

Rays from the Rose Cross

October, 1980 .50

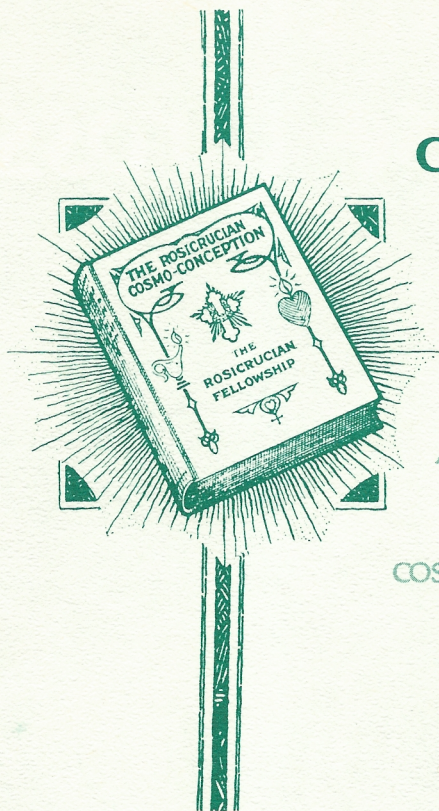


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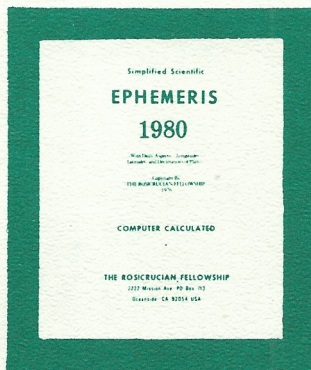
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“A SANE MIND, A SOFT HEART, A SOUND BODY”

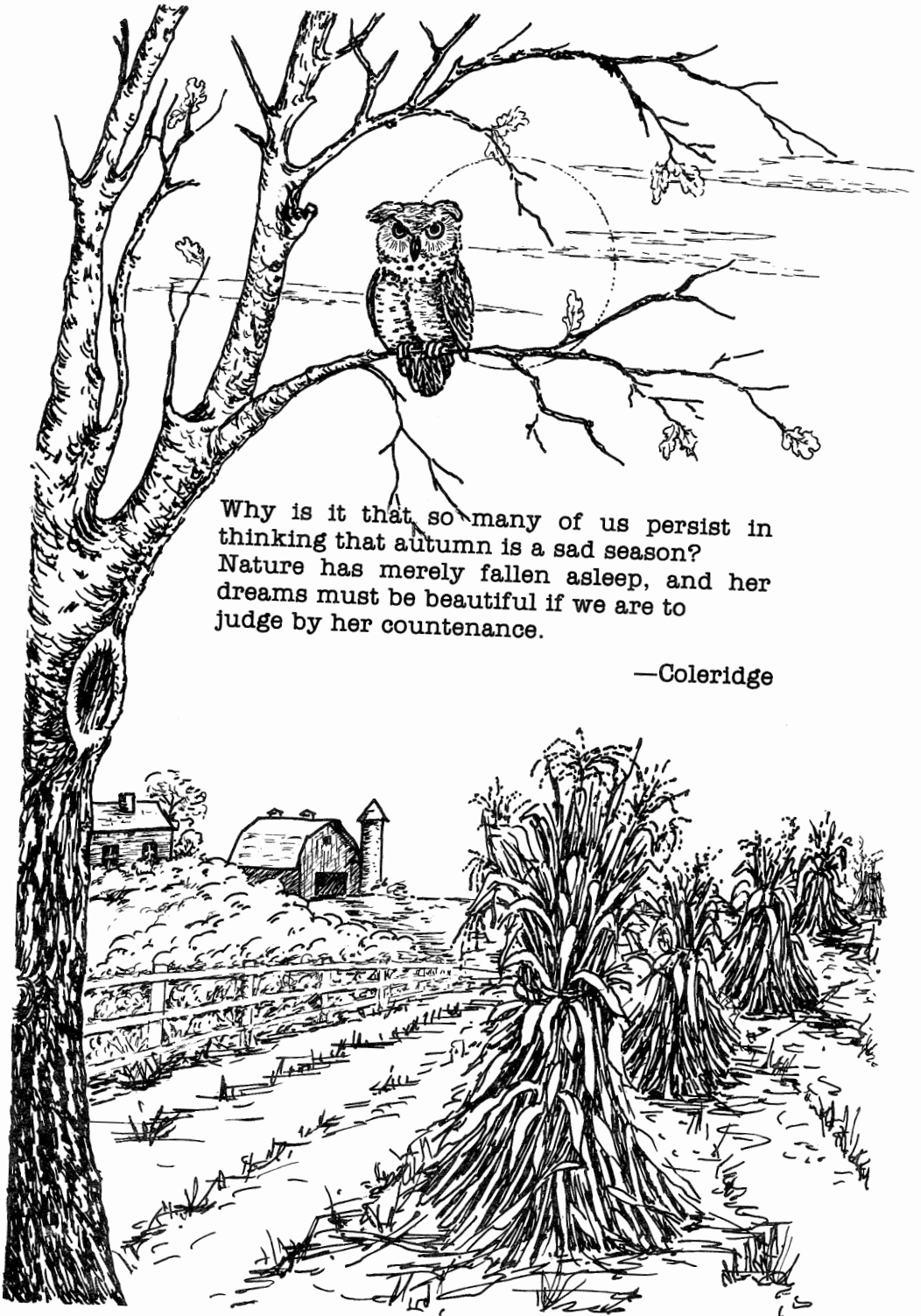
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Autumn

Why is it that so many of us persist in thinking that autumn is a sad season? Nature has merely fallen asleep, and her dreams must be beautiful if we are to judge by her countenance.

—Coleridge

from the desk of

THE EDITOR



The Judas Within

“**T**hou couldst have no power at all against me, except it were given thee, from above: therefore he that delivered me unto thee hath the greater sin.” Thus Christ Jesus spoke to Pilate, as recorded in *John 19:11*.

Pilate, as highest Roman authority in the occupied city of Jerusalem, believed himself invested with the power of crucifixion and death over Christ Jesus. Certainly, he did have such power over “ordinary mortals.” Yet, had not Christ Jesus been betrayed by one of His own followers, Pilate would have been in no position to exercise *any* authority — actual or presumed — over Him.

Can we not envisage, perhaps, a parallel situation in our own lives? Our lower natures deliver us into the situations in which, by falling into temptation, we temporarily “kill” our spiritual inclinations and aspirations. The world is full of such temptations, but they would have no power over us if, pushed by our lower natures, we did not succumb. The lower nature, therefore, seems to have the greater sin.

Ultimately, of course, our lower natures are as much a part of us as are our Higher Selves. We are as responsible for the traitorous action of the lower nature as we are for the noble conduct of the Christ Within. Therefore, ultimately, *we* have the greater sin, for temptation alone, in and of itself, has no power over us.

It is a sobering thought that each one of us is the “Judas” in his own life. Only to the extent that any Ego wills to pursue an unworthy, indulgent, evil, or totally harmful life does he actually do so. Only as he wills to hamper his spiritual potential instead of utilizing it and increasing its scope does he actually do so. Only to the extent that he wills to deliver himself into destructive ways does he become the traitor who diverts himself from the path of progress.

We all know well what happened to Judas. Although he received his material reward — thirty pieces of silver — it is not recorded that he derived any satisfaction from the purchasing power of these coins. On the contrary, so filled was he with remorse at what he had done that he hanged himself even before the Master he had betrayed was crucified.

So it is with us when we become Judases to ourselves. We indeed may receive what seems to us a material reward when we abandon our spiritual ideals. Such rewards, however, always are temporary and never of lasting value. We even may enjoy them for a while — the

pleasure of self-indulgence, the wealth acquired by defrauding others, the titillation derived from gossip — but the pleasure from such dubious forms of compensation ultimately does wear off.

Such rewards do us nothing but harm in the long run. We may appear to enjoy a temporary upsurge in material fortune or physical gratification, but all such phenomena, if they result from unworthy behavior, inevitably will cause spiritual backsliding for the Ego. These backward steps, then, will have to be retraced and the time ultimately comes when the Ego heartily wishes never to have had the "rewards" at all.

"... he that delivered me unto thee hath the greater sin." The greatest sin we can commit is to turn traitor to ourselves — to evade the responsibility for our own spiritual development that rests with each one of us individually. If we cannot be true to our Higher Selves, we cannot expect to be true to any idealistic or altruistic cause. If we are not true to our Higher Selves, we render ourselves unfit to work creatively in God's kingdom. If we are not true to our Higher Selves, we frustrate the very purpose of our evolution — of God's plan for us — and surely there can be no more reprehensible behavior than that.

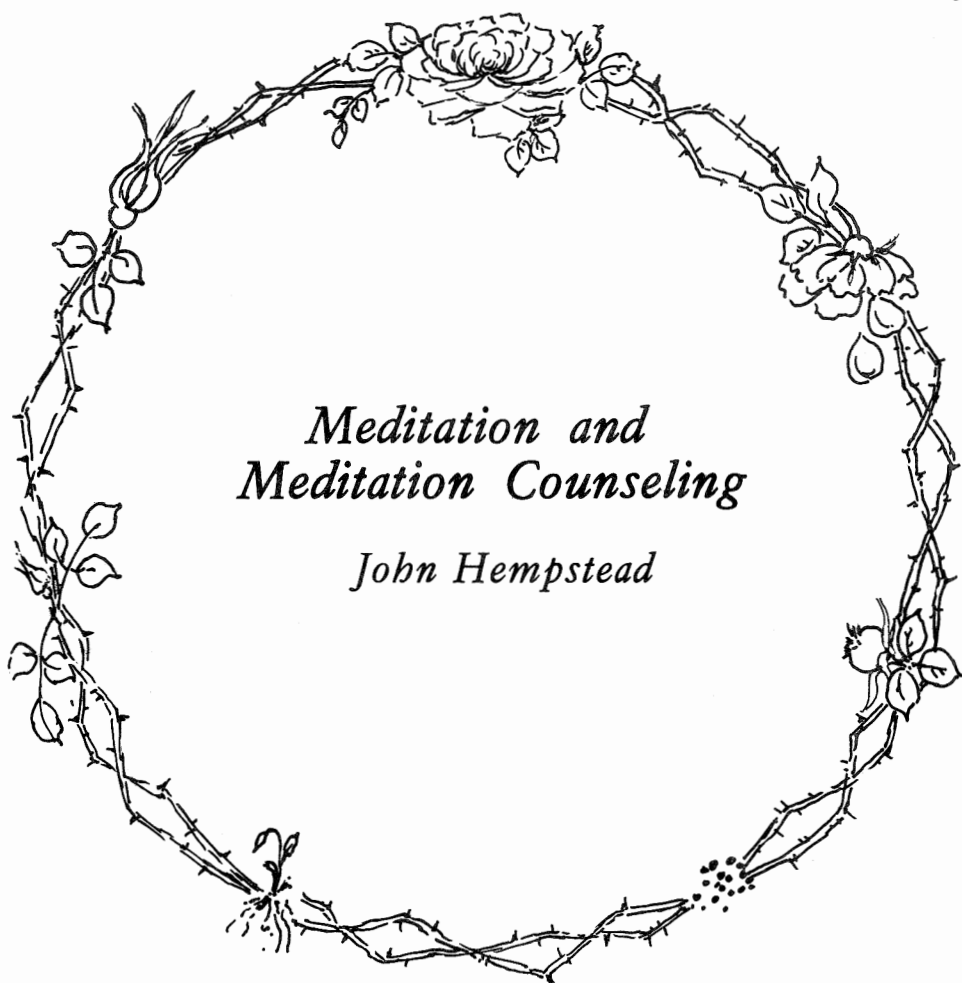
Many professing Christians indignantly have condemned the action of Judas and vehemently declared that, in a similar situation, they never could or would have carried out such a betrayal. Some people, indeed, think that they would have preferred to imitate Peter's reprehensible martial action in cutting off the servant's ear rather than to sink so low as to turn traitor.

Despite their professed indignation and horror, however, many Christians emulate Judas in their own lives every day. Besides hurting themselves when they allow their lower natures to hold sway, they also are responsible for hurting Christ, Who remains supremely and painfully sensitive to all base human behavior. Thus, the action of Judas, far from having been a single act of treachery, has been repeated continuously down through the centuries. Every day all over the world human beings are betraying their own Higher Selves and the One Who is, or should be, their Ideal.

With all the best intentions that may abide in the hearts of men, this state of affairs nevertheless is likely to continue for some time to come. It is unrealistic to expect that the collective lower natures of the human race will allow themselves to be transmuted overnight, or even in several lifetimes. Even most spiritual aspirants, who are aware of the need for and consciously striving toward self-improvement, are guilty of severe lapses of attitude and behavior.

It may help us to avoid such lapses if we can bear in mind their truly traitorous nature. Deep within, we do not want to be "Judases," either to ourselves or to Him. Loyalty to our highest aspirations and ideals represents the only route of evolutionary ascent of mankind, individually and collectively. As we practice this loyalty, positively and creatively, in daily life, we broaden our spiritual shoulders to assume ever-increasing responsibilities, and, at the same time, lighten His burden.

God impels nobody, for He will have no one saved by compulsion . . . God has given free will to men that they may choose for themselves, either the good or the bad. Christ said to His disciples, "Will ye go away? as though He would say, "You are under no compulsion," and "God forces no one, for love cannot compel and God's service is, therefore, a thing of complete freedom." —Denck



Meditation and Meditation Counseling

John Hempstead

Meditation is a popular word in our culture. Several methods of meditation are mentioned frequently in our popular news media. Some methods of meditation mentioned include: oral recitation of prayers or chants, silent repetition of mantras or holy syllables, assuming postures, practicing breath control, controlling or stilling the senses, concentrating on images, etc. When Max Heindel wrote the *Cosmo-Conception* shortly after the turn of the century, few people were familiar with meditation, and consequently he used the word rarely. However, he left many clues about how to meditate effectively. Some of the clues to successful meditation along the lines of the Western Wisdom teachings are discussed in this article.

The image shown in the illustration at the top of this page arose from a meditation after concentrating on the theme of rebirth. The concentration/meditation symbol of the rose begins with the seed and moves in a clockwise direction to the germinating sprout, the young plant, the rosebud, and the mature flower. Then the blossom fades, the petals fall away, and the fruit resulting from the incarnation is revealed. When the fruit has once again returned to the original essence of the Divine Parent, the seeds are once again ready to begin a new cycle of manifestation.

Mr. Heindel suggested that we can learn about anything we want to by concentrating on the object or image we desire to know about and allowing it to

become alive in our mind to teach us. The rose, alive in meditation, can teach us not only a lot about roses, but also a lot about the purposes, processes, and products of rebirth especially as they relate to the Rosicrucian aspirant.

Mr. Heindel also suggests that a knowledge of astrology is a highly beneficial aid to our spiritual progress. He describes astrological parallels from both the Old and New Testaments and suggests an astrological basis for all of the world's religions.

Astrology portrays symbolically all of the stages through which we have evolved during the process of involution, or of "involving" ourselves in our present state of manifestation, immersed in matter so that most of our conscious knowledge comes from stimuli received through the five senses. Our isolation in physical existence is completed by the process of reasoning, which fragments our experience so that "now we see through a glass darkly. . ."

As astrology shows us how we have evolved to the present, astrological study should help us develop a systematic method of meditation which will help us to accelerate the process of developing conscious spiritual sight while retaining full self-consciousness. By first looking at the process of involution to learn how we became involved in matter, we can hypothesize how to modify and reverse the process of evolving out of matter.

In the beginning, the first force of the seventh cosmic plane, Aries, differentiated itself from the last force of the sixth cosmic plane, Pisces. Next Aries differentiated itself into Taurus, the Word of creative manifestation, Gemini, the light of pure mind — the basic substance of our solar system, Cancer, Leo, Virgo, etc. After the fall and the coinciding tilt of the earth's axis, the balance (Libra) fell from Scorpio and precession of the equinoxes began to move our evolution back through the signs. The fall from paradise was thought to have occurred when the equinox was precessed to the early degrees of Cancer, about trine from where the present equinox falls in Pisces. Perhaps the trine aspect indicates an opportunity at

this time in history to gain insight on how to regain our lost spiritual sight.

Western methods of meditation logically could draw insight from the signs Cancer through Pisces, as well as from Aquarius, symbol of our next stage of evolution. Western meditation, as described below, consists of two stages: concentration and meditation. Concentration relates to the first four signs: Cancer, Gemini, Taurus, and Aries. Meditation begins when one moves from the static activity of concentrating energy to start the dynamic process of learning from the concentrated thought force.

Concentration

Cancer, symbolized by the crab — a creature that travels sideways, looking backward while moving forward — indicates the time when our consciousness "fell" into the material body and our memory held credence only for material concerns.

