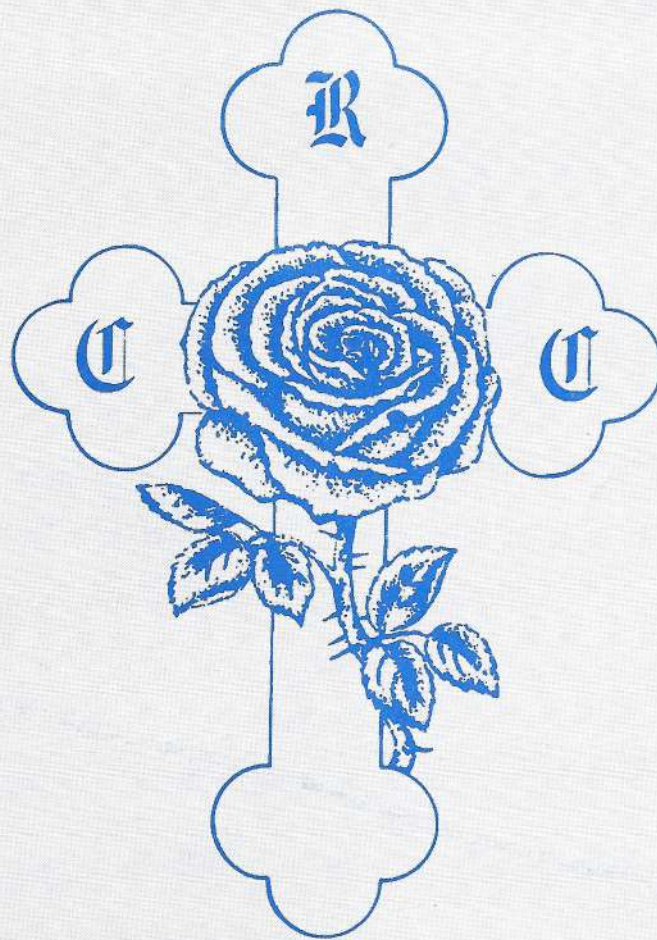


# Rays from the Rose Cross



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

May/June 1993—\$3.00

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THE ADVENTURE OF PARENTHOOD  
A RIPE PINE CONE ON GOLDEN SAND  
THOUGHT SUBSTANCE  
ANTIQUITY'S GREATEST WONDER

---

A CHRISTIAN ESOTERIC MAGAZINE

---

# The Power of Music



The man that hath no music in himself,  
Nor is not moved with concord of sweet  
sounds,  
Is fit for treasons, stratagems, and spoils.  
—Shakespeare

Music is, in her health, the teacher of perfect order, and is the voice of the obedience of angels, and the companion of the course of the spheres of heaven.—*Ruskin.*

Music exalts each joy, allays each grief,  
Expels diseases, softens every pain  
Subdues the rage of poison and of plague.  
—Armstrong

Music is the harmonious voice of creation, an echo of the invisible world, one note of the divine concord which the entire universe is destined one day to sound—*Mazzini.*

God is the author, and not man; He laid  
The keynote of all harmonies; He planned  
All perfect combinations, and He made  
Us so that we could hear and understand.  
—Brainard

Music is well said to be the speech of angels. . . a kind of inarticulate, unfathomable speech, which leads us to the edge of the infinite, and lets us for moments gaze into that.—*Carlyle.*

And wheresoever, in his rich creation  
Sweet music breathes—in wave, or bird,  
or soul—  
'Tis but the faint and far reverberation  
Of that great tune to which the planets  
roll

—Osgood

Music moves us, and we know not why; we feel the tears, but cannot trace their source. Is it the language of some other state, born of its memory? For what can wake the soul's strong instinct of another world, like music?—*Landon.*

Music religious heat inspires,  
It wakes the soul, and lifts it high,  
And wings it with sublime desires,  
And fits it to bespeak Deity.  
—Addison

# *RAYS* from the *ROSE CROSS*

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



## Feature

### *The Light*

Oh, Seeker after Light, behold  
the Light  
Ere three score years and ten  
have run their race;  
Count not on borrowed time to  
know the face  
Of God's intention for the human  
race.

Seek it with patience and humility;  
Piece tiny fragments, culled from  
life's deep mystery,  
Into a whole, which, shrouded by  
a veil  
Yet shall shine blindingly, and tell  
the tale  
Of man's harsh passage through  
this somber vale.

Onwards, and ever upwards,  
knowing not  
The things that went before — all  
are forgot;  
Falling from stumbling knees onto  
his face,  
Man thinks himself denied of  
God's sweet grace.

Yet, helped by Guardian Angels, staggers up  
To drink again the daily proffered cup,  
Distilling from its dregs, unwittingly,  
The power to pierce the veil, and there to see  
The Light, which has been set one step too  
high  
To meet the uninspired, unseeking eye;  
Yet shines there for the groping race to see,  
If each will search his own eternity.

Know that to die is not to cease;  
Only from blindness a release,



Rising to heights undreamed of, to survey  
The meaning of this life, this little day  
Which is as short in God's eternal plan  
As four and twenty hours in our own span.

Look back, and see the past from which Man  
came —  
Look on, and see the glorious future's flame;  
Be glad, that in your passage, once again  
You've climbed the rocky path, and shall attain  
In each such pilgrimage, a higher plane.

—E. Axelrod

# Editorial

## Service

Throughout his writings, Max Heindel stressed service as the key to a useful, constructive, evolving life. "Loving, self-forgetting service" is the epitome of true greatness in the spiritual evolutionary sense, and the one standard that denotes a useful and meaningful life. It is the only legitimate — and certainly the only permanent — source of admission to the higher life.

Opportunities for service exist in every walk of life and in every environment. Every day we are faced with innumerable occasions when we can give of ourselves — occasions which we often do not recognize, or which we willingly ignore. Every day we encounter, not only the obvious necessity, but also the concealed need. Unspoken anguish in someone's heart, unexplained sadness in someone's eyes, yearning hesitation in someone's touch, timidity, pride, or ruthlessness, all indicate a need for understanding human contact.

The fact that we may have performed all our stated duties during the course of the day, and comforted those who were obviously sick, cheered those who were obviously unhappy, or supported those who were obviously weak, does not necessarily mean that we have given service to the fullest possible extent. We can serve fully only if we are alert to the least obvious of our opportunities to do so.

Retrospection can tell us much about the depth and degree of our service. If we say, "Well, I kept my nose to the grindstone during the eight hours at the office, so that was OK," we can be reasonably sure that all was not OK.



While keeping our nose to the grindstone — and certainly we should take care to do an honest day's work for our wages — were we deliberately or unconsciously ignoring pressing human needs around us? The friendly smile or the warm handclasp may well give a fellow worker a substantial reservoir of strength with which to face his own problems.

Was our attitude during the day grumpy, resigned, and centered on watching the clock, or were we open and generous with our thoughts, beaming positive, uplifting radiations to those around us?

It has been said that the most selfless service begins only after we have performed all our assigned duties and start to do the things that we do not have to do. Spontaneity often is a telling characteristic of selfless service. The sudden urge to give from within ourselves — coupled always with the discrimination that will make the difference between a wise, useful, creative gesture of lasting value to the person and a merely sentimental, superficial, or valueless gesture — speaks volumes about our innermost desire to serve.

Service is a ripe field for the development of our talents, and of epigenesis itself. Service awakens the Christ Power within, and it will be in service, rather than in any form of selfish undertakings, that we ultimately will attain to the godhead which is our destiny. Flexibility and creativity mark the Ego who has matured in service and can be depended upon to respond usefully to whatever needs he encounters. □

—Jenny Demerest

# Mystic Light

## *The Adventure of Parenthood*

**M**ax Heindel tells us that as students of the Rosicrucian Philosophy, striving to live purer more spiritual lives, we have the opportunity and perhaps even the obligation to provide physical bodies to egos who require a more finely tuned instrument for their incarnation. Because of our studies, our vegetarian diet and our way of life, Rosicrucian students, particularly Probationers, can offer an incoming ego an opportunity to develop and grow in a very different environment. In *The Cosmo-Conception* and *The Rosicrucian Christianity Lectures*, Max Heindel gives great detail for bringing a child into the world and understanding the process of its growth to adulthood. In these books we have the guideposts; now let us follow with real life applications.

This is the story of a man and a woman who met, fell in love, married and had children. The only thing that makes this a different kind of love story is the fact that they were both Probationers even before they met. They were full of enthusiasm and idealism when they decided to embark on this great adventure. I mention idealism to remind us that we are in this life to learn; it is easy to be idealistic in one's thinking but much more diffi-

cult to make it a reality.

When there was just the two of them, life was very simple, the Rosicrucian Philosophy gave them a strong, durable foundation. Having this philosophy allows one to live in the world and yet not be part of it; there is a peace and tranquility that the world around cannot easily disturb. Enter a child, however, and the peace and tranquility are no longer easy to come by, no longer the result of an idealistic life. A child brings the cold, hard facts of life as nothing else can. When a child enters, peace and tranquility have to be worked for and prayed for continually day by day. Once a child enters, parents can never again have peace and tranquility in their hearts. From now on, there is always concern for the child even when that child is an adult. It gives us a hint of how God, the Father, must worry and fret over us, His children, so much that He sent His beloved Son to be our Savior and our guide back to His loving embrace. Yet we have the assurance that God knows, even as He watches us suffer, that all will be right and perfect in the end. As parents, the only thing that can restore peace and tranquility to our hearts is accepting the fact that our children are in God's hands. He is their true parent, we are but His helpers. When we can see ourselves in this role we are better able to see our children in a larger scope; we are able to see them as fellow travelers on life's journey rather than as our possessions.

Returning to our couple we find that their idealistic life began changing from the moment they decided to have a child. Astrology now comes into play. How does one decide which sign or aspects to focus on? They decided to choose signs compatible with those of the prospective parents. The best physical, mental and emotional conditions were cultivated for this special union. There was great excitement and anticipation — but no pregnancy. Again and again the story was the same, no pregnancy. Finally, one day it happened! The Recording Angels had chosen a date that would benefit all involved rather than one that was convenient. This lesson

reminds us of Christ's admonition to always include, "not my will but Thine be done."

The months of pregnancy give the mother the opportunity to make her life the purest and holiest that is within her. As the child grows within her, so does her love and wonder. The birth of the child touches off another cosmic event in the new mother and puts her in touch with all mothers of the world, from ages past and those to come, from the lowliest to the highest, even to Mary herself — The Divine Feminine in its highest expression.

The father's role during this time is one of love, support and understanding. The love he gives his wife is not sexual. The baby is allowed to grow and develop without fiery passions around him. This gives the father a very positive and active role in the development of his child. He envelops them both with his love and care.

Once the baby comes home, priorities must be reassigned. Contrary to what many believe, a newborn cannot be spoiled, it is impossible to give it too much love. A newborn needs huge doses of love from both parents, it needs the purest milk from its vegetarian mother, it needs to feel its mother close and tender by its side. None of these will spoil the baby. These moments are so brief in time when you consider that you will probably spend the rest of your life regretting that you did not hold your baby enough. Perhaps that is why grandparents "spoil" their grandchildren, the realization comes that these precious moments are lost forever. Nevertheless, the first few months are exhausting for everyone, especially mother. But by having priorities straight, things can be much easier. If mother thinks a clean house or plenty of sleep are more important than baby, then there will be problems. Under the worst of circumstances, one must always remember that "this too shall pass."

As the child grows, love, nurturing and example are the most important tools for the parents. Parents must keep in mind that they only provided the physical vehicle for this little ego. It has a long history all its own. There will be

tantrums, disobedience and testing. There will be anger and exasperation. All this and more can be handled through love, nurturing and example. It is one thing to calmly say or read this and quite another to be faced with a raging child. Parents must therefore discipline themselves first before they can effectively discipline their child. Being a parent is not easy, especially for the esoteric student who knows that his job is not just disciplining and guiding the child but more importantly disciplining and guiding his own development. The better we make ourselves the better examples we can be. Share as much joy and happiness with your child as you can now, because the adolescent years are quickly upon you.

When adolescence comes, the parents need even more self discipline and plenty of patience to help their child. Adolescence brings about the birth of the desire body and the desire for its own identity. This is a time of rebellion, a very difficult and unhappy time for child and parents. We are reminded of the cosmic reality of humanity's rebellion against God, the Father. Christ is our example on our journey back to God, and we must be an example for our children on their journey to adulthood — which we pray will also put them on their own journey back to God.

One of the most important duties of a parent is to help develop a strong self identity in the child, one that makes the child treasure its being and worth. Again, this is brought about by love, nurturing and example. Now more than ever we must treat our child as an individual, respect his identity, and be a haven amid the turbulence.

The teenager of esoteric parents will probably not be much different from other teenagers outwardly. Peer pressure is very strong and it is important to the teenager to be accepted, part of the crowd, but deep down he has a secret joy at being different. This teenager is a vegetarian, there is no drinking, smoking, foul language or fighting between his parents. Life in general and his problems in particular are discussed and explored along occult spiritual principles. In many ways this teenager leads a double exis-

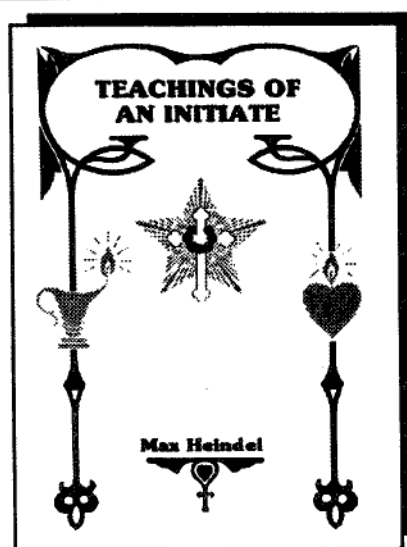
tence until the day when he can rationally choose between his two lifestyles. It is a choice esoteric parents must allow him to make freely. There is only so much we can do for our children. We have provided the groundwork, and if we have done our work properly, they will be strong enough and confident enough to fulfill their destiny for this lifetime.

Having followed the child through his teen years we can ask: What is the difference between "normal" loving parents and "esoteric" parents? There is really not much difference between the two. The biggest difference perhaps is knowledge, esoteric as opposed to mundane. There are thousands of books on rearing children. These offer psychological, nutritional, religious, educational or even astrological advantages. The things they do not include are an understanding of Rebirth, the Law of Consequence, the spiritual application of astrology, and God's divine plan for His creation. Without esoteric understanding, life, to most people, is a matter of chance. By having esoteric knowledge, we are freed from many uncertainties and stresses, and our children are recipients of the harmony. Life is easier when we realize that our own actions have placed us where we are and we alone can direct the course of our future. This knowledge should make us, as parents, more loving, more tolerant, more patient and understanding. When there is need for discipline, it is to guide the spirit of the child and not to break it. The child who grows up with this knowledge around him develops a strong self identity and confidence in his ability to direct his life.

Children are fascinated by astrology and their own charts in particular. Parents can use astrology to help them understand and see their children as the spiritual beings they truly are. Astrology can be used to encourage the good traits and help children understand and redirect their undesirable ones. Children love to listen to their own stories as told by their horoscopes and will ask plenty of questions as to what everything means.

With the Rosicrucian Philosophy, parents have the tools for making their lives and the lives of their children happier, healthier, saner and more spiritually fulfilling. The idealistic couple is a little older, a little wiser, and still involved in the rigors of parenthood. Idealism has been tempered by experience. Life has not always been according to the textbook, nor should it be forced to be. As parents, we are allowed to make mistakes. Our children do not have to be perfect examples. All that is required is that we try to the best of our ability. The experiences brought by children are rich with soul growth opportunities. Max Heindel was right — all who can should embark on this journey, without fear, for the benefit of humanity. □

—A Probationer



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# Mystic Light

## Mary's Method

Only one conversation between Jesus and His parents before He began His ministry at "about thirty years of age"<sup>1</sup> is recorded in the Gospels. Surely, there were many others. Evidently, this must be the most important one for us to know about, hence also learn from. It occurred "when He was twelve years old."<sup>2</sup> The family had gone to Jerusalem "after the custom of the feast," and after having become separated from Joseph and Mary, He ended up "in the Temple, sitting in the midst of the doctors, both hearing them, and asking them questions." Like many, we too must be "amazed" by His precocity, and like other witnesses of the scene, "astonished at His understanding and answers."

But this great marvel — a boy not yet in his teens holding his own with the best minds — should not totally eclipse another found in this story — the tremendous amount of independence the Boy Jesus was accorded by His parents. How many fathers and mothers nowadays, if they went to another city, a big one at that, would allow a 12-year old boy to be separated from them for many hours?

No, they were not negligent. They were the best of parents.<sup>3</sup> Of course, there is also the fact that Jesus was no ordinary child. And most certainly life in the Holy Land

19-plus centuries ago was nothing like our age. And, of course, it is not being suggested that nowadays those in their pre-teens or even early teens should be allowed for any length of time to be where and with whom father and mother are not aware of. But it is clear from Luke 2, that young Jesus was allowed a great deal of liberty.

Also, in the Holy Family the mother had far more to do with child training than the father. She, rather than he, did the talking. Other parts of the Bible confirm this maternal preeminence.<sup>4</sup> Moreover, it is fathers, not mothers, who are admonished, "Provoke not your children to wrath."<sup>5</sup> For generally, it is easier for them to do so than mothers, and wrath can have a most detrimental effect on children. Perhaps nothing makes parental discipline more difficult than children in wrath. It may be the main trait which most if not all juvenile delinquents share and causes them to do wrong.

How much liberty should children have? A better question would be, How should they be controlled? The answer: as *much as possible, covertly, indirectly*. That way, for their own good, they will feel more free than they actually are.

It's been said about money: A little is a lot if it gives contentment. The same can be said about the freedom possessed by youngsters. If they're satisfied with the amount they have, they'll not clamor for more and cause problems.

There are three stages in a person's development. Obviously, the first is that of dependence; the last is interdependence. In between, during adolescence, a craving for independence, is potentially most dangerous. Because, as long as the young are dependent, they're amenable to superior wisdom. When they accept interdependence as life's mature rhythm, they possess a measure of wisdom themselves. But while the quest for independence is uppermost, they neither have enough wisdom within themselves, nor yield to others' — can anything be more dangerous than that?<sup>6</sup>

How to satisfy adolescents on the minimum of independence? President Jefferson — chief architect of the Declaration of Independence and other writings on this theme — once said that the very best government is like air — the less

### **The Child Jesus Teaches in the Temple**

40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

41 Now his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50 And they understood not the saying which he spake unto them.

—Luke 2:40-50



*After three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.  
—Luke 2:46*

*felt*, the better. This is true not only for nations, but also for youth. There's a world of difference between "supervision" and "snoopervision"; the less obvious and overt parental government, the better.

And more often than not by far, mothers are better at the indirect/covert approach than fathers. Not only observation and psychology, also astrology confirms this. Saturn, Father Time, is also the paternal planet: stern, hardly subtle. The Moon is the maternal orb: intuitive, sympathetic, and expert at the indirect approach.<sup>7</sup>

A certain boy was a finicky eater. Once, when he hesitated to touch a dish he didn't like but was supposed to be good for him, the father testily told him he'd better eat —or else. He did, unwillingly, dreading the next time it would be set before him. But — as he was to learn years later — he did in fact eat that food many times and with pleasure rather than protest. His mother carefully disguised it to look and almost taste like one of his favorites. Can there be any doubt which was the better approach?

It might be asked, Isn't that deception? The

mother didn't actually say the disguised dish was what it was not. Was she deceiving by deed, even though believing it was for the boy's good?

"As deceivers, and yet true."<sup>8</sup> From the context it is clear the Apostle Paul is writing about himself as well as his fellow workers in the Lord. How could they be "deceivers, and yet true?" The way other heralds of spiritual realities have been and are: heavenly truths cannot with complete accuracy, hence truthfulness, be expressed in terrestrial terms. According to an Italian proverb, translators are traitors. Perhaps this is an exaggeration, but even as there can be no 100% literal translation from one language into another, neither from the realm of four or more dimensions into ours. Disguising a dish for another's good surely is no more deceptive than Christ's command, "When thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast."<sup>9</sup>

A simple and extremely beneficial way of helping youngsters to accept the amount of freedom that's theirs is to encourage maximum creative self-expression. Here's why some cells in our bodies are linked to our eyes, some to our ears, and some to our nose. But all cells have one thing in common: they can regenerate themselves; they are creative. The entire body literally cries out for creativity. There is no higher happiness than that derived from wholesome creativity. At best, it also assuages a great many inner longings, including that for more liberty. How wise, in light of all this, the counsel, "*Never give children anything finished* so that they have nothing to do but look at it. That leaves the brain no chance for development"<sup>10</sup> — nor for creativity!

Another way of "puffing up" the sense of freedom is to allow maximum choice between as many good options as possible rather than to impose specific orders. The shrewd book salesman does not end his sales pitch with "Will you buy the book?" but rather "Would you prefer the deluxe edition or the plain?" So the mother, instead of "You must mow the lawn today" could better ask, "Would you like to cut the grass today or tomorrow?" A day shouldn't make much difference. Of course, suggestion or entreaty is also better than direct command.<sup>11</sup>

Situations will arise when choice-giving is out. Some can be prepared for ahead of time. For instance, increasingly more high school students take part-time jobs, even when there's no financial necessity, and let their studies slide. Some even give up lofty, legitimate ambition to make some unskilled "entrance job" their career.<sup>12</sup> The Christian mother will inculcate spiritual ideals and also teach the true meaning of money.

A radio jingle has been intoning, "The closer you are to your kids, the farther are they from drugs." Also, from other perilous paths. And, of course, the way to get close to them is to love them so they know it.

How successful was Mary in raising her Child? He "was

subject unto" His parents. This was no immature dependence. He had proved that in the Temple. Neither was it rebellious independence. It could mean but one thing: He had progressed to the highest stage — interdependence, maturity.

He "was subject." Love, loyalty, and obedience — the most gratifying things children can give their parents — are best produced when there is least duress. While Britain still had her empire, many parts of it were restive. When commonwealth replaced empire, when legal bonds were replaced by voluntary ties, the love for the old mother country in the former colonies skyrocketed. Being now conscious of freedom, they gladly looked up to the Crown and even sought guidance, the very thing they previously had chafed under.

