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



# Feature

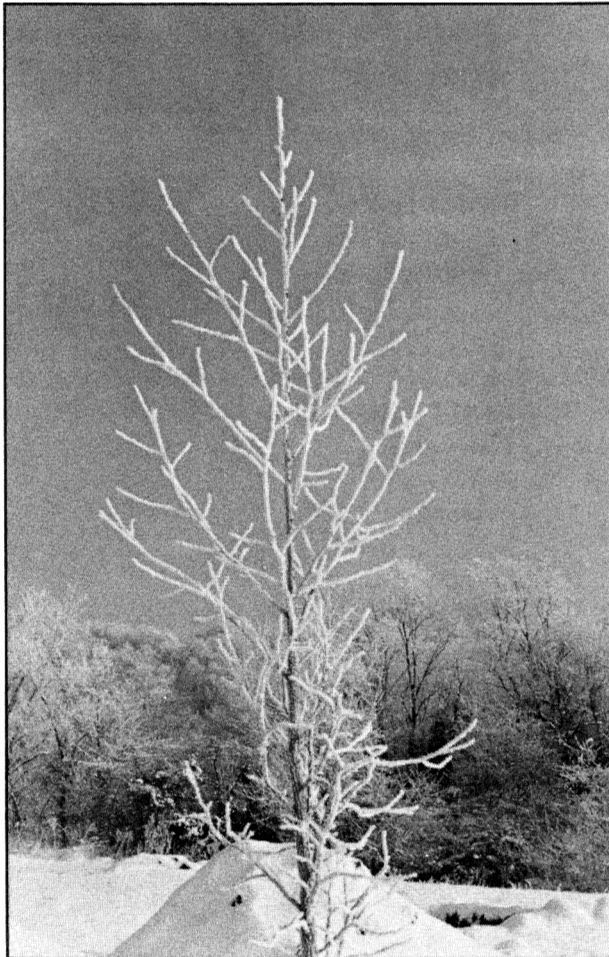
## The New Leaf

He came to my desk with quivering lip,  
The lesson was done.  
"Have you a new leaf for me, dear teacher?  
I have spoiled this one!"  
I took his leaf, all soiled and blotted,  
And gave him a new one, all unspotted,  
Then into his tired heart I smiled:  
"Do better now, my child!"

I went to the Throne, with trembling  
heart,  
The year was done.  
"Have you a New Year for me, dear Master?"  
I have spoiled this one!"  
He took my year, all soiled and blotted,  
And gave me a new one, all unspotted,  
Then into my tired heart He smiled:  
"Do better now, my child."

□

—Anon.



## Compensation

In grudging, one gave half a gift;  
In full receiving, joy of soul,  
That made the tender balance shift,  
Did yet the other make it whole.

—Marcia McCaslin

## The Path

Walking on the path of holiness;  
Behold the light yonder:  
Sense the abyss there below, that darkness in turmoil;  
Now I see the light more discernible  
The path narrows;  
Thorns lie on the path,  
Shall I accept the path and trample upon  
For I am naked;  
For it I must suffer for a while;  
To shun pain, to forego responsibilities  
Seems an ever so common escape;  
Only to fall in the pit  
The abyss below.

Further along,  
Behold the light so radiant and pure  
The path becomes alight;  
A joy to see, such forgotten bliss;  
Narrower still the path becomes,  
Jagged edges form,  
One must not avoid their pain;  
One must share the Lord's burden;  
Be thus worthy of His Grace,  
To partake in His feast.

For the abyss lies below,  
Courage! walk on.  
The path is now a ray of light;  
Matter cannot be part of it;  
You must shed your outer garment,  
For a mortal body cannot walk this path;  
Only a body of light can.  
Come, enter;  
A new day has begun.

□

—Thomas D'amico

# The Individual and the “New Leaf”

Anyone who seriously endeavors to “turn over a new leaf” at the beginning of the New Year—or at any time—must make a particular effort to get to know him- or herself better than previously. The need for New Years’ Resolutions stems from unacceptable attitudes or behavior which, in turn, stem from deficiencies within the person concerned. In order to correct such deficiencies, the person must determine why they exist, and this requires intensive self-analysis. The spiritual aspirant particularly must make the effort to reach a complete understanding of his very complex nature.

The better acquainted with ourselves we become, the better able we will be to make the most of our experiences on Earth. Self-analysis and evaluation of our faculties and attitudes can be one of the most beneficial activities in which we participate, since it requires, above all else, that degree of impersonality which also underlies the spiritual quality of selflessness.

To achieve a level of accurate self-analysis, it is necessary to admit our individual responsibility for everything we are and everything that happens to us. Under the Law of Cause and Effect, we are reaping now what we have sown in the past and will reap in the future what we sow now. Our deficiencies and our abilities both ultimately are the results of the workings of our own will (or lack of will), and only when we admit of the fundamental role that individual will plays in human evolution will we be in the position correctly to assess ourselves and completely to transmute within ourselves that which must be transmuted.

Obviously, it is not easy for most people to accept the fact that they are solely responsible for themselves. Even occult students, who intellectually understand and accept the Teachings about Natural Law, often cannot apply these Teachings mentally or emotionally to their own personal situations. It is so much easier to blame heredity, environment, God, the devil, or the fact that parents, wife, husband, boss, or other people “don’t understand me.” Likely they don’t—fully—but how can *they* be expected to understand the individual when the individual does not understand himself?

Students of astrology are prone to blame the “stars” for their inadequacies but, as Cassius asserted in Shakespeare’s *Julius Caesar*: “The fault, dear Brutus, is not in our stars, but in ourselves...” Astrology can be a serious detriment to, instead of help in, our progress if we persist in misusing it by blaming our failings on the stellar influences. We respond to planetary influences as we do precisely because of our own past and present predilections. Once we finally accept responsibility for ourselves and do our best to meet it, the very “stars” which we now blame for this and that misfortune will, because we have learned to approach their influences correctly, become invaluable tools with which to make the most of ourselves.

On the other hand, there also are shining examples of men and women who, by using their own will power, have overcome poverty, lack of parental care, serious physical infirmities, natural catastrophies, and other severe obstacles because they took the view that it was up to *them* to make successes of their lives. We all eventually will have to echo sentiments similar to those Abraham Lincoln, who said: “I am responsible—to the American people, to the Christian world, to history, and, on my final account, to God.”

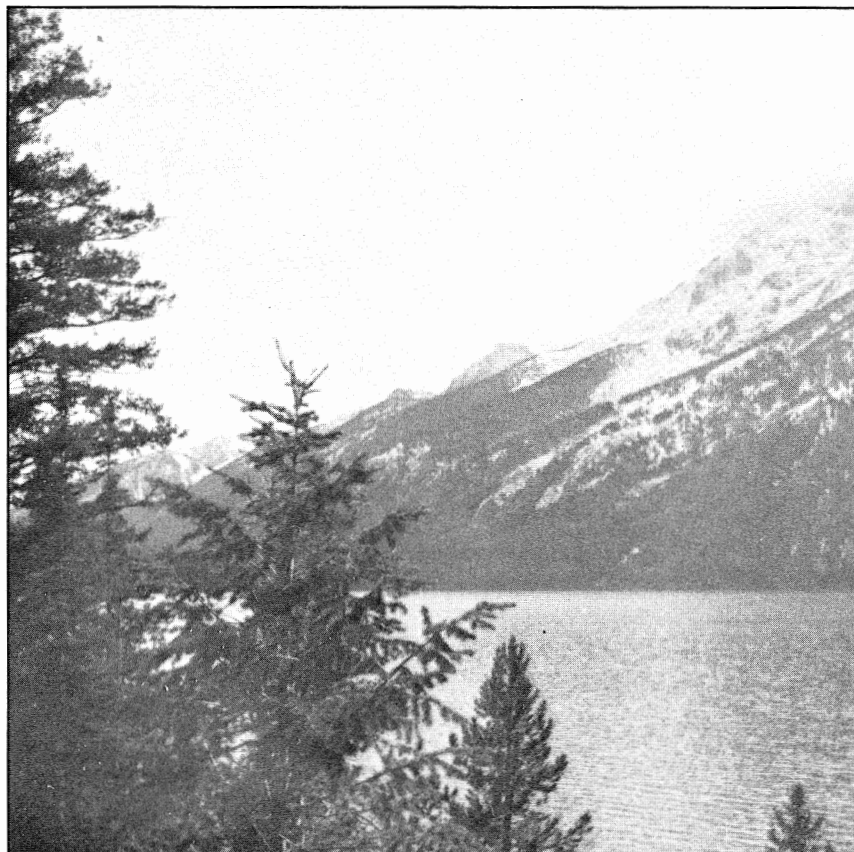
Closely allied to the ability to accept responsibility for ourselves is the quality of self-reliance. Even when we agree that our problems lie within us, we do not necessarily seem to have the stamina to rely on ourselves. Sometimes

we do our own thinking, but sometimes we are swayed by the thoughts and opinions of others and conform to "accepted" modes of behavior not because of their intrinsic merit but because we are too lazy, tired, fearful, or simply uninformed to do otherwise. We must learn to establish our own inner tribunal of Truth, based on prayer, intuition, knowledge, and faith, which will enable us eventually to form our own intelligent conclusions in all respects instead of depending on the advice, the propaganda, or the gossip, of others. As we know, the Rosicrucian method of attainment devolves through self-reliance: "We must become self-reliant in the highest degree so that we may be able to stand alone under all circumstances and cope with all conditions."

Learning to rely on ourselves, however, need in no way interfere with our faith and trust in God and the higher Powers who guide our pilgrimage through matter. Because we are Sparks of the divine Flame, we may and eventually will, with earnest striving, unfold our powers and perfect ourselves sufficiently to contact the Font of Wisdom, Which is God. The more our faculties are unfolded in a positive direction, the more we become conscious of the reality of the divine Creator, of the wisdom of His Plan for us, and the mercy, justice, and Love that underlie our journey from "clod to God." In time, self-reliance comes to mean dependence upon the Spark of God within, the Self of whom we finally have become keenly aware and who is the master of the personality.

In the New Year that lies ahead, may we all strive to know ourselves better and to act positively on that knowledge, realizing anew the divinity of our natures and dedicating ourselves more wholeheartedly to the lofty ideals which lead us to the heights of spiritual attainment. □

## Mystic Light



### A Note To Myself

God's will—what is it for me? Is it what will make me happiest? What is happiness? There are countless answers, many of them on posters—(*Happiness is a warm puppy*)—each of the answers completely individual. There is a clue here—individual answers.

It appears God's will for us is to be completely individual. This would account for the trend to be "free to be me."

One of Webster's definitions of "free" is: "...enjoying personal freedom; not subject to the control or domination of another." If each of us enjoyed "personal freedom," it would follow that no one would be "subject to the control or domination of another."

Peace on Earth does "begin with me," the individual, who abhors even the thought of war.

To be free to be me is not permission to anger, nor is it a requirement to anger. It is simply the realization that I can't afford to be angry at another person or situation because that is allowing myself to be *subject to the control or domination of another*. Anger, fear, jealousy, or lust can be recognized for what it is—a collection of negative thought forms that I have created myself, and that I can dissipate at will. I can will these thought forms to return to the neutral substance from which they were so carelessly created, to await re-creation in a more positive, desirable form.

The wonder of it all—God's will for me!

□

—A Ruth

# Mystic Light



## Cosmic Principles As Taught in the Bible

For humanity in general, the history, poetry, philosophy, and moral precepts of the Bible insure its place as the supreme Book of the ages. The occult

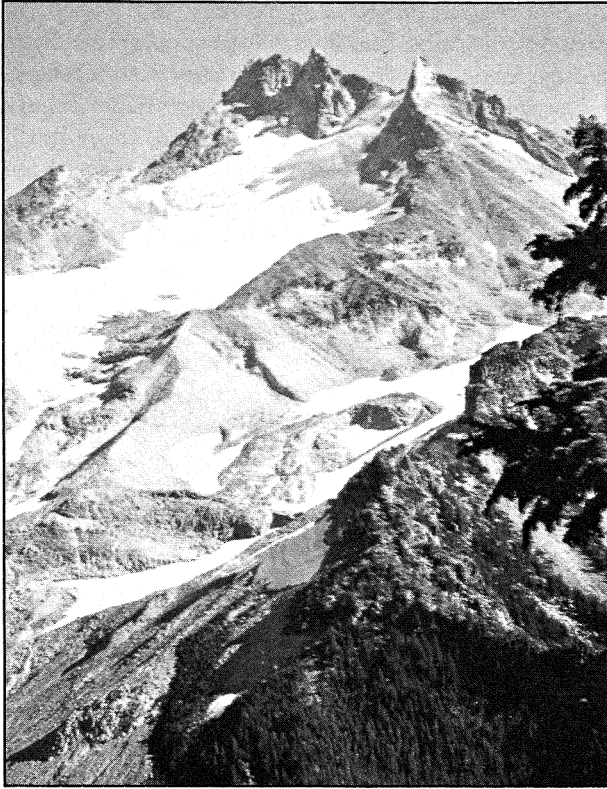
student regards the Bible as the most comprehensive textbook of *cosmic Law* ever written or compiled. Even though many of its Teachings have been misinterpreted, it has, by virtue of its fundamental cosmic Truths, appealed strongly to the Spirit which is man. Even during the grossly materialistic influences of the period from which we now are beginning to emerge, humanity has responded to some extent. The Bible has remained the principal basis of religious ideas and ideals.

In recent decades, there have been given out to humanity—through those capable of receiving and conveying spiritual messages—certain basic occult Truths. These constitute a key to the Scriptures and reveal the Bible as the most comprehensive and authentic compilation of Laws governing man and the universe ever known. An understanding of some of these Laws is essential to what we may term “successful living” in the highest sense of the word.

Man no longer is satisfied with the limited remedies offered him for his ills and deficiencies by material science during the past centuries. Before the grip of materialism became so strong, spiritual as well as physical means were used to effect cures of the various ailments from which man suffered. More recently, science has attempted to heal the body without the spiritual aid of religion. Now we observe a reaction from this condition, and an increasing number of people are seeking to have their problems solved by psychological and spiritual, as well as physical, means.

The truth of the matter is that man is beginning to pierce the veil of materialism and to realize that he is more than a mere physical being and that more is required for happiness and success in life than the material world has to offer. This realization, and a subsequent search for something more, brings him again to the spiritual truths given in the Bible. He senses that it may be possible to evolve a sane, logical philosophy of life—one which will explain rather than refute the findings of material science and will at the same time constitute a guide to a more satisfactory general state of being. In short, man today is looking for a religion that works, and it is gradually being revealed to him. We see science and religion joining hands at the present time to help man lift from himself the burden of suffering, ill health, and seeming failure. Those who have the occult key know that in the Bible is to be found an outline of the Laws underlying a successful blending of science and religion. Comprehension of these Laws gives the religion man is seeking; a scientific religion which will appeal to both heart and intellect—a “workable” religion which, if actually put into practice in everyday life, eliminates misfortune and disease and brings health, happiness, and progress.

Since the cosmic Laws referred to and exemplified in the Scriptures are so numerous, it manifestly would be impossible for us to discuss them all here. We



therefore shall confine our attention to a few of those which have a direct bearing upon "successful living." Passing by the three major principles of Will, Wisdom, and Activity, or Creation, Preservation, and Destruction, as well as such minor principles as the Law of Universal Increase, the Law of Rhythm, the Law of Vibration, the Law of Polarity, the Law of Attraction, etc., we shall give first consideration to the principle indicated in the following statement from Paul's Letter to the Ephesians: "There is one God and Father of all, who is above all, and through all, and in all"—the principle of unity, the idea that there is one universal Spirit which expresses Itself in different streams of life and therefore permeates all that exists in the universe.

General acceptance of the fact that "in Him we live and move and have our being" and application of this truism probably are needed more than anything else to change the conditions of strife existing in the world today. These conditions have been brought about by selfishness and egoism, the antithesis of a feeling of unity. In spite of existing conditions, however, we optimistically can say that progress is being made in the realization by man of the oneness of all humanity—of all life. Happily, material science is verifying the idea. We know that the more advanced among humanity have accepted this idea, even in the midst of materialism, for we find it exemplified in some of our most distinguished poetry, drama, and other forms of classical literature.

The occult student learns early that there is but one Spirit pervading space. Life and Form, its positive and

negative poles, are one. There is no such thing as empty or void space. Space is Spirit in its attenuated form, while matter is crystallized and inert. The positive pole of Spirit manifests as life, galvanizing form into action, but both Life and Form originated in Spirit, Space, Chaos.

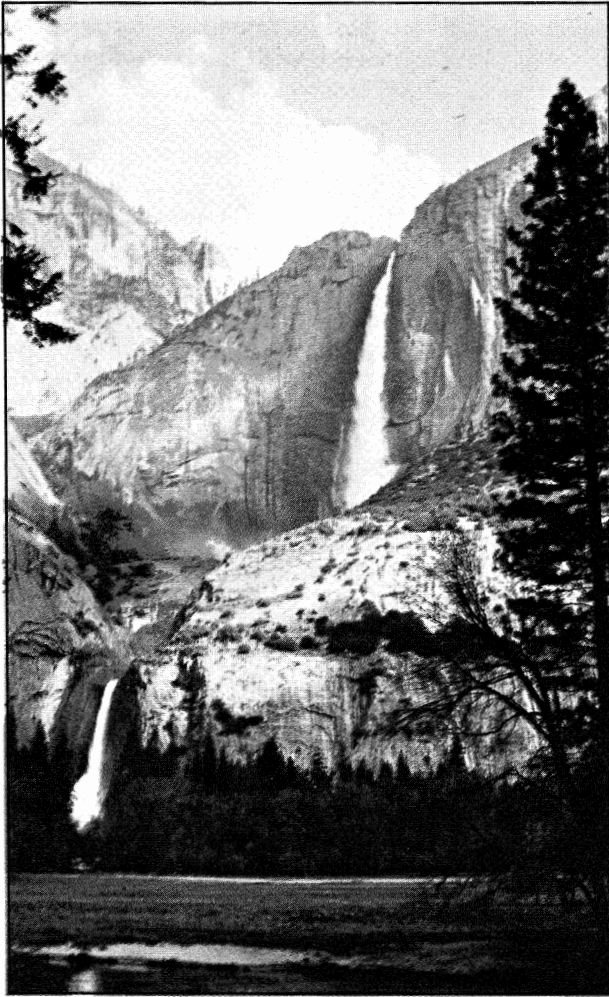
Furthermore, we believe that in the beginning of manifestation God, a great Flame, differentiated a vast number of incipient flames or sparks within Himself, not from Himself, and it is fact that "in Him we live and move and have our being." Nothing can exist outside of God.

That man is essentially Spirit is stated so often and so emphatically in the Bible that we may wonder how even rank materialism could have caused the mass of humanity to ignore such a self-evident and important Truth. "Pharaoh's Spirit was troubled," we are told in *Genesis* 41, and "the Spirit of Jacob" is mentioned in a later chapter. "There is a Spirit in man," declared Job, and added, "the Spirit within me constraineth me." "The Spirit of man will sustain his infirmity," spoke the wise Solomon, and also, "The Spirit shall return unto God who gave it." "The word of the Lord...formeth the Spirit of man within him," said Jeremiah. Such references are practically countless, but since Spirit cannot be seen or heard or contacted by any other of the physical senses, the intellectuals of the past several centuries concluded that it was merely a figment of the fancy and imagination of poets and religionists. They believed that it was, in fact, non-existent! At the present time, the scientists are contacting Spirit more and more closely and coming slowly but surely to the point of admitting that perhaps there is such a thing as Spirit after all.

In the 133rd Psalm, David sings: "Behold, how good and how pleasant it is for brethren to dwell together in unity." During the years of man's materialistic existence, the knowledge of the unity of all mankind, which he previously had, was lost to the majority of humanity. Races, clans, families, all have furthered the idea of separateness. The races, however, are but an evanescent phase of the scheme of evolution. They also represent a very dangerous phase. Although in the Periods and Epochs of evolution there is an abundance of time, so that it is possible for the Beings who guide humanity to bring most of the Spirits into line for promotion, races and nations are born and die in such a comparatively short time that there is a great danger that the Spirits may become enmeshed in the race bodies and not follow the bulk of humanity in their progress.

During the time of Abraham, as described in the Bible, the people were so patriotic that they never thought of themselves as individuals. Primarily, and when using the highest terms, a man would speak of himself as "Abraham's seed." Secondly, he thought of himself as belonging to a certain tribe, and lastly, if





at all, he thought of himself as a separate, individual being.

Christ Jesus combatted this idea of identity with the race when He said, in *John* 8:58, "Before Abraham was, I am." In other words, the Ego, the threefold Spirit, existed before the patriarch Abraham. Abraham was an incarnation of one Ego, one of the Sparks of the divine Flame differentiated within that great Being at the beginning of Manifestation. The three-fold individual Spirit had its being before all tribes and races, and it will remain when they have passed away and even the memory of them is no more.

Orthodox religion has taught that the Christ was the Saviour of humanity, and occult science verifies this Teaching. However, if the Teachings of the Bible on this subject are interpreted in the light of occult knowledge—and of logic and reason—we find that far more is revealed than the orthodox religionist has comprehended. As a Ray from the Cosmic Christ, the second Aspect of the Triune God, the Planetary Christ came to prepare the way for the emancipation of humanity from the differentiating family and Race Spirits and to unite once again the whole human family in one universal brotherhood. Therefore, He said to His disciples that a man must forsake all that he has. His

Teachings point to the emancipation of the God within. He calls upon man to exercise his prerogative as an individual and rise above family, tribe, and nation. Not that he is to disregard kin and country. He must fulfill all duties, but he is to cease identifying himself with *part* and must recognize an equal kinship with *all* the world. That is the ideal given to mankind by the Christ, and as He represents the unifying principle in the universe, He makes it possible for man to unfold the Christ *within* and thus become one again, on the higher spiral of being.

