Glover

Editorial

Learning to Know Ourselves

All those who give any thought to the old custom of making resolutions or "turning over a new leaf" at the beginning of a new year must, to some extent, at least, take note of the deficiencies in their natures. Thus they learn some of the facts about themselves, which for anyone is a very wise thing to do. For the spiritual aspirant it is essential, not only to know some of the facts about himself, but to continue daily in the effort to reach a complete understanding of his very complex nature.

The better acquainted with ourselves we become—with our mental, emotional, and physical tendencies and habits—the better able we are to make the most of our present life experiences here on Earth in terms of progress, happiness, and general well being. Analyzing ourselves and evaluating our faculties and general attitudes can be one of the most beneficial of activities, for it requires, above all else, a degree of impersonality or selflessness, which in itself is a precious possession.

Everyone interested in pursuing this fascinating process of becoming thoroughly acquainted with himself should realize, first of all, that he himself, and no one else, is responsible for the personality through which he functions on this material plane. No longer will he continue the childish practice of blaming others for his difficulties. As a sound basis for this viewpoint occult philosophy explains with perfect logic and wisdom that man is essentially a Spirit, differentiated within God, and possessing in potentiality all the powers of God Himself. Having a degree of free will he may enjoy the divine prerogative of choosing for himself what line of action he wishes to follow. Thus he has determined through many previous Earth lives the nature of

his present personality, as well as the type of environment in which he now finds himself.

However, it is not easy for most people to accept the fact that they themselves are entirely responsible for whatever mental and emotional attitudes they express, as well as for the associates and other environmental factors in their lives. Even for many occult students, who accept the doctrine of rebirth and the law of cause and effect, it seems difficult to accept full responsibility for themselves to the extent that they make it a working basis in their everyday lives. It is so much more convenient to blame undesirable traits and seeming handicaps on one's parents (a fallacy carried to a disturbing extreme during recent years), one's teachers, one's neighbors, or one's business associates. Alibis are easily found if one looks for them.

But history, as well as present everyday life, gives us shining examples of those who have overcome poverty, lack of parental care, and serious physical infirmities, because they took the view that they were responsible for making a success of their lives. If we are going to be honest with ourselves (and there is surely no point to self-examination unless we are), we will eventually have to come to the conclusion that the responsibility for ourselves is our own, just as Abraham Lincoln did when he said in the critical year of 1864: "I am responsible—to the American people, to the Christian world, to history, and, on my final account, to God."

Among the many occult truths given to humanity through the immortal Shakespeare there is none more valuable to the spiritual aspirant than that embodied in the assertion which Cassius makes in Julius Caesar: "the fault dear Brutus, is not in our stars, but in ourselves, that we



We must become self-reliant in the very highest degree, so that we may be able to stand alone under all circumstances and cope with all conditions.

are underlings." The divine stellar science can be a serious detriment, instead of the help it was intended to be, if we who study astrology blame our stars for our inefficiency, our poor health, and our difficulties in general. However, we do not have to be underlings. By accepting the responsibility for ourselves as we are, and using our will power to make

use of our potential powers, we may forge ahead to any goal we set for ourselves—even to joining the ranks of such great benefactors of humanity as the Elder Brothers of the Rose Cross.

Closely allied to the ability to accept the responsibility for ourselves is the virtue of self-reliance. Even if we have whole-heartedly agreed that the problem of ourselves is our own, do we have the stamina to rely upon ourselves at all times? Do we do our own thinking, or are we swayed by the thoughts and opinions of others, ready to fall prey to those who would impede our growth by having us conform to certain patterns of thought and action? Do we believe everything we hear and read, or do we strive to establish our own inner tribunal of truth with which to make our decisions?

Each of us is an individual, and while we are all moving toward the same lofty goal of brotherhood and unity, we should never forget, as taught in the Rosicrucian method of attainment, that we are destined to become emancipated from dependence upon others; we must become self-reliant in the very highest degree, so that we may be able to stand alone under all circumstances and cope with all conditions. Therefore, self-reliance is the cardinal virtue aspirants are required to cultivate in the Western Mystery School: it is the most essential virtue to be cultivated by us at this stage of our evolution. In considering this matter of self-reliance, however, it should be realized that learning to rely upon ourselves need in no way interfere with our faith and trust in God and His host of Beings who are constantly supervising our pilgrimage through matter. Being sparks of the Divine Flame, with a degree of free will, we may by earnest striving to unfold our powers, perfect ourselves sufficiently to con-

tact the fount of universal wisdom—which is God. The more our faculties are positively unfolded, the more we become conscious of the reality of our Divine Creator, of the wisdom of His plan for us, and of the mercy and justice that pervade our journey from clod to God. In time self-reliance comes to mean dependence upon the spark of God within, of whom we have become keenly aware, and who is master of the personality.

Another quality to be given thoughtful consideration in learning to know ourselves is courage, for this trait is essential for all who aspire to the ranks of mystic masonry. In explaining the occult meaning of Tannhauser, Max Heindel points out that:

“It was the duty of knights to follow war, to defend with the sword all who were in need thereof, to fight with a strong arm the battle of the weak. In so far as a knight followed the code of honor then prevailing, and defended the weak, keeping faith with friend and foe, he learned the lessons of physical, and in a certain sense, of moral courage, which are so necessary for the development of the soul.... The Spirit cannot come to liberation without physical inconvenience. Sickness usually attends soul growth to a greater or less extent, and it requires physical courage to endure the suffering incident to that attainment, after which we all strive, and thus sacrifice the body for the soul.”

Do we have the courage to do what we know is right, or do we quail at the thought of possible unpleasant reactions from others? Do we have the courage to admit that we were wrong, or does false pride prevent this victory? Can we take quietly the suffering incident to the physical impairment usually accompanying the spiritualizing of the vehicles, or do we carry gloom into the lives of others by constantly moaning about our aches and pains? These questions will present themselves to every sincere soul searcher.

Since the core of the Western Wisdom Teachings is service to others, all of us on this Path need to examine our manner of endeavoring to be helpful. How are we serving? Do we give our help in a manner that makes others aware of what we do, or do we give it quietly and modestly? Do we serve in the capacity that pleases us, or do we respond to whatever the present need

may be? We are taught that there is no special merit in seeking out service in a capacity that is disagreeable to us, but on the other hand, no work is menial when there is a need for it to be done. Do we consider service a matter of dispensing material means, or do we think of it more in terms of inspiration and helping others to help themselves? Do we have the real spirit of service, so that we make the best of our talents in each case of immediate need, regardless of like or dislike? We may learn a great deal indeed about ourselves by carefully judging our attitude toward service.

During this coming year of 1993, may we all strive to know ourselves better, realizing anew the divinity of our natures, and dedicating ourselves more wholeheartedly to the lofty ideals which lead us on to the heights of spiritual attainment. □

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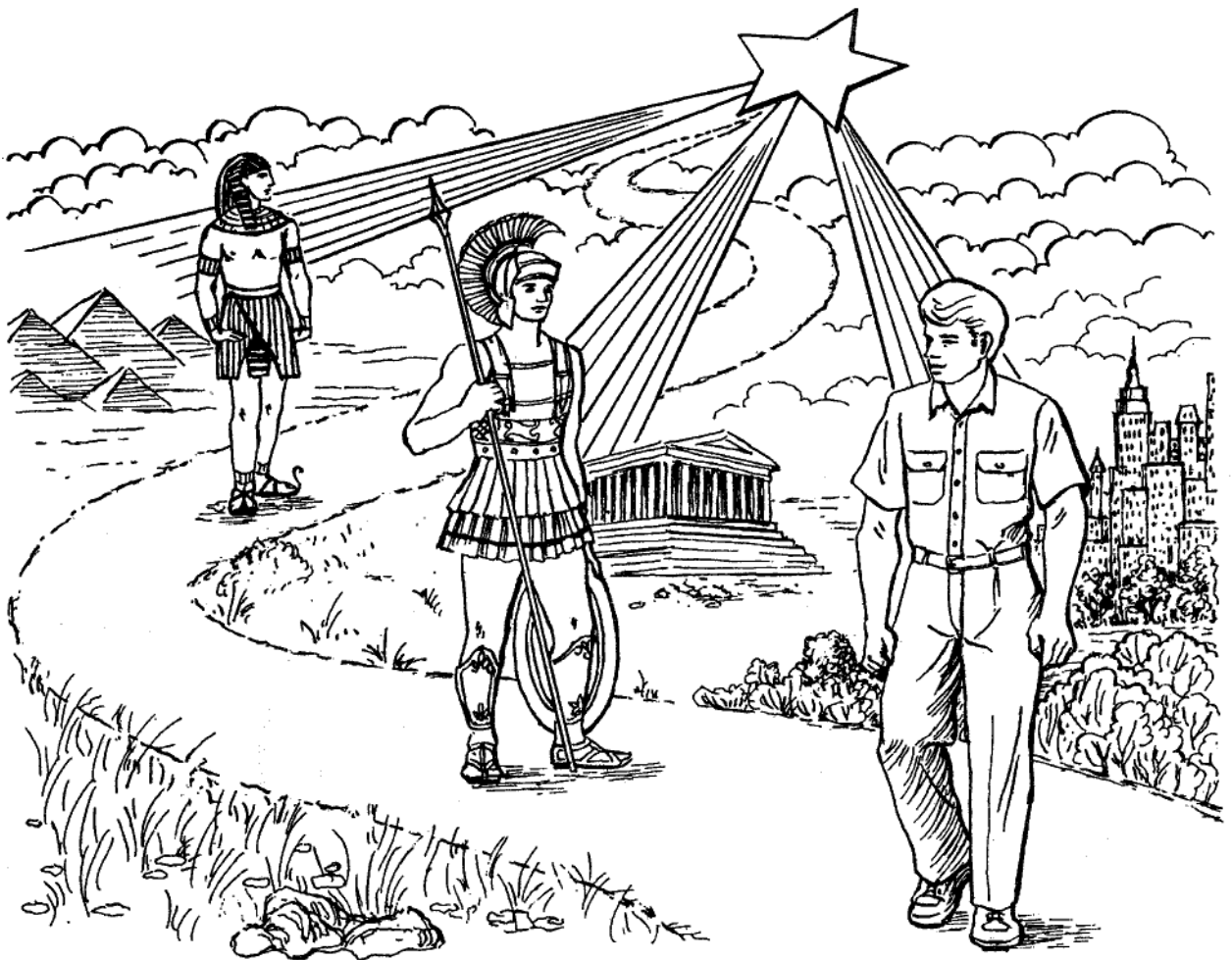
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Mystic Light

Dying and Becoming



In this article the writer backtracks somewhat from a blithe assumption of Western Wisdom Teachings and takes up a midpoint position that may be more accessible and encouraging to the doctrinally mainstream Christian. It is hoped that this mediation might also fortify the New Age believer

who knows his own convictions but may have some difficulty in rationalizing them.

When does the revelation of Christ-centered truth cease? Was it once and for all time delivered, and now, in the fallow, post-Golgotha aftermath, do the semantic shards from that glorious fallout glint in the reliquary of gospel scripture as the sole bequest of Christian truth? But what about the Holy Spirit, the Spirit of Truth, which the Christ sends to teach us *all* things, and bring *all* things to our remembrance (John

14:16-17; 15:26)?

"I have many things to say unto you, but ye can not bear them now" (John 16:12). Pray, when? "Now" was two thousand years ago. If, in 30 A.D. Jerusalem, there were more things to know than were dreamed of in the current philosophies, when does one awaken from the dream and know these "things"? I submit that one major "thing" was intimated while the Christ Being was still living in the body of Jesus, and this revelation has, for approximately one century, been threatening to unravel the synthetic garment of canonical Christian cloth.

"Whom do men say that I the Son of man am? And they said, some say that thou art John the Baptist; some Elias; and others, Jeremias, or one of the prophets" (Matt 16:13-14). On what assumption does the question, and, far more, His disciples' response, draw if not an implicit familiarization with the law of successive lives? Of course this text can be ingeniously explained as meaning other than what it truly signifies, vindicating the dogma that repudiates such an heretical thought. But heretical to whom? To the Teacher Himself? As incarnate Truth, did He not have an obligation to clearly dispatch such nonsense? That He could have pre-existed as one of the earlier prophets? He let pass their response because it was founded on an accepted and real metaphysical dynamic.

After the Baptist was imprisoned, the same occult truth is intimated: Who is John the Baptist? What a silly question, right? He's John the Baptist, a prophet. But when did he *first* prophesy? Hundreds of years before the Incarnation — as Elijah. "Behold, I send my messenger before thy face, which shall prepare thy way before thee.... And if ye will receive it, this is Elias, which was for to come." Elias? The individuality that later invested the Baptist's body? Surely this can be explained without invoking the dread concept of reincarnation (cf. Luke 1:17). And you may be sure many worthy wits have been pressed into this service. But then what is to be made of the deeply telling statement immediately following Christ Jesus' disclosure: "He that has ears to hear, let him hear"

(Matt 11:7-15)? This is the formulaic challenge for what the listener may find obscure, offensive, or threatening. As it is said in another context, "This is an hard saying; who can hear it?" (John 6:60)

Coming down from the Mount of Transfiguration, His three disciples ask Jesus about the Baptist, who has just appeared as Elijah: "Why then say the scribes that Elias must first come? [Jesus:] I say unto you that Elias is come already, and they knew him not [naturally!], but have done unto him whatsoever they listed.... Then the disciples understood that he spake unto them of John the Baptist" (Matt 17:10-13).

Again, "his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?" (John 9:2) When had this man time and place to sin if he was *born* blind? Did he sin in his mother's womb? His congenital blindness was the consequence of a prior moral obliquity. In rush the alarmed exegetes to work interpretative wonders, seeking to obviate the obvious: For here is a direct allusion to an *extension* of the law "as ye sow, so shall ye reap." The field for the working out of the law of cause and effect now encompasses successive lives. Oh, perish the thought.

So do we further burden the intelligent soul already oppressed by a faith freighted with a mandated nescience because it is disabused of the opportunity to exercise its God-given power of reason. Heaven forbid that it might then better account for the myriad inequities of birth and circumstance, which apparent injustices, finding no satisfactory explanation, lead many persons to postulate a punishing God, or none at all. Is this a matter of spiritual blindness? That having eyes for the evident, we are prejudiced against the hidden (spiritual) truth and see not? Christ Jesus called the Pharisees "blind guides" (Matt 23:16). We pray with Paul that the eyes of our understanding may be enlightened (Eph 1:18), that our minds be no longer blinded, since the veil to the Holy of Holies is rent (Matt 27:51), done away in Christ (II Cor 3:14), and we are enabled to understand. (We are able to enter into the innermost sanctum, where the Ho-

ly Spirit speaks to "whomsoever will.") God wills to be known by His sons. He has given them the means to discern His ways: "God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God" (II Cor 2:10).

Man, made in the image and likeness of his Creator, is, like Him, a Spirit, and becomes transformed by the renewing of his mind, which opens to spiritual worlds, where he lives and moves and experiences his real being. Our quandaries are self-imposed. Our Kingdom is not of this world. To make tawdry kingdoms here, in the belief that this is all we have got, is disheartening, dis-spiriting, and mindless. We are here to learn how not to be here, to use the lessons provided by material existence in order to transcend it.

Christ Jesus had a tough time among the pundits of His day. And the prodigious apparatus of two millenia of accumulated dogma stands no less opaque and implacable. Truth? What is truth? asks Pilate. No answer. "If I told you, you would not understand" is Christ's tacit response. But He does tell us. Do we understand? It does not call for faith. It calls for common sense. And the overcoming of a profound fear. And the dismissal of a false humility unbecoming a son of God. And it calls for the desire to confirm the Reality of a just and ineffably beneficent God. For else one faces inscrutable conundrums that require the scholastic contortions of well-meaning sophistry and a despairing capitulation to an abused faith. A painful irony is at work here. A primary law of physics regarded as inviolable in the material world becomes tentative or inapplicable in the superphysical domain: No cause without effect; no action without reaction. Such an extension would make for a wonderful demonstration of theodicy.

Under the law of cause and effect, extended for the duration of our earthly pilgrimage, life becomes scrupulously fair. Each is his own judge and jury. Talk about liberation theology! What could be more liberating? One's every thought, word and deed is its own verdict. We sow wheat or weed, to corruption or salvation. Actually, Scripture sets up the rules, but is construed as limiting their application and logical inferences: To each shall be rendered according to his rendering (Rom 2:6). With what measure you mete, so shall it be meted unto you (Matt 7:1). By thy words thou shalt be justified and by thy words thou shalt be condemned — by thy own person (Matt 12:36-37). A just criticism of our current penal policy is that we merely incarcerate, we do not rehabilitate. How about the prison of the physical body, the hell of an unregenerate life? Does God just jail us in our worldly forms and deeds or does He offer a program for rehabilitation? The program is called

the development of Christ consciousness. Does this not exonerate God from an imputation of unseemly vengeance. Vengeance comes to us because we initiate it, and we must experience life as what we are. We punish ourselves with our mistakes. We also learn. Live by the sword and perish by it. Love without ceasing and Christ irradiates the soul with peace and joy.

Does this antique Grace? God forbid(s) it. Rather are we no longer servants of the flesh but sons and heirs of God (Gall 4:7). Is Christ any less the Way, the Truth, and the Life now that man is more accountable for being what he is? More so. More approachable, emulable, liveable. We are to participate more consciously and concertedly in our salvation, because we consent to it, choose it and daily plant and reap toward the consummation of a mystic wedding. If we walk in the Way, then we too shall know the Immaculate Conception, wherein the Christed consciousness shall be born of the virgin soul fructified by the spiritualized mind. As Angelus Silesius expresses the mystic birth, "Though Christ a thousand times in Bethlehem be born, And not within thyself, thy soul will be forlorn." This mystery is the crux of Paul's message, "The mystery which has been withheld from ages and from generations, but now is made manifest to his saints... which is Christ in you, the hope of glory... that we may present every man perfect in Christ Jesus" (Col 1:26-28).

If the Church shepherds can not lead their flocks to green pasture and still water, the lambs will go to

the wolves (Acts 20:29), or get smart fast. What is it to "be renewed in the spirit of your mind" (Eph 4:23)? What is it to no longer have "the understanding darkened" (Eph 4:18)? "The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God and joint heirs with Christ" (Rom 8:16-17). This being so, our duty is to "Put... on the Lord Jesus Christ (Rom 13:14) and "Let this mind be in you which was also in Christ Jesus" (Phil 2:5). That was the mind that *then* said, Ye can not bear these things now. Can we now? Bold, treacherous, unfounded, you say? Rather arrogant not to. Belligerent resistance flouting demonstrable evidence and intuitive urging (action of the Holy Spirit).

Much that is oppressively obscure or overwrought in Christian theology reflects the insuperable difficulty of justifying God's wisdom and love in the absence of the twin laws of Consequence and Rebirth in which they are embodied. They make clear that each Ego's destiny is the product of all its "nows." Thoughts and deeds may assume far more purposefulness and effectuality with a full appreciation of their value and impact, knowing that there are no chances; that nothing is random; that the being and becoming of each of us is our own responsibility; that causality operates in our lives down to the last jot and tittle; that the mills of the gods grind slowly, and they also grind exceeding fine; that we are to be perfect, even as our Father in Heaven is perfect; that He has given us free will to choose our perfection and His Son to light the way and empower us to live like unto Him through the ministrations of the Holy Spirit, which, when sought, will guide us and illumine our minds. Most importantly, we are given time and occasion. Else how could we attain to such a sublime reality?

If we die not *to* the flesh before we die *in* the flesh, then we must be born again in the flesh to learn how, that we may be born in spirit and consciously enter the Kingdom of God (John 3:5). Physical death itself is no key to the Kingdom of Heaven. Christ is the key. Learning how to die in Christ is learning how to live Christ, to be

Christ. Christ was not given to humanity prior to Golgotha. What then of them who preceded him? But for the saints resurrected between *consummation est* and Easter morning, are all lost? And if the law was their schoolmaster, teaching them a spiritual grammar, don't they return to school the next year (life) to employ that grammar in higher lessons, eventually graduating from bondage to the flesh's letter to walk with their Teacher in the liberty of the Spirit? And what of those coming after, who fail a single lifespan's death test? What of them? Many Adams continue to eat of the sensual tree with abandon, oblivious to both the consequences of their actions and the existence of the spiritual antidote for the sting of death. What of them? And those righteous by the law, who already have their reward, such as it is. Are they lost? Surely not.

If Christ is our Elder Brother, the firstfruits of them that slept (I Cor 15:23); if we are heirs of God and joint-heirs with Christ (Rom 8:16-17); if we are sons and heirs of God through Christ (Gal 4:7); if the works that Christ did, we shall do, and greater works than these shall we do (John 14:12); if we shall know even as we are known (I Cor 13:12); if Paul travails in birth until Christ be formed in us (Gal 4:6-7), until we come unto a perfect man, unto the measure of the stature of the fullness of Christ (Eph 4:13), until we may grow up into Him in *all* things, which is the head, even Christ (Eph 4:15), in Whom dwells all the fullness of the Godhead bodily (Col 2:9); if all these sayings be true, and the Word is true, it is also, and must be, true that the time and opportunity are provided whereby this supreme prospect and promise may be realized. For God "will have all men to be saved, and to come unto the knowledge of the truth" (I Tim 2:4). "For all shall know me, from the least to the greatest" (Heb 8:11), and be "partakers of the divine nature" (II Pet 1:4), and the day star will arise in our hearts (II Pet 1:19).

God so loves the world, that He has given His only begotten Son to it, that all may come to Him through Christ Jesus. This is His will, and all shall, in time, sooner or later, choose Christ, repudiating all acts and thoughts of self-condem-

nation. Each, in his good time, wakes and wants to hear Him, learn Him, partake of Him, practice Him, become one with Him. Thank God for the Grace and suffering and Example and Power and Love enabling each soul to become wholly human, holy, complete, Christ perfected. Many "will not endure sound doctrine" (II Tim 4:3). Yet, thank God, will they live long enough to be proof of it. The murdered and the murderer, the idiot and the stillborn, the atheist and the zealot — all will be brought to the

Light and will choose it for their being.

