

THE
ROSI-CRUCIAN FELLOWSHIP
MAGAZINE

RAY'S FROM THE ROSE CROSS



FEATURES

* * *

The Climax of the Ages

"Every Knee Shall Bow —"

*Symbolical Relation of Aries
to Christ*

Ways to Longer Life

* * *

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Rays from the Rose Cross

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Christmas in the Hospital

*"Spend Christmas in the hospital?"
They cry with stricken face —
But I reply, "Why, this is not
So terrible a place;*

*"To spend the birthday of One
Who made the dumb to talk,
The blind to see, the deaf to hear,
The crippled ones to walk!"*

*For here, within these quiet walls,
Their goal is much the same —
To help those who are helpless, and
To heal the sick and lame.*

*And down the hall, this Holy Night,
Wee babes will soon be born,
Recalling that one matchless Child
Who came on Christmas morn.*

*And meanwhile, like that first bright host,
Our "angels" dressed in white
Bring solace, and restore the hope
Of that first silent night.*

*And also keep a vigil while
Their patients lie asleep,
As shepherds on that midnight clear
Had watched their drowsy sheep.*

*And doctors, filled with knowledge, as
Were those Wise Men of old,
Bring gifts of healing in their hands
Instead of myrrh and gold.*

*What better place is there, O Lord,
For grateful prayers to Thee
In thanks for Thy great sacrifice
Upon a cruel tree?*

*So if, instead of our own pain,
Thy birth we will recall,
This Christmas in the hospital
May be the best of all!*

—AUDREY MIRETTI

THE Mystic ... LIGHT

The Climax of the Ages

GENE SANDE

THE climax of the ages came two thousand years ago with the coming of the Christ Impulse of Divine Love to humanity; and today there is world-wide expectancy of another coming — a Reappearance of the Christ. What was the meaning of the climax two thousand years ago? What is the purpose of the reappearance now?

Preparation for this momentous event had begun ages before when the Fifth Race was beginning to make its appearance on the world scene. In a new race bodies are always reconstructed for advancement in consciousness; and this time the new step was to prepare for the spiritualizing of the mind.

Previous to this time, efforts had been devoted to the development of form — bodies in which the Ego could gain experience in material existence. Now, a new goal was needed. It was time to evolve back to the Father-Creator. In the return, each member of the human family would gain divine creative consciousness, even as the Father.

Great teachers had come and gone, each adding a thought to help prepare for the Great Event. All the teachers had anticipated the coming of One Who would gather the truths of the past as a foundation for the new. Chinese ancestor worship would now be replaced by worship of God, one Father of all men, making one human family. Pagan idols had been

an attempt to portray the “perfect image and likeness.” The Buddhist prayer wheel would be replaced with those words, “Pray without ceasing.” The yellow robe of renunciation would be transformed into the seamless white robe of world redemption. Karma would be superseded by a new law — the Law of Grace, when, through spiritual development, each could judge himself. Grace is spiritual correction.

The prophets of the Old Testament, envisioning the centuries ahead, knew the coming of the One was imminent, and each warned the people to turn from false gods, false conceptions, and to prepare for the True God.

Who was the Coming One? It was He Whom we know as the Christ, head of the Archangelic Host. He was to take embodiment in human form to anchor the Christ Impulse of Divine Love in humanity. A special human form was needed to house the Christ Spirit.

Jesus of Nazareth had, through many lives of self discipline and purification, prepared for this responsibility; and it was at his Baptism at the age of thirty, that the Christ Spirit could take possession of the body of Jesus to begin His ministry.

He brought a new message to humanity. His teaching reversed that which had been taught in the temples in the past.

"There is a kingdom *not* of this world. It is the kingdom of God within you. Two laws govern this kingdom. The first is 'Love the Lord, thy God, with all thy heart, with all thy soul and with all thy mind.' The second is equally important. 'Love one another.'"

His ministry was devoted to *living* these two laws, showing His followers what was meant by loving God and loving one another.

Certain basic truths of the ancient wisdom had faded from the memory of mankind and needed to be revived. One of these truths was that of Rebirth and its accompanying law of Cause and Effect. Max Heindel gives a clear definition of these laws:

"The Law of Rebirth teaches that each soul is an integral part of God, enfolding all divine possibilities as the seed enfolds the plant. By means of repeated existences in earthly bodies of gradually improving quality, the latent possibilities are slowly developed into dynamic powers. No one is lost by this process, and all mankind will ultimately attain the goal of perfection and reunion with God. What we are, what we have, all our good qualities are the result of our own actions in the past. What we lack in physical, moral and mental excellence may yet be ours in the future."

With this greater perspective of causes set up in past lives and the effect of those acts in a present life, the whole human way of life would change. John the Baptist is the Bible reference which explains rebirth so clearly, and provides the opportunity to study two lives of one man to see how he worked out karmic problems and at the same time performed a divinely assigned mission.

Christ Jesus made reference to John the Baptist when talking with His disciples. "If you can accept it, this is Elijah who was to come." Centuries before, Malachi had prophesied: "I will send you Elijah, the prophet, before the great day of the coming of the Lord."

The purpose of John's mission was to "prepare the way." "Repent — make straight His paths," he said. He taught his disciples to prepare by seeing mistakes — seeing deeds of omission and commission that needed correcting. In other

words he was telling them to "purify themselves." Interestingly enough, when he was asked if he was Elijah reborn, he said: "I am not." So the memory of John the Baptist did not extend over previous lives. Probably this was for a special reason which we will soon see.

Eight hundred years before Christ, King Ahab and Queen Jezebel were rulers of Israel. They had forsaken the commandments of the Lord and reverted to the worship of the ancient god Baal. All the prophets of the Lord had been slain but one — Elijah. Mysteriously he appeared to warn King Ahab: "How long will ye halt between two opinions? If the Lord be your God, follow Him: but if Baal, then follow him." He asked Ahab to call the people and the four hundred and fifty prophets of Baal together and let them prove Baal. Ahab agreed, and all came together at Mt. Carmel. Elijah proposed that the prophets of Baal prepare a sacrifice on the altar, but they were not to light it; rather they were to call upon their god Baal to send his divine fire to consume the sacrifice. Elijah would do the same.

The prophets prepared their sacrifice and called to Baal to light it. When nothing happened, they began to plead, then to beg. Elijah admonished them to call louder; perhaps he was away, or — asleep. They scourged themselves and still there was no answer. Finally eventide came and there was no fire. So Elijah took his turn. He repaired the altar of the Lord with twelve stones — one for each tribe of Israel. Then he prepared his animal sacrifice. For good measure, he dug a trench around the altar and poured twelve buckets of water upon it. Then he called upon the Lord God. "Hear me, O Lord, hear me that this people may know thou art the Lord God."

The divine fire not only consumed the sacrifice, but also the water. The prophets of Baal, in their defeat, were destroyed by the sword — the sword of Truth.

Esoterically, King Ahab and Queen Jezebel personify the dark forces of materiality always ready to deceive humanity.

The prophets of Baal were false concepts — a result of dark materiality. The broken altar symbolized the centers in the desire body flowing counter clock-wise and out of alignment with the Indwelling Spirit. The divine fire is the Spirit fire within, which consumed the animal sacrifice and made sacred, once more, the physical body of man by re-directing the flow in the desire body and thus aligning the vehicles with the Spirit.

Both fire and water were very important in this ritual because they were to be the foundation for a future incarnation when, as John the Baptist, Elijah would participate in the water and fire initiations at the baptism of Jesus. That baptism was going to anchor the Christ Impulse in humanity.

Queen Jezebel, angered by the actions of the prophets, sought vengeance on Elijah. He had to flee for his life. He went to Mt. Horeb, the Mount of God, and lapsed into discouragement, despondency and self-pity — his work seemed so fruitless. He was given a priceless lesson. Outer activities were no indication the Divine Plan had been thwarted, and it was not important that he measure his successes or seeming failures. At this point, renunciation of the “fruit of action” was the answer. As Elijah stood at the entrance of the cave, the Lord, the Indwelling Presence, came to him and said: “What doest thou here Elijah?” Elijah replied: “I have been very jealous for the Lord God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars and slain thy prophets with the sword, and I, even I only, am left.”

At this point the Lord passed by and a great wind rent the mountain; but the Lord was not in the wind. Then came an earthquake, and then a fire; but the Lord was in neither. Then, in the silence that followed, Elijah heard the “still small voice,” and he knew the PRESENCE OF GOD WITHIN IS THE SOURCE OF POWER.

God’s creative plan is moving forward every moment. God is perfectly able to

take care of His Work. As Elijah communed, he was told to prepare Elisha to continue his work, and then he could take his departure from this plane in a chariot of fire which, occultly, is recognized as the illumined body of light.

Jezebel never found him, but htaresds are unfinished business and always demand a karmic adjustment. Elijah disappeared as mysteriously as he had appeared. In the higher worlds he would retrospect his work with fire and water. He had stood steadfast in his devotion to the Lord God regardless of the force of darkness. He would also retrospect his frustration and futility; then he would build in, not only love for God in Spirit, but also love for God in mind and heart.

Eight hundred years later, Elijah was to return to the same locality in another personality and under completely different circumstances. He had the essence of wisdom gained from his previous lives and the zeal for commanding the fire and water principles within himself. He also had unfinished business with Jezebel. This time he was born into the stream of consciousness in which he was to prepare the Way for the New Day soon to climax. His father, Zacharias, a descendant of the priesthood of Aaron, had a vision one day, while serving at the altar in the temple at Jerusalem. He was told that he was to be the father of a son whose name was to be John. The scripture reads: “. . . he shall be filled with the Holy Spirit from his mother’s womb . . . he shall go before him in the spirit and power of Elijah . . . to make ready the people prepared for the Lord.”

In other words, Elijah was returning. His mother, Elizabeth, was a cousin of Mary, the mother of Jesus. John was six months older than Jesus. Elizabeth fled with her babe, as did Mary, when King Herod ordered the slaughter of all infants.

Thirty years of John’s life were spent in the desert. He is described as having drunk “neither strong wine nor strong drink.” From other sources he was said to have been a member of the Essenian

Brotherhood. When, at the age of thirty, he appeared on the scene near Jerusalem, his message was: "Prepare ye the way of the Lord. Make straight His paths. Every valley shall be filled and every mountain shall be brought low. The crooked shall be made straight, and the rough ways shall be made smooth. All flesh shall see the salvation of God."

Then one day, the moment was at hand when he was to perform the rite of Baptism of Jesus — a rite prepared for during many previous lives. The Baptism took place in the river Jordan.

The map of the Holy Land reveals a very interesting comparison to the human body. The Sea of Galilee in the north resembles the shape of the human skull. The river Jordan, flowing down to the Dead Sea, a sea of salt, suggests the spine which connects the head with the coccyx. Remembering that altars were built between Jerusalem and Galilee, the altars could well describe the centers in the desire body along the way from the head to the coccyx.

The water initiation is related to the Moon which governs tides, gestation, and form. Water is also symbolic of certain lower desires in physical man. The initiation by water testifies to purified emotions of the personality, as self will, pride, and cruelty.

John entered the Jordan at the request of Jesus and baptized him in deep humility and reverence. At this point, both Jesus and John witnessed the descent of the Holy Spirit described in the scripture as a dove. Actually the Spirit Fire within Jesus rose to the head and overflowed as a fountain of Light. It appeared to be a bird with wings outstretched. This was a new birth — birth by fire, and not related to the normal birth of form by water. With this birth, the Christ Spirit took possession of the body of Jesus and a voice proclaimed: "This is my beloved Son in whom I am well pleased . . ." a Son of Divine Fire — an illumined One, a true Son of the Father. It was the introduction to the new Solar Mysteries related to illumination by fire.

The Holy Spirit was described by Christ Jesus as the Spirit of Truth which, He said, will teach you everything "The Holy Spirit will recall to you everything I have said."

Recall! Quicken memory — extend memory backward and forward beyond its present limited capacity. Paul defined this power in more detail: "Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

Paul also speaks of one of the powers of the Holy Spirit as that of *Prophecy*. This is the fire initiation in action — power to face the truth, the truth about physical existence, the power to face ourselves. With the baptism in the Jordan, the Son of Man had consciously become the Son of God.

John had one more assignment, i.e., to take care of those karmic causes set up when he lived in the personality of Elijah. The karmic problem came to attention through King Herod and the wife of his brother, Philip. The Bible gives no indication that Herod and Philip's wife, Herodias, were Ahab and Jezebel reborn, but it seems quite logical. John had rebuked Herod and Herodias for their immoral conduct; and Herodias, enraged, prevailed upon Herod to put him in prison. The disciples wondered why this was permitted by God when John was serving so faithfully in the Great Work. Christ Jesus compared him to a stalk of wheat brought to its maturity and having, thereby, fulfilled its mission.

Herodias tricked Herod at a feast into having John beheaded. This time there was no self pity, no despondency, no frustration in John. His work in the Inner Planes between earth lives now brought forth its fruit — the fruit of RENUNCIATION. Heart and mind were one with Spirit. John seemed to know his work had been fulfilled at the baptism of Jesus. His ministry lasted just six months. He had fulfilled two important assignments: first, to inaugurate the new fire initiation when the Son of Man conscious-

(Continued on page 539)

"Every Knee Shall Bow..."

DAGMAR FRAHME

FOR it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." —Rom. 14:11.

Let us try to picture what it will be like when every knee *is* bowed in worship and adoration — not in a limited literal or physical sense, but in the much broader and more meaningful context intended in this Biblical passage — that of overall spiritual, emotional, mental, and moral dedication.

At present, all professing Christians pay lip-service to the doctrines of their faith and, usually at certain prescribed times, participate in the outward forms, as well as the inner rituals, of worship. How many of these people, however, still exhibit a dichotomy between their "Sunday behavior" and their "every-day behavior"? It certainly seems hypocritical at worst, and meaningless at best, to bow the knee in worship to God — thus implying recognition of and agreement with His Plan and precepts — while at the same time living, thinking, and acting largely at variance with these precepts. It is equally false to profess belief in Christ while continuing to espouse, in theory and practice, activities completely contrary to the principles which He taught.

We are all, at times, guilty of this duplicity of behavior, although, of course, the more evolved, sensitive Egos are more conscious of, and striving harder to end, it than are their as yet materialistically oriented brothers. We have all heard and read of, and perhaps met, humane, "saintly" individuals attempting to personify the Christian ethic in all their activities. They live lives of service, working quietly, and as much as possible anonymously, offering help wherever they see a need, while tirelessly and uncomplainingly giving of themselves to humanity. Their wholehearted dedication is as yet so rare

a quality in mankind that when one such individual is "discovered" he soon finds himself the object of newspaper, magazine, and television publicity. He has become a newsworthy "story" simply because he is a phenomenon among his many more selfish contemporaries.

The fact that publicity about such a person invariably evokes a flood of favorable, admiring response, and occasionally even prompts other individuals to take stock of their own lives and amend them accordingly, is of course all to the good. It shows that many people do at least respond to these altruistic activities and perhaps, deep inside, would like to emulate them on a large scale, although they are not yet prepared to maintain the self-discipline or make the self-sacrifice that is necessary.