Another basic cosmic Law taught in the Scriptures, and one of vital importance to humanity's progress today, is that of rebirth: the doctrine that as differentiated Spirits in God, we are reborn again and again on the physical plane, in bodies of increasing efficiency, to learn the lessons incident to material existence and to unfold our latent divine potentialities into god-like powers. At the time of Jesus, many people still knew of this doctrine, but with the subsequent further descent of humanity into materialism, it was rejected and forgotten. At the present time it is again being accepted by an increasing number of people as a more sensible and logical solution to the inequalities and problems of life than has been advanced by either material science or orthodox religion.

It is evident that the Jewish priests believed in the theory of rebirth, or they would not have sent to ask John the Baptist, "Art thou Elijah?" In *Matt.* 11:14, we have the unambiguous and unequivocal words of the Christ concerning John the Baptist: "This is Elijah." On the Mount of Transfiguration, Christ Jesus said, "Elias is come already, and they knew him not, but have done unto him whatsoever they listed.... Then the disciples understood that He spake unto them of John the Baptist." *Matt.* 17

In *Matt.* 13:16, Christ Jesus asked His disciples, "Whom do men say that I, the Son of man, am? And they said, some say that thou art John the Baptist; some Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God."

We noticed from these passages that Christ Jesus did not contradict His disciples, and this is quite indicative. He was essentially a teacher, and if they had entertained a wrong idea concerning the fact of rebirth, it would have been His manifest duty to have corrected them. He did not indicate that there was any need for correction, however, and Peter's reply conveys a knowledge of the deeper truths involved in the mission of the Christ.

As further biblical substantiation for the doctrine of rebirth, we find instances in the Scriptures of a person having been chosen for a certain work *before* his birth. An Angel foretold the coming of Samson and his mission: to slay the Philistines. In *Judges* 13 is related:

“There was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren and bare not. And the angel of the Lord appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not; but thou shalt conceive, and bare a son...and he shall begin to deliver Israel out of the hand of the Philistines...and the woman bare a son, and called his name Samson.”

In *Jeremiah* 1:5, the Lord said to the prophet: “...before thou camest out of the womb I sanctified thee, and I ordained thee a prophet unto all nations.”

We all are familiar with the stories in the Bible of the coming of Jesus and John and of their special mission. A person is chosen for a special mission because of a specific fitness for the particular type of work to be done. Proficiency presupposes practice, for as we often have heard, “Practice makes perfect.” Ability is not handed to us on a platter. Practice prior to birth only could have been in a previous life, so by implication, and by using logic and reason as guides, we find that the doctrine of rebirth is taught in the cases we have mentioned. It also may be observed that there are other passages in the Bible—the first Psalm, for instance—which can be interpreted sensibly only by using a belief in rebirth as a basis.

Working along with the Law of Rebirth to bring about the perfect justice becoming to an all-wise Creator is the Law of Cause and Effect, or the Law of Consequence. The occult investigator finds that this Law works perfectly on all planes, bringing to fruition exactly what we have sown in thought, word, and deed.

In *Gal.* 6:7-9, we are told: “Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting. And let us not be weary in well doing; for in due season we shall reap.”

In *II Cor.* 9:6, Paul tells us again: “He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.”

In *John* 9, we find an interesting parable which teaches the working of this Law: “And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him.”

In this passage Christ Jesus endeavors to make clear that the Law back of all physical limitation is not punishment, but enlightenment. Here we find the perfect justice of the Law of Causation, which underlies all diseases and deformity. When an Ego breaks a Law of Nature in one life, it returns in another life to face the limitation which results from a violation of that Law. Transgressions of divine Law on the mental and moral

planes of action are quite as responsible for physical disorders as the hidden side of the Moon is effective in producing the tides. Through the sorrow and suffering which accompany limitation, the Spirit learns its lesson and the infirmity is removed. All sorrow and suffering are designed to teach us lessons which we would not or could not learn in any other way. From this we see that to “sin” means simply to violate the Laws of Nature or God. We are here to learn to work, of our own free will, in conformity with God’s Laws. Until we learn to do this, we will have to face all the suffering and misery incident to physical and mental disorders, as well as to drought, famine, and war.

In connection with the Law of Consequence, the Teachings of the New Age (the new Christian Dispensation), bring us an encouraging note. We have been taught by orthodox religion of the vicarious atonement—that the Christ came to save humanity through His sacrifice on Calvary. This is of course true, but the occult student is informed of the deeper Truths which are involved in this biblical Teaching: that a Ray of the Cosmic Christ, the Love-Wisdom Principle of the universe, entered the Earth as its indwelling Planetary Spirit, raising the vibrations of all the matter of which man’s vehicles are made, thereby making it possible for those who *will* to respond to the Christ Spirit and evolve out of the limitations and restrictions of selfishness and egotism. By means of this Supreme Sacrifice on the part of this great Being, we are able to repent, make restitution, and reform, thus going forward in evolution. By emulating the example set for us by Christ Jesus, we are able to rise out of the limitations we have imposed upon ourselves by our past actions and function on a higher plane.

In *Gal.* 6:2, we are admonished: “Bear ye one another’s burdens, and so fulfill the Law of Christ.” This passage and many others tell us plainly that the Law of Christ is the Law of Love. As we learn to devote ourselves wholeheartedly to the interests and service of others, thus to fulfill the Law of Love, we make atonement for our past errors and build for a nobler and grander future.

As spiritual aspirants we are faced with learning the lesson of expressing the Christ Love in every situation. No matter what our problems may be, individually or collectively, we must apply Love as the solution. We must live fearlessly and courageously, facing each day as a new day and resolving to make the most of the opportunities presented for love and service to others. In short, as we are taught in the holy Scripture, we must make an *unconditional surrender* to the Christ Within, offering ourselves as self-conscious channels for the great Christ Power. In proportion as we do this, we can work consciously with cosmic Law, master our problems, and go forward on our evolutionary journey. □

—A Probationer

# Mystic Light



## *The Rosicrucian Approach*

### I. THE SEARCH FOR KNOWLEDGE

One method of obtaining knowledge is through direct observation. How often do we say, "Show me, and then I will believe it"? The things that we can see directly unfortunately are quite limited. To expand our basis of knowledge, we may want to combine our observations with those of others. If the others have had quite different experiences than those we have, their observations may be quite different from our own. We may need, then, to stretch our minds in order to comprehend what they are saying and to realize the possibility of things with which we have not yet come in contact.

There is a story of a man who met a snail who could talk (see "the Man and the Snail" from *The Magic Monastery* by Idries Shah). The man described for the snail how he could cover large distances in a very short time by lifting and moving one foot after the other. This stretched the imagination of the snail, but he went along with it. The man proceeded to describe to the snail how he could communicate with someone who was not present by making marks on a leaf (writing), and sending the leaf to another. Then the other would read what was written. The snail, however, could not accept this latter 'story' and decided that the man was just lying.

In this story, the man had had experiences foreign to the snail, and the snail was unable to stretch his mind sufficiently to admit that what the man said might be true. In life, there are some men and women who have developed abilities which are not possessed by the majority of people, and who have observed things not observed by the majority. These people frequently are persecuted, laughed at, and called liars by the masses, but those who would seek knowledge must listen with open minds. This does not imply that we should believe everything that everyone says, but we should cultivate an attitude of mind which believes all things to be possible.

Max Heindel, who founded *The Rosicrucian Fellowship* and wrote a number of books about the Rosicrucian philosophy, had abilities not possessed by the majority of people and observed things not observed by the majority. He could enter a state of consciousness in which he clearly could see people before birth and after death. He could see the past and the future. He also had communication with an Elder Brother of the Rosicrucian Order, who had far greater powers of vision. Concerning his own writings, Max Heindel stated, however, that they were not to be taken as dogma. Rather, they aim to give clear and logical information concerning the world and man which can satisfy a person's mind. People are invited to question the Teachings and to test them out for themselves by applying the Teachings in their lives to see if they are workable and true.

## II. METAPHYSICS

By adding heat energy to a solid it can be turned into a liquid and thence into a gas. Adding energy to the atoms of a gas can cause them to break up into subatomic particles, and material scientists are finding that even these subatomic particles can be broken up. No end is in sight as to the possibility of further and further subdivisions. One thing that can be noted in the above is that at each step, in order to break up the particles, energy must be added. Thus the particles take on a higher rate of vibration. The particles in a solid have a relatively slow rate of vibration; the particles in a liquid have a little higher rate of vibration; the particles in a gas have an even higher rate of vibration; and so on.

With our physical eyes we can see solids and liquids. If other organs of perception are developed, it is possible also to see matter in its higher states of vibration. People who have developed such organs are called clairvoyants. People who have used their physical vision and other physical senses to study the structures and behaviors of matter are called physical scientists. Clairvoyants who have used their vision to study the structure and behavior of matter in its higher states of vibration are called occult scientists.

Occult scientists report that when they look at a man they see that he appears to have several bodies which are superimposed on one another but which are made of materials with different rates of vibration. The body made of materials with the slowest rate of vibration is called the dense body. This is the body composed of solids, liquids, and gases, with which we all are familiar. The body composed of materials with the next highest rate of vibration is called the etheric body. It is composed partly of electric and magnetic force fields which are detected indirectly by physical scientists. It also contains other force fields not known to physical scientists. The body composed of materials with the next highest

rate of vibration is called the desire body. Within this body, the clairvoyant can see the desires of the person as they form and dissolve. The body composed of materials with the next highest rate of vibration is called the mind body. Within this body, the clairvoyant can see the thoughts of the person. If the person is thinking about a tree of a particular type and shape, the clairvoyant can see that image in the person's mind body as clearly as other people can see a physical tree.

## III. LIFE AFTER DEATH

During life on Earth, every person possesses a dense body composed of solids, liquids, and gases. Interpenetrating the dense body is a structured set of force fields, called the etheric body, which builds and controls the dense body. Interpenetrating the dense and the etheric bodies is the desire body, which contains the feelings and desires of the person and also material from which new feelings and desires can be formed. Interpenetrating the dense, etheric, and desire bodies is a mind body in which thoughts are constructed.

Although in everyday life we tend to think of people in terms of their dense bodies (because that is what we see), and in terms of their feelings, desires, and thoughts (because they are expressed in their words and actions), people are more than dense, etheric, desire, and mind bodies. Working in these bodies is a Spirit. Spirit has the capacity of being conscious both of itself and of other things, of striving toward goals, and of acting creatively. Spirit is indestructible, whereas bodies are destructible.

During life on Earth, the Spirit has its consciousness focused through the bodies into the dense Physical World. Then physical objects are perceived clearly and can be studied and worked upon. At the time of death, the Spirit withdraws its consciousness first from the dense body, then from the etheric body, and then later from the desire and mind bodies. When the Spirit withdraws from each body, the particles of that body are no longer held together and the body disintegrates.

People often are saddened when they see the dense body disintegrating after the Spirit has left, because something which was of very marvelous construction seems to be coming to an end. The process is not as wasteful as it seems, however, because as the Spirit withdraws from the dense body it takes with it one particle (called a seed atom) which contains both a record of the structure of the entire body and a record of all the experiences of life. As the Spirit withdraws from the etheric, desire, and mind bodies, it takes with it seed atoms from each. These seed atoms can be used as "seeds," from which new bodies can be grown when the Spirit has need to return to Earth to further its work and experiences in the Physical World.

The process of withdrawal of the Spirit from the dense

and etheric bodies starts at the time the physical heart stops beating and continues for approximately three and one-half days. During this period, the dense body should be kept in peaceful surroundings and not be disturbed by embalming, post mortem examinations, or operations, as such activity disturbs the Spirit in its work of extracting its life experiences from the seed atom of the dense body.

Physical death is a necessary part of the evolutionary process. Through the evolutionary process, our Spirits are growing in creative ability, conscience, and consciousness. The Spirit constructs one set of bodies, lives in them, and learns what can be learned in them (during life on Earth), then it withdraws (physical death occurs), and it works to modify the seed atoms so that the new bodies constructed from them will be better than the previous bodies and so that new experiences may be gained through them.

The Spirit spends its time after death not only in rebuilding its bodies but also in evaluating the experiences of its past life. Thus the Spirit decides which actions brought good consequences and which did not, and stores up these conclusions (which become a part of what is called the conscience) to be used as a guide for living in its future lives on Earth.

A child goes to school one day, learns certain things, goes home, rests, thinks about what he has learned, and then returns the next day to learn more. Similarly, the Spirit builds bodies, learns certain things in the present life on Earth, goes into the heaven worlds to rest and evaluate, and then returns to Earth to learn more. In this manner the life-death cycle will continue until humanity has learned all the lessons that earthly existence can offer.

#### IV. THE LAWS OF CAUSE AND EFFECT

##### *Part One: Every Cause Has an Effect.*

If we drop a pebble in a dish of water, waves will spread out from the point where the pebble entered the water. Similarly, every action which we perform produces effects on us and our surroundings. Some of these effects may be visible immediately. If we are cold and we put on coats, we immediately may feel warmer. If someone is hungry and we give him food to eat, he immediately may feel better. Some effects may not appear until some time after the original action. If we say a kind word to someone who is unhappy or discouraged, the effects may not appear immediately. The person, however, may be inwardly cheered and later say a kind word to us or to someone else.

Not only do our actions have effects, but also our thoughts and feelings have effects. If we think thoughts of love, people around us will tend to feel these thoughts, be cheered and encouraged by them, and

tend also to feel love in their hearts. If we think thoughts of hate, people around us will tend to feel those thoughts and will tend also to feel hate. Thus, we need to be as careful about what we think as about what we do.

It should be noted that the thoughts of one person are not always picked up by another person. If we send love to another person, he may not be aware of our thought unless his mind is capable of responding to a love vibration. If his mind responds only weakly to love vibrations, our thought of love may have to be repeated over and over again before it can be felt. If someone else is sending us thoughts of hate, if we keep our minds centered on love we will not feel or be hurt by the hateful thoughts.

##### *Part Two: Whatsoever a Man Sows, That Shall He Also Reap. (Gal. 6:7)*

It was noted in the preceding section that if we drop a pebble in a dish of water, waves will spread out from the point at which the pebble entered the water. When the waves reach the sides of the dish, they reflect and return to the center. A similar thing happens in life. Every action which we perform and every feeling and thought which we generate within ourselves not only affects our surroundings, but also eventually will return to us and affect us. Thus actions, feelings, and thoughts which spring from unselfish love and the desire to be of service to others will, in time, bring us joy, peace, and harmony. Actions, feelings, and thoughts which spring from selfishness and passion in time will bring us suffering and sorrow.

Sometimes the effects return to us quickly. When we are kind to others, they sometimes immediately do something nice for us in return. But often it will be days or years before such effects occur. Sometimes we even will not feel the effects of our actions until future lives on Earth. If we bring up our children with love and care, in our next lives those who were our children may then be our parents and they may in turn bring us up with love and care. If we work hard to earn a living and if we do not receive appropriate wages during this life, either we are paying off a debt from a past life or we will receive corresponding benefits in future lives. The scales of justice, however, eventually will be balanced.

##### *Part Three: Always Treat Others as You Would Like Them to Treat You. (Matt. 7:12)*

During life on Earth, many of our actions, feelings, and thoughts influence the feelings and thoughts of other people. Pictures of these influences which we had on other people reflect back to us and are stored in the seed atoms of our dense bodies. After the death of the physical body, we view these pictures in reverse order. When we reach a point in the pictures at which we

caused another person pain, we then feel the pain that he felt. When we reach a point in the pictures at which we made another person happy, we again feel precisely how he felt. This is God's method of teaching us to treat others as we would like them to treat us.

Rather than waiting until after death to learn how we have affected others, we can make a daily examination of ourselves. Each evening after going to bed, our bodies should be relaxed. We then can review the scenes of the day in reverse order. As we picture each scene, we should try to determine in what way we affected others. If we hurt others, we should try to feel the hurt ourselves. If we helped others, we also should try to feel how we made them feel. If we do this conscientiously, the cause-effect chain will be completed each evening and the pictures will be wiped off of the seed atom so that we will not have to view them after death.

Max Heindel states: "The evening exercise, Retrospection, is of greater value than any other method in advancing the aspirant upon the path of attainment. It has such far-reaching effect that it enables one to learn now, not only the lessons of this life, but lessons ordinarily reserved for future lives."

**Part Four: *The Recording Angels Give to Each and All Exactly What They Need for Their Development.* — Max Heindel**

By looking at our Spirits, the Recording Angels are able to tell what lessons we have learned in the school of life and also what lessons we have yet to learn. When we are in the heaven worlds and are preparing to be reborn on Earth, the Recording Angels help us choose the parents and the time and place of birth which will put us into situations which will give us the opportunity to learn needed lessons. All through life, the problems that we encounter are placed before us by the Recording Angels. It is our responsibility to learn to handle each situation in the best possible way.

When we encounter sickness, we may need to learn better to care for our bodies and to purify our desires and thoughts. When we encounter privation, we may need to learn to work. When we encounter evil in the world, it may be a reminder to us that we need to preach the gospel and help the world to rise above evil.

The Recording Angels do not give us tasks which are beyond our strength. If we do our best, we can learn each lesson they give us. As we do, our Spirits will grow in consciousness and power.

## V. THE PURPOSE OF THE ROSICRUCIAN FELLOWSHIP

At the beginning of the evolutionary process, our consciousness was united with the All, but we had no self-

consciousness and thus no ability to create. We then were helped to build the dense, etheric, desire, and mind bodies. These bodies enclosed our consciousness so that we gained self-consciousness but were cut off from all consciousness. The aim of evolution then was to regain the all-consciousness while maintaining our self-consciousness.

When people had only self-consciousness, they were spiritually blind and thus needed external guidance. For this purpose, Race Religions were established. They gave people laws to live by and punishment when the laws were disobeyed. Subsequently people gradually began to develop their minds and their ability to see cause-effect relationships.

Christ came to Earth in order to help people kindle within themselves the light of all-consciousness. He taught publicly the elementary steps needed for kindling the light within: namely, to love God and one's neighbor and to bring that love into manifestation by serving, preaching the gospel, and healing the sick. He could not teach publicly the more advanced steps needed for kindling the Light within, because people can bring harm to themselves and to others if they take the more advanced steps before they have mastered the earlier steps. In His public Teachings He only could hint at some of the more advanced steps in parables. But privately He taught the more advanced steps directly to those disciples who were ready for them.

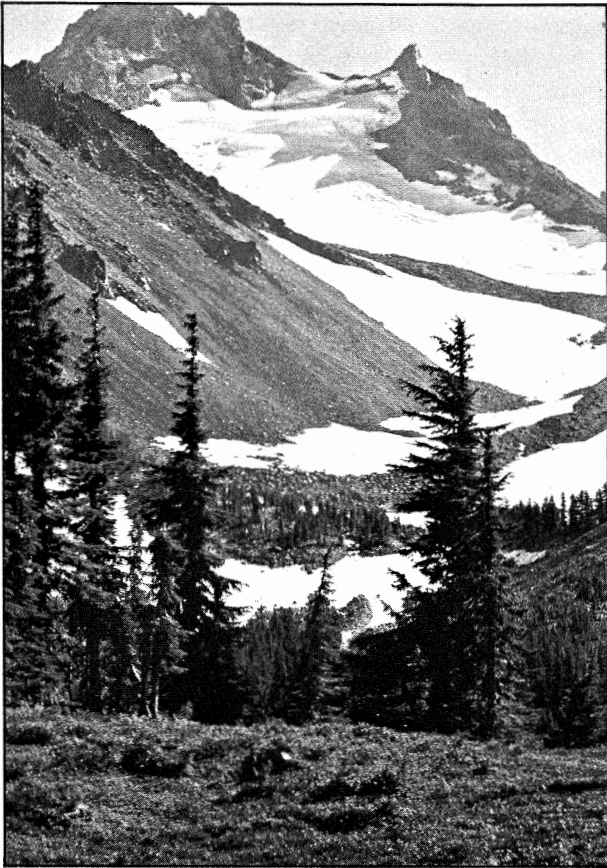
In the world today, the elementary steps for kindling the Light within are taught in the Christian churches. The intermediate steps are taught in the preparatory occult schools (one of which is *The Rosicrucian Fellowship*). These continue the work of the Christian churches in helping people to grow in love and desire to serve. In addition, they teach people how to attain the ability to see what they will in the spiritual worlds (worlds having higher rates of vibration than does the Physical World), and consciously to leave their dense bodies and work in the spiritual worlds. The more advanced steps for kindling the Light within are taught in the Lesser Mystery Schools (one of which is the Rosicrucian Mystery School), and the Greater Mystery Schools.

Some of the more specific aims of *The Rosicrucian Fellowship* are:

1. To unite and harmonize religion, art, and science by teaching a religion that is both scientific and artistic.
2. To emancipate the pupil from dependence on others and to foster his self-reliance, so that he may be able to stand alone under all circumstances and cope with all conditions. Only one who is thus strongly poised can help the weak.
3. To promote the healing of the sick. □

—Elsa M. Glover

## Mystic Light



# Change: Evolution and Revolution

“If there is any period one would desire to be born in, is it not the age of Revolution; when the old and the new stand side by side and admit of being compared; when the energies of all men are searched by fear and by hope; when the historic glories of the old can be compensated by the rich possibilities of the new era? This time, like all times, is a very good one, if we but know what to do with it.”