Humanity need not be stultified and baffled by a careless and causeless creation, by inexplicable happenings. Rather is each created in God to become as Him. Each immortal spirit recapitulates the entire history of human experience: From prelapsarian innocence to the awareness of separateness, to an "Egyptian" captivity to the senses, to a wandering in the wilderness, to a seven-fold initiation in the mysteries of the Christ life (The Washing of the Feet, The Scourging, The Crowning with Thorns, The Bearing of the Cross, The Mystic Death, The Entombment, The Resurrection). Ultimately, we grow into the image and likeness of our Creator. We know this to be true. Now shall this truth, through Christ, make us free. □

—Charles Weber

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Mystic Light

Symbolism is Our Source of Knowledge

Previous consideration of the symbolism of numbers had the premise that as knowledge increased, we also advance our ability to observe accurately and analyze. Therefore, as we proceed along this path, we shall eventually come face to face with some very important Rosicrucian principles — that we must carefully examine ideas regarding their true merit before passing judgment.

There is a definite purpose for such instruction, the development of reason, which will aid in the unfolding of spiritual sight. Furthermore, as we achieve, there follows the realization that we have, in fact, proven to ourselves how the 1 to 10 cycle, which has been under consideration, does actually contain information, that life is everlasting and that we are spirits with bodies that are but temporary dwelling places and instruments for use.

It is widely recognized that words are but symbols of ideas, while numbers can be shown to be symbols of divine realities, having the key to the evolution of both man and the Cosmos, by symbolizing and illustrating the cosmic principles back of all manifestation. Therefore, when approached from this concept, symbolic messages may be communicated by numbers. This, then, becomes ample reason to study and carefully evaluate this line of thought. Gaskell's *Dictionary of Scriptures and Myths* contains this statement:

Numbers become symbols because the internal universe is on a definite and coordinated plan in which quantitative relations are repeated correspondentially through different states and planes. Number is common to all the planes and thus unites them.

The following statements are from Rosicrucian Teachings:

If our minds are occupied with such subjects as mathematics. . . we are in the Region of purely Abstract Thought, beyond the influence of Feeling, and the mind is directed upward towards the spiritual realms and liberation. (*Cosmo-Conception*, p. 202).

The Father speaks to us in the language of symbolism, which both hides and reveals the spiritual truths. . . . Each occult truth requires examination from many points of view; each viewpoint presents a certain phase of the truth. . . . Any object in the three dimensional world may, or rather must, be viewed from all points to obtain a full and complete comprehension thereof, so all symbols have a number of aspects. Each viewpoint reveals a different phase from the others, and all have an equal claim to consideration.

These statements reveal that the time has come when we must not base our judgments on who said it, but that the most worthwhile conclusions are to be the result of our own investigations into the facts or opinions being presented. Therefore, efforts directed to our most reliable source of information, the study and interpretation of symbols, become our most desirable path. Of the many symbols to be considered, quotations found in the *Rays Magazine*, printed with approval of Max Heindel, maintain that it is Numbers that become the only absolute science. "Numbers, then, are symbols of eternal principles, and figures are symbols of numbers."¹ This, along with Blavatsky's view that

"Numbers. . . are the key to the ancient views on Cosmogony (creation and origination of the world, or Universe) in its broad sense, including man and beings, and the evolution of the human race, spiritually as well as physically" gives us an interesting base from which to continue our study of Numbers. Please understand that the objective of these articles is to encourage the reader to carefully investigate points being made. How can we ever expect to make accurate judgments without investigating the subject from many points of view? To that end, in order to have a base to investigate information symbolically concealed within the numbers from 1 to 10, let us briefly consider a few points previously made. The first consideration was that of the dot and circle, with the dot showing the first activity, and the circle the extent of the influence. Within the circle, movement is shown by the line, which reveals the movement of the dot influence. This movement becomes the symbolic number 1.

At this point, Diagram 1 comes under consideration, where number 1 is shown in the upper half of the larger circle. It was previously suggested that the top circle symbolized the spiritual and the lower the physical. Therefore, the first activity of the Creator was in the spiritual world (Remember: "In the beginning was the Word"). Within the top circle are two smaller that show higher or lower (positive or negative) even in the spiritual world. The next action being in contrast to the vertical line, number 1, is shown by the horizontal line. As a result of this division we have number 2 becoming the number of separation, or the number of polarity. "The unity of the number 1 is broken up into its positive and negative aspects, with the upper representing Spirit and the lower matter."² Another concept is that "number 2 is a symbol of the duality of manifestation, the One becoming Two, Spirit and matter. Also of the relative, the opposites, higher and lower, good and evil, etc."³ With respect to the opposites, Gaskell further states that "These are the positive and negative aspects of qualities, without which manifestation on the lower planes could not occur. The negative aspects imply the absence of the positive, and therefore the illusive."⁴ Also is noted that once this differentiation takes place, we have a new point to consider: "As above, so below." Therefore, with the division shown in the upper circle, the separation

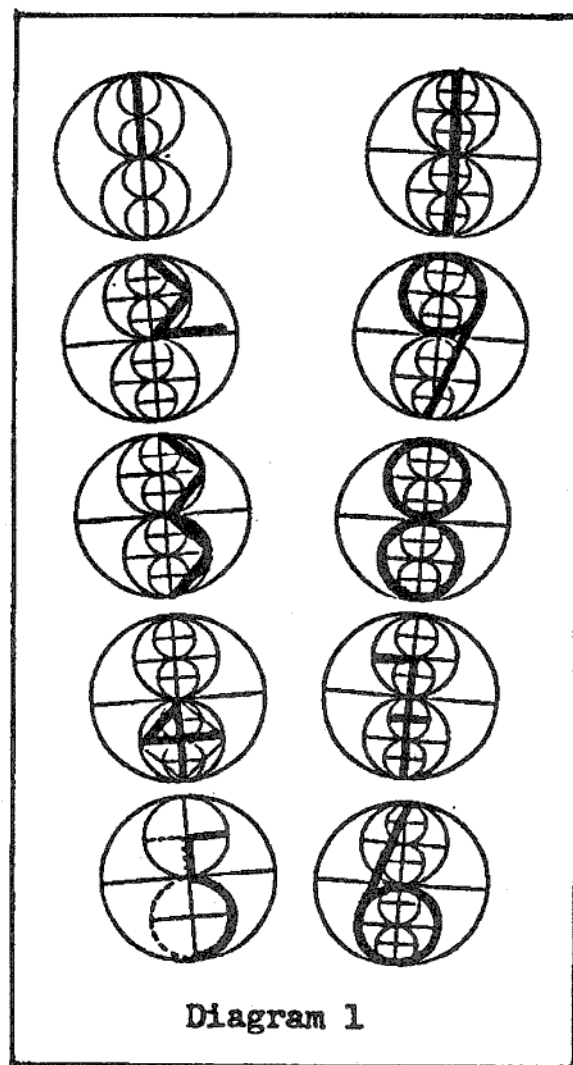


Diagram 1

into the positive (upper) and negative (lower) becomes the basis for number 2. With this influence extending into the lower circle (physical) we have the makings of number 3.

We are now concerned with the fourfold nature of man: body, mind, spirit and soul. Spirit and soul from the spiritual plane has now come down into the physical and unites with body and mind, which becomes the square, or sometimes referred to as "four-square." At this state of development man attained the necessary tools for return to the Spiritual World. Numbers reveal this when we add $1+2+3+4=10$, the number of completion. Revealed is that number 4, of the physical plane, now becomes the first number to carry this potential.

As pointed out in Article 2, number 5 is the mid-point in the 1 to 10 cycle.

(1 2 3 4 5 6 7 8 9 10)

In this example, number 5, the number of man, is the only number that cannot combine with another to become number 10. Therefore, this is the reason in Genesis that Eve came into being. At this point $5+5=10$. This you will find illustrated in Diagram 1. When Eve, an opposite, is combined with Adam, we have illustrated the circle completed on the physical plane.

With this potential it becomes very interesting to note that number 6 reveals Divine influence coming down into the physical circle made possible when Adam and Eve became one. Revealed is that the Divine influence will provide the stimulus that makes it possible to return to the Spirit World. Note, that when we add the numbers 1 to 6:

$$(1 + 2 + 3 + 4 + 5 + 6 = 21 = 3)$$

the Trinity is at this point revealed, making it possible for man to see and respond to this higher influence.

Beyond doubt, number 7 reveals the Divine influence within the lower physical circle and extending only partially into the upper spiritual. Note that as with number 2, there is still the horizontal, or contrast, as emphasis is to the physical. Spiritual problems will come later.

Now that man has begun to identify some of the problems related to the physical, it is interesting to note number 8 as the number of evolution. Demonstrated is activity around the physical circle and then up and around the spiritual. When, finally, man awakens to his higher potential, number 9 reveals the solution, for here we have the bottom physical circle of the number 8 straightening out into the number 9, revealing a direct path, upward, into the Spiritual World.

As implied, number 9 reveals a different path, as the physical circle of the 8 has now changed into a straight line leading directly into the upper spiritual circle. In this way is revealed the path of Initiation, with number 8 showing the path of Evolution. All this carries implication of definite change taking place as the path of Initiation is traveled and becomes an inner experience that makes contact with the Spirit World a possibility. As stated in the *Cosmo-Conception*, page 96, "Activity of the spirit in the dense body, which results in *right action*, promotes the growth of the Conscious Soul."

The intended purpose of this article is to point

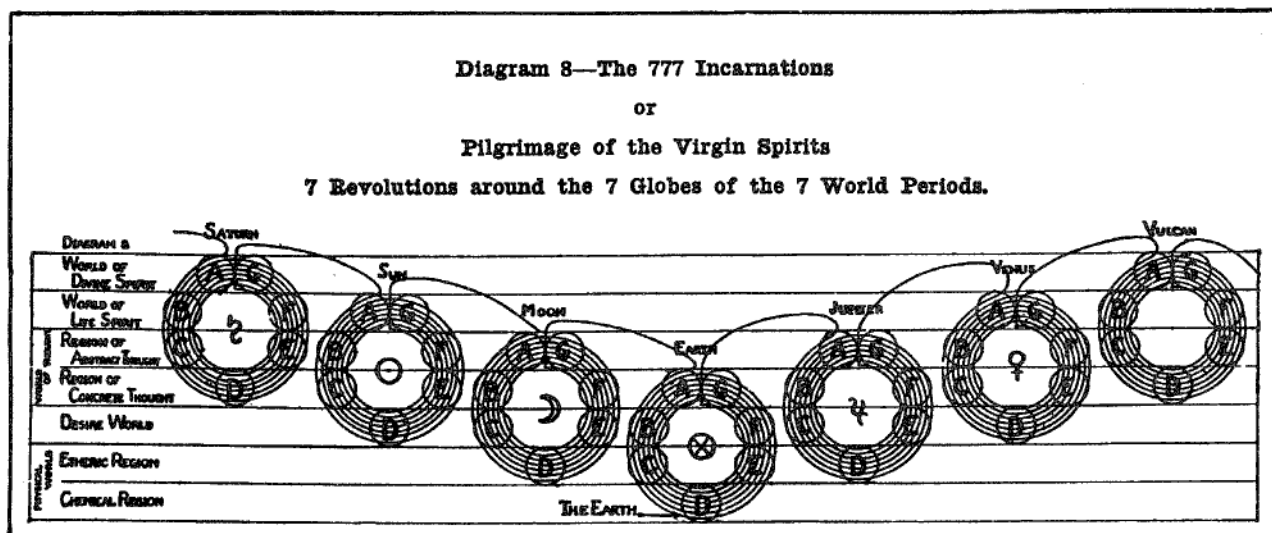
out some very interesting correlations that tie the Rosicrucian Teachings, the Bible and Numbers together once we have begun to understand the symbolic information that is to be found in Numbers and symbolic writing. For example: "And the Lord God formed man (5) of the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul." (Gen. 2:7). This takes place in the world of spirit. The "fall" came after Adam's helper, Eve, was created. While Adam and Eve dwelt in the Garden, it was a time when humanity was spiritual and "living" in the Spirit World. Mankind now goes from a state of spiritual consciousness into the physical world with dense physical bodies.

When Cain (that part of the human consciousness which strives to acquire and possess) killed Abel (high mental realm), it meant that the lower materialistic mind was taking over, or another way of stating it is that man was becoming materialistic. Since most of the stories in the Bible are written to portray qualities within each of us, the implication is that there are changes that must be eventually made. Now do you see that most of humanity, at this time, is involved with the problems indicated by numbers 5 and 6?

By the way, have you ever given consideration to the symbols that identify the Earth, Jupiter and Venus Periods, found in Diagram 8 in the *Cosmo-Conception*, p. 197? Here, the Earth Period is identified by a X with the circle. Is not the "X" another way to reveal number 10? Then, in the Jupiter Period we have the symbol of soul above matter. The Venus Period that follows is identified with the cross of matter below the circle, which implies that by that time the soul, or temple within, will have gained control over the lower physical. Is not there a similarity of essential points?

There is to be found, in the Old Testament book of Ezra, an account of how religious reform may be managed. The first verse refers to the goal that:

1. The word of the Lord by the mouth of Jeremiah (*religious thoughts in true observance of divine law. Also, an exalted state of consciousness connecting us with Divine Mind, exaltation of Jehovah*) might be fulfilled, the LORD stirred up the spirit of Cyrus (*the will ruling in sense consciousness*) King of Persia (*that which*



Cosmo-Conception, page 197.

lies between the outer and the true inner spiritual consciousness), that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

2. Thus sayeth Cyrus King of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem (*abiding consciousness of spiritual peace*), which is in Judah (*spiritual faculty—increase in the mental; prayer and praise*).

The key verse (5) states: Everyone whose heart God had moved, prepared to go up and build the house of the Lord in Jerusalem (*abiding consciousness of spiritual peace*). Chapter 2 begins with the statements:

Now these are the children of the prince that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar (*human will backing itself up by the human intellect; this brings about human judgment which gives full attention to material subjects and feels all-powerful*) the king of Babylon (*outer, sense, and confused thoughts of the material consciousness*) had carried away into Babylon, and came again unto Jerusalem (*spiritual peace*) and Judah (*increase of the spiritual mental faculty*), every one unto his city (*higher soul activity*);

Following this is a long list of the children's names and when checked out every name will relate to some type of progress, or advancement. Next, in chapter 3, the altar is set up, but in chapter 4, the work is hindered, the work is suspended, then work begins again, "and the foundation of the house of the Lord was laid." (3:11) Again, there is opposition to the rebuilding. Isn't all this what we might interpret from number 5, which implies living in physical surroundings. But then comes the influence into the physical from number 6.

Ezra now comes to Jerusalem and the key verse here is that he "had devoted himself to the study and observance of the Law of the Lord, and to teaching its decrees and laws in Israel (*spiritual consciousness*)." (Ezra 7:10).

All this leads up to religious reform (Ezra 10:11), the influence of number 6. Now it becomes time for Nehemiah to "rebuild the wall of Jerusalem, and we will no longer be in disgrace." (Nehemiah 2:17). This wall is representative of our own individual consciousness and mind protecting spiritual substance, which previous error thoughts cannot penetrate. Numbers 7 (Divine influence in the physical), and number 8, will take a period of time, or evolution. But the cycle is broken and the wall is completed as we go up number 9, into the spiritual world. With number 10, the Divine 1 stands with the 0 of number 10 (the wall has been completed). After this completion process, number 11 reveals the new

achiever working with the Divine. Number 12 becomes the completion number

$$(1 + 2 = 3),$$

the number of the Trinity. Finally, 13 reveals activity in the World of Spirit.

The *Cosmo-Conception*, page 151, has a comment that will help in our interpretation of the above account:

Evolution is "the history of the progression of the Spirit in Time." Everywhere, as we see about us the varied phenomena in the universe, we realize that the path of evolution is a spiral. Each loop of the spiral is a cycle. Each cycle merges into the next, as the loops of the spiral are continuous, each cycle being the improved product of those preceding it and the creator of those more developed states which succeed it.

Regarding Nehemiah and his efforts to rebuild the wall:

The prophet Nehemiah (Neh. 4:1-20) is the faithful, persistent one within us that believes in this divine possibility for man: the rebuilding of the walls of Jerusalem, which is a symbolical description of the reconstruction of the soul consciousness so that it will keep out negative and error thoughts and conditions—this of course results in a renewed and spiritualized body.⁵

□

—E.W.

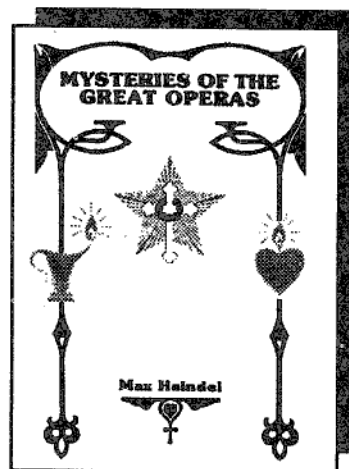
1. *Rays from the Rose Cross*, February 1918, p. 134.
2. *Key to The Universe*, Curtiss, p. 82.
3. *Dictionary of Scriptures & Myths*, Gaskell, p. 773.
4. *op. cit.*, Gaskell, p. 551.
5. *Metaphysical Bible Dictionary*, Unity, p. 476.

Truth is so great a perfection that if God could render Himself visible to men, He would choose light for His body, and truth for His soul.

—Pythagoras

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(Order on page 64)

Mystic Light

Thought and Prayer

Our prayers are more effective and beautiful when we carry holy and worthy thoughts in our minds at other times, also. When our thoughts remain continually spiritual and pure we are, in effect, following Paul's admonition to pray without ceasing. Even if not consciously set forth as prayers, virtuous and holy thoughts by their very nature carry the praise, thanksgiving, benevolence, and spiritual power which constitute the very essence of effective prayer.

Pure and holy thoughts cannot be other than pleasing to the Father, and cannot help but find their way into the higher realm where they will be strengthened and multiplied, and whence they will bring manifold return to their originators and to those toward whom they are directed.

If we try constantly to direct our thoughts into divine, spiritual channels, we will become ever more pure and beautiful in character, and the quality of all our activities, including conscious prayer, will be enhanced. The art of sending inspired and effective prayers to the Father will become ever more perfected in us, the more continually our thoughts remain on an elevated plane. It stands to reason that if our thoughts are always uplifting and unblemished, we will be perpetually in a state of preparedness for conscious prayer, and the "transition" to be made from the state of mind adopted in daily life and in the pursuit of worldly activities to the mental and emotional state of spiritual readiness for divine communion will be almost negligible.

Most people look upon their time of prayer as a period set apart from all other activities, and perceive a dichotomy between moments of prayer and moments of "living." Ideally, we should be able to "pray" every moment of our

waking lives — not necessary in formal wordage, but simply in that very purity of thought which will make our every word and deed, whether performed specifically for God, for our fellow men, or even for ourselves, a beautiful act of devotion.

Max Heindel tells us in *The Web of Destiny*, p. 123, that: "Unless our whole life, waking and sleeping, is a prayer for illumination and sanctification, our prayers will never penetrate to the Divine Presence and bring down upon us a baptism of His power. . . pray and work — is an occult injunction which all aspirants must obey or they will meet with scant success. He goes on to tell the story of a walk that St. Francis once took with one of his young brother monks through a village, in order to preach to the people. Walking through the village, they talked to each other about matters of absorbing spiritual interest, and it was only as they started home that the young monk realized they had not preached to the people. When he mentioned this to St. Francis, the latter replied: Son, while we were walking the village streets the people were watching us, they overheard snatches of our conversation and noted that we were talking of the love of God and His dear Son, our Saviour; they noted our kindly greetings and our words of cheer and comfort to the afflicted ones we met, and even our garb spoke to them the language and call of religion; so we have preached to them every moment of our sojourn among them to much better purpose than if we had harangued them for hours in the market place."

Actions speak louder than words, it is often said, and this is true both to other men and to God Himself. The same may be said of thoughts, and if our thoughts remain on a lofty

plane, even while we are busy with other things, they will constitute part of that prayer for illumination and sanctification of which Max Heindel writes. Although it is true that our fellow men often do not know what we are thinking as we go about our daily activities — and perhaps, in many cases, this is just as well — it is the thoughts behind our actions which ultimately will determine their efficacy. To be of service, for instance, while inwardly resentful, annoyed, or angered against the person for whom the service is being performed, is almost tantamount to being of no service at all. The individual being served may reap some temporary material benefit from whatever is being done, but the harm done him by the derogatory thoughts being directed against him can easily outweigh such benefits. And since all thoughts return, in kind, to their originators, the person who thinks he is performing his “good deed,” albeit resentfully, will find the resentment returned to him at some future time, even though he may well not be aware of its true source.

And let it not be thought that derogatory thoughts escape divine notice. Derogatory, depreciating, or otherwise unworthy thoughts color one’s aura even as the elevating ones do, so that all who can see it are well aware of the person’s true inner nature. Furthermore, “God is not mocked,” and the person who prays piously and protests his virtue or his good intentions to God while, during his “non-praying” moments, filling his mind with reprehensible sentiments, need not expect that his prayers will disguise or render unknown the true nature of his thoughts.

Such a person may spend a great deal of time putting himself into the proper “state of mind” for prayer, erecting, as it were, a wall between his “praying self” and his “real self”. All his efforts to do so, however, will avail nothing, since all his thoughts have been written in the ethers and he is known to God for what he truly is. His prayers, solemn and devout though they may sound, will be ineffective, for they will not have the power to reach the Divine Presence. His thoughts — despite the possibly impressive quality of his acts of material service — will make it impossible for him to attune himself to the high spiritual vibrations through which strength, guidance, and comfort are forthcoming in answer to prayer.

It is certainly true that our work in the world necessarily distracts our thoughts from the spiritual, yet it is always possible, if we but persist in trying, to keep our thoughts *elevated*, no matter what our immediate surroundings or activities may be. Looking for the good in everything, no matter how dismal, ugly, or wicked its surface appearance, is one way of doing this. Another, of course, is to direct thoughts of help and healing wherever possible. The farther removed from things spiritual, and the more hideous or evil, our immediate environment is, the more desperately are such thoughts needed.