When the knee is bowed in sincere tribute to the Father, and in recognition of His omnipotence, all sense of self-assertion is automatically negated. We cannot be intellectually or emotionally aware of God's magnificence, nor can we dedicate our lives to His service, while at the same time remaining in the forefront of our own, private, universes. One cannot conceive of a holy life without self-forgetfulness. On that sublime day in the still far-distant future when every knee will be bowed in true reverence, it will automatically follow that selfishness, in all its manifestations, will have become a thing of the past.

Conversely, as long as we continue to think of ourselves, we cannot expect to think realistically either of God or of our duties and responsibilities on the spiritual path. *We* — our wants, needs, pleasures, desires, grievances, complaints, and tribulations — dominate and direct everything we think or do, and automatically fence us off, with an impenetrable and opaque wall, from the Light, the Truth, and the

Spiritual Radiance which ever surrounds us, could we but see. If we make ourselves the forefront of our private universes, no room exists there for anything save what is placed there for our personal gratification. Such a "universe" is finite, confined, restricted, and mortal, for it cannot long exist without those external life-giving and sustaining spiritual forces which have been so effectively eliminated by the very selfishness which created it.

Once we begin to break down that will, however, by turning our thoughts outward, towards others and towards God, the self-centered little universe begins to crumble, the forces of Light and Life begin to trickle in, even if almost imperceptibly at first, and we become ever more aware that there are far greater wonders and mysteries than those which had penetrated our self-centered existence — wonders perceptible to the five senses as well as those which most of us must at present recognize only intuitively or accept largely because of strong stirrings of faith. We realize, perhaps with some amazement, and certainly with increasing awe and humility, that, far from being the center of *anything*, we personally are but a minute part of the vast Cosmic Whole which IS Creation.

Most people find this new role of the self somewhat difficult to accept. Although the vastness of the true universe, once we recognize it, reminds us constantly of our relative "insignificance," it is still very hard to divorce ourselves from personal joys and woes, or to consider ourselves in the proper perspective. And yet, we should be able to set aside that "little self" without any sense of loss; in fact, we should be able to do so joyfully and even with a feeling of relief that we have finally relinquished a smothering, and totally unnecessary, burden. That lower self with which we all have to contend is remarkably strong and incredibly persistent, pushing itself forward and demanding its "due" even when heart and mind have progressed so far as to feel, and to know, that it is precisely that lower self which causes all our troubles. Even then, the desire

nature clamors loudly to get its way, and the Spirit must be very strong indeed to reject its imperious demands and proceed in accordance with the dictates of conscience. The Ego sincerely wishes to bow the knee, but the pernicious lower self is still doing all it can to prevent this gesture of submission to Truth and Reality.

However, when a holy cause is born in the mind, or when a holy purpose rises in the heart, then the importunate behavior of the lower self can be most effectively silenced. It is not quite enough to realize that we *should* or *must* force the desire nature to become subservient to the Higher Self. It is necessary also that the Higher Self have some alternative plan of activity, some immediate purpose — whether of devotion and adoration, or of selfless service—in which it wishes wholeheartedly and enthusiastically to engage. If the Ego becomes busy with such an interest, or "project," if we wish so to call it, it commandeers all inherent mental, spiritual, emotional, and often physical, resources, turning them to the task at hand. With all these faculties thus at work, the lower nature finds no avenue of expression, for every force and fibre being used by the Ego is already active for the good. The Ego is busy, content in what it is doing, secure in the knowledge that its purposes are constructive and in harmony with natural law, and it has neither time nor inclination to be tempted by those demands of the lower nature which it may once have found alluring and attractive. It is so deeply involved in its work or devotions that it has actually no interest in the cares of the lower self, and they are, consequently, squelched. The Ego is involved in something significant *outside* of itself, and as soon as this happens, the selfish promptings from *within* lose their potency. In this way — with outside interests involving fellow men or the Deity Himself — the Ego's concern with self vanishes. In no other way is this possible.

When every knee is at last bowed in reverent dedication and tribute, a condition of unmatched joy, bliss, and serenity

such as is as yet undreamed of by mortals shall permeate the Earth. The advanced aspirant — the spiritually evolved Ego — now experiences no greater rapture than that with which he is blessed during moments of devotion and adoration, and in those still rare instances when he is privileged to gain glimpses of that cosmic glory and grandeur which is in store for us all. Once every knee is bowed, once all self-interest has been vanquished, and self sacrifice has become the keynote of the human race, once brotherly love has become an achievement rather than a goal, then man's every moment will be one of intense devotion and insight. Sometimes in active work, sometimes in silence and stillness — but all that we do will truly be done "to the glory of God." When such a condition obtains, man's continuing outlook and attitude cannot help but be one of joy — not the more shallow type of "happiness" that comes from fulfillment of some personal desire or wish, but the deep, all-pervasive contentment generated when man is in communion with God and is working in harmony with His will. This is the joy of eternity, the inner harmony that cannot be shattered. It is indeed "the peace that passeth all understanding."

Together with that tranquility — in itself a powerful agent in augmenting competency and assuring "work well done" — all mankind will experience an inner strength of the type that is felt only as a result of serenity. Sureness of purpose and assurance of divine blessing will combine to activate in every human being latent sources of energy, endurance, and capability that were always within him, but that hitherto remained largely dormant. We have now only to look at what is accomplished by those rare, dedicated individuals who have already learned to spend their time serving God through good works. Their stamina appears phenomenal, and the sheer amount of time spent on their labors, and the quantity and quality of work they manage to perform, is unbelievable to the average person. Most of us, at least occasionally, find

our activities restricted because of limitations imposed by fatigue, physical disturbances of one sort or another, or emotional stresses and strains. The person who selflessly serves and directs his whole being into worshipping God by helping his fellow man does not permit such obstacles to stand in his way — in fact, he is largely unaware of them. We have all marveled at prodigious achievements of service by seemingly frail individuals who appeared physically unable to perform their labors. It is no secret, however, that such people, because they were contentedly and wholeheartedly doing God's work and had set aside selfish considerations and demands, were being nurtured and sustained by that inner strength which is available to us all if we will but learn

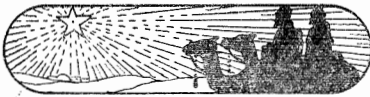


to forget ourselves. When we consider the amount of time that most of us spend caring for or just "giving in" to our real or imagined physical ailments, we can begin to perceive how much good could be accomplished if we suddenly found ourselves able to devote that time to more altruistic ends. Once we have all reached the point where we *do* find this possible, the potential for progress and achievement along humanitarian lines will be staggering.

In our Temple Service, the biblical passage with which we are here concerned has been used as the basis of the following statement concerning Christ Jesus: "Wherefore God hath highly exalted him and given him a name that is above every name; that at the name of Christ Jesus every knee should bow, and that every

tongue should confess that Christ Jesus is Lord, to the glory of God the Father."

Every knee shall bow in homage to the Christ. Think, for a moment, of the implications of this powerful message: *every nation on Earth* shall eventually come under the influence of the Christ Ray. At present, the Christian religion — orthodox and esoteric — is followed primarily in the Western world only. To millions of people elsewhere, race religions, and even pagan worship performed by tribes in darkest Africa, are still paramount. In time, however, all peoples will have developed spiritually so far as to overcome the selfish tendencies of the earlier religions and become receptive to the Christian teachings of love and brotherhood — teachings which as yet are far



beyond the comprehension of a great proportion of the human race.

This, then, is another milestone of evolution that will be reached when every knee is bowed: the attainment of the "fellowship of the Spirit" of which we also speak in our Temple Service. Knowledge and, more important, understanding, of the "unity of each with all" will exist in all our hearts, and be a vital factor in all our lives, rather than, as it is now, a proposition to which we may agree in theory, but are far from comprehending as an actual fact. There will be no question but that we *are* our brothers' keepers, and that what affects one person affects us all. The innermost attitude of each of us toward all others in the race, therefore, will be framed accordingly, and the era of universal brotherhood, first urged upon us by Christ Jesus some 2,000 years ago, will finally have been brought into being.

We will at last have learned to forget those "often unprepossessing exteriors of our brothers" and be aware much more

fully of the "divine essence within" each one of them. Interestingly enough, in direct proportion to the degree to which we each learn to do this, those "unprepossessing exteriors" will become less unprepossessing. By seeking to regard his brothers in this positive light, and by busying himself in service to them, each human being will take on ever more of the glorious aura that surrounds those who engage in spiritual and humanitarian work. Even if the aura is invisible to the naked eye, the individual's conduct, benevolence, and spirituality cannot help but result in fine manifestations, both of appearance and of behavior. The outer physical aspects, as well as the traits and characteristics of regenerated humanity, will have become very prepossessing indeed.

Man will have learned to control the muscles of the heart; it will have become a voluntary rather than an involuntary organ, sending, at our behest, the blood exclusively to the right side of the brain, and, consequently, we will grow strong in altruism, right judgment, and spiritual power. Our appearance, our character, our outlook, understanding, intuitive ability, and the very circumstances of our lives, will have changed almost beyond recognition. We will be possessed of an inner and an outer radiance as yet discernible only in a very few among us. We will, through love, have learned to live above the law. We will have conquered ourselves, and in so doing, will have conquered the world.

Finally, and most important, when every knee is bowed, when every heart has dedicated itself to the active worship of God and every mind has become strong enough to "deliver us from evil" desires and to maintain us in pure, virtuous, and self-sacrificing lives of service, then we shall have perfected our golden wedding garments to the point at which the human race will be able to levitate the Earth. Then the Christ Spirit will finally be permanently freed from His annual confinement, no longer to be imprisoned in the Earth for our sakes.

This is, of course, a gigantic task and, in the human context as we now know it, seems impossible of fulfillment. As Max Heindel reminds us, however, “. . . were we alone it could not be accomplished; but the divine Hierarchies who have guided humanity upon the path of evolution from the beginning of our career are still active and working with us from their sidereal worlds, and with their help we shall eventually be able to accomplish this elevation of humanity as a whole and attain to an individual realization of glory, honor, and immortality. Having this great hope within ourselves, this great mission in the world, let us work as never before to make ourselves better men and women, so that by our example we may waken in others a desire to lead a life that brings liberation.”

The liberation of the Christ Spirit from the Earth, and the liberation of the human race from the bonds of materialism — these will be the ultimate achievements once it truly comes to pass that every knee has at last bowed in reverent and active worship. If we live each day to the best of our abilities and in accordance with the promptings of conscience and the Higher Self, if we remember that divine help is always forthcoming if we but ask, and if, supported by the knowledge that the Power of Light, Truth, and Love is the most potent tool and weapon in the world, we remain ever hopeful and certain of our destiny, we will find that *nothing* is impossible.

On that triumphant day when the goal has been achieved and the victory won, we will understand completely the meaning of our struggle and the full significance of our success. And, since progress never ceases, we will then, in the midst of glorious triumph, find ourselves on the threshold of an even greater destiny, with even more exalted goals set before us. The curse of materialism will have been overcome, once and for all; the spiritual world — the cosmos — will beckon, and a new era of sublime human potential and achievement will have dawned.

THE CLIMAX OF THE AGES

(Continued from page 534)

ly becomes the Son of God, an Illumined One; and second, to show how karmic problems were worked out in the personalities of Elijah and John the Baptist through loving God, not only in Spirit, but in mind and heart, as well.

Two thousand years have passed. There is again, an expectancy of the return of the Christ. What has been accomplished?

The Christ Impulse of Divine Love has been at work in the hearts and minds of mankind. A new humanity is now active in the cause of peace. There are world efforts in responsibility to the underprivileged and to those in distress. These are testimonies to the spiritualizing of the mind



— the turning of attention from self concern to group concern, and thereby learning self renunciation.

Humanity itself has become John the Baptist, preparing the way for a new world. A step has been taken in “making straight the Path to the Father;” and what is the promise? “Every mountain shall be brought low (every difficulty will be overcome). Every valley shall be filled (every need will be filled with right action). The crooked (crooked ideas) will be made straight: the rough ways will be made smooth.”

Humanity is also searching for an explanation of reincarnation, or rebirth. Our task is to teach the Great Law. As memory is extended, what we lack will be ours, because all Spirits enfold divine possibilities.

The Climax of the Ages is bearing its first harvest. Humanity is on the way to becoming a race of Christs. “These things must ye do”; because “All flesh is destined to see the salvation of God.”

Melissa Follows the Star

VERNIE McNARY

IT had been almost a year now since Melissa had come to live with Miss Abby Wintler in her big house on the hill. It was the only real home Melissa had ever known — poor little Missy who came straight from an orphans' home and could not remember her father or mother. Now, of course, there was Miss Abby, who was quite hard of hearing. In fact, she could scarcely hear a word anyone said. It might have been very lonely if it hadn't been for Chris — dear Chris, with his little furry face and emerald eyes! He had been such a comfort to Miss Abby, and now even more so to Melissa. She could tell him everything and always he seemed to understand with his little cat mind.

Dear Chris! Perhaps it was because he, too, was an orphan. He had come several years ago, Miss Abby told her. He had come on Christmas Eve when the snow was falling fast. He had come to sit on her window sill and to peer into her parlor where she was decorating her Christmas tree. She had carried him into her candle-lit room — and he had stayed. He had stayed like Melissa, happy and content with Miss Abby in her big white house on the hill.

In the months she had spent with Miss Abby, Melissa had learned to make ginger cookies and lemon pie. She could fix eggs just right for the dear lady — poached as she preferred. She could make floating island dessert and wonderful sponge cake. Melissa loved it. She loved to work in Miss Abby's big kitchen and cheery pantry. It was much easier and more fun than learning fractions and decimals down in the village school. And always there was Chris for company. They sat together under the big cedar tree where the violets, blue and white, nestled in the springtime. On summer evenings they watched the stars, sitting on the steps of Miss Abby's wide veranda.

"Chris, dear," Melissa would whisper through the shadows, "shall we go wandering up there sometime?" She felt his furry cheek against hers. "You could play up there in the soft clouds. And the Milky Way — you would love it, wouldn't you, Chris? You would love it very much."

The days had a way of flying by when she was busy in the kitchen, sweeping the rooms and dusting. And the autumn days were lovely. She and Chris walked through the crackling leaves. They watched them falling — sailing away in the wind.

"Come, Chris," Melissa would cry, "let's go sailing!" And so it seemed they went drifting far away. Chris rubbed his white whiskers against her hand. "Away we go, Chris! Away we go!"

Sometimes old Peter Turner came up to see them. He mowed the lawn for Miss Abby and did little chores about the place. He was friendly and often played his harmonica for them. Even Miss Abby could hear the music. Chris listened, staring with his solemn green eyes.

"That cat is a smart one," Peter said, "and he likes music. You can tell the way he listens."

Miss Abby nodded. She knew he was talking about Chris. "Bring some of your ginger cookies, Missy," she said. She never said Melissa, but always Missy.

As the days grew colder and shorter and the evenings longer, Miss Abby taught Melissa some beautiful feather-stitches. She sat in her big rocking-chair and Melissa sat very near on the little green velvet foot-stool. Chris watched close by; he watched the colored thread, and when the thimble sometimes tumbled from her finger, he scampered across the flowered carpet to find it.