These words, which so accurately describe the present era, were written in 1837 by Ralph Waldo Emerson. No doubt those days of westward expansion, of the beginnings of soul-searching regarding slavery which

were to culminate in civil war, and of the emergence of the “radical” philosophy of transcendentalism, appeared revolutionary. Viewed from our own tumultuous times, the early 19th century appears much more like a sleepy period of history.

Actually, it is likely that every period of history is considered “revolutionary” by at least some of the people then living. Change is an inescapable fact of evolution, and most change appears revolutionary to those who yearn for the seeming security of what is termed the “status quo.” Parents traditionally have lamented the “iniquitous behavior” of the younger generation which, equally traditionally, resents the restraints of what is considered the “archaic” ways of its elders. Governments have their conservative and radical elements. The same dichotomy exists in the business world and in virtually any other human enterprise. In the field of religion, too, we find advocates of orthodoxy and proponents of the esoteric.

It also is an undeniable fact of history that change, in the sense of progress, ultimately triumphs. The universal applicability of the formula of evolution—“onward, upward, forever”—could not be maintained in the absence of change. No matter how strongly entrenched those who wish to keep things as they are temporarily may be, sooner or later they will have to give way to that which is new and different. This fact also is applicable with regard to every type of activity conducted by men, from the formulation of methods employed in education and scientific inquiry to the uses made of leisure time, and from types of government to strictures of moral conduct.

This certainly is not to imply that all change is innately for the good, although all change may, in the long run, cause good to be brought into being. This is because, as we know, the Higher Powers who work with humanity do their best to utilize for the good *everything* that man contrives.

The Age of Reason, in which material science all but eclipsed spiritual world outlook, probably was necessary in order for man to come to terms with his physical environment. We know, however, that although material science, or “reason,” may appear to explain some of the physical forces at work around us, it can neither explain nor, if it is to be thorough, ignore the presence of higher laws and forces affecting and operating beyond the physical plane. The changes instituted as a result of the triumphant years of material science in their turn also must be modified to accommodate the verities of occult science. With this sequence of change and counterchange, often repeated, will come the eventual union—or re-union—of science and religion. In the teachings of this spiritualized science and scientific religion will be found the harmonious world outlook and understanding that is to characterize the Aquarian Age.

When we trace the development of the Christian

religion we also find the elements of change and counter-change at work. True Christianity itself represents an epoch-making change: the step upward from the rule of Law and fear to the rule of Love. The nature of man's involution into matter had been such that, before the coming of Christ Jesus, only a few spiritually enlightened Egos could have understood the meaning of universal love and conducted themselves accordingly. Even today, progress toward this goal seems painfully slow. Nevertheless, the appearance and message of Christ Jesus set the wheels in motion, and His second coming will mark the worldwide fulfillment of that which He propounded.

Meanwhile, however, and although the essential message of Christianity is remarkably simple and clear, the triumph of true Christianity still awaits the elimination of resistance to its tenets (resistance to change) and the abolition of misleading creeds and doctrines which have beclouded its essential Truths (counterchange). Two thousand years have elapsed since the Teaching was given, and only now is esoteric Christianity beginning to take hold among the peoples of the western world. Although the momentum will accelerate, undoubtedly many more years will have to go by before all mankind will pay homage, in conduct as well as in words, to the Christ Principles.

This brings us to our next consideration: namely, that the most lasting changes usually are slow in coming into being, in contrast to innovations that appear overnight, so to speak, and also tend to disappear overnight. The majority of mankind seems most resistant precisely to those changes which are most enlightened and beneficial from the spiritual point of view.

The most lasting and beneficial changes, too, are more likely to be initiated because of actions rather than words. A demagogue inflames the mob and incites it to action with his histrionics, and no one will deny that mob action can cause change—of a sort. That type of change almost invariably is destructive, however. It also is short-lived, for the simple reason that constructive activity invariably follows in the form of endeavors to pick up the pieces, repair the damage, and set things to rights.

On the other hand, he who undertakes to influence by example may take longer to achieve his aims, but he is likely ultimately to be more successful. If his example is worth following, other people eventually will "see the light" and follow. How often Mr. Heindel encouraged his students to live the life, letting their conduct, more than their words, demonstrate the beauty and utility of the *Western Wisdom Teachings*! One cannot help but wonder how often, too, the contrary behavior—that of someone who voiced support of the Teachings but acted in a manner which did not so indicate—may have discouraged someone else from following on the Path. The Teachings, certainly, are

strong, pure, explicit, and beautiful enough to endure on their own, but the cause of their universal acceptance unquestionably is fostered in direct proportion to the degree to which their adherents practice what they preach.

The example of the greatest Life ever lived, that of Christ Jesus, certainly is the most significant case in point. No more perfect prototype of Christian behavior exists. We must admit that if we would try to meet every situation facing us in the light of what He would have done, we would be on a much higher rung of the spiritual ladder.

Change, as we have said, is ever occurring, and is necessary if the human race is to forge ahead. Just as there are people who resist change and do everything they can to keep it from happening, however, so also there are people so enamored of change for its own sake that they fail to discriminate between the new and worthwhile and the new and harmful. They support that which is novel and different for its own sake, espousing a philosophy which seems to center around the belief that *anything* would be better than what already is. Often, they go so far as to tear down existing institutions without offering an alternative, creating the most degenerative type of change. While exhibiting a perhaps laudable desire to get rid of that which is objectionable and unacceptable, they tear down the entire foundation of what already has been structured, so that only chaos can reign until the rebuilding process gets underway.

That which is lasting in the new is built on the foundations of the old. Again, the most telling example is that of esoteric Christianity. Man had to learn obedience to the Law—Jehovah—before he could be expected to understand universal love. The concepts of separateness and selfishness must be fully explored, and rejected, before the principles of unity and selflessness can be applied. The Law itself must be understood in its true light, ultimately valuable not because obedience will curry favor with God, but because the strictures of the Commandments outline right action which must apply in our dealings with all people. Rule of Love does not imply rejection of the Law. The Ten Commandments now are as binding as ever, but for reasons of brotherhood and compassion rather than for reasons of tribal and racial supremacy and self-interest. The foundation of the Law remains, but its validity now is based on a more elevated motivation. Upon it, through the aegis of change and with the addition of Love, which is the supreme Law, is being constructed a new edifice of universality.

Some have argued that Christ Jesus was a radical who rejected tradition, and in one sense, of course, He was. That is, He rejected unworthy traditions, and these in no uncertain terms. He removed the money changers from the Temple because they were perverting the very



reason for its existence. He shocked the pseudo-moralists of the time by healing on the Sabbath day and by associating with sinners and those who were unclean.

On the other hand, He left intact, or improved upon, those traditions which had merit. He caused Initiation to be opened to "all who will," thus expanding it beyond the boundaries of a class of "elite" Egos. He added the commandment of Love, but did not negate the Ten that already had been given. Rather, He clarified the context in which the Law of Jehovah henceforth was to be understood, saying: "On these two commandments"—to love thy God and to love thy neighbor—"hang *all* the law and the prophets." The Commandment of Love, then, was the culmination toward which all the religious structures of previous evolution had been working. It represented a logical climax to what had come before, but was radical only in the sense that it was new. It did not seek to destroy the foundations of moral behavior, but to expand and elevate them within a context of altruism instead of self-interest.

"This time, like all time, is a very good one, if we but know what to do with it," said Emerson of the years in which he lived. Again, we can well say the same thing about our own period of history. Naturally, if we give precedence in our thoughts to such manifestations of evil as wars, crime, misconduct in high places, pollution, immorality, and depravity, we will see only gloom, and it will be impossible to persuade us that the present time is "a very good one." If, on the other hand, we regard first and foremost all the good that is being done in the world, an entirely different perspective of the modern era will present itself. The evidence of a growing world-wide concern with human dignity, man's overall potential, and brotherhood, is far too great to be ignored or discounted. The upward trend of history and evolution is very obvious in the present day, and it is precisely this manifestation that we must seize upon and know what to do with.

The cycles of change throughout history have shown that the closer we approach the end of an era, the more likelihood there is of upheaval and cataclysmic disturbances. Certainly this is the case today. As the Aquarian Age approaches, that which has become crystallized and archaic must be removed in order to make way for new conditions to follow. Exposure of wrong-doing now is more inevitable than ever, and the division between "dark" and "light" is becoming increasingly marked. Under such conditions, much that is unpleasant is bound to be in the forefront of the news. It is at this point that our reaction becomes important.

It probably is natural for us to be frightened, discomfited, and repulsed by some of the things we see around us, but the state of our spiritual development will determine whether we allow our reaction to remain at that level or to take a positive turn. Are we adaptable enough to accept needed change, even though drastic, and

make the most of it in our own lives? Are we discerning enough to differentiate between change which *is* needed and that which is unnecessary or destructive? Are we courageous enough to resist what we know is wrong, even though it may have great popular appeal? Are we willing and energetic enough to utilize that in the new which can be adapted in service to others, and by our actions, in the frame of reference of change, to influence the behavior of our fellow men for the good? If we are, or if we are trying to develop these abilities, we will know what to do with this "very good time" that is ours to work with.

Emerson spoke of the juxtaposition of opposites during a revolutionary age; the simultaneous existence of old and new, allowing for comparison; the pull upon emotions by both fear and hope; the glories of what has been contrasted with the rich possibilities of what is to come.

Here, again, our development and understanding will influence the stand we take with regard to these opposites and our ability to profit from them. When comparing old and new, are we so busy bemoaning the passing of the old that we are blinded to the significance of the new? Are we so fretful about vanishing "security" that we cannot respond to the lure of the unknown? Do we so yearn for the "good old days" that we ignore the promise of the New Age to come? Do we so much fear upheaval that we seek only to run away, forgetting the active hope for the future always has buttressed worthwhile innovations?

Certainly caution, patience, discrimination, judgment, and foresight are needed now more than ever before. Certainly pleasures and other facets of self-interest increasingly must be sacrificed on the altar of human advancement, for the evolutionary changes immediately before us are being directed toward a growing and vigorous universal consciousness. Certainly the years ahead do not promise to be easy, and we can expect some discomfort from the physical, emotional, and mental points of view.

If we are awake, alert, and advanced enough, however, the spiritual solace afforded by the knowledge of the end toward which change now is leading us will far outweigh whatever discomforts we may have. If the object of life on Earth is experience, as we have been told, then indeed the experiences of increasing spirituality are far more to be desired than are the experiences of materiality in which we already, for so long, have been engaged.

Let us, then, utilize our "very good time" of history to the utmost, seeking—in the context of the rules of right living which we so well know—the advancement of both personal and general human progress. In this way, change—which in any case is inevitable—will bring us ever closer to the realization of our divine potential. □

—A Probationer

# Mystic Light



*Note: This untitled piece was written when the author was 14 years old. It ends on a less optimistic note than we might wish; still, we believe it to be perfect as it is. Some of our adult population would do well to meditate on its significance; the younger generation already is well aware of that significance.*

I'm a little pink rosebud. Just last week my beautiful lady helped me open up my petals for the first time. It feels so good to stretch out with the warm sun caressing my leaves. I especially like listening to the melodies the bluebirds sing to each other in the fresh morning air. This world is really great!

But I love my lady best. Every day at dawn she comes to talk to me. She strokes my delicate petals with her soft fingers and sings little tunes to me. Usually she tells me many stories about love and happiness. She's a very special friend—I hate saying good night to her because that means she must go home, and I don't like being alone. But then again, I'll always have the mornings to look forward to.

One day I awoke with a startled surprise. Tiny droplets of cold were splashing all over me! I gazed into the sky only to see Mr. Cloud sprinkling miniature diamond crystals across the entire garden. He said he wanted me to grow and shine just like the violets and pansies who live next door. He even asked his cousin, Ms. Moon, to keep me company during the nights because they know how I get scared of the dark. I'm so lucky to have all these friends!

But when my lady came this morning she wasn't laughing or smiling at all. Instead, streams of tears slid down her cheeks. Her face was very red and it didn't look happy. Her stories weren't very nice either. She told me about the jealousy and evil in the world today. She also said something about a nuclear war between the military superpowers and all the pain and suffering it would cause, but I really didn't understand. I just wanted to cheer her up because she seemed so sad. After all, life is such a terrific thing. Why would people want to do horrible deeds to one another?

Since then, every day my lady tells me the news. Sometimes it is good, but it is usually bad. I still don't know what this "war" is. Why should I care anyway? I'm not worried!

However, one day I opened my eyes at sunrise and my lady wasn't there. I went back to sleep for a few more hours but she still never came. Something must have happened, but what? Then huge bolts of lightning fell from the skies. An awful storm whipped the trees to-and-fro and the land started to shake and tremble. Even the heavens began to quake! When the winds died down a bit, my lady finally arrived. Her eyes were all wet and she had been crying a lot. She told me not to be frightened but she had to leave. Then she hugged me and said goodbye and told me

that we wouldn't be able to see each other for a very, very long time. I closed my petals up tight and wept until I was asleep.

That morning was even worse. There were claps of thunder and flashes of light brighter and louder than I had ever known. I was so terrified I had to force myself to open up. My curiosity was still greater than my fear. What I saw was so awful!

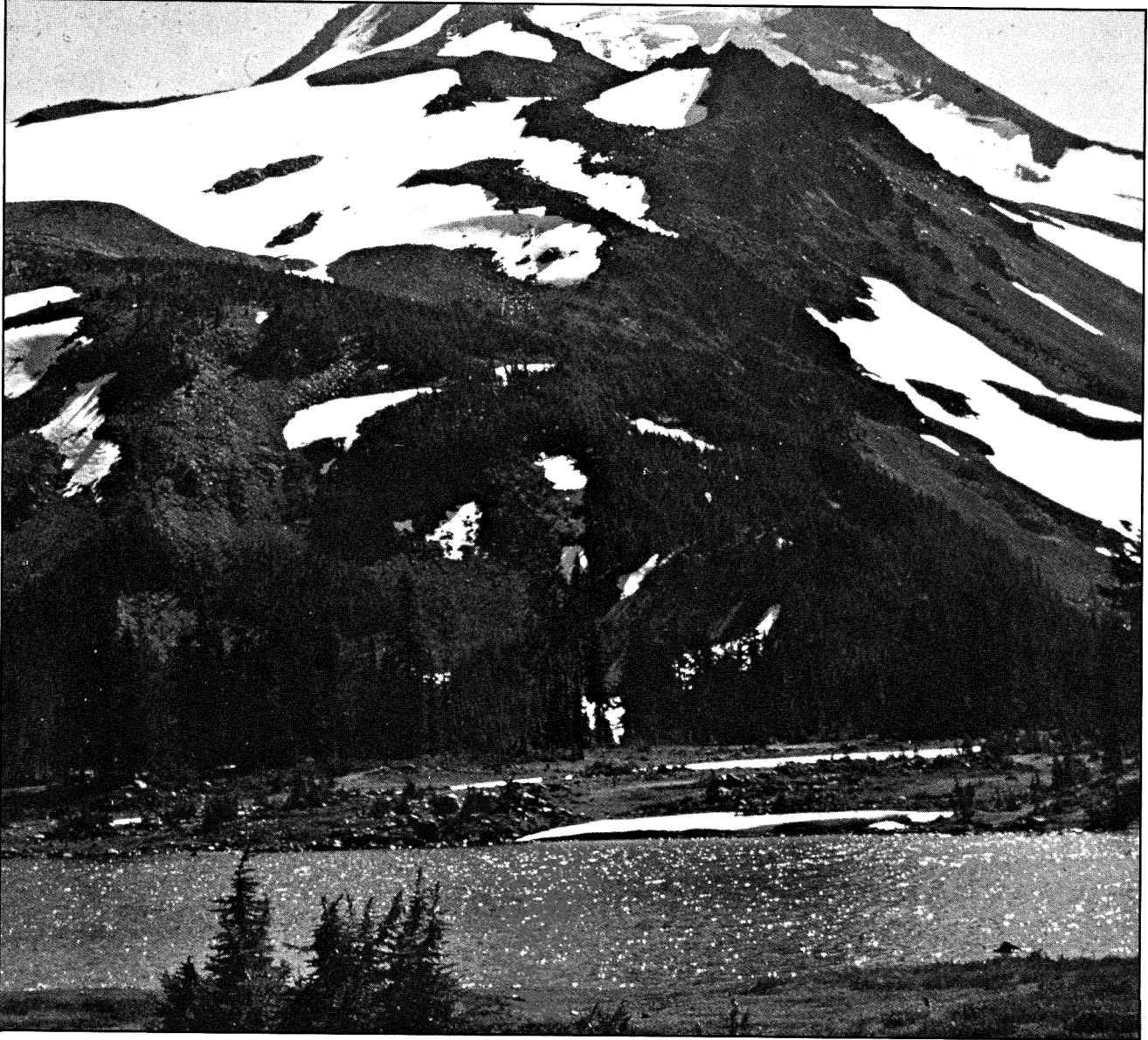
The sky was alive and burning. Red and gold blazes raced across the horizon. The fires were so hot my pretty pink petals turned pale and became dry and scorched. The blasts and explosions seemed to drag on forever. I was so scared, yet there was nothing I could do—nothing at all.

When the nightmare finally subsided, I peeked out of my petals just a tiny little bit. Through my minute opening I saw only misery and darkness. There was really nothing left but total blackness. Shadows of lifelessness flickered and bounced off the once beautiful ruins. I shuddered when I realized all my wonderful friends were gone. The Sun could never again shine like a copper penny in the sunset and Ms. Moon would never be able to cast her bright glow on the ground anymore. Even Mr. Cloud could not scatter his dew along the grasses because there weren't any. I was the only one left!

That evening I did receive a ray of hope, though. I noticed a single golden star shining in the remains of the black abyss of death I was living in. But that light dimmed and faded out, too. And all too soon. Then I could not handle the despair any longer. My wilted petals were weak and torn. It was not worth it to open up anymore. I could not take it. Life, I decided, was not wonderful. I curled my petals and leaves up as tight as I could and shut myself off from the rest of eternity. At last.....peace. It's so nice. And I see my lady. □

—Elissa Bertekap

# Mystic Light



## *Science and Religion*

### VI. AGING

**M**aterial scientists have observed that human bodies, in time, go through a process of aging. The body becomes clogged with earthy deposits. Cells in the various organs (heart, kidneys, brain, etc.) break down so that the capacity of the organs to function diminishes. The artery walls become inelastic and thicken, which makes it more difficult for blood to flow. The bones tend to lose strength.

Material scientists have studied means of slowing the aging process. To slow down the clogging of the body with mineral deposits, one can use foods and drinks which contain little earthy material, such as distilled water, milk, fresh vegetables, and fruits. One also needs to maintain good elimination, so earthy matter taken in can be eliminated as readily as possible. In slowing down the cellular breakdown process, pantothenic acid, vitamin C, and vitamin E are

important. Pantothenic acid is found in brewer's yeast, potatoes, peas, brown rice, sunflower seeds, and whole wheat. Vitamin C is found in all fresh fruits and vegetables. Vitamin E is found in whole grains, leafy green vegetables, nuts, beans, and peas. Also other B vitamins, selenium, and the amino acids cysteine, methionine, and ornithine aid in preventing cell breakdown. Unsaturated fats (because they contain free radicals) may promote cell breakdown. To slow down the hardening and thickening of the artery walls, one needs to avoid taking in too much cholesterol and fat. To do this one should limit one's intake of milk fat, egg yolks, coconut oil, cocoa, margarine, and oils. Skim milk may be used in place of whole milk. Grains, nuts, and legumes may be used in place of flesh foods. Exercise also may help keep cholesterol levels low.

To keep the bones from losing strength, one needs exercise and appropriate amounts of vitamin C and calcium. Good sources of calcium are milk, soybeans, leafy green vegetables, sesame seeds, almonds, and sunflower seeds. Vitamin D (in eggs, milk, sprouted seeds, mushrooms, sunflower seeds and sunshine) and the amino acid lysine aid calcium absorption.

Material science only can give suggestions for slowing the aging process. It still cannot stop the aging process. We still find ourselves in the situation noted by Henry Wadsworth Longfellow when he wrote:

*Art is long, and Time is fleeting,  
And our hearts, though stout and brave,  
Still, like muffled drums, are beating  
Funeral marches to the grave.*

Material scientists have noted that, not only do human bodies undergo aging, but also animal and plant bodies age and eventually die. The Earth ages as its deposits of coal, oil, gas, and minerals are mined and used, and as its mountains wear down and are carried by running water into the sea, and as its interior gradually cools. The Sun ages as it radiates heat and light into space. To replenish the heat and light lost, it steadily burns nuclear fuel in its interior. Each day, our Sun burns  $10^{13}$  of its  $10^{27}$  tons of fuel in its center. The fuel supply is limited. Eventually, after about 10 billion years from the time when it started burning fuel (about 5 billion years from now), the Sun will exhaust its nuclear fuel. Then it ultimately will cool and cease to shine.

Material scientists, in fact, have observed that all irreversible processes in the universe lead to the aging of the universe. This is summarized in what is called the second law of thermodynamics, which states that: "In every irreversible process, the entropy of the universe increases." Entropy is a technical term which has a somewhat complicated mathematical definition, but roughly, entropy is a measure of the physical disorder in the universe. When a sheet of paper is torn into bits, the torn paper is more disordered than was the whole

sheet. The second law notes that we may start with a whole sheet and tear it up, but we cannot start with a torn sheet and put it back together again unless something else sacrifices its order to accomplish the process. If a human being expends energy in putting the paper back together, the increase in order of the paper will be less than the decrease in order caused by the consumption of plants (and sometimes animals) in order to have the energy to put the paper together. Thus the disorder of the universe increases and the universe has aged.