Memory is the first force that must be concentrated or channeled. To channel your memory:

1. Recall and recognize the concerns of the day or of the recent past.
2. Acknowledge these concerns. Affirm to yourself that it is appropriate to be aware of these concerns, but that it is inappropriate to allow these concerns access to your memory channel while you are concentrating.
3. Channel your memory away from daily concerns by repeating an inspirational phrase such as "divine love and healing" or another phrase of your choice.

Regular retrospection clears the memory channel and helps prepare the way for the second stage of concentration.

Gemini, sign of the lungs, hands, arms, shoulders and the concrete mind, represents the second stage of concentration. Here our concern moves from channeling memory to *channeling inner sensation and the conscious mind*. To this end, Eastern mystics recommend breathing exercises with the assumption that breath controls thought.

Examining breath control from a Western viewpoint, by concentrating on our own process of breathing we experience that breath is related to inner sensation in several ways. The act of breathing relates directly to two of the senses: smell and taste. In addition, breathing relates to another sense: touch or feeling as described below. Breathing is achieved by moving internal muscles. Becoming aware of breathing involves becoming aware of one's inner muscular sensations. Muscles are expressions of the desire body, and modern psychotherapists find that people bottle up their feelings in tense muscles. Becoming aware of breathing patterns is thus a first step in becoming aware of inner muscular sensation and the emotions that the desire body has repressed and stored away in the muscles. The conscious mind also is blocked by these repressed emotions, so breathing relates to both the conscious mind and inner emotions. During the Gemini period of our involution, Oriental breathing exercises helped us involve ourselves in matter. To reverse the process, we concentrate on breathing awareness to release blocked emotions and thought force so we can evolve to a higher level of consciousness and gain spiritual sight.

Steps in breathing awareness:

1. Breathe easily and deeply. Become aware of tense inner areas and the emotions stored there.

2. Acknowledge these emotions as present in your desire nature. Affirm to yourself that it is appropriate to recognize these emotions, but that it is inappropriate to be preoccupied with these emotions while concentrating.

3. Recognize the true nature of negative emotions. Whenever rage, lust, greed, fear, gluttony, sloth, envy, vanity, etc. are loose within us, they create a deadly turmoil. Seek to know the positive emotions which are in tune with the Christ energy.

4. Request the Christ energy to enter your body and relax it completely. Christ energy is felt or seen or heard in different ways by different people. Some feel the energy entering as a warmth or as an

all-pervading presence. Some see the energy as a white or warm-colored light. Some hear the energy as a divine harmony in tune with their whole being.

5. At the completion of this stage of concentration, the physical body is completely relaxed, the emotions are unblocked and the conscious mind is alert and approaching another level of awareness.

As the breath awareness stage helps us become aware of the influence of emotions and the way they channel our thoughts, the next stage of concentration helps us become aware of how our thoughts influence our emotions.

Taurus, sign of the throat, represents the third stage of concentration, becoming aware of the *word* and *channeling inner directions*. At all times we give ourselves inner directions and interpretations of situations. Seldom do we take the time to become aware of this process. For example, a person may do something we don't like. We tend silently to direct ourselves with a statement such as this: "that person shouldn't have done that. I have a right to feel angry with that person."

Steps to concentrate the Word and inner directions in tune with Christ energy:

1. Acknowledge the rationalizations, interpretations, and inner directions which give you permission to have inner feelings, tensions and memories.

2. Direct yourself to concentrate on positive inner directions in tune with Christ energy.

3. Prepare yourself to give the inner directions necessary to achieve the next level of awareness.

At the end of the third stage of concentration, three levels of our conscious personality have been attuned to our inner life. Thoughts, emotions, memories, and senses have been stilled, and we are ready to concentrate on a consciously selected object of our interest.

Aries, sign of the head and eyes, represents the fourth stage of concentration: *channeling inner sight and vision*.

The Arian period of history corresponds

to the early period of Old Testament history when Jacob had his famous dream known as "Jacob's ladder." The dream was without verbal interpretation and has been a powerful symbol reinterpreted often by religious leaders.

Many of us make inner images while other people talk; the pictures correspond to the narration of the other person. Sleep research suggests that all of us make inner images as dreams while we sleep, and Mr. Heindel suggests that dream study is a good means of solving our problems (*Rosicrucian Christianity Lectures*, p. 67). Dream study and waking re-experience of vivid dreams are good means of contacting archetypal symbols which help us direct our lives more in tune with divine purpose.

Steps in contacting archetypal symbols through dreams:

1. Identify clearly a problem to be investigated.

2. Direct yourself to remember the dream's solution for the problem.

3. Record your dream immediately upon waking in a dream journal or in a tape recorder.

4. "Replay" your dream images after you awaken. Hold the dream images in your memory and re-experience the flow of the dream. Finish uncompleted dreams by imagining a logical conclusion.

5. Brainstorm with yourself or with someone else to identify possible interpretations of dream symbols.

Some people find dreams to be an important means of gaining spiritual insight. However, it may be well to remember that dreams represent an involutory equivalent of spiritual sight, because we rarely have conscious awareness, or lucidity, while dreaming. If we engage frequently in dream study, it is important to develop lucidity while dreaming. A test of lucidity is as follows: While dreaming say to yourself, "I am dreaming and I can influence the outcome of this dream." If you can become lucid and influence the outcome of the dream, the dream will have a more evolutionary effect on your consciousness.

However, it is even more evolutionary to prepare to engage in meditations with jupiterian picture consciousness to gain spiritual insights.

Before we are ready to meditate, we need to develop the ability to hold an image clearly in our mind. For Rosicrucian spiritual aspirants, the rose symbol on the cover, the rose cross and the symbols suggested in the book *Ancient and Modern Initiation* — the Tabernacle in the Wilderness, and the life of Christ from immaculate conception to resurrection — all serve very well. Individualized images are best for many people. A few people receive individualized images spontaneously. Through meditation counseling, most spiritual aspirants can receive spontaneous meditation images (see below).

Summary on Concentration

Concentration may be developed and improved systematically by gradually mastering the four stages described in this article:

1. *Channel your memory.* Release all intervening memories and concentrate on a memory selected to lead to clear meditation.

2. *Channel your emotions and conscious mind.* Become aware of breathing as a means of becoming aware of inner feelings. Release tense feelings and relax by allowing the Christ energy to flow into your body. Free the conscious mind to become alert to inner realities and inner awareness.

3. *Channel inner directions.* Release yourself from negative or limiting inner directions. Direct yourself to respond to Christ energy and to the awarenesses awakening within of the occult and mystical realities learned through the Western Wisdom Teachings.

4. *Channel inner images.* Analyze archetypal symbols received in dreams. Study symbols in occult literature. Choose or receive spontaneously a visual symbol or image to serve as a base for meditative insight. Concentrate on this image for several minutes each day gradually to develop your mental power and stability.

Concentration may develop more fully if you spend several days developing each step.

*Fruits of concentration include
sharper and stronger mental skills,
richness of inner life, a growing faith in the
inner worlds and a growing knowledge base. . .*

At each stage be open to and aware of any insights, directions, instructions, intuitions, etc. which arise from within. Realign your expectations and your concentration exercise to include these intuitive learnings.

After weeks, months or years of practice concentration, the call of the material world — through the senses, memories, emotions and thoughts — will be stilled, and you will be ready for meditation. Re-read the chapter on “acquiring first-hand knowledge” in the *Cosmo* to facilitate understanding of insight gained through the four stages of concentration described above. You may intuitively direct yourself to start performing an inner exercise which sensitizes and strengthens the inner nature. In some cases this inner exercise must be practiced for several months before one is ready to go on to the next stage.

Fruits of concentration include sharper and stronger mental skills, richness of inner life, a growing faith in the inner worlds, and a growing knowledge base which prepares the aspirant for the inflow of cosmic wisdom which comes through advanced meditation. Concentration is successful to the extent that we practice the qualities of devotion, persistence, observation and discrimination with spiritual intensity.

Meditation

Meditation may be a means of accelerating the development of jupiterian picture consciousness. Following the astrological theme described above, meditation

corresponds to the two signs Pisces and Aquarius.

As mentioned above, Aries represents the first force of the present cosmic plane and Pisces represents the last force of the next higher cosmic plane. Similarly, Aries visualization represents the first or prime level of stilling the senses of the present plane of consciousness through concentration, and Pisces represents the last or basic level of contacting the next level of consciousness through meditation.

Pisces, a jupiterian sign, represents in meditation the receiving of jupiterian picture consciousness as described by Max Heindel. Meditative picture consciousness requires use of all four skills developed through concentration.

1. strong and accurate memory
2. a desire body free of tension and detached from material wants; a relaxed but alert and receptive conscious mind
3. power to send and receive clear inner directions
4. an ability to concentrate on and visualize clear dynamic images

In other words, we need the abilities to see, hear, feel, and understand, and remember our sensory and insightful experiences.

Through dynamic interaction with visual, auditory and/or other sensory receptions, thought-forms and feeling-awarenesses, we become more in tune with our inner spiritual selves. As we put into practice the insights of our meditative experiences, we live our lives, day by day, unmoved by

the lower callings of our desire body and ever more in tune with Divine purpose for our higher selves. Perhaps the best way to describe a meditation is to narrate a sample meditation.

A Sample Meditation

As an example of piscine meditation, visualize an immense human body superimposed in the Tabernacle in the Wilderness. This body is lying on its back with its feet to the East at the gate of the Tabernacle. The East Room of the Tabernacle includes the throat, shoulders, arms and hands. The head is pointed toward the West and is completely enclosed in the West Room of the Tabernacle. The rest of the body is in the outer court, but it is entirely surrounded by the curtains which form the outer walls.

After relaxing and stilling the senses by concentrating, imagine yourself approaching the Tabernacle. As the gate opens, you recognize that you are entering the feet of the human body tabernacle. The feet, ruled by Pisces, symbolize the gate to the basic contact with the next level of consciousness, jupiterian picture consciousness. You enter the Tabernacle and proceed to the altar of burnt offerings, located in the reproductive organs of the human body.

The reproductive organs symbolize those materialistic human passions which pull our consciousness downward and hold us trapped in an earthbound existence. This applies not only to recreational sexual activity, but also to any activity performed with selfish motivation. While sexual activity is usually our greatest pitfall, abstainers sometimes redirect this energy into other negative expressions which are just as detrimental. When celibacy is spiritual as well as physical, sexual energy is transmuted into more spiritual activity through selfless service to others.

Be alert to any spontaneous symbolic images met on meditative journeys. For example, one meditator met a threatening cobra at the reproductive organ altar. After long hesitation, he decided that this was a

force within himself which had to be overcome, and he approached the altar. The cobra coiled threateningly around him as he sat himself down on the altar. For several days the meditator had to return to that predicament, and he was stuck at that level of meditation. Finally the symbolic meaning of the cobra image became clear when he realized that he needed to accept the cobra as a force within himself. As he came to this realization, the cobra melted into his body and became one with him: the snake body merged with his spinal column and the hood and fanged head became the brain and the head glands. At his symbolic merger, the meditator intuitively realized that he needed to transmute his sexual energy into a specific service outlet which involved learning and teaching the deeper occult meanings of life.

Each time one meditates on a similar image, the meditator will gain additional insights about parts of his or her character that can be improved. These insights may be gained through symbolic imagery such as described above or through verbal or feeling interchanges. Sometimes a meditator will meet a person who will in some way transmit specific words which are answers to a question or directions to be followed. At all times in meditation, we need to be open to messages from the three major channels of seeing, hearing, and feeling.

After the meditator realizes the part of his or her nature that needs to be changed, he or she starts the red fire on the altar and burns out the offending characteristic. For the transmutation to be complete, the meditator needs specific insights into a positive outlet of service for the former negative expressions of energy. Then the meditator climbs down from the altar and continues on to the brazen laver located at the heart.

The heart is imagined to be at the center of the body, to the right of its present position in our bodies. Here it is central to direct the lifeblood of our energies away from the selfish desires below and toward organs which give insights into the higher purposes in life.

As you approach the heart-laver of purification, examine the twelve symbolic representations of the zodiac signs around the central sun-heart. Then climb into the laver and bathe your entire inner nature. Wash off the soot of the sins recognized, repented, and burned away on the altar. With each washing, dedicate your effort toward a specific positive expression of the energy previously wasted in sins of commission and omission. Finally emerge from the laver and allow yourself to bask in the golden radiance of a pure and productive Christ energy radiating from within and seeking a service outlet.

Now approach the Tabernacle East Room door. As you enter this room, you notice the hands and the throat, important instruments of service in material existence. The hand to the left as you enter corresponds to the seven-branched candlestick and represents the knowledge gained through the seven planetary messengers of our solar system. Much insight can be gained at this station by contemplating on the nature of each planet in turn and asking yourself the question: How can this Divine energy best find a service expressing through me?

The hand on the right as you face West corresponds to the table of shewbread and represents the opportunities for service offered through the twelve houses of the horoscope. Contemplation on the nature of each house will yield insights as one asks the question: How can I best express my energy in this department of life?

The throat corresponds to the altar of incense and represents the fragrance we give off as a result of service. As we serve as an ever more efficient and productive channel for Divine energy by aiding the progress of human evolution, our voice will become more "fragrant" and our words more pleasing to others and to ourselves. We will by nature speak words that are less offensive as the offensive nature is burned away at the altar of burnt offerings. We will speak words more in harmony with the Divine word coming from the dark inner worlds represen-

ted by the head and the West room of the Tabernacle.

As you stand in meditation before the West room — head, imagine the Ark of the Covenant within, which corresponds to the skull. The Ark contains three symbols representing products of our efforts in the three rooms of the Tabernacle. The skull contains three organs or spiritual energy points which are awakened by successful spiritual efforts.

Imagine the heart of the Tabernacle-body, serving as a voluntary muscle pumping blood (desire energy) to the point at the root of the nose. We tune into this point as we live in harmony with Divine Purpose. This point may correspond to the tablet of laws within the Ark, symbol of living in accord with the Law within.

Next the purified heart pumps the essence of service into the golden pot of manna. Its corresponding part in the skull is the pituitary body. Recall that the pituitary body activates sex changes at puberty by sending hormonal signals to the gonads. Logically it follows that by sending the energy in a reverse path, from gonads to pituitary, we can stimulate the onset of a higher awakening, the awakening of spiritual forces.

The pineal gland corresponds to Aaron's Rod that budded. When the stimulated pituitary in turn stimulates and awakens the pineal, the harmonious vibration of the two organs stimulates the opening of the twelve cranial nerves and the awakening of consciously mastered spiritual sight symbolized by the sign Aquarius.

In summary, the basic level of meditation consists in focusing all of the sense, memory, emotional, and mental skills developed during concentration to create a dynamic interaction of visual images, auditory directions, mental and feeling awareness, and remembered symbols to stimulate spontaneous insights which aid in spiritual growth.

This discussion of meditation ends with an examination of Aquarius the androgynous water-bearer. By comparing this symbol with

Aaron's Rod that budded (the twelve cranial nerves open), we will notice that the Aquarian figure is an appropriate symbol of the results of our efforts in the Tabernacle. The androgynous Aquarian has a sex force that has been entirely transmuted. The body is entirely in harmony with the spiritual nature which is neither male or female. The androgyne holds a continuously flowing urn of water, symbolizing the cosmic wisdom which flows unceasingly through the opened cranial nerves.

While Mr. Heindel states that meditative instructions that lead specifically to this spiritual awakening cannot be written, the Aquarian symbol may give clues to aid us along the way.

Aquarius and Uranus its ruler, are said to be strongly associated with the ethers. In the physical body, the ethers are associated with the lymph. In a relaxed meditative state the lymph flows freely among the synapses of the nerve cells in the body. Lymph is that part of the blood which may first receive the ethers entering the body. As the ethers hold a record of the memory of nature or Akashic records, the access of lymph to the nerve cell synapses may be the avenue of clairvoyance and conscious spiritual sight.

Reviewing Mr. Heindel's suggestions, he instructs us to still the mind and the senses, and to still the demands of the personality: mental, emotional, and physical. Then release the creations of the conscious self, including the meditation we have created. Drop all images and allow cosmic wisdom and experience to flow into our lives and our conscious selves.

The process described above is a progressive method of turning one's consciousness toward the higher inner worlds, resulting in an awakening of intuitional and inspirational forces. While this is only one of many methods of concentrating and meditating, it is based on astrological symbolism, the Western Wisdom Teachings, and the Rosicrucian Philosophy and may therefore be useful to the Rosicrucian aspirant.

Meditation Counseling

Meditation counseling is a process using guided individualized meditations to help a person tune in to his or her higher or inner self as a means of solving problems and of promoting spiritual growth. In the author's experience, meditation counseling has helped some people achieve breakthroughs to higher consciousness which would have taken years to achieve if the personality had continued to rule the person's life. Often during a guided meditation, spontaneous meditation tokens or symbols may be received which allow the meditator to continue to meditate productively when this was not possible before. Meditation counseling is a means with which a spiritual aspirant experienced in meditation can aid the spiritual growth of others as well as help them solve their problems. Meditations therefore can be used both for personal growth and as a means of serving others.