At Christmastime when the snow fell softly over the hillside, draping the lilac bush by the front gate and the big cedar tree, it was then Peter brought them a

Christmas tree.

"Best I could find over yonder quite a ways," he told them proudly.

"It's a beautiful one, Peter!" Melissa cried. "Oh, it's the most beautiful one there ever was!"

Miss Abby brought out her box of Christmas ornaments. "I've had them over fifty years," she told Melissa, and for the moment her eyes held memories of many Christmas nights. She took them out, lovingly, one by one, and handed them to Melissa. Long sparkly chains. The shining gold star. The little white winged angels, the shepherds in their flowing robes, the tiny manger with the Christ Child.

It was so very lovely in the candle-lit room. Chris thought so, too. He reached up and patted the glittery chain on the tree with his little furry paws. Some tiny bits of sparkly gold fell on his white fur. Peter came with a small straw basket filled with red striped candles and Melissa was happy she could give him the box of ginger cookies Miss Abby had asked her to bake especially for him.

Melissa sat on the little green velvet foot-stool, looking up at the lovely tree. She was holding the book Miss Abby had given her, the book of Bible Stories with beautiful colored pictures. Peter played for them on his harmonica, and there was one melody Melissa especially loved. Peter told her the words, and she sang them softly to herself.

"Star! Star! Beautiful Star!
Travelers, weary we are,
To Jesus! To Jesus!
We follow Thee from afar."

The words and music kept ringing over and over somewhere deep, deep within her heart. When Peter had gone and she had kissed dear Miss Abby goodnight, Melissa tiptoed softly to her room just above the stairs. Chris followed, for he always slept in his basket beside Melissa's small white bed. Tonight she knelt for a moment by the low window and looked out upon the frosty night and the bright

stars shining in the heavens above.

"Chris dear!" she whispered. "How very bright the stars are tonight!"

And later — when her eyes were closed — even then she was still looking up at the stars above. It was so strange, for the next moment she was up there among the stars! She was floating on a soft white cloud — and Chris was with her as always.

"Chris!" she cried. "Oh, Chris! Do you see that one Star? It's brighter than all the others."

Presently they were floating away — she and Chris. The Star that was brighter than all the others was moving, and she and Chris were following. They floated on and on, over fields and meadows, over forests and rivers, over the great wide ocean. And the star shone brighter and brighter.

"Chris! Oh, Chris! It's the Shepherds with their flocks. Do you see them? And the beautiful Angels — do you hear them singing?"

The Star moved on. Now it was shining over the stable and Melissa looked down upon the tiny babe in the manger. She looked down upon Joseph and Mary bending over the Christ Child. She saw the Three Wise Men kneeling beside His bed. And the brightness was all about them.

"Chris, do you see them all? Just as the Bible tells us. It's the little Lord Jesus asleep in his little manger bed!"

It was then that she slowly opened her eyes, her heart filled with joy. But she was in her small white bed and Chris was sound asleep in his basket. She reached down and touched his soft white fur.

"Was it long ago, Chris dear?" Melissa whispered. "Was it really long, long ago?" For the brightness of that one Star seemed to be shining all about the room.

Downstairs she heard the big grandfather's clock striking the midnight hour, and she knew Christmas Day was dawning.

"Listen, Chris!" Melissa said softly, "I can still hear the Angel voices singing, 'Glory to God in the highest, and on earth peace, good will toward men!'"

The Birth of Light

THE Light of the world was born into midnight darkness. The revelers in the harsh lights of the inn were unaware of the angel radiance in the fields. How garish were the lights in the inn, how holy the glow in the manger!

The lights of the inn have long been extinguished and forgotten, but the gleam from the manger has spread around the world. The outer light flares like a torch and burns out, but the inward Light sheds a diffusion like an alabaster lamp, bringing illumination and understanding.

Years after the angel radiance and manger glow, the Source of the Light called Himself the Light of the world, and said that those who believe in Him should not walk in darkness. Those who follow Him have proven it true and shed an incandescence which attracts the lost and the lame.

The flaring lights of the world are briefly brilliant and many are duped into turning aside. But these lights consume with a fiery heat and die, leaving the darkness more stygian.

The soft effulgence of the inner radiance illumines, cools, and transmits its Light to all who follow faithfully. When it is born within, the darkness is forever banished, for this Light nourishes, it does not consume. It guides, it does not mislead. He who is host to the Light within is a beacon on the path and a blessing to all who pass his way.

Since the birth of the Light, the world has never been in total darkness. There are always some in whom it shines again. Each one who allows it to be born in him helps push back the blackness of the world. Each one who makes of himself a manger instead of an inn becomes as the star shine in the night, helping the wanderer find his way. He is kin to shepherd and wise man, a viewer of angels, and a bearer of gifts to mankind.

—Catherine Roberts

The One Great Law

In the course of our progress on the spiritual path, we have been informed that many laws are held to govern the aspirant's life; among them are the Ten Commandments, the Eight-Fold Path, the Law of Karma, the Law of Rebirth, and so on. All such laws, however, are but the myriad manifestations of one great law — the Law of Love.

Love and only love is the guide which leads one to the Father, for love is essentially oneness with all life — through which God manifests. Our brother man is a spark of God, so when we love him, we love our God. Love him, and the Ten Commandments are fulfilled, for then we have no thought to steal or lie or kill. Love him, and the Laws of Karma and Rebirth no longer touch us, for their purpose is fulfilled when one is activated by perfect love and no longer needs to be reborn.

Many are the transgressions of this Law of Love. To speak of our neighbor's faults transgresses love. Even to think on his faults does so, for the thought we send reinforces our neighbor's vice and fills our own thinking with negativeness. If we would truly serve our neighbor and help him to evolve to God-consciousness, we will think only on the good that is in him, that we may reinforce it and help him to manifest it.

It is said that we should "resist not evil," but "overcome evil with good." Thus, it seems folly to criticize one's neighbor, for this only leads him to defend the vice and thereby strengthen it within him. If, instead, we think and speak only of the good in him, then he will think of himself in those terms and seek to do the good.

So, if we would seek to find our God, let us try looking for him in our neighbor. We might just find him there.

—Jim Maynard



MAX HEINDEL'S MESSAGE

Taken from His Writings

THE DESIRE BODY

(THIRTY-FIFTH INSTALLMENT)

Spiritualization of Man's Desire Body



Preparation for the Higher Life (Cont.)

WHEN by the increased vibration of the pituitary body, the lines of force have been deflected sufficiently to reach the pineal gland, the object has been accomplished, the gap between these two organs has been bridged. This is the bridge between the World of Sense and the World of Desire. From the time it is built, man becomes clairvoyant and able to direct his gaze where he will. Solid objects are seen both inside and out. To him space and solidity, as hindrances to observation, have ceased to exist.

The philosophy of the attainment of spiritual sight and insight is to compel the desire body to perform the same work inside the dense body while we are fully awake, positive, and conscious as it does outside in sleep and in the post-mortem state.

There are certain currents in the desire body of everyone. They are strong, well defined and form seven great vortices in clairvoyants, but are weak, broken, and devoid of vortices in the ordinary man who cannot "see." Development of those currents and vortices leads to spiritual sight. In the daytime, when we are engrossed in material pursuits, these currents are sluggish; but as soon as man draws out of the dense body during sleep and commences the work of restoration the currents revive, the vortices spin and glow. The desire body is then in its native element, free from the clogging weight of the material body.

When he has reached that point of abstraction (during concentration) the sense centers of the desire body commence to revolve slowly within the dense body, and will thus make a place for themselves. This in time will become more and more defined, and it will require less and less effort to set them going.

We remember that the Hierophants of the old Mystery Temples segregated some of the people into castes and tribes such as the Brahmins and the Levites, for the purpose of providing bodies for the use of Egos advanced enough to be ready for Initiation. This was done in such a manner that the vital body became separable into two parts, as were the desire bodies of all humanity at the beginning of the Earth Period. When the Hierophant took the pupils out of their bodies, he left one part of the vital body, comprising the first and second ethers, to perform the purely animal functions (they are the only ones active during sleep), the pupil taking with him a vehicle capable of perception, because of its connection with the sense centers of the dense body, and also capable of memory. It possessed these capabilities because it was composed of the third and fourth ethers, which are the mediums of sense-perception and memory.

Since Christ came and "took away the sin of the world" (not of the individual), purifying the desire body of our planet, the connection between all human dense and vital bodies has been loosened to such an extent that, by training, they are ca-

pable of separation as above described. Therefore Initiation is open to all.

The finer part of the desire body, which constitutes the Emotional Soul, is capable of separation in most people (in fact, it possessed the capability even before Christ came), and thus when, by concentration and the use of the proper formula, the finer parts of the vehicles have been segregated for use during sleep, or at any other time, the lower parts of the desire and vital bodies are still left to carry on the processes of restoration in the dense vehicle, the mere animal part.

That part of the vital body which goes out is highly organized, as we have seen. It is an exact counterpart of the dense body. The desire body and the mind, not being organized, are of use only because they are connected with the highly organized dense body. When separated from it they are but poor instruments. Therefore, before man can withdraw from the dense body, the sense-centers of the desire body must be awakened.

The aspirant to the higher life cultivates the faculty of becoming absorbed *at will* in any subject he chooses — or rather, not a subject usually, but a very simple object, which he imagines. Thus when the proper condition or point of absorption has been reached where his senses are absolutely still, he concentrates his thought upon the different sense centers of the desire body and *they start to revolve*.

At first their motion is slow and hard to bring about, but by degrees the sense centers of the desire body will make places for themselves within the dense and vital bodies, which learn to accommodate themselves to this new activity. Then some day, when the proper life has developed the requisite cleavage between the higher and lower parts of the vital body, there is a supreme effort of the will; a spiral motion in many directions takes place, and the aspirant stands *outside his dense body*. He looks at it as at another person. The door of his prison house has been opened. He is free to come and go, as much at liberty in the inner worlds as in the Physical World,

functioning at will, in the inner or outer world, a helper of all desiring his services in any of them.

Before the aspirant learns voluntarily to leave the body, he may have worked in the desire body during sleep, for in some people the desire body becomes organized before the separation can be brought about in the vital body. Under those conditions it is impossible to bring back these subjective experiences to waking consciousness, but generally in such cases it will be noticed, as the first sign of development, that all confused dreams will cease. Then, after a while, the dreams will become more vivid and perfectly logical. The aspirant will dream of being in places and with people (whether known to him in waking hours or not matters little), conducting himself in as reasonable a way as if he were in the waking state. If the place of which he dreams is accessible to him in waking hours, he may sometime get proof of the reality of his dream if he will note some physical detail of the scene and verify his nocturnal impression next day.

He will find that he can, during sleeping hours, visit any place he desires upon the face of the Earth and investigate it a great deal more thoroughly than if he had gone there in the dense body, because in his desire body he has access to all places, regardless of locks and bars. If he persists, there will at last come a day when he need not wait for sleep to dissolve the connection between his vehicles, but can consciously set himself free.

(End)

* * *

The invisible light that is clothed in the flame upon the altar is an apt representation of God, the Father. In the bells we have an apt symbol of Christ, the Word, for their metal tongues proclaim the gospel message of peace and good will, while the incense brings an added spiritual fervor, representing the power of the Holy Spirit.—*Max Heindel*.

Studies in the Cosmo-Conception

This department is devoted to a study of the Rosicrucian Philosophy by the Socratic Method, the material being taken from the Rosicrucian Cosmo-Conception.

Importance of an Undisturbed Retrospection

Q. How important is the panorama of the past life during the purgative existence?

A. Because in the Desire World this panorama is realized in definite feelings, it is most important.

Q. On what does this importance depend?

A. If the panorama lasted long and the man was undisturbed, the full, deep, clear impression etched into the desire body would make life in the Desire World more vivid and conscious and the purgation more thorough than if, because of distress at the loud outbursts of grief on the part of relatives at the death bed and during the three-day period, the man had only a vague impression of his past life.

Q. Why is this important?

A. The Spirit which has etched a deep, clear record into its desire body will realize the mistakes of the past life much more clearly and definitely than if the pictures were blurred on account of the individual's attention being diverted by the suffering and grief around him.

Q. How does this benefit him?

A. His *feeling* concerning the things which cause his present suffering in the Desire World will be much more definite if it is drawn from a distinct panoramic impression than if the duration of the process were short, and this sharp, clear-cut feeling is of immense value in future lives.

Q. How is this accomplished?

A. It stamps upon the seed atom of the desire body an ineffaceable impression of itself. *The experiences will be forgotten in succeeding lives, but the feeling remains.*

Q. How does this manifest?

A. When opportunities occur to repeat the error in later lives, this feeling will speak to us clearly and unmistakably.

Q. By what other name is this called?

A. It is the "still, small voice" of conscience which warns us, though we do not know why; but the clearer and more definite the panoramas of past lives have been, the oftener, stronger, and clearer shall we hear this voice.

Q. What might this teach the living?

A. It should teach us how important it is that we leave the passing Spirit in absolute quietness after death. By so doing we help it to reap the greatest possible benefit from the life just ended and to avoid perpetuating the same mistakes in future lives, while our selfish, hysterical lamentations may deprive it of much of the value of the life it has just concluded.

Q. What is the mission of Purgatory?

A. The mission of Purgatory is to eradicate injurious habits. The individual suffers exactly as he has made others suffer through his dishonesty, cruelty, intolerance, or what not. Because of this suffering he learns to act kindly, honestly, and with forbearance toward others in future.

Q. Then Purgatory is an indispensable factor in his development?

A. Yes, as a consequence of the existence of this beneficent state man learns virtue and right action. When he is re-born, he is free from evil habits; at least, every evil act committed is one of his own free will. The tendencies to repeat the evil of past lives remain, for we must learn to do right consciously and of our own will.

WESTERN WISDOM BIBLE STUDY

Crowning Works of the Ministry

Attainment through Regeneration

And Jesus entered and passed through Jericho.

And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich.

And he sought to see Jesus, who he was; and could not for the press, because he was of little stature.

And he ran before, and climbed into a sycamore tree to see him; for he was to pass that way.

And when Jesus came to the place, he looked up, and saw him, and said to him, Zacchaeus, make haste, and come down; for today I must abide at thy house.

And he made haste, and came down; and received him joyfully.

And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods, I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold.

And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham.

For the Son of Man is come to seek and to save that which was lost.—*Luke 19:1-10.*

If we try to interpret this story literally, we find it to have very little meaning. We even wonder that an episode of such slight significance was included in Luke's narrative. But when we bring to light its spiritual meaning, we find quite another story and one of the most important of all the lessons given to us in the entire Gospel of Luke. From the esoteric standpoint this is not simply the story of a man who climbed a tree in order to see Christ Jesus pass by, and whose guest Christ chose to be for a time. Some no doubt may read into this story a reward of faith in and enthusiasm for the Great Master, and that because Zacchaeus possessed these attributes the Master chose him from out the great throng surrounding him and said that He would be his guest. But there is a much deeper meaning to be found here. Zacchaeus is taken from the Hebrew name *Zakkay*, meaning "the pure." The tree

with its rising sap, its leaves, its blossoms and fruitage at the top, has ever been a symbol in all esoteric schools of the ascending spinal spirit fire. Buddha received his enlightenment under the banyan tree; Gurnemanz taught the Grail Knights under a tree; Elijah received his illumination under the Juniper tree; and Christ Jesus suffered His great agony for all humanity under the olive tree. All of these stories symbolize the only way by which illumination and liberation, the chief goals of all aspirants, are attained.