Such thoughts, too, do serve as prayers. Every time we surround someone who is sick with the healing light, every time we send a loving wish to one in trouble or in misery, every time we mentally try to make someone engaged in reprehensible or unworthy behavior sense the Divine Spark within himself and the presence of God around him, in short, every time we desire, *from the heart*, something good for someone else, we are in fact praying for him. We may be in the midst of frantic activity, surrounded by turbulence and disharmony of one kind or another, or otherwise distracted and, seemingly, in no fit state to commune with the Father. Nevertheless, such thoughts *are* prayers, and despite the disorder of our surroundings and the diverting nature of our own activities, they will attract more effective response than will formal petitions to God delivered apart from the context of heartfelt compassion for and service to humanity.

Then, as Mr. Heindel tells us, “we must cultivate that yearning for our Father which will instantly turn our thoughts to Him when our work in the world is done for the day and we are free to follow our own bent. . . . This is an absolutely essential preparation for prayer, and if we fly to our Father in that manner, the Light of His presence and the sweetness of His voice will teach and cheer us beyond our fondest hopes.”

Thus, as we know, our thoughts must be properly attuned before we can profitably engage in the conscious scientific prayer that is essential to our spiritual growth. “. . . all the thoughts which (the successful aspirant) can legitimately have apart from faithful performance of his worldly duties are of the heavenly Father,” continues Mr. Heindel. In spite of the fact that we may believe ourselves to be firmly convinced of

the truth of the Western Wisdom Teachings and intensely devoted to God, we all know how difficult it is to keep unworthy or unproductive thoughts from our minds at all times. This is true particularly, perhaps, during that very fatiguing period between the close of the workday and the supper hour, when many of us are at our weariest. The pace and momentum of our jobs comes suddenly to a halt, and we find ourselves making our way homeward and thinking — of the irritations of the day, of someone or something that has annoyed us, or, resignedly and disgustedly, of the “insoluble” problems left at the office that will again have to be faced tomorrow. Spiritual matters are farthest from our minds, and at this time of day we are likely to be most discouraged. It is a rare person who can maintain cheerful, optimistic, and uplifting thoughts at this hour, and it is an even rarer person who can truly *instantly* turn his thoughts to our heavenly Father when the day’s work is done.

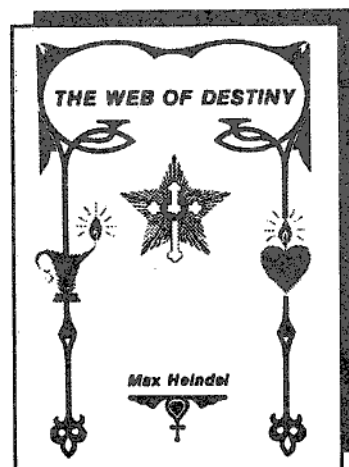
In order to become completely successful aspirants, however, we must learn to direct our thoughts into the channels described by Mr. Heindel, and to waste no time — ever — on negative or destructive mental activity.

The best way in which totally to rid ourselves of the types of thoughts which we should not harbor is to nip each one in the bud whenever it appears. At first, of course, this will take considerable will power and persistence — as do all endeavors on the spiritual path. But if we consistently shut off each and every feeling of anger, disgust, discouragement, irritation, or worry the minute it manifests itself, and very consciously substitute for it a thought of help, hope, healing, thankfulness, love, or even simply of happiness, we will find the process becoming easier and easier. In time we will notice that negative reactions have all but disappeared from our minds, and our responses to even the most discouraging and disillusioning situations will remain optimistic and elevated. From this point it will be far simpler to turn our thoughts toward God as soon as our worldly responsibilities have ended even for a short period of time, and our efforts at conscious prayer, as well as our ability to “pray without ceasing” in the midst of our mundane work, will become even more successful and rewarding. □

—Christine Lindeman

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Mystic Light

Speaking and Creating

"But I say unto you, that every idle word that men shall speak, they shall give account thereof, in the day of judgment. For by thy words thou shalt be justified, and by thy words shalt thou be condemned." (Matthew 12: 36-7)

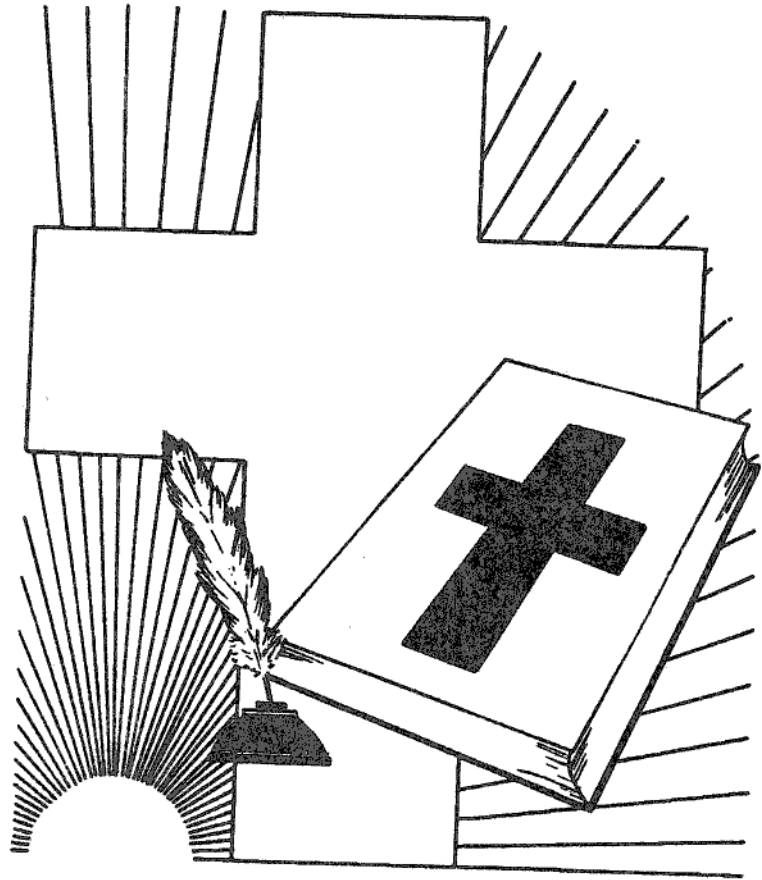
One of the greatest truths which the Western Wisdom Teaching gives us is the one that we are all gods-in-the-making. Some day, we shall be "perfect as the Father is perfect." This is a tremendous fact to ponder. The time will come when each and every one of us will possess the power and love exemplified by the Christ. And we will continue to grow beyond that, for the path leads onward and upward forever.

In the past, man was dependent upon Divine Leaders in his journey godward. But now he has reached a stage where he must learn to assert his own initiative. So the gods have left man to his own devices. In order to become a creator, he must seek within himself and draw upon his own creative genius.

Since our destiny is to become creators, it will benefit us to study the method which the Great Architect uses in creation.

The Bible tells us that "... there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." (*1 John 5: 7*) It is true that God is one, but in the process of creating, He engages in three distinct activities. Each of the members of the Holy Trinity is involved in a specific activity vital to the creative process.

The activity of the Father can be conceived of as Will. At the dawn of manifestation, there emerged within God the will to grow, the will to be. Before His omniscient vision, God saw Himself in manifestation, expressing the qualities of His



The vehicle of the Word is the physical Sun, the Light of the World, the Source of all Life in this solar system.

Being in matter. This Will is the activity of the Father.

Let us not think that this Will existed only at the beginning. It is the underlying cause of manifestation at all times. The Father must hold that vision of Himself in manifestation continually. When He ceases to do so, the worlds will once again dissolve into primordial matter and chaos will reign.

The vehicle of the Father in our system is the invisible, spiritual Sun. It is seen only by the greatest of human seers who describe it as a violet-blue ring around the cir-

cumference of the physical Sun. Like the Father, the spiritual Sun is invisible and unmanifest, yet is the cause and purpose behind all that exists.

The activity of the Son, or the Word, may be expressed as Love, or Imagination. By His activity of imagination He draws to Himself a plan of sequential stages necessary to bring about the Will of the Father. When primordial matter has been prepared by the Holy Spirit, the Word emits the tones necessary to mold the matter into forms according to the plan He has devised.

The vehicle of the Word is the physical Sun, the Light of the World, the Source of all Life in this solar system. By His activity of Love, He draws the planets together to form a system. On the microcosmic level, His is the force of cohesion which binds the atoms together to form molecules. In human lives, Love is the power that draws people together in families and will eventually unite them in universal brotherhood.

The activity of the Holy spirit is that of separating the homogeneous primordial matter into separate, individual atoms. He does so by setting them into vibration and tilting their axes to a specified degree. Thus, the activity of the Holy Spirit is the opposite of that of the Son. The Son's is to unite and bind, while the Holy Spirit's is to divide and separate. Both activities are necessary for the evolution of Spirit.

The vehicles of the Holy Spirit are the Moons of the planets which have need of His influence. After the Holy Spirit has separated the atoms into individual, building-block units the Son sounds the Creative Fiat and marshals them together to create forms. To understand how the Son creates by the Word is to understand the mystery of creation itself.

We know that tone molds matter. A violin bow drawn across a plate with sand on it will cause the sand to arrange itself into geometrical patterns. The occultist knows that each human body has a particular tone. That tone is sounded in the cerebellum, ruled by Taurus. When the identical tone is played softly on an instrument, it can improve our health and strengthen our constitution. When struck loudly and long enough, it can kill us. In fact, every manifested form has its own keynote. The occultist does not doubt the truth in the biblical story of the

wall of Jericho, which tells us that rhythmic tramping of soldiers and the blowing of horns crumpled the wall of a city. If the keynote of any object is sounded in a shrill enough way, it will destroy the object, just as sound at a certain pitch can shatter glass.

The Word

The Word, also known as the Logos, creates by sounding tones of a proper interval to attract matter to it according to the plan it has devised. As the tones change, the forms change correspondingly, and such change provides the basis for involutionary and evolutionary development. In *Isaiah*, we find the following beautiful description of the work of this principle of creation:

So shall my word be that goeth forth out of my mouth: it shall not return unto me void but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. (Isaiah 55:11)

The creative tone is one with the Word Who sends it forth, and thus it carries His life (and Himself) into every form it creates. Therefore the Creator, the creative agent, and the form created are, in reality, one.

This explanation will help us to understand one of the most mystic passages in the Bible: the first verses of the Gospel according to John:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life, and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. (John 1:1-5)

Let us return to our original consideration: man is a creator-in-the-making. Since this is so, he must have the means by which he can create through tone. The larynx is the physical organ by which he might be able to do so, but it will be necessary to trace the development of that organ to determine how the speech of man will someday create directly in matter.

Epochs

During the Polarian Epoch, man could create

a physical body from himself, but could not yet create in thought or word. Man's body, in that far distant past, did not even vaguely resemble the splendid physical vehicle he possesses today. It was a large, baggy object from which an organ of sense-perception protruded. To propagate, these huge baggy creatures divided into halves, but the separate portions did not grow, since man had not yet acquired a vital body. Each remains only half as large as the parent.

In the Hyperborean Epoch, man continued to be a hermaphrodite — that is, bi-sexual. He could produce another being from himself without cooperation from any other being. Since the vital body was added, man could grow. So, when the baggy bodies separated themselves into two unequal parts, these grew until each had attained the original size of the parent.

It was in the Lemurian Epoch when the division of the sexes occurred. The earth separated from the Sun and shortly thereafter threw off the Moon. Some bodies more influenced by the Sun, became masculine, while those more amenable to the lunar forces became female bodies. In previous epochs, the bodies were bent together in a bag-like shape as described, but in the Lemurian Epoch they straightened out and became upright. When they did, part of the creative organ remained with the upper part of the dense body and later developed into the larynx. This is the origin of the connection between the creative force and the larynx.

Larynx

Previously, each individual had possessed the dual creative force: masculine and feminine. It had worked together in one direction for the purpose of creating another

body. But with the separation of the sexes, it divided; half continued to be used for propagation while the other half was sent upward to build the larynx and the brain. So man became a creator in the mental and emotional realms, but at the cost of the god-like status of being a complete creative unit.

After the larynx had been built to some extent, the Lemurians became the first to have speech. However, theirs was not a language of vocabulary and grammar, as ours is, because that requires memory, a faculty the Lemurians did not yet possess. Their language was living and creative. The sounds they uttered had power over Nature. Therefore, the Lords of Venus, natives of the planet that rules Taurus, the sign of the larynx, taught the Lemurians to use the power of speech with great reverence, as something most holy. The Lemurians did not abuse their creative ability because they knew themselves to be descendants of the gods and were still in tune with their divine heritage.

With the Atlantean Epoch came a change in humanity's speech. Instead of noises like the Lemurians made, the Atlanteans evolved words. The first Atlantean race, the Rmoahals, were still a spiritual race and possessed the Lemurian ability to mold form with their speech. They were the first to give names to things, and their words had power over the things they named. This stage in humanity's development is reminiscent of the story of Adam naming the animals as they passed before him. Since the Rmoahals still recognized their spiritual origins, they never abused their creative power of speech. To them, language was holy, the highest direct expression of the spirit.

Separation

In the middle of the Atlantean Epoch, we find the beginning of separate nations. With this event came the division of speech into dialects and foreign languages. Man at this time was growing selfish and began to misuse the spiritual powers he still possessed. As a result, black magic flourished. Kings rose up who were ambitious and selfish and were worshiped as gods. Men became drunk with power. The essence of this era of history is captured by the biblical story of the Tower of Babel.

With the fifth Atlantean race, the original Semites, thought and reason were evolved. This faculty was gained at the expense of control over the powers of Nature. At this point, language became devoid of power directly to mold the surrounding environment. Thus, no matter how selfish man became, his speech could not prove completely destructive of himself and Nature, as would have been the case had he retained his spiritual powers along with his growing selfishness.

Aryana

With the beginning of the Aryan Epoch, we developed our present form of language. The Divine Leader who guided a

remnant of humanity from flooded Atlantis into the rainbow age of Aryana gave a set of commandments as a standard by which humanity could measure its righteousness. It is noteworthy that two of the ten refer to speech.

One is, "Thou shalt not take the name of the Lord thy God in vain." The name of God is one of the secrets most wisely hidden from man until he reaches universal love. If a person knew the sacred name of God and pronounced it with unholy lips, he would not live to pronounce it again. But he who misuses the substitute is also guilty. By learning to respect the substitute, man is becoming qualified to know and use God's holy name.

The other commandment is, "Thou shalt not bear false witness against thy neighbor." This injunction refers to honest speech — to speak the truth.

Today we find ourselves in the Aryan Epoch with our language largely devoid of its former creative power. The Word, with which we created directly in Nature, has been lost. Nevertheless, our present-day speech has greater power than we might think. Part of the creative force is still being sent to the larynx as well as the brain. So, when we speak, our words do carry power and we must learn to use correctly these powers before we are qualified for greater powers.

When we observe man's attempts at creation, we find disharmony, discord, and ugliness. Yet in Nature, we find the opposite: order, balance, harmony, and beauty. The reason for the discrepancy is that the Son is God's activity of Love, and the Word that goes forth to accomplish His purposes is born of that infinite Love. Man is not yet good and yet he has the free-will to create confusion and discord to a certain extent.

Proper Speech

Nevertheless, it is our destiny to create what is good, true, and beautiful. Therefore, besides learning to love, we must learn the proper uses of speech.

This is being done in two ways: through the ordinary slow process of evolution and through initiation. Ordinary evolution is sufficient to lead all to a proper use of speech. In this regard, certain aids have been given.

The first aid is our everyday language. Whether spoken or written, our language is pre-

sided over by the great cosmic Law of Cause and Effect. Thus, when we misuse the power of words, we reap the suffering thereof; and when we use our words to help and heal, we reap numerous benefits.

The other assistance we receive is the artistic use of speech. This can take many forms, such as reading out loud, poetry, choral reading, declamation and singing.

Thus, we learn to handle the power of speech by our ordinary use of it as well as by our artistic expression through it.

Those who are treading the path of initiation, however, must work consciously on their speech. There are three important virtues which will enable us to use our vocal powers properly. They are: truthful speech, helpful speech, and quiet speech. The first is truthful speech. To appreciate the importance of always speaking the truth, let us consider an account given in Acts 5:1-10:

Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

... a certain man named Ananias, with Sapphira his wife, sold a possession. And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. And the young men arose, bound him up, and carried him out, and buried him.

And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the

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24 Lessons on Practical Mysticism

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door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. And great fear came upon all the church, and upon as many as heard these things. And by the hands of the apostles were many signs and wonders wrought among the people....

It is of note that the deceitful speech used by Ananias and Sapphira was a sin against the Holy Ghost. The reflection of the Holy Spirit in man is the creative force, half of which, as mentioned, is directed upward to build the larynx. A misuse of speech, then, is a misuse of the creative force.

Decelt-Death

It is also of note that their deceit led to their death. Death is always the result of the abuse of the creative force, as it was in the Garden of Eden.

In this narration, we have a very graphic lesson of the wrongness of dishonest speech. Dishonesty is a perversion of the truth; it is the truth off-center or out-of-context; it is a portion of truth with the rest concealed. Obviously, God could not create our beautiful world from a distorted per-

spective. The result would be a confused and diseased creation. Yet many human creations are confused and diseased. Therefore, if we wish to tread the path of holiness, let us make sure that all our utterances are true.

However, merely refraining from distortions is not enough. We must actively use our speech to do good: to help and heal. If we use it to do ill, we commit a serious offense. James tells us:

If any man offend not in word the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths that they may obey us; and we turn about their whole body. . . even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And

the tongue is a fire, a world of iniquity: so is the tongue among our members, that it dealeth the whole body, and setteth on fire the course of nature... (James 3:2—5, 6)

Creative power is a two-edged sword: it can create beauty or destruction. This fact is amply expressed in *Proverbs*:

A soft answer turneth away wrath: but grievous words stir up anger. The tongue of the wise useth knowledge aright: but the mouth of fools are in every place, beholding the evil and the good. A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit. (Proverbs 15:1-4)

Tree of Life

Note that the loving use of speech is called "a tree of life." Once again, we see the connection between the creative force and the power of speech. If our lives are pure, harmless, and filled with love, our speech will reflect kindness. Although this may seem like a small point, we should also learn to remove excessive talking and loud talking. In the article "Sound, Silence, and Soul Growth," Max Heindel states; "The loud voice, the coarse laugh, the noisy manner... are the signature of the unregenerate, for they love noise, as it stirs their desire bodies." We should "cultivate personally the quiet yet kindly demeanor, the modulated voice... the unobtrusive presence and all the other virtues which make for harmony." (*Gleanings of a Mystic*, pp. 126-8).

Our destiny is to become creators. There are some among us, human like ourselves, who have reached such a point of spirituality that they can create a new body for themselves whenever their work for humanity requires it. They are free from the wheel of rebirth and do not need to pass through the womb. They are like the beings of previous epochs who were complete creative units, except that they can create on all levels and consciously. They are the graduates of the Schools of the Lesser Mysteries and are known as Adepts.

When they wish to create for themselves a new physical body, they draw the bi-polar creative force upward through the double spinal cord. This force conceives in the twin cerebral hemispheres a physical body fit for their expres-

sion and sends it out to be objectified in the world by the spoken creative word.

It is heartening to know that our glorious goal is to become creators like them and to bring into manifestation the Divine Will of the Father. □

—Robert D. Thomas

Untitled

(Printed in There Is A Way Newsletter,
January 1990, Rev. Arthur Hammons)

Birth is a beginning
And death a destination.
And life is a journey:
From childhood to maturity
And youth to age;

From innocence to awareness
And ignorance to knowing;
From foolishness to discretion
And then, perhaps, to wisdom;

From weakness to strength
Or strength to weakness —
And, often, back again;
From health to sickness
And back, we pray,
to health again;

From offense to forgiveness,
From loneliness to love,
From joy to gratitude,
From pain to compassion,
And grief to understanding —
From fear to faith;

From defeat to defeat to defeat —
Until, looking backward or ahead,
We see that victory lies
Not at some high place
along the way,
But in having made the
journey, stage by stage,
A sacred pilgrimage.

Birth is a beginning
And death a destination.
And life is a journey,
A sacred pilgrimage —
To life everlasting.

—Author Unknown

Max Heindel's Message

"But One Thing is Needful"

(A talk in the Pro-Ecclesia, reprinted from the May, 1915, *Rays*)

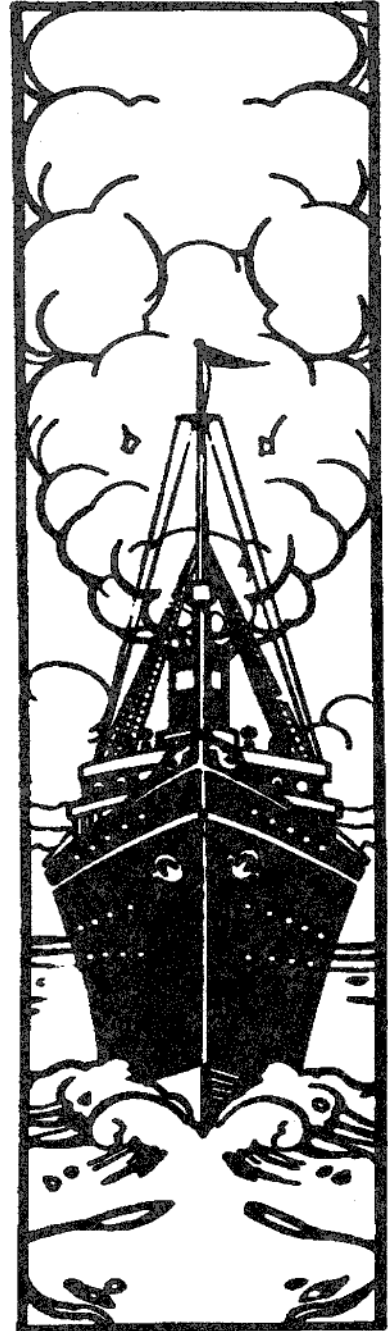
This evening we will take the Magnetic Needle as our subject of meditation, for it has a lesson of supreme importance in our spiritual career, a lesson which it behooves every faithful follower of the Mystic Light to take earnestly and prayerfully to heart.

The Magnetic Needle is made of metal which has an inherent affinity for the lodestone, namely, steel. Other metals are but indifferently affected, if at all. But when steel has once been touched with the lodestone, its whole nature is changed. It has become alive, as it were, imbued with a new force which we might describe as a constant yearning after the lodestone which once kissed it. Needles made of other metals, and unmagnetized steel, may be put upon a pivot, and they will stand in any balanced position wherever they are placed. They are passive to whatever force is applied to them from without. But the Needle which has been touched by the lodestone resists, and no matter how often or how severely we push it away from the magnetic position, as soon as the force exerted against it is removed, it will instantly revert and point toward the magnetic pole.

