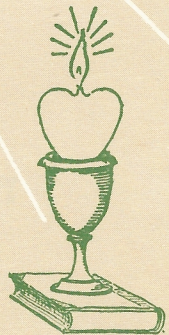


October, 1976 .50

RAYS from the Rose Cross



*The
Rosierucian Fellowship*



THE WEB OF DESTINY

By Max Heindel

CHRISTIAN MYSTIC AND OCCULTIST

Chapters on:

SPIRITUAL RESEARCH—THE SOUL BODY

"THE DWELLER ON THE THRESHOLD"

THE CREATION OF ENVIRONMENT

Section on:

PRAYER—A MAGIC INVOCATION

THE NATURE AND PREPARATION FOR PRAYER

THE WINGS AND THE POWER

THE INVOCATION

THE CLIMAX

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“A Sane Mind, A Soft heart, A Sound Body”

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Blueprint

Who can gaze upon the night
And fail to see
The lamps that light
The route of man's destiny?

Written in the stars
Spread across the sky
Enlightenment from afar
A guide to live by.

How foolish man
If he does not heed,
This heavenly plan
That fulfills all needs.

--Charlotte Oswald

It Shows On Your Face

You don't have to say how you live
each day,
You don't have to say if you work or
you play;
A tried true barometer serves in its
place,
However you live, it will show on your
face.
The hate, the deceit, you may bear in
your heart
Will not stay inside where it first got
its start
For the skin and the blood are a thin
veil of the lace
What you wear in your heart you wear
on your face.
If your life is unselfish, for others you
live,
For not what you get, but how much you
give,
If you live close to God, in His infinite
grace,
You don't have to tell it, it shows on
your face.

--Author Unknown



Gentle Thoughts

When we fill each waking hour
with love, service, and music -
friendship, and flowers -
with
healing thoughts and gentle ways
then
We never waste or regret our
yesterdays

--Marigeri L. Parks

Revelation

What was it the child Jesus longed to know
When his bewildered parents he forsook?
Was it the secrets of the Pharaoh
Or knowledge of the sacred Pentateuch?

Perhaps Hellenic scholars did explain
Osiris death with hint of prophesy,
Or Hebrew elders why the lamb was slain
As Hosea said the Son of Man would be.

Was it of mystic cults from the far East
Past the Euphrates and the Tigris tide,
Or strange Assyrian philosophies,
Or did the Temple priest become his
guide?

Did ancient cultures for this troubled youth
Reveal his Father's Business like a light?
I have a son -- he too, would know the
truth --
Pray God that I may answer him aright.

--Bess Foster Smith



Obedience

“Casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” (2 Corinthians 10:5)

Sometimes our thoughts behave like a fluttering flock of wild birds. They flit about aimlessly, lighting first here, then there. Especially when the hands are busy in routine tasks, does the mind dart about, often with little direction or purpose.

Times like these can become times of mental and spiritual discipline if we will make the effort to bring “into captivity every thought to the obedience of Christ.” Instead of allowing our thoughts to drift with little or no direction, and often into critical and negative paths, we can capture them and teach them to be obedient to the guidance of the Christ within.

“The purpose of life is to transform the powers latent in the Ego into dynamic energy, whereby it may perfectly control its different vehicles and act as *it* pleases. We know that it does not have full sway now, or there would be no warfare in our breasts, as we say, between the Spirit and flesh, but in reality, as we should say, between the Spirit and the desire body. It is this warfare that develops the spiritual muscle, as wrestling builds the physical muscle. It is easy to bid others do this and that, but to enforce obedience from *oneself* is the hardest task in the world, and it has been truly said that ‘the man who conquers himself is greater than he who takes a city.’” *Christianity Lectures*, p. 59

Routine work that allows the mind freedom gives us a wonderful opportunity to work with our thoughts; to learn to develop a constant awareness of God within; to learn, too, to immediately dismiss un-Godlike thoughts; to refuse to dwell on the negatives, the criticisms, the irritations, but to dwell instead on the positive, the loving, the Godlike.

Bringing our thoughts captive to the obedience of Christ is really bringing them into a state of freedom and power. For only when we are one with Christ are we living freely and joyfully.

Captivity to Christ is true freedom.

Mystic



Light

Speaking and Creating

Robert D. Thomas

“But I say unto you, that every idle word that men shall speak, they shall give account thereof, in the day of judgment. For by thy words thou shalt be justified, and by thy words shalt thou be condemned.”

Matthew 12:36-7

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

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

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

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

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

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

The vehicle of the Father in our system is the invisible, spiritual Sun. It is seen only by the greatest of human seers who

describe it as a violet-blue ring around the circumference of the physical Sun. Like the Father, the spiritual Sun is invisible and unmanifest, yet is the cause and purpose behind all that exists.

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

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

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

The vehicles of the Holy Spirit are the Moons of the planets which have need of His influence.

After the Holy Spirit has separated the atoms into individual, building-block units the Son sounds the Creative Fiat and marshals them together to create forms. To understand how the Son creates by the Word is to understand the mystery of creation itself.

We know that tone molds matter. A violin bow drawn across a plate with sand on it will cause the sand to arrange

itself into geometrical patterns. The occultist knows that each human body has a particular tone. That tone is sounded in the cerebellum, ruled by Taurus. When the identical tone is played softly on an instrument, it can improve our health and strengthen our constitution. When struck loudly and long enough, it can kill us. In fact, every manifested form has its own keynote. The occultist does not doubt the truth in the biblical story of the wall of Jericho, which tells us that rhythmic tramping of soldiers and the blowing of horns crumpled the wall of a city. If the keynote of any object is sounded in a shrill enough way, it will destroy the object, just as sound at a certain pitch can shatter glass.

The Word

The Word, also known as the Logos, creates by sounding tones of a proper interval to attract matter to it according to the plan it has devised. As the tones change, the forms change correspondingly, and such change provides the basis for involutionary and evolutionary development.

In *Isaiah*, we find the following beautiful description of the work of this principle of creation:

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

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

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

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

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

Epochs

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

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

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

Larynx

Previously, each individual had possessed the dual creative force: masculine and feminine. It had worked together in one direction for the purpose of creating another body. But with the separation of the sexes, it divided; half continued to be used for propagation while the other half was sent upward to build the larynx and the brain. So man became a creator in the mental and emotional realms, but at the cost of the god-like status of being a complete creative unit.

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

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

Separation

In the middle of the Atlantean Epoch,

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

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

Aryana

With the beginning of the Aryan Epoch, we developed our present form of language. The Divine Leader who guided a remnant of humanity from flooded Atlantis into the rainbow age of Aryana gave a set of commandments as a standard by which humanity could measure its righteousness. It is noteworthy that two of the ten refer to speech.

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

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

Today we find ourselves in the Aryan

Epoch with our language largely devoid of its former creative power. The Word, with which we created directly in Nature, has been lost.

Nevertheless, our present-day speech has greater power than we might think. Part of the creative force is still being sent to the larynx as well as the brain. So, when we speak, our words do carry power and we must learn to use correctly the powers we presently possess before we are qualified for greater powers.

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

Proper Speech

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

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

The first aid is our everyday language. Whether spoken or written, our language is presided over by the great cosmic Law of Cause and Effect. Thus, when we misuse the power of words, we reap the suffering thereof; and when we use our words to help and heal, we reap numerous benefits.

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

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

Those who are treading the path of initiation, however, must work consciously on their speech. There are three important virtues which will enable us to use our vocal powers properly. They are: truthful speech, helpful speech, and quiet speech.

The first is truthful speech. To appreciate the importance of always speaking the truth, let us consider an account given in *Acts 5:1-10*:

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

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

And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. And great fear came upon all the church, and upon as many as heard these things. And by the hands of the apostles were many signs and wonders wrought among the people. . . .

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

the creative force.

Deceit – Death

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

In this narration, we have a very graphic lesson of the wrongness of dishonest speech. Dishonesty is a perversion of the truth; it is the truth off-center or out-of-context; it is a portion of truth with the rest concealed. Obviously, God could not create our beautiful world from a distorted perspective. The result would be a confused and diseased creation. Yet many human creations are confused and diseased. Therefore, if we wish to tread the path of holiness, let us make sure that all our utterances are true.

However, merely refraining from distortions is never enough. We must actively use our speech to do good: to help and heal. If we use it to do ill, we commit a serious offense. *James* tells us:

If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses’ mouths, that they may obey us; and we turn about their whole body. . . . even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. (*James 3:2-5-10*)

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

A soft answer turneth away wrath: but grievous words stir up anger. The tongue of the wise useth knowledge aright: but the mouth of fools

(*Continued on page 442*)

Living Our "Last Day"

WILLIAM COROT

The advice to live each day as though it were our last has been offered by many people in many situations throughout recent history. This advice is usually given in an orthodox context. It urges us to show concretely the love that we feel for our nearest and dearest, so to guard our thoughts and acts during the 24 hours that they represent the cleanest moral tone and the highest principles of which we are capable, and so to organize ourselves and our affairs that we will feel "ready to meet our Maker" when the day is done.

Regarded from the orthodox standpoint, this advice seems to have much to recommend it. Surely many people who claim to believe in the Teachings of Jesus Christ, yet see nothing wrong with a little self-indulgence now and then, would not wish to spend their last day on Earth in loose conduct. There are many, also, who still distinguish "Sunday behavior" from "everyday behavior," and would agree that it might be wise to spend their last 24 hours on Earth in the "Sunday manner." If, then, such people could be induced to live every day as if it were their last, the climate of earthly existence would certainly improve and we would all much better endure our one life on this planet.

From the esoteric standpoint, is not this advice even more meaningful? We know that, rather than experiencing only one life on Earth, we will have to return for life after life until we have learned all our lessons. Endurance lies, not in going the round once, but in submitting time and again to the demands of the Law of Consequence until we finally learn to live in accord with natural law – primarily the law of love.

If we live each day as though it were our last – if we live it as best we can – we will relieve ourselves that much more quickly from the need for physical rebirth.

We are also told that opportunities for rebirth are not always as plentiful as the many Egos in our life-wave may wish. Both astrological circumstances and the proper family environment must be such that we will be exposed to the influences and forces necessary to our particular level of development. This is especially true of more advanced Egos whose evolution requires embodiment in more sensitized vehicles, and in an environment in which facets of the higher life and culture are stressed, or from which opportunities for intensified service or leadership will come. Max Heindel told us that at the time of his writings many such advanced Egos were awaiting rebirth, but their opportunities were relatively few.

Therefore, it certainly behooves us to live every day as though it were our last, and take advantage of every opportunity for service and growth that we encounter in the present existence. It will be a while before we are able to come back and enter the next grade in our earthly school. The farther along we are at the conclusion of this life, the higher that next grade will be.

Ideally, living every day as though it were our last means that from the first moment of awakening to the last moment before going to sleep our every thought and deed be in line with the precepts of the Sermon on the Mount. We have only to try to fashion such a day

for ourselves to see how difficult it is to live up to these high ideals. No matter how good the intentions, all too soon an irritating factor – very often a minor one – catches us off guard and we react badly. Of course some people have themselves under better control than others, and some people, as a result of sincere efforts in this and former lives, are more attuned to the Law of Love. Nevertheless, it is a rare Ego who can chalk up a *flawless* day as far as his attitude and behavior are concerned.

Living every day as if it were our last should mean that we respond to all influences and initiate all actions in a way that we believe Christ Jesus Himself would have done. The first precept of the Western Wisdom Student is: "Christ Jesus shall be his ideal." Since we have this most sublime Being as an ideal, what better way could we live our "last" day than by modeling ourselves after Him as much as we possibly can? What this entails is shown by many biblical passages, of which these are a mere sampling:

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." *John 13:34*

"It is written, That man shall not live by bread alone, but by every word of God." *Luke 4:4*

"Render, therefore, unto Caesar the things which are Caesar's; and unto God the things which are God's." *Matt. 22:21*

"And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." *Matt. 23:12*

"If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." *John 13:14*

"If any man will come after me, let him deny himself, and take up his cross daily, and follow me." *Luke 9:23*

* * *

SPEAKING AND CREATING

(Continued from page 440)

pourest out foolishness. The eyes of the Lord

are in every place, beholding the evil and the good. A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit. (*Proverbs 15:1-4*)

Tree of Life

Note that the loving use of speech is called "a tree of life." Once again, we see the connection between the creative force and the power of speech. If our lives are pure, harmless, and filled with love, our speech will reflect kindness.

Although this may seem like a small point, we should also learn to remove excessive talking and loud talking. In the article "Sound, Silence, and Soul Growth," Max Heindel states; "The loud voice, the coarse laugh, the noisy manner . . . are the signature of the unregenerate, for they love noise, as it stirs their desire bodies." We should "cultivate personally the quiet yet kindly demeanor, the modulated voice . . . the unobtrusive presence and all the other virtues which make for harmony." (*Gleanings of a Mystic* p. 126-8)

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

When they wish to create for themselves a new physical body, they draw the bipolar creative force upward through the double spinal cord. This force conceives in the twin cerebral hemispheres a physical body fit for their expression and sends it out to be objectified in the world by the spoken creative word.

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

Spiritual Truths in Ancient Myths

Karl Kleinstick

In *Mysteries of the Great Operas* by Max Heindel (p. 6) we read:

“We have often said, in our literature, that a myth is a veiled symbol containing a great cosmic truth, a conception which differs radically from the generally accepted one. As we give picture books to our children to convey lessons beyond their intellectual grasp, so the great Teachers gave infant humanity these pictorial symbols, and thus, unconsciously to mankind, an appreciation of the ideals presented has been etched into our finer vehicles.”

Spiritual development, progress, and evolution require a constant striving for higher goals and higher ideals beyond those which we already have. Complacency and self-satisfaction have no place in the life of the spiritual aspirant. As spiritual truth is eternal, so the quest for that truth likewise must be eternal.

In the quest for truth there must be continual change, or more precisely, transformation. But these changes cannot just happen suddenly, out of nowhere. There must always be the time of preparation which precedes the change itself. The changes of which we speak are not to be thought of merely as changes in outward conditions and circumstances, but also as changes taking place within man himself: changes in his state of consciousness, his level of awareness, his degree of understanding and comprehension, his capacity to direct and control certain forces, and so on.