The eagle is king of the birds. Its astrological sign, Scorpio, has been called the zodiac's strongest.<sup>13</sup> And how does the mother eagle raise her young? She doesn't keep them in the nest a day longer than necessary. But after "encouraging" them to leave, she *indirectly* watches over them by flying underneath. That fact is the key to understanding the Lord's words "to the house of Jacob" during the Exodus, "I bare you on eagles' wings."<sup>14</sup> This *indirect* process is the Divinely *maternal* way.

Though Deity in Scripture is always referred to as "He," yet "Elohim," the Sacred Name, really means "Host of Dual Sexed Beings."<sup>15</sup> God is not only our Father, but also our Mother.

A parent is to give the child first roots, then wings. A mother can perhaps do the child no greater favor than to know when to start the gradual process of replacing the one with the other, and act on this knowledge.

The world, one often hears it said, needs real men — men who will be as faithful to principle as the magnetic needle is in pointing to the pole. Hence, it needs mothers, wise and devoted enough to train them. Mothers like Mary of old; mothers who will use Mary's method. □

—A Probationer

1. Luke 3:23.
2. Luke 2:42.
3. *The New Age Bible Interpretation, Volume IV, The New Testament, Part I*, Corinne He-line, pp. 44, 75.
4. Genesis 27:5-17; Exodus 2:5-10; I Samuel 1:20-28; II Timothy 1:5.
5. Ephesians 6:4.
6. In every chart between the ages of 14 and 15, Saturn is opposite and Jupiter square the natal position. Uranus is sextile, but if teenagers respond to this high-octave orb at all, it is highly doubtful it will be constructively.
7. Anyone who has observed the movements of a crab, the animal symbol of the quintessential maternal sign, Cancer, knows that this crustacean approaches its objectives in a roundabout fashion.
8. II Corinthians 6:8.
9. Matthew 6:17, 18.
10. *The Rosicrucian Principles of Child Training*, Max Heindel, p. 10. Italics by the author. See also "The Basic Training Sanyo Style," *U. S. News & World Report*, July 13, 1992, p. 46, for how Japanese companies strive to produce a contented work force by allowing maximum creativity.
11. Philemon 8, 9.
12. "Parents, teachers, and employers must help young people to understand that the ticket to a successful future is not a paycheck today but a diploma and a degree tomorrow." *The Christian Science Monitor*, August 25, 1992, p. 20.
13. The fixed signs are considered the strongest, and water is the most potent element, certainly more so than air, can wash away land, and puts out fires!
14. Exodus 19:3, 4.

15. *Esoteric Bible Dictionary*, John P. Scott, p. 26. "The Hebrew words for God are ELOHIM and ELOAH. The first describes a bi-unal principle involving the term "God-mother" or 'Father-Mother-God.' The second is a singular form, or feminine. Thus God is both masculine and feminine in being One." *The Essene Christ*, Upton Clary Ewing, p. 185. See also *The Rosicrucian Cosmo-Conception*, Max Heindel, pp. 321, 325, 326.



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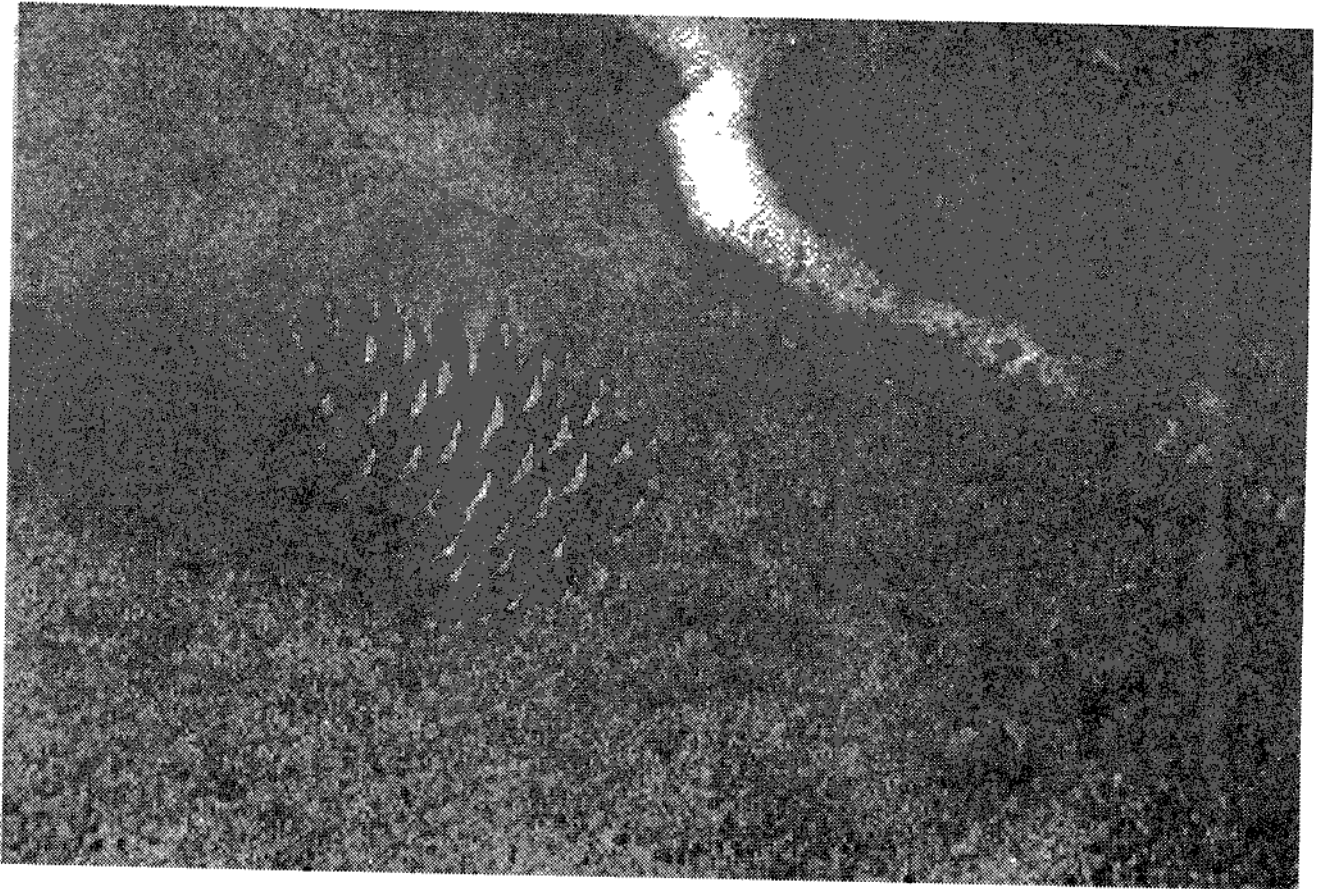
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## Mystic Light

### *A Ripe Pine Cone on Golden Sand*



**O**n the First Cosmic Plane, beyond which nothing exists but Chaos, dwells the Supreme Being, whose threefold existence is characterized by the qualities of Power, Creative Word, and Motion. A succession of divine beings throughout and within the various Cosmic Planes leads from the Supreme Being to the gods of the various solar systems, including our own solar God. This solar God also is threefold in manifestation, with the aspects of Will, Wisdom, and Activity.

Each human being is a reflection of God and ultimately of the Supreme Being; therefore each human being possesses the threefold pattern: the threefold body — physical, vital, and emotional — linked through the mind to the threefold Spirit

— Divine Spirit, Life Spirit, and Human Spirit.

Since the threefold divinity in man is not always obvious, we can try to discern how it manifests itself in the world he lives in, and which he helps to evolve as a God-in-the-making.

We do not perceive, at first glance, the Divine Spirit or the Life Spirit active in man, or even the Human Spirit, but we do per-

ceive their manifestation in religion, art, and science, and in man's urge to express the true, the good, and the beautiful.

Let us try to find the thread which runs from the Supreme Being to our solar God, and later to man, with regard to each of these human attempts to express divinity. What is the link between the good expressed in religion or the truth expressed in science and the qualities of power and motion inherent in the Supreme Being? What is the link between the beauty expressed in art and the cosmic Creative Word?

We know that in each triad of aspects possessed by Supreme Being, solar God, and man, the first aspect is a point of equilibrium or synthesis between the two others. These triads generally are represented by triangles, and the summit of each triangle is a point of balance and fusion between the two extremities of each base. In other words, at the level of the Supreme Being, Power is the balance between the cosmic Creative Word and Motion. At the level of the solar God, Will is the balance between Wisdom and Activity. At the human stage, the good is the balance and fusion between what is true and beautiful.

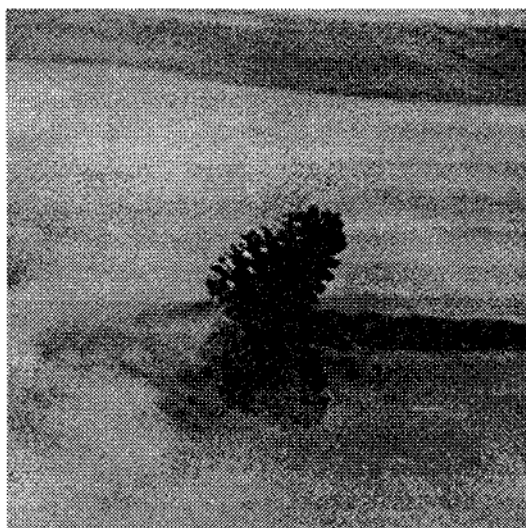
Max Heindel tells us that "True religion should satisfy both head and heart," (*Gleanings of a Mystic*, p. 175) and that it "embodies art and science" (*Questions and Answers, Vol. 1*, p. 291). Art is a human attempt to express beauty, and science is the result of man's quest for the truth which lies behind the facts of our manifested world.

If religion is the synthesis of beauty and truth — of art and science — it has to be placed at the summit of the human triad where we find the concept of good. It relates to the Divine Spirit in man, the quality of Will in our solar God, and the force of Power in the Supreme Being.

If science is the search for truth behind appearances, if it is the domain of the "head," it

relates to the concepts of Human Spirit, Activity, and Motion.

The third manifestation of the divine in man, art, and all attempts to express beauty, relates to the Life Spirit in man, the principle of Wisdom in our solar God, and the cosmic Creative Word in the Supreme Being. When art speaks, it speaks to the "heart" and expresses man's love for beauty and for wisdom. Every true expression of art is an expression of beauty and an expression of wisdom. We know that wisdom is manifested when knowledge and love work together. In other words, art and beauty are manifested when knowledge and love flow in men's hearts. The artist combines the outer knowledge of material rules, which allows expression on the physical plane, and the inner spiritual



knowledge of cosmic laws, as expressed in rhythms, vibrations, numbers, and harmony, with his love for humanity and all Creation. Each representation of beauty is an act of love towards men who come in touch with it, and towards the divine principles which are expressed through it. There is no true expression of beauty without faith in something higher than man, without a love for a Force which allows us to become creators of something beautiful, and without love for our fellow

men who share our creations with us.

In other words, there is no true art without a scientific basis and a religious connotation.

If each work of beauty is an act of love from man to God, it is also a thought of love from God to man. Man recognizes the wisdom and harmony which ennoble and transcend him. Who, in times of loneliness and distress, has not experienced the consolation and peace brought by the friendly presence of a work of art? When our too human hearts are aching, the uplifting or soothing master-pieces we meet in museums or concert halls comfort us and speak to us without words, for "A thing of beauty is a joy forever."

If the sense of beauty is so linked to the Supreme Being and to our solar God, it is of the

greatest importance for man to manifest it correctly and develop it. Artistic master-pieces speak of an aspect of God and put us in contact with Him. The beauty that we create reveals our understanding of the divine as well as the present degree of unfoldment of our inner god, which manifests as we create. For this reason, it is important to teach the child to create beauty, for in doing so he gives expression to the god within himself and God, in turn, speaks to him.

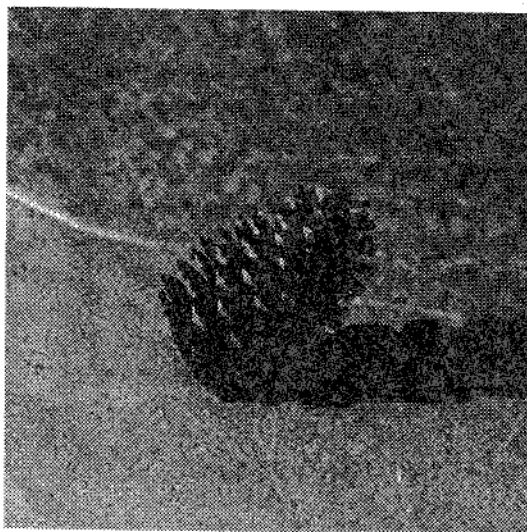
We have spoken of beauty and love, and we remember that in Antiquity the goddess of beauty and love was Venus. Is artistic creation only in the domain of Venus? In fact, this goddess is flanked by two companions, Mars and Uranus, who express related concepts but on different levels. If Venus corresponds to the beauty of charm and of personal love, Mars represents their more sensual, violent, and egoistic sides, while Uranus represents ideal Beauty and Love extended to all humanity.

We have to transcend Mars in order to reach Uranus; this is an inevitable ascension, but the intermediate link of Venus cannot be avoided. If we seek to evade this intermediate step — if we strive to go directly from Mars to Uranus, we will not reach the final stage. We will remain at the level of Mars, repressed and disfigured. Mars will have lost its creative energy as a result of such constraint. Indeed, the process of transformation which leads from the lower nature to Christ Wisdom and the creative Word is not based on repression, rejection, and progressive weakening, but on mastery and control of the existing forces.

The strength of Mars must not be denied, but channeled. The Mars creative force must express itself; it can be directed toward the domain of Venus and become artistic creation.

In a certain sense, if we reconsider our image of the triad, we can say that Mars is active at the level of science, Venus at the level of art, and Uranus at the level of religion. All three must contribute to the unfoldment of the god within man.

Evolution is a ladder with many rungs, and there is no roundabout way of ascent. If we attempt to remove any of these rungs, we will not leap across the void thus created, but be stopped by it. We will be blocked because we have removed the rung for which there is no substitute. We must face all our obstacles with courage, modesty, and humility. In our ascent, even though we are to become as gods, we may not neglect the material realities which surround us; even though our eyes look toward the sky, our feet must remain on solid ground. We must be careful not to become colossi with feet of clay; the fragility of their lower limbs does not permit them to go very far.



We cannot avoid certain tests of the material world under the pretext that we understand intellectually what they are trying to teach us. We cannot create a book, a statue, or a piece of music simply by holding these forms in our thoughts. We cannot love and keep this love imprisoned. The book requires paper and ink, the statue a piece of

marble, and love an encounter. Involution and incarnation are as necessary to ideas as they are to human beings. An idea incarnating in the consciousness of man acquires a new and indispensable dimension — an added strength — which guarantees its future evolution in harmony with the evolution of everything else. Similarly, each work of art corresponds to a spiritual principle, to a divine idea captured by man: The love and divine wisdom inherent in this idea must be manifested in the Physical World and shared with other men to accomplish its destiny.

The artist, when he creates, helps an idea of beauty to incarnate in our daily world, and other people, when they contemplate this work, allow this idea to return to its original plane enlarged by a new dimension. Artistic creation is not only an isolated act but also, in a certain sense, a collective act. Each symphony receives the light of day every time we listen to it and receive it in our hearts. This illustrates the perhaps surpris-

ing fact that God, Himself, needs humanity; He, too, is an evolving Being.

Because our divine Source is expressed in art and everything beautiful, it is important to manifest as much beauty as possible in our environment. This is not a superficial or useless behaviour, but one of the expressions of God within us. No person is totally insensitive to beauty; if he were, he would be cut off from his divine Source. Each person, however, is able to perceive and express beauty only at his level of development. This limitation of our relationship with beauty denotes a certain weakening of our link with divinity. It is only a temporary weakening, however and is due to conditions originated in previous lives. Our inability to equal Phidias, Bach, daVinci, Gauguin, or Frank Lloyd Wright must not prevent us from creating beauty at our own level whenever possible. In doing so, step by step, we will strengthen our link with God and come closer to Him.

This idea of the divine significance of beauty is confirmed in the biblical description of one of the most powerful spiritual leaders of the Jews: "In which time Moses was born, and was exceeding fair. . ." (Acts 7:20) In the Song of Solomon the soul body, our spiritual vehicle, is described as a young woman of great beauty called the Rose of Sharon and the Lilly of the Valley: "Behold, thou art fair, my love; behold thou art fair; thou hast doves' eyes within thy locks; thy hair is a flock of goats that appear from Mount Gilead. Thy teeth are like a flock of sheep that are even shorn, which came up from the washing. Thy lips are like a thread of scarlet and thy speech is comely: thy temples are like a piece of pomegranate within thy locks."

It is interesting to note that the evolution of a group of human beings parallels the evolution of its sense of beauty. The sense of beauty exists among all peoples but, as we have seen, at various levels. Even the less evolved tribes feel the

need to express a certain idea of beauty — though primitive — and their chiefs and priests, who are considered to be nearest to their gods, must be more handsome and more adorned than the other members of the tribe in order to express their close relationship with the divine.

In the course of ages and civilizations, certain expressions of that which man considered beautiful went too far into matter in the process of involution. Thus resulted degenerate forms of art in which the original spiritual idea is encumbered with useless and gaudy ornamentation and is warped by a lack of discipline on the part of the creators.

In truth, as man involves too far into materiality, although he retains the personal and collective spiritual faculties inherent in his divine origin, he no longer expresses them in their original purity. Thus it happens that, in our Western culture, we observe the sensual exuberance of Baroque painting and sculpture, the heaviness of music at the end of the Romantic period, the calculated cacophony of certain contemporary schools of music, the deformed shapes of the Cubist painters, and the unstructured "sentences" of some new novels, in which ideas and essential impressions are conveyed



only by successions of words and exclamations without verbs to make a strong and logical link.

At its highest level of divine truth, beauty must be the fruit of discipline, simplicity, and method. Venus must go together with Saturn; the selectivity and order inherent in true artistic work must allow the primordial, divine idea to blossom.

For this reason, the apparent austerity of Gregorian chants or Bach music speaks so clearly to our souls, the paintings of the Italian Renaissance are more noble than the glistening canvasses of the Impressionists, and the Romanesque architecture of the early Middle Ages or that of the beginning of the Gothic period conveys a sense

of aspiration that the "overloaded" churches of the Jesuits lack. Those who learn Japanese flower arranging or Chinese cooking need years of apprenticeship in order to harmonize the few carefully selected elements which enter into their composition. In the process of involution, all ideas of beauty tend to have the same fate; quantity takes the place of quality; gilt and tinsel substitute for purity of form and idea which lie underneath.

Simplicity and discipline also allow the viewer to enjoy peaceful contemplation of the created work without being assaulted from all sides. If the work of art reveals itself with harmony and purity, the creative imagination of the viewer is activated and helps him reach the level of the thought form or germinal idea underlying the work. At that stage, the viewer or listener partakes of the artistic processes that the creator set into motion. The work of art is not a dead object or idea, but a living reality animated by the soul forces of the one who is touched by it. When beauty incarnates in our world, it allows all of us who encounter it to also become creators even if at the time we read the Divine Comedy, Dante is no longer walking in the streets of Florence, or when we hear a fugue or a cantata that Handel's fingers are no longer playing on the great organ of St. Paul's Cathedral.

The principle which underlies the transformation of a spectator into a creator is found also in the Japanese Zen Buddhist Garden: a simple pebble, carefully chosen for its shape, becomes an island, or a reef, or a palace; a zig-zag carefully drawn in the fine gravel which covers the ground becomes a wide river, a mountain torrent, or a wake of a swimming silvery fish, and he who contemplates in silence transforms himself into an imaginary stroller on a shore bounded by a simple stroke of a rake.

When Edmond Rostand attempted to depict the beauty of the Sun, he did not exalt its mightiness in the skies nor its force as the central orb of our solar system. He did not emphasize what is obvious and directly perceptible, but what is hidden (as in the Zen Buddhist Gardens), what radiates almost in secret, a true beauty which speaks more to our inner selves than to our senses. Part of this poem translates into English as follows:

*"I adore you, O Sun:  
You scatter Roses in the air,  
A flame in the source,  
A God in the bush;  
You take an obscure tree  
And transfigure it,  
O Sun, without whom  
Things would be only what they are."*

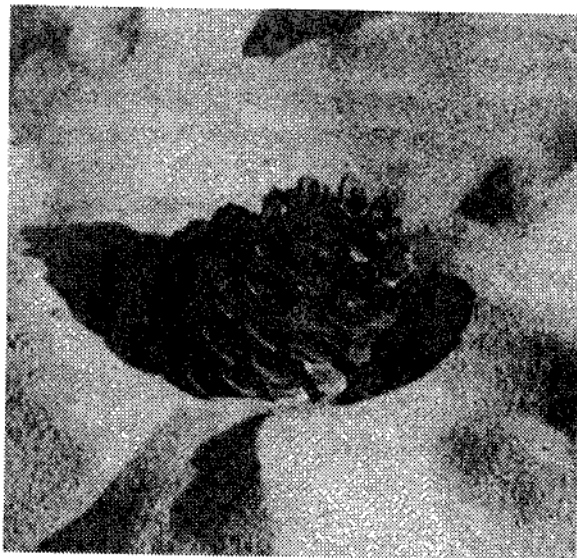
The same concept was expressed in *The Little Prince* by Antoine de St. Exupery when he said; "What makes the desert beautiful is that somewhere it hides a well." "One sits down on a desert sand dune, sees nothing, hears nothing. Yet, through the silence something throbs, and gleams..."

Beauty expressed by man is the reflection in him of the creative Word — of divine Wisdom and God's Love for mankind. Beauty, in return, is the expression of man's love for God and for his fellow men, guided by discipline and simplicity, following the path from Venus to Uranus and it must leave enough scope for the expression of the creative imagination of the one

who partakes in its multiple forms.