By purity, sacrifice, and service the aspirant ascends like Zacchaeus to a high place, from which he sees the Master and hears the joyful words of promise: "Today I must abide in thy house."

This story of Zacchaeus is universal in its appeal. Christ Jesus trod the way of the Cross for each one of us. His blessed words have been ringing down through the ages: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Yet man has not understood what He meant.

We must become wholly pure and wholly loving before we can hear Him say, "This day is salvation come to this house" (the purified body), for it is only as we demonstrate purity and love that we may become "a son of Abraham." The story of Abraham is not only the story of the founding of the Jewish race, but is the story of the spiritual regeneration of all mankind as well.

Zacchaeus, like Matthew, followed the despised profession of a publican. He lived in the city of Jericho, estimated revenues and collected taxes for the Roman government . . . The Master did not bid him renounce all and "follow me" as he had done to Matthew, for not all are called to the teaching ministry but may have another service to perform.

(Continued)



Symbolical Relation of Aries to Christ

G. T. WEAVER

ARIES, whose symbol is the Ram, is a cardinal sign. The word "cardinal" is from the Latin *cardo*, which means the hinge of a door, that about which anything revolves or on which it depends. This is true of Aries, as it marks the turning point of the Sun in its northward course, and starts a new cycle of seasons. The four cardinal signs in astrology comprise the thirty-degree divisions of the zodiac immediately following the two equinoctial and the two solstitial points. These signs are Aries in the east; Libra in the west; Cancer in the north; Capricorn in the south. The four initial points of these signs connected by straight lines constitute a cross within the circle of the zodiac, the oldest symbol of the Earth.

Aries, the first of the cardinal signs, starts from the point where the Sun crosses the line, or equator, on its return from the Winter Solstice. As the days and nights at this time are equal in length, it is called the equinox (equal nights). Thus Aries is an equinoctial sign. At this season there are three days and nights which practically neither increase nor decrease in length, so it is said that the Sun hangs on the cross (crossing the equator) for this period. It was at this time that Christ (the Son of God, a Ray of the Cosmic Christ) was crucified. Thus the Sun symbolizes Christ. The Sun God, Christ, chose this period for His passing that there might be a correspondence between

cosmical and microscopical events, demonstrating the hermetic maximum, "As above, so below."

Another striking coincidence is seen in the fact that it was at the Vernal Equinox that the ancient Hebrew Passover feast, typical of the slaying of "The Lamb of God," was instituted. At a certain point in the history of the Israelites the lamb (Aries) was slain and offered in sacrifice and its blood sprinkled on the doorposts of their houses, after which the Angel of Death passed over the homes of the people of God, entered into the habitations of the Egyptians, their oppressors, and slew their firstborn.

Through sacrifice the Israelites escaped death, equivalent to a resurrection; so through sacrifice of Himself Christ became the indwelling Spirit of the Earth and Saviour of mankind. Likewise, the Sun, after hanging upon the cross of the equinox, rises yearly into the newness of life. It enters the sign Aries in the spring of the year, causing the seeds to germinate and the plants to spring forth, carpeting the Earth with grass bedecked with millions of flowers. Then all Nature awakens into new life. Thus true sacrifice, in every sphere and on every plane, insures a glorious resurrection.

The cross is a symbol of sacrifice, as is also fire; the one, the instrument on which the victim hangs, typified by the altar in the Mosaic regime; the other, the con-

suming element, the inherent life principle, or the divinity within. The cross is found everywhere in this world of dense materiality. The cube is the basic form of matter, and the cube is the cross enfolded. Again, man, physically, is a cross, for when standing erect with arms extended he describes a cross.

We are now in the Fourth Period of the human life wave, called in the Book of Genesis the fourth Creative Day and in Rosicrucian parlance the Earth Period. The first half of this Period was under the regency of the planet Mars, and was characterized by war and destruction. This was the lowest point of the Earth's fall, when the cross was most dominant. The latter half of the Earth Period, into which we have recently passed, is under the rulership of the planet Mercury, the god of reason. Wisdom acquired through the blending of reason and love will emancipate our world and our race from the effects of the Fall (into materiality), because it will give us control of lust, the occasion of sin (disobedience to law) and

death. We are now on the upward trend, so that the cross is gradually merging into the five-pointed star, and the cube into a sphere.

The fifth Creative Day is yet to come, the Jupiter Period, the period of resurrection, power, and glory. But even this will not be the final stage, as the Venus Period is to follow, and ultimately the Vulcan Period, when we shall have merged into Virgin Spirit, and shall have become one with the Father. We shall then be robed with the golden Wedding Garment (the vestment of the mystic marriage) for the nuptial feast.

In this full and final redemption the Earth will also be involved. The Earth and its inhabitants march hand in hand along the path of evolution. We see an expression of this process in the change in the Earth occasioned by the coming of the Christ. John the Baptist calls Him "The Lamb of God that taketh away the sin of the world." The word "world" here is usually interpreted to mean the whole human race, and upon it the dogma of the Vicarious Atonement is founded. The Vicarious Atonement is true only in an elementary sense. God's plan is that of self-purgation. "And every man that hath this hope in him purifieth himself, even as He is pure."

In its fallen condition the Earth was helpless to purge its own desire body. It was under the regency of Jehovah, the race God of the Jewish people, who were dominated by Law. The Law was unable to perfect them and also unable to halt them in their downward course. The lustful spirit of the desire nature (influenced by the Lucifer Spirits) controlled them. Under the regency of law Paul declared that there were none righteous, no not one, but all were involved in sin.

When Christ was crucified, His body was pierced in the five vital centers. When the blood flowed from these centers (into the Earth), He was liberated from His physical body and became the indwelling Planetary Spirit of the Earth. Being a great Sun God, He was universal and not limited to a race; and being universal,

Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR A READING

Each full year's subscription to this magazine, either new or renewal, entitles the subscriber to a chance for a reading of a child's horoscope in this department. Character and vocational delineations are made for applicants of any age up to 14. The names are drawn by lot each month, but unless there is an unusually large number of applications you may have more than one opportunity for a drawing. Application for reading should be sent in when the subscription is made or renewed.

Data required are name, sex, birthplace, and year, month, and date of birth, also hour and minute as nearly as possible. If *Daylight Saving Time* was in effect this should be stated.

We do not read horoscopes for money and we give astrological readings only in this magazine.

He was dominated by the Spirit of Love instead of the race spirit of Law. Law is correlated to the personality; love, to the individuality. The one is mortal, the other, immortal; the one is under restraint, the other is spontaneous; the one conducts to death, the other to life.

In becoming the indwelling Earth Spirit Christ permeated the desire body of the Earth with His own desire body, thus purging and purifying it. As a result we are now able to obtain purer desire stuff with which to build our desire bodies than formerly, and consequently it is easier for us to do right.

Thus Christ became the Saviour of the world by making it possible for mankind to go onward in their evolution. Henceforth our race is to take on the nature of Christ, the Hope of Glory, and be ruled by the universal spirit of love. The crucifixion of Christ, corresponding to the entry of the Sun into the sign Aries, was the great turning point in the world's history from the downward to the upward trend. Involution then merged into evolution; Jehovah abdicated His throne for the Christ; the Moon Spirit became swallowed up by the Sun Spirit, so to speak.

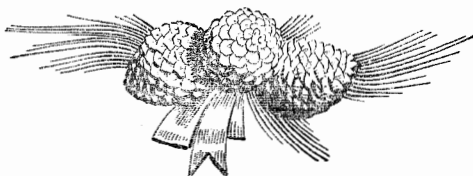
The Earth being thus cleansed, it offered a better theater of activity to our race (a world in which it was easier to progress, for the powerful desire body of the Christ permeated our race as well as the Earth. We shall continue to advance until the redemptive work is done. As an evidence of this upward trend henceforth, the great sacrifice of the Christ was followed by the Resurrection, symbolizing the beginning of a new evolutionary cycle. Similarly does Aries symbolize a new beginning, both microcosmically and macrocosmically (individually and racially, humanly and universally).

* * *

The Arian religion of the Christ will be the dominant religion of the Earth during the sidereal year which commenced with its inauguration. That will be for a period of 25,868 years, or the time required for the Sun's precessional passage through the twelve signs of the zodiac. The Chris-

tian sidereal year commenced approximately 2,000 years ago when the Sun was by precession on the cusp of Aries and will end when it returns again to the same position. With the Sun's passage through each of the twelve signs the Christian religion will express various phases of truth and development and bring added revelation of the Mysteries to those qualified to receive them . . . Aries will always play a dominant role in Christ symbolism.

—*New Age Bible Interpretation*,
Vol. IV, p. 26.



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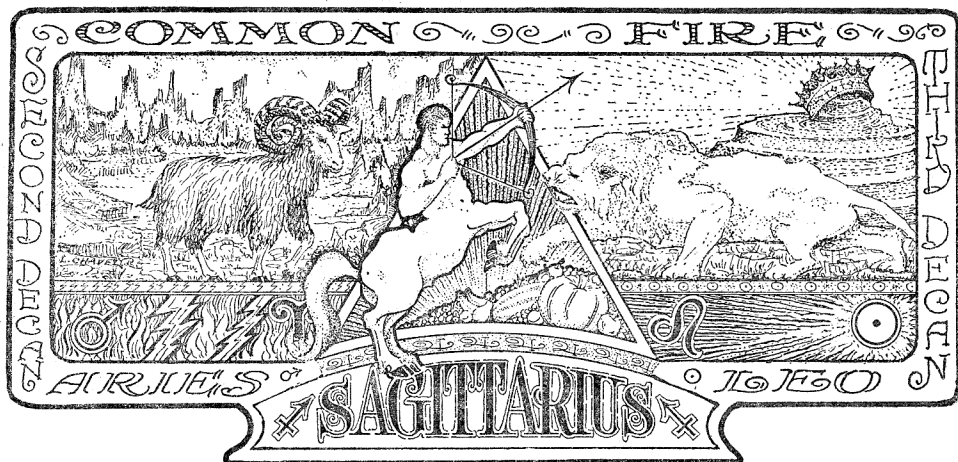
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The Children of Sagittarius, 1971

Birthdays November 23 to December 23

SAGITTARIUS is the mutable-fire sign of the zodiac, and its symbol is the half-man, half-animal centaur. The natives of this double-bodied sign fall into two general classes: those who respond to the lower animal traits and those who manifest the higher human qualities.

The former are to be found living by their wits, participating in shady deals, gambling, etc., while the higher type are devoted to high standards of living, observe the conventions, pursue lofty ideals, and are generally respected for their integrity, humaneness, and philanthropic activities. Among them may be found lawyers, ministers, educators, and statesmen.

The Sagittarian natives are usually of a cheerful, optimistic, and outgoing nature, having an easy, nonchalant manner. Most of them have a strong love for personal independence and freedom, and may seem constantly occupied in a restless search for experience and wisdom. Because of their desire to share with others their experiences and wisdom, they may excel as writers, lecturers, legislators, and purveyors of spiritual truth. A deep desire to comprehend underlying causes and principles, and much faith in universal

law and order, as well as in divine justice, are usually present in these Jupiter-ruled people.

Children born under this sign usually learn quickly from observation, are truthful and obedient, but may be restless, immoderate, and blunt. Acquiring tact, persistence, a sense of responsibility, and carefulness in detail during youth will prove very profitable in later life.

All the children born during this solar month will be under the influence of Jupiter sextile Uranus, and Neptune sextile Pluto but opposition Saturn. They will have independence, ingenuity, and originality strong in their natures, and will be inclined to delve into the occult arts. Honest, sincere, sociable, and hospitable, these natives are apt to benefit from influential friends in an official position. However, they should be careful to follow the positive path of spiritual development, avoiding all negative psychism.

From November 23 to December 3 the Sun opposes Saturn, lessening the power of resistance to disease and providing opportunities for learning optimism, faith, consideration for others, and unselfishness in general. Renunciation is an excellent keyword for these natives to follow.

The Sun conjuncts Neptune from No-

vember 23 to December 4, intensifying the vibrations of the aura, so that the native is very sensitive to superphysical influences. However, here again care should be taken to stress positive, independent thinking and concentration, and to avoid all negative psychism.

From November 23 to December 2 Venus and Mercury are in conjunction, pointing toward a nature that is cheerful, companionable, and fond of society. There is also ability for music and poetry.

Jupiter and Mars are in square aspect from November 23 to December 20, indicating the need for these natives to overcome a tendency toward impulsiveness, dishonesty, and a liking for intoxicants. Proper exercise and diet are essential to prevent liver and blood complaints.

From November 26 to December 23 the Sun and Mars are in square aspect, endowing the person with an abundance of energy and the faculty of leadership, but these are apt to be turned into destructive channels. These natives should have special training in quietness of manner, humility, consideration for others, and proper respect for authority. A fiery temper and a tendency toward resentment will also need to be re-directed into constructive activities. They should be taught from early years the wisdom of getting along with others peaceably and tolerantly.

The Sun and Jupiter are in conjunction from December 2 to 20, pointing toward health, wealth, and happiness. There is an abundance of vitality (though care should be taken not to over-do) and power of recuperation from disease. The nature is jovial, friendly, kindly, and hospitable, so that many friends are attracted. The clear heads, good judgment, and executive ability of these natives fit them well to help others, and they are apt to be placed in government or religious positions where they can use this ability.

From December 2 to 19 the Sun and Uranus are in sextile aspect, making the person intuitive, original, independent, and inventive. These are the people who will bring to our ken methods of using Nature's finer forces and thus help usher in

the Aquarian Age. Highstrung and idealistic, they at the same time usually keep themselves well under control and seldom show anger.

Venus squares Uranus from December 8 to 18, a stellar pattern showing the need to give these children special training in balance, poise, and self-control. Otherwise there will be uncomfortable experiences through loss of friends, quarrels, or scandal.

From December 9 to 15 Mercury squares Mars, suggesting quickwittedness and alertness, but also impulsiveness and excitability. These children should have special training in truthfulness, kindness, and unselfishness.

Mercury and Jupiter are in conjunction from December 10 to 15, giving a cheerful, optimistic disposition, along with a broad, versatile, and reasoning mind. Success in law and literature is favored, and these natives are much respected for their honesty and integrity.

Beginning December 10 also, and lasting through December 23, Mercury makes a sextile to Uranus. This configuration gives an original, independent, and liberty-loving mind, being the hallmark of the pioneer in thought and invention. These natives have ideas and ideals that are exceedingly lofty, progressive, and inspiring, and attract many friends because of their kindly, sympathetic nature.

Venus sextiles Mars from December 11 to 23, giving an ambitious, aspiring, amorous, and adventuresome nature, fond of sports and pleasures. There is an abundance of energy, good business acumen, and excellent earning capacity, but a tendency to spend too freely. Moderation in the affections should be taught these children.