One of the avenues of preparation through which man is led to recognize and participate in the changes which mark his evolutionary progress is mythology. Mythology stands in relationship to spiritual truth as the body does to Spirit. In each case, the former is the garment which clothes the latter.

In the past, while man was yet more centered in the spiritual worlds than now, he was also more aware of the spiritual forces which created the realities he experienced. But this awareness was due to what we might call an automatic consciousness -- an awareness which was accepted without any understanding of its meaning or any *self-conscious* participation in its purpose.

At that time, the forces working through humanity were leading man further and further into contact with the physical world which we know today and in which our present-day waking consciousness is focused. As a consequence, spiritual truths began to reveal themselves to his consciousness in a more definite form. That is, his perception of spiritual truths began to take form in terms of the physical world into which he was descending, and these forms became symbols of the truths which he had formerly perceived more directly.

The physical world is a world of definite forms, and definite forms imply separateness. The first manifestation of man's descent into the physical world of separateness was the formation of races, in which groups of humanity living under different conditions of climate and terrain began to develop different characteristics. Each group began to perceive spiritual truths in terms of the particular conditions which surrounded it and separated it from the others. Thus came into existence the many different mythologies arising from these different cultures.

Although man's perception of spiritual truth appeared in many different garbs, it was still the same essential truth that was behind them all. This truth, speaking to man out of his myths, made them seem very alive and real to him, however

absurd they may appear to our modern consciousness.

The consciousness of man today cannot accept a literal interpretation of the ancient myths, as we believe men of those olden times once did. Yet, neither did man of old believe in his myths in the literal sense in which we may fancy he did. Instead, he believed in the literal reality which animated those myths. However, he did not recognize that this is what he was doing. This is because he was still living largely in a state of automatic consciousness which allowed him to perceive and participate in a thing without having a self-conscious understanding of that thing.

Modern Man

The requirements which face modern man are of quite a different order. Automatic consciousness must be discarded in favor of a full, waking, self-consciousness. Only in this manner will man be able to comprehend the truth which he perceives, and, through such comprehension, be in a position to gain power over himself and become the master of his destiny.

This transition in consciousness does not take place all at once, and in the meantime, it is possible for many complications to arise. When the loss of automatic consciousness occurs, then, and only then, does the danger appear that man will begin to believe in a literal interpretation of his myths. At this point, one of two things may happen. A consciousness that begins more and more to demand an understanding and explanation of what it perceives may reject the myths that once spoke to it because of their now seeming absurdity. Or, becoming incapable of distinguishing between the outward garb of a myth and the inner truth which it conveys, a person may also become incapable of distinguishing between symbols and realities.

The task which man faces today is to grasp spiritual truth directly and consciously where he previously did so indirectly and automatically. A study of mythology can aid him to do this, if he will look at it in the

proper fashion. He must cease to think of myths merely as items of curiosity or charming little examples of the ignorance of prehistoric and ancient peoples. He must recognize that there is a spiritual truth which lies behind and is the origin of a myth in the same way that there is a spiritual being who lies behind and is the origin of the physical body. Then, in full consciousness, he must strive to grasp what that spiritual truth is which ages ago spoke to him automatically. With this recognition comes knowledge, and out of this knowledge can grow a power which is the soul of that myth. In similar fashion, the soul of man is created by his Spirit working through his three different vehicles, the dense, vital, and desire bodies.

When we do arrive at a lucid understanding of the spiritual truths behind certain myths, it has an effect on our consciousness that is difficult to explain. It is similar to what we experience when we meet again a very dear and close friend who had been lost to us for many long years. The maturing process that both have gone through makes the reunion all the more sweet and makes it possible for each to share with the other in a more complete manner than was possible before. In each person, a keener appreciation of the other is awakened.

Myths

It is similar with man and his myths. These myths have been lost to him for a long time, and he now recaptures some of their power and beauty as a child in his fascination with fairy-tales. But when he reaches a self-conscious realization of their meaning, these myths will once again speak to him. This new relationship is not merely a continuation of the same thing he experienced in the past, however; it is a fulfillment of something that was not completed at that time. The impressions which mythology made on us in our lives long ago will be resurrected to a *new* life, wherein man, the microcosm, can be helped to find his way back into the macrocosm

in full consciousness.

Of course, we must recognize that many myths as they come down to us are a corruption of their true form, brought about by the intervening loss of our automatic consciousness. But that should not cause us to disregard their true value altogether.

In Greek mythology, we find the story of Prometheus and Heracles. Prometheus was the son of Titan parents and was himself considered a Titan. He was the champion of man and the antagonist of Zeus, the chief of the gods, on man's behalf. He was said to have molded man from the clay and many of the arts of civilization were attributed to him. The gift always associated with him is fire, which he stole from heaven in a fennel stalk and brought to Earth. Prometheus also tricked Zeus into accepting the worst end of the deal in sacrifices which man offered to the gods. In punishment for these things, Zeus had Prometheus nailed to a mountain peak and sent an eagle to feed on his liver. After ages of suffering, Prometheus was finally set free by Heracles.

Heracles was the son of Zeus and Alcmena, a god and a mortal. He was the most renowned of all mythological giant-and monster-slayers -- a roving, never-resting toiler who performed seemingly impossible tasks. Although Heracles participated in practically every conceivable kind of adventure, the most important, aside from his freeing of Prometheus, were his twelve labors.

The myths connected with Prometheus and Heracles are of special importance to students of the Western Wisdom Teachings, for they tell of the relationship of Lucifer and Christ to the spiritual evolution of mankind.

Lucifer

The story of Prometheus is the story of Lucifer, who, in disobedience to the command of Jehovah, prematurely awakened in man an awareness of his creative power. Lucifer induced man to rebel against the rule of Jehovah and assert himself

to "be as gods, knowing good and evil." The element of iron in the blood was also introduced by Lucifer, enabling man to produce warm blood in the body and become an indwelling Spirit. Lucifer works on man through one of the three segments of the spinal cord, represented by the fennel stalk, and stirs his most intense passions, represented by the element of fire.

Thus, Lucifer has played an important part in the creation of man as he exists today. Indeed, many of our most valued possessions are due to his influence, either in whole or in part. These include the brain and larynx, the ability to think and gather knowledge independently, the capacity and inspiration to conquer the material world, and the ability eventually to become self-conscious participants in the spiritual worlds.

In a certain sense, therefore, Lucifer is to be thanked for what he has done for us. But disobedience has its price, and both Lucifer and man have had to pay. Man has had to pay through sorrow and suffering, pain and strife, due to the misuse of his knowledge and creative force, both of which were awakened and stimulated by Lucifer. Lucifer has had to pay through the loss of his freedom and his subsequent dependence on man, for he evolves through intensity of feeling, which he can only gain through man. Thus, he tries to stir us to the depths of our emotions, and if we allow these to be our lower desires and passions, then both he and we are dragged down into the pit. But if we assert ourselves and allow him only to intensify our finer, more elevating emotions, then we shall bring about the redemption of both Lucifer and mankind.

The loss of Lucifer's freedom is symbolized by Prometheus being chained to the mountain peak. The eagle, a symbol of the zodiacal sign Scorpio which rules the creative force in man, eats the liver of Prometheus. The liver is the root of the connection between the dense body and the desire body. Thus, it is shown that the

redemption of Lucifer and the ending of his negative influence on man can only come about through the purification and control of our emotions.

Christ Jesus

With its own strength, however, the great majority of mankind is unable to transmute the negative influence of Lucifer into a force for good. Therefore, it is necessary to give him some kind of aid, and this aid is in the form of Christ Jesus.

We recall that Heracles was born of divine and mortal parents, which points to the composite nature of Christ Jesus. Christ is the highest Initiate of the Archangels, the Spirit of the Sun, the Word by Whom all things in our solar system were created. Jesus was the most noble and pure specimen of humanity available at the time of the advent of Christ and was therefore chosen as the vehicle through which Christ was manifest on Earth during His three year ministry as Christ Jesus, from the baptism to the crucifixion.

During His short incarnation on Earth, Christ was able to pass through and overcome all the different evils and temptations to which man is subject. This is symbolized in the twelve labors of Heracles, which represent all the variety of experience which comes to man through the twelve signs of the zodiac. Passing through the mystery of Golgotha, He gave man the power also to overcome these same evils and temptations. Thus, through the power of Christ, we are able to overcome evil with good for the redemption of mankind and Lucifer. So it is that Heracles is finally able to set Prometheus free and end his suffering.

Many myths and legends tell this same story. Again, there is a record of many spiritual leaders and teachers who lived lives patterned after this story. If we have not learned to distinguish symbol from reality, it is possible to fall into a great error. That error is to believe that the life of Christ Jesus is just another life patterned after this same archetypal story,

with nothing particular that should set Him apart from others of a similar category.

The fact is that the advent of Christ was the single greatest event in the spiritual history of mankind. All the myths, legends, and lives of spiritual men which preceded Christ were meant to prepare man's consciousness for that event; they only fore-shadowed that which was to come. In Christ, we have that which was fore-shown; we have the fulfillment of that which was prepared for. In Christ Jesus we have the actual presence of God on Earth; the presence of the Creator in His Creation. All who came before Him were only His servants, and all who come after Him follow in His footsteps.

Thus, if we are able to receive it into ourselves rightly, we recognize that certain myths, legends, and lives of spiritual men have prepared man to be able to understand this truth: "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."

* * *



THE SPIRIT OF LOVE

"As the lake which empties itself into the ocean is replenished when the water that left it has been evaporated and returns to it as rain, to flow again ceaselessly toward the sea, so the Spirit of Love is eternally born of the Father, day by day, hour by hour, endlessly flowing into the solar universe to redeem us from the world of matter which enmeshes us in its death grip. Wave upon wave is thus impelled outward from the Sun to all planets, giving a rhythmic urge to the evolving creatures there."

—Max Heindel

Renewal of Love

Dagmar Frahme

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” *John 3:16*

Each year, when the Christ Ray returns to our Earth that man might have renewed life, we are reminded again of the extent of this awesome divine love.

We are now once more at the time of the fall equinox, and the Christ Ray is beginning its descent into the Earth's atmosphere. The spiritual impetus which will help responsive ones among mankind to re-direct their efforts into intensified channels of soul growth is beginning. The period of physical activity into which we are heading will be paralleled by a period of spiritual germination, and it would behoove us all to prepare ourselves accordingly.

As we are told in Student Letter 71, although some Egos cannot feel this spiritual force at all, and others feel it only during the Christmas season, “a more advanced class feels the wave of holiness from the very beginning of its descent, and realizes the important effect of its harmony and rhythm in furthering efforts in the direction of soul growth. They profit accordingly by making the most efforts during the months from the fall to the spring equinox. It is like swimming with the tide.”

Now, therefore, is a good time for us to take stock of ourselves and determine what phases of our development need the most attention. Now is a good time for each one of us to decide what he must stop doing and, more important, what he must begin to do or do more intensely, to bring him closer to the spiritual goal of all Aspirants. Now is a good time to reinforce our dedication and sense of purpose on the spiritual Path.

No matter on what other phase of development we strive to concentrate during the next six months, we would all benefit from a concerted effort to strengthen and expand our love natures. Many of us will, no doubt, renew our intellectual efforts in the coming months, and settle down to more serious study than that in which we engaged during the summer. And, certainly, this will be all to the good, provided the intellectual is kept in perspective and used to foster the cause of service, and provided we at the same time work on augmenting our heart sides.

The spiritual impetus now wending its way toward us has its inception in the divine love that underlies all Creation. Its essence *is* love, and because of that love humanity is given, each year, another chance to improve its spiritual condition. What better time than this to strengthen our own love natures! To the extent that we consciously attune ourselves to the cosmic Christ force and partake of the cosmic Christ Life which will be bestowed so bountifully upon us in the immediate future, we cannot help but become, ourselves, a bit more Christ-like.

The inspired and inspirational mystic painter, Fra Angelico, said: “He who sets out to interpret Christianity must live in Christ.” To live in Christ is to live in love. Fra Angelico himself was a profound interpreter of Christianity -- an interpreter of the Spirit whose paintings speak *to* the Spirit. It has been said of his art that: “He transcended mere decorative picturing because he had the genius that enabled him to put another vitality or power or feeling into his pictures: this element that we call holy or spiritual

because we cannot find other words to suggest its balm to the spirit, its profound quietude, its evocative sweetness." (*Men Who Have Walked With God*, p. 237) This element that spoke so eloquently through his art was clearly the power of love.

A study of Fra Angelico's life reveals that he truly did live in Christ, and live in love. As a monk, he was dedicated to a life of selfless devotion, chastity, obedience, and poverty, and he remained, always, true to his monastic vows. He regarded himself, in his calling as a painter, as a tool of God to be used only for God's purposes. Thus he was able to interpret Christianity in works that profoundly move the heart of the beholder.

Brotherly Love

We, too, as students of the Western Wisdom Teachings, are interpreters of Christianity. The success of our interpretation also will be determined by the degree to which we can "live in Christ." Our interpretations may never be monumental works of art, music, or literature. As professed spiritual Aspirants, however, we interpret esoteric Christianity with the words and deeds of our daily lives. Our interpretations will be the more accurate, the more brotherly love shines from within us.

Brotherly love of our fellow men cannot be disassociated from our love of God. They, as we, are a part of Him. If we love Him, we should be able to extend that love to His children.

We cannot love if we blame or condemn a person for being what he seems to be. We love only if we honor him for his divinity, praise him for that in him which is to be valued, accept him as an individual in his own right, and soften our hearts so that we willingly and gladly surround him with as much of the Light as we can cause to shine.

Furthermore, we cannot extend brotherly love to others if we have a poor opinion of ourselves. The commandment, "Thou shalt love thy neighbor as thyself,"

implies that we can love our neighbor and show that love in a constructive way only if we do think well of ourselves. To have a poor opinion of oneself is tantamount to denying the Divine Spark within and, thus, to seeing oneself in a false light. Denial of the divinity within amounts to nothing less than blasphemy. Once we come to "know ourselves" and see ourselves in a positive light, we are better equipped to look upon our neighbors in like manner. Once we can learn to appreciate the good that is in us, we can love our neighbors for the good that is in them.