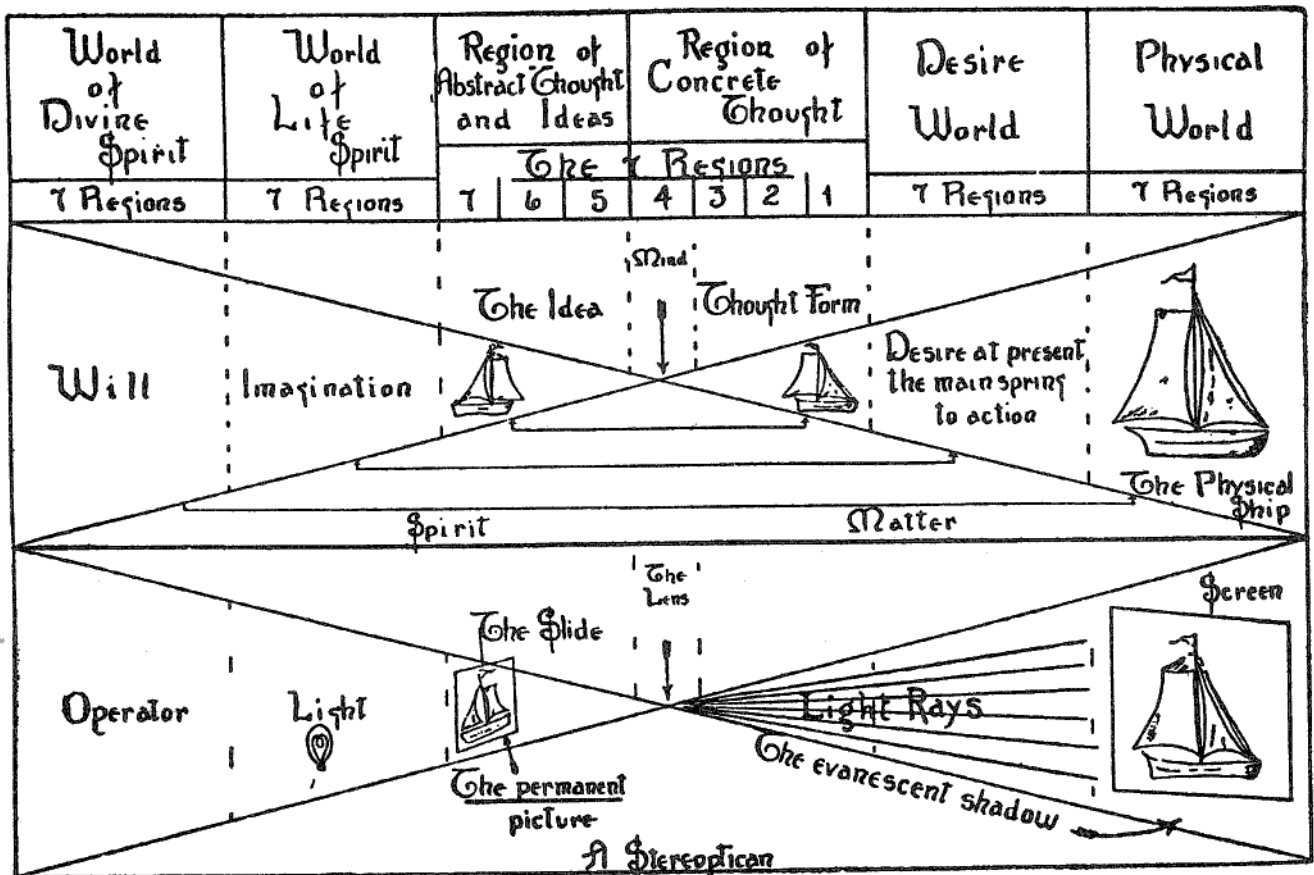
One of the best-known depictions of the ideas of happiness, fulfillment, and beauty is the Garden of Eden. Throughout history it has been presented as a colorful garden abounding in fruit and perfumes, as an oasis where milk and honey flow, and even as a volcanic furnace of the time of Lemuria. But an Arabian sage who wanted to impress the minds and hearts of his students with a more powerful image, described it only as: "A ripe pine cone, lying on a shore of golden sand." □

—Nadine B. de Galzain



# Mystic Light

## Thought Substance



**Diagram 1—The Relative Permanency of the Visible and Invisible Worlds.**

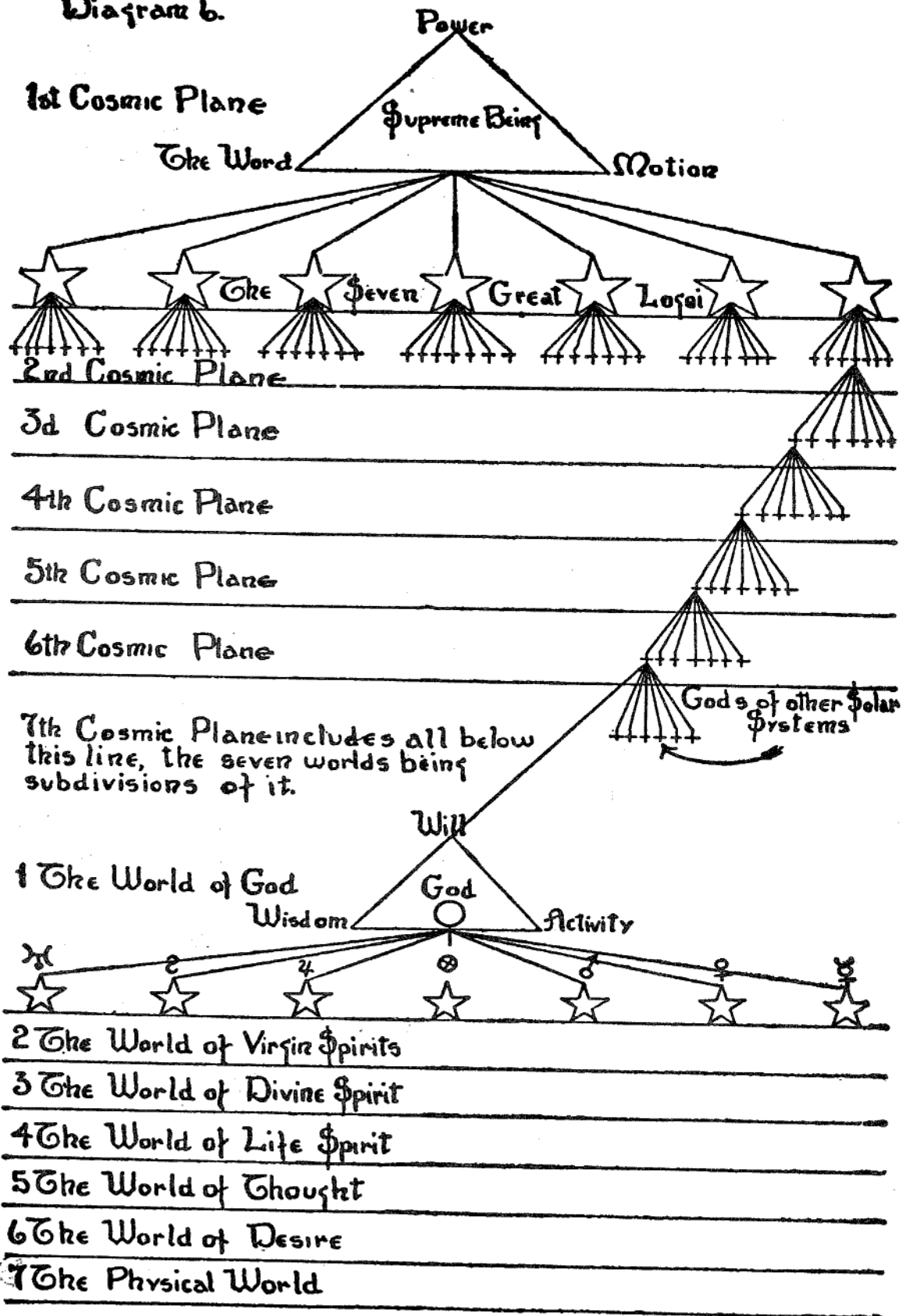
(Illustrated by comparison with a stereopticon.)

*The Rosicrucian Cosmo-Conception, Max Heindel, Diagram 1, p. 52.*

**T**he column above which is headed by Region of Concrete Thought is the Region which furnishes the mind-stuff in which ideas generated in the Region of Abstract Thought clothe themselves as *thought-form*, to act as regulators and balance wheels upon impulses engendered in the Desire World by impacts from the phenomenal World.<sup>1</sup>

If we contemplate what we are conscious of, we proceed through solids, liquids, gases and the four ethers of the physical world. Next, through speculation, some human beings may proceed through con-

Diagram 6.



The Rosicrucian Cosmo-Conception, Max Heindel, Diagram 6, p. 178.

templated worlds of Spiritual Beings to our 7th Cosmic Plane, the World of God, Whose trine aspects are Will, Wisdom and Activity (see *The Rosicrucian Cosmo-Conception*, Max Heindel, Diagram 6, p. 178).

When God desires to create, He seeks out an appropriate place in space, which He fills with His aura permeating every atom of the Cosmic Root-substance of that particular portion of space with His Life, thus awakening the activity latent within every inseparable atom.

This Cosmic Root substance is an expression of the negative pole of the Universal Spirit, while the great Creative Being we call God (of whom we, as spirits, are part) is an expression of the positive energy of the same Universal Absolute Spirit. From the work of one upon the other, all that we see about us in the Physical World has resulted: The oceans, the Earth, everything we see manifesting as mineral, plant, animal and human forms — all are crystallized space, emanated from this negative Spirit-substance which alone existed at the dawn of Being. As surely as the hard and flinty house of the snail is the solidified juice of its soft body, so surely all forms are crystallizations around the negative pole of Spirit.

God draws from the Cosmic Root-substance outside His immediate sphere; thus the substance within the nascent cosmos becomes denser than it is in Universal space, between Solar Systems. In Genesis, we are told that God made man in His own image. And in the Gospel of John, verse 14, we find:

*And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.*

In the opinion of the writer, the miracle described above was not attained by the sounding of the Word alone, but by the thought that was behind that word.<sup>2</sup>

Jesus gave us proof that man will someday reach the point on the spiritual path when he, too, will be able to create directly by the word of his mouth.

The first proof that mankind would some day be capable of direct creation was given by Jesus when He was but five years old.

The following passage is from the Apocryphal Gospel of Thomas:

*I. I, Thomas the Israelite, tell unto you, even all the brethren that are of the Gentiles, to make known unto you the works of the childhood of our Lord Jesus Christ and his mighty deeds, even all that he did when he was born in our land; whereof the beginning is thus:*

*II. 1. This little child Jesus when he was five years old was playing at the ford of a brook; and he gathered together the waters that flowed there into pools, and made them straightway clean, and commanded them by his word alone. 2. And having made soft clay, he fashioned thereof twelve sparrows. And it was the sabbath when he did these things (or made them). And there were also many other children playing with him. 3. And a certain Jew when he saw what Jesus did, playing upon the sabbath day, departed straightway and told his father Joseph: Lo, thy child is at the brook, and he hath taken clay and fashioned twelve little birds, and hath polluted the sabbath day. 4. And Joseph came to the place and saw: and cried out to him, saying: Wherefore doest thou these things on the sabbath, which is not lawful to do? But, Jesus clapped his hands together and cried out to the sparrows and said to them: Go! and the sparrows took their flight and went away chirping. 5. And when the Jews saw it they were amazed, and departed and told their chief men that which they had seen Jesus do.*

And if we refer again to *The Rosicrucian Cosmo-Conception*, we read that "We ourselves, as Egos function directly in the subtle substance of the Region of Abstract Thought, which we have specialized within the periphery of our individual aura. Thence we view the impressions made by the outer world upon the vital body through the senses, together with the feelings and emotions generated by them in the desire body, and mirrored in the mind.

"From these mental images we form our conclusions, in the substance of the Region of Abstract Thought, concerning the subjects with which they deal. These conclusions are ideas. By the power of will we project an idea through the mind, where it takes concrete shape as a thought-form by drawing mind-

stuff around itself from the Region of Concrete Thought.

"The mind is like the projecting lens of a stereopticon. It projects the image in one of three directions, according to the will of the thinker, which ensouls the thought-form.

- 1) It may be projected against the desire body in an endeavor to arouse feeling which will lead to immediate action.
- 2) Where no immediate action is called for by the mental images of impacts from without, these may be projected directly upon the reflecting ether.
- 3) A third way of using a thought-form is when the thinker projects it toward another mind to act as suggestion. . . ."

—Robert C. Lewis

1. Max Heindel, *The Rosicrucian Cosmo-Conception*, p. 49.
2. Max Heindel, *op. cit.*, p. 374. "The first aspect of the Supreme Being 'thinks out', or imagines, the Universe before the beginning of active manifestation. . . ."

## The Oyster

There once was an oyster whose story I'll tell,  
Who found that some sand had worked under his shell.  
Just one little grain, but it gave him a pain,  
For Oysters have feelings which are very plain.

Now, did he berate this working of Fate,  
That left him in such a deplorable state?  
Did he curse the government, call for an election  
And say that the sea should have some protection?

"No," he said to himself, as he sat on the shelf,  
"Since I cannot remove it, I think I'll improve it."

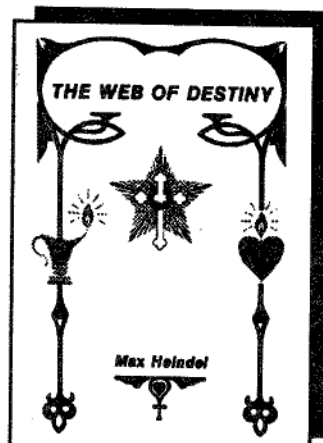
Well, years past by, as years always do,  
'Till he came to his Destiny, oyster stew!  
But the small grain of sand that bothered him so,  
Was a beautiful pearl, all richly aglow!

Now, this tale has a Moral, for isn't it grand  
What an oyster can do with a small grain of sand?  
And what couldn't we do if we'd only begin  
With all of the things that get under our skin?

—Anonymous

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(Order on page 192)

## Mystic Light

### *Antiquity's Greatest Wonder — Its Message for Today*

As is generally believed, the seven great classic wonders were the Great Pyramid of Egypt, Zeus' Statue at Olympia, Diana's Temple at Ephesus, the Mausoleum at Halicarnassus, the Colossus of Rhodes, Babylon's Hanging Gardens, and Alexander's Pharos Lighthouse.<sup>1</sup> It cannot be denied that these all are marvels of magnificence, but by no means the only ones of their kind. There is yet another that even surpasses them, as will be shown — Stonehenge.

For the benefit of any who may not have heard of it, a few basic facts. It is the most visited prehistoric structure in all England, perhaps Europe,<sup>2</sup> said to be the very center of all neolithic monuments in Britain.<sup>3</sup> It has been described by the noted American author Henry James (1843-1916) as standing "as lonely in history as it does on the great plain." It is located in Wiltshire County (also pictured on its seal), 330 feet above sea level, 30 miles north of the Channel, 8 miles north of the cathedral site of Salisbury, 80 miles west of London, on the route to Exeter, just off Road A303.

The name is derived from "Hanging Stones," though its huge rocks are firmly planted on the ground, enclosed by a circular ditch, about 300 feet in diameter.<sup>4</sup> All 162 stones would fit under the Library of Congress Reading Room's dome, or that of St. Paul's Church in London. There are four "series" of stones: two circles on the outside; inside them a horseshoe-shaped configuration; inside it, an ovoid form.<sup>5</sup>

Something else, not stones, also belongs to Stonehenge. Beyond the outer circle is a ring of 56 holes, the "Aubrey Holes," discovered by antiquarian John Aubrey (1627-97). It has recently been demonstrated that by placing stones in

them at stated times, the predictions of solar and lunar eclipses could be greatly facilitated.<sup>6</sup> Stonehenge's rocks actually are a mostly bright orange-brown and blue, but being overgrown with lichens imparts a dull-grey appearance. The big boulders of the outermost circle are about 13½ feet high, 7 feet wide, and 3¼ feet thick. The distance between them is 3½ feet. A new word has been coined to describe the way these rocks are positioned: "trilithons" (three stones), for these rocks are paired off, each couple joined together by a lintel on top, which is 10½ feet long, 3½ feet wide, and 2¾ feet thick. The big supporting rocks have been estimated to weigh 50 tons, the lintels 30.

Obviously, time and weather have had their effect. Also, for many years there was unimpeded access to these stones for souvenir hunters and others, who have also done some scraping. Stonehenge's worst recorded day was January 3, 1797, when some people plowing half a mile away felt a shaking of the ground. Two rocks of the outermost ring (also called Sarsens from the word Saracen), #57 and 58, with their lintel (#158) came crashing down. They had long been leaning. A heavy snowfall followed by a sudden thaw did the rest. Only as recently as this century has Stonehenge been protected from human harm, including even "geophones" that pick up vibrations of footsteps at night.<sup>7</sup>

The exact age of Stonehenge is not known. Western Wisdom literature places its origin in "historically undated time."<sup>8</sup> Even as Rome wasn't built in a day, neither was Stonehenge. In perusing Stonehenge literature, one finds agreement that there were three waves of construction spanning several centuries.<sup>9</sup> Radio carbon 14 tests, said to have been devised by Prof.



Stonehenge, one of the world's most mysterious structures, as it stands today.

Fred Hoyle,<sup>10</sup> place the construction between ca. 3,000 and 2,100 B.C. This correlates with the Age of Taurus, placed at about 4,500 to 2,400 B.C., an age of building temples, and pyramids.<sup>11</sup>

Before presenting reasons why Stonehenge is *primus inter pares* (first among equals) among all else built in antiquity and still standing, the purpose motivating its erection should be considered. To many, it is just another pile of stones of uncertain origin. No wonder it has not been included with the seven wonders of antiquity. Besides, it has been "replicated." Just before World War I, one William Burroughs Hill Of Southampton, England, erected a complete model at 1:10 scale. Right after World War I, Colonel Samuel Hill (no kin) built an exact copy by the Columbia River at Maryhill, Washington, as a memorial to Klickitat County's 13 war dead.<sup>12</sup>

But Stonehenge was built for a purpose. One purpose of Stonehenge was to be an observatory of the heavens. Does the reader wonder whether it dealt with astronomy or astrology? Both. For through

most of of human history, its oldest science, that of the stars, was one. The *message* of the stars (astrology) was the main interest. The *mechanics* (astronomy) was but ancillary. Had men not believed that the celestial influences the terrestrial, they would have spent neither time nor means studying the heavens. Even mathematics was subservient to astrology. Astrologers were at times called mathematicians. Logarithms were devised by John Napier to facilitate the "figuring end" of the stellar science.

Professor Gerald S. Hawkins supplied strong proof that Stonehenge was an observatory. He put the question to the computer: "Do significant Stonehenge alignments point to significant celestial positions?"

He wrote: "Repeatedly and closely those declinations which the machine had computed seemed to fit extreme positions of the Sun — which I had suspected that they might — and also — which I had not suspected that they might — the Moon. Pair after pair of those significant Stonehenge positions seemed to point to the maximum declinations of the two most significant objects of the sky."<sup>13</sup>

In the words of E. C. Krupp, former rector of Griffith Observatory, Los Angeles: "We need no longer doubt whether Stonehenge had astronomical significance."<sup>14</sup>

Nor need we doubt the tremendous intelligence of the builders of Stonehenge. It must have taken very precise and advanced study to locate Stonehenge at 51.17N and 1.83W, where there exists an exact 90 degree relationship between midsummer sunrise and Moon rise, a great advantage for an observatory.<sup>15</sup>

Admittedly, it could be argued the location was decided on by sheer luck. But "luck" could not possibly have been responsible for the builders' ability to arrive at the exact lengths of

the various cycles of eclipses and other stellar occurrences. The observation behind all this has been estimated to have spanned 500-1,000 years.<sup>16</sup> This must have involved tremendous expense, effort, and interest on the part of many people — and careful transcribing of findings for future researchers.<sup>17</sup>

Now we are ready to consider why Stonehenge outranks the “traditional” seven wonders of ancient times. Our thesis: the generally recognized wonders of antiquity became what they are because of massive input of skill, time, effort, muscle power, and perseverance *within the range of available human potential*. All this is found in Stonehenge, too. But there we also find the results of the application of skills *far beyond human limit prior to the industrial age*.

To begin with, the area around Stonehenge didn't have any of the huge rocks needed. They had to be located, after much searching, at the Prescelly (also spelled Preseli) Mountains in Pembrokeshire, Wales, 130 miles to the northwest as the crow flies, but because of the Bristol Channel, over 200 miles distant if the stones were transported overland.

And exactly how were they transported? Boulders weighing about 50 tons could not be pushed. They had to be pulled. Where did these people get the huge quantities of ropes, leather or other material for the job? How did they get those big boulders on and off boats, if the sea route was chosen, using simply muscle power?

But suppose the rocks were moved overland. How were they dragged across the many rivers, to say nothing of the dense forests? Were bridges built to get them across rivers, thousands of trees felled to move them through forests? And how about hills?

But even this problem is relatively minor compared with what the movers of these stones encountered once they reached their destination. The stones in the very center were the easiest to place. The others, however, posed a major problem. Since they had to be pulled, the men doing the dragging had to have room in front of them to maneuver. But after some stones had already been put in place, there was no room to maneuver those being brought later. If only manual power were available, there would be simply no way of getting them to where they were supposed to be.

There was also the daunting problem of getting 50-ton boulders upright simply by using human muscle power alone. Yet, the very greatest puzzle of all is how these men were able to hoist the lintels in place, weighing about 30 tons each. How does one lift them over 13½ feet high, and then move them so as to be able to place them exactly on top of the Sarsens?

To put it bluntly, without fear of contradiction, with no more than human power, this could not have been achieved. Not only did the lintels have to be moved first vertically and then horizontally, but they couldn't just be “plopped down” carelessly on the Sarsens. They had to be put down far more carefully and exactly, in order that the mortises of the lintels might fit snugly over the Sarsens' tenons.

It would have been absolutely necessary to have powerful cranes or helicopters. There could have been no other way. Stonehenge's builders simply must have had advanced tools, which also means commensurate wisdom — which according to “orthodox” belief, man didn't have 3,000 years ago. That's why no *full-size* replica of Stonehenge, like the one in Washington State, could have been erected without modern tools. This confirms the Western Wisdom Teaching that Stonehenge “continues to testify to the existence of the Mystery Teachings in historically undated time,” which alone could have provided the know-how for Stonehenge's erection.<sup>18</sup> What better way to immortalize this fact than by building something which clearly demonstrates to posterity that it required “extra human” resources? Yet in a way not immediately obvious? “It is the glory of God to conceal a thing.”<sup>19</sup>

If Stonehenge's testimony had been more overt, and of material less sturdy than that actually used, enemies of Truth and vicious vandals could or would have easily destroyed it. But the way it was built — apparently just a pile of rocks — it would attract neither. It has withstood the test of millennia. Could there possibly have been devised a better way of preserving Truth? Would unenlightened mortals have ever stumbled upon such grand a design? Surely, everything about it confirms the Western Wisdom Teaching concerning it. □

—A Probationer

1. *Stonehenge Decoded*, Gerald S. Hawkins, p. 118.