Clairvoyants can give added insight into the process of aging. They see that while earthly activities of humans cause aging of the dense body, they also cause growth of the human soul. The record of earthly activities is stored in the subconscious mind. This record shows both what we did and what effects our actions had on others. In time, the Spirit reviews these records, either voluntarily during life in the exercise of retrospection or automatically after death. When the record is reviewed, the actions are noted and their effects are felt, and the Spirit extracts from the total experience conclusions about what is right and wrong, what is good and bad, and what is valuable and worthless. The Spirit stores these conclusions and thence grows in wisdom and power. The aging process, which appears to be a continuous decline from the physical point of view, is seen to be one of continuous growth and improvement from the spiritual point of view. As Paul said: "What is sown as a physical body is raised a spiritual (soul) body" (I Cor. 15:44) and "Though our outer nature is wasting away, our inner nature is being renewed every day" (II Cor. 4:16)

The clairvoyant also can see that, although the dense body ages, the pattern according to which the dense body was constructed remains unharmed by time. When the dense body has aged to the point at which it is uninhabitable, the Spirit leaves the dense body, but takes with it the pattern according to which the dense body was made. The Spirit may make changes in the pattern if it has noticed any defects, and then it uses this pattern for building a new body within the womb of a new mother. Although bodies decline during a lifetime on Earth, the trend from life-time to life-time on Earth is one of continued improvement.

Similarly, the solar system can withdraw from manifestation when it 'runs down' and needs to get a new start with renewed impetus and order.

Because physical things appear to be in a continuous state of decline, one may become pessimistic and lacking in hope if one focuses attention only on the physical. Let us therefore strive always to keep in mind that the Spirit is in a continuous state of growth, and that, step-by-step, we are moving toward a state of glory beyond all comparison. □

**—Elsa M. Glover**

# Mystic Light



## *Heirs With God*

If children then heirs: "It doth not yet appear what we shall be, but we know that when He doth appear we shall be like Him."

We are all God's children—some obedient to His command, but many wandering far from His precepts and guidance, always seeking and striving for that which it is thought will bring happiness and contentment. We only find that more seems to be needed and, when that is obtained, it too falls short of bringing the peace desired. New goals are set and attained time and again, with none of them achieving the satisfaction of inner peace. In all of this, much experience is gained and, in some cases, epigenesis is cultivated; thus we cannot say all time and effort have been wasted. All has combined to bring us to the point where we may learn to discriminate between essentials and non-essentials—that is, if we are true, earnest, and sincere in our search for inner peace of mind and heart. It has been said there are few things in life that are really important.

"That we may know what is that holy, perfect and acceptable will of God. If children, then heirs." We as Rosicrucian students are fortunate in having continually before us the symbols of God's will in the seven roses upon the Cross. They represent the great things to which we may become heir if we will live the life and carry out the necessary steps to attainment. Ours is indeed an ancient heritage, dating back to the time of Abraham. Even

though we have changed the original plan by mis-using our own will, God has not forsaken us; we are still His heirs by the life-work of Christ Jesus in its entirety.

“Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him.” (*I Cor. 2:9*)

We are heirs to seven distinctly separate steps upward which may be made completely one, depending upon our willingness to continue in the service and development which reaches to ever higher levels. Seven always has been spoken of as the complete number as well as the number of perfection. When we have completed the seven steps, therefore, we shall in truth be Gods, for we shall have reached the throne where we may do that which He does and greater things even than these.

In every step of man’s evolution we find the seven steps of perfection held before us, each stage disclosing a phase we can understand. Thereupon we can accept that knowledge, and then go on to higher levels of comprehension in the vastness of the future still before us.

When we gaze up into the heavens, we see the same pattern in operation on a larger and grander scale. “Each star in its orbit goes” while carrying out the purpose unto which it is called. We realize, too, that there are other solar systems, but in each the same thing is true: unity in diversity, while implementing the plan of the Creator.

As Uranus sweeps away all before it, at the same time there is something added of beauty—something so dazzling and marvelous as to bring us to our knees in gratitude and adoration, with praise and thanksgiving for the heritage which is ours.

Before we can enter into that heritage, however, we must learn and make use of the rhythm of the spheres and bodies. So simple and so complex, but “a little child shall lead them.”

How often we have watched children with their open-eyed wonder and trust in all that comes before them. No doubt nor fear troubles them unless we instill it. Perfect trust, and yet there is something more: “perfect love which casteth out fear.”

Who of us has not seen lives transformed because of this influence; the hardest heart has melted when faced with its heaven-sent light. And yet, this is but a glimpse of that which forms the rhythmic music of the spheres and the “hum” or tone of our bodily functions—the universal or uranian love in action before which all obstacles along the path dissolve.

As we work on our particular portion of the vanguard activity and simultaneously develop the universal solvent of love into a vibrant and living force, we align ourselves with God’s heritage for us. Those who form the vanguard of the New Age find it extremely difficult

to carry out the purpose whereunto they are called. There are so many facets of this great work for which the groundwork is to be laid. Those who make up the nucleus of workers in the initial steps are few in number, relative to the scope of the Aquarian way of life. Thus it follows that many may be singlehandedly performing a particular facet of endeavor while at the same time moving among others who do not comprehend the nature or purpose of the endeavor. We, too, may fail to recognize the efforts of others in their true light. Nevertheless, because of our calling and the lofty aims to which we aspire, it is required of us that we simultaneously develop the art of unity in diversity. This is far more easily said than done, but to succeed in our great purpose we must do that very thing. We need look no further than our own physical bodies to find an exact replica of our utopian task. The great Hierarchies who preceded us and helped us build our complex dense bodies formed the vanguard in their time. Their work was necessarily slower than ours, because we have the added help of the new Hierarchy of the planet Uranus—come to break up the old crystallized and worn out habits and thoughts which hinder progress along the new path. Because our natures are tied so firmly to these heavy and cumbersome barnacles of outworn usefulness, there must needs be a cataclysm of such intensity literally to sweep us off our feet. This Uranus is fully capable of accomplishing, while at the same time, setting us into a place or situation where we see the new light in all of its pristine beauty, beckoning us onward and upward in the fulfillment of God’s great plan.

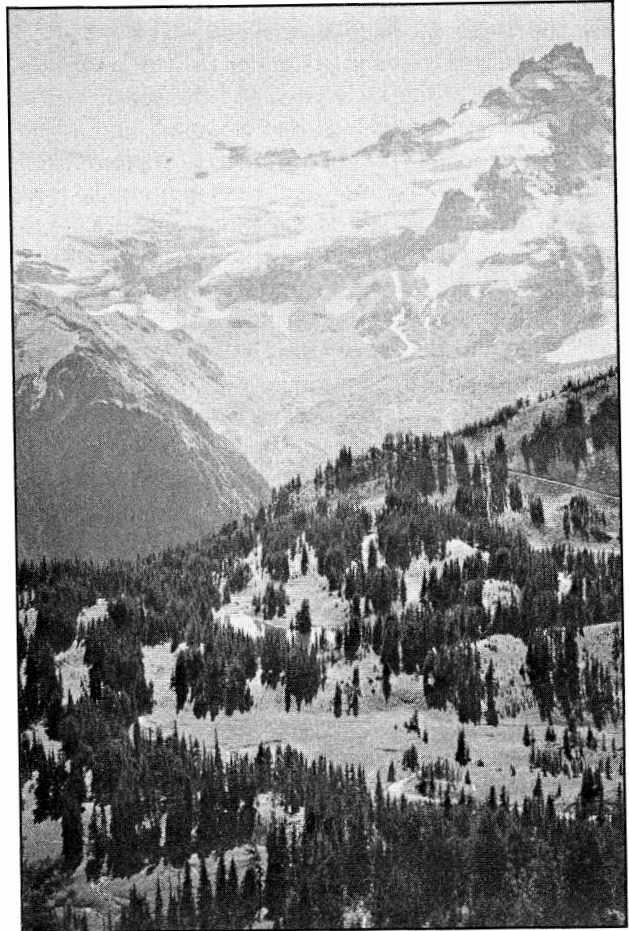
While we are preparing to discard much of this physical body’s substance, let us not overlook the tremendous cohesive principle therein which is continuously demonstrated. Unity is diversity. Consider all the complex functions carried on simultaneously in a rhythm which defies the comprehension of the most advanced scientists of our day. Do we still wonder at the words found in *Psalms* 139:14: “Man is fearfully and wonderfully made.”?

In the preparation of an earthly monarch to become heir to his throne, even from infancy no training is spared so that every contingency may be met, regardless of how great the demand; how much more then should be our preparation for the infinitely more vast and brilliant future that is ours.

Rudyard Kipling wrote:  
*And only the Master shall praise us, and only the Master shall blame;  
And no one shall work for money, and no one shall work for fame;  
But each for the joy of working, and each, in his separate star,  
Shall draw the Thing as he sees it for the God of Things as They are!* □

—A Rosicrucian Student

## Max Heindel's Message



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## *Tannhauser*

THE ROD THAT BUDED

(Continued)

**W**hile the foregoing applies to all in general, it applies particularly to those who stand in the limelight as teachers; for naturally, where the light is the strongest, the shadows are also the deepest, and the imperfections of those among us who must take up the burden of teaching are naturally more marked on that account.

In the story of Tannhauser, the Pope shuts the door of hope in the face of the penitent because the letter of the law requires it, but not thus is God's mercy frustrated. The Pope's staff blooms to prove that the penitent has been forgiven because of the sincere penitence whereby the evil has been washed from the record made upon the seed atom. Thus, by a higher law, the lower has been superseded.

There is, in this legend of the Pope's staff, a similarity to the tale of the Holy Grail and the spear, to the story of Aaron's rod which also bloomed, and to the staff of Moses that brought the water of life forth from the rock. All have an important bearing upon the problem of the spiritual life of the Disciple who aims to follow the path to the higher life and seeks, like Kundury, to undo the deeds of ill of former lives by a present life of service to the higher self. The legend of the Grail distinguishes between the Grail cup itself and the Cleansing Blood which it held.

The story is told of how Lucifer, when he strove with the Archangel Michael over the body of Moses, lost the choicest gem in his crown. It was dislodged in the struggle. This beautiful gem, comparable to none, was an emerald named "Exilir." It was thrown into the abyss but was recovered by the Angels, and from that the chalice or Holy Grail was made which later was used to hold the Cleansing Blood that flowed from the Savior's side when it had been pierced by the centurion's spear. Let us first note the fact that this jewel was an emerald: it was green, and green is a combination of blue and yellow, and is, therefore, the complementary color of the third primary color, red. In the Physical World red has a tendency to excite and energize, whereas green has a cooling and a soothing effect, but the opposite is true when we look at the matter from the viewpoint of the Desire World. There the complementary color is active, and has the effect upon our desires and emotions which we ascribe to the physical color. Thus the green color of the gem lost by Lucifer shows the nature and effect thereof. This stone is the antithesis of the Philosopher's Stone. It has the power to attract passion and generate love of sex for sex, which is the vice opposite to the chaste and pure love, symbolized by the apocalyptic white stone, which latter is the love of soul for soul. As this effect of the complementary colors is well known, though not consciously realized, we also speak of jealousy, which is engendered by impure love, as the green eyed monster.

The Holy Grail finds its replica in the chalice or seed pod of the plant, which is green. The creative fire slumbers within the seed pod. Likewise the same phenomenon must become manifest within each one who enters upon the quest of the Holy Grail. Will is the male quality of the Spirit; imagination is the female. When will is the strongest attribute, the Spirit wears male attire in a certain life, and in another, where the quality

of imagination is greater, the female garb is taken. Thus under the Law of Alternation which prevails during the present age of the rainbow, the Spirit wears a different garment in alternate lives, but whether the gender is feminine or masculine, the organ of the opposite sex is present in an undeveloped state. Thus man is now and will be so long as the physical body endures, both male and female.

In the hoary past, when his consciousness was focused in the spiritual world, he was a perfect creative unit with both sex organs equally developed as are many flowers today. He was then capable of generating a new body when the old one was worn out, but he was not at that time aware to the same degree as he is now of the fact that he had a body. Then some who were pioneers—some who saw more clearly than others—told to their compeers the astonishing story that man has a body. They were often met with the same skepticism which is now shown to those who affirm that we have a soul.

Thus the symbolical story of Lucifer losing the green gem is the story of how man ceased to know himself and began to know his wife; of how the Grail was lost, and of how it may be found only through the cleansing of the passion filled physical blood which was originally contained in that green vessel.

At a propitious time of the year, but neither before nor after, the rays emanating from the heavenly orbs pierce that planted seed and waken its latent generative force into activity. Then a new plant springs out of the ground again to beautify the Earth. Thus the act of generation is accomplished in perfect harmony with the Law of Nature, and a thing of beauty is generated to adorn the Earth. The result is different in humans since the feminine quality of imagination was roused by Lucifer.

Now the generative act is performed regardless of the propitious solar rays, and as a result sin and death entered the world. From that time the spiritual light has waned, and we are now blind to heaven's glory.

In the hands of the divine leaders of mankind, one of them signified by Aaron, the living rod was a vehicle of power. Later the blooming rod dried up and was laid away in the Ark, but we are not to conclude that there is no redemption on that account, for as man was exiled from the heavenly state when the green gem of passion and desire rolled from the crown of Lucifer, who then led mankind through *generation to degeneration*, so also there is the white stone, the Philosopher's Stone, the symbol of emancipation. By using the power of generation for regeneration, we overcome death and sin. It then endows us with immortality and leads us to Christ.

That is the message of the story of Tannhauser. Passion is poison.

(To be continued)



# Studies in the Cosmo-Conception

## The Invisible Worlds

*Question: Why investigate the invisible worlds?*

*Answer:* If we knew without doubt that at some time, sooner or later, each one of us must be transported to a far country where, under new and strange conditions, we must live for many years, is it not reasonable to believe that knowledge concerning that country would render it much easier for us to accommodate ourselves to new conditions?

*Question: Is this true of every man's future?*

*Answer:* There is only one certainty in life and that is—death! As we pass into the beyond and are confronted by new conditions, knowledge of them is sure to be of the greatest help.

*Question: Are there other reasons?*

*Answer:* Another very important reason is that to understand the Physical World, which is the world of effects, it is necessary to understand the superphysical world, which is the world of causes.

*Question: What evidence do we have of this fact?*

*Answer:* We see street cars in motion and we hear the clicking of telegraph instruments, but the mysterious force which causes the phenomena remains invisible to us.

*Question: Do we know this as electricity?*

*Answer:* We say it is electricity but the name gives us no explanation. We learn nothing of the force itself; we see and hear only its effects.

*Question: Is this also true of all physical formations?*

*Answer:* Yes. If a dish of cold water be placed in an atmosphere of a sufficiently low temperature, ice crystals immediately begin to form and we can see the process

of their formation. The lines along which the water crystallizes were in it all the time as lines of force but they were invisible until the water congealed.

*Question: Are these worlds as real as the Physical World?*

*Answer:* As to the reality of these higher worlds compared with that of the Physical World, strange as it may seem, these higher worlds are, in truth, much more real and the objects in them more lasting and indestructible than the objects in the Physical World.

*Question: What example might be given to prove this?*

*Answer:* An architect does not start to build a house by procuring the material and setting the laborers to work in a haphazard way. He first "thinks the house out," until there stands in his mind a clear idea of the house that is to be—a thought form of a house.

*Question: How real is this thought form?*

*Answer:* So real that the architect can make it objective on paper and from this objective image the workmen construct the house of wood, iron, or stone, which they could not have done without the thought form.

*Question: Is not the material house more real than the image?*

*Answer:* The material object can be destroyed by dynamite, earthquake, or fire, but the thought form will remain as long as the architect lives, and from it any number of houses similar to the one destroyed may be constructed. Not even the architect himself can destroy it. Even after his death this thought form can be recovered by those qualified to read the Memory of Nature. □

Reference: *Cosmo-Conception*, pp 27-29

# Instruction and Sending Forth of the Twelve

*And when he called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.*

*Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother.*

*Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus and Lebbaeus, whose surname was Thaddaeus.*

*Simon the Canaanite, and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not.*

*But go rather to the lost sheep of the house of Israel.*

*And as ye go, preach, saying, The kingdom of heaven is at hand.*

*Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.*

*Provide neither gold, nor silver, nor brass in your purses.*

*Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.*

—Matthew 10:1-10

To the occultist it is not surprising that Christ Jesus chose *twelve* disciples, for this is a cosmic number. As stated in *The Rosicrucian Cosmo-Conception*: “If we take balls of even size and try how many it will take to cover one and hide it from view, we shall find that it will require 12 to conceal a thirteenth ball. The ultimate division of physical matter, the true atom, found in interplanetary space, is thus grouped in twelve around

one. The twelve signs of the zodiac enveloping our solar system, the twelve semi-tones of the musical scale comprising the octave, the twelve Apostles who clustered around the Christ, etc., are other examples of this grouping of 12 and 1. The Rosicrucian Order is therefore also composed of 12 Brothers and a 13th.” We might mention also the 12 gates of the Holy City described in Revelation, referring to man himself, unfolding the powers of his 12 spiritual centers correlated to the 12 signs of the zodiacal cosmic womb.

Sometimes it is asked why Christ Jesus admonished the Apostles not to go “into the way of the Gentiles...but... rather to the lost sheep of the house of Israel.” It was because the Jews were so enmeshed in the race that Jesus was born into a Jewish body so that the Christ might come as one of them and try to release them from their bondage. The practices of the Gentiles were different from those of the Jews and the Apostles were warned not to fall into their ways or customs, advice which no doubt served them well when they were placed in the difficult position of being shunned by both the Jews and the Gentiles. However, it would of course have been impossible to convert the Jews unless they had adhered to the customs and principles which distinguished Jew from pagan.

The powers indicated in the last several paragraphs of this passage, as well as the manner of living, apply not only to the twelve Apostles but to every sincere follower of Christ. Whatever faculty one may have developed by following the Christian teachings, it should be put to use in serving others, and for this no material reward should be expected. Neither should the Christian be concerned for his own welfare, since living according to cosmic precepts prepares one to receive what he needs. □

# Astrology

## The Sun and the Zodiac

The reverence for Life and Love and Light, actually and comprehensively understood in the intensive meaning of those three powerful words, cannot be gained or embraced until the transcendent significance of the sacred Sun becomes a part of our inner knowledge—as wisdom and love.

Those divine ecstasies which come as a reward to the pure in heart bring with them a knowledge of God, and this knowledge connotes and cognizes the majesty of our Solar God, Whose power invests the physical, visible Sun. The glory of our Solar God is evaluated too lightly by humanity. Human beings are not grateful for His vast sacrifice.

Behind the physical Sun, there is a spiritual Sun, invisible to mortal eye, and this spiritual Sun is truly our Father which is in Heaven. In Him we live and move and have our being.

Small wonder that the ancient Chaldeans with their divine wisdom, which was an inherent part of their consciousness—a consciousness far differently conditioned than ours of today—truly could worship the Sun. They knew from first-hand knowledge that this great Sun Spirit was in truth their Father, and that the Life, the Power, the Light of our entire Solar System was His.

In the mighty movement which now vibrates through our Earth—a movement which is to leaven all life with love and spiritual intelligence—astrology once more will find its place—a sacred place which it held during the ages of past civilizations. In view of this fact, it is desirable that we show the real purpose as a vehicle of God. The horoscope at birth is a holy map, a soul-signature written in the heavens.

The Sun is the center of our Solar System—the Light, Love, and Life which nourishes our Solar System. Spiritual Light is the Father, the will aspect; Love is the

Son (Christ) aspect; and Life is the Holy Spirit, the activity, or fecundating aspect. This divine trinity forms the triune God, and His power is represented in astrology by the Sun, feeding and serving our system.

If we have a knowledge of these facts, it is our duty to bring help, to give aid, to render assistance and service to those in trouble. So true is this that, in the Aquarian Age, those who have misused the power of astrology for pretense, for money, for mediumship, no longer will know its powers. Only those Spirits with holy intent will understand the sacred science.

In the light of the foregoing facts, let us consider the Sun's place and power in a nativity.

The Sun, as the center of all Life and being, truly gives the keynote of every horoscope. The basic, inner strength of the native is determined from the power and position of the Sun, supported by the Moon. The planets are the distributors of destiny, and that fixed point, the Ascendant, signifies the physical person.

The Sun's strength, of course, will be modified further by the signs containing the planets. The fixed signs give the greatest strength, the cardinal signs come second, and the common or mutable, third. The Sun's angular position also shows the strength with which a person is fortified to undertake the strains and burdens of psycho-physical life.

The first house is a happy angle for the Sun. It is a place of strength, giving an abundance of vitality when not afflicted. A person with a first house Sun is easily recognized, because he is one with a personality that commands and impresses. He has what may be termed "Sun-dignity."

Those who are of age, as regards the soul, and who have the Sun in the first house, are truly splendid characters. I can think of no finer example than Max Heindel, who had the Sun in the early degrees of Leo; or John Ruskin, with it in the second decanate of Aquarius.

In these individuals, the Sun was visible in their faces, for they had what we term a "sunny" expression. These natives made growth in spiritual attainment, with aspects both good and bad. The awakened Ego, even with an afflicted chart, transmutes obstacles and egotism into stepping-stones and altruism. All depends on the force and application of the awakened will.

The Sun in the fourth house is in a strong position. Of course, if one thinks only in terms of the material and physical comforts, it is, perhaps, weak. In the sense of the real, the spiritual, however, this angle is the strongest of the four.

The Sun in the fourth house furnishes mostly obstacles and delays during the lifetime. But when the Sun is strong it also gives the native courage and an active ability to overcome the obstacles. If the native has the developed strength, he will gain much soul growth by such fortitude and stamina. His evolutionary

status will be raised according to the amount of progressive work he does in the incarnation.

With this Sun position there is an abundance of latent spiritual possibilities brought over from a past life, or lives. But these possibilities perhaps will be held in abeyance and not allowed full expression.