If other people appear harsh or irritating to us, it is because we ourselves are harsh or irritating. When we learn to give out only selfless love, we remain untouched by the vexing characteristics of other people. Love, we might say, is a lubricant, and life is a machine that needs frequent oiling. When we learn to lubricate our lives with selfless love, we are automatically empowered to do and say the right thing in any situation.

Self Love

Sometimes we hear someone complain that he cannot make himself love, although he wishes to do so. It is doubtful, however, whether anyone actually lacks the *capacity* to love. The real problem is that love is often misdirected. Of course an Ego who turns his love inward upon himself, whether or not he realizes that he is doing so, cannot at the same time turn it outward upon another.

The person who habitually indulges in fear, petty thoughts, and anxiety is just as guilty of self-love as is the person who strives for temporal power, material possessions, or passionate pleasures. Although he may strenuously deny that self-love plays any role in his attitude, the Ego who is discontented, complaining, or fearful is overridingly concerned with himself and his relationships with individuals or a whole society who, he believes, is in some way persecuting or threatening him.

All pain and hardship stem from self-

ishness. Conversely, we cannot love others without bringing love and joy into our own lives.

To develop selfless love, we must build on the foundation of the personal love that has come first and with which we are more familiar. We may find it beneficial to set aside a certain time each day specifically for the purpose of directing the power of love from within us to someone else. If we start by concentrating upon someone we already love, it will not be difficult at all to engulf that person with the radiance of our thoughts. Next, we can consider someone about whom our feelings are indifferent -- neither those of particular affection nor of opposition. When, in time, we can honestly say that our indifference to this person has been transmuted to selfless love, we are ready to turn our attention to someone against whom we are antagonistic. If we have sincerely been performing this exercise all along, the love stream has come to well more readily from within us, and it should not be too difficult to surround even this former so-called "enemy" with the glow of our illumined thoughts.

Fall Equinox

A comforting feature of the fall equinox -- as of any other of the year's turning points -- is its recurring nature. We are once again reminded that we are never deserted -- that regardless of our misdeeds, faults, and shortcomings again so gravely evidenced during the previous 12 months, the spiritual Light which sustains us is not to be taken away. No matter how hard we may have fallen and how unfaithful to our ideals we may have become, we now have another chance to respond to the sublime vibrations on which our progress is to be based. God so loved the world that He gave His only begotten Son -- not once, but year after endless year and for centuries yet to come -- until humanity shall be regenerated.

We are not alone in our struggles; we again are being presented freely with the life-giving spiritual sustenance that will make

regeneration possible. Hopefully, we are well enough aware of the unspeakable magnitude of this blessing that we will accept and make use of it consciously and gratefully. The influence is there, to be accepted as we will, but we must indeed *will* to avail ourselves of it. It is not enough for us now merely to know that we again are being surrounded with a sublime spiritual Force. We must actively develop the will-power with which to reach out and *do* something with that Force.

Whatever we do with it -- whatever constructive efforts we may make in the direction of service and self-improvement during the next six months -- all will be enhanced in proportion as we can also intensify our love natures.

Max Heindel tells us many things about universal love which show that it *is* the most effective, and in the long run the *only*, tool of soul growth that we possess. Love, the unifying force in life, can never bring us into condemnation or conflict with the purposes of God. Love is higher and more powerful than the law, and will be the keynote of the coming age just as law is the keynote of the present order. Love is the supreme commandment. Love transmutes hate -- and is the only thing that can transmute hate. From the union of love with knowledge is born wisdom, or knowledge humanely and rightfully used.

Selfless Love

St. John also told us much about the nature of Love. We hear and read his words over and over again, but they cannot be repeated too often. All the characteristics of which he speaks are most beautifully shown each year with the return of the Christ Ray into our atmosphere.

"Love suffereth long and is kind." We need only consider the continuing human disregard of the basic principles of Christianity that has existed since they were first brought to mankind to see how long-suffering and kind the love of the Christ truly is.

In the legend of the Light Elves (the

epitome of good) and the Night Elves (the epitome of evil) as mentioned in the *Cosmo*, the Light Elves are so loving that they cannot inflict evil on their foes. A part of their kingdom, therefore, is incorporated with that of the Night Elves, and it is in this way, through long-suffering and kindness, that the Night Elves, the evil, must ultimately succumb to Love. So, too, it will be with all the evil perpetrated by humanity upon our Earth.

Love envieth not, vaunteth not herself, is not puffed up, doth not behave herself unseemly, seeketh not her own, is not easily provoked, and thinketh no evil. In other words, the love toward which we are striving is fully selfless, having conquered the personal considerations which take up so much of our time and thought. If we could, or would, each devote the same amount of time to the active expression of universal love that we now give to pursuits that are primarily egotistical, we would be much farther along the spiritual Path.

Certainly the selfless nature of the Christ Love is beyond question. "Greater love hath no man than this, that he lay down his life for his friends." The annual sacrifice of the Christ -- the annual laying down of His life for us, His friends -- is surely the highest sacrifice of love of which it is possible for us to conceive.

Love "beareth all things, believeth all things, hopeth all things, and endureth all things." No matter how discouraging the events of the moment, no matter how obstructive of good some of our fellow men may seem to be, no matter how inundated with hatred or evil our surroundings temporarily are, divine Love -- the Christ Love -- continues unwavering in its course. It puts up with all that it is forced to encounter without thought of righteous indignation, retaliation, or revenge. It looks for and manages to find the good in everything. It continues to serve the divine Spark within all men, in spite of whatever black impressions their unprepossessing exteriors may be making.

Because "love never faileth," it

remains unswervingly optimistic, secure in the knowledge of present power and final triumph.

Quality of Love

St. John's Gospel, too, is deeply concerned with the quality of love -- the love of the Father, the love of Christ, the love of the Disciples and, by implication, the love of all who would walk upon the Path of holiness.

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love." (*John 15:10*). To abide, in this sense, cannot signify a condition that is stationary and passive. It must signify, instead, a continuing expenditure of movement and energy -- the inner movement and energy that we invoke when we strive toward the divine goals and, thus, when we remain worthy of being permanently in His love. We know from sad experience that for humanity to keep His commandments -- essentially the commandment of Love -- requires intensity of purpose and continuing perseverance and persistence.

Again we read: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." (*John 14:21*) Thus, the more we can develop our own love nature, which stems from the Christ within, the more the Christ will manifest Himself to us; that is, the higher we will be able to ascend on the initiatory ladder, where the Mysteries are revealed.

Only he can fully comprehend the Christ Love who can fully express the Christ Love. Obviously, then, most of humanity cannot begin to comprehend fully the Love of Christ. And, truly, as Mr. Heindel confirms, we are only now working our way into the Religion of the Son, while still divesting ourselves of much that properly belongs only in the sphere of the outdated Race Religions.

(Continued on page 452)

The Choices We Make

Thomas O'Hare

It is obvious to all of us that our lives are filled with a multitude of choices. Every moment, every day, every year of our lives involves many choices. Some of these are great choices, but the majority of them are small, everyday choices. Nevertheless, many of us do not see the choices we make every day and do not realize their great importance.

All of us who are students of the Rosicrucian Fellowship Philosophy have made a great choice. We have chosen to walk the spiritual path. We have chosen to walk the way of self-sacrifice as a means of overcoming and attaining. Yet the greatness of this choice which we have made - important and vital though it may be - is completely overshadowed by our small, everyday choices. The small choices are the ones which mold and direct our true manner of living.

Actually, it is relatively easy to make the great choices. It is relatively easy for a person to say, "I shall lead a spiritual life." But it is in the small, everyday choices where we meet our trials and tribulations. There we put into practice what we have learned. There we must determine to act rightly amidst the wayward winds.

We all realize, of course, that we bear the responsibility for the actions that we take. Nevertheless, many of us are prone to overlook and put aside the responsibility for the small choices which we make. Intellectually we may comprehend their importance and the power which lies in them, but when it actually comes to living, we simply overlook them.

All of us are aware of the problems of leading a spiritual life. We can all empathize and sympathize with the position of Paul, which he states in *Romans* 7:15 "For that which I am doing, I do not understand; For I am not practicing

what I would like to do, but I am doing the very thing I hate."

Those of us who are attempting to live a more spiritual life also find ourselves pursuing such a course, which is tangential to our true path. Many times it dawns on us that we have not been practicing what we preach and so ardently seek.

If we regard Paul's statement, we can see that he overlooked the same simple fact that we all overlook. He had fallen into the same trap into which we all fall. He states: "That which I am doing, I do not understand." It might have been better for him to have said: "That which I *have chosen* to do, I do not understand." Instead, his statement implies that he suddenly found himself doing that which he hated. No force, however, could have compelled him to do that which he did not choose to do, just as no force can compel us to do that which we do not choose to do. He does not seem to have realized that he *had chosen* to do that which he hated. In the same manner, we choose to do that which we hate.

How contradictory it seems, that a person should choose to do that which he hates! Yet we all do this, or at least it appears so. Everything which we do, we choose to do, and everything which we do, we value in some way, consciously or unconsciously. So it is that we can choose to do that which we think that we despise. If we truly chose not to do a thing, then we should not do it.

All of us have our own personal troublesome areas in our lives. Possibly we are prone to greed, or vindictiveness, or gossip, or the enjoyment of power or the criticism of others. We have trouble changing these habits simply because we choose to hold on to the negative traits. In some way, they are valuable to us. We cherish them and actually choose not

to give them up.

People often do not wish to admit that *they* are their own masters - that they have made a choice concerning every action they take. This is too much responsibility for them, so they get out from under the responsibility. In some way the responsibility for their actions is minimized or externalized.

As spiritual students, we also play the same game. How many times we have heard people say that their actions were due to a bad astrological aspect, or to someone else, or to ill health. They may give countless excuses for their behavior, but seem to forget that they, and they alone, made the choice which led to the action they took. They do not wish to accept responsibility for it, so they minimize it in any way that they can.

It is important to note that this game can be very obvious or it can be very subtle. We all play it in one way or another, for there are things in all our lives which we do not yet wish to give up, even though we know that we should.

One example of this is the worrier. We all have known people who worry a lot, and we know how spiritually unhealthy this can be. Worry can literally encase them in a shell which is impervious to outside help. Rarely does such a worrier realize how much he enjoys worrying even as he suffers. The reason for his enjoyment is personal and individual in each case, but the critical fact is that, every time he worries, he will have chosen to do so. At some point in time he made a choice to worry instead of not to worry. He may have made the choice to worry so many times in the past that he is no longer aware of making a choice, but it happens all the same. With a little effort, he could back-track and find the very moment when he chose to begin worrying.

It is important for the worrier to realize that his choice could have been different. Just as he can choose to worry, so also, he can choose not to worry. Only in this way will he free himself from a burdensome problem.

This can apply to any of the problems with which we must struggle. We must first clearly understand that we choose to

continue doing those very things which continue to drag us down. Then, we must realize that we can continue to do these things only if we somehow minimize the responsibility which we bear for doing them. Finally, we must realize that we value that which we choose to do, otherwise we would not do it.

(The author wishes to give credit to source material taken from *Elementary and Self-Defeating Behavior* by Jonathan Chamberlain.)

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RENEWAL OF LOVE

(Continued from page 450)

If the Christ Love, then, in its totality, is still incomprehensible to us, how much more incomprehensible is the love of the Father. This we will be able to understand fully only after we have risen to the stage of evolution where we will be able to profit from the exalted Religion of the Father. Nowhere in our present Scriptures are we told in so many words that the Father will manifest Himself to us. That day is still far beyond present reckoning. First we must learn to keep the Christ commandment of universal love so well that the Christ within each of us is fully awakened, or, as we are told in *Ephesians* 4:13, that we become "unto a perfect man, unto the measure of the stature of the fullness of Christ." Only then will we be able to begin to respond to the higher commandments of the Father -- commandments which, surely, are also centered in love -- and, gradually, achieve comprehension of the Father as we are now, very slowly, striving for comprehension of Christ.

Finally, we would do well to consider what our evolutionary status would be if the renewal of divine love, as expressed in the autumnal equinox, had not taken place annually during these last 2,000 years. There is a deep and awesome significance in St. John's words: "We love him, because he first loved us."

MAX HEINDEL'S MESSAGE

The Glory of God Through the Christian Mystic Initiation



Besides the Rosicrucian system of Initiation, fitted for those who must walk the way by the light of reason, there is also a path for people who walk by faith alone. While there are great advantages in knowledge and the deliberate, conscious process of the Rosicrucian Initiation, the Christian Mystic Initiation is touching and beautiful. Only those who are free from the domination of the intellect and can forbear asking questions and take everything in simple, childlike faith, can go on this way.

The Bible is a book containing different systems of Initiation and describing illumination from different phases of development. There is no doubt that Christ Jesus lived and went through the experiences recounted in the four Gospels, but it is also true that these Gospels are formulae of Initiation. The Christian Mystic follows Christ Jesus upon that path, though he is always unconscious that he is undergoing occult development.

The foundation laid in former lives brings him into the world by parents of pure natures; thus his body is *immaculately conceived*.

When man rose from the waters of Atlantis, he lost the spirit of love and brotherhood; he became egotistical and self-seeking. The spirit of love and universal brotherhood *descends* anew upon the Christian Mystic when he goes under the water of Baptism, and he then feels the throb of the Great Heart of God beating in his

bosom. Egotism and selfishness drew a veil between God and man, but when love is restored, it lights the way to the secret places.

On the Mount of Transfiguration the Mystic sees the continuity of life by rebirth in different bodies. Moses, Elijah, and John the Baptist were expressions of the same immortal spirit. Forms are used as stepping-stones for the evolving life. The mineral is disorganized to nourish the plants, therefore, the plant owes a debt of gratitude to the mineral. Plants are destroyed to feed animal and man, hence we are obligated to them. As the lower serves the higher, there must be a return. To restore the balance, the higher beings must serve the lower as teachers. To inculcate the lesson that the pupils have a claim to this service, the Mystic washes his pupils' feet. To him nothing is menial; if a disagreeable task is to be performed, he does it greedily to save others.

But though he serves others gladly, the Mystic must learn to bear his burdens alone. When he goes through Gethsemane, even those who are closest to him sleep. When he is ostracised and condemned by the world, those closest to him also deny him. Thus he is taught to look to no one but to rely solely on the Spirit.