CAN WE DOUBT?

*Life's profoundest Mystery
is that strange yearning to be free
of earthly pain and earthly woe
and though this be, somehow we know
that there was a day, it was not so.*

*God works in mystery's ways
to Whom eons are only days.
So how can we doubt? what if it's true
that His Son indeed, did die for you
but those who believe are Oh so few*

*Believing fully on His name
that Son and Father are one the same
Oh, to take up our cross and bear it
to do so without seeking Merit
surely the kingdom we shall inherit*

*O Blessed Father, O Blessed Son
O Blessed God who art one
Give us Thy cup to drink
whether be it bitter, be it sweet
We are at the Mercy of Thy feet.*

—Graydon C.

Invitation or Coercion?



How do we regard life on Earth? Do we look at it resentfully, as something we are forced to undergo, the more quickly the better, or do we consider it an opportunity, an invitation to an experience which it benefits us to make the most of? Our answers to this question show a good deal about our spiritual understanding.

Certainly, in one sense, we are “coerced” into Earth life. As members of the human race we must be reborn on Earth many times before we have learned our required lessons. We have some choice with regard to specific environment and lessons at a particular time, but the fact of repeated rebirths is one which we cannot escape. On the other hand, however, even though our lives sometimes seem to be supercharged with sorrow and suffering, there are many blessings of which we are invited to partake. As we avail ourselves of this invitation, suffering becomes more bearable, lessons are more easily learned, and the life that we *must* live becomes one that we *want* to live.

Beauty, goodness, friendship, truth, and love invite. Worship and adoration of the Supreme invite. Good music, the beauties of Nature, books containing the wisdom of the ages, all invite. And when we have advanced far enough, we begin to understand that even self-sacrifice and self-forgetting service invite.

Temporal power and authority can coerce. Habits, good and bad, coerce — but the power of nefarious habits *expresses* itself as coercion, while the power of beneficial

habits expresses itself in the kindly manner of invitation. So many bad habits are ones in which we really would prefer not to indulge, but which we do not have the will-power to stop. Thus, they have the power of coercion. Good habits, firmly entrenched, give pleasure and contentment rather than pain. Pleasure and contentment have the power of invitation.

Coercion, by its very nature, creates opposition and resentment. An invitation is received with joy and anticipation. This is why example is so potent a force in bringing about desired conditions. An example does not force; it beckons. An example presents the whole picture to the observer who, if he is astute, may see in the example both cause and effect. He will be able to judge, on the basis of his own discrimination and maturity, whether the example in question appeals to him sufficiently that he would like to emulate it in his own life.

If we accept the invitation of life and gratefully make the most of it, we can avoid much of the coercion that befalls those who are resentful of life. It is impossible to escape coercion entirely, of course — if from no other source than the external temporal power that involves itself in so many of our activities. No one can impose spiritual coercion upon us unless we permit, however. We are invited to partake freely of all that is lasting — of all that contributes to our soul growth and to our comprehension of the good, the true, and the beautiful. It behooves us to do so unremittingly.

Light in the Darkness



In the pre-Christian mysteries, Art, Science, and Religion were integral components of the spiritual truths revealed. Truth was conceived whole, in Spirit, and was seen to underlie, inhere in, and give rise to the entire manifest universe. Yet already in Hellenic Greece these three interwoven modes or channels of insight into the realms of supersensible reality began to separate, each building its own domain. To 20th century consciousness, religion and science are polarized. Science is concerned with identifying and quantifying all objects of sense perception in the (so called) "real" world. Art's sphere is more tenuous, even dubious, relating to the amorphous area of human emotions and motivations. The materialist says that these inner phenomena are simply readings or renderings of chemical, electrical, and magnetic forces associated with physical particles — therefore ultimately derivative effects as shadows on a wall.

In name at least, psychology acknowledges the existence of an inner reality, the psyche or soul. But the life of the soul is not generally acknowledged as having its seat in another equally real dimension of existence, its own cause, (or at least not the effect of material causes.) Most nebulous of all, from the vantage point of material science, is religion, which addresses itself to the needs of that inscrutable, if not wholly hypothetical, entity, man's Spirit. The Freudian view of religion still carries weight among many behaviorists. It is regarded as a

rarefaction (sublimation) of libido or basic energy drives, serving humanity's needs as a mother does a child's. It is eventually to be outgrown when life becomes wholly rational and man is weaned of his need for a contrived cosmic father figure (God).

A major function of the Western Wisdom Teachings is rationally to vindicate man's need for soul and Spirit recognition, bringing material science methodology to bear upon the disclosures of spiritual insight and applying the information to shed light upon life's traditionally imponderable riddles. With the revelations and rationalizations of spiritual science, art is given new life and religion is revived, for both disciplines are seen to refer to real dimensions of man's being and becoming.

During the second half of the 19th century, man felt such a dichotomy between the life of his consciousness and the ways of the world — such separation between his outer person and what he vaguely conceived as his real (inner) person — that a false choice urged itself upon him. The artist (French poet Mallarme, for example) felt this dilemma in the form of a necessary choice between creating a masterpiece expressing his soul's visions or making of his life a work of art;

*The intellect of man is forced to choose
Perfection of the life, or of the work,
And if it take the second must refuse
A heavenly mansion, raging in the dark*
—Yeats

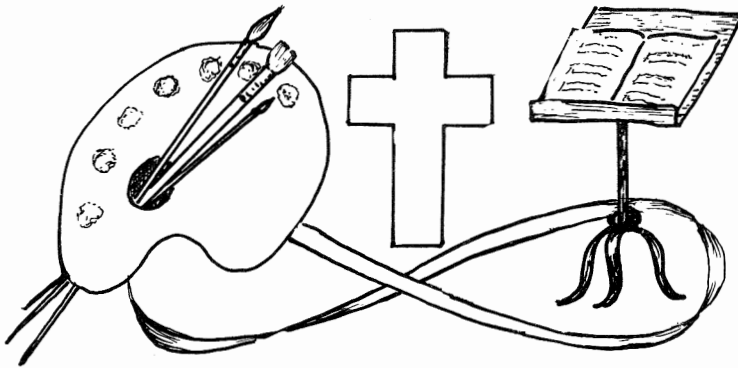
The Pre-Raphaelites sought a prior, pristine art as a refuge from the world's sham and drab complexity. At this time "art for art's sake" became fashionable. The French school of the Parnassians claimed for art no responsibility to any concern other than its own construction and content. The use of art as a surrogate religion to provide ultimate answers in the absence of higher knowledge or inspiration must end in failure. At the conclusion to his book *The Portrait of the Artist as a Young Man*, James Joyce (1882-1941) causes his hero, Stephen Dedalus to chant to the heavens: "Welcome O Life! I go to encounter for the millionth time the reality of experience and to forge in the smithy of my soul the uncreated conscience of my race." One becomes the savior of his People through an alchemy of the word. This is the stuff of which dreams are made. Only art in conjunction with science and religion is capable of this function of salvation.

In a world reduced to an irresistible flow of fleeting sensory images, the artist sought to create a sense of permanency and reality in his own structured images from the world of his imagination. This desire for the enduring was a dominant force in the life and poetry of William Butler Yeats (1865-1939). He was intrigued by the quality of imagination that makes possible the contemplation of seemingly chaotic or catastrophic events in a retrospective light (Wordsworth's "recollection in tranquility") that gives them purpose, order, and perfect repose. In his youth, Yeats was a political revolutionary supporting Irish emancipation from English rule. But his heroes were killed or compromised, and he gradually saw the folly of expecting solutions to his Spirit's needs from outer crusades or any political program. Like all great men, Yeats in his later years, gave voice to the indomitable Spirit in man that is affirmed in and affirming of sense experience after he had passed through the purging fires that felled the towers of his fond dream's Iliad. He fashioned in his heart's crucible those noble sentiments that result from the will's refusal to succumb to frustration and

failure, that come from a love fortified by understanding and made tender through suffering. Yeats made of poetry an arena for his and man's moral struggle. He sought to discover and fix life's essence in an immutable form, immune to the erosions of time. He discovered that the creative will, the artist's formative vision and discipline, endures outward change; the heroic tenor of his poetry proclaims the victory of a Spirit who made of the raw materials of life a potent blank verse lyric.

Soren Kierkegaard, an early 19th century (1813-1855) Danish religious philosopher, describes three stages through which humans advance after they consciously begin to regard their life as something they can shape and to which they can give meaning. After all, we can see the inestimable value of man's fall into matter and his dying to God's existence. With God "dead," as Nietzsche (1844-1900) announced, man is forced to find some god within — to bring forth this god, the will principle, goaded by a seemingly inimical environment, to overcome and control its elements, and in so doing to activate his latent individual soul and Spirit powers.

Kierkegaard's three categories are the esthetic man, the moral-ethical man, and the religious man. The esthetic man strives to perceive and create beauty and so make life beautiful. He may try to make his life a work of art. He is ironic, perhaps a connoisseur, basically uncommitted. The ethical man lives a sober, law-abiding life. He is a model citizen, orthodox in habit and belief, conforming to principles set forth by the laws of the land. A large segment of the world population fits this category. The religious man is governed by a conscience and heart that are God-directed. His actions may or may not conflict with the established customs of his land. Because he lives (in Kierkegaard's time) on faith deprived of actual religious experience and beyond any solace that practical reason can afford, he lives in fear and trembling. The life of spiritual visions has not yet found its way to him. He is forever willing to take the great



leap from rationalism to spiritual simplicity, borne up by the light of his fledgling intuitions, only to plummet to despair and dejection when his faith, shorn of first-hand experience, falters and draws in its tired wings.

Late 19th century man was desperate for a God who had seemingly withdrawn from a world locked into the shell of materialism. This period marks for human consciousness a nadir of descent into the sensible world. The next few decades saw the birth of many spiritual groups and the promulgation of much information relating to spirit worlds. Even the conception of the world as impenetrable dense matter was exploded (quietly) by Roentgen's discovery of X-rays (1895), the discovery of atomic radiation from uranium by Becquerel in 1896 and from radium by the Curies in 1898, and later the discovery of atomic fission (1932). In 1905 Einstein intuited and mathematically formulated the law that mass is capable of conversion into light and sheer energy. Truly this period marked the Spirit's resurrection from the world corpse of mineral substance.

Invigorated by the strong spiritual impulse invading many areas of life, man began to find that he could approach concrete experience more positively and give himself to life for the wisdom that it could impart. Outer objects and events were perceived as the effects of spiritual causes and thus as potential awakeners of his spiritual understanding. This emergence from ivory towers

fashioned by poets from the raw materials of their desperate imaginations, and fashioned by intellectuals from out of their monumental systems, is the subject of Hermann Hesse's (1877-1962) work *Magister Ludi* (Master of the Bead Game). After a long quest, the hero finds the elevated land of Castalia, where priest-savants are absorbed in elaborate games drawing upon an unprecedented pooling of the world's knowledge. Their lives are refined, brilliant, and utterly uncommitted to being in physical bodies in the physical world. The hero leaves Castalia and enters into sensate life, with much the same attitude as Joyce's Dedalus.

Commitment is the essence of religious life, of the life that cares to and needs to fulfill the conditions of incarnate existence. We reach for the stars, and the stars direct us into the mainstream of physical events. It is not sufficient to be artistic. Talent may be cultivated and expressed in isolation and may or may not relate to one's world. Nor is it sufficient to be ethical, although the seeker after ultimates recognizes the need to live lawfully. But if his religious ideals are truly lived, his law is far more demanding than that of his culture. The esthete may develop charm, diplomacy, savoir faire, expertise. But he simply skims over the flashing surfaces of sensory life. The ethical man builds character and a certain toughness and firmness. He asserts the priority of his self in the struggle for existence, observing basic laws of moral conduct but not allowing his person or his principles of right to be ruled.

He is primarily public, perhaps even a paragon of uncompromising strength, a Moses.

The difference between the ethical and the religious man lies in the quality of their love. The former may love with man's love, the latter with a love that draws on power beyond his ken. The religious man is open to Grace. The ethical man is more inclined to say "my will." The religious man prays "Thy will." The former is more apt to be a personality (as public media might describe it), a recognized authority, a judge. The latter is elusive, not nearly so categorical. His energies are largely internalized even though his outer accomplishments may be prodigious, if unrecorded. He does not build a reputation; he builds a soul body.

The biblical Pharisees who purported to live good lives, ethical if not religious, often adopted the attitude of the esthete. Being concerned with mere surface appearances, living to impress, praying to be heard, their lives were white-washed sepulchers.

One definition of Art is that it imitates life, or, as Shakespeare writes in *Hamlet*, "art holds the mirror up to nature." But art forms can be ranged hierarchically, and the more central man himself is to the form of art, the more spiritual is its content. Thus one relates architecture primarily to the dense physical (rectilinear tensions). Sculpture correlates with the vital-etheric region. Painting expresses the Desire World whose language is color. Music emanates from the Region of Concrete Thought, whose language or medium is tone. Poetry arises from out of the world of the human Spirit. In poetry man is the form and the content. The word is the Ego's direct expression. It is a creation generated from the ideal human form as its unique spiritual signature. Artistic expression can range over into the ethical domain and touch upon spiritual realities.

The great painters, poets, and composers make of their creations a paean to the victory of man's Spirit over death and the prince of the sensible world. Beethoven's 9th symphony, the achievements of Michel-

angelo and Rembrandt, Dante's *Divine Comedy*, Shakespeare's dramas, are all testimonies to the creative vision in man that, God-like, orders the chaos of sense experience to take on value and meaning in accordance with man's need to experience the Truth in him which is eternal.

An interesting sidelight on the fusion of the esthetic and the ethical or science and art, politics and art, is the innovation of the Kennedy administration in its cultivation of theater and the appointment of Robert Frost as national laureate. Frost's few public poems provide a quaint echo of the Pindaric odes celebrating public events. Most recently the Carter administration has honored itself by employing the verse and voice of the fine poet, James Dickey.

The consciousness of man confined solely to the material dimension of experience may feel torn by the subject-object, life-work polarity. But this polarity resolves itself once the existence of higher invisible worlds is acknowledged. That is, subject and object unite, the life becomes the work and the work is the life, for both are spirit-oriented, intent upon raising Earth into Spirit realms and drawing down Spirit to Earth.

The life of every Ego is religious, moral, and esthetic in the sense that it always relates to these categories whether or not the person consciously is aware of the consequences and implications of his attitudes, actions, and aspirations. Whether or not man's inner eye is open, the Divine Eye remains eternal witness. God does not die because a closed mind buries itself away from belief in deity.

Thus, while the secular professions are myriad, the true and ultimate profession is Christian: One confesses Christ — identifies the Christ reality. That's a beginning. Then, gathering in focus and strength, one grows in Christ, whatever activity he performs in his daily life. A time shall come when, to the question "What do you do?" all may answer "I serve God." What does the heart do? What does any organ, system or member of the human body do? It serves (or is created to serve) the life of the incarnating Ego. Eventually mankind consciously will align

intelligence, will, and love in service to the Cosmic Ego, the Lord God in Whom all live, move, and have their being as individual members.

Although Christ Jesus described Himself as the Way, the Truth and the Life, He declined to call Himself Good, chiding the person who approached Him as "Good Master" with the words "only God is Good."

Plato's characterization of the individual in whom the trinity of the Good, the True, and Beautiful is embodied as the Just, Wise, or Virtuous man has a civic or merely ethical ring to it. Four hundred years later he might have changed his terms, because these virtues are simply human. They become irradiated through the descent of the Sun Spirit to Earth and man. Earth and man are solarized from within, and the synthesis of Platonic virtues become Christian love. Christ in Jesus incarnates the Life Spirit (the first Cosmic) principle of Love. This Love is not a teaching but the thing-itself, all-healing, all-revealing, all-giving, all-living. The *life* of Christ is the teaching — the Truth. His work in the world is our living Masterpiece, the Master's work, the subject matter and inspiration of the great poets, painters and composers. Saints and mystics fashion their lives after His example, as a

student copies a master's works. But the lives thus lived are not counterfeit, because Christ breaks the bread of His spiritual body again and again to be individualized as the conscious life of each man's unique Spirit Self. Christ dies into billions of Spirits, to be reborn by the transfigured awareness of their spiritualized Egos.

The inveterate Calvinist conflict of justification by faith or works is exposed as an artificial distinction whose later form the poet described as the life/work (opus) polarity. The resolution is expressed as "neither, both, and" and identifies Christ Who is the Author and Finisher of our faith and the reason for and the meaning of our work. We work, and our faith is fortified. We live our faith, and the work flourishes. The two are one as were the faith and work of Christ Jesus.