2. American Transcendentalist Ralph Waldo Emerson visited; so did German mystic Goethe. See *Stonehenge Complete*, Christopher Chippindale, pp. 141, 152, 253.
3. *The Stonehenge People*, Rodney Castleden, p. 3.
4. Christopher Chippindale, *op. cit.*, p. 10.
5. *The Concise Columbia Encyclopedia*, p. 810.
6. *The Compleat Astrologer*, Derek and Julia Parker, p. 15.
7. *Beyond Stonehenge*, Gerald S. Hawkins, p. 17.
8. *The New Age Bible Interpretation, Old Testament, Volume I*, Corinne Heline, p. 269.
9. *The Secret of Stonehenge*, I. L. Cohen, p. 1.
10. *On Stonehenge*, Fred Hoyle.
11. *Astrology, The Divine Science*, Moore and Douglas, p. 682.
12. Christopher Chippindale, *op. cit.*, p. 178.
13. *Stonehenge Decoded*, Gerald S. Hawkins, pp. 104-106; italics by the author.
14. *Search of Ancient Astronomies*, E. C. Krupp, p. 126.
15. I. L. Cohen, *op. cit.*, p. 164.
16. I. L. Cohen, *op. cit.*, p. 15.
17. "Orthodox" history teaches that when the Romans first came to Britain in 55 B.C. under Julius Caesar, they

found primitive barbarians. Stonehenge alone shows that there had existed in the British Isles a civilization far superior to anything Rome ever achieved. The fact that on Napoleon's birthday, August 15, the Sun, viewed from the Champs Elysées, "sets" in the exact center of the Arc de Triomphe (*Stonehenge Decoded*, Gerald S. Hawkins, p. 158) may be coincidence, but the numerous astoundingly exact alignments of Stonehenge with the stars can in no way be explained except as the result of centuries of painstaking effort.

18. *The New Age Bible Interpretation. Old Testament. Volume I.* Corinne Heline, p. 269. Truly, "The ancient Wisdom has never been completely obliterated from the world." Pp. 71, 72.
19. Proverbs 25:2.

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(Order on page 192)

# Mystic Light

## *A Life Cycle* *Part II*

**B**EGINNING at the age of forty-two, for the next seven years there is a recapitulation of the work done on the desire body. This is a period of second emotional growth. People otherwise sane, often become over sentimental during this period of life. A conservative business man may let his emotions carry him adrift, or he may make a very risky investment, something he would never before have considered. Through the experiences common to civilization the desire body ultimately becomes the medium of purified, pleasurable sensations, refined desires and longings, imbuing and enriching the inner being with high ideals and perceptions.

From forty nine to fifty-six we recapitulate the development of the mind body. This is the dawn of a new period of mental activity, and the following seven years are the golden age of thought — a period for philosophical reasoning, the prime of mentality, the crowning years of life. The mind is now forging ahead and wringing nature's secrets from her. The lower proclivities, under the influence of the Ego, have become more or less transmuted in the individual who has surmounted the difficulties in which the outer world has placed him.

The period from fifty-six to sixty-three is the most critical time in adult life, as the combined influences of the squares and trines of the horoscope meet here for judgment. If the life has been constructive, the person will pass through this period and live to a "ripe" old age; but if destructive habits have prevailed, then Saturn the reaper, claims his own, or some chronic form of illness disciplines the remaining years.

There should be a value to age — in its right interpretation. Just as we consider a priceless bit of tapestry which has been handed down

through generations, rare and beautiful, because of the fine workmanship and exquisite care that has lent it grace and finish, so should we be able to regard age in human beings. The profound and beautiful experiences life gives us, should make age the envy of youth.

No one can be sure that distress and sorrow will not be occasional visitors. We must expect them if we are going to gain experience and strength of character. Amid all the uncertainties which are characteristic of this world, there is but one certainty — death. At one time or another after a long or short life, comes this termination to the material phase of our existence which is in reality a birth into a new world.

Birth and death are therefore to be regarded as the shifting of man's activity from one world to another, and it depends upon our own spiritual development whether we designate such a change birth or death.

When the usefulness of the dense body is ended the Ego withdraws from it by way of the head, leaving the dense body inanimate. Just subsequent to its release, and for a few days afterward, the Ego is engaged upon a matter of utmost importance; a great deal of the value of the past life depends upon the attention given to it by the passing Spirit, therefore utmost quiet must prevail. Quiet and prayer are of enormous benefit at this time. When the Ego has withdrawn from the dense body, the whole life, as registered by the subconscious memory, is laid open to the eye of the mind. The object is to etch the panorama into the desire body, which is the seat of feeling, and from that impress the feelings will be realized when the Ego enters the Desire World.

In the First Heaven the essence of pain is

built into the spirit as right feeling. The extract of suffering becomes conscience to deter us from wrong doing in future lives, and the quintessence of good is transmuted into benevolence and altruism which form the basis of all true progress.

In the Second Heaven, the World of Concrete Thought, the Ego becomes a part of the Archetypal Forces and works on a new environment for its next earth life. Good acts done in the past life are built into the mind as *right thought*. The World of Thought, where the Second and Third Heavens are located, is a sphere of tone. Celestial music is a fact and not a mere figure of speech.

In the Third Heaven, in the World of Abstract Thought, the Ego rests and gathers strength for a new life, while the mind and soul essences are built into the spirit as the basis of future *Right Acts*. In each life cycle, the Ego withdraws for a time to what is known as Chaos, the formless world, where nothing remains save the centers of force known as seed atoms. The average human life cycle is about a thousand years.

After resting in the Third Heaven for a time there comes to the Ego a desire for new experiences and the contemplation of a new birth. This conjures a series of pictures before the vision of the Spirit — a panorama of the new life in store for it. But this panorama contains only the principal events. Though maintaining its individuality, the Ego usually changes sex each earth life. This is because the experiences of one sex differ widely from those of the other. This is the general manner in which the Law of Rebirth operates, but it is not a blind law; it is subject to frequent modifications, determined by the Lords of Destiny.

At the beginning of a new life cycle the Ego descends into the Region of Concrete Thought, the realm of tone, where the music of the spheres pervades all that is, as the atmosphere of the earth envelopes everything terrestrial. The music of the spheres at once sets the seed atoms of the Ego into vibration.

There are seven spheres: the planets of our solar system. Each planet has its own keynote and emits a sound varying from that of every other planet; one or another among them vibrates, in particular synchrony, with the seed atom of the Ego then seeking embodiment. This planet then corresponds to the basic tone of the Ego and though the tones from all the planets are necessary to build up an organism completely, each is modified and made to conform to the basic impact given by the most harmonious planet, which is therefore the ruler of that life, its horoscopic star.

Thus there is the horoscopic ray, governed by the planet which is ruler of the horoscope in each life. Then there is the individual ray which is governed by the subray of our Father Fire or Father Star, under which we originated; and finally, there is the Father Fire or Ray itself. It is this latter that is not revealed until the last Initiation. Our individual ray is discovered unto us at the time we receive discipleship instruction, and the horoscopic ray is evident as soon as we cast the chart and know how to read it.

The horoscopical planetary ruler changes with each life. The individual planetary ruler is retained by the Spirit throughout its whole series of lives and the Father Star is the planet under which each Virgin Spirit originated. As in terrestrial music, so also in celestial, there are harmonies and discords, and these all impinge upon the seed atom and aid in the building of the archetype. Vibratory lines of force are thus formed, which later attract and arrange physical particles as spores of sand are marshaled into geometrical figures by bowing a brass plate with a violin bow.

Along these archetypal lines of vibration the physical body is later built, and thus it expresses accurately the harmony of the spheres as it was played during the period of archetypal construction. This period, however, is much longer than the actual period of gestation, and varies according to the complexity of the structure required by the life seeking physical manifestation. Nor is the process of construction of the archetype continuous, for under aspects of the planets which produce notes to which the vibratory powers of the seed atom cannot respond, it simply hums over those which it has already learned, and thus engaged, it waits for a new sound which it can use to build more of the organism in which it desires to express itself.

Thus, seeing that the terrestrial organism, which each of us inhabits, is molded along vibratory lines produced by the song of the spheres, we may realize that the inharmonies which express themselves as disease, are produced in the first place by

spiritual inharmony within. It is further evident that if we can obtain accurate knowledge concerning the direct cause of the inharmony, and remedy it, the physical manifestation of disease will shortly disappear. It is this information which is given by the horoscope of birth, for there each planet in its house and sign expresses harmony or discord, health or disease.

When the Ego descends into the Region of Concrete Thought, the latent forces in the seed atom of the mind are aroused into activity, and it begins to draw to itself the materials for a new mind, as a magnet draws iron filings around its poles. If we hold a magnet over a heap of iron shavings, we shall find that it will take only a certain quantity, according to its strength. Its attractive power is limited to a certain quantity of a particular kind. So with the seed atom; it can attract in each region only such materials as it has affinity for, and only a certain definite quantity. Thus the vehicle around this nucleus becomes an exact counterpart of the corresponding vehicle in its last embodiment, minus the evil which has been expurgated and plus the good which has been incorporated in the seed atom.

The Ego then descends into the Desire World: the forces of the seed atom saved from its former desire body are awakened. Thence it draws to itself the kind and quantity of material needed to furnish the returning Ego with a new desire body appropriate for its particular needs.

The next step downward brings the Spirit into the Etheric Region where the material for the new vital body is gathered; but here the process of formation is not quite so simple, for it must be remembered that the vital and physical bodies are more complicated. The material of a given quantity and quality is attracted by the seed atom of the vital body, but the building of this vehicle and its placement in the proper environment is done by the Recording Angels, the "Lords of Destiny," in accordance with the destiny to be discharged by the Ego in this life. They impress the reflecting ether of the vital body in such a way that the pictures of the coming life are reflected in it in order to give it the tendencies required to work out the ripe causation due to be liquidated in the coming life, but the Ego itself incorporates therein the quintessence of its former vital bodies and in addition to this also does a little original work.

The vital body, having been molded by the Lords of Destiny, will give form to the dense body, organ for organ. This matrix or mold is then placed in the womb of the future mother. The seed atom for the dense body is in the semen of the father. This alone makes fertilization possible. There can be no dense body until there is a vital body in which to build the physical material; also there must be a seed atom for the dense body, to act as a gauge for the quality and quantity of the matter which is to be built into that dense body.

Thus, while heredity in the first place is true only as regards the material of the dense body and not the soul qualities, which are entirely individual, the incoming Ego also does a certain amount of work on its dense body, incorporating in it the quintessence of its past physical qualities. No body is an exact mixture of the qualities of its parents, although the Ego is restricted to the use of the materials taken from the bodies of the father and mother.

The greatest scope is given in the building of the desire body, very little in that of the vital body, and almost none in the building of the dense body, yet even that little is sufficient to make each individual an expression of his own spirit and different from the parents.

The fate of the individual generated under the Law of Consequence, is of great complexity and involves association with Egos in and out of physical existence, at all times. The Ego is therefore brought into a certain environment, and family with which it is in some way related. As regards the fate to be worked out, it is sometimes immaterial into which one of several environments the Ego is reborn, and when such is the case, it is allowed its choice as far as possible, but once the Ego is so placed, the agents of the Lords of Destiny watch unseen, that no act of free will shall frustrate the working out of the portion of fate selected. This is called "ripe" fate and it is this kind that is meant when it is said that the Lords of Destiny check every attempt to shirk it. With regard to our past, we are to a great extent helpless; but in regard to future action we have full control, except in so far as we are hampered by our past actions.

Birth in the physical world occurs at a time when the planetary forces are in harmony with the destiny engendered by the Ego in preceding

lives. Stretching around us are the twelve signs of the zodiac. They are the liberated macrocosm of what was once a glorious Sun. The influence of no two of these signs is alike. Their spiritual influences are transmitted to us through the Seven Spirits before the Throne who work with mankind during evolution. The planets are the bodies of spiritual Beings. These Beings control powerful forces which they use as agents to bring the results of our past thoughts and actions in the current life.

Ripe, or mature destiny, is the result of our actions in the past, a record of which is embodied in the pictures impressed on the reflecting ether of the vital body at the time of birth. The Ascendant of the horoscope, and the aspects to this sign and degree during the period of gestation, produce the tendencies to act in a certain manner conducive to the adjustment of this mature destiny. The planets in aspect to this degree — which is the degree held by the Moon at epoch, serve as an avenue for the ingress of the life force during the nine months preceding birth. The impacts are then on the finer vehicles and each has a share in forming the organic constitution of the child. This is particularly true of the planets forming a conjunction with the Ascendant during this period.

Sometimes the karmic disabilities are in the physical vehicle alone. The mind may be active and alert, although the body may be powerless to respond — the physical vehicle being ill adapted for mental expression. This condition is usually indicated by a lack of aspects between the Moon, Mercury, and the Ascendant. Or it may be that the karmic disability is in the mental body. Then there will be receptivity, love of, and desire for mental things, but though the ideas are there, the Ego will not be able to express them. An afflicted Mercury will be the indication.

Again, the desire body may be the seat of the karmic disability. It may be inactive, or respond only to lower vibrations. If inactive, it is almost impossible for the Ego to express any feeling of sympathy. In the other case, he has to struggle with sensations and vibrations that his mind protests against on account of their sensual or impure nature. The afflicted vehicle is chiefly the seat of ripe destiny, and it is through its inefficiency that the Ego realizes its limitations.

Painful aspects of ripe destiny are worked out under adverse martian and saturnian influences; pleasurable and peaceful destiny generated by right feelings and kind actions in the past is brought to us through good aspect to Venus, Jupiter, and the Sun.

It is said that Mars' karma affects the physical body chiefly, and is the result of impulsive thought, speech, and action in the past. Saturnian destiny is chiefly mental, showing itself in environment, sometimes as poverty or as dis-

tressful relationships in the family circle, such as loss of honor. It is the result of failure to realize responsibility in former lives. Saturn and Mars may be called the two indicators as to when past debts of destiny are to be paid. Though we sin in ignorance we pay with pain. Ripe causations are shown in the horoscope when it is properly cast. Of course, it would do us no good, in one sense, to know of them when they cannot be averted, but sometimes we may alter the conditions under which such ripe causes spend themselves, and then there is hope. We see the passing cloud, we know when it will have spent its fury, and that gives a hope which we should not have save for the prognostications of astrology.

Let it be remembered that though the stars impel, they do not compel. Opportunities for soul growth are given to us by God through the twelve departments of life represented by the twelve houses of our horoscope, under the dominion of the twelve Divine Hierarchies known through the signs of the zodiac. It is the task of the mystic mason to embrace these opportunities, to cultivate them, to make them that "Living Bread" that nourishes and nurtures the Spirit.

We carry with us the twelve zodiacal houses in our auric atmosphere which surrounds us as the air envelops the earth. Each house mirrors a part of the past life, each holds some of our present life's lessons; each represents how we have worked or shirked before in a given department of life. The sooner we learn these lessons the more quickly will we become freed from the cyclic wheel of rebirth and become a pillar in the Father's house from which we shall no more go out. □

—A Probationer



# Max Heindel's Message

## *The Sign of the Master*

**T**HERE ARE at the present time many who, judging from the signs of the times, believe Christ to be at the door and are watching for him in joyful anticipation. Though, in the opinion of the writer, the "things which must first come to pass" have not taken place in many important particulars, we must not forget that He gave warning that "as it was in the days of Noah, so shall it be in the day of the Son of Man." Then they ate, drank, and made merry; they married and were given in marriage up to the very moment when the flood descended and engulfed them. Only a small remnant was saved. Therefore we who pray for His coming will do well to watch also lest our prayers be answered before we are ready, for He said, "The day of the Lord will come as a thief in the night."

But there is also another danger, a very great danger which He pointed out, namely, "There shall be false Christs"; and "they shall deceive even the very elect, if that were possible." So we are warned that if people say "Christ is here in the city or there in the desert," we are not to go, or we shall certainly be deceived.

But on the other hand, if we do not investigate, how shall we know? May we not run the risk of rejecting Christ by refusing to hear all claimants and judging each according to merits? When we examine the injunctions of the Bible upon this point, they seem bewildering and altogether subversive of the end they are supposed to help us attain, and the great question, "How shall we know Christ at His coming?" is still with us. We have issued a pamphlet on this subject but feel sure additional light will be welcome to all.

Christ said that some of the false Christs would work signs and wonders. He always refused to prove His divinity in that sordid manner when asked to do so by the scribes and Pharisees, because He knew that phenomena only excited the sense of wonder and whetted the appetite for more. Those who witness such manifestations are sometimes sincere in their efforts to convince others but they are generally met with an attitude of mind which says in effect: "You say you have seen Him do so and so and therefore you believe. Very well! I also am willing to be convinced. Let Him show me."

But even supposing a Master were willing to prove his identity, who among the multitude is qualified to judge of its validity? Who knows the Sign of the Master when he sees it? The sign of the Master is not a phenomenon which may be repudiated or explained away by the sophists, neither is it something the Master may show or hide as he pleases, nor can he take it up and lay it aside at will. He is forced to carry it with him always, as we carry our arms and limbs. It would be just as impossible to hide the sign of the Master from those qualified to see, know, and judge it as it would be for us to hide our members from anyone who has physical sight.

On the other hand, as the sign of the Master is spiritual, it must be spiritually perceived, and it is therefore as impossible to show the sign of the Master to those who lack spiritual sight as it is to show a physical figure to the physically blind.

Therefore we read: "A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it." A little further on in the same chapter (Matt. 16) we find the Christ asking his disciples, "Who do men say that I, the Son of Man, am?" The answer developed that though the Jews saw in Him a superior person, Moses,

Elias, or one of the prophets, the disciples were incapable of recognizing His true character. They could not see the sign of the Master, or they would have needed no other testimony.

Christ then turned to His disciples and asked them, "But whom say ye that I am?" and from Peter came the answer weighted with conviction, quick and to the point, "Thou art the Christ, the Son of the living God." He had seen the sign of the Master, and he knew whereof he spoke, independent of phenomena and exterior circumstances, as emphasized by Christ when He said, "Blessed art thou, Simon Son of Jonah, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." In other words the perception of this great truth depended upon an interior qualification.

What this qualification was, and is, we learn from the next words of Christ: "And I say also unto thee that thou art Peter (*Petros*, a rock) and upon this rock (*Petra*) I will build my church."

Christ said concerning the multitude of materialistic Jews: "A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it but the sign of the prophet Jonas," and much speculation has been the consequence among equally materialistic Christians in latter times. Some have contended that an ordinary whale did swallow the prophet and later cast him ashore. Churches have divided on this as on many other foolish issues. But when we consult the occult records we find an interpretation which satisfies the heart without doing violence to the mind.

This great allegory, like so many other myths, is pictured upon the film of the firmament, for it was first enacted in heaven before it was staged on the earth, and we still see in the starry sky "Jonah, the Dove," and "Cetus, the Whale." But we will not concern ourselves so much with the celestial phase as with its terrestrial application.

"Jonah" means dove, a well recognized symbol of the Holy Spirit. During the three "days" comprising the Saturn, Sun, and Moon revolutions of the Earth Period, and the "nights" between, the Holy Spirit with all the creative hierarchies worked in the Great Deep perfecting the inward parts of the earth and men, removing the dead weight of the moon. Then the earth

emerged from its watery stage of development in the middle Atlantean Epoch, and so did Jonah, the Spirit Dove, accomplish the salvation of the greater part of mankind.

Neither the earth nor its inhabitants were capable of maintaining their equilibrium in space, and the Cosmic Christ therefore commenced to work with and on us, finally at the baptism descending *as a dove* (not in the form of a dove but as a dove) upon the man Jesus. And as Jonah, the dove of the Holy Spirit, was three Days and three Nights in the Great Fish (the earth submerged in water), so at the end of our involuntary pilgrimage must the other dove, the Christ, enter *the heart* of the earth for the coming three revolutionary Days and Nights to give us the needed impulse on our evolutionary journey. He must help us to etherealize the earth in preparation for the Jupiter Period.

Thus Jesus became at his baptism "a Son of the Dove," and was recognized by another, "Simon Bar-Jonah," (Simon, son of the dove). At that recognition by the sign of the dove, the Master calls the other "a rock," a foundation Stone and promises him the "Keys to Heaven." These are not idle words nor haphazard promises. There are phases of soul development involved which each must undergo if he has not passed them.

What then is the "sign of Jonah" which the Christ bore about with Him, visible to all who could see, other than the "house from heaven" wherewith Paul longed to be clothed: the glorious treasure house wherein all the noble deeds of many lives glitter and glisten as precious pearls? Everybody has a little one. Jesus, holy and pure beyond the rest, probably was a splendid sight, but think how indescribably effulgent must have been the vehicle of splendor in which the Christ descended; then we shall have some conception of the "blindness" of those who asked for "a sign." Even among His other disciples He found the same spiritual cataract. "Show us the Father," said Philip, oblivious to the mystic Trinity in Unity which ought to have been obvious to him. Simon, however, was quick to perceive, because he himself had by spiritual alchemy made this spiritual petros or "stone" of the philosopher which entitled him to "the Keys of the Kingdom": an Initiation making usable the latent powers of the candidate

evolved by service.

We find that these "stones" for the "temple made without hands" undergo an evolution or process of preparation. There is first the "petros," the diamond in the rough, so to speak, found in nature. When read with the heart, such passages as 1st. Cor. 10:4, "And did all drink the same spiritual drink; for they drank of that spiritual Rock (Petros) that followed them: and that Rock was Christ," are illuminating in this connection. Gradually, very gradually, we have become impregnated with the *water of life* which sprang from that Great Rock. We have also become polished as "li-

thoi zontes" (*living stones*), destined to be grouped with that *Great Stone* which the Builder rejected; and when we have wrought well to the end, we shall finally receive in the Kingdom the diadem, the most precious of all, the "psiphon leuken," (the white stone) with its "new name."

There are three steps in the evolution of "*the Stone of the Sage*": Petros, the hard rough rock; *Lithon*, the stone polished by service and ready to be written on; and *psiphon leuken*, the soft white stone that draws to itself all who are weak and heavy laden. Much is hidden in the nature and composition of the stone at each step which cannot be written; it must be read between the lines.