He then realizes that he is a Spirit, and the body a cross which he must

(Continued on page 456)

Studies in the Cosmo-Conception

Meditation

Q. What follows Concentration toward spiritual attainment?

A. When the aspirant has practiced concentration for some time, focusing the mind upon some simple object, building a living thought form by means of the imaginative faculty, he will, by means of Meditation, learn all about the object thus created.

Q. What object might be best for practice in Meditation?

A. Supposing that the aspirant has, by concentration, called up the image of the Christ. It is very easy meditatively to recall the incidents of His life, suffering, and resurrection, but much beyond that can be learned by meditation. Knowledge never before dreamed of will flood the soul with a glorious light. Yet something that is uninteresting and does not of itself suggest anything marvelous is better for practice. Try to find out all about, say, a match or a common table.

Q. What can one imagine about a table?

A. When the image of the table has been clearly formed in the mind, think what kind of wood it is and whence it came. Go back to the time when, as a tiny seed, the tree from which the wood was cut first fell into the forest soil. Watch it grow from year to year, covered by the snows of winter and warmed by the summer Sun, steadily growing upward - its roots meanwhile constantly spreading under the ground.

Q. How do we develop this image?

A. First it is a tender sapling, swaying in the breeze; then, as a young tree, it gradually stretches higher and higher toward the air and the sunshine. As the years pass, its girth becomes greater and greater until at last one day the logger

comes with his axe and saw gleaming as they reflect the rays of the winter Sun.

Q. What detailed procedure must now be followed?

A. Our tree is felled and shorn of its branches, leaving but the trunk; that is cut into logs which are hauled over the frozen roads to the river bank, there to await the springtime when the melting snow swells the streams. A great raft of the logs is made, the pieces of our tree being among them.

Q. How would we recognize our logs?

A. We know every little peculiarity about them and would recognize them instantly among thousands, so clearly have we marked them in our mind. We follow the raft down the stream, noting the passing landscape and becoming familiar with the men who have the care of the raft and who sleep upon little huts built upon their floating charge. At last we see it arrive at a saw-mill and disbanded. One by one the logs are grasped by prongs on an endless chain and hauled out of the water. Here comes one of our logs, the widest part of which will be made into the top of our table. It is hauled out of the water to the log-deck and rolled about by men with peavies.

Q. Does one ever hear in such visualizing, or only see?

A. Yes, we must even "hear" the hungry whine of the great circular saws as they revolve so fast that they appear as mere blurs before our eyes. Our log is placed upon a carriage which is propelled toward one of them and in a moment those teeth of steel are tearing their way through its body and dividing it into boards and planks.

Ref. *Cosmo* pp. 489-491

WESTERN WISDOM BIBLE STUDY

Fifth Commandment — Exodus 20:12

“**H**onour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.”

This Commandment is unique inasmuch as it addresses the child, the son and the daughter. In one sense, this Commandment is as old and as modern and as simple as can be. The parent speaks: If you are a good child I will give you a lollipop. The promise of a long life is the lollipop. If we are good to our parents we shall live long and well.

The ancient Israelites were taught veneration of their elders. During the entire Piscean Age, the Patriarchs were held in highest esteem. Their judgment was wisdom; their voice was law. Old age then was considered the natural time of attainment.

Now, however, youth is the outward symbol of attainment, and the Commandment must find a higher interpretation for our age. This Commandment is addressed to the child who remains a child through all lives. Whether young or old in years, we are all children of the Father-Mother God.

On the physical plane we, as children of our parents, owe them all in all. Through their reciprocal love we were conceived and brought to birth. To them belongs our debt of life. But now we are grown and, better versed in the mysteries of the larger life, we acknowledge God as the true Father-Mother. Our earthly parents were instruments of birth, but our Father-Mother God is the cause of our birth.

The subconscious regard of a normal child for its parents may be compared

to a steadily flowing stream. In this stream, the child as the pilot of his little boat of life sails securely. The stream is home and parents. All his needs are taken care of; all is complete. Then the child grows to full stature of adulthood, and, in growing independent of our earthly parents, we forget that we are still dependent children of the Father-Mother God. Yet, when the storms of life come we are not so sure-footed on our road of independence. We try to run to some sheltered place where stronger shoulders than our own will assume responsibility for us.

If we are wise in observing the fifth Commandment, we turn to our Father-Mother God, the everpresent help in trouble. But, often, we do not do this; often we are laid low in agony of body and Spirit.

The emotion that causes a toddler to pour out his woes to his mother may be but a frail band compared to the volume and intensity of the healing love that flows to him from her. His frail band of emotion, however, represents his all — his entire little being. The volume of understanding and love that flows to us from the Father-Mother God is also infinitely greater than the love, confidence, and feeling of dependence which we extend to Him. Unlike that of the child, however, our band does not represent our all! This is the difference between a trivial Commandment and a powerful, swift working one.

The fifth Commandment is correlated to the fifth zodiacal house of Leo. The fifth house is ruled by the bodily symbol of God, the Sun, and in our bodies Leo rules the heart. Leo stands

for supreme divine love.

The full trinity of love is born of three signs: Gemini, Cancer, and Leo. The lungs ruled by Gemini and nourished by the universal pabulum of air are symbolical of universal love, the love that "casts its bread upon the waters." Of the love symbolized by the breast and chest, ruled by Cancer, it is said, "Whatsoever ye do unto one of the least of these ye do unto me." The love of the heart, Leo, is nourished by the divinity of life itself. The love of the heart is one-pointed, swift, intense. It is the intense love of the One and Only in all the world. It is the love designed to be the ladder to draw the heart of man to God. It is the love that is experienced by aloneness with God. It is love undivided, therefore intense.

It is said of St. Francis and St. Claire that at times they would meet in a hut in the forest to talk over the problems of their respective Orders. As they sat, at opposite ends of a table, the intensity of their love for each other, their cause, and their God filled and surrounded the hut with a roseate light so brilliant that the peasants thought the forest was on fire. This kind of love is the pre-requisite for the true children of God in the dawning New Age.

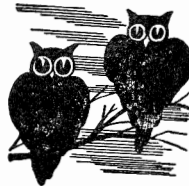
Why, then, does the Commandment not say, Love thy Father and thy Mother? It says, honor. Honor is purity of love. Honor is love vested in all the virtues that make love noble. Honor changes the astigmatism of levity in love to sacredness. Honor is love in selflessness; it implies self-restraint. Honor, holding rains tight, allows no hurt to bruise love. In giving honor, we acknowledge depths that have been explored by the honored ones which we have not explored, and heights the honored ones have attained that we have not yet climbed. The love that leads to the honor of our Father-Mother God is stripped clean and stands in awe. Love in the Aquarian Age is honorable.

"... that thy days may be long upon the land which the Lord thy God giveth thee." Fullness of years is more important than length of years. Years filled with service, study, contemplation, and growth are the years that count, the years that bring happiness, peace, joy, and contentment to heart and mind.

If we learn to love our Father-Mother God with the ecstasy of one who is beloved — and we are beloved — our days shall indeed be long because they will be rich and precious beyond dreaming, for the well-spring of our gratitude has no end.

"Honor thy Father and thy Mother that thy days may be long in the land which the Lord thy God giveth thee."

* * *



THE GLORY OF GOD THROUGH CHRISTIAN MYSTIC INITIATION

(Continued from page 453)

patiently bear. The vortices evolved in his finer vehicles by his spiritual acts and exercises slowly but surely sever the vital body from the dense, and then the crucified one soars into the higher spheres with the gladsome cry, "Consummatum est" -- "It has been accomplished." He is then a citizen of both the visible and the invisible worlds as much as the aspirant who pursues the Rosicrucian path of attainment, for both schools meet at "the Cross," and both work equally for the greater glory of God.



ASTROLOGY

The Planet Mercury

Part 1

Elman Bacher

To the planet Mercury is symbolically ascribed the faculty of intellect by which we interpret, identify, classify, analyze, and evaluate the things of Earth. As the principle of identification it represents name-giving, word creating, and the objectification of thoughts in spoken and written words. It is the symbol of conscious communication and perception. It is our awareness when we are unencumbered by our emotional congestion or sub-conscious feeling disturbances.

The substance we call mercury is heavy, yet its quality is liquescent; our thoughts, when unorganized or unfocused, are also liquescent, fleeting, quickly emerging from one impression to another. However, when our thought-patterns are organized, we have the faculty of deciding definitely and embodying them in some sort of concrete definite out-picturing in single words or in their extensions into sentences. This out-picturing is what we call "language" - the universal faculty of embodiment of thought. The liquescence of Mercury is seen in the many ways by which a specific thing can be identified; its definiteness is seen in the solidity with which it is identified in a specific word or sentence.

Mercury identifies the abstract as well as the concrete. It is through Mercury that we understand the concrete, but it is through other planetary faculties that we

understand the abstract. Mercury, however, is the basic root of our understanding-unfoldments, from the most literal of concreteness to the most intangible of abstractness. Let us analyze the planetary symbol: a cross (matter, manifestation, structure, concreteness, incarnation) surmounted by a circle (perfection, completeness) which in turn is surmounted by an upturned semi-circle (instrumentation, receptivity of instruction or inspiration). Synthesizing these symbolic factors, we see that by the exercise of the Mercury-faculty we learn about life principles through their expression in the chemical region of the universe. This symbol might be called "Venus with the horns of Wisdom," and Mercury's air-dignity, Gemini, is the ninth house sign (Wisdom octave) of Venus' Libra. We are told that the Lords of Venus and Mercury were the Masters who instructed infant humanity in the principles of language, the crafts, arts, and sciences by which humanity learned to function with ever-increasing efficiency in the material world. In short, Mercury is the link (messenger) between the gods (principles) and mankind. It is through Mercury that we learn, first, the objective nature and quality of things, and then the awareness of principles opens our consciousness to the subjective reality; on both octaves we are learning, but on the first we integrate through identification;

on the second we know through experience which yields understanding.

Since the symbol of Venus is included in the symbol of Mercury it may be surmised that all of mankind's artistic expressions were founded through the desire to communicate. The up-turned semi-circle which Mercury has in common with Neptune represents a microcosmic form of the instrumentation which is one of Neptune's principal meanings. Primitively, man draws a little picture of something to communicate his thoughts about it to another person. From that level he evolves a system of symbols to communicate his thought-pictures - ideographs, letters and their combination into words, thence to sentences. The expression that mankind gives of his concepts, realizations, dreams, and aspirations - distilled from evolutionary experience - is what we call the fine arts; they are all, regardless of materials or techniques, the Mercury-faculty extended by Venus-Neptune as symbolic communications from the resources of consciousness. Not everyone understands a picture, a piece of music, a poem, or a sculpture; those who do are sympathetically attuned to the consciousness of the artist. However, everyone who possesses a normal degree of mentation can understand the relatively "literal symbolism" of language and express himself, at least in speech, by it. To learn speech is something we have all done in every incarnation since the beginning; we do it, and learn it, instinctively. This instinct is symbolized by the mental realm of the Moon-vibration - that which we know or learn through subconscious-memory faculty. Thus speech is seen to be as instinctively natural as walking or sleeping. Reading and writing, however, are extensions of Moon through Mercury.

The conscious mind must be trained to understand the symbol-technique represented by the particular language to which one is born. You learned English in your childhood, but you may not have known English in any previous incarnation. You learned to speak in English by instinctive imitation of those around you as a recapitulation of a faculty you have exercised in every incarnation; but it may be that only within the scope of the relatively recent past you acquired a fluency with the

written word and it may be that English, your birth-language, is the only one that you now have any ability to read or write. An outstanding illustration of the "adulthood" of Mercury is seen in the natural talent of learning to speak, read, and write in other languages. The possession of this talent is evidence that the person has exercised his Mercury-potentials for many incarnations; his mind has acquired a receptivity by which he can comprehend a variety of symbol-techniques; comprehension of vocabulary, grammar, etc., has become a specialized faculty that is integrated in consciousness. The "mercurialness" of Mercury is nowhere better illustrated than in the "magic" that takes place in a person's consciousness toward other people when he learns to communicate in their language, or when they communicate with him in his. The "psychological space" that tends to exist between people who are foreigners to each other is thereby, to a degree, disintegrated, and a sense of mutual togetherness takes its place. From "Mercury as words" we graduate to numbers, then to abstract symbols. In these three stages the conscious mind is exercised on three specific levels, the first two being the more concrete and direct channels for learning.

It is true that each planet has its special effect on the mental faculties, but, in addition to Mercury, three others specifically refer to mental octaves. These are Moon, Neptune, and Jupiter. The Moon, ruler of Cancer, is the instinctive mind; by this octave we think by inherited patterns, we think as the tribe thinks, we think through feeling, fear, desire, prejudice, and instinctive security patterns. Mercury is our individual choice and selection, thought free of congestions of feeling or subconscious negatives. Neptune is the psychic mind, the telepathic mind and that part of mentation by which we become instruments. Jupiter is the mind of morality; it is thought raised to the level of concept, decision that is based not just on expediency but on understanding of principle. Through Mercury we learn by study and observation; through Jupiter we learn from experience from which we distill improvement and growth. All four of these planetary symbols involve the semi-circle which is the symbol of the Moon. Jupiter is the Moon surmounting the cross of incarnation; Mercury

and Neptune have the semi-circle upturned, but Neptune's symbol does not use the cross - it is the pure symbol of chalice, perfect intake, receptivity that is founded on faith, and it is the symbol of the upper octave faculty which we call instrumentation.

We ascribe to Mercury the rulership of two mutable signs: Gemini and Virgo, air and earth respectively. As ruler of Gemini, Mercury is exalted in Virgo because knowledge is matured in being put to use; knowledge, as such, remains in its "childhood" if it is not projected or expressed for the ongoing of incarnation. Only through knowledge can service be fulfilled and material affairs be improved. Anything that is rightly known can be rightly used; ignorance is the path to wrong use and corruption of service.