The nadir point is psychic and occult, and it brings difficulties galore; but it also furnishes adequate strength to sustain the native through all situations and sadnesses. The supreme soul tests often come to those who have the Sun in the fourth house.

The Sun in the seventh house provides a splendid field of action for the nobler feelings and the higher emotions. According to the native's status and destiny, so will his experiences be with his cooperative partnerships and the public.

In the Aquarian Age now drawing near, individuals with a seventh house Sun will find themselves in great demand, and they will be put in places where they will be able to do much which is beneficial to mankind. This angle, therefore, is a vantage point for a wise Ego to express itself, in its relationships with its fellow travelers from the Port of Birth to the Port of Death.

The Sun in the tenth house is in a similar position to that of the first. The tenth house position, however, has added power. It adapts one for places of authority and gives the native dignity. This placement produces people of power and purpose, and no matter in what sphere of life they move, they will become well-known—either for good or for evil.

All aspects, good or adverse, should be carefully considered. Adverse aspects furnish incentive and power to overcome and improve on the spiritual pathway—a desire to transmute that which is lower into that which is higher. Adverse aspects to the Sun make for lasting attainments in the awakened Ego, and if the necessary courage is there, genuine victories will be won which will give soul-symmetry—the heart and head united in perfect balance—the Rosicrucian ideal.

Some nativities replete with good aspects, only have made the individuals lazy, indolent, and loath to go about their Father's business; on the other hand, some which were badly aspected tended to make the natives determined, active, seething with a terrific soul-hunger that also made them endeavor to transcend the gross, material life. When a chart is badly afflicted, there is usually an inner urge to seek the Light; whether it manifests or not is, of course, dependent upon the spiritual will.

Inharmonious aspects, especially those between the Sun (Spirit) and Mars (senses), invariably offer the finest channels to an advancing Ego for its choice of effort as regards its own development. These "bad" aspects give the native an excellent opportunity for much evolutionary progress. In fact, a spiritually awakened Ego almost changes temperament and personality with the

right use of the dynamic-active forces between the Sun and Mars. Moreover, it is axiomatic that all active people in the world will undoubtedly have some aspect between Mars and the Sun. Whether it is harmonious or inharmonious does not matter; there will be action.

Those who are spiritually alive know how to let their soul-force (the Moon) act as mediator between the Mars forces and the high vibrations of the Sun. Out of this mystical alchemy, this divine sublimation, is derived an essence which confers spiritual power and freedom.

The secret of the Sun is the secret of life. He who orders his life wisely, with an Aquarian intelligence, will become purified and transmuted via the pathway of the twelve divine symbols of the Sun—the twelve signs.

Through a reverent approach to the study of astrology, earnest students ever will be brought closer to a spiritual union with the Christ consciousness.

The power of the Sun vitalizes the whole cosmos, rich in diversity, yet splendid in unity. The unified variety of Nature is dazzling in its very glory, stupendous in its magnificent beauty. The time now is come when people in the world who are strangled by material pomp and physical desires must fling themselves out from the darkness by seeking the Light, always the Light.

Those who are vibrant with the Sun's force are now trying to break up crystallized conditions in the world; they are giving out truths which will leaven the entire Earth in time to come: truths which will give an added incentive to mankind to live the Christ-life; truths which will have to be practiced and understood before the new age can be ushered in.

Greed, lust, hatred, ignorance, and all the rest of the rotten hindrances which keep a struggling humanity in the slough of misery must go, wiped out by the cleansing processes promulgated by those in the vanguard. It is a day of transition—a day of purification. The Christ-force is taking firmer hold on the Earth, and whether the majority know it or not, whether they believe it or not, the Christ regime will be ushered in, despite the seeming contradiction of conditions in the world today. Harmony, cooperation, altruism—all must become a reality, instead of myths which are prattled about and discussed by those who practise them least.

Out of the seething cauldron of this modern age will rise the democracy of Aquarius, the Christ Democracy—a lofty state of life long foreshadowed in strife and revolution. Sympathy, understanding, tolerance, friendship, compassion, and the brotherhood of humanity will be facts, not platitudes. Whether we believe it or not, we are our brothers' keepers, and the real Aquarians will be those who will do the will of Him who sent them down into His vineyard.

In every chart of a human Ego, the Sun gives us the hint as to its Aquarian status, if we have but the key to its mystic message. □

—J.J.

# Astrology



## Astrology and Our Destiny

Many students, after a little study of astrology, receive the impression that everything is predestined. They come to believe that life, with its many events and experiences, is laid out for each from the cradle to the grave, and that we are carried on irresistibly through it, be the life good or bad. This is a wrong idea. It is true that most of us have a certain amount of ripe fate which we cannot escape, but we cannot say that our whole life is predestined. The main happenings, as they come to us from the Physical World, are arranged before we are born, but we do this ourselves, assisted by the great Lords of Destiny. There are many places which we fill in as we go. How we meet these ex-

periences, assimilate them, and build their lessons into ourselves as character, is not prearranged. It is not predestined, for example, that a man end up in the gutter as the result of a test to overcome a tendency to drink liquor. Certainly he was born with that tendency from a past life because he did not overcome it then, but that did not doom him to end his days on the downward path. He could have ended them on the upward path if he had used his will power and fought to overcome the weakness. It depended on him whether he failed or conquered.

Certain traits and characteristics accompanied by various experiences are definitely shown in the horoscope; but the final outcome is determined by the inner self, and cannot be known exactly beforehand. We can judge whether a life's progress will be worked out along spiritual or material lines by seeing which of the two, the Midheaven or the Ascendant, moves the faster. If the Midheaven moves the faster, the progress of the person will be accomplished through material efforts. A nearly equal progress of the two signifies an even development. The physical life of an individual might be shown to end in prison or in poverty, and yet the person might gain a wealth of experience that would profit him spiritually and develop much growth of character. The outside world would say, "Too bad, to end his days there." But the occult student, knowing that one life is but a short time in the span of many lives, would look upon that particular one as a passing experience to be gone through—one more step along the path of evolution.

It is interesting to know that the triplicities of the signs of the zodiac show what sort of fate is in store for the individual, or what fate he has stored up for himself through many lives, the word "fate" being used in a very general way, covering not only the life experiences but character as well. The experiences to be met which are indicated by planets in cardinal signs—Aries, Cancer, Libra, and Capricorn—are debts of destiny which we have agreed to pay off in this life. The Ego, before it comes to birth, is shown a panorama of its coming life with its various events. In the case of cardinal signs, the Ego has willingly agreed to accept the experiences which are outlined, and even though he thinks they are full of unhappiness and pain, he knows that he helped to select them in the Third Heaven where all was clear and he was unblinded by matter. Therefore he voluntarily accepts this fate. These experiences are sometimes very painful, but knowing the fact that the Ego made the choice when it was not blinded as in the Physical World makes it easier to bear. The real Spirit within us knows this fact even though it cannot be sensed by the brain.

The experiences to be met coming from fixed signs, Taurus, Leo, Aquarius, and Scorpio, are, as their term implies, fixed. This means that they are something which cannot be side-stepped through the individual's

effort. Afflictions from fixed signs must and will be met sometime during each particular life. Fixed sign characteristics are those that have been expressed over a period of lives, and have become very strong. Naturally any detrimental characteristic coming from a fixed sign would be much harder to overcome than one coming from a cardinal or a common sign. For example, Neptune rules drugs, therefore a drug addict with an afflicted Neptune in the fixed sign Taurus would certainly find the habit more difficult to overcome than an addict with Neptune in the cardinal sign Aries, or the common sign Gemini. With the knowledge of rebirth to guide us, we can readily see that the Neptune-Taurus individual has evidently been indulging in the drug habit over a period of several lives, and the habit will be very hard to break. Naturally many things could come under this category, such as drink, bad temper, dissipation of all kinds, overeating, etc. Fixed sign afflictions may indicate evil tendencies which are very strong; and fixed sign good aspects give the stability necessary to the character to bring out its better qualities.

Under the common signs, Gemini, Virgo, Sagittarius, and Pisces, any unworthy quality indicated easily can be overcome. The control of destiny under the common signs is almost a matter of personal effort and can be affected by ourselves to a great extent. Any common sign characteristic is really in the making, be it good or bad. However, if in one life we fail to correct some wrong common sign habit, then in the next life it may attach itself to a cardinal sign and become just a little harder to correct. But if we still make no effort to change, after several lives it will come under a fixed sign, and the hardest of all battles is on.

Of the triplicities, aspects from the common signs are the easiest to handle. It depends on us whether we reap the full affliction from these signs or not. In the case of destiny, there is not that absolute certainty of having to suffer some penalty as under a fixed sign. In common signs, we have some scope to mitigate much of the destiny indicated, if we overcome the evil within ourselves. Of course if we go the easy, non-resisting way, then surely we shall reap our unfortunate destiny. That is the main trouble with common sign people. They are very changeable and vacillating, tending greatly to negativeness—thereby not having the determination or the desire to try to curb the evil tendencies or characteristics which come from fixed and cardinal signs.

It is easily understood that a chart is not iron-bound; it is really flexible. No matter how many debts of destiny a chart indicates, how high its obstacles seem to loom, there are always bright spots somewhere. No one is ever sent into this world with tied hands and feet, figuratively speaking. In the most afflicted horoscopes there is always some aspect of combination that will be of assistance to the person. That is where the duty of the student astrologer comes in—to point this out and show



the native how he can build on it and even dominate his afflictions thereby. The astrologer should study carefully the chart, analyzing and weighing each factor against the other. An individual can rise above every affliction or misfortune that Earth experience contains, but, he must be a strong Spirit, one who is willing to go down to death fighting.

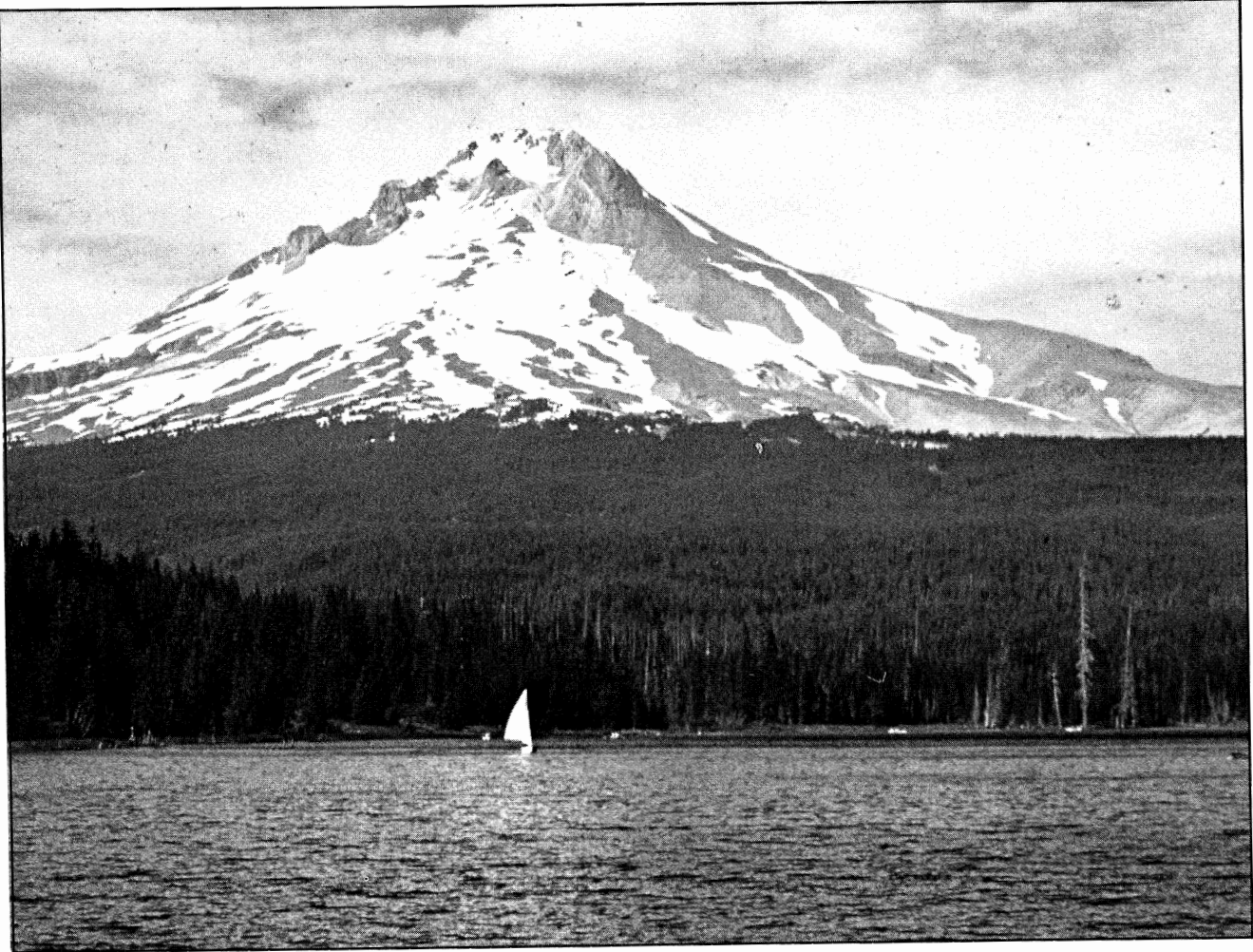
Some of us, either through character weakness or through habit, never seem to learn our lessons. We pay a penalty for some mistake or wrongdoing, then deliberately do it again. Each time we fall or give way to these things we receive a harder lesson—the task is increased. If we can recognize our weak points and adverse tendencies and work to correct them, it will be much easier for us than waiting for some future time to begin. Between now and that future time, our faults can become so fixed that it will take much more effort to overcome them. The energy that we would have to use in correcting these faults in the future we can use in building new and better characters.

Human nature is weak. The saying, “The Spirit is willing, but the flesh is weak,” is but too true. Let us, however, try to forget the flesh and concentrate on the Spirit, so that it will rise and dominate all else.

We must not blame the stars for the unhappiness or misfortune which comes to us or for the evil which we seem to have within us. It is so easy to say, “Well, I have the Sun square to Mars; that’s why I have such a terrible temper.” Forget the stars, and let us look within ourselves and realize that the weakness is something which we have within us—something to be mastered. Think of the planets not as bringers of good or evil fortune, but as the bodies of great spiritual Beings who are willingly aiding us in our evolution. Think of them with the reverence that is due them. Then in the light of this broader knowledge, we will really be grateful for the fate which our horoscopes portend. Know that every experience, trial, or misfortune even, is helping to strengthen character. Meditate upon the words of the great philosopher Confucius, who said, “The gem cannot be polished without friction, nor man perfected without trials.” □

—E.A.

# Astrology



## Signs of the Zodiac

In describing the method of study suggested in this article, it will be helpful to the reader to understand the nature of the Deity as given in the Western Wisdom Teaching and to get a correct understanding of the God of our solar universe. We must start with what, in Rosicrucian Fellowship terminology, is termed the Absolute—the Root of Existence—which, according to the Rosicrucian Teaching, is an expression of the negative pole of Universal Spirit. What the positive pole may be has not yet been made known to the uninitiated. However, we do know that if there is a negative pole of Universal Spirit, there must be a positive pole also, for everywhere in Nature this polarity exists.

It is taught that at the dawn or beginning of manifestation (activity), the Supreme Being emanated from the Absolute. This great Spiritual Intelligence possesses three forces, or energies, which manifest as Power, the Word, and Motion. The first aspect, Power, contains within itself the ability to create something original and entirely new. The second aspect, the Word, receives the original germ created by the first aspect, images its form of development, evolves and nurtures, or feeds, it. The third aspect, Motion, gives it the power of growth. Through this process seven great Logoi came into existence, and the seventh one of these Beings differentiated within Himself the God of our particular solar system; He has within Himself three primary powers which correspond to those of the Supreme Being. These powers are designated as Will, Wisdom, and Activity, and they manifest in exactly the same way (though on a smaller scale) as do the three great powers possessed by the Supreme Being.

Incidentally, the Spirit of each individual man, the real I, was differentiated by this great Being within Himself and, like Him, each of us is endowed potentially with His three great primary powers, which we designate as Divine Spirit (power, will), Life Spirit (the word, wisdom), and Human Spirit (motion, activity). These three primary powers of

Deity are the forces working through the twelve signs of the zodiac, each expressing through four signs in a definite relationship, which will now be described.

The first or Power aspect of Deity expresses itself on the emotional plane through the fixed signs. The second or Wisdom aspect expresses itself on the mental plane through the common signs, and the third or Activity aspect expresses itself on the physical plane through the cardinal signs. Therefore, each of these aspects expresses itself through four signs which are placed in the zodiac in the form of a cross, known to astrological students as "quadruplicities."

The forces at work in each quadruplicity may be said to be the same as those observed in electrical phenomena. Each quadruplicity is an electromagnetic unit, and we now call the attention of the student to the manifestation of electromagnetic laws in these quadruplicities.

By the term "electro-magnetic unit" we mean: if an electric current is passed through a wire, the resistance offered to the current by the metal of the wire sets up magnetic lines of force flowing at *right angles* to the direction of the electric current. These magnetic lines of force, like the electric from which they are derived, manifest a positive and a negative pole, or a pole of attraction and a pole of repulsion. The two poles of the electric current and the two poles of the magnetic current form what we have called an "electro-magnetic unit." The signs of each quadruplicity will be found to manifest forces which can be compared to those of an electro-magnetic unit.

With this explanation in mind, let us look first at our fixed sign quadruplicity which is an expression of the Power or Will aspect of Deity, for here the analogy between the forces at work in an electro-magnetic unit and those of quadruplicity can be seen most plainly, especially when the ruling planets of signs are considered.

It has been taught that the planets are the driving forces of the horoscope, while the signs color or modify the influence of the planets. However, we have three signs which display what we may call a driving or *creative* force. These three signs are the fiery signs, and the force or power of these signs is analogous to that of an electric current, which is a driving or flowing force.

Leo is the fiery sign of the fixed quadruplicity and represents the source or generator of our electric current. It is ruled by the Sun, whose keyword is *Life*. It is the generator or power house of our analogy. It gives out a flowing or driving force. The opposite pole or sign is Aquarius, which represents the channel of flow, the conductor, the conditions necessary, or ways and means of expression, conduction, or manifestation of the electric current. From the character of the material at hand, it selects and determines the path of least resistance, the channel of flow. This is a *selective* force. The rulers of Aquarius are Saturn, whose keyword is

*obstruction*, and Uranus, whose keyword is *intuition*. Intuition is a selective or discriminative faculty and aptly describes the character of the force at work. We know that the obstruction or resistance of the conductor selects and cuts out certain vibrations of the current to form the magnetic lines of force which always flow at *right angles* to that of the electric.

Looking at the signs which are situated at *right angles* to the line from Leo to Aquarius, we find at one point Taurus and at the opposite point Scorpio. Taurus, the earthy sign, is ruled by Venus, a planet of *attraction*. At the other pole, Scorpio, a watery sign, is ruled by Mars, a planet of *repulsion*. These two latter signs represent the two poles of the magnetic line of force. All four signs taken together represent what we have called an "electro-magnetic unit."

The four common signs and the four cardinal signs may be looked at in a similar manner. In each quadruplicity, the fiery sign represents the power or source of electric current, the airy sign opposite is the channel or means of expression (wire or conductor) or the factor necessary to the manifestation of the fiery sign (electrical current). The creative energy of these two signs, Leo and Aquarius, is related to the first aspect of Deity, giving the ability to create something new and original. Leo supplies the power, and the intuition of Aquarius supplies the *means* of creating original ideas.

It will be found that a propelling or driving force is the chief characteristic of all the fiery signs, while a selective or discriminative force is at work in the airy signs. The earthy and watery signs represent the *magnetic* field in each instance. This analogy between the forces of the signs and the laws of electrical phenomena is not commonly considered, but by using this analogy in our study of the signs and knowing the position of the sign in relation to the unit, and the unit to which it belongs, it can be seen that something of the characteristics of the sign can be foretold. Each quadruplicity of signs will, of course, manifest on the plane of being to which it is related. The first, or Power aspect, working through the fixed signs, will manifest on the emotional plane. The second aspect, the Word, working through the common signs will manifest on the mental plane, while the third aspect, Motion, working through the cardinal signs, will manifest on the physical plane.

Let us examine further this fixed sign unit. The fixed quadruplicity is an expression of the Power aspect of Deity and manifests chiefly upon the emotional plane of life. The fiery sign of this group is Leo; we may, therefore, expect this creative, electric force to manifest as a driving force on the emotional plane. The emotional plane is the realm of *motives*, the realm of the vital life-giving *first cause*.

The result is that whatever characteristics the Leo native displays will be due largely to this driving force, whether he shows them in their true character or in a



perverted manner. A short description of each sign will show how the force manifests. The true Leo shows a strong emotional or love nature, his motives are advanced and lofty, and he feels an abounding faith in God. He naturally feels impelled to inspire others with this faith and he gives generously of his time and knowledge to this end. He feels capable of leading others and has great confidence in his own powers. He extends this faith and trust to humanity and is convinced that those who are working for him always will do their best. His faith in human nature often results in misplaced affections and heartaches. His faults are due to the same faith in himself, which leads him to assume airs of self-importance, to lord it over his inferiors, or to seek positions of authority which he may be incapable of filling with any degree of success. The true Leo is a power of upliftment in his community, full of vitality and will power. As his power is expressed on the emotional plane, his great love of God and humanity often results in his becoming a healer or preacher, or he may express his emotions as an entertainer or actor. He finds success in any sphere where he leads or shines in the eyes of others.