If we hope to build the Living Temple with Christ in the Kingdom, we would do well to prepare ourselves that we may fit in, and then we shall know the Master and the Sign of the Master. □

## Freemasonry and Catholicism

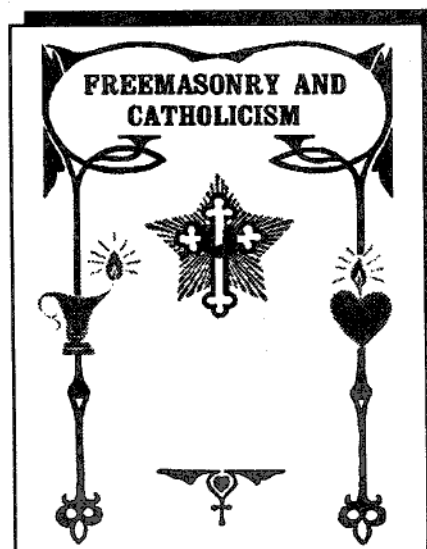
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**Answer:** The mammalia of today are on a higher plane than man was at the animal stage of his evolution, because they have warm, red blood, which man did not have at that stage.

**Question:** *How is this difference in status accounted for?*

**Answer:** By the spiral path of evolution, which also accounts for the fact that man is a higher type of humanity than the present Angels were in their human stage.

**Question:** *What will be the comparison in the future?*

**Answer:** The present mammalia, which have in their animal stage attained to the possession of warm, red blood, and are therefore capable of experiencing desire and emotion to some extent, will, in the Jupiter Period, be a purer and better type of humanity than we are now, while from among our present humanity there will be some, even in the Jupiter Period, who will be openly and avowedly wicked.

**Question:** *What other difference will there be?*

**Answer:** They will not then be able to conceal their passions as is now possible, but will be unabashed about their evil doings.

**Question:** *Why are the lower kingdoms unrelated to the World of Thought?*

**Answer:** The minerals, plants and animals lack a vehicle correlating them to that world.

**Question:** *Do not animals think?*

**Answer:** We know that some animals give evidence of thinking, but they are the highest domesticated animals which have come into close touch with man for generations and have thus developed a faculty not possessed by other animals which have not had that advantage.

**Question:** *How does this occur?*

**Answer:** This is on the same principle that a highly charged wire will "induce" a weaker current of electricity in a wire brought close to it; or that a man of strong morals will arouse a like tendency in a weaker nature, while one morally weak will be overthrown if brought within the influence of evil characters. All we do, say, or are, reflects itself in our surroundings. This is why the highest domestic animals seem to think.

**Question:** *How superior are such animals?*

**Answer:** They are the highest of their kind, almost on the point of individualization, and man's thought vibrations have "induced" in them a similar activity of a lower order.

**Question:** *What is the status of other animals?*

**Answer:** With the exceptions noted, the animal kingdom has not acquired the faculty of thought. They are not individualized.

**Question:** *How does this compare with humanity?*

**Answer:** This is the great and cardinal difference between the human and other kingdoms. The animals, plants, and mineral are not individualized in the same sense that man is.

**Question:** *What evidence supports this conclusion?*

**Answer:** When we learn the characteristics of one animal, we know the characteristics of the species to which it belongs. All members of the same animal tribe are much alike. Not so with human beings. There are as many species among human beings as there are individuals. □

—Ref., *Cosmo-Conception*, pp. 69-71



# Western Wisdom Bible Study

## *The Unity of Each With All*

*For none of us liveth to himself, and no man dieth to himself.*

*For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.*

*For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.*

—Romans 14:7-9

**O**f all the truths the Higher Ones are projecting toward our Earth, there is none more important and essential to the progress of the human race than that which enunciates the "fundamental unity of each with all." The more quickly and more thoroughly people all over the world learn this vital truth, the sooner will they transcend war and its evils and definitely align themselves with the upward trend of evolution.

Occult philosophy teaches us that this universe of ours, and all contained therein, functions according to a divine pattern, based upon immutable spiritual laws. In the beginning of our great septenary pilgrimage into and out of matter, our solar God, for the purpose of increasing His self-consciousness, differentiated within Himself a host of Virgin Spirits, each possessing all-consciousness and endowed potentially with all the powers of its Creator, and sent them forth into materiality.

These Spirits have, in the course of their long pilgrimage, acquired individual vehicles of varying densities, which have given the illusion of separation. Furthermore, in order to aid their human charges, the Higher Ones separated them into races and gave them religions peculiarly suited to their needs. However, the selfishness engendered by the Lucifer Spirits caused excessive crystallization in the race bodies, so that the time came when the majority of mankind was

still at the point of retrogression.

To prevent a disastrous delay in human evolution, the Christ, a mighty Sun Spirit, an emanation of the Cosmic Christ Principle, and an embodiment of the Love-Wisdom Power, voluntarily came and lived on Earth for three and one-half years in the dense and vital bodies of the man Jesus, who was a high initiate of our human life wave and especially prepared for his part in this all-important cosmic drama. At the Crucifixion, the Christ Spirit left the bodies of Jesus and, by means of the flowing blood, entered into the Earth and became its indwelling Planetary Spirit, thenceforth radiating with increasing intensity His tremendous vibrations throughout the Earth.

The Christ represents the all-pervading unifying Principle of the universe, the Second Aspect of the macrocosmic God of our solar system, as well as of the microcosmic man. The coming of this Power into the Earth brought a definite impetus to humanity to unleash itself from the crystallizing fetters of race, creed, and sex, and to live in an understanding of the fundamental unity of each with all.

Actually, we can no more escape the fact that all human beings — on both the visible and the invisible planes — are united by the intangible and indissoluble tie of the spirit than we can separate Light from the Sun.

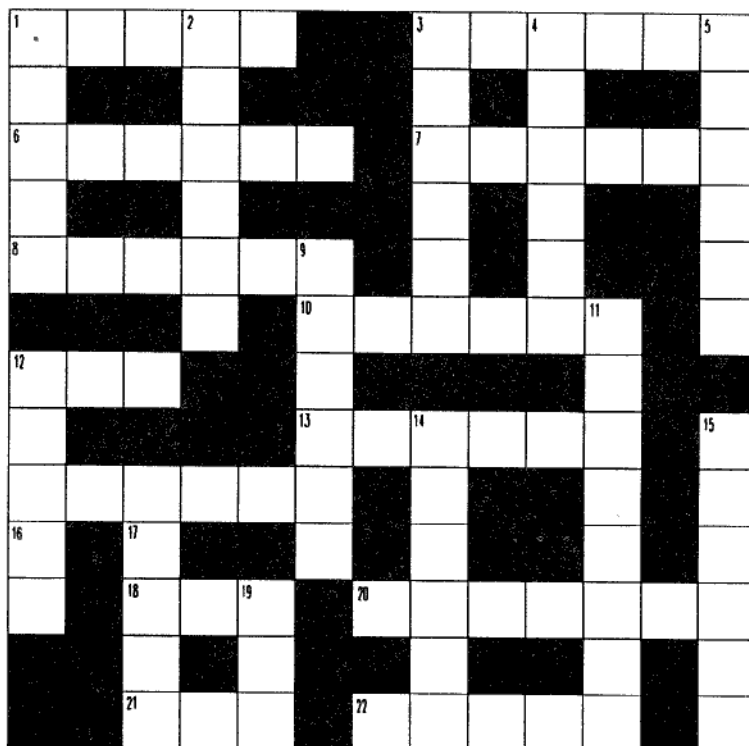
So it is that everything we, as individuals, think, say, and do, affects not only ourselves but also our fellow beings — those remote as well as those near by. We cannot, even if we try, live to ourselves — as individuals, as families, as communities, or as nations. We are truly living in "one world" here on this material plane, and when we discard our lower vehicles and enter into the spiritual realms for a time, we are still "the Lord's" and in His keeping. □

## CROSSWORD PUZZLE: CHRIST'S WORDS FROM MARK

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

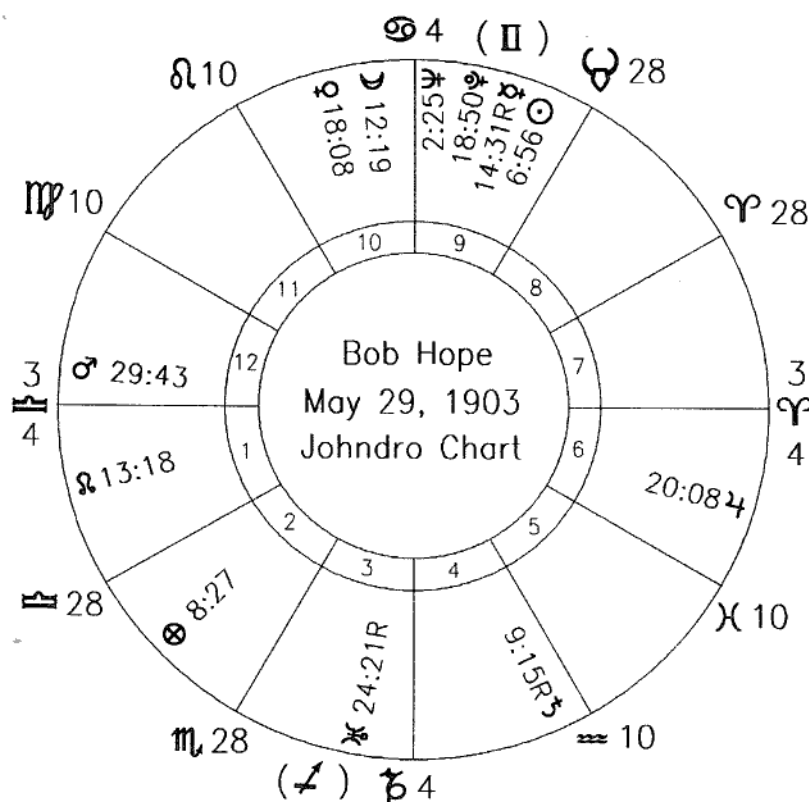
Put the missing words in <brackets> into the puzzle. (Answers on page 124.)

1. And immediately when <1 down> perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?
2. Have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of <1 across>?
3. And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be <2 down>.
4. And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind <3 down>, and there was a great calm.
5. Of him also shall the Son of man be ashamed, when he <3 across> in the glory of his Father with the holy angels.
6. Watch ye therefore: for ye know not when the <4 down> of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning.
7. And Jesus looked round about, and saith unto his disciples, How <5 down> shall they that have riches enter into the kingdom of God!
8. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou <6 across> it.
9. And Jesus answered and said unto them, I will also ask of you one question, and <7 across> me, and I will tell you by what authority I do these things.
10. No man also <8 across> a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.
11. And the stars of <9 down> shall fall, and the powers that are in heaven shall be shaken.
12. And have no root in themselves, and so <10 across> but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.
13. But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles <11 down> lordship over them.
14. When Jesus saw their faith, he said unto the sick of the <12 down>, Son, thy sins be forgiven thee.
15. And he said unto them, Is a candle brought to be <12 across> under a bushel, or under a bed? and not to be set on a candlestick?
16. And Jesus, immediately knowing in himself that <13 across> had gone out of him, turned him about in the press, and said, Who touched my clothes?
17. And he said unto them, Full well ye <14 down> the commandment of God, that ye may keep your own tradition.
18. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy <15 down>.
19. And whosoever shall offend one of these <16 across> ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.
20. And Jesus went out, and his disciples, into the <17 down> of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?
21. And these are they by the <18 across> side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.
22. Now learn a parable of the fig tree; When her branch is <19 down> tender, and putteth forth leaves, ye know that summer is near.
23. And again he sent another; and him they killed, and many others; <20 across> some, and killing some.
24. But to <21 across> on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.
25. And have ye not read this scripture; The <22 across> which the builders rejected is become the head of the corner.



# Astrology

## With Love to the World — Bob Hope



al.<sup>1</sup> He fulfilled it. Saturn, whose dictum is, *Thou must fulfill*, is in its own sign of Aquarius and on the cusp of the 5th house of entertainment, his field of activity. Six planets closely clustered into not quite 42 degrees, astride the M.C., point to success.

### THE LOVE

Why does he keep going at an age when most men would retire?<sup>2</sup> With Jupiter in its own sign and in the work sector, he undoubtedly enjoys what he's doing. He certainly doesn't need the money! Asked on his 87th birthday on the "Oprah Winfrey Show" why he never made a run for the White House, he quipped, "Dolores (his wife) doesn't want to move into a smaller house!" He also thereby showed he has a talent for instant humor. He doesn't entirely depend on his writers. His is "the gift of repartee," with Jupiter in midpoint configuration with Mercury and Uranus.<sup>3</sup>

Spiritual Neptune dominates the chart. In the 9th house and first decan of its sign, there is emphasis on the devotional.<sup>4</sup> The high-octave orb is in the sign of its exaltation and esoteric rulership.<sup>5</sup> Con-junct the Moon and Venus: readiness to sacrifice! Not only has he, for over half a century, visited

**W**hat other person of our time has had a career spanning as many decades and as much of the globe as Bob Hope? Born in Leslie Towne in Eltham, London, England, in 1903, he got his professional start in the U.S. Little wonder: eight of his planets (all but Jupiter and Uranus) are in signs tenanted in the U.S.' chart; also his ASC., M.C., and Part of Fortune — a most helpful tie. Stage, screen, radio and TV have all been enriched by his talent. Beginning with World War II, when he was already famous, he set out regularly to visit service personnel, spreading good cheer literally all over the earth. His four Oscars attest to his excellence.

Yet there is more here than meets the eye. Seven of his planets are in the first six signs: his life assignment is spiritu-

U.S. troops in areas of adverse weather and geography, especially during Thanksgiving and Christmas, which is certainly a sacrifice of sorts, he has also taken his chatter of cheer into actual combat zones, risking his life. The "enemy" has been known to try "get him" and come within minutes of success.<sup>6</sup>

This dedication is seen in his chart: Mercury, ruler of his 12th house, is in the 9th sector of the higher mind. So his 12th house is not one of escapism or self-undoing, but purposeful self-surrender. It holds Mars, ruler of the 7th house of the public and the 8th of motivation: dedication has motivated his service to the public. Also, Jupiter in the 6th of service is in sacrificial Pisces and a "renouncing" decan.<sup>7</sup>

### THE LAUGHTER

It should come as no surprise that one like Bob Hope would also have a very serious side. Only those who at some time have been detained in the depths can appreciate the heights. Also, the line between comedy and tragedy is often thin, otherwise why would one often hear it said that something "would be funny if it weren't so sad."<sup>8</sup>

Even as sorrows often help one grow spiritually and become more evolved,<sup>9</sup> so humor belongs to those more developed. It is not found among infants or animals. Hope's natus clearly reveals he is no novice in Life's School. To be specific: the disposition of the New Age planets is index to one's spiritual evolution.<sup>10</sup> Here, they all are in the mental houses: Uranus in the 3rd, Neptune and Pluto in the 9th. They are closely integrated with the other planets. And mental Mercury is in the 9th house, for humor belongs to the higher mind.

Humor and things metaphysical have one major factor in common: both deal with relationships. Spiritual truth concerns itself with the relationship between God and man, sowing and reaping. Humor is also based on relationships, those which are seen to be ridiculous. Like the old story of the fat person ordering a big Sundae with but a small cherry because he is on a diet, he has the relationship of the Sundae and the cherry to his problem confused — hence it evokes laughter. In the chart, Libra of relationships is on the Ascendant. Its ruler, Venus, makes the closest planetary aspect with Jupiter.

It was Einstein who suggested that genius sees relationships others might miss. He ought to know!

We note Pluto in the 9th rules the 3rd. The higher mind controls the lower, not the other way round. The Moon-Neptune wide conjunction atop the chart refers to "reception of spiritual impulses,"<sup>11</sup> intensified by Pluto's solstice point conjunct the lunar orb. Pluto is conjunct Mercury of mind, intensifying it. The Sun's conjunction is vitalizing. The aspects from Jupiter and Saturn broaden and deepen.<sup>12</sup> And Mercury's retrograde condition is no handicap. It is indicative of the out-of-the-ordinary — that could mean superior.

### THE LEGACY

Might there not be a lesson in the fact that the man who perhaps most closely comes to being the global citizen of the century is a purveyor of humor? Could it be this: that this age, so taken up with the pursuit of power, should not neglect that of humor. "A merry heart doeth good like a medicine."<sup>13</sup> This is literally true, as Norman Cousins, brilliant editor of the *Saturday Review* described in his *The Anatomy of an Illness*, he cured himself of a generally fatal affliction by nutrition and spending several hours daily laughing at funny films.

Humor is also potent in spiritual counselling, where "an important tool for change is humor. . . the healing potential of laughter is not to be underestimated."<sup>14</sup>

It is potent in politics. According to an expert, "You can be hated in politics, but if you're laughed at, you're dead."<sup>15</sup> That's why dictators detest it. It might turn against them: In daily living, it "is a way of making the unacceptable bearable."<sup>16</sup> It is omnipresent and free. As the late renown Will Rogers confessed, "I don't make jokes; I just report what I see."

The Good Book states that there is "a time to laugh."<sup>17</sup> It's been said of the Puritans that they were a people haunted by the fear that someone, somewhere, might be enjoying himself. Not only is this not true, it wouldn't be Christian. Our Lord used laughter to teach lessons. Undoubtedly there were chuckles when He spoke of some who "strain at a gnat, and swallow a camel."<sup>18</sup> If not, there should have been! After all, it is ridiculous, and isn't that the stuff of laughter?

Of course there is a way of laughing, what to laugh at, and how. One of his biographers has written that "when Beethoven turned to music. . . laughter was purified."<sup>19</sup> Surely, much of present-day laughter is in need of being "purified." Surely, also, the very purest, highest, most satisfying kind of laughter and good humor is that described by Nobel Prize winner Alexis Carrel: "Self-discipline is always rewarded by a strength which brings an inexpressible, silent, inner joy which becomes the dominant tone of life."<sup>20</sup>



—A Probationer

1. *Professional Astrology*, Marc Edmund Jones, p. 16.
2. He pays careful attention to diet and exercise and takes regular massage. Also, "he who laughs, lasts." Norwegian proverb.
- "Always laugh when you can," Lord Byron, quoted in *Good Advice*, Safire and Safir, p. 140.
3. *The Combination of Stellar Influences*, Reinhold Ebertin, p. 115.
4. *The Way of Astrology*, Ivy M. Goldstein-Jacobson, p. 65.
5. *Astrology, The Divine Science*, Moore and Douglas, p. 700.
6. *The Saturday Evening Post*, January-February, 1991, p. 62.
7. Ivy M. Goldstein-Jacobson, *loc. cit.*

"If you haven't any charity in the heart, you have the worst kind of heart trouble." Bob Hope, *Reader's Digest*, July, 1991, p. 1.

"Sacrifice is a law of life. For a woman, to have children entails an interminable series of sacrifices. To become an ath-

lete, an artist or a scientist (or entertainer) involves hard training. . . . Sacrifice is not a virtue reserved for saints and heroes. It is a special need of human life." *Reflections on Life*, Alexis Carrel, pp. 19, 60.

8. "What is cosmic is comic." *All Things Considered*, Gilbert K. Chesterton, p. 150. "Humor results from tension." Yakov Smirnov, *CBS* "Nightline," March 8, 1991.
9. "Miss Keller's humor is that deeper kind of humor which is courage." *The Story of my Life*, Helen Keller, p. 227. Parts of the "autobiography" of this greatly handicapped person were written by her admiring mentor.
- "Beware of men who never laugh. Such men are dangerous," Julius Caesar, quoted in *You Can Find a Way*, Patrick Mahony, p. 117.
10. *The Astrology of Human Relationships*, Sakoian and Asher, p. 40.
11. Moore and Douglas, *op. cit.*, p. 422.
12. Jupiter is the planet of humor. *A to Z Horoscope Maker and Delineator*, Llewellyn George, p. 558.
13. Proverbs 17:22.
14. *Healing With the Horoscope*, Maritha Pottenger, p. 110.
15. *People Weekly*, May 20, 1991, p. 35.
16. *Newsweek*, April 15, 1991, p. 67.
17. Ecclesiastes 3:4.
18. Matthew 23:24.
19. *The Life and Works of Beethoven*, John N. Burk, p. 32. "Men show their character in nothing more clearly than in what they think laughable." Goethe, quoted in *Treasury of Inspirational Anecdotes*, E. Paul Hovey, p. 220.
20. Alexis Carrel, *op. cit.*, p. 119.



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# Astrology

## *Your Vocation in Life*

**W**hen the majority of the planets are well aspected and above the Earth, or when the Sun is in good aspect to the Moon and Mars, it is generally easy for the person to obtain a situation, and when the Sun is in good aspect to Jupiter it gives promise of a lucrative position. But when the majority of the planets are below the Earth, weak and afflicted, or when the Sun is in bad aspect to the Moon, Mars, or Jupiter, it is usually difficult for the person to find employment.

To find the employment in which the person will be most likely to succeed, consider the nature and significance of the Houses and Signs which hold the majority of the planets.

When the majority of the planets are in FIERY Signs (Aries, Leo, and Sagittarius), it indicates as profitable the occupations in which the metals and fire play a prominent part, as those of machinists, engineers, chauffeurs, smiths, cutlers, barbers, surgeons, soldiers; also hazardous and dangerous vocations.

If the majority of the planets are found in the EARTHLY Signs (Taurus, Virgo, and Capricorn), it indicates success in agriculture, horticulture, land, mines, timber, building materials, and as contractor for buildings; dealers in foodstuffs, both in the raw and cooked states, such as the grocery business, in restaurants, or as grain dealers, chemists, etc., also dress goods and clothing — in short, everything that comes out of the Earth to nourish, clothe, and shelter the physical body.

If the majority of the planets are in the AIRY Signs (Gemini, Libra, and Aquarius), it indicates success in clerical, literary, or artistic pursuits; occupations principally involving brains or travel, as those of accountants, bookkeepers, agents, messengers, pressmen, architects, civil engineers, mechanical draughtsmen and designers, lecturers, scientists, electricians, aviators, inventors, and all similar occupations in which mind is a principal factor.