Mercury is the most plastic of all planetary vibrations. By this is meant that he is most easily affected by, or qualified by, the sign which he is in. Both of the signs of his dignity are mutable signs: Gemini is female-masculine; Virgo is male-feminine. Mercury, as intellect, is unemotional or neuter as far as gender is concerned. By sign rulership he is the root of fraternal relationship patterns and the androgyny of his nature is clearly revealed in the nature of Uranus, ruler of Gemini's ninth house sign, which is the symbol of creative bi-polarity. The intellect is also a bi-polar faculty since it is one which both sexes must exercise in every incarnation. It, as far as generic quality is concerned, is neither masculine nor feminine, but it is not peculiar to either one or the other. One of the evidences of polarity-fusion is the development and exercise of intellect by human beings incarnated as females, just as cultivation of the sympathies represents a rounding out of the nature of males. The mind must be trained to coordinate the conditions of, and give expression to, the powers of emotion, feeling, and desire on all evolutionary octaves.

As the faculty of reason, Mercury represents the root-in-consciousness by which the Law of Cause and Effect is learned. The conscious mind observes the material world, hence an awareness of the out-picturing of inner causes is evolved. In mythology, the wing-footed Mercury was the messenger of the gods to mankind.

"The gods" is simply a symbolic way of referring to life principles. When mankind emerges from a purely feeling-reaction toward life and experience he clears the way to unfolding his awareness of the material world and the principles which it expresses and by which it functions. Man learns about an action when he perceives its effect; from that, he learns about his own consciousness as the source of all his actions and expressions. The unreasonable person - if one could be entirely so - is so because he refuses to open his consciousness to the voice of Mercury. He does not study himself in relationship to the effects which he has caused. He does not study things and other people as manifestations of law, therefore he does not integrate himself in form. He remains an unfocused swirling of feeling-reaction; no control, no pattern, no directive. Planetary squares to Mercury represent the person's potential for being unreasonable. Bear this in mind when you analyze a chart; it is very important. Mercury is the way by which we learn how to disintegrate congestions and fulfill ideals.

A psychological point that may be of interest: when Mercury's Virgo is on the Ascendant, his other dignity is usually on the Mid-heaven. The introversion that is so often ascribed to the Virgo ASC is here pictured: self-development is the focus of ambition fulfillment. Personality complexities of Virgo ASC and Pisces ASC are represented by the polarity of Capricorn-Cancer synchronizing with the fifth and eleventh houses - the houses of creative love. Whenever Capricorn-Cancer are focused in the fifth house, we see the love potential mixed up with parentage-consciousness, and these persons are most likely to have emotional complexes of a karmic nature in relationships with their parents.

Mercury, variable and impressionable, is at the mercy of "too much action," "too much fixity" and "too much adjustability." Since this planet rules the two basic mutable signs, its potential for integration is largely qualified by the relative dynamicness or staticness of the chart, as a whole. Gemini and Virgo each initiate a zodiacal quadrant, therefore, they initiate a quadrant of houses totaling together an entire semi-circle of houses or one complete diameter of the wheel. Therefore,

any congested or frictional aspect to Mercury has the direct effect of impeding the person's ability to learn from the experiences represented by those two quadrants - wherever they are placed in the chart. The particular placement of Mercury, as focalizer of the Gemini-Virgo vibrations, shows the department of experience that provides exercise of the mental faculties toward the rehabilitation of disharmonies and co-ordination of mind with feeling. The sign in which Mercury is placed identifies this particular generic coloring - dynamic "expressive or absorptive reflective. A most important factor in the analysis of Mercury patterns is found in the planet which rules Mercury's sign placement. This planet is Mercury's dispositor and has much to say about the way that the person develops or fails to develop his reasonable faculty.

Mind against emotion is pictured by an uncongested Mercury disposed by a congested planet. The congestions involving the dispositor represent problems which are ignited by emotional reactions of a negative kind, toward other people or events. The clarity of Mercury, uncongested, makes it relatively easy for the person to learn from his experience and to exercise reasonable control of his emotions and feeling-reactions. You can be sure of one thing if Mercury and its dispositor are uncongested: no matter what other difficulties may be pictured in the chart, the person has a natural ability and urge to be practical about learning how to realize his ideals and fulfill his deepest urges, regardless of what the ideals are or what he, in consciousness, terms fulfillment or success. His ideal may be financial abundance, it may be popularity and admiration, it may be professional fulfillment of a talent, it may be power over other people. It may be one of a hundred other things, but the clarity of uncongested Mercury, both by aspect and vibration, makes it possible for him to see his way clearly toward realizing his dream.

A congested Mercury with an uncongested dispositor promises dis-integration of a mental congestion if the principle of the dispositor is exercised in relationship to the Mercury problems. The virtues of the planetary dispositor are the alchemical agencies by which that particular generic quality of the Mercury may be purified

and the mental qualities harmonized and organized. Any planetary aspect to Mercury is better than no aspect at all, because every aspect is a "channeling" for the training of the Mercury faculties. Mercury, cardinal, fixed, or mutable must be synthesized with the cross that is most strongly emphasized in the chart, because, for example, a cardinal or mutable Mercury may serve as a very effective counteractive to many planets in fixed signs, and so forth. Cardinal Mercury emphasizes expression, fixed Mercury emphasizes retention, and mutable Mercury emphasizes adjustability.

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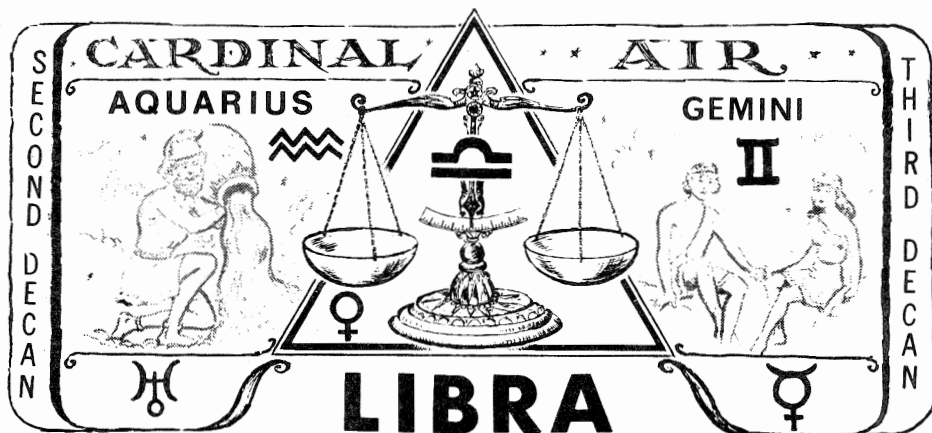
Star Thoughts

Who can behold the majesty of the heavens without his intuition telling him there is a God upon whose power alone every man and constellation must utterly depend for preservation and safety? The evening sky with its pagentry of stars is a spectacle that invites the observer to contemplate himself and spell out somewhat of the hidden lore that reveals him as great and as enduring as all the legions of the milky way.

How commanding are the heavens studded with flaming suns - Vega, Capella, Aldebaran, and their myriads of fellows. How beautiful are the heavens blazing with speeding constellations - Andromeda, Cassiopeia, Corona Borealis, and their multitudinous kin. Yet pigmy man microcosmically is a counterpart of them, for he is a living universe as impressive as the physical universe in which he lives.

Human troubles lose some of their bulk when we spend a quiet hour in communion with the stars. About their cold aloofness is a gracious comfort and tranquil assurance that all will be well with us even as all is well with them. By all means read the literature of the heavens, for such inspiring study enriches our reverence for the Creator and increases our benevolence towards humanity.

—J. Otho Gray



The Children of Libra, 1976

Birthdays: September 23 to October 22

SIGN — Libra, the Balance.

QUALITY — Cardinal, or forceful application of kinetic energy.

ELEMENT — Air, or the mind. Understanding the meaning of experience, and establishing relationships and lines of communication.

PHYSICAL ANALOGY — Wind.

EXOTERIC ANATOMY — Specific: kidneys, ureters, lumbar region of the back and spine, adrenal glands, ovaries, and fallopian tubes. General: Internal reproductive organs, endocrine glands, vasomotor system, veins, and the skin as an organ of elimination.

PHYSIOLOGY — Venus, the ruler of Libra, governs the physiological processes of taste, smell, digestion of sugars, starches, and cellulose, utilization of sugars and production of cellulose in the body, selective filtration of substances in the kidneys, circulation of blood in the veins, and the production of estrogen and other female hormones. Venus also rules the appetite and the function of the thymus gland.

ESOTERIC ANATOMY — Libra is one representation of the subconscious mind.
TABERNACLE IN THE WILDERNESS —

Libra represents the consciousness developed in the stage of evolution symbolized by the outer court of the Tabernacle. Libra is the sign of the balance and through this sign man learns the workings of the twin Laws of Rebirth and Consequence. He learns how the Law of Cause and Effect keeps the cosmic scales of justice and harmony in balance and how through cycles of rest and activity, progress and recapitulation, death and rebirth, man evolves from one level to another.

BASIC INFLUENCE — Forceful, reciprocating, symmetrical, and reactive.

POSITIVE INFLUENCE — A positive manifestation of the forces of Libra gives a keen sense of justice. Having a good capacity for diplomacy, people working with these forces are often able to reconcile conflicting interests if each faction is not too uncompromising. Each viewpoint is usually given equal and fair consideration before a judgment is made in regard to the proper course of action. We may say that these people generally feel it important to establish a symmetry and balance to their lives, where each factor is given opportunity for expression without neglecting other important interests. Often there is an interest in music and the fine arts, including

dance and gymnastics, because of the prominent role that balance and symmetry play. **NEGATIVE INFLUENCE** — When the influence of Libra is applied negatively, it tends to produce an indecisive temperament. People working with this influence are often sensitive to the generally accepted opinions and approval of others and sometimes act accordingly instead of making their own decisions. On the other hand, a direct challenge is likely to produce a contrary attitude in them as a means to protect their balance and integrity. Thus, a temperamental appearance is given and one cannot be sure of the reaction that is likely to come from this type. A tendency to go to extremes needs to be avoided in order to prevent the eventuality of equal but opposite reactions to the other extreme.

LESSONS — In order to counteract the development of negative tendencies and realize the highest good from the positive ones, personal courage and decisiveness should be cultivated -- the personal courage and decisiveness which gives the ability to choose one's own course and stick by it regardless of the opinions of others, as long as that course satisfies the personal requirements of individual progress without harming or hindering others. Enthusiasm and greater spontaneity in the affairs of daily life will help to rout a tendency to regard daily duties and routines as drudgery and humdrum, and make life more happy and enjoyable.

RULER — The graceful, sociable, peaceful, and harmony-loving qualities of Venus, the ruler of Libra, are allowed their greatest freedom of expression in Libra. Eventually, Libra may be ruled by a planet beyond Pluto, yet to be discovered, which we here call Athena.

EXALTATION — Saturn is exalted in Libra. Saturn's demand for respect, consideration, responsibility, and awareness of the rights and needs of others is augmented by the librian striving for balance and equipoise. Saturn in Libra helps to balance the personal consciousness of the individual with his consciousness of others. This is a

necessary balance for the attainment of successful partnerships, marriage, or other personal inter-relationships, which are associated with Libra through the 7th house. **DETRIMENT** — Mars is in detriment in Libra and tends to be contradictory in the expression of its innate nature. The initiative and self-motivation of Mars normally brings about the necessary action to realize personal desires, and strikes out into new fields without a second thought, all of which aims toward widening the horizons, opportunities, and resources of the individual. But the energy of Mars in Libra is put on a leash, so to speak, and is able to go only so far because of an unwillingness to be out of conformity with the general trend or to upset any previously established harmony or balance. This can result in a certain amount of inner tension and stress. On the other hand, Mars in Libra is likely to over-compensate in situations where a reasonable amount of harmony does not exist, often trying to restore balance and peace through rather unpeaceful methods, and creating divisions where the restoration of unity was intended. But Mars in Libra can also supply much needed energy and initiative to the cause of justice and equality if it is channeled positively through self-control.

FALL — The Sun is in fall in Libra, indicating that its capacity to express itself tends to be restricted. The Sun is the symbol of individual identity and self-determination, while Libra tends to look at things in terms of relationships with other people and outward circumstances. Thus, people with the Sun in Libra are often unsure of what their own individual goals are or should be because their sensitivity to outward happenings tends to influence strongly their inner reactions and viewpoints. In a positive way, the Sun in Libra is able to sacrifice self-centered interests and work for the cause of greater equilibrium within a larger group of individuals.

GREEK MYTHOLOGY — Venus is symbolized in Greek Mythology by the

goddesses Aphrodite, Eros, Hera, and Athena, though the latter two are especially indicative of Venus in Libra. Hera was the goddess of marriage and the goddess of justice to those who were victims of unfaithfulness or betrayal. Athena was the goddess of wisdom, or knowledge tempered with love, a patron of the arts, and a warrior against injustice, unrighteousness, and all that sought to enslave the nobility in man to the evil lust for power and self-aggrandizement.

COSMIC CHRISTIANITY — The Sun's entry into Libra marks the re-entry of the Christ Spirit into the Earth for another season. As previously stated, the Sun is in fall in Libra, indicating restriction in the capacity freely to express, and a call to sacrifice. Likewise, the "fall" of the Christ Ray into the Earth greatly restricts and hampers the freedom of this great Spirit. But He sacrifices Himself unreservedly in order to restore the equilibrium in man and the Earth that has been unbalanced through the blight of greed and selfishness resulting from mankind's spiritual blindness and egoism.

Favorable aspects of Saturn to Neptune and Pluto continue through the 1976 solar month of Libra. Saturn in Leo, the solar eleventh house of Libra, enhances faithfulness to friends, universal brotherhood, and taking to heart the duties of partnership. From Sept. 26 - Oct. 15 the Sun aspects the Saturn-Neptune-Pluto pattern, denoting an especially strong sense of duty, idealistic motivations, and desire for equality in partnership, accompanied by a strong drive for power. The complex Sun pattern energizes creative and inspirational faculties and blends logic with intuition.

The Sun trines Jupiter in Gemini Sept. 22 - Oct. 1. This aspect promotes a hardy love of pleasures, a judicial and executive mind, and the pursuit of knowledge and travel. The Sun's aspects to Jupiter, Pluto, Neptune, and Saturn, Sept. 26 - Oct. 1, signify individuals who are highly integrated, broad-minded, cham-

pions of justice, and ambitious, and who attract many opportunities to attain their goals.