Spiritual Science is a vast resource for man searching for super-sensible truth, desiring to affirm the beautiful, and seeking to vindicate the good in life. Christ in Jesus makes possible the restoration of spiritual consciousness to man and His Impulse is largely responsible for man's waking to the vital reality of spiritual Truths. May we continue to work them into and so enrich the ground of our daily experience.

FRAGMENTS

If God could become man, then He can also become stone, plant, animal, and element, and perhaps in this way there is a continuous redemption in Nature.

We are close to waking when we dream that we are waking.

Every beloved object is the mid-point of a Paradise.

A man will never achieve anything excellent in the way of representation so long as he wishes to represent nothing more than his own experiences, his own favorite objects, so long as he cannot bring himself to study with diligence and to represent at his leisure an object wholly foreign and wholly uninteresting to him. One who would portray must be able to portray anything, must want to portray anything. Thus is developed the lofty style of representation so much admired, and rightly so, of Goethe.

—Novalis

The Sacrament of Baptism

Max Heindel



Having studied the esoteric significance of our Christian feasts, such as Christmas and Easter, and having also studied the doctrines of the Immaculate Conception, it may be well to now devote attention also to the inner meaning of the sacraments of the church which follow the individual in all Christian lands from the cradle to the grave, and are with him at all important points in his life journey. As soon as he has entered upon the stage of life, the church admits him into its fold by the rite of Baptism, which is conferred upon him at a time when he is irresponsible himself; later, when his mentality has been somewhat developed, he ratifies that contract and is admitted to Communion where bread is broken and wine is sipped in memory of the Founder of our faith. Still further upon life's journey comes the sacrament of Marriage, and at last when the race has been run and the Spirit again withdraws to God who gave it, the earth body is consigned to the dust, whence it was derived, accompanied by the blessings of the church.

In our Protestant times, the spirit of protest is rampant in the extreme, and dissenters everywhere raise their voices in rebellion against the fancied arrogance of the priesthood and deprecate the sacraments as mere mummery. On account of that attitude of mind these functions have become of little or no effect in the life of the community;

dissensions have arisen even among churchmen, themselves, and sect after sect has divorced itself from the original apostolic congregation.

Despite all protests, the various doctrines and sacraments of the church are, nevertheless, the very keystones in the arch of evolution, for they inculcate morals of the loftiest nature; and even materialistic scientists, such as Huxley, admitted that while self-protection brings about "the survival of the fittest" in the animal kingdom, and is, therefore, the basis of animal evolution, self-sacrifice is the fostering principle of human advancement. When that is the case among mere mortals, we may well believe that it must be so to a still greater extent in the Divine Author of our being.

Among animals might is right, but we recognize that the weak have a claim to the protection of the strong. The butterfly lays its eggs on the underside of a green leaf and goes off without another care for their well-being. In mammals the mother instinct is already strongly developed, and we see the lioness caring for her cubs and ready to defend them with her life; but not until the human kingdom is reached does the father commence to share fully in the responsibility as a parent. Among savages the care of the young practically ends with attainment of physical ability to care for themselves, but the higher we ascend in civilization, the longer the

young receive care from their parents, and the more stress is laid upon the mental education so that when maturity has been reached the battle of life may be fought from the mental, rather than from the physical point of vantage; for the further we proceed along the path of development the more we shall experience the power of mind over matter. By the more and more prolonged self-sacrifice of parents, the race is becoming more delicate, but what we lose in material ruggedness we gain in spiritual perceptibility.

As this faculty grows stronger and more developed, the craving of the spirit immured in this earthly body voices itself more loudly in a demand for understanding of the spiritual side of development. Wallace and Darwin, Huxley and Spencer, pointed out how evolution of *form* is accomplished in nature; Ernest Haeckel attempted to solve the riddle of the universe, but neither one nor the other could satisfactorily explain away the Divine Author of what we see. The great goddess Natural Selection, is being forsaken by one after another of her devotees as the years go by. Even Haeckel, the arch materialist, in the last years, has shown an almost hysterical anxiety to make a place for God in his system, and the day will come in a not far distant future when science will have become as thoroughly religious as religion itself. The church, on the other hand, though still extremely conservative, is nevertheless slowly abandoning its autocratic dogmatism, and becoming more scientific in its explanations. Thus, in time, we shall see the union of science and religion as it existed in ancient mystery temples, and when that point has been reached, the doctrines and sacraments of the church will be found to rest upon immutable cosmic laws of no less importance than the law of gravity which maintains the marching orbs in their path around the sun. As the points of the equinoxes and solstices are turning points in the cyclic path of a planet, marked by feasts such as Christmas and Easter, so the birth into the physical world, admission to the church, to the state of matrimony, and

finally the exit from physical life, are points in the cyclic path of the human spirit around its central source — God, which are marked by the sacraments of baptism, communion, marriage, and the last blessing.

We will not consider the rite of baptism. Much has been said by dissenters, against the practice of taking an infant into church and promising for it a religious life. Heated arguments concerning the "sprinkling" versus "plunging" have resulted in division of churches. If we wish to obtain the true idea of baptism, we must revert to the early history of the human race as recorded in the memory of nature. All that has ever happened is indelibly pictured in the ether as a moving picture and is imprinted upon a sensitized film which can be reproduced upon a screen at any moment. The pictures in the memory of nature may also be viewed by the trained seer, even though millions of years have elapsed since the scenes there portrayed were enacted in life.

When we consult that unimpeachable record it appears that there was a time when that which is now our earth came out of chaos, dark and unformed, as the Bible states. The currents, engendered in this misty mass by spiritual agencies, generated heat, and the mass ignited at the time when we are told that God said, "Let there be light." The heat of the fiery mass and the cold space surrounding it generated moisture; the fire mist became surrounded by water which boiled and as steam was projected into the atmosphere, thus "God divided the water. . . from the waters. . ." — the dense water which was nearest the fire mist and the steam (which is water in suspension), as stated in the Bible.

When water is boiled over and over it crystallizes into a scale, and so also the water surrounding our planet finally formed a crust around the fiery core. The Bible further informs us that a mist went up from the ground and we may well conceive how the moisture was gradually evaporated from our planet in those early days.

Ancient myths are usually regarded as superstition nowadays, but in reality each of

them contains a great spiritual truth in pictorial symbols, and these fantastic stories were given to infant humanity to teach them moral lessons which their newborn intellect was not yet fitted to receive. They were taught by myths — such as we teach our children by picture books and fables — lessons beyond their intellectual comprehension.

One of the greatest of these folk stories is "The Ring of the Niebelung" which tells of a wonderful treasure hidden under the waters of the Rhine. It was a lump of gold in its natural state. Placed upon a high rock, it illuminated the entire submarine scenery where water nymphs sported about innocently in gladsome frolic. But one of the Niebelungs, imbued with greed, stole the treasure, carried it out of the water and fled. It was impossible for him, however, to shape it until he had forsown love. Then he fashioned it into a ring, which gave him power over all the treasures of earth, but at the same time it inaugurated dissension and strife. For its sake, friend betrayed friend, brother slew brother, and everywhere it caused oppression, sorrow, sin, and death; until it was at last restored to the watery element and the earth consumed in flames. But later there arose, like the new phoenix from the ashes of the old bird, a new heaven and a new earth where righteousness was reestablished.

That old folk story gives a wonderful picture of human evolution. The name Niebelungen is derived from the German words *nebel* (which means mist), and *ungen* (which means children). Thus the word Niebelungen means children of the mist, and it refers back to the time when humanity lived in the foggy atmosphere surrounding our earth at the stage in its development previously mentioned. There infant humanity lived in one vast brotherhood, innocent of all evil as the babe of today, and illuminated by the Universal Spirit, symbolized by the Rhinegold which shed its light upon the water nymphs of our story. But in time the earth cooled more and more; the fog condensed and flooded depressions upon

the surface of our earth with water; the atmosphere cleared; the eyes of man were opened and he perceived himself as a separate ego. Then the Universal Spirit of love and solidarity was superseded by egotism and self-seeking.

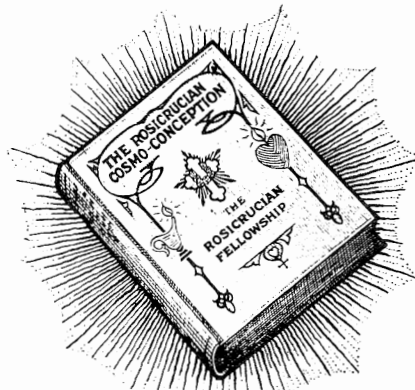
That was the rape of the Rhinegold, and sorrow, sin, strife, treachery, and murder have given place to the childlike love which existed among humanity in that primal state when they dwelt beneath the watery atmosphere of long ago. Gradually this tendency is becoming more and more marked, and the curse of selfishness grows more and more apparent. "Man's inhumanity to man" hangs like a funeral pall over the earth, and must inevitably bring about destruction of existing conditions. The whole creation is groaning and travailing, waiting for the day of redemption, and the Western religion strikes the keynote of the way to attainment when it exhorts us to love our neighbor as we love ourselves; for then egotism will again be abrogated for universal brotherhood and love.

Therefore, when a person is admitted to the church, which is a spiritual institution where love and brotherhood are mainsprings of action, it is appropriate to carry him under the waters of baptism in symbol of that beautiful condition of childlike innocence and love which prevailed when mankind dwelt under the mist in that far bygone period. At that time the eyes of infant man had not yet been opened to the material advantages of this world. The little child which is brought into the church has not yet become aware of the allurements of life, either, and others obligate themselves to guide it into a holy life according to the best of their ability, because experience gained since the Flood, has taught us that the broad way of the world is strewn with pain, sorrow, and disappointment; that only by following the straight and narrow way, can we escape death and enter into life everlasting.

Thus we see that there is a wonderfully deep, mystic significance behind the sacra-

[Continued on Page 466]

Studies in the



Cosmo- Conception

The First Heaven

Q. What opportunities does the First Heaven offer?

A. This heaven is a place of progression for all who have been studious, artistic, or altruistic. The student and the philosopher have instant access to all the libraries of the world.

Q. What can the painter gain here?

A. The painter has endless delight in the ever-changing color combinations. He soon learns that his thought blends and shapes these colors at will. His creations glow and scintillate with a life impossible of attainment to one who works with the dull pigments of Earth.

Q. What satisfaction does the musician find here?

A. The musician has not yet reached the place where his art will express itself to the fullest extreme. The Physical World is the world of *Form*. The Desire World, where we find Purgatory and the First Heaven, is particularly the world of *Color*; but the World of Thought, where the Second and Third Heavens are located, is the sphere of *Tone* and heavenly music.

Q. Does such music reach the Earth?

A. Echoes of that heavenly music reach us even here in the Physical Worlds, while in the First Heaven these echoes are, of course, much more beautiful and have more permanency, hence there the musician hears sweeter strains than he ever did during Earth life. The source of such music, however, is in the Second Heaven.

Q. Is there a similarity between music and poetry?

A. Yes. The experiences of the poet are

akin to those of the musician, for poetry is the Spirit's expression of its innermost feelings in words which are ordered according to the same laws of harmony and rhythm that govern the outpouring of the Spirit in music.

Q. What does the poet gain in the First Heaven?

A. The poet finds a wonderful inspiration in the pictures and colors which are the chief characteristics of the Desire World. Thence he will draw material for use in his next incarnation.

Q. How do other types benefit here?

A. In like manner does the author accumulate material and faculty. The philanthropist works out his altruistic plans for the upliftment of man. If he failed in one life, he will see the reason for it in the First Heaven, and will there learn how to overcome the obstacles and avoid the errors that made his plan impracticable.

Q. When does man leave this region?

A. In time a point is reached, where the result of the pain and suffering incident to purgation, together with the joy extracted from the good actions of the past life, have been built into the seed-atom of the desire body. Then man is ready to pass on.

Q. What becomes of the man's desire body?

A. Then man leaves his desire body to disintegrate as he left his dense body and vital body. He takes with him the forces only of the seed-atom which are to form the nucleus of future desire bodies and enters the Second Heaven.

—Ref: *Cosmo*, 118-120

WESTERN WISDOM BIBLE STUDY

THE EPISTLES OF THE DISCIPLES

Corinne Heline

II Peter 3:6, 7, 10-13

Whereby the world that was, being overflowed with water, perished.

But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

But the day of the Lord will come as a thief in the night; in the which the heaven shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.

Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

Nevertheless we, according to his promise look for new heavens and a new earth, wherein dwelleth righteousness.

Peter's words are in agreement with occult teaching concerning the past and future upheavals of the earth and the future habitation of man. The four elements — Fire, Air, Water, and Earth — which Jacob Boehme states came from the Third or Activity Principle of God, are the great constructive and destructive agents of God's handiwork. The first physical continent, Lemuria, was destroyed by fire; the next continent, Atlantis, by water. The present earth, which is the last planetary incarnation in dense physical matter, will be destroyed by fire. In the New Age the four elements of God will, according to Peter, no longer be clothed in material substance. The elements will melt with fervent heat. The new heaven

and earth (for they will be one) will be fashioned by the constructive forces of air, and will be beyond the necessity of destruction by fire or water. Only those can find entrance into this new and rarified condition who have built the new soul body of etheric substance and light, wherein, in the words of Peter, "dwelleth righteousness."

THE THREE EPISTLES OF JOHN

THE FIRST EPISTLE

The First Epistle of John is not addressed to any particular church, person, or age; it is impersonal in its import and message. It serves the needs of those who have spiritually attained regardless of time, place, or outward condition. It is a message for those who "walk in the light as he is in the light."

I John 2:27

But the anointing which ye have received of him abideth in you and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no life, and even as it hath taught you, ye shall abide in him.

John was the highest Initiate of the Twelve, and it was because of his nearness to the Master in attainment that he was His best beloved. John is the Disciple of love and fellowship. Fellowship may be defined as an increased capacity for loving. "God is love, and he that dwelleth in love dwelleth in God and God in him." Such is the song of the heart-illumined ones.

There is a religion transcending that of

the Christ, the Religion of the Father. John alone of the Twelve refers specifically to this higher phase of attainment. Through his advanced work with the Christ he contacted the glory of this added illumination.

I John 2:23, 24

Whosoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son hath the Father also.

Let that therefore abide in you, which ye have heard from the beginning, If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

John made it plain that "There is but one way which leads to heaven above. . . And that is the way of human sympathy and love."

I John 2:8-11

Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

He that saith he is in the light, and hateth his brother, is in darkness even until now.

He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

John's Epistle is addressed throughout to those who know the truth, and to those who have found the way of eternal life through love.

I John 2:13, 14

I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

I have written unto you, fathers, because ye have known him that is from the

beginning. I have written unto you, young men, because ye are strong, and the work of God abideth in you, and ye have overcome the wicked one.

The word fathers signifies the teachers of those who have known Him from the beginning. The term young men refers to new Initiates. Little children are the neophytes who are striving to attain. To them John gives the following admonition.

I John 2:15-17

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world.

And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.

I John 4:18-21

There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

We love him because he first loved us.

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth his brother whom he hath seen, how can he love God whom he hath not seen.

And this commandment we have from him, That he who loveth God love his brother also.

I John 3:8, 9

He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

Whosoever is born of God doth not commit sin: for his seed remaineth in him; and he cannot sin, because he is born of God.

The teachings of John are also most definite concerning the law of chastity.

I John 5:16

If any man see his brother sin a sin which is not unto death, he shall ask, and he

[Continued on Page 460]

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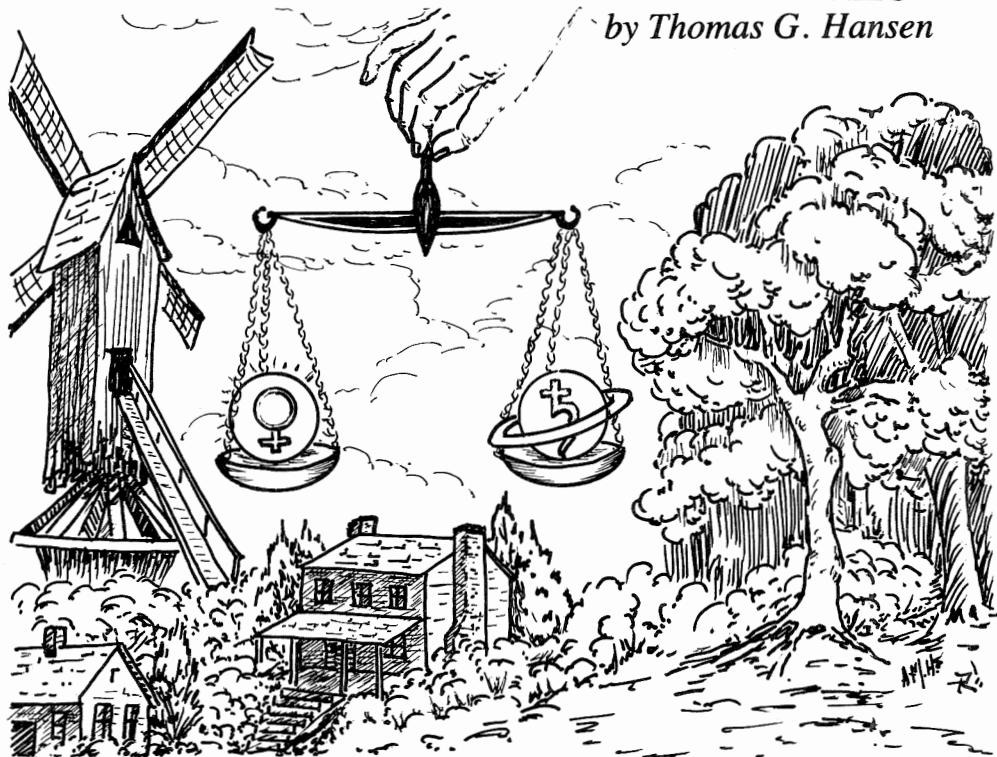
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ZODIACAL HIERARCHIES

by Thomas G. Hansen



LIBRA: Poise and Balance

“Those who know do not tell; those who tell do not know.” This observation attributed to Chinese Philosopher Lao Tse, is worthy of meditation. It expresses a deep spiritual truth and a characteristic of Libra.