If the majority of the planets are in the WATERY Signs (Cancer, Scorpio, and Pisces), the person should seek occupations in which fluids are prominent, as those of sailors and fishermen, ship builders and ship owners, marine engineers,

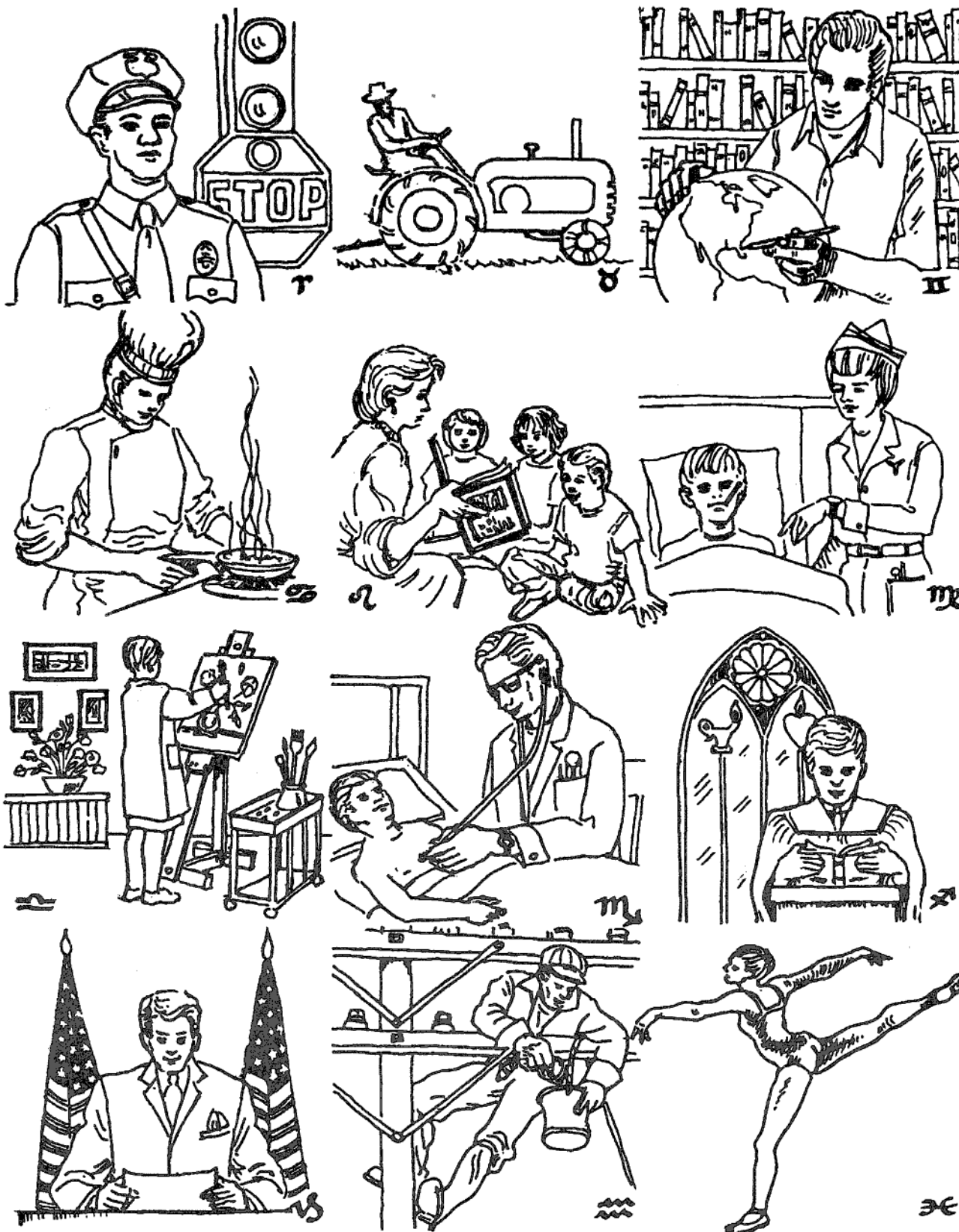
and other occupations on ship-board; manufacturers and dealers in liquid refreshment, etc.

The ruling planet also has an important bearing on the life-work, and the occupations signified by the different planets may be stated as follows: The SUN as life ruler indicates a leader — it may be of a state as king or president, or of a province or city as governor or mayor, or as head of a corporation, whether large or small. Thus when the SUN is life ruler, especially if it is in the Tenth House, it indicates a government position or employment in an executive capacity.

VENUS as life ruler indicates employment in an artistic capacity as a musician, singer, actor, theatrical agent, manufacturer or dealer in millinery or fancy goods, laces, embroidery and women's clothing: candy and confections, flowers or ornaments, etc.

MERCURY as life ruler indicates success in literature or on a lecture platform; as printers, publishers, or bookkeepers; as school teachers, express agents, mail carriers, commercial travelers, stenographers, secretaries, office workers and all other clerical and traveling occupations.

The MOON as life ruler signifies success as traveling salesmen,



*The Houses and Signs which hold the majority of the planets often show the employment in which a person will most likely succeed.*

railroad employees, ticket agents and other positions concerned with the transportation of the public; car builders, hotel keepers, dealers in fluidic commodities, nurses, obstetricians, fishermen, sailors and others employed on shipboard and in the shipping trades.

SATURN as life ruler signifies all employments connected with the earth such as agriculture, gardening, mines, building and building materials; diplomats, judges, politicians, police, jailers, detectives, secret service agents and all whose work is accomplished by stealth and strategy; night workers and those engaged in slow, plodding, laborious work.

JUPITER as life ruler signifies success in the professions, as lawyers, judges, clergymen, ambassadors, cabinet officers, senators, congressmen or other positions of

public trust; bankers, financial agents, physicians, benevolent or social workers.

MARS as life ruler signifies employments in which iron and sharp instruments are prominent, as used by soldiers, surgeons, smiths, founders, engineers, and in all dangerous occupations.

URANUS as life ruler signifies employments in which air, electricity, thought power and genius are chief factors, as those of inventors, electricians, aviators and those interested in supernatural or superphysical subjects such as psychology, phrenology, magnetic, divine or mental healing; also in connection with co-operative colonies, socialism, and advanced ideas of life and living.

NEPTUNE as life ruler indicates occupations involving the occult, watery and psychic elements; also those in which fraud and deception are rampant because the genuine psychic article is so rare. These occupations include those of astrologers, mediums and clairvoyants. Neptune also produces some highly inspirational musicians. □

—Reference: *The Message of the Stars*, pp. 444-447



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(Order on page 192)

## News Perspectives

### *The Jobs Crisis — Why?*

One story more than any other continues to “hog” the headlines — the economy. Since 1989, 2.2 million jobs “have vanished.”<sup>1</sup> Why? Explanations are “a dime a dozen.” There’s also an esoteric one. Why should it be believed? Because its source, astrology, has correctly predicted and depicted the situation, one can surely also have faith in the remedy it offers.

As students of the celestial art know, the 6th sector of a chart represents work, or jobs. In the chart of the U.S., it is “co-ruled,” or in part controlled, by powerful Pluto in the 9th sector of areas abroad. And no one can dispute that since the nation’s birth, the source of almost all its labor supply has been elsewhere — immigrants and their descendants.

Presently this “foreign” influence is especially strong. The U.S. “is dependent on the kindness of strangers as it has not been since before the Civil War.”<sup>2</sup> Pluto of regeneration is transiting the U.S.’ 6th sector. That’s why American labor has been undergoing such drastic change. Also, at this time Uranus and Neptune are over natal Pluto in the U.S.’ 9th house: Uranus upsets in a way making defense difficult. Neptune sweeps away that which is no longer useful. The nation has a hard time holding its own, and, in the process, is abandoning many old ways. Foreign influences have been largely responsible. In the words of an official of a company that had moved abroad: “Here in America, I must pay a worker \$27 an hour because of social security, medicare, insurance; in — (he mentioned another country) the same labor costs me but \$3 an hour.”<sup>3</sup>

The recession of the 90s has been compared to the Big Depression of the 30s. Back then, Pluto was transiting the U.S.’ 2nd sector — financial resources. That malaise was also largely caused by foreign factors: the residue of bitter feelings generated by World War I led to a global tariff war. The Hawley-Smoot Tariff of 1930 was the nation’s highest ever; the ensuing economic downturn was the all-time biggest.<sup>4</sup>

The third of America’s major economic crises was the Panic of 1819. Uranus and Neptune were astride Pluto, even as now. Foreign influences were involved again: in 1803 the

Louisiana Territory had been acquired from France; people streamed into the new lands after the end of The War of 1812. Overly eager to make money, U.S. banks engaged in “wildcat banking” — illegal practices like over-extension of credits which, when things caught up with them, caused dire consequences.

After 1819, the obvious remedy would have been prudent, lawful banking. In the 1930s, ending the tariff wars. What’s the prescription for the 1990s? It starts with the question, Why are jobs moving abroad, or simply vanishing due to cheaper imports? Because the living standards in much of the world are lower than in the U.S.

Where does astrology figure in all this? It teaches that a new age of brotherhood is dawning, the Age of Aquarius. The symbol of Aquarius is that of a man balancing a pitcher atop his head. In the coming age, earth’s egregious imbalances will be done away with.<sup>5</sup> There is perhaps not a more intolerable imbalance than the fact that even in one of the most progressive of Third World nations the per capita income is only about 1/7 of First World states; in others, a mere fraction of that!<sup>6</sup>

It is also a fact that throughout human history the two greatest agents for change have always

been hope of gain and desire to end pain. The U.S. recession of this decade is painful; other First World nations are affected by it.<sup>7</sup> One way or another, they will have to help raise the Third World standard of living, or their own will drop. This will not only end the flight of jobs (pain), it will also increase exports (gain) as people hitherto unable to afford much of First World exports will be able to purchase them!<sup>8</sup>

Assisting the Third World, — which is really only enlightened self-interest — will call for real altruism. That's only logical, for a major cause of the three main U.S. crises referred to above, the present hard times in other industrialized nations, and the sad state of the Third World — is greed!

Why did the U.S. banks which caused the Panic of 1819 do what they did and why did so much of the world in the 1930s hike tariffs? Inordinate hope of gain. And the condition of much of earth's impoverished for centuries has been due to exploitative colonial rule similarly motivated. According to Dr. Bernard Jensen and Mark Anderson, co-authors of *Empty Harvest*, modern man's major sins have been exploitation of the soil and of the weak — the latter, mainly by colonialism.<sup>9</sup>

The catalyst of the problem of the present decade occurred in the 1970s.<sup>10</sup> The price of Mideast oil skyrocketed. To add to their gain, the oil fields' owners put their huge profits into Western banks. The bankers, also out for gain, made attractive offers to poor nations, who in turn borrowed more than they should have. Result: they now owe collectively over \$1 trillion, are poorer than ever, and threaten to pull others down with them in various ways — like drawing jobs out of America!

Suppose, in a family of several boys, one were to enjoy preferred status. What would that do to the spirit of brotherhood between them? No need to speculate: the Bible has the account of just such a situation: the story of Joseph and his brothers. His father's "pet," Joseph held himself superior to the others, who sought to kill him.<sup>11</sup>

Or, suppose a millionaire let his brother grovel in abject poverty. How much of a brother would he really be? No, this is not to say the plutocrat should send the pauper regular stipends indefinitely. "Charity is injurious unless it helps

the recipient to become independent of it," as J.D. Rockefeller, Jr., put it so well.

But if he is any kind of brother, he certainly will help him help himself. Which is exactly what the First World needs to do for the Third. The alternative is not attractive. Said wise old Confucius: "He who wishes to secure the good of others has already secured his own." And according to a Persian proverb: "Love gives itself rich, greed hoards itself poor."

Does the latter sound incredible? Example: the U.S. is spending millions daily for storing surplus food, some of which is rotting, while multitudes are starving overseas. Were that surplus used to feed those hungry due to no fault of theirs, this country would save cash at home and lives abroad and gain also much gratitude and good will. Truly, in the words of that remarkable ex-slave, Booker T. Washington: "to keep a man down, you've got to stay down with him."<sup>12</sup>

Lincoln once paraphrased the words of the Christ: "A house divided against itself shall not stand."<sup>13</sup> He was referring to a nation half slave and half free. At present, a plethora of facts proves that this world cannot long continue part comfortable and part afflicted, even if there were no New Age influences making themselves felt ever more strongly.

At the height of World War II, the White House sent Wendell L. Willkie (both FDR, who sent him, and he were Aquarians!) on a global fact-finding mission to help the administration decide what kind of postwar world to work for. In his book, *One World*, he came up with three choices:

1. To revert to narrow nationalism.
2. To embark on international imperialism.
3. To create a world with "equality of opportunity for every race and nation." P. 202.

Almost half a century later, former President Richard Nixon, in his *Seize the Moment*, urged that the resources previously directed to containing communism be immediately channelled into reinforcing the Third World's economic foundations to avert the dire consequences that otherwise surely would result, as confirmed by well-documented facts. It would be costly, he admits, but far less so than doing nothing.

Our Lord said: "Give, and it shall be given

unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."<sup>14</sup> The logical implication: Withhold, and there shall be taken from you. . . could that include exports, jobs and prosperity?

□

—A Probationer

1. *U.S. News & World Report*, August 17, 1992, p. 27.
2. *U.S. News & World Report*, September 28, 1992, p. 58.
3. "The Morning Magazine," *The American Forum Network* (monitored over WEEV, Southern Pines, N.C.), September 8, 1992.
4. *America: Changing Times*, Charles M. Dollar, editor, p. 891.
5. Isaiah 40:4. He was the "Prophet of Aquaria." *New Age Bible Interpretation, Old Testament, Volume III*, Corinne Helene, p. 280.
6. *Time*, August 10, 1992, p. 43.
7. "This is a global recession." CBS' "This Morning," September 10, 1992.
8. "Poverty provides little market demand." *The Survival of Civilization*, John D. Hamaker and Donald A. Weaver, p. 184.
9. "Just as the feudal barons of the past, modern capitalism, possibly without knowing the harmful consequences, is working against the Law of Compensation, which decrees that we should give the equivalent of what we receive — measure for measure. Capitalism is ever taking in as much

as it can and giving out as little as possible. This state of affairs is unbalancing the economic Law of Nature. . . . *Poverty is creating a hungry, fathomless vacuum which in due time will absorb into its voracious vortex everything which has been taken from it* and then some more, for the pendulum of the Law of Reaction swings to the opposite extreme. The Law of Action and Reaction is a just and inexorable law. It will cause the restitution of every atom that has been unjustly taken away from its rightful owner. 'As ye sow, so also shall ye reap,' is the Divine expression of the Law of Compensation. We cannot escape the evil we have created. Like a Frankenstein monster, it will eventually destroy us. *The only way in which we can escape the EVIL we have created is by destroying it with GOOD.*" *Man's Return to His Garden of Eden*, Teofilo de la Torre, N.D., O.D., pp. 111, 112, published in 1957, long before the present global downturn. Italics by the author. The inclusion of the above is not intended as a rejection of capitalism, which began in the 16th century under the impetus of the Protestant Reformation and was intended to function on Christian principles. It is but a sad recognition of abuses that have crept into it.

10. Robert Krulwich, economist, on CBS' "This Morning," September 8, 1992.
11. Genesis 37:5-10, 18-20.
12. *The Rosicrucian Christianity Lectures*, Max Heindel, p. 336.
13. Matthew 12:25. "The earth is but one country and mankind its citizens." *Time*, August 10, 1992, p. 9.
14. Luke 6:38.

## *Phantom on Forty-Second Street*

**L**ocation: Along New York City's main east-west artery, one block east of Times Square, on the corner of Sixth Avenue.<sup>1</sup>

**Lament:** On a big electronic board, constantly changing figures have recently begun to indicate both the nation's deficit, rising at \$13,000 each second, and what that makes the total federal debt at any given moment — already well past \$4 trillion.<sup>2</sup> And since both debt and deficit can be said to be "without material substance," unlike a house or table etc., the machine tracking them can truthfully be called a "phantom."<sup>3</sup>

**Lesson:** Why was there no serious talk about this burgeoning indebtedness while smaller; after all, "intervention is usually most effective at the outset."<sup>4</sup> But if history teaches any-

thing, surely it is this: people almost always underreact to the unpleasant which does not appear to affect them. A few examples:

Babylon's King Belshazzar and cohorts were feasting when they should have been fighting the foe outside the city.<sup>5</sup>

In the early 16th century, when Martin Luther set out to reform the Church, the Pope for too long dismissed him as just a lone German monk. But within a few years, the Church "lost" most of Northern Europe.

For almost six decades (1715-74), Louis XV reigned over a France obviously on a *démarche* to decline, which it was his duty to stop. Instead, he declared: "After us the deluge." Once, when one of his ministers asked what task he should tackle next, the king replied, "Shell me some nuts."

His successor, Louis XVI, with the realm now rushing along ruin's road, dismally dithered for a decade and a half. The day (July 14, 1789) a huge mob stormed the Bastille, Paris' big jail, called the French Revolution,<sup>6</sup> the only entry in his diary was, "Nothing important happened."

A few years before, England, the only "super-power" of the time, lost the American colonies to a tiny ragtag army. No factor in this debacle was more important than delay and underreaction.

Some 14 decades later, after three years of recurring reverses in World War I, it was obvious that Russia was on the edge of revolt, especially after the Czar's ouster in the spring of 1917. Here was *Caesaro-papism*, church and state united. The former should have reformed itself if for no other reason than survival. Instead, it debated ceremonial details of no significance. When the communists took over in the fall of 1917, they made the Church of no significance.

In 1924, jailed for a failed coup, Hitler, in his *Mein Kampf*, spelled out clearly his aggressive aims. After seizing power, taking Germany out of the League of Nations and breaking several treaties, the West underreacted until he could be stopped only by war. And, after that global conflict, America's debt was "only" about  $\frac{1}{4}$  trillion dollars — but did anyone talk about liquidating it? That would have been unpleasant. Hence, underreaction.

Something big was liquidated after World War II — the Soviet Union in 1991. Why did it

collapse when and how it did? According to a top KGB official's diary, "Gorbachev (the last president) is not reacting adequately to events." And, Foreign Minister Shevardnadze reflected, "Things had to be done, but we didn't do them on time."<sup>7</sup>

The same could be said concerning the start of the U.S. car industry's troubles. In the 1970s, the price of gasoline went "through the roof." People wanted economy-sized cars. Detroit's switch from gas guzzlers to smaller models came far too late — "underreaction." In addition, "Look what happened while everyone ignored the S & L crisis."<sup>8</sup>

It was Britain's most famous historian Arnold Toynbee who summarized the human experience as a constant repetition of challenge and response. Everyone is what he is at any given time depending on how he responded, or reacted, to the sum total of challenges encountered up to that point.

Of course, one can also overreact. It is at times of not knowing whether or how to react that a Biblical suggestion bears heeding: "If any of you lacks wisdom, he should pray to God, who will give it to him; because God gives generously and graciously to all."<sup>9</sup> A simple principle offers guidance: if the motivation, manner, and objective of one's action are loving, constructive, and prudent, that would appear to be a green light. In contrast, there can be no stronger indication to the contrary than if anger and selfishness are involved.

Everyone admires inventors; they certainly don't function by underreaction. Observing the falling of an apple and reacting thereto is said to have inspired Isaac Newton to develop the law of gravitation. Edison was led to invent film-making by watching the passing scenery on a train ride. The Wright brothers were "inspired" by viewing the flight of birds to start building planes. A Texas secretary was given a new typewriter by her boss which caused her to make too many typing errors. She "overreacted" by concocting "liquid paper," a simple and effective way of erasing them, which made her a millionaire.

Reacting to apparently small challenges can bring big rewards. A man in his twenties began to feel tired all the time. He "overreacted" by setting out to read everything on health he could get

his hands on. It not only increased his vigor, in the process he also "found" the Western Wisdom Teachings!

Astrology's input on all this is illuminating. Uranus is the planet of potential genius as well as of "acute awareness, quick reaction to sense impressions and experience."<sup>10</sup> Living on a higher level of attainment and "prudent overreaction" certainly seem to go hand in hand.

For some students of Truth, "life is a school" may have become an overworked cliché. Accordingly, they may not take it as seriously as they should. It not only means that each incarnation is like a day in school, but also that during each such day we are to learn from all that exists and transpires around us in order to grow spiritually and thus react aright to the Master's challenge, "You must be perfect."<sup>11</sup>

As Bedouins and other denizens of deserts know, each small, unusual sound may mean something important, and they react accordingly.<sup>12</sup> Morally and spiritually, our society is hardly an oasis. The aspirant to the higher life must stay alert, observant, ever ready to react. Like an oyster when a grain of sand enters its shell, it overreacts to the intruder and produces a pearl. In the words of a cancer alert: "Early detection is your best protection."

"Be a student, stay open and willing to learn from everyone. . . . Teachers appear in various forms. . . . *the teacher is making an appearance in everything and everyone you encounter.*"<sup>13</sup>

When the "wise men from the east"<sup>14</sup> glimpsed the "Star of Bethlehem," did they "overreact" by dropping everything and setting out on a long (and as was always the case then) dangerous journey to find the Long Expected One? Being the first to worship Bethlehem's Babe, they've been called the first Christians. What an example to all who would later follow in their steps.

Another wise man has counselled us to learn from the lowly ant;<sup>15</sup> One Wiser, from the lilies.<sup>16</sup> Spiritual students also know of the importance of learning from intuition, the Teacher Within; "Reason. . . must give way to something higher — to *intuition.*"<sup>17</sup> This will enable one to "hear His voice behind you saying, 'Here is the road. Follow it.'"<sup>18</sup>

It is noteworthy that once and only once in all Scripture do we find an angelic curse: "Curse ye Meroz." Why? "Because they came not to the help of the Lord."<sup>19</sup> They had underreacted. By contrast, there is praise for others: "The children of Issachar. . . had understanding of the times, to know what Israel ought to do."<sup>20</sup> Issachar means, "There is a reward."<sup>21</sup> The context indicates they had reacted aright to a challenge of life. □

—A Probationer

1. "Paul Harvey News," September 22, 1992.

2. *ABC News*, September 30, 1992.

3. *The Random House Dictionary of the English Language, College Edition*, 1968, p. 995.

4. *U.S. News & World Report*, September 21, 1992, p. 47. Unfortunately, "our. . . culture demands a 'crisis' to justify unpopular action." *Newsweek*, September 28, 1992, p. 31.

5. Daniel 5, especially verses 30, 31.

6. Actually, that was just a revolt. The real revolution came in August with the overthrow of the entire old regime, the system that had been in effect for centuries.

7. *Newsweek*, August 31, 1992, pp. 39, 40; *Time*, October 5, 1992, p. 65.

8. *Newsweek*, September 14, 1992, p. 33.