A similar phenomenon is seen in the life of the Christian; once he has felt, thoroughly felt in his being, the love of the Father, he is a changed man.

The worldly forces from without may be exerted in various ways to divert his interest and attention, but every particle of his being yearns for God and is always turning in that direction unaffected by the world of drifting, listless men. Whatever else he may do in the world, (because it is absolutely necessary to take the proper part in the world's work), will be done because it is right and dutiful to do so, but with his whole being he yearns towards the Father, whose Love, whose Being, and whose Force has drawn his soul. To him "But on Thing is Needful": His Father's Love, and his every effort is directed to win His Approval.

When we turn from the earth to heaven; we find almost



identical conditions there. Everywhere through the great firmament millions and billions of miles, yea, infinite space, is filled with march-

ing orbs that move with a velocity which beggars comprehension by the human mind. At the time when we entered the pro-Ecclesia, the stars were in a certain position. But during every moment since we have been here, they have changed and they are now changing with every tick of the clock — all but one. Among all these countless stars moving at such an enormous speed, there is one that is changeless, one that always occupies the same position: "The North Star." No matter what time during the day or night, during summer or winter, from birth to death, we look up into the heavens, that star will be found always in the same place. Whenever it is visible to our eyes or by the help of a telescope at any time, it will always be found to occupy the position which we speak of as "North."

Now mark the phenomenon of the changeless needle, always pointing towards the changeless star, and consider the connection between them and the lesson there is for us in this phenomenon. The magnetic needle is not a fair-weather follower. It does not matter whether it rains or shines, whether it is calm or stormy, whether there are fogs or clouds; under all circumstances the magnetic needle points with unvarying fidelity towards the North Star, and upon this great fact the mariner stakes the property and life of himself, his crew and his passengers. Though the sleet and the rain, snow or hail may beat in his face, almost blinding him and making it impossible for him to see the front of his ship, yet so long as he can see that faithful needle he knows that he is on the right course, he knows that it will never swerve, that even though the ship should founder and find a watery grave at the bottom of the sea, that faithful needle will still remain in the same position, pointing to the changeless star until the very last atom of its being has been disintegrated by corrosion. Therefore he trusts implicitly to this faithful guide as he "lays him down in peace to sleep rocked in the cradle of the deep."

There is, in the unswerving devotion symbolized by this magnetic needle, one of the greatest and most wonderful lessons for those who have

seen the mystic light and who aspire to the privilege of guiding others who have not yet found the path. Let us realize that to do this, the first, foremost, and the greatest prerequisite is: that we shall ourselves have become firmly grounded and rooted so that we are not disturbed by worldly changes going on about us.

Whether the clouds of doubt, scepticism, or persecution be cast about us by others, or whether they seek to ensnare us in blinding fogs of other doctrines, it behooves us to hold fast to that which is good. Yea, even though life were the price we have to pay, we must imitate that faithful needle. As the ship founders and settles to its watery grave, we must continue to point to the one goal of all, "Our Father in Heaven," never swerving to the right or to the left, no matter what may come. As the needle, that has once been touched by the lodestone, is impregnated with a yearning after the changeless star, a yearning which does not cease, even though it finds a watery grave, a yearning which lasts until the last atom of its being has been dissolved by the action of the elements, so also must we, if we are really truly yearning to be competent guides to others, continue with unswerving devotion on the path which we have chosen, looking neither to the right or the left but fastening our eyes upon the changeless star ahead "Our Father in Heaven" in whom there is no change neither turning. For as the slightest deviation upon the part of the magnetic needle in the compass would be sufficient to dash the mariner upon the shoals or rocks of a dangerous shore, wrecking both ship and lives, so also, if we swerve from the path we have once chosen, we become stumbling blocks to others who are looking to us for guidance and example, and their lives are on our heads.

"To whom much has been given, from him much will be required." We have received much from the teachings of the Elder Brothers. The mystic light has beckoned us on, and may we realize the great responsibility we have, by our example and our lives, to faithfully guide those seekers with whom we come in contact, to the haven of rest and refuge. □

Studies in the Cosmo-conception

Preparation for Initiation

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

Question: What is the relation of the Head of the Rosicrucian Order to the outside world?

Answer: The Head of the Order is hidden from the outside world by the twelve Brothers. Even the pupils of the School never see him, but at the nightly Services in the Temple His presence is felt by all, whenever He enters, and is the signal for the commencement of the ceremony.

Question: Who besides the Brothers may be present at these Services?

Answer: Gathered around the Brothers of the Rose Cross, as their pupils, are a number of "lay brothers."

Question: What is their spiritual status?

Answer: They are people who live in various parts of the Western World but are able to leave their bodies consciously, attend the services, and participate in the spiritual work at the Temple; they having each and every one been "initiated" in the method of so doing by one of the Elder Brothers.

Question: Do these pupils remember their experience when they return to their bodies?

Answer: Most of them are able to remember all that happens, but there are a few cases where the faculty of leaving the body was acquired in a previous life of well-doing and where a drug habit or a sickness contracted in the present existence has unfitted the brain to receive impression of the work done by the man when away.

Question: Is the general idea of initiation correct?

Answer: The general idea of initiation is that it is merely a ceremony which makes one a member of a secret society; that it may be conferred upon anyone willing to pay a certain price, a

sum of money in most cases. While that is true of the so-called initiation of fraternal orders and also in most pseudo-occult orders, it is an erroneous idea when applied to initiations into various degrees of truly occult Brotherhoods.

Question: What is required of the candidate for initiation?

Answer: In the first place there is no golden key to the Temple; merit counts but not money. Merit is not acquired in a day; it is the cumulative product of past good action.

Question: Does the pupil know when he is ready for initiation?

Answer: The candidate for initiation is usually totally unconscious that he is a candidate. He usually is living his life in the community and serving his fellowmen for days and years without any ulterior thought until one day there appears in his life the teacher, a Hierophant of the lesser Mysteries appropriate to the country in which he resides.

Question: In what way is he qualified?

Answer: By this time the candidate has cultivated within himself certain faculties, stored up certain powers for service and help, of which he is usually unconscious or which he does not know how to utilize properly.

Question: What service does the initiator render?

Answer: The task of the initiator will now be plain; he shows the candidate the latent faculties, the dormant powers, and initiates him into their use; explains or demonstrates to him for the first time how the candidate may awaken the static energy into a dynamic power.

—Reference: *Cosmo-Conception*, pp 523-525

Western Wisdom Bible Study

Learning to Walk with Love

Be ye therefore perfect, even as your Father which is in heaven is perfect. Matthew 5:48.

Till we all come in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of Christ. Ephesians 4:13.

And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made Perfect.—I John 4:16,17.

The perfection mentioned above is not an idle dream, but a living, developing condition toward which we are all striving. Since humanity first became aware of the great breach between the omnipotence of the Creator and the weakness of its own powers, as related in the first few chapters of Genesis, when Adam and Eve took their faltering first steps alone in “eating of the fruit of the tree of knowledge,” man has gradually learned to walk upright and some few have even consciously walked with God.

It is interesting to note that Max Heindel avoided the use of the word *karma* in his books, preferring the word *destiny* or the phrase *Law of Consequence*. Too often this word *karma* has come to carry with it the connotation of punishment for a past offense. This is a perversion of its meaning, for this law is as impersonal and universal as the law of gravity in its application. It is outside and above the moral law of good and evil; the moral laws, based on the Ten Commandments were given to man to aid in his relationship with other men.

The universal laws, such as that of Consequence or Cause and Effect, and Harmony (the finite mind has cataloged seven universal laws) are laws that operate on the higher levels. Since the material world is only a reflection of the spiritual, it follows that, when the spiritual side



of man comes into harmony with these divine laws, then the material working out is abrogated. By this we mean that when a man truly repents for a wilful disobedience of moral laws and comes again into harmony with the higher laws the effects of his wrong act are forgiven him. Max Heindel writes, “even though we are not able to make restitution for a wrong, the sinceri-

ty of our regret will suffice. Nature does not aim to 'get even,' or to take revenge. Recompense may be given to our victim in other ways."

The Law of Consequence may be summed up in the verse from Galatians: "Be not deceived; God is not mocked: for whatsoever a man soeth, that shall he also reap." As we have stumbled in our weakness, or overextended ourselves in our exuberance, or overstepped the law in ignorance, are we brought up short and learn what and where are our limitations. Thus do we gain wisdom through experience. Every sorrow or trouble that comes to us demonstrates some lack of soul-quality which only such an

experience as this can teach, and so brings us closer to the "perfect man."

Earthly experiences, distilled into wisdom between incarnations, is the only way we have of learning to walk consciously with God. An intelligent acceptance of these limiting factors is the first step toward completing this particular lesson. When our mind has accepted it, then we can analyze and incorporate it into our way of life much as a child learning to walk learns to dodge obstacles or to remove them from his path.

It is this picture of the infant learning to walk, guided and helped and loved by his parents that makes the best comparison of learning to live in perfect harmony with God's laws. If we can read the Old Testament with this analogy in mind we can see beneath the fumbblings of the old chroniclers, and trace the loving parental hand of God as He guided reluctant humanity. How well they learned to walk is to be measured by the great multitudes who recognized the higher ideals of the new teachings of man's perfectability as explained in the New Testament in Christ's work. □

Freemasonry and Catholicism

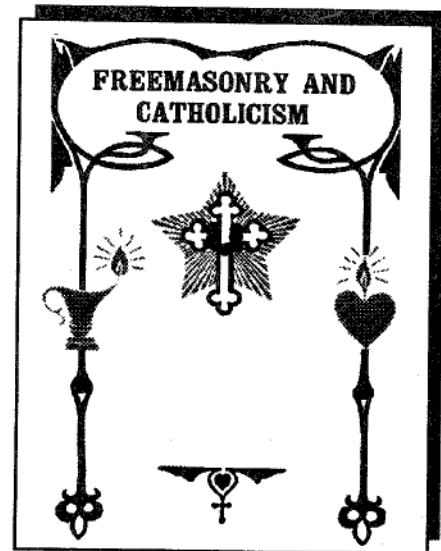
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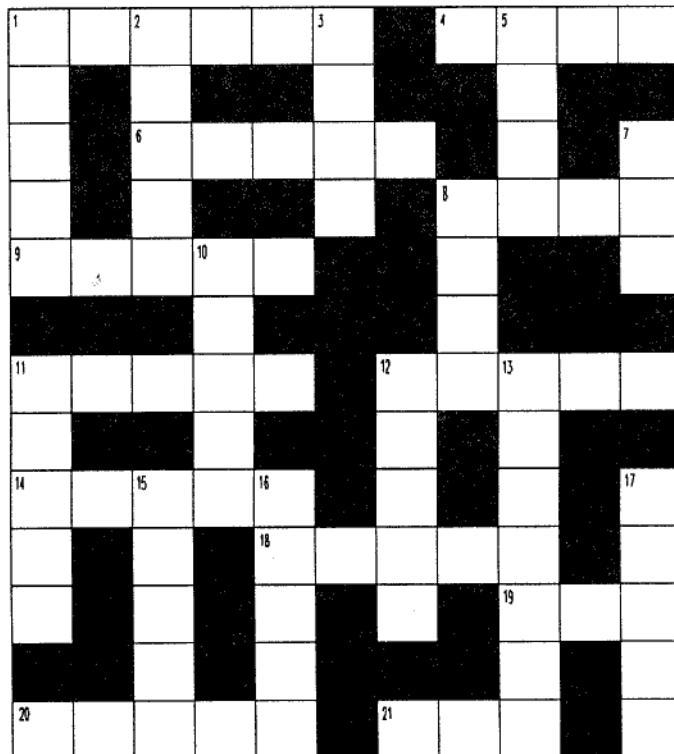
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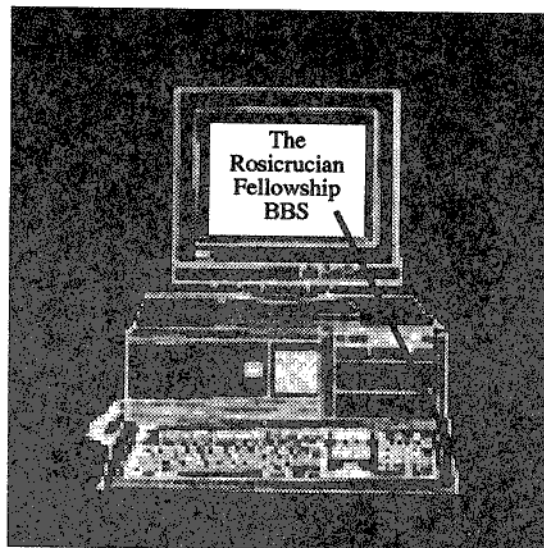
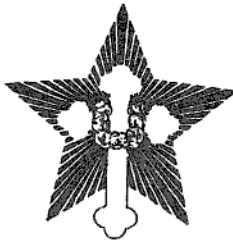
CROSSWORD PUZZLE: CHRIST'S WORDS FROM JOHN

All the words in this crossword puzzle come from the words of Christ in the gospel of *John* — King James Version.

Put the missing words in <brackets> into the puzzle. (Answers on page 60.)

1. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called <1 across>, which is by interpretation, A stone.
2. but as soon as she is delivered of the <1 down>, she remembereth no more the anguish, for joy that a man is born into the world.
3. These things I have spoken unto you, that in me ye might have <2 down>. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.
4. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being <3 down>, and stood in the midst, and said, Peace be unto you.
5. My Father, which gave them me, is greater than all; and no man is <4 across> to pluck them out of my Father's hand.
6. I am one that <5 down> witness of myself, and the Father that sent me beareth witness of me.
7. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound <6 across> with a napkin. Jesus saith unto them, Loose him, and let him go.
8. It is also written in your law, that the testimony of <7 down> men is true.
9. Ye shall seek me, and shall not find me: and where I am, thither ye cannot <8 down>.
10. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not <8 across>, till thou hast denied me thrice.
11. For every one that doeth evil hateth the light, neither cometh to the light, lest his <9 across> should be reproved.
12. And after the sop Satan entered into him. Then said Jesus unto him, That thou <10 down>, do quickly.
13. Holy Father, keep through thine own name those whom thou hast <11 across> me, that they may be one, as we are.
14. And when he putteth forth his own sheep, he <11 down> before them, and the sheep follow him: for they know his voice.
15. He that believeth on me, as the scripture hath said, out of his <12 across> shall flow rivers of living water.
16. Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his <12 down>, ye have no life in you.
17. for thou <13 down> me before the foundation of the world.
18. I have glorified thee on the <14 across>: I have finished the work which thou gavest me to do.
19. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will <15 down> him up at the last day.
20. If the world hate you, ye know that it hated me before it <16 down> you.
21. But now I go my way to him that sent me; and none of you asketh me, Whither <17 down> thou?
22. Jesus answered, Thou couldest have no power at all against me, except it were given thee from <18 across>: therefore he that delivered me unto thee hath the greater sin.
23. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it <19 across>, it bringeth forth much fruit.
24. if any man eat of this <20 across>, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.
25. And Jesus said, Make the men sit down. Now there was much grass in the place. So the men <21 across> down, in number about five thousand.





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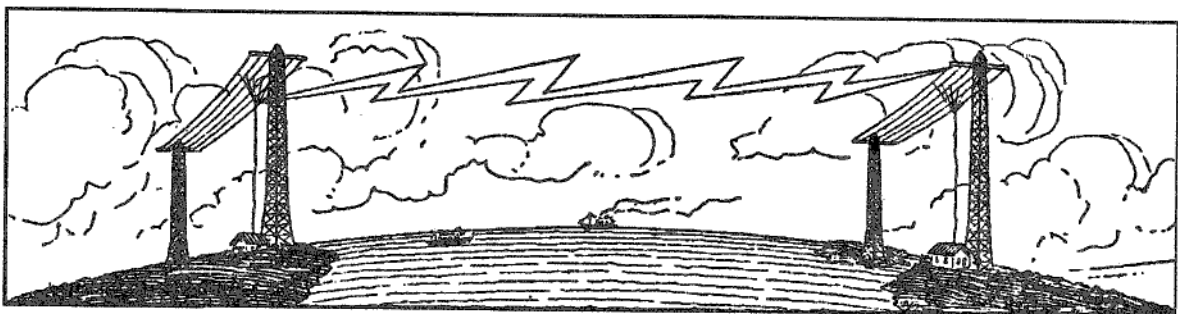
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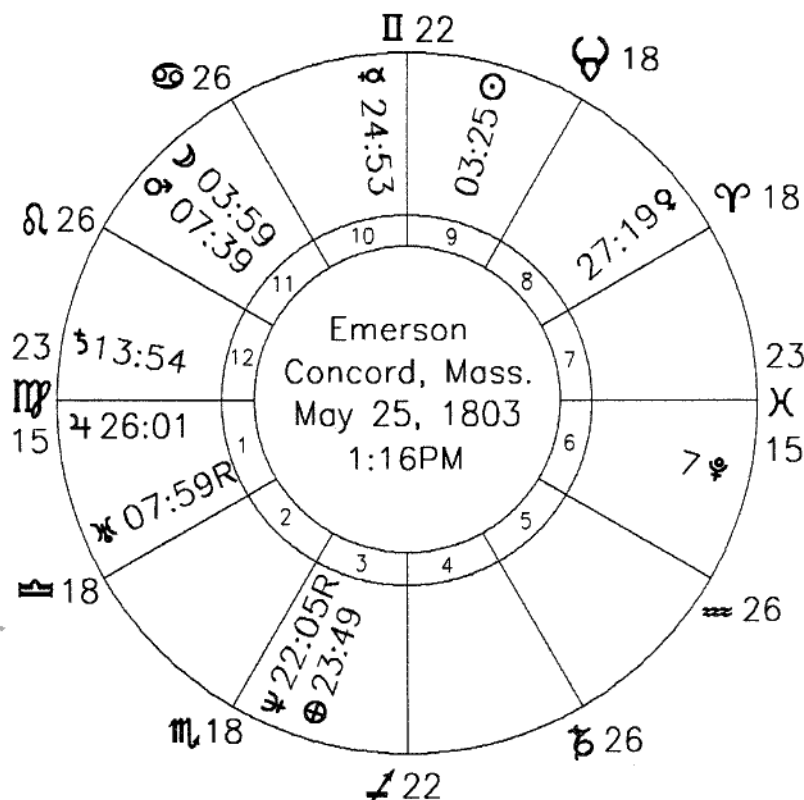
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Astrology

Emerson—America's Great New Age Mystic



Surely the spring of 1803 was a most benefic time for America. In April the Louisiana Territory, called the biggest real estate bargain of all time, was acquired, greatly enlarging its boundaries. And in May there was born in New England one destined to become a New Age pioneer.

Even the pulpit of one of the most forward-looking churches was not sufficiently progressive for him. He resigned, and travelled to Europe to meet some of its *avant garde* thinkers like Wordsworth, Carlyle, Coleridge. On returning, he founded (in 1836) with Margaret Fuller, Henry Thoreau, and others, the movement that came to be known as Transcendentalism, no doubt the nation's most influential New Age initiative of the time.

At first glance, his chart does not appear at all unique. It seems to be just another Splash pattern with the planets scattered in seven signs. He himself is credited with the saying that concentration is genius' essence, yet his own planetary energies seem widely dispersed. (Of course he also said that a foolish consistency is the hobgoblin of little minds.) For his activity was broadly focused: he travelled, wrote, and lectured widely, yet he was a genius nevertheless.

Our big clue to understanding his chart is in the 3rd house. Neptune is closely conjunct the Part of Fortune; this symbolic point's closest aspect often points to where the emphasis is. The configuration's meaning: "A sense of participation in vast social or spiritual movements."¹

It is well to remember that in charts where Neptune is prominent, much is submerged, subtly concealed. After all, Neptune is "monarch" of the maritime; we must look deeply. In doing so, we find Neptune and Pluto in mutual reception. Uranus' solstice point is also with them: all the three New Age planets are together in the 6th house of work.

Too, they are linked by (minor) aspects. Uranus and Neptune form

a semi-square; Neptune and Pluto a biseptile (103 degrees, small orb allowed) of destiny. The extra-Saturnian orbs are very strongly interconnected, even though in a somewhat concealed, typically Neptunian manner. They have congregated in Neptune's sign that, greatly increasing its importance. Even though Gemini is the Sun sign and chart signature, Pisces is the real basis of Emerson's achievements.

We have his own words for this: "The greatest genius is he who offers fewest obstacles to the illumination from above."² Pisces is the sign most capable of self-abnegation, giving itself away. Only an empty vessel can be filled. How regrettable that the sign of the fishes is at times referred to with such disparaging remarks as "dustbin of the zodiac" when potentially it is most capable of responding to divine dynamics.

This goes along with the 8th cusp of regeneration, bringing out the best, whose degree symbol is "An empty hammock."³ Nature — incidentally, this is the brief title of the book that helped launch Transcendentalism — abhors a vacuum. It will eventually be filled by something, in the spiritual realm either by demons or divinity.⁴ Surely Emerson emptied his own "hammock," or vessel, for an inflow from above, and with the strength of his New Age planets as noted above, his bent was to respond to their positive vibrations.

All the more because we also glimpse two Finger of God configurations. Even one in a chart is quite rare; what comment would be adequate when there are two? Especially when their components are so exquisitely harmonious? In one, Venus, Jupiter, and Neptune are all in some way tied to Pisces: Venus is exalted therein, the other two orbs dignified. In the other, Mars, Uranus, and Pluto are all related to Scorpio: Uranus is exalted, the other two dignified. The more harmonious the components of a configuration, the greater its potential. The apexes of the two figures of destiny are in the 6th and 8th houses; *esoteric work* was his appointed assignment.

And *esoteric* astrology further helps explain his success. In addition to the regular mutual reception already noted, he has an esoteric one. Venus is Gemini's esoteric ruler; Mercury that of Aries; they're in each others' signs.⁵ Hence, special emphasis and relationship. Gemini is the

logo of communicating where Emerson excelled. Aries is not only the symbol of forcefulness (here Venus removes abrasiveness), also of simplicity. It was said of a preacher, Six days a week he's invisible, the seventh he's incomprehensible. By contrast, Emerson was highly visible and just as comprehensible, a fact supported by these important degree meanings:

The Ascendant: "Vibrant simplicity."