Many traits of character are common to all the fiery signs because all feel this driving force, but as each fiery sign belongs to a different unit, so each one also manifests on a different plane—mental, emotional, or physical—but courage, self-confidence, aggressiveness, foresight, prophecy, and idealism are common to all. They have much dignity and are good talkers, being frank and outspoken.

In Aquarius, the opposite pole or sign, we have a power also manifesting on the emotional plane, but instead of a driving force, we now see a selective, discriminating force. Whereas the native Leo is driven by *motives*, the Aquarian conducts, observes, compares, judges, and controls motives. The advanced Aquarian is the keenest of all natives of the signs as a judge of human nature. He has a craving for enlightenment and knowledge of motives and “first causes,” or fundamental principles underlying the mystery of manifestation. This often leads the more evolved of these natives into the fields of astrology and occultism. He is a keen judge of the truth or falsity of a religious doctrine; he feels intuitively what is fact and what is fiction. In any case, the Aquarian’s religion shows his discriminative tendencies. His interest in forms and ceremonies is to examine and compare them with others. The scriptures and teachings of the great founders of religious thought are treated in the same way—he accepts nothing that has not been subjected to his discriminating judgment. He sees both sides of any controversy; he feels the oneness of all humanity and understands the heart of all. He is the truth seeker.

Comparing the Aquarian to the Leo native shows something of the character of the forces at work. The

Leo native is a good talker, even eloquent, whereas the Aquarian is of few words or silent. The Leo native takes his fellowmen on trust, while the Aquarian questions their motives, scrutinizes their actions, words, and thoughts. Both are affectionate and kind, and their home life quite ideal. Leo gets on well with his family because of his goodness of heart, but he is, nevertheless, always the head of the family. Aquarius is more apt to defer to the opinion of a loved one and yield a point for the sake of harmony. Leo is bold and confident; Aquarius is apt to be retiring and unassuming.

These two signs, together with Taurus and Scorpio, are the source of the  *motive*  power back of all human endeavor, the mainspring of action in mankind—the love and affection of Leo, the Aquarian’s desire for knowledge and friendship, the physical hunger of Taurus, and the sex urge of Scorpio. Much philosophical ink has been spilled in discussing these forces which are so basic in human behavior.

The ancient Egyptians tried to picture the forces of the quadruplicity by the Sphinx, which has the body of a bull (Taurus), the wings of an eagle (Scorpio), the paws of a lion (Leo), and the head of a man (Aquarius).

The Cherubim as described in the vision of *Ezekiel* (1:5-10) are descriptive of these four signs: “As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.”

John’s vision of God’s throne, given in *Revelation* 4:7, also describes them: “And the first beast was like a lion, and the second beast was like a calf, and the third beast had a face as man, and the fourth beast was like a flying eagle.”

Before considering the signs representing the magnetic lines of the force of the fixed sign quadruplicity, let us examine the electric current in the fiery and airy signs of the other quadruplicities. In the common sign quadruplicity, the fiery sign is Sagittarius, which gives us the same driving force as we found in Leo, but, as the common signs are expressions of the second or Wisdom aspect of Deity (which we said visualizes, evolves, and develops the original idea), we find the force manifesting upon the mental plane. This is the realm of the Law of Life and development—the realm for the development of ideas. Sagittarius is ruled by Jupiter, which represents the higher mind, and his influence is to expand and develop.

Knowing the plane upon which this driving force is at work, we safely may say that the chief characteristic of the true and advanced Sagittarian is his extraordinary power of mental activity. He is a source of helpfulness and illumination to others. He interests himself in the relation between cause and effect, and knows how to develop an idea and exercise the power of concentration. Comparing him to Leo, we find a prophet and

seer, a philosopher, an idealist, a law-giver, but a preacher rather than a healer, a believer in justice rather than in mercy, a lover of law and order rather than a lover of humanity as we find humanity. He does not feel as deeply as Leo, but he has a craving for wisdom and a determination to seek it through reason and give it to others. This tendency naturally makes the teaching of philosophy or religion a congenial occupation for Sagittarians, although the legal profession is also a suitable field of activity. Literature and journalism, too, claim their share of Sagittarians. The study of medicine is more rarely taken up, but leads some to do well as brain specialists.

If our analogy is true, we must find a selective or discriminative force at work in the opposite pole or sign from Sagittarius, showing a means of expression or conduction and making a judge or critic on this plane. Gemini is the sign, and Mercury is the ruler. According to mythology, Mercury is the servant of Jupiter, ruler of the sign Sagittarius. The servant is the means of expression or manifestation. The mythological stories connected with Mercury are full of instances of his skill in adapting means to ends and also his skill in adapting other people's means to his own ends. As this is the realm of ideas and laws, the means of expression are words and writings.

It readily may be seen that the native of this sign has the ability to express himself well in talking or correspondence. He learns readily and is usually well informed on many subjects. His chief characteristics are versatility and adaptability, intellectual agility and bodily dexterity. We note how the discriminative force, acting on the mental plane, gives us the judge, sorter of facts and knowledge, the lexicographer, grammarian, literary critic, inventor.

The cardinal unit gives us the sign Aries as the driving force. As this unit belongs to the Activity aspect of Deity, expressing upon the physical plane of life, we find the doer, rather than the seer, the willing worker, pioneer, and the man of action. The Arian knows only his own power, thus he overflows with self-esteem; he seldom rests for anything, is prone to be too active, often overestimates his own strength. The driving force of this sign results in great self-confidence, and the native is likely to do or start things which he is incapable of finishing.

The opposite pole of this electric current is the airy sign, Libra. This gives us the judge and sorter of physical things rather than of motives or knowledge. The Libran's sense of discrimination makes it important that he have harmonious surroundings at all times. His efforts are directed toward the adjusting of his environment and beautifying of life through the finer arts. He is particularly sensitive to the higher vibrations of music. He shows great tact and taste in the choice of language and dress. He is the judge of form, tones, and colors;

he is the artist, musician, painter, landscape gardener; the judge at flower, dog, horse, or beauty shows, the assayer, appraiser, dealer in fancy goods and finery, librarian, lexicographer, and business efficiency expert.

Traits of character which are common to all the airy signs due to this discriminative power are: desire for knowledge and refinement, interest in intellectual culture, pleasure in the exchange of ideas. All are good at comparison and see both sides of any question; they are often thinking out new schemes and ideas. They are given to inquiry and investigation, using discretion in choosing what is important and what is not. They are less rash in action and, therefore, are less liable to accidents than the fiery signs. They also give the highest type of beauty to their natives, but there is not the same forcefulness to the character of the airy signs as there is to the fiery signs. When many planets are in the airy signs, especially when afflicted, there is apt to be danger of stagnation, an attitude of "peace at any price," a submission to that which should be striven against.

As the primitive Aquarian gives way to the emotions and fails to conduct them into proper channels, so the primitive Geminian gives way to his schemes and devices and will lie and steal and live by his wits. It is not difficult for the student to see that the primitive Libran will not have the forcefulness necessary to overcome adverse circumstances and may become the victim thereof.

So far we have studied six signs only, those representing the two poles of our "electric current" in the three units or quadruplicities. If we look for a moment to the houses which correspond to these signs, we can still see the character of the forces at work. The fifth house, which corresponds to Leo, is concerned with the radiation and giving out of the vital creative power of Love. It supplies the enthusiasm or urge which impels to expression. It is known as the house of love affairs, children, pleasures, etc. The eleventh house, corresponding to Aquarius, shows the avenues or means of expression. It is known to astrologers as the house of friends, ambitions, hopes and wishes. Modern astrologers know that the question of children must be decided by considering both the fifth and the eleventh house. They say that the eleventh house is the fifth house of the marriage partner, which is another way of saying that the marriage partner is a necessary factor or means of expression. We suggest that the vital power to create children is shown by the fifth house, but that the children themselves must be judged by the eleventh, for they are, even as our friends, avenues for the expression of our love nature.

The ninth house, corresponding to Sagittarius, is the house of the higher mind and is concerned with the development of the power of thought by such influences as journeys, which stimulate thought, philosophies, etc. The third house is the means of expression, i.e., the

lower mind; it is the house of writings and other means of communication, while long journeys are made by means of repeated short ones.

The first house, corresponding to Aries, rules the personality, which finds its means of expression through the seventh. This explains why the seventh house rules such diversant things as the public, partnerships, and enemies, these being factors necessary to the expression of the personality.

Consider the refining influence of the organs of the body ruled by these signs. The heart, together with the blood, keeps the fluids of the body from becoming stagnant; the lungs purify by oxygenation and elimination of carbon dioxide; the kidneys purify by elimination of acids, etc.; the brain refines the individual as a whole. Another interesting fact is that these signs seem to form the organs in duplicate—there are right and left chambers of the heart, two lungs, two kidneys, two hemispheres to the brain. Even the bony structure divides under the influence of Gemini, Sagittarius, and Aquarius.

The earthy and watery signs rule the organs that are vegetative in function, from Taurus, the point of intake, to Scorpio, the point of outgo. Someone has aptly expressed it by saying that in the process of refining, Fire and Air produce the cross-consuming flame, while in the process of cultivation, Earth and Water make the fertile soil.

We now come to the description of the remaining signs which are analogous to our magnetic lines of force—the watery and earthy signs. Magnetic lines of force are the result of electricity in motion as far as scientists are able to tell, so we may say that these signs are concerned with results and rewards, due to activity within the electric signs. The electric signs show what we sow, while the magnetic signs show what we reap. Emotionally, it is either harmony (Taurus) or discord (Scorpio); mentally, it is opportunities for service and labor (Virgo), or confinement, limitations (Pisces). Physically we reap honor and advancement (Capricorn), or the restrictions of home conditions, hereditary traits, etc., (Cancer). If we may say that the magnetic lines of force are derived from the flow of the electric current, then the forces of the earthy and watery signs may be looked upon as being derived from the fiery and airy signs. This would explain why the fiery and airy signs are considered more spiritual than the earthy and watery—they represent more the source of life and being, whereas the earthy and watery signs represent the form or material manifestation.

Magnetism manifests a positive and negative pole. One of these poles might be described, in simple language, as an unsatisfied force which tends to seek its balance in its polar opposite. The watery signs represent this unsatisfied force; the earthy signs represent the polar opposite or that which satisfies and completes the

circuit. The watery signs have been called emotional, and if by emotional we mean impressionable, easily changed or affected, it may be proper so to designate them. The point to realize is that with impressionable people, ideas and sensations are readily nursed into emotions, but for the sake of clarity let us speak of the fixed signs as being emotional. The watery signs are unstable, unbalanced, unsatisfied; they are subject to impression, and, like a magnet, everything with which they come in contact changes their polarity.

If the magnetic lines of force derived from the electric current, so must the filial love of Taurus be derived from the universal love of Leo. The will of Leo is expressed as desire. Taurus represents the pole of attraction of our fixed sign unit. The student readily can see stability of purpose and character, patience, and perseverance. We must remember, however, that the force is objective and concrete rather than subjective and ideal. Acquisitiveness is a leading characteristic. The Taurian is material in his aims and is apt to overrate concrete possessions. His habit of mind is contemplative and he is introspective. He considers all that comes to him, but seldom reaches out into the higher planes. He links every thought and experience with himself, and is inclined to suffer from any disease that his mind dwells upon. He is closely bound to his family, fond of saving, and inclined to be grasping and self-centered. He is often incapable of seeing any point of view but his own. He is very loyal in friendships and love; he is never in love with abstract heroes and ideals; they are always material realities. Sometimes religious tendencies are entirely absent. Amativeness is usually well developed. The Taurian is a builder, producer, agriculturist, sometimes a banker. His traits of character are the result of an attractive force—a magnetic force.

All the earthy signs represent that which gives satisfaction, that which balances and stabilizes. The natives are not given to extremes or enthusiasm; they are practical and servile—supplying a need.

The opposite pole of our magnetic lines of force in the fixed sign unit is the sign Scorpio, and represents an unsatisfied emotional state. Perhaps if we knew more about magnetism, we would know more about the force at work in these signs. In some respects, this pole of our magnetic lines of force acts like an over-charge of energy. The Scorpio native seems filled with a force which must have an outlet somehow and somewhere. He seems ever striving to conquer, and anything calling for strenuous effort is congenial to him; he is not averse to an argument or a fight; the breaking down of opposition gives him much satisfaction. A keyword of this sign is *discord*, and the life force of Scorpio can be scattered in excesses of sensuality. This pole of our magnetic lines of force always lives up to whatever is in his make-up. The higher developed native has a passion for investigation and experimentation and great

power to open up and explore the higher realms. Scorpio ever seeks its balance, supplying the urge with which the native contacts the higher emotional planes. Its goal is a balanced emotional state—a perfected emotional state—the overcoming of passion or the satisfaction thereof, depending upon the development of the native. It is concerned with generation and regeneration.

Traits of character common to all the watery signs are their flexible nature, their unselfishness, their roving disposition. They are mediumistic, impressionable, sympathetic. Unlike the earthy signs, they are extremists.

In the common sign quadruplicity, the pole of attraction is Virgo. Since his power is expressed upon the mental plane, he succeeds as a compiler of facts but has little creative power of his own. He is the harvester of knowledge, balancing and putting in order, imbibing knowledge with ease. The temperament is passive and conservative, with a love for material comforts. His horizon is bounded by the circle of his own duties. In some cases, his views are not merely limited, they are likely to be microscopic, and he is apt to make mountains out of mole hills. Like the attractive pole of the preceding unit, Taurus, he is apt to be selfish and sensitive to public opinion. He is secretive about his affairs and fastidious about his dress. He is good at details but is inclined to keep his discoveries to himself. He has not the creative force necessary to successful generalization. The relation of this sign to the second aspect of Deity is shown in his interest in foods and health. It is said that there is no sign that gives more natives who rise to fame through intellectual ability than Virgo. They often adopt careers as research workers in chemistry, medicine, and other health subjects. When working along these lines they become detached from humanitarian or social interests, finding sufficient interest in the work for its own sake, thus achieving material success and fame.

Pisces, the opposite pole, represents the field through which the mind reaches out for mental and spiritual development, for unity with spiritual powers, for cosmic consciousness, and for intellectual satisfaction. It expresses its force in its unselfishness—the native is generous to a fault, giving even the necessities of life to relatives and friends and asking nothing in return. He is apt to lack restraint and scatter his forces. He loves to talk, and as a writer he is fluent, but diffuse. The strength of the sign is in its ideals and aspirations rather than in its actions. He has little worldly ambition, caring nothing for rank or power, and seldom succeeds in making money. His power of reaching the higher mental planes leads to inspiration, and his power of bringing the message through to the physical plane makes the clairvoyant and mystic. The primitive type may have recourse to drugs, etc., in order to reach these higher planes (in a negative, undesirable way).

Capricorn, like the other earthy signs, is also very self-conscious, and there is the same danger of becoming too greatly immersed in details; the scope becoming too limited. As the power is expressed upon the physical plane, the native is very saving; he saves anything that might be useful, from old nails to paper bags. He also gives too much importance to externals, to outward forms, and to dress. He is industrious and grasps his opportunities when they present themselves. The capacity to stick to hard physical work is characteristic.

The Cancer native also has his interest centered in the physical. The urge is for the perfected physical environment; he is the home builder—he likes to feather his nest. He is greatly influenced by his surroundings. His sensations are vivid and readily become nursed into emotions. He can be an extremist, and may be inclined to shun his friends from morbid feelings of self-consciousness and depression. The primitive type is prone to wander about in an aimless manner, shirking responsibilities and proving unreliable as a home builder. His vivid sensations leave clear pictures in the mind of the past, of childhood, and of old ties of friendship.

Let us now look at the houses which correspond to the signs composing our so-called magnetic lines of force. The second house, corresponding to Taurus, is the house of possessions and finance, concerned with the power of acquisition; the eighth house, corresponding to Scorpio, is the house of progress and evolution, the field of regeneration and liberation, or degeneration and death. These houses are related to the creative power of the first aspect of Deity; the second house shows what comes to the native as a result of reward for his creative efforts; the eighth house shows the end of things vitally. The sixth house, corresponding to Virgo, and the twelfth house, corresponding to Pisces, are related to the Law of Development or the second aspect of Deity. The sixth is concerned with the native's health, food, personal comforts and requisites, clothing, etc. It shows the work the native is tied to or carries on under karmic law; it also rules those attached to him as servants or slaves. The twelfth house shows the end of things, mentally and lawfully; attainment of cosmic consciousness; spiritual attainment of karmic limitation. The tenth house, corresponding to Capricorn, and the fourth house, corresponding to Cancer, are related to the third aspect of Deity and to the physical plane; the tenth shows our social standing and the honors received while the fourth shows the end of things physically. The eight, twelfth, and fourth houses are the so-called *terminal houses*.

We now have completed a study of the twelve signs. The short paragraphs on the signs should not be considered as a complete description of them; we have endeavored simply to show the character of the forces at work. □

—E.D.P.

# News Perspectives

## LOVE OF LIFE

The following article, reprinted in its entirety from *The San Diego Union*, Sept. 27, 1984, is entitled "A Lady Called Fern." Written by Marion Foerster, it is a warm and thoroughly delightful description of one of the Fellowship's long-time Members. The sub-heading reads: "At 90, her infectious love for life grows every day," and the example of this individual's positive and forward-looking attitude is one that we all would do well to heed.

*The first time I saw Fern, our 90-year-old neighbor, was 10 years ago. We had just moved into our present home and I was looking out the front window to get a feeling for our new surroundings when into my line of vision struggled a petite, gray-haired lady. She was bent over and pulling hard on a large box of pastel-colored flowers.*

*"Oh, no," I whispered. "What on earth is she trying to do? She'll kill herself hauling such a big load around." (I was to discover later what strength and determination lay in that seemingly fragile body.)*

*As I followed her progress, it suddenly dawned on me that she was heading for our driveway. Hurriedly, I went to meet her by our mailbox.*

*"May I help?" I asked somewhat cautiously, for I wasn't sure she had seen me approach, and I didn't want to scare her.*

*Fern looked up and smiled. I noted, through a fine network of wrinkles, a pixie face with wise brown eyes and a surprisingly energetic smile.*

*"I thought you might like some sweet peas," she said, catching her breath. "They are so lovely this year and I have way more than I can use."*

*"You mean all of these are for me?" I asked, feeling simultaneously chagrined and astonished.*

*She answered by giving my arm a pat and said, "Welcome to our neighborhood." Thus began a decade of friendship with a remarkable lady.*

*It's hard, if not impossible, to put a label on Fern. She is not a "senior citizen." Somehow she rises above that inadequate category. "Long-lived" might better describe her. I can remember watching her scamper across the terraced garden in front of her house with the nimbleness of a small mountain goat, during those first three years of our acquaintance.*

*She also has a wild passion for stereo systems and equipment, which I soon found out about. She would call me up out of the blue and say, "Marion, I'm having trouble with my Nakamichi (by which she meant her*

*cassette tape recorder.) Ask Papa (my husband Lee) which wires connect with..."*

*"Fern," I would say, breaking into her highly technical monologue, "I promise I'll have Lee call you back as soon as he comes home from work."*

*Fortunately, Lee understands and loves stereo systems, so the two of them would spend many happy hours pouring over what looked to me like an incomprehensible jumble of wires and connections. Every once in a while Lee would invite her to go stereo shopping in San Diego. On such occasions Fern would pull out her finest outfit and weave ribbons into the two braids on top of her head.*

*"I feel like being spontaneously wicked tonight," she would inevitably preface these adventures.*

*Fern hasn't always had the best of health. She has battled heart disease most of her life, and in the past three decades she has had the added worry of emphysema. Nevertheless, to the unpracticed eye, she gives the appearance of having successfully outmaneuvered heredity plus many of the more unpleasant inroads of old age. For one, she has a beautifully sharp mind.*

*"What is your secret?" I asked Fern the other day. "How come you've made it to age 90 so successfully?"*

*She reached over to stroke her black and orange Persian cat. There was no hesitation in her answer.*

*"The mental part of life is the most important," she began. "Life is a constant search for what is right according to God's laws and the laws of nature."*

*Fern has been a confirmed Rosicrucian student for 55 years as well as an avid vegetarian. I used to laugh when she would squeeze carrots for her daily carrot juice and offer me the remaining pulp for our compost pile. I no longer laugh. She will probably outlive even the strongest of us.*

*"One should have a deep interest in something outside of oneself that includes other people," she continued, her eyes lovingly scanning a recently acquired set of tomes by Sir Walter Scott. "Learn new things and pass on the excitement of learning to others. Don't be stingy with knowledge."*

*When I think back over the past decade to all of the different ideas, beliefs and philosophies Fern has exposed me to, I realize how truly generous she has been. We have discussed astrology, astronomy, history, music, nutrition, pet care, electronics, poetry and literature. We have even touched on such mundane subjects as flea control.*

*Perhaps the biggest gift Fern has given to me and my family is herself. She is a living inspiration for all of us who will eventually grow old.*

*I may not live to be as old as Fern, but because of her my later years will be more enjoyable and productive. Now, next on my list is learning how to grow beautiful sweet peas! □*

## Book Review



***The Road Less Traveled*, by Dr. M. Scott Peck, Simon and Schuster, New York, 1978.**

Dr. Peck, a psychiatrist, believes that through evolution, man is learning self-discipline and how to assume responsibility. He also states that we all are striving to reach Godhood, and that can be accomplished only through Love for one another. Much which is similar to the Rosicrucian Teachings seems evident in Dr. Peck's approach to Life.