9. James 1:5, *Good News Bible*.

10. *A to Z Horoscope Maker and Delineator*, Llewellyn George, p. 561; *Astrology for the Millions*, Grant Lewi, p. 178.

11. Matthew 5:48, *Good News Bible*.

12. "Very small puffs of wind can move an unanchored ship." *Newsweek*, September 28, 1992, p. 39.

13. *Real Magic*, Dr. Wayne W. Dyer, pp. 15-17; italics supplied for emphasis.

14. Matthew 2:1.

15. Proverbs 6:6.

16. Matthew 6:28; Luke 12:27.

17. *The Rosicrucian Christianity Lectures*, Max Heindel, p. 238; italics by the author.

18. Isaiah 30:21, *Good News Bible*.

19. Judges 5:23.

20. I Chronicles 12:32.

21. *Metaphysical Bible Dictionary*, p. 305.

## Book Reviews

### *Poisons in Your Food*

*Ruth Winter, M.S. Crown Publishers, Inc., New York, 1991. 321 pages.*

This is a "new, revised and updated edition" of a work published 22 years ago. This became necessary because of so many new dangers. In 1959, U.S. farmers were using less than 200 million pounds of 500 different chemicals wherewith to spray America's food supply — which was about double what it had been just 16 years before at the end of World War II. By the dawn of the 90s, there was more than a fivefold increase over 1959. Other noxious emissions have increased so alarmingly that in New York City, for instance, a person may inhale the equivalent of 730 pounds of dangerous chemicals annually. And air, of course, is man's most important food.

Next in importance comes water. Some people may be able to see what looks like worms coming out of their faucets, and they may hardly derive any solace from being told they're just harmless larvae of flies. Yet the real danger in water may not even be visible. Chemical wastes easily find their way into the water supply and once caused a terrible outbreak of leukemia in an industrial area of the U.S.

Children are especially at risk from the estimated 12,000 different chemicals in the nation's water supply. Even what's dumped as far away as six states upstream might be hazardous to one's wellness. P. 183. In addition to tin, cadmium, lead, aluminum and chlorine, there are animal wastes, viruses and other disease-carrying factors that have affected multitudes. The author cites a case where more than 20% of a county's population suffered from water-caused gastroenteritis.<sup>1</sup>

All things considered, vegetarians have a tre-

mendous advantage over carnivores. Meat is not only not healthful if free of sprays, steroids and hormones, it is also more readily subject to extraneous "poisons" and they cannot be spotted as easily as in fruits and vegetables.

Yet vegetarians also need to be on guard. According to a nationally known leader of grape pickers, the fruit of the vine is routinely sprayed with five different dangerous chemicals. Even bananas, despite their thick skin, and watermelons, perhaps the one fruit with the apparently strongest "defense," may not be safe for human consumption if chemicals like aldicarb have been applied.

A group of Ph.D.'s from the University of California's Department of Biochemistry, "though vocal against alarmists," admit that the "millions of different chemicals" being used are far too numerous to be tested. Even if that were feasible, there would be no reliable way to arrive at a dependable safety level. The author, in a rare personal intrusion, coyly admits that she prefers organic produce, but lashes out against the exorbitant prices being charged by some outlets.

Imported foods may be more dangerous than those domestically produced. Ms. Winter praises Germany for its tough anti-pesticide laws, but hints that they may be the exception rather than the rule and sadly concludes that even if there were enough inspectors at U.S. borders and ports of entry, they could not check everything. Some shipments — private mail, for example — may not legally be opened and examined.

Valuable advice is offered to those travelling abroad, one third of whom generally develop food-related problems. Canada, Australia, New Zealand and northern Europe are said to be the most low-risk areas, according to the National

Institute of Health.

Not very far behind, riskwise, those who have to travel and eat abroad, are those who in America eat outside their homes. 42% of the U.S. food dollar is spent on food consumed in public places. No doubt the horrible incident she cites where 236 people got sick and 47 died after workers in a restaurant mistakenly put roach powder instead of powdered milk into some scrambled eggs was a rarity. Ms. Winter does not inform us what kind of place it was, but sadly assures us that even recognized high-class places are not 100% beyond reproach.

A case in point: in an exclusive club, among the very best in an affluent state, she personally witnessed an acclaimed chef, with cigarette dangling from his mouth, dish out spaghetti with his fingers, sweating visibly and profusely. In that same place, another employee was spooning desserts onto a plate and constantly licking his fingers. The waitresses' hair hung loose over the food they were serving. Available silverware was still encrusted with food from previous usage and flies were swarming all around!

Ms. Winter relates what goes on where diners cannot see. Food inspectors have assured her she would not want to frequent a great many of the over half a million eating places in the U.S. Yet even more risky than restaurants is the catering industry. The majority are not inspected and operate without any supervision whatever. Laws vary from state to state. Some types of catering establishments in some areas are even exempted from the need for

licenses. Carelessness and cost-cutting capers are unbelievable. Of all the lobbies in Washington, D.C., that for the consumer is the weakest.

A notch below catering places, healthwise, are the vending machines, whose sales are in the billions annually. Inspection is astonishingly incomplete. Candy machines are not inspected at all. It is entirely up to the proprietors of the premises where they are located as well as the people who stock them to make sure the product is safe.

Making sure goods are safe must also be practiced by those who shop in supermarkets. Packages with torn wrapping, cans bent or with labels torn off, lettuce that's turned brown — are some of the numerous items shoppers should avoid.



The author notes that irradiated food's safety has not been proven. Animals fed irradiated food have had chromosomal, kidney and testicular damage. So-called convenience foods may contain ingredients that might cause inconvenience healthwise after having been eaten. Some of the contents may be disguised on the label: coconut oil, palm oil and palm-kernel oil are all basically nothing other than plain saturated fats.

Ms. Winter fervently wishes that the food available to the individual citizen were as free of things toxic as that provided for the astronauts while in flight. Due to

space travel's hazards, their meals are always totally devoid of things deleterious. But for the average person, unless informed, eating can be dangerous. Encyclopedic, *Poisons in Your Food* shows why and how. It is hard to believe anything pertinent has been omitted. Best of all, there are long lists of what to do to counter each threat discussed and where to obtain additional information. □

—A Probationer

1. Distilled water, recommended by the Rosicrucian Fellowship also for other reasons, is the only safe water. *The Rosicrucian Christianity Lectures*, Max Heindel, p. 139.

## Nutrition and Health

### *Milk — Why the Recent Fuss?*

**I**s nothing sacred any more? As long as anybody can remember, milk, especially that of cows, has in the U.S. been regarded as basic, especially for children. Now the American Academy of Pediatricians, including its most famous member, veteran Dr. Benjamin Spock (born 1903), whose *Baby and Child Care* (1946) "has sold more copies than almost any other book published in the U.S.,"<sup>1</sup> has come out against making milk a staple food. Children under one year should get no whole milk ever, they affirm; those older should look to items like kale and broccoli for calcium. Milk, they claim, is also low in iron, and may predispose to various allergies and even diabetes.<sup>2</sup>

What? Milk not a good source of calcium? According to *Your Life Is Their Toy*, by Emmanuel M. Josephson, M.D., because milk is very low in (and if pasteurized, completely devoid of) Vitamin C, the calcium cannot be "assimilated by the intestines."<sup>3</sup> Let's consider some facts about milk.

According to the text of the Western Wisdom Teachings, "Milk, which is an important food for the occult student, contains no earthy matter of any consequence and has an influence upon the body possessed by no other food."<sup>4</sup> When this was written, over eight decades ago, milk was different from most of what is called "milk" today. Back then, cows grazed on land that had not been poisoned by sprays or fallout from nuclear tests. They were not injected with drugs to produce more milk. What they gave was either drunk right away or put in a cool place, perhaps on ice, for a short while; no additives of any kind were added.<sup>5</sup>

There certainly is still some milk like that available today, but it is highly doubtful that

store-bought commercial milk is such. It is produced primarily for the wealth of the manufacturer, rather than the health of the consumer.

Manufacturer? Yes. To manufacture means "to produce in a mechanical way,"<sup>6</sup> and regular milk is not derived nature's way. The cow is artificially inseminated, deprived of the companionship of a bull, and not allowed to be a mother to her young. She is injected with chemicals to give many times more milk than she would "naturally." She is not allowed to graze leisurely, but forced to spend her life in a barn, where quite likely she is also getting sprayed to ward off flies and insects. A secular writer asks, "Should a good Christian drink milk produced in such a profane, ungodly way?"<sup>7</sup>

A commercial jingle some years ago intoned, "It's not nice to fool Mother Nature." Also not wise. She always has the last word. Artificial insemination not only has a high failure rate,<sup>8</sup> but, with cows as with humans, it produces far more males than females.<sup>9</sup>

Of course if anything is produced and used contrary to nature, it cannot possibly be on a par with the natural, milk no exception. All through nature, including the human infant, milk is drunk directly from the mother, and that means raw, at body temperature. The mass-produced milk is pasteurized. That means, it is heated to 145 degrees for about 30 minutes and then rapidly cooled to 45 or 50. This enables it to remain almost unchanged for about a month if kept at 34 degrees. The reason given is that this will kill the germs of milk-borne disease. But it is no guarantee that it will not become a problem in other ways.

A man from Boston once took a mining job out West, where he couldn't obtain any milk. In

a few months, his decade-long arthritis affliction vanished. On returning to the East and milk, it came back. He again gave up milk; no more arthritis. To confirm his suspicion, he tried milk again, regretted it, and quit it for good.<sup>10</sup>

A European city started pasteurization. Scurvy suddenly appeared. It was decided to discontinue the practice, and "the number of cases (of scurvy) decreased just as suddenly as they had increased."<sup>11</sup> "Infants fed exclusively on pasteurized milk will develop scurvy."<sup>12</sup>

Of course one does not drink milk to obtain Vitamin C, which is destroyed by pasteurization along with other nutrients, but one should also know that this process is no absolute protection against germs. Not all pasteurization occurs under ideal conditions; if just 1% of the germs survive, "within several hours after pasteurization the number of bacteria present in the milk may be larger than the number prior to pasteurization." "Germs grow faster in pasteurized milk than in raw."<sup>13</sup>

Only boiling milk will kill all germs, which is why evaporated milk is safer in this respect, though its vitamin loss is greater. Condensed milk is liable to have white sugar added. Max Heindel has highly recommended buttermilk as "of a permanent beneficent nature."<sup>14</sup> That which remains after milk from a healthy cow has been churned, unheated and unadulterated, is not only tasty but also therapeutic — but most of what is sold nowadays is artificially produced. As for homogenized milk, some may prefer it because its fat content is uniform throughout and doesn't rise to the top, but not after learning that this permits the mixing of stale milk with fresh, concealing thereby the former.

Pasteurization destroys all enzymes. In fact, the inactivation of phosphatase is a standard test thereof.<sup>15</sup> This enzyme can be added to pasteurized milk by shaking up a tablespoon of freshly ground wheat in a quart thereof, or by adding water in which barley or wheat have been soaked. If one does not wish to go to the trouble of all that, and wishes the best milk available, raw milk from pasture-fed cows, rigidly inspected, is the best choice.<sup>16</sup>

But beyond dispute the really best milk for infants is mother's milk.<sup>17</sup> (It is noteworthy that man alone drinks milk from another species.) The longer a mother can nurse, the better. Some claim that the eruption of teeth is nature's signal to wean the infant, but "primitive" people like Eskimos nurse their young up to and beyond three; this practice has been found to protect against polio.<sup>18</sup>

Long-term nursing, in addition to providing best possible nutrition, is said to improve the growth of facial bones. No doubt it also strengthens the emotional bond between mother and child. For the first few days after birth, this milk contains colostrum, which is extremely rich in vital

nutrients for a sort of "jump start" into life; it especially encourages the proper development of the eliminative function, which takes on added significance when it is remembered that 80% of all disease is said to start in the body's elimination system.<sup>19</sup>

One of the best ways of making sure the mother has enough milk is to supplement a good diet with raw carrot juice.<sup>20</sup> Regular exercise during pregnancy and lactation is recommended, but if the mother exercises within 90 minutes before nursing, the milk might have a slightly sour taste due to the lactic acid released and discourage the infant from drinking all it needs.<sup>21</sup>

Eventually there'll come a time for the little one to be weaned; what should a mother, who sincerely desires the very best for the life entrusted to her, do then, if unable to procure raw certified milk? There are numerous formulas on the market. Each must be judged on its own merit. It is doubtful if there are any which do not either contain synthetics which may be toxic or have been heated and killed all enzymes.

A better choice might be sesame milk. Sesame seeds are high in protein and have more calcium than any other seeds or nuts and in correct ratio with phosphorus. Being seeds, they contain everything necessary to support life. One should check the list of ingredients; the word "raw" would be reassuring. If ready-made sesame seed milk cannot be obtained, one can make it from the seeds, which are more generally available.

There's soybean milk. In much of the Orient, that's what youngsters get after being weaned. One should check the (white) sugar content, possibly disguised under names like dextrin or dextrose; it could be as high as 25%. Of course one can

make one's own from the beans. There are two major drawbacks: the calcium-phosphorus ratio is lopsided, and soybeans (unless heated) contain something inhibiting the enzyme transamidinase.<sup>22</sup>

A national radio talk show host once told his audience that he attributed his abundant vitality as a youngster to having been raised on goat's milk,<sup>23</sup> claiming this was due to goats by nature being far more active than the placid cows. Raw, certified goat's milk is to be preferred over that which comes from cows. It is far more digestible, for it lacks the hard and large curds into which cow's milk coagulates, which are difficult to penetrate by the gastric juices, and which result in incomplete digestion and constipation.<sup>24</sup> It is also somewhat more alike to mother's milk: the new calf weighs about 45 pounds, the goat about one sixth, which is similar to the weight of an infant.

All animal-derived milk, raw or pasteurized, has one drawback: it is strongly mucus-forming. An internationally recognized health pioneer, the late Arnold Ehret, inaugurated an entire way of healing based on what he called the mucusless diet, which omits all flesh and dairy foods. Another health researcher has gone on record that "the fewer mucoidforming foods you eat, the better." He concedes that goat's milk is "less mucoidforming than cow's milk," which is even more mucus-forming than meat. Soybeans are the most mucus-forming of all plant foods.<sup>25</sup>

The Good Book suggests, "Eat thou honey, because it is good."<sup>26</sup> But at least one kind of honey, eucalyptus, contains quite a bit of mucus. This is mentioned to show that none of the abovesaid is intended as a call to renounce all foods which have any mucus-forming matter, which is hardly possible. The important thing is how much else and which foods with little or no mucus one ingests, to "dilute" one's mucus.

After a baby is weaned, no milk of any kind should be its only food, an all-important reason being milk's elemental composition. To be specific: 2400 calories of human milk, five days after birth, are: 137 ounces, 77 grams protein, 124 grams fat, 241 grams sugar, 1.416 grams calcium, 0.353 grams phosphorus, 0.007 milligrams iron. By contrast, 2400 calories of cow's milk: 123 ounces, 122 grams protein, 136 grams fat, 171 grams sugar, 4.178 grams calcium, 3.216

grams phosphorus, 0.0069 milligrams iron.<sup>27</sup>

It can readily be seen that there is a difference. Calves are intended to grow more rapidly than humans. If a child, after being weaned, is fed entirely on cow's milk, it will tend to grow too fast. *Cito maturum, cito putridum*, the wise old Romans said: what matures fast, decays fast. Too much protein is hard on young kidneys, and, like fat, hard to digest. Too much of the latter also tends to overweight.<sup>28</sup>

It can readily be seen from the above comparison that sugar is the one ingredient of which human milk has more than cow's milk (also more than other milks). Upon weaning, the wise mother will make sure the child is supplied with enough of this, and there is no better way than adding the juice of oranges, apricots, pineapples, and dried fruits to the contents of baby's bottle. This will supply body heat and energy and help in the digestive and elimination process. It will also make the feeding more delicious and satisfying, and the whole process of bringing up the child more satisfying for the parents.<sup>29</sup>

□

—A Probationer

1. *The Concise Columbia Encyclopedia*, p. 801.
2. CBS' "This Morning," September 30 and October 1, 1992.
3. See also *Feel Like a Million!* Catharyn Elwood, p. 274.
4. *The Rosicrucian Cosmo-Conception*, Max Heindel, p. 447.
5. "The last cow to graze on the White House lawn, Pauline, a Holstein, contentedly supplied milk for her doting owner, William H. Taft." (1909-13) *Life*, October, 1992, p. 45.
6. *The Random House Dictionary of the English Language, College Edition*, 1968, p. 815.
7. *The Health Finder, Volume 2*, J. I. Rodale, p. 583. "A good man takes care of his animals, but wicked men are cruel to theirs." Proverbs 12:10, *Good News Bible*.
8. J. I. Rodale, *op. cit.*, p. 604. How healthy can be the artificially produced calf that grows up to be a milk-giving cow? Not very. See *Enzyme Nutrition: the Food Enzyme Concept*, Dr. Edward Howell, p. 43.

9. "If the dairymen insist on continuing this suicidal insemination practice. . . eventually no females will be born at all. The species will die out." J. I. Rodale, *op. cit.*, p. 584.
10. J. I. Rodale, *op. cit.*, pp. 572, 573.
11. *American Journal of Obstetrics and Gynecology, Volume 29, Number 5*, p. 579.
12. *A Textbook on General Bacteriology, 12th Edition*, E. O. Jordan, p. 691.
13. J. I. Rodale, *op. cit.*, p. 589. "Germs grow faster in pasteurised milk than in raw." *The Health Finder, Volume 1*, J. I. Rodale, p. 527.
14. *The Rosicrucian Christianity Lectures*, Max Heindel, p. 139.
15. Absence of enzymes in food heated above about 120 degrees puts an extra burden on the system to produce its own. One is born with a reservoir of enzymes, but if this is not replenished by the intake of food, serious results could happen. It is noteworthy that both in chronic disease and old age, the enzyme count is low. See *Food Enzymes: the Missing Link to Radiant Health*. Humbart Santillo, B.S., M.H., pp. 7, 11, 15, 20, 56, 59.
16. Catharyn Elwood, *loc. cit.* Bulgarians, great lovers of milk and other dairy products like yogurt, have one of the world's best longevity records. But they eat them raw: this means they contain the enzyme lipase, which can handle all the cholesterol in these foods. Dr. Edward Howell, *op. cit.*, pp. 43, 44.
17. Children who have been nursed tend to be smarter! "Paul Harvey News," October 8, 1992, quoting the British medical journal *The Lancet*. Their mortality rate is also lower. Dr. Edward Howell, *op. cit.*, p. 37; Humbart Santillo, B.S., M.H., *op. cit.*, p. 49.
18. *The Health Finder, Volume 1*, J. I. Rodale, p. 127.
19. Humbart Santillo, B.S., M.H., *op. cit.*, p. 42.
20. *Cooking With Mother Nature*, Dick Gregory, p. 129.
21. *University of California at Berkeley Wellness Letter, Volume 9, Issue 1*, p. 1.
22. Dr. Edward Howell, *op. cit.*, p. 124.
23. "The Barry Farber Radio Talk Show," October 6, 1992.
24. *Psycho-Physiopathy, Book Five*, Teofilo de la Torre, p. 95.
25. The body normally secretes mucus; even water will increase the level of mucus. But there are two kinds: the healthy is "clear and slippery," the other "cloudy, thick, and sticky," easily putrifies and hinders elimination. "Cattarrh-forming matter" might be a better name than mucus. See *The Colon Health Handbook, Twelfth Revised Edition*, Robert Gray, pp. 30-38.
26. Proverbs 24:13.
27. Teofilo de la Torre, *op. cit.*, p. 94.
28. The earlier in life one is burdened with extra pounds, the more difficult it is to get rid of them. They may also affect the brain adversely. Dr. Edward Howell, *op. cit.*, pp. 79, 112. It is noteworthy that mother's milk — designed by the Creator to be the infant's sole sustenance at the most critical period of human growth — contains no starch, except if the pregnant mother has consumed it in huge amounts. This should give second thoughts to mothers desirous to add starches quickly to baby's diet. They don't combine well with other foods, tend to constipation, colds, and mucus formation.
29. According to recent research, infants under one year should not receive any honey. Spores in honey may cause infant botulism — potentially fatal. Dr. Edward Howell, *op. cit.*, p. 42.



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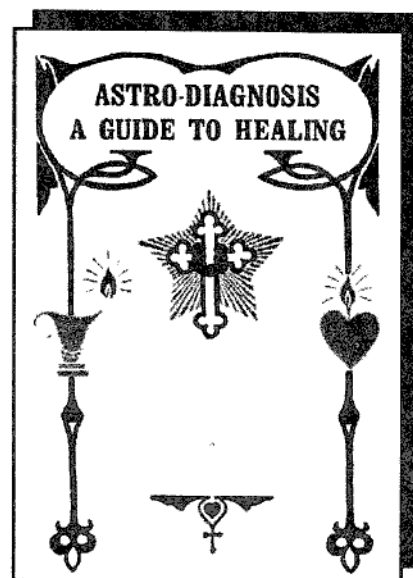
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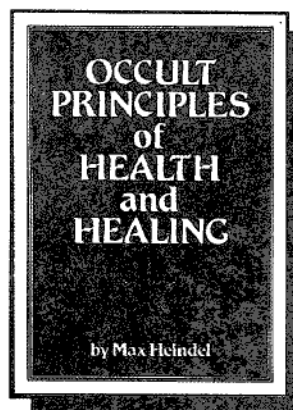
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# Healing

## "The Lord Hearkened... and Healed"

**W**hile in ninth grade, the school optometrist demanded I start wearing glasses for reading and writing. No doubt, previous bad nutrition had weakened my eyes. Tearfully, I complied.

Over the years I needed ever stronger lenses. Eventually, it got so bad, that if I did not wear them at all for just a few minutes, even if not doing close work, I developed a headache.

One hot summer, having learned of the importance of Vitamin A for good eyesight and that tomatoes were a good source, I decided to go on a "tomato binge" — just a little vegetable protein, the rest of what I ate was tomatoes. After a few days, I ran a slight fever. Suspecting too much Vitamin A was the culprit, I immediately went off tomatoes 100%. My temperature returned to normal, but not my eyesight. Even the famous Bates method for better vision was of no help.

Some time later, while studying the Rosicrucian Fellowship lessons, I became impressed to pray that along with all the beautiful *spiritual* light coming my way, God might be pleased to also augment my *physical* light and heal my eyes. I prayed and practiced affirmations. I was on an all-natural diet, so I felt I was fulfilling the very important condition for healing of not sinning against my body.