The M.C.: "Warmth of simple living."

The 12th cusp: "Death of useless things."⁶

Mercury: "A man trimming palms."⁷ In the sense of getting rid of the unnecessary, this surely is a step in the direction of simplicity. "Trimming" also implies making something short, brief. Emerson could not be accused of being long-winded. When lecturing, he would put his watch on the lectern and always stop at the time promised.

There was a self-authenticating naturalness about Emerson's message. Though rightly called New Age, it was part of the Ageless Wisdom. This is clearly indicated by the chart. Straddling the Ascendant are Saturn, Jupiter, Uranus. The first represents the old, the last the new; since Jupiter is almost exactly in their middle it ties them all together even though no actual aspect exists.⁹

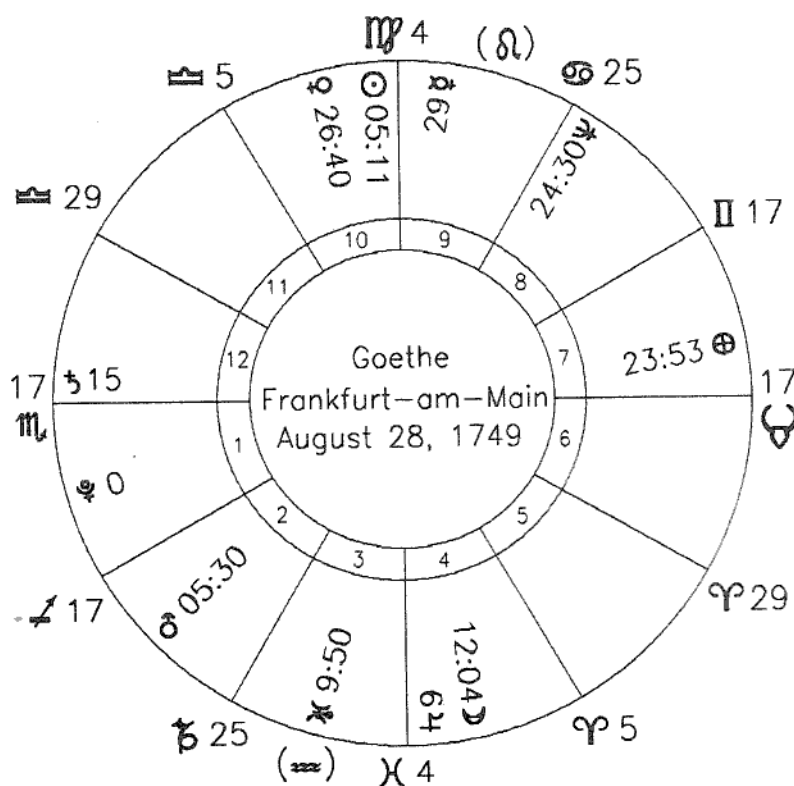
Emerson once said, "Astrology is astronomy brought to earth and applied to the affairs of men."⁹ It can similarly be said that the New Age Message is the Ageless Wisdom adapted and applied to this age. □

—A Probationer

1. *The Lunation Cycle*, Dane Rudhyar, p. 116.
2. *Emerson*, Lillian A. Maulsby, p. 14.
3. *The Sabian Symbols*, Marc Edmund Jones, p. 166.
4. Matthew 12:43-45.
5. *Astrology, The Divine Science*, Moore and Douglas, pp. 697, 699.
6. *Astrology of Personality*, Dane Rudhyar, pp. 360, 351, 357.
7. Marc Edmund Jones, *op. cit.*, p. 234.
8. *Astrology*, Ronald C. Davison, p. 111.
9. *A to Z Horoscope Maker and Delineator*, Llewellyn George, p. 255.

Astrology

"Goethe, The Great Initiate Poet"¹



Thus Max Heindel described him. Esotericist Nicholas Roerich called him "a world spirit."² He has been compared to Beethoven and Da Vinci.³ Renown philosopher George Santayana hailed him as "the wisest of mankind."⁴ One edition of his works consists of 143 octavo volumes, for he "never stopped writing, from his childhood,"⁵ which began when, as he noted, "at noon on the 28th of August, on the stroke of twelve, I came into the world at Frankfurt-am-Main,"⁶ and also; "The Sun stood in the sign of the virgin, and had culminated for the day; Jupiter and Venus had a friendly aspect, Mercury not an adverse one; Saturn and Mars were neutral; only the Moon, which was just full, exercised her counteracting power."⁷

In view of the aforesaid, it would be easy to call Goethe a Virgo. But the Moon had not been in the virgin's sign since the previous New Moon, hence the solar-lunar "wedding" had not taken place and the Sun also partook of Leo's nature.⁸ We also note that Leo is an intercepted sign, weakening its assertiveness, confirmed by the fact that "this man, so humble by nature, could not endure hero worship."⁹ His diffident deportment despite imperial insolence in his October 2, 1808, interview with Napoleon also was non-Leonian.¹⁰ What sign does he "belong" to? Could it be that being a "world spirit," rising above narrow nationalism, he "mystically" also rose above "signs"? His Sun's degree is "A merry-go-round."¹¹ No boundaries; is there a better way to limn a "world spirit"?

We note the strength of the New Age planets in his natus, indicative of much soul experience.¹² Uranus is in its own sign, in dignity. Neptune in Cancer is exalted, in its own decan in a critical degree, and by dint of its location in the 9th house emitting "a higher vibration."¹³ It is part of a grand trine in water with Saturn and Jupiter and in a ring with no less than seven planets — all but Uranus and Venus.

After all, can one really be a poet or lyricist without a strong Neptune? Music was in his soul: "I can always work better after I have been listening to music."¹⁴ He also "was most sensitive. He could not tolerate din; street noises were a torture to him; he had an aversion to the barking of dogs; he avoided... blare."¹⁵

That Pluto of his! Located and powerfully ruling the 1st house, it urged him on to his prodigious productivity. It is compulsive; has even been called obsessive.¹⁶ We glibly say, the stars impel, they don't compel. Some — a great deal — of the time this is true; not always. On earth all things are limited. In Goethe's dynamic deposition, is Pluto's push to productivity really resistable? "There was never a man in whose life the work to be done played a more dominant part."¹⁷

That sets him apart and one thus described certainly is "exclusive."¹⁸ That's Plutonian! Goethe declared, "Our safest course is to convert all that is in us and of us into action, leaving the rest of the world to discuss this action according to their ability and powers."¹⁹ With three planets close to his I.C., he could rise above the constraints of public opinion.

*Lives of great men all remind us
We can make our lives sublime
And departing, leave behind us
Footprints in the sands of time.*

Can there be a better reason for studying the lives of earth's great? As we strive to emulate Goethe, a seemingly small fact about the man may be a key to his "success." He disliked all things trivial.²⁰ If we wish to pattern our lives after his, there's no better way to begin than by leaving off the frivolous, Health-conscious newscaster Paul Harvey has repeatedly intoned, the easiest way to lengthen life is by cutting out the habits that shorten it. Similarly, if one seeks to grow in pursuit of "the highest and the best,"²¹ one can start in no better way than to *eliminate* the nonessential. "Eliminate," incidentally, is a basic keyword of Pluto.²² Pluto excels because it can eliminate that which detracts from excellence, it's basically that simple.

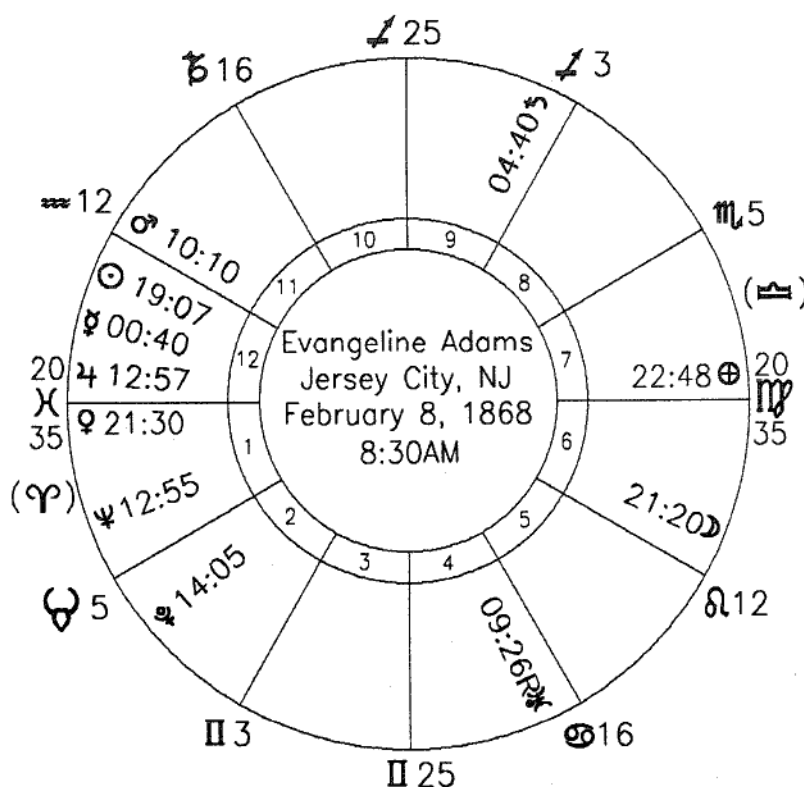
If all the unimportant is eliminated from the life, it will just naturally be filled with the vital, the important, for "nature abhors a vacuum and will rush to compensate for any loss."²³ It

worked for Goethe; Cosmic Law being impartial, it will work for all.²⁴ □

1. *The Rosicrucian Christianity Lectures*, Max Heindel, p. 60. "Pietism had the power of appealing to his sensibility." *Goethe*, Jean Ancelet-Hustache, p. 35. This, of course, was Christian mysticism.
2. *Goethe*, D. G. Runes, p. XV.
3. Frederick B. Robinson and Romaine Rolland, quoted in D. G. Runes, *op. cit.*, pp. 17, 28.
4. D. G. Runes, *op. cit.*, p. 61.
5. Jean Ancelet-Hustache, *op. cit.*, p. 5.
6. Jean Ancelet-Hustache, *op. cit.*, p. 11.
7. *The Life and Work of Goethe*, J. G. Robertson, p. 5.
8. *Astrology: A Cosmic Science*, Isabel M. Hickey, p. 205.
9. D. G. Runes, *op. cit.*, p. 21.
10. D. G. Runes, *op. cit.*, p. 40; J. G. Robertson, *op. cit.*, p. 228.
11. *The Sabian Symbols*, Marc Edmund Jones, p. 304.
12. Isabel M. Hickey, *op. cit.*, p. 130.
13. Isabel M. Hickey, *op. cit.*, p. 196.
14. William Ellery Leonard, quoted in D. G. Runes, *op. cit.*, p. 6.
15. William Ellery Leonard, quoted in D. G. Runes, *op. cit.*, p. 40.
16. *The Essentials of Astrological Analysis*, Marc Edmund Jones, p. 414.
17. Jean Ancelet-Hustache, *op. cit.*, p. 5.
18. *Vocational Guidance by Astrology*, Charles E. Luntz, p. 205.
19. D. G. Runes, *op. cit.*, p. 20.
20. D. G. Runes, *op. cit.*, p. 40.
21. Philippians 1:10, *Phillips Modern English*.
22. *The Modern Textbook of Astrology*, Margaret E. Hone, p. 35.
23. *Astrology, The Divine Science*, Moore and Douglas, p. 474.
24. "The greatest genius is he who offers fewest obstacles to the illumination from above." *Emerson*, Lillian A. Maulsby, p. 14.

Astrology

America's Prophet of Astrology¹



Incredible as it may seem, astrology was persecuted earlier this century in the Western World. England's Alan Leo had to pay £30 in fines and court costs in 1917 (ca. \$1,500 today). But an American contemporary fared much better.

It all started in 1899, when with Saturn and Uranus transiting her M.C., Jersey City born and Boston resident Evangeline Adams decided it was a good time to move to New York City. She read the chart of the owner of the hotel she planned to stay in on March 16 and predicted imminent disaster. On St. Patrick's Day Warren Leonardi's Windsor Hotel burned to the ground. He admitted she had predicted it; the press headlined it; Ms. Adams was on her way to fame.

That was too much for the skeptics, and she was summoned to court on basis of an old state law equating astrolo-

gers with those "who pretend to tell fortunes."²

She refused to have the case thrown out of court. Judge Freschi gave her the data for a chart to interpret; she accurately read the personality of his honor's son, and the judge cheerfully admitted that "the defendant raises astrology to the dignity of an exact science."³ Astrology now became legal in New York, then the nation's "trend setter." The defendant rejoiced: "I have Mars conjunct my natal Sun in the 12th house. I will always triumph over my enemies."⁴

She now began to make a host of famous friends. Her Carnegie Hall studio in the heart of the city was visited by English royalty and the likes of Enrico Caruso, Mary Pickford and J. P. Morgan. In 1930 she started a thrice weekly radio program; mail poured in at the rate of 4,000 pieces a day. She surprised her public by turning down a travel tour for the fall of '32. Did she really know that she would then depart this plane?

Her chart contains two patterns, indicator of an advanced ego, as also the fact that two of her New Age planets are angular.⁵ It is a Seesaw, two groups of planets separated by sextiles. She could view things from all sides. This is underscored by this also being a Full Moon map, bringing added aware-

ness. All the more since the two lights are drawn even closer together by belonging to a ring (mutual reception of more than two planets) with Uranus, "patron planet" of the celestial science.

Straddling the Ascendant is a cluster of seven planets compressed within 94 degrees. This is the natus of a talented person uniquely drawn to the public. The Sun may be in the "weak" 12th house, but one way or another it is connected with all the other planets.⁶

This is also a bucket — one planet at least a sextile from all others. It is Saturn, on the 9th cusp of the higher mind, dominating the entire chart, also co-ruler of the Sun sign and in a critical degree.⁷

Ms. Adams was a highly disciplined lady. We must never lose sight of the fact that one's capacity for discipline reflects one's progress on the Path.⁸ Students of astrology must be truly disciplined, from within, for there is no control over them from without. Anciently, they were "regulated"; Daniel was a "master of... astrologers."⁹ But today, the astrological community prefers to regulate itself, but as newsman Paul Harvey repeatedly reminds his listeners regarding mundane matters: self-government without self-discipline won't work.

There are diverse kinds of discipline. Our Lord in the Sermon on the Mount spoke of a discipline consisting of activity whose "rewards were wholly in secret. He spoke of prayer and giving,¹⁰ but the principle also applies to those who would use the wisdom of the stars to serve mankind. To do the utmost good, astrologers must continue to labor at perfecting their skill even if inclined to think they could "get by" with less, that "nobody" would know the difference. Not on earth, perhaps.

But rivalling Saturn's strength in her chart is Neptune — ruler, final dispositor, in a critical degree, cardinal sign and angular house. It is also lord of the most occupied sign, Pisces, with three planets and the Ascendant, and natural ruler of the most heavily tenanted house, the 12th. Its sign is also that of the sign signature, indicating compassion, sympathy, and understanding. It is noteworthy that at her funeral the preacher did not dwell on her skill or fame; he "commented on Miss Adams' 'love and understanding' of her fellow man."¹¹

Dale Carnegie, in his classic *How to Win Friends and Influence People*, claimed that sympathy and understanding is "what everybody wants."¹² Of course it is no substitute for skill in reading the stars, but a necessary adjunct. The identical facts can be presented as encouragement or the very opposite. An author once admitted he felt better after a certain publisher rejected his manuscript with profuse apology than after another accepted the same grudgingly!

Ms. Adams not only knew the planets and their screeds, she also understood people and their needs. In comparing her chart with that of her country we find that the two closest planetary links are her Neptune and Jupiter in Neptune's sign to the U.S. Sun; too, her Part of Fortune is in the same sign and degree as the U.S. Neptune. Her sympathy as well as skill made her what she was. □

1. America's "Dean of astrologers" called her a "prophet" because "astrology to her was not so much a profession as a cause." *The Guide to Horoscope Interpretation*, Marc Edmund Jones, p. 84.
2. *My World of Astrology*, Sydney Omarr, p. 73.
3. Sydney Omarr, *op. cit.*, p. 75.
4. *Astrology*, Louis MacNeice, p. 196.
5. *Astrology: A Cosmic Science*, Isabel M. Hickey, p. 130.
6. In midpoint configuration with Mercury and Jupiter; non-agen (40 degrees) to Venus; conjunct Mars; in ring formation with Moon and Uranus; sextile Neptune; dispossited by Saturn; square Pluto.
7. Saturn's closest aspect is a challenging square to Mercury, which is widely conjunct Jupiter of expansion and growth, both in the sign of intuition, in the house of ferreting out secrets. Truly she was queen of her art.
8. *The Astrology of Human Relationships*, Sakoian and Asher, p. 40.
9. Daniel 5:11.
10. Matthew 6:1-6.
11. Louis MacNeice, *op. cit.*, p. 198.
12. *How to Win Friends and Influence People*, Dale Carnegie, pp. 189-195, paperback edition.

News Perspectives

America at the Crossroads

“Whose values?” was the question fairly screaming from *Newsweek’s* cover.¹ Inside, a discussion of “the coming debate over values” focused on the 60s and their fateful fruitage. For that was the decade, according to Senior Editor Joe Klein, when catastrophic change convulsed America. Previously, “there was a time when America’s culture was hegemonic, placid and family oriented.” Too, “the pristine image wasn’t entirely a myth.”

But with the dawn of the 60s, according to the article, things began to hasten downhill. For instance, as the divorce rate sky-rocketed, it produced a pernicious plethora of problems, primarily for the children: “80 percent of the adolescents in psychiatric hospitals” were “from broken families,” also “three out of four teenage suicides.” Their “ability to learn is impaired”; they are “20 to 30 percent more likely to be injured in an accident.”

The article quoted a social historian: “We have conducted a 30-year experiment in desublimation” which “has caused a moral hangover”; “the \$4 trillion national debt” is “a metaphor for the moral deficit incurred during the nation’s 30-year spree.”²

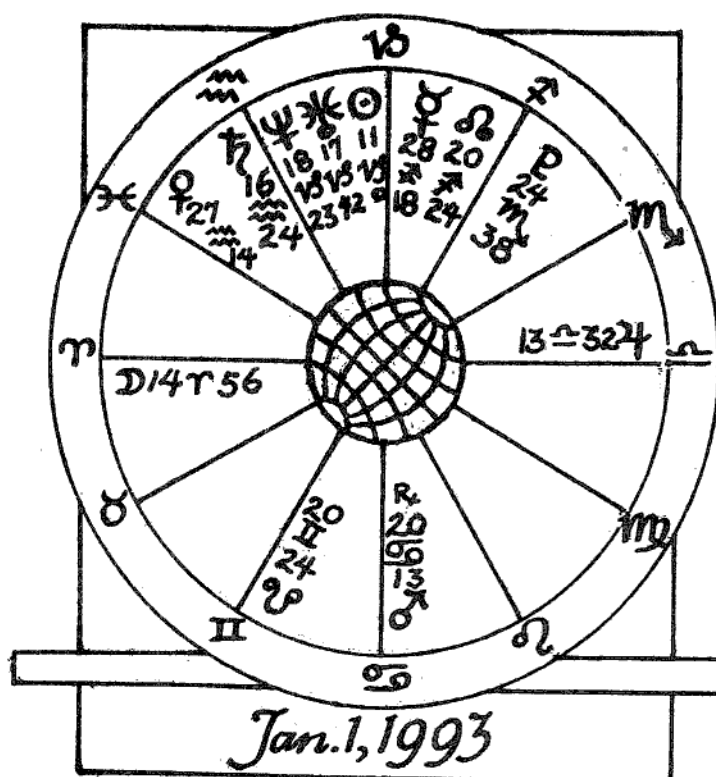
It is refreshing to find a leading news journal, known for past criticisms of traditional morality, come out so strongly in favor of what had been the accepted moral norm in the nation’s first 18½ decades. Only a fraction of a small paragraph in the article elaborated on the concept that “hegemony” (the pre-1960 moral climate) had its “downside.” But don’t, for that matter, all things mundane?

Missing from *Newsweek’s* piece was any real explanation why, after 18½ decades, America suddenly began to turn its back on a value system that had hoisted it from a 5th-rate nation to a superpower which for a brief post-World-War-II interlude not only held greater global sway than any other nation ever, but also was producing half the world’s goods and services though but 1/20 of the population. *Newsweek* suggests that “the slivering of America,” as it called what happened during the 60s, came because “common values are impossible in so diverse a country.”

But is that really so? The degree of diversity had not increased between the 1920s — when immigration was first restricted — and the middle 60s. The 1965 Immigration Act set out to drastically change things, but it can be argued that its real impact was not felt for a few years.

There’s occult light on the cause and course of the 60s. For most of that decade, the powerful Uranus-Pluto conjunction transited the heavens. Uranus *negatively*³ is the planet of rebellion; Pluto intensifies all it touches. The conjunction occurred in the sign Virgo which, in the U.S. chart, holds Neptune. Thus in the U.S. natus three “malefic” planets⁴ were “together,” compounding the problem. Too, in 1962 there was a powerful conjunction in Aquarius which, *on the downside*, produces rebellious behavior. No wonder there was reaction against the past. But why?

During all the decade, Neptune was transiting the sign Scorpio. It, negatively, leads to self-indulgence. Neptune, for those unable to respond to its vibrations constructively, is a deceptive influence. It casts a false glamor over that which is sinister and seductive, making it appear a source of gratification and gain whereas actually it is the very opposite.



*The passage of the
sun and the planets
through the twelve
signs of the zodiac
marks mans progress
through time and space.*

... MAX HEINDEL

*Happy New Year **

New Year's chart (flat chart for Noon GMT, January 1, 1993).

A well-known Bible story illustrates this. When King David saw Bath-sheba, Uriah's wife, he was attracted by her beauty, Bath-sheba means "fulfillment."⁵ The "now generation" of the 60s, like David of old drawn to the illicit, believed that by throwing off the restraints of traditional values and violating cosmic/moral law, it would find "fulfillment." But even as David's fling brought disaster and death, the promiscuity unleashed in the 60s produced broken homes, venereal disease, AIDS, etc. Some called the 60s' life style "free love." Life teaches that often one pays most dearly for that which one thought to obtain "free"; also that wisdom flees the pleasure that bites tomorrow.