INDIVIDUAL PATTERNS

The solar month opens with Mercury and Moon in Virgo; Sun, Pluto, Venus, and Mars in Libra; Jupiter in Gemini; Saturn in Leo; Uranus in Scorpio; and Neptune in Sagittarius. Virgo and Libra each contain its ruler (Mercury and Venus) making Virgo and Libra characteristics very strong. This blend creates an individual who is very polite, helpful to others, and equally capable in concrete or abstract mental abilities. In early childhood, these individuals will likely respond to their Virgo mental nature, preferring mathematics and science; later, they may develop strong social tendencies and artistic feelings.

Sept. 22-25, Mercury trines Jupiter, giving a broad-minded, scientific outlook and awareness of their opportunities in life. By progression, Mercury will again trine Jupiter in these children's late teens, marking a time of mental awakening as evidenced by more interest in school, a hobby, or religion, and a more confident sociable manner, especially with the opposite sex.

Moon joins Sun, Venus, Mars, and Pluto in Libra, Sept. 23-25. This stellium produces individuals who have strong cardinal desire to engage in business, entertainment, travel, and the arts. However, the initiative is generally weak, desire to please is stronger than willingness to take a stand, the nature is more theoretical than practical, and their persistence is reflected in an ability to return to a project and at last finish. Their strong Venus nature demands much affection and constant reassurance in love, both as children and adults.

The Moon is in Scorpio Sept. 25-27. The inner sensitivity and artistic nature of Libra Sun remains, but Scorpio Moon gives a tough personality mask to these children, who are gentle-hearted yet direct

and forward, restless with intense feelings, often interested in chemistry, laboratory investigations, or occult sciences. Venus and Moon are in Scorpio Sept. 26-27, tending to unhappy subconscious pictures of feminine functions. For the Libra male there can be attraction of a domineering woman and resulting conflict. The Libra woman with this placement may have to learn to be more gentle and understanding.

Sept. 26 - Oct. 20, Venus is in Mars-ruled Scorpio and backed by the Sun in Libra, giving Venus much power. All feelings are very intense, indicating a potential for the highest quality of creative expressions. Venus and Mars are in each others' signs until Oct. 8; thus the artistic feelings and partnership capacity of Venus, as well as the initiative and enterprise of Mars, can be cultivated equally in these children. Intense feelings, much healing power, creative energies, and a tendency to sudden attractions are all emphasized Sept. 26 - Oct. 5, while Venus conjuncts Uranus.

The Moon is in Sagittarius Sept. 27-29, emphasizing the judicial and fair-minded Libra tendencies. This position gives a typical jovial personality who loves social affairs and community-help projects. A typical weakness of this position is to see things as they might be rather than realistically.

Sept. 30 - Oct. 1, Capricorn Moon brings out the serious, keen sense of duty and melancholy side of Libra, the exaltation sign of Saturn. Capricorn, the 9th sign from Taurus, has Venus wisdom along practical financial lines, and appreciation for beauty. Capricorn, the 4th sign from Libra, has potential difficulties understanding Venus love; one's feelings often do not match the expectations of the heart. Capricorn often understands others' needs but sacrifices its own. Concern only for receiving love is often the cause of disappointments.

Oct. 2-4, the Moon is in Libra's solar fifth house, Aquarius, emphasizing love of friends, unconventional love ideals,

and progressive creative pursuits. The Sun closely conjuncts Pluto in Libra, sign of partnership, and combined with Aquarius Moon is the signature of one motivated to establish new concepts of marriage.

Venus squares Saturn Oct. 3-12. The Sun is strongly connected to this square by virtue of ruling Leo, Saturn's position, and being in Libra. This represents inner conflicts which call for saturnian self-control to guide the lower nature and remain faithful in love. Saturn's positive aspects provide inspiration and practical understanding for creative pursuits, but the negative aspect indicates that pride and fear of others' opinions act as obstacles to developing creative ability, displaying the finished work, and openly expressing affection.

Oct. 4-6, the Moon in Pisces brings out overly-sensitive feelings. These children will likely express themselves especially through poetry, but also through music and art. Mercury in Virgo denotes ability to make practical use of artistic talents, but a tendency to withdraw and dream may be strong. Oct. 6, Mercury again trines Jupiter, increasing the mental faculties along creative and scientific lines. At the same time, however, the Moon opposes Mercury, giving tendencies to be overly critical, worrisome, and allow feelings to conflict with logical judgment. These positions promote strong sympathies and intuition, helpful in a possible career as nurse or psychiatrist.

Mercury trines Jupiter Oct. 6-14, denoting awareness of opportunities and a desire for knowledge and travel. This aspect also gives fair-minded, rational judgment and the ability to relax.

Oct. 7-9, the Moon in Aires emphasizes the swinging of Libra's balance from gentle "peace at any price" to an impulsive, aggressive, "iron fist in the velvet glove". Aires is the 7th sign from Libra, the 7th (partnership) zodiacal sign. These children will learn much from relationships. The Moon symbolizes their emotional nature, showing conflict and the need to learn diplomacy, and expressing courage and the

enjoyment of competition in partnership.

Oct. 9 through the end of the solar month, Mars is in its own sign, Scorpio, and conjunct Uranus. These children will have more initiative, drive, and courage of convictions than is typical of Libra. The conjunction gives especially strong wills, magnetic personalities subject to sudden strong romantic attractions, and a tendency to adopt unconventional ideas and manners. The desire nature will be very strong and will need the best of the Saturn aspects, both in external parental guidance and in self-control. Both Venus and Mars are very strong, denoting a potential for extremely creative individuals.

Oct. 9-11, the Moon is in Taurus, placing both Sun and Moon in Venus-ruled signs. Venus' influence is thus very strong, but Mars has sufficient influence to encourage dynamic creative individuals along practical lines. Too much love of pleasure and neglect of exercise are possible faults. The affections will be strong. Moon, Saturn, Mars, Uranus, and Venus are all in fixed signs, emphasizing need for flexibility and control of the desire nature.

Oct 10, Mercury enters Libra, to remain until the end of the solar month. Mercury in Virgo discriminates, primarily on intellectual grounds of how many, how big, and how useful. Mercury in Libra discriminates more subjectively, on color, size, number, and pleasing aspect.

Moon is in Gemini Oct. 12-14. This, plus the close Mercury-Jupiter trine, will emphasize the higher mind -- thus, Libra's judicial nature -- and give a great love of knowledge which for many individuals will be in the field of religion, philosophy, politics, or foreign affairs. This combination of martial, judicial, and diplomatic forces is good for lawyers or diplomats.

Oct. 15-21, Mercury conjuncts Pluto and sextiles Neptune, giving outstanding inspiration and imagination capable of visualizing abstract concepts. Oct. 17 through the end of the solar month, Mercury sextiles Saturn, giving depth of judgment, forethought, and the concentration which allows

practical application of the creative abilities given by the Pluto-Neptune aspects.

The Moon is in Cancer Oct. 14-16. Cancer Moon, three planets in Scorpio, and three planets including Sun in Libra, emphasize strong mystical, poetical, and artistic feelings. These people are sympathetic, diplomatic, easy-going, home and comfort loving, but at times indolent. There may be much interest in the occult and some psychic sensitivity or prophetic dreams.

Oct. 17, Jupiter retrogrades into Taurus; Jupiter is opposed by Venus in Scorpio. A Venus-Jupiter aspect easily promotes much love of pleasure. The opposition is a partnership aspect and Venus rules Taurus, the position of Jupiter. This denotes that these children must learn to express their love through the generous, warm, protective qualities of Jupiter in Taurus rather than through the strong but sometimes aggressive feelings of Venus in Scorpio. Venus enters Sagittarius Oct. 21. The opposition remains in effect through the solar month, but after Oct. 21 Venus and Jupiter are in each others' signs, favoring cooperative relationships. Venus in Sagittarius gives a friendly, optimistic outlook, but may be disillusioned by having too high expectations of love.

Oct. 17-18 the Moon in Leo blends with Libra Sun to give a warm-hearted, confident, outgoing person who is a friend to all. The love feelings are as strong as the need to feel loved. This pattern denotes a capacity for partnership and love of children which can be an indication of a fruitful marriage. However, the close Mars-Uranus conjunction, and Saturn in Leo aspects to Neptune and Pluto, pronounce these children as impressed by idealist universal goals for their creative expressions.

Oct. 19-20, the Moon is in Virgo at a time when Mercury closely aspects Saturn, Neptune, and Pluto. The minds of these children will be a blend of intuition and practical logic capable of comprehending complex patterns in an almost prophetic

(Continued on page 470)



NEWS

COMMENTARY

Second Opinions

Many health experts agree that a substantial number of the nearly 20 million hysterectomies, tonsillectomies and other non-emergency operations performed in the U.S. each year are probably unnecessary - and might have been avoided if the patient had sought a second opinion before going under the knife. To curb unnecessary surgery, several of the nation's Blue Cross and Blue Shield plans last week announced a pilot program under which they will begin paying the bill for a second - and even a third - opinion for subscribers who want to double-check any recommendation for elective surgery.

The new benefit is offered as an experiment designed to improve the quality and lower the cost of health care to 7.5 million subscribers in New York, New Hampshire and Vermont. The plan will cover all charges related to the second consultation, including the physician's fee, X-rays and lab tests. Should the consultant disagree with the first doctor, the plan will pay for a third opinion. If a patient decides to go ahead with surgery despite the consultant's advice, the operation will still be covered as it would have been in the past.

The experiment was prompted in large part by recent allegations that there are too many surgeons performing too many operations in the U.S.A. A special committee of the American College of Surgeons and the American Surgical Association recently reported that a third of the operations are performed by doctors who have not qualified as surgical specialists. And a Congressional committee earlier this year estimated that more than 2 million of the elective operations performed in 1974 were not only unnecessary - but also killed about 12,000 patients and cost nearly \$4 billion.

These figures have been hotly disputed, but there remains sound reason to think that unnecessary surgery is common, and that the program will

save both lives and money. In a survey of 4,000 surgical consultations in New York, Dr. Eugene McCarthy of Cornell University Medical College found that the consultants disagreed with the need for surgery 17 percent of the time. The operations most frequently questioned were gynecologic procedures such as hysterectomy, and orthopedic surgery such as removal of cartilage from the knee joint.

The new program was viewed with great skepticism by American Medical Association president Dr. Max H. Parrott, an Oregon obstetrician and gynecologist. "The consultant sees the patient only once," Parrott declared, "and doesn't know the problem as well as the first doctor." McCarthy admits that a consultant can be wrong, so, as part of the experiment, Blue Cross and Blue Shield experts will follow up on cases in which surgery is deferred to see how often elective operations turn out to be necessary after all.

Newsweek, March 29, 1976

The problem of unnecessary surgery must indeed be serious if insurance companies are willing to pay for corroborative consultations prior to surgery. To what extent such coverage will affect the rates of the subscribers concerned is not mentioned here, although consultations, of course, are less expensive than the surgery which might take place in the absence of second and third opinions.

Naturally health, rather than money, is the most important consideration here. If so much unnecessary surgery is being performed routinely (and evidence from a number of sources indicates that this is true) every effort to put an end to this practice should be considered..

In the final analysis, the eliminating of

unnecessary surgery will depend on the combined action of individual patients. As long as there are unaware or uninformed patients who allow unprincipled or equally unaware surgeons to lead them blindly, as it were, to the operating table, unnecessary surgery is likely to continue.

Preventive medicine, natural foods, more healthful modes of living and coping with the situations of everyday existence, all have their bearing on the maintenance of good health. We believe that the more the general public pays attention to factors such as these, the less will become the need for surgery or allopathic remedies of any kind.

Wiser Living as Cornerstone of Health

A long article by Barry Kramer in *The Wall Street Journal* ("The Future Revisited", March 22, 1976) discusses the present state of the nation's health and potential advances in medical science projected for the next two decades. The article is most noteworthy, however, because it emphasizes the fact that more intelligent living habits and attention to preventive medicine are the foundation stones of continuing optimum health.

This point of view represents a major change in the outlook of the medical community and is being accepted by an increasing number of enlightened doctors, scientists, and laymen alike. A few pertinent paragraphs are reprinted below:

Looking ahead just 24 years to the year 2000, medical experts are certain of dramatic advances that will vanquish some of today's worst health scourges and lessen the fearful consequences of others.

But they are just as sure of something that may seem paradoxical: nothing that emerges from a clinic or a test tube will contribute nearly so much to better health generally as a little individual self-care in the form of wiser living.

More than anything else, the growing acceptance of that view has changed the current outlook for

health advances from the prospect envisioned by health experts a decade ago. Since 1966, medical research and development have progressed. Today, Americans get more and better medical care than they did, and they will continue to get it. But the returns from scientific advances are diminishing. Health authorities believe that more doctors and hospitals, more and more expensive machines for diagnosis and treatment, and new drugs and vaccines will have no more effect on good health overall than self-imposed changes in the way people live.

"The individual," says Dr. John H. Knowles, president of the research-oriented Rockefeller Foundation, "must realize that a perpetuation of the present system of high-cost, after-the-fact medicine will only result in higher costs and more frustration. The next major advance in the health of the American people will result only from what the individual is willing to do for himself."

Consider cancer and heart disease. It has become clear that neither is "caught" like a cold. Instead, both usually arise after decades of abuse to the body. Years of heavy smoking or drinking, high-fat diets, obesity and lack of regular exercise have been shown to play a role. Yet all these causes can be moderated or eliminated without medical treatment.

Dr. Knowles... asserts that many Americans have come to look on "sloth, gluttony, alcoholic intemperance, reckless driving, sexual frenzy and smoking" as constitutional rights, and they've come to expect government-financed "cures" for all the unhappy consequences.

"But one man's freedom," he says, "is another man's shackles in taxes and insurance premiums. Meanwhile, the people have been led to believe that national health insurance, more doctors and greater use of high-cost, hospital-based technologies will improve health. Unfortunately, none of them will"

By 2000, most doctors are likely to practice within publicly or privately financed health-maintenance organizations oriented as much toward preventive medicine as clinical treatment. . . .