One afternoon several weeks later, while trying to improve my health with a workout on my exercise bicycle, a wonderful, warm, sweet, soothing feeling suddenly came into my eyes — one never experienced before. At once, I knew this was the healing. I took off my glasses, could see just as well without them, and there was no headache — not again ever!

Later, I read in *The Dynamic Laws of Healing*, by Catherine Ponder, that warmth always accompanies healing. I also read in the Western Wisdom literature that angels emit "overpowering sweetness" as well as of an "angelic visitation" in England where "warm healing" is mentioned as part of complete restoration to health.<sup>1</sup>

Was I also visited by angels? All I know for sure is, "the Lord hearkened... and healed."<sup>2</sup> I haven't needed my glasses the past 25½ years, for which I praise Him. □

—A Probationer

1. II Chronicles 30:20.

2. *New Age Bible Interpretation, Old Testament. Volume II*, Corinne Heline, p. 195. *Your Child's Horoscope, Volume I*, Max Heindel, pp. 13-19.



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:

May.....3—10—17—24—31  
June.....6—13—20—27

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

## For Children

### *How Do You Like Yourself?*

**W**hen you look in the mirror, do you like what you see? If you do, be thankful, for many boys and girls don't like what they see at all: There was young Teddy, for instance. He was born in New York City a long time ago, just before the Civil War. In fact, if you ever go there, you may want to visit his birthplace, at 28 East 20th Street, just a few steps off beautiful lower Fifth Avenue. As a boy, he was very sad when he looked in the mirror, for he was sickly and scrawny. That was even worse then than now, for in those days doctors didn't know as much about helping people as today. And of course there were bullies back then too! By the way, have you noticed, they always pick on the weak! That's a shame; we should be sorry for bullies, for they aren't happy people. If they were, they wouldn't carry on as they do.

At any rate, one day young Teddy got sick and tired of being sick and tired: He said, "I'll build my body!" And he meant it: He went out West, rode horses and pitched hay and did all the other things that needed doing in the outdoors on a farm — even though it got mighty cold in North Dakota in the winter. He also ate good meals: plain, wholesome food, which is the best. When he returned East, he joined a health club, and kept on exercising. He became really strong. That made him self-confident; so he wanted to help others, and went into public service. He became governor of New York, then Vice President, and President.



But he never forgot his early days, so he did something for boys and girls. Ever hear of a teddy bear, or perhaps you have one? President Theodore Roosevelt introduced the teddy bear from Australia, where it was called the koala bear; of course you know now why we in America call it the teddy bear. He also did many other things: he studied the sciences, he explored, he wrote books; and if you ever travel to Mount Rushmore in South Dakota, you'll find his face carved out of the mountain there along with three other great presidents — Washington, Jefferson, and Lincoln. Now, wasn't it a good thing

for him and for America that he decided to build up his body, so he could do all he did?

But there are also many people with a different problem when they look in the mirror; they realize they're too fat! That was what made Billie Jean unhappy, for she was rolly-polly. People made fun of her; that's almost as bad as bullies attacking the weak. Fat people should not be laughed at, for they have it very difficult. If you weighed 100 pounds, you wouldn't like having to carry a tire around with you all the time that weighed 50 pounds, would you? But poor Billie Jean — she weighed twice as much as she should have! Can't you just imagine how bad she must have felt?

One day a special visitor came to speak to a group of girls she belonged to. He was what they call an inspirational speaker, one who urges people to make the most of their lives. He told those teen-age girls to set high goals for themselves, and if they really believe they can reach them, and work at it, they will! He asked some of the girls to stand up and tell what they wanted to become, but not poor Billie Jean; he thought she was a hopeless case. But how

wrong he was: She jumped up and shouted, "I'm going to be a tennis star!"

"Now wait a minute, let's not go too far," he blurted out, trying to restrain her, but to no avail. Billie Jean couldn't be stopped. She, like Teddy many years before, also began to exercise and eat right — no more junk food. And before too long, she was down to only half as big as before. But she felt so many times better! And out on the tennis court, she was winning victories over some of the very best players. She was a star all right! And even more. One day, a male tennis player challenged her, boasting that lady tennis players really were no good. But you know what? Mrs. Billie Jean King — that's her name — beat former Wimbledon champ Bobby Riggs!

So, whether you're a boy or a girl, too thin or too fat, you don't have to stay that way. You can reshape your body, which God has given you not to neglect, but to take the very best possible care of. You may not become President or a tennis star, but then again, who knows? □

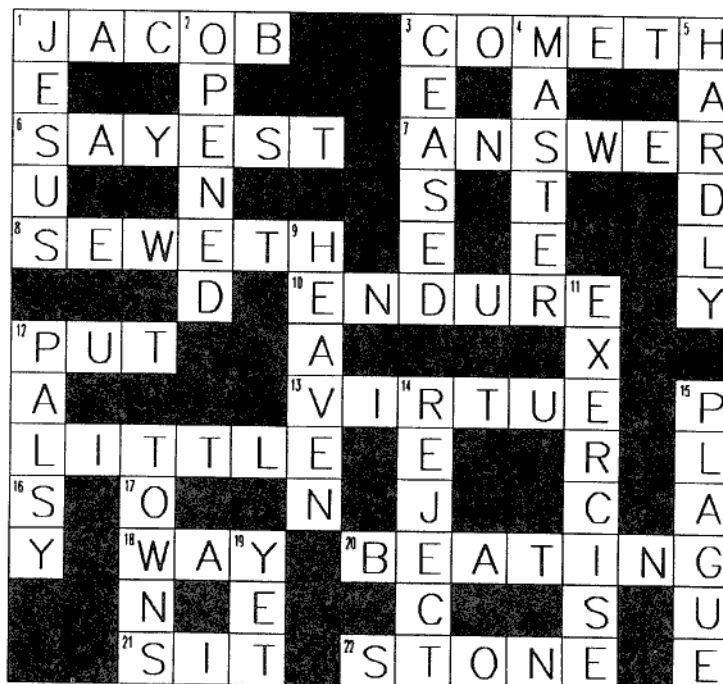
—A Probationer

## Crossword Answers

Crossword on page 161.

References from Mark:

1. 02:08
2. 12:26
3. 07:34
4. 04:39
5. 08:38
6. 13:35
7. 10:23
8. 15:02
9. 11:29
10. 02:21
11. 13:25
12. 04:17
13. 10:42
14. 02:05
15. 04:21
16. 05:30
17. 07:09
18. 05:34
19. 09:42
20. 08:27
21. 04:15
22. 13:28
23. 12:05
24. 10:40
25. 12:10



# Computer Telecommunication



## *An Additional Way To Spread The Rosicrucian Teachings*

*(In Questions and Answers)*

*Your questions concerning the spreading of the Rosicrucian Teachings by computer telecommunications are always welcome! Please address them to the BBS-Team at Mount Ecclesia. We are also looking forward to your data call to The Rosicrucian Fellowship BBS at 619-721-1828 [via modem].*

**QUESTION:** I am interested in running my own BBS in order to participate in this new way of spreading the Teachings. I own an IBM compatible PC equipped with a hard drive. What kind of modem & BBS software do you recommend?

**ANSWER:** There is a wide variety of modem manufacturers and BBS software packages available to aspiring BBS sysops in most countries. It is the opinion of this writer that external modems are the better choice for BBS hardware than the internal variety, despite their slightly higher initial cost. BBS hardware is generally operating 24 hours a day, everyday, and is therefore connected to the electrical system continuously. The telephone line is also continuously connected to the modem. Just as the electrical system is subject to intermittent power fluctuations and voltage surges which have the potential for permanently



damaging the voltage-sensitive computer hardware, so is the telephone similarly prone to voltage fluctuations. A voltage surge in the telephone system, even with surge suppression devices installed, has the potential for permanently damaging a modem that is connected to it. If the modem is an internal type, there is a possibility that the high voltage can pass through the modem to the "bus" on the PC's motherboard. This can result in damage to the computer itself as well. If an external modem is subject to telephone line voltage surges, it may also sustain permanent damage. However, as an external modem is connected to the PC via a serial port with a serial cable, it is unlikely that telephone line voltage surges will damage more than just the modem itself.

Regarding the speed of the modem, faster is better. However, as faster is also more costly, the fastest modem available that falls within the aspiring BBS sysop's budget is probably the wisest choice.

The Rosicrucian Fellowship BBS uses the RBBS-PC Version 17.4 BBS software package, a shareware product offered by the Capital PC User Group, in Rockville Maryland, USA. In future

Rays magazine issues, RBBS-PC BBS software will be discussed in some detail. If the reader is currently capable of PC telecommunications, he or she is welcome to contact the Rosicrucian Fellowship BBS for information concerning the acquisition of this software. As RBBS-PC is a shareware product, there is no initial cost for using it. According to D. Thomas Mack, who holds the RBBS-PC copyright, "If you use RBBS-PC Version 17.4 and find it valuable, consider contributing to Capital PC User Group." There are commercial BBS software packages available as well, and although they cost hundreds of dollars, many BBS sysops prefer them for their additional features.

**QUESTION:** Why do so many of the files listed on BBS download file directories have the same extensions? I noticed that on one BBS I called recently all the files available for downloading had the ".ZIP" extension, and another BBS only had files with the ".ARC" extension. I downloaded one of these files, expecting an ASCII text file and was unable to read it using my word processor. Why am I having this problem with these files?

**ANSWER:** These two file extensions indicate that the files in question have been compressed [or "zipped", or "arc'ed"] into a file "archive". By compressing either a text or a program file, its size can be reduced by as much as 60 or 70 per cent of its original size. For instance, an ASCII text file of 120,000 bytes [or 120 kilobytes] that is "arc'ed" or "zipped" can be reduced in size to approximately 50,000 bytes. As it is now less than one-half its original size, the file transfer on the telephone system will take less than one-half the time. This saves on telephone costs and increases storage device capacity proportionately. In order to decompress archive files, it is necessary to run a decompression "utility" program. These programs are widely available from the BBS's that offer compressed files for downloading.

**QUESTION:** What do the terms "downloading" and "uploading" mean?

**ANSWER:** "Downloading" refers to the transferring of a file from a remote computer system to your own. "Uploading" refers to the reverse process, i.e., the transferring of a file from your own PC to any other remote system.

**QUESTION:** What are "CompuServe" and "Prodigy"? I see them regularly advertised on television and in magazines. Are they also BBS's?

**ANSWER:** CompuServe and Prodigy are commer-

cial online services. They can be accessed just as easily as BBS's, but to use these services you must open an account, and be billed on a monthly or hourly usage basis. They offer many of the same services found on BBS's, but their users total in the millions and social interaction on these services has vaster possibilities. On CompuServe's "New Age Forum", for instance, users from all over the world can learn about the Western Wisdom Teachings in a variety of ways.

**QUESTION:** What books and/or periodicals would you recommend for someone who is interested in becoming a knowledgeable telecommunicator and BBS sysop [system operator]?

**ANSWER:** There are several periodicals that are excellent sources for telecommunications information. The first one is *Computer Shopper*, which can be found in most supermarkets and bookstores in the USA. The other one is a magazine devoted entirely to BBS's. It is called *Boardwatch* and is not generally available in supermarkets or general interest bookstores. In the USA this magazine can be subscribed to by calling 1-800-933-6038 [voice], or 1-303-973-4222 [BBS]. To subscribe from other countries, write to: *Boardwatch* magazine, 5970 South Vivian Street, Littleton, Colorado, 80127, USA.

Additionally there are several good books about BBS's usually found in the computer section of most bookstores. The important thing to remember about BBS literature is that due to the rapidly changing nature of this medium of telecommunication, it requires a continuing effort to stay current in your knowledge. Therefore, one's education regarding BBS's is always "continuing" in nature.

**QUESTION:** I live in a remote part of Montana, USA, and wish to telecommunicate with BBS's offering Max Heindel's writings. How can I go about this without incurring prohibitively high telephone costs?

**ANSWER:** There are a number of alternatives for the telecommunicator residing in relatively remote, non-urban areas. One alternative is opening an account with a computer long-distance calling service such as US Sprint's "PC Pursuit". This service allows the telecommunicator to dial up BBS's in most of the major urban areas in the United States during evenings and weekends for a fraction of the ordinary long-distance calling rates.

Another means of contacting others sharing an interest in the Western Wisdom Teachings via computer telecommunications is by opening an account with CompuServe, the world's largest commercial online service, now with over one million users worldwide.

The "New Age Forum" on CompuServe provides the esoteric student with a wonderful platform for online fellowship.

Finally, there is always the option of starting your own BBS devoted to the Rosicrucian Teachings! Perhaps there are others in your area that would call YOU! Future Rays Magazine issues will discuss the details of doing just this.

**QUESTION:** Although I have been a student of the Rosicrucian Teachings for many years, I would like to telecommunicate with BBS's that are devoted to the spreading orthodox Christianity, such as the philosophy of the Presbyterian Church to which my family and I belong. How would I go about locating their telephone numbers?

**ANSWER:** Many of the mainstream orthodox Christian churches have offered online services since the middle of the 1980's. Additionally many members of these churches run BBS's from their own homes and some have no official denominational affiliations. One of the more interesting online services is called "Ecnnet", based at Presbyterian Church headquarters in Louisville, Kentucky, USA. It was begun in 1986 with about 25 users and today has more than 2,000 users across North America, and more than 20 denominations or religious organizations post information on Ecnnet's bulletin boards. The denominations themselves have an official interest in expanding these services as they perceive computer telecommunications as a new area of evangelism. If you are interested in contacting Ecnnet, please send your e-mail request to the writer at the Rosicrucian Fellowship BBS.

**QUESTION:** In the last issue of the Rays magazine you discussed the development of new global telecommunications systems. Could you give more details, as these developments are quite compelling, to say the least.

**ANSWER:** Global telecommunications systems scheduled to be implemented later this decade fall into two general categories. The first category involves the rapid worldwide expansion of fiber-optic and conventional cellular telephone service that will ensure that phone service will be available by the end of the decade in almost any place on Earth that a business person would need to go. The second category includes the "Iridium" project, inaugurated by Motorola, Inc., which is a wireless telephone system that would link hand-held telephones anywhere on Earth via 66 low-orbiting satellites. Much of the technological development has taken place at Motorola's satellite-communications division in Chandler, Arizona, USA, where about 100 employees are working on Iridium. Motorola is currently putting together a global consortium of diverse investors that may include the government of Brazil, and corporations in Thailand and Hong Kong. In the Iridium system, satellites would orbit low enough to interchange signals to and from thumb-size antennas on hand-held telephones. It will take a network of 66 low-orbit satellites to provide reliable global coverage. The advantage of this system over conventional cellular telephone service, supporters say, is that the need to use a hotel phone or rent a cellular phone that conforms to a particular country's telecommunications standards would be entirely negat-

ed. Motorola, therefore, would be selling one person one number, a single phone for use around the world. Last year, the World Administrative Radio Conference, a regulatory association under the auspices of the United Nations, gave Iridium a major boost by recommending that its 120 member nations allocate some radio-wave bands for a low-orbit satellite telephone system. In the United States, the Federal Communications Commission has granted approval for the launch of experimental satellites in 1996. Iridium is expected to be operational late 1997 or during 1998.

At the same time, prospects for the development of a federally-funded fiber-optic "advanced national communications network" also known as a "national data highway" seems to have been given a big boost in the United States with the election of the Clinton/Gore ticket. Vice-President Gore has been a proponent of this data highway for nearly 10 years--after the model of the America's Interstate highway system. The following is an excerpt from one of President Clinton's position papers, "A Technology Policy for America, Six Broad Initiatives" [September, 1991].:

"A 21st century infrastructure would address many practical problems. For example, the government can serve as a catalyst for the private sector development of an advanced national communications network, which would help companies collaborate on research and design for advanced manufacturing; allow doctors across the country to access leading medical expertise; put immense educational resources at the fingertips of American teachers and students; open new avenues for disabled people to do things they can't do today; provide technical information to small businesses; and make telecommuting much easier.

Such a network could do for the productivity of individuals at their places of work and learning what the interstate highway of the 1950's did for the productivity of the nation's travel and distribution system." (To be continued) □

—Robert H. Jacobs

Please, send your questions to:  
Modem: 602/984-8342, U.S.A., or  
CompuServe ID: 76347,1707

# HEARD ONLINE...

(619) 721-1828



*Here are the latest highlights from the Rosicrucian Fellowship BBS message board and download directories...*

Msg #: 5 Security: 5  
From: B. S.  
To: SYSOP

MAIN  
Sent: 11-01-92 16:00  
Rcvd: 01-06-93 08:09

Hello. My name is B. S. and I am running a BBS in New Hampshire with Rosicrucian Fellowship files. It is truly heartwarming to see this BBS online.... If there is anything I can do please leave me a message and I will be happy to oblige. I am going to look around a bit and I will be in touch. All the best...Brian

Msg #: 9 Security: 5  
From: SYSOP  
To: B. S.  
Re: (R)GREAT NEWS

MAIN  
Sent: 11-01-92 19:27  
Rcvd: 12-25-92 06:40

Thanks for your support, B. S. Since those of us here on this end are new at BBSing, any help or comments you would like to send would be much appreciated. Hopefully we will be reaching many more people in the future. Thanks again for your interest...

Msg #: 26 Security: 5  
From: J.P.  
To: SYSOP  
Re: WELCOME!!!!

MAIN  
Sent: 12-15-92 01:13  
Rcvd: 01-06-93 08:08

This is my first login session, and I have downloaded all of the 49 files. I'll read what I have downloaded when I am offline. I am ecstatic to learn of this BBS: those of us who have been involved in telecomputing welcome this means of communication. I am currently a free subscriber to the INTERNET USENET list-server of ASTROL-L, a global Astrological discussion group. I am anxious to disseminate this phone number to interested peoples around the world. I clearly envision the day of this method being the primary method of communication of The Rosicrucian Fellowship's Teachings worldwide. May the Roses Bloom Upon Your Cross, J.P.

Msg #: 27 Security: 5  
From: SYSOP  
To: J. P.  
Re: (R)WELCOME!!!!

MAIN  
Sent: 12-16-92 13:50  
Rcvd: -NO-

Dear J. P., thank you for your message. If you enjoy the Rosicrucian Fellowship BBS, please advertise it in INTERNET USENET. Also, please, write an article on INTERNET USENET for the magazine RAYS FROM THE ROSE CROSS, if you have time. We would appreciate your writing very much. In the next magazine you will find an article on The Rosicrucian Fellowship BBS. We are also very pleased that you have downloaded the 49 files.... Thank you for your interest in the Fellowship BBS.

Msg #: 29 Security: 5  
From: E. Y.  
To: ALL  
Re: HI

MAIN  
Sent: 12-19-92 01:11  
Rcvd: 01-06-93 08:08

Greetings from Canada.

It was really exciting to see in the Rays that the Rosicrucian Fellowship has started the BBS. Hopefully it will grow and reach many telecomputer users.... I believe that after this number is "advertised" on USENET there will be a lot more callers.

May the Christmas time bless everybody.

E. Y.

Msg #: 31 Security: 5  
From: R. G.  
To: ALL  
Re: ORANGE COUNTY STUDY GROUP

MAIN  
Sent: 12-20-92 01:54  
Rcvd: 01-06-93 08:08

I would like to invite anyone interested in (re)starting an Orange County Study Group, to contact me. I live in Fullerton, which is located in the central northern part of Orange County. I have access to meeting places, and a good collection of Western Wisdom materials. I started a study group last year, but the interested attendees dwindled after a few months. If there are any students/probationers/interested parties in the area, leave me a message, or call me at (714) 773-4909.

Gratefully, R. G.

Msg #: 41 Security: 5  
From: SYSOP  
To: R. G.  
Re: (R)ORANGE COUNTY STUDY GR

MAIN  
Sent: 12-29-92 14:16  
Rcvd: -NO-

Dear Friend: The Fellowship encourages your efforts to form a study group in Orange county. Thank you for your interest in helping to spread the Rosicrucian Teachings. We hope to see you again soon....

Msg #: 42 Security: 5  
From: SYSOP  
To: E. Y.  
Re: (R)HI

MAIN  
Sent: 12-29-92 14:23  
Rcvd: -NO-

Dear Friend: Thank you for your message and caring enough to log on from Canada. We are pleased you are interested in this form of spreading the Teachings and we hope to have an active message base going soon from all people who want to learn about the Rosicrucian Fellowship. If possible, please advertise our BBS on USENET. We are now studying how to advertise on other networks that are available. Have a happy new year and thanks again... ☐

—BBS-Team

In future issues of the Rays magazine, we will discuss the use of telecommunications programs and how to set up your own BBS.

*In the Rosicrucian Fellowship BBS, don't forget to check the Bulletins:*

26

25

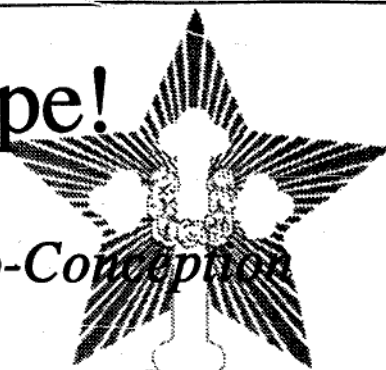
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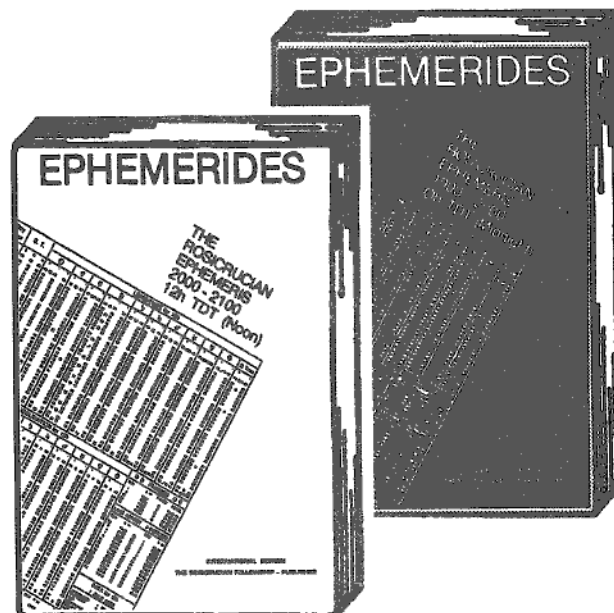
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