From December 19 to 23 Venus and Saturn are in trine aspect, pointing to one who is faithful and true, just and methodical, simple in tastes, and of unimpeachable morality.

Venus sextiles Neptune from December 20 to 23, suggesting the inspirational musician. The imagination is fertile, the emotions deep, the nature pure and chaste.

Readings for Subscribers' Children

RYAN L. B.

Born March 4, 1970, 1:15 P.M.

Latitude 41N52, Longitude 87W39.

Signs on Cusps of Houses:

ASC, Cancer .22.41	4th, Libra4.00
2nd, Leo13.00	5th, Scorpio .11.00
3rd, Virgo5.00	6th, Sagitt. . .20.00

Positions of Planets:

Dragon's Tail 12.00	Virgo3rd
Pluto26.18R	Virgo3rd
Uranus7.45R	Libra4th
Jupiter5.44R	Libra4th
Neptune1.05R	Sagittarius . . .5th
Moon2.54	Aquarius7th
Mercury28.15	Aquarius8th
Sun13.47	Pisces9th
Venus23.13	Pisces9th
Mars28.22	Aries10th
Saturn5.07	Taurus10th
Part of F.11.48	Gemini11th

The planets scattered in seven houses, the many differing aspects, and the strong opposing forces of fire and water in this chart, together indicate a rather complex nature, apt to be pulled in opposite directions at times. Assertion of the will and persistence in forging ahead toward the higher goals will be primary needs for progress in the present life for this little boy.

The Sun in Pisces in the 9th conjuncts the jupiterian Dragon's Head, but makes no other aspects except the 8-plus degree sextile to Saturn in Taurus and the 8 degree trine to the retrograde Jupiter in Scorpio in the 4th. These aspects to Saturn and Jupiter, while not strong, help some to stabilize the impressionable Piscean nature and incline Ryan toward some very fine traits: method, foresight, executive and diplomatic ability, friendliness, generosity, kindness, and trustworthiness. By making special effort to cultivate these traits he will insure for himself stronger influences in the future.

The 9th house position of the Sun points toward high ideals, lofty ambitions, tolerance, and a special interest in philosophy, religion, and law. Travel and life in foreign lands is probable.

Venus in Pisces in the 9th trines the Cancer ASC, but opposes Pluto in Virgo in the 3rd. The kindly, sympathetic, and devotional side to the nature is accentuated, as well as a love for music, art, and drama. Travel is apt to be pleasant and profitable, but there may be temptations to extravagance and imbalance in the affections at times.

The Moon in Aquarius in the 7th house sextiles Neptune and the MC, trines Uranus and Pluto, but squares Saturn, Mars, and Jupiter, so that Ryan's personality is subject to varying types of expression. His dealings with the public, and with women in particular, will also be subject to these differing influences. He has considerable imagination, but will need to keep it under control. He can at times exhibit a quick temper, jealousy, suspicion, indecision, selfishness, and even dishonesty on provocation, but his high ideals and aspirations can be effectively brought to bear in conquering such destructive thinking.

Since Mars is in the 10th house, the square from the Moon will react unfavorably on the vocational activities unless Ryan guards himself against the tendency toward temper, impulsiveness, resentment against authority, and extravagance. The conjunction of Mars with Saturn, and its sextile to Mercury, though, give help in keeping stable and sensible in speech and actions. He is rather mechanical, and will probably be attracted to engineering, surveying, the naval life, or to tour guiding.

Mercury in Aquarius in the 8th sextiles Mars and Saturn, trines Jupiter (distantly), but squares Neptune, pointing toward a mentality that is keen, original, independent, liberty-loving, and resourceful. Libra on the ASC adds a touch of the harmonious, poised Venus to the mentality and to the personality.

MIRIAM E. M.

Born June 27, 1962, 1:10 P.M.

Latitude 34N06, Longitude 118W20.

Signs on Cusps of Houses:

ASC, Libra..	20.52	4th, Capricorn	23.00
2nd, Scorpio	.19.00	5th, Aquarius	25.00
3rd, Sagitt.	..20.00	6th, Pisces	...25.00

Positions of Planets:

Neptune	...10.54R	Scorpio	... ..1st
Saturn	...10.23R	Aquarius	.....4th
Dragon's T.	.10.30	Aquarius	.....4th
Jupiter	...12.38	Pisces	... ..5th
Moon	...13.47	Taurus	.....7th
Mars	...21.58	Taurus	.....8th
Mercury	...14.42	Gemini	.....8th
Sun	...5.43	Cancer	.....9th
Venus	...12.37	Leo	... ..10th
Uranus	...27.40	Leo	... ..11th
Pluto	...7.37	Scorpio	.....11th
Part of F.	...28.56	Scorpio	.....12th

Leo in the 10th, sextile Mercury, but square Moon and Neptune. Miriam is inclined to be sociable, happy, loving, and tender-hearted, and has a strong interest in music and art. However, she should be taught circumspection in her public behavior, as well as carefulness in placing her affections. A more impersonal attitude toward her associates needs cultivation, and also wisdom and frugality in eating if digestive difficulties are to be avoided.

Mercury is well placed in Gemini, and its trine to Saturn indicates the ability to think deeply and seriously and to concentrate effectively. This little girl will like change and travel, will be ready for most anything that is new. Since Mercury squares Jupiter, though, she should be taught to grasp opportunities when they are presented, and to use care and good judgment in making contracts or agreements.

The Moon in the fixed-earth sign Taurus tends to make the nature gentle, self-reliant, and determined, with a love for music and art. The lunar orb conjuncts Mars (8 degrees), sextiles Jupiter and the Sun, trines Pluto, but squares Saturn and Venus and opposes Neptune, giving many different facets to the personality. Miriam is fond of all the "good things" of life: material wealth, friends, family, houses and lands, and has the capacity to attract and enjoy all these things. However, she can be quite unselfish, loving to minister to the outcasts of society, and will have children who will bring pleasure and profit. She has lofty ideals, a fruitful imagination, good reasoning faculties, can be a very convincing teacher, but should avoid a tendency to be fickle. Miriam is apt to have psychic experiences, too, but should be careful to follow the positive path of independent thinking, concentration, and discriminating service.

Libra on the ASC, with Neptune in Scorpio in the 1st, accentuates this child's sensitivity, pleasant, agreeable nature, and love for music and art. It also adds to her romantic, changeable tendency.

With the Sun, Moon, Mars, Mercury, Venus, Uranus, and Pluto all above the horizon in her chart, this little girl is more of an extrovert than most natives of the sensitive, watery sign Cancer. She will no doubt enjoy the activities she may be called upon to perform before the public.

The Sun in Cancer is in the 9th house, sextile Pluto, Uranus, and the Moon, trine Jupiter and Neptune, an unusually well aspected solar orb, indicating a well integrated individuality likely to have general success in life: good health, fair financial conditions, and satisfactory home surroundings. She has a sympathetic, friendly, cheerful, conscientious, dependable, and intuitive nature, but is also apt to be more independent, inventive, and original than most Cancer natives. Having an innate ability to rise in life, she will either carve her own way or attract people who will help her. A strong interest in the occult can prove most beneficial in ordering her life and directing her talents to the greatest advantage.

Venus and the Dragon's Head are in

VOCATIONAL GUIDANCE ADVICE

This page is a free service for readers. Since advice is based on the horoscope, we can give a reading ONLY if supplied with the following information: full name, sex,

place of birth, year, day of month, hour. No reading given except in this Magazine and ONLY FOR PERSONS 14 to 40 YEARS OF AGE.—EDITOR.

Photographer, Organist

BRUCE S. — Born October 1, 1953, 2:14 A.M. Latitude 33N46, Longitude 118W11. This native has Sun, Neptune, Mercury, and Saturn all in the musical, artistic sign Libra, the solar orb in the 2nd house, unsuspected, the three planets in conjunction in the 3rd, sextile Pluto and the Leo ASC, trine Jupiter, square Uranus and the Moon in Cancer and the 11th and 12th houses, respectively. A well-aspected Jupiter in Gemini in the 11th gives an inventive turn to the mind and an attraction to the occult. Venus, ruler of the Taurian MC, is in Virgo in the 1st, in conjunction with Mars, and not otherwise aspected. This young man seems to have both artistic and musical ability, and we believe the vocations in which he could best use his natural talents would be photography, engraving, bookbinding, and jewelry designing and repairing. The organ would probably be the best outlet for his musical talents. He has an interest in the occult and could greatly benefit from its study.

Auditor, Telephone Opr.

JAYNE J. — Born October 16, 1942, 6:30 P.M. Latitude 41N53, Longitude 87W48. Here we find another Libra native, having Neptune, Mercury, Venus, and Mars, as well as the Sun, in this Venus-ruled sign. All except Neptune are in the 6th house, and the solar orb conjuncts Mars and Venus, squares Moon in Capricorn in the 9th and Jupiter in Cancer in the 3rd. Health problems are apt to have a considerable bearing on the vocational activities. Mercury in Libra in conjunction with Venus, sextile Pluto, and trine Saturn, adds to the love for art and

music and gives splendid ability for oral expression. Uranus and Saturn, both retrograde, are in Gemini in the 1st house, sextile Pluto, trine Venus and Mercury, giving an original, independent, but rather conservative influence to the Venus-ruled Taurian personality (ASC). Uranus rules the Aquarian 10th house, so this young woman could serve well in such vocations as telegraph and telephone operating, auditing, civil service work, and radio announcing.

Gov't. Attache, Hotel Mgr.

CYNTHIA LaT.—Born January 4, 1953, 1:10 P.M. Latitude 33N12, Longitude 117W23. With the Sun in Capricorn in the 9th House, trine Jupiter, Moon, and ASC, this native has plenty of ambition and innate ability to succeed in whatever she undertakes. The Sun opposes Uranus in Cancer in the 3rd, though, so she will need to cultivate poise, tolerance, and consideration for others, especially in vocational activities, for Uranus rules the Aquarian 10th house. Fortunately, Uranus sextiles Jupiter and the Taurian ASC, so that she *can* learn the art of self control and the rewarding quality of unselfishness. Mercury in Sagittarius in the 8th sextiles Venus, Mars, Saturn, and Neptune, trines Pluto and the Moon, giving an excellent mind — one that can cope with practically any mental endeavor and probe the depths with concentration and energy. The Moon in Virgo, intercepted in the 5th, trines Sun, Mercury, and Jupiter, opposes Venus and Mars. Government work will likely appeal to this young woman, and she could serve well in the diplomatic area. She could also do well in the building business, real estate, hotel business, music teaching, or writing.

Daily Thought and Guide

These daily meditations are based partly on the planetary hours of the day, daily aspects and vibrations.

WEDNESDAY — DECEMBER 1

In preparation for the holy season, let us make particular effort to keep our thoughts elevated, our deeds worthy, our emotions restrained, and our lives pure.

THURSDAY — DECEMBER 2

If we are receptive to the influence of the approaching Christ Ray, we shall be better able today to resist temptations to procrastinate and lose our tempers.

FRIDAY — DECEMBER 3

“Each thing lives according to its kind: the heart by love, the intellect by truth, the higher nature of man by intimate communion with God.”—*Chapin*.

SATURDAY — DECEMBER 4

“A sane mind, a soft heart, a sound body.” If we try, each day, to concentrate upon cultivating these ideals, they will materialize.

SUNDAY — DECEMBER 5

This quiet day can be well spent in prayerful meditation upon the significance of the Christmas season, and in thanksgiving for all of our Heavenly Father’s blessings.

MONDAY — DECEMBER 6

If our purposes are noble and our goals sublime, we will have the foundation upon which to build, evolve, and attain to that godliness which is our destiny.

TUESDAY — DECEMBER 7

Early risers should be able to accomplish some creative thinking this morning. A good time to plan ahead.

WEDNESDAY — DECEMBER 8

Bitterness has no place in our lives, no matter how great the apparent grievance. Let us “rejoice always,” but particularly at this holy time when God’s blessings are

so clearly manifest.

THURSDAY — DECEMBER 9

Gift-giving is a gracious custom if kept within bounds; it is the *thought* that counts, however, and the gift of love and understanding far supersedes any material offering.

FRIDAY — DECEMBER 10

Patience and persistence in well doing are essential to our progress. Saturn is particularly well-placed in the early evening to help us along these lines.

SATURDAY — DECEMBER 11

Speech is a sacred gift, to be used with understanding. “The secret of language is the secret of sympathy, and its full charm is possible only to the gentle.”—*Ruskin*.

SUNDAY — DECEMBER 12

Intellectual comprehension of the deeper spiritual truths is favored today. We must augment this, however, with the devotion that comes only from the heart.

MONDAY — DECEMBER 13

Spiritual advancement cannot take place unless mind and heart are pure. “The man who in this world can keep the whiteness of his soul is not likely to lose it in any other.”—*Alexander Smith*.

TUESDAY — DECEMBER 14

As the Ray of Light and Love moves ever closer to the center of our Earth, let us augment its brilliance with the power of our own loving thoughts and prayers for all mankind.

WEDNESDAY — DECEMBER 15

Courage is not synonymous with foolhardiness, nor is freedom with anarchy. We must direct our energies along constructive lines, always bearing in mind the effects of God’s laws.

THURSDAY — DECEMBER 16

Fresh air and outdoor exercise are important to good health, even in cold weather. We can do much to ward off seasonal ailments with proper nutrition and good, common sense.

FRIDAY — DECEMBER 17

Jupiter's favorable aspects this morning help us express the friendliness and generosity which should characterize our activities now and at all times of the year.

SATURDAY — DECEMBER 18

Let us keep the "Christmas rush" in proper perspective, and devote ourselves much more to spiritual preparation for the sacred day than to its worldly adjuncts.

SUNDAY — DECEMBER 19

"Whoever would fully and feelingly understand the words of Christ, must endeavor to conform his life wholly to the life of Christ."—*Thomas a Kempis*.

MONDAY — DECEMBER 20

If we attempt to lose ourselves in quiet contemplation of the meaning of Christmas this evening, Neptune will help us gain deeper insight into this glorious mystery.

TUESDAY — DECEMBER 21

At the Winter Solstice, the Ray of Spiritual Light and Life — the basis of next year's growth and progress — reaches the Earth. May we respond, rekindling to a blaze of glory the light in our own hearts.

WEDNESDAY — DECEMBER 22

We might feel impelled to rush into "last minute preparations" this evening, but let us be sure that, in our haste, we remain mindful of the needs of those around us.

THURSDAY — DECEMBER 23

People everywhere sense the heightened spiritual vibrations now enfolding us all, even if unaware of whence they come. Are we doing all we can to utilize them?

FRIDAY — DECEMBER 24

"We love him, because he first loved

us."—*I John 4:18*. At this mystic midnight, may we prayerfully welcome the returned Christ, consecrating our lives anew, in His name, to the service of humanity.

SATURDAY — DECEMBER 25

"Oh, come, let us adore Him," spending the day in joyful worship and thanksgiving, in gladsome fellowship with our loved ones, and in prayerful rededication.