Libra natives can possess a strong inner assurance, if they use the power that is within their grasp. Quiet reflection and calm are the strengths of this sign. Librans know that all things must come to pass according to the strict measure of the law, and that no human interference will alter principles or fact. Libra naturally recognizes that a fact is the only ultimate thing from which there is no appeal and in the face of which the only possible attitude is a humility almost religious.

Libran qualities of balance, judgment, and care all are concealed in the working of the laws of life. Every value essential to the well-being of each individual spark of God is assured a place in the evolutionary path of

the Spirit, from the deep consciousness of the ultimate to the manifestation of life upon the physical plane as we are aware of it today.

The creative Hierarchy of Libra increases individualization which, in turn, broadens the powers of the awakened Spirit. Each stage of development reached by the aspirant to the higher life lifts the consciousness to a degree hitherto unattained. With divine illumination comes the awareness of God-consciousness in all of life, and man's individualization broadens to include everything in harmonious pattern. This is Libra, consciously or unconsciously recognizing value in every phase of life. Libra represents the 7th of the zodiacal Hierarchies and, in addition, is the turning point in the zodiac. Libra is broad and deep. Within this Hierarchy are contained the powers of life, segregated and reserved for the use of man as he strives for liberation from his earthly school. As a turning point, Libra represents

a stage wherein the past, present, and future conditions are weighed and tested to find that which is necessary to the continuing welfare and progress of life.

We have previously studied the potential powers contained in realms that are vast beyond man's consciousness, but now we draw closer to the powers that actually move our present scheme of life. With the aspiration of divinity before them and with the powers of the previous Hierarchies (Aries through Virgo) as a foundation, Librans have a set task and something to live up to. It has been observed that we generally are judged by the way we act, and Libra senses this fact. Libra feels the responsibilities of life, but until the spark of divinity within the heart of man is fanned into light and until the flame of life draws mankind closer to the realization of Cosmic Truth, Librans have but barely touched the possibilities of life. This is a challenge for everyone to meet — a challenge of light that will lift the veil of darkness from the troubled brow of a soul-hungry world.

Key to Rhythmic Harmony

The key to rhythmic harmony is found in the realization of infinite peace and poise. The fires of life move deep within the consciousness of man and, in prior stages of development, man was most intimately connected with the powers of divinity. With the addition of the powers of each succeeding Hierarchy, and with Libra, the all-consciousness of the Virgin Spirit is lost. As individuality is increased, the Spirit of man has gradually become clothed in faculties of added material perception until it seems to have lost all touch with its Source. Gradually, however, it is forced to turn its consciousness *within* to find its own self, as an Ego, separate and distinct from, but simultaneously unified with all others. The Spirit has created a sense of separateness for the purpose of growth, but now it must free itself from this illusion and bring back the all-consciousness of the divine.

The power of Creation is contained in every sign of the zodiac. Each succeeding Hierarchy offers faculties or avenues of perception (expression) that add to the ultimate power being developed.

With Libra comes a summing up, and the children of this sign drink of the fountain of perpetual youth once they open themselves to the potential indicated by this creative hierarchy. Libra is represented with outstretched hands holding the scales, for this is the point of balance. Here the constant flow of the inner and outer life is divided and directed. Libra stands at the threshold of a great adventure. In the past there has been every manner of experience — associations with creative beings beyond comprehension from Aries, the lordly master of all, through Virgo, the quiet and gentle soul of divine chastity, life has flowed in abundance. Ahead of Libra lies the dark, mysterious land of Scorpio and the ever engrossing principles of life that are made manifest in the remaining creative Hierarchies. As Libra looks from the past, into the present, to the future, there is a thorough sounding of the depth of character of those who would step beyond the ken of mortal understanding. Libra possesses the secret of time (Saturn is exalted here) and these children exemplify a stage of development keyed to a degree of rhythm, harmony, and balance so delicately attuned that they require strict discipline to keep an even keel in the school of life.

Equality and beauty are the virtues of Libra, and indicate the relationship of Venus to this sign. Libra is neither male nor female; her love is most perfect, for it is undisturbed by the mystery of sex. Libra has gained poise and equilibrium. The total of experience in life, once preserved in perfect balance, leads to peace derived from a complete and well-rounded existence. Libra tastes of the affairs of the world and while appreciating the valuable experience to be gained thereby, also recognizes a more supreme existence far removed from ordinary pleasures and things in general.

Sign of Beauty

Libra is beauty, a beauty gathered from the still soft reflection of the soul light of an awakened Spirit. Here the Ego reaches the point in its evolutionary journey where it is set, the dark side against the light, the physical against the spiritual, in the scales of Libra, and shown its exact measure of growth. Libra possesses a deep, hidden secret chamber through which all life must flow. Many secret things may be learned by meditation and attention here, for the Gods meet and direct all to their appointed places.

Libra tells us to listen to our hearts, to seek in this inner chamber for the tribunal of truth. Libra must go within, find justice and love and make all things new as life moves along. In inner reflection, these natives always will receive an answer, particularly to the extent that they are guided by love, mercy, and devotion. Libra also speaks sternly and severely: do not expect to be released from duty. This clothes the child of Libra in a mantle of justice and he can express valuable judgments when they are required.

Libra natives are free of many of the toils of life. Many of the troubles and disturbances of humanity recede before man comes under Libra's sway, but the lessons of Earth life are being absorbed in a more delicate fashion. Libra has the facility of learning by observation, and as long as affairs and problems are judged from the highest and broadest standpoint, the children of the sign of the balance receive every consideration in growth and development.

Children of Libra are fair and gentle, loving home and hidden places of quiet. Librans are not wanderers, for their thoughts turn towards the quiet places where they can rest and assimilate the vital principles and lessons of life. These natives need to be with their loved ones. To share devotion with one close to their heart is most important to Librans. They often droop if left alone, because they are not as self-sufficient as others are in this regard. Yet Libra itself expresses a power, desire, and individuality

that so broadens man's consciousness that he begins to move as never before. Libra can best solve life's problems by going into quiet places and remaining in solitude.

Sensitive to an extreme, Libra naturally feels life's impacts to a greater degree than is usually acknowledged. Libra will not bow to a violent extreme, though "peace at any price" is an important consideration in the life of this child. Their policy of tact is based, not on fear or weakness, but on an understanding of the constructive values of life that stresses poise under all circumstances. An instant recognition of disturbing situations invites the Libran's quiet, attentive attitude which, in turn, often can quell trouble before it gets beyond control.

Libra says: stop and examine your affairs quietly. Balance and judge all things with care. All manner of selfless sacrifice is worthwhile when it leads to peace and prosperity. Destructive action retards growth; constructive, balanced effort brings a renewal of life. The creative power of Libra respects growth, and the positive element far outweighs any other.

Librans, blending their innate balanced faculties, generally know what they intend to accomplish. Using fairness and excellent judgment — characteristics of the positive Libran — they most always exercise control over decisions rendered and action performed. When they recognize their debt to society and accept the responsibilities involved, the service rendered leads to a degree of happiness otherwise unattained.

Saturn, exalted in Libra, bears a significant message. Too often obstruction is considered to be the keynote of Saturn, but it also stresses responsibilities that must be recognized, accepted, and acted upon. Thus, although Saturn is known for obstruction, his ray actually is constructive and substantial. Any inclination to indolence or laziness is doomed, for Saturn will not stand for negation or undisciplined attention to fact or detail.

Many people's spiritual powers were abused or weakened in lives past because they concentrated on material gain to the

detriment of others. For every success received in life, Libra must pay in some measure. Otherwise there will be an imbalance which will have to be rectified. Libra people must express high standards if they expect any degree of inner peace and serenity. They are strongly influenced by thought and vibration. Their own thoughts are very important to their well-being, and they sense the necessity of building harmoniously for happiness. Libra people should learn early in life that heaven and hell are in their own minds. Dejection or moodiness are not sufficient to keep them from success, but they go through a great deal of unnecessary trouble because of their strong emotions. When Librans balance the scales, there will be more security for themselves and greater advantages for those who are intimately associated with these children of light.

Libra easily can pout and get into the habit of feeling abused. Obviously this is not a positive characteristic, but constructive action toward a definite goal can overcome almost any amount of personal irritation. With Libra, excesses or wrong action incline to melancholia and jealousy, and these traits, if expressed, will have a tendency prematurely to age the individual by depleting the nervous system. Ordinarily the enlightened Libran will not tolerate stagnation, waste of effort, or sorrow over what might have been. Success follows the ability to look ahead to bigger and broader opportunities.

Librans do well to ask: How can I live life better; what can be eliminated to produce greater happiness for the largest number of people? Realization of the need to ask this question results from trouble, hardship, disappointment, and failure to find happiness in ordinary worldly things. After many lessons during many lives, Libra gains the poise and balance underscored in this individualized creative Hierarchy.

Librans like to look nifty and neat, and their appearance is always above par. With the faculty of looking well-dressed under all circumstances, they wear clothes that just naturally make them stand out in any group. Whether it be regarding personal appear-

ance, home, or business, there is a pride and quiet dignity in this native worthy of thoughtful attention and respect.

Although Librans are not keen on study, it is surprising how much they pick up by listening attentively to others. Venus, the ruler of Libra, adds a wealth of talent and harmony in expression, which give the means to success through inspiration and judgment. Accomplishment is not "miraculous" for Libra; it is achieved through attention and awareness plus willingness to live positively. Anyone can follow the same practice, with even greater success, if he will.

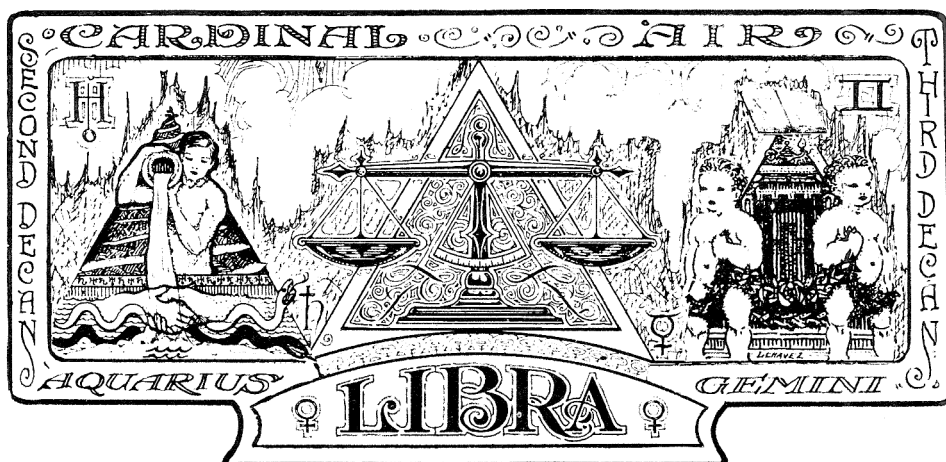
The consciousness of Libra is not dull; the deep penetrating mind of these individuals balances all things carefully. Trial and error may accompany effort, but the ability and strength are never daunted by hardship. Personal ambition, worldly acclaim, and all such things must needs be secondary in their lives. Librans will be wise to seek contentment in serving and blessing others without trying to gain compensatory advantages for themselves.

WESTERN WISDOM BIBLE STUDY

[Continued from Page 456]

shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

In the above John is speaking of the sin against the Holy Ghost, or the misuse of the life principle in man which is the one unforgivable sin. It is of such a nature that it cannot be forgiven, but must be expiated through sorrow, pain and death until the misguided one awakens to a realization of the sacredness of his own divine creative force, and by a life of chastity retains the seed of life within himself. This seed, the very essence of life, may be transmuted into concentrated thought force of tremendous power. When man comes to demonstrate its higher operations he will be able to create a new heaven and a new earth, and also to fashion for himself a new body of light functioning in that new and glorified condition.



THE CHILDREN OF LIBRA, 1980

Birthdays: September 24 to October 24

Libra is a cardinal air sign whose physical analogy is wind. Wind is nature's agent in relieving and distributing atmospheric tensions of pressure and temperature. When atmospheric tensions are pronounced, then the drastic phenomena we know as tornadoes and hurricanes are employed in relieving them. So it is also with Libra. The influence of this sign inclines one to want to reconcile, integrate, distribute, and harmonize the various forces at work in himself and his environment. When inner or outer tensions become too conflicting, the Libran is apt to institute sudden and drastic measures in an effort to restore balance.

The individual under a positive Libra influence is kind, considerate, and an advocate of fairness in all things. These qualities make such an individual an excellent arbitrator of disputes. He is a fair but firm judge. He is ever ready to lend an ear and a helping hand to those who are in need. The Libran is generally well-liked for these congenial qualities.

The individual under a negative Libra influence tends to be very indecisive, for he is so overly anxious not to offend others or leave anything out of his consideration that his ability to act decisively is immobilized. A fretful, agitated mood sets in that brings a lot of activity which seldom accomplishes

much — a case of "variable and contrary winds."

Traditionally, the ruler of Libra is Venus. But theory suggests that there may be a planet out beyond Pluto, which we will call "Athena," (also called Persephone) that may eventually be the true ruler of Libra. It is difficult to conjecture about the possible nature of this supposed planet, but judging from the type of influence that Libra has, it may be that Athena will have something to do with the reconciliation of the various factions, races, ideologies, etc., which presently are at odds with each other and generating so much strife among mankind.

In the esoteric anatomy of man, Libra corresponds to the subconscious mind. This is the facet of man's mind which works to keep the various forces of the body in balance so that it may function harmoniously. This is also where the storehouse of memory is found, where the results of past experiences are stored away for reference when dealing with new experiences from day to day.

The Sun's entry into Libra marks the time when the Christ has once again come into contact with our physical Earth. It also indicates His task for the holy season ahead: He labors to restore the balance of forces that man has disrupted through discordant activity in the past six months.

Astrological Anecdotes

Max Heindel

While lecturing in Portland, Oregon, a number of years ago the writer was a guest of Mr. George Kyle, who was then vice president of the Oregon and Northern Railway. The family had caught the astrological germ, and were badly infected with the disease, but Mr. Kyle, as behooved a hard-headed business man, stood aloof, until one night when we were seated around the table in the dining room, and the horoscope of a young lady came up for dissection. It was very evident that she was more than unconventional, but the writer took her part, saying she never had a chance, she was taken advantage of in childhood by the very one who should have protected her, meaning the father. The circumstances were known to some of those present, and they agreed that the step-father was responsible.