Out-of-Body Experiences Cited at Conference on Death, Dying

Scholars and health-care professionals taking part in a national conference on "death, dying, and beyond" found a remarkable unanimity in accounts of "out-of-body" experiences by persons who were clinically dead and later revived.

Overflow crowds of some 1000 persons attended the sessions at the University of California, Berkeley, and at John F. Kennedy University, Orinda, Calif.

A panel of persons who had experienced death and returned to tell about it found surprising similarities in the details. Each person told of looking down on his or her own body and on other persons in the operating or resuscitation room.

Dr. Elizabeth Kubler-Ross, noted for her pioneering studies on death and dying, said, "We are not talking about a scattered few instances, but hundreds upon hundreds of cases. It's not a rare thing at all."

She declared that "hundreds of cases of this kind have now been scientifically verified. We've just been afraid to admit it. These people -- including one man who brought me his death certificate, signed by a doctor -- report in the minutest detail who came into the resuscitation room after they were dead, how they looked, what they wore, what they did, what they said.

According to Dr. Kubler-Ross, "all the reports we know of, no matter how remote, have the identical themes and confirm the same stages of consciousness. When they float out of their bodies, they are totally without pain. They are soaring, light and surprised. They have a feeling of physical wholeness -- even if they've been blinded or lost a leg. They are not afraid, nor are they ever afraid again when they return."

Dr. Raymond Moody, a researcher at the University of Virginia, described the "after-death stages." They include a buzz or ring at the moment of death, followed by rapid progression through an enclosure or tunnel toward the light. There is surprise at being outside the body. Next comes a panoramic review of one's life.

No matter what a person's religious beliefs may be, Dr. Moody said, a religious figure always appears in the "after-death" experience. This is true even for atheists, he asserted.

After the conference, Dr. Kubler-Ross told a reporter that her own findings are identical with those of Dr. Moody, who had interviewed more than 200 persons. "We now have factual support," Dr. Kubler-Ross said, "replicated again and again, in hundreds of cases by different people. For me, there's no longer a shadow of a doubt.

"I used to say, 'I believe in life after death,' " she commented. "Now I *know*."

The Lutheran Standard, May 4, 1976

The findings of Dr. Kubler-Ross concerning immediate post-mortem experiences already have been publicized extensively in news media. (See also *Rays*, June 1975, p. 273 and March 1976, p. 131.) Perhaps partly in view of her pioneering research,

many other people who also have had these experiences are no longer hesitant to discuss them openly.

"Scientific verification" of the fact that the Spirit leaves the physical body at death, *and of the fact of the post-mortem panorama*, will no doubt encourage more widespread general understanding of what happens after death, and help to discourage the mourning and lamentation that still so often accompany the passing of loved ones. Dr. Moody's assertion that atheists appear to undergo the same experiences as "believers" may help those who are atheists come to terms with a more spiritually-oriented philosophy.



"The repeated stroke will fell the oak."



Trouble and perplexity drive me to prayer; and prayer drives away perplexity and trouble.—Melanchthon.



Envy never dwells in noble hearts.



How may I attain release from the endless round of incarnations and know the bliss of spiritual consciousness? From ages past the tradition has been never to promise anything except the opportunity for service. All other attainments must be won by the individual himself. In this school, which is actually the school of life itself, no diplomas are given at the end of prescribed courses, for the person himself is the diploma; he is at all times precisely what he has made himself.

—John Simons

Book Review



"The Mystery Religions"

The Mystery Religions, S. Angus, Dover Publications, Inc., New York, 1975.

The ancient Mystery religions, the direct predecessors of the Christian religion, encompassed many tenets of permanent value that are also to be found in exoteric and esoteric Christianity. They stressed the perfect and divine nature of the Deity; they offered, to Initiates, the prospect of salvation by means of union with Gods who were Saviors; they furthered the concept of a personal religion, in direct contrast to the corporate worship of the politically-oriented state religions of the Greek and Roman states; they pointed the way toward monotheism, in contrast to the pantheon of deities who held sway in other religions of the time; they established a cosmic outlook that paved the way for the Teaching of universal unity and brotherhood as given by Christ Jesus.

This book, an unabridged re-publication of a volume first printed in 1928, traces the development, strength, and eventual disintegration of the mystery religions and the triumph of Christianity as the major religion of the Western World. Although generally respectful of the occult position, it is not occult in point of view—as the esoteric student soon will notice. Nevertheless, we believe that this book

offers an excellent historical, social, and theological survey of the period covered.

The Mystery religions discussed range from the most to perhaps the least elevated: the Eleusinian Mysteries of classical Greece, the Hermetic Mysteries of Egypt, the cults of Isis and Osiris, the Orphics, the Dionysian groups, and the Asiatic cults of Cybele. Mr. Angus, a former professor of historical theology in Australia, examines the immense varieties of the Mysteries, their obligations of preparation and probation, and as much as is known of the ceremonies of initiation and communion.

He reviews conditions favorable to the spread of these religions, such as the unification of much of mankind by Alexander the Great and under the Roman Empire as well as the religious needs of the Graeco-Roman world such as a sense of sin and failure, asceticism, a yearning for immortality, and syncretism—the effort to reconcile differing religious viewpoints.

Among the reasons cited for the ultimate victory of Christianity is, at first glance surprisingly, that of its "intolerance." "The Christian cult was an exclusive cult which required every candidate to break with his past and separate himself from much of the social

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life because it was tainted with paganism." The author continues: "We may regret this hard intolerance of our primitive faith which sometimes did bare justice to its forerunners and competitors... (but we regret it less) when we reflect upon the nature and necessity of it, and upon the ability of Christianity to transmute what it saw fit to borrow from paganism." Other factors pertinent to the triumph of the Christian religion, as the author sees it, are its genuinely universal nature, the moral force of Christian love, and the religious force of Christian faith.

* * *

THE CHILDREN OF LIBRA, 1976

(Continued from page 465)

manner.

The solar month ends with Moon, Mercury, and Sun in Libra, and Libra's ruler, Venus, is in Sagittarius. These children will be easy-going, cheerful, generally affectionate, artistic and musically minded. The strong emphasis of Libra characteristics may tend to an alternation between extremes of viewpoint, too little initiative due to indecision, and disillusion in love due to too high expectations.

Never think that no one sees you when you are "alone." An automatic camera is recording your every act. It not only does this, but it even registers every thought you think and all of its findings are carefully placed in your "Ledger of Life." If you do not use the scientific exercises of the Rosicrucian students to eradicate these records in *this* world, you will hear from them at a later date and under less pleasant conditions.

READERS' QUESTIONS

Cause of Paralysis

Question:

What causes paralysis, and how is it indicated in the horoscope?

Answer:

From the physical point of view, paralysis is caused by the fact that the vital body has become so diseased that the vital force can no longer flow through the nerves to the muscles of the physical body. We know, however, that the *physical* condition is the result of a *spiritual* condition.

The cause of most diseases is indicated by the nature of the disease itself. Paralysis incapacitates a person in a part of, or the entire, body. It is a spiritual law that we usually suffer from that which we have previously caused others to suffer. If someone is paralyzed, therefore, we may assume that that Ego has, in the past, contributed in some way to the paralysis of others. That is, he or she has in some way prevented others from fully exercising their faculties.

As long as we are healthy and have our material wants supplied, we are apt to be satisfied with life and not inclined to think much about the needs of others. When we find ourselves suffering from some bodily ailment, however, we are likely to begin to develop a feeling for others. When we become incapacitated or suffer pain, we begin to realize the enormity of our offense in once having caused others to suffer. Thus, all bodily afflictions come to teach us needed spiritual lessons, and if we accept them in that way and try to learn the lessons, we

pass on to a higher state of consciousness--one that includes love and compassion for all creatures.

Astrologically, paralysis is indicated chiefly by afflictions to Uranus and Neptune in Leo and Aquarius. Other indications include: Sun or Mercury afflicted in Sagittarius; Saturn afflicted in Aries; Saturn unfavorably aspected to the Sun or Moon, particularly if they are rising; Saturn afflicted in the ASC or sixth house.

Help for Tone Deafness

Question:

Can tone deaf people learn to identify varying tones and enjoy music as people do who are not tone deaf? Can tone deaf people learn how to carry a tune and sing?

Answer:

One of our Members, a professional musician who has devoted many years to research and work with so-called "monotones," furnished the following answer to this question:

Yes, it *is* possible to improve the hearing perception of musical tones and the ability to match the pitches with the singing voice. The only reason it might be impossible would be that the auditory nerve, the middle or inner ear, or the vocal cords themselves, are physically impaired. In the writer's experience, this has never been the case.

A tone deaf person must meet three requirements before he can hope to hear and sing accurate pitches: he must be aware that there is a lack of such

ability: he must strongly desire to improve himself; he must persist in the repetition of those techniques that will improve hearing perception and the vocal pitch response until the nerve connections in the brain, vocal cords, and auditory nerve can function automatically.

It is scientifically known that most deaf-mutes can hear at least one sound. A tone-deaf person hears sounds but cannot differentiate pitches well enough to be able to produce the same pitches with his voice. Therefore a monotone sings according to his hearing of the pitch.

The following theory of the evolution of the musical sense is based on research and personal experience: The past evolution of the musical sense is recapitulated at each birth. Just as early man heard only one pitch, so the infant hears only one pitch. The other pitches are there, but the ear, nervous system, and the brain are not developed for differentiating them. Since the eye of early man informed him that different forms were making the various sounds, he strongly desired to hear more intricately the sounds that were being created. Max Heindel tells us that physical organs are developed as the desire for them intensifies. Where the nerves of the body are presently located, there once were only desire currents. Thus, man's desire brought forth the first pitch differentiation--that of hearing higher and lower pitches.

Personal experience has shown that each successive pitch differentiation which gives man a more expanded hearing of musical tones follows a pattern, a law of Nature known in physics as the accoustical overtone series. By following this law of Nature, it is possible to aid in the evolution of the musical sense within an individual.

By age six, most children have evolved a good musical sense so that they can

sing a brief melody on pitch in a comfortable range. Some children even are able to harmonize above or below a melody at this age. A musical environment aids in the early development of good musical sense.

Fellowship "Position" on UFO's

Question:

I don't think we can deny that there are UFO's operated by beings more evolved than we are. I have imagined these beings as able, by the use of thought force, to manifest in vital or physical bodies as needed. Since this subject comes up frequently in discussions, I am hoping that the Fellowship will have some sort of explanation.

Answer:

The Rosicrucian Fellowship has no "official" information about UFO's or the beings who may be operating them. However, from the publicity given to reported sightings, it seems possible that we are "under observation" by beings from another sphere or plane.

According to the Rosicrucian Fellowship Philosophy, Mercurians and Venusians, who are advanced members of our own life-wave, at one time visited the Earth in order to help the people here. Since beings from other planets have visited Earth in the past, it is not at all impossible that they are doing so again. Perhaps we are once more in need of help.

It is taught that in order to function in any world, one must have a vehicle made of the material of that world. Therefore, any extra-terrestrial beings who do enter Earth's atmosphere must be able to create such vehicles for their use during their stay. Whether they do it by thought power or in some other way, they would have to fashion vehicles composed of chemical or etheric substance.

NUTRITION and HEALTH



The Doctor and the Patient's Responsibility

Diana Dupre

Medical mishaps – mistaken diagnoses, unnecessary surgery, prescriptions for unnecessary drugs, excessive x-rays with resulting damage – occur frequently enough to warrant careful consideration of the medical authorities to whom we entrust our care and that of our families. Members of the medical profession are as “human” as anyone else; some are more dedicated and responsible than others, and it obviously is imperative that we seek the most competent doctors, dentists, and other medical authorities available for our particular needs.

Managing Your Doctor, by Dr. Arthur S. Freese (Stein and Day Publishers, New York, 1975) offers valuable suggestions to the reader who wishes to take positive action in assuring the quality and dependability of his medical care. Dr. Freese has served on the staffs of New York metropolitan hospitals for about twenty years, and has written extensively for medical and lay publications. He is conversant with both the positive and the negative sides of the medical picture and clearly delineates the problems inherent in doctor-patient relationships.

Emotional problems seem to plague the medical profession, and for this

reason alone it is necessary to be wary in choosing our doctors. It is well known that narcotics addiction runs high among physicians. In addition, a twenty-year study cited by Dr. Freese “found that physicians take more tranquilizers, sedatives, and stimulants than non-physicians, and a longer study found doctors likely to have poor marriages, take drugs, and drink heavily. Suicides and violent deaths also run high among physicians. . . .” A respected member of the Oregon Board of Medical Examiners pointed out that “each year suicide, narcotic addiction, and alcoholism wipe out a number of doctors equivalent to the entire output of seven of our medical schools; an average of 100 physicians are lost annually by suicide, 200 or more by narcotic addiction, and 400 by alcoholism.”

Clearly, the physician must heal himself before he can help others who are sick. Unfortunately, the responsibility seems to rest entirely with the patient that he not put himself into the hands of a doctor who, himself, is ill in the manner here described.

It is evident, too, that many doctors, by virtue of their training and practice, are more concerned with illness than

with health. Generally speaking, doctors are trained to combat specific maladies. The continuing day-to-day effort to keep a person well and prevent illness before it takes hold is not a primary consideration of many members of the medical profession.

Dr. Freese strongly suggests that a *generalist*, the nearest modern equivalent of the old-time family doctor, is fundamental to a good health care program. Certainly, specialists should be consulted for specific serious maladies when indicated, but the generalist is needed to monitor the patient's overall health and to maintain a personal involvement with him such as the specialist generally cannot or will not do.

In Dr. Freese's opinion, queries to the staff of the most prominent local hospital are among the best ways of finding a competent practitioner. Hospital affiliation and board certification, although in themselves not conclusive proof of optimum competence, at least give evidence of the doctor's ability and general standing among his peers. Asking a friend to recommend a doctor or going to the doctor who seems to have the largest practice, believes Dr. Freese, are not reliable methods of finding a physician. The friend's recommendation may not be based on knowledge of the doctor's overall competence, and the "busiest" doctor may well be more interested in making money than in spending sufficient time with each individual patient.