SUNDAY — DECEMBER 26

The glorious Christmas anthems are truly heavenly music, communicated from the angelic realm to those inspired master musicians who received and interpreted them for mankind.

MONDAY — DECEMBER 27

Splendid solar aspects this morning help us begin the work week on a positive note. There is no need to experience a "post holiday letdown" if we immerse ourselves in our work.

TUESDAY — DECEMBER 28

Let us go quietly about our duties today, remembering that, "A good deed is never lost: he who sows courtesy reaps friendship, and he who plants kindness gathers love."—*Basil*.

WEDNESDAY — DECEMBER 29

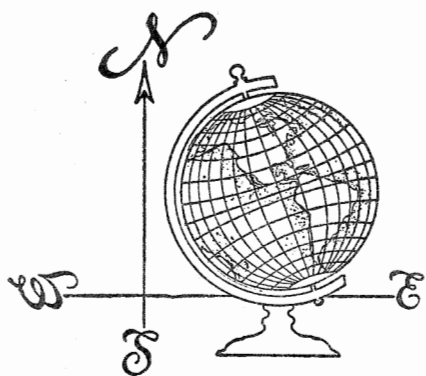
Spare moments this afternoon can profitably be devoted to philanthropic endeavors. We need not look far to find someone in need of our interest, assistance, and compassion.

THURSDAY — DECEMBER 30

Intuitive thinking is favored this morning, and it might be well to consider our plans for the coming year and formulate clearly in our minds those resolutions which we most need to keep.

FRIDAY — DECEMBER 31

A day to reconsider the past, analyze what we have done, and determine where and how to improve. The New Year will be what we make it, on the basis of forethought, discrimination, and judgment.



MONTHLY

News
 INTERPRETED

Women in the Church

ARTICLES in several recent magazines have taken note of the increasing role sought by women in organized religion. A few women have been ordained as ministers, women are serving as lay readers in Catholic services, and at least one young Jewish woman is studying for the rabbinate. Certainly the growing determination and agitation on the part of women in recent years to achieve even these limited advances has stirred tremendous controversy in religious circles, and these women's efforts and accomplishments have been given widespread publicity.

The number of women who have actually assumed clerical positions, however, represents only a meager beginning — albeit an essential one. As *U. S. News and World Report* (January 18, 1971) indicated: "Many churchwomen say some of the gains made so far are more apparent than real, despite a survey by the World Council of Churches which found that 68 of the member denominations admit women to the ministry." One woman minister is quoted as writing that "... Women who seek a pastoral ministry have come to realize that their sex is a liability. Not only does initial placement take longer, but moving is more difficult for them."

It is very true that the mere thought of a woman as spiritual leader — the one who speaks each Sunday from the pulpit, administers the sacraments, and offers individual spiritual succor and advice —

makes members of many congregations uncomfortable. Women are still widely regarded as being "incapable" of performing clerical duties with the proper degree of skill — although, if pressed to explain their attitude or defend it with concrete examples and references, the holders of this opinion, both silent and verbal, would probably be hard put to do so.

This prejudice against women religious leaders stems from the ancient patriarchal system which once was applied to all social and economic, as well as ecumenical, affairs. For centuries women submitted unquestioningly to the domination of men in all phases of life save those involving purely routine domestic matters. The text for this attitude, as applied to religion, has, of course, been Paul's well-known admonition: "As in all congregations of God's people, women should not address the meeting. They have no license to speak, but should keep their place as the law directs. If there is something they want to know, they can ask their husbands at home. It is a shocking thing that a woman should address the congregation." (1 Cor. 14:34-35.)

We believe that Paul's statement must now be considered in the context in which it was made. Paul was speaking to the people of his own day, with regard to a custom which they found familiar and probably, for the most part, proper. It was enough for the early Christians to accept the "revolutionary" new Gospel as preached by Christ Jesus. To have

expected them simultaneously to disavow, in actual practice, mores which had been the foundation of society for all of recorded history, and admit to "equality" of women, would doubtless have been too much to ask.

Paul's admonition was appropriate to, and perhaps necessary in, his time and place. We do not consider it wise, however — or even possible — to continue to retain this archaic directive as a standard of conduct for the present age. We are told in the Western Wisdom Teachings that the Spirit is neither male nor female, but manifests alternately as man and woman. Therefore, there is really no pre-eminence between the sexes, and it stands to reason that women should be granted as much "equality" in all phases of life as men. Further, we are told that each Ego is destined eventually to manifest its latent bi-polarity, and that the difference between the sexes will disappear as we become more evolved.

In *Questions and Answers*, Vol. I, pg. 371, we read:

"... In man the dense body is positive and man's positive forces are therefore particularly focused upon the Chemical Region of the Physical World. He is most particularly interested in that which he can weigh, measure, analyze, and work with in his daily life; his development is particularly along the material lines, shaping the earth and everything upon it to suit his fancy, but taking little or no interest in the spiritual side of things.

"Woman, on the other hand, has the positive vital body and as a result is intuitively in touch with the spiritual vibrations of the universe. She is more idealistic and imaginative, taking a great interest in all the things which make for *the moral upliftment* of the race, and as it is only by the moral and the spiritual growth that humanity can advance at this time, she is really the prime factor in evolution. It would be of an enormous benefit to the race if she were given an equal right with man in every particular. For not until then can we hope to see

reforms brought about that will really unite humanity . . ."

It would certainly seem logical that women, since they by nature *are* more idealistic and intent on working for the "upliftment of the race", be given a greater, if not the primary, share of the world's spiritual work. The trend of evolution cannot be gainsaid, and although opposition to women as religious leaders is likely to continue for a time in some circles, there is no question but that women's inroads into the orthodox ministry, as well as into esoteric and occult fields, herald the beginning of a development that will ultimately be of great profit to the human race.

Scientists Disappointed That Apollo Moon Rocks 'So Young'

Disappointed American scientists say the surprisingly "young" age of moon rocks brought back by the Apollo 14 astronauts proves there is still "a great gap" in knowledge about the moon and formation of the universe.

Dr. Gerald J. Wasserburg of the California Institute of Technology told leading world space scientists over the weekend that four rocks from the Apollo 14 collection have been dated at 3.85 to 3.95 billion years old. It had been hoped they would date back to 4.4 billion years ago, near the time of the moon's creation . . .

"The record that we thought we'd find at Fra Mauro with Apollo 14 just wasn't there. There's still a great gap in our knowledge about the origin of the moon."

The four rocks dated by Wasserburg's group apparently show that the moon was still getting clobbered by planetary bodies 60 miles in diameter or larger at a later period than originally thought.

He said this means the earth was getting the same kind of rough treatment but the processes of erosion and mountain building have obliterated the scars on earth . . .

Wasserburg said the results of the rock dating will send scientists "back to the drawing board."

"There are big processes going on in the solar system and we haven't thought them all the way through," he said.

—*The Morning News* (Seattle),
June 28, 1971.

From the occult point of view, the most important items in this article are the admissions by a scientist that "There's still

a great gap in our knowledge about the origin of the moon," and that processes inherent in the solar system have not been "thought through" by the material mind.

It may well be that the most significant feature of space exploration will be to bring home to even the most materially minded scientists the fact that there is a Power at work in Creation, the magnitude and infinitude of which humanity is as yet completely unable to fathom.

The reunification of science and religion is to be one of the features of the forthcoming Aquarian Age. This process appears even now slowly to be beginning, and we are sure that the pace will accelerate as additional "mysterious discoveries" continue to be made.

Correcting Children

A soft answer does turn away wrath, according to the results of a four-month study of unruly children who were discipline problems in school. Normal and loud teacher reprimands that could be heard by the whole class had no effect on the disruptive behavior of such children. When the teachers switched to soft reprimands that could be heard only by the child being corrected, most of the unruly children misbehaved less often. A return to loud reproaches resulted in an increase in poor behavior, and a later return to soft corrections again resulted in better behavior. K. Daniel O'Leary, associate professor of psychology, and a team of graduate students at the State University of New York, Stony Brook, conducted the study.

—*Look*, August 24, 1971.

It will come as no surprise to any teacher or parent who has tried the "soft" approach with a child to find that kindness, understanding, and a reasonable attitude in dealing with behavior problems are far more effective than anger, annoyance, or indignation. All children, even those whose boisterous, pugnacious, or otherwise objectionable behavior might seem to indicate the contrary, are remarkably sensitive, and like even less to be the objects of public reprimand than do their elders. They are also remarkably sensitive to kindness, and there is within them — even the "naughty" ones — an inherent desire to please and do what is expected.

Doctors, psychiatrists, and clergymen agree that today's children suffer from tensions, pressures, and internal conflicts imposed by the pace and direction of modern life to a degree unknown among children in previous generations. Any average classroom is likely to have several children on "tranquilizing" medication or undergoing psychiatric treatment — a situation unheard of a few years ago. For this reason, it seems more important than ever that parents and teachers do their utmost to supplant, wherever possible, the noise, discord, and impersonality of modern life; to which so many children are subject far more than their ability to bear, with the compassion and understanding to which they are eager to respond.

Ways to a Longer Life?

Soviet gerontologists are working on various methods of prolonging life, including cultivation of adaptive mechanisms, application of vitamin and hormone therapy and replacement of organs. They claim, however, that the role of nervous and psychological factors cannot be overestimated. It is known that emotions such as fear or strong excitement can cause anxiety glycosuria (discharge of sugar in the urine). The relationship of prolonged grief, worry, frustration and other inhibitive emotions to the development of various diseases is now being studied. According to the scientists at the Institute of Gerontology of the U.S.S.R. Academy of Sciences, 50 percent of all diseases occur from "psychic" reasons. Optimism and confidence in the future strengthens the health and adds a minimum of eight years to the human life, claim Soviet researchers.

—*Science Digest*, August, 1971.

Material scientists the world over are becoming increasingly aware of the damaging effect of fear, anger, worry, and similar emotions upon both physical and mental health. The importance of optimism and confidence to good health and longevity, now also recognized by Soviet scientists, has long been known by occult students.

Perhaps the next step, now that the significance of positive emotions to human well-being is fairly universally recognized, is to determine how these emotions can

(Continued on page 565)



BOOK REVIEWS

Literature - Plays
Motion Pictures - Music

"The Language of Silence"

The Language of Silence, by J. Allen Boone, edited by Paul and Blanche Leonard. Harper & Row, Publishers, New York, 1970.

THE author of *Kinship with All Life* (*Rays*, Apr., '70) penned another moving account, based on personal experience, of the silent yet all-informative intercommunication that is possible among living things. Every form of life, he believed, has something to share — some essence, peculiar to itself, of the One Life embracing us all. If men would only learn, as he did, to set aside human intellect, forget their false pride of species, place themselves on a cooperative rather than domineering footing with other forms of life, and make themselves truly receptive, they would acquire undreamed-of insight into, and revelations of, the workings of the Universal Mind.

In essence, Mr. Boone declares that "thoughts are things," and that mental communication offers a "universal insight" that cannot be achieved with mere words. A human attitude of friendliness, affection, kindness, and a desire to learn, for instance, will quickly be discerned by any animal toward which it is directed, and the animal will, in turn, respond in kind. On his extensive solitary travels through primitive and inaccessible parts of the Earth, Mr. Boone encountered a number of people who, like himself, were able to "get along understandingly, happily, and cooperatively" with mammals, reptiles, and insects considered dangerous

or deadly by the general public. Love and affection, offered wholeheartedly, unstintingly, and, very important, respectfully, to the animals was the "secret" of their ability.

Animals, like children, are quick to recognize hypocrisy, and an attitude of fear, dislike, impatience, or indifference is immediately detected by them regardless of any outward display of friendliness or condescension that might be made. "Children and animals," the author observes, "are more alert to disturbances simply because they are more in tune with the basic harmony of the universe . . . (they) therefore, are the real pros when it comes to living in tune with the universal, and that tune is played on the scale of Love — a love for all living things — the unifying principle."

The sophisticated adult, too, can become more aware of the true nature of anyone he encounters, believes Mr. Boone, by using the "banana peel" approach. Watching a monkey carefully peeling a banana and intensively scrutinizing both fruit and peel before eating one and discarding the other, Mr. Boone decided that this technique could be applied to a study of human beings as well. During his years as a newspaper reporter he had ample opportunity to put this theory into practice. By analyzing the biological appearance of the people he interviewed, their choice of clothing, words, and vocal inflections, and their "easily perceptible ego vibrations" he was able to separate the inner reality from the **outer facade of**

those who were trying to present themselves in a false light, and accurately to characterize them.

"Be yourself," is one of the keynotes of this book, although the phrase itself is not used. Mr. Boone makes frequent reference to those rare individuals he has encountered who had the initiative and courage to bypass the disguises of conformity with which civilized society burdens itself and, "rather than depend upon others to do their thinking and living for them, each one of these unique beings was following his inner, intuitive guidance in every least thing that he did." And the intuitive guidance — stemming as it does in such cases, from the Higher Self — was good. "Each of them was consistently living the best that he could, at each tick of the clock; each then radiated that best to whatever it happened to be. The interaction vividly illustrated how every living thing . . . instinctively turns toward that which is genuine — like flowers turn to the light. Perhaps behind it all stand the dynamics of growth—of spiritual progress."

All of these people — these pioneers — had expanded their consciousness far beyond what is achieved by ordinary man. They discovered the natural cooperation and complementary interaction of all created things — an ideal relationship disturbed only by the false values, selfish philosophies, and domineering activities imposed, in his ignorance, by man. "Love, they believed, is the universal, divine Intelligence and Energy that, flowing out in its boundlessness, makes, motivates, and manages all that really is — linking all things with all things, in harmonious interrelations. Love becomes the unifying Principle whose dynamics are sharing."

Before the principle of unifying love can be fully understood, and before a man can make his own meaningful contributions to that perpetual, pulsating vibration which is ever around us, he must learn true humility. As long as he remains the focal-point of a personal, self-centered existence, as long as he arrogantly perceives himself as "superior" to his fellow-men, or to members of another lifewave, and

as long as he continues to close his materialistic mind to the existence of spiritual realities, he will be unable to comprehend the workings of the Universal Mind which is God, to learn the unique Truths that Nature, in all its manifestations, constantly illustrates, or to feel that unity with and love for all creation which is the very essence of Reality. "Only as one humbly descends with all of himself . . . into the valley of humility can he possibly ascend, with all of himself . . . to 'the mount of vision'. Here we can find the enduring harmony, peace, joy, and satisfaction that we have long been seeking in vain, by striving for effects rather than by searching for causes. We are living too much on the fringe of ourselves . . . instead of being at home *inside* first."

Mr. Boone's reflections on the importance of solitude and silence are particularly relevant to the spiritual aspirant in our increasingly crowded and noisy environment. ". . . only in aloneness and stillness can one learn the important things about life, about oneself. What one really needs to know is revealed in the silence that, contrary to general belief, is not a blank, but the most realistic, beautiful, and informative of all voices. It is a voice as omnipotent and omnipresent as it is omniscient — a voice that is always uttering the ultimate in wisdom, knowledge, loving kindness, and helpfulness— . . ." He speaks of the "cosmic harmony and rhythm that lie ever at the heart of all that really is" — the music of the spheres.