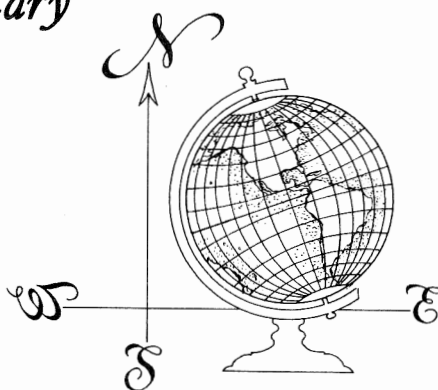
This test struck home in Mr. Kyle's mind. He saw that there must be something in Astrology or that intimate assertion could never have been made by anyone who did not know the circumstances, and he began to ask questions, seeming rather disappointed when told that it was necessary to know the hour and if possible the exact minute of birth in order to cast a correct horoscope, because he said that barred him, seeing that he did not know either. It was then explained to him that there is a method of setting a horoscope like setting a clock, if you set it an hour fast the clock will continue to be that much ahead of the real time. If you set the horoscope a sign or two fast it will continue to be that many signs or the corresponding number of months ahead in predictions. But, the writer said, "I am a pretty good guesser, and usually able to place people where they belong." You are, in my estimation, under Sagittarius, and we can cast a trial horoscope for the middle of that sign and then figure to some events in your life and also see if that fits in the general characteristics. This was

accordingly done, and we commenced telling Mr. Kyle what were his habits, his weak and his strong points. To all this he agreed. We then figured to the exact day when he had been given the vice presidency of the railroad he then served. That also figured out to the very day so that there was not in this case the necessity of casting two or three horoscopes before the right one was struck. But while we were reading, Mr. Kyle, who is very keen, pointed to the symbol of Neptune, and said, "But what is that, Mr. Heindel?" "I can see you are getting away from that all the time, and don't seem to want to say anything about it." This showed his penetration, for it was actually true. Neptune was placed in such a position and so aspected that it seemed to imply that the subject would commit treason at some time in his life, and be liable to imprisonment and public scandal on that account. This seemed such a far-fetched idea that we did not care to express it. In other words, to our shame, we doubted the stars, but when caught we laughingly admitted that such and such was the case; the indications showed treason and probably imprisonment. Then everybody laughed, for, of course, the idea seemed to them as ridiculous as to the writer.

But all of a sudden a change seemed to come first over one face, then another, until all very serious, they looked at each other dumb with wonder and astonishment. Finally Mr. Kyle said, "Well, after all, that too is right." He then told the writer that a number of years ago he had been called to Transvaal, South Africa, to build a railroad there. This was at the time the Jamieson raid was undertaken. Mr. Kyle was implicated in that affair, and only a hurried flight from Transvaal saved him from being imprisoned. Moreover, he also admitted that a number of years ago while he was engaged in building a

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News Commentary



The 'Music of the Planets'

The whirring, whining, ticking, thumping and creaking noises alternately sound like a revving motorcycle or a ghost moving through a haunted house. Willie Ruff says it's the music of the planets.

Ruff, 47, a renowned jazz musician and Yale University professor of music, has recorded the sounds — which were originally calculated 350 years ago by 17th century astronomer Johannes Kepler — and released them under the title "The Harmony of the World."

Kepler had theorized that as the worlds turn through our solar system, their motions and the varying speeds of their orbits gave them an ever-changing "continuous song for several voices to be perceived by the intellect, not the ear."

With the aid of his neighbor, geology professor and pianist John Rodgers, Ruff worked more than two years to construct Kepler's model geometrically and make the sounds available for the ear.

He used 20th century technology to follow through on the old calculations, notations and theories.

"We have made real what was before only calculations on paper." Ruff said. "Through the marriage of astronomy and music, we have created an oral planetarium for use as a teaching tool in classrooms,

planetariums and museums throughout the world."

"There's a great cosmic rhythm out there," he says.

The two professors took their calculations to a hybrid computer-synthesizer at Princeton University last winter and by inserting formulae of each planet's size, shape and orbit speed into the computer, they were able to produce a tape representing the sounds of the planets moving through space.

The resulting music of the heavens is a sometimes sweet, sometimes harsh tune.

Earth's sad drone and Saturn's deep growl contrast markedly with Pluto's steady drum beat and Uranus's rapid ticky-ticky-ticky. Neptune clicks and Jupiter thumps.

The song of the solar system, which at actual frequencies would be far too slow for the human ear to hear, has been speeded up with each five seconds of the recording representing one Earth year.

For only \$10, the sounds of the heavens between the years 1571 and 1835 can resound in any living room, courtesy of the Kepler Recording Co. started by the two professors.

"Kepler's old mama would be proud that 350 years later her son has his own label," Ruff says.

Ruff says commercial companies just weren't interested in producing the celestial harmony.

But the finished product has gotten attention around the world.

Ruff, in fact, plans to visit China to lecture and play tapes of his recordings of the sounds of the heavens.

Blade-Tribune (Oceanside), Jan. 16, 1980

Professor Ruff's conclusion that "There's a great cosmic rhythm out there" is of course true from the standpoint of occult science, and we are pleased to find serious emphasis being placed on research into the music of the spheres. We have little doubt that his recording is the closest reproduction possible of this "cosmic rhythm" as it is comprehensible in the Physical World, and we do see Professor Ruff's efforts as an intriguing step forward.

We must remember, however, that not only the Physical World, but also six other *spiritual* Worlds, each infinitely more rarified than the previous, also are to be considered in the totality of the music of the spheres. The Second Heaven in the World of Thought is the home of music, and we are told that there musical tones sound and are heard much more exquisitely than on the physical plane. Beyond that are four other Worlds not yet even accessible to most of evolving humanity, and it stands to reason that their contributions to the universal symphony would be far beyond man's present ability to hear or assess, let alone reproduce.

The sounds that come as "whirring, whining, ticking, thumping, and creaking noises" to the human ear may well be translatable into music of the most elevating spiritual nature in the context of the contributions of the other Worlds to the overall offering. All this, however, still is far beyond human understanding. Thus, although we enjoy this description of Professor Ruff's work, we also remind ourselves that eons — quite literally *Periods* — of evolution still must be experienced before we are able to hear and comprehend the music of the

spheres as it sounds in its ultimate form, in the purest of all realms — the World of God.

IS LAUGHTER THE BEST MEDICINE?

Negative, stressful emotions, such as frustration and anger, are known to aggravate such problems as high blood pressure and ulcers. In *Anatomy of an Illness* (Norton), Norman Cousins asks, "If negative emotions produce negative chemical changes in the body, wouldn't the positive emotions produce positive chemical changes? Is it possible that love, hope, faith, laughter, confidence and the will to live have therapeutic value?"

"The ability to laugh and be humorous helps set up a therapeutic situation for a lot of people," says Dr. Dale Pearson, a professor of social work at Brigham Young University. "I think positive emotions do help with recovery."

Pearson, who often counsels students, has found that he frequently uses humor as a therapeutic tool. "Humor is a great leveler. It tends to make professional people more human," he notes. "And laughter has a way of taking the sting out of things; it's often a way of communicating that the real world is not as tough and dreadful as it seems." So perhaps a chuckle a day keeps the doctor away.

Blade-Tribune (Oceanside), May 18, 1980

Now that so much in our material environment seems to be going from bad to worse — and even though we know that physical difficulties, under the laws of our evolution, often owe their existence to the spiritual deficiencies we have engendered within ourselves — the therapeutic value of a sense of humor is more evident than ever. Naturally we are not speaking of sarcasm or of humor that wounds, or even of the slapstick which occasionally may have its place. Beyond all that there exists kindly, affectionate, warm, intelligent humor which can lighten burdens, diminish fatigue, and make it generally easier for us to deal with the trials and the irritations of everyday life.

Belly laughs are by no means essential

for "humor therapy." The chuckle, the smile, the giggle — all these can do wonders to ease the daily routine and lift the Spirit. There is no doubt that not only the laughter, but also the love, faith, confidence, and will to live mentioned by Mr. Cousins do indeed engender positive chemical changes, as well as positive changes in our higher vehicles, that help induce both spiritual and physical health.

DELI SERVES UP HOPE FOR ITS WORKERS

Stroll into Pinocchio's Deli during the noon rush and you see fresh sandwiches, steaming soups and crisp salads. Take a closer look and you see hope.

It's not the food, the service or the atmosphere that sets this restaurant apart. It's the dishwasher who has Down's syndrome, the busboy whose brain has been damaged and the sandwich chef who had been too shy to look anyone in the eye.

For the nine mentally and physically handicapped people who work here, Pinocchio's Deli is more than a restaurant. It's an ambitious experiment in "mainstreaming" that seems to be working.

The cafeteria-style restaurant belongs to the Owensboro Council for the Mentally Retarded, a group of 400 parents, consumers and business people.

The services of the nonprofit council used to be limited to sheltered workshops, and preschool programs. But recently, its members decided to aim higher.

"We decided to put our money where our mouths were," said Terry Brownson, who recently stepped down as the group's executive director. "We decided to go into the restaurant business."

Brownson said the experiment began with a co-worker's brainstorm — to open an eatery staffed primarily by handicapped workers.

Brownson said that since the council opened Pinocchio's Deli a year ago, the project has dramatically changed people's lives.

Giles Williams, the 23-year-old dishwasher, is a happy man now. Not long ago,

Brownson said, Williams was frightened and withdrawn. "He rarely talked, and when he did, he mumbled. He lacked social skills and his appearance and hygiene were below standard."

Williams, who grew up without benefit of special education, suffers from Down's syndrome, a congenital disorder marked by retardation.

His writing skills consist of signing his paycheck, and his reading ability is limited to recognizing signs warning of dangers.

These days, Williams reports for work in the starched apron that is his uniform. "He's looking out for himself now," Brownson said. "He's so confident, he's almost macho."

Williams is not the only success story being written at Pinocchio's Deli. There is Cecilia Bender, 22, a sandwich maker who drives her own car to work, and Larry Hill, 32, a busboy whose previous occupation gave him a daily dose of frustration.

Hill, who suffered brain damage at birth, impairing his coordination, used to work on an assembly line at a sheltered workshop.

"What do we do for people like Larry?" Brownson said. "We tell them to sit down and use their hand-eye coordination — the very part that has been damaged."

"Over the past two years, 90% of (the council's) placements were in the food service industry," Brownson said. "I realized that if we were to train people ourselves, the placement rate could be even higher.

"And when you look at the food industry, you see that it's full of students and transients. The biggest problem is turnover, and managers are looking for reliable people who'll stick with a job."

Brownson took the idea to the council's board of directors. "Do you really think there's enough sympathy for the handicapped to keep a restaurant in business?" someone asked.

"We're not going to be selling sympathy," replied board member Tom Posey. "We're going to be selling good food."

Soon after the board's unanimous vote, the council bought Pinocchio's, a downtown deli that had been closed. "We went to the

bank and begged for a small business loan," Brownson said. When opening day came in June of last year 10 nervous trainees — and an equal number of nervous supervisors — lined up at their stations to wait for the customers.

Before the week was over, council treasurer John McNulty, owner of an Owensboro marina, felt confident enough to bring visiting salesmen to Pinocchio's for business lunches.

"I never said anything about the place until after we'd eaten and left," McNulty said. "Once we were outside, they'd look at me and say 'That place? Those people? You're kidding.'"

As weeks passed, restaurant manager Bob Robey added items to the menu and people to the payroll. Before long, the only jobs not held by handicapped workers were those of supervisors and cashiers.

"We just haven't had the trainees to do those jobs yet," Brownson said. "But that isn't to say that we won't."

For their labors, the handicapped workers earn weekly salaries ranging from \$90 to \$105, and for the few who live by themselves, the council's weekly budgeting class is a must, Brownson said. . . .

Brownson said Pinocchio's represents a healthier trend in regard to the mentally retarded.

"Whereas we once put everybody in sheltered workshops or before that on farms all doing the same thing, we're moving toward seeing retarded people more as part of our general society," he said.

"We're starting to develop options for these people, and we're looking more at what they can do, less at what they can't."

by Nancy Shulins, *Los Angeles Times*,
May 25, 1980

There is a growing recognition that many "brain damaged" and otherwise mentally handicapped people do not have to spend their lives confined behind locked doors, but can indeed play useful roles in society. The progress that many of these people are capable of making in spite of

severe handicaps is a valuable lesson to the average observer, as is the work being done on their behalf by concerned individuals such as Mr. Brownson and his colleagues. We all would do well to regard more positively what can be done rather than what can't be done to help the development of the less fortunate in our own neighborhoods, and take measures accordingly.

SACRAMENT OF BAPTISM

[Continued from Page 453]

ment of baptism; that it is to remind us of the blessings attendant upon those who are members of a brotherhood, where self-seeking is put into the background and where service to others is the keynote and mainspring of action. While we are in the world, he is the greatest who can most successfully dominate others. In the church we have Christ's definition: "He who would be the greatest among you let him be the servant of all."

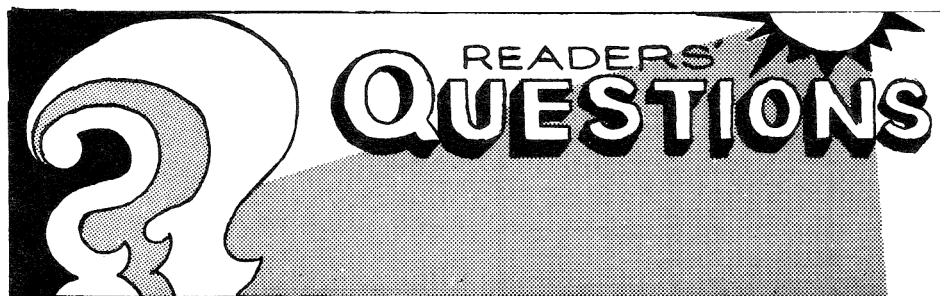
ASTROLOGICAL ANECDOTES

[Continued from Page 462]

section of the Canadian Pacific Railroad, the Canadian government alleged that there was a conspiracy on his part to hire American labor to the exclusion and detriment of the Canadians. There was at that time considerable discussion in the newspapers, he told us, and finally he was forced to leave the neighboring country and return to the U.S. Thus, as usual, the Stars had told the actual truth and the writer was shamed to a confession that in spite of his boasted faith in them he had not sufficient courage to give their message when it seemed to him to be out of all probability.

There is, in this a lesson for the young Astrologer, as well as for the old. You may be absolutely certain that the message of the stars is true to the core. Believe in the stars, and you will always find your faith justified.

February 1916



Responsibility for Direction of Life

Question:

I realize that I am more fortunate than millions of my brothers, but I see no way out of the unhappy state I'm in. I'm not leading the "good life" about which Aristotle wrote and I'm frustrated and blocked at every turn. My family is no help. I believe what the *Cosmo* says, but I feel forsaken and abandoned, with an empty "bank account" and no hope. I want to fly away from everything and be free. What can I do?

Answer:

You recognize and freely admit that you are "more fortunate than millions of my brothers." What more could you possibly want? As you know, we are each given "exactly what we need for our development," and, furthermore, what we are given we have brought upon ourselves. If you are more fortunate than millions of your brothers, your life cannot be so bad. We all have problems to solve. We all are forced to deal with situations that do not resolve themselves as we (that is, our desire natures) would wish. We all have human relationships to redeem. We all have periods of frustration and restlessness. Yet most of humanity — most of those "millions of brothers" of whom you speak — keep plodding along, doing at least what they think is their best and, often, trusting in the wisdom of the higher Power to Whom they pray to guide their destinies.

One reason you are more fortunate than

many is that you know the esoteric Teachings. You know that the ultimate destiny of man is evolution to god-hood. You know that our lessons on Earth are of our own making — not a plague sent by some capricious deity — and that as we learn these lessons, even at the cost of some immediate but temporary pain and discomfort, we move ever closer to that goal. You know the reality of the Christ Within, your Higher Self which even now is longing to assume dominance in your life. You know that your present troubles are due to the activity of your lower nature, an ephemeral entity of no lasting significance which ultimately in any case will have to be transmuted by service to the Higher Self. You know that the higher Powers want you, and all humanity, to succeed as quickly as possible, and are prepared to lend every feasible assistance to those who sincerely strive and request guidance. And, most important, you know that the formula for a successful life, in the context of both present fulfillment and future growth, consists in continual striving for purity and "Loving, self-forgetting service to others."

And, because you are fortunate enough to know these things, you also are accountable in the sight of God to put your knowledge into practice. "To whom much is given, from him much will be required." The important thing is not that we are happy in terms of earthly pleasures or successful in

terms of material values, but that we utilize our knowledge, our abilities, and our very thoughts for the upliftment of ourselves and all mankind. This does not mean grandiose feats of endeavor or dramatic displays of emotion. It means a concerted, concentrated daily effort to do our work in the world "to the greater glory of God" and to make our every small step count for good.

If we live literally for each moment, doing the best we can in that moment in whatever situation or activity then confronts us, we can deal much more easily with the great expanse of time which encompasses our earthly lives. We have little chance to be discouraged about the future when we are concentrating on doing our best in the present and, indeed, under such circumstances the future takes care of itself.

You must take on the positive direction of your life. No one else can do this for you. What you can do — what you must do — is to accept responsibility for this direction and for the use of the understanding and talents with which you have been blessed. If we do not begin to do this now, regardless of disinclination and seeming obstacles, we will have to commence later, in this or a subsequent life, under conditions more difficult than any we may face at present.

You are not alone, "I am with you always, even unto the end of the world," said Christ Jesus. In the security and sustenance underlying this assurance we have all the help we need to strive and to move forward in evolution.

REBIRTH OF TROUBLEMAKERS

Question:

According to the Rosicrucian Teachings, we are reborn about every 1,000 years. This means that in 1,000 years all the present troublemakers will be reborn and we again will have strife because of them — hardly an inviting prospect! Any comments?