America's birth map clearly shows that adherence to the principle of home and family is best for it. Venus is the planet of values; it is in Cancer, sign of the traditional, on the cusp of the 2nd house off material possessions, along with Jupiter of prosperity. Language can't be clearer, nor the record more so that probity produces prosperity. It was when traditional values began to be repudiated that national indebtedness be-

gan getting out of control.⁶ There can be no doubt — the 60s syndrome was not good for America.

That's why it is extra important to address a still lingering misconception regarding that decade. It is, that somehow the "new morality" then "introduced" and the "new age" are closely related. Times without number, both the electronic and print media have referred to the drug scene of Haight-Ashbury, the drugs-and-rock-and-roll "event" at Woodstock etc. as the dawning of Aquarius — incorrectly.⁷ Nothing could be further from the truth. Just because they share the word "new" does not necessarily mean they have anything else in common: For instance, there are Indians in Kansas and Indians in Calcutta; identical name, yet entirely different. Or, both liberals and conservatives in the U.S. would resent being equated with their namesakes in Mainland China! Language can conceal truth just as easily as reveal it, as Voltaire correctly asserted; trying to equate "new morality" with "new age" is a case in point.

The New Age message is really only new in

the sense of being an adaptation of the ageless Ancient Wisdom, which "has never been completely obliterated from the world."⁸ And the "new morality" so called, is basically just the old immorality, new in but two respects: it has at its disposal the sophisticated tools of the 20th century, and it is frighteningly brazen: previously in America, devious behavior generally had a guilt complex about it; nowadays it vigorously vies for acceptance as an alternate life style.

Regrettably, some adherents of the "new morality" have professed to be New Agers. Obviously, this had made it easier to believe there actually is a link between "new morality" and "new age." But just because someone talks about the stars and steers clear of steak does not make one a New Age Christian. Hitler didn't eat meat for fear of cancer and until May, 1941, is said to have had at least five astrologers, but surely nobody would call him a New Ager: Not what's in the mouth and mind but in the heart and therefore the life decides whether one is on the Path: "The fundamental aim of New Age religion is to awaken the Christ within man,"⁹ and this calls for strict personal holiness.

The Bible confirms this. Isaiah was the prophet of the New Age,¹⁰ and no Old Testament seer has given us a more exalted vision of God's holiness than he in the sixth chapter of his prophecy, which also contains the human response thereto. The spiritual state of exaltation there described in no way harmonizes with the pathetic permissiveness of the "new morality."

There's another reason why the morality of the 60s and "New Age" must never in any way be associated. Not only are their ethics and morality as different as night and

day, but while the "new morality" tends to lower society's standards as a whole, the genuine New Age message can raise them in a way nothing else can: How? By shedding light on those areas of "orthodox" theology that tend to undercut traditional morality.

To be specific: multitudes are finding it difficult in the extreme to accept the literal six-day creation account. Neither can they embrace the idea that a God of Love would consign multitudes who never even had a chance to hear His message to an eternity of torment. Because of this inability to wholeheartedly believe the old traditional theology, they cannot help but wonder whether the traditional morality that goes along with it deserves their full adherence. The Western Wisdom message, by revealing the harmony between science and religion as well as explaining the hidden (occult) truth and beauty of those portions of Scripture that cause the unenlightened to stumble, can reinforce people's faith in the pillars of Christianity. Nothing more than this will help an America hesitant at the crossroads to choose the right road.¹¹ □

—A Probationer

1. *Newsweek*, June 8, 1992.
2. "One lesson and only one, history may be said to repeat with distinctness: that the world is built somehow on moral foundations; that in the long run, it is well with the good; in the long run, it is ill with the wicked." *Successful Christian Living*, Harry Emerson Fosdick, p. 159, quoting historian James Froude. "We are born into a moral order... and if we defy that order, our end is darkness." *The New American*, Volume 6, Number 19, p. 38. "If there is no God, all is permitted." Ivan Karamazov, in Dostoevsky's *The Brothers Karamazov*. "Only the policy that is morally right is victorious." Eduard Shevardnadze, former foreign minister of the Soviet Union, *New York Times Book Review*, September 22, 1991, p. 7. "Democracy demands more obedience to the moral law than any other form of government." Louis D. Brandeis, late associate justice of the U.S. Supreme Court (1916-39), *Treasury of Inspirational Anecdotes*, E. Paul Hovey, p. 148. "To educate a man in mind and not in morals is to educate a menace to society." Theodore Roosevelt, E. Paul Hovey, *op. cit.*, p. 160. "There is not one great American in history who was born in a home of infidelity." Wilbur M. Smith, *I Quote*, Virginia Ely, ed., p. 129.
3. At this stage of human evolution, the masses cannot respond creatively to the outer orbs' high-octave vibrations. See *Astrology and its Practical Application*, Else Parker, p. 121; *The Spiral of Life*, Wickenburg and Meyer, p. 21; *Alan Oken's Complete Astrology*, Alan Oken, p. 224.
4. No planets are intrinsically "malefic," but some have been described thus due to human difficulty presently to respond

to them aright.

5. 2 Samuel 11; *Metaphysical Bible Dictionary*, p. 99.
6. *U.S. News & World Report*, June 1, 1992, p. 72.
7. See "New Age and Hippies," *Newsweek*, June 15, 1992, p. 41.
8. *The New Age Bible Interpretation, Old Testament. Volume I*, Corinne Helene, pp. 71, 72.
9. *The New Age Bible Interpretation, Old Testament, Volume III*, Corinne Helene, p. 65.
10. *The New Age Bible Interpretation, Old Testament. Volume III*, Corinne Helene, p. 280. 11. Proverbs 14:34; 29:2.

Valentine's Day: A New Age Look

Salesclerk: "Can I help you, Sir?"

Customer: "I'm looking for half a dozen cards with the message 'To my one and only Valentine.'"

Just about everybody knows that seven weeks after Christmas it is time to send a gift to that very special person. Few know why, or how it all got started. The basic facts are these:

Around 270 A.D. there lived a Christian priest in Rome named Valentine who encouraged believers amid the persecutions of Emperor Claudius II ("Gothicus"). Eventually he was apprehended and, on refusing to recant, tortured to death. Decades later, a Bishop of Rome generally known as Pope Julius I (337-52 A.D.), in whose time Christianity in the Empire was legal, built in his honor the church Porta del Popolo; he was later declared a martyr-saint and duly honored.

It so happened there was also a Valentine, bishop of Terni, in the Italian region of Umbria, who was also martyred. That helps explain why February 14 later began to be called Valentine's Day, rather than by some other name.

But what has all that to do with the present-day practice of sending gifts and "Valentines"? Amazingly little. One theory holds that Valentine's Day is merely an adaptation of a pagan festival to the Roman goddess Februata Juno, during which boys and girls drew lots as to who would be their special friend. Eventually the names of "saints" were substituted by the Church for those of youngsters, and the name "Valentine" won out in the end.

Another theory has it that mid-February generally brings the first omens of spring and this should be celebrated; that birds are said to start their mating season then; that it is supposed to go along with Mardi Gras (Fat Tuesday), the celebration that in some places (in the U.S., especially in New Orleans) marks the start of Lent. To summarize: there simply is

no complete/definitive account of Valentine's Day's origin.¹

But this much is certain: "The [Christian] feasts of the year have the very deepest occult significance."² True, one might think of the martyrs and their courage, especially when singing such hymns as "Faith of Our Fathers living still, in spite of dungeon, fire, and sword."³ But that, inspiring as it may be, is not "the very deepest occult significance" that should be attached to February 14.

Then what is? We find a clue in the very next sentence after "the very deepest occult significance." It speaks of "the planets... going about in their orbits." Would astrology, which unlocks so much of Life's mystery, also be of help in searching for "the very deepest occult significance" of Valentine's Day?

Indeed. "Humanity enters the Aquarian Age via its Libra-ruled decanate."⁴ As students of the stellar science know, the 30 degrees of the Zodiac allotted to each sign are divided into three 10-degree portions, called decans or decanates, because each has 10 degrees. The first is totally controlled by the same sign that "owns" the entire 30 degrees, the following one by the next sign of the same element, and the third by the last sign of the same element. In the case of Aquarius, an air sign, the first decan obviously is "double Aquarius," the second is under the sub-influence of Gemini, and the third under that of Libra, is ruled by Venus of love, the planet most closely identified with Valentine's Day. In other words, we are led to conclude February 14 has a New Age significance.

What? A somewhat frivolous occasion like February 14 is tied in with that transcendent far-off Di-

vine Event toward which all the world is moving, Aquaria's appearance? In a way. How? February 14 is about as close as one can come to the middle, or heart, of February, which ordinarily has 28 day except for 29 in leap year. Even as February 14 has a special name, so does the entire month. It is called Brotherhood Month, very appropriate because the first two-thirds of February is under Aquarius' sway, and it is the sign of brotherhood. The last third is under Pisces' aegis, the sign that dissolves barriers, including those that need to be dissolved to bring about brotherhood.

All that is no "accident," for "there is no such thing as an accident."⁵ So what does that give us? Right in the middle, or heart, of Brotherhood Month is a day set aside for giving! In the very center of brotherhood is the idea of benevolence! That, indisputably, is the great lesson of February 14! For the "heart" of the New Age ideal is the desire on the part of people to be helpful, benevolent, giving — rather than taking, as is the majority's practice now.⁶

Life confirms this. History reveals that brotherhood's great bane has always been the fact that some have been desirous to take from others, making brotherhood impossible, for it is posited on the idea of equality.

Surely America's most egregious example of "anti-brotherhood" has been slavery, in the practice of which the victim has been deprived of the fruits of his labors and liberty. There was master and slave, superior and inferior, a relationship diametrically opposed to brotherhood.

In parts of America, slavery was followed by segregation, which deprived its victims of their human dignity. As someone put it: We send money and missionaries overseas so the people there might go to heaven, but we don't think they're good enough to sit down beside us here. World-famous Billy Graham used to say, 11 A.M. Sunday is America's most segregated hour of the week. But even as the rising Sun dispels the nocturnal darkness, so the dawn of the New Age of Aquarius has been the reason why during this century more barriers to brotherhood have fallen than at any other time in recorded history.

Not just in America. At this century's start, over 90% of Africa was under European sway, as were also many regions of what nowadays is called the "Third World." In China, Westerners sold opium at the point of a gun, exploited native labor to the hilt, and rubbed salt into deep scars by cynically carousing in clubs whose front doors sported signs like "dogs and Chinese (note the order) not admitted."

Why is so much of the "Third World" so deeply in debt to the West? The latter realized years ago that the former could not buy its goods if it remained in poverty, which would also eventually bring poverty to itself. Hence huge loans were made. Now, their recipients have a hard time repaying the \$1.4 trillion owed. If the "First World" had not

kept the "Third World" down for so long, the latter would not have needed to borrow so much in the first place, and wouldn't be owing so much now. As Booker T. Washington wisely said, If you want to keep a man down, you have to stay down with him.⁷ This might be paraphrased, By taking from another, one is taking from oneself. Conversely by giving to another, one is giving to oneself.

There's an object lesson of all this here in the U.S. The areas where segregation once prevailed have for long been the poorest. By keeping a part of the population in a sort of second-rate citizenship, others as well were being dragged down. A major reason why the world, especially economically, is in the shape it is in, is because there has been too much "what's in it for me" thinking. "Selfishness is the prime cause of diseases, sorrows, and pains. Selfishness is the supreme besetting sin."⁸

That calls for the transformation that produces the sort of individual who "lives only that he may give, not only of his worldly possessions, be they great or small, but his very self, in service to others."⁹ That is what Valentine's Day should remind us of, being, as it is, right in the middle, or heart, of Brotherhood Month. □

—A Probationer

1. *Butler's Lives of the Saints, Volume I*, pp. 332-334; *The Encyclopedia of Catholic Saints, Volume 2*, pp. 89-93.
2. *The Rosicrucian Philosophy in Questions and Answers, Volume I*, Max Heindel, p. 178.
3. Max Heindel, *op. cit.*, pp. 235, 236.
4. *Astrology, The Divine Science*, Moore and Douglas, p. 703.
5. Max Heindel, *op. cit.*, p. 122.
6. *New Age Bible Interpretation*,

Old Testament, Volume III, Corinne Heline, p. 266.

7. For occult comments on the life of this great man, see *The Rosicrucian Christianity Lectures*, Max Heindel, p. 336.
8. *The Rosicrucian Philosophy in Questions and Answers, Volume II*, Max Heindel, p. 143.
9. *The New Age Bible Interpretation, Volume IV, The New Testament, Part I*, Corinne Heline, p. 120.

Bosnia, Serbia, Aquaria

For years astrologers have been telling us that when the heavy orbs, Uranus and Neptune, will start their transit through Aquarius later this decade, there would be an upsurge of New Age activity and ideals, especially related to "the Brotherhood of Man."¹ For a brief moment after Communism's collapse in the late 80s, it was believed by some that global fraternity had arrived. But what have we now? A slew of civil strife. Within the former Soviet Union, multitudes have been killed in Moldova, Armenia, Azerbaidzhan, Nagorno-Karabakh, Georgia, and Abkhazia. Attempts by Turkey and Iran to compete for ascendancy in Central Asia have also been destabilizing. Things are far worse in former Yugoslavia, whose breakup was also caused by Communism's demise,² whose wars took over 6,000 lives the first six months alone³ and by mid-1992 had created over two million refugees.⁴

Also recently the Scots have clamored to leave England and Quebec's Francophones to quit Canada. Slovakia has already withdrawn from Czechoslovakia. So here we are, on the eve of Uranus' entry into its own sign, Aquarius, to be followed shortly by Neptune, and an argument can be made that Aquarian ideals, when "men everywhere will learn finally to live as brothers,"⁵ seem at least as elusive as ever.

Based on *surface* appearance. But even as in homiletics a Biblical text without its context may be just a pretext, so current events must be put in their proper setting. According to an authoritative astrological voice, Neptune transits produce

"devaluation of no longer adequate or relevant ideals."⁶ Since the middle of the 80s, Neptune has been transiting Capricorn, sign of government.⁷ We also know that Aquarius is the sign of Truth — the genuine.⁸ And the trouble spots mentioned above are all in artificial situations — "no longer adequate or relevant."

The old U.S.S.R. consisted of scores of minorities all forcefully incorporated by the biggest group. Yugoslavia was created artificially after World War I out of the remnants of the defeated Austro-Hungarian and Ottoman (Turkish) empires plus Serbia and Montenegro. Some parts of it considered themselves as Western, others as Eastern — obviously with little in common. The country was said to have had six republics; five (major) ethnic groups; four (major) languages; three (major) religions; two alphabets (Roman and Cyrillic); but no unity — hence the breakup.

Scotland also did not come under English control voluntarily. After many wars between them, there was a dynastic union in 1603 when James VI of Scotland became James I of Britain. The French people of Quebec came under London's rule after the Seven Years' War (1756-63). Slovakia had been joined to its neighbor in the West under an arrangement between U.S. President Wilson and T. G. Masaryk, a Czech "freedom fighter," made in Washington, D.C. The idea was idealistic; the reality artificial. So, it can be seen, what has been happening has been the unravelling of that which was less than genuine.⁹

It had to happen; what is regrettable is that it was not achieved peacefully. Suppose one were to drive a car 10,000 miles and then add fresh oil without removing the old — wouldn't that be a mess — even as infusing new ideas into crystallized political patterns. Old bottles cannot hold new wine, the Master told us.¹⁰ Health authorities advise us to "detoxify before you fortify."¹¹ It is unwise to "load up" on vitamin and mineral supplements if the human body is still full of toxic matter; the same principle also holds true for the body politic.

Not only are developments in earth's trouble spots basically (that is, minus the violence) in harmony with the approach of an Aquarian era,¹² so is very much else presently transpiring. Never before, for instance, have nations banded together altruistically to carry out joint peace-keeping operations. Previously, nations have used unrest

on their borders as excuse to occupy to "restore" order. Thus Hitler actually helped foment unrest in Czechoslovakia in 1938-39 as an alibi to take over. Never before have earth's nations been as closely linked as now thanks to hi-tech; what happens in one place can be heard and seen elsewhere almost instantaneously.

The Rio de Janeiro Earth Summit of June '92 also was significant. Not only because it was the first of its kind, but also because definite plans were laid to enlist all the world in ecological cooperation. For unless all do work together, the efforts of just some will be futile. With the possibility of 14 billion people by next century — the equivalent of China's population is currently being added each decade — continued environmental and atmospheric pollution will make life on earth precarious at best and unmanageable at worst. Never before in human history has the actual choice been between global cooperation and extermination. Pure, enlightened self-interest will inevitably force global interaction. "The battle to save the world's precious environment needs all of our support."¹³

Also unprecedented is the formation of the European Economic Community and the North American Free Trade Agreement (NAFTA).¹⁴ Both are symptomatic of the emerging global market.¹⁵ Thus IBM's employees are 40% foreign, those of Whirlpool over 50%; GE has its logo on microwaves made in South Korea; Chrysler buys cars from Mitsubishi and sells them as its own.¹⁶ It is very doubtful that there are any cars all of whose parts are made in just one country; "made in..." is no longer the same as "made of...."

Time magazine is not exactly an

Aquarian advocate, and its veteran editor-at-large is a cautious realist. Yet in his "The Birth of the Global Nation" he wrote that "within the next hundred years... all states will recognize a single, global authority," citing as his main reason that "humanity has discovered, through much trial and horrendous error, that differences need not divide."¹⁷ And the CEO of a big computer company, pointing to its experience, declared, "Globalism is the future."¹⁸ That is something new — New Age new! □

—A Probationer

1. *Astrology, The Divine Science*, Moore and Douglas, p. 277.
2. Rob Armstrong on CBS's "Capitol Ideas," August 23, 1992.
3. National Public Radio's "Weekend Edition," August 23, 1992.
4. *Newsweek*, August 17, 1992, p. 43.
5. *Time*, July 27, 1992, p. 12.
6. *The Sun is Also a Star*, Dane Rudhyar, p. 127.
7. *Astrology Rulerships*, Doris Chase Doane, p. 26. This reference gives the 10th house; of course Capricorn is the analogous sign and hence conveys the same meaning.
8. *Astrology*, Ronald C. Davison, p. 40.
9. On the plus side, it should not be overlooked that the reunification of Germany in 1990 ended the artificial 45-year existence of two separate German states.
10. Matthew 9:17; Mark 2:22; Luke 5:37, 38.
11. *Empty Harvest*, Dr. Bernard Jensen and Mark Anderson, chapter 7.
12. Not to be confused with the Aquarian Age.
13. *Christian Science Monitor*, July 23, 1992, p. 20.
14. *Christian Science Monitor*, July 24, 1992, p. 8.
15. "Economics and politics go hand in hand." CBS's "This Morning in Business," August 24, 1992. Hence, cooperation in one leads to the same in the other. Both the political unity of the 13 American colonies in 1789 and the 39 German states in 1871 was preceded by powerful economic ties.
16. See *The Work of Nations: Preparing Ourselves for 21st Century Capitalism*, by Robert Reich, Harvard economist.
17. Strobe Talbott in *Time*, July 20, 1992, pp. 70, 71.
18. *U.S. News & World Report*, July 27, 1992, p. 10. "The world's financial markets are so intertwined that when one itches, the others scratch." *Time*, August 3, 1992, p. 25.

Looking Backward

My Tribute to Max Heindel

*Given at the banquet held at Mt. Ecclesia on July 23, 1965,
in commemoration of the centennial of Max Heindel's birth.*

Editor's note: Reprinted from the October 1965 issue of Rays from the Rose Cross in memory of Max Heindel's transition, January 6, 1919.

Dear friends, my heart is singing today for being able to be with you on this occasion and give my little tribute to our beloved Max Heindel.

I would like to tell you about the first day that I met this remarkable man, and in order to do this I shall have to touch briefly upon my own personal life. I trust you will pardon me for this.

Perhaps you already know from my voice that I was born and reared in the deep South. I was an only child, and my early years were filled with adoration for my lovely mother. She was always my beautiful fairy princess. However, she was very frail, and my childhood days were filled with the fear that some day I would have to give her up. So I made up my mind in those early days that if she was taken from me, I would take my own life and go with her.

You see, I knew nothing in those days of Rebirth and the Law of Causation. I was born looking for light, for answers to questions I could not formulate. I did not really know just what I was searching for. Consequently I had no idea where to find it. And as you all know the South is deeply orthodox and conservative. But one thing I did know, and that was that somewhere there must be a more adequate answer to problems of life and death than orthodoxy gave, and I was determined to find that answer.

In the meantime my mother grew ever more delicate, and I was persistently filled with a fear of losing her. A few months before her final illness, a dear friend called me on the phone and

said she had found a wonderful new book that she was sure was exactly what I was looking for. That very afternoon I went to her home, and you may surmise that the book was the *Cosmo*. When I saw the picture of the Rose Cross and read that by our own personal lives we were to learn how to transmute the red roses into the white, I knew that at last I had found my own. That night, before I went to sleep, my order was in the mailbox on its way to Oceanside for that priceless book. I counted the days until it arrived, and just about the time it did come the doctor said that my mother had to undergo a very serious operation.

So I lived every day with this book. I slept with it under my pillow, for in some strange way it seemed to hold the only solace for me that the entire world could give. After my mother's operation the doctor said there was no hope, that she had only a few months to live.

I still held to my blessed book. Then suddenly one day a strange new thought came to me. Should I take my life and go with my mother as I had always planned, or should I go to Oceanside and give my life to the work of Max Heindel? The question held the answer. My mind was made up, and ten days after my mother left me, I was on the train, the *Cosmo* under my arm, on the way to California and Max Heindel. He seemed to me to be the only succor for my grief that the world could give. Oh, I wish I could describe him fittingly to you that first day I saw him here at Mt. Ecclesia! He came to meet me with both hands outstretched, and his sweet face was illumined with tenderness, sympathy, and compassion. Now, understand, I had had no personal contact with him. I knew him only through his book, and you may

imagine something of my surprise and amazement when he took my hands in his and said so tenderly, "My child, I have been with you often both day and night during this terrible ordeal through which you have just passed. I knew that when it was over you would come to me. Now you belong always to my work!"