There can be no doubt that Mr. Boone was an intuitive student of occult teachings. Much that is salient and precious in the Rosicrucian Philosophy — the unity of all life within the Creator, the pre-eminence of love as the universal cohesive agent, the power of thought, the sense of perfection of the Plan under which all things are evolving, and the assurance that all who wish to, and are willing to try, can experience their own very personal revelations of and attainments to the cosmic Truths — is expressed in this little book in simple, moving, language. We highly recommend it to all our readers.

Readers' QUESTIONS

Biblical Proof of Law of Consequence

Question:

Will you please give me your interpretation for the passage contained in John 9:1-3?

Answer:

Max Heindel gave the following interpretation for this passage:

"That Christ taught Rebirth and also the Law of Consequence is shown perfectly in no other place as in the case of the man who had been born blind, where His disciples asked, 'Who did sin, this man or his parents, that he was born blind?'"

"Had Christ not taught Rebirth and the Law of Consequence, the natural answer would have been, 'Nonsense! how could a man have sinned *before he was born*, and have brought blindness upon himself as a result?' But Christ does not answer in that way. He is not surprised at the question, nor does He treat it as being at all unusual, showing that it was quite in harmony with His teachings. He explains, 'Neither hath this man sinned, nor his parents: but that the works of (the) God should be made manifest in him.'

"The orthodox interpretation is that the man was born blind in order that Christ might have the opportunity of performing a miracle to show His power. It would have been a strange way for a God to obtain glory — capriciously condemning a man to many years of blindness and misery that He might 'show off' at a future time! We would consider a man who acted in such a manner a monster of cruelty.

"How much more logical to think that there may be another explanation. To

impute to God conduct which, in a human being, we would denounce in the strongest terms, is surely unreasonable.

"Christ differentiates between the physically blind body of the man and the God within, which is the Higher Self.

"The dense body has committed no sin. The God within has done some deed which manifests in the particular affliction from which he is suffering. It is not stretching a point to call a man a God. Paul says, 'know ye not that ye are Gods?' and he refers to the human body as the 'temple of God,' the indwelling Spirit."

* * *

Reason for Order of Planets in Ephemeris

Question:

Why, in the ephemeris, do you list the planets in the order that you do? There seems to be no system about it.

Answer:

The planets in our ephemeris are listed according to the planetary hours. In *Simplified Scientific Astrology* (by Max Heindel), pages 153-160, you will find a full explanation of this matter. Perhaps the following quotation will be sufficient as a basic explanation:

"That the planets have dominion over the days of the week which represent the seven creative days (Periods) is taught by the Rosicrucians.

"Saturday is Saturn's day and corresponds to the Saturn Period.

"Sunday is the Sun's day and corresponds to the Sun Period.

"Monday is the Moon's day and corresponds to the Moon Period.

"Tuesday is the day of the Norse war-

god, Tyr, and corresponds to the Mars-half of the Earth Period.

“Wednesday is the day of the Norse Mercury, Wotan, and corresponds to the Mercury-half of the Earth Period.

“Thursday is the day of Thor, the Norse Jupiter, and corresponds to the Jupiter Period.

“Friday is the day of the Norse Venus, Freia, and corresponds to the Venus Period.

“In addition to the rulership over the days of the week, the planets have dominion in turn over the hours of the day, and the underlying system, order, and connection between the rulership of the days and the hours become apparent when it is noted that:

“The planet for which any day is named rules the first hour after sunrise on that day.

“Starting with the hour of sunrise on Sunday, which is ruled by the Sun, the next hour is allotted to Venus, the third to Mercury. Next come the hours of the Moon, Saturn, Jupiter, Mars. Then come other hours ruled by the Sun, by Venus, and all the other planets in the order given: Sun, Venus, Mercury, Moon, Saturn, Jupiter, Mars. This succession is followed in unbroken sequence to the next Sunday morning when Mars rules the last hour of the week in his proper order and the Sun opens the new week under his beneficent ray.

“Under this arrangement of succession started at sunrise on Sunday, the Moon ruled the first hour of Monday, which is the twenty-fifth from the hour of the Sun which ruled Sunday morning.

“Mars rules the first hour on Tuesday which is the twenty-fifth hour from the hour of the Moon which ruled Monday morning.

“And so on, through the other days of the week. This shows how the method of naming the days for the Planetary Spirits which have dominion over them, dovetails with the system of planetary hours, and both are rooted in a foundation of esoteric knowledge!

Use of “Hate” in Luke’s Gospel

Question:

According to Luke 14:26, Christ Jesus told his followers that they must hate their fathers and mothers in order to become His disciples. How can this be reconciled with the Christian Teachings of love?

Answer:

The word “hate” here is an unfortunate translation, and one that has caused much misunderstanding. Some translators have used the better term “set aside.”

Of course Christ Jesus did not mean that we should hate our relatives, or our own lives, in the commonly accepted sense of that term. What He meant was that we must be prepared to forsake the outmoded concepts, codes of behavior, and ideas about spiritual matters, which we have espoused in the past, and which our relatives, perhaps, continue to espouse. We must be prepared to open our hearts and minds to the truths of His Teachings and expand our own lives and behavior accordingly. He intended for us to “be as little children,” ready to accept that which He taught, unshackled by previously conceived, crystallized ideas which were necessary for human development in generations past, but must now be replaced by more advanced spiritual knowledge.

We should not — we *must* not — hate our relatives or anyone else. We must learn to love all people under all circumstances. At the same time, however, we must not permit their outmoded outlooks on life and evolution to stand in the way of our following Him. If we do, we cannot be His disciples, because we will be unable to live the life that will awaken the Christ within ourselves.

* * *

The Christmas spirit is a living reality to all who have evolved the Christ *within* . . . The illumined mystic sees and feels it months before the culminating point. —
Max Heindel.



Noise: Its Effect on Health

DIANA DUPRE

THE "voice of civilization" is abroad in the land, and it appears that the more materially progressive an environment, the more strident is its noise. Many city dwellers go for months at a time without hearing a singing bird or a bubbling brook, but the din of pneumatic drills, the clamor of industrial plants, the tumult of traffic on busy thoroughfares, and unpleasant sounds from the house or apartment next door, are commonplace.

Roaring aircraft and blaring rock music are indigenous to city and country alike, and now that motorcycles, minibikes, and snowmobiles have invaded the once-quiet countryside, it is a rare individual indeed who is entirely spared the clamor of our loudly mechanized society. It is becoming ever more difficult to find that quiet place for meditation of which poets sing, and which is so necessary for spiritual development.

In *Gleaning of a Mystic* we read: "... silence is one of the greatest helps in soul growth, and should therefore be cultivated by the aspirant in his home, his personal demeanor, his walk, his habits, and paradoxical as it seems, even in his speech." Again: "Adepts or Great Souls may remain serene under conditions which would upset the ordinary aspirant, hence he should use discrimination and not expose himself unnecessarily to conditions subversive of soul growth; what he needs

more than anything is *poise*, and nothing is more inimical to that condition than *noise*."

Material scientists have yet largely to recognize the deleterious effect of noise on the spiritual side of man's nature, but they are certainly aware of its destructive effects on the physical body. Medical journals and popular news media alike carry information relative to the damage which a high noise level can do to hearing ability, nerves, and, indirectly, to other vital organs. Many people know by experience, furthermore, without added confirmation from learned medical treatises, that sudden noises are detrimental to those with weak hearts and other ailments, that prolonged exposure to the sounds of construction will bring on a headache, if nothing worse, and that the very least damage a sleepless night caused by noise will do is to reduce energy and efficiency the next day. These consequences, however, unfortunate as they are, are nevertheless largely temporary. The permanent results are of far greater importance.

A recent report by two American doctors, which is only one of a number issued on the subject, warns that after one hour of listening to strident rock music — the noise level of which averages from 90 to 100 decibels, thus equalling that of a pneumatic drill — a temporary hearing loss can result. Continuous exposure to

this type of noise is likely to produce progressive and permanent damage to the ear. It seems safe to say that, of all the racket to which modern civilized man is exposed, rock music, blaring from radios, records, television, and the live performances of professional and amateur neighborhood groups, is the most omnipresent, and the most continuous.

Sufficiently prolonged noise can also damage the nervous system, particularly of those more evolved individuals whose vehicles are becoming sensitized as they try to live lives of service and spirituality. Nervous disorders, of course, often result in other physical impairments as well, and in badly deranged bodily functions, thus limiting the person's usefulness to society as well as his ability to make the most of his present physical existence.

There is no question but that anyone who wishes to preserve physical well-being and make spiritual progress must protect himself as much as possible from the type of uproar that serves only to undermine him. Of course it is not always possible to escape entirely. For economic and other reasons, people often find it impractical to move when an airport is built nearby, or a freeway is constructed near the home in which they have lived for many years. It is possible, however, to turn off radio and TV, to teach children the rudiments of stillness and serenity — at least while indoors — and to fix the noisy muffler on the car. It is possible to speak in modulated tones, and even to wear ear plugs if all else fails.

It is not necessary, however, to achieve complete silence at all times, even if this were possible. There are many sounds, now so often largely drowned out in the clamor of our times, that are soothing and beneficial to health, happiness, and general well being. First, of course, there is classical music — the “universal medicine” as well as the universal language.” Certainly it is not as easy to find this kind of music on the radio as it is to tune into the inescapable beat of rock. Many metropolitan areas, however, have at least one classical music station. In addition, it is

as easy to play classical as popular recordings on the record players which are now part of the furnishings of most average homes. The selection of classical recordings from which to choose is extensive. Musical instruments, too, are finding their way into more and more homes, and those who play them, particularly young people, should be encouraged to develop their proclivities and talents along classical lines.

It is not easy to persuade most young people that the blatant sounds of the rock music to which they are, for the most part, so devoted, is both physically and spiritually destructive. If children are accustomed from infancy to the sounds of classical music, however, a lasting foundation is built, and even if, during adolescent years, they are temporarily drawn to the “other kind” of music, the classical foundation will more than likely again exert its influence after they reach maturity.

There are other sounds, too, which are soothing to the nerves and refreshing to the Spirit: the laughter of children at play or the excited call of a youngster announcing a new discovery; the voices of Nature manifested in singing birds, croaking frogs, chirping crickets, tapping woodpeckers, and buzzing bees; the liquid tones of a rushing stream and the thunderous roar of an ocean tide; the melancholy cries of seagulls; wind rustling through the trees; and the sound of a gentle spring rain on the roof. Human voices, too, can be beautiful: the call of greeting of a loved one returning home; the gentle tones of a mother speaking to her children; the halting, perhaps quavering, voice of a grandparent reminiscing about the “good old days;” and the resonant, trained voice of a fine actor pronouncing his lines. Comforting, too, are the purring of a contented cat as she appropriates her master's lap for a siesta and the gentle thumping on the floor of a happy dog's tail. The list of sweet, soft sounds on the everyday domestic scene is endless, if we would just turn down the blaring TVs and electric guitars long enough to hear them; the soothing sounds of Nature are legion, if we would occasionally travel the back

roads to get to them instead of continually racing from here to there on freeways, hearing only the car radio and the noise of other vehicles.

The occult student knows that if an individual, through ignorance, negligence, or indifference, permits his physical — or any other — vehicle to deteriorate during the present lifetime, the archetype for his next embodiment will be correspondingly weakened, and he will consciously, with considerable effort of will, inconvenience, and probable suffering, have to rebuild, through his own efforts, what once might already have been a reasonably healthy, well-functioning instrument. Certainly this is what will happen to those people who, by needlessly exposing themselves to the many appalling, deafening noises all too prevalent everywhere, damage their complex hearing mechanisms; nervous systems and other organs, destroy — whether they know it or not — their peace of mind and, in general, impede evolutionary and spiritual progress. The toll that unnecessary noise can take of all four of man's vehicles is far greater than most modern laymen or physicians could possibly conceive.

It would behoove us all, therefore, to be selective in our listening and protect ourselves as much as possible from the detrimental tumult of modern life. Many lovely, healthful, calming, uplifting, and restful sounds surround us. Let us endeavor to admit them to our consciousness, learn to enjoy and savor them, and, by so doing, improve our physical, emotional, and spiritual well being.

ROSICRUCIAN PRINCIPLES

The Rosicrucians advocate a vegetarian diet as superior (physically and spiritually) to a diet containing meat. They regard alcohol, tobacco, and stimulants as injurious to the body and detriment to the Spirit. They believe in the power of prayer and the creative power of thought through concentration in bringing about the healing of mind and body. They hold, however, that physical means can often

be used to advantage to supplement spiritual and mental means.

WAYS TO A LONGER LIFE?

(Continued from page 559)

best be instilled and maintained in each individual. Again, to the occult student, the answer is obvious. The degree of confidence in the future that a person has is directly related to his intellectual or intuitive concept of that future. Certainly the Western Wisdom Teachings, stressing as they do the progressive, upward cycle of evolution and the ultimate destiny of godhood for each human being, represent the most optimistic, hopeful, and positive account of the future ever formulated. Other facets of the Teachings, including our unity with God, the continuing efforts on our behalf of the Christ as indwelling planetary Spirit, the operation of the state of grace, the healing power of prayer, and the ultimate triumph of good over evil, all point to continuing improvement.

We believe that, as these Teachings become more widespread, and as the humanitarian Aquarian Age draws nearer, there will be a gradual but steady decline of pessimism and its attendant attributes. Humanity in general will become progressively freer from the constricting negative emotions which now cause so much needless distress, and so unnecessarily impede progress on all planes of endeavor.

* * *

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Fulfilling the Conditions

Part 3

. . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . Thou shalt love thy neighbor as thyself.—

Matthew 22:37-39.

As we learn to abide in the Consciousness of Christ, we find it becoming easier to fulfill the condition of loving God and our neighbor, and this too has a bearing upon health.

The love which we feel within and which we send forth has its effect upon our surroundings. It has an even greater effect upon us. All sciences recognize the harm done to the body when one allows himself to wallow in feelings of hatred. It is a well-known fact that anger affects the digestion adversely, and many bodily ailments are initiated by such emotions.

In rebellion we sometimes question how we can be expected to love one who seems so unlovely, or who has done us an injustice. If we ponder this question, sincerely seeking an answer, we discover that, as a matter of self-preservation alone, we have no choice. In knowledge of our unity with one another we find that the object of our hatred is truly one with us, and we are hating part of ourself. "Law must give place to Love, and the separate Races and Nations be united in one Universal Brotherhood, with Christ as the Elder Brother."

When someone wrongs us, it is his problem, not ours. He is the one who must

suffer the consequences of wrong doing. If we accept the act with resentment, discussing it with others and considering ways of retaliation, then we make it our problem, too. If, instead, we bless the offender, sending love to him, it not only protects us, but we may also be the means of lifting our brother, and what greater service can we give? ". . . love, which is the basic principle in the Christian Mystic's life, can never bring us into condemnation or conflict with the purpose of God."

Little, or temporary, relief is all we may expect when we ask for spiritual healing, unless we are willing to fulfill the conditions outlined for us by the Christ.—C.R.