"Life is difficult. This is a great truth, one of the greatest truths. The first of the four noble truths which Buddha taught was, 'Life is suffering.' Once we see this truth, we transcend it. Life is a series of problems. Do we want to moan about them or solve them? Do we want to teach our children to solve them? Discipline is the basic set of tools we require to solve life's problems. What makes life difficult is that the process of confronting problems is a painful one. Yet it is in this whole process of meeting and solving problems that life has meaning. Problems are the cutting edge that distinguishes between success and failure. Problems call forth our courage and our wisdom; indeed, they create our courage and

our wisdom. As Ben Franklin said 'Those things that hurt, instruct.' The tendency to avoid problems and the emotional suffering inherent in them is the primary basis of all human mental illness.

"In the words of Carl Jung, 'Neurosis is always a substitute for legitimate suffering.' Therefore, let us inculcate in ourselves and our children the necessity for suffering and the value thereof; the need to face problems directly and to experience the pain involved. This is the way to grow in the process of learning discipline, and to evolve to spiritually higher levels.

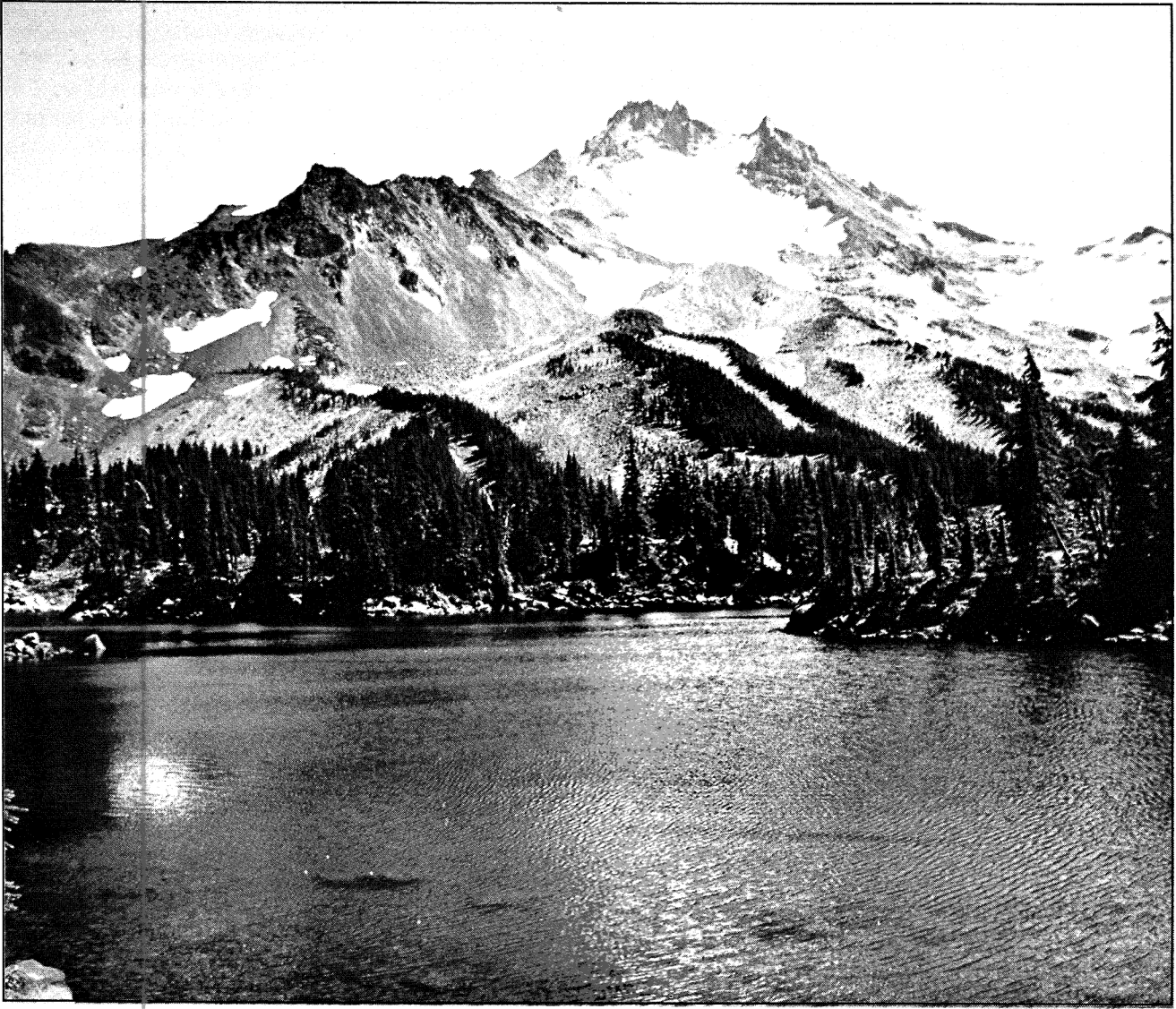
"The ultimate goal of spiritual growth is for the individual to become one with God. It is to know with God. Since the unconscious is God all along, we may further define the goal of spiritual growth to be the attainment of Godhood by the conscious self."

In a chapter entitled, "The Religion of Science," the author writes that: "*Spiritual growth is a journey out of the microcosm into an even greater macrocosm. To develop a broader vision we must be willing to forsake, to kill our narrower vision. In the short run it is more comfortable to avoid suffering the death of cherished notions. The road of spiritual growth, however, lies in the opposite direction. The path to holiness lies through questioning everything. We begin by replacing the religion of our parents with the religion of science. To be vital, to be the best of which we are capable, our religion must be a wholly personal one, forged entirely through the fire of our questioning and doubting in the crucible of our own experience of reality. Science is a religion because it is a world view of considerable complexity. The universe follows certain laws and is predictable.*"

Dr. Peck also stated that it is possible that we are beginning to see a meeting ground between science and religion. □

—J.M.G.

## Readers' Questions



### **"SPEAKING IN TONGUES"**

*Question:*

*What is the occult explanation for "speaking in tongues," or "glossalalia?"*

*Answer:*

This subject has been dealt with in previous issues of the *Rays*, but since it is one which continues to elicit considerable attention, we once again will give the information about it as revealed by a study of occult philosophy.

The word "glossalalia" means speaking or praying in tongues—usually *unknown* tongues, or languages. "Charisma" means a special divine gift, and the ability to speak in unknown tongues is considered by those possessing this "gift" (and not fully understanding it) as a very wonderful favor from God: the Power of the Holy Spirit.

As might be expected, the spread of the charismatic movement has brought about considerable controversy in the orthodox churches, some leaders and members being for it and others considering it "heresy" or a "work of the devil." It is rather significant to the occultist that in an article appearing in the *Saturday Evening Post*, as far back as May 16, 1964, it was stated.

"Ministers both for and against glossalalia see the practice as a possible threat to the present order of things. Some

welcome this because they think the established order has become anemic or irrelevant and badly needs shaking up. Others are appalled. Several denominations, including the Episcopalians, have launched formal investigations.”

In order to investigate thoroughly and understand clearly just what is taking place when a person speaks in an unknown language, it is first necessary to know a little more than most people know about man's invisible bodies and the invisible worlds in which he lives.

Occult philosophy teaches that man, the individualized, indwelling Spirit (a spark of the Divine Flame and made in the spiritual image of God, his Creator) is threefold, corresponding to the triune nature of God: the Father (or Will Principle), the Son (or Love-Wisdom Principle), and the Holy Spirit (or Activity Principle). This three-fold nature of man, the Spirit, is correlated to his several vehicles; as well as to the invisible worlds about us. The dense, physical body is correlated to the Will Principle (the Father) and the material world; the vital or etheric body is correlated to the Love-Wisdom Principle (the Son) and the Etheric Region of the Physical World; and the desire or emotional body is correlated to the Activity Principle (or Holy Spirit) and the Desire World.

During man's past evolution he has been given (by his divine Leaders) various religions to assist in his spiritual development, each race being provided with a religion suited to its particular needs. All race religions are of the Holy Spirit (Jehovah), and the Race Spirits (mighty members of the archangelic life wave) govern all things concerning their respective races: the color of their skin, their general features, their basic temperament, and their languages.

In *The Rosicrucian Cosmo-Conception* it is stated that race religions have been given to help humanity to *overcome the desire body*, and prepare it for union with the Holy Spirit. “The full operation of this help was seen on the Day of Pentecost. As the Holy Spirit is the Race God, all languages are expressions of it. That is why the apostles, when fully united and filled with the Holy Spirit, spoke with different tongues and were able to convince their hearers. Their desire bodies had been sufficiently purified to bring about the wished for union, and this is in earnest of what the disciple will one day attain to—the power to speak all tongues.”

The true union with the Holy Spirit, or the conscious ability to speak in other tongues, represents a very advanced stage of evolution, and one which is not attained until many Initiations have been accomplished. Anyone who has reached such a high stage of unfoldment has the ability to speak all tongues, since the Holy Spirit (or Jehovah) is, as before indicated, the Lord of the Race Spirits, the authors of the race languages.

However, there is another means of speaking in unknown tongues, and that is by being mediumistic or

subject to control by invisible discarnate entities or Spirits. A medium is a person whose dense and etheric bodies are loosely connected and subject to control of discarnate Spirits in the Desire World. He or she corresponds to the victim of a hypnotist in the Physical World. This is a negative condition wherein the person's activities are not under the control of his own will. Any activity not under the control of one's will is of a questionable nature, and usually wholly undesirable because it may lead to complete obsession or control of one's dense body by another entity.

In considering the different aspects of glossalalia, it should be noted that the emotions or feelings are intensely active during the manifestation. It most frequently occurs when one is praying, a highly emotional endeavor when sincerely performed. To the occult student this is quite significant, because it is when a person is in a highly emotional state that he is most easily affected by superphysical forces over which he has no control. Another significant aspect is that the person is not himself directing the speaking—it is being directed by another Spirit. This is just as dangerous as, if not more so than, allowing a person in the dense body to direct one's actions on the physical plane.

As free, independent human beings, we treasure the right to think and act as we wish; no other person, even one we may know, is allowed to direct our actions for us when we are of a sane, sensible mind. Why then should we believe that it is sensible for Spirits not in the body, and about whom we know nothing, to be allowed to dictate and direct our words and actions? In the light of the teachings of occult philosophy, glossalalia is a negative and highly dangerous practice. Only when one has reached the very high stage of spiritual development which marks true union with the Holy Spirit can he safely speak all tongues—under the control of his will. Only the Elder Brothers of the Rose Cross and other Adepts have reached this stage.

As evolution proceeds, the bodies of man are becoming more and more refined and responsive to superphysical forces. The dense, physical body and the vital body are generally becoming more loosely connected. Hence it is obvious that there will be increasing evidence of response to these forces. However, people should not allow themselves to become passive enough to be dominated, no matter how honest, upright, religious, and well-meaning they may be. Our task is to keep our will active, our hearts pure, and our lives directed by our own Higher Selves.

### **WHAT IS SERVICE?**

*Question:*

*You write so much about service; just what does it mean? There are people who say that they love to*



serve, but will do only what they like to do. Is that service?

Answer:

It is evident that many people in the world, in spite of expressed good intentions, will not serve unless there is "something in it" for them. They are looking for a material reward. The higher Powers, who endeavor to utilize all things for the good, use this incentive to spur such people into action. By working for a material reward—instead of avoiding service entirely—they are unconsciously evolving toward the stage in soul growth at which they will serve for the love of serving. They cannot be expected to change overnight; none of us can. There are no sudden transformations in Nature.

The eggshell bursts and a chick emerges, but the chick first went through an inner process of preparation prior to the outward change. A similar process of inner growth is required to change a selfish person into a selfless servant of humanity, motivated by love. The seed planted in the soil first undergoes a change from within. The life, or the quickening, must be felt from within before the outer shell can be broken. It is the same with the spiritual growth of a human being. It must take its time and reach a stage at which it is strong enough to break through the "shell" before the real spiritual person will appear.

Each one must serve to the best of his ability in that particular branch of work which appeals to him. When he has reached the point of breaking the shell of self, then he will be ready to serve without restrictions. He then will strive to follow "in His steps" and to serve as Christ Jesus served. This is the true meaning of service. In the meantime, however, he must strive to improve every opportunity for service, for unless he does this, he will be unable to reach the final stage.

## ABORTION

Question:

*What stand does the Fellowship take on abortion?*

Answer:

Sometimes men and women thoughtlessly engage in intercourse and conceive children which they do not want. Sometimes a man and a woman want a strong and healthy child who can live up to their ideals, but after conception they learn that the fetus is improperly formed and that the child will be handicapped. In such cases the question arises: "Must we bring to birth a child whom we do not want, or can we abort the fetus and avoid bringing this burden upon ourselves?"

To answer these questions, we must consider them

from the spiritual point of view. The process which occurs between conception and birth is by no means a simple process. When an Ego in the heaven worlds comes to the point at which it is in need of further experiences on Earth, certain Angels, called the Recording Angels, review the development of that Ego's Spirit and its debts of destiny and determine what experiences that Ego next should encounter in the School of Life in order to further its evolution, and where and when on Earth these experiences can be obtained. The Recording Angels then help build an appropriate archetype for the coming life. This archetype will influence the structure of the physical body which is to be built. Certain Egos, in order to learn needed lessons which they cannot or will not learn in any other way, must inhabit a handicapped body for a specific period of time. If a fetus which is imperfect is aborted, the Ego who needed that body will be hindered in its evolutionary progress.

Not only does the archetype built by the Recording Angels influence the physical body structure, but also it is set to energize the physical body for the length of time during which it is planned that the coming Earth life will last. If the fetus is aborted, the dense body is destroyed, but it is probable that the archetype will continue to run for the time which it was planned that the life should have lasted. The Ego who is tied to this archetype will have to remain in a comatose state of consciousness until the time when natural death would have occurred. Thus the Ego's evolution will be held in abeyance for this period of time.

Abortion hinders the evolution of the aborted Ego, as shown above. Then one person hinders the evolution of another; a debt of destiny develops which must be repaid at some future time. Thus, if parents, in order to escape burdens to themselves, abort a fetus, at some future time they will encounter even greater burdens. All debts are not necessarily paid in the same lifetime in which they are incurred. People return to Earth many times, however, and debts not paid in one lifetime must be paid in a future lifetime.

Among the Ten Commandments given by God to humanity is the command: "Thou shalt not kill." This applies to a child in the womb as well as to one after birth. All life, once initiated by conception, is to be respected. The time of death is to be decided by the Recording Angels in their wisdom, not by man in his ignorance.

If a child is conceived and brought to birth even though it was not wanted and is perhaps handicapped, the parents themselves can benefit greatly from an evolutionary point of view by learning to love the child and by caring for it in spite of the many sacrifices which it will require them to make. The purpose of life is to learn, and more learning will occur when commitments and responsibilities are fulfilled than when one tries to run away from them. □

## VEGGIE ENTREES FOR COLD WEATHER

All recipes from *New Age Vegetarian Cookbook*

**Vegetarian Pot Roast  
Vegetable Stew  
Walnut Cheese Patties**

**Baked Vegetable Triangles  
Soy Beans and Vegetables  
Tamale Pie**

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### VEGETARIAN POT ROAST

4 Tbs chopped onions  
1/3 tsp sage  
2 Tbs vegetable oil  
1/2 tsp milk  
2 cups milk  
4 cups stale bread, diced

4 Tbs unbleached flour  
1 cup chopped walnuts  
2 eggs, well beaten  
2 cups cooked brown beans or lentils, drained  
Thin brown gravy

Put onions, sage, and oil in saucepan, let simmer for a few minutes; add salt and milk; bring to a boil; pour over diced bread. Sift flour into pan and stir constantly over heat until light brown. Add walnuts and continue stirring until they are warmed through. Add eggs to first mixture, then the flour and walnuts, and mix. Blend in beans or lentils which have been put through a colander. Add salt to taste. Pack in oiled bread pan and bake at 375° until set and nicely browned. Set aside 30 minutes to cool. Turn into oiled baking pan, pouring thin gravy over it. Bake 30 minutes longer, basting with gravy. Serves 8 to 10.

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### VEGETABLE STEW

1-1/2 cups sliced carrots  
3 onions, quartered  
1-1/2 cups string beans  
3 cups boiling distilled water  
3 medium potatoes, cut up

2 Tbs vegetable oil  
3 tsp vegetable salt  
2 Tbs unbleached flour  
1/2 cup soy flour

Saute vegetables, except beans, in oil until lightly browned. Add beans and salted boiling water; simmer until nearly tender. Remove 1/2 cup of the liquid, cool and blend with flour and soy flour. Add some hot liquid, mix thoroughly and return to stew. Stir gently and cook until thickened. Serves 8 to 10.

### WALNUT CHEESE PATTIES

1-1/2 cups whole wheat bread crumbs  
1/2 cup nuts, finely chopped  
3/4 cup grated cheese  
1/4 tsp thyme

6 Tbs milk  
1 egg, slightly beaten  
1/2 tsp vegetable salt

Combine all ingredients and mix well. Form into patties. Bake in oiled pan in 350° oven about 1/2 hour or until brown. Serves 4.

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### BAKED VEGETABLE TRIANGLES

2 Tbs grated cheese  
1 cup cooked left-over vegetables  
1/3 cup vegetable shortening\*

1 cup unbleached flour  
3-4 Tbs ice-cold distilled water  
1/2 tsp vegetable salt

\*If vegetables are dry, use 1 Tbs gravy per triangle.

Sift flour and measure, sift again with salt. Cut in the shortening and cheese; add enough water to form stiff dough. Roll on floured board; cut into four 5" squares, placing 1/4 cup vegetables in each one. Moisten edges of square with water; fold over to form triangles; press edges together tightly. Pierce tops in several places with fork to allow steam to escape. Bake at 450° for 15 minutes on baking sheet. Serve hot. 4 servings.

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### SOY BEANS AND VEGETABLES

2 cups cooked soy beans  
1/2 lb mushrooms, sliced  
1 cup boiling distilled water  
2 raw carrots, cubed  
2 cups fresh peas

1/4 tsp sweet basil  
1 tsp vegetable salt  
2 Tbs safflower oil  
1 medium onion, minced

In heavy pan put oil over low heat; add mushrooms and onion and cook slowly for 8 minutes. Add water and onion and cook slowly for 8 minutes. Add water and carrots; cook for 10 minutes longer. Add soy beans, bring to a boil. Serve garnished with parsley. Serves 8.

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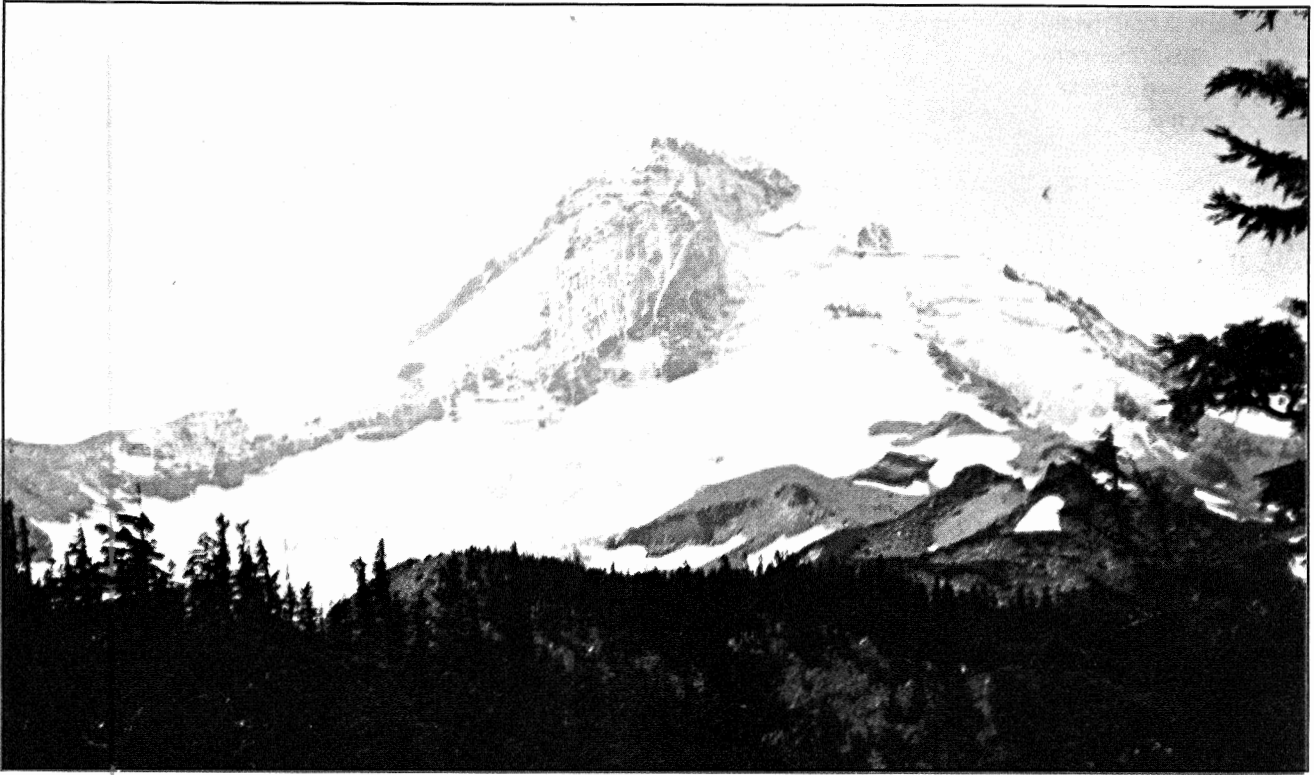
### TAMALE PIE

2 Tbs olive oil  
1 cup chopped sweet onion  
1/3 cup chopped celery  
2-1/4 cups canned tomatoes  
1/3 cup chopped green pepper  
1-1/4 cups canned kernel corn, drained  
1 cup whole yellow cornmeal

1 cup broken nut meats  
2 eggs, well beaten  
3/4 cup sliced ripe olives  
2 tsp vegetable salt  
1/2 tsp paprika  
1 cup distilled water

Cook onions in olive oil until tender. Add celery, pepper, tomatoes, corn, seasoning and water. Bring to a boil; add the cornmeal gradually, stirring constantly; cook for 15 to 20 minutes. Remove from heat. Add eggs, olives, and nuts. Turn into greased casserole. Bake at 350° for 45 minutes. Serves 8 to 10. □

# Nutrition and Health



## *Studies in Gerontology*

Retirement is a period of maturity, a time when we are relieved of urgent duties. It is a period of creativity, determined by our mental caliber and experience accumulated through past years. At this time of rest we can, if we will, rediscover talents which might have been buried during our more active years of work and responsibility.