That, dear friends, was a momentous day in my life. That was the day I dedicated myself completely to the spiritual life and to the Rosicrucian Philosophy.

For five wonderful years I was privileged to know this wise man and to study and be trained under his guidance and supervision. I've always considered those five years as being the most beautiful and the most spiritually fruitful of my entire life. I wish I were able to describe this wonderful man to you in the way that I came to know him. When I think of his many admirable characteristics, perhaps the quality I loved most deeply about him was his exquisitely beautiful humility. While he was always eager to be of help and serve wherever possible, he was always firm in keeping the personality of Max Heindel in the background. As I often studied his complete dedication to the simple life, I thought many times of the words of our dear Lord, the Christ: "Of myself I am nothing. It is the Father who doeth the works."

I think, dear friends, that Max Heindel demonstrated the most perfect blending of the mystical and the practical that I have ever known. He was so simple and so humble. The most menial, the most simple services he performed so graciously and so gladly. He would go down to the barn and milk the cow if necessary, for you know in those days we had both a barn and a cow here at Mt. Ecclesia. He would hive the bees, for we had bees too. He would climb the telephone poles and mend a broken wire; he would plant trees in the grounds, dig and hoe in the garden, and gather vegetables; he would do all the simple things with the same earnestness and enthusiasm with which he would go to the office, classroom or lecture hall, there to give forth so freely of his great wisdom, or perhaps to meet with the Teacher who guided him in this great work.

On Saturday evenings it was generally his custom to hold a question and answer session in the library. There was a long table that extended

the entire length of the room, and the students would gather about that table with Mr. Heindel standing at the head to answer the questions. Each student was permitted to ask one question, and it had to be in writing. Then Mr. Heindel would collect the questions and answer them one by one. In noticing him carefully, I found that he always seemed to know intuitively to whom each question belonged, and hence he always addressed that individual from whom the question had come. In the many times that I attended these memorable sessions, he never once made a mistake in the identity of the questioner. He was always so careful and painstaking, and would never leave a question until he was sure that the individual who asked it had been completely satisfied with the answer.

It was during these wonderfully enlightening sessions that I gained my first understanding of the important place that color and music will occupy in preparing the world for the incoming New Age. Mr. Heindel would announce that an hour was to be devoted in these sessions of questions and answers. However, more often than not that hour extended into two or two and one-half or even three hours. They were such stimulating periods that time seemed to fly by on wings of enchantment.

Dear friends, I wish I were able to tell you what Mt. Ecclesia meant to Mr. Heindel as I knew him. How he loved this place! He knew the high destiny that was in store for the work it was founded to do.

In his day there was a bench underneath the illumined Rose Cross that stands in the grounds. There it was his custom each evening before retiring to sit for some minutes or perhaps an hour in prayer and meditation, broadcasting love and blessing in benediction over this holy ground and on all those who were living here and serving the work so faithfully.

I wish I might describe to you the illumination on his dear face as he would look with such deep reverence and devotion at that illumined Rose Cross which meant so much to him. He never tired of telling us of the wonderful things in store for Mt. Ecclesia. He would talk often of the Panacea, the formula for which the Brothers of the Rose Cross are custodians, and which worthy disciples will some day be permitted to use in the healing and solace of multitudes who

will come from all over the world to this sacred shrine.

He would tell us of his dream of a beautiful Grecian theatre envisioned to be built in the canyon below the Chapel and in which performances would be given of plays with a spiritual message and occult truths such as the great dramas of Shakespeare and other inspired classics. He also saw the time when Mt. Ecclesia would have its own splendid orchestra composed of permanent students, and that it would also perform in the theatre works of master composers, particularly those of Beethoven and Wagner whom he knew to be high musical Initiates. He said also that some time there would be classes in initiatory music taught here.

Mr. Heindel liked to talk of the Elder Brothers and how they, in their study of the Memory of Nature, had been able to look down through the ages and see the condition that the world is in today. It was for this reason, as you know, that they gave the Rosicrucian Philosophy to the world when they did.

Dear friends, the soul of the world today is sick, is filled with sorrow, filled with searching and questions. There is no answer in the world for these questions. What the world is truly seeking is a more spiritualized science and a more scientific religion. The Rosicrucian Philosophy holds the answer to both of these quests. This Philosophy is but a continuation of the great work which our Lord, the Christ, brought to Earth and gave to the immortal Twelve. It contains the priceless gift which the Christ brought, namely, the Christ Initiations which hold the very heart of the religion of the incoming Aquarian Age. Mr. Heindel well understood this. He well knew the great destiny that awaits this work. Therefore he never let disappointment or difficulties deter him. He always kept his eyes fixed on the stars.

Dear friends, ours is a very special privilege to be the custodians here of this Great Work, and of this dedicated place which was set aside by the Great Ones as a particular training ground for those who can pass the severe tests that will make them worthy to be numbered among the pioneers of the incoming New Age.

So my dear friends, let us follow in the footsteps of Max Heindel. Let us be so united in peace, harmony and love that we may do our

part in carrying out the mission to which our beloved leader devoted and eventually sacrificed his very life. So let us together lift our eyes to the stars as he did. Let us face this world with new light and new power and new hope, because it is only in this way that we shall be faithful to our quest and see the glorious destiny of this Great Work fulfilled. It is truly the religion that will be the very heart and very keystone of the new Aquarian Age. May God bless you, each and every one, as you go forward in your quest for the Light Eternal. □

—Corinne Heline

The Path of Evolution

We were in God, one united whole.
We knew His thoughts, His laws, His all.
But undivided we saw not Self.
We ne'er said, "I," before the Fall.

To think, "I shall do this or that,"
Is never done if one knows not "I."
And so, though wise, we simply sat
Like stones or rocks or an empty sky.

Enclose the self! A fence 'round it run!
Build bodies dense! One for each one.
Now I recognize self. I can feel and see me.
I'm separate from others and from others
free.

So I can decide what achievements I want,
But maybe my wants are in conflict with
yours,
And maybe our conflict leads us to fight.
Then the walls become thicker and no one
knows what is right.
Should we return to the one God who us all
did unite?
Should we forget about self, banish it from
our sight?
Yes, return to the one God, but take the self
along too.
We worked hard to realize it, and must carry
it through.

The self must stay active as it rejoins the
whole.
It must create, work and act with service its
goal.
The self with the All blended together must
be
So all can work and create in complete
harmony.

—Elsa Glover

Book Reviews

Swedenborg, New Age Pioneer

The Presence of Other Worlds, Wilson Van Dusen. Harper & Row, New York, 1974, 240 pages.

Is it possible for a man to know too much? So much, that being light-years ahead of his contemporaries, they misunderstood him?

That, suggests the author, may well have been the fate of the man who set out to master all existing knowledge of his day, and certainly came close to that, Baron Emanuel Swedberg, better known as Swedenborg, for when he was 31, the family was admitted to Sweden's nobility, hence the name change.

The third of nine children, he was born in Uppsala, a university town, January 29, 1688, into a conservative, orthodox Protestant family. His father was bishop as well as university theology professor. Young Emanuel had been promised first the hand of a daughter then sister of accomplished scientist Christopher Polhem. But both had other ideas, so he decided to give himself completely to the pursuit of knowledge. He had received a thorough classical education to the level of a master's degree; early in life he published poems in Latin.

But his real interest was in questioning things, unlike his father, who blindly accepted traditional orthodoxy. His brother-in-law, Eric Benzerius, interested him in the sciences. Emanuel threw himself into their study with awesome avidity.

He started from the ground up; actually even below — with mines, which led to the only "job" he ever held as assessor of Sweden's mines. He travelled all over the vast land inspecting mines, and also over many parts of Europe.

His definitive work on mines was only one

result of his studies. He also found time for an unbelievable array of other pursuits. He became fluent in nine languages. Among his hobbies were "bookbinding, watch making, cabinet making, instrument making, engraving marble inlay, lens grinding, mechanics, and probably other trades." Pp. 5, 6.

The telescope had just been invented by Van Leeuwenhoek. The baron couldn't afford one offered for sale, so he simply made his own! He also designed submarines, trumpets, fire extinguishers, and home heating systems. He authored no less than 150 scientific studies in a style bent on exhausting each subject, ranging from salt, silver, and psychology to fossils, fire, and vitriol. His main focus, however, centered largely on anatomy and physiology. He hoped, by a thorough study of the human body, to find the soul!

How was he able to achieve all this? He had unusually long working hours, servants who looked after domestic matters, and he was a constant meditator. He would relax with closed eyes and totally concentrate on a problem, even to the point of losing awareness of things around him. Once, when asked in London, where he spent a great deal of his time, how he was able to produce such a huge literary output, he matter-of-factly replied that angels dictated to him and he wrote fast! P. 16.

There certainly was "dictated" something important to him in 1745. That year he suddenly abandoned his interest in the natural, outer world and turned eagerly to a study of the inner or spiritual. It has been said that he changed from scientist to mystic overnight. This is not quite correct. He had been a mystic all his life, employing scientific means to examine the visible. Now he continued using those same methods, but in

the pursuit of the invisible. He started a spiritual diary, which became the feast of future generations of seekers. He delved into the Bible in the original Hebrew and Greek and produced an 8-volume set, *The Word Explained*, "an exposition of the inner meanings of the Bible." P. 61. He also wrote voluminously and profoundly on the heaven worlds and, the author warns, only the most earnest esoteric student will find those commentaries interesting.

Van Dusen offers proof of the authenticity of Swedenborg's spiritual labors. His life Spartanly ascetic and beyond all reproach. There were no hidden skeletons in any closet. When dining alone, his meal consisted of milk and rolls. There's also irrefutable evidence he possessed powers beyond most humans.

Once while at a social function in Amsterdam, Holland, he began telling those present that Russia's Czar Peter III had just died, described the circumstances, and asked his listeners to note the time and then watch for confirmation in the newspapers. He had not erred in the least.

One time he started talking of Stockholm being on fire, which it was, though he was 300 miles away and, from the human standpoint, had no way of knowing.

Yet it was rarely that he displayed his gift when no useful purpose could be served. He mainly utilized it to be of help — like when he told a distraught widow where to find some much needed cash her husband had stashed away for her, but concealed too well. Also, he was no glory seeker — many of his works were published anonymously. Others who knew who authored them put his name on them. In a way this was

unnecessary — only he could have written them.

Shortly before his death in 1772, which he foretold to the day, he was hounded as a crazed heretic by orthodoxy. Some of his books were banned even in Boston. Today, even materialists accept the genius of his scientific monologs.

As for his spiritual efforts — even as John the Baptist was forerunner of the Christ; Dante the first Renaissance man; Wyclif the Reformation's morning star — so Swedenborg certainly was the foremost New Age herald of his day. □

—A Probationer

Pauling's Recipe for Longer Life

How to Live Longer and Feel Better. *Linus Pauling*. W. H. Freeman and Company, New York, 1986. 322 pages.

Why should one be interested in one more of many books dealing with one of the most written about topics of our time? Because of its famous author. Winner of two Nobel prizes — for chemistry in 1954 and peace in 1962 — this celebrity identifies himself as "scientist, a chemist, physicist, crystallographer, molecular biologist, and medical researcher." P. viii. He is also a humanitarian. He has not only authored several other books, but also received over 40 honorary degrees from colleges and universities in the U.S. and abroad.

His regime is simple. Follow a rational, moderate life style and supplement it generously with the nutrients that strengthen the immune system. That means daily supplements of 25,000 units of Vitamin A, one or two super-B tablets, 400-1,600 I.U. of Vitamin E, a mineral supplement, and most important, 6-18 grams of Vitamin C. He is aware that the "official" adult RDA for this vitamin is 60 mg, but builds a powerful case for taking much more. In fact, it was he who originated the name orthomolecular medicine for the practice of ingesting optimum rather than minimum amounts of vitamins and suggested drug therapy be called toximolecular medicine.

Of course, everything can be overdone, but the idea of taking huge amounts of Vitamin C is less far-fetched than it may seem. Pauling points to some foods which, even if consumed in moderate amounts, can supply massive doses of ascorbic acid, or Vitamin C: black currants, green and red peppers, certain berries, lemons and limes.

Saturating the system with Vitamin C exerts an antiviral influence, providing protection not just against the common cold, but also against influenza, mononucleosis, hepatitis, and herpes. No other nutrient may be more valuable for the immune system. Large intakes reduce the symptoms and discomforts of cancer. Studies have shown that those who con-

tract cancer have abnormally low levels of Vitamin C. It has a therapeutic effect on AIDS victims. In concentration it also "inactivates poliomyelitis virus and destroys its power of causing paralysis," P, 127. It can protect the liver from hepatitis, stomach and intestines from ulcers — which may be caused by aspirin and potassium chloride tablets.

It hastens recovery from surgery, helps regulate cholesterol levels, and staves off cataracts. He tells of a study involving 351 students in four schools and three cities, chosen on a "socio-economic basis," which clearly demonstrates a definite relationship between Vitamin C and one's IQ. It also has a regenerative effect in battling mental retardation and autism.

Pauling especially recommends taking extra Vitamin C when one has been in contact with people suffering from colds or other communicable disease and also when fatigue, insomnia and stress occur. He scorns the view that as long as one doesn't have scurvy, one is getting adequate Vitamin C. He discusses not only scurvy's awful onslaught in times past, but also points out that its pain and suffering were merely its terminal symptoms, claiming that a great many present-day health problems going under different labels may simply be mild forms of scurvy.

Because it is 100% nontoxic, "one can take any amount of ascorbic acid without the least danger." P. 7. People claiming side effects from too much of it may either have other problems, or be unable to handle excipients, bindings, fillers etc, which are part of some Vitamin C tablets.

That is why the good doctor recommends pure Vitamin C powder or crystals; it is also more economical.¹ He gives the name and address of the mail order house from which he purchases the 18 grams he takes daily along with just 4 other tablets (vitamins A, B, E and a mineral formula). In 1985 it all cost him but 41¢ a day. He takes 12 grams of Vitamin C before breakfast, dissolved in fruit juice or water — the rest later. When under extra pressure, he ups the dosage.

He tells of correspondence with Dr. Szent Györgi, Vitamin C's discoverer, who endorsed and practiced taking the vitamin by the gram. Despite terrible suffering and deprivation dur-

ing World War II in his native Hungary, Dr. Györgi lived into his mid-90s. He offers an easy way of ascertaining one's personal tolerance level for Vitamin C: if one gets diarrhea, and there's no other reason for it, one should cut back. By the same token, it can be an aid to regularity. Despite his taking most of his Vitamin C before breakfast, he urges that it and all other supplements be divided into small doses taken throughout the day and also comparison shopping.

He discusses its synergistic potential with other vitamins: it cooperates with Vitamin E in protecting the blood vessels and other tissues against oxidation. Jointly, they also help prevent cardiovascular disease.

Since vegetarians are aware they may be lacking Vitamin B-12 unless a deliberate effort is made to put it in the diet, they'll be interested in its major role in combatting mental disease. Lack of it is generally linked almost only to pernicious anemia, and it is also linked to mental illness. Victims of both have low levels of cobalamin, Vitamin B-12's scientific name, which, if judiciously raised, brings betterment. The vitamin may be taken orally for mental illness, but in cases of pernicious anemia, injections are needed.

Dr. Pauling has served up a most helpful, readable, well-documented potpourri of valuable information. While he singles out tobacco and processed sugar for his chief ire, it is regrettable that he condones, even "in moderation," some items that have no place in the aspirant's life style. The fact that he's still going strong in his 90s (born February 28, 1901) attests to his system's value, yet it would be even more effective if flesh foods and alcohol were completely *banned*.² □

—A Probationer

1. There is much evidence that Vitamin C and other supplements derived from natural/organic rather than synthetic sources are superior.
2. *Time's* carefully researched 6-page cover story of April 6, 1992, on "The Real Power of Vitamins" mentions Dr. Pauling and tells how "they may help fight cancer, heart disease and the ravages of aging." A ringing endorsement of orthomolecular medicine!

Listen to Your Dreams

Your Dreams and What They Mean. Nerys Dee. Bell Publishing Company, New York, 1984. 173 pages.

"Everybody" dreams, assumes others do, and lets it go at that. But how many people suspect how mightily dreams have shaped human history or have set about to study the meaning of their dreams?

The ancient Assyrians, Babylonians, and Sumerians not only believed dreams were divine messages intended to be understood, but even worshipped An-Za-Oar, the god of dreams, supposedly holding court in the nether regions, whence he dispatched his helpers to instruct sleeping mankind.

The ancients also practiced incubation: sleeping in sacred buildings to receive divine dreams after periods of worship and self-mortification. The Bible is filled with dreams of all sorts, about 70 by one count. Tremendous can be the impact of a single dream: if Pharaoh had not had the dream interpreted by Joseph, Jacob and his sons would not have moved into Egypt, there would have been no 12 tribes, no bondage, no exodus, no promised land, and who knows what all else might not have happened — at least not the way it did.

The early church fathers including St. Augustine concerned themselves with dreams, including the Middle Ages' great theologian, Thomas Aquinas. Sadly, Dee notes, post-Tudor England (after 1603) declared dreams and their interpretation "devil-inspired and devil's work." This official taboo also started a downgrading of the word "dream" in the English language, making it synonymous with "forlorn hope" rather than "vision in the night."

This is the only opposition to dream interpretation given by the author, who points out that while it was forbidden in England, it flourished in most of the rest of the world. In Japan, people were looking to dreams for deliverance from sickness.¹ North American Indians held regular inter-tribal dream festivals in which they pooled their resources for finding peace. The Zulus of Africa and New Zealand's Maoris made dream interpreters their "head men." The Eskimos from Hudson's Bay and the Patani of Malaysia wouldn't wake those asleep for fear this might interfere with important messages being received!

Millions of people today have been influenced by dreams. During World War I, a corporal asleep in a German bunker in France dreamt "debris and molten earth" crushed and suffocated him. He awoke, dashed outside, and evaded by seconds a shell that killed all still inside the bunker. Convinced he had been saved for a purpose, he vowed to save his country. Suppose Hitler had not dreamt that dream, be-

come dictator, and started World War II, then there would have been no Cold War and all the rest that shaped our time.² History's course would also have differed sharply had Alexander the Great, Caesar, Napoleon, and Bismarck not followed their dreams.

Literature would be poorer had its leading lights not dreamt many a night. Shakespeare, Coleridge, and Stevenson are just a few who wrote under the' inspiration of dreams. Bunyan's *Pilgrim's Progress* came to him entirely in a dream. Inventors, from Leonardo da Vinci to Elias Howe (sewing machine) and Edison with his hundreds of patents, all declared their debt to dreamland.

Having impressed us with the significant role of dreams in human experience, the author, with a background of 12,000 dream interpretations, proceeds to share some expertise. The most basic rule: a dream's best interpreter is the one who dreamt it. He alone knows what a given symbol signifies to him. The most important book the would-be interpreter works with is the one he himself writes. Dee urges the purchase of a nice diary and pen especially for recording dreams as an initial symbol of serious commitment to a lifelong adventure. It should be kept beside one's bed, and entries made immediately upon waking up.³

The dream entries should be numbered, for some nights there might be several. Also, the exact time should be noted. The periodic recurrence of a dream in light of the timing of others may offer valuable clues. Dream interpretation is an art as well as a science. The more scientific the record-keeping, the more accurate the interpretation. Nocturnal diaries can and should be more helpful than those covering daytime activities. In times of crisis, one might practice "spiritual incubation" — *praying* for dreams of guidance. "All religions

tell us that God speaks to us through our dreams so there is no reason why we should not ask for His help in this way." P. 100. The more fervent the request, the more precise the dream's message.

Persons with health problems are especially urged to look to dreams for healing. Even as bad-tasting medicine often brings best results, so the so-called "bad dreams" can be most curative. Nightmares inject fear, and fear increases the body's metabolism, hence also energy, which can bring about cures, such as in the case of a bedridden man who was able to walk again after a shock experienced during a dream reactivated his paralyzed left arm and leg. Or, one might dream, as in a case described by Dee, what medicine would cure one's condition.

Basically, there are three kinds of dreams:

1. The literal. Here a house is a house and a tree a tree and interpretation is simple. If at all possible, all dreams should be considered literal. This is the most frequent kind.
2. The symbolic. These are more difficult to unravel, yet possibly more meaningful.
3. Part of each. These are a real challenge to interpret. At times there is frequent recurrence of the same dream. Obviously, this means it is very important.

Some dreams can only be unlocked by accepting the reality that a part of the dreamer during sleep actually visited distant places. The author tells of a lady in England who, one night, flew to the bedside of her daughter in Australia and found her seriously ill. On waking, she not only phoned her daughter and learned she actually was battling bad health, but also that the daughter had seen her mother standing by her bedside the previous night. The author admits this goes beyond mere telepathy and is just as much a mystery as what causes dreams in the first place.

□

—A Probationer

1. On New Year's Day, the Japanese still regularly program their dreams. *National Public Radio*, December 29, 1991.
2. "All the elements in the way the world is organized today derive from World War II. *Time*, December 2, 1991, p. 3.
3. Max Heindel endorses this. See *The Rosicru-*

Resonance

Inner peace, inner calm, inner stillness
of the soul
Thinking of someone else with resonance
the goal
Complete openness to what they think
or feel
Bracketing one's own view on what's
real
Understanding and sympathy coming
more clearly
Bringing a feeling of oneness with those
one holds dearly
Thought waves from one are received by
the other
Both resonate together like sister with
brother.

When one feels another's pain, to relieve
it then's the aim.
When one feels another's success, one
tries to help it fully express.
When another's bonds one feels, one
tries to release the seals.

Though one feels another's joy
Though one feels another's pain
Though one wishes to help all one can
Some impulses must be held in reign.

One may offer help, one may show a
different way.
Yet others must have the freedom to go
or to stay.
They must choose their own pathway.
They must choose their own time
When they want to move forward and
when they're ready to climb.
They must choose which mountain they
will scale up.
They must make the choice to drink from
which cup.

Each is an explorer.
Each a unique path will ascend.
Yet each in time will reach the LIGHT
And earthly things transcend.

—Elsa Glover

cian Christianity Lectures, pp. 66-68. For occult insights into dreams, see his *The Rosicrucian Christianity Lectures. Volume I*, pp. 70, 71; *Volume II*, pp. 163-166.