Particularly important are Dr. Freese's recommendations for protection against unnecessary surgery. Unnecessary hysterectomies, mastectomies, tonsillectomies and other forms of surgery are common, claims the author, saying that surgeons encounter more than half of the malpractice suits brought against doctors. "The Commission on Medical Malpractice recently found insurance carriers themselves

admitting that virtually half (46 percent) of patients' claims were 'meritorious.' "

Dr. Freese again recommends board certification and type of hospital affiliation as requisite to the determination of a competent surgeon. The patient also should insist upon at least one independent consultation with another doctor and, believes Dr. Freese, any surgeon who is worthy of his patient's trust and truly concerned with his welfare will gladly accede to this stipulation.

Awareness of the potential danger of x-ray procedure is also important in the regulation of our own medical care. X-rays should preferably be taken, and always read, by a radiologist, whose training is specifically in this field. The patient should not permit "routine" or "for the record" x-rays. "No x-ray should be taken unless it materially contributes to the treatment or handling of your problem, or makes a diagnosis feasible which otherwise would not be possible."

Dangers of over-the-counter and prescription drugs are emphasized also by Dr. Freese, who cautions against indiscriminate use. Such precautions are nothing new; nevertheless, the sale and consumption of drugs for medicinal purposes continues to sky-rocket. In Dr. Freese's opinion, the average doctor is all too eager to prescribe medication in the form of drugs, and the patient who asks him simply to "do something" for his complaint will most probably be given a prescription "for which you're likely to pay both in money and in health."

Instead of passive acceptance of drug prescriptions, believes Dr. Freese, the patient should insist on receiving answers to questions such as: What is the best thing to do for my problem? What is this medication? Is it really necessary? How much professional agreement is there on its use? What precautions should I take? What are

the potential side effects? Certainly, the patient should immediately report adverse reactions and should always inform the doctor of any other medication, including over-the-counter, that he may be taking. Antibiotics are particularly hazardous because they kill necessary as well as harmful bacteria and "its use may lead to more infection than it actually prevents."

Throughout this book, emphasis is on the care that the patient himself must take to assure that he is in competent medical hands. His responsibility to himself and his family is greater than the average patient may think. Too many people still regard a doctor — any doctor — as practically omniscient, although that myth is slowly being dispelled in the light of recent and continuing revelations in news media, documentaries, and other sources.

Dr. Freese writes from the viewpoint of material science. His analysis of the current "medical scene" certainly appears honest and well-founded, and his concern for the welfare of patients and potential patients is obviously sincere. We believe that his book will be useful to many people who seek a more active role in their own medical care.

There is another side to the coin, however, that the book does not cover. Most of us, no matter how sanely and spiritually we try to live, require the help of a doctor occasionally, and we do well to "check out" carefully the one to whom we entrust ourselves. But getting well is more than merely a matter of finding the most competent M.D. and taking material medications. Healing, as the spiritual student knows, requires an adjustment of the life-style and, even more basically, of the innermost attitude, to coincide with natural law. This means right living, in regard both to following correct *natural* procedures to insure health and to purity of thought and conduct — moral, ethical,

and spiritual.

Certainly, when we do need a doctor, let us do our utmost to consult the most competent individual available. But certainly, too, most of us would require doctors' services far less often if we were more careful to follow the rules that lead to natural good health and well-being.

From the Rosicrucian Fellowship Vegetarian Cookbook

BROCCOLI

Broccoli was known as early as the second century, being native to Asia Minor and the Mediterranean area. Although known in the United States for some 200 years, it has been popular for only about 40 years. Helpful in arthritis. Contains calcium, potassium, vitamins B-2, B-12 and C.

BROCCOLI ITALIENNE

2 lbs fresh broccoli
 ½ cup eggless mayonnaise
 1 Tbs certified raw milk
 Boiling distilled water
 ¼ cup shredded cheese
 Vegetable salt
 ½ tsp oregano herb

Stand broccoli on end tied in bunch; steam in 1 inch of water, covered, until tender. Mix mayonnaise, cheese, and milk in top of double boiler; cook while stirring until cheese is melted. Add oregano and salt; stir. Pour over drained Broccoli and serve immediately. Serves 5

BROCCOLI OMELET

1 cup chopped cooked broccoli
 1 cup steamed brown rice
 1 cup wholewheat bread crumbs
 Optional: grated cheese
 2 Tbs butter
 1 tsp vegetable salt
 1 Tbs chopped parsley
 1 Tbs onion juice

Melt butter in skillet. Mix all ingredients and turn into skillet. Cook over low heat until underside browns. Turn over like omelet. Garnish with parsley and serve. Serves 4-5.



HEALING

The Joyful Life

A abundant life -- the life rich in physical, emotional, mental, and spiritual health - equates with the joyful life. True joy comes from within; it cannot be inculcated from without. True joy is based largely upon faith in the wisdom and justice of our Creator. Such faith is possible even to the reasoning mind, for an understanding of the twin laws of Rebirth and Consequence gives the basis necessary for the intelligent faith which is based on knowledge.

This combination of faith and joy helps build the inner peace and contentment that contribute so much to the maintenance of good health. When a person is at peace, his bodily processes are more likely to function smoothly, and he retains, for a longer time, the elasticity of youth and the readiness to deal with life's problems. From the point of view of good health, joy may be considered as a lubricant that keeps the wheels of life oiled and running smoothly.

The Western Wisdom Philosophy teaches that: "thoughts of worry, fear, and anger interfere with the process of evaporation (of the solar force) in the spleen, a speck of plasm is the result, and this is at once seized upon by a thought elemental which forms a nucleus and embodies itself therein. Then it commences to live a life of destruction, coalescing with other waste products and decaying elements wherever formed, making the body a charnel house instead of the temple of the in-

dwelling Spirit."

We are also told that: "Given the same amount and kind of food, the person of serene and jovial disposition will live longer, enjoy better health, and be more active than the person who worries, or loses his temper. . . were a scientist to analyze the bodies of two men, he would find that there was considerably less earthy matter in the body of the kindly disposed man than in that of the scold."

Joy, then, is an indispensable foundation of good health, without which we cannot enjoy a truly abundant life. The woes of the world are many, but if we have the inner contentment based on faith and sustained by joy, we will be able better to overcome obstacles and rise to greater heights of physical, mental, emotional, and spiritual well-being.

* * *

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

October . . . 7--14--21--27

Children's Department



The Joke Is On Jasper

Dagmar Frahme

Jasper was a porcupine
Who lived within the wood;
He had as sharp a set of quills
As any mammal could.

Jasper's temper was so fierce
That each time he went out
His mother feared he wouldn't fail
To give someone a clout.

Jasper felt annoyance when
He couldn't get his way;
And so it came to pass that he
Was angry every day.

Jasper didn't like to stop,
He didn't like to wait;
When anything obstructed him
He grew most obdurate.

Jasper had no patience when
Surrounded by a crowd;
He claimed he couldn't stand the crush,
And that it was too loud.

Jasper wanted all to know
That what he said was law;
And anyone who disagreed
Learned quickly to withdraw.

Jasper fussed and Jasper fumed
And Jasper raged and growled;
When anyone said "No!" to him,
Oh my, how Jasper howled!

Jasper was the terror of
The land for miles around;
Whoever saw him come in time
Went quickly underground.

The rabbits and the foxes had
A taste of Jasper's quills;
The bears and deer, most sorely, were
Acquainted with his skills.

Even wolves and bobcats knew
To get out of his path;
For some of them who didn't felt
A painful aftermath.

Every day the temper of
That porcupine got worse;
Every day some passers-by
Had punctured hide to nurse.

Every day it grew more clear
That something must be done
To put a stop to lashings from
That sharp phenomenon.

And so the badger called his friends,
And secretly they met
To formulate a foolproof plan
That Jasper would regret.



They conjured up fantastic schemes
To foil the porcupine,
But every plan they talked about
Was faulty in design.

And then the groundhog blinked his eyes
And looked around with glee.
"A very brilliant thought," he said,
"Has just occurred to me.

"The lesson that our prickly friend
Would find most permanent,
Is one that is related to
His own bad temperament.

"The next time that he rants and raves
And starts to shoot out spikes,
We'll counter with a weapon that
He very much dislikes."

And so the talk continued on
As far into the night,
The animals discussed just how
To give old Jas a fright.

Next morning dawned all bright and clear
While birds sang, loud and sweet;
The woodland beasts wore knowing smirks;
Jas headed for defeat.

As usual, with surly glare,
The porcupine set out,
And soon discovered that a lot
Of creatures were about.

Jasper, as was widely known,
Would not abide a crowd;
He viewed the scene with smouldering eyes,
His face a thunder-cloud.

"Out of my way!" his gravel voice
Demanded of his peers;
But they all acted just as if
They had forgot their ears.

"Out of my way, I say!" he said,
And all who watched could see
His quills slowly begin to rise
Straight up, portentously.

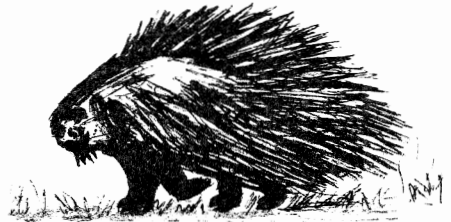
"I'm warning you," growled Jasper.
"I'm in no mood to joke.
You'll be unhappy if you seek
My temper to provoke."

"Oh, really?" asked the badger,
In tones serene and mild.
"I do not see a soul here who
Has tried to make you wild."

This calm and quiet answer
Just served to stir the rage
Of that self-centered porcupine
Who would not act his age.

"I'm warning you just one more time,"
He shouted to the group
Of animals who came to stare
At Jas, the nincompoop.

"Get out! Get out! You're in my way.
This path is mine alone.
If you don't all move out at once
My quills will make you groan."



And with these words the porcupine,
His quills outstretched and straight,
Prepared to launch a full attack
With spikes that penetrate.

But at the very moment that
He started to let go,
He was himself attacked by one
Whose name he did not know.



This black and white opponent,
Unarmed and small and soft,
Was nonetheless respected when
He held his tail aloft.

An evil-smelling liquid hit
Jas right between the eyes.
His howl of rage could well be heard
Up to the very skies.

A ghastly odor drifted 'round
Old Jas from stern to stern.
The way he smelt, the way he felt,
Were of no small concern.

Jasper choked and gagged and gasped,
And squirmed and stamped and shook,
But nothing was successful of
The ways he undertook

Desperately to extricate
Himself from that sad state.
He tried to speak but found he was
Quiet inarticulate.

"I say, old chap," the badger said,
Observing Jasper's plight,
"It looks as though you've met your match
In a one-sided fight.

"You'll pardon me if I stand back,
The scent of skunk is strong.
I'd try to help you otherwise --
I would. Don't get me wrong."

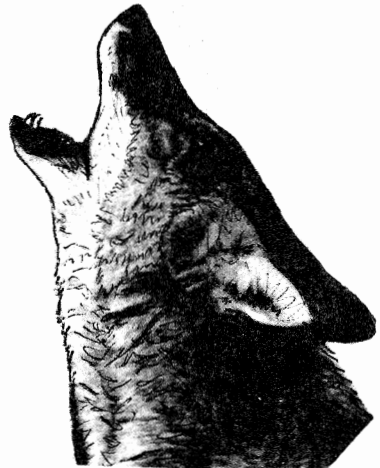
Balefully Jas glared at him
While trying, with his paw,
To wipe the liquid off his face.
Then came a loud guffaw.

It started with the foxes who,
Beside themselves with mirth,
Were joined by Father Bear, whose laugh
Was bigger than his girth.



The coyotes there all howled with glee,
The groundhog doubled up,
The rabbits snickered nervously,
While one intrepid pup

Broke away from Mother Wolf,
With impolite loud yaps.
He laughed and laughed at Jasper till
They thought he might collapse.



At last the badger raised his paw
And, gradually, each beast
Pulled himself together, and
The mighty guffaw ceased.

Jasper scuffed his paws a bit,
His eyes upon the ground.
A more disheveled porcupine
You hardly could have found.

He'd never seen a skunk before;
None lived within his wood.
The damage that they could inflict
He'd never understood.

This one, imported for the plan
The animals had made,
Left little doubt that he had quite
Enjoyed the escapade.

He grinned at Jasper affably,
Held out his paw, and spoke:
"No hard feelings, pal, I hope.
Do take it as a joke."

"A joke!" exclaimed poor Jasper, who
Ignored the outstretched paw.
"Your idea of humor is
Extremely crude and raw!"

"Jasper," said the badger, not
Devoid of sympathy,
"Do you know why our friend the skunk
Behaved disgracefully?"

"It was all done on purpose
And planned ahead of time.
We had good reason to inflict
Upon you such a crime."

Aghast, poor Jas stared at the skunk
And at the badger, too;
And then, ashamed, he looked away,
For suddenly he knew

Exactly why the animals
Had played their trick on him.
His conduct now he analyzed,
And all his thoughts were grim.

He gave a loud and wrenching sigh
From deep within his being;
For once, that selfish, prickly beast
Indulged in some clear seeing.

"Yes," said the porcupine at last,
"I know that I deserve
Exactly what I got today.
I had a lot of nerve

"When I insisted that you all
Give in to my demands.
My temper must be terrible.
Each day my rage expands.

"Now that I think it over, I
Must say it's a surprise
That you so long postponed the time
Of my deserved demise.

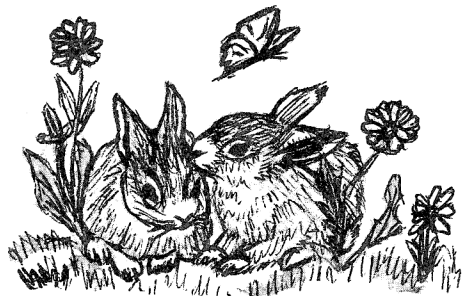
"I'd like to say I'm sorry now
For being such a boor.
The treatment from this worthy skunk
Will be, I hope, my cure."

"Hooray!" the animals then cried
And broke into applause.
The skunk saluted all his friends;
He well had served their cause.

The badger smiled benignly as
Old Jasper, laughing loud,
Found himself surrounded
By a carefree, friendly crowd.

"My friends," the badger raised his paw,
"We're going to celebrate.
A party's scheduled for tonight.
The games will start at eight."

And so that evening to the wood
Came revelry and fun;
For Jasper, new-born porcupine,
A new life had begun.



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