* * *

Visible helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30, and in the Pro-Ecclesia at 4:45 P.M. when the Moon is in a cardinal sign on the following dates:

HEALING DATES

December 3 — 10 — 18 — 24

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

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The Rosicrucian Cosmo-Conception.	\$4.60
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OUR PATIENTS WRITE

Arizona—Your recommended diet which I have been on for two weeks now seems to have definite beneficial results. I still suffer from my symptoms but realize overcoming this is a matter of time and patience.

California—Words don't really express the love I have for all of you at the Fellowship. Your letter was read with all the love I could possibly feel for you in my heart. I will make every effort to purchase the items you suggest and follow all your recommendations. My mother read your letter and said, "It is people like this in the world that give me hope for all mankind to survive." She was deeply impressed and agrees with all you advise us to do.

Oregon—I am very happy over the success the dear Helpers have had with my right shoulder. For some time I have noted that they have paid particular attention to a bone outgrowth on the top of my right shoulder. It did not bother me much but could have become much worse in the event it was a calcium deposit in the joint that caused the bone to push up! Anyway, the outgrowth has been almost completely dissolved. It is a wonderful revelation of the successful healing results the dear Helpers accomplish with God's healing force.

California—Thanks for your letter and booklets. These are beautiful and contain most informative passages to read. I am amazed how misled we have been in our eating and living habits. Your help has put me back on the road to feeling whole and able to cope. It is really wonderful to know that such a service exists in this difficult world. The lighter diet and fasting have made me sensitive and more in touch with higher thought, but I obviously need to adjust to this new feeling as the energy comes unevenly and some of my activities seem to exhaust me too much. The pain on my lower left side has receded for the time being, the cause of which I am sure is intimately tied up with my state of mind. My blessing be upon you for your wonderful work.



The Light

DAGMAR FRAHME

ESTHER shivered and pulled her shawl closer around her head as she hurried across the rocky field. What a cold night! She wished she were back in her snug, warm bed — but something kept urging her on to the place where the light was most brilliant.

She had awakened in the middle of the night, and at first thought it was morning because the sky seemed to be so golden and bright. But then she saw that it was not the Sun at all, but another kind of light, radiant and shining, and it seemed to come from directly above the cave where travelers at the inn often kept their animals. After looking at the light for a while, and without knowing quite why, she dressed in her warmest clothes, tiptoed out of the house, and started toward the cave. She had never left home without telling Mother, and knew that Mother would be very upset about her going off in the middle of the night, but somehow, this one time, that didn't seem too important. She felt, deep down inside, that there was something wonderful in the cave for her to see, and that she would be perfectly safe even though she was really not old enough to be out alone when it was so late.

At the entrance to the cave, Esther stopped and looked inside. The first thing

she noticed was that the animals were all lying very still — stiller than she had ever seen them before. "Maybe the light is making them be quiet," she thought. The light *was* very bright in the cave, and as she stood there she felt herself getting warm and glowy all over. It was very still and peaceful, and Esther thought she heard voices singing softly, although she couldn't tell where they came from.

As Esther looked around, she saw several people standing quietly, looking at something in the far corner where the golden light seemed to be brightest of all. She tiptoed closer, and then, to her surprise, saw that a tiny baby was lying in the manger where food for the animals was usually put. Someone had made a bed of sweet-smelling hay for the baby; and dressed him in warm swaddling clothes. He seemed to be asleep, smiling in his dreams, and Esther thought she had never seen such a beautiful baby. Then she saw that a very lovely lady was sitting near him, smiling the way her mother sometimes smiled when she rocked her little sister at home. Standing next to the lady was a tall man who looked fondly down on her and the baby.

Esther had never seen the lady or the man before, and she wondered who they were, and why somebody had made a bed

for a baby in the animals' cave. Some of the other people in the cave were strangers, too, and Esther couldn't imagine where they had all suddenly come from. She turned back to look at some of them again, and all at once was startled to see her father standing among them. He was watching her, with a strange expression on his face that Esther had never seen there before. The look of tenderness in his eyes seemed to belong to another world, and it made Esther, who loved him very dearly, suddenly love him even more and want to run over and give him a big hug. Instead, she walked slowly toward him and slipped her hand into his.

"I saw the light, Papa," she whispered. "I had to come."

"I know, my child, I know," he said in a voice that seemed far away.

"Who is the baby?" she asked, again in a whisper. "Did he bring the light?"

"He is called Jesus," her father answered softly, squeezing her hand a little, "and the light that you see is a heavenly light. It comes from the great Christ Spirit in the Sun, Who is pleased that the baby Jesus has been born at last."

Esther was confused. "Who is the Christ Spirit, and why is He pleased about the baby?"

Father smiled, sat down on a rock, and drew Esther onto his lap. "You see, my child," he said, "the Christ Spirit is a very wonderful Being who is going to help all the people on Earth learn to love each other, just as much as your mother and I love you and the other children. He is a very great Spirit — much greater even than the Angels — and for many, many years He has been waiting to come to our Earth and teach us about love. But because He is such a great Spirit, He does not have a body like ours. He will have to borrow someone else's body before He can come here, but He can only use the body of someone who is very, very good, and who already knows much about loving other people. Little Jesus is the best human being who has ever lived on Earth, and when he grows up and becomes a man, the Christ Spirit will borrow his

body for a few years, and come to Earth to teach all the people and help them become good, too. He has been waiting so long to come, and that is why He is so happy about Jesus, and that is why His light is shining here so brightly."

Esther was very quiet for a long time after Father had finished. Everything he said made sense, and yet she knew, somehow, that not everyone would believe all these things because they seemed to be so strange at the same time.

Finally she asked, "Why haven't more people come here, then? Don't they wonder why the light is shining, too?"

Father sighed and looked sad. "I'm afraid that not too many people can see this light, even though it seems so bright to us," he said. "Only people who try very hard to love everybody, and to be just as good and kind as they can all the time, no matter what else is happening, are able to see the Christ light. Someday, when everyone has learned to love and be kind all the time, then everyone will see the light, not just on special occasions, but all the time."

"You mean that people right here in our village can't see this light even when it's so bright?" Esther could hardly believe what her father had said.

"Very few of them can," he sighed again. "To most of the people we know, it is just as dark now as it is on any other night. Your mother sees it, but I'm afraid Paul thinks we're imagining things."

Esther wasn't too surprised at that. Her older brother Paul, who could be very nice when he wanted to, often teased her and her friends and sometimes had a very bad temper. He certainly didn't try to be as good as he could all the time.

"Some of the strangers here are from nearby villages," Father went on. "They saw the light and came as soon as it appeared. And there are people in far-away countries right now who see the light shining here, just as we do, and know what it means, and are rejoicing. But most of the people in the world have no idea of what is going on, and think this is a night just like any other."

"Will they know when Jesus grows up and the Christ Spirit comes?" asked Esther.

"A few people will," said Father, "but it will be many, many hundreds of years before most human beings learn to do all the good things that Christ will teach about, and to be loving and kind to everyone."

Father had a far-away look in his eyes again, and then smiled. "But no matter how long it takes, once everyone does learn, we will live in a world so wonderful, and so peaceful, and so full of love and light, that no one can begin to imagine now what it will be like."

Then Father gave Esther a hug, took her gently from his lap, and stood up. "This is a very important time for all the people in the world, and I am so glad that you are here and understand at least a little bit about what is happening. Never forget what you saw here tonight, and perhaps later, when the Christ does come, you will be able in some little way to help Him with His mission."

"I never could forget, Papa," said Esther softly. "It is so very beautiful — the light and the singing — and little Jesus is beautiful, too. Is that because he is so good?"

Father touched a curl that had slipped out from under Esther's shawl. He didn't tell her, but he thought that his pretty little Esther looked particularly beautiful at that moment, too. Instead, he said, "Yes, it is. All people who are really good and loving have a special kind of beauty that comes from deep inside."

Then he took Esther's hand and said softly, "Come with me."

Together they made their way slowly to the place where little Jesus was sleeping. Esther was happy just to watch the sweet baby. When she looked up, she was surprised to see her father and the baby's parents smiling at each other as if they were old friends. Father put his hand gently on her head, and the lovely lady gave a radiant smile that seemed to be especially for her.

Then Father took Esther's hand again,

and, after a last long look at the still-sleeping baby, quietly left the cave and started home.

Now Esther didn't notice how cold it was, or that the wind had started to blow. She was still warmed by the light and the beauty of what she had seen, and felt almost as though she had, just for a little while, been in another, extra-special, kind of world.

"I wish Paul could have seen what we saw," she said finally, rather wistfully, "Maybe he wouldn't lose his temper so much if he could feel the light making him all warm and glowy."

"Maybe you can help him feel that warmth, Esther," said Father, but although she looked at him questioningly he said no more, and they went the rest of the way in silence.

When they got home Mother was waiting for them, looking worried. She started to say something as soon as she saw Esther, but Father stopped her. "She sees the light, too," he explained. "She *had* to visit the child."

Then Mother's face relaxed and she looked tenderly at her little girl. "I am so glad, Esther," she said. "I hope that you will remember what you saw for the rest of your life."

"I will, Mother," promised Esther, "and I'm going to try to be as good as I can all the time, and to love everyone, so that when the Christ Spirit comes maybe I can help some people learn to love each other too."

Father pretended to look serious, but there was a twinkle in his eye when he asked, "Now, do you think you have to wait until the Christ Spirit comes to do that?"

Esther looked startled, and then giggled. "No, of course I don't. I could start right now, couldn't I? And I could start with Paul. *That's* what you meant by helping him feel the warmth, isn't it? If I just love him very hard, and be nice to him and do things for him even when he teases me instead of running away, maybe I could get him to love me all the time, too." Esther stopped, and then added

quickly. "He does love me *sometimes* already, you know."

She looked at her father as if she expected him to argue with her, but he only laughed. "Of course he does. Paul isn't a monster. But he *is* a boy who has to learn to think about other people, and if you can help him learn that before he grows up, you will have done something very wonderful for him."

* * * * *

A few weeks later, Esther heard Paul's voice behind her as she walked home from the market, a basket of fruit and vegetables in her hand.

"Here, I'll carry that for you," said Paul, and took the basket from her while she looked at him speechlessly. He had certainly never offered to do anything like that for her before!

"How come you don't run away from



me any more when I tease you?" he asked as they started walking together.

"Why should I run away?" Esther said, as if she had never thought of doing such a thing.

"Well — I mean I tease you and you just stand there and take it and then say something nice to me. That's no fun." Paul's voice sounded puzzled.

"Do you really think it's fun to tease people?" asked Esther quietly.

"Not any more, isn't," Paul admitted. "You can't tease people if they're going to be nice to you."

Esther smiled to herself but said nothing. Her plan was working even better than she had thought it would.

They walked for a while in silence and then Paul asked, "Was there really a light over the cave that night?"

"Yes, there was, Paul, and it was beautiful. I wish you could have seen it."

Esther's face seemed to glow as she remembered the beauty of the night that Jesus was born, and as Paul watched her, he felt a strange kind of wonderful happiness all around him.

"Tell me about it — please," he begged, and as Esther told him all about little Jesus, and the great Christ Spirit who would someday come to teach the world about love, she became more and more radiant, and seemed, somehow, to be far away.

When she finished, Paul sighed deeply, and said nothing for a long time. Then he sighed again.

"Thank you for telling me, Esther," he whispered. "I don't think I'm going to be good enough to see the light for a long time. It's not easy to keep from losing my temper unless I'm careful all the time — and that's not easy either!"

Esther giggled just a little. "But you're being much more careful than you used to be," she said. "I've noticed it — and so have Mama and Papa."

Paul beamed. "Honest?" he asked, as though he could hardly believe that.

"Sure," said Esther positively. "I even heard them talking about it last night when I was supposed to be asleep."

Paul seemed almost too happy to talk. Then he suddenly began to walk with a springy step — so fast that Esther could hardly keep up with him.

"If Mama and Papa think *that's* good, just wait till they see how good I'm going to be *next* month!" He almost exploded with joy, and broke into a run.

"Hey, wait for me," laughed Esther, and Paul turned, grabbed her hand, and pulled her along.

Mother and Father watched from the doorway as their children came running up the dusty road hand in hand, laughing and shouting, while the fruit and vegetables almost bounced out of the basket that Paul was still holding tightly.

As Mother wiped a tear from her eye with the corner of her apron, Father put his arm around her shoulders and looked upward.

"Thank you," he said, simply.

FROM OUR READERS

All art forms have undergone some type of evolutionary process. We can see from our own endeavors that at the beginning of each creative process, we are faced with rough, uncontrolled, and perhaps archaic expression. Until we have the necessary tools (emotional and intellectual understanding) our attempts at being good channels through which the creative process can flow, we have to accept crude dissonances or meaningless phrases.

Jazz, through its many diversified categories, has also evolved. I think it has provided a means for man to rise above himself. As we refine our desire and physical bodies, we evolve. As musicians and youth refine their physical and desire music, it evolves into a higher sphere.

The most popular trends in music seldom live beyond a decade, while the truly profound music of each age usually lies dormant in popularity for many years. In the past fifteen years some interesting things have happened to music. Slowly a process of synthesis has begun in popular music with classical standards. After Wagner's exhaustion of Western harmonic structures, there was no place for New Music to go except to quarter tones and a more dissonant and complex tonal system. The wild existential sounds of youth's music was felt and discovered in a classical manner by Berg and Schonberg, but they did not let them become archaic rhythms; they became neurotic, affecting the mental nature.

Now we see it influencing the popular trend. As serious musicians and composers are just beginning to transcend this predicament, so will youth in its own time. Composers such as Terry Riley (in his *Rainbow in Curved Air*) have complete awareness of our classical heritage, current jazz and rock music, and electronic music, yet are able to begin to synthesize and compose for the New Age.

When our bodies, minds, and emotions are set upon the spiritual advancement of man, we can see God's way emanating through art. We are, as art is, always in

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the process of becoming. I view jazz not as an element of evil, but as a minor and early step toward perfect music: God.—D.C.

* * *

OUR PATIENTS WRITE

California—My day to write again — time passes so quickly now that I'm feeling so well and able to work in my home. What a change from last year at this time — the nervousness, fear and panic I experienced at that time are gone! Am so happy and so grateful.

Wisconsin—I thank God and the Invisible Helpers. Am feeling very well now, so please take me off the healing list. Am enclosing a small love offering; am very grateful for the wonderful letter.

California—How beautiful and inspiring your last letter was, and how comforting and what a blessing it was to me. Last week I had occasion to note the remarkable change in me, and especially during the last few months since I have taken time to pray. Never before did I know the power of prayer. I give all the credit to you dear ones. You have molded me and guided me with love in a way no one else could have done. God grant I will always be worthy of your friendship. It is the most precious thing of my whole life.

California—Thank you for your wonderful prayers. I brought my mother home against the doctor's advice. He said she would be too much for me to take care of. In a week she was able to walk to the bathroom with help, the dryness has left her skin. The right side of her neck, which was drawn to her shoulder, has straightened out. Her right eye, which was almost closed, is now open. In the hospital she was taking 16 pain and nerve pills a day. I have slowly cut them down to 4 a day. Mother sends her many thanks for your prayers. As for myself, I am feeling better every day. God bless all of you.

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