Answer:

The Higher Powers strive to utilize every human contingency for the higher

good. Thus, whenever individual or group failings assert themselves in society, there is little doubt that a concerted effort on the higher Planes follows to transmute the essence of such failings into the wherewithall of human development. A simple parallel to this occurs if a person who has suffered violent physical attack radiates love to his attacker and helps him achieve a useful place in society. The good to all concerned that emerges from this episode far outweighs the evil with which it began.

It is literally true that we get exactly what we need for our development, and this is as true of the environment of each Earth life as it is of everything else. If we are born at a time when "troublemakers" seem to predominate, and especially if we must associate closely with such individuals, we can be sure that the situation encompasses lessons which we are intended to learn. They may be lessons of patience and tolerance, of adaptation, of remaining true to our principles despite obstacles set by others — and almost always *compassion* is a keyword of the learning process.

Someone who is a "troublemaker" in one life by no means necessarily is one in the next life. We suffer during the purgatorial experience in direct proportion to our evil thoughts and deeds, and the essence of this suffering is instilled in us as conscience to be utilized in the Earth lives to come. Eventually the promptings of conscience become strong, and we grow wise enough to listen to them. Then we no longer fall prey to the temptation to resume former unworthy practices. Instead, we begin to unfold our divine potential.

"Evolution" would be a misnomer and the concept of evolution as we know it would be meaningless if every re-birth heralded merely a repetition of the previous life. Then, of course we might be justified in saying "once a troublemaker, always a troublemaker" — but then also there would be no possibility of human development from clod to God. Instead, evolution is a spiral, and Max Heindel tells us that "the highest in one life is the lowest in the next." Of

course it is true that there are stragglers who learn their lessons more slowly and at a cost of considerable eventual suffering, but in time they, too, are destined to become "as gods."

Therefore, there is no need to worry about the possibility that individuals who are causing trouble now will do so again in 1,000 years. Of course even then there will be people whose conduct will not be conducive to the general welfare — but we need not expect a repetition of present world tensions. Conditions in 1,000 years will be entirely different from what they are now. Humanity is growing ever more responsive to the Christ radiations which continue annually to permeate the Earth and its atmosphere, and the process of evolution, we are told, continues "onward, upward, forever."

ADAPTATION TO EVOLUTIONARY CHANGE

Question:

We are told that eventually all water will disappear from the Earth's atmosphere and that humans will have to change their bodies accordingly. But even if human beings make the adjustment, how will plants and animals be able to survive without water?

Answer:

We must remember that conditions under which the human life-wave has evolved have changed drastically since the Saturn Period. Until very recently (in evolutionary time) problems of human adaptation were left largely to the higher creative Powers who guided our progress. Only when humanity acquired the mind and the prerogative of free will did we individually and consciously become responsible for the conduct of our own progress and, thus, for the adaptation of our vehicles to changing conditions. Now, naturally, we have to adhere to the rules of right living in order to insure that the changes in our bodies which will warrant their continuing survival under the forthcoming arid conditions gradually will be made.

Animals and plants, of course, have not yet been endowed with the individualizing qualities through which conscious personal responsibility for evolution can be expected. We can be sure, therefore, that the creative Intelligences Who guide their evolution will provide the same care as was given to the human life-wave earlier in its history. These Beings will see to it that necessary adaptations are made at the proper time so that the progress of the plant and animal life-waves may continue as has been outlined in the divine Plan of evolution.

RESENTMENT AMONG GROUP SPIRITS

Question:

Why does the cat Group Spirit prey on the charges of other Group Spirits who are meeker? Don't the other Group Spirits resent this?

Answer:

There is no resentment or enmity involved in this matter. The cat does not hate the mouse upon which it preys, nor does the lion hate the antelope. The Group Spirits are not spiteful toward each other because of what their charges are doing.

In *II Questions and Answers*, 194-5, we find: "It is simply a question of obtaining the food wherewith to sustain life, and the work of the Group Spirit with their charges is furthered by the resulting game of hide and seek, played by the prey and its quarry.

"The main object of existence is evolution of consciousness, and the ingenuity displayed by an animal in capturing another — the patient concentration and varied schemes used by other animals — are easily counterbalanced by the vigilance displayed by the prey, when totally dependent upon the Group Spirits. Without this struggle for existence, the evolution of consciousness would be much more long drawn thus predatory habits of the animals serve a good purpose in nature. . ."

BOOK REVIEW



Hundreds of praying angels are located on the pinnacles of the Central Tower

The Last Cathedral, by Ty Harrington, Prentice-Hall, Inc., Englewood Cliffs, NJ, 1979.

The idea of a "church for national purposes to serve as a moral lighthouse for the nation, a house of prayer for all Americans," has existed since 1791 when President George Washington first ordered the planning of a capital city for the United States. In 1893 President Benjamin Harrison empowered a commission to establish and maintain "a cathedral and institution of learning for the promotion of religion and education and charity." The result: the Cathedral Church of St. Peter and St. Paul, towering amid park-like surroundings above the highest point in Washington D.C.

The National Cathedral, as it is more familiarly known, is a magnificent Gothic edifice which lacks a congregation of its own but is open to all Americans. Many faiths offer services in the main sanctuary and in the various smaller chapels. In keeping with its original purpose, the Cathedral has been funded entirely from the gifts of individuals; no contributions from industry, organized church, or government have been used. Typical of the millions who have offered support was the first donor, a schoolteacher who gave money she had saved from the sale of her needlework. Today, although the two west end towers still remain to be complete, the Cathedral functions as a monument to one of the most uplifting examples of human dedication in modern times.

This book tells the story of the construction of the edifice as seen through the eyes of participants. Mr. Harrington skillfully weaves together the opinions and experiences of many, from the principal architect and the Dean of the Cathedral during its most crucial formative years to the artisans and craftsmen without whom such a labor never could have been accomplished: stone and wood carvers, workers in wrought iron, masters of stained glass, mosaic makers, experts at needlework, and those who constructed the Great Organ with its four keyboards and 10,000 pipes.

The Gothic style of architecture was chosen "because it is symbolic, unlike modern life which bombards you with hundreds of millions of words through every medium. Gothic invites you to see with your eyes, your ears. . .to hunt out a meaning." Anyone who has stood awestruck before the majesty of carved figures in the apse or the beauty and ever-changing light of the stained glass windows, or whose aspirations were renewed after viewing the soaring structure from distance, will understand this concept.

Mr. Harrington, a former writer for *National Geographic*, gives readable, sometimes humorous, detail about the intricacies of cathedral design, stained glass and mosaic art, carillon construction and utilization, and many other facets of the work from planning to execution. He gives insights into the lives and motivations of the workers, some of whom — notably the stone carvers

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Food for Survival

Olivia Barnett



With all the talk of food shortages and world famine, it might be more than just interesting to know that many wild plants have higher nutritional value than those you grow in your garden. Before starting off on a plant gathering safari however, it would be well to spend a bit of time in study first, and even better to take an expert with you the first time you go searching, in order to distinguish the edible from the poisonous varieties. It is a subject well worth learning.

A group at Federal City College in Washington D.C. worked with wild and domestic plants determining just what the nutritional values are. Edible portions of the plants were measured for vitamins A and C and the B vitamins thiamine, riboflavin and niacin; also for calcium, phosphorous, and iron. Using a scale from 1 to 10, with 1 being most nutritious, they found that lambsquarters rated highest with a 3. Garden parsley also rated 3 and dandelion greens were just a bit less with 3.3. Amaranth dropped to 4.4 and poke shoots — less nutritious but still very worth eating. (A word of warning on poke-weed. There are poisonous elements which can be removed only by cooking and this, of course, removes some of the nutrients as well.)

Comparing the wild plants with garden asparagus and spinach we find these drop to a 5.4 rating and celery came in last with 8.8.

Wild onions were found to have twice as much vitamin C, 20 percent more iron and 8 percent more magnesium than those grown in the garden. We remember that our ancestors relied heavily on what they could get from the land, gathering wild berries,

nuts, and plants to round out a sometimes scanty diet.

Lambsquarters goes by several names, among them white goosefoot, pigweed, and wild spinach. It has the remarkable vitamin A content of 11,000 units in a raw serving. This drops to 9,700 in a cooked serving. Collect the young shoots when they are 5—6 inches high. They can be used alone or mixed with other greens in a highly nutritious salad. The Indians knew that lambsquarters are good to prevent scurvy. An average raw serving contains 80 milligrams of vitamin C.

City dwellers are missing a good thing when they dig dandelions out of their yards and throw them away. A raw serving of the greens contains 14,000 units of vitamin A; 11,700 if cooked. If you gather dandelion greens be sure to find a place where they haven't been sprayed with weed killers. Also avoid those along a road because of lead and other pollutants from automobiles.

Dandelion roots are useful too. They can be dried and powdered to make a drink which tastes much like coffee. It is supposedly a tonic for indigestion.

Young leaves of the amaranth plant are good as salad greens and supply 6,100 units of vitamin A and 80 milligrams of vitamin C per serving. The tiny black seeds may be dried, then made into flour and eaten as cereal flour is eaten. The edible portions of amaranth may be dried and stored for winter use in soups or steamed salad plate.

There are a number of good books on the subject of wild plants which can give you a start and, of course, there are many more edible varieties of plants than have been

mentioned here. If you are new to the study, it is best to take someone with you who is experienced the first few times you go out. Serious, even fatal, errors can be made and pictures are not always easy to work from.

Among the best of survival foods are seeds. Nature concentrates her good things in seeds for the benefit of the new plant to come. They may be eaten "as is" or, to increase their potency, may be sprouted and the sprouts used in many ways, usually in salads or as a tasty addition to sandwiches.

Growing sprouts is a simple task and your health food store can get you started with little trouble. In 3 to 5 days you will have a delicious, gourmet treat to add to your meals. Another plus for sprouts is that they actually increase the food value of the seeds. The vitamin content of soybeans increases over 500% when sprouted.

One of our best seeds is the sunflower seed. Tests show that it contains 150% more niacin and pantothenic acid than any other food and has an amount of protein equal to meat. Ninety percent of the protein in sunflowers is useable by the body, since it is a live protein. The protein obtained from meat is a dead protein and the body is able to use only 30%. As a snack food sunflower seeds can hardly be surpassed.

Alfalfa is rated as one of the most nutritious foods in the world. The roots of the alfalfa plant go deep into the earth and trap more minerals than most other plants. It also has large amounts of iron, and is rich in protein. Alfalfa sprouts contain vitamins A, B, C, D, E, F, K, and U and significant amounts of chlorophyll.

There are many more seeds and cereals easily available which will provide the vitamins, minerals, and proteins needed for a well balanced diet. Since cooking is so destructive to these nutrients they can be sprouted and eaten raw or ground in a food mill. This grinding process takes only moments with the nut jar of your blender or a mill designed for that purpose. Raw, ground grain sprinkled on other foods, especially at breakfast, is delicious. The list

would include millet, oats, triticale, and sesame.

One of the most complete foods known when uncooked and sprouted is wheat. One pound of wheat berries makes 4 pounds of wheat grass, rich in chlorophyll, or 3 pounds of food as sprouts.

Whether needed for survival or not, the nutritional value of seeds, sprouts, and wild plants make them well worth experimenting with to learn how to use them in our daily diet. Actually, they are simpler to handle than many of the over-cooked dishes we now spend hours preparing and which have far less food value for us.

BOOK REVIEW

[Continued from Page 470]

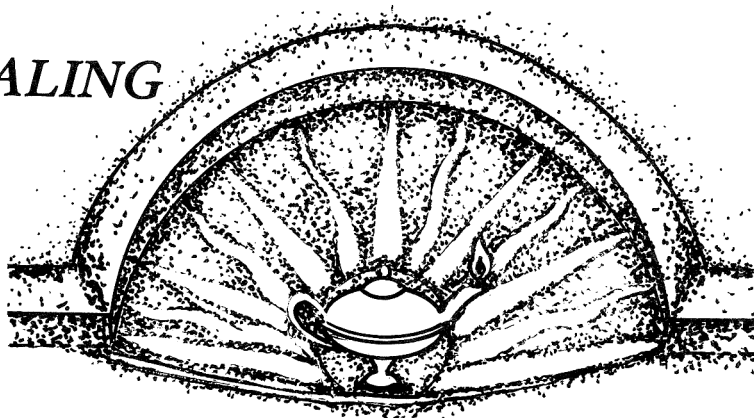
— represent a vanishing breed. For those who have wondered about the "miracles" of Gothic cathedral construction, this book, enriched with illustrations, explains how it is done.

The National Cathedral is considered "the world's last great cathedral." Increasingly astronomical costs and a decline in required skills make it likely that there indeed will be no future cathedral construction. Perhaps more important, we know, too, that mankind must learn to build the "cathedral within" each individual which eventually will obviate the need for all external houses of worship. For a long time to come, however, sanctuaries such as the National Cathedral which already exist will serve as sources of devotional upliftment to a world sorely in need.

Fragments

Do we perhaps require so much strength and exertion for common and ordinary things because nothing is more uncommon, more out-of-the ordinary for the actual human creature than dreary routine?

HEALING



Food for Thought and Healing

To heal is to make hale, healthy, whole. Healing is to the physical body what at-one-ment is to the spirit. Both processes make of their respective organisms a harmoniously functioning entity. At the material level, whole foods (true to nature), whose combined nutritional value completely fulfills the physical body's growth and maintenance needs, are both medicine for ill-health and immunization against dis-ease. Foods altered, synthesized, or simulating the authentic article (as given by nature) can only be injurious to the body, altering its tissues, poisoning its fluids, alienating and depleting its life force.

The parallel with man's other bodies or vehicles is specific and clear. They (etheric, desire and mental bodies) each require a full and balanced regimen of wholesome "foods," lacking which they become variously weakened, deformed, atrophied, diseased, chaotic. It is self-evident that random thinking, feeling and doing in themselves no more guarantee the human Ego's overall well-being than does the willy-nilly ingestion of whatever is loosely termed "food" benefit the physical body. For there exists a huge domain of both pseudo (non)-foods and tampered foods, which, if not actually deleterious to health, at least do not promote

it. More often than not whatever is packed or canned has been de-vitalized, pickled, or commercially contrived. Almost any food item that is advertised is in some way a deviation from or a mutation of nature's own gifts to man. When a food processor "does" something to food, "improves" upon it (thus delighting the senses but damaging the digestive tract and associated systems), then it is their's, and we hear about it, pay for it, and suffer from it.

What are we to do? First, we must bring consciousness to what we do, be it eating, feeling, acting, thinking, and in time, sleeping. Consciousness, bent on being in possession of the knowledge of what is good for the whole man (intuition, not palate, is an excellent guide) shall discriminate from amongst a host of contenders for consumption and shall insist on feeding its various members what seems most likely to promote their constructive growth and development. Said differently, we mean that each person must be self-determining, responsible for what he does or doesn't eat, say, feel, think, do. One must begin to listen to the advertisements that the *inner* voice transmits to direct us to what is genuine, helpful and true--be it natural fruits, grains, and greens; unprejudiced feelings (i.e., love, hope and

faith uncontaminated by the profit motives of egoity which spawn anxiety and ulcers, anger and cardiac arrest, greed and various forms of self-consumption and organ degeneration, passion and the cell proliferation of malignant growths) and clear, open-ended thinking (free from the closure of preconception and arthritic skepticism.)

The foregoing linkage of mental and emotional structures with somatic problems is offered tentatively to simply sketch the deep and pervasive influence of what goes on "out of sight" (as thought and feeling) on what is visible or at least detectable. We may regard our physical body as the control subject in the laboratory of our consciousness by which we can determine the effects of what we think and feel in it, do to it and with it. In this light, incarnation serves the crucial role of disclosing to the Ego its ignorance and errors which register somatically as ill-health. Our physical body exists in order to tell us how to live right and to show us how we have erred in this endeavor. To live right is to respect and fortify life forces as they play through and perpetuate our superlatively conceived material form, as they manifest in emotions that subserve the healthy cooperation of all members of the body of humanity (in Christ) and as they express in thoughts that, cleared of and raised above self-interest, allow for the illumination of cosmic plan, human destiny and higher orders of spiritual beings.

As given, this sketch is grandiose and impressionistic. Nonetheless, in essence, it is true. Each venture of the Ego, be it in a wish, a quick judgment, an involuntary movement, is a cause which shall find its necessary balance in consequent effect. Habitual or deep-seated thought/feeling patterns shall find eventual expression in the physiognomy and physiological process, maiming or mending, enhancing or detracting as the case may be. As what lies within the physical earth works toward its surface, so our core being in time becomes our face and outer form, for better or for worse.