Retirement can be a healthy, productive, and joyous period. For many, it can be healthy without drugs or stimulants, if we will apply self-mastery over our physical, emotional, and mental habits. Through positive thinking, concentration, and meditation we can gain inspiration which we then can direct outward through a well-developed, strong will. We can rediscover our talents, whether they be writing, painting, embroidery, gardening, or whatever. Above all, we can create an atmosphere of loveliness.

Man is part of God, a creator in his own right. He has latent inner powers: potential God-powers that, in the framework of a certain pattern of living, can enable him to create a useful life even in the later years of his earthly embodiment.

Retirement, indeed, is a period of opportunity for a useful life of voluntary service for the common good. As a result of my own experience, I want to study gerontology in order to help others prepare themselves for their coming advanced age.

I am over eighty-seven years old in body, but my mind and heart feel about the same as I felt when I was sixty-five. At that time I thought sixty-five years was old; now it seems to me a youthful age, and it should be that way. Sometimes, when I go up and down the steps and hold myself carefully so as not to fall, I have a funny feeling inside me because I feel young in spite of the physical frailness.

I still work in my garden, and often I do hard work such as careful digging. I say careful, because I found that making sudden or awkward movements may hurt you when you are old. Our physical bodies are our instruments for attaining earthly experience leading to spiritual development. It is important to our spiritual welfare that we take the best care to be healthy and live our present Earth lives as long as possible. This can be done if we have practiced self-mastery in our lives. A self-trained will is important in all stages of life. The key is to "stick to the right" whether we are young or old.

One day, working in the garden, I felt dizziness and my heart beating fast. Immediately, I stopped moving and

breathing, and stayed in the same position. In a few moments everything was alright. Previously I had experienced the same sensations when I was walking downtown. Then, too, I automatically stopped walking, stood immobile, and did not breathe. It seemed that I gave my whole organism time to regain balance, and in a few seconds I felt normal.

Fear, anxiety, and confusion often bring further trouble. In my case, the style of my daily life, especially my vegetarian diet for fifty years, permits of such help as I received during the dizzy spells. Each individual should re-examine the matter from his or her personal point of view. One thing is for sure: fear is a main cause of further trouble; it is a lack of faith. "Faith is the *substance* of things hoped for. . .," St. Paul tells us.

Speaking of faith and fear reminds me of the time when I became sick with tuberculosis and had to leave my two little girls of three and four years old. I stayed in the hospital from 1929 through 1931. My fear was that I gave the disease to my family and I worried about it continuously. Even though I was praying continuously too, it did not help me at all because my faith was not complete. Fear and worry neutralized my faith to nothingness. In other words, "I saw and wept." The fact that my fear nullified my faith changed my condition from bad to worse.

My psychological condition was in such a pitiful state that it was reflected in my physical and personal expressions. Now I understand it clearly. I remember one occasion when the doctors were examining me with the fluoroscope and laughing, perhaps at the sudden ac-

tion of my insides which they were observing. I felt humiliated at being the object of their research, and I did not like it at all. Yet, when one has faith, one should be aware that everything is working for good; God also takes care of us through our doctors and nurses. My faith was mixed with fear, and the results were disastrous.

Later on, my condition started to change for the better. They moved me to the porch, where all the young women were pretty, rosy-cheeked, and laughing. They did not seem to worry about being sick. That was good medicine for me—to be more optimistic and cheerful—and it restored my faith. The doctors put me on an occupational therapy schedule and I made a square blanket: an original design of my own. Next I resumed my painting; I asked for plaster of paris and made some shapes and painted on them successfully and artistically, to the admiration of my doctors and nurses. I was more contented and more hopeful for a speedy recovery.

Later, I learned that my sudden turn for the better and my psychologically improved condition also were due to extra spiritual aid given privately by a friend. I had good care in this hospital, too, of course, but most important of all, I was free from fear and this was speeding my recovery. Later in the spring the doctors released me, and I was reunited with my family. This gave me the greatest hope. My husband hired a housekeeper, and I took the rest cure at home while directing my childrens' care from my bed.

It happened that the housekeeper was connected



with a group of metaphysicians. She brought me some books about the power of thought. At the beginning, I could not accept the idea that thought, positive or negative, had a great deal to do with our lives, but with further study I tried to put the theory into practice. Gradually I began to spend more time out of bed. I went to the meetings of the metaphysical group, and finally I could see that faith is composed of our thoughts and our trust in the higher powers for help. I continue to believe this to this day, and I try to live my life in harmony with the principles of life, the Law of Nature.

After that, each time I went to the hospital for a routine check-up, the doctors told me: "Do what you are doing. You are getting better and better." They did not ask me what I was doing and I did not tell them that, at the time, I was connected with the Rosicrucian Fellowship Healing Department. From there I had gained so much help, not only for my health but also in general for family conditions.

While visiting the hospital for my examination, I inquired about the rosy-cheeked girls who had been on the porch. I learned that after they returned home, most of them had died. My own experience told me that chronic disease is the result of accumulated poisons in our physical bodies, stemming from our long disobedience of the Laws of Nature. Healing requires a change in life, a change of habits and development of a devotional nature to overpower the bad habits and be in harmony with life. This is what our Lord meant when He said to those whom He was healing: "Your faith has made you whole. Go and sin no more." There must be a thorough change of attitude in order to be cured permanently. That was the case with me: through the help of the Healing Department and the ministrations of the Invisible Helpers, I was able to make that change in my life. I escaped relapses because I worked hard to obey Natural Laws mentally, physically, and creatively.

It seems that faith is the Alpha and Omega of the things in life, whether we are young or very old. Faith, indeed, is the "substance" that builds up the things hoped for. "Seek ye first the kingdom of heaven and all good things will be added unto you." "Seek and you shall find; knock and it shall be opened unto you." "Ask and you shall receive." "With what measure ye mete, it shall be measured to you again." This is the law of life—the Law of Cause and Effect.

In *Revelation*, we also are informed that we will be a law unto ourselves when we have attained complete self-mastery. We will do this by serving, now, faithfully under the Law of Cause and Effect. There are also greater stages of development—unlimited stages that go on and on. "Him that overcometh I will make a pillar in the house of my Father, and he will no more go out." (Rev. 3:12) □

—**Marika Kussurelis**

## Healing

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

*The Rosicrucians know that Lucifer, the false Light of Lemuria, implanted passion, inaugurating vegetal in sin, and caused sorrow, pain, and death; also that Christ, the true light of the coming New Galilee, inaugurated the Immaculate Conception, and preached the gospel of redemption from sin by Love.*

*It is a scientific fact that the state of the blood affects the mind and vice versa. A sound body is therefore indispensable to a sane mentality. Only a sane mind can transcend passion; only a sound body can generate another that is as pure. The Rosicrucians have aimed to heal the body that it may harbor a sane mind and pure love, for each conception under these conditions is a step toward the day of the Lord for which we all long so ardently. This is the reason for the healing activities, and it is the meaning of our motto, "A Sane Mind, A Soft Heart, A Sound Body."—Max Heindel.*

From the above, we can see why permanent healing necessitates education in the principles of spiritual Laws governing our life and being. It is not enough that we merely have our physical pain assuaged or our ailments "cured" temporarily. We must realize that there is no lasting cure until the spiritual cause of the disease is removed from within ourselves and we begin to control our thoughts and feelings.

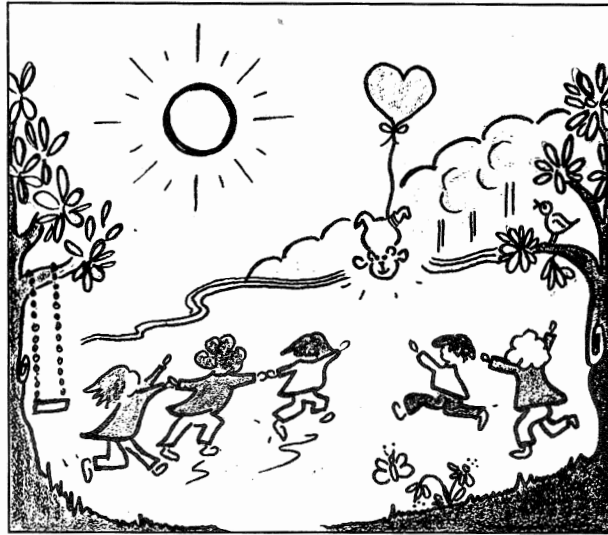
Have we been selfish, greedy, jealous, intolerant, untruthful, suspicious? Then we may be sure that the blood was affected by these poisons and carried them to the bodily tissues and organs. Have we been loving, kind, tolerant, forgiving, helpful? Then we may be confident that these thoughts and feelings, too, affected the blood and the body, but in a health-giving way.

Purity of thought and living is the highway to health. By following "in His steps" we may attune ourselves to that higher love which he exemplified, and thus make possible for ourselves and all humanity "A sane mind, a soft heart, and a sound body."

### HEALING DATES

January .....6—13—19—26

# For Children



## Rainbow Tales of an Orca

### PART I THE WHALE'S TAIL

Resting in the soft grass under the shade tree, Juliet closed her eyes and listened to a songbird singing high above. The rays of the sun shone brightly through the tree, making warm light and shadows dance inside her head. Suddenly, there was a loud cry from nearby. Rosie Joe was waving excitedly towards the sky, "The balloon...it's going away!"

The children looked up. There, floating slowly above the swings was the big heart-shaped balloon, shining like the Sun with a bright silver glow. A long pink ribbon trailed the balloon, and tied to the end of it was a little brown bear, hanging upside down.

"It's lost...and Gummy Bear too!" cried Juliet with tears in her eyes. Clover and Nathan ran over to comfort her.

"Don't worry Juliet, everything will be okay."

The children watched helplessly as the balloon balanced itself just out of their reach and began moving beyond the swings to the open play field.

This was Juliet's first helium-filled balloon; it was a special birthday gift from Rosie Joe. Earlier, Steven told her to tie the end of the pink ribbon to her hand so the balloon wouldn't float away. Instead, she carefully wrapped the ribbon around and around Gummy Bear's leg, and then his waist, where she proudly tied a big knot.

"There, that's all done!" she said to herself, and set Gummy Bear down close beside her under the tree for a rest. And so it happened as things sometimes do; the balloon started to rise and Gummy Bear did too!

"I'm going after it!" shouted Steven as he ran towards the grassy field.

"Wait for me!" called Chi.

"Don't leave us behind!" echoed Elizabeth, reaching for little Owen's hand and hurrying him along with the others.

There was great excitement in the park. All the children were running as fast as they could, trying to catch up to the big heart-shaped balloon with Gummy Bear tied to the end of the long pink ribbon.

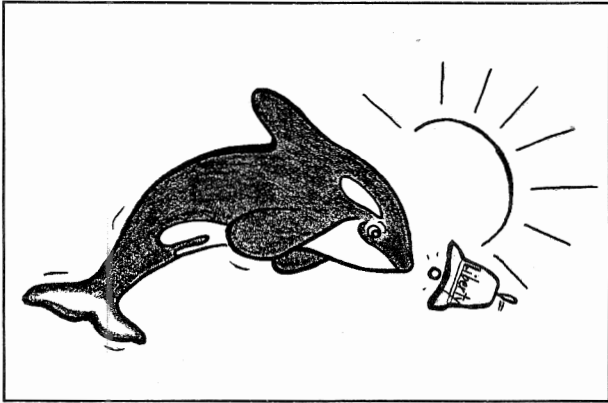
Now it didn't take the older kids very long to figure out that Gummy Bear weighed just enough to balance the helium-filled balloon and keep it floating a little out of their reach.

There was a gentle ocean breeze moving the balloon towards the trees at the end of the playing field. Seeing a chance, Steven quickly climbed a nearby tree.

"I'll catch you if you fall!" shouted Chi. Everyone started to laugh.

Steven reached out as far as he could, but Gummy Bear floated by just out of his grasp. As the balloon moved past the trees, Steven looked up and yelled to the others, "Look! It's blowing over to Ocean Life Park! It's going towards the Whale Show!"

Everyone was excited, but a little confused too. "What do we do now?" they asked each other. With the absolute



certainty of a ten year old, Elizabeth said to her friends, "Remember, we have to be back before the Sun sets and we must stay together. Make sure to hold on to Juliet's and Owen's hands." Before she could finish talking, the children cheered and started running towards the Whale Show.

Nenannu was the greatest Orca Whale to ever live at Ocean Life Park. He had lived there seven years, and that was longer than any other captured Orca. In the open ocean, Orca's could live to be maybe fifty or even one hundred years old. Nenannu entertained millions and millions of people from all over the world who came to share his beauty and intelligence and see the spectacular Killer Whale Show!

As the children walked through the gate, a loud voice called out to them, "Wait there! You need tickets to see this show."

"But you have to let us in," pleaded Clover. "Look! Our balloon is in the air above Nenannu's pool."

The gate-keeper looked up, and sure enough, shining brightly in the Sun was the big heart-shaped balloon. The long pink ribbon was wrapped around a tree branch behind the stage, and the children could see Gummy Bear still hanging upside down by his leg.

"Okay kids," said the gate-keeper. I see you have a special problem. Go in quietly...I'll try to help after the show is over."

"Watch out for the water splash!" warned Chi, as Nenannu's tail hit the water. Water was flowing over the sides of the pool, soaking the laughing spectators in the first rows.

Nenannu seemed as big as two elephants. His body was a shiny black with beautiful white patterns around the sides of his head and on his belly. His great size and graceful movement through the water held everyone captive as they watched the treasured whale perform the well-learned tricks.

Nenannu swam in circles around and around the pool, again and again, jumping through hoops held high in the air, and jumping nearly twenty feet to ring the Liberty Bell! He even pulled the trainers on water skis and rode them around the pool on this back.

Finally it was time for Nenannu's last trick. He was

going to leap through a burning ring of fire! The crowd was quiet as Nenannu started swimming towards the middle of the pool. He blew out some spray from his blow hole, took a deep breath, and dove down to the bottom of the pool. The children could see a rainbow of colors in the misty spray as the sunlight touched the tiny drops of water. Moments later, Nenannu leaped out of the water and glided through the flaming ring of fire with ease.

Everyone stood up and cheered and clapped their hands! It was fantastic to see such a whale!

The children sat motionless as the excited crowd emptied the stadium. Owen looked down at a smashed popcorn bag and complained that he was hungry.

"Someday I'm going out in the ocean on a big boat to observe and protect the whales," said Nathan. "My mom went sailing alongside some Humpback Whales and even went swimming with them! It was a mother whale, a baby calf and a nurse whale."

"Wasn't she scared the whales would eat her?" asked Rosie Joe.

"Whales can be curious," said Nathan. "They want to be friends, not to harm people. Humpback Whales will sometimes sing songs for one half hour or more; and you can hear them under the water if you are nearby."

All the children liked to listen to Nathan talk about animals and Nature. It was fortunate for Nathan that the grownups in his life took him camping and hiking. He spent a lot of time outdoors and in the garden too.

Nathan's grandpa lived on a sailboat named the "Windmill." Sometimes when Nathan and his friends were visiting the boat they would play a game his grandpa made up called, "What's Important About Planet Earth." He would show the kids a special seashell or a piece of seaweed and ask them what was important about it. Then they would all guess a lot and laugh while learning new things.

Sometimes they would play a game and pretend to become just like a certain plant or animal they chose. Through this play they grew more aware and began to understand more about Nature and the world around them.

"Life is very precious," Nathan's grandpa would say. "And you never know when it will pass on." They talked alot about life and death and their desires to learn to live in harmony with all the wonders of creation.

Steven wanted to work with marine animals when he finished school. "Most of all I'd like to go to sea and find the great Blue Whales," he said with a smile. "They're the biggest animal on the whole planet! They're much bigger than Nenannu. . . why they're as big as... twenty or thirty elephants!" Owen's eyes lit up with that thought. "...And there are only a few left in all the oceans of the world."

"Let's see if we can get that balloon down now," said



the gate-keeper. The children jumped up and hurried towards the end of the pool. They watched the gate-keeper reach up with a long pole that had a net on the end. He easily scooped up Gummy Bear; but as he pulled, the ribbon seemed to stay stuck in the tree branch. He kept on trying, but the ribbon would not come untangled.

"I'm really sorry children, but there's nothing more I can do," he said with a sigh.

The Sun disappeared below the horizon just then, bringing to mind the time. The children were feeling tired after all the excitement. They had come so close to saving the balloon and Gummy Bear; but now it was late, and they would be returning after sunset.

They wandered over to the end of the pool where Clover and Owen were watching Nenannu feeding on some fish out of a bucket the trainer was holding.

"Goodbye Nenannu," said the children. "We love you."

Suddenly Nenannu stopped feeding and headed out towards the middle of the pool. The trainer jumped up and started to blow the whistle. But Nenannu didn't pay any attention; he kept swimming in a big circle, around and around the pool, faster and faster.

Everyone stopped what they were doing as Nenannu made one last circle around the pool. He blew some spray out his blow hole, took a breath and dove under the surface. The children were very still.

Suddenly in a flash, the mighty Orca broke the water with a great leap! As he came down, his tail made a splash that sent a wave of water high into the air. And like a waterfall, the wave came down and hit the silver balloon and Gummy Bear, and knocked the ribbon right out of the tree onto the wet seats!

Everyone was truly amazed. Nenannu had saved Gummy Bear and the silver balloon. It was a magic moment!

Gummy Bear's fur was all wet and dirty, but that didn't stop Juliet from holding him close in her arms. The heart-shaped balloon had lost most of the helium inside, so it could no longer float away.

Juliet wanted to thank Nenannu. "Nenannu likes to have his head and back rubbed," encouraged the trainer. Juliet felt Nenannu's smooth shiny skin and all the children joined her in touching Nenannu gently.

"Does Nenannu ever sing?" Elizabeth asked.

"He used to make many sounds when he first came to Ocean Life Park," replied the trainer. "But now he is quiet—except when we put him in the pools with the Orca whales."

The children really didn't want to leave, but they waved and shouted, "Goodbye Nenannu...we love you...and we'll come back soon and visit...we promise."

Steven's mom was waiting at the end of the park when the children came running back. Everyone had a different story to tell.

"Please, stop talking all at once," said Steven's mom. "I was very worried about you. Where did you all go?"

"We saw Nenannu the whale!" said Chi excitedly. "It was magic for sure! Juliet's balloon flew away and Nenannu made a big splash with his tail and knocked the balloon right out of the tree! We watched him do tricks and jump through a ring of fire and..."

"All right," laughed Steven's mom. "I can see you are all fine. It sounds like a wonderful experience. Tell me more about it on the way home."

The children talked about their adventure with Nenannu and the balloon for weeks after that. It became a story that grew and grew. Even the teachers were inspired to study more about whales. And the other students and parents all shared in the learning.

The 4th and 5th grade students found the Orca Whales to be a real mystery. There was very little information about their natural way of life.

In the myths of the native people of North America, the black and white whales were thought to be vessels of powerful spirits who could transform themselves into human shapes in order to walk on the land and help the people. There were many pictures carved in wood and stone honoring the whale. The great Orcas were not hunted.

The children learned that the Orcas are the rulers of the ocean world. Like the elephants who live on the land, the Orca Whales have no enemies in the sea.

In captivity they are found to be fond of people and like to play; but unfortunately, their lives are shortened considerably.

In the open ocean the Orcas live together in large families called pods. They are sea mammals who breathe air and nurse their young with tenderness. They are helpful and protective of one another. In the wild they will travel up to one hundred miles a day together to fish for salmon, their favorite food.

Like their cousins the dolphins, the Orcans use sonar to send out sounds; they read the echos to communicate with each other and navigate in the wide oceans.

The children learned that the Orca Whales are really giant dolphins and are thought to be the most intelligent of all the whale family.

At the other end of the long open school room, Juliet and Chi were sitting at a round table with Owen and some of the 2nd and 3rd grade students. Chi had just finished drawing a picture of Nenannu and Juliet was asking him to help her spell the last word of a poem she had been thinking over and over in heart:

*All the colors live in the sun,  
And tiny raindrops fill the seas  
Where our Whale friends swim peacefully.*

—Lynne Ross

(To be continued)

# STUDY WITH US

The Rosicrucian Fellowship is an association of Christian men and women banded together for the purpose of helping to make Christianity a living factor in the world. Its teachings give a definite, logical, and sequential explanation of the origin, evolution, and future development of the world and man, from both the spiritual and scientific aspects. The Fellowship has no connection with any other organization.

Upon completion of the Preliminary Philosophy Course, one becomes a Regular Student, and receives monthly a Student Letter and Lesson. These are to be studied, though no written answers are required. A postal card is sent with the Student Lesson and is to be signed and returned each month, so that connection with the spiritual forces of the Fellowship may be maintained. After two years of Regular Studentship, during which time the aspirant has striven to raise his spiritual standard of living, practicing self-control and "loving, self-forgetting service to others," the next step may be applied for: Probationership.

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February 3—February 17, 1985

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*“A Sane Mind, A Soft Heart, A Sound Body”*