Nutrition and Health

Health's More Excellent Way *Part II*

One hears the argument: If farmers and gardeners don't spray, insects will devour that which is being grown. But as Sir Albert Howard, founder of the organic movement, has explained in his *The Soil and Health*, by substituting organic for chemical fertilizer, the power of predators can gradually be completely broken. Not only that, it will also prevent eventual soil barrenness and greatly enhance the nutritive value of the food produced.

Here's some of the harm chemical fertilizers do: because they only put NPK (nitrogen, phosphorus, potassium) into the soil, they stimulate growth, but deplete it of trace elements¹ and other vital matter, lack of which has been shown to cause "many plant and animal diseases."²

On the other hand, switching to the organic way can bring astounding improvement. Dr. Lionel Picton, in his *Nutrition and the Soil*, tells of what happened in an English boarding school where one year 50% of its students had cavities. When a new gardener and matron were hired, who started growing all the vegetables with humus, the student cavities dropped to 3%!

An isolated case, to be sure. But for mountains of evidence of the superiority of the organic way, which is really nature's way and hence also God's way,³ the reader is referred to Dr. Weston Price's *Nutrition and Physical Degeneration*, the story of a Cleveland dentist who studied human teeth world-wide among different nationalities. Those who had no contact with "civilization," ate organic food and never had more than 4% cavities; the others, never less than 13% yet up to as much as 70.9%.

There's also Sir Robert McCarrison's *Nutrition and Health* (H. M. Sinclair, coauthor), and *Studies in Deficiency Disease*. A onetime physi-

cian to the King, for seven years he lived among the Hunzas of northern Pakistan. The Hunzas only exception to perfect health was eye trouble, due to badly ventilated dwellings. They farmed organically. McCarrison fed their diet to laboratory rats, and their health improved. When those same rats were put on food produced by chemicals, they became afflicted with all the diseases of "civilized" man.⁴

Since the organic way is so vastly superior, why hasn't it "caught on" in a bigger way? First, vested interests; a great many people with a great deal of influence are making great piles of money on chemical agricultural supplies. Too, "When an idea is young... there's usually tremendous resistance."⁵

Also, being the minority few is a disadvantage. Then there is the factor of sheer convenience. Commercially grown food is easily obtainable. But multitudes even if they wanted to get some of the organic kind, wouldn't know where.

Too, the U.S. public has been brainwashed into believing that it is "blessed with the safest, most abundant food supply on earth."⁶

What to do? Obviously, health's "more excellent way" is going organic. *Prudently*. For not all that is called "organic" actually is. Unprincipled entrepreneurs have been known to purchase produce from the supermarkets, up the price, and sell it as "organic." They've been greatly helped by the fact that it is not always possible to tell the organically grown from the other. For instance, commercially grown oranges may be colored a nice bright red and, thanks to the "right"(?) fertilizer, be quite large. The organic orange may be smaller, and it certainly will not have had artificial color applied to it, so it most

HUMUS FOR YOUR GARDEN BY COMPOSTING

Making and utilising compost is a first step toward fighting hunger and poverty successfully on a self-help basis. It pays. It is not difficult.

1. — Choose a cool, sheltered spot, conveniently located. Terrace the platform, dig a small ditch to handle the surface water. This usually is more satisfactory than digging a pit.
2. — Build a retaining fence or wall. Sticks driven into the ground, tied with bush ropes, make an excellent compost above-ground "pit."
3. — Make 6in. to 8in. layer of chopped grass, leaves, peelings, ashes, etc.; dampen, press and cover with a thin layer of soil. If not under roof, cover with grass and palm branches to keep the compost moist, cool.
4. — Water regularly so that the fermentation will proceed normally.
5. — The best compost requires turning materials two or three times. Often the piles are 3 to 4 feet high. A new pit is made alongside.

In the tropics, compost will be ready after a few weeks, if kept properly moist. Sometimes ashes and/or lime are added. They help control the acidity.

Compost is used for seed beds, young plants, nursery trees and transplanting. Used with mulch it is released slowly to the plants.

Compost can double or triple the yields. It rebuilds the soil. With the proper rotation of legumes, cover-forage crops, the land need not deteriorate or lie fallow for several years. Compost is one way to maintain and improve its fertility.

Compost, richer soil, better harvests, provide an excellent way to challenge the children to stay on the farm and contribute to the growth of the community.

Organic matters play a major role in crop production. They supply nutrients needed by the plants. They augment the water retention capacity of the soil. Nature provides humus by decomposing leaves, grasses. In some countries, Japan especially, all refuse and wastes are often processed as compost. This has helped to save from starvation feared inevitable on account of the population explosion.

Many countries with subsistence and sub-subsistence farmers suffer from hunger and/or malnutrition. Their soil shows a deficiency of organic matters. The situation grows worse as their number increases. They do not make compost, but often burn the brush or use cow dung as fuel.

The making of humus via composting and vegetable waste is a "science in itself." — *Health & Vision*, Vol. 8, No. 11.

likely will be less appealing to the eye. But of course it will be safer and more nutritious, and that's what really matters. Pesticides can penetrate the skin of oranges.⁷ The wax sometimes applied to prevent moisture evaporation may be harmless, but the paraffin with which this is at times combined is a coal tar derivative and hence potentially carcinogenic.⁸

One should also not automatically assume that foods generally considered to be "health foods" always are. Like dates. Unspoiled by man, they certainly are a treasure of nutrition. But those sold commercially may come sprayed with methyl bromide. At one time workers in a date packing factory were actually overcome by its fumes when, it being winter, doors and windows were closed. Some even went temporarily insane and had to be confined in an asylum! The authorities made immediate provision to safeguard the employees, but the process of spraying the dates with "poisonous gas" continued.⁹

The carrot certainly is a health food, capable of curing victims of cancer. But due to oil it contains, it absorbs much of what is sprayed on it.¹⁰ Once absorbed, this cannot be washed off by a bath of hydrochloric acid or any of the various solutions offered to get rid of sprays. Even those vegetables that don't absorb what is sprayed on them may not be 100% toxin free, for, as discussed in Part I, sprays stay in the soil for many years, becoming "absorbed by the roots of the plant and carried by the sap to every branch, leaf and fruit. These internal poisons have become a part of the vegetable and fruit and cannot be removed by any scheme known to science."¹¹

Readers wishing to purchase organic foods but not knowing where, may contact the Rodale Press, Em-



One should also not automatically assume that foods generally considered to be "health foods" always are.

maus, Pa., 18099, and inquire about its national directory of organic food outlets.¹² They may also wish to read up on the various additives, preservatives, colorings, etc., in foods other than fresh fruits and vegetables which may also be a hazard to one's health. The average American is said to ingest annually three pounds of these man-made substances and there is no guarantee they are all safe.¹³ The public has scoffed at the "extremism" of the late film star Gloria Swanson, who regularly took her own organic food in a brown bag wherever she went; she thrived on it.¹⁴ And who knows how many persons were led to embrace health's "more excellent way" as a result of her unflinching adhering to principle; would that all who live by that which is good and true were as unashamed as many of those travelling the broad downward way.

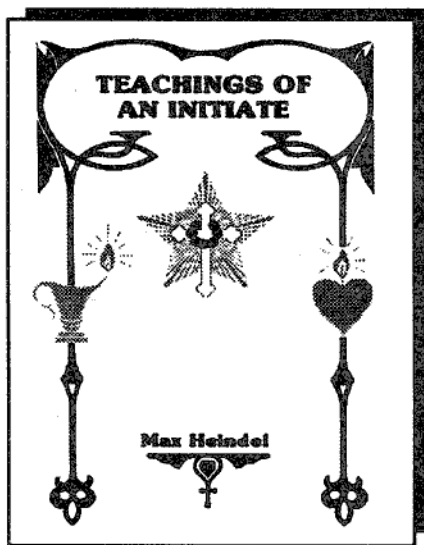
A word about the cost of going organic. If one starts one's own organic garden, one might actually be able to save money. For those who cannot, there are numerous organic food coops which feature pleasingly low prices. Yet even if one is forced to pay a little extra for one's food,

one may actually in the long run save a bundle in not having to face medical bills. A great deal also depends on what one buys. Dried organic apricots or cherries may cost three times as much or even more than organic raisins. There's also the fact when one eats organic food, one may need less, as the writer knows to be a reality. Sir Albert Howard in his *The Soil and Health* documents actual instances where livestock switched to organic feed not only fared better, but also on less. Just as good money goes farther than the inferior, so should food: those on unfired fare need far less than those on cooked.

The writer has had a personal experience with organic food which may be of interest. For years even before going fully organic, he had been a regular user of garlic, said to be one of the most healthful of herbs despite its odor. Whenever he took a certain

amount, it produced copious tears and mucus. Despite momentary discomfort, this pleased him, for he knew impurities were being expelled. He had read about a survey of over eight thousand centenarians most of whom had called garlic one of their favorite foods; garlic being an eliminator of mucus and such, explains why it would contribute to longevity.

When he went all-organic, the garlic immediately stopped producing tears and mucus. Going 100% organic had been his only change in life style. Could there possibly have been any other reason for the fact that there were no more tears and mucus in the aftermath of ingesting garlic? After all, every effect must have *some* cause. Admittedly, one person's experience may not mean much scientifically, but it certainly appears to be a logically unassailable conclusion that if one no longer ingests toxins, like in commercially grown fruits and vegetables, there should be none to expel. It is good that there are helpful herbs like garlic to help one rid the system of deleterious matter, but of course the "more excellent way" would be not to put it into the body



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in the first place.

The reader may wish to experiment for himself. The Good Book would encourage him to do so, for it says, "Prove all things."¹⁵ That is always wise counsel for all in quest of health's — and life's — "more excellent way."¹⁶

□

1. How utterly ironic: the farmers put chemicals into the soil to produce more, whereupon the government pays them to produce less!
2. *The Health Finder, Volume 2*, J. I. Rodale, pp. 648, 649.
3. Harvey Firestone once said: "There is no better place than the farm to reflect and get spiritual comfort." *The Health Finder, Volume 1*, J. I. Rodale, p. 549. In his *Spiritual Nutrition and the Rainbow Diet*, Dr. Gabriel Cousens has the beautiful interpretation of the Decalog's Fifth Commandment, "Honor thy father [in heaven] and thy mother [the earth, by putting back into it what you should, instead of poisons, and then...] thy days may be long upon the land." Exodus 20:12.
4. U.S. public health officials who have sampled regular restaurant and institutional meals, have found toxic residues in all of them. *Food Pollution*, Gene Marine and Judith Van Allen, p. 255. *Silent Spring*, Rachel Carson, pp. 161, 162. Vegetarians who "eat out" may have a slight advantage, for the average American gets most of his residues from sprays in meats, fats, and eggs. *The Poison in Your Food*, William Longgood, pp. 261-63.
5. *Time*, March 23, 1992, p. 47.
6. *Newsweek*, May 11, 1992, p. 20.
7. Like sodium 2-phenylphenate applied to oranges in polythene bags to help them survive shipping. *The Pest War*, W. W. Fletcher, p. 153. See also Gene Marine and Judith Van Allen, *op. cit.*, p. 9.
8. *Real Food, Fake Food*, Geri Harrington, p. 247, William Longgood, *op. cit.*, pp. 14, 15.
9. *Health Finder*, Volume 1, J. I. Rodale, p. 487.
10. *Health Foods*, Sidney Margolius, pp. 163, 168.
11. *Psycho-Physiopathy, Volume II*, Teofilo de la Torre, p. 112. Because of aldicarb, bananas and even watermelons may not be safe. *Poisons in Your Food*, Ruth Winter, p. 17.
12. The press' founder, the late J. I. Rodale, was mainly instrumental in introducing organic farming into America.
13. Gene Marine and Judith Van Allen, *op. cit.*, p. 38. 70-200 mcgs are ingested daily by the average American; it is "an important contributor to heart disease." *No World Without End*, Katherine and Peter Montague, p. 54.
14. Sidney Margolius, *op. cit.*, p. 178.
15. I Thessalonians 5:21.
16. I Corinthians 12:31.

Healing

"Giving Thanks Always"

THE call to be grateful to our heavenly Father comes to everyone who would be well—spiritually, mentally, and physically. Only as we obey this fundamental spiritual law can we enjoy fully the blessings of health and inner harmony.

The door of the vast storehouse of God's material and spiritual treasures is open wide to the humble and thankful heart, and only it may know the true richness of the gifts there found. Physical health, spiritual illumination, and material sufficiency follow in the wake of those who "Enter into his gate with thanksgiving, and into his courts with praise."

Greeting each new morning with a pean of thanksgiving extends a gracious invitation to days of joy, peace, helpfulness, and growth. The grateful attitude sends forth a vibratory power which attracts to us the loving attention and assistance of those Shining Ones on the invisible planes who are ever ready to answer such calls.

Only the grateful in heart are spiritually fit, and therefore only they are truly attuned to divine guidance — in regard to health or any other matter. The infinite power of God is ever available to those of His children from whose hearts well silent songs of praise and thanksgiving — strength both physical and spiritual. Courage, inner poise, and zest for life enrich the lives of all who live in full appreciation of God's goodness and bounty.

"Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing, and making melody in your heart to the Lord. Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." (Ephesians 5: 18-20) ☐

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 P.M. and Pro-Ecclesia at 4:45 P.M., when the Moon is in a cardinal sign on the following dates:

January..... 7—14—20—28
February..... 4—10—17—24

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

For Children

Sly Fox

Mr. Rabbit sat on his front porch rocking, eating a great big carrot, and looking.

"Looks like Sly Fox coming down the road," he said to himself, walking to the end of the porch. Shading his eyes with his paws, he exclaimed, "It is Sly Fox."

"Good morning Mr. Rabbit," cried Sly Fox, as he walked across the yard.

"Good morning," replied Mr. Rabbit, a slight frown on his face.

"Well," said Sly Fox, "as I haven't seen you in so long a time, thought I would stop and chat a while."

Mr. Rabbit could not be rude in his own home, even to an enemy, so he offered Sly Fox a seat on the porch.

"Take a chair," he said politely.

But Sly Fox did not stay long, and as he was leaving, he asked: "Mr. Rabbit, my mother is having a good dinner tonight. Won't you, Mrs. Rabbit, and your three little rabs come to dinner with me?"

Oh, thought Mr. Rabbit, he knows about my little rabs and wants to take us off to eat us. He pretended to be disappointed as he replied: "Sorry, Sly Fox, we have an engagement for today, but if you want us we can come tomorrow."

At this Sly Fox chuckled inwardly, and readily agreed to come for them the next day. Wish-



"Well," said Sly Fox, "as I haven't seen you in so long a time, thought I would stop and chat a while."

ing Mr. Rabbit "Good day", he trotted on down the road toward his home.

As soon as he was out of sight, Mr. Rabbit ran into his house and called Mrs. Rabbit. "Get all our things together," he said, "and put rubber boots on our little rabs. We have to move quickly to the Piney Woods across the brook. Old Sly Fox has found our home and will destroy us."

In no time at all the Rabbit family had moved, and the little rabs were delighted with their new home. A woodland of towering pines it was, the ground covered with pine needles which made a soft carpeting. The wind made music in the pine trees, birds sang, and the fragrance of flowers filled the air. They found a huge hollow tree where Mr. Rabbit burrowed deep and made them a cozy home. Squirrels had left nuts hidden around in the old tree. Owls hooted throughout the night, crickets chirped merrily.

Next morning old Sly Fox knocked on the

Next morning old Sly Fox knocked on the door where he had left Mr. Rabbit. Mrs. Hedgehog answered the door. "Good morning, Mrs. Hedgehog. Is Mr. Rabbit in?" inquired Sly Fox with a wicked grin and a cunning look in his eyes.

"No," replied Mrs. Hedgehog, none too cordially. "The Rabbit family moved to parts unknown right after you left yesterday."

"Ah," exclaimed old Sly Fox, "Mr. Rabbit and family were going to have dinner with me. My mother has planned a real feast. Why don't you come and enjoy it with us?"

"Oh," replied Mrs. Hedgehog, smacking her lips and thinking of all the goodies, "I have just moved in and there is so much to do! Why not let it go until tomorrow?"

"Do you like nice young grasshoppers?" asked Sly Fox softly.

"Do I? Nothing so good as tender young grasshoppers," answered Mrs. Hedgehog, fairly dribbling at the mouth at the thought of such a dainty.

"Well," said Sly Fox, "we pass a field where there are any number of them. Come get in this sack, and when I stop in the field we will open the sack and rake in all of them we want. Mother will bake them with apples and they will be delicious!" This was too much for greedy Mrs. Hedgehog to resist, so in the sack she went. Sly Fox with a grin grabbed the sack, threw it over his shoulder and trotted toward home.

After going a long way, Mrs. Hedgehog became suspicious and cried, "How long before we reach that field of grasshoppers?"

"Why, you silly, greedy hedgehog, there is no field of grasshoppers for you. I am going to eat you for my dinner. It's you with apple dumplings that my mother will bake."

Every hair on Mrs. Hedgehog's head stood on end with fright. Oh, how foolish she had been! Her greed had trapped her. If only she had stayed home and straightened her house and cooked her own dinner, she would not have been in this sack to be eaten by Sly Fox. Greediness never pays, she thought to herself.

Sly Fox became tired, and as a slight rain

had begun to fall, he looked for a dry place to sit down. Throwing the sack to the ground and chuckling at the thought of sitting on Mrs. Hedgehog, he dropped heavily upon the sack.

"Wow, Wow!" he cried, jumping quickly up, for Mrs. Hedgehog shot her sharp quills into him with all her might.

Sly Fox ran to and fro trying to pull out the quills, but they had gone too deep. Home he ran, screaming to his mother. Old Mother Fox threw him over a log and began pulling out the quills, at the same time calling to a neighbor fox to bring some honey to put on the places where the quills had been.

Mrs. Hedgehog crawled out of the bag and began walking slowly toward home. She thought to herself that never again would she be so greedy and allow herself to be fooled by Sly Fox or any one else.

Meanwhile, Mr. Rabbit and family were living happily in Piney Woods. The little rabs played on the crystal clear brook that ran through the woods, wading, sailing little leaf boats, and trying to catch the silvery minnows darting here and there.

Late one evening Papa and Mama Rabbit were sitting before the cozy fire talking. Papa Rabbit had on his house robe and bedroom slippers, reading the newspaper. Every now and then he looked over his spectacles lovingly at dainty little Mama Rabbit, dressed in a flowered housecoat and red slippers and knitting little socks for the little rabs.

"Sniff! Sniff! Sniff!" came suddenly to their ears.

"Sly Fox!" whispered Papa Rabbit, his face now full of concern and alarm.

"Yes," agreed Mama Rabbit, her voice trembling with fright.

"Go cover the little rabs with straw and tell them to be very, very quiet," instructed Papa Rabbit.

Mrs. Rabbit quickly covered the little rabs and cautioned them to be as quiet as mice. Since they were well behaved and obedient little rabs, they did just as their mother told them.

"I left my big stick beside the old oak tree,"

cried Papa Rabbit under his breath. "What shall we do?"

"Sniff! Sniff! Sniff!" went Sly Fox again, scratching up the earth by the old hollow tree as he began to dig furiously. The poor little Rabbit family sat still and frightened, their hearts thumping, their paws shaking, and their eyes bulging with panic. Suddenly in the distance they heard the "Toot! Toot! Toot!" of horns, and the "Woof! Woof! Woof!" of barking dogs.

Papa Rabbit whispered, "Fox hunters!" as his heart gave a bound of relief.

Nearer and nearer came the baying of the hounds and the music of the horns. Old Sly Fox was so busily digging that he failed to hear at first, but suddenly he stopped digging, and threw back his ears to listen. Then he quickly jumped away from the log where the Rabbit family lived and started running.

But the hounds were right after him, baying loudly with all their might. The horses' feet beat out an excited rhythm as the red-coated fox hunters urged them on in the chase. Up hill, over the meadows they ran.

Sly Fox was now running for his life, but the dogs were getting closer and closer. He jumped across the brook and spied a hole among some bushes. Into this he slid, and as the dogs went down the side of the stream of water before they jumped across they lost his scent. Sly Fox quickly ran out of the hole and took off in the opposite direction from the way the dogs were going. He had been so frightened and so near death that he resolved to himself never to bother the Rabbit family again.

Meanwhile, when Papa Rabbit had heard the hounds start the chase, he turned to Mama Rabbit and cried, "Safe at last! Call our little rabs for prayers of thanksgiving and praise to our Father which art in heaven."

After prayers, Mama Rabbit hustled about making mint tea for her and Papa Rabbit, and hot chocolate piled high with whipped cream for the little rabs. After that time they lived happily among the great whispering pines, never bothered by old Sly Fox. □

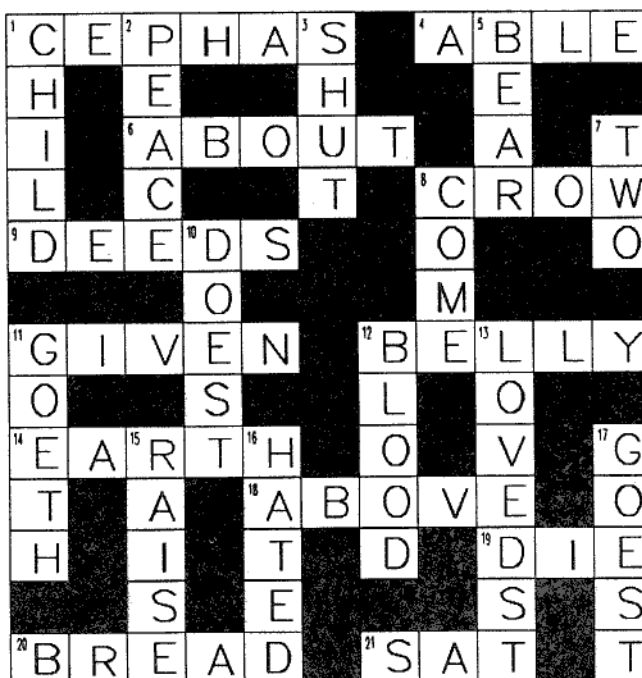
—Beulah Murrelle

Crossword Answers

Crossword on page 30.

References from *John*:

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2. 16:21
3. 16:33
4. 20:26
5. 10:29
6. 08:18
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