The direction we are taking, then, is toward becoming our own dietician (know-

ing best what our body needs), our own doctor (if only because our disorders have been poorly, or incorrectly diagnosed by "professionals"), our own psychotherapist (since we are, finally, in the best position to realize what we are and what transpires within our mind and soul), and our own minister (since ministers are mortal and fallible, as we, and Christ Jesus for once and all became our intercessor and Christ is within). We do not question the value of these professions. But we do emphasize that their function and methodology shall be gradually internalized, and the sooner we begin this integration, the better.

Therefore we must come forward, take responsibility for our sickness and tribulation as well as for our talents and advantages. If Max Heindel's observation that a sick man is a scoundrel in the act of being found out is correct, then we must all confess to being scoundrels. On every level we must begin to think about healing and strengthening ourselves and then must implement our thoughts with action. We are not "off the hook" because we are "told" that something (a wonder drug, a diet drink) is "good" for us, that a passion is permissible to entertain or give vent to on the basis of some formal or legal sanction, that an idea is true because it comes from a "reputable" or "authoritative" source. In every instance accountability reverts to our own self. Since we have made our selves ill (not fate or chance) we must make our selves well. If we court depression we must create a new luminous nimbus of levity and optimism. If we are mentally corroding with doubt and defensiveness we must realize how all-powerful mind is to determine the reality of the world it perceives — that in all cases of disharmony and distress (physical, mental, emotional) our own selfishness, passivity and ignorance are the root causes and they must be countered by strong, persistent and discriminating efforts to exceed our present confines of identity and relationship-pattern.

On a graphic level, and perhaps as an unwelcomed instance, we mean that no more could a medieval priest by granting an

indulgence (for a fee) absolve a sin than could a surgeon (for a fee) "cure" cancer by excising malignant tissue. In both cases the cause and the responsibility go much deeper and are more general. What we bring into being we ourselves must directly deal with and resolve. Actually, given the opportunity, each of our bodies heals and improves upon itself (or they work in concert, as in schizophrenic catatonia, to jointly heal). The Individual Ego is in each case the one that creates the conditions for the healing to take place. The wisdom of the worlds in which each of man's vehicles is membered acts positively upon him as he prepares and attunes himself to develop in accordance with the laws of these worlds and with his God-like potentials.

No other mortal (for a fee or gratis) solves our problems (somatic, psychic, spiritual) unless *we* so fully participate in the joint or common effort that we may then rightly regard our helper(s) as catalyst. And surely the One Catalyst by which all making whole and finally making holy is achieved is Him Who took and takes on suffering with gladness and with the radiance of vast love. Frankly, becoming wholly integrated, sound in body and soul, demands the courage and initiative to sustain healthy pain. Christ does not exonerate us from the need to choose our

freedom and to suffer in the exercise of it and to overcome our weakness through it. But He does make His victory *our* promise, even our destiny, and He assures and heartens us not merely by His example, but by His living Presence, by the power to transcend limitations which He infuses in them who ask of Him; yes, and even in them who do not yet know of Him but who earnestly believe and live as though they carry within their souls a most precious essence, an immortal essence, what they divine as their true Being, their's and God's.

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

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

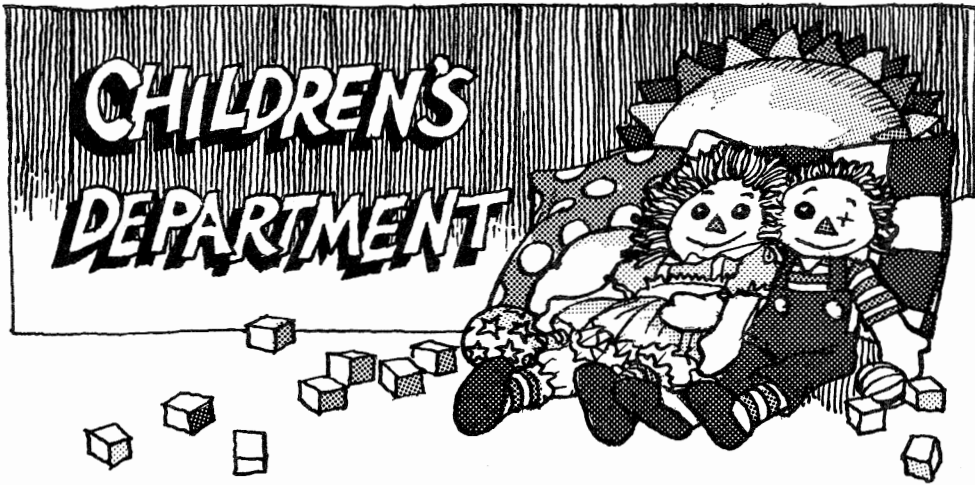
October 8-15-22-28

Let thy soul guide the fragile body
 your dream will be easier to bear
 cast your worries on the heavenly guider
 who takes away all earthly care

Unceasingly pray for souls redemption
 do all you do for God alone
 and like the dawn which sheds the darkness
 your sins and ignorance will have flown

You will know the joy of wisdom
 to the Fathers likeness, you'll be transformed
 like a star forever reflecting
 the light of God of which you're born!

—Graydon C.



The Good Reader

Dagmar Frahme

Beth was six years old, and her two upper front teeth were missing (just temporarily, of course). She had brown curly hair, a large dog named Daisy, a big brother and a baby sister. Her real name was Elizabeth but people were always trying to shorten it — to Liz, which her mother didn't like, and to Betty, which Beth didn't like. Finally her daddy suggested Beth, which *everybody* liked, and so from then on, she was Beth.

Beth was in first grade, and thought going to school was fun. She liked her teacher and the other children, she liked taking her lunch in a lunch box, she liked her pretty classroom with its bright pictures and many things to do, and most of all, she liked learning to read. She was already a very good reader, and her mother would often take her to the library and let her pick out a few books. She read some of them so well that her teacher asked her to read them for the other children.

And everybody was very happy about the way Beth could read — except for one thing: it was getting so that Beth would do almost nothing *except* read. Especially when there were dishes to be dried, wastebaskets to be emptied, or Daisy to be walked. Drying

dishes, emptying wastebaskets and walking Daisy were Beth's special chores, and no one had ever known a time before when Beth had not done them.

She had rather liked drying dishes because then she could talk to Mother and tell her all the things that had happened during the day; she didn't really mind emptying the wastebaskets because sometimes she found such interesting things in them that people had thrown away; and as for walking Daisy — well, that used to be just plain fun.

Used to be, because things were certainly different now. When Mother asked her to dry the dishes, Beth didn't even bother to raise her eyes from the book she was reading but just mumbled "In a minute." Often that "minute" turned into twenty minutes and still Beth hadn't come. When Daddy reminded her that the wastebaskets needed emptying she *did* raise her eyes from the book (because when Daddy said something in a stern voice you simply had to raise your eyes from whatever you were doing) and said, "I will, right away." But "right away" never seemed to come either. And when Daisy came up wagging her tail hopefully and holding the leash in her

mouth Beth just said, "Later, Daisy, later," and poor Daisy would lie down at Beth's feet and wait.

Sometimes Mother would come back in and remind Beth several times that the dishes were waiting to be dried, but just as often she simply sighed and dried them herself. Sometimes Daddy would very sternly mention the wastebaskets to Beth a second time, and then Beth would reluctantly get up and do them, but sometimes even Daddy just shrugged his shoulders and emptied them himself. And almost always Beth's big brother walked Daisy. He didn't mind at all, and he and Daisy usually had a good long run together, but Mother and Daddy kept remembering how Beth had begged to keep Daisy when she was just a puppy and had promised, "I'll take care of her, honest."

One evening, after Mother and Daddy and Beth's big brother and Daisy had all had a particularly hard time simply because Beth just refused to do her share of the work, Mother and Daddy sat up talking long after the children were in bed. When they finally locked the front door and turned off the light, Mother said, "It's going to be very hard on her."

"Yes, I suppose it is," said Daddy. "But it seems to be the only way to teach her."

The next day when Beth came home after school, she went up to her room to get the new book she had just taken out of the library. It was a book of fairy tales, with a big purple dragon on the cover, and it was rather hard to read, but Beth loved it and tried her best to read it. She couldn't find the book anywhere — not on her table, or bookshelf, or even in the corner of the floor where she sometimes put things when she was too lazy to put them away.

Beth looked all over the house — in Daddy's study, in the living room, and even in the kitchen, but couldn't find it. She started to ask Mother, but Mother was giving the baby her bath and had a rather funny look on her face besides, and Beth somehow had the feeling that maybe she'd better not bother her.

She went back to her room again, and took another look around. Then she realized that the other books she had just taken from the library weren't there either. There was a story about an imaginary zoo that seemed to be very funny, even though it was full of hard words, and another story about a balloon that she had been able to read perfectly the very first time. And her own big beautiful book of stories that Daddy had to read to her because it was still too hard was gone too, and so was her very favorite book about a family of kittens that she had had as long as she could remember.

Those books had been on her bookshelf yesterday — in fact, they had been there this morning. She might have misplaced *one* book, she thought, but certainly not all of them.



"I must be dreaming," said Beth aloud to herself. "Those books just have to be here." And she rubbed her eyes and looked again, but they weren't.

Beth looked in her closet and in her dresser drawers. She even looked under the bed — rather silly, but she could think of nothing else to do. Then she thought that her big brother was playing a trick on her. She tiptoed down the hall to his room and opened the door just a crack. He wasn't there.

He had made it very clear that she was not to go in his room when he wasn't there

— but this, she decided, was most definitely an emergency. She looked in his closet and his drawers and even the box where he kept his model cars, but the books weren't there. She did find a bird's nest, some sticks, and something that looked very much like mud on the floor of his closet and wondered if Mother knew about that, but was too worried about the books to think very hard about the mud.

Of course, just as she was closing the closet for the second time, her brother came in, and was he in a bad mood when he saw her there! She tried to explain that she was looking for her lost books and had thought that he might have taken them, but this only put him in a worse mood. He said he didn't ever want her "snooping around" in his room again, and that he was going to tell Daddy, and poor Beth went back to her room in tears.

She wiped them away, sat down on her bed, and tried to think. *Where* could those books be? Maybe Mother had taken the library books back today, but why would she do that when Beth had just gotten them? Besides, Mother almost never went to the library any more without Beth. And anyhow, that didn't explain what had happened to the other books. Beth went over in her mind very carefully what she had done yesterday and this morning, and she was absolutely positive that she had not taken those other books off of her bookshelf.

She went slowly out of her room, mystified and worried and very unhappy. Mother had finished bathing the baby and was in the kitchen starting supper. Beth went into the kitchen and sat on a high stool. Mother smiled at her and asked her how school had been that day and if she wanted some milk and cookies. Beth wasn't hungry at all and said, "No, thank you."

Beth sat on the stool watching Mother, and didn't say very much. Mother didn't say very much either, and even though she was smiling and once gave Beth a big hug for what seemed to be no reason, Beth somehow had the feeling that she shouldn't ask Mother about the books.

Finally Mother said, "Will you set the table for me?"

Even though this wasn't one of Beth's regular chores, she slipped off the stool and got to work. When she finished, Daisy came in wagging her tail and dragging the leash along in her mouth, and Beth took her for a long, long walk. She didn't really feel like walking, but she didn't feel like doing much else, either. In fact, she felt rather numb.

She remembered that she hadn't walked Daisy for a long time and was very patient, letting Daisy sniff and investigate everything she wanted to, instead of hurrying her along as she sometimes did. Then she remembered that she hadn't emptied the wastebaskets all week either, and maybe she'd better do it when she got home. She might as well — she had no books to read.



And so, after she had brought Daisy home and set out a big pan of water for her, Beth went around and emptied the wastebaskets. The one in Daddy's study was especially full, and Beth was glad that she emptied it before Daddy reminded her.

It wasn't very nice to be reminded of things all the time, she thought. When people started reminding you of something, you always knew that what they were going to say — sometimes even the exact words they were going to use — and you ended up feeling irritated too, and it was all very

unpleasant. Really, it was much better to do the things you knew you had to do and get them finished; then the people around you were happy and you could forget about your chores and do the things you liked to without being interrupted.

Beth finished with the wastebaskets and Daddy came home. She wanted to ask him if he had seen her books, but again didn't quite dare. There was something very funny going on, and Beth had more and more the feeling that if she did ask about her books, she wouldn't like the answer she got.

After supper Beth dried the dishes without being reminded, but again she didn't have too much to say to Mother. She noticed that Mother was watching her closely out of the corner of her eye — just, come to think of it, as Daddy had been watching her all during supper. She was positive that it all somehow had to do with her missing books, but still could not bring herself to ask.

Beth went to bed early that night — all by herself and without being told. She didn't even want to hear a bedtime story and didn't ask for one. She was tired and unhappy and felt rather lonesome. She really didn't think she was going to sleep very much, but she fell asleep and slept soundly all night.

In the morning, before opening her eyes, Beth thought that maybe it was all a bad dream about her missing books. She would just keep her eyes shut tight, grope her way over to the bookshelf, open her eyes, and the books would be there. So she got out of bed, keeping her eyes as tightly closed as she could, and didn't open them till she was right in front of the bookshelf. But the books were still gone!

Beth turned away sadly, got dressed ate breakfast very quietly, and went to school. School didn't seem to be much fun that day, and Beth's teacher started to worry about her because she looked so unhappy and when her turn came to read she made four silly mistakes which she had never made before.

She went slowly home from school, kicking a few little pebbles on the sidewalk and not stopping to look at the bunnies in the

pet shop window, which she always did. When she got home she called Daisy and took her for a long walk. After that she emptied the wastebaskets which weren't very full because, after all, she had emptied them only yesterday. Then she went up to her room and sat looking out of the window until time for supper.

Mother, Daddy, and Beth's big brother talked about the camping trip that the boy scouts were going to take that weekend, and Beth didn't say one word. She didn't think about much of anything, either, but just ate supper automatically, not even making the ice cream last as long as possible.

After supper Beth again dried the dishes without being told and then went up to her room. She started to play with her dolls, but even that didn't seem like fun, so she took her favorite doll and cuddled it in her lap while she sat in her rocking chair. She wished and wished that she had just one book to read to the doll. She often did that — holding a doll in her lap, rocking back and forth, and reading out loud.

What on *earth* had happened to those books? Who could have taken them? What was she going to do? She would have to tell Mother that they were lost soon because those library books would be due after a while. Oh, well, she might as well do it right now — no use waiting any longer.



Beth was just starting to get up when

the door opened and Mother and Daddy came in. Mother was smiling and Daddy was carrying a pile of books. On top of the pile was a book with a big purple dragon on the cover!

Beth looked at the book, looked at Daddy, looked at Mother, and looked at the book again. "Did you have them all the time?" she asked.

Daddy put the books down and sat on the bed. "Yes, Beth, we did. They were in our room."

Beth looked at Daddy, who was serious, and Mother, who was smiling. "But — but why?" she finally asked.

"Beth," asked Daddy, "did anyone have to remind you to do your chores today — or yesterday?"

Beth thought for a minute. "No," she said.

"What about the day before, and the day before that, and the *weeks* before that?" continued Daddy.

Beth swallowed hard. "Yes," she whispered.

"And even then you didn't always do them, isn't that right?"

Beth nodded.

"Then why didn't anyone have to remind you yesterday and today?"

Beth thought for a long time. "I guess," she said finally in a very soft voice, "because I didn't have any books."

"That's right, Beth," said Daddy. "You didn't have anything around that you wanted to do enough to let your chores go, so you did your chores."

Beth looked at the books again. "Are you — are you going to hide them again?" she asked timidly.

"Are we going to have to?"

"No," whispered Beth. "At least — I don't think so."

"I don't think so either," said Mother, picking up the books and putting them on the shelf. "You'll have plenty of time to read when the chores are finished. They didn't take so terribly long today, did they?"

"No, they didn't" said Beth, a little surprised and thinking of all the time she had

spent just *wishing* she had something to read. All of that time could have been spent reading, and most of that time came *after* the chores were finished.

Later, when Beth was in bed and Daddy was reading to her from the big beautiful book of stories, Beth reached up and played with his hair, trying to make it stand on end. She often did that while he read to her and it didn't mean that she wasn't listening. No, indeed. In fact, Beth listened very well; and could usually repeat a story word for word after Daddy had read it just a few times.

But she could play with Daddy's hair and listen at the same time. Daddy finished the story and Beth kept on playing. Daddy smiled. "You'll be able to read that book yourself before long, young lady," he said.

"But if I do, will you read to me any more?" Beth asked.

Daddy smiled even more. "I'll tell you what," he said. "You read all the books you can, but as long as there's a book you want to read that's too hard for you, I'll read it to you."

"Fine," giggled Beth, snuggling down under the covers. As Daddy leaned over to give her a good-night kiss she tried to make his hair stand up one more time. "It won't stay up," she complained, still giggling.

"Good," laughed Daddy. "I'd hate to go around looking as though I were scared all the time."

Just before she fell asleep Beth thought, "It's good when I get to read and it's good when Daddy reads to me, but it's best of all when I get my work done *and* read and Daddy reads, too."



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